FOUNDATIONS OF T'IEN-T'AI PHILOSOPHY

The Flowering of the Two Truths Theory in Chinese Buddhism

Paul L. Swanson



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FOREWORD

David W. Chappell

This volume represents the first comprehensive study in English of the teaching of the Threefold Truth, perhaps the single most important doctrine in T'ien-t'ai Buddhism. Its author, Paul Swanson, stands as the first of a new generation of Buddhist scholars attempting to provide a comprehensive analysis of T'ien-t'ai for the West and thus to open new vistas for understanding East Asian Buddhism as a whole.

As the first major school of Buddhism in East Asia, T'ien-t'ai marked a watershed in Chinese philosophy. Subsequent developments in Buddhist thought defined themselves in terms of the position they took in its regard, and this is what makes its understanding so critical for the study of Buddhist intellectual history.

To take but one example, it has always been something of a minor mystery why the Three-Treatise (Sanlun) theories of the Chinese Mādhyamika School vanished after having played a decisive role in fifth and sixth century China. The present study provides part of the answer in arguing that Mādhyamika did not in fact die in China but only ceased to exist as a distinct, sociologically discernible entity because it had become absorbed into the foundations for a new breed of indigenous Buddhist schools. First among these new schools, as the author shows, was T'ien-t'ai.

The key figure in this first of the major Chinese Buddhist schools was Chih-i (538–597), who is rightly considered the greatest of all Chinese Buddhist philosophers and has been ranked with Thomas Aquinas and al-Ghazali as one of the great systematizers of religious thought and practice in world history. In contrast to Ch'an and Pure Land Buddhism, however, T'ien-t'ai Buddhism is so multidimensional and comprehensive that it is often not easy to understand. This fact, together with its failure to attract a strong following in the West, has led to its neglect by serious scholars. In the 1960s Leon Hurvitz brought this oversight to attention in a pioneering doctoral study on Chih-i. The work stood virtually on its own for over fifteen years until Neal

Donner, a student of Hurvitz, carried on the study of Chih-i's thought.

The *Lotus Sūtra*, which in the T'ien-t'ai (Jpn., Tendai) tradition is considered *the* definitive sacred text, was long available only in the 1884 English translation of H. Kern published in the Sacred Books of the East. It was not until the 1970s that two new translations of the Chinese version were prepared by Senchu Murano and Leon Hurvitz respectively. Meantime an earlier abridged translation of the *Lotus Sūtra* by Katō Bunnō and William Soothill was re-edited and published in its complete form. These volumes, together with the translation of two related works, *The Sūtra of Innumerable Meanings* and *The Sūtra of Meditation on the Bodhisattva Samantabhadra*, which a group of scholars collaborated to publish in 1975, set the stage for the new era of T'ien-t'ai studies to begin in the 1980s. In 1983 a group of us in Hawaii prepared a translation of a standard outline of T'ien-t'ai doctrine, and in the following year Paul Groner broke new ground with a masterly piece of scholarship, *Saichō: The Establishment of the Japanese Tendai School.*

I first met the author in 1985 when he stopped in Hawaii on his way back home to Japan, having just finished defending his doctoral thesis at the University of Wisconsin. In the few short years that have passed in the interim, T'ien-t'ai thought has begun to come into its own in the academic world, and Paul has been very much a part of this story. In my mind the collection of essays he edited in 1987 as a special issue of the *Japanese Journal of Religious Studies*, published to commemorate the twelve hundredth anniversary of the founding of Tendai, stands as the single most important collation of current T'ien-t'ai scholarship. He was also one of the principal participants in an important dialogue between Japanese Tendai and Christianity held at the Nanzan Institute for Religion and Culture in that same year and published in 1988. Meantime, in the United States the American Academy of Religion held its first panel on T'ien-t'ai in 1987.

It is my hope that the present volume will help T'ien-t'ai thought to reach out beyond the world of the specialists and enter into the wider arenas of religious studies and philosophy as they are taught in our university classrooms. In any event, its achievement clearly places Paul Swanson in the leading ranks of scholars working to make T'ien-t'ai better known to the West.

January, 1989 *Honolulu, Hawaii*

PREFACE

T'ien-t'ai Buddhism is usually introduced by way of the convenient but misleading framework of its doctrinal classification system, known as the "Five Teachings and Eight Periods." Both in Japan and in the West, this system is used to classify the entire corpus of the Buddhist teachings into the various types of teachings which were supposedly revealed by the Buddha at various stages of his career. Certainly this latter idea is an important part of the T'ien-t'ai tradition, but it leaves the impression that T'ien-t'ai Buddhism is a rather rigid and outdated relic of the past whose meticulous scholastic analyses are of no more than academic or historic interest.

A shift of perspective on T'ien-t'ai Buddhism, I wish to argue here, opens up an intricate and all-encompassing synthesis of Buddhist teachings and practice based on a consistent principle that brings T'ien-t'ai Buddhism to life and makes it more accessible to men and women in our day. This principle, the key to T'ien-t'ai Buddhism, is Chih-i's concept of the "Threefold Truth": Emptiness, Conventional Existence, and the Middle.

Chih-i (538–597), one of the greatest of the Chinese Buddhist philosophers, combined an uncommon scholarly insight into the Buddhadharma with the virtuosity of a dedicated follower of the Buddhist path. There may be other Chinese Buddhists who were more meticulous textual commentators. His younger contemporary Chi-tsang, for example, provides us with fuller and more accurate textual analysis, whereas Chih-i (perhaps because most of his works were lectures, and the documents we have are the notes taken down by his disciples) sometimes gives rather free renditions of scriptural passages, and his analysis is sometimes excessively scholastic. Others may have been more absorbed in meditation or other Buddhist practices. Chih-i spent a considerable amount of his life in the capital city as a prestigious "professor," though he was certainly second to none in his dedication to practice and was recognized by his masters to have achieved many levels of samadic insight. Some may have been more innovative in indigenizing the Buddha's way to the Chinese milieu, though Chih-i

was the earliest to successfully synthesize the various aspects of Buddhism in his time into a truly "Chinese" school. In any case, no single personality can match Chih-i's achievement of fusing all that had come before him into a unified whole of doctrine and practice that would change the future course of Chinese Buddhism. The central insight around which all else revolved was the Threefold Truth, which provided the principle for bringing together the disparate elements of Buddhism into a cohesive system of teaching and practice. Accordingly, this idea provides the focal point for the present attempt to lay out the foundations of T'ien-t'ai philosophy.

In a first chapter I have attempted to outline the background to the Threefold Truth as an extension of the Mādhyamika idea of the two truths – mundane worldly truth and supreme truth – and to show how this threefold pattern runs through various aspects of T'ien-t'ai Buddhism. This first chapter serves as both an introduction and summary of what I am attempting to present in this study. The reader is invited to return and examine the first chapter once again after finishing the other chapters. Much of what may seem confusing or out of place there should make more sense in light of the information presented in the intervening chapters.

I first came to the study of T'ien-t'ai Buddhism through an interest in Japanese religion, specifically mountain religion and Japanese Buddhism. It wasn't long before I was struck by the almost ubiquitous influence of the T'ien-t'ai / Tendai tradition in Japanese religion, culture, and history. If all roads in the West lead to Rome, then all roads in Japanese Buddhism and related religious phenomena can be said to lead up and down the slopes of Mt. Hiei, the headquarters of the Tendai school. I have come to suspect, although I cannot fully substantiate it at this time, that a similar claim may be made for the role of T'ien-t'ai in Chinese Buddhism. I believe there is growing evidence to show that more of the early historical roots of Ch'an Buddhism took their nourishment from the events that took place on Mt. T'ien-t'ai than from the legendary Bodhidharma. At least the idea merits closer attention at some future date.

* * * * *

This book has been more than ten years in the making, and it is impossible to thank everyone who has contributed to its realization. It was studying under Pier P. del Campana that I was first introduced to

T'ien-t'ai and Leon Hurvitz's pioneering work on Chih-i. Later, during my days at Tokyo University, Tamura Yoshirō served as my advisor and kept my interest in the Tendai tradition alive. Minoru Kiyota guided my studies at the University of Wisconsin-Madison and offered me continued encouragement and valuable advice. Fukushima Kōsai directed my research at Ōtani University and took time to read the *Fa hua hsüan i* with me, illuminating many passages found to be hopelessly incomprehensible. After submitting my doctoral dissertation in 1985, I let the material rest for a period to gain a measure of critical distance from it. Last year my colleagues here at the Nanzan Institute for Religion and Culture participated in a series of seminars on my work, after which I revised, corrected, and polished the text to prepare it for publication in this form. My thanks to them all for their help and encouragement. I would also like to thank David Chappell for his kind words and willingness to write a Foreword to this volume, and to Asian Humanities Press for accepting this work for publication. A special word of thanks also to James Heisig, for his encouragement and advice in many matters, for agreeing to include my work in his series, and last but not least, for his technical assistance in the production of this volume.

Throughout it all, I have tried to dedicate my study to my extended family—my wife, my children, my parents—who in turn provided their unfailing support. For a long time already, this book has belonged as much to them as to me.

Nagoya, Japan Paul L. Swanson
7 January 1989

What is the value of subduing the earth, the water, the air,
of conquering space and time,
of understanding what laws govern the mirages
that rise from the burning deserts of the mind,
their appearance and reappearance?

I have one longing only:
to grasp what is hidden behind appearances,
to ferret out that mystery which brings me to birth and then kills me,
to discover if behind the visible and unceasing stream of the world
an invisible and immutable presence is hiding.

—Nikos Kazantzakis

Chapter 1

Truth in T'ien-T'ai Philosophy

What is the relationship between the sacred and the profane, between the realm of the perfected saint and this imperfect world of every day life, between the City of God and the City of Man, between heaven and earth, between this world and that world, between the Buddha and the ordinary ignorant man. . . . In short, what is the nature of reality and existence? Is the pure realm of the sacred only an "ideal," a "mythical" goal, separate from our ordinary lives and forever beyond our reach? If the perfect and ordinary are separate realms, how are they related, and how does one get "from here to there"? If they are the same, whence the suffering and painfully obvious imperfections of our mundane lives? These are questions which must be dealt with by any epistemology or religious philosophy, and by any person seeking an answer to the mysteries of life.

Nāgārjuna's answer, which served as the basis for much of subsequent Mahāyāna Buddhist thought, is found in the *Mūlamadhyamakakārikā*, most succinctly in chapter twenty-four, verses eight and nine:

> 8. All Buddhas depend on two truths
> In order to preach the Dharma to sentient beings.
> The first is the worldly mundane truth.
> The second is the truth of supreme meaning.
>
> 9. If one is not able to know
> The distinction between the two truths,
> One cannot know the true meaning
> Of the profound Buddha Dharma.[1]

These verses are the most explicit formulation of the two truths, or twofold truth, theory of Mādhyamika philosophy. They posit two "truths," conventional truth (Skt. *saṃvṛtisatya*) and supreme truth (Skt. *paramārthasatya*) as both the content of, and ways of viewing, reality.

Conventional truth, also called "worldly truth" (*lokasaṃvṛtisatya*), is the ordinary, common-sensical, acceptance of the everyday phenomenal world as experienced and interpreted through our senses. Candrakīrti (560–640?) proposed three interpretations of *saṃvṛtisatya*:[2]

1. A "covering," "obscuration," or "occlusion." Our mistaken understanding of the phenomenal world is like a covering of ignorance which obscures the true nature of reality.
2. Identical with the mutual co-arising of all phenomena as interdependent. In this sense *saṃvṛtisatya* is a synonym of *pratītyasamutpāda*, the basic Buddhist causality theory which posits the interdependency and co-arising of all things.
3. The realm of social convention and ordinary language. This includes the idea that conventional truth consists of that which is conceptualized and understood through the medium of language and discriminative, cognitive thought. It also includes, in a positive sense, the idea of *upāya*, the skillful or expedient means utilized to express the supreme truth. The assumption here is that what is conceptualized and expressed in language is already a number of steps removed from true reality and thus can never adequately express it. This brings us to *paramārthasatya*, literally the "highest meaning of truth," which is the correct understanding and true content of reality, and which is beyond any verbalization or conceptualization.

This theory of the two truths, as it stands, leaves room for further speculation. If one posits two "truths," the next question to arise is the relationship between these two truths. This problem is alleviated somewhat by the assertion that the two truths are actually one twofold truth (that they are two ways of viewing one reality) but one must still wonder about the relationship between the two "views" or "levels" of truth. This tension led the Yogācārin to develop the theory of the three *svabhāvas* in which reality is described as threefold:[3] *parikalpita-svabhāva*, the "imaginary nature," or the falsely constructed images which ordinary ignorant people mistakenly accept as reality; *paratantra-svabhāva*, the "other-dependent nature," or the phenomenal world as mutually co-arising and interdependent; and *pariniṣpanna-svabhāva*, the "purified" or "consummated nature," or the direct knowledge of reality as it truly is.[4] Chih-i 智顗 (538–597), the systematizer and founder of T'ien-t'ai Buddhist philosophy and practice, independently developed a similar solution utilizing a threefold structure, dealing

with this tension between the two truths by developing his threefold truth concept.

Chih-i's threefold truth concept is an extension of the traditional Mādhyamikan theory of the two truths as explicitly taught in chapter twenty-four, verses eight and nine, of the *Mūlamadhyamakakārikā*. The direct literary inspiration for the formulation of the threefold truth concept is found in verse eighteen of the same chapter. This justly famous verse is open to numerous interpretations, as a look at the original Sanskrit and some of the English translations of this verse reveals:

yaḥ pratītyasamutpādaḥ śūnyatāṃ tāṃ pracakṣmahe
sā prajñaptirupādāya pratipat saiva madhyamā.[5]

KALUPAHANA: We state that whatever is dependent arising, that is emptiness. That is dependent upon convention. That itself is the middle path.[6]

LAMOTTE: "Dependent co-production is what we call emptiness; it is the designation "by reason of"; it is the Middle Path."[7]

NAGAO: "What is originating co-dependently, we call emptiness. It is a designation based upon [some material]. Only this is the Middle Path."[8]

ROBINSON: "It is dependent co-arising that we term emptiness; this is a designation overlaid [on emptiness]; it alone is the Middle Path."[9]

SPRUNG: "We interpret the dependent arising of all things as the absence of being in them. Absence of being is a guiding, not a cognitive, notion, presupposing the everyday. It is itself the middle way."[10]

STRENG: "The "originating dependently" we call "emptiness"; this apprehension, i.e., taking into account [all other things], is the understanding of the middle way."[11]

This verse can and was interpreted as speaking of the identity of the two truths, emptiness (*śūnyatā* = *paramārthasatya*) and co-arising or conventional designation (*pratītyasamutpāda* = *saṃvṛtisatya* = *prajñaptirupādāya*), as the Middle Path (*madhyamā*). Kumārajīva's Chinese translation of this verse, on which Chih-i relied completely, more clearly implies the understanding of the Middle Path as a third component in a single unity.

衆因緣生法 我說卽是無 [空]
亦爲是假名 亦是中道義 [T. 30, 33b11][12]

All things which arise through conditioned co-arising.
I explain as emptiness 空 .
Again, it is a conventional designation 假名 .
Again, it is the meaning of the Middle Path 中道 .

The importance of this verse is such that it demands close line by line examination.

"All things which arise through conditioned co-arising"
衆因緣生法 (*yaḥ pratītyasamutpādaḥ*)

This line refers to the Buddhist teaching of causality, that all conditioned things arise dependent on a host of causes and conditions. Many scholars consider it the central teaching of Buddhist philosophy.[13] The term *pratītyasamutpāda* can be translated as "dependent co-arising," or "causal interdependency." Thus this line refers to "the co-arising of all things," or "that which arises due to the interplay of various causes and conditions." In short, it refers to "all things," or "all phenomenal existence." All which is, has arisen due to a multitude of causes and conditions. As the very next verse of the *Mūlamadhyamakakārikā*, 24:19 says explicitly, "There is no element of existence whatsoever which does not arise dependently."[14]

"I explain as emptiness"
我說卽是空 (*śūnyatāṃ tāṃ pracakṣmahe*)

"Emptiness" means the lack of substantial Being, not only the absence of anything which exists in and of itself and never changes, but also an eternal essence. It is *not* a nihilistic denial of all existence. It is the denial of existence as *svabhāva*, literally "own-being." Nāgārjuna defined *svabhāva* as that which is uncreated and not dependent on anything else, and which never changes. Emptiness, *śūnyatā*, is then defined as the absence of this own-being, or *svabhāva*.[15] That is why I prefer to translate *śūnyatā* as "emptiness" rather than "void." To say that a glass is empty is not to say that there is nothing there. It means that something is missing, and that what may be there, or imagined to be there, is not actually present.

It is my contention that the concept of *śūnyatā* does not exclude the possibility of speaking of an ontology, despite the conclusions of some eminent Western scholars.[16] If one understands ontology to refer to substantial, eternal, never-changing, self-existent Being, then *śūnyatā*

certainly is an attack on all ontological concepts, for this is precisely what is denied. If, however, ontology deals with being and existence, with the objects of our experience, the reality (or unreality or imaginary nature) of our everyday mundane existence, then certainly one can (and Chih-i does) develop an "ontology of *śūnyatā*." I am aware of Nāgārjuna's warning that one should not in turn grasp "emptiness" as a substitute for the denied substantial Being, and that one who does so is truly a "hopeless case." However, this warning refers to the danger of substituting *śūnyatā* for *svabhāva* and misconstruing emptiness to be substantial Being, and does not negate the validity of the attempt to describe ontological objects. Thus I will refer to that which is denied by *śūnyatā* as "Being," and the conventional co-arisen dharmas which can still be talked about as "existence."

"Again, it is a conventional designation"
亦爲是假名 *(sā prajñaptirupādāya)*

We have seen above that "conventional designation," or that which is referred to by language, is one of the meanings of *saṃvṛti*. Reality is ultimately beyond adequate verbal expression, but we must communicate and "name" things and experiences if we are to live in this mundane world. The objects of our everyday experience *can* (according to Chih-i) be referred to as existing in the sense of arising interdependently. Our phenomenal world has temporary reality in the sense of an integrated, co-arising, interdependent relationship of causes and conditions. This is called "conventional" existence. One can also see that this is another way of making the same point as was made in the first two lines.

"Again, it is the meaning of the Middle Path"
亦是中道義 *(pratipat saiva madyamā)*

The Middle Path means to take a course between two extremes. Two possible extremes are the affirmation of substantial Being on the one hand ("eternalism"), and nihilistic denial of all existence on the other ("annihilationism"). The teaching of *śūnyatā* denies the extreme view of substantial Being, and the teaching of conventional designation or existence denies the extreme view of nihilism. It is clear that all of these four phrases are different ways to express the same concept. They are various attempts to explain one teaching and one reality. Co-arising, emptiness, conventional existence, and the Middle are not

four realities, four separate existences, or four independent doctrines, but four ways to express the same one reality, the Buddha-dharma, which is *saṃsāra* to us common ignorant mortals and *nirvāṇa* to a Buddha. Hence the common Mahāyāna proposition that "there is no difference between *saṃsāra* and *nirvāṇa*."

Chih-i interpreted reality as a threefold truth, a single unity with three integrated aspects, and often supported his view by quoting this verse from the *Mūlamadhyamakakārikā*. The threefold truth is an integrated unity with three aspects. First, emptiness (*śūnyatā* 空), or absence of substantial Being, often identified with the ultimate truth (*paramārthasatya*). Second, conventional existence 假, the temporary existence of the phenomenal world as co-arising, often identified with the worldly truth (*saṃvṛtisatya*). Third, the Middle 中, a simultaneous affirmation of both emptiness and conventional existence as aspects of a single integrated reality.

For Chih-i these three components are not separate from each other but integral parts of a unified reality. They do not form a pyramid of contrasting realities (Diagram A) but are simultaneous aspects of one reality (Diagram B).

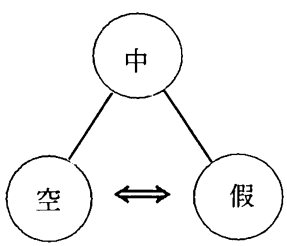


Diagram A

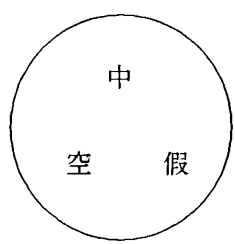


Diagram B

The objects of our experience have a temporary reality. We do experience something. Nevertheless, the world which we experience is empty of an eternal, unchanging, *svabhāba*-like substance. Lest one lapse into a mistaken nihilism, one must realize the Middle Path. One must realize the emptiness of phenomenal reality simultaneously with the temporal, provisional reality of these empty objects. This Middle Path, however, must not be grasped as an eternal, transcendental Reality; it is, rather, manifested in and through and is identical with temporal phenomenal reality, which is again in turn empty of an unchanging substance. The circle is complete in itself, what Chih-i calls

"a perfectly integrated threefold truth."

This concept is summarized by Chih-i in his *Fa hua hsüan i*:

> The "perfect threefold truth" means that it is not only the Middle Path which completely includes the Buddha-Dharma, but also the real and the mundane [truths]. This threefold truth is perfectly integrated; one-in-three and three-in-one.
>
> 圓三諦者　非但中道具足佛法　眞俗亦然　三諦圓融一三三一
>
> [T. 33, 705a5–7]

In other words the real truth, the mundane truth, and the Middle Path are three ways of expressing the threefold aspects of a single integrated reality. This concept of the threefold truth plays a central role in Chih-i's T'ien-t'ai philosophy and provides the structure for his interpretation of the Buddha-dharma.

Many scholars have criticized Chih-i's interpretation of the threefold truth as a misunderstanding and/or unwarranted extension of Nāgārjuna's intent. For example Nakamura Hajime correctly points out that Indian commentaries (at least those that are extant) never interpret this verse in a "threefold" manner but rather emphasize the identity of co-arising, emptiness, conventional designation, and the Middle.[17] From a strictly philological and narrowly interpretive point of view, Nakamura is correct. However, the point of the verse (and Chih-i's final analysis), is not the number of ways in which reality is explained, whether it be called twofold, threefold, or even fourfold, but that it explains one integrated reality.[18]

It is possible, as Candrakīrti does,[19] to establish a fourfold equation of co-arising = emptiness = conventional designation = the Middle. This can be represented as in Diagram C or Diagram D below; or, perhaps most consistent with the intent of the *Mūlamadhyamakakārikā* verse 24:18, as in Diagram E on the following page.

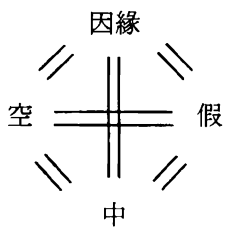


Diagram C

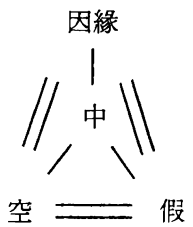


Diagram D

Once again, the point is not the number of components—be it two or three or four—but the unity of one integrated reality and the attempt to explain this reality in, admittedly, inadequate verbal terms.

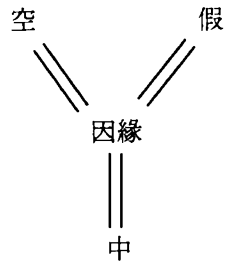


Diagram E

Chih-i's interpretation is not a deviance from the intent and meaning of Nāgārjuna's philosophy. It is a Chinese attempt to search out the meaning of this verse and to make Mādhyamika philosophy intelligible.

As I have mentioned above, this threefold truth concept provides the structure for much of Chih-i's philosophy. In this study I will examine Chih-i's T'ien-t'ai philosophy from the perspective of this threefold truth concept and show that it provides a pattern with which the numerous Buddhist concepts and technical terms are organized and interrelated.

I have prepared a chart to show the relationship between this verse and important T'ien-t'ai technical terms such as the four ways of interpreting the four noble truths 四種四諦, the Fourfold Teachings, the ten realms (or destinies) of existence, the two truths, and the final reduction of all into the concept of a single integrated reality which is beyond verbalization and conceptual understanding (See Chart 1 at the end of the book). Let us examine the interrelationship of various T'ien-t'ai technical terms and concepts by referring to this chart.

First, Chih-i in the *Mo ho chih kuan* and *Fa hua hsüan i* explicitly identifies the four phrases of this verse as corresponding to the four ways of interpreting the four noble truths.[20] The four noble truths are, briefly, the four basic Buddhist truths of all is suffering 苦, the cause of suffering 集, the extinction of suffering 滅, and the Path 道, which are common to all Buddhist systems. The four ways of interpreting the four noble truths are as arising-and-perishing 生滅, as neither arising nor perishing 不生滅, as immeasurable 無量, and as spontaneous 無作 (T. 46, 5b15). Chih-i writes:

> In the *Mūlamadhyamakakārikā* verse [24:18], "All things which arise through conditioned co-arising" refers to [the viewpoint of] "arising and perishing." "I explain as emptiness" refers to "neither arising nor perishing." "Again, it is a conventional de-

signation" refers to "the immeasurable." "Again, it is the meaning of the Middle Path" refers to "the spontaneous."

This categorization of four ways of interpreting the four noble truths is original with Chih-i, though Chih-i claims that it is based on the "Chapter on Noble Activity" 聖行品 in the *Mahāparinirvāṇa Sūtra*.[21] The *Mahāparinirvāṇa Sūtra* does discuss the four noble truths in detail, expounding on the eight kinds of suffering, various causes of suffering, and so forth, but this four-fold classification should be attributed to Chih-i. This fourfold classification does not posit four kinds of four noble truths, because there is only one "four noble truths," but refers to fours ways of viewing, or interpreting, the four noble truths.

1. The four noble truths as arising and perishing 生滅四諦 . This is the standpoint which emphasizes the constant flux of phenomena. All things are constantly arising and instantly perishing in an interdependent web of causes and conditions. From this point of view, as Chih-i says, "Suffering consists of passing through the three stages [of birth, change, and annihilation], the cause of suffering consists of flowing through the four [defiled] mental states,[22] the path consists of conquering and eliminating [the defilements], and extinction consists of extinguishing Being and returning to non-Being" (T. 46, 5b15–16). In Chih-i's words, this is the realm of "change" 變異 (T. 46, 5b18). This is the viewpoint expressed in the first phrase of the verse: "All things which arise through conditioned co-arising."

2. The four noble truths as neither arising nor perishing 不生滅四諦 . This is the standpoint which emphasizes that all is empty (T. 46, 5b19). There is no real coming into Being nor the extinguishing of Being, because there is no substantial Being. Suffering has no real existence, and by extension there is no real cause of suffering. There are no real defilements to extinguish nor to eliminate on the path. All conditioned things, by definition, lack an eternal, unchanging, self-existent Being. What, then, can ever truly arise or perish? This is the viewpoint expressed in the second phrase of the verse: "I explain as emptiness."

3. The four noble truths as immeasurable 無量四諦 . This is the standpoint which emphasizes that, although all things lack substantial Being, there are immeasurable aspects to temporary conventional existence. As Chih-i points out, there are immeasurable sufferings in only one realm of existence (such as that of man), how much more so in all of the different realms of existence (from hell to Buddha) together. These immeasurable sufferings have innumerable causes, including "greed,

anger, ignorance, and the various [defiled activities of] mind, body, and speech" (T. 46, 5c3). So also there must be innumerable features to the path, such as scholastic analysis, mystical insight, clumsy and skillful means, ways which are crooked or straight, long or short, teachings which are provisional or complete. Finally, there are immeasurable features of extinction, because there are innumerable delusions and defilements to extinguish.

Chih-i is quick to point out that all this is from the standpoint of "conventional speech," and that ultimately there are no distinctions because ultimately all are empty of substantial Being. Nevertheless, "it is not a mistake nor a confusion to make these [innumerable] distinctions" (T. 46, 5c9–10), as long as one realizes that one is speaking conventionally. This is the viewpoint expressed in the third phrase of the verse: "Again, it is a conventional designation."

4. The four noble truths as spontaneous 無作四諦. This is the expression of ultimate reality which is beyond conceptualization and verbal distinctions. There is no difference between suffering, its cause, its extinction, and the path. All is One. This is the viewpoint expressed in the fourth phrase of the verse: "Again, it is the meaning of the Middle Path."

In the *Fa hua hsüan i* (T. 33, 700c–702a) Chih-i explicitely discusses the one-to-one correspondance between the four noble truths and the T'ien-t'ai classification of the Fourfold Teachings: the Tripiṭaka, the Shared, the Distinct, and the Perfect Teachings.[23] These four teachings are Chih-i's classification of the whole of the Buddha's teachings categorized according to content. Although the Buddha's teaching is ultimately one and not contradictory, the emphasis and content varies according to the capacity of the listener and the time, place, and circumstances of its teaching.

The Tripiṭaka Teaching refers to "Hīnayāna" Buddhism, or more precisely, to the content of the Āgama Sūtras. These teachings emphasize the literal interpretation of the four noble truths and the constant arising and perishing of conditioned phenomena.

The Shared Teaching, exemplified though not limited to the *Prajñāpāramitā Sūtras*, emphasizes emptiness, the lack of substantial Being in all things. The content of these teachings is common to both Mahāyāna and Hīnayāna, therefore it is called "shared."

The Distinct Teaching belongs only to bodhisattvas. In contrast to the emphasis on emptiness in the Shared Teaching, this teaching once

again "recognizes" conventional existence and its immeasurable phenomena. The bodhisattva, with this insight and out of compassion, returns to this conventional, mundane world with skillful means to save sentient beings from their immeasurable delusions.

The Perfect Teaching is truth as it is. It is perfectly complete; the truth, the whole truth, and nothing but the truth. It is subtle, inconceivable, beyond verbalization and conceptualization. It is reality as perceived perfectly by the Buddha. It is the Middle Path, which is the insight into reality as simultaneously lacking in substantial Being yet conventionally existent.

In the *Fa hua hsüan i* (T. 33, 695b–c) Chih-i points out a further correspondence between this verse in the *Mūlamadhyamakakārikā* and the multifarious characteristics of beings in the various realms of existence. Chih-i divided the realms of existence into ten interpenetrating realms or destinies: hell, *preta*, beast, *asura*, man, gods, śrāvaka, pratyekabuddha, bodhisattva, and buddha. These are not ten separate distinct worlds, but rather experiences or states of existence in one reality.

It may be more accurate to refer to these ten "destinies" as ten states of experience: hellish, to be full of insatiable appetite, brutish, combative, human, divine, śrāvaka-like, pratyekabuddha-like, bodhisattva-like, and buddha-like. When one suffers the inevitable results of his or her misdeeds, one experiences the realm of hell. When one blindly follows sensual desires in a futile attempt to satisfy fleshly appetites, one experiences the realm of the *preta*. When one blindly follows one's passions, one experiences the realm of beasts. When one fights with one's fellow human being, one experiences the combative realm of the *asura*. When one joyfully listens to the music of Bach, one can experience the delightful realm of the gods. When one hears the teaching of the Buddha, one experiences the realm of the śrāvaka. When one performs an altruistic deed, one experiences the realm of the bodhisattva. When one has an insight into the true nature of reality, one experiences the realm of the Buddha. Chih-i's claim that these realms are "interpenetrating" or "mutually inclusive" means that each sentient being experiences them all in accordance with its actions.

Also, each being has ten "suchlike," or "such-as-it-is" 如是, characteristics: appearance 相, nature 性, essence 體, power 力, activity 作, causes 因, conditions 緣, results 果, retribution 報, and "ultimate identity of beginning and end" 如是本末究竟等.[24]

After quoting the *Mūlamadhyamakakārikā* 24:18 verse, Chih-i continues:

> The characteristics of those in the six destinies [from hell to divine] corresponds to "all things which arise through conditioned co-arising." The characteristics of those in the two vehicles [śrāvaka and pratyekabuddha] and the bodhisattva of the Shared Teaching corresponds to "I explain as emptiness." The characteristics of the bodhisattva of the Six Pāramitās [Tripiṭaka] and Distinct Teachings correspond to "Again, it is a conventional designation." The characteristics of the Buddha-realm corresponds to "Again, it is the meaning of the Middle Path."
>
> [T. 46, 695c15–18]

In other words, those in the six lower destinies perceive the world in its arising and perishing as the interplay of interdependent causes and conditions. Śrāvakas and pratyekabuddhas perceive the world as empty of substantial Being and thus to be characterized as neither arising nor perishing. The bodhisattvas go a step further and perceive the immeasurable conditioned phenomena of this world as provisionally existent, albeit having existence merely as conventional designation. The Buddha, in his perfect wisdom, spontaneously perceives the world as it truly is, uncreated, beyond description, beyond conceptual discrimination, subtle, the Middle Path.

This is where Chih-i reaches his ultimate conclusions. In the final analysis, all of reality is an integrated, interdependent unity. Everything contains everything else, and the whole contains all things. In the *Fa hua hsüan i* this is described in terms of "the interinclusiveness of the ten realms" 十界互具 or "the interpenetrating unity of all aspects of reality" (T. 33, 693c13–22). As Chih-i puts it:

> One dharma realm contains ten suchlike characteristics. The ten dharma realms thus contain one hundred suchlike characteristics. Also, each dharma realm contains the other nine dharma realms, so there are one hundred dharma realms and one thousand suchlike characteristics.
>
> [T. 33, 693c16–18]

The actual number, whether a thousand or a hundred or whatever, is irrelevant; what matters is the inclusion and interpenetration of all of things in one reality. In this same regard the *Mo ho chih kuan* speaks of "the trichiliocosm in a moment of consciousness" 一念三千, to borrow Hurvitz's term.[25] In Chih-i's words:

> One thought [or one mind 一心] contains the ten dharma realms. Each dharma realm also contains the ten dharma realms [so there are] one hundred dharma realms. Each dharma realm contains thirty worlds; so one hundred dharma realms contain three thousand worlds. These three thousand worlds are contained in one thought.
>
> [T. 46, 54a5–9]

Again, it is not the number one hundred or three thousand which is important, but the idea that all reality is interpenetrating and inclusive, so that one short thought contains all of reality. This is one of the basic concepts in Chih-i's T'ien-t'ai philosophy which is related to the threefold structure based on the *Mūlamadhyamakakārikā* verse 24:18.

On the other side of the chart we can trace the relationship of the threefold truth concept with the two truths and its final reduction to one truth or "no truth." Chih-i, when citing scriptural support for his ideas, often cites the "three truths" as given in the *Ying lo ching* or the *Jên wang ching*, two Sūtras which are now generally recognized as Chinese apocryphal texts.[26] The *Ying lo ching* contains scattered references to the three truths of non-Being 無諦 , existence 有諦 and the supreme truth of the Middle Path 中道第一義諦 . The *Jên wang ching* speaks of three truths in the sense of the "real truth" 眞諦 , the "mundane truth" 俗諦 and the "supreme truth" 第一義諦 (T. 8, No. 245, 833b).

In his commentary on the *Vimalakīrtinirdeśa Sūtra*,[27] his last work, Chih-i explicitly identifies the threefold truth theory with the formulation of the three truths in the *Ying lo ching* and the *Jên wang ching*:

> The name and meaning of the threefold truth comes from the *Ying lo ching* and the *Jên wang ching*. First, the truth of existence; second, the truth of non-Being, and third, the supreme truth of the Middle Path. "The truth of existence" refers to reality as perceived in the mind of [ordinary] worldly people; this is called "the truth of existence," and is also called "the mundane truth." "The truth of non-Being" refers to reality as perceived in the mind of people who have transcended the world; this is called "the truth of non-Being," and is also called "the real truth." "The supreme truth of the Middle Path" refers to reality as perceived by all Buddhas and bodhisattvas; this is called "the supreme truth of the Middle Path," and is also called the "one real truth."
>
> [T. 38, 534c19–25]

A few lines later, Chih-i explicitly identifies the *Mūlamadhyamakakārikā* verse 24:18 with the real, mundane, and supreme truths:

> The *Mūlamadhyamakakārikā* verse says, "All things which arise through conditioned co-arising I explain as emptiness." This refers to the real truth. "Again, it is a conventional designation" refers to the mundane truth. "Again, it is the meaning of the Middle Path" refers to the supreme truth of the Middle Path. This verse thus speaks of [the meaning of] Mahāyāna and explains reality as a threefold truth.
>
> [T. 38, 535a11–14]

This relationship is shown in Chart 1 under the heading "the threefold truth."

A problem arises, as critics of Chih-i are quick to point out, when one compares the original Sanskrit terms with the Chinese. *Mūlamadhyamakakārikā* chapter 24, verse 8 speaks of two truths, that of the everyday mundane world (*lokasaṃvṛtisatya*) and the "higher" truth (*paramārthasatya*). It is clear that the "mundane truth" mentioned by Chih-i refers to *saṃvṛtisatya*, and that both the "real truth" and the "supreme truth of the Middle Path" refer to *paramārthasatya*. From an Indian perspective, then, this is a "misunderstanding" of the original text of Nāgārjuna. From the Chinese perspective, however, there were good historical and doctrinal reasons for discussing the topic in this way.

From the very beginning of Mādhyamikan philosophy in China during the times of Kumārajīva (344–413), the two truths were discussed in terms of *yu* 有 (existence or Being) and *wu* 無 (non-existence or non-Being), *yu* usually identified with *saṃvṛtisatya* and *wu* with *paramārthasatya*. The ambiguity of these terms, such that *yu* could be interpreted negatively as substantial Being or positively as conventional existence, and *wu* interpreted positively as a denial of substantial Being and negatively as nihilistic nothingness, as well as the strong ontological implications of these terms, caused much confusion concerning this issue (see Chart 2). For this reason I deliberately translate these terms "inconsistently." Depending on the context, *yu* is rendered sometimes as "Being" and sometimes as "existence," and *wu* is rendered as "non-Being" or "nothingness."

One must examine the historical background of this topic in China in order to understand why Chih-i discussed this topic in the way that he did, and why he developed the threefold structure, already implicit

in the *Mūlamadhyamakakārikā*, to solve the problem. Thus one of the purposes of this study is to show the development of this topic in China and it's climactic definition in the philosophy of Chih-i.

Let us return to Chart 1. We have seen that the two truths of *paramārthasatya* and *saṃvṛtisatya* were given a threefold structure in Chinese apocryphal texts and by Chinese Buddhist scholars, including Chih-i. Whenever Chih-i discusses this topic, however, he is quick to point out that this threefold division is a conventional discrimination, and that ultimately reality and the truth are One, indivisible, and beyond verbalization and conceptualization. The most detailed discussion of this topic in Chih-i's many works is found in the *Fa hua hsüan i*, Chih-i's *magnum opus* interpreting the message of the *Lotus Sūtra*. The bulk of this work, as we shall see, is concerned with a discussion of the word "subtle" (妙 *miao*), which is the first character in Kumārajīva's translation of the title of the *Lotus Sūtra*: the *Saddharmapuṇḍarīka Sūtra* 妙法蓮華經 .

For Chih-i the word "subtle" symbolized and summarized that which is beyond conceptual understanding, and thus it is the word most appropriate to describe reality, which is ultimately indescribable. He discusses the meaning of "subtle" in three sets of ten categories.[28] The first category consists of "the subtlety of objects" 境妙 , and it is in this context that Chih-i gives his most detailed presentation of his threefold truth concept. The section begins with the definition that "The 'subtlety of objects' refers to the ten such-likes, conditioned co-arising, the four noble truths, the two truths, the threefold truth, and the one truth" (T. 33, 697c6–7).

In other words, all of the above categories of the various characteristics of existence and the world of co-arising causes and conditions is progressively summarized as the four noble truths, then as the two truths of *saṃvṛtisatya* and *paramārthasatya*, then as the threefold truth of emptiness, conventional existence, and the Middle Path, and finally as the one truth of reality as a perfectly integrated unity. In the end even this One Truth is reduced to the term "no truth" 無諦 , for the concept of a single reality, though it stretches the limits of language, is still a conceptualization which is inadequate to describe reality itself. One is left with the definition in the introduction to the *Fa hua hsüan i* that "That which is beyond conceptualization is called subtle" (T. 33, 681a24). Reality cannot be grasped conceptually; truth is beyond words.

Yet Chih-i used words and concepts, and was also quick to point out the necessity to do so. One can make a valid attempt to describe verbally what is ultimately indescribable, as long as one is aware of this limitation. The purpose of this study is to examine Chih-i's concept of the threefold truth as providing the structure for the T'ien-t'ai interpretation of the Buddha-dharma. I will examine the history of the development of this topic in China, beginning with Kumārajīva and his disciple Seng-chao (chapter 2), the early reference to "three truths" in the Chinese apocryphal Sūtras of the *Jên wang ching* and the *Ying lo ching* (chapter 3), the two truths controversy in China before Chih-i (e.g. the Liang period) as found in the few extant sources available to us such as the *Kuang hung ming chi* (chapter 4), the *Ta ch'eng i chang* (chapter 5), the contributions of the "*Ch'eng shih lun* scholars" as seen in secondary sources (chapter 6), and the critiques and analysis of Chi-tsang and the Sanlun teachings (chapter 7). I will examine the section on the "subtlety of objects" in Chih-i's *Fa hua hsüan i* (T. 33, 691a–707a) as my root text to discuss the T'ien-t'ai threefold truth concept, though I will refer also to other works by Chih-i (chapter 8). An annotated translation of this text will be added as an appendix.

In short, this study supports the following five propositions:

First, that Chih-i's interpretation of the *Mūlamadhyamakakārikā* chapter twenty-four, verse eight, in terms of a threefold truth is not a misunderstanding, misinterpretation, or deviance from the original intent and meaning of Nāgārjuna's writings or Mādhyamika philosophy, but is in fact a useful device for explicating Mādhyamika philosophy in general and the two truths in particular.

Second, that Chih-i's threefold truth concept was developed in the context of the two truths controversy in China, which had failed to be resolved due to the use of the ambiguous and misleading terminology of *yu* 有 and *wu* 無, based on indigenous Chinese philosophy, and that Chih-i transcended this duality by utilizing the threefold concept of emptiness, conventional existence, and the Middle.

Third, that it is possible to speak of a Mādhyamika approach to ontology, a prime example being the T'ien-t'ai philosophy of the threefold truth, and that T'ien-t'ai philosophy has as good a claim as the Sanlun tradition (often called "Chinese Mādhyamika") to be the Chinese heir and developer of the Mādhyamika tradition.

Fourth, that it is this concept of the threefold truth which provides the structure for Chih-i's thought and practice, and more accurately

reflects the intent of T'ien-t'ai philosophy than the approach of the "Five Periods and Eight Teachings" *p'an-chiao* system by which T'ien-t'ai has usually been understood and explained in the West, and even in Japan.

Finally, that Chih-i's answer to the questions which opened this chapter, on the nature of reality and what needs to be done to understand it and achieve perfect enlightenment, is the threefold truth and its ramifications for the teachings and practice of the Buddhist path.

Chapter 2

Early Mādhyamika in China

KUMĀRAJĪVA, SENG-CHAO, AND THE TWO TRUTHS

Kumārajīva

A discussion of the two truths controversy and Mādhyamika philosophy in China properly begins with Kumārajīva, surely one of the greatest translators and transmitters of a religious tradition at any time or place. Kumārajīva (344–413)[1] was born in Serindia and left lay life at the age of seven. He first studied Hīnayāna, mostly Sārvastivādin, philosophy and other non-Buddhist subjects, but later converted to Mahāyāna and studied the Śūnyavāda tradition. He settled in Kucha where he established his reputation. When a Chinese army conquered Kucha in 383 Kumārajīva was taken captive and brought back to Liang-chou in northwestern China where, it is assumed, he learned Chinese. In 401 the Liang were conquered by the Later Ch'in, who welcomed Kumārajīva to their capital in Ch'ang-an. Here Kumārajīva received the support needed to complete his voluminous and superb translations.

Not only did Kumārajīva introduce and establish Mādhyamika philosophy in China, but also his translations became the authoritative texts for much of later Chinese and Japanese Buddhism.[2] They provided Chih-i with the authoritative texts on which he based his philosophy and practice. Particularly important for T'ien-t'ai philosophy are Kumārajīva's translations of the *Lotus Sūtra* (T. 9, No. 262), the *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra* (T. 8, No. 223), the *Ta chih tu lun* (T. 25, No. 1509), the *Mūlamadhyamakakārikā* (T. 30, No. 1564), the *Vimalakīrtinirdeśa Sūtra* (T. 14, No. 475), *Vajracchedikā Sūtra* (T. 8, No. 235), and the *Ch'eng shih lun* (*Satyasiddhi Śāstra*?) (T. 32, No. 1646).

As we shall see later, Chih-i's philosophy often relies to a great extent on the wording of Kumārajīva's translations.

Kumārajīva left very little of his own writings. The only works extant are a commentary on the *Vimalakīrtinirdeśa Sūtra* in the form of notes probably taken down by his disciples (T. 38, No. 1775), and a collection of his correspondence with Hui-yüan (T. 45, No. 1856), often called the *Ta ch'eng ta i chang* 大乘大義章 (hereafter referred to as the *Correspondance*). Neither text contains a discussion of the two truths as such, but in the *Correspondance* Kumārajīva does allude to different levels of truth, or doctrine, in statements such as the following.

> The Buddha sometimes declares that beings are empty and sometimes declares that dharmas are empty. When he says that form and so forth are real dharmas, while milk and so forth are cause-and-effect existents, he commits no error.[3]
>
> [T. 45, 137c1–2]

and

> in the Mahāyāna *Sūtras*, accomodating to worldlings [the Buddha] talks about the designation "atom," but does not say that its fixed-mark exists.[4]
>
> [T. 45, 137b23–24].

This implies the teaching of the two levels of truth. It recognizes the validity of a "worldly truth" (though not explicitly using such terms) which allows one to speak conventionally about such things as "atoms," beings, or dharmas without meaning that they have substantial Being or that they "exist" ultimately from the viewpoint of the supreme truth.

In a longer passage Kumārajīva gives the common Mahāyāna argument that the Buddha offers "different" (yet ultimately the same) teachings to people according to their capacity to understand, as a physician prescribes different medicine to various patients according to their illness.

> The Buddhas, accomodating to what living beings understand, explain three classes of doctrine within the one meaning [*ekārtha*]. For beings with dull faculties they declare emptiness, suffering, and impermanence. These beings, having heard that all dharmas are impermanent and suffering, become profoundly detached, succeed in cutting off craving, and attain liberation. For beings with medium faculties, they declare that everything is without self, secure, quiescent, and in nirvāṇa. When these beings

> hear that all dharmas are without self and consist of only nirvāṇa, security, and quiescence, they cut off craving, and gain liberation. For those with keen faculties, they declare that all the dharmas from the very beginning are unarising, unceasing, utterly empty, and like nirvāṇa. Therefore, within the one meaning, according to the fetters and mental faults of beings, there are differences of profundity.[5]
>
> [T. 45, 137a12–20]

This work also contains the idea, based on the *Ta chih tu lun*,[6] that the śrāvakas follow the Four Noble Truths to realize the Buddhist path, but bodhisattvas know that the truth is One. Kumārajīva puts it this way:

> The wisdom of śrāvakas is dull, therefore they must first learn this path [of advancing gradually from the stage of streamwinner to Arhat] and later attain power. Since bodhisattvas understand profoundly, they have the insight that the four [noble] truths are one truth. . . . The śrāvakas use the four truths to understand the true aspects of reality. Bodhisattvas use the one truth to understand the true aspects of reality. The wisdom of the śrāvakas is dull so they often have a fearful mind. The wisdom of the bodhisattva is acute, so they often have a compassionate mind. Both realize the same true aspects of reality.
>
> [T. 45, 140b28–c5]

There is no mention of the two truths as such, but the idea of different levels of truth, which are ultimately one truth, is clear.

Kumārajīva also declares that

> one cannot state that form and so forth have permanence. For what reason? Because they arise from groups of causes and conditions, and perish moment by moment. Also, because they are included in the *skahdha*, *dhātu*, and *āyatana*, we cannot say that they are inexistent.[7]
>
> [T. 45, 137c12–14]

This is reminiscent of Chih-i's presentation of the threefold truth without the third aspect of the Middle: (a) Form is not permanent; it is comprised of a group of causes and conditions. This is the meaning of "emptiness," and the content of the first aspect of Chih-i's threefold truth concept. (b) However, this does not mean that one is affirming a nihilistic nothingness or inexistence. The forms of *skahdha*, *dhātu*, and *āyatana* have conventional existence. This is the viewpoint

of the worldly truth, and is the content of the second aspect of Chih-i's threefold truth concept.

In China the viewpoint of emptiness (a) was identified as the supreme truth, so Chih-i utilized the concept of the Middle as a "third truth" to bring the two viewpoints (a) and (b) together into a united whole. At the time of Kumārajīva the problem had not yet taken this form. If Kumārajīva had been asked how he would harmonize his above statement with the Mādhyamikan doctrine of the two truths, we may speculate that he would have said that both standpoints (a) and (b) are the conventional truth (*saṃvṛtisatya*) and that both of them together, or neither, are the supreme truth (*paramārthasatya*).

In both the *Correspondance* and commentary on the *Vimalakīrtinirdeśa Sūtra* Kumārajīva reveals himself to be an orthodox Śūnyavādin and Mādhyamikan who relies chiefly on the *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra* and *Ta chih tu lun* for his doctrine. In fact Robinson goes so far as to conclude that "Kumārajīva's doctrine is the doctrine of the *Great Perfection of Wisdom Treatise*."[8] For this reason, and because of the importance of the *Ta chih tu lun* for Chih-i's philosophy, we will take a closer look at the *Ta chih tu lun* and it's application of the two truths.

The Two Truths in the *Ta chih tu lun*

THE TWO TRUTHS AND THE USE OF THE PERSONAL PRONOUN

The two truths are mentioned only intermittently in the *Ta chih tu lun*, yet, as in the *Mūlamadhyamakakārikā*, the idea is implicit in much of what is taught throughout the text. For example, the two truths are used to solve the problem of how a Buddhist can deny the existence of a substantial self and still use the personal pronoun "I."

The *Ta chih tu lun*, as a commentary on the *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra*, begins by discussing the first line of all Sūtras, "Thus have I heard at one time (*evaṃ mayā śrutaṃ ekasmin samaye*)"(T. 25, 62b17–70b12).[9] In discussing the word "I" (*mayā*, 我) the question is rhetorically raised: how can the Buddhist Sūtras say "Thus have *I* heard" when the Buddha teaches that dharmas are empty and there is no substantial self?

The answer is given in three parts. First, the use of personal pronouns and the reference to a self is merely conventional language utilized in conformity to common usage and spoken with the understanding

that the self does not exist substantially. This "I" does not refer to a "real self" 實我. This is illustrated with the following example:

> Will not one be ridiculed if one buys copper coins with gold money? Why? Because it is contrary to commercial customs. We use the word "I" in the same way. One can speak of an "I" in a system which denies a substantial self. This conforms to worldly conventions and is not a difficulty.
>
> [T. 25, 64a17–20]

The *Devaparipṛcchā Sūtra* 天問經,[10] where the Buddha is quoted as saying that an Arhat who has destroyed all impurities and is in his last life in *saṃsāra* can rightfully say "This is I," is quoted for scriptural support. In short, from the point of view of the supreme truth (*paramārthasatya*) all phenomena are empty and lacking in substance, but one can speak of an "I" in conformity with conventional usage.

Second, conventional worldly language is divided into three categories; that spoken on the basis of false views 邪見, self-centeredness 慢, and mere "names and words" 名字. The first two are rejected as invalid, or "impure," while the third is valid, or "pure." Those who are enlightened use language only in the sense of following worldly conventions. Though they reject the false views implied in language, they imitate or conform to its common use for the sake of being non-contentious. Nevertheless they reject the use of language which is based on false views and self-centeredness.

Third, it is precisely those who are mistakenly attached to the doctrine of non-substantiality of the self and grasp this as the final truth who have difficulty using the personal pronoun "I." The Buddha's disciples should not be attached to the idea that all dharmas are empty and lacking in substantial Being. Since they are not attached to either the idea of the existence of a self nor the "non-existence" of a self, there should be no difficulty in speaking conventionally of an "I." Verses from the *Mūlamadhyamakakārikā* chaper 13 are quoted to support this position:

> If there is a thing which is not empty [devoid of Being],
> Then there would be something which is empty [devoid of Being].
> But there is nothing which is not empty,
> So how can anything be empty?
>
> Common ignorant men perceive non-emptiness,
> And also perceive emptiness.

One should not have either positive nor negative views.
This is truly that which is called *nirvāṇa*.

Non-duality, the gate of security,
The destruction of false views,
The domain traversed by all Buddhas;
This is called "the dharma of no self."

[T. 25, 64b12–17][11]

Thus one can use language and speak conventionally of an "I" from the standpoint of *saṃvṛtisatya*, but from the ultimate perspective of the supreme truth it is not valid to affirm either the existence (Being) nor non-existence (nothingness) of the self and phenomena. This affirmation of the use of language tempered by the awareness of its limitations is exactly the position taken by Chih-i, who is constantly reaffirming the inadequacy of language to describe reality, yet immediately affirms the necessity to use language in the attempt to describe the indescribable and conceptualize that which is beyond conceptualization.

THE TWO TRUTHS AND THE FOUR *SIDDHĀNTA*

The longest discussion of the two truths in the *Ta chih tu lun* is found in its presentation of the four *siddhānta* (T. 25, 59b17–61b18). The word "*siddhānta*" 悉檀 in the Buddhist context refers to a "point of view" or "method of teaching." The four *siddhānta*[12] refer to the four points of view from which to perceive reality, or the four methods of preaching used by the Buddha to present the dharma to his audience.

Chih-i devotes a large section at the beginning of his *Fa hua hsüan i* (T. 33, 686a1–691a5) to a discussion of these four *siddhānta*, perhaps to make certain that his audience realizes the various ways in which one can approach the Buddha-dharma, and to temper his repeated assertions that his concepts and theories do not adequately describe reality.

The four *siddhānta* are:

the worldly point of view (*laukika siddhānta* 世界悉檀)
the individual point of view (*prātipaurusika siddhānta* 各各爲人悉檀)
the therapeutic point of view (*prātipākṣika siddhānta* 對治悉檀)
the supreme point of view (*pāramārthika siddhānta* 第一義悉檀).

Lamotte correctly asserts that the theory of the four *siddhānta* is an extension or development of the two truths theory.[13] As we shall see, the first three *siddhānta* correspond to the conventional truth (*saṃvṛti-satya*) and the fourth *siddhānta* to the supreme truth (*paramārthasatya*).

The four *siddhānta* are discussed in the introduction to the *Ta chih tu lun* where twenty reasons are given for why the Buddha preached the *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra*. The sixteenth reason that the Buddha preached the *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra* is to reveal the supreme point of view (*paramārthika siddhānta lakṣaṇa*, T. 25, 59b17ff). There are four *siddhānta* and these four categories contain the entire teachings of the Buddha ("the twelvefold scriptures and 84,000 baskets of the dharma"). All four are asserted to be true and not mutually contradictory. Therefore in the Buddha-dharma there is the reality of the worldly order, the reality of the individual order, the reality of therapeutic order, and the reality of the supreme order. All four are affirmed as true and not mutually contradictory, thus ultimately they are different viewpoints concerning one reality. The text then discusses each of the four *siddhānta*:

First, the worldly or mundane point of view (*laukika siddhānta*) is the perception of phenomena as issuing forth from a complex of causes and conditions. It corresponds to the interpretation of *saṃvṛtisatya* as a synonym of *pratītyasamutpāda*. This is illustrated with the familiar analogy of a cart which exists as the union of the shaft, axle, spokes, rim, and so forth, yet there is no substantive "cart" apart from these constituent parts. In the same way a human being exists as a union of the five *skahdha* and there is no substantive self apart from these constituent parts. When the Buddha says "With my very pure divine eye I see that beings die here and are born there in accordance with the retribution for their good or evil deeds; those who do good deeds are born as gods or men and those who do evil deeds go to the three evil realms (of hell, *preta*, and beasts),"[14] he is speaking from the perspective of the worldly truth.

The *Ta chih tu lun* puts the rhetorical question and then answers it this way:

> If people do not truly exist, then why does the Buddha say, "With my divine eye I see sentient beings?" Therefore we should conclude that people exist but only from the worldly point of view, not from the supreme point of view.
>
> [T. 25, 59c7–9]

The question is then raised that the supreme point of view is true because it is supreme, but the other points of view then cannot be called true. The response is that each of the four points of view are true separately in their own way. For example,

> . . . *tathatā*, the nature of reality [*dharmatā*], and the reality-limit [*bhūtakoṭi*] do not exist from the worldly point of view, but exist from the supreme point of view. In the same way people exist from the worldly point of view but not from the supreme point of view.
>
> [T. 25, 59c11–13]

These have conventional existence in the sense of arising from causes and conditions, but have no ultimate and eternal existence nor substantive Being.

Second, the individual point of view (*prātipauruṣika siddhānta*) refers to the Buddha preaching the dharma in accordance with the mental state or capacity of the individual. This corresponds roughly to the interpretation of *saṃvṛtisatya* as the realm of social convention and ordinary language, and as skillful means (*upāya*) to help sentient beings. When the Buddha preaches, some people understand and some do not. This is because different individuals have varying capacities to understand.

To illustrate this point the *Ta chih tu lun* quotes two Sūtra passages which appear to be contradictory. The first passage says "Due to deeds with different retributions people are born in different universes, attain different contacts and experiences."[15] On the other hand there is the passage from the *Phālaguṇa Sūtra* which says, "There are no people who achieve contact, no people who attain experiences."[16] This apparent contradiction is explained by the necessity to preach the dharma in accordance with the needs and capacities of the individual.

Some people, for example, doubt the possibility of life after death, do not believe in the retributive power of evil or meritorious deeds, succumb to the heretical view of "annihilationism" (*uccheda-dṛṣṭi*), and thus commit evil deeds with impunity. The Buddha affirms for the sake of these individuals that people are reborn after death in a different universe and undergo different experiences so that they will overcome their doubts, suppress their evil activity, and abandon their false views.

On the other hand, a man named Phālaguṇa believed in the existence of a substantive self and had succumbed to the other extreme

and heretical view of "eternalism" (*nitya-dṛṣṭi*). He had demanded that the Buddha identify the "person" which undergoes rebirth and has experiences. If the Buddha had identified something as that which is reborn and has experiences, then Phālaguṇa would fall deeper into his belief in an eternal and substantive self or soul. Therefore in this case the Buddha pointed out that there is no Being which has experiences or is reborn after death (T. 25, 60c8–14). This is the method of teaching, or point of view, which takes into account the capacity of the individual listener.

Third, the therapeutic point of view (*prātipakṣika siddhānta*) refers to the teaching of the Buddha as a remedy for the maladies which afflict mankind. It corresponds roughly to *saṃvṛtisatya* as illusion or "disease" which must be remedied. The *Ta chih tu lun* illustrates this by referring to various herbs and medicine which are a remedy for some, but not necessarily for others. (At this point the second and third *siddhānta* overlap somewhat.) The Buddha-dharma is functionally similar in that it prescribes various remedies for various mental maladies (*cetovyādhi*: 心病).

For example, meditating on impure things such as a corpse is a good remedy for someone whose major inclination is to be attached to worldly things, but not a good remedy for one whose major fault is hatred. If a man full of hate contemplates a corpse, this will only strengthen his hatred. The contemplation of compassion is a good remedy for one who is full of hatred, but not for one who is attached to worldly things. Compassion consists of searching for ways to love people and consider their good qualities. Thus a man whose major inclination is to be attached to worldly things would only strengthen his attachment by contemplating compassion in this way, and so forth (T. 25, 60a18–19).

For the Buddha to prescribe different remedies (teachings) for different people is called the "therapeutic" method of teaching or point of view.

This section of the text contains a long discussion, but the last rhetorical question and response is of greatest interest to us here. A question is raised: All conditioned dharmas (*saṃskṛta dharma*) have a transitory character. This teaching corresponds to the supreme truth. How then can one say that transitory things are not real 非實 ? That which is conditioned, by virtue of its character of being born (*utpāda* 生), abiding (*sthiti* 住), and passing away (*bhaṅga* 滅), is first born,

then has duration, and finally passes away. How then can one say that transitory phenomena are not real (T. 25, 60b19–22)?

The *Ta chih tu lun* deals with this Sarvāstivādin objection with the therapeutic method of denying the reality of anything which is lacking in substantial Being. By Mādhyamikan definition anything which undergoes change is lacking eternal Being and is not ultimately real. It states directly that

> conditioned dharmas cannot have these three characteristics. Why? Because these three characteristics [of arising, abiding, and passing away] are not real.
>
> [T. 25, 60b22–23]

Mādhyamikan polemic examines the position that only that which is eternal and unchanging is "real," and presents the classic Mādhyamikan refutation of this position by carrying it to its ultimate logical conclusion and revealing it to be absurd: If the arising, duration, and destruction of dharmas were the real characteristics of phenomena (again, it must be remembered that "real" means eternal and unchanging), then it must be the case that at the time of the arising of a phenomena all three characteristics are equally present.

In this case the three characteristics of arising, abiding, and passing away must then be equally present at all times in all places. But these three characteristics are supposed to follow one after the other separately. This is absurd, for these characteristics cannot be both separate yet equally present at all times in all places. Therefore the transitory character of phenomena is not of the supreme truth (T. 25, 60b24–28).

This is an example of the "therapeutic" point of view, or method of teaching, and implies the importance of *saṃvṛtisatya* and the validity of language, skillful means, and the conventional truth for correcting erroneous views.

Fourth, the supreme point of view (*pāramārthika siddhānta*) refers to the "true dharma" (*bhūtadharma*: 眞實法) which cannot be discriminated (*vibhakta*: 不可散) or destroyed (*bhinna*: 不可破). This supreme point of view is described in mostly negative terms, for its content cannot be verbalized. The text says:

> That which is not included 通 in the above *siddhānta* is here included completely. What does this include? By "inclusion" is meant the absence of all defects (*sarvadoṣavisaṃyoga*), inaltera-

> bility [*apariṇāmatva*], and invincibility [*ajeyatva*]. Why? Because without the supreme point of view, the other teachings and the other *siddhānta* are all destroyed.
>
> [T. 25, 60c9–13]

This supreme point of view is illustrated with three verses from the *Arthavargīyīya Sūtra* 衆義經 , which Lamotte identifies as one of the oldest texts of "primitive Buddhism."[17]

> Each and every person, based on false views
> And vain chatter, incites quarrels.
> To know that all things are not born;
> This is to know the correct view.
>
> Refusing to acknowledge the doctrines of others
> Is called being an ignoramus,
> But one who argues about these matters
> Is a true ignoramus.
>
> If one is based on personal views,
> This produces vain chatter;
> If one is [based on] pure wisdom,
> This person will not have impure wisdom.

These verses are said to be an explanation by the Buddha of the supreme point of view. The *Ta chih tu lun* then gives an extensive commentary on these three verses:

Commentary on the first verse: If one depends on false views, doctrinal systems, and theories, this merely incites quarreling among proponents of these various philosophies. Vain loquaciousness (*prapañca*) is the basis for quarreling, and vain words lead to the acceptance of false views. One who truly knows, however, accepts neither a doctrinal system nor empty words. He "adheres to nothing and believes nothing." He does not participate in quarrels but merely "savors the ambrosia of the Buddha-dharma" (T. 25, 61a3–11).

Commentary on the second verse: If one makes a general statement to the effect that everyone who does not accept the teachings or doctrinal systems of other people are ignorant, then all masters and teachers are ignoramuses because they all reject the doctrinal systems of their colleagues.

Examples are given of doctrinal statements made by non-Buddhist schools such as the "Tīrthika," Pravrajita, Śvetāmbara, and Brāhmaṇa (T. 25, 61a15–21), and Buddhist systems such as those of the Sarvāstivāda and the Vaipulya (T. 25, 61a21–c2), and it is pointed out that

each person praises his own doctrinal system as true and rejects the others as false.

The best way, it is implied, and the way of the supreme point of view, is to avoid accepting or promoting any doctrinal system, an attitude which has been the object of much grousing concerning Mādhyamikan philosophy throughout the centuries.

Should a Mādhyamikan philosopher refrain from making any positive declarations, and be content with exposing the inevitable absurd conclusions and contradictions of any opposing philosophy, or can and should Mādhyamikans propose their own "doctrine"? This is the point which in India eventually divided the Mādhyamika tradition into the two opposing schools of Candrakīrti and Bhāvaviveka; between those who denied and those who accepted the validity of making positive statements.[18]

The *Ta chih tu lun* goes a step further and in commenting on the third verse does make some positive statements concerning the content of the supreme truth, thus implicitely siding with the school which recognizes the validity of making positive statements.

Commentary on the third verse: The text gets to the heart of the matter with a penetrating question and answer: "If views are all false, what is the supreme point of view (*pāramārthika siddhānta*)?" (T. 25, 61b6–7) The answer given is the most comprehensive, though not necessarily clear and enlightening, description of the content of the supreme truth:

> It is the way which transcends all discourse [*sarvadeśaṇātikrāntamārga*], the cessation and destruction of the function of thought [*cittapravṛttisthitinirodha*], the absence of all support [*anāśraya*], the non-declaration of doctrine [*dharmāṇāṃ anidarśanam*], the true nature of Reality [*dharmāṇāṃ satyalakṣaṇam*], the absence of beginning, middle, and end [*anādimadhyānta*], indestructibility [*akṣayatva*], and inalterability [*aviparināmatva*].
>
> [T. 25, 61b]

A discussion of the implications of all these terms would necessitate a volume all its own, but the *Ta chih tu lun* merely illustrates it by quoting some obscure "verses on the meaning of Mahāyāna":[19]

> The end of discourse,
> The cessation of the function of thought,
> No arising and no passing away.
> In this way the dharma resembles *nirvāṇa*.

To speak on the subject of action:
This is the worldly dharma.
To speak on the subject of non-action:
This is the supreme dharma.

All are true, all are false.
All are true and false simultaneously.
All are not true and not false simultaneously.
This is the true nature of Reality 諸法之實相.

[T. 25, 61b11–15]

The *Ta chih tu lun* concludes its discussion of the supreme point of view and the four *siddhāntas* in a way often echoed by Chih-i, that the supreme point of view is of profound meaning, difficult to understand, and difficult to comprehend. "This is why the Buddha preached the *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra*" (T. 25, 61b17–18).

OTHER REFERENCES TO THE TWO TRUTHS

There are many scattered references to the two truths in the *Ta chih tu lun*, which can be categorized into four uses in the following pattern. There are two ways of viewing one reality, or (1) there are two truths, but (2) they are not contradictory. (3) There are conventional differences between the two truths, but (4) they are mutually dependant, that is, they are identical or ultimately one.

First, the *Ta chih tu lun* often points out that there are two truths, with variations as to the implications and meaning of this assertion. For example, we have the following three passages:

> The Buddha-dharma includes two truths: first, the worldly truth, and second, the supreme truth. From the viewpoint of the worldly truth it is said that sentient beings exist 有. From the viewpoint of the supreme truth it is said that sentient beings have no Being 無所有.
>
> [T. 25, 336b28–c3]

> The Buddha-dharma includes two truths, the worldly truth and the supreme truth. From the viewpoint of the worldly truth it is said that the Buddha declares the perfection of wisdom. From the viewpoint of the supreme truth [the Buddha] explains that all Buddhas are empty and neither come nor go.
>
> [T. 25, 746b22–24]

> The Buddha-dharma includes two types [of truth]. First, the

> worldly truth and second the supreme truth. The thirty-two marks [of the Buddha] are explained from the viewpoint of the worldly truth. No-marks is declared from the viewpoint of the supreme truth.
>
> [T. 25, 274a8–10]

These and other similar passages point out the distinction between the two truths and how seemingly contradictory doctrines preached by the Buddha are actually compatible and are merely different viewpoints.

Second, these statements concerning *two* truths may give a mistaken impression of an unbridgable gap between the two viewpoints, so the *Ta chih tu lun* points out that " the two truths are not contradictory" (T. 25, 221b16). It affirms that "the sermons of the Buddha are in conformity with the supreme (truth); though he declares the worldly dharma, this is not an error because the two truths are not contradictory" (T. 25, 223c29–224a2).

Third, nevertheless there are differences between the two truths, and the *Ta chih tu lun* contains numerous references (over half of the number of references I found to the two truths) to how the worldly truth and the supreme truth are different. Generally the worldly truth is explained as an expedient means (*upāya*) to preach and teach sentient beings. It refers to the use of language and conceptual thinking and thus is not final or ultimate truth. Supreme truth on the other hand is beyond verbalization and conceptualization since it is ultimate and real. First, the *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra* text itself, not the *Ta chih tu lun* commentary, makes the following assertion:

> Śāriputra. The Bodhisattva-mahāsattva abides by the two truths, the worldly truth and the supreme truth, in order to preach the dharma to sentient beings. Śāriputra. The two truths are [inherent] within sentient beings, but they do not realize it. The Bodhisattva-mahāsattva practices the perfection of wisdom and with the power of [skillful] means preaches the dharma for the sake of sentient beings.
>
> [T. 25, 700b16–20]

The text also says:

> From the perspective of the worldly truth one discriminates and declares that there are fruits and retributions, not [from the perspective of] the supreme [truth]. One cannot explain causality or fruits or retributions from within the supreme [truth]. Why?

> Because this supreme [truth] truly has no marks, has no discrimination, and cannot be verbalized.
>
> [T. 25, 686a4–6]

The *Ta chih tu lun* commentary gives a number of variations on this theme:

> The two minds [of aspiration to enlightenment and conversion] are explained not with the worldly truth which is like an illusion or dream, but only with the supreme truth.
>
> [T. 25, 444c17–18]

This passage corresponds to the meaning of *saṃvṛtisatya* as delusion which hides the real truth.

> The sage knows that names and words refer to worldly truth and the true aspects [of reality] refer to the supreme truth. That which is explained [with words is done] in accordance with [the capacity of] ordinary people. There is no [duality of] this or that and no tension in the supreme truth. It is the same for all kinds of wisdom.
>
> [T. 25, 452a4–6]

> The Buddha has compassion for sentient beings and therefore he declares "emptiness" and all the aspects [of reality] from the viewpoint of the worldly truth, not from the viewpoint of the supreme truth. It would be difficult [for sentient beings to understand] if he preached from the viewpoint of the supreme [truth], but if he explains from the viewpoint of the worldly truth, it would not be difficult.
>
> [T. 25, 548c6–8]

These two passages correspond to the meaning of *saṃvṛtisatya* as the realm of language and social convention.

Finally, all of these passages in part 3 emphasize the differences between the two truths, but, as before, the *Ta chih tu lun* also points out that ultimately the two truths are identical. In a passage reminiscent of *Mūlamadhyamakakārikā* 24:8–10 it affirms the validity of *saṃvṛtisatya* as *pratītyasamutpāda* and the mutual dependence of the two truths:

> If there are no names and words, causes and conditions, or coming together [of aggregates], then all mundane things, language, and phenomena perish. If there is no worldly truth, then neither is there a supreme truth. If there is no "two truths," then all reality [*sarvadharma*] is an illusion.[20]
>
> [T. 25, 365a6–8]

Finally there is the passage from the *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra* which is quoted often by Chih-i to scripturally support his contention that the two truths are not different and ultimately one:

> "All dharmas lack the characteristic of substantial Being. Why then do Bodhisattva-mahāsattvas make the distinctions that these dharmas are both existent and non-existent?"
>
> The Buddha said, "The Bodhisattva-mahāsattvas utilize the worldly truth to signify to sentient beings that [dharmas are] both existent and non-existent, and do not utilize the supreme [truth]."
>
> "Bhagavan, are the worldly and supreme truths different?"
>
> "*Subhuti, the worldly truth and the supreme truth are not different. Why? Because the thusness of the worldly truth is identical to the thusness of the supreme truth.* Because sentient beings do not know nor see this thusness, Bodhisattva-mahāsattvas utilize the worldly truth to signify [that dharmas are] both existent and non-existent."
>
> [T. 25, 653b6–12, emphasis added].

CONCLUSIONS

The *Ta chih tu lun* utilizes all three meanings of *saṃvṛtisatya* (as illusion, as identical with *pratītyasamutpāda*, and as language or skillful means) in its interpretation of the meaning of "the worldly truth." It offers some positive though technical and abstruse statements concerning the content of the supreme truth. It points out the differences between the two truths, but is careful to affirm that they are mutually dependent and ultimately one. Its teachings can thus be considered "orthodox" Mādhyamikan philosophy with a more positive slant than the *Mūlamadhyamakakārikā*, and its positive approach had a great influence on the development of Mādhyamikan philosophy in China.

Seng-chao and the Two Truths[21]

Seng-chao (374?–414)[22] was one of Kumārajīva's most eminent disciples. His biography in the *Kao seng chuan* (T. 50, No. 2059, 365a–366b)[23] says that he came from a poor family yet was familiar with the Chinese classics, with a special interest in the mystic philosophers such as Lao-tzu and Chuang-tzu. He converted to Buddhism and became a monk upon reading the *Vimalakīrtinirdeśa Sūtra*. When Kumārajīva arrived in the Liang capital, Seng-chao joined him and became his close disciple, helping with the editing and translation of texts. His

composition on the theme that "*prajñā* is not knowledge" 般若無知論 was well received and praised highly by Kumārajīva. He later composed essays on *śūnyatā* 不眞空論 , on time 物不遷論 , on the unnameability of *nirvāṇa* 涅槃無名論, a commentary on the *Vimalakīrtinirdeśa Sūtra*, various introductions to Buddhist texts, and Kumārajīva's obituary.

The major work of Seng-chao which deals with the topic of the two truths is his essay on *śūnyatā* 不眞空論,[24] a short exposition which takes up little more than one T. page (T. 45, 152a–153a). It discusses the meaning of *śūnyatā* utilizing the concept of the two truths. After a short introduction Seng-chao refers to previous interpretations of *śūnyatā* which he divides into three schools, or trends.[25]

The first trend is to explain *śūnyatā* as "mental negation" 心無 : *śūnyatā* refers to the "emptiness" of the mind when it does not conceptualize or reflect about things, but does not mean that things themselves do not exist. Seng-chao criticises this position by pointing out that, though it is correct concerning the importance of a calm mind, it is incorrect in failing to perceive the emptiness, or lack of Being, of phenomenal things.

The second trend is to explain *śūnyatā* as "identical with form" 即色 . Form, or phenomenal matter, is empty because it is not form "in itself." Seng-chao points out that this is correct insofar as form is not independently existent but depends on other things for its "existence." He then criticises this position for not going one step further to point out that "form is no form," and that "emptiness" has no independent existence either.

The third trend is to explain *śūnyatā* as "original non-Being" 本無 . All things derive their existence from an original state of nothingness. This view was compatible with traditional Taoist ideas of the primordial nothingness out of which the world emerged, but Seng-chao points out that when the Buddhist Sūtras speak of things not existing, it is meant that they do not have ultimate existence and lack substantial Being. The Buddhist texts are not nihilistically denying all existence nor affirming the idea of a primordial nothingness. Seng-chao's presentation of these three interpretations of *śūnyatā* is so terse and ambiguous that it is difficult to know for sure the content of these theories and how Seng-chao meant to criticize them.

At this point Seng-chao begins to explain his interpretation of *śūnyatā* and it is here that the two truths play an important role. He argues

that calling something a "thing" does not necessarily lead one to know what that "thing" really is. In other words, language does not adequately describe reality. The "real truth" 眞諦 is beyond "verbal teaching" 名教. Although it cannot really be verbalized, Seng-chao "cannot remain silent" and attempts to discuss it.

The content of the "supreme real truth" 第一眞諦 is illustrated with two quotations, one from the *Ta chih tu lun* and the second from the *Mūlamadhyamakakārikā*, "All dharmas are neither with nor without marks" 有相無相,[26] and "All dharmas neither exist (as substantial Being 有) nor inexist (as nothingness 無)."[27] However, the statement "neither existence nor non-existence" does not mean that one denies all phenomena and suppresses all senses in order to realize the real truth. The conventional 僞 (*saṃvṛtisatya*) and the real 眞 (*paramārthasatya*) are one.

This proposition is explained in stanzas which are considered by some to contain the essence of Seng-chao's teaching.[28] Robinson translates these stanzas as follows:

> That though existent they inexist is what "non-existent" means.
> That though inexistent they exist is what "not inexistent" means.[29]
>
> [T. 45, 152b5–6]

This position is needlessly obscured by the fact the Chinese terms *yu* 有 and *wu* 無 are used with two different meanings depending on whether they are affirmed or denied. Thus *yu* in the sense of substantial Being and *wu* in the sense of a nihilistic nothingness is denied, but *yu* in the sense of conventional existence and *wu* in the sense of a lack of substantial Being is affirmed. Therefore "non-existence" 非有 is affirmed in the sense that though phenomena have conventional existence, they have no substantive Being. "Not inexistent" 非無 is affirmed in the sense that though phenomena have no substantive Being, they are not complete nothingness.

This vague and imprecise use of *yu* and *wu*, and the habit of discussing the two truths in this context, was a bad habit which afflicted the Chinese discussion of this issue for centuries. Seng-chao does not explicitly identify *saṃvṛtisatya* with *yu* and *paramārthasatya* with *wu*, but sometimes comes close.[30] Rather, after quoting the famous phrase from the *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra* that there is no difference between the supreme truth and the conventional truth (T. 8,

378c),[31] Seng-chao explains that the supreme truth means non-Being 非有 and the conventional truth means not non-existent 非無, "non-Being" and "not non-existent" ultimately having the same meaning (T. 45, 152b17).

The argument is taken one step further by pointing out that one cannot accept the position that things are non-existent nothingness, because this is the extreme view of annihilationism (*ucchedadṛṣṭi*) and one cannot accept the position that things have substantial Being, because this is the extreme view of eternalism (*nityadṛṣṭi*) (T. 45, 152b26–28). Since things are not complete nothingness, annihilationism is wrong. Since things do not have substantial Being, eternalism is wrong. Thus the content of the real truth can be spoken of, at least negatively, as "neither Being nor non-existence" 非有非無.

In his treatise on *nirvāṇa* 涅槃無名論 Seng-chao points out clearly that the ultimate truth is beyond the duality of Being and non-existence. He writes,

> What is the "real truth" 眞諦 [*paramārthasatya*]? It is the way of *nirvāṇa*. What is the "mundane truth" 俗諦 [*saṃvṛtisatya*]? It is the dharma of existence and non-Being 有無諦.
>
> [T. 45, 159a26–27]

Thus the dichotomy of existence and non-Being belongs to the realm of the conventional, illusory world and is not admitted under the rubric of the supreme truth.

Finally, back in his essay on *śūnyatā*, Seng-chao approvingly quotes the *Vimalakīrtinirdeśa Sūtra* where it says that "dharmas are neither Being nor nothingness, all dharmas arise through causes and conditions" (T. 14, 332c). Phenomena have no substantial Being because they consist of a complex of causes and conditions. It is also not complete nothingness because as a complex of causes and conditions it has conventional existence.

In conclusion, we can make the following observations concerning Seng-chao's understanding of the two truths. First, the real truth (*paramārthasatya*) is beyond common language and cannot be adequately verbalized. Second, the content of the real truth can nevertheless be described negatively as neither substantial Being nor complete nothingness because all dharmas are a complex of causes and conditions (*pratītyasamutpāda*). Finally, Seng-chao can be credited with pointing out the ultimate unity of the two truths and for clarifying the differ-

ence between traditional Chinese interpretations of *wu* 無 as primordial nothingness and the interpretation of *śūnyatā* in the traditional Buddhist *prajñā* tradition.

On the other hand, though Seng-chao may not have been the first to do so, he left an unfortunate legacy of discussing the two truths in terms of *yu* (meaning substantive Being when it was denied, and conventional existence when it was affirmed) and *wu* (meaning non-Being when it was affirmed, and non-existence when it was denied), a practice common in his time among exponents of Lao-tzu and Chuang-tzu.[32] He clearly did not mean to identify the conventional truth with *yu* and the supreme truth with *wu*, since he explicitly defined the supreme truth as beyond this duality, but the habit of discussing the issue in terms of *yu* and *wu* dominated the subsequent controversy in China concerning the meaning of the two truths. This led to Chih-i's solution of the problem with his threefold truth concept wherein the misleading dichotomy of *yu* and *wu* was resolved utilizing the concepts of emptiness and conventional designation instead of *yu* and *wu*, and the "third" truth of the Middle.

Chapter 3

Early Chinese Apocryphal Sūtras

THE THREE-TRUTHS PATTERN IN THE *JÊN WANG CHING* AND *YING LO CHING*

Introductory Remarks

Let us pause from our chronological treatment of the two truths debate in China to examine the canonical Buddhist texts that served as the scriptural authority for Chih-i's threefold truth formulation. Actually this is not a chronological pause for, as we shall see, the two texts that Chih-i quotes for scriptural support are apocryphal texts composed in China around the end of the 5th century, between the time of Seng-chao and the two truths debate in the Liang Period (502–557).[1]

The two Sūtras which Chih-i quotes as scriptural support for his threefold truth formulation are the *Jên wang ching* 仁王經[2] and the *Ying lo ching* 瓔珞經,[3] both of which are generally recognized by scholars today as Chinese apocryphal texts. For example, in the *Fa hua hsüan i* Chih-i writes:

> Many of the Sūtras contain in detail the meaning (of the threefold truth), but the terms appear in the *Ying lo ching* and the *Jên wang ching*: the truth of existence 有諦, the truth of non-Being 無諦, and the supreme truth of the Middle Path 中道第一義諦.
> [T. 33, 704c17–18]

The same statement is made in the *Ssu chiao i* (T. 46, 727c2–4) and in Chih-i's commentary on the *Vimalakīrti-nirdeśa Sūtra* (T. 38, 534c19–20). We shall examine these two apocryphal texts more closely in this chapter.

Nakamura Hajime, in an article on the *Mūlamadhyamakakārikā* chapter 24, verse 18, points out that this verse was never interpreted in a

threefold manner in Indian Buddhism, implying that this was a Chinese innovation.[4] Satō Tetsuei, however, discusses the discovery of some passages in Indian texts (as translated in the Chinese canon) which contain a "three truths" pattern.[5] Besides the passages in the *Jên wang ching* and the *Ying lo ching* which will be discussed later, Satō mentions two references in the *Outline of the Four Āgamas*[6] and the *Bodhisattva-bhūmi* 菩薩地持經 (T. 30, No. 1581).

The *Outline of the Four Āgamas* is a short treatise attributed to Vasubhadra婆素跋陀which summarizes the teachings of the four *Āgamas* in three parts. In fact the structure of the entire text consists of a classification of everything in a threefold manner. The text is divided into three parts, each of which has three sections with three sub-sections, each with three categories. For example, part 2 discusses three "evil" dharmas: suffering, passions, and ignorance. The third section on ignorance discusses three undesirable states of knowledge: lack of knowledge, false knowledge, and delusion. The third subsection on delusion discusses three types of delusion: delusion concerning the three treasures of the Buddha, Dharma, and Saṅgha; delusion concerning the three truths; and delusion concerning *samādhi*. It is not surprising that both of the Chinese translations of this text, the *San fa tu lun* and the *Ssu ê han mu ch'ao chieh*, contain a threefold truth classification scheme.

The *Ssu ê han mu ch'ao chieh* (or "Summary analysis of the four *Āgamas*") contains only a short reference to three truths:

> Question: What is "truth." Answer: "Truth" includes that of mundane plurality 俗數 [*saṃvṛtisatya*?], that which has marks 相 [*lakṣaṇa, nimitta*?], and that of supreme meaning 第一義 [*paramārthasatya*?]. A Sūtra says "the truth of mundane plurality, the truth of marks, and the truth of supreme meaning."
>
> [T. 25, 10c8–9]

The striking point in this passage, which is missing from the other Chinese translation, is the reference to a Sūtra passage which lists three truths. It does not say which Sūtra it is quoting, and I could not locate any similar quotation in the Chinese translations of the *Āgamas*.[7] Nevertheless it is an example of a threefold truth formulation in a non-Mahāyāna text.

The *San fa tu lun* (Treatise on liberation in three parts) contains a longer translation of this passage with more detailed commentary:

> What is that which is called "truth"? Answer: there are three types of "truth": the truth of plurality 等, the truth of marks 相, and the truth of supreme meaning 第一義. "Truth" means that which is actually existent 實有, real 眞, not nothingness 不虛, and Thusness 如; therefore it is called "truth."
>
> [T. 25, 24c16–18]

These three truths are each explained in three parts. The truth of plurality 等諦 is explained as the realm of the mundane 方俗, the family 族, and education 學. This corresponds to the conventional world of everyday existence and the acceptance of the commonsensical view of reality. Second, the truth of marks 相 consists of three parts of the Four Noble Truths: suffering, the cause of suffering, and the Path. This is called the "truth of marks" because it refers to contemplating the marks or characteristics of reality, the transiency of samsāric existence, and realizing the truths of suffering, the cause of suffering, and the way to liberation. The fourth Noble Truth, that of the extinction of suffering, is explained as having no marks 無相 (*animitta*?), and therefore does not correspond to the realm of marks.

The third truth of supreme meaning also has three parts: it consists of the complete cessation of action, words, and thoughts 作字念至竟止. "Action" corresponds to physical activity, "words" to verbal activity, and "thoughts" to mental activity. Thus the cessation of all activity is the realm of supreme truth.

The structure of the above scheme is shown in Chart 3. One can see that *saṃvṛtisatya* corresponds to the "truth of plurality" and *paramārthasatya* corresponds to the "truth of supreme meaning," and that the second "truth of marks" acts as a bridge between the two. The "truth of marks" thus refers to the realm of one who has recognized the truth of the Buddha's teachings and is on the Path to liberation, but has not yet attained *nirvāṇa*.

The purpose of this scheme appears to be to make room for the Buddhist monk who has gone beyond the mundane world of social conventions, family, and education, yet is still in the stage of practice before attaining the supreme realm of *nirvāṇa*. It is a classification of levels of consciousness, or attainment, the first level being that of the ordinary ignorant man with his deluded view of reality; the second being that of the monk (and lay believer?) who is aware of the cause and result of suffering in, and practices the path of liberation from, this samsaric existence; and finally the level of the Arhat or Buddha

who has extinguished all physical, verbal, and mental activity and has realized the cessation which is *nirvāṇa*.

Secondly, the *Bodhisattva-bhūmi* contains a list of "truths" from "one truth" to "ten truths" which naturally contains a classification of "three truths" (T. 30, 547b25–c15, 936c4–18). The following translation is based on Hsüan-tsang's Chinese:

> That which is conventionally called "truth" [*satya-prajñapti-vyavasthānaṃ*] has innumerable varieties. At times one truth is established: reality [as perceived by one who has] no delusions. There is only one truth because there is no second. At times two truths are established: worldly truth and the truth of supreme meaning. At times three truths are established: the truth of marks 相諦 [*lakṣaṇasatya*], the truth of words 語諦 [*vāksatya*], and the truth of activity 用諦 [*kriyāsatya*]. At times four truths are established: the truth of ignorance, the truth of the cause [of ignorance], the truth of the extinction [of ignorance], and the truth of the Path. At times five truths are established. . .[8]
>
> [T. 30, 547b25–c15]

The meaning of the three truths mentioned here is not explained. It appears to be no more than a way to fill in the necessary category between two and four truths in order to have a well rounded list of one to ten truths, with no particularly profound philosophical implications.[9] However, it is clear that the terms and meaning are different from that of Chih-i's threefold truth.

The above two passages had no apparent influence on the Chinese debate concerning the two truths, nor on Chih-i's development of his threefold truth concept. Nevertheless they are of academic interest insofar as they show that a threefold truth classification is not entirely absent from the Indian scene. The other Sūtras which contain references to a threefold truth structure, the *Jên wang ching* and *Ying lo ching*, *were* influential in China. It is interesting to note, however, that both of these Sūtras are recognized by scholars today as apocryphal texts composed in China. Before we take a closer look at these two texts some comments on the phenomenon and importance of apocryphal texts in China is appropriate.

Apocryphal Buddhist Texts In China

The topic of Chinese apocryphal texts has received much attention from Japanese Buddhologists in recent years, and for good reason.[10]

A list of Buddhist texts believed or suspected to be apocryphal Chinese compositions contains some of the most important and influential Sūtras and treatises in Sino-Japanese Buddhism. This list would include such important texts as the *Fan wang ching* (T. 24, No. 1484, 997–1009, sometimes referred to as the *Mahāyāna Brahmajāla Sūtra*), the *Meditation Sūtra* of the Pure Land tradition (T. 12, No. 365, 340–346), the *Awakening of Faith* (T. 32, No. 1666–1667, 575–590),[11] the *Sūtra of Immeasurable Meanings* (T. 9, No. 276, 383–389), and many more.[12] These texts were influential not only on the level of popular Buddhism, but also made quite an impact at the level of scholarly Buddhism. I have chosen the word "apocryphal" rather than "forgery," "pseudepigrapha," or "spurious works," because I wish to avoid the negative connotations associated with these terms. These texts are forgeries in the sense of not being the actual words of the historical Buddha, to be sure, but not forgeries in the sense of the content being false or of teaching a "counterfeit dharma." After all, as the *Ta chih tu lun* says:

> The Buddha-dharma is not limited to the words spoken by the Buddha; all true and good words 眞實美語, subtle and pleasant words in the world are part of the Buddha-dharma.
>
> [T. 25, 66b2–3]

One suspects that there is a tendency, when it is discovered that a certain text is not a translation from the Sanskrit but actually a Chinese composition, to consider the text less "authoritative" or important. However, given the idea that there are few, if any, texts which contain the actual words of the historical Buddha Śākyamuni, and given the proposition that Chinese Buddhists were as capable as their Indian counterparts of understanding and expressing in their own way the essence and implications of the Buddha-dharma, we must conclude that the geographical origin of a text is not sufficient ground for judging its value in communicating Buddhist teachings.

A brief glance at the list of apocryphal Sūtras reveal the value of these texts in the development of Sino-Japanese Buddhism. One can go so far to say that these apocryphal texts, written in response to the Chinese mind and situation, played a pivotal role in the assimilation of Buddhism into Chinese society. In any case, it is clear that these works must be judged on their own contextual merit in communicating the Buddha-dharma, and not on the basis of geographical origin.

A study of Chinese apocryphal texts necessarily involves the use of the classical Chinese catalogues of Buddhist texts. A complete collection of the extant Chinese catalogues is contained in Volume 55 of the *Taishō shinshū daizōkyō*.[13] The most important of these catalogues for our purpose are as follows.

Ch'u san tsang chi chi (T. 55, No. 2145, 1–114): This is the earliest extant catalogue and was compiled by Seng-yu 僧祐 around A.D. 515. It is very valuable in that it contains an earlier catalogue compiled by Tao-an in A.D. 374.[14] Tao-an's catalogue contains a list of twenty-six texts which he labelled as of "doubtful" authenticity 疑經 , one hundred and forty-three works by anonymous translators 失譯 , and one hundred and seventy-five rare or unusual works 異經 . Seng-yu added a list of twenty-four texts which he considered apocryphal, and thirty texts which were considered apocryphal by other monks, to Tao-an's list of apocryphal texts. Seng-yu's catalogue is considered to be highly reliable and is an important source in discussing apocryphal texts.

Sui *Chung ching mu lu* (T. 55, No. 2146, 115–149): This catalogue was compiled hastily by imperial order in 589. It is the most complete for its time but was based on secondary sources rather than an actual examination of the texts. Its main interest for us here is that it includes in its category of apocryphal texts many important and influential texts which were long assumed to be authentic translations and used as such throughout the history of Chinese Buddhism. The *Jên wang ching*, which we will discuss below, is one of these texts.

Li tai san pao chi (T. 49, No. 2034, 22–128): This unreliable catalogue was compiled by Fei Ch'ang-fang four years after the Sui *Chung ching mu lu* in an attempt to establish the antiquity and superiority of Buddhism viz-à-viz Taoism. Fei Ch'ang-fang's hostility towards Taoism and his desire to prove the superiority of Buddhism led to many unreliable entries. As Okabe points out, "In order to exaggerate the antiquity of Buddhism and its sources he arbitrarily assigned translators and dates to most of the texts which had previously been considered unknown."[15] Much to the detriment of accurate scholarship, this catalogue was considered authoritative by most later catalogues and its mistakes were handed down for generations up to modern times, and its influence is reflected even in the *Taishō shinshū daizōkyō*.

The *Chung ching mu lu* of 602 (T. 55, No. 2147, 150–179): compiled by Imperial order in A.D. 602. Its major contribution is that it expands

on the Sui *Chung ching mu lu* so that one can check on which texts are still extant at that time, and it avoids the mistakes of the *Li tai san pao chi.*

The *Ta t'ang nei tien lu* (T. 55, No. 2149, 219–342): compiled by Tao-hsuan 道宣 in A.D. 664. This is a combination of the chronological entries of the *Li tai san pao chi* and a section on extant works which follows the *Chung ching mu lu* of 602. This led to much confusion and not a few contradictions. Its value lies mainly in the newly recorded information and the fact that it lists the number of pages of a text.

The *K'ai yüan shih chiao lu* (T. 55, No. 2154, 477–699): This extremely comprehensive and relatively reliable catalogue was compiled by Chih-sheng 智昇 in 730. Okabe calls it "nearly perfect in terms of form and structure.... Further, the contradictions and confusion stemming from the *Li tai san pao chi* were to a considerable degree corrected."[16] However, there are still problems in the accuracy of some of the entries, since as a private compilation it could not excessively contradict the imperially ordered catalogues. It lists as true Sūtras, for no apparent reason, many works listed in the Sui *Chung ching mu lu* as doubtful works and also some obviously spurious, Taoist folk-magic type texts. All of the major later catalogues were editions or expansions of this catalogue, and thus its influence was immense. Later printed editions of the canon followed the listings in this catalogue, and so works listed here as apocryphal were left out of the canon and eventually disappeared.

It is important to point out here that the number or works listed in the *K'ai yüan shih chiao lu* as apocryphal texts adds up to three hundred and ninety-two texts in one thousand and fifty-five fascicles, not including thirteen works mentioned as "in need of re-examination." If one goes back to the beginning to Tao-an's catalogue and adds up all of the different works listed as apocryphal, one discovers the startling figure of one thousand and seventy-six texts in five thousand and forty-eight fascicles. This measures up to a third of the number of works in the official Chinese Buddhist canon and a fifth of the number of fascicles. Even if this does include many texts of which we know only the title, there were probably in addition many apocryphal texts of which we have no record. This large number is testimony to the prevalence of and incalculable influence of apocryphal Buddhist texts in China.

I have wandered from my main topic to discuss this subject not only

because of the importance of apocryphal texts for Chinese Buddhism in general and Chih-i's philosophy in particular, but also because I wanted to avoid the impression that apocryphal texts are to be viewed negatively. Chih-i himself does not reveal an awareness of the fact that many of the texts he quoted for scriptural support were apocryphal Chinese compositions, but it is important for us to know this fact to understand the development of the debate concerning the two truths in China. Let us now examine the *Jên wang ching* and *Ying lo ching* more closely, both as examples of Chinese Buddhist apocryphal texts, and for their role in the development of Chih-i's threefold truth concept.

The *Jên Wang Ching*

The *Jên wang ching*, or *Prajñāpāramitā Sūtra of the Benevolent Kings*, is considered by the T'ien-tai tradition to be one of three great Sūtras, along with the *Lotus Sūtra* and the *Suvarṇaprabhāsa Sūtra*, efficacious for national protection from various disasters. In the Sūtra the Buddha carries on a dialogue with King Prasenajit, who speaks on behalf of fifteen more kings who are also present. The purpose of the Sūtra is to answer the kings' question as to how they can protect their countries from decadence and ruin. After expounding on emptiness, the Bodhisattva Path, and the two truths (which are given a threefold structure), the Buddha advises the kings to protect their countries from riots, calamities, robbers, and so forth by keeping and reading this *Jên wang ching*, and by sponsoring various Buddhist ceremonies based on this Sūtra. If such activity is undertaken, Bodhisattvas will come from all directions to protect the country with their supranormal powers. Given the content of this Sūtra it is not surprising that state sponsored ceremonies based on the *Jên wang ching* were very popular in certain periods of Chinese and Japanese history.[17]

This *Sūtra of the Benevolent Kings* is extant in two versions: The *Jên wang po jo p'o lo mi ching* (T. 8, No. 245, 825–834) translation attributed to Kumārajīva, and the *Jên wang hu kuo po jo p'o lo mi to ching* (T. 8, No. 246, 834–845) translation attributed to Amoghavajra 不空 (704–774). All of the Chinese catalogues after and including the often inaccurate *Li tai san pao chi* list three translations of this text, the one by Kumārajīva plus translations by Dharmarakṣa 竺法護 (?265–313) and Paramārtha 眞諦 (499–569), but there is no evidence that these

last two translations ever existed. The more reliable Sui *Chung ching mu lu* lists a *Jên wang ching* as an apocryphal text with the following comments:

> The *Jên wang ching*, two fascicles. Another catalogue lists this Sūtra as translated by Dharmarakṣa, but the preface to the Sūtra says "the words of the Buddha compiled by Kumārajīva." I propose that, given the teachings and wording of this Sūtra, it is an imitation of and not a translation by either of these two savants. Therefore I have classified it as apocryphal.
>
> [T. 55, 126b8–9]

In addition, the even earlier *Ch'u san tsang chi chi* lists the *Jên wang ching* under the category of "anonymous translations," and in his introduction to the *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra* the Emperor Wu of the Liang 梁武帝 (502–550) dismisses the *Jên wang ching* saying that "it is already widely recognized as an apocryphal Sūtra, so I will set it aside and not discuss it" (T. 55, 54b19–20). Some scholars[18] argue that the *Jên wang ching* is an authentic translation because Amogavajra's translation claims to have made reference to a Sanskrit text to correct the old translations, but this is a claim easily made and yet to be proven. Satō points out that this text is not included in Hsüan-tsang's translation of the complete corpus of *Prajñāpāramitā* texts (T. Volumes 5–7) nor is there any Tibetan version. Finally there is K'uei-chi's 窺基 (632–682) remark that, according to Hsüan-tsang himself, "In his travels to the west, he had never heard of the existence of this (*Jên wang*) Sūtra." (T. 43, 129c10).

Satō gives additional reasons for believing that the *Jên wang ching* is a Chinese apocryphal text. (The "*Jên wang ching*" henceforth refers to the translation attributed to Kumārajīva.) They can be summarized as follows:

The introduction to the *Jên wang ching* gives a list of four *Prajñāpāramitā* texts which the Buddha is said to have preached in a twenty-nine year period (T. 8, 20–23). Two of the *Prajñāpāramitā* texts listed as separate texts are actually two different Chinese translations of the same *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra*, one by Kumārajīva (T. 8, No. 223, tr. 403–404) and the second by Dharmarakṣa (T. 8, No. 222, tr. 268). It is unlikely, to say the least, that a Sanskrit text would commit this error.

The *Jên wang ching* contains some verses (T. 8, 830b5–15) which are practically identical to those found in earlier translations of Jātaka

tales as found in the *Hsien yu ching* 賢愚經 (T. 4, 426b–c, tr. A.D. 445) and *Ṣaḍpāramitā saṃgraha Sūtra* 六度集經 (T. 3, 22c–23a, tr. A.D. 261). Satō concludes that the author of the *Jên wang ching* made reference to these two Chinese translations in compiling this text.[19]

Although the *Jên wang ching* claims to be a *Prajñāpāramitā* text, its list of twelve emptinesses (T. 8, 826a12–16) has more in common with the list of eleven emptinesses in the *Mahāparinirvāṇa Sūtra* (T. 12, 461b6–8, tr. 414–426) than with the list of eighteen emptinesses in the *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra* (T. 8, 219c7–12, 250b3–7). It is interesting to note, however, that in contrast to the twelve emptinesses in the earlier *Jên wang ching*, the text attributed to Amoghavajra contains a list of eighteen emptinesses (T. 8, 835c18–22). In Amoghavajra's list the first fourteen emptinesses are the same as the first fourteen in the list in the *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra,* but the last four are identical to the last four in the list in the earlier *Jên wang ching.*

The *Jên wang ching* reveals some innovation in its presentation of the Bodhisattva stages, but generally it follows the structure as presented in the *Avataṃsaka Sūtra* (T. 9, No. 278, tr. A.D. 418–420).

The reference to "never committing the five sins nor the six major and twenty-eight minor offenses" (T. 8, 831b12) is related to the list of offenses in the *Upāsakā-śīla Sūtra* (T. 24, 1049a; tr. A.D. 426 or 428).

A prophesy is given in the Sūtra that in the future there will be neither Buddha, Dharma, nor Saṅgha, nor any devout believers; that the rulers of the world will be haughty, setting out to destroy the Buddha-dharma by persecuting the monks, nuns, and lay Buddhists, and by outlawing the taking of monastic vows and building of temples and images; and so forth (T. 833b13ff)).

This situation is reminiscent of the persecution of Buddhism in northern China in A.D. 446. Considering this content and the translation dates of the above Sūtras which appear to have been used in the compilation of the *Jên wang ching*, Satō speculates that this text was composed with the 446 persecution in mind, and after the restoration of Buddhism by the new emperor Wei Ch'eng-ti in 452. The upper limit for the compilation of the *Jên wang ching* is 515, the date of the *Ch'u san tsang chi chi,* which contains the first catalogue reference to this text. Satō thus sets the dates for the compilation of the *Jên wang ching* as between 446 and 515. He adds, however, that since the *Jên wang ching* influenced the composition of the *Ying lo ching* and the *Fan*

wang ching which also appeared around this time (see next section), the *Jên wang ching* was probably compiled in China around the middle of the fifth century A.D.

Finally, in Hurvitz's words, "the Chinese author of this spurious Sūtra tipped his hand"[20] by utilizing two Chinese terms, the "real truth" 眞諦 and the "truth of supreme meaning" 第一義諦, for the one Sanskrit term *paramārthasatya* in explaining the content of "three truths." The term "three truths" 三諦 is used here and there in the *Jên wang ching*, but its content is discussed in two passages.

First, in the fourth chapter on the "Two Truths," the Buddha responds to King Prasenajit's question concerning the relationship between the worldly truth and the supreme truth by saying, in part, that "all dharmas are included in three truths, the 'truth of emptiness' 空諦, the 'truth of form' 色諦, and the 'truth of mind' 心諦." (T. 8, 829b28–29) The content of these three truths is not clear, but it is significant that this three truths formulation appears in the chapter devoted to a discussion of the two truths. It provides a bridge between the two truths of the *Mūlamadhyamakakārikā* 24: 8 and 9, and the final threefold truth based by Chih-i on *Mūlamadhyamakakārikā* 24:18.[21]

Second, and more significant, is the vocabulary of a three truths formulation in a later chapter which mentions "the *samādhi* of the worldly truth 世諦, the *samādhi* of the real truth 眞諦, and the *samādhi* of the truth of supreme meaning 第一義諦. This three truths *samādhi* is the king of *samādhi* among all *samādhi*" (T. 8, 833b7–8). Here is the first and earliest explicit use of the terms worldly 世, real 眞, and supreme 第一義 in a threefold truth formulation. Since the Chinese terms "real truth" and "supreme truth" are two different translations for the same Sanskrit term *paramārthasatya*, this is strong evidence for concluding that this is an apocryphal Chinese composition.

If this text is a Chinese composition from the mid-fifth century A.D. as Satō concludes, then it is a valuable work which can teach us something about the Buddhism in China around that time. It shows, for one thing, that the Chinese were attempting to deal with the implications of the two truths concept and beginning to favor a threefold structure to solve the tension which they saw inherent in the two truths. It serves, then, as documentation for understanding the interpretation of the two truths in China during the one hundred years between the time of Seng-chao and the Liang Period.

What, then, is the understanding of the two truths in the *Jên wang*

ching? The worldly truth is defined as the perception, in the minds of ordinary sentient beings, of the world as either existing 有 (*yu*) or not existing 無 (*wu*), and that of worldly truths existing in the sense of conventional existence, deceptive appearances, or magical illusions (T. 8, 828c13–17). Sentient beings also are seen by Buddhas as existing only conventionally in the sense of a worldly truth with no substantive, unchanging reality (T. 8, 826a1).

The supreme truth, on the other hand, is defined as eternal quiescence, the wisdom which exhaustively understands the nature of reality (T. 8, 827c29). It is beyond dualities: it refers neither to the world of transformations nor to a world which is not that of transformation. It refers to neither having characteristics nor to not having characteristics, neither to coming nor to going (T. 8, 828a23–24).

The major discussion of the two truths is in the fourth chapter, "On the Two Truths," where the subject is discussed in terms of the relationship between the two truths. King Prasenajit asks the Buddha:

> "Does the worldly truth exist within the supreme truth or not? If you say it does not, then wisdom does not have any relationship with [the world of] duality. If you say it does, then wisdom is not a unity. How do you deal with this problem in terms of unity and duality?"
>
> [T. 8, 829a4–6]

The Buddha is said to have answered, surprisingly, not by emphasizing the identity of the two truths, but by emphasizing the fact the two truths *are two*, and introducing the "third truth" which transcends these first two truths. The three truths of emptiness, form, and mind are said to contain all dharmas, all reality. This terminology is strangely inappropriate and not very illuminating. The author seems to realize this and corrects it by later introducing the terms "worldly" 世 truth, "real" 眞 truth, and truth of "supreme meaning" 第一義.

At the risk of oversimplification, it can be said that *saṃvṛtisatya* is thus considered in two parts, the worldly truth of duality and conventional existence (*yu*) and the "real truth" which denies dualistic existence (*wu*). The third truth, that of supreme meaning, is the transcendence of both the affirmation and denial of conventional dualistic existence. As an explication of the Mādhyamikan concept of the two truths this can hardly be considered satisfactory, for the false duality between existence and non-existence is not really resolved by introducing a transcendant third truth. In China, however, it contributed

to the formulation of the three truths as the truth of existence 有諦, the truth of non-Being 無諦, and the supreme truth of the middle path 中道第一義諦 in the *Ying lo ching*, which we shall consider next.

The *Ying Lo Ching*

The *P'u sa ying lo pên yeh ching* 菩薩瓔珞本業經 (T. 24, No. 1485, 1010–1023), not to be confused with, though not unrelated to, the *P'u sa pên yeh ching*[22] 菩薩本業經 or the *P'u sa ying lo ching*[23] 菩薩瓔珞經, is also considered by Satō to be a Chinese apocryphal text from the same period as the *Jên wang ching*.

The *Jên wang ching* was put to great use in state sponsored ceremonies and thus is more well known, but it is the *Ying lo ching* (which henceforth refers to the T. 24, No. 1485 text) which had a greater philosophical impact on the development of Chinese Buddhist thought. It was highly valued by Chih-i (who happened to be the first person to recognize and use this Sūtra, another reason for believing that it was composed in China around the end of the 5th century) who utilized it as a source and authority for such important T'ien-t'ai doctrines as the fifty-two Bodhisattva stages, threefold contemplation 三觀, the non-exhaustibility of the mind 心無盡, and, of course, the threefold truth. If it is a Chinese apocryphal text like the *Jên wang ching*, it is valuable as a source for examining the development of Buddhist thought in China in the fifth and sixth century. Let us then begin by examining the reasons for believing that the *Ying lo ching* is in fact a Chinese apocryphal text.

First there is the evidence of the catalogues. There is no mention of the *Ying lo ching* in the list of texts translated by Chu Fo-nien in the earliest *Ch'u san tsang chi chi* of A. D. 515 (T. 55, 10a–b), but this catalogue does list a "*P'u sa ying lo pên yeh ching* in two fascicles: also called the '*P'u sa ying lo ching*'." in its section on miscellaneous works by anonymous translators (T. 55, 21c20). Thus we can be sure that a *Ying lo ching* text existed by 515, but the origin of this work was unknown.

The *Ying lo ching* is attributed to Chu Fo-nien in the unreliable *Li tai san pao chi*, which adds this text to a list of thirteen works translated by this monk. The list also includes the fourteen fascicle *P'u sa ying lo ching*, a work legitimately attributed to Chu Fo–nien. The later catalogues, including the *Ta t'ang nei tien lu* (T. 55, 252a1–15) and the *K'ai yüan shih chiao lu* (T. 55, 511b17–512a5) followed this attribution

and add a note referring the reader to the *Li tai san pao chi*. However, the more reliable Sui *Chung ching mu lu* compiled three years before the *Li tai san pao chi* also lists a "*Ying lo pên yeh ching*" in two fascicles translated by Chu Fo-nien (T. 55, 115b15). Given the similarity in titles between the longer *P'u sa ying lo ching* and the *Ying lo pên yeh ching* in two fascicles, it is not difficult to imagine that they could be confused or mistakenly attributed to the same translator. However, Satō concludes that the evidence of the catalogues alone is not sufficient to determine whether or not the two fascicle *Ying lo ching* was translated by Chu Fo-nien.

Satō then examines Mochizuki's argument that the *Ying lo ching* is not a translation by Chu Fo-nien because of the different Chinese translations of the words *nirvāṇa* and *Nayuta* in the longer and shorter *Ying lo ching*.[24] After examining the Chinese translations for a number of Sanskrit terms in nine texts translated between A.D. 376 and 413, Satō points out the variety of translation terms used in these texts and concludes that this internal evidence alone is not sufficient to prove that Chu Fo-nien was not the translator of the shorter *Ying lo ching*.

How, then, does Satō conclude that the *Ying lo ching* is a Chinese apocryphal text? His argument is based on the content of the text, its handling of Sanskrit names, and its relationship with other Sūtras.

First Satō discusses the list of forty-two stages or Bodhisattvas associated with the Bodhisattva stages (T. 24, 1012b15ff).[25] The Chinese translations of the first thirty stages follows the list in the *Avataṃsaka Sūtra*, and the list of the ten *bhūmis* follows the *Daśabhūmika Sūtra* 十住經 (T. 10, 497–535) translated by Kumārajīva. The transliterations of the Sanskrit names, however, are highly suspicious and in many places do not match the Chinese translation at all, nor do they match the original Sanskrit as found in such texts as the *Daśabhūmika Sūtra*. Satō concludes that the apparent Sanskrit transliterations in the *Ying lo ching* could not have been based on a Sanskrit original but rather were constructed to appear like true Sanskrit transliterations to pass off the text as a translation from the Sanskrit. It is obvious that these names were constructed by one with little or no knowledge of Sanskrit, not by an eminent translator such as Chu Fo-nien. In addition, some of the names are related to suspicious Sanskrit names from other apocryphal Chinese texts such as the *Jên wang ching*.

Secondly, the list of the Buddhalands in the ten directions, and their Buddhas and bodhisattvas, included in the introductory chapter of the

Jên wang ching (T. 24, 1010b2–13) corresponds almost word for word to verses from the *P'u sa pen yeh ching* (T. 10, 446c17–447a4). In fact the entire introductory chapter of the *Ying lo ching* is closely related to the introductory chapter of the *P'u sa pên yeh ching.*

Many other sections are closely related to the content of other texts. The list of eighteen unique qualities of the Buddha (*āveṇikābuddha-dharma*, T. 24, 1020a7–27) is from the *Pañcaviṃśati-sāhasrikā-prajñā-pāramitā Sūtra* (T. 8, 255c25–256a5). The explanation of the ten *pāramitās* is from the *Avataṃsaka Sūtra* (T. 9, 561b26–c7). The list of sixteen truths (T. 24, 1015a17–20) is also from the *Avataṃsaka Sūtra* (T. 9, 555c22–28) and Kumārajīva's translation of the *Daśabhūmika Sūtra* (T. 10, 511c23–28). The passage in the *Ying lo ching* that says "The meaning of the two truths is that of neither unity nor duality, neither eternity nor severance, neither coming nor going, neither arising nor perishing" (T. 24, 1018c2–4) is from the famous opening lines of Nāgārjuna's *Mūlamadhyamakakārikā* (T. 30, 1b11–12). The three basic types of Bodhisattva precepts (T. 24, 1020c1–3) are based on those from the *Bodhisattva-bhūmi* (T. 30, 910b10ff) and the *Fan wang ching*[26] (T. 24 No. 1484). The Bodhisattva precepts as presented in the *Ying lo ching* are in many ways related to that of the *Fan wang ching.*

From this Satō concludes that "the *Ying lo ching* was composed after the *Jên wang ching* and *Fan wang ching* (both Chinese apocryphal texts) and was greatly influenced by them. It must be considered a text which arose as an effort to defend certain doctrinal positions concerning the Bodhisattva stages and Bodhisattva precepts, and was composed while referring to various sūtras and *śāstras* such as the *P'u sa pên yeh ching*, the *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra*, the *Mūlamadhyamaka-kārikā*, *Avataṃsaka Sūtra*, the *Daśabhūmika Sūtra*, the *Upāsakā-śīla Sūtra*, and so forth."[27] Satō concludes, based on the dates of the *Jên wang ching* as between 452 to 515, and supposing that the *Jên wang ching* and *Fan wang ching* were composed toward the beginning of this timespan, that the *Ying lo ching* was composed near the end of the 5th century about twenty or thirty years after the *Jên wang ching*, during the Southern Ch'i dynasty (479–502).

Let us assume that the *Ying lo ching* is an apocryphal Chinese Sūtra from the end of the fifth century and examine its three truths formulation on that basis. The *Ying lo ching* does not contain a lengthy discussion of the two truths, nor does it explain in detail the content of what it means by "three truths." Rather, it introduces the three

truths pattern in two passages:

First, a passage in the sixth chapter merely gives a list of the three truths of existence, non-Being, and the supreme truth of the Middle Path. (T. 24, 1019b22–23).

Second, in the fourth chapter of the *Ying lo ching* the Buddha is asked whether the two truths in general, or the supreme truth in particular, can be characterized as a unity or duality, as existing or not existing. The Buddha answers, "The truth of existence (*yu*), the truth of non-Being (*wu*), and the supreme truth of the Middle Path is the wisdom-mother of all Buddhas and bodhisattvas" (T. 24, 1018b19–22). The text continues with an ambiguous discussion on the two truths in eight pairs of opposites alternately contrasting "non-emptiness" 不空 and "non-Being" 不有, and "not One" 不一 and "non-dual" 不二.

The first pair of contrasts claims that the worldly truth refers to Being, which is not empty, and that the truth of non-Being refers to emptiness which is non-Being (T. 24, 1018b24–25). This passage in itself would cast doubt on this text as a translation from the Sanskrit. The philosophy of the *Mūlamadhyamakakārikā*, at least, would never admit the validity of a worldly truth which is defined as substantial Being and non-emptiness. *Saṃvṛtisatya* is the mistaken perception of the world as existing substantially, not the actual existence of substantial Being itself. As the *Mūlamadhyamakakārikā* emphasizes, there is nothing which is non-empty: "Were there some thing not empty (*aśūnya*) there might be some thing empty; since there is nothing that is not empty how could there be some thing empty?"[28] The text suffers from the ambiguity, discussed previously, of the use of the terms *yu* and *wu*. The above phrase that "the worldly truth refers to Being" could be understood as "the worldly truth is conventional existence, and therefore it is not empty," or, "since the worldly truth exists conventionally, it is not emptiness." However, this is not satisfactory either, because conventional existence, as the transient interplay of causes and conditions, is by definition the very meaning of emptiness. This is made clear in the *Mūlamadhyamakakārikā* Chapter 24, especially verse eighteen.

Nevertheless the text continues with the second pair and says that:

> the two truths are eternally like this [two separate truths] and thus not One. By the enlightenment of the sage it is seen to be emptiness, therefore (the two truths?) are not a duality.
>
> [T. 24, 1018b25]

The first part of this statement ignores the underlying identity of the two truths as two ways of viewing one reality. It is not the difference between the two truths which is unchanging and eternal, but their ultimate identity. The third pair claims:

> whether there is or is not a Buddha [in the world], the *dharmadhātu* never changes, therefore it is not empty. The supreme truth is non-dual, therefore it is not Being.
>
> [T. 24, 1018b26–27]

Once again the first phrase is problematic. It recalls the famous phrase to the effect that "whether or not a Buddha appears in the world, the nature of reality remains the same."[29] The whole point of this teaching is the sameness of reality due to emptiness, that whether there is a Buddha who explains the true state of reality or not, it is nevertheless constantly and eternally empty of substantial Being. If the author of the *Ying lo ching* had used the term "nothingness" instead of "emptiness," his point would be clear. Perhaps this stems from an ambiguous or confused identification of the terms "emptiness" 空 and *wu* 無.

Similar points can be made concerning the remaining five pairs: Fourth, whether there is or is not a Buddha, the *dharmadhātu* has two characteristics (that of the two truths?), therefore it is not One. Since all dharmas are eternally pure, therefore they are non-dual. Fifth, all Buddhas return (to this samsaric world) for the sake of sentient beings, therefore it is not empty. There is no substantial "non-existence" 無無, therefore it is not Being. Sixth, emptiness is real, therefore it is not One. Innate reality does not arise, therefore it is non-dual. Seventh, since the aspects of conventional reality are not destroyed, therefore they are not empty. Since all dharmas do not have substantial Being as "all dharmas," therefore they are not Being. Eighth, since dharma does not have substantial Being as "Dharma," therefore it is not dual. Since it is not "non-dharma" (without conventional meaning), therefore it is not One (T. 24, 1018b27–c2).

The meaning of this passage is not clear and its interpretation of emptiness is suspect. In short, there is an ambiguous use of the term *yu* as both substantial Being and conventional existence, and emptiness is confused with nihilistic non-existence. The passage concludes with the eightfold negation from the beginning of the *Mūlamadhyamakakārikā*:

> The meaning of the two truths is that of neither unity nor duality, neither eternity nor severance, neither coming nor going, neither arising nor perishing. However, due to the two characteristics [of the two truths], the sage and wisdom are non-dual. Because of this non-duality, [the three truths] are the wisdom-mother of all Buddhas and Bodhisattvas.
>
> [T. 24, 1018c2–5]

I find this explanation very vague and unsatisfactory, which may be why all the Japanese sources on this text refer only to its unique formulation of the three truths and ignore the later expansion on the two truths issue. Chih-i also, in his commentary on the *Vimalakīrtinirdeśa Sūtra,* refers only to the names of the three truths from the *Ying lo ching* and then provides his own explanation (T. 38, 534c17ff). Perhaps we would be wiser to do the same.

In any case, the *Ying lo ching* formulation of the three truths replaces the *Jên wang ching* terms of the "real truth" with the "truth of non-Being," the "mundane truth" with the "truth of existence," and the "supreme truth" with the "supreme truth of the Middle Path." (see right side of Chart 1) This formulation of the *Ying lo ching* inherits the Chinese tendency, from the time of Seng-chao and before, to discuss this issue in terms of Being or existence (*yu*) and non-Being or non-existence (*wu*). It is a step in the right direction, however, in the sense that it attempts to solve the tension and contradiction essential to this duality by introducing the Middle Path as the supreme truth which unites this duality.

The *Ying lo ching,* however, does not provide any explanation as to how this Middle Path solves the duality between existence and non-existence, or Being and non-Being, nor the precise meaning or content of the supreme truth itself. It does not discuss whether these "truths" are referring to ontological realities with objective existence, or whether they are merely different ways of viewing one reality, and the relative worth or validity of each truth. Nevertheless this passage provided scriptural support for Chih-i's formulation of the threefold truth with the Middle Path acting as the integrator of the two truths of emptiness and conventional existence. In this sense Chih-i's first truth of emptiness, the denial of substantial Being, corresponds to the *Ying lo ching*'s truth of non-Being; his second truth of conventional existence corresponds to the *Ying lo ching*'s truth of existence; and Chih-i's truth of the Middle corresponds to the *Ying lo ching*'s supreme

truth of the Middle Way.

Theoretically and philosophically Chih-i's threefold truth concept could have grown and be internally consistent as a development of the Mādhyamikan two truths concept and an extension of the verses in chapter twenty-four of the *Mūlamadhyamakakārikā*, yet the presence of three truth formulations in the *Jên wang ching* and *Ying lo ching* must have stimulated Chih-i's thought and encouraged his development of a threefold truth concept. Also, as Chinese apocryphal texts from around the end of the fifth century, these two texts provide documentation for the Chinese handling of the two truths issue between the time of Kumārajīva and the Liang period. In a small way they fill a gap in our examination of the two truths in early Chinese Buddhist history.

Chapter 4

The Liang Period (502–557)

THE DEBATE OF PRINCE CHAO-MING AND THE TWENTY-THREE DISPUTANTS

The meaning of the two truths was reportedly a hotly debated topic in China, especially in the fifth and sixth centuries, but there are few documents extant to reveal the details of the controversy. The biographies of eminent monks as recorded in the *Kao seng chuan* mention even earlier treatises on this subject by Kumārajīva's direct disciples, but these texts are not extant. Tao-sheng 道生 (ca. 360–434),[1] famous for his early advocacy of the universality of Buddha-nature, is said to have penned a *Treatise on the Two Truths* 二諦論. A text titled *Treatise on the Two Truths of Emptiness and Existence* 空有二諦論 is attributed to Seng-tao 僧導, one of the few disciples of Kumārajīva who specialized in the *Ch'eng shih lun*.[2] A monk named Chih-lin 智林 is also said to have written a *Treatise on the Two Truths* 二諦論.[3]

One of the earliest extant records of a discussion concerning this issue is preserved in the *Kuang hung ming chi* 廣弘明集 of Tao-hsüan 道宣 (596–667), a collection of two hundred and ninety six documents on Buddhism from the time of its introduction to China until the mid-7th century. One of the documents, *On the Meaning of the Two Truths* (T. 52, 247b–250b) records a discussion of the two truths introduced and presided over by Prince Chao-ming 昭明太子 of the Liang dynasty. The discussion itself is dated by Satō, based on the court histories and age of the participants, as occurring between A.D. 515–523, most probably in either 520 or 521.[4] It is the earliest of the few extant documents concerning the debate over the meaning of the two truths previous to the time of Chih-i.

The document *On the Meaning of the Two Truths* consists of two parts:

an introductory essay by Prince Chao-ming on the two truths, and questions from twenty-two participants which are answered by Prince Chao-ming. Prince Chao-ming, in the words of Whalen Lai, "was by no means the leading authority on Buddhist philosophy at the time, but he was one of those gentry aristocrats famous for his layman's devotion to the Dharma."[5] The court histories say that he had a deep faith in Buddhism and that he erected a hall on the palace grounds as a center for Buddhist activity. It is also said that he frequently invited famous monks and participated constantly in discussions concerning the Buddha-dharma (Satō 1931, 374–375). One suspects that he received his instruction and advice from some of the Buddhist monks and scholars favored by the court, many of whom perhaps participated in the debate on the two truths.

The twenty-two participants (besides Prince Chao-ming) included fourteen monks and eight laymen. Seven of the laymen were young court aristocrats around the age of twenty, all of close family relations with the Prince. There are no biographical records concerning six of the monks, but included in the other eight are two of the most famous and able monks of the time: Fa-yün 法雲 (467–529) and Seng-min 僧旻 (467–527).[6] However, most of the monks were of the type associated closely with the court and not necessarily of the highest academic quality.

The impression one gets of this group from its membership is that of a private "study group" which was blessed with the presence of a few eminent scholars, rather than of a public debate or an academic exercise representing the highest quality of scholarship. Nevertheless the record remains, and it appears to have been well known in Chih-i's time, for he refers to it in both his *Fa hua hsüan i* (T. 33, 702b9–10) and *Mo ho chih kuan* (T. 46, 26c16–17).

Prince Chao-ming's *Essay On The Meaning Of The Two Truths*

Prince Chao-ming's introductory essay is, compared to the questions and answers which follow, relatively straightforward but at times not very clear. He begins by pointing out that "the principle of the two truths is indeed profound and mysterious," and that one must have a calm and collected mind in order to understand its vast meaning and implications. It is reported that the essential content of the two truths does not go beyond the two categories of "the objective realm" 境 and

"wisdom" 智. "At times the meaning is clarified by means of the objective realm; at times ones action is illumined by means of wisdom." This rather vague statement is clarified somewhat by the Prince's next assertion that:

> to comprehend the two truths means that one clearly understands the meaning of the objective realm. If one is deluded concerning this matter, one will never escape this triple world of [past, present, and future] existence. If one has penetrating understanding of the implications [of the two truths], one can sever the myriad bonds [which bind one] to this world.
>
> [T. 52, 247c4–6]

This comment is reminiscent of the *Mūlamadhyamakakārikā* chapter 24: 9–10:

> One who does not know the distinction between the two truths cannot know the true meaning of the profound Buddha-dharma. . . . One cannot attain the supreme truth without depending on the mundane truth, and one cannot attain *nirvāṇa* without attaining the supreme truth.
>
> [T. 30, 32c18–33a3]

The Prince then defines the two truths, discussing them from the perspective of two different Chinese translations for *saṃvṛtisatya* and *paramārthasatya*. This provides the opportunity for a specifically Chinese exegesis based as much on the meaning of the Chinese characters as on the Sanskrit originals:

> The two truths are the real truth 眞諦 and the mundane truth 俗諦. The real truth is also called the "truth of supreme meaning" 第一義諦, and the mundane truth is also called the "worldly truth" 世諦. [The terms] "real truth and mundane truth" are names indicating their meaning. [The terms] "truth of supreme meaning and worldly truth" establish a focus for judging superiority or deprecation.

In other words, "real" and "mundane" describe the content of what is meant by the two truths, and "supreme meaning" and "worldly" are judgemental terms reflecting the superiority, or ultimately higher value, of *paramārthasatya* viz-à-viz the inferior *saṃvṛtisatya*. Actually "supreme meaning" is the closest and most direct translation of *paramārthasatya*, and both "mundane" and "worldly" are acceptable for *lokasaṃvṛti*, but such are the dangers of a too literal exegesis based on the translation of technical terms.

The Prince then indulges in some strange arithmetic by saying that the real truth refers to unity (One) and the mundane truth to duality (Two), and that putting these together (one plus two) gives us the number three! It is true that Chinese numbers are ambiguous so that the same character 一 can refer to both the number one, the concept of a unity, and the idea of "first." Nevertheless it is difficult to imagine that anyone had seriously proposed such a theory or that Chinese numbers are so ambiguous as to actually make such a proposal plausible. To his credit the Prince is quick to point out that the number of truths does not exceed two. This exercise seems meaningless given the Prince's later assertion that the two truths are identical in essence and their differentiation is due only to the different perceptions of ordinary and wise people.

The Prince is on more solid ground as he continues by affirming that the existence of the real is not caused by the mundane truth and the arising of the mundane truth is not due to the real truth. They are not two separate "existences" which arise from or are caused one by the other, but names for two ways of viewing one reality. The "real" refers to the true meaning or content of reality as undifferentiated dharmas. The "mundane" refers to the world of accumulated suffering, the perception of the world as phenomena which arise. This produces "fleeting illusions." "Supreme meaning" is another appreciative name for reality as the realm of non-arising, that phenomena do not exist as substantial Being. This reality is also called "most superior," "most wonderful," and "incomprehensible." The "worldly" refers to the realm of distinctions, the samsaric flow of transmigration in which nothing abides permanently.

The *Mahāparinirvāṇa Sūtra* is then quoted as scriptural support:

> That which is known by those who have transcended this world is called the truth of supreme meaning. That which is known by those of this world is called the worldly truth.
>
> [T. 12, 684c17–18]

The Prince interprets this phrase as justifying his exegesis of the terms "supreme meaning" and "worldly" as judgemental terms signifying superiority and deprecation.

Next it is pointed out that to establish names for the two truths implies distinctions between them and that they are not the same. In fact, it is said, the "true," "mundane," and "worldly" have one com-

mon meaning, but the truth of "supreme meaning" has another, second meaning. Here the Prince is playing with the character *i* 義 (*artha*, "meaning") in the term "supreme meaning." In short, the Prince claims that since the "meaning" of the "truth of supreme meaning" is the greatest, therefore only this truth contains the word "meaning." The "worldly" truth is mere fleeting illusion, therefore it does not contain the term "meaning." This assertion is challenged and weakly defended later in the question and answer section.

Finally, "truth" 諦 is defined as "making a judgement concerning true reality" 審實 . The real truth is a judgement of true reality as real. The mundane truth is a judgement of true reality as mundane existence. The real truth is free from the duality of existence (*yu*) and non-existence (*wu*). The mundane truth refers to the duality of affirming both existence and non-existence. "Both existence and non-existence" refers to conventional nominal reality:

> "To be free from both existence and non-existence" is the Middle Path. The real [truth] is the Middle Path, therefore non-arising is its essence. The mundane [truth] refers to conventional nominal reality, therefore arising phenomena is its essence.
>
> [T. 52, 247c21–25]

The most significant aspect of this final summary is the Prince's use of the ambiguous terms *yu* and *wu* to define the content of the two truths. The identification of the worldly truth with the dualistic realm of existence and non-existence, and then positing the supreme and real truth as identical to the Middle Path which transcends the dualities of existence and non-existence, set the stage for Chih-i's threefold truth of emptiness (=non-Being), conventional existence, and the Middle Path, the difference being that for Chih-i the Middle did not transcend the "duality" of emptiness and conventional existence but affirmed both as an integrated reality.

The Prince's essay is unsatisfactory in many ways. He affirms the unity of the two truths but is not clear concerning their relationship. He does not make the mistake of defining the two truths as two separate ontological realities, but he does resort to the common though ambiguous use of the terms *yu* and *wu* to explain the content of the two truths. He introduces unnecessary and misleading exegesis such as the strange arithmetic whereby the number three is derived by combining a unity and duality, and the isolation of the word "meaning" 義 in the term "truth of supreme meaning." These ambiguities are

the focus of some of the questions which follow in the discussion, and they are not always satisfactorily answered.

Nevertheless the Prince's essay is acceptable in that he clearly recognizes the underlying unity of the two truths as two perceptions of one reality, as explained in the *Mahāparinirvāṇa Sūtra*. He does give satisfactory definitions of *paramārthasatya* as the "real truth" and "the truth of supreme meaning," which is undifferentiated, incomprehensible, and the true perception of reality, and *saṃvṛtisatya* as the perception of differentiated phenomena and "fleeting illusion." Some of the ambiguities are clarified in his answers to the questions that follow his essay, which we will now examine.

Questions And Answers On The Two Truths

The first question by Hui-ch'ao 慧超 (?–526),[7] a high ranking court monk who conferred the Bodhisattva precepts on the Emperor Wu, immediately raises the issue as to whether or not the mundane truth, which is defined as "fleeting illusion," is of one essence or eternally different from the real truth, which is defined as "free from the duality of existence and non-existence 有無."

The Prince's answer is taken from the *Mahāparinirvāṇa Sūtra*. According to the perception, or knowledge, of common worldly people, the essence of this phenomenal world is seen as arising, but to the enlightened ones who have transcended this worldly perception, the essence of this world is seen as non-arising (that is, empty of substantial Being). The Prince points out that these positions are based on differing viewpoints and should be explained in that way. In other words, from the perspective of the real, existence is empty 有是空, and from the perspective of the mundane, this emptiness exists 空爲有. In this sense, concludes the Prince, the essence of the two truths is not different. Hui-ch'ao raises the problem of movement, an issue in Chinese philosophy which was also discussed by Seng-chao (T. 45 151a–c):

> Question: You say that the real and the mundane have one essence. It is not yet decided whether or not the real truth has movement. If we say that it does have movement, the real truth then moves by itself.
> Answer: The real truth is quiescent and does not arouse movement. The deluded consciousness of the common worldly person arbitrarily sees movement.
> Q: It is not yet decided whether [the real] has movement which

is arbitrarily seen by common people, or whether it does not have movement which is arbitrarily seen by common people.
A: If there was movement, then we would not say that what common people see is arbitrary. To see movement where there is no movement is called "arbitrary."
Q: If phenomena do not move, then there should only be one truth.
A: Reality is eternally quiescent and is in itself one truth. The arbitrary perception of movement [by common people] is also one truth [the mundane truth]. These are two truths, so [in that sense] we cannot say they are one.
Q: Does this "arbitrary perception" exist or not exist?
A: These are words which are dependant on people; in that sense they can be said to exist.
Q: If it can be said to exist in the sense of words which depend on people, then from the point of view of phenomena there should not be any movement.
A: Though there is no [real] movement in phenomena, for those with arbitrary perceptions, [the illusion of] movement cannot be surpressed.

[T. 52, 248a2–13]

Here "movement" is denied in the sense that since there is no substantial Being, all being empty, there is no Being which "moves." To us deluded common folks, phenomena appear to arise and perish, come and go, but this is due to our arbitrary perception and in reality all dharmas are quiescent.

This discussion continues with the second participant, and the Prince sums up his position: Fleeting illusion is a construction in the mind of deluded people who call it existence. However, the flawless true reality is empty and mysterious in essence. . . . The essence of the two truths is eternally integrated; there is no differentiation in the principle of reality. It is just that according to common perception there is fleeting illusion and to sagely insight there is true quiescence. We are merely giving names to the two truths in accordance with the viewpoint of the sage and the common person (T. 52, 248a24–b3). In other words, there is one reality, but it is perceived differently by ordinary people, who mistake the "fleeting illusions" for substantial Being, and by enlightened sages, who correctly perceive reality as empty and quiescent.

The question by the next participant Hui-yen 慧琰, given the unity of the two truths, raises the issue of their difference. It is here that

there creeps in the misleading identification of the real truth with "non-existence" (*wu*) and the mundane truth with "existence" (*yu*), rather than a clarification of the true meaning of existence as conventional *pratītyasamutpāda* existence which is empty of substantial Being.

> Question: Ordinary people see the mundane world and perceive its essence as phenomena which arise. The sage sees reality as it is and perceives its essence as non-arising. It is as yet undecided whether or not arising and non-arising are different only in their perception, and that in another sense they can be explained as one.
>
> Answer: Common people call "existence" that which does not exist, but the sage explains non-existence as identical with existence. Existence and non-existence are integrated; thus they are of one essence. . . .
>
> Q: If non-existence is not differentiated from existence, and existence is not differentiated from non-existence, one merely sees that they are one. How can one call them two [truths]?
>
> A: *The ignorant person perceives existence; the sage perceives non-existence. The two views are distinct, therefore we have two.*
>
> Q: If the sage perceives non-existence, then non-existence should be called the truth. But if the common person perceives existence, how can this be called "truth?"
>
> A: *For the sage to perceive non-existence means that that is truth for him or her. The common person decides that one perceives existence; thus for him or her, this is the truth.*
>
> [T. 52, 248b4–11; emphasis added]

If the Prince had stuck by his earlier assertions about the unity of reality merely being perceived in a different way, he would still be on safe ground. Instead, by introducing the duality of *yu* and *wu* he implies acceptance of the "separate realities" of existence and non-existence. To say that "the common person perceives existence; thus for him or her, this is the truth" implies the separate existence of the mundane world as *yu* without clarifying the content and meaning of *yu*.

The status of the worldly truth becomes an issue, and is brought up by T'an-tsung 曇宗, the next participant.

> Q: Does the sage perceive the worldly truth, or not perceive the worldly truth?
>
> A: Sages know that common men perceive the existence of the worldly truth, but the sage does not perceive [the worldly truth].
>
> Q: So the sage does not perceive the worldly truth. Then how

does the sage teach sentient beings by means of the worldly truth.

A: The sage is not deluded, so he does not perceive the worldly truth, but the unhindered sage knows what is perceived by the common person.

[T. 52, 248b15–19]

The Prince gets into trouble here by saying that "the sage does not perceive the worldly truth." What he should have said was that the sage knows the worldly truth but does not perceive reality from that perspective, or rather recognizes that that perception of reality is mistaken. The enlightened one recognizes that *saṃvṛtisatya* is a mistaken perception of reality which obscures true insight into reality. It does not mean that the worldly truth is something out there, a separate ontological reality, to be perceived by common people.

The sixth participant Seng-ch'ien 僧遷 [8] questions the utility of Prince Chao-ming's exegesis of "the truth of supreme meaning" as implying a judgement concerning the superiority of that truth viz-à-viz the worldly truth.

Q: If "supreme" means that which is unsurpassed, and if this is a name of praise, then the real [truth] as apart from the mundane [truth] is also a name of praise.

A: "Real" refers to the essence, it is not meant as a word of praise. "The truth of supreme meaning" is a further, exalted name [for the real truth]. Therefore it is a name of praise.

[T. 52, 248c6–9]

The issue here is not significant enough to warrant comment.

The next question by one of Prince Chao-ming's cousins 羅平侯蕭正立 returns to the issue of the content of the mundane truth. The perceptive questions force the Prince into a corner and his answers are not very satisfying.

Q: It is not yet decided whether or not mundane truth refers to phenomena which arise.

A: The essence of the mundane truth is phenomena which arise.

Q: But the mundane truth is an arbitrary perception. How can phenomena arise?

A: One sees existence through an arbitrary perception. Therefore existence is [perceived as] arising.

Q: For there to be existence merely through arbitrary perception is not true phenomena. If it is not true phenomena, how can they be said to arise?

A: "Arising phenomena" itself is called an arbitrary perception. Also, those who arbitrarily perceive [this unreal arising of phenomena] call it the arising of phenomena.
Q: If this is merely an arbitrary perception, then it is not true arising. If there really is arising, why is it called arbitrary perception?
A: [Common people] already perceive arbitrarily, but there is not really an arising. They merely perceive existence arbitrarily and thus there is arbitrary arising.

[T. 52, 248c16–23]

The same comments apply here as above. The Prince is confusing the mistaken perception of phenomena as substantial Being with the actual existence of this phenomena. The Prince's cousin is correct to point out that the arbitrary perception of something does not mean that it actually exists in reality as it is perceived.

An analysis of all of the questions and answers would prove repetitious, so I will choose a few of the more interesting comments from the remaining sections.

The monk Hui-ling 慧令 persists in discussing the identity and difference of the two truths:

Q: The real truth has non-arising as its essence. The mundane truth has phenomena which arise as its essence. However, you say that arising and non-arising are one. Is this identity part of the essence or part of the meaning.
A: This is an identity of essence, not in meaning.
Q: If the meaning is not identical, how can the essence be identical?
A: Common people perceive existence, the sage has the insight of non-existence. The difference arises in the point of view. The essence is always the same.
Q: If the essence is already non-dual, why does it need to be described as identical?
A: Though the essence is not dual and differentiated, if one perceives duality due to [common deluded] perception and thus perceives differentiations, then it is necessary to clarify the identity of the essence.
Q: If the gist is to be understood in this way, then the identity [of the essence of the two truths] should be clarified for the sake of the [common] people.
A: The naming of the two truths, in making them two, is due to the [different] perceptions of [common and wise] people. What

> is there to hinder us from clarifying the identity [of the essence of the two truths] for the sake of the [common] people?
>
> [T. 52, 249b10–18]

The Prince clearly recognizes the ultimate unity of the two truths and that the differences between them are merely that of perceptions.

The presence of Fa-yün 法雲 and Seng-min 僧旻 at this debate is significant in that these were two of the most eminent Buddhist scholars of the Liang period. Unfortunately their comments are very vague and one cannot tell from this document the content of their individual interpretations of the two truths. Nevertheless the dialogue between the Prince and Fa-yün is of particular interest for its distinction between wisdom and the objective realm.

> Q: The objective realm known by the sage is called the real truth. Is the wisdom of the knower called the real truth or is this the mundane truth?
> A: Knowing 能知 is called wisdom. That which can be known 所知 is called the objective realm. When wisdom is gained, the objective realm is obscured [it is seen for what it truly is?], and thus it can be called the real.
> Q: Are people who have wisdom the real truth or the mundane truth?
> A: As long as one speaks of a person who has wisdom, this is the mundane truth.
>
> [T. 52, 249c18–22]

In other words, as Whalen Lai points out, wisdom is not something which corresponds to an object in an objective "realm," but insight into the true way of reality (1978, p. 346). Wisdom is *paramārthasatya*, the real truth, in the sense that it is the correct perception of indescribable reality. The people with this perception are not in themselves the "real truth" or the "mundane truth," but as long as one verbalizes and speaks of "people having wisdom," this refers to the mundane truth, because it is in the realm of concepts and words.

Seng-min's discussion is also of interest in that he mentions the concept of three truths, though it is different than that of Chih-i. He considers the status of one who has attained a certain level of wisdom, superior to that of the common ignorant person, yet who has not yet attained perfect wisdom.

> Question: Is the understanding of emptiness in the minds of the mundane and worldly [people][9] a real understanding or just a

mundane understanding?
A: It should be called something which resembles understanding.
Q: Is this resemblance that of the real or of the mundane?
A: If one achieves insight into non-arising, this cannot be called a mundane understanding. If one does not yet perceive non-arising, this cannot be called real understanding.
Q: If the wisdom of one who is enlightened is neither real nor mundane, then the objects which are illuminated should not be either real nor mundane. If this [wisdom] is neither real nor mundane, then there are three truths.
A: The objects which are illuminated are integrated with the non-arising. The non-arising is the true. How can there be three truths?
Q: If the objective realm is integrated with the real, why then isn't this wisdom the same as real wisdom [or "wisdom of the real truth"]?
A: Since it does not perceive non-arising, therefore it is not real wisdom.

(T. 52, 250a16–24)

Seng-min suggests a "third truth" to refer to the understanding of those who have gone beyond the ordinary perception of the world but have not yet attained perfect wisdom, reminiscent of the scheme proposed in the *San fa tu lun*.[10] Prince Chao-ming, however, does not recognize this possibility and limits the two truths to the mundane, which perceives phenomena as arising, and the real, which perceives phenomena as non-arising.

Summary

Prince Chao-ming's essay and the accompanying questions and answers provide a glimpse into possible ways that the two truths were being interpreted by the scholars and lay believers of Buddhism during the Liang period. The participants were mostly either young relatives of Prince Chao-ming or monks closely associated with the court, with the exception of such outstanding scholars and Fa-yün and Seng-min. Thus the debate represents not so much the opinion of the scholarly elite but rather reflects the content of a "study group" of not necessarily high academic quality. Nevertheless it is one of the few remaining records from this period. Though it appears to have been well known—Chih-i mentions it in both his *Fa hua hsüan i* and *Mo ho chih kuan*—the ideas represented in the discussion were not influential.

The content is ambiguous and often sidetracks to peripheral subjects. It is hindered by reliance on discussing the two truths in terms of *yu* and *wu*, and sometimes comes close to admitting the idea of the two truths as two separate ontological entities.

Nevertheless the Prince clearly and often reiterates the ultimate unity of the two truths as two ways of perceiving one reality. He was obviously well versed in Mādhyamikan philosophy. The participants also came up with some perceptive questions, and Seng-min's proposal for a third truth indicates that this may have been a popular method to solve the apparent tension between the two truths. In short, it is of interest as an example of various thoughts and interpretations concerning the two truths among the monks and gentry of the Liang period, but provides little in the sense of doctrinal development or influence on later, more capable, thinkers and interpretations of the two truths.

Chapter 5

Hui-Yüan's Encyclopedia of Mahāyāna Buddhism

Another one of the few extant records concerning the interpretation of the two truths in China before Chih-i is contained in the encyclopedic *Ta ch'eng i chang* 大乘義章 of Hui-yüan 慧遠 (523–592).[1] This monk-scholar lived at a time when China was divided into northern and southern dynasties 南北朝, a period when the academic study of texts such as the *Mahāparinirvāṇa Sūtra*, *Daśabhūmika Sūtra Śāstra*, *Avataṃsaka Sūtra*, and *Ch'eng shih lun* laid the foundation for the truly Chinese schools of the Sui Period, as exemplified by the work of Chi-tsang and Chih-i.[2]

This Hui-yüan was a native of Tun-huang who studied both Hīnayāna and Mahāyāna texts under various teachers and was particularly well versed in the *Ssu fên lü*, or *Vinaya in Four Parts* (T. 22, No. 1428), the *Daśabhūmika Sūtra*, and the *Ch'eng shih lun*. At the age of twenty he took the monastic vows and had the good fortune of studying under Fa-sheng 法生 (495?–581), the highest ranking cleric of the day and a *Daśabhūmika Sūtra Śāstra* scholar.[3] His successful scholarly career was interrupted by the Buddhist persecution in 574–577 under the Emperor Wu 武帝 (561–577) of the Northern Chou 北周 dynasty, a far-reaching persecution in which "the emperor called for the destruction of Buddhist temples, images, and scriptures; monks and nuns were to return to the laity; the treasures of the monasteries were to be confiscated and distributed to the ministers, princes, and dukes" (Ch'en 1972, p. 191; Tsukamoto 1948 and 1950).

This proscription of Buddhism caught up with Hui-yüan in 577 when Emperor Wu conquered the Northern Ch'i 北齊 and gathered together the five hundred highest ranking monks of that region to

read to them the proscription. A record of this meeting, extant in the *Kuang hung ming chi* (T. 52, 153a ff.; Watanabe 1969, 90–114) reveals that all of the monks listened in silence, and only Hui-yüan dared respond to the Emperor's charges that the Buddhist religion served no useful social service, that funds spent for temples and images could be better spent, and that Buddhist monks by taking monastic vows fail to repay their filial debt to their parents. Hui-yüan responded, in effect, by claiming that without the Buddhist teachings, images, and scriptures, there would be no one who would know or respect the truth, and that Buddhist monks perform filial duty in the highest sense by their pursuit of truth and the virtuous life. To the Emperor's charge that Buddhism was a foreign religion, Hui-yüan pointed out the limits of provincial thinking and the fact that both India and China are part of the same world (see Kamata 1964, 49–53; Watanabe 1969, 99–111). The *Kuang hung ming chi* records that the Emperor was unable to reply to Hui-yüan's arguments and that his soldiers urged him to "reduce his body to powder" to punish him for his insolence, but Hui-yüan remained unmoved (Kamata 1964, 52).

Despite Hui-yüan's apparent victory in debate, the Emperor continued his proscription of Buddhism and the *Kuang hung ming chi* records the stunning but perhaps exaggerated figures that over forty thousand temples were confiscated and three million Buddhists returned to lay life (T. 52, 153c24–26). Hui-yüan managed to retreat to the mountains where he continued in private what was proscribed in public.

This persecution was a turning point not only for Hui-yüan personally, but for the fate of Buddhism in China in general. It was not a wholesale disaster for Buddhism, however, for it "cleared away the debris" accumulated over a number of centuries and provided an opportunity for a strong Chinese Mahāyāna Buddhism to develop in the Sui period (Tokiwa 1979, 1, 213). Hui-yüan, however, in contrast to Chih-i and Chi-tsang who creatively developed new philosophical systems, was destined to be the last great scholar of the era of a divided China, and the compiler of an encyclopedia which summarized the tenets and accomplishments of his tradition and age.

After the end of the persecution in 577 and the unification of China under Emperor Wen of the Sui dynasty 隨文帝, Hui-yüan eventually found his way back to the capital of Ch'ang-an. The lectures he gave in the presence of Emperor Wen so impressed this ruler who was

intent on restoring Buddhism that he provided Hui-yüan with a post at the Ta-hsing-shan ssu 大興善寺. Later the Emperor built the Ching-ying ssu temple 淨影寺 in Ch'ang-an for Hui-yüan's use, where he lived and lectured until his death in 592, just before Chih-i gave the lectures that would became the *Fa hua hsüan i.*

The exact date of composition for the *Ta ch'eng i chang* is unknown, but it appears to be a well organized compilation of Hui-yüan's many writings, and thus probably was one of his later works.[4] The text itself consists of five sections which discuss the essence of Mahāyāna Buddhist doctrine under the rubric of two hundred and forty-nine subjects. It is an encyclopedia, the content of which reflects the state of Buddhist scholarship in sixth century northern China. It was very well known and used at the time, and though Chih-i does not mention it explicitly in his works, he was almost certainly familiar with its content. The section on the two truths 二諦義 (T. 44, 482c2–485b8) is one of the first subjects discussed in the doctrinal section of the *Ta ch'eng i chang*, preceded only by a discussion of Buddha-nature, conventional designation, and non-duality. It is significant not only for its interpretation of the two truths but also in that it contains Hui-yüan's *p'an-chiao* classification scheme.

Hui-yüan first explains that the two truths are the "worldly truth" 世諦 and the "truth of supreme meaning" 第一義諦. The worldly truth is also called the "mundane truth" 俗諦 or the "truth of plurality" 等諦.[5] Each of these terms is explained.

The "worldly" is "that which is temporal. All phenomena occur within the temporal cycle of life and death (*saṃsāra*). One speaks of the phenomenal in connection with time, therefore they are called the 'worldly truth' " (482c4–5). Unconditioned dharmas (such as *nirvāṇa*), however, are not to be included among phenomenal dharmas which arise and perish. Therefore unconditioned dharmas are not part of the worldly truth. To explain this statement Hui-yüan writes that the term *yu* does not exhaustively include all dharmas, or all of reality. Since that which is conditioned is of the world and that which is unconditioned is not of the world, the worldly truth cannot encompass both conditioned and unconditioned dharmas. Thus the worldly truth derives its name and meaning from the term *yu* (482c8).

Here Hui-yüan is in danger of positing two separate realms of reality, that of the world as conditioned phenomena (=*saṃvṛtisatya*) and that which is unconditioned and thus not of this world (=*paramārthasatya*).

For a more detailed explanation Hui-yüan refers the reader to his earlier essay (477c25–481b22) on conventional designation 假名, which we shall now examine briefly.

Of particular interest in the essay on conventional designation is Hui-yüan's fourfold definition of the term and his attempt to discuss it in terms of existence (*yu*) and non-existence (*wu*). His fourfold definition is as follows:

1. All dharmas are nameless. They lack ultimate reality, and merely have conventional 假 or temporary 施 names. Therefore phenomenal reality is merely that with "conventional designation." Hui-yüan compares this to the claim that a poor destitute man is rich and noble. Even if a poor man is conventionally called "rich," this does not raise him to a higher income bracket. He is still poor in reality.
2. Conventional designation refers to a temporary borrowing from something else 他得. It is a designation based on some factors outside the thing itself. For example, human beings are called "persons" on the basis of the apparent unity of the combination of the five *skandhas* when in reality there is no independent, eternal self. Hui-yüan compares this to people borrowing the family names of Lien 楝 or Liang 梁 for their own homes. Also, the relative terms of great and small, long and short, wide and narrow, are so named only in relation to, or borrowed from, the other. The great is so only conventionally in relation to the small, and so forth.
3. Conventional designation refers to conventional, temporary reality. Worldly, mundane phenomena do not have a fixed nature. They have no eternal substantial *svabhāva*. As Hui-yüan says, "to have existence as being conventionally related to other things, is called conventional reality 假法 (478a4). As far as I can tell this definition is not substantially different from that of 1.
4. Conventional designation refers to phenomena which are conventionally and temporarily named, as explained above, yet they do have conventional existence. Hui-yüan explains that phenomena are like a magical illusion. If we take away the name and examine its reality, it has no substantial Being (*yu*), but it is not nothingness (*wu*). Further, it is not non-existent 非非有 nor is it non-nothingness 非非無. Phenomena have no fixed nature (*svabhāva*) which distinguish them from everything else. They are discriminated from each other and have conventional existence as conventional designations.

This is a variation on definition 1, with emphasis on the positive side of conventional reality.

Hui-yüan expends considerable effort expanding on definition 4 and discussing the issue of "conventional designation" in terms of *yu* and *wu* (478a22–b19). Briefly, he explains that "conventional dharmas are not nothingness" 非無假法 yet "conventional (phenomena) do not have their own reality" [or self-existence, *svabhāva* 假無自性] (478a24–25). Thus he is stuck with the ambiguous duality of *yu* and *wu* and all the problems that presents, as discussed in previous chapters.[6] These two positions correspond to the first two parts of Chih-i's threefold truth, conventional existence and emptiness, without the unifying factor of a "third truth," the Middle.

Let us return to Hui-yüan's chapter on the two truths. A second definition he gives for the worldly truth is that it refers to ordinary people and their understanding of this world. He writes, "All phenomena are the objects of knowledge for people of this world, therefore it is called the 'worldly truth' " (428c9–10). Hui-yüan then quotes the *Mahāparinirvāṇa Sūtra* for scriptural support: "That known by people of this world is called the 'worldly truth' " (T. 12, 443a15). An objection is raised to the effect that the sage also has knowledge of worldly dharmas. How can one then define the worldly truth as that known by ordinary, ignorant people of this world? Hui-yüan replies that the sage does know worldly dharmas, but knows them in accordance with their true reality as worldly phenomena. The sage knows that worldly dharmas are actually empty and have only conventional existence. Hui-yüan adds that "since conventional existence and emptiness are the reality of worldly phenomena, this is called the worldly truth" (482c14–15).

Here Hui-yüan once again is in danger of affirming two separate planes of reality. He would have been on safer ground if he had emphasized instead the unity of the two truths and that they are different ways of viewing this one reality. Hui-yüan's statement that the worldly truth is so-called because "conventional existence and emptiness are the reality of worldly phenomena" is misleading, because emptiness and conventional reality are also valid, though ultimately inadequate, designations for the reality of *paramārthasatya*.

After discussing the "worldly truth," Hui-yüan explains the "mundane truth" 俗諦 (482c22). The mundane, Hui-yüan says somewhat redundantly, refers to the mundane world 俗世 , and to the mundane,

worldly objects of knowledge. There is no further explanation.

The "truth of plurality" 等諦 fares only a little better. The Chinese character *teng* 等 can be used as a plural marker, or to mean "equality," as when this character was used to translate the Sanskrit term *upekṣā*. Thus in the *San fa tu lun* it was used to translate the meaning of *saṃvṛtisatya* as referring to the pluralistic phenomenal world. Here Hui-yüan is more concerned with the other meaning of *teng*, for he defines it as meaning "equality" 齊等 and "mutuality" 統攝 . On the other hand, he seems to be aware of the meaning of *teng* as a plural marker, since he then points out that "worldly phenomena are not one" (480c23). His conclusion is that "since all phenomena are perceived together or equally, therefore it is called the 'truth of *teng* (plurality or equality)' " (480c24). In either case this formulation is not particularly helpful, and I am not aware of any reference to or use of this Chinese understanding of *saṃvṛtisatya* by Chih-i.

Hui-yüan then moves on to a discussion of *paramārthasatya*. First he points out that "supreme meaning" 等一義 is also called the "real truth" 眞諦 . The term "supreme" refers to its superiority (over *saṃvṛtisatya*, I assume), from whence it gets its "meaning." The term "real" refers to the eradication of delusion. Hui-yüan adds that "the supreme and the worldly (truths) are judgments concerning reality which are not mistaken" (482c26).[7] This raises the problem that "the real is the true and worldly phenomena are empty and false. Why then is (the worldly truth) called a 'truth'?" (482c26–27)

Hui-yüan responds by saying that what is called "empty and false" (phenomena, or the worldly truth) is so in contrast to the meaning of the real. However, worldly phenomena are not nothingness, therefore *saṃvṛtisatya* is called "truth." On the other hand, the worldly truth is truly empty and false, and therefore it is called the "worldly" truth. Hui-yüan is in danger here again of identifying *saṃvṛtisatya* with a separate phenomenal reality. Instead of saying that "the worldly truth is empty and false," he should say that though phenomena are seen as having substantial existence from the perspective of the worldly truth, from the perspective of *paramārthasatya*, phenomenal existence is empty of substantial Being and has only conventional existence.

Hui-yüan then continues his contrastive analysis of the two truths:

> The worldly truth, in contrast to the supreme truth, is secondary. In contrast to the real truth it is called the illusory truth. Supreme meaning, in contrast to the worldly truth, should be

> called "trans-worldly" 出世. In contrast to the mundane truth it should be called "non-mundane" 非俗. In contrast to the truth of plurality it should be called "non-pluralistic" 非等.
>
> [T. 44, 482c19–483a]

Hui-yüan admits that it is not possible to establish perfectly contrasting terms for each and every term. However:

> Phenomenal dharmas 事法 are tentatively called the "worldly truth," the "mundane truth," and the "truth of plurality," and reality as it is 理法 is tentatively called the "truth of supreme meaning" and the "real truth."
>
> [T. 44, 429a3–5]

Next Hui-yüan attempts to define the meaning of "truth" 諦. Truth means that which is "truly real" 眞實. Given this definition, the problem of how the term "truth" can be applied to the worldly truth is inevitable. Again Hui-yüan does not satisfactorily deal with the problem. He says that "we are now discussing the meaning of the doctrine of the truth, therefore we use the term 'truth' for both!" (483a6–7) Instead of dealing with the meaning and correct use of the term "truth," Hui-yüan discusses instead the contrast between the "real" and the "worldly." He writes:

> In order to distinguish between the real and the mundane, the worldly truth cannot be called "real." If we were to discuss fully all dharmas with regard to the doctrine of reality 眞實門, then both phenomena and principle 理事 should be called "real."
>
> [T. 44, 483a7–9]

In other words, Hui-yüan finally presents the ultimate unity of all dharmas, and by implication, the ultimate unity of the two truths. Nevertheless it is unfortunate that he did not emphasize this unity more strongly, and the impression is left of separate ontological realities for the empty phenomenal world (*saṃvṛtisatya*) and the ultimately real world (*paramārthasatya*).

In a later section on the meaning of the One Vehicle (*ekayāna* 一乘; T. 44, 648b13–649c4), Hui-yüan more clearly establishes the underlying unity of the two truths. Hui-yüan is discussing the essence of the One Vehicle:

> If one analyzes the category of *ekayāna*, there are two types; first the [One] Vehicle dharma, and second the [One] Vehicle practice. There are three types of dharma. First, the dharma-

> teachings教法, or the Tripiṭaka and the twelvefold Sūtras. Second, the dharma-reality 理法, or the Buddha-nature. If this is analyzed further, *this "reality" is the dharma-realm of conditioned co-arising which is the single reality of the two truths* 一實二諦. Third, the dharma-practice 行法, which is the practice of the six *pāramitās*, and so forth.
>
> [T. 44, 649a25–29; emphasis added]

The significant phrase here is the one that identifies "the single reality of the two truths" with "the dharma-realm of conditioned co-arising." In other words, this world of conditioned co-arising (*pratītyasamutpāda*) is reality itself, and it is a single reality which includes both of the two truths. This is the definition given for the essence of *ekayāna*, or Mahāyāna. It admittedly is not a particularly new definition or development of Buddhist thought, but it does avoid the mistake of positing two separate realities for *saṃvṛtisatya* and *paramārthasatya*.

Let us return again to the essay on the two truths. After the introductory section on the definition of the two truths, Hui-yüan gives a *p'an-chiao* classification of Buddhist schools with the hope of clarifying the meaning of the two truths. As Hui-yüan admits, this classification scheme itself is not found in any Sūtra or *śāstra*, but he claims that the underlying meaning certainly is.

Of the four "schools" in Hui-yüan's classification, the first two belong to Hīnayāna and the last two to Mahāyāna. These are not schools in the sense of historical, long-established scholastic or religious traditions, but rather "trends" within the Buddhist doctrinal system as a whole. The four "schools" in Hui-yüan's classification are as follows (483a11ff.):

1. The school which establishes essential natures 立性宗, also called the school of conditioned co-arising 因緣 [*pratītyasamutpāda*]. This is the shallow teaching of the Hīnayāna. It teaches that all dharmas have an essential nature 體性 [*svabhāva*]. It differs from non-Buddhist teachings of an essential nature inasmuch as it teaches that even though all dharmas have an essential nature, all things arise from various causes and conditions. This school is identified with the teachings of the Abhidharma.
2. The school which teaches the destruction of the essential nature 破性宗, also called the school of conventional designation 假名. This is the profound teaching of the Hīnayāna. It teaches that all dharmas are empty conventionalities

without an essential nature. It also teaches that although dharmas do not have an essential nature, dharmas do not lack the marks of conventional, temporary existence 假相. This school is identified with the teachings of the *Ch'eng shih lun*.

3. The school which teaches the destruction of marks 破相宗, also called the school of the "unreal" 不眞 [*śūnyatā*?]. This is the shallow teaching of the Mahāyāna. It clarifies the true meaning of the previous school's teaching on conventional marks, that this conventional existence has no substantial Being. Hui-yüan compares this to a man who perceives a faraway mirage and mistakes it for water. When he approaches the mirage, he sees that there really is no water. Not only does the illusory water have no substantial Being or essential nature, it is also lacking in the marks, or characteristics, of real water such as fluidity and wetness. Thus all dharmas are like an image.

This school is still "shallow" Mahāyāna, however, because it does not make clear the ultimate reality of dharmas 法實. Later Hui-yüan loosely identifies this school with the teachings of the *Prajñāpāramitā Sūtras* and the *Lotus Sūtra* (483b18).

4. The school which manifests reality 顯實宗, also called the school of the real 眞宗. This is the profound teaching of the Mahāyāna. It teaches that all dharmas do have existence as illusory conceptions 妄想. These illusory concepts have no essential reality, but depend for their arising on the "real." The "real" is identified with the *tathāgatha-garbha*, "the Buddha-dharma which is as (immeasurable as) the sands of the Ganges River" (483a26). This is the true nature of interdependent causality which includes both the samsaric cycle of life and death and the complete cessation of *nirvāṇa*. In other words, *saṃsāra* and *nirvāṇa* are one and real.

Later Hui-yüan loosely identifies this school with the teachings of the *Avataṃsaka Sūtra*, *Mahāparinirvāṇa Sūtra*, *Vimalakīrtinirdeśa Sūtra*, and *Śrīmālādevī Sūtra* (483b19). He is quick to point out, however, that though the Sūtras associated with schools 3 and 4 have seemingly different doctrines, their ultimate teaching is the same, that is the doctrine of the dependent co-arising of reality 法界緣起. Only the practices which are recommended to realize this truth are different. The *Lotus Sūtra* and *Avataṃsaka Sūtra* emphasize the practice of *samādhi*, the *Prajñāpāramitā Sūtras* emphasize *prajñā*-wisdom, the *Mahāparinirvāṇa*

Sūtra emphasizes complete cessation as the fruit of Buddhahood, the *Vimalakīrtinirdeśa Sūtra* emphasizes inconceivable liberation, the *Śrīmālādevī Sūtra* emphasizes the One Vehicle (*ekayāna*). "In this way, though all the Sūtras differ in their emphasis, and though their doctrines may vary, they are all alike in their fundamental teaching" (483b21–27).

The two truths are then discussed in great detail, and often with much confusion, with reference to these four schools. We are concerned mainly with the meaning of the two truths at the highest level of the fourth, or "true," school (484b22ff). Once again Hui-yüan makes the mistake of discussing the issue in terms of *yu* and *wu*. Worldly truth is said to have two parts; that of *yu* and that of *wu*. Hui-yüan then lists six meanings for the term *yu*.

1. Existence as phenomenal marks 事相有 . This refers to the existence of the five *skandha*, sense organs, sense objects, and so forth. This is the content of *saṃvṛtisatya* for the first school.
2. Existence as dharma marks 法相有 . This refers to the reality of suffering, transiency, and so forth. This is the content of *paramārthasatya* for the second school.
3. Existence as conventional names 假名有 . This refers to the content of *saṃvṛtisatya* for the second school, that all dharmas and phenomena have existence merely as conventional names without an essential nature or substantial Being.
4. Existence as deluded marks 妄相有 . This refers to the content of *saṃvṛtisatya* for the third school, that the perception of all appearances or phenomenal marks as having substantial Being is a delusion.
5. Existence as deluded conceptions 妄想有 . This is a denial of idealism. It means that the view which denies all reality, or the existence of dharmas, outside of the mind is a mistaken view based on a confused mind with deluded conceptions.
6. Truly real existence 眞實有 . This refers to the *tathāgatha-garbha* as conditioned co-arising and includes both *saṃsāra* and *nirvāṇa*. Thus reality is identical with this phenomenal world of *pratītyasamutpāda* correctly perceived.

Of these six interpretations of the meaning of *yu*/existence, the last two (5 and 6) correspond to the correct interpretation of *saṃvṛtisatya* by the highest fourth school. The concept of *wu* is dealt with in the same way and interpreted in four ways:

1. Non-existence as the lack of a substantial self beyond the *skandha* 陰上無彼我人 . This corresponds to the interpretation of *paramārthasatya* by the first school.
2. Non-existence as the absence of a self-existing entity 無性之無 within conditioned and conventionally named dharmas. This corresponds to the interpretation of *paramārthasatya* by the second school.
3. Non-existence as deluded conceptions (or marks), that phenomena are perceived as existing due to deluded conceptualization when in actuality they are empty of substantial Being. This corresponds to the interpretation of *paramārthasatya* by the third school.
4. Non-existence as deluded conception. The only explanation offered by Hui-yüan is that this is different from the interpretations of the first three schools, and one assumes that this means that this is the correct interpretation of the fourth school. It is strange that both interpretations 3 and 4 have the same content of "deluded conceptions" 妄想 , and it is likely that this is a misprint of the character "conceptions" 想 for the character "marks" 相 . If that is the case, then the third interpretation should read "non-existence as deluded marks." In any case, the correct interpretation of *wu* for *saṃvṛtisatya* is that phenomena are perceived as having existence only due to our mistaken deluded conceptions and that phenomena are actually empty of substantial Being.

The real truth, *paramārthasatya*, is also analyzed in terms of *yu* and *wu*. From the perspective of the real truth, *yu* refers to "the nature of the *tathāgatha-garbha*, the Buddha-dharma which is immeasurable as the sands of the Ganges River" (484c7–8). On the other hand, *wu* is defined in five parts: non-existence as the complete lack of a self-existing nature (*svabhāva*); the denial of a substantial self or soul within sentient beings; the lack of a self-existing entity which can be grasped by ordinary men; the lack of a real cause which can be grasped by those of the two vehicles; and the denial that the *tathāgatha-garbha* is an empty, deluded conception, or the affirmation of the reality of the *tathāgatha-garbha*.

All five of these meanings are affirmed as the content of *wu* from the perspective of *paramārthasatya*. Thus for Hui-yüan both *saṃvṛtisatya* and *paramārthasatya* include correct and incorrect aspects of *yu*

and *wu*, of existence and non-existence, depending on the level of understanding or school which is interpreting the terms. Ultimate reality is identified with the *tathāgatha-garbha*, which is identified with this world of dependent co-arising. He thus avoids the simple identification of *yu* with *saṃvṛtisatya* and *wu* with *paramārthasatya*. Instead he identifies the perception of existence as delusion and complete non-existence with *saṃvṛtisatya*, and the perception of *wu* as quiescence and *yu* as true reality, or the *tathāgatha-garbha*, as *paramārthasatya*.[8]

Thus Hui-yüan, though he is encumbered with the ambiguous and ontologically misleading tendency to discuss the two truths in terms of *yu* and *wu*, presents the two truths as ultimately of one positive reality, and his analysis in many ways approaches that of Chih-i. In fact, Hui-yüan does mention a formulation of three truths based on the *Mahāparinirvāṇa Sūtra*, but does not develop it doctrinally.[9]

It is also possible to point out a close correspondence between Hui-yüan's classification scheme and the *Mūlamadhyamakakārikā* 24:18 verse, though Hui-yüan makes no direct mention of Mādhyamikan philosophy or the *Mūlamadhyamakakārikā* in his essay on the two truths. Thus the first school which establishes "essential natures" corresponds to the first line on causation (*pratītyasamutpāda*), the second school which teaches the "destruction of essential natures" corresponds to the third line on conventional designation (*prajñaptirupādāya*) the third school which teaches the "destruction of characteristics" corresponds to the second line on emptiness (*śūnyatā*), and the fourth school which teaches the "manifestation of reality" corresponds, with a little effort, to the fourth line on the ultimate identity of them all as the Middle (*madhyamā*). Nevertheless it was the contribution of Chih-i to perceive this correspondence, avoid the tendency to discuss the two truths in terms of *yu* and *wu*, and instead utilize the insight in this verse to formulate an integrated threefold truth concept.

Chapter 6

The *Ch'eng Shih Lun* Scholars

In previous chapters we have examined how the topic of the two truths was a popular subject in both north and south China in the 5th and 6th centuries A.D. The issue was discussed in terms of the relationship between the two truths, and in terms of *yu* (Being or existence) and *wu* (non-Being or nothingness), which often involved a negative assessment of *saṃvṛti*, as something "unreal" which should be denied or overcome in favor of a "real" *paramārthasatya*. Another significant approach to the problem was the attempt to draw out the positive meaning of emptiness by affirming conventional existence 假 (*chia*). This was the approach favored by the scholars of the *Ch'eng shih lun* such as Chih-tsang 智藏 and Seng-min 僧旻.[1] These scholars and their conclusions were attacked by the scholars of the San-lun tradition, notably Chi-tsang, and dismissed as "Hīnayānistic," but their theories and positive attitude toward this phenomenal world was an important influence on the philosophy of Chih-i and his development of the threefold truth concept. We will thus examine relevant passages on the two truths and conventional existence 假名 in the *Ch'eng shih lun* and the interpretation of these ideas by representative scholars of the *Ch'eng shih lun* tradition, namely Chih-tsang and Seng-min.

The Two Truths and Conventional Existence in the *Ch'eng Shih Lun*

The *Ch'eng shih lun* 成實論[2] is an Abhidharma-type treatise attributed to Harivarman 訶利跋摩,[3] and translated into Chinese by Kumārajīva in 411–412. As its title indicates, its purpose is "to establish the real" through a positive interpretation of emptiness. It posits the truth of extinction (*nirodhasatya*), the third of the four noble truths, as the one

truth through which enlightenment is attained (T. 32, 363a28). The fourth section of the *Ch'eng shih lun*, on the subject of the truth of extinction (Chapters 141–154; T. 32, 327a–334b), is the most innovative section of this text and contains the theory of attaining *nirvāṇa* through extinguishing the three mental states of conventional names 假名心, dharmas 法心, and emptiness 空心.

The discussion of the truth of extinction begins with chapter 141 on "establishing conventional names" 立假名品. This chapter opens by defining the truth of extinction as the extinction of three kinds of mind, or mental state: that of conventional names, dharmas, and emptiness. Briefly stated, these mental states are extinguished as follows. The mental state of conventional names is extinguished by means of hearing and thinking about the truth of dependent co-arising. The mental state of dharmas is extinguished through attaining the wisdom which realizes that the dharma-elements, such as fire, are empty of substantial Being. The mental state of emptiness is extinguished by entering the *samādhi* of complete extinction (T. 32, 327a8–12). These three mental states and their extinction are discussed in greater detail as the section progresses. It is in this context that the two truths and the meaning of conventional existence, or "conventional names," is clarified.

First, the term "conventional names" is defined as that which is discriminated as existing due to the confluence of various factors. For example, the confluence of the five aggregates (*skandha*) is called, or is given the conventional name "person" and the confluence of certain colors, scents, shapes, and so forth are given the conventional name "bottle." This definition is supported by the Buddha's statements concerning a chariot (that it is merely a combination of wheels, axles, and so forth), and his teaching that

> all dharmas are transient, full of suffering, empty of substantial Being, and lacking in a soul. Things arise through various conditions and have no determined substantial nature. They are merely names; they are merely memories; they are merely functions. Various names such as people, gods, and so forth are based merely on the confluence of the five aggregates.
>
> [T. 32, 327a17–19]

Dharmas are said to be "merely names" because they have no substantive, unchanging Being.

The idea of the two truths is introduced at this point. The Buddha,

it is said, teaches two truths, the real truth (*paramārthasatya*) and the mundane truth (*saṃvṛtisatya*). The real truth consists of dharmas such as form (*rupa*) and so forth, and *nirvāṇa*![4] The mundane truth consists of that which has no substantial self-nature (*svabhāva*) and is merely conventionally named, like a bottle which is made up of the conditioned co-arising of colors, and so forth, and people which are made up of the conditioned co-arising of the five aggregates.

There is the danger here, as always, to misinterpret the two truths as two separate realities, so the *Ch'eng shih lun* is quick to point out that the mundane truth is used by the Buddha merely as an expedient means to save sentient beings. It says:

> All the Buddhas and sages wish to lead sentient beings to be free from attachment to conventional names, therefore they utilize the worldly truth to teach.
>
> [T. 32, 327a25–26]

This point is expanded further. It is said that in order to utilize things in this phenomenal world, things are given names such as "bottle" and so forth. Unless something is given a name, it cannot be utilized in everyday life. This is the level of the worldly truth. Also, by teaching the two truths the Buddha avoids the two extremes of nihilism and eternalism, heretical views, or extreme asceticism and hedonism (T. 32, 327b3–4). Also, the worldly truth is the fundamental teaching method of all Buddhas. If one practices charity or keeps the precepts, this leads to rebirth in a higher destiny and eventually one is ready to be taught the truth of supreme meaning. The Buddha-dharma is compared to the sea which is at first shallow and deepens only gradually. In the same way the worldly truth is taught first and the profound later.

In another analogy, it is said that a carbuncle can be removed easily if one first applies heat. In the same way the mind must first be "softened" by means of the wisdom of the worldly truth, and then later obstacles to enlightenment can be destroyed by means of the supreme wisdom of the real truth.

Another important point made in the *Ch'eng shih lun* is that the Middle Path is attained by means of the worldly truth (T. 32, 327b17–18). This teaching is illustrated by the fact that the five aggregates arise continuously, therefore they are not completely severed. This is a denial of nihilism. Also, the five aggregates are not substantial but are

extinguished at each moment, therefore they are not eternal. This is a denial of eternalism. The Middle Path in this context means to avoid the two extremes of nihilism, or annihilationism, and eternalism. To perceive that the world arises is to extinguish the mistaken view of nihilism or annihilationism; to perceive that the world passes away is to extinguish the mistaken view of substantial eternalism.

It is by means of the worldly truth which teaches the reality of conventional existence that one can perceive both the arising and passing away of phenomena. If one perceives that sentient beings exist in a substantive fashion, this is great folly, but if one perceives that there is nothing at all, this also is great folly. The views of Being (*yu*) and nothingness (*wu*) are the mistaken extreme views of eternalism and nihilism. One can attain deliverance from the extreme view of substantial Being through the teaching of emptiness, but then there is the danger of falling into the extreme view of nothingness. The worldly truth with its teaching of conventional existence provides deliverance from the extreme view of nothingness, or nihilism. The realization of true emptiness 眞空 is the realization that emptiness does not mean nothingness.

The *Ch'eng shih lun* then expands on the importance of making this distinction and the crucial role of the mundane truth. Some people, upon hearing the teaching of the denial of a self, may become afraid and fall into the mistaken view of nihilism. But if, through the worldly truth, this person first thinks that there is a self which suffers from the retribution of evil deeds, he will believe in the doctrine of karma. Then later this person can contemplate that all phenomena are characterized by birth, death, and transiency. Gradually he realizes the truth of extinction, that there is no substantial self, and can thus extinguish all covetousness. At this point he is ready to hear and understand the teaching of emptiness, that there is no substantial Being.

We have seen that in this section the *Ch'eng shih lun* emphasizes the meaning of *saṃvṛtisatya* as *upāya*, or expedient means, for teaching and leading sentient beings to realize the truth. Conventional names, or conventional existence, is the positive side to emptiness in that phenomena are lacking in substantive Being (emptiness), but the confluences of causes and conditions such as aggregates, forms, colors, and so forth are conventionally given names so as to make daily life in this world possible. The extinguishing of both extreme views of nihilism and eternalism is possible through the worldly truth which teaches

the emptiness and conventional existence of all things in ways which are appropriate to each person in order to lead them to an understanding of the supreme truth. The next section expands on the meaning of the term "conventional names."

Chapter 142 of the *Ch'eng shih lun*, on "The Characteristics of Conventional Names" 假名相 (T. 32, 327c29–328c23), gives over twenty different variations on the meaning of this term. For example, conventional names, or existence, is so called due to its arising from different dharmas 因異法成. A bottle depends for its existence on the various factors of color, and so forth, and has no reality in itself (T. 32, 328a6–8). Also, a chariot is a name for a certain combination of wheels and axles and so forth, but the name does not exist in the thing itself. The wheels, axles, and so forth are the causes and conditions of the chariot, but there is no substantial Being which is referred to by the name "chariot." Therefore "chariot" is merely a conventional name (T. 32, 328a10–14).

Also, different people perceive the same thing in different ways. When people see a horse some say they see the horse's tail, some the horse's body, some the skin and some the hair, as in the famous parable of the blind men and the elephant. Or, upon hearing music, some say they hear the sound of a harp, some the sound of a violin, and so forth. In other words, there is no ultimate consistency to peoples' experiences. Therefore we cannot say that we see real forms or hear real sounds, but can only give them conventional, provisional names (T. 32, 328a16–24).

Also, conventional existence depends on relative factors. Things are here or there, long or short, large or small, teacher or disciple, father or son, rich or poor, and so forth. True reality 實法 is not relative to anything (T. 32, 328c11–14).

Finally, there are four ways to explain something. It is a unity 一, it is differentiated 異, it is unexplainable 不可説, or it is nothingness 無. These four standpoints are all faulty, therefore it is concluded that bottles and such things have only conventional existence. Unity means that the bottle is identical with its form, taste, odor, feel, and so forth (but there is no "bottle" in its constituent parts). "Differentiated" means that the bottle exists apart from its form and so forth (but there is no "bottle" apart from its consituent parts). "Unexplainable" means that one is not able to explain the form, and so forth, of the bottle, or that the bottle exists apart from its constituent parts. Nothingness means

that the bottle does not exist at all (but this is the extreme view of nihilism, and the bottle does have conventional existence). These four options are all unsatisfactory, therefore one should know that the bottle is not a self-existent thing with substantial Being, but merely a conventional name (T. 32, 328c18–23).

These various explanations of conventional names, or existence, were eventually summarized by the *Ch'eng shih lun* scholars into three categories. Conventional existence was defined as that which is causally arisen 因成假, continuous 相續假, and relative 相待假.[5] Let us now examine the ideas of Chih-tsang and Seng-min as representative scholars of the *Ch'eng shih lun.*

Ch'eng Shih Lun Scholars of the Liang Period

Seng-min of the Chuang-yen ssu 莊嚴寺僧旻 (467–527) was a prominent scholar of the *Ch'eng shih lun* and *Mahāparinirvāṇa Sūtra* affiliated with the temple Chuang-yen in Chien-k'ang.[6] He is traditionally considered, along with Chih-tsang and Fa-yün, one of the "three great Dharma-masters of the Liang period."[7] His biography attributes to him a variety of treatises and commentaries totaling more than one hundred fascicles (T. 50, 463c11–12), but none are extant today. The only remaining hints of his work are two short exchanges with Prince Chao-ming on "The Two Truths" and "The *Dharmakāya*" preserved in the *Kuang hung ming chi*, from which no reliable conclusions can be drawn,[8] and the critical remarks in Chi-tsang's work such as the *Ta ch'eng hsüan lun* (T. 45, 15–77) and *Erh ti i* (T. 45, 77–115). The subject of the *dharmakāya* does not concern us here, and we have discussed his exchange with Prince Chao-ming on the two truths in Chapter 3. Our only remaining source is Chi-tsang.

In his writings on the two truths, namely the treatise "On the Meaning of the Two Truths" (*Erh ti i*) and the chapter on the two truths in the *Ta ch'eng hsüan lun*, Chi-tsang first criticises the interpretation of the two truths by the *Ch'eng shih lun* scholars before presenting the San-lun interpretation. First, at the beginning of the *Ta ch'eng hsüan lun*, Seng-min is quoted as saying that "The two truths refer to the superior realm wherein delusions are expelled, the true crossing for entering the Path" (T. 45, 15a18–19). He thus interprets the two truths as referring both to the ideal realm, or reality as it is known by one who has overcome all delusions, and as the teaching which leads one

to realize this truth. In the context of a discussion on the real truth and the fruit of Buddhahood, given the idea that the worldly truth is not beyond verbalization, Seng-min is quoted as saying that

> these two (the real truth and the fruit of Buddhahood) both transcend verbalization. The fruit of Buddhahood appears outside the context of the two truths, therefore it transcends verbalization. The real truth is originally and inherently empty. It is not covered by the tetralemma and it transcends a hundred negations, therefore it transcends verbalization.
>
> [T. 45, 17a13–15]

It is implied that by contrast the mundane truth consists of conventional existence which can be verbalized, while the real truth cannot be fit into any verbal or conceptual category such as the four logical options of "a, not-a, both, or neither." This position is criticized by Chi-tsang, who claims that worldly truth also transcends verbalization.

In the *Erh ti i* section which discusses the various theories concerning the unity of the two truths, Seng-min is said to posit the identity of the two truths in the sense that they are "not differentiated" 不異. Chi-tsang presents Seng-min's position as follows:

> That which is conditioned and conventional is not different from emptiness; therefore the mundane is identical with the real. That which is negated by means of the tetralemma 四忘, which is synonymous with the non-substantiality of all things) is not different from existence (*yu*); therefore the real is identical with the mundane.
>
> Although the mundane is identical with the real, it ultimately has name and form 名相 and should not be said to be without name and form. Although the real is identical with the mundane, it is without name and form and should not be said to have name and form. Therefore the two truths are identical in the sense that they are not differentiated.
>
> [T. 45, 105a17–20]

In his criticism Chi-tsang correctly points out that it is contradictory for Seng-min to posit the identity and non-differentiation of conditioned conventional existence and the real truth, and emptiness and the mundane truth, yet claim that ultimately the mundane realm has name and form while the real has no name and form. If the real and the mundane are identical, then having name and form and not having name and form should be identical (T. 45, 105b9–28).

It is always dangerous to judge a man merely on the basis of his critic's assessment, for Chi-tsang may be setting up a straw man. Nevertheless Seng-min appears to posit two separate realms, the mundane which has name and form and can be verbalized, in contrast to the real which is beyond name and form. Somehow, according to Seng-min, these two truths are identical and undifferentiated. If the two truths are identical, however, then we must search elsewhere for a clearer definition of their identity. The few fragments of Seng-min's thoughts which are available to us are insufficient on their own to draw any significant conclusions.

* * * * *

Chih-tsang of the K'ai-shan ssu 開善寺智藏 (458–522) was another prominent scholar of the *Ch'eng shih lun* and *Mahāparinirvāṇa Sūtra*, famous for his lectures on Buddhist doctrine.[9] His biography states that he lectured and wrote commentaries on the *Prajñāpāramitā Sūtras*, *Mahāparinirvāṇa Sūtra*, *Lotus Sūtra*, *Daśabhūmika Sūtra*, *Suvarṇaprabhāsa Sūtra*, *Ch'eng shih lun*, *Śata Śāstra*, and the *Abhidharmahṛdaya Śāstra* (T. 50, 467b25–27), but none of these commentaries survive. Once again we must rely on passages attributed to Chih-tsang as quoted by other scholars, especially Chi-tsang. In this case we are more fortunate than in the case of Seng-min, for Chih-tsang is quoted by Chi-tsang with greater regularity. His position is also treated as more acceptable than that of Seng-min.

Let us first take a look at the passages where Chih-tsang's position is given along with that of Seng-min. At the beginning of the *Ta ch'eng hsüan lun* Chih-tsang's interpretation of the two truths is summarized as follows:

> The two truths are the fundamental meaning of reality [*dharmatā*]; the ultimate principle of non-dual, unitary reality.
> [T. 45, 15a17–18]

Here Chih-tsang emphasizes the unity of the two truths as the final, or ultimate, expression of a single reality, thus avoiding the identification of the two truths with two separate realms. In the context of a discussion on the real truth and the fruit of Buddhahood, given the idea that the worldly truth is not beyond verbalization, Chih-tsang is quoted as saying:

> The real truth transcends verbalization, but the fruit of Buddhahood does not transcend verbalization. Since the principle of the real truth transcends the tetralemma and the hundred negations, it transcends verbalization. Since the fruit of Buddhahood is the worldly truth, it does not transcend verbalization.
>
> [T. 45, 17a15–17]

I do not understand what Chih-tsang means by saying that the fruit of Buddhahood is the worldly truth (unless he means that since Buddhahood is realized within this world it is thus included in the worldly truth), but the main point here is that the real truth is beyond verbalization. In this sense it is the same position as that taken by Seng-min, and is criticized by Chi-tsang in the same way, that both the mundane and real truths are beyond verbal explanation and conceptual understanding (T. 45, 17b13–15, c3–4).

In the *Erh ti i* section which discusses the various theories concerning the unity of the two truths, Chih-tsang's position is presented as follows:

> Conventional [existence] has no self essence; it arises but has no Being. Therefore the mundane is identical with the real. The real has no [substantive] essence but is conventionaly existent, therefore the real is identical with the mundane. The mundane is identical with the real; there is no existence apart from non-existence. The real is identical with the mundane; there is no non-existence apart from existence. Therefore they [the two truths] are non-dual yet two; the Middle Path is identical with the two truths. They are two yet non-dual; the two truths are identical with the Middle Path.
>
> [T. 32, 105a20–23]

Here again the two truths are discussed in terms of *yu* and *wu*, denying the meaning of *yu* as substantive Being yet affirming conventional existence as *chia*. Chih-tsang, to his credit, goes beyond identifying *yu* with the mundane truth and *wu* with the real truth and emphasizes their unity in the Middle Path. In fact in a later section of the *Erh ti i* Chi-tsang summarizes the position of "Fourteen Masters" concerning the essence 體 of the two truths into three positions, the last and best of which is Chih-tsang's theory of the Middle Path as the essence of the two truths (T. 32, 107c12ff). The *Ta ch'eng hsüan lun* also contains a similar summary of the theories concerning the essence of the two truths into five theories, the last and best of which is Chih-tsang's

theory of the Middle Path as the essence of the two truths (T. 45, 19a6–18). Let us now examine these theories (see Tokiwa 1979, 330–337; Hirai 1976, 575–581).

First, in the *Ta ch'eng hsüan lun* the theories concerning the essence of the two truths are summarized into five theories as follows:

> Existence [*yu*] as essence and emptiness as function. In this case the worldly truth is identified with *yu*, and the practitioner must "break" *yu* in order to realize emptiness. One does not realize *yu* by means of emptiness, therefore *yu* is more fundamental 本 and emptiness is peripheral 末.[10]
>
> Emptiness as essence and existence [*yu*] as function. In this case emptiness is recognized as the fundamental principle of reality. All worldly dharmas arise because they are empty of substantial Being. Therefore emptiness is fundamental and *yu* is peripheral.
>
> The two truths each have their own essence. The essence of the worldly truth is conventional existence, and the essence of the real truth is the lack of marks or conventional existence as being empty of substantial Being.
>
> The two truths have a single essence, but are different in meaning. These two truths are one reality, but from the perspective of *yu* this one reality is called the mundane truth, and from the perspective of emptiness this one reality is called the real truth. It is only in their functional sense 用 that they are two.
>
> Finally, the Middle Path is the essence of the two truths. The two truths are non-dual yet two; this clarifies the reality of the two truths as an identity. The two truths are two yet non-dual; this establishes the meaning of the Middle Path.

Chi-tsang criticises the first four positions as positing two separate realms for the two truths, but seems to accept the fifth position which is attributed to Chih-tsang (T. 45, 19b3–6). He does raise the question as to whether or not the Middle Path is included in or something apart from the two truths, and Chih-tsang is said to explain that "Ultimately it is one, nameless, and without marks; it is included in the two truths." Thus for Chih-tsang the Middle Path is not a third element outside of the two truths, but the integrating factor which reveals the ultimate unity of the two truths.

Chi-tsang continues by pointing out that "there is only one real truth which is expediently explained as two, as there is only one vehicle which is expediently explained as three" (T. 45, 19b13–14). Here he

summarizes the five theories with regard to the tetralemma:

> The first case is that of existence [*yu*], the second case is that of non-existence [*wu*], the third and fourth cases that of both existence and non-existence, and the fifth case is that of neither existence nor non-existence.
>
> [T. 45, 19b15–16]

In this sense Chih-tsang rejects all five theories because, as we shall see in our next chapter, he develops a fourfold two-truths theory which goes beyond the tetralemma and the contrasting of existence and non-existence. Nevertheless he supports the fifth theory of the Middle Path as the essence of the two truths by quoting texts supporting this theory. It is interesting that in this context he first quotes the *Mūlamadhyamaka-kārikā* 24:18, the basis for Chih-i's threefold truth. Chi-tsang identifies the first phrase, "All things which arise though causation," with the mundane truth; the second phrase "identical with emptiness" is identified with the real truth; the third phrase on conventional names is ignored; and the fourth phrase on "the meaning of the Middle Path" is identified as the essence (T. 45, 19b18–20).

Chi-tsang also quotes the *Jên wang ching* concerning "the truth of existence, the truth of non-existence, and the supreme truth of the Middle Path" and thus recognizes the presence of a "third truth," but chooses to retain the form of the two truths.[11] As for Chih-tsang and his theory of the Middle Path as the essence of the two truths, this will be discussed further after examining the summary of this subject in the *Erh ti i*.

In the *Erh ti i* (T. 45, 107c12–108a) Chi-tsang summarizes the position of "Fourteen Masters" concerning the essence of the two truths into three basic theories:

1. The two truths are one in essence 二諦一體. This position is interpreted in three ways:

The real truth as the essence. This position has two variations. The first emphasizes that emptiness is the fundamental principle or truth of reality, because all dharmas are fundamentally or inherently empty of substantial Being. *Yu* is not inherent in reality, therefore the real truth (= emptiness) is the essence of the two truths. The second variation emphasizes the identification of *yu* with the mundane truth. Since the mundane truth must be denied in order to realize what is real, the real truth is the essence of the two truths.

The mundane truth as the essence. This position also emphasizes *yu* as

the mundane truth, and that it is necessary to deny this mundane truth in order to realize what is real. If one cannot deny and "destroy" 折 the mundane, then one cannot attain the real. Since the mundane comes first and is the content of what must be overcome in order to realize what is real, therefore the mundane truth is the essence of the two truths.

Both the mundane and the real together as the essence. This is a combination of the above two positions. It emphasizes that existence (*yu*) is fundamentally or inherently empty of substantial Being, so in that sense the real is the essence of the mundane and the mundane is the phenomenal "functioning" 用 of the real. However, the mundane must be "destroyed" in order to realize the real, so in that sense the real is the "function" of the mundane and the mundane is the essence of the real. Therefore both the real and the mundane are the essence and function of each other.

The issue is confused somewhat, here and above, by use of the Chinese thought pattern of essence 體 and function 用 . Chi-tsang adds that these three interpretations were developed by Chih-tsang's followers, but that Chih-tsang himself originally favored the interpretation that the real was the essence of the two truths.

2. *The two truths have a different essence* 二諦異體 . The essence of the mundane truth is the three kinds of conventional existence: conventional existence as causally arisen, continuity, and relativity. The essence of the real truth is the transcendence of conceptualization and verbalization since it cannot be comprehended within the logical limits of the tetralemma (a, not-a, both, neither; 四妄). In other words, the essence of the mundane is "verbal marks" 名相 , and the essence of the real is "lacking verbal marks" 無名相 .

3. *The Middle Path is the essence of the two truths.* This is the position finally adopted by Chih-tsang, who is quoted as saying that "Since the two truths are two yet non-dual, the two truths are identical with the Middle Path. Since they are non-dual yet two, the Middle Path is identical with the two truths. Therefore the Middle Path is the essence of the two truths" (T. 45, 108a4–6). The two truths as "two" emphasizes the conventional distinction between the two truths, yet fundamentally they are part of one reality which is non-dual, the Middle Path. This theory is expanded into the theory of the three kinds of Middle Path 三種中道 :

a. The Middle Path of the worldly, or mundane, truth. This third category

includes three variations. First, the worldly truth is not nothingness (*wu*) because it contains the potential causes for realizing the fruit of Buddhahood and the principle of reality. It is not substantial Being (*yu*) because there is no substantial fruit which is attained. This is the Middle Path of causation 因果 = 因成 (first of three kinds of conventional existence) which means that dharmas are neither Being nor nothing- ness. It is thus the middle in the sense of denying the duality, or two extremes, of *yu* and *wu*.

Second, the worldly truth is not eternal because dharmas are constantly perishing; on the other hand it is not nihilistic or completely annihilated because there is continuity. This is the Middle Path of conventional existence as continuity 相續 (second kind of conventional existence) which means that dharmas are neither eternal nor completely annihilated. It is the middle in the sense of denying the duality, or two extremes, of eternalism and annihilationism.

Third, the worldly truth as the Middle Path of relativity 相待 (the third kind of conventional existence). This is the middle in the sense of denying the duality, or two extremes, of unity and differentiation.

As Fukushima Kōsai points out, this analysis of conventional existence in three parts is "a metaphysical theory of the phenomenal world which analyzes it into its ontological (causal arising), temporal (continuity), and logical (relativity) aspects. Thus, although the mundane phenomenological world is 'real,' it is only a conventional, temporary reality" (1976, 20). Chi-tsang criticized this formulation by pointing out that this so-called "conventional existence" properly understood is no different from, and ultimately identical with, "true reality." This criticism is justified insofar as the two truths are meant to refer to one integrated reality. Nevertheless it is significant that the *Ch'eng shih lun* scholars attempted to interpret this reality from the perspective of, or with emphasis on, this mundane conventional existence. In this sense the analysis of the Middle Path of the worldly truth is a major contribution of the *Ch'eng shih lun* scholars.

b. The Middle Path of the real truth. This refers to the real truth as neither existence nor non-existence.

c. The Middle Path of the harmony of the two truths. This refers to the Middle Path as that which clarifies the harmony of the two truths as neither merely the real truth nor the mundane truth. This is different from the Middle Path of the real truth which consists of neither existence nor non-existence in that it is neither merely the real truth

nor the mundane truth, but a harmony of the two. No further explanation is given but one assumes that one has reached the point where language is no longer adequate (T. 45, 108a10-20).

In this theory of the three kinds of Middle Path, Chih-tsang has neatly incorporated the three kinds of conventional existence from the *Ch'eng shih lun* with the Middle Path doctrine and the two truths to provide an explanation of the unity of the two truths in one reality which is not adequately described by the contrasting duality of existence and non-existence or non-Being and nothingness. He makes many of the same points as in Chih-i's threefold truth, such as the harmony of the two truths in the Middle Path and the unity of the two truths in a proper understanding of the meaning of conventional existence and emptiness. Chih-tsang's positive emphasis on conventional existence (*chia*), not as illusory phenomena which needs to be denied but as a positive interpretation of the meaning of emptiness which is to be incorporated into the Middle Path, makes him a worthy precursor to Chih-i and the development of the threefold truth.

Conclusion

What, in sum, was the contribution of the *Ch'eng shih lun* and the *Ch'eng shih lun* scholars to the two truths controversy of 5th and 6th century Chinese Buddhism? First of all it should be pointed out that it is not entirely accurate to refer to men such as Seng-ming and Chih-tsang as merely *Ch'eng shih lun* scholars, for they were well versed in all the Buddhist texts prevalent in the China of their day, particularly the *Mahāparinirvāṇa Sūtra*. Nevertheless they were proponents of the point of view expressed in the *Ch'eng shih lun*, namely the positive interpretation of emptiness and the emphasis on *saṃvṛtisatya* and conventional existence. This approach played a key role in the development of Mahāyāna Buddhism which took root in China.

Chi-tsang vehemently criticized the *Ch'eng shih lun* and *Ch'eng shih lun* scholars, branding them as "Hīnayānistic." Insofar as they interpreted the two truths as separate realities, or tended to interpret the two truths in terms of essence and function or *yu* and *wu*, Chi-tsang's criticisms were amply justified. Nevertheless Chih-tsang's formulations, particularly his analysis of the three kinds of Middle Path which attempts to avoid the dualities of essence and function, *yu* and *wu*, and eternalism and annihilationism, present an integrated and consistent

interpretation of the two truths which contains many of the elements which were finally synthesized by Chih-i in his threefold truth. These elements include the ideas of the ultimate integration of the two truths in the Middle Path, the positive evaluation of conventional existence, and transcendence of the duality and false paradox of *yu* and *wu*. The contribution of the *Ch'eng shih lun* scholars was to show that the mundane truth was not merely something to be negated in light of "emptiness" which is the real truth, but is a necessary counterbalance to the mere negation of phenomenal reality as "Being."

Chapter 7

The Sanlun Critiques

A final area which deserves attention before discussing Chih-i's threefold truth itself is the Sanlun tradition. After seven years of practice under Hui-ssu on Mt. Ta-su, Chih-i left his master in 567 and went to the Ch'en capital of Chin-ling 金陵. Here he gave lectures and mixed with many of the eminent monks and scholars of his day, including *Ch'eng shih lun* and Sanlun scholars. These included Fa-lang 法朗,[1] a prominent scholar of the four Mādhyamikan treatises[2] and the master of Chi-tsang. These Sanlun scholars were beginning to attack the teachings or interpretations of the *Ch'eng shih lun* scholars. The movement was successfully systematized by Chi-tsang and is often referred to as the "New Sanlun School."[3]

Chih-i undoubtedly had many opportunities to discuss and debate the issues of the day, including the two truths, with scholars of Sanlun bent. When Chih-i retired from the capital to Mt. T'ien-t'ai in 575 to contemplate and to restructure his philosophy, the problematics which formed the background and basis for his speculations must have been heavily colored by Sanlun formulations. This retreat of many years at Mt. T'ien-t'ai provided the basis for Chih-i's most important work, the lectures he gave upon leaving Mt. T'ien-t'ai which were compiled by Kuan-ting into the *Fa hua wen chü*, *Fa hua hsüan i*, and *Mo ho chih kuan*. It is not an exaggeration to say that Chih-i's philosophy as presented in his central works was formulated in response to the problems discussed by the Sanlun (and *Ch'eng shih lun*) scholars in Chin-ling.

Chi-tsang (549–623), the systematizer of the Sanlun tradition, was a younger contemporary of Chih-i. In fact, these two prominant representatives of Sui Buddhism corresponded a number of times near the time of Chih-i's death, but Chih-i was unable to fulfill Chi-tsang's

request to visit the Chia-hsiang ssu 嘉祥寺 and lecture on the *Lotus Sūtra*.[4] Recently some Japanese scholars have suggested that Chih-i, or the works attributed to Chih-i, borrow much from Chi-tsang's interpretation of the *Lotus Sūtra*, but given the fact that Chih-i was the elder of the two it is unlikely that he relied on Chi-tsang's work as an authority.[5] Nevertheless Chi-tsang's work is the most accessible for examining the Sanlun interpretation of the two truths.[6]

We will first take a close look at a passage from Chi-tsang's *Chung kuan lun shu* (T. 42, 29a–c), with its sub-commentary by the Japanese monk Anchō (T. 65, 92c–96b), which discusses pre-Chi-tsang trends in interpreting the two truths. Finally we will briefly examine Chi-tsang's theory of the four levels of the two truths as representative of Sanlun teachings.

Pre-Chi-tsang Interpretations of the Two Truths as seen in Chi-tsang's *Chung Kuan Lun Shu*

The *Chung kuan lun shu* 中觀論疏, Chi-tsang's commentary on the *Mūlamadhyamakakārikā*,[7] contains a brief outline of the various interpretations of the two truths and other early trends in Chinese Buddhism (T. 42, 27c–29c). Chi-tsang's brief comments are expanded in a sub-commentary by the Japanese scholar Anchō 安澄 (763–814)[8] called the *Chūron shoki* 中論疏記 (T. 65, 1–247). This work provides us with some information concerning two truth theories in and before Chi-tsang and Chih-i's day. The section on various early trends in Chinese Buddhism (T. 42, 29a–c) follows a section in which Chi-tsang discusses the interpretation of the two truths by *Ch'eng shih lun* scholars and then presents his theory of the four levels of two truths.

We will first examine the early trends and then Chi-tsang's formulation of the Four Levels of the Two Truths. The early trends are presented in three (often overlaping) groups: the "Three Schools" 三家, the "Seven Trends" 七宗 or "Six Schools" 六家, and the *Treatise on Three Theses* (*San-tsung lun* 三宗論) by an eminent layman named Chou-yung 周顒 [9] (see Chart 4).

THE "THREE SCHOOLS" 三家

The first trends discussed by Chi-tsang are the "Three Schools," the same as those mentioned by Seng-chao in his essay on *śūnyatā* (T. 42, 152).[10] They are listed by Anchō as the School of Original Non-Being

本無宗, the School of (Emptiness) Identical with Form 即色宗, and the School of Mental Non-Existence 心無宗. These three schools overlap with the first four of the "Seven Trends" in the second section, and only "Original Non-Being" is discussed here.

"Original Non-Being" is a position attributed to Tao-an (312–385), which Chi-tsang describes as follows:

> Non-Being existed before [the present state of] myriad transformations, emptiness came at the beginning of all forms. People become mired in the later [state of] Being. If the mind is entrusted to Original Non-Being, then one's various thoughts will come to an end.
>
> [T. 42, 29a5–7]

This seems to suggest that the phenomenal world of our present experience emerged from some sort of primordial nothingness (or state beyond Being and Non-Being), and that ideally one can return to this original state by putting an end to our mental activity. Anchō expands on this subject and identifies its source by quoting from a lost text of Tao-an called the *Treatise on Original Non-Being* 本無論:

> When the Tathāgata appeared in the world he propagated his teaching by means of "Original Non-Being." Therefore the vast collection of Sūtras all clarify the Original Non-Being of the five aggregates. . . . Non-Being existed originally before [this world of] transformations, and emptiness came at the beginning of all forms. People become mired in the later [state of] Being. If the mind is entrusted to Original Non-Being, then one's various thoughts will come to an end.
>
> [T. 65, 92c16–20]

Anchō then gives a biographical sketch of Tao-an, which ends with the intriguing statement that "The real truth is the origin 本 of the mundane truth, therefore it is said that 'Non-Being existed originally before [this world of] transformations' " (T. 65, 92c29–93a1). This implies an identification of *paramārthasatya* with the primordial (and more real) state which is beyond the categories of Being and Non-Being, and *saṃvṛtisatya* with this phenomenal world of transformations which somehow emerged from this amorphous "Original Non-Being."

The discussion then advances to the next category of the "Seven Trends," where a variant of "Original Non-Being" is discussed again, along with the remaining two of the "Three Schools."

THE SEVEN TRENDS (SIX SCHOOLS)

Immediately after referring to Tao-an's definition of "Original Non-Being" as quoted above, Chi-tsang quotes Seng-jui 僧叡 (352–436)[11] to the effect that "The practice of matching terms 格義 [12] is a roundabout way which is in opposition to the original (meaning); those of the six schools are one-sided and have not yet realized identity" (T. 42, 29a7–8).[13] The section which follows discusses the positions of these "Six Schools." Anchō points out that what is referred to here as the "Six Schools" are the same as the so-called "Seven Trends" (minus one of the variant schools of "Original Non-Being").[14] "Original Non-Being" is discussed here in more detail, but it is not clear whether this is meant as an expansion of the above discussion on "Original Non-Being," or is meant as a variant of the "Original Non-Being" position.

1 & 2. "Original Non-being". Chi-tsang first points out that Tao-an's position is best exemplified by the term "nature-emptiness" 性空. In other words, "All dharmas are originally by nature empty and quiescent, therefore they are called 'Original Non-Being' " (T. 42, 29a10–11). Chi-tsang points out that this interpretation is orthodox. This meaning of "Original Non-Being" is not different from the teachings of the vast Sūtras and *śāstras*, Kumārajīva, Seng-chao, and the Sanlun school.[15] A certain Dharma Master 深法師 [16] is quoted as saying:

> "Original Non-Being" refers to the Non-Being which existed previous to the existence of visible formal phenomena 色法 [*rupa-dharma*]; therefore existence [or Being—*yu*] emerged from Non-Being (*wu*).
>
> [T. 42, 29a12–14]

In other words, Non-Being existed before Being, and Being exists after Non-Being, therefore it is called "Original Non-Being." Chi-tsang points out that this is the position criticized by Seng-chao in his essay on *śūnyatā* (See chapter 2; T. 45, 152a), and that it is incompatible with the teachings of the Sūtras and *śāstras*. He then undertakes a Mādhyamikan analysis of this position by pointing out that if Non-Being existed before Being, then Non-Being could not be the original or fundamental nature 本性 of Being, because according to Mādhyamikan logic, if B arises from or after A, the two are not the same and cannot be connected, and if A and B arise together, then they are the same thing and to say that one arises after the other has no meaning. Chi-tsang illustrates this with a quote from the *Pañcaviṃśati-sāhasrikā-*

prajñāpāramitā Sūtra: "If dharmas are first existent (*yu*) and later non-existent (*wu*), then all Buddhas and Bodhisattvas still have faults. If they are first non-existent and later existent, they again have faults."[17]

The logic of this passage escapes my full comprehension, but I believe its intent is to say that insurmountable logical and philosophical problems are unavoidable if the categories of Being and Non-Being, or existence and non-existence, are considered to temporally follow one after the other.

Chi-tsang closes the discussion by saying that this interpretation of "Original Non-Being" is unacceptable (T. 42, 29a12-18). In this way he accepts the orthodoxy of the "Original Non-Being" position if "Non-Being" means emptiness—the lack of substantial Being as with Tao-an—but rejects the position of "Original Non-Being" if it refers to a primordial state of Non-Being which somehow existed temporally before, and later gave rise to, the phenomenal existence of this world.

Anchō covers the same ground in more detail. He adds a quote from another lost text, the *Shan men hsüan i* 山門玄義,[18] which is of direct relevance to our discussion. The quote is from the "Chapter on the Two Truths":

> Chu Fa-shên says that for all dharmas to be originally non-existent 本無, hollow, and formless is the truth of supreme meaning (*paramārthasatya*). The arising of the myriad phenomena is called the worldly truth (*saṃvṛtisatya*). Therefore the Buddha answered the Brahmin, "The four elements arise from emptiness."
>
> [T. 65, 93b5–7]

Since this work is lost and we cannot check the context, the meaning is not entirely clear. However, it is clear that *paramārthasatya* is identified with *wu* and *saṃvṛtisatya* with *yu*, a problematic approach which we have discussed above. In fact the "Original Non-Being" position seems to discuss Buddhist issues in general in terms of *yu* and *wu*, which is acceptable, as Chi-tsang points out, only if *wu* is reinterpreted in terms of *śūnyatā*.

3 (2). Identical with Visible Form. The trend of interpreting emptiness as identical with visible form 卽色[19] is said to have two variations. The first is the meaning of "identical with visible form" as interpreted "within the passes," in the Chang-an area. This interpretation says that the phrase "form as it is, is empty" 卽色是空 means that form, or

visible matter, has no substantive self-nature. Chi-tsang adds that this position is criticized by Seng-chao because it does not go one step further to say that form as it is, is by its inherent nature 本性 empty (T. 42, 29a19–22).

The second variation of this position is attributed to Chih Tao-lin 支道林 (314–366).[20] Chi-tsang says that this position interprets the phrase "form as it is, is empty" as describing true reality 實相 without destroying existence as conventional designation (T. 42, 29a22–24). With Hurvitz, I fail to see how this is different from the first variation, nor do I find this in variance with Mahāyāna teaching.[21] Chi-tsang also accepts this interpretation, saying that it is not different from Tao-an's interpretation of all things as "originally by nature (inherently) empty" 本性空 .

4 (3). Mental Negation. This position, which Hurvitz translates as "Mental Disengagement" (1975a, p. 370) is not as orthodox as the previous position. Chi-tsang attributes this position to a certain Dharma Master Wên 溫法師 ,[22] and then defines "Mental Negation" as referring to the idea that:

> the mind is negated with regard to myriad phenomena, but the myriad things are not non-existent. The meaning of this interpretation is that when the Sūtras teach that all dharmas are empty, this means that one should seek physically and mentally to consider them vain and not be attached to them. Therefore this is called "negation." This does not mean that outer phenomena are empty, or that the phenomenal objects are empty.
>
> [T. 42, 29a25–28]

In other words, one should empty the mind of conceptual thoughts and images concerning phenomena, but this does not mean that phenomena have no objective existence outside the mind. Chi-tsang points to Seng-chao's criticism of this position, namely that the merit of this position is in the calming of the spirit, but its fault lies in its failure to see the emptiness of phenomenal things (T. 45, 171c). Chi-tsang adds his own criticism:

> This position knows the emptiness of the mind, but admits the existence of phenomenal things. This construction has merit and fault.
>
> [T. 42, 29a29–b1]

That is, it is correct in trying to negate or overcome conceptual

thoughts, but is incorrect in affirming objective existence for phenomenal things.

Once again Anchō adds details. He quotes from Dharma Master Wên's lost work, the *Treatise on Mental Negation and the Two Truths* 心無二諦論 :[23]

> That which exists (*yu*) has form 形 . That which has no existence (*wu*) has no image 像 . That which has form cannot be non-existent (*wu*), and that which has no image cannot be existent (*yu*). However, the Sūtras say that visible matter [*rūpa*] has no Being (*wu*). This merely refers to the cessation of thought, and does not mean that external visible matter is empty.

As for the two truths:

> Reflection on the existence of visible matter is the mundane truth, and mental negation is the real truth.
>
> [T. 65, 94b10–13]

This position stumbles once again over the imprecise and ambiguous use of *yu* and *wu*. It does not recognize that the meaning of *yu* in the case of "that which exists has form" is a different sense of the word than *wu* in the case of "visible matter has no Being."

The two are not opposites, a mistaken impression which leads one to try and reconcile the apparent contradiction, but are actually synonymous. The first *yu* refers to conventional, causally co-arising existence, which has no substantial Being; the second *wu* is a denial of substantial Being itself. This position of "Mental Negation" tries to solve this false paradox by shifting the "negation" to the mental plane while affirming the unclarified existence of external phenomena.

This approach also seems to interpret emptiness as non-existence (*wu*), and thus correctly denies the "emptiness" (nothingness) of phenomena. If it recognized the correct meaning of emptiness and the double meaning of *yu* (as causally arising non-substantial existence, or as substantial Being) and *wu* (as a denial of substantial Being, or as nothingness), it could safely affirm both the importance of negating conceptual thoughts to achieve enlightenment and the emptiness (non-substantiality) of visible matter or phenomenal things.[24]

5. Only Consciousness. This position is attributed to Yü Fa-k'ai 手法開 (306?–365).[25] Anchō identifies Chi-tsang's description of this position as a quote from Yü Fa-k'ai's lost *Treatise on the Deluded Consciousness and the Two Truths* 惑識二諦論 as quoted in the *Shan men hsüan i*:

> This triple world is a dwelling for a long night. Mental consciousness is the subject of a great dream. If one awakens to the fundamental emptiness of this triple world, deluded consciousness will be expended.
>
> [T. 65, 94c22]

Chi-tsang continues the description:

> The assembly of existents which is perceived now are all perceptions in a dream. If one awakens from the great dream after dawn brightens this long night, then delusions are overturned, the deluded consciousness is extinguished, and the triple world is seen to be empty. At that time there is no place from which anything arises, yet no place which has no arising.
>
> [T. 42, 29b4–7]

Chi-tsang criticizes this simple idealism, or complete denial of objective existence and reality, by claiming:

> If this is true, then when one experiences the great awakening he will not perceive any of the myriad phenomena, and the worldly truth is lost. What, then, is perceived by the Tathāgata's five kinds of eyes 五眼?[26]
>
> [T. 42, 29b7–8]

In other words, what is truly perceived by the Buddha with his perfect perception is not an illusion, but real.

6. Magical Illusions. This position is attributed to a certain Dharma Master Yi 壹法師.[27] Anchō identifies Chi-tsang's description of this position as a quote from Tao-yi's *Treatise on the Spirit and the Two Truths* 神二諦論 as quoted in the *Shan men hsüan i*:

> All dharmas are the same as magical illusions. Because they are the same as magical illusions they are called the "worldly truth." The mind and spirit 心神 are real and not empty; this is the (truth of) supreme meaning. If the spirit is empty, then to whom are the teachings given, and who cultivates the Path to advance from an ignorant state and attain Sagehood? Therefore it should be known that the spirit is not empty.
>
> [T. 65, 95a4–7]

This position is thus the opposite of "Mental Negation"; it completely denies any external reality and affirms the continuous and ultimate reality of the mind, or spirit, which sounds suspiciously like an eternal soul. As Hurvitz points out, the positions of both "Consciousness

Only" and "Magical Illusion" appear to be saying the same thing. Chi-tsang criticizes this position as follows:

> A Sūtra[28] says that the actions of magical illusions have no good or evil retributive value. If all dharmas are the same as magical illusions, then what difference is there between a real person and an illusory person? Also, the Sūtras borrow [the notion of] nothingness to destroy [the notion of substantive] reality. When [the notion of substantive] reality is gone, then it puts away [the notion of] nothingness. [This position of "Magical Illusion"] does not recognize this meaning of the Sūtras.
>
> [T. 42, 29b12–13]

Thus Chi-tsang rejects both the one-sided affirmation of mental activity and denial of external reality (the standpoints of "Magical Illusion" and "Only Consciousness") and the one-sided denial of mental illusion and affirmation of external objective existence (the standpoint of "Mental Negation").

7. *Confluence of Conditions.* This position is attributed to Yü Tao-sui 于道邃.[29] Chi-tsang describes this position as follows: "Existence due to the confluence of conditions is called the worldly truth. The identity with non-Being due to the scattering of conditions (i.e., since conditions do not continue but scatter and end, there is no substantial Being), is called the truth of supreme meaning" (T. 42, 29b13–14). Anchō identifies Chi-tsang's description of this position as being from Tao-sui's *Treatise on the Two Truths as the Confluence of Conditions* 緣會二諦論, which is quoted in the *Shan men hsüan i.* He gives an expanded version:

> Existence due to the confluence of conditions is called the worldly [truth]. Non-Being due to analysis [of dharmas] is the real [truth]. It is like earth and wood being assembled to make a house. The house had no prior substance. It had a name but no reality. Therefore the Buddha said to Rādha, "When the marks of visible form are extinguished, there is nothing to perceive."
>
> [T. 65, 95b1–4]

In other words, phenomena consist of the coming together of various causes and conditions and have no underlying eternal Being. This sounds rather orthodox, but Chi-tsang criticizes this position:

> In a Sūtra[30] there is the teaching of true reality 實相 without

> destroying that of conventional names. How then can one, by conjecturing the scattering of conditions, determine that (reality) is truly non-Being (*wu*)? If by conjecturing the scattering of conditions one determines non-Being, this refers to the non-Being of mundane phenomena.
>
> [T. 42, 29b16–17]

I must confess that I do not understand the import of Chi-tsang's criticism,[31] unless he means to criticize an overly simplistic understanding of the two truths which identifies *yu* (as the confluence of conditions) with *saṃvṛtisatya* and *wu* (as the lack of substantial Being due to the mere confluence and scattering of causes and conditions) with *paramārthasatya*.

THE TREATISE ON THREE THESES

The last group consists of "three theses" proposed in a work by a layman named Chou Yung.[32] Whalen Lai, based on the *Nan Ch'i shu* 南齊書, writes that "Chou Yung was a gentry Buddhist well honored by the emperor of the previous Sung dynasty. He was pious and learned and he tried to reform the emperor, not by abstract discussions of *ming*, names and *li*, or principles, but simply by retelling tales of karmic retributions. A mountain hermit who dispensed with his wife's companionship, Chou Yung followed a vegetarian diet and mingled with such eminent monks as Fa-yün. He was said to value the *prajñā* tradition, endorsing Sanlun and condemning Harivarman for his tedious 'enumerationism' (Vaibhāṣika style)" (1980, 142). Lai then quotes the *Nan-Ch'i-shu*:

> At the time in the capital there were masters who established various meanings of the two truths. Three schools existed, each espousing a different idea. Chou Yung authored the *San-tsung lun* 三宗論 locating the thread that runs through the three schools.
>
> [1980, 143]

These three "schools" were described with three theses: "Conventional names are not empty" 不空假名; "The emptying of conventional names" 空假名; and "Conventional names are emptiness" 假名空.[33] This is all that remains extant of the *San tsung lun*, so we must rely on Chi-tsang and Anchō's comments for further clarification.

Conventional Names are not Empty 不空假名. Chi-tsang describes this position as follows:

> When the Sūtras speak of "the emptiness of visible form" this refers to its emptiness and lack 空無 of a true substantive nature 性實 [*svabhāva*], therefore it is called "empty." It does not mean that conventional visible reality is empty [nothingness?]. Since the substantive nature is an empty nothingness, therefore it is called "empty." This is the real truth. The non-emptiness of conventional reality is called the worldly truth.
>
> [T. 42, 29b17–19]

Anchō, as usual, gives more details. He quotes a work by a certain Hsien-liang 顯亮 [34] called *The Treatise on Non-Emptiness and the Two Truths* 不空二諦論, again from the *Shan men hsüan i*:

> A Sūtra says the reality [*sarva-dharma*] of conditioned co-arising is eternal in nature and form whether there is or is not a Buddha. How can one say that it is nothingness (*wu*)? Another Sūtra says that all the dharmas are empty. This lack of a subject 主 [*svabhāva*] in all dharmas, an inner emptiness or lack of a substantive subject, is called the worldly truth. This lack of a substantive subject in all dharmas itself is the real truth.[35] This is the intent of the Abhidhārmikas who teach the two truths of phenomena 事 and reality 理, the mundane truth as the three groups of unconditioned things 三聚無爲,[36] and the truth of supreme meaning as the sixteen truths 十六眞理.[37]
>
> [T. 65, 95c10–15]

This is all rather confusing, but it is clarified by the use of a metaphor,[38] that of a "meatless chestnut" 鼠樓栗.[39] In the *Erh ti i* Chi-tsang explains this as follows:

> The two truths theory of the "rodent-gnawed chestnut" school [says]: The Sūtra has elucidated that all forms are empty. This school takes that to mean that there is the absence of a permanent nature to the form but there is not the absence of the form as such. This view is comparable to a chestnut gnawed [empty] by rodents. The meat inside is all gone, but the shell remains intact. The external is as it was. Therefore it is called "empty chestnut."[40]

In other words, dharmas or phenomena have no eternal substantive Being, but the outer shell of conventional existence does exist. Towards the end of the *Erh ti i* Chi-tsang describes this school's interpretation of the two truths:

> The two truths of the "gnawed-chestnut" school are, that the worldly truth is that the nature of emptiness is not empty but

> conventional, and the real truth is that of the nature of emptiness itself.[41]
>
> [T. 45, 115a4–6]

Chi-tsang criticizes this school by quoting the *Mūlamadhyamakakārikā* and pointing out that both self-nature (*svabhāva*) and the lack of a self-nature 無性 (*asvabhāva*) are empty. The verse he quotes from the *Mūlamadhyamakakārikā* is from Chapter 13, verse 3, of Kumārajīva's translation of the *Chung-kuan lun*:

> All dharmas have differences,
> Therefore they are all without self-nature.
> The dharma of no-self-nature also lacks [self-nature]
> Because all dharmas are empty.
>
> [T. 30, 18a27–28]

In other words, it is not enough to affirm the lack of a substantial Being *in* all dharmas; the "shell" of conventional reality is also empty. A correct understanding of "conventionally named things" would recognize their emptiness. Thus, the position of the "meatless chestnut" or that "conventional names are not empty," is inadequate.[42]

The Emptying of Conventional Names 空假名. Chi-tsang identifies this position as teaching that

> the worldly truth is that all dharmas arise through the confluence of conditions, and therefore have an essence. To analyze the conditions and find that one cannot find any center is called the real truth.[43]
>
> [T. 42, 29b24–25]

This thesis is represented by the metaphor of the "bobbing melon" 安苽. Chi-tsang says that "the sunken melon is the real; the floating melon is the mundane" (T. 42, 29b26). In other words, the real truth is represented by the melon of reality which has sunk beneath the surface and disappeared, for it has no ultimate existence. The mundane truth is represented by the melon of reality which bobs above the surface and can be perceived as existing.

Lai translates Chi-tsang's comments on this subject in the *Ta ch'eng hsüan lun* as follows:

> The second [school] negates provisional reality, seeing that the mundane truth [reality] *in toto* [*chu-t'i* 擧體, the whole body] cannot be gained [independent of the highest truth]. As a person takes a "provisional reality" perspective, then the whole

> reality is mundane. However, as he takes an "emptiness" perspective, the same is *paramārtha*. This is comparable to sinking a melon in water. Raise your hand and the melon *in toto* appears; this is the mundane truth [reality]. Push it down and the melon disappears; this is the highest truth [reality].
>
> [T. 45, 24c7–11; Lai 1980, 148]

The problem with this position is that it tries to have its cake and eat it too. It attempts to recognize as valid both the floating and sinking melon, both existence and non-existence, both the mundane and real truth, without dealing with the the nature of the melon (reality) itself and the relationship between the two states of the floating or sinking melon.[44] Chi-tsang criticizes this position by arguing that

> to say that first there are conventional *dharmas* but that later these are "emptied" is to return to the position of "The Confluence of Conditions."[45] Therefore it has the fault of "nothingness due to the analysis and scattering [of *dharmas*]."
>
> [T. 42, 29b26–28]

In other words, reality as emptiness is not merely a matter of analyzing each component phenomenon and pointing out the lack of substantial Being in each *dharma*, a practice often attributed to the *Ch'eng shih lun* scholars.

Conventional Names are Emptiness 假名空. This position identifies the two aspects of conventional names and emptiness, and thus the complete meaning of this phrase is that "Emptiness is Conventional Names and Conventional Names are Emptiness." Chi-tsang summarizes this position as teaching that "conventional names in themselves are identical with emptiness" (T. 42, 29b28–29). Chi-tsang claims that this was the position of Chou Yung,[46] but adds that Chou Yung bases it on Seng-chao's essay on emptiness. Seng-chao is quoted as follows:

> Although *yu*, yet *wu*. Although *wu*, yet *yu*. "Although *yu*, yet *wu*" is a denial of Being. "Although *wu*, yet *yu*" is a denial of nothingness. In this way, it is not that there is no thing, but that things are not true (substantial) things. If things are not true (substantial) things, in what way are they yet "things"?
>
> [T. 42, 29c1–3; 152c]

Seng-chao is also quoted as saying that "things are not real [substantial] things, therefore they are conventional things. Since they are conventional things, therefore they are empty" (T. 42, 29c4–5). This

concludes Chi-tsang's presentation of the third position.

No metaphor is given. This third thesis thus acts as a kind of synthesis of the first two theses. The first thesis affirms the existence of conventional phenomena by denying their emptiness. The second thesis denies the first by affirming the emptiness of conventional phenomena. The third thesis resolves the tension between the first two by affirming the identity of conventional phenomena and emptiness.

As Lai points out, this pattern anticipates Chih-i's threefold truth formulation of conventional existence, emptiness, and the Middle (1980, 151). The content is quite different, however, for in Chih-i's threefold truth, the identity of the three aspects are primary and integral to the formulation, whereas the three theses are a hierarchy which progresses from a mistaken denial of emptiness to the final identity of conventional phenomena and emptiness. In Chih-i's threefold truth, a correct understanding of conventional existence, emptiness and the Middle means realizing their simultaneous identity, whereas the three theses (or at least the first two) maintain a mistaken interpretation of conventional phenomena and emptiness.

In other words, the first thesis of "Conventional Names are not Empty" is correct if the word "empty" here is used to mean nothingness, but this is an inadequate understanding of *śūnyatā*. The second thesis of "The Emptying of Conventional Names" relies on realizing emptiness by means of the analysis of *dharma*s as lacking substantial Being, but this is a one-sided view of emptiness as merely the opposite of Being, or relies on the analysis and "destruction" of *dharma*s to achieve emptiness when *dharma*s are actually empty just as they are. Thus, though the pattern anticipates the threefold truth of Chih-i, it still does not attain the sophistication of what Chih-i calls the "perfectly integrated threefold truth."

SUMMARY AND CONCLUSIONS

Chi-tsang concludes this section by claiming:

> Tao-an's "Original Non-Being" 本無, Chih-tun's "Emptiness Identical with Visible Form" 即色, Chou Yung's "Conventional Names are Emptiness" 假名空, and Seng-chao's "Emptiness as Things Having No Real (Substance)" 不眞空, are all basically the same, and merely differ in expression.
>
> [T. 42, 29c8–10]

However, as Hurvitz concludes (1975a, p. 377), the contents of all of these early schools, trends, or theses, are so vague that we cannot be certain what was meant by them or what was really taught by these various masters.[47] For example, the numerous texts on the two truths quoted by Anchō from the lost *Shan men hsüan i* may not be texts at all. The so-called *Treatise on the Two Truths as the Confluence of Conditions* attributed to Fa-sui and the so-called *Treatise on the Two Truths and Non-Emptiness* attributed to Hsien-liang may never have been actual texts but only "the arguments of Fa-sui concerning the two truths and the confluence of conditions" and "the arguments of Hsien-liang concerning the two truths and non-emptiness."[48] As Hurvitz notes (1975a, p. 377):

> The ideas of the early "schools" are hazy in the extreme. For one thing, no one knows for certain how many schools there were, what their names were, what they taught, which personalities were most representative of them. For another, what is set forth in all seriousness as the conflicting views of two schools look—to our (my) eyes, at least—as two statements of the same position. When one comes to the *San tsung lun*, on the other hand, one seems to be dealing, at last, with three clearly delineated views. (Whether these views were, in fact, held by distinct schools is a question that can never be answered . . .)

I have examined these positions here to highlight the background or milieu in which Chih-i developed his threefold truth. We can see once again that the two truths were discussed in terms of *yu* and *wu*, although there was a growing awareness that emptiness is a more valid concept with which to resolve the issue. The earlier "Seven Trends" show a stronger obsession with *yu* and *wu*, sometimes utilizing the Chinese concept of the original primordial nothingness, sometimes flirting with mental idealism, sometimes approaching the classic Mahāyāna Buddhist doctrine of the identity of emptiness and form. The three theses outlined by Chou Yung contain a triple dialectical pattern which anticipates Chih-i's threefold truth to a certain extent and includes the insightful recognition of the identity of conventional phenomena and emptiness. This was fruitful ground on which Chih-i could construct a syncretic and comprehensive Chinese Mādhyamikan philosophical system.

Chi-tsang's Theory of the Four Levels of the Two Truths

Chi-tsang's writings on the topic of the two truths are vast and complex, and include all or large parts of such works as the *Erh ti i* 二諦義 (T. 45, 77–115), *Chung kuan lun shu* 中觀論疏 (T. 42, 1–169) and the *Ta ch'eng hsüan lun* 大乘玄論 (T. 45, 1–77). I cannot do full justice to Chi-tsang's analysis and insights in the short space available here, but will examine his theory of the four levels of the two truths as representative of the Sanlun teaching concerning the two truths.[49]

Chi-tsang's earlier writings, specifically his treatise on the two truths called *Erh ti i*, teach a formulation called the "three levels of two truths" which Chi-tsang attributes to his masters on Mt. She (T. 45, 90c1ff.). This formulation is later expanded in the *Chung kuan lun shu* and *Ta ch'eng hsüan lun* to four levels. I will base my analysis on two passages from the *Chung kuan lun shu* (T. 42, 28b) and the *Ta ch'eng hsüan lun* (T. 45, 15c).

In the *Chung kuan lun shu* the question is first raised as to why this formulation of four levels of two truths is constructed (T. 42, 28b10–11). The answer is that various people have various capabilities. Those who are clever (have "sharp faculties") and have a good understanding of the Buddhist way can awaken to the correct Path upon hearing of the first level and do not need the other levels. Those of middling ability do not attain awakening upon hearing of the first level of the two truths, but enter the Path upon hearing of the second level, and so forth. In other words, as Chi-tsang makes clear in other sections,[50] the two truths are a "*teaching*" 約教二諦 designed to lead one to the correct way, and are not an adequate description of the principle 理 of reality, which is beyond verbalization and conceptualization. Thus the four levels of the two truths are progressively sophisticated teachings concerning reality, not the principle of reality itself (see Chart 5).

At the first level, Being (*yu*) corresponds to the worldly truth (*saṃvṛti-satya*) and emptiness corresponds to the real truth, or truth of supreme meaning (*paramārthasatya*). In the *Chung kuan lun shu* this is illustrated with a quote from the *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra*: "Bodhisattvas dwell in the two truths and preach the Dharma for the sake of sentient beings. They explain emptiness for the sake of those who are attached to Being (*yu*), and explain existence (*yu*) for the sake of those who are attached to emptiness."[51] Thus at the first level empti-

ness is presented as the teaching designed to lead those who are mired in a naive realism and accept the substantial existence of phenomena, and *yu* (as conventional existence?) is the counterpart for those who would mistakenly become attached to emptiness. In the *Erh ti i* the contrast is between Being (*yu*) and non-Being (*wu*), and in some of the later passages "emptiness" and "non-Being" (*wu*) are used interchangeably.

At the second level, the duality of both Being and emptiness from the first level is *saṃvṛtisatya*, and the denial of this duality, "neither Being nor emptiness," is *paramārthasatya*. Again the *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra* is quoted: "The worldly truth is explained as 'both Being and non-Being.' The truth of supreme meaning is 'neither Being nor non-Being.' "[52] At this level the affirmation of the duality between Being and emptiness corresponds to *saṃvṛtisatya*, and the denial of this duality corresponds to *paramārthasatya*.

At the third level, the duality of all the above, both the affirmation and denial of the duality of Being and emptiness, corresponds to *saṃvṛtisatya*, and the denial or transcendence of all dualities corresponds to *paramārthasatya*. Here the *Avataṃsaka Sūtra* is quoted: "Do not be attached to any dharmas of non-duality, for there is neither unity nor duality."[53] At this level the transcendence of all dualities, even of the idea of duality itself, is taught.

At the final level, again all of the above levels of Being and emptiness, of dualities and non-dualities, all of the teachings of the first three levels of the two truths, in fact all verbal teachings, are relegated to the realm of *saṃvṛtisatya*. That which is "beyond verbalization and conceptualization" 諦(妄)慮絕 is *paramārthasatya*. A long quote from the *Avataṃsaka Sūtra* is given to support this final level:

> When one truly and completely discriminates all dharmas, one sees that (dharmas have) no self-nature but only conventionally given names. All wish to discriminate the meaning of the worldly truth. Thus Bodhisattvas arouse aspiration (for enlightenment). All dharmas without exception are beyond verbal description; the mind and its activity is quiescent and like space. All wish to discriminate the meaning of the real truth. Thus Bodhisattvas arouse aspiration [for enlightenment].[54]
>
> [T. 42, 29b19–22]

I do not see how this passage directly supports Chi-tsang's fourth level of the two truths, except in its reference to all dharmas as beyond

verbal description. In any case, we have now reached the highest level in Chi-tsang's classification of the two truths. Theoretically this progressive affirmation and denial of each previous statement could continue infinitely, but Chi-tsang cuts off his discussion at the fourth level. He has made his point; that *paramārthasatya* is not a description of the principle of reality but refers to that which is beyond verbalization and conceptualization. Any verbal or conceptual description necessarily belongs to the realm of *saṃvṛtisatya*. In this sense Chi-tsang transcended the trap of discussing the two truths merely as *yu* and *wu* or some combination thereof.

Nevertheless Chih-i, though not mentioning Chi-tsang by name, criticizes this kind of infinite progression as an "endless exercise" of piling up negations. This analysis of the two truths, for Chih-i, does not measure up to the perfectly integrated and self-contained circle of the threefold truth. This threefold truth was a pivotal concept developed by Chih-i during his seclusion on Mt. T'ien-t'ai after his contacts with Sanlun and other scholars in Chin-ling, and expounded after his descent from the mountain in lectures which became the *Mo ho chih kuan* and the *Fa hua hsüan i*.

Chapter 8

Chih-i's Threefold Truth

Introduction

In the previous sections we have examined the historical background to Chih-i's concept of the threefold truth, in particular the debate concerning the "two truths" among the Buddhist scholars of 5th and 6th century China. It was on this basis, or in response to these trends, that Chih-i developed his interpretation of the two truths which culminated in his threefold truth formulation.

In this section we will examine Chih-i's contributions on this topic which, along with the interpretation of Chi-tsang, proved to be the climax of the debate in China concerning the meaning of the two truths. The discussion will be based for the most part on the section on "The Subtlety of Objective Reality" 境妙 of the *Fa hua hsüan i* (T. 33, 691a-705b),[1] Chih-i's most direct and lengthy discussion of this subject. First, as further background, we will take a brief look at the biographical records of Hui-wen, traditionally considered the first T'ien-t'ai patriarch and the teacher of Chih-i's master Hui-ssu,[2] and also Chih-i's concept of threefold contemplation 三觀 as the practical counterpart to the threefold truth.

HUI-WEN AND THE *TA CHIH TU LUN*

Very little is known of Hui-wen 慧文, his life, and his teachings. The earliest reference to Hui-wen, in Kuan-ting's introduction to the *Mo ho chih kuan*, simply states:

> Nan-yo [Hui-ssu] followed the meditation master Hui-wen, who was without equal in the area of the Yellow River and Huai River 河淮 during the reign of Kao-tsû of the Northern Ch'i dynasty [550–589]. His teachings were not understood by the people of his day, as [people who] tread the earth and gaze at the sky do not know the [earth's] depth nor the [sky's] height.

> Hui-wen relied exclusively on the *Ta chih tu lun* for his mental discipline. This treatise was taught by Nāgārjuna. . . .[3]
>
> [T. 46, 1b22-25]

We may assume that Hui-wen was a proponent of the *Ta chih tu lun*, but the exact content of his teachings and the nature of his enlightenment are not clear.

Further details on Hui-wen's life are available only in the *Fo-tsu-t'ung-chi* 佛祖統紀, a thirteenth century T'ien-t'ai biographical work.[4] Here it is said that Hui-wen "was quick to accept the Perfect Vehicle 圓乘 [Mahāyāna?] and attained awakening spontaneously and by himself 天眞獨悟" (T. 49, 178b24). He studied the section of the *Ta chih tu lun* which discusses the simultaneous and instantaneous attainment of the three wisdoms: wisdom of the path 道智 (*mārgajñatā*), "omniscience" 一切智 (*sarvajñatā*), and wisdom concerning all aspects 一切種智 (*sarvākārajñatā*).[5] Hui-wen's insight and teachings are frequently described in terms of "realizing the three wisdoms in one thought" (三智實在一心中得 or 一心三智).[6]

When Hui-wen came to the section of the *Ta chih tu lun* which quotes the *Mūlamadhyamakakārikā*, verse 24:18 (T. 25, 107a11–12), it is said that he "spontaneously attained a great awakening 恍然大悟" (T. 49, 178c16). Thus tradition has it that Hui-wen's awakening is based on the same verse which was the basis for Chih-i's threefold truth formulation. These biographical details may or may not be authentic,[7] but they illustrate the central importance of this *Mūlamadhyamakakārikā* verse for T'ien-t'ai philosophy.

THREEFOLD CONTEMPLATION.

The practical side to the threefold truth is Chih-i's concept of the threefold contemplation of emptiness, conventional existence, and the Middle. The threefold truth 三諦 refers, inadequately but with validity, to the reality of the objective realm. Threefold contemplation 三觀 refers to a general pattern of practice which allows one to attain insight into the true nature of reality. As Chih-i writes in his commentary to the *Vimalakīrtinirdeśa Sūtra*, "Reality as the two truths and threefold truth is the objective realm which is illumined through threefold contemplation."[8]

The threefold truth is a major theme of the doctrinal *Fa hua hsüan i*, and this threefold contemplation is a major theme of the practice-oriented *Mo ho chih kuan*.

"Threefold contemplation" actually refers to both "threefold cessation" 三止 (*śamatha*) and "threefold insight/contemplation" 三觀 (*vipaśyanā*). Chih-i's mature development of this concept is succinctly presented in an early section of the *Mo ho chih kuan* where he discusses the meaning of *chih-kuan* 止觀.[9] Chih-i first discusses three kinds of "skillful cessation" (T. 46, 24a2–3): cessation as true insight into the essence of reality as empty of substantial Being 體眞止; cessation as insight into reality as expedient conventional existence which arises through conditions 方便隨緣止; and cessation as putting an end to both extremes of discriminatory conceptual categories 息二邊分別止. These are described in more detail as follows:

Cessation as Insight into the True Essence of Reality. This cessation is the step of advancing beyond "naive realism," wherein one accepts the substantial existence of objective reality, to realizing the emptiness of all things and the lack of any substantive Being. As Chih-i says:

> All dharmas arise through conditions. [Things which arise through] conditioned co-arising are empty and without self-Being. . . . Since one knows the conditioned co-arising, conventional confluence, illusory transformation, and empty nature [of all things], this is called their essence. Conceptualized delusions come to an end upon realizing emptiness; therefore emptiness is [the nature of] true [reality]. Therefore this is called "cessation as insight into the essence of true reality."
>
> [T. 46, 24a3–6]

Cessation as Insight into Expedient Conditions. This refers to the contemplation of and insight into reality as the conventional existence of all things which arise through conditioned co-arising, which Chih-i calls "the non-emptiness of emptiness" 空非空. The emptiness of all things does not mean nothingness. Their conventional existence as interdependent entities is real. As Chih-i says:

> Those of the two vehicles [accept only emptiness as] the essence of true [reality], so they do not consider as necessary the "cessation of expediency" [insight into reality as conventional existence]. Bodhisattvas understand conventional existence and should put it into practice. They know that emptiness is not empty [i.e., not nothingness], therefore this is called an "expedient means" 方便. One discriminates and chooses medicine in accordance with the disease, therefore it is called "in accordance with conditions" 隨緣. The mind is at rest with regard to

the mundane truth, therefore it is called "cessation."

[T. 46, 24a9–11]

Cessation as an End to both Discriminatory Extremes. This refers to the contemplation of and insight into the synonymous nature of both "extremes" of emptiness and conventional existence. A discriminatory and one-sided attachment to either concept of emptiness or conventional existence is mistaken. One must realize that both "emptiness" and "conventional existence," if correctly understood, refer to the same thing, and that reality is simultaneously empty of substantial Being and conventionally existent. As Chih-i says:

> [To think that] *saṃsāra* flows and moves and that *nirvāṇa* is a [constant and inactive] maintenence of an awakened state is a one-sided view of practice and activity, and does not correspond to the Middle Path. Now, if one knows that the mundane is not mundane, then the extreme [view] of the mundane is put to rest, and if one realizes the non-mundane [nature of conventional existence], then the extreme [view] of emptiness is put to rest. This is called "cessation as an end to both extremes."
>
> [T. 46, 24a13-15]

Chih-i admits that "the names of these three cessations are not to be seen in the Sūtras and *śāstras*, but they have been given names according to their meaning with reference to threefold contemplation" (24a15–16). Let us then examine the content of threefold contemplation.

Threefold contemplation refers to Chih-i's teaching of a threefold pattern of contemplation for the purpose of attaining insight into the nature of reality and realizing Buddhahood. The terms themselves are from the *Ying lo ching*, but this Sūtra does not give any details as to their content.[10]

Chih-i picked up these terms and elaborately developed them, along with the threefold truth, as pivotal concepts for his system of Buddhist doctrine and practice. Chih-i defines the three aspects of threefold contemplation as:

> To enter [an insight] into emptiness from [the viewpoint of] conventional existence 從假入空: this is called the contemplation of the two truths. To enter [an insight] into conventional existence from [the viewpoint of] emptiness 從空入假: this is called the contemplation of equality. These two contemplations are the path of expedient means for attaining entry to the Middle Path,

> wherein both of the two truths are illumined. The thoughts of the mind are extinguished and put to rest, and one spontaneously enters the sea of universal wisdom [*sarvajña*]. This is called the contemplation of the Middle Path and the truth of supreme meaning 中道第一義諦觀.[11]
>
> [T. 46, 24b5–8).]

"Entering emptiness from conventional existence."

At this first level of contemplation, "conventional existence" refers to the ordinary, mistaken perception of phenomena as existing substantially (as *svabhāva*), and "entering emptiness" means to negate the existence of independent substantial Being in these phenomena. Thus, as Chih-i says, "When one encounters emptiness, one perceives not only emptiness but also knows [the true nature of] conventional existence" (24b10–11).

"Entering conventional existence from emptiness."

At this second level of contemplation, "conventional existence" refers to a correct understanding and positive acceptance of objective phenomena as interdependently and conditionally co-arisen. Emptiness here refers to a mistaken attachment to the concept of emptiness, or a misunderstanding of emptiness as merely a nihilistic nothingness. As Chih-i says:

> If one understands ["enters"] emptiness, [one understands that] there is no "emptiness." Thus one must "re-enter" conventional existence. One should know that this contemplation is done for the sake of saving sentient beings, and know that true reality 眞 is not [substantial] true reality but an expedient means which appears conventionally. Therefore it is called "from emptiness." One differentiates the medicine according to the disease without making conceptual discriminations. Therefore it is called "entering conventional existence."
>
> [T. 46, 24c8–11]

This insight is compared to blind men who regain their sight. They can then perceive both space 空 and forms and colors 色, and can differentiate between various grasses and trees, roots and stalks, branches and leaves, medicine and poison. At the first stage of "entering emptiness from conventional existence," one perceives the two truths but is one-sidedly concerned with emptiness and cannot utilize

or see the reality of conventional existence. If one's eyes are opened concerning the validity of objective conventional reality, one perceives not only emptiness ("space"), but also the visible forms of conventional existence. One can then understand clearly the minute, conditionally co-arisen phenomena of every day life and use this knowledge to benefit others (24c11–19).

"The contemplation of
the Middle Path of supreme meaning."

This refers to the highest level of contemplation wherein one simultaneously and correctly perceives the validity of both emptiness and conventional existence. As Chih-i says:

> First, to contemplate [and attain insight concerning] the emptiness of conventional existence is to empty *saṃsāra* [of substantial Being]. Next, to contemplate [and attain insight concerning] the emptiness of emptiness is to empty *nirvāṇa*. Thus both extremes are negated.[12] This is called the contemplation of two [sides of] emptiness as a way of expedient means in order to attain encounter with the Middle Path. . . . The first contemplation utilizes emptiness, and the later contemplation utilizes conventional existence. This is an expedient means recognizing the reality of both [in an extreme way], but when one enters the Middle Path, both of the two truths are illumined [simultaneously and as identical and synonymous].
>
> [T. 46, 24c21–26]

The above three contemplations have been presented as a graded progression from the first contemplation to the last. Chih-i calls this type of contemplation a "progressive contemplation" 次第三觀.[13] In the case of this gradual progressive type of contemplation, the practice and attainment of the two vehicles and the bodhisattvas of the Shared Teaching correspond to the first contemplation of emptiness. The practice and attainment of the bodhisattvas of the Distinct Teaching correspond to the second contemplation of conventional existence. The practice and attainment of the Buddha (of the Perfect Teaching) corresponds to the third contemplation of the Middle Path (24c29–25a3). However, with this type of progressive contemplation there are relative distinctions which must be made. For example:

> If one discusses the three contemplations, there are [distinctions as to] tentative and real or shallow and profound. If one

> discusses the three wisdoms, there are [distinctions as to] superior and inferior, before and after. If one discusses the three kinds of people, there are [distinctions as to] great and small levels [of attainment]. Therefore we do not utilize this [type of progressive contemplation] here.
>
> [T. 46, 25b6–8]

The most superior contemplation, and the contemplation which is discussed in the *Mo ho chih kuan*, is what Chih-i calls the "perfect and immediate cessation and contemplation" 圓頓止觀 . In this case the three aspects of emptiness, conventional existence, and the Middle are contemplated simultaneously and spontaneously, and immediately perceived as being integrated, non-dual, and synonymous. As Chih-i says:

> When the truths 諦 are contemplated as an object of cessation, [it is realized that] these are three truths yet one truth. When cessation is sustained by means of [insight into] the truth, [it is realized that] these are three cessations yet one cessation. For example, three aspects 三相[14] are present in one mental thought, and though it is one mental thought, there are three aspects present. . . .
>
> When contemplating objects, the one object is a threefold object [characterized as empty, conventionally existent, and the Middle]; when contemplation is aroused by an object, it is a single contemplation yet a threefold contemplation [of emptiness, conventional existence, and the Middle]. The three eyes of Maheśvara are three eyes yet on one face.[15]
>
> . . . If one contemplates [the concept of] "three yet one," [the concept of] "one yet three" is aroused. This is beyond conceptual understanding. It is neither tentative nor real, includes neither superiority nor inferiority, has no before nor after, is not equal nor distinct, neither great nor small. Therefore it says in the *Mūlamadhyamakakārikā*, "Dharmas which arise through conditioned co-arising are identical to emptiness, identical to conventional existence, and identical to the Middle."
>
> [T. 46, 25b9-18]

Here threefold contemplation is explicitly defined and linked to the verse in the *Mūlamadhyamakakārikā* which is the basis for Chih-i's threefold truth concept.

The attainment which is realized through this threefold contemplation is described negatively as the elimination of various levels of delusions and ignorance, and positively as the attainment of the three kinds of wisdom (T. 46, 25c29–26a5). Through "entering emptiness

from conventional existence" one destroys the first level of various deluded views and attitudes 見思惑,[16] and fulfills the wisdom which realizes the emptiness of all things 一切智.[17] Through "entering conventional existence from emptiness" one destroys "ignorance" 無知, which here must refer to the next level of "minute dust-like delusions" 塵沙惑, and fulfills the wisdom of the path 道種智. Finally, through avoiding both extremes and entering the Middle one destroys fundamental ignorance 無明 and fulfills universal wisdom 一切種智.

In the final analysis Chih-i presents threefold cessation and threefold contemplation as something which occurs, or is present in, one single instant or one single thought 一心. He summarizes this section on cessation and contemplation as follows:

> In general, [the content of] all of the previous meanings [of cessation and contemplation] are present in one thought. What are their characteristics? To realize the true essence of reality as identical to ignorance and warped views is called "cessation as realizing the essence of true reality." To realize that this reality is universal, and to put one's mind at rest by contemplating this objective reality as the object of contemplation is called "cessation as [insight into] expedient conventional existence which arises through conditions." To put an end to the distraction of *saṃsāra* and quiescence of *nirvāṇa* is called "cessation as putting an end to the two extremes." To realize that all conventionally existent things are empty, that the essence of reality is identical to emptiness, is called "the contemplation of entering emptiness."
>
> When one understands this emptiness, one's insight [contemplation] penetrates the Middle Path, knows the dharma-marks of the arising and perishing of the worldly realm, and perceives it as it truly is. This is called "the contemplation of entering conventional existence." In this way [it is realized that] the wisdom of emptiness is identical to the Middle Path, non-dual and not distinct. This is called "the contemplation of the Middle Path."
>
> [T. 46, 25b25–c3]

The concept and term *chih-kuan* itself can be interpreted with this threefold pattern, although I have not found a passage in Chih-i's work where this is done explicitely. *Chih* is an "emptying" of the mind of all deluded thoughts, passionate disturbances, and other obstacles to clear understanding. *Kuan* is an insight into the true "features" of reality, an understanding of the multifarious aspects of existence.

Together they form a harmonious tension in which reality is correctly understood and Buddhahood attained. *Chih* and *kuan* are attained simultaneously, as one can see clearly to the bottom of a pond when the water is still.

It is clear that threefold cessation, threefold contemplation, and the threefold truth follow the same pattern of emptiness, conventional existence, and the Middle.[18] In this sense the contents of *Mo ho chih kuan* and the *Fa hua hsüan i* both follow the same pattern and conceptual framework, with the *Mo ho chih kuan* presenting the practical application of this framework in a detailed and concrete explication of the theory of Buddhist practice, and the *Fa hua hsüan i* presenting the doctrinal implications of this framework in the explication of the Buddha Dharma (see Chart 6). Let us examine this doctrinal explication as presented in the section on "The Subtlety of Objects" in the *Fa hua hsüan i.*

The Threefold Truth in the *Fa Hua Hsüan I*

THE STRUCTURE OF THE *FA HUA HSÜAN I*

The threefold truth provides a pattern which is implicit throughout Chih-i's philosophy, but there are few explicit and direct discussions of this concept in Chih-i's work.[19] The most comprehensive presentation of the threefold truth concept is in the *Fa hua hsüan i* (T. 33, 704c–705b), but even here the discussion of the threefold truth is only about two "Taishō" columns long, and incomprehensible if taken out of context. The threefold truth must be understood as an adjunct to its preceding discussion of the two truths, four noble truths, twelvefold conditioned co-arising, and so forth, and in the context of the *Fa hua hsüan i* as a whole.

The first part of the *Fa hua hsüan i* (T. 33, 681c–691a) gives an outline and brief discussion of the entire text, and discusses the shared characteristics that are held in common by all Sūtras. Special attention is given to the description of the four *siddhānta* (686b–691a), the methods of teaching employed by the Buddha.[20] This illustrates a certain tension in Chih-i's work. On the one hand Chih-i emphasizes the incomprehensibility and inexpressibility of reality, truth, and the teaching of the Buddha, yet after making this point he immediately points out the necessity to attempt explaining the unexplainable. The four *siddhānta* illustrate the methods utilized by the Buddha to verbalize

his insight into the "true aspects of reality," and provide the rationale and precedence for Chih-i to do the same.

The second and last part of the *Fa hua hsüan i* (691a–814) explains the distinct or unique characteristics of the teachings of the *Lotus Sūtra*. This is divided into five sections. First, an interpretation of the meaning of each of the five Chinese characters in the title of the *Lotus Sūtra*. Second, a discussion of the essence of the *Lotus Sūtra*'s teaching. This essence is defined as the integrated nature of all aspects of reality and the reality of all aspects of existence, that "each color and each scent is the Middle Path" (683a7). Third, a clarification of the gist of the *Lotus Sūtra*'s teaching. This is discussed in terms of the causes and results of the Buddha's practice and enlightenment, which in the *Lotus Sūtra* is explained in terms of the Buddha's attainment of enlightenment in the incalculably distant past, and the eternal life-span of the Buddha. Fourth, a discussion of the proper function, or activity, of bodhisattvas and the Buddha, especially with regard to benefiting and saving other sentient beings. Fifth, a classification of the Buddha's teachings into categories such as the Fourfold Teachings—Tripiṭaka, Shared, Distinct, and Perfect.

The bulk of the *Fa hua hsüan i* consists of the first section of interpreting the meaning of the five characters which make up the title of the *Lotus Sūtra* 妙法蓮華經, and almost 90% of this section consists of discussing the first two characters "subtle dharma" (*miao-fa*). The section on the meaning of the term "subtle" (T. 33, 696b–771c) is the heart of the *Fa hua hsüan i* and contains the central themes of Chih-i's doctrinal discussion of the Buddha-dharma.[21] The first of many categories of "subtlety" is that of "Subtle Objects" 境妙, in which Chih-i discusses the content of objective reality as "the ten such-likes, conditioned co-arising, the four noble truths, the two truths, the threefold truth, and the one truth" (T. 33, 697c6–7). It is this section which we will examine in detail.

CHIH-I'S INTERPRETATION OF "SUBTLE"

The Subtle Dharma: Introductory Comments. Chih-i begins his discussion of the title of the *Lotus Sūtra* by pointing out features which are shared with other Sūtras and which are unique to the *Lotus Sūtra* in terms of teaching 教, practice 行, and reality 理.[22]

As for teaching, the Sūtras contain various teachings because people have varying capacities to understand and live in differing conditions.

However, the basic intent of the Buddha's teaching is one. According to the *Lotus Sūtra*, the ultimate intent and purpose of the Buddha's teaching is the attainment of Buddhahood by all sentient beings. The teachings also have in common the fact that they were all taught by the same Buddha.[23]

As for practice, there is a great variety of practices taught in the Sūtras, since there are many types of people who have different needs with regard to the method of practice. However, as it says in the *Lotus Sūtra*, the goal of practice is ultimately one: Buddhahood.

As for reality, there are many ways to describe "reality," and Chih-i illustrates this with quotes from the *Ta chih tu lun* and the *Mahāparinirvāṇa Sūtra*. However, the reality which is described in various inadequate verbal terms is one and non-dual. As Chih-i says, "Various terms name one ultimate [reality]. Only one ultimate [reality] is given many names" (691b13). What does Chih-i mean by saying that "reality is One"? He does *not* mean that reality is a nondescript, monochromic entity with indistinguishable features, but that its underlying essence or nature is that of lacking an eternal, unchanging, substantial Being.

Here is where the threefold truth can be applied to illustrate the spontaneous unity and diversity of reality, that it is "one yet many, many yet one." Reality is one in that all is lacking in substantial Being; its nature is that of emptiness. However, this emptiness is not a complete nothingness but consists of the conventional existence of things which arise and perish interdependently according to causes and conditions. These aspects of emptiness and conventional existence are not contradictory opposites, but are synonymous and integrated. In T'ien-t'ai terminology this is called the "Middle Path." Thus all of reality is empty—it is one. All of reality has conventional existence—it is many. Reality is simultaneously empty and conventionally existent—it is the Middle Path. This threefold truth is implicit in the unity and diversity of the Buddha's teaching, Buddhist practice, and reality itself.

Chih-i's Critique Of Fa-yün. Chih-i next examines some interpretations of the term "subtle" by Huei-kuan, Hui-chi, and the "Masters of the North",[24] and a lengthy presentation is made of Fa-yün's interpretation, based on Fa-yün's commentary on the *Lotus Sūtra*, the *Fa hua i chi* 法華義記.[25] This presentation of Fa-yün's position becomes the springboard for Chih-i to present his own interpretation.

Fa-yün 法雲 (467–529) was one of the so-called "Three Great Scholars of the Liang Period," and was the supreme authority on the *Lotus*

Sūtra just before the time of Chih-i.[26] He wrote numerous treatises and commentaries but only the *Fa hua i chi* is extant. The Emperor Wu of the Liang (r. 502–550) appointed Fa-yün as the head of the prestigious temple Kuang-chai ssu 光宅寺 where he lectured on the *Mahāparinirvāṇa Sūtra* and *Lotus Sūtra*. In 518 he cooperated with Saṃghabhara 僧伽婆羅 in translating texts such as the *Wen shu shih li wen ching* 文殊門經. It is said that he continued lecturing, despite illness, until the end of his life in 529 at the age of sixty-three (T. 50, 464c19–21).

Chih-i's presentation and criticism of Fa-yün's position is based on the first part of the *Fa hua i chi* (T. 33, 571c–574a). Let us first examine what Fa-yün actually wrote, and then Chih-i's outline of Fa-yün's position. Fa-yün interprets the *Lotus Sūtra* in terms of "cause and effect," with the first half of the *Lotus Sūtra* teaching about the causes for Buddhahood, and the second half of the *Lotus Sūtra* teaching about the result of Buddhahood (572c13–15).

Chih-i then compares the "present" teachings of the *Lotus Sūtra*[27] with those of the "past" in terms of the causes and effect of Buddhahood and in terms of essence 體, meaning 義, and function 用. As for causes, the essence of Buddhahood is "long" in the *Lotus Sūtra*, and "short" in past teachings; the meaning of Buddhahood is vast in the *Lotus Sūtra* and narrow in past teachings; and the function of Buddhahood is superior in the *Lotus Sūtra* and inferior in past teachings (573a20–b9). The same analysis is made for the result of Buddhahood (573b9–c9). Another threefold analysis is added, where the teachings of the *Lotus Sūtra* with regard to the causes and result of Buddhahood are described as "vast in essence" 體廣, "eminent in levels of attainment" 位長, and "superior in function" 用長 (573c9–573a7).

Chih-i rearranges these categories and discusses them in two sections, on the "crudeness" of past teachings concerning the causes and result of Buddhahood, and on the superiority of the *Lotus Sūtra* in its teaching concerning the causes and result of Buddhahood. The terms are rearranged and some of the details are different, but Chih-i accurately summarizes the thrust of Fa-yün's interpretation, to the effect that the teachings of the *Lotus Sūtra* are superior to "past" teachings because it teaches the *ekayāna* doctrine of the ultimate Buddhahood of all sentient beings.

Chih-i then proceeds to criticize Fa-yün. First, however, he praises Fa-yün's interpretation of the *Lotus Sūtra* as the best of all present and

past interpretations, even better than that of Kumārajīva and Seng-chao (which are classified as belonging to the Shared Teaching for their emphasis on emptiness). He focuses on criticizing Fa-yün because then "the rest will be swept away by the blast," presumably leaving the field open for Chih-i's correct interpretation.

The criticism proceeds in six sections "on the vastness or narrowness of teachings concerning the essence of the causes of Buddhahood," "on the superiority and inferiority of causal stages for attaining Buddhahood," "on the length or shortness of the Buddha's soteriological activity," and so forth. First Chih-i questions the vague use of the term "past." Fa-yün criticizes "past" teachings as not worthy of being called "subtle." If by past Fa-yün means the Hīnayāna teachings, this is fine. However, if "past" refers to all teachings previous to the *Lotus Sūtra*, then this is inappropriate because the Mahāyāna Sūtras contain many "subtle" elements. This is illustrated by quotes from the *Prajñāpāramitā* Sūtras, *Mahāparinirvāṇa Sūtra*, *Viśeṣacinta-brahmaparipṛcchā Sūtra*, *Vimalakīrtinirdeśa Sūtra*, and so forth. The gist of Chih-i's standpoint is that the term "subtle" refers to any teaching, doctrine, practice, and so forth, which includes the concept of unity or integration. This is explained in the T'ien-t'ai classification of the four categories of oneness 四一 which are derived from the *ekayāna* teaching of the *Lotus Sūtra*: the oneness of teaching 教一, that all teachings of the Buddha are ultimately noncontradictory and lead to the one goal of Buddhahood; the oneness of practice 行一, that true practice is ultimately one and for the purpose of the one goal of Buddhahood; the oneness of persons 人一, the non-duality of the eternal Buddha and that all people ultimately will attain Buddhahood; and the oneness of reality 理一, that reality is one.

Any text which is consistent with these concepts is, at least in that part, worthy of being called "subtle." Fa-yün is inconsistent in that he calls the *Lotus Sūtra* "subtle," yet attributes to the *Lotus Sūtra* teachings such as the finite life-span of the Buddha, and says that it lacks a clear reference to the Buddha-nature. If Fa-yün's interpretation is accepted, says Chih-i, then the *Lotus Sūtra* is not "subtle" at all, whereas other Sūtras, such as the *Mahāparinirvāṇa Sūtra*, should be called "subtle."

In short, Chih-i claims that Fa-yün defines entire texts as being subtle or crude; Chih-i assigns the term subtle according to content. Thus for Fa-yün the *Lotus Sūtra* is subtle, and "past" texts are not. For

Chih-i, many texts are both subtle and crude depending on their specific content, and it is only the *Lotus Sūtra* which is purely and completely subtle.[28]

The Correct Interpretation of "Subtle Dharma": Summary. What is the content and meaning of the term "dharma"? For Chih-i, the "subtle dharma" refers to the way reality truly is. It is synonymous with such terms as "the true aspects of reality" 實相, "true reality" 眞實, the Middle Path 中道, and the supreme truth 第一義諦, and can only be described as inexpressible 不可說, beyond conceptual understanding 不可思議, and subtle 妙. In the *Fa hua hsüan i* (T. 33, 692c5ff.) Chih-i defines his interpretation of "subtle dharma" in response to the interpretation of Fa-yün. Before going into details, he gives a summary in terms of the causes and results of Buddhahood, the classification scheme of the five flavors 五味, contemplating the mind 觀心, the six identities 六卽, and the four categories of oneness 四一.

The causes for attaining Buddhahood should be understood in three ways. First, each of the ten dharma realms from hell to Buddha contain the other nine realms. All possible realms of experience are more or less present in each facet of experience. Those of us who are predominantly human can, depending on our past and present actions, experience the realm of hell or heaven. Second, the first nine dharma realms from hell to bodhisattvahood are integrated with that of Buddhahood. All things possess the potential for Buddhahood and, given the right conditions, can attain perfect enlightenment. Third, the ten dharma realms are all simultaneously empty of substantial Being yet conventionally existent 卽空卽假卽中, thus partaking in the threefold truth of reality. These three categories also are three different ways of saying the same thing: that reality is one yet many, threefold yet a unity, neither completely different nor wholly the same. Thus reality, dharma, is best described by the term "subtle."

The result of Buddhahood is also understood in three ways. First, the essence of reality, or Buddhahood, pervades the entire universe. Buddhahood is not a separate realm detached from our world of experience, but an integral and fundamental part of it. Second, the Buddha did not first attain enlightenment around two thousand years ago under a tree in India, but attained Buddhahood in the incalculable past, or for eternity. Third, the Buddha always has, is, and always will manifest himself in various forms for the benefit of teaching sentient

beings and leading them to enlightenment.

It is the *Lotus Sūtra* which clarifies the meaning of "dharma" in these six ways, therefore it is worthy of the title "subtle." The other Sūtras, classified by Chih-i according the scheme of the five flavors,[29] are subtle in some parts and crude in others, except for the Hīnayāna Teachings which are only crude, and the *Lotus Sūtra* which is only subtle.

In terms of "contemplating the mind," the correct and subtle way is to contemplate the mind as including all other minds and that of the Buddha, not as being detached and separate from other minds. Second, one should contemplate one's mind as being equal to that of the Buddha. Third, one should contemplate one's mind and the mind of other sentient beings and the Buddha as being simultaneously empty of substantial being yet conventionally existent.

The "six identities," a T'ien-t'ai interpretation of the interpenetration and identity of the fifty-two stages leading to Buddhahood,[30] should be understood in the same way, that one dharma interpenetrates and contains all other dharmas and stages of attainment.

Finally this is all summarized in terms of the "four categories of oneness." The interpenetration of all dharmas is the content of the "oneness of reality." The unity of the Five Flavors is the content of the "oneness of teaching." The integrated nature of the mind and of all minds, the subject and object of contemplation, is the content of the "oneness of practice." The interpenetration and unity of all the levels of attainment as taught in the concept of the Six Identities is the content of the "oneness of persons."

Having summarized the correct meaning of "subtle dharma", Chih-i then proceeds to discuss the meaning in detail, a process which takes up the bulk of the *Fa hua hsüan i*, and of which we will examine only the first part.

Hui-ssu's Interpretation of Three Dharmas. Chih-i begins his detailed discussion of "dharma" by examining the classification of "dharma" into three categories: sentient beings, Buddha, and mind. These three dharmas, based on a verse in the *Avataṃsaka Sūtra*,[31] are a classification of all reality into three subjective categories. "Mind" refers to the perceiver of objects (reserving for now the judgement as to the status—real, illusory, imaginary, or not—of these objects) and the subject which needs to be perfected in order to attain enlightenment. "Sentient beings" refers to the diversity of realms which the subject experiences,

from that of hell to Buddhahood. "Buddha" refers to the subject perfected, the realm of enlightenment in which reality is correctly perceived. Thus these three dharmas are not separate and independent entities, but interpenetrating and integrated. All sentient beings have a mind which, depending on various causes and conditions, has the potential to experience any and all realms from hell to Buddhahood.

The interpretation of these three dharmas by Hui-ssu, Chih-i's master, is presented first. This presentation consists mostly of quotes from various Sūtras such as the *Lotus Sūtra*, the *Mahāparinirvāṇa Sūtra*, the *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra*, and the *Vimalakīrtinirdeśa Sūtra*. The gist is that, first, sentient beings have the potential to attain Buddhahood or, in technical terms, they inherently possess the Buddha-eye. They are thus integrated with Buddhahood, and are worthy of being called "subtle." Second, the attainment of the Buddha—the state of perfect enlightenment—is beyond conceptual understanding, incalculable, and can be comprehended only by another Buddha. Thus the Buddha is "subtle." Third, the mind is also empty of substantial being.

However, as the *Vimalakīrtinirdeśa Sūtra* says, the liberation of Buddhahood is to be sought in the mind. As the *Avataṃsaka Sūtra* says, true enlightenment is revealed by destroying the obstructions to enlightenment in the mind. Finally, once again quoting the verse from the *Avataṃsaka Sūtra* which is the basis for this threefold classification, "There is no distinction between the mind, Buddha, and sentient beings" (T. 9, 465c29). All aspects of reality are interpenetrating and integrated.

Chih-i's Interpretation Of The Three Subtle Dharmas: Sentient Beings. Chih-i expands on Hui-ssu's classification of reality into the three categories of sentient beings, Buddha, and mind. He points out that reality is classified in various ways and numbers. For example, many texts describe reality in terms of its oneness. Some texts refer to reality in terms of the two categories of name and visible form. Others, such as that explained above, classify reality into three dharmas. These numerical listings could continue indefinitely, up to the infinite variety of phenomena. For the category of sentient beings, Chih-i borrows a section from the second chapter of the *Lotus Sūtra* (T. 9, 5c11–13) which he interprets as classifying reality into ten categories. These are the "Ten Suchlike Characteristics" which characterize all dharmas, which

are defined by Chih-i as follows:

> "Suchlike appearance" 如是相 : that which has its point of reference externally.
> "Suchlike nature" 性 : that which has its point of reference internally.
> "Suchlike essence" 體 : that which intrinsically belongs to ones self.
> "Suchlike power" 力 : the power to influence.
> "Suchlike activity" 作 : that which constructs.
> "Suchlike causes" 因 : repetitive causes.
> "Suchlike conditions" 緣 : auxiliary causes.
> "Suchlike results" 果 : repetitive results.
> "Suchlike retributions" 報 : retributive effects.
> "Suchlike beginning and end ultimately the same" 本末究竟等: "beginning" refers to the first suchlike of appearances, "end" refers to the ninth suchlike of retribution, and "ultimately the same" means that they are integrated and share the same reality.

The fact that these phrases each have three characters makes it easy to interpret them in the threefold truth pattern. Chih-i claims that each of these phrases has "three readings" 三轉 which follow the threefold truth pattern of emptiness, conventional existence, and the Middle Path.[32] First, if one emphasizes the first character "suchness" 如 , this refers to the emptiness of all things, since the suchness of all dharmas is their lack of substantial Being. Second, if one emphasizes the various characteristics such as the appearances, nature, essence, and so forth, this refers to the conventional existence of all dharmas. Third, if one emphasizes the second character of "likeness" 是 , this refers to the "middleness" of all dharmas—that they are simultaneously empty yet conventionally existent.

Another way to classify dharmas, or reality, is in terms of "tentative" 權 and "real" 實 . The term "tentative" refers to the conventional realm of language, expedient means, and the worldly truth, while the term "real" refers to the way things truly are, reality itself, the supreme truth. According to Chih-i, Fa-yün classified the first five suchlikes aspects as being "tentative" and corresponding to ordinary people, while the next four suchlikes are "real" and correspond to the insight of the sages. For Chih-i, however, the "tentative" and "real" are inseparable and interdependent—ordinary people and sages alike partake in both the tentative and the real—and the distinction between

them is merely one of expediency. This is illustrated by interpreting the ten dharma realms with the threefold truth pattern. First, all ten realms from hell to Buddhahood are part of the same *dharmadhātu* 法界, which is united by the fundamental universal nature of emptiness. Second, these are ten distinct realms in which there are conventional, yet real, differences between ordinary people and sages. Third, these ten realms are identical with the universe, and all of reality is included in the ten realms. Since each of the ten dharma realms contains the ten suchlike characteristics, there are one hundred suchlike characteristics. Since the ten dharma realms are also interpenetrating, there are one hundred dharma realms and one thousand suchlike characteristics.[35] Chih-i then proceeds to give a detailed description of what these one thousand suchlike characteristics consist. For the sake of convenience the ten dharma realms are divided into four categories (or five, if one splits up the last category): the evil destinies of hell, the *preta*, beasts, and *asura*; the good destinies of men and gods; the two vehicles of the śrāvaka and pratyekabuddhas; bodhisattva and Buddhas. Each section explains the content of the ten suchlike characteristics for those in each realm.

The characteristics of the four evil realms consist basically of various sorts of suffering and evil and the kinds of activity which cause this suffering. The last characteristic of "the beginning and end both the same" is interpreted in a threefold pattern, an interpretation which is valid for all ten realms. First, the beginning and end are the same because both are empty. Second, the later results and retributions already exist within the initial "suchlike appearances, nature, essence, and so forth." They are mutually interdependent. Third, the mind which experiences these realms is not different from that of the Buddha; it is intrinsically pure and capable of attaining Buddhahood. Therefore all of these characteristics are said to be interpenetrating and "the same."

The realm of men and gods is characterized, in contrast to the first four realms, by pleasure and goodness.

The realm of the śrāvaka and pratyekabuddha is characterized by their attainment of a state of nondefilement, or lack of passions (*anāsrava*). According to Hīnayāna teachings, there is no retribution for the śrāvaka and pratyekabuddha, since they have severed all passions, but from the perspective of the Mahāyāna they are not completely undefiled since they still have not broken with fundamental ignorance

and its concomitant habitual tendencies.

The bodhisattvas are discussed in three categories: the bodhisattvas of the Tripiṭaka Teaching; the bodhisattvas of the Shared Teaching; and the bodhisattvas of the Distinct Teaching. According to Chih-i's classification of various levels of attainment by those of the Four Teachings,[34] the bodhisattvas of these three Teachings do not all attain the same level and thus have varying characteristics. The bodhisattvas of the Tripiṭaka Teaching have virtuous qualities from practicing the six *pāramitā*, but do suffer retribution and are reborn in this world. The bodhisattvas of the Shared Teaching sever all passions and delusions on the sixth of ten possible stages, and are no longer subject to physical rebirth in this world of *saṃsāra*. However, at this point they may make a vow to be reborn in the world for the purpose to helping and saving sentient beings. Bodhisattvas of the Distinct Teaching realize the Middle Path and thus understand the integrated nature of all of reality. They can thus move about freely among the ten realms without attachment or obstruction. Chih-i seldom if ever discusses the exact content of these higher levels of attainment, so it is difficult to make clear distinctions between the attainments of these bodhisattvas and Buddhas. At least theoretically there are a number of subtle stages left before the bodhisattva of the Shared Teaching can attain Buddhahood.

The section on the characteristics of the Buddha is the longest. The first three characteristics of the appearance, nature, and essence of the Buddha are described in terms of the threefold Buddha-nature and the three "tracts" of reality (see Chart 7). This classification into three parallel aspect of Buddha-nature and the way reality "works" is another feature of T'ien-t'ai philosophy. The three can be summarized as follows:

Buddha-nature as the conditional causes 緣因 of Buddhahood refers to the inherent potential and propensity for Buddhahood within all sentient beings which allows them to practice and build up the proper causes and conditions for attaining Buddhahood. In terms of the "three tracts" this corresponds to one's inherent disposition 資成 , if not obstructed by sundry passions and delusions, to perform the deeds required to realize the wisdom of a Buddha.

Buddha-nature as the complete cause 了因 of Buddhahood refers to the inherent potential for wisdom in all sentient beings. In terms of the "three tracts" this corresponds to the illumination of wisdom 觀照 which destroys delusions and reveals the true nature of reality.

Buddha-nature as the direct cause 正因 of Buddhahood refers to the fact that all beings are inherently endowed with "the reality of true thusness" 眞如理 in that they all participate in the true nature of reality. In terms of the "three tracts" this corresponds to the true nature 眞性 of reality which is non-illusory and un-differentiated.[35]

These three aspects, again, are not detached from each other but different aspects of one Buddha-nature and one reality. The Buddha-nature, the potential in each sentient being to attain Buddhahood, consists of the ability to practice, the prior presence of wisdom which only needs to be uncovered, and participation in true reality which is simultaneously empty and conventionally existent.

The rest of the characteristics of the Buddha consist of various virtuous qualities such as the four Universal Vows, the perfection of the six *pāramitā*, and so forth. The Buddha's "retribution" is actually the "reward" of perfect enlightenment and so forth for completing all practices and attaining Buddhahood.

The Buddha has severed all delusions and passions and thus cannot be "retributively" reborn in this samsaric world. However, Chih-i denies that Buddhahood involves complete extinction: the Buddha does enjoy the fruits of his labours which are described with a quote from the *Lotus Sūtra* as "immeasurable, undefiled, and pure" (T. 9, 44b27). Thus Chih-i makes a distinction between "retribution" 報果 and "resultant reward" 果報 , and the Buddha can be said to have either nine or ten "suchlike characteristics."

This section closes with a summary discussion of the ten dharma realms and the reasons why Buddhahood is supreme, in terms of the simile of the Five Flavors and the threefold truth.

The Buddha. Chih-i has already dealt with the realm of the Buddha and its supremacy with regard to the other nine dharma realms in the previous section. In this section he emphasizes the unity or integration of the Buddha-realm with all other aspects of reality. As Chih-i rhetorically asks:

> How can there be any dharma distinct from the Buddha? [There cannot.] All of the hundred realms and thousand suchnesses are the objective realm of the Buddha.
>
> [T. 33, 696a4–5]

In other words, the Buddha is not a separate and detached realm from that of our world of passionate illusions, but an integrated and in-

volved part of it. The difference is that only a Buddha truly understands and perceives reality as it truly is. Understanding this vast reality requires a vast and penetrating wisdom. Both objective reality and the wisdom of the Buddha are thus "inconceivable", beyond conceptual understanding. In short, the dharma of the Buddha is "subtle."

The Mind. Rather than define what "mind" means, Chih-i utilizes this section to provide a doctrinal basis for his teachings on contemplating the mind, or one's thoughts. He quotes the *Avataṃsaka Sūtra* that "the mind, the Buddha, and sentient beings are not distinct" (T. 9, 478c29), and emphasizes the unity of the three. Chih-i does not use this verse to support a mind-only idealism. He proposes instead that the mind, or one's thoughts, is the most accessible of the three dharmas, and thus should be the focus of one's contemplation and meditation. Since the Buddha, objects, other sentient beings, and so forth, are all part of one reality, they are all included when one concentrates on one simple thought. This is illustrated with another quote from the *Avataṃsaka Sūtra*: "If one disports one's mind in the *dharmadhātu* as if in space, then one will know the objective realm of all Buddhas" (T. 9, 409c1). Chih-i interprets this passage in terms of the threefold truth:

> The *dharmadhātu* is the middle. Space is emptiness. The mind and Buddhas are conventional existence. The three together are the objective realm of all Buddhas. This means that if one contemplates [the thoughts of] one's mind, one can become endowed with all Buddha-dharmas.
>
> [T. 33, 696a20–22]

Contemplation of the thoughts in one's mind is the most readily available method of practice and can lead to the attainment of Buddhahood and enlightenment concerning the true nature of reality which is simultaneously empty and conventionally existent.

Chih-i's Interpretation of "Subtle": The Subtlety Of Objective Reality. Relative and Absolute Subtlety. Chih-i discusses in detail the meaning and implications of the term "subtle" in thirty categories, but first he makes a distinction between relative subtlety 相待妙 and absolute subtlety 絕待妙. Relative subtlety refers to that which is subtle only in contrast to that which is crude 麁. For example, the teachings of Mahāyāna in general are complete, great, and subtle in relative contrast to the incomplete, small, and crude Hīnayāna teachings. Chih-i criticises Fa-

yün for using the term subtle only in the sense of a relative subtlety. Absolute subtlety, on the other hand, refers to that which is subtle in itself, and not merely in contrast to that which is crude. This is explained with reference to the Fourfold Teachings. In the Tripiṭaka Teaching, the Dharma is taught expediently in accordance with the capacity of the listener, and opposites (such as crude and subtle) are integrated by denying the worldly truth and comprehending the real truth. In the Shared Teaching, the emptiness doctrine is utilized to illuminate the fundamental identity of phenomena and reality 即事而理. In the Distinct Teaching one "returns" to the conventional world, seeks the absolute as conventional reality which is identical with the real 即眞之絕, and realizes that *nirvāṇa* is this world of *saṃsāra*. In the Perfect Teaching all of the extremes are integrated and one realizes that there is nothing which is not the Buddha-dharma. As Chih-i says, "There is nothing which is relative, and nothing which is absolute" (T. 33, 697a7).

Once again we are dealing with something which cannot be adequately verbalized. Nevertheless, as Chih-i points out, since we must use words to describe it, the term "absolute" is the best we can do. The person who can attain insight into this "absoluteness" without recourse to words is like a horse which enters the stable just by catching a glimpse of a whip and does not need to be actually whipped to know where to go. Those of us who must have recourse to words are left with the task of dealing with Chih-i's detailed verbal explanations and his discussion of the implications of "subtlety."

Thirty Categories of Subtlety. The meaning of "subtle" is further divided into thirty categories: ten under the theme of contemplating the mind, which corresponds to the dharma of the mind; ten under the theme of the original, eternal Buddha as taught in the last half of the *Lotus Sūtra* 本門, which corresponds to the dharma of the Buddha; and ten under the theme of the historical manifestation, or "traces", of the Buddha as taught in the first half of the *Lotus Sūtra* 迹門, which corresponds to the dharma of sentient beings. Actually in the *Fa hua hsüan i* Chih-i does not give any details under "contemplating the mind," and only briefly discusses the ten subtleties of the original Buddha (T. 33, 765a–771c). Most of the *Fa hua hsüan i* is concerned with the ten meanings of subtlety with regard to this realm of sentient beings. These ten categories are as follows:

The subtlety of objects 境 : a discussion of objective reality as the ten suchlike characteristics, twelvefold conditioned co-arising, the four noble truths, the threefold truth, the two truths, the one truth, and no truth.

The subtlety of wisdom 智 : a discussion of various kinds of wisdom and knowledge concerning objective reality.

The subtlety of practice 行 : concerning the kinds of practice which lead to the attainment of, and is guided by, wisdom.

The subtlety of stages 位 : the levels of attainment one attains through practice.

The subtlety of threefold dharmas 三法 : the integrated nature of the threefold aspects of reality and Buddha-nature.

The subtlety of empathy and response 感應 : the unity of the sentient beings' empathy towards the Buddha, or capacity to attain Buddhahood, and the Buddha's power to approach and help sentient beings.

The subtlety of supranormal powers 神通 : some of the supranormal abilities of the Buddha which he performs for the sake of saving sentient beings.

The subtlety of preaching the Dharma 說法 : the variety and ultimate unity of the various Hīnayāna and Mahāyāna scriptures which are taught expediently for the purpose of saving sentient beings.

The subtlety of attendants 眷屬 : the qualities of those who attend to the teachings of the Buddha.

The subtlety of benefits 利益 : the benefits which accrue to those who attend to the Buddha.

Chih-i then gives scriptural support for these ten categories in the form of quotations from the *Lotus Sūtra*, and the reasons for discussing them in this order. Objective reality comes first because "the objects of the [true] aspects of reality are not something produced by Buddhas, gods, or men, but exist inherently on their own and have no beginning" (T. 33, 698b1–2). It is this interpretation of objective reality which will concern us for the remainder of this study.

The Subtlety of Objective Reality. The objective realm is described by Chih-i in terms of the ten suchlike characteristics, twelvefold conditioned co-arising, the four noble truths, the two truths, the threefold truth, one truth, and no truth. The objects of our experience and perception are thus described as having certain content, such that it is more valid to speak of "objective reality" in this way than in others.

That is not to say that Chih-i attributes substantial being to this

objective reality. These descriptions of objective reality include the concept of emptiness, that all dharmas are lacking in substantial Being. However, they also include the positive recognition of the reality of conventional existence: the temporary, interdependent, and provisional existence of things which exist through the interplay of various causes and conditions.

The section ends with the conclusion that ultimately words are inadequate to explain this objective reality. The term "one truth," even the term "no truth," consists of words which cannot fully convey reality-as-it-is. Nevertheless Chih-i presents these concepts as more accurate for understanding objective reality than any others, as the most accurate finger pointing at the moon.

The Ten Suchlike Characteristics. This category was explained in the previous section (see pp. 130–134).

Twelvefold Conditioned Co-arising. Twelvefold conditioned co-arising refers to the traditional Buddhist doctrine of the twelve links of dependent origination (*pratītyasamutpāda*) which consist of ignorance, volitional activity, consciousness, name-and-form, the six senses, contact, experience, passion, attachment, existence, rebirth, and decay-and-death. Chih-i classifies this twelvefold conditioned co-arising into four categories in terms of how it is understood by those in the Four Teachings:

> Conditioned co-arising conceptually understood as arising and perishing 思議生滅, corresponding to the Tripiṭaka Teaching.
>
> Conditioned co-arising conceptually understood as neither arising nor perishing 思議不生不滅, corresponding to the Shared Teaching.
>
> Conditioned co-arising as beyond conceptual understanding yet as arising and perishing 不思議生滅, corresponding to the Distinct Teaching.
>
> Conditioned co-arising as beyond conceptual understanding and as neither arising nor perishing 不思議不生不滅, corresponding to the Perfect Teaching.

The first level, which consists of conceptually understanding *pratītyasamutpāda* as "arising and perishing," refers to the basic teaching of the law of cause and effect in which good deeds lead to good effects, and evil deeds lead to evil effects. According to Chih-i, this teaching supposedly counteracts the non-Buddhist beliefs in a creator/God, or

that things arise spontaneously, or that there are no causes at all. It is the teaching that phenomena are constantly arising and perishing and that nothing remains the same from one instant to the next. Chih-i discusses various interpretations of this doctrine and deals with some problematic issues connected with this teaching.[36]

The second level, which consists of conceptually understanding *pratītyasamutpāda* as "neither arising or perishing," refers to the standpoint of emptiness. There is no thing which either arises or perishes. All twelve links of conditioned co-arising, from ignorance to decay-and-death, are without substantial being. Chih-i quotes the *Suvarṇaprabhāsa Sūtra*:

> The essential mark of ignorance is that of inherently lacking substantial Being. It has existence only as the confluence of deluded conceptualizations concerning that which conditionally arises.
>
> [T. 16, 340b15–16]

The third level, which consists of interpreting *pratītyasamutpāda* as beyond conceptual understanding yet as arising and perishing, refers to the standpoint of conventional existence. This is different from the understanding of worldly phenomena 界内 at the first level, and refers to the realm which is beyond delusions 界外 and is the level of the bodhisattva's and Buddha's involvement in the world which is beyond conceptual understanding. The activity and existence of Arhats, bodhisattvas, and Buddhas is not that of this samsaric world which involves karmic deeds and passionate attachments, but is pure and free of defilements such as delusions and passions.

The content of this realm is not defined very well by Chih-i, which may be excused by the fact that it is supposed to be "beyond conceptual understanding." The purpose which it plays in Chih-i's scheme is to define the attainment of the Arhat and pratyekabuddha, who have transcended the ordinary realm of passions and delusions but have not attained the perfect *nirvāṇa* of bodhisattvas and Buddhas. In Hīnayāna teachings the Arhat is said to have severed all delusions and attachments, but for the Mahāyāna the Arhat still has a way to go before attaining the same perfect enlightenment of the Buddha.

Chih-i borrows from the *Srīmālādevī Sūtra* and *Ratnagotravibhāga* to illustrate this point. Arhats, or those who have no outflow of passions, still have four obstacles to attaining Buddhahood. These are (1) the condition 緣 of fundamental ignorance, which combines with volition-

al activity (2) to cause 因 (3) further rebirth 生 in a mind-born body.[37] The death of these mind-born bodies is, in contrast to the death suffered by ordinary mortals, a (4) "destruction" 壞 which is an "inconceivable transformation" 不可思議變易死 . These four qualities are contrasted with the four perfect qualities of *nirvāṇa*, that of purity 淨, selfhood 我 , bliss 樂 , and eternity 常 (see Chart 8). This is summarized in terms of the threefold path 三道 of the cycle of *saṃsāra*:

> They do not attain great purity because of their condition (of having fundamental ignorance) which is the way of passions 煩惱道 . They do not attain the selfhood which has eight masteries because of their marks (of causes for future rebirth) which is the way of karmic deeds 業道 . They do not attain great bliss because of their rebirth which is the way of suffering 苦道 . They do not attain an eternity which is without transformations because of their (experience of) destruction which is decay-and-death.[38]
>
> [T. 33, 700a12–14]

Thus the enlightenment of the Arhat is still inferior to that of the Buddha.

The final level, which consists of understanding *pratītyasamutpāda* as beyond conceptual understanding and neither arising nor perishing, refers to the perfect integration of reality 理 and phenomenal appearances 事 . Enlightenment is identical with passions: this is the meaning of Buddha-nature as the complete cause of Buddhahood. If passions are fundamentally the same as enlightenment, then one is already endowed with the wisdom of Buddhahood. Liberation is identical with karmic deeds: this is the meaning of Buddha-nature as the conditional causes of Buddhahood. If karmic deeds are fundamentally the same as liberation from karmic effects, then one is capable of cultivating the practices necessary for realizing Buddhahood. The Dharma Body is identical with suffering: this is the meaning of Buddha-nature as the direct cause of Buddhahood. If suffering has no substantial reality but is merely a part of reality which is simultaneously empty and conventionally existent, then we are One with this reality and integrated with the Dharma Body of the Buddha. Thus at this highest level of the Perfect Teaching, the threefold path of ignorance (passions, karmic deeds, and suffering) is identical to the three virtuous qualities (*prajñā*-wisdom, liberation, and the Dharma Body) of the Buddha.[39] This last understanding of conditioned co-arising is the one which is truly "subtle."

In each of these sections Chih-i first gives a detailed presentation of the subject, then discusses them in terms of "classification into crude and subtle," "exposing the crude and manifesting the subtle," and "contemplating the mind." The second section consists of re-examining the content and classifying it according to the categories of the Four Teachings and the Five Flavors. It is thus an evaluation of various interpretations in relative terms from the inferior to the superior, wherein the early teachings are expedient means leading to the perfect, subtle teachings. The third section goes beyond relative distinctions and emphasizes the unity of all teachings and interpretations. As Chih-i says with regard to conditioned co-arising, "How can there be a crude [understanding] which is conceptual and which is different from the [subtle] understanding which is beyond conceptualization?" (T. 33, 700b23–24) In this third section Chih-i returns to the standpoint of the unity of the crude and subtle, real and tentative, relative and absolute, and all other dichotomies. The fourth and last section concerns the idea that "contemplating the mind means contemplating that one ignorant thought is identical to enlightenment" (T. 33, 700c5). With regard to conditioned co-arising, all twelve aspects of conditioned co-arising are contained in one thought. Thus one can gain insight into all of reality and attain Buddhahood through the diligent and single-minded contemplation of one's thoughts, one by one, as they arise in the mind. These commments on contemplating the mind apply to all sections, but are abbreviated in later sections.

The Four Noble Truths. Chih-i's fourfold classification of the four noble truths as explained in the *Mo ho chih kuan* has been introduced in chapter 1.[40] Here we will examine Chih-i's presentation of the four noble truths in the *Fa hua hsüan i.*

The four noble truths refer, of course, to the truths of suffering, the causes of suffering, the extinction of suffering, and the Path. A basic knowledge of these four truths is taken for granted and Chih-i does not bother to define or explain each of these four truths. Instead Chih-i interprets the four truths as a whole and classifies the levels, or ways of understanding the four truths, in a fourfold manner as in the pattern of the Four Teachings (see Chart 1). These four levels, or ways of understanding, the four noble truths are as arising and perishing 生滅, as neither arising nor perishing 無生滅, as immeasurable 無量, and as spontaneous 無作.

First Chih-i discusses "other interpretations" of the four truths, referring to the teaching of the "unlimited noble truths" of the *Srīmālādevī Sūtra*. This discussion is probably inserted here because the *Srīmālādevī Sūtra* uses some of the same terms, namely "immeasurable" and "spontaneous," to interpret the four truths, but with a different meaning. In the *Srīmālādevī Sūtra* (T. 12, 221a20–b7) the understanding of the four truths by those of the two vehicles is described as deliberate and limited, and the understanding of the four truths by the Buddha is spontaneous (or "unconditioned") and immeasurable. Chih-i points out that he does not utilize this interpretation, and discusses the details later in his section on "the four truths as spontaneous."

Chih-i's fourfold interpretation of the four noble truths is discussed in terms of the real 眞 and the middle 中, reality 理 and phenomenal appearances 事.

The four noble truths as *arising and perishing* is the understanding held by those who are still strongly deluded concerning the real truth because they understand the four truths in terms of the arising and perishing, cause and effect, of phenomenal appearances. Passionate and deluded karmic deeds cause suffering; the cultivation of the Path leads to an extinction of this suffering. This corresponds to the Hīnayāna, or Tripiṭaka, teaching of the four noble truths.

At this point Chih-i discusses the meaning of the terms "noble" 聖 and "truth" 諦. "Noble" is contrasted to the heretical teachings which are destroyed. "Truth" is defined in three parts (T. 33, 701a14–17). I understand these three definitions of truth as referring to the ontological, existential, and practical meanings of truth.

First, Chih-i says, "it is called 'truth' because its self-nature is not nothingness" 自性不虛. In T'ien-t'ai terms, truth refers to reality which is neither nothingness nor substantial Being; it is simultaneously empty and conventionally existent.

Second, "it is called 'truth' because one attains the enlightenment which is not mistaken by having insight into these four (truths)." This is the existential element of truth; it is validated through experience. When one has insight into these four truths, one experiences an insight into reality which corresponds to what is truly there in its thusness.

Third, "it is called 'truth' because by means of this truth one can manifest it to others." This is the practical element of truth. One who realizes or has insight into truth, or reality as it truly is, can help others

attain the same enlightenment. As Chih-i points out, ordinary people do not perceive reality as it truly is, do not attain wisdom, and are not able to explain it. The śrāvaka, however, does perceive reality, does attain a kind of wisdom, and can explain it, in terms of "arising and perishing."

The understanding of the four noble truths as *neither arising nor perishing* refers to the understanding of those who are only lightly deluded concerning the real truth because they understand it in terms of the emptiness of reality 理 . They understand that suffering, its causes and extinction, and the Path, have no eternal, substantial Being. This corresponds to the Mahāyāna teaching of emptiness in the Shared Teaching.

The understanding of the four noble truths as *immeasurable* refers to the understanding of those who are strongly deluded concerning the integrated nature of all things, or the Middle 中 , because they understand it in terms of phenomenal appearances. This refers to the fact that, despite their emptiness, there is an infinite variety of delusions, aspects of ignorance, suffering, passionate karmic deeds, and so forth on the conventional level. The Path also must have immeasurable aspects to cope with this infinite variety of delusions and so forth which must be overcome. This corresponds to the Mahāyāna teaching of the conventional existence of reality in the Distinct Teaching.

The understanding of the four noble truths as *spontaneous* refers to the understanding of those who are lightly deluded concerning the integrated nature of all things because they understand it in accordance with reality. They are still "lightly deluded" in the sense that it is still verbalized, and the perfect and complete insight into reality is beyond words and conceptualization. It is called spontaneous because "there is no conceptualization, no thought, no one who creates or makes" (T. 33, 701b8). At this level one understands the identity of *saṃsāra* and *nirvāṇa*, of enlightenment and passions.

Chih-i points out how this interpretation of the four truths as spontaneous differs from that of the *Srīmālādevī Sūtra* (T. 12, 221b16–222a3). In the *Srīmālādevī Sūtra* the third truth of extinction is singled out as containing the ultimate teaching of the Buddha. It is described as eternal, true, and a refuge, in contrast to the other three truths which are transient, not true, and not a refuge. Chih-i rejects this interpretation as final, insisting that all four truths should be taken as a whole and

that all four are "eternal, true, and a refuge." He delegates the interpretation of the *Srīmālādevī Sūtra* to the Distinct Teaching, pointing out that it uses the term "spontaneous" but that its interpretation of the four truths is sequential and thus corresponds to his classification of the four truths as "immeasurable."

In the last three sections Chih-i continues with his practice of classifying these fourfold four truths in terms of the five flavors (Classification into Crude and Subtle), then emphasizing their ultimate unity (Exposing the Crude and Manifesting the Subtle), and finally mentioning the contemplation of these four noble truths in the mind, one thought at a time.

The Two Truths. The last sections of Chih-i's discussion on objective reality consist of an analysis of the two truths, *saṃvṛtisatya* and *paramārthasatya*, the threefold truth of emptiness, conventional existence, and the Middle, and the one single truth of reality.[41] Chih-i transcends the tendency of his predecessors in China to discuss the two truths merely in terms of *yu* and *wu*. He avoids the simple identification of *yu* with *saṃvṛtisatya* and *wu* with *paramārthasatya*, and the accompanying assumption of two planes of reality. Instead he interprets the two truths in terms of the integrated nature of a single reality which is simultaneously empty of substantial Being yet conventionally existent as dharmas which conditionally co-arise. He incorporates all valid interpretations of the two truths into seven categories, corresponding to the different levels of understanding by those of the Fourfold Teachings. These levels are arranged in terms of how closely they reflect the ultimate, Perfect understanding of reality and the two truths as indescribable and beyond conceptual understanding, yet most validly described as the Middle Path which includes and integrates reality which is simultaneously empty and conventionally existent.

Chih-i first gives a "summary of other opinions." He points out that the term "two truths" appears in all the Sūtras, but that it is extremely difficult to understand its meaning. This is illustrated with a quote from the *Miao shêng ting ching*, an apocryphal Chinese Sūtra, which relates that the Buddha and Mañjuśri fell into hell because they misunderstood and argued about the meaning of the two truths.[42] Next he gives examples of trends and figures in the interpretation of the two truths in China. Seng-min of the Chuang-yen ssu[43] is attributed the position that the two truths are "transcended" in Buddhahood.

Chih-i counters with the argument that if the two truths are transcended, then what reality is illuminated and what delusions destroyed in attaining Buddhahood? In other words, the two truths and phenomenal reality are not a completely illusory realm to be transcended in order to attain a "separate" reality in Buddhahood, but all of reality and the two truths is an integrated, single reality which is perfectly understood and perceived only by a Buddha.

Next, Chih-i mentions the *Ch'eng shih lun* scholars of the Liang Period (502–557), some of whom interpreted the two truths in terms of name 名, function 用, and essence 體.[44] The scholars of the Ch'en Period (557–589) are also said to have offered various interpretations of the two truths, some criticizing the interpretations of the twenty-three disputants in the Liang Period,[45] and some proposing their own interpretations. However, all of these people, according to Chih-i, rely on only one text or interpretation and mistakenly reject the others.

Chih-i does not reject any text or valid interpretation concerning the two truths, but instead attempts to incorporate them all in a system of seven levels of understanding the two truths. He recognizes that the Buddha offers various explanations at different times and circumstances in accordance with the listener's ability to understand. As Chih-i says, "The different explanations in the Sūtras and treatises are all good tentative expedient means of the Tathāgata" (T. 33, 702b12–13). These various approaches undertaken by the Buddha are of three general types. The Buddha preaches the dharma in three ways: entirely in accordance with the feelings or capabilities of the listener 隨情, both in accordance with the feelings of the listener and according to the wisdom of the Buddha 隨情智, and directly and entirely in accordance with the Buddha's wisdom or insight 隨智.

Preaching the dharma in accordance with the feelings or capacities of sentient beings refers to the Buddha's expedient means in tailoring his message to the needs and conceptual capacity of various sentient beings. All people are different. Their circumstances and ability to understand are different. Various explanations of the two truths are required to guide different people to attain enlightenment.

The analogy of a blind man trying to understand the meaning of the color of milk is used as an illustration. People tell him that the whiteness of milk is like a shell, or like rice powder, or like snow, or like a white crane. The blind man misunderstands all of these analogies, but the analogies themselves are all valid. If the blind man could only

see, or directly perceive all of these objects, he would realize that they are all white. In the same way, the Buddha gives various interpretations of the two truths which are all valid to a certain extent, and those with eyes to see can perceive that they all refer to a single reality. Chih-i criticises past masters for being attached to a single text or interpretation and not realizing their ultimate meaning and relative validity. All interpretations of the two truths in the Sūtras are valid, at least as expedient means or a presentation of the dharma in accordance with the capacities of sentient beings.

The expedient explanations of the Buddha in accordance with the feelings of the listener correspond to the mundane truth, and the real truth refers to the content of that which is correctly perceived by the Buddha. According to Chih-i, there are times when the Buddha preaches the dharma as a mixture of expedient means and the direct presentation of his insight. At this level the preaching in accordance with the feelings of the listener corresponds to the mundane truth (*saṃvṛtisatya*) and the direct presentation of the insight of the Buddha corresponds to the real truth (*paramārthasatya*).

The direct preaching of the Buddha's wisdom corresponds to "the Noble One's awakening concerning reality" 聖人悟理 (T. 33, 702b26). This consists not only of a correct perception of the real, but also a complete understanding of the mundane, which would include the insight into their ultimate unity. At this level the real and mundane truths are understood as one reality, and even if the Buddha explains it in this way, it can be understood only by another Buddha.

After summarizing other interpretations of the two truths, Chih-i gives his "correct classification of the two truths." First he defines the real truth as "the sign of the nature of reality" 點法性 , and the mundane truth as "the twelvefold conditioned co-arising of ignorance." This is sufficient for defining the meaning of the two truths, but this meaning cannot be comprehended by sentient beings due to their crude and shallow capacity for understanding. Therefore Chih-i constructs a classification of seven kinds, or levels, of understanding the two truths. These seven are as follows:

> The mundane truth refers to real existence 實有 , and the real truth refers to the extinction of this "real existence."
> The mundane truth refers to illusory existence 幻有 , and the real truth refers to identifying this illusory existence as empty of substantial Being.

The mundane truth refers to illusory existence, and the real truth refers to identifying this illusory existence as both empty and not empty.

The mundane truth refers to illusory existence, and the real truth refers to the identity of illusory existence with both emptiness and non-emptiness; that all dharmas are both empty and not empty.

The mundane truth refers to both illusory existence and the identity of illusory existence with emptiness, and the real truth refers to "neither existence nor emptiness" 不有不空.

The mundane truth refers to both illusory existence and the identity of illusory existence with emptiness, and the real truth refers to "neither existence nor emptiness"; that all reality is included in "neither existence nor emptiness."

The mundane truth refers to both illusory existence and the identity of illusory existence with emptiness, and the real truth refers to the fact that "reality includes existence, includes emptiness, and includes neither existence nor emptiness" (the threefold truth).

These seven categories of the two truths are discussed in six sections in terms of the levels of understanding of those in the Fourfold Teachings (see Chart 10). As one would expect, the highest (seventh) level corresponds to the understanding of the two truths in terms of the threefold truth in the Perfect Teaching.[46]

1. The two truths as "real existence" 實有 corresponds to the Tripiṭaka Teaching that all senses, sense organs, and their objects are truly real. In other words, it corresponds to the Hīnayāna teaching of the reality or substantiality of individual dharmas, in contrast to the Mahāyāna teaching of the emptiness of dharmas. At this level, the real truth corresponds to extinguishing this mundane realm of "real dharmas" to attain the Buddhahood of ultimate extinction.

2. The understanding of the two truths in terms of the emptiness of mundane, illusory existence corresponds to the Shared Teaching with its emphasis on the emptiness doctrine. It denies the substantial reality of individual dharmas and posits the emptiness of dharmas along with the emptiness of the self. Buddhahood is not attained by extinguishing dharmas (which have no substantial Being to begin with), but by realizing their inherent emptiness. As the *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra* says, "Form is identical to emptiness and emptiness is identical to form." At this level the mundane truth refers

to reality as immeasurable and multifarious phenomena 事法, and the real truth refers to reality as it truly is 理法, empty of substantial Being.

3. The classification becomes a bit complicated in this third section. Here Chih-i discusses the second, third, and fourth of the seven categories under the rubric of "the two truths of illusory existence as both empty and not empty" (see Chart 10). For all three levels the content of the mundane truth is the same—illusory existence—but the content of the real truth becomes increasingly sophisticated. In terms of the Fourfold Teaching, these three levels correspond respectively to those of the Shared Teaching, to those who "advance" from the Shared to Distinct Teaching 別接通, and to those who "advance" from the Shared to Perfect Teaching 圓接通.[47] Chih-i discusses the differences between these three kinds of people in terms of how they respond to the phrase "neither with outflows nor without outflows" from the *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra.*

The first person, of the Shared Teaching, understands emptiness only in negative terms as a denial of *yu*, or substantial Being. Thus he understands the phrase "neither with outflows" as referring to the non-mundane real truth, and the phrase "nor without outflows" as referring to the mundane truth. At this level the two truths are still understood in contrast to each other. Chih-i describes this one-sided emphasis on emptiness as an understanding of the two truths which is "in opposition to a single [substantial] reality" 對單眞. It denies the substantial reality of existence, but does not realize the positive value of conventional existence and "the emptiness of emptiness."

The second person, one who advances from the Shared to the Distinct Teaching, denies both extremes and posits a distinct "middle reality" 中理. This "middle reality" is identified with the real truth. Chih-i describes this denial of dualistic realities as a realization of "non-emptiness," or an understanding of the two truths which is "in opposition to plural realities" 對複眞 such as *yu* and *wu*, or *saṃvṛtisatya* and *paramārthasatya*. However, it posits a distinct rather than integrated "Middle" reality.

The third person, one who advances from the Shared to the Perfect Teaching, realizes that both negations ("neither with outflows" and "nor without outflows") manifest the Middle Path, and that both "extremes" are included, without contradiction, in reality. This position goes beyond the negativism of the first position emphasizing

emptiness, and the attempt to "transcend" dualities by positing a distinct reality in the second position, by recognizing the positive aspects of reality which integrate both "dualities" of *yu* and *wu*, or *saṃvṛtisatya* and *paramārthasatya*. Chih-i describes this positive view of reality as an understanding of the two truths which are "in opposition to an inconceivable reality" 對不思議眞.

The important insight at this level is the introduction of reality as the "middle." This is an insight which goes beyond the apparently dualistic aspects of existence and non-existence, Being and emptiness, with outflows and without outflows, or the mundane truth and the real truth, and incorporates them in a "Middle Path."

4. The next level, which corresponds to those of the Distinct Teaching, is described by Chih-i as understanding the mundane truth as the "non-Being of illusory existence," and the real truth as "neither Being nor non-existence." This corresponds to a recognition of conventional existence 假, emphasized in the Distinct Teaching, as neither substantial Being nor nihilistic nothingness. Conventional existence is not a complete illusion on the level of the imaginary horns of a rabbit or hair of a tortoise, but have reality as the conditioned co-arising of all things.

If *yu* and *wu* are perceived as dualistic, this is the mundane truth, and to perceive the non-duality of neither *yu* nor *wu* corresponds to the real truth.

5. This level is explicitly referred to by Chih-i as "the two truths of those advancing from the Distinct to the Perfect (Teaching)," and corresponds to the sixth of the seven categories. Here the understanding of the mundane truth is the same as in the previous category, but there is an advancement in the perception of the real truth. In Chih-i's words, a person of the Distinct Teaching recognizes only "non-emptiness" as reality, and must undertake conscious practices to realize this reality. Those of the Perfect Teaching spontaneously realize the truth concerning all of reality, just as it is, upon hearing of "non-emptiness."[48] This is the final insight a person of the Distinct Teaching must have before advancing to the level of the Perfect Teaching.

6. This final category is referred to explicitly by Chih-i as the "two truths of the Perfect Teaching." As Chih-i says "This is the direct exposition of the two truths which are beyond conceptual understanding" (T. 33, 703b21–22). Nevertheless the two truths are described conceptually as mutually identical, and non-dual yet two (merely verbally

discriminated into real and mundane). It integrates all aspects in the above understandings of the two truths in terms of the threefold truth: that all of reality includes conventional existence, includes emptiness, and includes the Middle (neither existence nor emptiness). This is the most valid of all ultimately inadequate attempts to verbally describe the content of the two truths.[49]

The Threefold Truth. We have finally arrived at the main topic of this study and find that almost all that can be said on the subject has already been covered in previous sections. Chih-i's presentation of the threefold truth is relatively short for the same reason. Little is, or can be, said of the threefold truth itself. After defining the content of the threefold truth—emptiness, conventional existence, and the Middle—its ultimate and subtle meaning can only be described as indescribable. Its meaning and importance are revealed as it provides a pattern or basis for clarifying other doctrines such as twelvefold conditioned coarising, the four noble truths, or the two truths.

Chih-i begins by claiming that all Sūtras contain the meaning of the threefold truth, even though they may not contain the term itself. Scriptural authority for the threefold truth, given here as the truth of existence 有諦, the truth of non-Being 無諦, and the supreme truth of the Middle Path 中道第一義諦, is sought in the *Ying lo ching* and *Jên wang ching*, two apocryphal Chinese Sūtras which contain three truths formulations.[50]

Chih-i adds that the *Lotus Sūtra* also contains the meaning, if not the exact terms, of the threefold truth. He quotes the phrase "neither alike nor different" from the *Lotus Sūtra* (T. 9, 42c16), and interprets it to mean that "alike" refers to the real truth, "different" refers to the mundane truth, and the phrase in its entirety refers to the Middle Path. Thus the meaning of the threefold truth is implicit in the Buddha's teachings even if the specific terminology of the threefold truth is not utilized. This is illustrated by pointing out that certain terminology is utilized by different Sūtras, such as the five stages of defilement and two kinds of death in the *Srīmālādevī Sūtra*, or the threefold Buddha Body in the *Laṅkāvatāra Sūtra*, but they are all expositions by the Buddha and thus fundamentally teach the same message.

The core outline of this section on the threefold truth is Chih-i's classification of the threefold truth into five categories. This classification follows the same pattern and content as the seven categories

of the two truths, minus the first two categories. The first two categories of the two truths are rejected because they do not include the meaning of the Middle, which is essential to the threefold truth. The remaining five are the same in content, and correspond in the same way to the Fourfold Teachings, as the last five categories of the two truths (see Chart 10). The five levels proceed through fine distinctions to an increasingly sophisticated understanding of the Middle Path until one reaches the Perfect Teaching wherein it is understood that the real truth (emptiness), mundane truth (conventional existence), and the Middle are perfectly integrated.

The first category corresponds to the understanding of those who advance from the Shared to the Distinct Teaching. At this level, as we have seen in the previous section, the phrase "neither with outflow (of passions) nor without outflow" is understood for the first time in the non-dualistic terms of the Middle. To have outflows of passion corresponds to the mundane truth, to be without outflows of passion corresponds to the real truth, and the combination of both corresponds to the Middle. Chih-i says that at this level "the Middle" is understood as separate, or different, from "emptiness" (or the two truths), and is not perceived as "including all dharmas." In other words, at this level the Middle is not yet understood as universally pervasive and one with the whole of a single reality.

The understanding of the threefold truth by those who advance from the Shared to the Perfect Teaching is the same as the previous category with regard to the two truths, but there is a superior insight into the meaning of the Middle. At this level one perceives that the Middle not only integrates the two aspects of the two truths, but that the Middle "includes all dharmas," that all dharmas are simultaneously empty and conventionally existent.

Those of the Distinct Teaching have an insight into the reality of conventional existence as neither substantial Being nor nothingness. To perceive these two aspects as a duality corresponds to the mundane truth, and to recognize their non-duality corresponds to the real truth. However, as Chih-i says, this standpoint still posits a "Middle reality" in opposition to "the real truth."

The understanding of those who advance to the Perfect from the Distinct Teaching is the same as the previous position in the interpretation of the two truths, but recognizes the integration of the real truth and the Middle, that both the real and the Middle are "included

in the Buddha-Dharma."

The final, ultimate level is that of the "Perfect threefold truth", or the understanding of the threefold truth by those of the Perfect Teaching. At this level one realizes that "it is not only the Middle Path which completely includes the Buddha-Dharma, but also the real and the mundane [truths]. This threefold truth is perfectly integrated; one in three and three in one" (705a5–7). The mundane truth contains all of reality, is all of reality, and all of reality contains the mundane truth. The same is true for the real truth and the Middle, for emptiness and conventional existence. These are all synonymous, integrated; one yet three and three yet one. All of reality is empty, is conventionally existent, is the Middle. All of reality is simultaneously empty of substantial Being yet conventionally existent. The one subtle threefold truth is "incomparable" and "absolute subtlety" 絕待妙. This is the ultimate expression of the subtlety of reality.

Chih-i's discussion of this subject is extremely brief. The *Fa hua hsüan i* notes that this subject will be explained further in the *Mo ho chih kuan*, but actually the *Mo ho chih kuan* does not contain a detailed analysis of the threefold truth as such. Later writings by Chih-i on the *Vimalakīrtinirdeśa Sūtra* do contain short definitions of the threefold truth, but with little extended explanation.

In the *Ssu chiao i* (T. 46, 727c3–728a22) Chih-i relies again on the *Ying lo ching* and *Jên wang ching* to define the threefold truth as the truth of existence, the truth of non-Being, and the supreme truth of the Middle Path. The truth of existence is explained as follows:

> That which is deludedly perceived by sentient beings in this world of twenty-five realms is called existence. . . . This is also called the mundane truth, or the worldly truth.
>
> [T. 46, 727c5–7]

The *Mahāparinirvāṇa Sūtra*'s definition of the worldly truth as "that which is perceived in the mind by people of this world" is quoted as scriptural support.[51] The truth of non-Being is explained as

> the perception of true emptiness by those of the three vehicles who transcend the world. There are no names 無名 and no marks 無相; therefore it is called *wu*. . . . This is also called the real truth or the supreme truth.
>
> [T. 46, 727c8–11]

The *Mahāparinirvāṇa Sūtra* is quoted again to define the supreme

truth as "that which is perceived in the mind by people who have transcended the world."[52] The supreme truth of the Middle Path is called the Middle

> because it avoids the two extremes. To avoid the two extremes means: to avoid the extreme of *yu*, the passionate views of ordinary men, and to avoid the extreme of emptiness, the perception of no names and no marks by those in the two vehicles; to avoid the two extremes of the mundane truth and the real truth; to avoid the two extremes of the worldly truth and the supreme truth; to avoid all of these extremes. This is called non-duality. The reality of non-duality is called the Middle. . . .This is the enlightened perception of all Buddhas and bodhisattvas. . . therefore it is called the supreme truth of the Middle Path. It is also called the truth of one reality 一實諦, and is also called emptiness 虛空, the Buddha-nature 佛性, the Dharma realm 法界, thusness 如如, and the *tathāgatha-garbha* 如來藏.
>
> [T. 47, 727c12–21]

It is significant that Chih-i identifies "the supreme truth of the Middle Path" with such traditional Buddhist terms as thusness, *dharmadhātu*, and the *tathāgatha-garbha*, for these are all positive expressions of ultimate reality. The *Mahāparinirvāṇa Sūtra* is quoted once again as scriptural support for the "third" truth as follows: "Ordinary people have attachments. Those of the two vehicles do not have attachments. The dharma of the bodhisattvas is that of neither Being nor nothingness."[53]

Finally, this section closes with Chih-i quoting the *Mūlamadhyamakakārikā* verse 24:18, identifying the first two lines with the real truth, the third line with the mundane truth, and the last line with the supreme truth of the Middle Path.[54] He adds explicitly that "this verse explains the reality of the threefold truth as taught in the Mahāyāna" (T. 46, 728a19–22). Here all the components of the threefold truth—all dharmas, conditioned co-arising, emptiness, conventional existence, the Middle Path, the mundane truth, the real truth, and the supreme truth of the Middle Path—are defined and their interrelationship clarified.[55]

Chih-i's commentary on the *Vimalakīrtinirdeśa Sūtra*, the *Wei mo ching hsüan su*, also contains a brief definition of the threefold truth along the same lines as the *Ssu chiao i* (T. 38, 534c19–27). This section ends with the promise that the meaning of the threefold truth will be

explained in the commentary to the chapter "on realizing non-duality" 入不二品, but unfortunately Chih-i's commentary was cut short by his death. Whether Chih-i would have added or offered any new interpretation of the threefold truth is a matter beyond any hope of recovery.

We have seen that the threefold truth concept, though it is not in itself discussed in detail by Chih-i, provides the hidden structure behind Chih-i's philosophy. It is the content of Chih-i's insight into the nature of reality. It pervades Chih-i's lectures after his first seclusion on Mt. T'ien-t'ai, compiled as the *Fa hua hsüan i* and *Mo ho chih kuan*, and provides the key for understanding Chih-i's interpretation of the Buddha Dharma.

The One Truth. The explanation of the threefold truth has already clarified the point that truth is One. The two truths are non-dual. Reality is an integrated unity. Chih-i illustrates this by quoting the metaphor of the drunk man in the *Mahāparinirvāṇa Sūtra* who perceives the sun as "spinning around." A sober man correctly perceives that there is only one sun, one reality, and that the spinning of the sun as perceived by the drunk man is caused by his deluded and drunken state. A deluded person thus has mistaken perceptions of the way things are, but an enlightened person perceives reality as it is and can see that the deluded person's perceptions are a mistaken interpretation of reality.

Reality is best described as "one," integrated, and interpenetrating, but as Chih-i points out,

> if one becomes attached to this reality, words concerning reality become empty words. Since a mistaken verbal view arises, it is called "crude."
>
> [T. 33, 705a24–25]

Even the verbal expression "one truth" must be understood as an ultimately inadequate expression of reality. If one is attached to the concept of "one truth," it is necessary to go one step further and deny the possibility of adequate verbal expression. In Chih-i's words, which presage the Ch'an / Zen proclamation to not rely on written words, one must "destroy [the notion of one truth] by saying 'no truth'."

> The one truth is [actually] no [truth]; all truth is at rest. Each and every [truth] is [ultimately] inexpressible. . . .
>
> It is necessary to say "no truth" for the sake of those who have not fulfilled attainment, and in their attachments give rise to

> delusion. For those who have real attainment, there is [a positive truth]; for those [lost] in vain speculation, there is none.
>
> [T. 33, 705a28–29; b15–16]

Once again we find the tension in Chih-i's philosophy between the strong assertion that reality and truth are ultimately beyond language and rational concepts, and the recognition of the undeniable need to express the Buddha Dharma, "truth," and "reality" with words and concepts which are more valid than others. This is the task undertaken by Chih-i in his lectures and writings, a short section of which has been discussed in this study.

The incalculable influence of Chih-i's work on Sino-Japanese Buddhism suggests that his insight into the Buddha Dharma was truly incisive, and that he succeeded more than most thinkers in communicating this insight. The T'ien-t'ai school grew to be one of the most influencial Buddhist traditions in China and Japan. In China it was eventually overshadowed by the Ch'an and Pure Land movements, though the significant role of the T'ien-t'ai tradition for these movements has yet, I believe, to be adequately told (especially with regard to Ch'an).[56]

In Japan Chih-i's T'ien-t'ai tradition was transmitted by Saichō (767–822) and provided the foundation for the all-embracing and influential Tendai school. The Tendai school incorporated various elements such as the esoteric tradition which were not part of Chih-i's T'ien-t'ai system, gave birth to the later independent movements of Zen, Pure Land, and Nichiren, and spawned some of its own developments, such as embracing Shugendo (mountain asceticism) elements and evolving the Buddha-nature theory into a unique tradition (*hongaku shisō* 本覺思想). However, as they say, that is another story.[57]

Postscript

In this study we have examined the fundamental structure of Chih-i's philosophy and his interpretation of the Buddha Dharma from the perspective of his threefold truth concept. This is a pivotal concept in Chih-i's system and one that provides the framework and pattern for his formidable systematization of Buddhist philosophy and practice.

We have seen how this threefold truth is an appropriation and expansion of the Mādhyamikan teaching of the two truths based on Nāgārjuna's *Mūlamadhyamaka-kārikā* chapter 24, verse 18, and certain

phrases in apocryphal Chinese Buddhist texts. It developed in response to the Chinese attempt to understand Buddhist theory (particularly the two truths) in terms of *wu* and *yu*, and succeeded in transcending this false dichotomy. It pointed to a Middle Path beyond the contrasting ontological standpoints of eternalism (Being) and annihilationism (nothingness) and beyond practical extremes of hedonism and asceticism, to a synthesis and harmonious tension of emptiness and conventional existence, of the sacred and profane, of this world and that world, of affirmation and negation, of *nirvāṇa* and *saṃsāra*, of enlightenment and ignorance. Finally, though this aspect has not been adequately discussed in this study, Chih-i provided a vast system of practice to realize the Buddhist path, much of it patterned on the same structure as the threefold truth.

There are many other important facets of T'ien-t'ai philosophy which could be fruitfully examined. Emphasis on the doctrinal classification system, such as the Fourfold Teachings and/or Five Flavors, is a traditional approach which one finds also in Hurvitz (1960–62) and Chappell (1983). One could also study Chih-i's thought from the perspective of his insight into the *Lotus Sūtra*'s *ekayāna* doctrine, or his interpretation of the four noble truths, Buddha-nature, conditioned co-arising, or the four categories of the oneness of teaching, practice, persons, and reality. As we have seen in this study, all of these concepts and teachings are interrelated in a comprehensive system of Buddhist philosophy.

One could also approach Chih-i's interpretation of the Buddha Dharma from the perspective of practice. A major study could be done on the threefold contemplation of emptiness, conventional existence, and the Middle, based on the extensive discussions in the *Mo ho chih kuan*, as the practical application of the threefold truth concept; or on the four kinds of practice outlined in the *Mo ho chih kuan*; or on the detailed and concrete instructions for Buddhist practice taught by Chih-i in his many works (much of which certainly influenced the development of the Ch'an / Zen tradition). In this study I have merely outlined this vast and comprehensive systematization of Buddhist doctrine and practice by Chih-i from the perspective of one of its central concepts, the threefold truth.

TRANSLATION

TRANSLATION

CHIH-I'S *FA HUA HSÜAN I*

COMPREHENSIVE OUTLINE OF CONTENTS
(T. 33, 681–814)

INTRODUCTION (by Kuan-ting)	681a-c
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Shared characteristics 通	682a–691a
1. Title	682a–684a
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Note

Taishō numbers are included at breaks in the translation for quick reference. Entries in the Comprehensive Outline set in bold type correspond to subtitles used in the text of the translation.

A Translation of The *Fa Hua Hsüan I*

[691a6] Second,[1] the distinct [characteristics of the *Lotus Sūtra*] are interpreted in five sections. [These five sections are: Interpretation of the Name, Discussion of the Essence, Clarification of the Gist, Discussion of the Function, and Classification of the Teachings.]

MIAO-FA 妙法

[691a6] First, there are four parts to interpreting the name: Classification into Shared and Distinct, Determination of the Order, Transcendance of the Old [Interpretations], and Correct Understanding.

[691a7] The name of the *Lotus Blossom of the Subtle Dharma* [*Miao-fa lien-hua* 妙法蓮華, *Saddharma puṇḍarīka sūtra*] is different from all other scriptures; this is a distinct [characteristic]. [For all scriptures] to have the title "Sūtra" is a shared [characteristic]. The establishment of these two terms [shared and distinct] includes three meanings with reference to teaching 教, practice 行, and reality 理. There are distinctions in the teachings [of the Buddha] with regard to conditions, but the teachings share a common message.[2] There are distinctions in practice with regard to the ability to receive, but there is a common shared practice with regard to that which is to be realized.[3] When reality is interpreted with regard to names, then there are distinctions. When names are interpreted in accordance with reality, then there is shared commonality.

> [This first paragraph is a summary of the similarities and differences between the *Lotus Sūtra* and other scriptures. Chih-i now discusses this issue in more detail. In fact, the rest of the *Fa hua hsüan i* is an extended discussion of this subject.]

[691a11] Teachings are [taught] basically 本 in response to capabilities. There are distinctions and differences in the scriptures because

the capabilities [of sentient beings] are not the same. The golden words in a beautiful voice [i.e. the Buddha's sermons] all share a commonality in the sense that they are all words of the Buddha. Therefore we use the two terms of "shared" and "distinct" [with regard to teaching].

[691a13] With regard to practice: sentient beings can enter *nirvāṇa*, the true Dharma treasure [house], through various gates. It is like the cause [for rebirth in a physical samsaric] body was explained variously by five hundred monks, and the Buddha said that none were incorrect.[4] Thirty-two bodhisattvas each entered a [different] gate of non-duality [each gave a different interpretation of non-duality], yet Mañjuśrī approved of them all.[5] The *Ta chih tu lun*[6] clarifies that all *ānāpāna* breathing meditations[7] are [included in] the Mahāyāna, because they are all unattainable 不可得.[8] One should know that practices are distinct, but that which is to be realized is the same. Guṇabhadra says that "although all the [Buddhist] treatises appear to be different, the reality [underlying] practice 修行理[9] is the same."[10]

[691a18] Concerning reality: though it is non-dual, it has many names. The *Ta chih tu lun* says, "Prajñā-wisdom is a single dharma, though the Buddha explains it with many terms."[11] The *Mahāparinirvāṇa Sūtra* says that liberation is also like this: it has many terms.[12] It is like Indra, the Lord of Heaven, who has a thousand different names.[13] Since the names are different there are distinctions. Since the reality is one there is shared commonality.

[691a21] Now, to call [the *Lotus Sūtra*] the "Sūtra" of "the subtle Dharma" reflects the shared commonality and the distinctiveness of its teachings. To speak of "A great cart given to all the sons equally"[14] and "They rode this jeweled vehicle directly to the place of enlightenment"[15] reflects the shared commonality and distinctiveness of practice. Or, to speak of the "true aspects of reality" 實相,[16] or to speak of "the Buddha's knowledge and insight" 佛知見,[17] or of "Mahāyāna," or of "household chores" 家業,[18] or of the "single ground" 一地,[19] or of "real thing" 實事,[20] or of "the place of treasures" 寶處,[21] or of "the jewel sown" [in the garment] 繫珠,[22] or of "great undifferentiating wisdom" 平等大慧,[23] these all refer to the shared and distinct [aspects] of reality.[24] Based on these three meanings [of teaching, practice, and reality] I have established the two terms [of shared and distinct].

[691a26] Question: If the teacher is not the same, then the teachings

which are established are also different. How can you say that the "golden words spoken in a beautiful voice" are teachings with shared commonality?[25]

Answer: There are two kinds [of teachings]. The first is "suitable" 當分 [teaching],[26] the second is "transcendental" 跨節 [teaching].[27]

Suitable [teaching] refers to the preaching of various teachings appropriate to various conditions, like the Buddha of the Tripiṭaka [Teaching]. Since the conditions are distinct, the teachings are distinct. [However,] since [fundamentally] the Lord is one, the teachings have a shared commonality. [That is, they are in basic agreement.] If one practices based on these teachings, there is the [varying] ability to receive[28] and [the one common goal] which is to be realized.

Although various names are given for reality, actually there are not numerous [different] realities. The *Lotus Sūtra* [illustrates this and] says, "[The father] took off his jeweled necklace . . . and put on dirty robes" and said "If you work diligently there is no need to go elsewhere. I will increase your wages" and finally "poured oil on his feet."[29] This is a limited explanation of the principle of physical and verbal practice [suitable for certain people] and there is no further interpretation.[30] The "suitable" teachings, practice, and reality of the Shared, Distinct, and Perfect [Teachings] are also like this. [If understood in this way], the meaning [of the distinct aspects] is easy to understand, but the integrated [Oneness] of reality is difficult [to understand].

Second, "transcendental" means that in whatever place, there the Lord of the Four Teachings distinctly exists in various bodies, with various words, and gives various sermons. [At some times and places] he hides his grand body of immeasurable virtues and is manifested as six feet tall, shining gold and purple. [At other times and places] he does not preach the sweet taste and eternal pleasure [of *nirvāṇa*] but the bitter taste of transciency. For him [as Śākyamuni] to reject the royal robes and pick up the dung pot is called an "expedient means" 方便 [*upāya*]. If he opens the gate of expedient means and reveals the aspects of true reality 眞實 [as in the *Lotus Sūtra*], the body one faces is the perfect and eternal body; the Dharma one faces is the perfect Dharma; the practice and reality one faces are all true reality.

In this way, although these are all the shared teachings of one voice [of the one eternal Buddha], there are distinctions such as Hīnayāna and Mahāyāna. Although there are long and short as to the capacity

[of sentient beings] to receive, that which is revealed is ultimately only one. Various terms name one ultimate [reality]. Only one ultimate [reality] is given many names. To discuss the shared and distinct aspects of teaching, practice, and reality in this way makes it difficult to understand the [distinct] aspects, but easy to clarify [the one underlying principle of] reality.

[691b15] Determining the order of "subtle Dharma" [*miao-fa*] means that if we follow convenience [in understanding the] meaning, we should first clarify [the meaning of] Dharma and then discuss its subtlety. As it is written [in the *Lotus Sūtra*], "My dharma is subtle and difficult to conceptualize" 我法妙難思.[31] If we follow grammatical proportion, [the adjective] "subtle" should come first and later [the noun] "Dharma."

If one wishes to praise someone, one calls him a likable fellow. If there is no praiseworthy person, then what would one call a "likable fellow"? Therefore first there must be a [worthy] person, and later [the appellation] "likable." This title [of the *Lotus Sūtra*] follows grammatical proportion, therefore [the word] "subtle" comes first and [the word] "Dharma" later. In interpreting the meaning it is convenient to first [discuss] Dharma and then its subtlety. Although we speak of an order, first and last, they are not mutually contradictory.

[691b20] There are very many old interpretations [of the subtlety of the *Lotus Sūtra*] which I will summarize by discussing four masters. [Dharma Master Huei-]kuan of the Tao-ch'ang [ssu 道場觀][32] says that although three [paths, vehicles] are taught to people according to their capabilities, these three are not truly real and ultimately they all depend on one [vehicle, or reality]. This is called the supreme [teaching], and since it is supreme it is called "subtle."[33] He quotes the *Lotus Sūtra* saying, "This [unique] vehicle is very subtle, pure and supreme; in all the world there is none that is superior."[34] He also says that though words are used to express that which is beyond form, the essence transcends the duality of fineness and crudity; therefore [the dharma of the *Lotus Sūtra*] is subtle.[35] Again he quotes the *Lotus Sūtra*: "This Dharma cannot be expressed; words, which are signs, are quiescent."[36]

[The Dharma Master Huei-]chi 慧基 [of the temple Fa-hua ssu] in Hui-chi 會稽基 [37] says that "subtlety" manifests the meaning of identity 同. [He says that] in the past [before the time of the *Lotus Sūtra*] the three causes 三因[38] were differentiated and the three results 三果[39]

were distinct. Therefore this [pre-*Lotus Sūtra* teaching] did not deserve to be called subtle.

The Master[s] in the North 北地師[40] say that the principle of reality is not three; that the teaching of three [vehicles] is crude and the interpretation of "not three" is subtle. Their intention is the same [as mine], but their words are weak.

[691b29] [Dharma Master Fa-]yün of the Kuang-chai [ssu: 光宅雲][41] says that "subtle" refers to the *ekayāna* doctrine of cause and result.[42] [Fa-yün says that] the past [pre-*Lotus Sūtra* teachings of] the cause and result [of Buddhahood] had three kinds of "crudeness," and the present teaching of cause and result [of Buddhahood in the *Lotus Sūtra*] has three kinds of "subtlety."

[691c1] The crudeness of the past [teachings on] the cause and result [of Buddhahood] are as follows. [First, three criticisms of the past teachings on the causes of Buddhahood:] a narrow [interpretation] of the essence of causes 因體狹 ; inferiority of causal stages 因位下 ; and shortness in the function of causes 因用短 .

1. [The pre-*Lotus Sūtra* teachings say that] śrāvakas cultivate the four noble truths, pratyekabuddhas cultivate twelvefold dependent co-arising, and bodhisattvas cultivate the six *pāramitā*. These three causes are discriminated and cannot be integrated, therefore it is [criticized as] a narrow [interpretation] of the essence of causes.[43]

2. In the past[44] [it was taught that] one who practices on the ninth stage of the unobstructed path[45] is called a bodhisattva, but [this one] has not yet severed [everything needed to] master the Path and has not yet transcended the triple world. Therefore it is said to be of inferior causal stages.[46]

3. [According to past teachings,] at the completion of the ninth [stage of the] unobstructed [path], one has conquered the four levels of delusions 因住 ,[47] but has not yet conquered [fundamental] ignorance. Therefore this is said to be "short in function."[48]

For these three reasons the past [teachings concerning] causes are called "crude."

[691c7] In the past, [teachings concerning] the result [of Buddhahood] were crude [in the sense of] narrowness of essence 體廣 , inferiority of stages 位高 , and shortness of function 用高 .

[First, they taught the doctrine of *nirvāṇa*] with and without remainder and did not include the concepts of the positive virtues [of *nirvāṇa*,

such as eternal, blissful, selfhood, and pure],[49] therefore it is called "narrow in essence."[50]

Second, they [metaphorically] remain at the stage of the magical castle[51] and do not transcend [this illusory world of] transformations. Therefore it is called "inferior in stages."[52]

Third, [they taught the attainment of] the nine liberations 九解脫[53] and cease [practice] upon removing the four levels of delusions, and do not destroy [fundamental] ignorance. Also, [their interpretation of Śākyamuni's] eighty-year life span [includes only] the long eon previous [to his life as Śākyamuni], and his next life is considered to be no longer than the above eon.[54] Therefore it is called "short in function."[55]

For these three reasons the past [teachings concerning the] result [of Buddhahood] are called "crude."

[691c11] The present [teachings of the *Lotus Sūtra* concerning the] causes [of Buddhahood] are vast in essence 體廣, eminent in stages 位高, and long in function 用高.

[The *Lotus Sūtra* teaches that] the three are gathered into one so that all good things are bound together; therefore it is "vast in essence." [The *Lotus Sūtra* teaches that one] does not stop at practicing the unobstructed path within this [triple] world, but transcends this world and practices the bodhisattva path; therefore it is "eminent in stages." [The *Lotus Sūtra* teaches that] one does not stop at [the stage of] non-obstructions having conquered delusions and put an end to passions, but advances to conquer ignorance; therefore it is "long in function." The present [teaching of the *Lotus Sūtra* concerning] causes [of Buddhahood] is subtle for these three reasons.

The present [teachings of the *Lotus Sūtra* concerning the] result [of Buddhahood] are subtle for three reasons: it is vast in essence, eminent in stages, and long in function.

[The teaching of the *Lotus Sūtra* concerning] the essence [of Buddhahood] is that one is endowed with all virtues and is completely endowed with all good qualities; therefore it is "vast in essence." [The teaching of the *Lotus Sūtra* concerning] stages is that one reaches the "place of treasures";[56] therefore it is "eminent in stages." [The teaching of the *Lotus Sūtra* is that] one severs the five levels of delusions[57] and lengthens one's lifespan with supranormal powers to benefit sentient beings; therefore it is "long in function." These three meanings

reveal the "subtlety" of the present [teachings of the *Lotus Sūtra*], that is, the "subtlety" of the *ekayāna* doctrine of the cause and result [of Buddhahood].

[691c19] Of all the present and past interpretations [of *miao* and the *Lotus Sūtra*], that of Fa-yün is the best. If we consider the interpretation of Mahāyāna in southern China, many have followed [the interpretations of] Seng-chao and Kumārajīva. Seng-chao and Kumārajīva often follow the interpretations of the Shared Teaching.[58] Fa-yün's interpretation of *miao* is much more advanced. Now I will first criticize Fa-yün, and the rest will be swept away by the blast.[59]

[691c22] Here are four criticisms concerning [Fa-yün's comments on] the vastness and narrowness of [teachings concerning] the essence of the causes [of Buddhahood]:

If one says that the past [teachings concerning] the essence of the causes [of Buddhahood] were narrow and thus "crude," then what does one mean by "past"? If one means the Tripiṭaka teachings, this criticism is just, but if by the past one refers to all teachings previous to that of the *Lotus Sūtra*, then this criticism is inappropriate. Why? Because the *Prajñāpāramitā* [Sūtras] teach that "All dharmas are included in the Mahāyāna."[60] Therefore there is no need for other vehicles. The *Viśeṣacinta-brahmaparipṛcchā Sūtra* clarifies that "The universal practice of all bodhisattvas is to understand the dharma-marks [the characteristics of reality]."[61] In the *Avataṃsaka Sūtra* one enters the *dharmadhātu* without moving from the Jeta Grove.[62] The *Vimalakīrtinirdeśa Sūtra* says, "To know all dharmas in a single thought: this is to sit on the seat of enlightenment [*bodhimaṇḍa*]."[63]

Such are the past [teachings concerning the] causes [of Buddhahood]. There is nothing they leave out. How can one call them narrow? If [Fa-yün] says that this present [teaching of the *Lotus Sūtra*] is vast in [it's teaching concerning] essence, then how can he say that [the *Lotus Sūtra*] is complete in it's clarification of causes and conditions [for attaining Buddhahood], but incomplete in it's lack of clarification of the complete cause 了因 [for attaining Buddhahood]?[64]

How, also, can [Fa-yün] say that [the *Lotus Sūtra* teaches] a finite Buddha 無常因[65] when [the *Lotus Sūtra* says] that [the Buddha's life] previously exceeded [in length of years the number of] the sands of the Ganges River, and his next life is twice the above number.[66] If one is already endowed with the causes of transciency, then how can one

attain the result of eternity? If both the causes and results are those of transciency, then how can these transcient people perceive their [eternal] Buddha-nature?

Since [Fa-yün's interpretation is that] this [*Lotus Sūtra*] does not contain the complete meaning 了義 [*nītārtha*], therefore [Fa-yün's interpretation of the] essence [of Buddhahood] does not include [the perfect teaching of] the Oneness of Practice 行一. Since [Fa-yün says that the words of the *Lotus Sūtra*] are not completly perfect words 滿字, [Fa-yün's interpretation of] essence does not include [the perfect teaching of] the Oneness of Teaching 教一. Since [Fa-yün says that the *Lotus Sūtra*] does not [teach the doctrine of] eternal abiding, [Fa-yün's interpretation of] essence does not include [the perfect teaching of] the Oneness of Persons 人一. Since [Fa-yün says that in the *Lotus Sūtra*] the Buddha-nature is not perceived, [Fa-yün's interpretation of] essence does not include [the perfect teaching of] the Oneness of Reality 理一.[67]

One should know that this [interpretation of] causes [by Fa-yün] is narrow even among the narrow. To be narrow means that it is crude. [The teaching concerning] the essence [of Buddhahood] in the past was already vast; it is actually the past [teachings][68] which are subtle. Through this single criticism one can already know [the difference between] crude and subtle [interpretations]; step by step I will make further criticisms.

[692a9] Here are four criticisms concerning [Fa-yün's interpretation of] the superiority and inferiority of the causes [for attaining] the stages [leading to Buddhahood].

[The *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra* says,] "*Prajñāpāramitā* is . . . the most superior spell, the incomparable spell."[69] Superior people should seek superior doctrine. The teaching of the causes [of Buddhahood in the *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra*] thus is not inferior.

The *Ta chih tu lun* says, "Bodhisattvas transcend this triple world and experience the body of the dharma-nature,"[70] and thus have practiced bodhisattva practices. Thus the practices[71] as causes [for Buddhahood] are not inferior.

In the *Vimalakīrtinirdeśa Sūtra* the bodhisattva's virtues are praised as "approaching the unequalled Buddha in masterful wisdom."[72] [The *Vimalakīrtinirdeśa Sūtra* also says] "Those in the ten directions who

behave like Māra are all [bodhisattvas who] dwell in the state of inconceivable liberation."[73] Therefore [the teaching concerning] the causes for persons [to attain Buddhahood] is not inferior.

In this way the four categories of Oneness concerning the causes [of Buddhahood in the so-called past teachings] are all superior. How can they be called "crude"? If [Fa-yün] says that [this teaching of the *Lotus Sūtra* concerning] the causes [of Buddhahood] is "superior," then why is the teaching [of the *Lotus Sūtra*] classified as the fourth [out of five] time periods?[74] Why [does Fa-yün say that in the teaching of the *Lotus Sūtra*] the level of attainment culminates in dwelling in the state of unobstructedness upon conquering ignorance? Why is the Buddha[75] assigned a samsaric body and not a body of dharma-nature [*dharmatā*]? Why is reality suddenly [interpreted as] finite, and [the *Lotus Sūtra* said to be] without insight into Buddha-nature?

You should know that these causes [of the attainment of Buddhahood] are lacking in the four categories of Oneness [of teaching, practice, persons, and reality]; these stages [of attainment] are inferior and crude. The past [teachings] contain the four categories of Oneness, and are thus superior and subtle.

[692a21] Here are four criticisms of the length or shortness of the causes of [the Buddha's] function.[76]

The *Ta chih tu lun* explains in various places the concentrations which destroy ignorance.[77] This teaching is "long" in function.

[The *Ta chih tu lun* also explains that] "Not knowing [the truth concerning] phenomena is called ignorance. The Buddha [is endowed with] all types of wisdom and knows all dharmas."[78] [The *Vimalakīrtinirdeśa Sūtra* says,] "Knowledge and ignorance are non-dual. If one realizes that ignorance is unattainable [beyond conceptual understanding], then one realizes that ignorance does not exist [substantially]. This is the meaning of "entering the gate of non-duality."[79] This is "long" in practice.

Also, if one practices *prajñā* for one day, it is comparable to the sun which surpasses the firefly in illuminating the world. If a person enters a Campaka grove, he does not smell any other scent;[80] who would return to enjoy the good qualities of the two vehicles? Those who [in the *Vimalakīrtinirdeśa Sūtra*] could sit [on the thrones] without paying homage,[81] and those to whom the flowers did not cling[82] have all attained the stage of non-retrogression. Therefore these people are

"long" in function.

[It is written], "Visible forms are unlimited, therefore *prajñā* is unlimited. Sensation, conceptualization, feelings, and consciousness are also unlimited, therefore *prajñā* is unlimited."[83] Therefore this principle [of reality as taught in these texts] is "long."

It should be known that [the texts of] the past are "long" in teaching, practice, people, and reality. They are long, therefore they are subtle.

If [Fa-yün] says that [the *Lotus Sūtra*'s teaching on] the causes [of Buddhahood] is long in function, how can he say that the *Lotus Sūtra* is a teaching which conceals true reality 覆相 ?[84] [If this is so, then] this teaching [of the *Lotus Sūtra*] is "short." If its practices conceal true reality, then it is "short." If it conceals true reality by not clarifying the Buddha-nature, then it's principle of reality is "short." It lacks the four categories of Oneness. [If Fa-yün's interpretation is valid, then] this present [*Lotus Sūtra*] is "short," and thus crude. Function is "long" in past [Sūtras]; since they are long they are subtle.

[692b4] Here are four criticisms of the vastness or narrowness of the essence of the result [of Buddhahood].

[Fa-yün] says that the past [texts teach that the] essence of the result [of Buddhahood] is that of [*nirvāṇa*] with and without remainder. If [the result of Buddhahood] does not include all virtues, then it is narrow and crude. This [interpretation by Fa-yün] fits this description!

[The *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra* says that] "*Prajñā* is the mother of the Buddha, and guards the Buddhas of the ten directions."[85] [The *Vimalakīrtinirdeśa Sūtra* says] "I have not yet heard such a profound Sūtra concerning true reality."[86] It should be known that the past essence of the result [of Buddhahood] contains all virtues.

If [Fa-yün] says that the essence of the result [of Buddhahood as taught in the *Lotus Sūtra*] is vast and contains the complete [teachings], how can he also say that some [of the teachings of the *Lotus Sūtra*] are complete or incomplete and some are perfect or imperfect? How can [Fa-yün] say that the result of Buddhahood [as taught in the *Lotus Sūtra*] is finite and lacking in selfhood, bliss, purity, and all such good qualities? Then the meaning of "vast" is not consistent.

If the essence is to be vast, then the Dharma Body should pervade all places. How then can [Fa-yün] say that [the Buddha's lifespan] is only eighty [years], or seven hundred immeasurable eons? When [the

Buddha] enters extinction and [his physical body is] reduced to ashes, does he not leave this [shore] and go to the other [shore]? If the essence is to be vast, it should include the five kinds of eyesight 五眼 [87] which can perceive the Buddha-nature. It should be known that this essence of the result [of Buddhahood] lacks the four categories of Oneness, so it is narrow and crude. One should admire the past [teachings found in older Sūtras] rather than the present [interpretation of the *Lotus Sūtra* by Fa-yün], for the past [teachings] are more subtle.

[692b14] Here are four criticisms of the eminence or inferiority of the [interpretation of] the resultant stage [of Buddhahood].

If the present [teaching of the *Lotus Sūtra* as interpreted by Fa-yün concerning] the resultant stage [of Buddhahood] is eminent, then in his classification of teachings why is [the *Lotus Sūtra*] classified lower than the fifth [and highest level of] teachings.? Why does [he teach that] practice does not continue beyond the finite [world]? Why does [he teach that] a person does not advance beyond this samsāric existence? Why does [he teach that] the principle of reality is not the full completion of the secret store 祕藏 ?[88]

It should be known that these present [interpretations of Fa-yün concerning the] resultant stage [of Buddhahood] lacks the four categories of Oneness, so they are all inferior and crude. The past [texts and teachings concerning the] resultant stage [of Buddhahood] include the four categories of Oneness and thus they are all eminent and subtle.

[692b18] Here are four criticisms [of Fa-yün's interpretation] of the length or shortness of the function of the result [of Buddhahood].

If the present [teaching of the *Lotus Sūtra* as interpreted by Fa-yün concerning] function of the result [of Buddhahood] is that it is "long," then why [does Fa-yün say that] the teachings [of the *Lotus Sūtra*] do not clarify the eternal abiding [of the Buddha]? Why does practice not immediately destroy ignorance? Why doesn't a person become identical with Vairocana? Why is the principle of reality not identical with the Buddha-nature? It should be known that this present [interpretation of the *Lotus Sūtra* by Fa-yün concerning] the result [of Buddhahood] is not the subtle Dharma. Is it not crude?

[692b22] Also, what is the supranormal power called the "extention of life through supranormal power 神通 ."[89] If it is a conscious 作意

supranormal power, then it is the same as the supranormal powers of the infidels.[90] If it is a supranormal power [based on the pure state] of no outflows [of passion: *anāsrava*], then it is the same as the supranormal powers of the Hīnayāna. If it is a supranormal power [based on] true reality 實相, then it is not something which is actually lengthened or not lengthened or can be lengthened or not lengthened. "To be able to lengthen" means merely to lengthen one's lifespan, but not to be able to "lengthen" one's eyesight so that one can perceive the Buddha-nature.[91] If one cannot "lengthen the tongue" to teach the eternal abiding [of the Buddha], and the eye to perceive the Buddha-nature, then one knows that this [power] is not the [Buddha's] supranormal power based on true reality. How can one say that this [interpretation of Fa-yün concerning supranormal power] is not crude?[92]

Through the first criticism one can already know the crudeness [of the *Lotus Sūtra* if one accepts Fa-yün's analysis], and the later criticisms emphasize this fact. This is a classification into crude and subtle by means of [discriminating] six kinds of cause and result. It is also a classification of subtlety by means of the four categories of Oneness. The present [interpretation of the *Lotus Sūtra* by Fa-yün] is criticized as crude. All past [texts] which include the four categories of Oneness which are [called] crude [by Fa-yün] are not [really] crude. As for criticism with regard to the subtle, those [texts and interpretations] which are lacking in the four categories of Oneness, that is, the present [understanding of the *Lotus Sūtra* as interpreted by Fa-yün] is not really subtle. By employing the tetralemma, there are four variations [i.e., a, b, both, and neither] of six groups [of cause and result], or twenty-four positions of criticism. By showing their inner contradictions they attack themselves, so even without adding or taking away [from Fa-yün's interpretations], how can they be accepted?

[692c5] Fourth, there are two parts to discussing the correct meaning [of *miao-fa*]. First I will give a summary explanation using this title [of the *Lotus Sūtra*] to manifest the meaning of "subtle."

[692c8] [A correct understanding of] the causes [of Buddhahood] has three meanings. First, one dharma-realm contains the other nine dharma-realms. This is called being "vast in essence." Second, the nine dharma-realms [from that of hell to bodhisattva] are integrated with the Buddha realm. This is called "eminence in stages." Third, the ten

dharma-realms [of reality] are simultaneously empty of substantial Being yet conventionally existent 卽空卽假卽中.[93] This is called "long in function." Though these [three aspects of reality] are an integrated unity, they are called threefold; though they are threefold, they are called a unity. They are not different,[94] nor are they [completely and in all ways] the same[95] nor are they [a monistic] Oneness.[96] Therefore it [reality] is called "subtle."

[A correct understanding of] the resultant essence [of Buddhahood] has three meanings. First, the essence [of true reality] pervades all places. This is called "vast in essence." Second, [the Buddha] has already attained Buddhahood for an eternity 久遠.[97] This is called "eminence in stages." Third, from the beginning [the Buddha] has manifested himself 從本垂迹[98] in the past, present and future in order to benefit sentient beings. This is called "long in function."

[The *Lotus Sūtra*] differs from other Sūtras with regard to these six meanings of the causes and result [of Buddhahood], and is therefore "subtle."[99]

In the Sūtras of the Milk [Teachings],[100] some parts of [its teaching on] the causes and result [of Buddhahood] are vast, eminent, and long; but some parts of [its teaching on] the causes and result [of Buddhahood] are narrow, inferior, and short. Therefore it is partially crude and partially subtle.

In the Sūtras of the Cream [Teachings] there is only one type of [teaching concerning] the causes and result [of Buddhahood]: the narrow, inferior, and short. It is only crude and not subtle.

In the Sūtras of the Curd [Teachings], there are three types of [teaching concerning] the causes and result [of Buddhahood] which are narrow, inferior, and short; there is one type of [teaching concerning] the causes and result [of Buddhahood] which is vast, eminent, and long. Therefore it is crude in three ways and subtle in one.[101]

In the Sūtras of the Butter [Teachings] there are two types of [teaching concerning] the causes and result [of Buddhahood] which are narrow, inferior, and short,[102] and one type of [teaching concerning] the causes and result [of Buddhahood] which is vast, eminent, and long. Therefore it is crude in two ways and subtle in one.

The Sūtra of the Ghee [Teachings][103] has one type of [teaching concerning] the causes and result [of Buddhahood] which is vast, eminent, and long. It is only subtle and lacking in crudity. Also, [the teachings concerning] the subtle causes and subtle result [of Buddhahood] in

the Sūtra of the Ghee [Teachings] and [the teachings concerning] the subtle causes and subtle result [of Buddhahood] in the other Sūtras is not different. Therefore they are all called "subtle."

Next I will interpret [the meaning of subtle] from the viewpoint of contemplating the mind 觀心. [First,] if one contemplates one's own mind as not including the minds of sentient beings and the Buddha, this is a narrow [interpretation of] essence. [If the mind is contemplated as] including [the minds of sentient beings and the Buddha], this is a vast [interpretation of] essence. [Second,] if [one contemplates] one's own mind as not equal to the mind of the Buddha, this is an inferior [interpretation of the] stage [of one's attainment]. If [contemplated as] equal to the mind of the Buddha, this is an eminent [interpretation of the] stage [of one's attainment]. [Third,] if [one contemplates] one's own mind and the mind of sentient beings and the Buddha as not "simultaneously empty of substantive Being yet having conventional existence," this is a short [interpretation of] function. To affirm the simultaneous emptiness and conventional existence [of reality] is a long [interpretation of] function.

Also, [to teach that] one dharma-realm penetrates all ten dharma-realms and the levels of the six identities 六卽[104] is [an interpretation] vast in essence, eminent in stages, and long in function. With regard to the ten dharma-realms, this is manifested as the Oneness of Reality 理一. Next, with regard to the Five Flavors, this is summarized as the Oneness of Teaching 教一. Next, with regard to contemplating the mind, this is summarized as the Oneness of Practice 行一. Next, with regard to the six identities, this is summarized as the Oneness of Persons 人一. This ends the brief summary of the meaning of "subtle."

[693a4] As for the detailed explanation, first [I will discuss] "dharma" and then "subtle."

FA: DHARMA

[693a4] Master [Hui-ssu] of Mt. Nan-yüeh 南岳慧思[105] suggests three types [of dharmas], i.e., sentient beings 衆生法, the Buddha 佛法, and mind 心法.[106]

[693a5] As [the *Lotus Sūtra* says, the Buddha manifests himself in the world] in order to lead sentient beings to expose, point out, realize,

and enter [an understanding of] the Buddha's knowledge and insight 開示悟入佛之知見.[107] If sentient beings [inherently] lack the Buddha's knowledge and insight, how can it be exposed through discussion? It should be known that the Buddha's knowledge and insight dwells [inherently] within sentient beings.

The [*Lotus*] *Sūtra* also [refers to the seeing] merely with "eyes engendered by one's parents." This refers to physical eyes. That which can see through the "inner and outer mounts Meru. . . ." is called the "Divine Eye."[108] That which has penetrating insight which sees through all visible forms without being defiled by attachment is called the "Eye of Wisdom." That which perceives visible forms without error is the "Dharma Eye." In this way, even though one has not yet attained the state of no outflow [of passions], nevertheless one's sight organ is [inherently] pure. For one eyesight to include all of these eyesights is called the Buddha Eye. This text in the *Lotus Sūtra* clarifies that the dharma of sentient beings is subtle [because they inherently have the Buddha's knowledge and insight].

The *Mahāparinirvāṇa Sūtra* says, "To study Mahāyāna means that [or, "for one who studies Mahāyāna"], although one has physical eyes, they are called "Buddha Eyes."[109] The other five sense organs such as the ear and nose are also like this. The *Aṅgulimālika Sūtra* says, "The so-called sight organ, when it is the Tathāgata's, is eternally endowed with non-decreasing and cultivates perfectly clear insight,"[110] and the same is true for the other sense organs including the mind. The *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra* says, "Because the six senses are pure by nature."[111] It also says "All dharmas are the content of the eyesight, and do not transcend this content. The eye itself is beyond conceptual understanding, unattainable. How can one say that there is content or there is not content"? The other senses up to and including all dharmas being the content of concsciousness are also like this.[112] In this way all the Sūtras clarify the subtlety of the dharma of sentient beings.

[693a18] The subtlety of the dharma of the Buddha 佛法 [113] means, as the *Lotus Sūtra* says, "Cease, cease, do not try to explain. My dharma is subtle and difficult to conceptualize."[114] The dharma of the Buddha does not go beyond the conventional and the real 權實.[115] [The *Lotus Sūtra* says,] "This dharma is exceedingly profound, subtle, difficult to see and difficult to perfect,"[116] and "Of all types of sentient

beings, none are able to know the Buddha."[117] This is the subtle real wisdom 實智妙. [The *Lotus Sūtra* says,] "Also, there are none who can calculate the dharma of the Buddha."[118] This is the Buddha's subtle conventional wisdom 權智妙. In this way these two dharmas [of the conventional and real can be understood] "only by Buddhas who can completely exhaust all true aspects of reality."[119] This is called the subtle dharma of the Buddha.

[693a23] The subtlety of the dharma of mind is, as it is written in the chapter on "The Practice of Peace" 安樂行品 [in the *Lotus Sūtra*], "to cultivate and collect one's thoughts . . . while contemplating all dharmas . . . without moving nor retreating."[120] It also means "finding joy in one thought. . . ."[121] The *Sūtra on the Contemplation of Samantabhadra* 觀普賢經 [122] says, "The mind is in itself empty: there is no subject [which commits] sin or [does] virtuous deeds . . . in contemplating the mind [one sees that] there is no mind and that dharmas do not abide as [substantial] dharmas."[123] Also, "the mind [will devote itself] purely to these dharmas."[124] The *Vimalakīrtinirdeśa Sūtra* says, "[As in] contemplating the true marks of the body [one sees that they are all empty], so it is with contemplating the Buddha."[125] [The *Vimalakīrtinirdeśa Sūtra* also says] "The liberation of all Buddhas should be sought within the mental activity of sentient beings."[126] The *Avataṃsaka Sūtra* says, "There is no distinction between the mind, Buddha, and sentient beings,"[127] and "by destroying the minute dust-like obstructions of the mind, the thousands of scrolls of Sūtras are revealed."[128] This is called the subtlety of the dharma of mind.

[693b2] Now I will make further extensive distinctions concerning these three dharmas. If one were to extensively discuss the dharma of sentient beings, one should discuss completely all causes and results and all dharmas [i.e., all of the ten dharma realms]. If one were to extensively discuss the dharma of the Buddha, this would be limited to [a discussion of] the result [of Buddhahood and the tenth Buddha realm.] If one were to discuss extensively the dharma of mind, this would be limited to [a discussion of] the causes [of Buddhahood, i.e., the nine dharma realms from hell to bodhisattva].

[693b4] [The discussion of] the dharma of sentient beings consists of two parts. First I will list the number of dharmas 法數, and then explain the marks of the dharmas 法相.

[693b5] "Number" refers to where the Sūtras and *śāstras* clarify that all of reality is contained in one [or more] dharmas. For example, [the *Ta chih tu lun* describes] mind as: "In the triple world there is no other dharma; only that created by the single mind."[129] Or, it is explained that two dharmas contain all of reality; i.e., name and visible form [*nāmarūpa*].[130] These texts teach that in the entire universe there is only name and visible form. Others explain that three dharmas embrace all reality; i.e., life, consciousness, and warmth.[131] Such numerical listings continue up to one hundred thousand.

Thus *Lotus Sūtra* utilizes [the number of] ten dharmas to embrace all of reality [*sarvadharma*]; i.e., all dharmas are of suchlike appearance 如是相, suchlike nature 性, suchlike essence 體, suchlike power 力, suchlike function 用, suchlike causes 因, suchlike conditions 緣, suchlike results 果, suchlike retributions 報, and suchlike beginning and end ultimately the same 如是本末究竟等.[132] When Master [Hui-ssu] of Nan-yüeh read this text, since they all say "such," he [interpreted it as] emphasizing ten suchnesses 十如.

Chih-i says that, depending on the meaning, there are three ways 三轉 of reading these phrases. The first is [to emphasize their suchness]: "the suchness of this their appearance, the suchness of this their nature . . . the suchness of this their retribution." Second is [to emphasize their characteristics]: "suchlike *appearance*, suchlike *nature* . . . suchlike *retribution*." Third is [to emphasize their thusness]: "their appearance is like this, their nature is like this . . . their retribution is like this."[133]

First, if all are referred to in their "suchness," this "suchness" is non-differentiated and is identical to the meaning of emptiness. Second, if one speaks of suchlike *appearance*, suchlike *nature*, and so forth, one goes beyond the empty nature and characteristic [of dharmas], constructs names and words, and makes differentiations. This is the meaning of the "conventional." Third, if one speaks of "their appearance is like this," and so forth, this refers to the real aspect 實相 of the middle path, which is the meaning of the middle.[134]

Distinctions are made in order to facilitate understanding; therefore [the threefold truth of] emptiness, conventional existence, and the middle is clarified. If one understands the meaning and tries to put it into words, the result is [expressed as] "the identity of emptiness with conventional existence and the middle" 空卽假中. If one clarifies emptiness with regard to suchness, [one should say that] the

emptiness of one [dharma] is the emptiness of all. If one clarifies appearances [and so forth] by going beyond suchness, [one should say that] one conventional existence is the conventional existence of all. Following this, if one discusses the middle, [one should say that] the middleness of one [dharma] is the middleness of all. *It is not one, two, or three, yet it is one, two, and three* [emphasis added]. The true aspects of reality are neither horizontal nor vertical.[135]

Only a Buddha can completely understand this reality. All reality is included within these ten dharmas. If one were to discuss this according to the convenience of the meaning, the meaning can be discriminated into three parts.[136] If one were to read further, the verses say, "The suchlike great results and retributions, and the various meanings of natures and appearances. . . ." and so forth.[137]

[693b26] Next, in classifying the tentative and real, Fa-yün classified the first five suchlikes as the tentative which belongs to common ignorant people. The next four suchlikes were classified as the real which belong to sages. The last suchlike is a general one which brings together the tentative and the real. This verse [from Chapter Four of the *Lotus Sūtra*] is quoted as proof: "the suchlike great results and retributions." Because they are "great," therefore one can know the real. Because of "various meanings of nature and appearance" one can know the tentative.

I think that this [interpretation by Fa-yün] is mistaken. There are three meanings to the word "great" 大 : large, many, and superior. If one accepts "large" to be the meaning of the real, then one should also accept the meanings of "many" and "superior." But is not the fact of having various names [which is the defining characteristic of conventional existence] the meaning of "many"?[138] If one says that the tentative belongs to ordinary ignorant people, does that mean that ordinary people lack [participation in] the real?[139] If the real belongs to the sages, then does that mean that sages lack [participation in] tentative existence?[140] If one examines this position, one can see that it is unreliable.

Also, the northern Master[s] say that the first five are the tentative and the later five are the real. This [interpretation is based on] human emotions.[141]

Now I will clarify [the correct meaning of] the tentative and the real. The ten suchnesses [are interpreted] in relation to the ten dharma

realms, i.e., the six destinies [of hell to people] and the four noble ways [of śrāvaka, pratyekabuddha, bodhisattva, and Buddha]. They are all called "dharma realms" for three reasons. First, all ten are based on the *dharmadhātu* 法界, for there is no dharma outside the *dharmadhātu*. Therefore all of them taken together are referred to as the ten dharma realms.[142] Second, these ten various dharma realms are classified distinctly and thus are not the same. Their causes and results are distinct and there are differences between ordinary ignorant men and sages. Therefore with this in mind they are called [distinct] realms.[143] Third, these ten [dharma realms] are all identical with the *dharmadhātu* and include all of reality.[144]

All of reality is included in hell and does not transcend this destiny. Verily essence is identical to the principle [of reality], and since it does not depend on anything it is called the *dharmadhātu*.[145] The same is true for all destinies up to and including the Buddha realm. The ten dharma realms are [all] based on the *dharmadhātu*; that which is based depends on the basis. [From this perspective] one understands the realm of emptiness.[146] [The perspective of] each realm of the ten realms being distinct is the realm of conventional existence.[147] To say that all ten realms are the *dharmadhātu* is the realm of the middle.[148]

I have made these distinctions to facilitate understanding, but to understand it correctly and put it into words [one must say that] "emptiness is identical to conventional existence and the middle" 空卽假中. There is [ultimately] neither one nor two nor three, as discussed above.

[693c16] Each one of these ten dharma realms contains the ten suchlike [characteristics]. The ten dharma realms [therefore] contain one hundred suchlike [characteristics]. Also, one dharma realm contains the [other] nine dharma realms, therefore there are one hundred dharma realms and one thousand suchlike [characteristics]. All together there are five categories [of dharma realms]: evil, good, the two vehicles [of śrāvaka and pratyekabuddha], bodhisattvas, Buddhas. These are classified into two categories: the first four are tentative dharmas, and the last one is the real dharma.

A detailed discussion [would reveal that] each [dharma realm] contains both the tentative and the real, but these are dichotomized only as a practical expedient. However, [the reality which is conventionally dichotomized into] the tentative and the real is beyond conceptual understanding and is the object [which can be understood only by]

the double [tentative and real] wisdom of the Buddhas of past, present, and future.

If one takes this [inconceivable reality] as an object, what dharma is not included in it? If this objective realm arouses wisdom, what wisdom is there which is not aroused?[149]

Therefore it is written, "All dharmas" [*sarvadharma*].[150] "All dharmas" means that the objective realm which is to be understood 所照境 is vast. "Only Buddhas can completely exhaust . . ."[151] shows that the wisdom which understands [this objective realm 能照境] is deep, reaching the limits and exhausting the depths. [The phrase from the *Lotus Sūtra*,] "The gateways of their wisdom are difficult to understand and difficult to enter"[152] praises the objective realm as "subtle." [The phrase from the *Lotus Sūtra*,] "The wisdom which I have attained is very subtle and most supreme"[153] praises both [the Buddha's] wisdom and [the one reality of] the objective realm as mutually interdependent. The prose section [at the beginning] of the chapter on "Expedient Means" [in the *Lotus Sūtra*] briefly explains this doctrine,[154] and later the section on "exposing, signifying, awakening, and entering" 開示悟入 [155] explains this doctrine in detail. The burning house is an analogy for this doctrine;[156] the chapter on "Faith and Understanding" explains this doctrine;[157] the father [of the lost son] presents this doctrine to his son;[158] the [parable of the] medicinal herbs tells of this doctrine;[159] [the parable of] the magical castle leads one to enter this doctrine.[160]

In this way there are many and various examples, but they are all names for [the one reality of] the ten suchnesses and the conventional and real dharma. The Tathāgata penetrates deeply to reach the ends of the ten dharmas and exhausts the limits of the ten dharma [realms].[161] He clearly knows the potential, level of growth, maturity, and possibility for salvation of [all] sentient beings. This he knows according to their true state, and he is not mistaken.[162] Aṅgulimāla was an evil person, but when he matured his true [good] aspects, he attained deliverance.[163] Though monks who have attained the state of the fourth *dhyāna* 四禪 [164] are good people, they will not sustain their deliverance if the evil aspect of their nature matures.

It should be known that the dharmas of sentient beings are beyond conceptual understanding. They are real yet tentative; tentative yet real. Their real and tentative aspects are mutually non-obstructing. It is not possible to perceive [the true reality of] sentient beings with the eyes of a bull or sheep. It is not possible to measure [the true reality

of] sentient beings with the mind of an ignorant man. Wisdom like that of the Buddha is able to measure it. Why is this so? Because the dharma of sentient beings is subtle.

Next I will interpret the dharmas of the ten suchlike characteristics. First there is a general explanation [of their common features] and then a detailed explanation [of the distinctive features] of each dharma realm.[165]

[694a10] General explanation [of the ten suchlike characteristics]: Appearance 相 has its point of reference externally. What can be distinguished by being seen is called "appearance." Nature 性 has its point of reference internally. That which intrinsically belongs to one's self and does not change is called "nature." That which is the central quality [of something] is called "essence" 體 . The ability to influence 功能 is called "power" 力 . That which constructs is called "activity" 作 . "Repetitive causes" 習因 [166] are called "causes" 因 . "Auxiliary causes" 助因 [167] are called "conditions" 緣 . "Repetitive results" 習果 [168] are called "results" 果 . Retributive effects are called "retribution" 報 . The initial "appearance" is called the "beginning" 本 , the ninth "retribution" is called the "end" 末 , and the place to which they belong 所歸趣處 [169] is "ultimately the same" 究竟等 .

If one were to emphasize the suchness [of these ten characteristics], then "sameness" 等 refers to the fact that they, from beginning to end, are all empty [of substantial Being]. If one were to emphasize their appearance and nature and so forth, "sameness" means that from beginning to end they *do* exist interdependently 相在 . If one emphasizes the meaning of the middle [their simultaneous emptiness and conventional existence], then "sameness" means that from beginning to end they are all the true aspects of reality.

Here we do not rely on these [distinct meanings of] sameness. Here "ultimately the same" means that all three dharmas[170] are integrated with each other 具足 . The term "ultimately" refers to middle; that is, to the "sameness" of all true aspects of reality.

[694a19] The detailed explanation is: by arranging together those [dharma realms] of like characteristics, we have four categories. The four [evil] destinies [of hell, *preta*, beasts, and *asura*]; men and gods; śrāvakas and pratyekabuddhas; and bodhisattvas and Buddhas.

[694a20] First I will clarify the ten suchlike characteristics of the four

evil destinies.

1. "Suchlike appearance" refers to their evil appearances which are made manifest by their falling into a state which is not desirable [such as falling into a hellish state]. It is analogous to a man who has not yet met disaster but he already shows maladious signs. A soothsayer, upon examination, can predict his ill fortune. If these evil appearances arise, it is clear that he will fall into hell in the future. Common men cannot recognize [these signs], but those of the two vehicles can recognize them slightly, bodhisattvas recognize them but not profoundly, and Buddhas recognize them exhaustively. It is like a skillful fortuneteller who has penetrating insight into the beginning and end [of all things]. Therefore it is called "such-like appearances."

2. "Such-like nature": [these beings in the four evil destinies] have an intrinsic nature which is "black." They are so accustomed to "black evil" [deeds] that it is difficult for them to change. It is like wood: when it comes into contact with fire, in the right conditions it will burn [and turn black]. The *Mahāparinirvāṇa Sūtra* says, "Since the dharmas of passions have the nature of arising, therefore it is possible for them to arise."[171] These evil beings have the propensity 性 ["nature"] to be born in these four destinies. Therefore if the conditions are such, they are born [in these four evil destinies]. Even if a clay or wooden image has the outer appearance [of something], it lacks the inner nature [of that which it represents] so it is not able to arouse birth. The nature of evil beings is not like this.[172] Therefore it is called "suchlike nature."

3. "Suchlike essence": [these beings in the four evil destinies] are attached to evil forms and mentalities 色心 [173] which have been pounded and hacked to dust. This is their essential quality. Also, first in this life they abuse their minds, and in the next life their material body is abused. Also, the results and retributions from this world in which the mind and body is abused is such that in the next world the results and retributions will consist of the abuse of mind and body. Therefore the abuse of body and mind is the essence [of those in the four evil destinies].

4. "Suchlike power" refers to evil potentialities. It is like a broken object which, though it is not useful [for what it what meant to do], first becomes useful when it fulfills another purpose.[174] The *Mahāparinirvāṇa Sūtra* says, "In building a house one utilizes wood, not silk threads. In making cloth one utilizes silk threads, not clay and wood."[175]

Hellish beings have the potential to tread the edge of a blade,[176] *preta* have the potential to swallow copper and to chew steel [in their attempt to satisfy their unlimited hunger], beasts [have the potential of] the strong overcoming the weak—fish eat other fish, and [other animals] pull carts or other heavy objects. These are all evil [or unpleasant] powers and potentialities.

5. "Suchlike activity": to make conceptual constructions, perform daily routines, and in general perform verbal, physical, and mental actions is to establish all sorts of evil [deeds, causes, and results]. This is called "activity." The eighth section of the *Mahāparinirvāṇa Sūtra* says, "It is like one who indulges in evil deeds in the world is called only half a person."[177] Thus to indulge in evil deeds is called the activity of hellish beings.

6. "Suchlike causes": these are the repetitive causes of evil. These give rise to [evil results] of an identical type [as the cause], which habitually continue and are not severed. Since they arise habitually it is easy to [continue to] do evil. Therefore these are called "suchlike causes."

7. "Suchlike conditions" are auxiliary causes, such as [the erroneous belief in] the self and possessions, which contributes to the maturation of repetitive karma. It is like water which can moisten the seed [and cause a plant to grow]. Therefore that which functions as the cause of a retribution is called "conditions."

8. "Suchlike results" refer to repetitive results. It is like a man who is full of desires and experiences a hellish body. He sees instruments of suffering but [mis]takes them to be desirable objects, and thus passionate attachments are increased further. This is called "repetitive results."

9. "Suchlike retributions" are the retributive results. It is like a man who is full of desire is in a hellish state, and when he approaches the objects of his desires he experiences the sufferings of the copper pillars and steel beds. Therefore this is called "suchlike retributions."

10. "The beginning and end both the same" has three meanings.[178] First, since both the beginning and end are empty [of substantial Being], they are called "the same." Second, the evil results and retributions already exist within the initial appearances and nature [and so forth of sentient beings]. Therefore the beginning [appearances and natures] and end [results and retributions] are "the same." If the later states are not [contained in] the initial [appearances and causes], then

the soothsayer would not be able to predict [the future]. If the later [results and activities occur] apart from the initial state, the soothsayer would not be able to continue his predictions. One should know that the beginning and end exist as mutually interdependent, and that these conventional states are thus called "the same." Third, the mind [which understands] the true aspects of reality 中實理心 [179] is not different from Buddhahood; there is not one visible form nor one scent which is not a part of the middle way. From this point of view of the principle of reality, [beginning and end] are called "the same." Due to these [three] meanings it is said that "the beginning and the end are the same." These three meanings are also contained in each other. Therefore they are "the same."

[694b27] Next I will discuss the ten dharmas of the realms of men and gods. These are different from the four evil destinies only in that one can recognize goodness and pleasure. Their "appearance" is pure and superior. Their "nature" is good.[180] Their "essence" is a peaceful body and mind. Their "power" is the potential capability to do good. Their "activity" is to perform good deeds and abstain from evil deeds. Their "causes" are good deeds. Their "conditions" are good [but they still have mistaken views concerning] self and possessions. Their "results" are the spontaneous arising of the results of a good mind. Their "retribution" is the experience of pleasures which are natural [to men and gods]. "Sameness" is as explained above.

[694c3] Next I will discuss the ten dharmas of the realms of the śrāvakas and pratyekabuddhas from the perspective of true non-defilement [*anāsrava*]. Their "appearance" is that of *nirvāṇa*. Their "nature" is neither good nor evil. Their "essence" is the fivefold Dharma Body 五分法身 .[181] Their "power" is the ability to appear and move about [in this triple world of suffering]; they have the potential capability of attaining the Path. Their "activity" is to strive diligently. Their "causes" are undefiled, correct wisdom. Their "conditions" are basic practice 行行 [182] which is conducive to [advancing on] the Path. Their "results" are fourfold.[183]

[According to Hīnayāna teachings, there is no retribution for śrāvakas and pratyekabuddhas, for three reasons.] First, since śrāvakas and pratyekabuddhas are without further birth, they have no retribution. The reason is that when the [understanding of the] real is aroused, this is the [ultimate] result and there is no need to discuss any further

retributions. Second, if undefiled dharmas arise as the retribution for repetitive causes, then repetitive results will be attained. Since the lack of further birth from having no defilements [a characteristic of arhats] is not a condition wherein one is shackled by further birth, there is no later retribution. Third, the first three [i.e., streamwinners, once-returners, and those who will return no more] have retribution because they have remaining [mistaken] conceptions which have not been severed. Therefore the streamwinners 七生,[184] once-returners, or those reborn in the realm of form, do not share in the [lack of] retribution [gained from total] non-defilement. Therefore [according to Hīnayāna teachings] these beings have nine and not ten [suchlike characteristics].

According to Mahāyāna doctrine, even this [so-called] non-defilement [of the śrāvakas and pratyekabuddhas] contains some defilement. The *Mahāparinirvāṇa Sūtra* says, "The adornment of virtue" means being conditioned and defiled.[185] This refers to the śrāvakas. They are not completely undefiled. They have not gotten rid of all delusions and they still experience rebirth in the world of transmigrations 變易. If complete non-defilement is the cause and ignorance the condition, then one is reborn in the realm of transformations.[186] Therefore they have retributions.[187]

[694c15] Next I will discuss the ten dharmas of the bodhisattvas and Buddhas. If discussed in detail, there are three kinds of bodhisattvas [i.e., those of the Tripiṭaka, Shared, and Distinct Teachings].

The bodhisattvas of the six *pāramitā* [of the Tripiṭaka teaching]:[188] their appearance, nature, essence, and power [and activity?] is to be discussed from the perspective of their virtuous qualities. Their good karma is their causes, passions are their condition, and the severance of their bonds by means of the thirty-four mental states 三十四心[189] their result. Buddhas have no retribution, but these bodhisattvas have all ten [suchlike characteristics, including retribution.]

The bodhisattvas of the Shared Teaching: their appearance, nature [and so forth] are to be discussed from the perspective of their non-defilement. Up to the sixth Stage 六地[190] they receive retribution due to remaining [deluded] attitudes. On the sixth Stage they exhaust the mistaken attitudes and no longer experience physical birth.[191] If [on the sixth Stage] they make a vow to be reborn in the triple world to save sentient beings, this is not actual retribution *per se*. Therefore

these [bodhisattvas of the Shared Teaching] have nine characteristics and not ten.[192]

The bodhisattvas of the Distinct Teaching: their ten dharmas are to be discussed from the perspective of their cultivation of the middle path as a [gradual] progressive practice of contemplation.[193] These people, though they have severed the common delusions [of mistaken views and attitudes], know spontaneously 自 that they will experience birth and thus are integrated with the ten dharma realms.[194]

Now, there are three kinds of different rebirths in this world of transformations 變易 . First, birth in the world of transformation without having severed the delusions of the Distinct [Teaching].[195] This refers to the śrāvakas and pratyekabuddha of the Tripiṭaka Teaching and those of the three vehicles of the Shared Teaching. They should be classified with the ignorant people in the realm of [conceptual] discrimination where [mistaken] views and attitudes are not yet mastered.

Second, birth in the world of transformation having mastered the delusions of the Distinct [Teaching]. This refers to the people of the Distinct Teaching on the thirty stages [of the Ten Abodes, Ten Stages of Practice, and Ten Stages of Merit Transference] who have learned the middle path and have mastered but not severed ignorance. They should be classified as still being on the discriminative Hīnayāna path of expedient means.

Third, birth in the world of transformation having severed the delusions of the Distinct [Teaching]. This refers to those who have severed the delusions [of latent ignorance and dust-like delusions] and attained the stage of the first Abode 初住 . They should be classified with those [of the Tripiṭaka Teaching] who have attained the first fruit [of streamwinner] and severed mistaken views, but still have seven more rebirths. Those who are born without having severed or mastered [delusions] should utilize the path of preparatory practices 方便行 so that their causes [for future rebirth] will be true non-defilement and their condition will be ignorance. For those who are born [even though they] have severed and mastered [delusions], the cause [for this rebirth] would be a passionate attachment to the dharma of the proper path and the condition ignorance.[196] These people will be reborn in the realm of transformations.

[695a4] The ten dharmas of the Buddha-realm are all discriminated with reference to the middle path.

The *Vimalakīrtinirdeśa Sūtra* says, "All sentient beings without exception have the mark of *bodhi*-wisdom and do not need to attain it again."[197] This [Buddha-nature as] the conditional cause 緣因 [of Buddhahood][198] is the Buddha's "appearance."

"Nature" is that which has it's point of reference internally. The [Buddha's] wisdom and vow is [inherently] existent 在 and is never lost. This wisdom [of the inherent Buddha-nature] as the complete cause 了因 [of Buddhahood][199] is the Buddha's "nature."

The inherently pure mind 自性清淨心 , [the Buddha-nature as] the direct cause 正因 [of Buddhahood][200] is the Buddha's "essence." These are the three "tracks" 三軌 [of reality].[201]

"Power": the [Buddha's] power is so-called because he surpasses śrāvakas and pratyekabuddhas upon his first aspiration for enlightenment.

[The Buddha's] activity is the performance of the Four Universal Vows.[202]

[The Buddha's] "cause" is the grand adornment of wisdom [*prajñāpāramitā*].

[The Buddha's] "conditions" are the grand adornment of virtues.[203]

[The Buddha's] "result" is the repetitive result of the state of highest enlightenment in which each thought is integrated with the mind of great awakening.

[The Buddha's] "retribution" is the fruit of *mahāparinirvāṇa*. The retributive result is complete endowment with all concentrations [*samādhi*], meditative states, virtues, and the severance [of all passions and delusions].

"The beginning and end both the same" [for the Buddha] means that the threefold truth of appearance, nature [and so forth][204] is not different than the ultimate threefold truth. Therefore they are called "the same." "The sameness of the truth of emptiness" means that inherently the suchness of sentient beings and the suchness of the Buddha is the same.[205] The "sameness of the mundane truth [of conventional existence]" means that when sentient beings have not yet aroused aspiration for enlightenment, the Buddha has already prophesied their Buddhahood. The Buddha has already attained enlightenment so he preaches concerning his deeds in his previous lives. Thus the mutual interexistence of the beginning and end is [the meaning of] the sameness of conventional existence.[206] The "sameness of the middle" means that ordinary men and sages are all [partaking in

the same] aspects of reality.

[695a17] [Does the Buddha experience retribution?] The realm of the Buddha has nine or ten suchlike characteristics [depending on the explanation]. Generally speaking, all [Buddhas] have [perfected] all practices in the [bodhisattva] stages [and thus should have no retribution and no further rebirth in this world]. Their virtuous merits are the causes [for their present state] and ignorance was their condition. If one discriminates the repetitive results 習果 and the retributive results 報果 , then all ten dharmas [i.e., all ten suchlike characteristics] are included [in the Buddha realm].

This [*Lotus Sūtra*] says, "[The Buddha] attains the resultant reward 果報 [207] which is immeasurable, undefiled, and pure,"[208] and "Having cultivated pure practices for a long time from within the doctrine of the Dharma King, today for the first time I have attained the resultant reward."[209] It also says, "That which is attained after cultivating practices for a long time."[210] The *Mahāparinirvāṇa Sūtra* says, "I now offer this food; may I attain the supreme reward."[211] The *Jên wang ching* says, "[Those on] the three [levels of] wise men and the ten [stages] of the sage 三賢十聖 [212] abide in their resultant reward."[213] The *Mahāyāna Saṃgraha* says that "the samsaric existence of conditioned co-arising is followed by [another] existence in *saṃsāra*."[214]

These texts all discuss the discriminative meaning of resultant retributions. "Resultant retribution" is identical to birth and extinction 生滅 [or arising and perishing]. Why? If the aspect of ignorance is exhaused [by a Buddha], then one speaks of extinction. If the truth is made clear and gradually built up, then one speaks of the birth [of wisdom]. Also, when ignorance remains, then one can speak of birth [in another samsaric existence]. If any part of delusion remains, then one can speak of [its possible] extinction.

The *Ta chih tu lun* says, "One man plows, and another plants."[215] To cultivate many practices is like planting seeds. Wisdom which destroys delusion is like plowing. This is the meaning of "to advance on the path and lose further rebirth 增道損生."[216] The [first] forty-one stages all include ten dharmas [of suchlike characteristics].

If one reaches the stage of subtle awakening 妙覺 , there are [either] nine or ten dharmas [of suchlike characteristics]. The reason is that the wisdom of the middle path causes rebirth to be lost. Since [in some stages of some Teachings] birth is not completely exhausted,

there are differences among the stages concerning birth and extinction.[217]

The stage of subtle awakening completes the process of losing further rebirth. Why then can one speak of retribution at this level? Therefore it is written, "Only the Buddha alone dwells in the Pure Land."[218] "The passage through the ten *bhūmi* stages is finished 三十生盡 [219] and one is equivalent to Great Awakening.[220] [The Buddha] has no further rebirths in this samsaric world because he has exhausted all passions [*kleśa*]. His wisdom and virtue is already perfect so he has no more repetitive results. He no longer experiences rebirth in another physical body, therefore he has no retributive results. But from the perspective of [the Buddha's] present life, one can speak of nine or ten [such-like characteristics].[221]

[695b6] If one examines the words of the *Mahāparinirvāṇa Sūtra*, the passage "May I attain the supreme reward"[222] clarifies that the reward of the Buddha realm is supreme. The reward of Buddhahood is already recognized as supreme; the appearances, nature and all the [other] nine suchlike characteristics [of the Buddha] are [also] supreme. The reason is that the appearances, nature, and so forth of those in the six destinies [from hell to heaven] manifest all the five types of passions and delusions 五住 .[223]

The appearances, nature, and so forth of those in the two vehicles manifest their destruction of four types of passions and delusions but still manifest ignorance. The appearances, nature, and so forth of the bodhisattvas manifest a gradual destruction of the five types of passions and delusions, but the appearance, nature, and so forth of the Buddha manifests universal wisdom 一切種智 [224] which is pure like space and not defiled by the five types of passions and delusions. Therefore the ten dharmas [of the suchlike characteristics] of the Buddha are most supreme.

Also, the appearance of those in the six destinies manifests the sufferings of samsaric existence. The appearance of those in the two vehicles manifest the bliss of *nirvāṇa*. The appearance of the Buddha realm manifests neither *saṃsāra* nor *nirvāṇa*. The Buddha realm is said to be most supreme because it consists of the middle path [which is] eternal, blissful, selfhood, and pure.

Also, the four evil destinies manifest evil [i.e., pain]. The realms of men and gods manifest good [i.e., pleasure]. The realms of the two

vehicles manifest undefiled goodness [i.e., bliss]. The realm of bodhisattvas and Buddhas manifest goodness [bliss] which is neither defiled nor undefiled. Therefore the suchlikes of the Buddha are called most supreme.

Also, the six destinies manifest the qualities of dharmas which arises through conditioned co-arising. The two vehicles manifest emptiness. The bodhisattvas manifest conventional existence. The Buddhas manifest [the middle path of] the simultaneous identity of reality as empty of substantial Being yet conventionaly existent 卽空卽假卽中.[225] Therefore the realm of the Buddha is supreme.

Also, the four evil destinies manifest only evil [pain] and are not able to manifest any good [pleasure]. The appearance of men and gods manifests goodness [pleasure] and does not manifest evil [pain]. Those of the two vehicles manifest only undefilement, and do not manifest [deluded] pleasure or pain. The appearance of the Buddhas contains and manifests all appearances. If one understands of appearance of the Buddha, one would completely understand all appearances. Therefore the suchness of the Buddha is most supreme.

Therefore it is written in the *Hsien shêng chi* 賢聖集[226] that "those dwelling in hell can perceive only hell and cannot know about the other superior destinies. Those who dwell in heaven know both heaven and the other inferior destinies and their characteristics, but are not called ones with correct universal knowledge" 正遍智.[227]

The characteristics of the Buddha include the manifestation of correct universal knowledge. The Buddha's wisdom is universal and he knows all appearances 相.[228] This is taught in all of the Sūtras. If one utilizes this teaching to interpret the simile of the teachings of the Five Flavors [the results are as follows]:

First, the "milk" teaching expounds the nature and characteristics[229] of both the bodhisattva and Buddha realms, at times expounding the "sameness" [of reality in terms] of the integration of conventional existence 入卽假等, at times expounding the "sameness" [of reality in terms] of the integration of the middle 入卽中等. Although the teaching of the middle is supreme, this ["milk"] teaching [of the *Avataṃsaka Sūtra*] still partially contains expedient means and thus is not completely supreme.

Second, the "cream" teaching clarifies only the characteristics and natures of those of the two vehicles, and though it attains [the doctrine of] "sameness" as emptiness through analysis [of dharmas: 入析空等],[230]

it does not clarify the "sameness" [of reality in terms] of the integration of emptiness 入即空等, let alone the others [of conventional existence and the middle]. Therefore it is not supreme.

Third, the "curds" teaching clarifies characteristics and nature in four ways, at times expounding the "sameness" [of reality in terms of] emptiness [gained through] analysis, at times expounding the "sameness" [of reality in terms] of the integration of emptiness, at times expounding the "sameness" [of reality in terms] of the integration of conventional existence, and at times expounding the "sameness" [of reality in terms] of the integration of the middle. Only the Buddha with his characteristics and nature fully attains [perfect insight into] the integration of reality as simultaneously empty [of substantial Being] and yet conventionally existent. However, this ["curds" teaching] contains three types of expedient means [i.e., the first three types]. Therefore it is not supreme.

Fourth, the "butter" teaching clarifies three types of characteristics and nature, i.e. at times expounding the integration of emptiness, at times expounding the integration of conventional existence, and at times expounding the integration of the middle. Only the Buddha with his characteristics and nature fully attains [perfect insight into] the integration of reality as simultaneously empty [of substantial Being] and yet conventionally existent. However, this ["butter" teaching] still contains two types of expedient means. Therefore it is not supreme.

Fifth, this *Lotus Sūtra* [the "ghee" teaching] clarifies that the nine [suchlike characteristics of] appearance, nature, and so forth are all [characterized as] an integrated reality simultaneously empty of substantial Being yet conventionally existent. [As the *Lotus Sūtra* says,] "You are my true son. I am your true father."[231] Each visible form and each taste in itself is the dharma of the Buddha, and there are no other dharmas.[232] Therefore it should be known that the Buddha realm is supreme.

Next, other Sūtras clarify the nine [suchlike characteristics of] nature, appearances [and so forth], but do not go so far as to expound that the nature, appearances [and so forth] of the Buddha are [characterized as] an integrated reality simultaneously empty of substantial Being yet conventionally existent. It is this *Lotus Sūtra* which reveals [the true meaning and purpose of] all expedient means and leads all to attain and enter [the one final goal of Buddhahood]. In their discussion of [suchlike] appearances, nature [and so forth], they do not

mention "integrated reality as simultaneously empty yet conventionally existent." The Tathāgata emphatically praises this *Lotus Sūtra* as the most supreme,[233] because this meaning is implicit here.

Also, the hundred dharma realms and thousand suchlike characteristics are very numerous and interpenetrating 縱橫 , but through [examining] verses in the Sūtras and *śāstra*s we can organize them so that they are easily understood.

The *Mūlamadhyamakakārikā* verse [24:18] says, "All things which arise through conditioned co-arising I explain as emptiness. Again, it is a conventional designation. Again, it is the meaning of the middle way."[234] The appearance, nature [and so forth] of those of the six destinies [from hell to heaven] are the "things which arise through conditioned co-arising." The appearance, nature [and so forth] of those of the two vehicles and the bodhisattva of the Shared Teaching are the referent for "I explain as emptiness." The appearances, nature [and so forth] of the bodhisattva of the six *pāramitā* [i.e., the Tripiṭaka bodhisattva] and of the Distinct Teaching are the referent of "Again, it is a conventional designation."[235] The appearances, nature [and so forth] of the Buddha realm is the referent for "Again, it is the meaning of the middle way."

The essentials, when organized [in this way in this verse], appear to be concise, but if the many teachings given previously are understood, they should be perceived as [fitting together] in this way.

Also, verses in the *Mahāparinirvāṇa Sūtra* say, "All things are transient; this is the dharma of arising and perishing . . ." and "When arising and perishing is extinguished, this quiescence is bliss."[236] The appearance, nature [and so forth] of those of the six destinies [from hell to heaven] are the referent of "all things" 諸行.[237] The appearance, nature [and so forth] of those of the two vehicles and [the bodhisattva of] the Shared Teaching are the referent of "transient" 無常 .[238] The appearances, nature [and so forth] of the bodhisattvas of the Distinct Teaching are the referent of "when arising and perishing is extinguished."[239] The appearances, nature [and so forth] of the Buddha realm are the referent for "this quiescence is bliss."[240] Also, "when arising and perishing is extinguished, this quiescence is bliss" refers to the appearances, nature [and so forth] of the Distinct Teaching, i.e., arising and perishing is identical with the quiescence of extinction. When extinction has not yet been accomplished, it is already called "bliss."[241]

This is the appearances, nature [and so forth] of the Buddha realm as taught in the Perfect Teaching.

Also, a verse on the shared morality of the Seven Buddhas says, "Do not perform any evil deeds, but practice only good deeds. Then one's mind will spontaneously become pure. This is the teaching of all the Buddhas."[242] The appearances, nature [and so forth] of those in the four evil destinies is the referent of "evil deeds." The appearances, nature [and so forth] of men and gods are the referent of "good deeds." "One's mind will spontaneously become pure" refers to the pure mind which has analyzed [reality as lacking in self-]essence. This refers to the appearances, nature [and so forth] of those of the two vehicles.

The appearances, nature [and so forth] of bodhisattvas is that of a "pure mind" which enters conventional existence [for the purpose of saving sentient beings]. The appearances, nature [and so forth] of the Buddha realm is that of a "pure mind" which understands the middle [way].

If one were to explain these ten [suchlike characteristics of] appearances, nature [and so forth] with reference to all the Sūtras, *śāstra*s, and *vinaya*, then [one should know that this Perfect Teaching of the supremacy of Buddhahood and the integrated nature of reality as simultaneously empty of substantial Being yet conventionally existent] completely penetrates the Tripiṭaka, Shared, and Distinct Teachings and contains all dharmas without obstruction.

Thus ends the clarification of the characteristics of the dharma of sentient beings.

[696a4] Second, I will clarify in detail [the meaning of] the dharma of the Buddha.

How can there be any dharma [reality] distinct from the Buddha? [There cannot be any.] *All of the hundred realms and thousand suchnesses are the objective realm of the Buddha* 百界千如是佛境界.[243] This reality 理 is ultimately understood only by Buddhas. It is analogous to the fact that a large box must have a correspondingly large cover.[244] This vast and great Buddhahood and objective realm 廣大佛境[245] is illuminated by means of unlimited Buddha-wisdom. For [the Buddha] to reach to the basis [of this reality] is called "the dharma in accordance with his own mind" 隨自意法.[246] If one is illuminated concerning the nature and characteristics of the nine [other] realms from beginning to end without omitting a thread or mustard seed, this is called "the dharma

in accordance with other minds" 隨他意法.[247] On the basis 本 of these two dharmas[248] the phenomenal traces 迹 [of the Buddha] "hang down"; "sometimes to manifest his [the Buddha's] own body, sometimes to manifest another body, sometimes to preach his own words, sometimes to preach the words of another."[249]

[The Buddha's] "own mind"[250] and the "mind of others"[251] are beyond conceptual understanding. [The Buddha's] "own body"[252] and the "bodies of others"[253] are extremely subtle and ultimately quiescent. [Ultimately] all of them are neither tentative nor real,[254] yet one can propose a [tentative] correspondence of the nine realms as tentative and the one [Buddha] realm as real. However, within the dharma of the Buddha there is no loss nor decrease.[255] The dharma of all Buddhas is truly subtle!

These matters should be known [as explained above], so I will not go into a troublesome and detailed explanation. The chapter on "Expedient Means" [in the *Lotus Sūtra*] clarifies this matter further.

[696a14] Third, I will give a detailed interpretation of the dharma of mind.

How can the dharmas [of sentient beings and the Buddha] which I just clarified differ from that of mind? [It cannot and does not.] The only [tentative] difference is that the dharmas of sentient beings are very vast [since they include the nine realms] and the dharma of the Buddha is very superior and thus they are difficult for beginners to comprehend. However, [as the *Avataṃsaka Sūtra* says,] these three [dharmas of] mind, the Buddha, and sentient beings are not distinct.[256] It is simple to merely contemplate one's own thoughts.

The *Mahāparinirvāṇa Sūtra* says, "All sentient beings are endowed with the three concentrations [*samādhi*]. . . . The superior concentration refers to the Buddha-nature."[257] This superior concentration is so-called because it is a contemplation of the nature of one's mind. The superior includes the inferior. Therefore this includes the dharma of sentient beings.

The *Avataṃsaka Sūtra* says, "If one disports one's mind in the dharma-realm 法界 [*dharmadhātu*] as if in space, then one will know the objective realm of all Buddhas."[258] The *dharmadhātu* is the middle. Space is emptiness. The mind and Buddhas are conventional existence. The three together are the objective realm of all Buddhas. This means that if one contemplates [the thoughts of] one's mind, one can become

endowed with all Buddha-dharmas.

Also, "to disport one's mind in the *dharmadhātu*" means that upon contemplating the dichotomy of a sensation and its object, one thought arises in the mind, and one necessarily inheres 屬 to one realm of the ten dharma realms. Even if one inheres to one of the dharma realms, the hundred realms 百界 and thousand suchlike characteristics 千法 are contained therein. Therefore one thought completely contains all [of reality].

This magician-like mind 心幻師,[259] in a single day and night, is constantly creating various sentient beings, aggregates, and various "lands" 國土, such as tentative and real "lands" from hell to that of the Buddha. The practitioner must himself decide and choose which path he should follow.[260]

Also, "like space" means that if the contemplation of the mind arose spontaneously from the mind itself, then causes and conditions are not necessary. The mind exists [due to] causes and conditions. The mind has no power to arise [spontaneously on its own]. The mind has no power to arise [spontaneously], but neither do conditions arise [spontaneously].[261] If the mind and conditions each lack substantial Being, how can they have Being when they are joined together? It is difficult [to speak of substantial Being, or of them arising] when they are joined together; when they are separate they do not arise at all.

Now, if just one arising is lacking in substantial Being, how can one speak of the hundred realms and the thousand suchlike characteristics as having substantial Being? Since the mind is empty [of substantial Being], therefore all things which arise dependent on the mind are empty.

This emptiness is also empty. If emptiness is not empty, then one can posit conventional existence as the opposite of emptiness. But conventional existence is not conventional Being 假亦非假.[262] "[The substantial Being of] neither conventional existence nor emptiness" is ultimate purity [the middle].

Also, "the objective realm of the Buddha" refers to the sameness of the dharma of the Buddhas at the top and the dharma of sentient beings at the bottom.[263]

Also, "the dharma of mind" refers to the non-differentiation of the three [dharmas of] mind, Buddha, and sentient beings. This is called "the dharma of mind."

Question: How can one thought in the mind contain the hundred

realms and the thousand suchlike characteristics?

Answer: This is explained with reference to the three [dharmas of mind, Buddha, and sentient beings] as explained in the *Mo ho chih kuan*.[264]

MIAO 妙 SUBTLE

[696b9] Second, clarification of [the meaning of] "subtle" consists of a general interpretation and a detailed interpretation. The general interpretation also consists of two parts: the relative and the absolute. The *Lotus Sūtra* discusses only these two [absolute and relative] subtleties, and does not mention that which is neither absolute nor relative.[265] If it did go ahead and discuss [that which is neither absolute nor relative], then what delusion is severed and what principle is made manifest? Fa-yün uses the term "subtle" from the *Lotus Sūtra* to contrast it with the crudeness of previous teachings, but this [position] has many pitfalls, as I have shown in my previous criticisms.

[69613] Now, to consider that which is "subtle" in relation to that which is "crude" is to interpret "crude" as a relative term denoting incompleteness 半字 and to clarify "subtle" as a term denoting completeness 滿字.[266] This means one contrasts "crude" and "subtle" as relative terms [in the same way as one contrasts the terms] eternity and transiency, or great and small [or Mahāyāna and Hīnayāna].

The *Vimalakīrtinirdeśa Sūtra* says, "I explain that dharmas neither exist 有 nor inexist 無 ; all dharmas arise due to causes and conditions."[267] This clarifies completeness [i.e., the meaning of "subtle"]. "First he [the Buddha] sat under the Bodhi-tree and with his power conquered passions [Māra] and attained the ambrosia-like extinction and perfected the path of awakening."[268] This refers to the incomplete [attainments of the] past and compares it with completeness [the attainment of Buddhahood].

The *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra* says, "In Jambudvīpa the second turning of the wheel of the law was seen."[269] This [second turning] is in contrast to the first [turning of the wheel of the law] at the Deer Park. The *Prajñāpāramitā* [Sūtras] are the second [turning of the wheel of the law].

The *Mahāparinirvāṇa Sūtra* says, "In the past there was the first turning of the wheel of the law at Vārāṇasī; now there is another turning of the wheel of the law at Kuśinagara."[270] All Sūtras [which contain

the sermons preached] at the Deer Park are incomplete, small, and crude. [The teachings of the Mahāyāna are] complete, great, and subtle in relative contrast to these [Hīnayāna teachings]. [This is the meaning of "relative subtlety."]

This *Lotus Sūtra* clarifies that "In the past in Vārāṇasī you turned the Dharma-wheel concerning the four truths, preaching the Dharma with discrimination concerning the arising and perishing of the five aggregates. Now again you are turning the wheel of the Dharma which is most subtle and supreme."[271] This also shows the subtlety of the Lotus teachings in relative contrast to the crudity of [the teachings of] Deer Park. The meaning of subtle here is the same [as in the other Mahāyāna texts mentioned above]; it is in relative contrast to the crude. This is the meaning of this text.

Question: If the [teachings concerning] reality were already complete in the *Vaipulya* [*Sūtras*], then all should be called "subtle."

Answer: Now, one should not determine certain time periods for teachings; why do you speak of "just the *Vaipulya*"?[272] Even if we make distinctions [such as superior or inferior], this has its reasons. The reason is that, [for example,] bodhisattvas of high competence 利根 are able to comprehend the subtle [teaching] through these [*Vaipulya Sūtras*] no different than from [comprehending the subtle teaching through] the *Lotus Sūtra*.[273]

Bodhisattvas of dull faculties and those of the two vehicles are still wrapped up in [the conventional] expedient means and controlled by worldly tastes. The *Vaipulya* period contains the "curds" teachings; it teaches the subtle in contrast to the crude. The *Prajñāpāramitā Sūtras* contain the "butter" teachings; they teach the subtle in contrast to the crude. This *Lotus Sūtra* lacks the expedient means of the above two [groups of] sūtras: it teaches only the true "ghee" of the subtle in contrast to the crude. The meaning of "subtle" in this [*Lotus Sūtra*] and in those [*Vaipulya* and *Prajñāpāramitā Sūtras*] is not different. They are different only in that one contains expedient means and one does not contain expedient means.[274]

Also, the Tripiṭaka [Teaching] is merely the incomplete doctrine 半字 of arising and perishing, and is not able to share in the complete [teaching concerning] reality 滿理. Therefore it is called "crude." The doctrine of neither arising nor perishing is the complete teaching 滿字; this doctrine is able to share in the complete [teaching concerning] reality. Therefore it is called "subtle."

There are also two types of sharing in the complete [teaching concerning] reality. To share in the complete [teaching concerning] reality while containing expedient means, and to directly manifest the complete [teaching concerning] reality. The *Vaipulya* and *Prajñāpāramitā Sūtras* share in the complete [teaching concerning] reality while containing expedient means; this *Lotus Sūtra* directly manifests the complete [teaching concerning] reality.

Therefore it says in the *Mūlamadhyamakakārikā*: "The characteristics of conditioned co-arising were explained as arising and perishing for the sake of the disciples of dull faculties. The characteristics of conditioned co-arising were explained as neither arising nor perishing for the sake of the disciples of sharp faculties."[275] The verses of the *Mūlamadhyamakakārikā* explain further.[276]

If [as in the Tripiṭaka Teaching one teaches reality as] non-identical with emptiness 不卽空,[277] this is an expedient means for reaching the real [truth] 眞.[278] Therefore it is called "crude." If [as in the Shared Teaching one teaches reality as] identical with emptiness 卽空, this is an expedient means for reaching the middle. An expedient means with regard to the middle, if [like the Distinct Teaching] it contains [teaching concerning reality as] identical to both emptiness and conventional existence 卽空卽假, is a crude way for reaching the middle. [The Perfect Teaching which teaches that reality] does not contain emptiness nor conventional existence is a direct way to reach the middle. This is subtle.

Question: When milk reaches [the level of] ghee, it is in the same way called "complete." How about this analogy?[279]

Answer: Now I will use an analogy to explain an analogy. It is like an official who has three ships [great, middle and small-sized] and one private boat for the purpose of taking people from this shore to that shore.

The milk teachings are analogous to using the great and middle-sized ships to help people cross from this shore. The cream teachings are analogous to using the private boat to ferry people to the island in the middle [of the river]. The curds teachings are analogous to using the four types [of boats]: using the small ship and private boat to ferry people to the island in the middle [of the river], and the two [middle and large sized] ships to ferry people to the other shore. The butter teachings are analogous to using the three ships, one ship for the island in the middle [of the river] and two for the other shore.

The ghee teachings are analogous to the great ship which ferrys people to the other shore. The three ships are alike in that they are official property, therefore they deserve the title "complete." The private boat is not official property, so it is called "incomplete." Of the official ships, two ships are small with few rooms. The great ship is grand and splendid and with many decorations; only this one can be called "subtle." Wise men, by means of this analogy, can gain understanding. Thus this analogy is explained.

[696c24] Second, [the meaning of] absolute subtlety consists of four parts [which correspond to the Four Teachings].

First, [the Tripiṭaka Teaching that] dharmas arise in three conventional ways 三假[280] [is taught] in accordance with the capacity of the listener 隨情. [It teaches that] if one comprehends the real truth [*paramārthasatya*], then the grasping of opposites is severed. Śariputra said, "I have heard that within liberation there is no verbalization."[281] This is the meaning of the "absolute" in the Tripiṭaka Sūtras.

Second, [the Shared Teaching on] the three types of conventional existences [teaches] in accordance with reality. The whole world is like a magical transformation. The real is identical with phenomena 卽事而眞; there is no thing which has substantial Being [*yu*] yet nothing which is not real. So, what thing is there which can be said to be unreal? [Answer: none.] The Tripiṭaka Teaching seeks the absolute by denying the non-absolute,[282] but [reality is] identical with phenomena yet real. This is [the meaning of] "absolute" in the Shared Teaching.

Third, if the Distinct Teaching arises, [the bodhisattva of this Teaching] seeks the absolute as identical with the real 卽眞之絕, and then returns to [the conventional world of] the worldly truth.[283] What is not great *nirvāṇa*? [Answer: Nothing.] This [*nirvāṇa*] is the worldly truth of *saṃsāra*, and the absolute in turn is present in the relative. If one comprehends the middle way of the Distinct Teaching, [one knows that] the relative and the absolute are identical.

Fourth, if the Perfect Teaching arises, then the non-discriminative dharma is explained. The extremes are integrated with the middle; there is nothing which is not the Buddha-dharma. All is quiescent and pure. How then can there be a Buddha-dharma that is not the Buddha-dharma?[284] Because of [the universality of] the Tathāgata's *dharmadhātu* there is no form or appearance outside of the *dharmadhātu*. [To speak of] mere relativity is "crude," but through form alone one

can attain the "subtle."[285] There is nothing which is relative, and nothing which is absolute. I do not know how to name it. If we must use words, it should be called "absolute."[286]

The *Mahāparinirvāṇa Sūtra* says that that which is great is called "immeasurable" and "beyond conceptualization;" therefore it is called "great."[287] It is analogous to the fact that space is called "great" even though this is not due to [a greatness contrasted with] small spaces. *Nirvāṇa* is also like this. It is not due to [a contrast with] small characteristics that it is called "great" *nirvāṇa*.

The "subtle" is also like this. "Subtle" means "beyond conceptual thought"; it is not subtle due to [a contrast with] crudities. If it is determined that there is a *dharmadhātu* which is vast, great, independent, and absolute, this kind of "great thing" must be described as existing [in contrast to nothingness], but how then can it be called absolute [in the absolute, non-relative sense]?[288]

Now, the *dharmadhātu* is pure and not something which can be seen, heard, realized, known, or verbalized. The text says, "Cease, cease, it is not necessary to explain. My dharma is subtle and difficult to conceptualize."[289] The "Cease, cease, it is not necessary to explain" refers to the absolute severance of words. The "My dharma is subtle and difficult to conceptualize" refers to the absolute severance of conceptualization.

It also says, "This dharma cannot be expressed; the marks of words are quiescent."[290] This also refers to the limits of praising [the Buddha, or the subtlety of reality] with language. [The Buddha-dharma] cannot be expressed with relative terms, and it cannot be expressed with absolute terms. It means the extinguishing of the relative and the absolute. Therefore it is said, "[words are] quiescent."

It is also said that all dharmas have "the mark of eternal quiescent extinction which finally is reduced to emptiness."[291] This emptiness is also empty, therefore neither the relative nor the absolute have substantial Being. The *Mūlamadhyamakakārikā* says, "If dharmas arise in relation to [something else], that dharma in turn gives rise to relative [dharmas]."[292]

Now, there is no causation through relation [to something independent of oneself] and no [substantial] dharma which arises. The *Kuśala-mūla-saṃgraha* says, "[This bodhisattva] has already attained the patience [which comes from understanding the truth of] non-arising 無生忍 [*anutpattika-dharma-kṣānti*?]. This "non-arising" does not arise,

since non-arising does not [substantially] arise."[293] This is called "absolute."

If one is to say anything further, then what is that which is absolute and what reality is made manifest? There is no end to the flow [of words] and one falls into frivolous discussion [*prapañca*].[294] If one [relies on] discriminative conceptions based on deluded feelings, [one can say that] the absolute depends on the non-absolute and that [the concept of] "neither absolute nor relative" is in relative contrast to [the concept of] "both the relative and the absolute."[295]

Verbalization is repetitive and continues endlessly. The reason is that words arise in accordance with [ordinary deluded] conceptions and perceptions 覺觀.[296] If mental conceptualization does not stop, how can one transcend verbalization? It is like a foolish dog which chases a lump [of earth?]; its efforts are in vain because in the end he does not go beyond the lump.[297] If one can have a subtle awakening concerning that "within the palace walls" 寰中,[298] the wind of conceptual thinking will cease and the mind, like water, will become clear and pure, and words and thoughts are transcended. It is like a crafty lion which releases the lump and chases people.[299] When the lump is left behind, the lump is transcended.[300]

When one is awakened concerning subtle [reality], one has the penetrating knowledge 洞知 that outside the *dharmadhātu* there are no dharmas and that to discuss the absolute [verbally] means that one must clarify the absolute in terms of doctrine of existence 有門 . To experience the absolute in terms of the absolute is to clarify the absolute in terms of doctrine of emptiness 空門 . This is like a delightful horse which only sees the shadow of the whip and enters [his stable].[301] This is called "absolute subtlety."

[696b3] By utilizing these two [meanings of relative and absolute] subtlety, the above three dharmas [of sentient beings, Buddha, and mind] are [called] subtle.

The dharma of sentient beings also contains the two meanings of subtle; this is also called subtle. The dharma of Buddhas and the dharma of the mind also contain the two meanings of subtle; this is also called subtle. If one refers to the above four types of absolute and relative [subtlety, which correspond to the Fourfold Teachings] in relation to the *Mahāparinirvāṇa Sūtra*'s analogy of the five flavors,[302] the milk teaching has two absolute [subtleties, that of the Distinct and

Perfect Teachings], the cream teaching has one absolute [subtlety, that of the Tripiṭaka Teaching], the curds teaching has four absolute [subtleties, that of the Tripiṭaka, Shared, Distinct, and Perfect Teachings], the butter teaching has three absolute [subtleties, that of the Shared, Distinct, and Perfect Teachings], and this *Lotus Sūtra* has only one absolute [subtlety, that of the Perfect Teaching].

If one were to expose [the true meaning of] the conventional absolute [implicit within the Tripiṭaka, Shared, and Distinct Teachings], one would enter [an understanding of] the one subtle absolute 一妙絕 [reality].

Question. What is the meaning of interpreting subtlety in terms of the absolute?

Answer: Certainly "subtle" can also be called "absolute"; "subtle" and "absolute" are merely different names [for the same thing]. Is it not like a person saying that he is the absolute best?[303]

Also, "subtle" refers to the absolutizer 能絕 and "crude" refers to the absolutized 所絕 . This "subtle" [reality] has the effect of absolutizing the crude. Therefore the absolute is brought forward and called "subtle."[304]

It is like in the first half of the *Lotus Sūtra* 迹門 .[305] First the teaching of expedient means is presented where the great teachings [of Mahāyāna] are not explicit. Now, when the great teachings are made explicit, the teachings of expedient means are absolutized.[306] That which is absolutized is then called "subtle." Also, if the great teachings are already explicit in the first half of the *Lotus Sūtra*, then one cannot realize the explication of the great teachings in the second half 本門 .[307]

Now, when the teachings are made explicit in the second half, the great teachings in the first half [are seen to be] identical with the absolute. The power to absolutize the great [teachings] in the first half comes from the great [teachings] in the second half. The great teachings which absolutize the first half are called the great [teachings] of the second half, therefore it is called absolute. Also, even if the great teachings of the second half are made explicit, one is not able to arouse the subtlety of the mind of contemplation.[308]

Now, if one enters the contemplation of subtle quiescence, the way of verbalization is severed and the teachings of the second half of the *Lotus Sūtra* are identified with the absolute. [Realizing] the absolute depends on [the practice of] contemplation. By calling this "absolute,"

one can speak of the subtlety of contemplation. I have called the absolute "subtle" in order to manifest this meaning.

The above dharma of sentient beings is subtle because of the absolute subtlety of the "traces" [of the historical manifestation of the Buddha and this world in which he is manifested]. The above dharma of the Buddha is subtle because of the absolute subtlety of the original basis [of the eternal Buddha]. The above dharma of the mind is subtle because of the absolute subtlety of the mind of contemplation [or, "the contemplation of the mind"].[309] The first four subtleties[310] are horizontally absolute with regard to the four teachings.[311] These three [subtleties of sentient beings, the Buddha, and mind] are vertically absolute[312] with regard to the perfect teachings.

[697b22] The detailed interpretation of "subtle" consists of three parts. The three crude [Teachings] of Deer Park and the single subtle [Teaching] of the Vulture Peak are all explained in the "traces" section.[313] I will expound [the meaning of] "subtle" in ten sections with reference to the "traces."

This term "subtle" refers to both the "traces" and the "basis." The "basis" refers to that which is inherent from the beginning 元初 . I will expound [the meaning of] "subtle" with regard to the "basis" which is inherent from the beginning also in ten sections. Both the "traces" and the "basis" are teachings. Based on teaching one contemplates; there are also ten sections for discussing [the meaning of] "subtle" [with reference to] contemplation. Within the "traces" there is the concept of the subtlety of the dharma of sentient beings, the subtlety of the dharma of the Buddha, and the subtlety of the dharma of mind. Each has ten sections, so there are thirty sections. In discussing subtlety, there are similarities and differences between this *Lotus Sūtra* and other Sūtras and *śāstras*.

The "basis"[314] contains thirty subtleties.[315] This is completely different from other Sūtras. These sixty sections each also contain [the concept of] relative subtlety and absolute subtlety; thus there are one hundred and twenty sections.

If one wishes to destroy the crude and manifest the subtle, one utilizes [the concept of] relative subtlety; if one wishes to expose the crude and manifest the subtle, then one utilizes [the concept of] absolute subtlety.

The ten subtleties of "traces" are: Subtlety of Objects; Subtlety of

Wisdom; Subtlety of Practice; Subtlety of Stages; Subtlety of Threefold Dharmas; Subtlety of Empathy and Response; Subtlety of Supranormal Powers; Subtlety of Preaching the Dharma; Subtlety of Attendants; and Subtlety of Merit and Benefit.

The interpretation of these ten subtleties consists of five sections: Introductory Definition; Quotations from Scripture; Sequence of Teachings; Detailed Interpretation; and Concluding Summary on the Tentative and the Real.

[697c6] The introductory definitions are as follows:

What is the "subtlety of objects"? This refers to the ten suchnesses, conditioned co-arising [*pratītyasamutpāda*], the four [noble] truths, the threefold truth, the two truths, the One Truth, and so forth. Since these are all the "teachers of all Buddhas,"[316] they are called subtle objects.[317]

The "subtlety of wisdom" refers to twenty [kinds of] wisdoms,[318] the four *bodhi* wisdoms of inferior, medium, superior and most superior [wisdoms], the seven [kinds of] conventional and real [wisdoms],[319] the five kinds of threefold [truth] wisdoms,[320] and the one wisdom of [knowing] reality as it truly is. Since the objects are subtle, the wisdom [concerning those objects] is also correspondingly subtle. Since the dharma is eternal, therefore all Buddhas are eternal.[321] Since wisdom and its objects are beyond conceptual thought, they are both called subtle, as a cover and a box are named together.[322]

The "subtlety of practice" refers to various practices, such as the five gradual practices and the five practices which are not gradual.[323] Wisdom guides practice, therefore it is called "subtle practice."[324]

The "subtlety of stages" refers to the three levels [of large, medium, and small] grasses, the two levels [of great and small] trees, and the one level of reality.[325] These are called subtle stages due to the subtlety of practice.[326]

The "subtlety of the threefold dharmas" refers to threefold dharmas in general[327] as horizontal [the same], as vertical [different], as neither horizontal nor vertical [neither one nor differentiated], or as [classified] distinctly or together. These are all part of the secret store 秘藏.[328] Therefore they are called "subtle."[329]

The "subtlety of empathy and response" refers to the empathy [of the believer] and the response [of the Buddha] in four phases,[330] thirty-six phases,[331] the twenty-five [realms of existence and *samādhi*],[332] of

the Distinct and Perfect [Teachings]. The water does not rise, nor does the moon descend, yet the one moon in a single instant is manifest in all [bodies of] water. The Buddhas do not come, and the sentient beings do not go [yet they are united through the "empathy" or capacity of the believer and the "approach" or power of the Buddha]. The power of the capacity of goodness and compassion is to be perceived in this way. Therefore it is called subtle empathy and response.[333]

The "subtlety of supranormal powers," i.e. the [five] powers of retribution 報通, cultivation 修通, deliberate conscious action 作意通, essential dharmas 體法通, and neutral transformations 無記化化通.[334] [The Buddha] transforms himself according to conditions and performs conventional activity which imparts no retribution.[335] Whether far or near [the goal], whether [at the level of] a seed or mature or liberated, all are part of the One vehicle [*ekayāna*]; thus it is called subtle supranormal power.[336]

The "subtlety of preaching the dharma" refers to the preaching of the twelve-fold scriptures, the Hīnayāna and Mahāyāna canon, the Dharma preached in accordance with the capacity of the listener, the written scriptures, and the perfectly subtle Dharma [of the *Lotus Sūtra*?]. These are taught perfectly in accordance with reality so it leads all sentient beings to be exposed to and awakened concerning the Buddha's knowledge and insight. Therefore it is called the subtle preaching of the Dharma.[337]

The "subtlety of attendants" refers to the activity, supranormal powers, vows, response, and doctrine of the attendants [of the Buddha]. They are like clouds which hide the moon, like a large group of ministers and aristocrats who surround [the Emperor] on all sides. Therefore they are called subtle attendants.[338]

The "subtlety of benefits" refers to the benefits of both cause and result, both emptiness and conventional existence, the middle, and this world of transformation [which are gained by attending to the Buddha and his teaching]. It is like the great sea which is able to receive [all of] the dragon's rain.[339] Therefore they are called the subtle benefits.[340]

[698a1] For scriptural proof I will quote only passages from the first half of the *Lotus Sūtra* and not even passages from the second half of the *Lotus Sūtra*. Why should I quote other Sūtras?

The *Lotus Sūtra* says concerning the such-like appearances and so

forth of all dharmas that "the true aspects of reality are exhaustively understood only by the Buddhas."[341] The "true aspects of reality" 實相 is the gate by which to enter the wisdom of the Buddha. This gate is objective reality 境 . It also says, "This exceedingly profound and minutely subtle dharma is difficult to perceive and hard to understand. Only I and the Buddhas of the ten directions can know these aspects."[342] This refers to subtle objects.

"The wisdom which I have attained is minutely subtle and most supreme."[343] Also, "With this subtle wisdom I seek the supreme path."[344] and "The dharma which is undefiled, beyond conceptualization, exceedingly profound, and minutely subtle . . . is known in its [true] aspect only by me."[345] This refers to subtle wisdom.

"Originally, by following incalculable Buddhas he [the Buddha Śākyamuni] practiced all paths. . . . After practicing all of these paths, he attained his fruit [of Buddhahood] at the seat of enlightenment."[346] Also, "They pressed their palms together and with a respectful mind desired to hear of the completed path."[347] Also, "All dharmas from the beginning are characterized as eternally quiescent in themselves. Sons of the Buddha attain Buddhahood in the future by completing the practices of the path."[348] This refers to subtle practice.

Four kinds of flowers fell from heaven,[349] manifesting the four [bodhisattva] stages of Abodes, Practice, Merit Transference, and *bhūmi*. The exposing, revealing, awakening, and entering 開示悟入 [the Buddha's knowledge and insight][350] also refers to the meaning of the levels [of attainment]. "To ride on the jeweled vehicle and course in the four directions;"[351] The four directions are the four causal stages [leading to Buddhahood]. The "direct attainment of the seat of enlightenment" refers to the level of resultant [Buddhahood]. This refers to subtle stages.

"The Buddha himself dwells in the Great Vehicle; it is adorned with the power of wisdom and concentration which he has attained."[352] The "Great Vehicle" [Mahāyāna] refers to the true nature 眞性 [of reality];[353] "concentration" refers to the perfection of one's potential 資性 ;[354] "wisdom" refers to enlightened concentration 觀照. [355] This refers to the subtle threefold dharmas.

"In the span of three weeks I considered these matters."[356] Also, "I, with the Buddha-eye, have penetrating insight into the six destinies of sentient beings."[357] Also, "All sentient beings are my sons."[358] Also, "He saw in the distance his father sitting on the Lion's Throne."[359]

This refers to subtle empathy and response.

"Now, the Buddha-Bhagavan entered *samādhi* and manifested strange and inconceivable signs."[360] This refers to subtle supranormal powers.

"The Tathagata can skillfully discriminate and preach the dharma; with gentle words he makes joyful the minds of sentient beings."[361] Sariputra said, "On hearing the Buddha's gentle words which are profound, far removed [from ordinary understanding], and minutely subtle . . ."[362] Also, "All of the dharmas which he expounds without exception reach the ground of omniscience."[363] Also, "He expounds only the supreme path."[364] Also, "[Among Sūtras] already, now, or to be preached, [this *Lotus Sūtra*] is the most difficult to believe and understand."[365] This refers to subtle preaching of the Dharma.

"He teaches only bodhisattvas, and has no śrāvaka as disciples."[366] This refers to the subtle attendants [of the Buddha].

"In the present or future, anyone who hears one stanza or one verse will attain perfect awakening."[367] Also, "Anyone who hears [the preaching of the *Lotus Sūtra*] can attain ultimate perfect awakening."[368] Also, "If I try to save [sentient beings] through the small vehicle, I would have fallen victim to greed. This cannot be excused."[369] Also, "Finally, there is no one who is allowed to attain salvation for himself alone; all attain salvation through the salvation of the Tathāgata."[370] This refers to subtle benefits.

[698b] [The sequence of the ten subtleties is based on the following reasoning:]

The objects of the [true] aspects of reality are not something produced by Buddhas, gods, or men. They exist inherently on their own and have no beginning. Therefore they come first [on the list of ten subtleties].

Delusions arise due to illusion concerning reality. If one understands reality, then wisdom is born.

Wisdom is the basis for practice. The undertaking of practice is aroused due to the eye of wisdom.[371] The three dharmas of the [wisdom] eye, the [practice] feet, and objects become the vehicle [for salvation].

By riding on this vehicle one enters the pure and clear lake [of Buddhahood] and advances on the stages [to attain enlightenment].

What sort of dwelling do these stages consist of? They consist of

dwelling in the threefold dharmas of the secret store [of the Buddha's teachings]. By dwelling in these dharmas one finally becomes quiescent and eternally illumined.

The capacities [of beings] in the ten dharma realms are illumined; if there is a capacity [among sentient beings] there will certainly be a response [from the Buddha].

If the Buddha's response is to be offered according to the capacity [of sentient beings], then first the physical body should be utilized [to get the attention of sentient beings] with a show of supranormal powers.

After [sentient beings] see the supranormal powers of transformation, they will be amenable to accepting the way [of the Buddha]. Then with a verbal [turning of] the wheel [of the law], the way is proclaimed and revealed to guide [sentient beings].

If they are moistened with the rain of the dharma, they accept the teachings and receive the way and become attendants of the dharma.

The attendants undertake the practice [of the Buddhist way], remove the basis [reasons for rebirth] in *saṃsāra*, expose the Buddha's knowledge and insight, and attain great benefit.

The first five [subtleties] refer to the completion of the causes and result [of Buddhahood] through one's own practice. The later five refer to the completion of what is possible by [the power of] the other [i.e., the Buddha]. Though the dharma is immeasurable, these ten meanings [contain] the perfect intent [of the Buddha]. The beginning and end of self-practice and other-power are thus both completed.

[698b16] Fourth, a detailed interpretation of objects consists of two parts; interpretation of all objects, and discussion of the similarity or differences among all objects.

[698b17] The interpretation of objects consists of six parts; the objects of the ten suchnesses; the objects of conditioned co-arising; the objects of the four noble truths; the objects of the two truths; the objects of the threefold truth; and the objects of the One Truth.

There are indeed many places in all of the Sūtras where the objective realm is clarified in terms of "conditions" 緣 . Is there any need to list them all? In short, there are six types. The sequence of the six is as follows: The ten suchlikes is a teaching of this *Lotus Sūtra*, therefore it comes at the beginning. Twelvefold conditioned co-arising [*pratītyasamutpāda*] and transmigration in the past, present, and future, is in its completeness inherent from the beginning 本來具有 .[372] The

Tathāgata appears in this world, discriminates and skillfully teaches [the Dharma], and calls it the four noble truths. In advancing from the general to the specific, the two truths [*samvṛtisatya* and *paramārthasatya*] are expounded next. Although the term "two truths" is used generally, it is another term which manifests [the meaning of] the middle path. Next, the threefold truth is clarified. The [concept of the] threefold truth still contains expedient means, but directly manifests true reality. Next, the one truth is clarified. The [term] "one truth" still is verbal and has [discriminative] marks 名相.[373] Finally "no-truth" 無諦 is clarified.[374]

In short it is enough for one to utilize these six categories [in dealing with everything in the objective realm] from ignorance to ultimate reality 實際.

THE TEN SUCHLIKE CHARACTERISTICS

[698b28] First, the clarification of objects as ten suchlike [characteristics]. This has been explained above [see pp. 184–187].

CONDITIONED CO-ARISING

[698b29] Second, the interpretation of objects as conditioned co-arising. This also has four parts: the correct interpretation; classification into crude and subtle; exposing the crude and manifesting the subtle; and the correct interpretation of contemplating the mind.

[698c2] [The correct interpretation of conditioned co-arising involves] another fourfold classification: clarification of twelvefold conditioned co-arising conceptually understood as arising and perishing 思義生滅; clarification of twelvefold conditioned co-arising conceptually understood as neither arising nor perishing 思義不生不滅; clarification of twelvefold conditioned co-arising as beyond conceptual understanding yet as arising and perishing 不思義生滅; and clarification of twelvefold conditioned co-arising as beyond conceptual understanding and as neither arising nor perishing 不思義不生不滅.[375]

[698c4] The two types of [interpreting] conditioned co-arising as conceptual understandable are taught in terms of worldly doctrine 界內法[376] so that both the clever and the dull can understand. The *Mūlamadhyamakakārikā* says, "The characteristics of twelvefold conditioned co-arising were explained as arising and perishing for the sake

of disciples of dull faculties."[377] This was in response to the mistaken [doctrines] of the infidels. The infidels mistakenly say that all dharmas arise from the creator Indra, or say that it is the nature of worldly things, or that [things arise from] minute particles of dust, or from mother and father, or that there are no causes at all. All of these heretical speculations 邪推 have no basis in reason or reality 道理. True conditioned co-arising does not correspond to these heretical speculations. It is just that ignorance in the past and a warped [deluded] mind together produce actions which bring about the resultant suffering in this world of the six destinies, in which good and evil [results, or rebirth by various beings depending on their past deeds] are not the same.

The *Saddharma-smṛtyupasthāna Sūtra* 正法念經 [378] says that an artist paints all shapes by distributing the five colors. There are beautiful and ugly [images]. [The basis for these images] is discovered in the hand of the artist. The distinctions in the six destinies are not creations by Īśvara and so forth, but appear from a single thought of an ignorant mind.

When there is a combination of ignorance and the worst kind of evil activity 上品惡行業,[379] then the causes and conditions of hell arise, as an artist uses the color black. When there is a combination of ignorance and mediocre evil activity, then the causes and conditions of beasts arise, as an artist uses the color red. When there is a combination of ignorance and lesser evil activity, then the causes and conditions of *preta* arise, as an artist uses the color blue-green. When there is a combination of ignorance and lesser good activity, then the causes and conditions of *asura* arise, as an artist uses the color yellow. When there is a combination of ignorance and mediocre good activity, then the causes and conditions of human beings arise, as an artist uses the color white. When there is a combination of ignorance and the best good activity, then the causes and conditions of heavenly beings arise, as an artist uses the most superior white color.

One should know that it is through a combination of ignorance and every sort of [good and/or evil] activity that there arises name-and-form, the six senses, experience, passion, attachment, existence, rebirth, decay, sickness, death, and so forth. [The results] are different according to the [past] level [of good and evil activity]. All the destinies such as that of human and divine beings include all ["10,000"] pleasures and sufferings which begin with rebirth and end in death, and after death they return to another rebirth. They roll through the

past, present, and future like the wheels of a carriage on fire. Therefore a Sūtra says, "Sentient beings are drowning in the whirlpool of the river of existence. Blinded by ignorance, they are not able to escape."[380]

A Sūtra also calls this a "twelve-linked chain " 牽連 because we are all caught and tied up in it.[381] It is also called the "twelve leveled castle," and the "twelvefold garden of thorns."[382] This [interpretation of twelvefold dependent co-arising is [that phenomena are always] newly arising and perishing and do not remain [the same] from one thought to another thought. Therefore it is called [the understanding of] dependent co-arising as arising and perishing.

[698c28] Part four of the [*P'a sa*] *Ying lo ching*[383] says that ignorance is the condition for volitional activity, which gives birth to the twelvefold [chain of dependent co-arising]. . . up to birth being the condition for decay and death and gives birth to the twelvefold [chain of dependence].[384] Thus there are one hundred and twenty links of conditioned co-arising.[385] The first involves nescience 癡 so the rest up to decay and death also involve nescience. It involves nescience because it is [a state of] unenlightenment. The first [link of ignorance] is [a state of] unenlightenment, so the rest up to and including decay and death are [states of] unenlightenment. Birth is caused by nescience and death is caused by nescience.

If one is awakened concerning [the true nature of] conditioned co-arising, conditioned co-arising no longer occurs. If nescience does not occur, then future rebirth and death is exhausted. This is called being "enlightened" 黠 . To be enlightened means to follow the way [of the Buddha to enlightenment].

[699a5] Also, are "twelve-fold conditioned arising" 緣起 and "twelve-fold conditioned birth" 緣生 the same or different?[386]

[Answer] They are the same. They are not different in the sense that they refer to all conditioned things [*saṃskṛta-dharma*]. However, there are distinctions [which can be made].

"Conditioned arising" refers to causes 因 [*hetu*] and "conditioned birth" refers to results 果 [*phala*]. The first two [links of ignorance and activity] are "conditioned arising."[387] The next five [links of consciousness, name-and form, the six senses, contact, and sensation] are "conditioned birth."[388] The next three [links of passion, attachment, and existence] are "conditioned arising."[389] The last two [links of rebirth

and decay-and-death] are "conditioned birth."[390]

Also, [another distinction between conditioned arising and conditioned birth is that] ignorance corresponds to "conditioned arising," volitional activity corresponds to "conditioned birth," and so forth to rebirth corresponding to "conditioned arising" and decay-and-death corresponding to "conditioned birth."

Also, [another distinction can be made utilizing] the tetralemma. The two links of the future [rebirth and decay-and-death] correspond to "conditioned arising but not conditioned birth" [a, not b]. The two links of the past [ignorance and volitional activity] and the final death of the present [life of an] arhat[391] correspond to "conditioned birth but not conditioned arising" [b, not a]. "Both conditioned arising and conditioned birth" refers to all past and present dharmas except for the past and present *skandha* of an arhat's death [both a and b]. "Neither conditioned arising nor conditioned birth" refers to unconditioned [*asaṃskṛta*] dharmas [neither a nor b].

The *Dharmakāya Sūtra*[392] explains that all ignorance necessarily gives birth to volitional activity and they are not mutually separate [i.e., they are interdependent]. [This interdependence of ignorance and volitional activity] which constantly follow one after the other is called "conditioned arising" and is not "conditioned birth." If ignorance does not of necessity give birth to volitional activity, so that at times they are mutually separate and [at times] not mutually separate, this is called "conditioned birth" and is not "conditioned arising." The same can be said for the rest [of the links] including decay-and-death.

Vasumitra 和須蜜 [393] says that causes 因 are "conditioned arising" and dharmas which are born from causes are "conditioned birth." Of the twelve links of causation, two [ignorance and volitional activity] refer to the past and are merely [the extreme of] eternalism. Two [links of rebirth and decay-and-death] refer to the future and are merely [the extreme of] nihilism. The present [i.e., the other eight links] clarifies the Middle Path. By analyzing the three causes of the present [of passion, attachment, and existence] one explains the two results [of rebirth and decay-and-death] in the future. By analyzing the five results in the present [of consciousness, name-and-form, six senses, contact, and experience] one explains the two causes in the past [of ignorance and volitional activity].

The past, present, and future all have the twelve links. By analyzing causes and results these sorts of explanations are made.

[699a22] The twelve [links interpreted] temporally are as follows:

"Ignorance" 無明 [*avidyā*] refers to all the times of grasping in the past.

"Volitional activity" 行 [*saṃskāra*] refers to all the times of volitional activity in the past.

"Consciousness" 識 [*vijñāna*] refers to the time of the mind of continuity and its concomitants.

"Name-and-form" 名色 [*nāmarūpa*] refers to the time when one has already experienced birth and its continuity but has not yet given birth to the four kinds of sense organs 四種色根.[394] [At this stage] the "six senses" are not yet complete.[395] First there is conception [*kalala*: the first week in the womb]. Second is *arbudam* [the second week]. Third is *peśī* [the third week]. Fourth is *ghana* [the fourth week]. Fifth is *praśākhā* [the fifth week to the time of birth]. These times are what is referred to as "name-and-form."

When the six senses 六入 [*ṣaḍāyatana*] have arisen, the four kinds of sense organs include all the six senses. All of these sense organs are not yet able to have contact [with the outside world] and construct [concepts] on this basis.[396] This time is called the [stage of the] six sense organs. When these sense organs are able to have contact 觸 [*sparśa*] and construct [conceptualizations] on this basis, but are not yet able to distinguish between suffering and pleasure, are not able to avoid danger and harm, nor seize fire and touch poison and grasp swords and impurities; this is the time called "contact."

When one is able to distinguish suffering and pleasure, avoid danger and harm, and so forth, can give birth to covetous passion but does not arouse licentious desire, and does not arouse attachment to all things, this time is called "experience" 受 [*vedanā*].

When one is endowed with the above three experiences,[397] this time is called passion 愛 [*tṛṣṇā*].

One covets objects, therefore one seeks after [things in] the four directions; this time is called "attachment" 取 [*upādāna*].

When one is seeking after [things], physical, verbal and mental [activity] is aroused. This time is called "existence" 有 [*bhava*].

As the present consciousness continues into the future, this time is called "rebirth" 生 [*jāti*].

As the present name-and-form, six senses, contact, and experience continue into the future, this time is called "decay-and-death" 老死 [*jarāmaraṇa*].

For the twelve [links of] conditioned [co-arising to be included in] one moment means that if one takes life due to a covetous mind, the corresponding foolishness is "ignorance;" the corresponding thoughts are the "volitional actions;" the corresponding mind is "consciousness;" if karma is produced, "name-and-form" necessarily follows; if karma is produced, "the six senses" necessarily follow; the corresponding contact is "contact"; the corresponding experience is "experience;" the covetousness is "passion"; the corresponding bonds are "attachment"; the physical, verbal and mental [actions] are "existence"; in this way all dharmas arise, this is "rebirth"; for all these dharmas to change is "decay"; and for all these dharmas to be destroyed is "death."

Question: Why is "disease" 病 not explained as one of the links?

Answer: One establishes as a link that which is exhaustively present at all times in all places. There are people who are not sick from the time they are born; for example, Bakkula never experienced a headache from the time he was born, let alone other sicknesses.[398] Therefore it is not established [as a link].

Question: Is sorrow 憂悲 [*soka-parideva* ?] a link or not?

Answer: It is not. It comes at the end [of the twelve links][399] to show that [the cycle] begins again, since decay and death are certainly sorrowful.

Question: Does ignorance have a cause or not? Does decay-and-death have a result or not? If they do they should certainly be considered as links. If not, they fall into the category of dharmas without a cause or effect.[400]

Answer: They do have [causes and effects] but these [causes and effects in themselves] are not links. Ignorance has a cause: incorrect conceptualizations 思惟 . Decay-and-death has a result: sorrow. Also, ignorance has a cause, which is decay-and-death. Decay-and-death has an effect, which is ignorance. Passion and attachment in the present is [caused by] ignorance in the past. Name-and-form, the six senses, contact, and experience in the present, if they continue in the future, are called decay-and-death. It is as explained [previously] that experience is the condition for passion. One should know that [in the same way] decay-and-death is explained as the condition for ignorance. It is like a chariot; [the various parts] are interdependent causes [of a chariot being a chariot].

Those who are born from a womb in the realm of desire contain all twelve links. [It is said that those in] the realm of form have eleven

[links]: they have no name-and-form; and [those in] the realm of formlessness have ten: they lack name-and-form and the six senses. However, it can be said that they contain [all twelve]. When all the sense organs first arise in the realm of form, when one has not yet attained cleverness 猛利 , it is still called "name-and-form." Though it is said that there is no form in the formless realm, there is still names. One should know that all twelve links are contained [in all three realms].

Question: What is the difference between "ignorance and volitional activity" and "attachment and existence"?

Answer: The differences are that of past vs. present, of newness vs. consequential 新故 ,[401] and that which has reached fruition and that which has not yet reached fruition.[402]

[699b28] Second, twelvefold [conditioned co-arising] as "conceptually understandable yet neither arising nor perishing."

At this level the skillful is used to destroy the unskillful.[403] The *Mūlamadhyamakakārikā* says, "The characteristics of conditioned co-arising were explained as neither arising nor perishing for the sake of the disciples of sharp faculties."[404] "Ignorance" is like space, and so forth up to "decay-and-death" are like space. "Ignorance" is like a magical apparition, because it cannot be realized, and so forth up to "decay-and-death" are like magical apparitions because they cannot be realized.[405]

The *Suvarṇaprabhāsa Sūtra* says, "The essential mark of ignorance is that of being inherently lacking in substantial Being. It has existence only as the confluence of deluded conceptualizations of that which conditionally co-arises."[406] It is like a magician who stands at the crossroads and magically creates apparitions of various elephants, horses, crowns, necklaces, people, and so forth. The illusion is called the truth and wisdom is thought to be false. Ignorance makes the world of the six destinies appear like a magical apparition. It should be known that basically this [world] is without substantial Being and [appears as we ignorant people perceive it] as a result of ignorance. For example, it is like one is not afraid if he knows that the Wisteria tree root is really 本 not a snake.[407]

If there is no arising, then there is no perishing. This is called the characteristics of twelvefold conditioned co-arising conceptually understood as neither arising nor perishing.

[699c9] Third, conditioned co-arising as arising and perishing yet

beyond conceptual understanding.[408]

Here the narrow [conceptual understanding?] is destroyed and the great [non-conceptual understanding?] is clarified. The trans-worldly dharma 界外法 is here explained for the sake of both those of sharp and dull capabilities in accordance with their condition.

The *Avataṃsaka Sūtra* says, "The mind, like a skillful painter, creates the various aggregates. In all the world there is nothing which does not follow the creations of the mind."[409] "The painter" in our case is the ignorant mind, and "all the world" is the ten dharma realms which are the lands of conventional reality 假實國土.

The treatises are not all consistent in clarifying the content of the mind from which all the dharmas emerge. One says that "the *ālayavijñāna* is the true consciousness from which all dharmas emerge."[410] Another says that "The *ālayavijñāna* 阿黎耶 is the consciousness which never perishes 無没識 [*ālaya*]. It is neutral and ignorant yet all dharmas emerge from it."[411]

If one insists on being attached to a substantial nature,[412] he will fall into arousing the [mistaken] concept of an "original Being" 冥初 and thence the concept of a substantial self 我心 will be mistakenly aroused. If one does not realize that even the conditioned co-arising of the world as conceptually understood does not truly arise, how then will one be able to realize the trans-worldly conditioned co-arising which is beyond conceptual understanding?

There are no delusions in the realm which is beyond conceptual understanding. How then can the understanding which overturns delusions be able to realize non-conceptual wisdom?[413] The way to destroy these [various delusions and other assorted obstacles to enlightenment] is explained in the *Mo ho chih kuan.*[414]

Now I will clarify [the correct interpretation]. The mind of ignorance is neither self-existing 自, nor caused by something else 他, nor both 共, nor without a cause 無因. The four parts [of this tetralemma] are all beyond conceptual understanding, but it can be verbalized through the use of the four *siddhānta.*[415]

The four possibilities of the tetralemma are like a dream. Although one seeks [to find the cause or source of] the dream [as to whether it is self-existing, from something else, both, or without a cause], it cannot be conceptually understood. Nevertheless one can speak of all the things which were seen in the dream.

Although one cannot attain [a conceptual understanding of]

ignorance though the tetralemma, it is through ignorance that all dharmas both of and transcending this world 界内外法 emerge 出. The emergence of the twelvefold conditioned co-arising of this world is as explained previously. The emergence of twelvefold conditioned co-arising which is beyond this realm [of delusion] is what is referred to in the *Ratnagotravibhāga*, where it says that "The wisdom of emptiness of the arhats and pratyekabuddhas does not fundamentally perceive the Tathāgata's body."[416]

Although those of the two vehicles possess the four antidotes [for removing delusions] such as "impermanence" and so forth 四對治,[417] for overcoming delusions, these are opposed 顛倒 to [the characteristics of] the Tathāgata's Dharma Body.[418] They are opposite to [the real characteristics of the Buddha]; therefore it is ignorance [and those of the two vehicles still are ignorant]. Though they dwell in the realm of having no outflow [of passions],[419] they still have four kinds of obstacles [to ultimate Buddhahood]: i.e., conditions 緣, marks 相, rebirth 生, and destruction 壞.[420]

"Conditions" refers to fundamental ignorance 無明住地[421] which, along with volitional activity 行 [*saṃskāra*], produce conditions [for further rebirth].

"Marks" refers to the combination of ignorance and volitional activity which acts as cause [for further rebirth].

"Rebirth" refers to the combination of fundamental ignorance and undefiled deeds 無漏業[422] which gives birth to the three types of mind-born bodies 意生身.[423]

"Destruction" refers to the condition of the three kinds of mind-born bodies [suffering] death which is an inconceivable transformation 不可思義變易死.[424]

These correspond to the twelvefold [links of] conditioned co-arising within this realm [of delusion] from ignorance to decay-and-death as follows: "Conditions" refers to the link of ignorance. "Marks" refers to the link of volitional activity. "Rebirth" refers to the five links from name-and-form [and consciousness, the six senses, contact, and experience]. The three links of passion, attachment, and existence should be known as explained above. "Destruction" refers to the links of rebirth and decay-and-death.

These twelve links [which correspond to the realm of having gone beyond this realm of delusions 界外], though the same in number as those of this realm [of delusion 界内], are very different in meaning.

This treatise [the *Ratnagotravibhāga*][425] says that [those of] the three types of mind-born body who have not yet attained release from the stain of ignorance [i.e., fundamental ignorance] have not yet attained ultimate unconditioned purity. Those who have not yet forever extinguished the fine differentiations [*sūkṣma prapañca* ?] of ignorance have not yet attained the ultimate unconditioned self. Those who have not yet eternally extinguished the causes of the fine differentiations of ignorance and the consciousness [*manomaya-skandha* = mind-body] which arises through undefiled deeds 無漏業 [*anāsravakarman*] have not yet attained the unconditioned bliss [*asaṃskṛta-nirvāṇa*?]. Those who have not yet finally extinguished the defilements of passions, karma, and rebirth have not yet awakened to the ambrosia-like ultimate eternal [*nirvāṇa*]. They do not attain great purity because of their condition [of fundamental ignorance] which is the way of passion 煩惱道 . They do not attain the self which has eight masteries[426] because of their marks [of causes for future rebirth] which is the way of karmic deeds 業道 . They do not attain great bliss because of their rebirth which is the way of suffering 苦道 . They do not attain eternity which is without transformations because of their [experience of] destruction which is decay-and-death.[427]

This [analysis] is based on [the interpretation of] twelvefold conditioned co-arising as beyond conceptual understanding yet arising and perishing. These are the characteristics of twelvefold conditioned co-arising as beyond conceptual understanding yet arising and perishing [corresponding to] the realm beyond [delusions] 界外 .

[700a16] The [Perfect interpretation of] twelvefold conditioned co-arising as beyond conceptual understanding and as neither arising nor perishing manifests reality 理 as integrated with phenomena 事 for the sake of those who have sharp faculties.

The *Mahāparinirvāṇa Sūtra* says, "Twelvefold conditioned co-arising is also called the Buddha-nature."[428] This means that [the three causal links of] ignorance, passion, and attachment are identified with the way of passions 煩惱 [*kleśa*]. But *kleśa* and *bodhi* are integrated. *Bodhi* is penetrating understanding, and thus it has no *kleśa*. If one has no *kleśa*, then one has ultimate purity; this is Buddha-nature [wisdom] as the complete cause 了因佛性 [of Buddhahood]. [The two links of] volitional activity and existence are identified with the way of karmic deeds 業道 , which is [integrated with] deliverance 解脫 [*vimokṣa*]. Mastery

in deliverance is the Buddha-nature as conditional cause 緣因佛性 [for Buddhahood]. [The links of] name-and-form and decay-and-death refer to the way of suffering 苦道 . Suffering is integrated with the Dharma Body. The Dharma Body has no suffering nor pleasure, therefore it is called "great bliss." It is neither born nor does it die, so it is eternal. This is the Buddha-nature as the correct cause 正因佛性 [of Buddhahood].

Therefore it is said [in the *Mahāparinirvāṇa Sūtra*], "Ignorance and passion and all between are identical with the middle way."[429] Ignorance refers to the past and passion to the future. Whether extreme or the middle, there is nothing which is not the Buddha-nature. This also is the meaning of "eternal, blissful, selfhood, and pure." Ignorance does not arise nor does it perish. This is called [the interpretation of] twelvefold conditioned co-arising as beyond conceptual understanding and neither arising nor perishing.[430]

[700a27] Second, classification into crude and subtle. The objects of conditioned co-arising themselves cannot be classified into crude and subtle [because they are beyond adequate verbal description], but there are deep and shallow ways of understanding them at various levels of distinctions [such as the fourfold teachings and the analogy of five flavors].

[700a28] [There are two parts to this classification; first, the Fourfold Teachings, and second, the Five Flavors.

The first of the Fourfold Teachings is the Tripiṭaka Teaching. The understanding of twelvefold conditioned co-arising in the Tripiṭaka Teaching is that all links] from ignorance to all volitional activity and so forth including decay-and-death do indeed arise. From the three [links of ignorance, passion, and attachment][431] the two [links of volition and existence][432] arise. From these two [links] the other seven [links][433] arise. From these seven [links, which in turn act as causes], the three [original links of ignorance, passion, and attachment] arise. [In this way] the links of conditioned co-arising are mutually interactive [as the causes and results of each other]. Deluded passions [*kleśa*] are the causes and conditions of karma; karmic activity is the cause and condition of suffering.[434] These are transient and arise and perish. The *Mūlamadhyamakakārikā* classifies this teaching as the dharma for those of dull faculties.[435] The *Mahāparinirvāṇa Sūtra* calls this the incomplete [teaching; lit. "alphabet"] which is diligently taught.[436] This

Lotus Sūtra calls this a liberation which is merely a detachment from empty delusion.[437] Therefore we know that this is a crude [understanding] of objects.

[Second, the understanding of twelvefold conditioned co-arising in the Shared Teaching is that] the essential mark 體相 of ignorance is that of inherently lacking substantial Being 本自不有 .[438] The deluded conceptualization of the confluence of causes and conditions [leads one to imagine or interpret the existence of] objects as substantial Being, like a magician's illusion, so that wisdom [of true knowledge] cannot be realized.

A Sūtra says, "If there is a dharma which [supposedly] transcends *nirvāṇa*, I say that this [also] is an illusion or trick."[439] The *Mūlamadhyamakakārikā* clarifies that this teaching is for those of sharp faculties.[440] The *Mahāparinirvāṇa Sūtra* illustrates this with the [analogy] of the rich man teaching grammar 毘伽羅論 [*vyākaraṇa*].[441] The *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra* calls it "truly and skillfully saving" 如實巧度 [sentient beings].[442] This *Lotus Sūtra* calls them "small trees."[443] This is a skillful [understanding] of objects.

[Third, the understanding of twelvefold conditioned co-arising in the Distinct Teaching is that] if ignorance is the condition, marks arise due to this condition, rebirth is due to these [causal] marks, and there is destruction due to rebirth.[444] [Nirvāṇa/Buddhahood is] pure because conditions are extinguished; it is selfhood because marks are removed; it is bliss because rebirth is exhausted; it is eternal because it has no destruction.

The *Mūlamadhyamakakārikā* says, "Dharmas which arise through conditioned co-arising . . . are also called 'conventional designations'."[445] The *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra* calls these twelve links of dependent co-arising "the dharma of the pratyekabuddha."[446] The *Mahāparinirvāṇa Sūtra* says that "one attains the burning flame [of *anuttarāsamyaksaṃbodhi*] by extinguishing ignorance."[447] This *Lotus Sūtra* says that "this a 'large tree' which will continue to grow."[448] Compared to the previous [understandings] this is "subtle," but compared to the next [understanding] this is "crude."

[Fourth, the understanding of twelvefold conditioned co-arising in the Perfect Teaching is that] the three ways of ignorance 無明三道 [449] are identical to the three virtuous qualities 三德 [of Buddhahood].[450] It is not necessary to sever the three virtuous qualities[451] and then once again seek the three virtues.

The *Mūlamadhyamakakārikā* says, "Dharmas which arise through conditioned co-arising . . . are also called the meaning of the Middle Path."[452] The *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra* explains that this twelvefold conditioned co-arising is [the content of that realized at] the seat of enlightenment [*bodhimaṇḍa*].[453] The *Mahāparinirvāṇa Sūtra* says, "Ignorance, passion, and all in between [such as birth, decay, disease, and death] are identical with the Middle Way."[454] This *Lotus Sūtra* says, "The potential for Buddhahood arises [is realized] through conditions, therefore the one vehicle [*ekayāna*] is taught."[455] This is called "the highest reality."[456] How can this not be subtle? The first three [understandings] are tentative because they are crude; the last one is real because it is subtle.

[700b19] If we utilize this [classification of] crude and subtle to list the five flavors, the milk teachings include two types of [understanding] conditioned co-arising, one part crude [the Distinct Teaching] and one part subtle [the Perfect Teaching]. The cream teachings are just crude [the Tripiṭaka Teaching]. The curds teachings are three parts crude [Tripiṭaka, Shared, and Distinct] and one part subtle. The butter teachings are two parts crude [Shared and Distinct] and one part subtle. The *Lotus Sūtra* [the ghee teachings] teach only the one subtle part. This is called clarifying the subtle [understanding of] conditioned co-arising in contrast to the crude [understanding of] conditioned co-arising.

[700b22] Third, exposing the crude and manifesting the subtle means, as the *Lotus Sūtra* says, "My dharma is subtle and difficult to conceptualize."[457] The first three [understandings] are all the dharma-teachings of the Buddha.[458] How can there be a crude [understanding] which is conceptual and which is different from the subtle [understanding] which is beyond conceptualization? [There cannot.]

There is no explanation of the meaning of liberation which is not verbal. Truly the essence of that which can be conceptualized is identical with that which is beyond conceptualization. It is like the rich man [in the analogy of the poor son] supplied "pots and vessels, rice and noodles" to the poor son and made them his.[459] According to his innate nature [i.e., his genealogy] the poor son is neither a guest nor a servant. The "pots and vessels" thus stay in the family and do not become the possessions of a stranger.[460]

The Tathāgata takes that which is beyond conceptualization and

uses expedient means to explain it crudely. How can one isolate the crude as [ultimately] different from the subtle? [One cannot.]

This [*Lotus Sūtra*] fulfills the dharma of the śrāvakas, so it is the king of all Sūtras.[461] It exposes [the meaning of] two [Tripiṭaka and Shared understandings of] conditioned co-arising and discourses on [the identity of all with] the subtle.

Also, the *Mahāparinirvāṇa Sūtra* says, "For the sake of all śrāvakas, [the Mahāyāna scriptures and the *Mahāparinirvāṇa Sūtra*] open their eye of wisdom."[462] This means that in the past [Tripiṭaka Teaching?] the "eye of wisdom" merely perceived emptiness and did not perceive non-emptiness. Now [with the teachings of the *Mahāparinirvāṇa Sūtra*?] the eye of wisdom which perceives non-emptiness is opened. "Non-emptiness" means to perceive the Buddha-nature. Therefore it is said, "Through the perception of the eye of wisdom one does not [perceive the Buddha-nature] completely. The Buddha, with the Buddha-eye, perceives completely."[463] This is the fulfillment of the bodhisattva's eye of wisdom, the exposure [of the true meaning] of the third [understanding of] conditioned co-arising [in the Distinct Teaching].

[The fourth Perfect Teaching] is a discourse on the subtle in an absolute way.[464]

[700c5] Fourth, contemplating the mind means contemplating that one ignorant thought is identical to enlightenment. The *Mahāparinirvāṇa Sūtra* says, "Insight [concerning] ignorance is identical to ultimate emptiness."[465] Wisdom concerning emptiness illumines ignorance; [it clarifies the truth] that ignorance is identical to purity [because they are both empty of substantial Being].

To use an analogy, suppose there is a man who is discovered to be a thief; he is then unable to steal.[466] If originally there is no place which is defiled by ignorance, then this "way of passionate delusions" is pure. If passionate delusions are pure, there are then no karmic deeds. If there are no karmic deeds, then there are no bonds. If there are no bonds, then one is a free self. If one's self is free, one is not bound by karma. Who then experiences name-and-form, contact, and experience? Since there is no experience, there is no suffering. If there is no suffering within the aggregates, who then is transient and perishes? This is the virtue of eternity.

Thus one thought in the mind already includes the twelvefold links of conditioned co-arising. By contemplating [these aspects of] condi-

tioned co-arising and constantly practicing the contemplation of eternity, bliss, selfhood, and purity, the mind will thought by thought come to dwell within the secret storehouse [of Buddhahood]. The constant practice of this contemplation is called "being entrusted to the noble womb" 聖胎.[467] If one practices this contemplation diligently and singlemindedly, one will bring to perfection the content of the womb [and advance toward Buddhahood]. If one destroys ignorance, this is called transcending the noble womb [to advance to Buddhahood].

THE FOUR NOBLE TRUTHS

[700c15] Third, the clarification of objects as the four [noble] truths consists of four parts: Clarification of [the content of] the four truths; Classification into crude and subtle; Exposing the crude and manifesting the subtle; and Contemplating the mind.

[700c16] The first section [on the content of the four truths] consists of two parts: transcending other interpretations, and the four ways of understanding the four truths.

[700c18] Some masters[468] interpret the [teaching of the] "unlimited noble truths" in the *Srīmālādevī Sūtra*[469] as manifesting ultimate Buddhahood in contrast to the limited attainment of those of the two vehicles. The Four Noble Truths are [understood as] "deliberate" 作.[470] "Deliberate" refers to the four noble truths which can be measured. The "spontaneous" four noble truths are the four noble truths which cannot be measured.[471] "Deliberate-spontaneous" refers to practice, and "limited-immeasurable" refers to doctrine. Since those of the two vehicles contemplate the [four] truths and realize the dharma, but not exhaustively, they still have things to do 所作,[472] therefore [their understanding of the four noble truths] is called "deliberate" 有作.[473] Since they have not attained the dharma exhaustively, it is within the limits of being measurable. The knowledge of "knowing through others" in the Sūtra[474] is a conditioned ["deliberate"] activity. "Knowing through others" is not omniscience, and is not a knowledge of the immeasurable dharma.[475] Therefore it is called conditioned ["deliberate"] and measurable.

The inexhaustible knowledge of the Buddha is spontaneous and immeasurable. There is nothing left to accomplish, therefore it is called "without activity" 無作.[476] This "knowledge of all there is to know

through one's own power"[477] is spontaneous activity. "All" refers to the immeasurable Dharma. This interpretation has four parts [deliberate, spontaneous, limited, immeasurable], but only two meanings [deliberate/limited and spontaneous/immeasurable]. This [interpretation] is not utilized here.

[700c28] The four ways [of understanding] the four truths are as arising-and-perishing 生滅, as neither-arising-nor-perishing 無生滅, as immeasurable 無量, and as spontaneous 無作. This interpretation is taken from the Chapter on Noble Activity of the *Mahāparinirvāṇa Sūtra.*[478] It is divided into four classifications in terms of the partial and the perfect 偏圓, phenomenal appearances and reality 事理.

[701a1] Arising-and-perishing refers to [the understanding of the four noble truths by those who are] heavily deluded concerning the real 眞, because it is understood ["named"] in accordance with phenomenal appearances 事.[479]

[The first two truths of] "suffering" and "causes of suffering" are actually one dharma; they are divided into two in the sense of cause and effect. [The last two truths of] "the path" and "extinction" are likewise.[480] Verses in the *Saṃyuktābhidharmahṛdaya Śāstra* 雜阿毘曇心論 say that the truth of suffering [*duḥkha-satya*] is taught as "the nature of the result of all volitional activity"; the truth of the causes [of suffering: *samudaya-satya*] is taught as "the nature of causes"; the truth of extinction [*nirodha-satya*] is taught as "the fact that all conditioned things ultimately perish"; the truth of the path [*mārga-satya*] is taught as "all activity [practice] which is lacking in [passionate] outflows" [*anāsrava*].[481]

The *Mahāparinirvāṇa Sūtra*[482] says that the truth of suffering refers to the heavy burden, oppression, and bondage of the senses and their objects [*skandha-āyatana*]. The truth of the causes [of suffering] refers to that which is able to attract the results of various mental and emotional delusions and passions. The truth of the path refers to that which is able to remove the basis of suffering: the precepts, meditation, and wisdom [*śīla-samādhi-prajñā*] and [insight into the truths of] transiency, suffering, and emptiness.[483] The truth of extinction refers to severing the bonds of causes and results in [this samsāric world of] twenty-five modes of existence 二十五有.[484]

The *I-Chiao* 遺教 says that "the causes [of suffering] are true causes, and there are no other causes. . . . The path to extinguish suffering

is the true path."[485]

All of these passages refer to the marks of the Four Noble Truths as arising-and-perishing. Their order advances from the crude to the fine. The mark of suffering is crude, so it comes first. Though [the truth of] extinction is not the real [truth],[486] the real is revealed through extinction.[487] The mark of extinction is also crude, so it is mentioned first [before that of the path]. Also, by mentioning the resultant suffering in the world, this leads people to despise the causes [of suffering] in the world. Through extinction [of the causes of suffering] one is able to attain the fruit of transcending the world [and attaining Buddhahood]. Therefore this sequence [of the four truths] is utilized.

"Noble" 聖 [*ārya*] is in contrast to and destroys heretical teachings 邪法, therefore it is called "correct and noble" 正聖.

"Truth" 諦 [*satya*] has three interpretations. It is called the "truth" because its self-nature is not nothingness. It is called "truth" because by having insight into these four [truths] one attains the enlightenment which is not mistaken. It is called "truth" because by means of this truth one can manifest [the truth] to others.[488]

The *Mahāparinirvāṇa Sūtra* says, "Ordinary people have suffering but not the truth. Śrāvakas and pratyekabuddhas have suffering and [know] the truth of suffering."[489] It should be known that ordinary people do not perceive the noble [truth of] reality 聖理 [as it truly is], do not attain wisdom 得智, and are not able to explain it 能説. They only have suffering without [knowing] the truth of suffering. The śrāvakas are endowed with these three [meanings of the truth] and therefore it is said that they possess the truth. This interpretation is harmonious with the Sūtra [*Mahāparinirvāṇa Sūtra*?].

[701a20] Non-arising is [the understanding of the four truths] by those who are lightly deluded concerning the real 眞, because it is understood ["named"] in accordance with reality 理 [the "principle" of emptiness].

[According to this understanding,] suffering has no mark of oppression, the causes [of suffering] have no mark of fusing, the path has no mark of duality; and extinction has no mark of arising.[490]

Also, one learns through practice that suffering is empty; the other three [truths are empty] in the same way.[491] Also, "non-arising" refers to [the fact that the concept of] "arising" defines the causes [of suffering] and the path.[492] Since the causes [of suffering] and the path are

empty, there is no [substantial] arising of the causes [of suffering] nor the path. The causes [of suffering] and the path do not arise, therefore there is no [substantial] suffering nor extinction [of suffering]. This is true reality which is integrated with phenomena; it is not a reality which appears after extinction.[493]

The *Mahāparinirvāṇa Sūtra* says, "All bodhisattvas understand suffering as non-suffering. Therefore they do not have suffering, but do have [an understanding of] the real truth."[494] The other three [truths] are also likewise. Therefore it is called the four noble truths [understood] as non-arising. The meaning of "noble truth" is as explained above.

[701a27] "Immeasurable" [is the understanding of the four truths by] those who are heavily deluded concerning the middle 中, because it is understood ["named"] in accordance with phenomenal appearances 事. [In this understanding] ignorance has immeasurable marks, because the fruits of the ten dharma realms [from hell to Buddhahood] are not the same. The causes [of ignorance] have immeasurable marks because the passions of the five levels [of deluded views and attitudes and ignorance] are not the same. The path has immeasurable marks, because the Buddha-dharma, [immeasurable as] the sands of the Ganges River, is not all the same. Extinction has immeasurable marks, because all of the perfections of virtue [*pāramitā*] are not the same.

The *Mahāparinirvāṇa Sūtra* says, "To know all *skandha* as suffering is called a mediocre wisdom 中智. If one discriminates all the *skandha*, they have immeasurable characteristics. This is not something known by śrāvakas and pratyekabuddhas. I, in the [other, Hīnayāna] Sūtras, have not completely explained this."[495] The other three [truths] are also likewise. This is called [the understanding of] the four noble truths as immeasurable.

[701b4] "Spontaneous" [is the understanding of the four truths by] those who are lightly deluded concerning the middle, because it is understood in accordance with reality.

When one is deluded concerning reality, [to misunderstand the fact that] enlightenment is passions is called "the truth of the causes" [of suffering]; and [to misunderstand the fact that] *nirvāṇa* is *saṃsāra* is called "the truth of suffering." When one has understanding [concerning reality], [to know that] passions are actually enlightenment is called the "truth of the path"; and [to know] the identity of *nirvāṇa* and

saṃsāra is called the "truth of extinction." The integrated nature of phenomena [with reality] is the Middle [the true nature of ultimate reality]. There is no conceptualization 思, no thought 念, no one who creates or makes [anything] 無唯造作: therefore it is called "spontaneous."

The *Mahāparinirvāṇa Sūtra* says, "The worldly truth is the truth of supreme meaning. . . . These are good expedient means which are [taught] in accordance with the capacity of sentient beings, so it is explained that there are two truths. . . . One who has transcended this world knows the truth of supreme meaning."[496] The One Real Truth 一實諦 [or, Truth of One Reality] is not an empty delusion nor a deception. It is eternal, blissful, selfhood, and pure. Therefore this is called [the understanding of] the four noble truths as spontaneous.

However, in the explanation of the spontaneous four truths 無作四諦 in the *Srīmālādevī Sūtra*,[497] it differentiates the truth of extinction as the ultimate teaching of the Buddha as eternal 常, true 諦, and a refuge 依. The other three [truths are called] transient 非常, not true 非諦, and not a refuge 非依.[498]

The reason is that these three are characterized as conditioned, therefore they are transient. They are transient, therefore they are false delusions and thus not true. They are transient, therefore they are not peaceful and thus are not a refuge. The truth of extinction is detached from conditions, therefore it is eternal. It is not false delusion, therefore it is true. It is supreme peace, therefore it is a refuge. Therefore it is called the truth of supreme meaning. It is also called "beyond conceptual thought" [inconceivable].

Dharmottara (?)達摩欝多羅[499] challenges this position [by pointing out that] the Sūtra says, "The path of the Buddha's enlightenment is eternal for three reasons: It is eternal because it exhausts delusions. It is eternal because it arises without depending on passions. It is eternal because it is complete liberation. It is analogous to all rivers returning to the sea."[500] How can it be said that the truth of the path is transient?

Answer:[501] This explanation [of the three transient and one eternal truths] in the *Srīmālādevī Sūtra* [should be understood in the sense] that this first truth of the extinction of suffering does not refer to the extinction of dharmas which are [really] destroyed. Buddha-dharmas without beginning, spontaneous, and more numerous than the sands of the Ganges River are perfected [by one who attains Buddhahood].

It is explained that the Tathāgata's Dharma Body is not detached from the store of passions [*kleśagarba?*]. It is taught that the truth of suffering is the hidden name for the *tathāgatha-garbha*. The manifestation is named the "Dharma Body." The wisdom concerning emptiness of those in the two vehicles is still in the realm of the four misconceptions 四不顛倒 [concerning transiency, suffering, impurity, and nonselfhood][502] and they cannot perceive or know [the ultimate truth].

Now a clear explanation is needed. The one [truth of extinction] is eternal, real, and a refuge. It involves the healing 對治 [of diseases], the removal of obstacles 除障, and the manifestation of the [Dharma] body 身顯. Therefore it is explained that the [other] three are not eternal and not real. The one [truth of extinction] is proclaimed eternal and real!

Now I will criticize [this interpretation]. If one posits one truth [of extinction] as manifesting [the ultimate truth] and as the spontaneous truth 無作諦, and the [other] three as not yet manifesting [the ultimate truth] and not the spontaneous truth, then the one truth is complete and the other three are not complete. It should be known that the explanation of the *Srīmālādevī Sūtra* is a sequential explanation from the shallow to the profound. It makes differentiations and has not yet integrated [the parts]. Therefore this corresponds to [an interpretation of] "spontaneous" from within [the understanding of] the four truths as immeasurable.[503] It is not [the interpretation of the truths as] spontaneous which is of the mind aspiring [for enlightenment], ultimate, and without dualistic differentiations.

As the *Mahāparinirvāṇa Sūtra* says, "All four noble truths are true and real" 有諦有實.[504] Thus it should be known that all four are "true," "real," and "eternal."

[701c3] Second, the classification into crude and subtle.

The Mahāyāna and Hīnayāna treatises which discuss the truths do not go beyond these four [understandings of the four noble truths as arising and perishing, non-arising, immeasurable, and spontaneous]. Some discuss teachings, practice, and enlightenment 教行證 which are not integrated. These are crude. [Some discuss] teaching which is integrated, but the practice and enlightenment are not integrated. These also are crude. For all to be integrated is to be subtle.

If classified in terms of the five flavors, the two types [of understanding the four truths as immeasurable and spontaneous] in the

milk teaching are not understood by those of the two vehicles. The Mahāyāna is detached from the Hīnayāna, therefore it is one part crude [four truths as immeasurable] and one part subtle [four truths as spontaneous].

The cream teachings are of one type [of understanding the four truths as arising and perishing=Tripiṭaka Teaching], and the Mahāyāna is not utilized. The Hīnayāna is detached from the Mahāyāna; their roots are destroyed and they are as deaf and dumb. Therefore this is crude.

The curds teachings are of [all] four types. One [the four truths as spontaneous] supplants the other three; two [four truths as arising and perishing, and neither arising nor perishing] do not enter the one [middle way?]; two [four truths as immeasurable and spontaneous] both enter the one [middle way] but one has teachings which are not integrated.[505] Therefore this has three parts which are crude and one part subtle.

The butter teachings are of three types [four truths as non-arising, immeasurable, and spontaneous]. One [four truths as spontaneous] supplants the other two. One [spontaneous=Perfect Teaching] enters the one [middle way]. One [non-arising=Shared Teaching] does not enter the one [middle way]. One [immeasurable=Distinct Teaching] enters the one [middle way] but its teachings are not integrated. Therefore this has two parts which are crude and one part subtle.

The ghee teachings are of only one type of the four truths [as spontaneous]. It is only subtle and has no crude parts.

This is a relative classification of clarifying the subtle in contrast to the crude.

[701c12] Third is the exposing of the crude and the manifestation of the subtle.

First I will summarize the intent of all the Sūtras.

The *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra* stops at clarifying three types of [understanding] the four truths [and does not include that of "arising and perishing"]. It says that "Visible form is itself emptiness; it is not emptiness through the perishing of form."[506] This is the meaning of "non-arising." "All dharmas have visible form as their content 趣 and do not transcend this content."[507] This is the meaning of "immeasurable." "Visible form is unattainable" 不可得.[508]

How can one speak of content or no content? This is the meaning of "spontaneous."

The *Mūlamadhyamakakārikā* verse [24:18] also contains three understandings,[509] and the explanation of Hīnayāna methods of contemplation in the last two chapters[510] corresponds to the meaning of "arising and perishing."

The *Sūtra of Immeasurable Meanings* clarifies that immeasurable [meanings] emerge from the one [Dharma].[511] This means that the [real meaning of the first] three types of [understanding] the four truths is exposed and emerges from 開出 the [understanding of the four truths as] spontaneous.

The *Lotus Sūtra* clarifies that the immeasurable enters the one.[512] This means that the [first] three types of [understanding] the four truths meet and ultimately merge with 會歸 the one type of [understanding] the four truths [as spontaneous].

The chapter on "Noble Practice" in the *Mahāparinirvāṇa Sūtra* [T. 12, 673b–693b] finally discriminates [the teachings of] all Sūtras. Therefore it contains the explanation of the four types of [understanding] the four truths.

In the chapter on the Virtuous King 德王 [of the *Mahāparinirvāṇa Sūtra*], [the teachings of] all Sūtras are finally put to rest 追泯 [outlined and finally summarized], along with the four understandings of the four noble truths. The text says, "The arising of arising is unexplainable. The arising of non-arising is unexplainable. The non-arising of arising is unexplainable. The non-arising of non-arising is unexplainable."[513] The Sūtra comments on this first phrase saying, "Why is the arising of arising unexplainable? Arising arises, therefore it arises. Arising arises, therefore it does not arise. [Neither of these is conceptually understandable as to how or why anything arises,] therefore it is unexplainable" [T. 12, 733c13–15].

According to the text, merely [the understanding of] arising and not arising [is enough] to interpret the arising of arising [the Tripiṭaka Teaching]. But if this [understanding of the] "arising of arising" is included in [the understanding of] "the arising of non-arising,"[514] then what necessity is there to teach the "arising of arising"? The Buddha presents one [position] to stand for all for the sake of clever people. If they can grasp the meaning [of ultimate truth through, for example, the Tripiṭaka Teaching], then [they realize that] the arising of arising is identical with the arising of non-arising, and is also identical with

the non-arising of arising, and also identical with the non-arising of non-arising.

Why should he one-sidedly preach the one phrase of "the arising of arising"?[515] Because if [clever people] grasp the meaning [of the ultimate truth contained in the correct understanding of "the arising of arising"], the other three lines are understood likewise.

Question: Why does the Buddha make a one-sided interpretation [such as the Tripiṭaka Teaching]?

Answer: This is for the sake of clever people. Also, because there are [various] causes and conditions [and capacities to understand], it should be simplified in this way. The people of the times [of the Buddha][516] are like the clever horse which, upon seeing the shadow of the whip, [enters the stable or starts running] without actually being whipped. If finally summarized 追泯 in this manner [in the *Mahāparinirvāṇa Sūtra*], what teaching is not satisfactorily explained 寂 ["put to rest"]?

At times three of the explainables are crude and one is subtle., At times three unexplainables are crude and one unexplainable is subtle. At times all four explainables are crude, and all four unexplainables are subtle. At times the four explainables and the four unexplainables have both crude and subtle elements. At times the four explainables and the four unexplainables are all neither crude nor subtle.

In these various ways, all are complete and partake in subtlety; the conventional is exposed and the real is made manifest. For all four [understandings of the four noble truths] to be unexplainable is of a high level 位高 . For all four to be explainable shows the vastness of their essence 體廣 . For the four to be both explainable and unexplainable shows the length of their function 用長 . For the four to be neither explainable nor unexplainable is for them to be neither high nor vast nor long nor short nor One nor differentiated; they are all the same in being called "subtle."

[702a12] You should already know about contemplating the mind, so I will not repeat myself.

TWO TRUTHS

[702a13] Fourth, clarification of the two truths also consists of four parts: a summary of other opinions; clarification of the two truths;

classification into crude and subtle; and exposing the crude and manifesting the subtle.

[702a14] The term "two truths" appears in many Sūtras, but it's reality is difficult to comprehend. The world is in an uproar and has debated this issue for a long time. In the *Miao-shêng-ting ching* 妙勝定經 it says that the Buddha and Mañjuśrī had a dispute over the two truths in the past and they both fell into hell.[517] It was not until the time of the Buddha Kassapa[518] that their doubts were resolved satisfactorily.[519] If these two sages in their causal stages 因地 [520] were not able to resolve the issue, how can contemporary people with their strong emotional passions attain a resolution?

Question: Śākyamuni, when he met Kassapa, was already a bodhisattva with only two rebirths left 二生菩薩.[521] Why is it that he first understood the two truths [at this late stage]? And how could he have previously retrogressed to an evil destiny [at such a late stage]?

Answer: The [meaning of the] term "previously" is extensive [and covers a long time period]. Why is it necessary to limit his falling into the evil destinies to before his life [as a bodhisattva] with two rebirths left?[522]

Also, a bodhisattva with only two rebirths left surely dwells in the stage just before that of becoming a Buddha 補處.[523] There are many levels to this stage. The Distinct and Perfect [Teachings] do not include this doctrine. In the Shared Teachings [it is taught that] one is already free from the evil destinies and will never again relapse after surpassing the stage of [severing mistaken] views. This must refer to the Tripiṭaka bodhisattva. When he has arrived at [the bodhisattva level of] having only two more rebirths, he has not yet severed all delusions. He then understands the two truths for the first time. Thus this meaning is faultless. To have "previously" retrogressed into evil destinies can also be interpreted in this way.

Question: If the Tripiṭaka bodhisattva does retrogress, but not [the bodhisattvas of] the other three teachings, why does it say in the *Suvarṇaprabhāsa Sūtra* that [bodhisattvas of] the ten *bhūmi* are afraid of tigers, wolves, and lions?[524]

Answer: If one is killed due to an evil friend, one falls into hell. If one is killed by an evil elephant, one does not fall into hell.[525] Thus the physical body of a person of the Perfect Teachings implies the meaning that within one life one is able to ascend and transcend the

ten *bhūmi*. This means that though this one has already destroyed all passions and has no propensity for falling into hell, he still has a physical body which cannot avoid evil beasts. The physical body of those of the other teachings cannot ascend the ten *bhūmi* within the span of one life. They merely perform [bodhisattva] practice and understanding, so they have passions [and can fall into hell if attacked by] tigers and wolves. One who attains understanding and fulfills practice has penetrating understanding of reality, but has not passed beyond phenomenal existence [and his delusions and passions are not all gone].[526]

Those who have attachments are various. Seng-min 僧旻 of the Chuang-yen ssu 莊嚴寺 [527] says that the two truths are transcended in Buddhahood, and is for that reason criticized by the Master of the *Mūlamadhyamakakārikā* [Chih-tsang].[528] This kind of Buddha-wisdom [in which the two truths are supposedly transcended] illuminates what reality and destroys what delusions? If it does not illumine any distinct reality [outside of that of the two truths], it is not necessary to transcend it [and go beyond the two truths]. If [Buddhahood] transcends and is outside [of the two truths], but does not illumine anything else, how can it be said that one attains transcendence? Advancing, one cannot fulfill the three [superior Teachings], and retreating, one does not fulfill the two [lower teachings of the Tripiṭaka and Shared Teachings].[529]

[The masters of] the *Ch'eng shih lun* in the Liang Period [502–557] were not all the same in their attachment to the worldly truth. Some said that the worldly truth has name 名, function 用 and essence 體. Some said [that the worldly truth has] only name and function and does not have essence. Some said [that the worldly truth has] only name and has neither function nor essence, and so forth.[530]

In the Ch'ên Period [557–589] the interpretation of the *Mūlamadhyamakakārikā* was not all the same. Some criticized the meaning of the two truths clarified in the days of old by the twenty-three men,[531] and proposed their own interpretation of the two truths. Some criticized others and finally clarified the two truths in terms of four conventionalities 四假.[532] The different interpretations of the present and the past each quote scripture and support only one text and do not believe the other explanations.

Now, I do not agree. The different explanations in the Sūtras and treatises are all good tentative expedient means of the Tathāgata. He

knows the capacities and desires [of sentient beings] and thus [the explanations] are not the same.

Briefly, there are three differences [in the kind of preaching undertaken by the Buddha] called "in accordance with the feelings" [of the listener] 隨情 ; "in accordance with the feelings [of the listener] and the wisdom" [of the Buddha] 隨情智 ; and "in accordance with the wisdom" [of the Buddha] 隨智 .[533]

The preaching in accordance with the feelings [or capacities of sentient beings] refers to [the teaching of the Buddha which takes into account] the fact that the feelings and natures [of sentient beings] are not the same, so the explanation which is taught in accordance with the feelings is different [for each person]. As it is clarified in the *Abhidharma-mahāvibhāṣā Śāstra*, there are immeasurable varieties of the dharma supreme in the world 世第一法 [*laukikāgra-dharmāḥ*?].[534]

It is the same for the real ultimate truth 際眞 . How much more so for the others. It is like a blind man following his feelings when presented with many different [analogies for the whiteness of] milk.[535] The blind man, hearing various explanations, argues about the color white. Do they not all refer to [the whiteness of] milk? All the masters have failed to understand this meaning. They each are attached to a certain text, and present their own opinions and argue. They each deny each others [opinions], believing one and not believing another. What vigorous bickering! They do not know which side is correct.

If the explanations of the twenty-three [disputants of the *Kuang hung ming chi*] and those who are able to destroy [other mistaken interpretations] have scriptural support [for their interpretations], these are all classified merely as the meaning of the two truths [taught] in accordance with the feelings [or capacity of the listener]. Those [whose explanation of the two truths] lack any scriptural reference are all wrong and are the same as the heretical teachings and should not be included in [the classification of the correct interpretations of] the two truths.

[The preaching] in accordance with feelings and wisdom. 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. It is like the five hundred monks who each speak of the origin of their bodies, and though the origin of their bodies is many, the [underlying] true reality is one.[536]

The *Mahāparinirvāṇa Sūtra* says, "That which is perceived in the mind of worldly people is called the worldly truth. That which is perceived in the mind of transworldly people is called the truth of supreme meaning" [T. 12, 684c23–25]. To preach in this fashion is equivalent to the two truths in accordance with feelings [=*saṃvṛtisatya*] and wisdom [=*paramārthasatya*].

[The preaching] in accordance with wisdom refers to the Noble One's awakening concerning reality. This is not a mere perception of the real but also a complete [understanding] of the mundane. It is like an eye which can see visible forms and the sky 空[537] when a membrane is removed.

Also, it is like one who enters meditation [*dhyāna*]: when he emerges from his concentration, his mind and body are empty and wide like the light clouds which drift across the sky. Already he is not the same as those with a distracted mind. How can it be said that one is awakened concerning the real but does not have complete [understanding] of the mundane?

In the Abhidharma it says, "If a small cloud arouses an obstacle then a large cloud arouses an obstacle. The deeper the [state of] no-outflow [of defiled passions], the purer is the worldly wisdom."[538] Therefore [the *Viśeṣacinta-brahmaparipṛcchā Sūtra*] says, "Ordinary people are active in the world but do not know the marks of the world [as they truly are]. The Tathāgata lives in the world and clearly understands the marks of the world."[539] This is the two truths in accordance with wisdom.

If one understands these three meanings by referring to the Sūtras and treatises, [one realizes that] although there are various explanations, each one of the truths contains these three meanings.

[702c6] Second, if one succinctly considers the meaning, [one can see that] the sign of the nature of reality 點法性 is the real truth, and the twelvefold conditioned co-arising of ignorance is the mundane truth. This is sufficient for defining its meaning, but the mind of man is crude and shallow and does not realize this profound subtlety. Thus it is necessary to construct a classification of seven kinds of [understanding] the two truths. For each of these "two truths" I propose three more types,[540] giving a total of twenty-one "two truths."

If one utilizes the first of the "two truths" he can destroy all mistaken sayings and exhaust all attachments, like the fire [at the end]

of a kalpa [*yugānta-agni*] [burns up everything and] does not leave behind even a mustard seed. How much more so [the effectiveness of] expounding on all the later truths which are beyond the limitations of language and not within the capacity of passionate human emotions to fathom.

The seven types of two truths are as follows:

First, "real existence" 實有 is the mundane, "the extinction of real existence" is the real.

Second, "illusory existence" 幻有 is the mundane, and "identifying this illusory existence as empty [of substantial Being]" is the real.

Third, "illusory existence" is the mundane, and "identifying illusory existence as both empty and non-empty" is the real.

Fourth, "illusory existence" is the mundane, and "the identity of illusory existence with emptiness and non-emptiness, that all dharmas are empty and non-empty," is the real.

Fifth, "illusory existence and the identity of illusory existence with emptiness" is all called the mundane, and "neither existence nor emptiness" is the real.

Sixth, "illusory existence and the identity of illusory existence with emptiness" is all called the mundane, and "neither existence nor emptiness, that all reality is included in "neither existence nor emptiness," is the real.

Seventh, "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.

First, the two truths as real existence 實有 refers to the [interpretation that] all senses, sense organs, and their objects [*skandha-āyatana-dhātu*] are truly real 實法.[541] This true reality refers to the multifarious and infinite phenomena of the universe, therefore it is called the mundane. By cultivating the path through [skillful] expedient means, this mundane [existence] is extinguished, and then one attains an encounter with the real.

The *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra* says, "Emptiness is visible form and visible form is emptiness" 空色色空.[542] It is said that "emptiness is visible form" because the mundane is extinguished. It is said that "visible form is emptiness" because visible form is not really extinguished.

[The *Mahāparinirvāṇa Sūtra* says,] "There is no antidote within a disease,"[543] and there is no wisdom in words. These all refer to this meaning. Concerning this [understanding of the two truths], it is also interpreted from the perspective of the three meanings of according to feelings, according to feelings and wisdom, and according to wisdom. This should be known in this way.

Second, the two truths as the emptiness of illusory existence 幻有空 is in opposition to the previous interpretation.[544] The reason is that when there is real existence, there is no real [truth]. When existence is extinguished, there is no mundane [existence], and the meaning of the two truths is not fulfilled. To clarify [the meaning of] "illusory existence": illusory existence refers to the mundane [truth], and for illusory existence to be unattainable 不可得 [= empty] refers to the real which is identical with the mundane.

The *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra* says, "Form is identical to emptiness and emptiness is identical to form."[545] When [it is realized that] the marks of emptiness and form are identical, then the meaning of the two truths is fulfilled. This is called "the two truths as the non-Being of illusory existence" 幻有無二諦.[546]

This [understanding of the two truths] also contains the three meanings of "according to feelings," "according to feelings and wisdom," and "according to wisdom." [The content of] "according to wisdom" [in this classification of the two truths] is small yet must be discriminated. The reason is that "[preaching] according to wisdom" in the [first classification of the two truths as] real existence involves illuminating the [truly] real 眞, which is not different from the case here. [However,] the illumination of the mundane in accordance to wisdom is not the same.

The reason is that those of the Shared [Teaching] are skillful at entering contemplation, and are also very skillful at illuminating the mundane. It is like the hundred rivers meeting in the sea: their flavor becomes indistinguishable, yet if one returns to the source, the Yangtze and Yellow Rivers are different. The mundane [truth] refers to phenomenal reality 事法, and without a doubt it illuminates the differences.[547] The real [truth] refers to true reality 理法,[548] which cannot be said to be dissimilar 不同 [since reality is One]. Surely the [phenomenal] appearance of those of the Shared Teaching in the conventional world 出假 are different for each person.[549] The meaning should be realized here. In the case of the appearance in the conventional

world of those of the Tripiṭaka [Teaching], it should be understood in the same way.

Third, the two truths of illusory existence as both empty and not empty 幻有空不空.[550] [Here the understanding of] the mundane is not different from the above. [However, the understanding of] the real is of three types and not the same. The one kind of the mundane goes with the three kinds of the real and thus establishes three kinds of two truths.[551]

What are their characteristics? The *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra* clarifies "neither with outflows nor without outflows."[552]

The first person[553] [interprets this phrase from the *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra* to mean] that "neither with outflows" 非漏 [of passion] corresponds to the non-mundane, and that "nor without outflows" 非無漏 [of passion] corresponds to having a remainder of attachments. The reason is that a practitioner coming in contact with [the state of] no outflows does arouse attachments, as coming in contact with extinction arouses passions. By destroying the mind of attachment one can return and enter [the state of] no outflow [of passions]. This is one of the categories of the two truths.

Next, when [some] people[554] hear "neither with outflows nor without outflows," they say that [true reality is] neither of two extremes and propose a distinct middle reality 中理. They identify this reality of the middle with the real [truth]. This is one of the categories of the two truths.

Again, [some] people[555] hear "neither with outflows nor without outflows" and thereupon know that both negations correctly manifest the Middle Path, that the activity 力用 of the Middle Path, Reality itself 法界 [*dharmadhātu*], is great and vast, equal to space, and that all dharmas are "neither with outflows nor without outflows." This also is one of the categories of the two truths.

The *Mahāparinirvāṇa Sūtra* says, "The śrāvaka merely perceives emptiness and does not perceive non-emptiness. The sage perceives emptiness and non-emptiness."[556] This is the meaning [of the above]. Those of the two vehicles, it is said, become attached to this "emptiness" and must destroy this attachment to emptiness. Therefore it is called "non-emptiness." If the attachment to emptiness is destroyed, then one merely sees emptiness, and does not [yet] see non-emptiness. A clever person says that non-emptiness is subtle existence 妙有, therefore it is called non-emptiness. A cleverer clever person hears "non-

emptiness" and says that it is the *tathāgatha-garbha*, and that all dharmas are included in the *tathāgatha-garbha*. In sum, there are three kinds of two truths with regard to emptiness and non-emptiness.

Next I will make clear these three differences with regard to all dharmas being included in [the phrase] "neither with outflows nor without outflows."

The first [type of] person [of the Shared Teaching] hears that all dharmas are included in "neither with outflows nor without outflows" and says that all dharmas are not separate from emptiness; that wherever one goes in the universe of the ten directions, it is all like an empty bottle.[557]

Also, some people hear [the term] "included in" and know that this reality of the Middle [which includes both "extremes"] is necessarily aroused through the coming together of all activity.

Also, some people hear "all is included" [and realize] the identity of "neither with outflows" and "nor without outflows" and the integration of all reality. Therefore it is explained that this one [understanding of] mundane [truth as illusory existence] is in turn followed by three [understandings of] the real [truth] in opposition to a single [substantial] reality 對單眞 ["the emptiness of illusory reality"], in opposition to plural realities 對複眞 [the "reality of the Middle," or "illusory reality as both empty and non-empty"], and in opposition to an inconceivable reality 對不思議眞 ["illusory existence as identical to emptiness and non-emptiness"]. Immeasurable forms swirl around and tend toward their innate propensities, appearing and disappearing in physical form. Each and every one includes the three meanings of "according to feelings," "according to feelings and wisdom," and "according to wisdom."

If one is enlightened in accordance with [the Buddha's] wisdom, the worldly [truth] is converted in accordance with wisdom. If one's wisdom realizes only a one-sided truth 偏眞,[558] then [the understanding of] the two truths by one in the Shared Teachings is fulfilled. If one's wisdom realizes the truth of non-emptiness, then [the understanding of] the two truths by one who advances from the Shared to the Distinct Teaching is fulfilled. If one's wisdom realizes the truth that all dharmas are included in non-emptiness, then [the understanding of] the two truths by one who advances from the Shared to the Perfect Teachings is fulfilled. The realization of wisdom by these three [types of] people is not the same, and they are also different in the way they

are illuminated concerning the mundane.

Why do three people hear of the two truths in the same way yet their understanding is each different? This is because the unique *prajñā*-wisdom [of the bodhisattvas 不共般若] is preached also among those of the two vehicles, and there are shallow and deep capabilities. This is the meaning referred to in the *Pañcaviṃśati-sāhasrikā-prajñā-pāramitā Sūtra* where it says, "There are bodhisattvas who, from their first aspiration for enlightenment, have an empathy for the wisdom of [the emptiness of] all things [*sarvajña*]. . . . There are bodhisattvas who, from their first aspiration for enlightenment, enjoy unobstructed supranormal powers and purify a Buddha-realm. . . . There are bodhisattvas who, from their first aspiration for enlightenment, immediately sit on the seat of enlightenment [*bodhimaṇḍa*] like a Buddha."[559]

Fourth, the mundane as the non-Being of illusory existence, and the real as neither Being 有 nor non-existence 無.[560] [In this category] Being and non-existence are two, therefore they are the mundane [truth]. The Middle Way of the non-duality of neither Being nor non-existence is the real [truth]. Those of the two vehicles hear of this real and mundane [truth] and none of them can understand; therefore they are "as deaf and dumb."

This is the meaning referred to in the *Mahāparinirvāṇa Sūtra* where it says, "I and Maitreya together discussed the worldly truth. The five hundred śrāvakas hear this and say that it is the explanation of the real truth."[561] This [category] also includes [the three meanings of] "according to feelings," "according to feelings and wisdom," and "according to wisdom."

Fifth, the two truths of those advancing from the Distinct to the Perfect.[562] [In this category] the mundane [truth] is the same as in the Distinct [Teaching],[563] but the real truth is different. A person of the Distinct teachings says that non-emptiness only is reality and that is that. If one wishes to manifest this reality it is necessary to utilize the expedient means of conscious practices 緣修.[564] Therefore it is said that all dharmas tend towards 趣 non-emptiness. The person of the Perfect Teaching hears of reality as non-emptiness and thereupon knows all Buddha-dharmas completely with nothing left out. Therefore he says that all reality tends toward non-emptiness. This category also contains [the three meanings of] "according to feelings" and so forth.

Sixth, the two truths of the Perfect Teachings.[565] This is the direct

exposition of the two truths which are beyond conceptual understanding. The real is identical with the mundane, and the mundane is identical with the real. It is like a *maṇi* jewel: the jewel itself is analogous to the real and its function is analogous to the mundane. The function is identical with the jewel, and the jewel is identical with its function. It is non-dual yet two; it is merely discriminated into "real" and "mundane."

This [category] also contains [the three meanings of] "according to feelings and wisdom," and so forth. This is the meaning referred to by Śariputra when he says that "The Buddha, in various and sundry conditions, utilizes parables to preach skillfully. His mind is calm like the sea. I hear it and my chains of doubt are severed."[566]

Question: The real and mundane are certainly relative to each other. How can it be said that they are not the same 不同 [or "one"]?

Answer: This requires the use of a tetralemma: The mundane is differentiated and the real is one; the real is differentiated and the mundane is one; the real and mundane are differentiated and relative, or the real and mundane are one yet relative. For the Tripiṭaka and Shared Teachings, the real is one but the mundane is differentiated. For the two which advance from the Shared to the Distinct [Teaching], the real is differentiated but the mundane is one. For the Distinct Teaching both the real and mundane are differentiated and relative. For those who advance to the Perfect Teaching from the Distinct, the mundane is one and the real is differentiated. For the Perfect Teaching the real and mundane are not differentiated yet are relative, not the same yet one. If they are not [realized to be] integrated, the real and mundane should temporarily be considered as relative.[567]

These seven types of the two truths are thus explained in detail here. A brief explanation would be that their identity and non-identity within this world and their identity and non-identity in the transworldly realm correspond to four types of two truths.[568] The [understanding of the two truths by those who] advance from the Shared to Distinct Teaching is a fifth.[569] The [understanding of the two truths by those who] advance from the Shared to Perfect Teaching is a sixth.[570] The [understanding of the two truths by those who] advance from the Distinct to Perfect Teaching is a seventh.[571]

Question: Why is there no advancement from the Tripiṭaka Teachings?

Answer: In the Tripiṭaka teachings [the two truths are understood

as] non-identical within this world. The Hīnayānist attains enlightenment and is "an arhat who has destroyed his fundamental impurities" 根敗之士 [and thus believes he has no higher goal to attain].[572] Therefore I do not discuss advancement [for those of the Tripiṭaka Teaching].[573] The other six are Mahāyāna teachings. If one wishes to advance, one must learn to leave the past [accomplishments] behind. Therefore I teach [the doctrine of] "advancement" 被接 .

Question: If there is no advancement [to a higher level for those of the Tripiṭaka Teaching], is there no encounter 會 , with the final truth and ultimate enlightenment]?

Answer: The meaning of advancement is different from the meaning of "encounter." When one has not yet encountered [the ultimate teaching as revealed in the *Lotus Sūtra*], there is no discussion of advancement [to the more profound Distinct or Perfect Teachings].

[703c9] Third, classification into crude and subtle.

[First,] the two truths of real existence 實有 is an incomplete 半字 doctrine. It lures people of dull faculties and removes the dung of frivolous arguments [*prapañca*].[574] The meaning of the two truths is not fulfilled, so this doctrine is "crude."

[Second,], the two truths of [existence] as illusory 幻 is a complete doctrine 滿字 because it is taught for those of sharp faculties. "All three people [the śrāvakas, pratyekabuddhas, and bodhisattvas] attain the true marks of reality."[575] This is "subtle" compared to the previous [understanding of the two truths]. It is crude compared to the following [understandings of the two truths] in the sense that all are the same in perceiving [reality as] "merely emptiness."

[Third,] those who enter the Shared Teachings through the Distinct Teachings are able to perceive non-emptiness; this is "subtle." Its teaching is not integrated with regard to reality; therefore it is "crude."

[Fourth, the understanding of the two truths by] those who realize the Shared Teachings by means of the Perfect Teachings is "subtle." This subtlety is not different from what follows, but it is "crude" in that it includes the skillful means of the Shared Teachings.

[Fifth,] the two truths of the Distinct Teachings does not include the skillful means of the Shared Teachings. In that sense it is "subtle." Its teaching with regard to reality is not integrated, therefore in that sense it is "crude."

[Sixth, the understanding of the two truths by] those who realize

the Distinct Teachings by means of the Perfect Teachings is "subtle" in that reality is integrated, but "crude" in that it includes the skillful means of the Distinct Teachings.

[Seventh,] the two truths of only the Perfect Teachings is direct [reality as it is] and the supreme way, therefore it is "subtle."

[703c19] Next, to classify into crude and subtle from the perspective of "in accordance with feelings and/or wisdom."

First, in terms of the Tripiṭaka Teachings, one first hears the two truths in accordance with feelings. One becomes attached to the true words 實語 and makes them false, thus arousing a [mistaken] view concerning language. Therefore this cyclic existence of life and death continues and a suitable atmosphere for [cultivating] the Buddha-dharma is lacking. If one is able to assiduously cultivate mindfulness[576] and arouse the four good roots,[577] then at that time the two truths in accordance with feelings are all called "mundane." The two truths which are illumined through the attainment of no outflow [of passions] are all called "real." The real and the mundane [truths] which are illumined by the wisdom of no outflows [of passion] of those who have attained the four fruits [of the *śrotāpanna, sakṛdāgāmin, anāgāmin,* and arhat][578] are all called the two truths which are "in accordance with wisdom." Those in accordance with feelings are crude, those in accordance with wisdom are subtle.

It is like when milk first turns into cream. After the attainment of cream, the mind has the essence of faith 體信 and one has no obstruction to leaving or appearing in [this world]. Therefore upon realizing [the distinction in teachings] "according to feelings," "according to feelings and wisdom," and "according to wisdom," the Shared Teachings, advancing from the Shared to the Distinct, and advancing from the Shared to the Perfect are taught. This leads people to be ashamed of the small [Hīnayāna], seek the great [Mahāyāna], regret one's limited capacity 敗種,[579] and thirst after the superior vehicle. This is like when cream turns into curds. When the mind gradually advances in the Shared [Teaching], then the [distinctions are made] "according to feelings, according to feelings and wisdom, and according to wisdom," and the Distinct Teachings and the advancing from the Distinct to the Perfect is taught, the unique *prajñā*-wisdom [of the bodhisattvas] is clarified, and one is "ordered to perform the household duties, freely handle the gold, silver, and precious treasures, and comes to know

[the father's business]."[580] When one comes to know this, it is like when curds turn into butter. After a long exposure to the Dharma of all Buddhas, the real truth[581] should be explained, i.e. the perfect two truths "according to feelings, according to feelings and wisdom, and according to wisdom." This is like when butter turns to ghee. These are the six kinds of two truths which are used to prepare and mature sentient beings.

Separately[582] there are the [first preparatory] four flavors; therefore they are crude. The one flavor of ghee is subtle.

[704a6] Next I will classify [these categories] into crude and subtle all together [as in a bundle]. The first two teachings [Tripiṭaka and Shared], though they contain the aspect of "according to wisdom," specialize in "according to feelings." Since they teach with words in accordance with the minds of others 他意語, they are called "crude." As for "advancing from the Shared to the Distinct," though this contains the aspect of "according to feelings," it specializes in mixing "according to feelings and wisdom" and teaching both with words in accordance with the mind of others and [the Buddha's] own. Therefore it is both crude and subtle. The perfect two truths, though it has the aspect of "[preaching] according to feelings," and so forth, specializes in "[preaching] according to wisdom" and teaches words in accordance with [the Buddha's] own mind 自意語. Therefore it is subtle.

Question: if the first two [types of] two truths specialize in "[preaching] according to feelings," then they should not be considered an insight into truth 見諦 nor an attainment of the Path.

Answer: Since it is not an attainment of the Middle Path it is called "[preaching] in accordance with feelings." The Buddha Tathāgatas do not preach the dharma in vain. Though it is not the supreme *siddhānta* of the Middle Path it is not lacking in the benefits of the other three *siddhānta*.[583] Generally speaking these are all classified as belonging to "according to feeling" and thus are crude.

If one traces the seven types of two truths according to the teachings of five flavors, the milk teachings have the three types of two truths of the Distinct, the advancing from the Distinct to the Perfect, and the Perfect; two are crude and one is subtle. The cream teaching has only the two truths of real existence, and is merely crude. The curds teachings include all seven types of two truths; six are crude and one is subtle. The butter teachings includes six types; five are

crude and one is subtle. The *Lotus Sūtra* [i.e. the ghee teaching] only includes the one perfect two truths and not the six [expedient] means; it is only subtle and not crude. It has "subtle" in its title, and that captures its meaning.[584]

This is a relative classification into crude and subtle.

[704a20] The Tathāgatas of past, present, and future intrinsically lead sentient beings to be exposed to the Buddha's knowledge and insight and attain the patience which comes from [realizing the truth of] non-arising. [The Buddha] appears in this world through the conditioned co-arising of his great deeds 大事 .

The *Saddharmapuṇḍarīka Sūtra Upadeśa* says, "The meaning of the lotus blossom arising out of the water cannot be exhausted. Those of the Hīnayāna are detached from the muddy and defiled waters [of secular life]. Therefore the Tathāgata enters into and sits among the great crowd of people. It is like all bodhisattvas who sit on lotus flowers [in the pure land] and listen to the preaching of the unsurpassed pure wisdom."[585] They never sit on the leaves of the lotus. Thus all of these bodhisattvas hear the preaching of the one perfect way, are enlightened concerning the one perfect result [of Buddhahood], dwell in the realm of the [lotus] flower-king 華王界 , and like the Buddha Vairocana sit on the Lotus Blossom Throne [of enlightenment] 蓮華臺 . This is the intention of the Buddha.

[Bodhisattvas of good faculties] already enter the Lotus Throne when they first see the [Buddha] body and first hear the one truth 一實 .[586] The Sudden Teaching is exposed gradually for the sake of those who have not yet entered [the Lotus Throne of enlightenment]. Various skillful means assist in manifesting the supreme meaning to explain all of [the understandings of] the two truths, at times as one, at times as many, at times as beyond conceptual thought. [The methods and teachings are] various and not the same, but they are all skillful means for the sake of attaining the Lotus Throne. The Tathāgata is eternally quiescent yet his transformations fill the universe. Truly he does not discriminate, such as first [deliberately] planning and then taking action, in working to save others. With his innate powers of goodness and compassion 慈善根力 , [the Buddha spontaneously] leads all sentient beings to enter [the Lotus Throne of enlightenment].

Some person has said that from the very first [sermons in the] Deer Park, are all inducements to the [ultimate teaching of the] *Lotus Sūtra.*

These words are not acceptable. There is a limited period 近[587] of explanation because all [the sermons] since the sermon on the seat of enlightenment [the *Avataṃsaka Sūtra*] are inducements to [the message of] the *Lotus Sūtra*. Therefore as light illumines other lands, the Buddhas of the present all [preach] the sudden [teachings] and expose [its meaning] gradually.

Mañjuśrī follows previous Buddhas also by utilizing the sudden [Teaching] and exposing it gradually. Alas, this [forty-five year period of Śākyamuni's life] is a very limited period of inducements [to the *Lotus Sūtra*].

[The Buddha] has performed the skillful means of the *Lotus Sūtra* for the sake of sentient beings since the time of Mahābhijñājñānābhibhū 大通智勝.[588] It should be known that it [the inducements to the *Lotus Sūtra*] is not limited to [the Buddha's] approaching and taking the seat of enlightenment [and preaching the *Avataṃsaka Sūtra*]. Even this is a limited period.

[The Buddha] has performed the skillful means of the Lotus Throne for the sake of sentient beings since the time of his original attainment of Buddhahood 本成佛.[589] Even this is a limited period. [The Buddha] has performed the skillful means of the Lotus Throne for the sake of sentient beings since the time of his original practices on the bodhisattva Path [even before attaining Buddhahood]. The text [of the *Lotus Sūtra*] says, "I originally made a vow that I would universally lead all sentient beings to attain this same path."[590] Thus should it be known. The inducements [to the message of the *Lotus Sūtra*] are certainly not limited to the present.

Those who are originally transformed and have entered the Lotus Throne are one extreme. Those who have not yet entered are, like the skillful means [to lead them to enter Buddhahood], without end. Those in the middle are also like this. Some [enter] by means of [the teachings of] the *Avataṃsaka Sūtra*, the *Vaipulya*, or the *Prajñāpāramitā Sūtras*; others enter the Lotus Throne by advancing from the Shared to the Distinct, from the shared to the Perfect, from the Distinct to the Perfect, and so forth. These are no different from the original entering [of the Lotus Throne by the Buddha]. These are the other extreme. Those who have not yet entered [the Lotus Throne] should "brew" the four flavors [from milk to butter] and then all will achieve [the ghee of] entrance to the Lotus Throne by means of this *Lotus Sūtra*.

All teachings, whether they contain three flavors or two flavors or one flavor or arouse all [flavors], resolve the crude and lead to the subtle; all enter the Lotus Throne. In the Tripiṭaka [Teaching] the result is preserved,[591] that which is difficult to destroy is destroyed, that which is difficult to expose is exposed. How can it be said that it is easy to destroy and easy to expose? It is an entrance to the Lotus Throne which is completely in accordance with the feelings [of sentient beings], relies on the basis 仍本, and manifests the real [truth] of this doctrine 當門.

The text [of the *Lotus Sūtra*] says, "The seven-jeweled great vehicles, whose number was immeasurable, was presented to each of all the sons."[592] This refers to exposing the conventional and manifesting the real. All of the crude [teachings] are [ultimately] subtle, the absolute subtlety 絕待妙.

If it is as I have explained above, the *Lotus Sūtra* embraces all the Sūtras, and phenomenal reality is ultimately explained here. This is the original intention of the Buddha in appearing in this world, the significance 指歸 of all dharma-teachings. People do not perceive this reality, but [perceive] the conditioned co-arising of phenomenal marks 因緣事相. They become haughty, and if they do not cease, their tongues will rot in their mouths.[593] If they realize this essence, they will profoundly perceive the seven types and twenty-one types [of two truths].

There are immeasurable doctrines, 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 teaching and practice] are culminated. They are all consummated 歸會 in the *Lotus Sūtra*. The Buddhas of old, the twenty-thousand [named Sun and Moon] Glow 燈明佛,[594] Kasyapa, and so forth, constructed teachings, and the subtle was here culminated.

A certain Sūtra[595] says, "In the future Maitreya will attain culmination of the subtle. Śākyamuni is the same in the past, present, and future; he also attained culmination of the subtle." The *Mahāparinirvāṇa Sūtra* [says], "a ransom to pay robbers."[596] One can only open one's palms 抵掌 and receive it.

Contemplating the essence of subtlety, [one realizes that] it is vast, grand, and contains that which is hidden 宏壯包籠. This meaning should become clear upon close scrutiny. This ultimate reality 太虛[597]

is not something which can be understood with limited [and passionate] human feelings.

The *Mahāyāna saṃgraha* clarifies the meaning of the ten superior marks 十勝相 [of the Buddha],[598] all of which are extremely profound, and made [the scholars of] the *Daśabhūmika Sūtra Śāstra* revise the gist 地論翻宗 [of their interpretations].[599]

Now, I suggest that compared to the ten subtleties, this [teaching of the ten superior marks] is inadequate 有所漏.[600] Furthermore, compared to the "subtlety of reality" 理妙, the "superior mark [of the Buddha] as the basis" merely clarifies conditioned co-arising which is beyond conceptual understanding.[601] Attachments are destroyed through the tetralemma. How can one take [and become attached to] the *ālaya* and *amala* [*vijñāna*] as the basis [of reality]?

The conventional construction of the four *siddhānta* do not establish merely the first phrase [of the tetralemma] that ignorance arises from an outside cause.[602] This interpretation [of the *Mahāyāna saṃgraha*] merely clarifies the teaching of a single way, and does not perceive the unity of all the Sūtras which are sudden or gradual [teachings] for the sake of sentient beings, sometimes in terms of teachings and sometimes in terms of practice, sometimes in accordance with feelings and sometimes in accordance with wisdom, vast in its inclusion of the Buddha's transformations, and profoundly inclusive of [all the Buddha's teachings] from beginning to end. This one category of conditioned co-arising is more vast than this [*Mahāyāna saṃgraha* teaching of the] "basis."

In addition we have utilized the four types of the four truths, the seven types of two truths, the five types of threefold truth, the one truth, and so forth. This [teaching of the *Mahāyāna saṃgraha*] cannot measure up in comparison. It is inadequate even compared to the ten subtleties of the [phenomenal] traces 迹中. The ten subtleties of the basis 本 are not found even in the multitude of Sūtras; how can it be in this treatise?

Also, the ten subtleties of contemplating the mind 觀心 deal with attaining the practical function of one's practice, and is not like a poor man counting his master's treasure.[603] It should be known that the doctrine of the ten subtleties is like fish scales which overlap and cover [the whole fish], and should be called superior. The great Indian treatise in not in the same class. Why should the Chinese masters trouble to discuss it? This is not an idle boast, but is just the way things

are 法相然. I think that people should perceive this on their own and not wait for the useless expenditure of words 辭費.

THE THREEFOLD TRUTH

[704c16] Fifth, the clarification of the threefold truth. Many Sūtras contain the meaning [of the threefold truth] in detail, but the terms come from the *Ying lo ching* and the *Jên wang ching*, i.e., the truth of existence 有諦, the truth of non-Being 無諦, and the supreme truth of the Middle Way 中道第一義諦.[604] This [*Lotus Sūtra*] also contains this meaning. [The chapter on] the life-span [of the Tathāgata] says, "neither like nor different" 非如非異.[605] This refers to the Middle Way. "Alike" refers to the real [truth] and "different" to the mundane [truth].

Question: If this Sūtra does not contain the names of the four types of conditioned co-arising and sò forth, how can it contain its meaning?

Answer: The terms "five stages" [of defilement] 五住 and "two kinds of death" do appear in the *Srīmālādevī Sūtra*,[606] but the *Mahāparinirvāṇa Sūtra* does not utilize their meaning. One cannot destroy ignorance without utilizing [the categories of] the five stages. There is no eternal abiding [in Buddhahood] without the two kinds of death. Also, the names of the threefold Buddha[body] appears in the *Laṅkāvatāra Sūtra*,[607] but the other Sūtras do not contain this meaning of the three Buddha [bodies]. All Sūtras are expositions of the Buddha. Though their terms are not the same, their [ultimate] meaning should not be narrowly interpreted 壅.[608]

Now I will clarify the threefold truth in three parts: clarification of the threefold truth, classification into crude and subtle, and exposing the crude and manifesting the subtle.

[704c26] The two truths of the first two [understandings of the two truths] is rejected because they do not clarify the Middle Path. The other five types of two truths do discuss the Middle Path. Therefore there are five types of the threefold truth.

[First] With respect to those who enter the Distinct from the Shared [Teaching], the meaning of the threefold truth is fulfilled by combining "neither with outflow [of passions]" and "nor without outflow [of passions]." "With outflow" refers to the mundane and "without outflow" refers to the real. "Neither with outflows nor without outflows"

refers to the Middle. In these teachings the Middle is discussed merely as different from emptiness and stops there. The Middle has no active function 功用 and does not include all dharmas.

[Second] The threefold truth of those who enter the Perfect from the Shared is not different in [its interpretation of] the two truths from the previous one. It is different from the previous [understanding of] the Middle, in the sense that "neither with outflows" and "nor without outflows" are combined and include all dharmas.

[Third] The threefold truth of the Distinct [Teaching] exposes the mundane as both truths and posits the Middle in opposition to the real. However, it stops with the reality of the Middle.

[Fourth] The threefold truth of those who enter the Perfect from the Distinct is not different from the previous one in its interpretation of the two truths. It combines the real and the Middle as being included in the Buddha Dharma.

[Fifth] The perfect threefold truth is that it is not only the Middle Path which completely includes the Buddha Dharma, but also the real and the mundane [truths]. This threefold truth is perfectly integrated; one-in-three and three-in-one. This is explained in the *Mo ho chih kuan.*[609]

[705a7] [The understanding of the threefold truth by] those who enter the Perfect and the Distinct from the Shared includes the expedient means of the Shared [teachings], therefore it is crude. [The understanding of the threefold truth by those of] the Distinct Teaching does not include [the expedient means of] the Shared, so it is subtle. That of those who enter the Perfect from the Distinct includes the expedient means of the Distinct Teaching, therefore it is crude. [The understanding of the threefold truth in] the Perfect Teaching does not include expedient means, so it is subtle.

In reference to the teachings as five flavors, the milk teachings explain three kinds of the threefold truth, two of which are crude and one subtle. The cream teachings have only crude and no subtle [teachings]. The curds and butter teachings include all five types of threefold truth, four of which are crude and one subtle. This *Lotus Sūtra* has only one type of threefold truth, that of relative subtlety 相待妙.

[705a13] Resolving the previous crude [teachings], one realizes the one subtle threefold truth. It is incomparable. It is absolute subtlety 絕待妙.

THE ONE TRUTH

[705a14] The *Mahāparinirvāṇa Sūtra* says that that which is called the two truths is in reality one truth. It is called two as an expedient means.[610] It is like a drunk man who has not yet vomited [and regained his sobriety] sees the sun and moon spinning around and says that there is a sun which is spinning around and a sun which is not spinning around.[611] A sober person perceives only that which is not spinning and does not see the spinning. To say there are two [modes of] spinning is crude; the lack of spinning is subtle.[612] Those of the Tripiṭaka all belong to the duality of spinning, like a drunk person. All Mahāyāna Sūtras include the two [modes of] spinning and explain the one [truth] of the lack of spinning. This *Lotus Sūtra* "directly rejects expedient means and only expounds the supreme way."[613] The lack of spinning is the one reality 一實 , therefore it is subtle.

In the *Bodhisattva-bhūmi*[614] the clarification of the meaning of the marks of the stages 地相 corresponds to the explanation of the dharma of "resemblance in outer appearances" 相似.[615] The clarification of the meaning of the reality of the stages 地實 corresponds to the explanation of the real dharma 眞實法 .[616] Also, the expedient means of doctrine clarifies the meaning [of the Buddha Dharma] in terms of the path of teaching 教道 , and to expound the dharma of the content of enlightenment is to clarify the meaning of the path of enlightenment.[617] I will now borrow and utilize these [categories].

The Dharma of all the Buddhas, after a long time, should explain the real truth, that is, the meaning of the "reality of the stages" 地實. The dharma of that attained on the Seat of Enlightenment is the meaning of that which is clarified in the "path of enlightenment" 證道. Therefore it is subtle.[618] If one becomes attached to this reality, words concerning reality 實語 become empty words 虛語 . Since a [mistaken] verbal view arises, it is called "crude." For it to be integrated and interpenetrating 融通 and without attachment; this is called "subtle."

Exposing the crude and manifesting the subtle should be understood [as explained above].

"NO-TRUTH"

[705a25] To say that "all truth cannot be explained" means that all dharmas are inherently, naturally, and eternally quiescent. How can

reality ["all truth"] be in disorder and obstructed?[619] The one truth is [actually] no [truth]; all truth is at rest. Each and every [truth] is [ultimately] inexpressible.

To not explain it is crude; [for truth itself] to be inexpressible is subtle. For the inexpressibility [of the truth] to be inexpressible is subtle. This subtlety is also subtle, because this is the limit of verbal expression. If one consistently applies this inexpressibility, then the arising of arising is inexpressible, and the non-arising of non-arising is inexpressible.[620] The first inexpressibility is crude; the inexpressibility of the non-arising of non-arising is subtle. If the crude is different from the subtle, this is relative and not integrated. The crude and subtle are non-dual; this is the absolute subtlety.[621]

With regard to the teachings of five flavors, the milk teaching is one part crude no-truth, and one part subtle no-truth. The cream teaching is one part crude no-truth. The curds teaching is three parts crude no-truth, and one part subtle no-truth. The butter teaching is two parts crude no-truth, and one part subtle no-truth. This *Lotus Sūtra* is only the one subtle no-truth.

The exposing of the crude is as above.

Question: Why do you discuss [the concept of] no-truth in both Hīnayāna and Mahāyāna?

Answer: The *Ta chih tu lun* says, "I am not criticizing the *nirvāṇa* attained in the mind of the sage, but the attachment to *nirvāṇa* among those who have not yet attained [enlightenment] which gives rise to vain speculation [*prapañca*]."[622] It is like arousing attachments when coming in contact with [the concept of] non-Being [and mistaking it for nothingness]. Therefore one destroys [the notion of one truth] by saying "no-truth."

Question: If this is so, then one should criticize both the attainment and non-attainment of the Hīnayānist, and one should criticize both the attainment and non-attainment of the Mahāyānist.

Answer: This is not the case. Those of the Hīnayāna have distinct delusions 別惑 which should be removed and a distinct reality which they should manifest. Therefore though it is said that they have attainment, this should be criticized. The Middle Path is not like this. Why then should its attainment be criticized?

Question: If so, then the Middle Path alone should be the one real

truth 一實諦, and should not be called "no-truth."

Answer: It is necessary to say "no-truth" for the sake of those who have not fulfilled attainment, and in their attachments give rise to delusion. For those who have real attainment, there is [a positive truth]; for those [lost] in vain speculation, there is none.[623]

NOTES

NOTES TO THE TEXT

NOTES TO CHAPTER ONE

1. Translated from the Chinese, *Taishō shinshū daizōkyō*, ed. and comp. by Takakusu Junjirō, Watanabe Kaigyoku, et al., Tokyo: Taishō Issaikyō Kankō Kai, 1924–1934, Volume 30, page 32, column c, lines 16–19 [T. 30, 32c16–19]. For a partial English translation of the *Mūlamadhyamakakārikā* see Mervyn Sprung, *Lucid Exposition of the Middle Way: The Essential Chapters from the Prasannapadā of Candrakīrti*, Boulder: Prajñā Press, 1979, 230–231. For background on this subject see works on Nāgārjuna or Mādhyamika philosophy such as T. R. V. Murti, *The Central Philosophy of Buddhism*, London: George Allen and Unwin, 1960; Fredrick J. Streng, *Emptiness: A Study in Religious Meaning*, New York: Abingdon Press, 1967; David J. Kalupahana, *Nāgārjuna. The Philosophy of the Middle Way*, Albany: State University of New York Press, 1986; and David Seyfort Ruegg, *The Literature of the Madhyamaka School of Philosophy in India*, Wiesbaden: Harrassowitz, 1981. On the two truths see Mervyn Sprung, (ed.), *The Problem of Two Truths in Buddhism and Vedānta*, Boston: D. Reidel Publishing Co., 1973.
2. See the *Prasannapadā*, Sprung: *Lucid*, 230; also Matilel's article in Sprung: *Two Truths*, 57; and Murti: *Central*, 244.
3. For a lucid account of the Yogacarin *trisvabhāva* theory see the article by Nagao Gadjin, "The Buddhist World-View as Elucidated in the Three-Nature Theory and Its Similes," in *The Eastern Buddhist (New Series)*, Vol XVI, No. 1, Spring 1983, 1–18. See also Janice Dean Willis, *On Knowing Reality*, New York: Columbia University Press, 1979.
4. See Nagao Gadjin, "From Mādhyamika to Yogācāra: An Analysis of MMK, XXIV.18 and MV I.1–2," *Journal of the International Association of Buddhist Studies*, Vol. 2, No. 1, 28–43.
5. For the original Sanskrit see Volume IV of the Bibliotheca Buddhica edited by Louis de la Valleé Poussin, *Mūlamadhyamakakārikā (Mādhyamikasūtras) de Nāgārjuna avec la Prasannapadā Commentaire de Candrakīrti*, Biblio verlag, Osnabruck, 1970, 491, and J. W. de Jong, ed., *Nāgārjuna Mulamadyamakakārikaḥ*, Madras: The Adyar Library and Research Centre, 1977, 35. For other partial translations of the *Prasannapadā* in

Western languages see J. W. de Jong, *Cinq Chapitres de la Prassanapadā*, Paris: Paul Geuthner, 1949; Jacques May, *Candrakīrti Prasannapadā Madhyamakavṛti*, Paris: Adrien Maisoneuve, 1959; and T. Stcherbatsky, *The Concept of Buddhist Nirvāṇa*, (reprint) Delhi: Motilal Banarsidass, 1977.

6. See Kalupahana, *Nāgārjuna*, 339–341.
7. Étienne Lamotte, (English translation by Sara Boin), *The Teaching of Vimalakīrti*, London: The Pali Text Society, 1976, lxiv.
8. Nagao, "An Analysis of MMK, XXIV.18. . . ," 31.
9. See Richard Robinson, *Early Mādhyamika in India and China*, Delhi: Motilal Banarsidass, 1976, 40.
10. Sprung, *Lucid*, 238.
11. Streng, *Emptiness*, 213.
12. In the Taishō edition, *śūnyatā* is translated as *wu* 無 ("non-Being"), though whenever Chih-i quotes this verse the more correct and common character *k'ung* 空 ("emptiness") is used. It is not known whether the original translation of Kumārajīva used the character *wu* or whether this is a later misprint. If the original translation by Kumārajīva of the *Mūlamadhyamakakārikā* chapter 24, verse 18, contained the character *wu* as a translation for *śūnyatā*, this is an early appearance, along with *yu* 有 , of these confusing and ambiguous terms. The significance of these terms is discussed later.

    Chih-i based his understanding of this verse on Kumārajīva's translation of the *Mūlamadhyamakakārikā* contained in the commentary by "Piṅgala" 青目 . See Robinson, *Early Mādhyamika*, 28–31, and R. A. Gard, "On the Authenticity of the Chung-lun," *Indogaku Bukkyōgaku Kenkyū*, III, No. 1, 1954, 376–370, for details on the controversy surrounding this text and its author.
13. See David J. Kalupahana, *Causality: The Central Philosophy of Buddhism*, Honolulu: The University Press of Hawaii, 1975; and Étienne Lamotte, *Histoire du Bouddhisme Indien*, Bibliotheque du Muséon Volume 43, Louvain, 1958, 38–43.
14. Sprung, *Lucid*, 239.
15. See Richard Robinson's article on "Did Nāgārjuna really refute all philosophical views?" *Philosophy East and West*, Vol. 22, No. 3, July 1972, 325–331.
16. See de Jong, "The problem of the absolute in the Madhyamaka School," *Journal of Indian Philosophy*, 2 (1972), 1–6, in which he says that "this philosophy is distinguished from all those which he (Nāgārjuna) attacks in that it excludes the possibility of establishing an ontology."
17. See Nakamura Hajime, "*Chūdo to kūken: 'Santaige' no kaishaku ni kanren shite*," *Bukkyō shisōshi ronshū* (Commemorative volume on Professor Yūki

Reimon's retirement), Tokyo: Daizō Shuppan, 1964, 139–180.

18. See, for example, Malcolm David Eckel, *Jñānagarbha's Commentary on the Distinction Between the Two Truths*, Albany: State University of New York Press, 1987, 38.
19. See Sprung: *Lucid*, 238–239, and B. K. Matilal, *Epistemology, Logic, and Grammar in Indian Philosophical Analysis*, The Hague/ Paris: Mouton, 1971, 148–151.
20. The following is a summary of Chih-i's arguments as presented in the *Mo ho chih kuan*, T. 46, 5b–6a.
21. T. 12, 682cff. There is a complete translation of this text into English by Yamamoto Kōshō, *The Mahayana Mahaparinirvana-Sutra*, Ube: Karinbunko, 1975, in three volumes, but I have made my own translations of passages from this Sūtra. This section is found in Yamamoto, 317 ff.
22. The Buddhist tradition provides various lists for four kinds of mind, or mental states, both good and bad, but the context here implies four kinds of defiled mental states. The *Bukkyōgaku Jiten* (Kyoto: Hōzōkan, 1955, 276a), which is strong on T'ien-t'ai terminology, gives a list of four defiled mental states: the mind of covetousness (貪 , Skt. *rāga*), anger (瞋 , Skt. *dveṣa*), ignorance (癡 , Skt. *moha*), and all three together. This list is supported by the commentary in the *Shikan bugyō kōgi*; see *Bukkyō Taikei*: *Mo ho chih kuan* I, 226. Neal Donner, in his translation of the first part of the *Mo ho chih kuan*, mentions the list of " the mistaken view that there is a self 我痴 , the mistaken view that what is made up of the five skandhas, namely the physical and mental body, is unitary 我見 , infatuation with the self 我愛 , and self-pride 我慢 ." See Donner, *The Great Calming and Contemplation of Chih-i. Chapter One: The Synopsis*, Ph.D. dissertation, The University of British Columbia, April 1976, 185, note 107.
23. For a comprehensive discussion of the T'ien-t'ai *p'an-chiao* 教判 system of doctrinal classification, see Leon Hurvitz's pioneering work on *Chih-i (538–597): An Introduction to the Life and Ideas of a Chinese Buddhist Monk*, Mélanges chinois et bouddhiques, Douziéme volume: 1960–1962, especially pp. 205–271. The weakness of Hurvitz's work is that he follows later T'ien-t'ai developments of the *p'an-chiao* system, namely the *T'ien-t'ai ssu chiao i* 天台四教儀 by the Korean monk Chegwan (d. 971), rather than that of Chih-i himself. For a good discussion of this problem and a translation of the *T'ien-t'ai ssu chiao i* see David W. Chappell, et al., *T'ien-t'ai Buddhism: An Outline of the Fourfold Teachings*, Tokyo: Daiichi Shobō, 1983.
24. For a good discussion of these ten "suchlikes," see Hurvitz, *Chih-i*, 289ff. I will treat this subject in more detail in chapter 8 and in the notes to the translation. The term "suchlike" is an awkward translation, one of those technical terms which defy smooth rendering in a non-Chinese

language. I follow Hurvitz's translation for technical reasons which I hope will become clear later, basically in an attempt to somehow mimic the two Chinese characters which take on a doctrinal significance in Chih-i's philosophy.

25. Hurvitz, *Chih-i*, 271ff.
26. I will discuss these two texts in chapter 3.
27. T. 38, No. 1777, 519–562. This correspondance is also pointed out explicitely in Chih-i's *Ssu chiao i* [T. 46, 728a19–21].
28. The three sets are the ten subtleties of "traces" in the first half of the *Lotus Sūtra* 迹門十妙, the ten subtleties of the "basis" in the second half of the *Lotus Sūtra* 本門十妙, and the ten subtleties of contemplating the mind 觀心十妙. Chih-i does not discuss the last two groups in much detail, but the first group of ten subtleties takes up the bulk of the *Fa hua hsüan i*. See chapter 8.

NOTES TO CHAPTER TWO

1. For details on the life of Kumārajīva see his biography in the *Kao seng chuan*, T. 50, No. 2059, 330a–333a. See also Robinson, *Early Mādhyamika*, 71ff. For a discussion of the dates of Kumārajīva see Robinson, 244–247, note 1.
2. For a list of works attributed to Kumārajīva see Bagchi, *Le canon bouddhique en Chine: Les traducteurs et les traductions*, Paris: Librairie Orientaliste Paul Geuthner, 1927, 185–200. See also Mochizuki's *Bukkyō daijiten*, Kyoto: Sekai Seiten Kankō Kyōkai, 1957, 715–717.
3. Robinson, *Early Mādhyamika*, 190.
4. Robinson, *Early Mādhyamika*, 192.
5. Robinson, *Early Mādhyamika*, 189.
6. *Ta chih tu lun*: "Śrāvakas attain the path through the four noble truths. Bodhisattvas enter the path through the one truth. The Buddha declares that these four truths are all one truth. Since they are discriminated, it is said to be four, but actually the four truths, the two vehicles, wisdom, and severance, are all included in one truth" (T. 25, 662b).
7. Robinson, *Early Mādhyamika*, 193.
8. Robinson, *Early Mādhyamika*, 94.
9. See Lamotte, tr., *Le traité de la grande vertu de sagesse*, Vol. 1, 56–114. I have followed Lamotte in supplying the Sanskrit for some of the terms in places where Lamotte's translation is available. In quoting the *Ta chih tu lun* I give the T. page rather than Lamotte's because Lamotte's translation covers only the first third of the *Ta chih tu lun* and I have quoted many passages which are not available in Lamotte's translation.

Also, each page of Lamotte's translation shows the T. page of its content, so those passages I have quoted which are available in Lamotte can easily be found for cross-reference. Nevertheless it goes without saying that I am greatly indebted to Lamotte for his clear translation, his notes, and Sanskrit terms for the first third of the *Ta chih tu lun*.

10. Lamotte identifies this *Sūtra* as a part of the *Saṃyuttanikāya*. See 67, note 2.
11. See *Mūlamadhyamakakārikā*: T. 30, 18c7–8; Sprung: *Lucid*, 149; Streng: *Emptiness*, 198. These editions contain only the first of these three verses and then continue with the verse "The conqueror [Buddha] declares that 'emptiness' is the refutation of all views, but those who hold 'emptiness' as a view are declared to be incurable" [T. 30, 18c16–17]. The *Ta chih tu lun* continues with two verses not found in the above editions of the *Mūlamadhyamakakārikā*. Lamotte speculates that it is possible that Kumārajīva had access to an augmented edition of the *Mūlamadhyamakakārikā*. See Lamotte, 69, note 1.
12. The Sanskrit term *siddhānta* is based on the root *sidh* which means "accomplished" or "fulfilled." Monier-Williams defines *siddhānta* as "established end, final end or aim or purpose, demonstrated conclusion of an argument, settled opinion or doctrine, dogma, axiom, received or admitted truth . . . any fixed or established or canonical text-book or received scientific treatise on any subject . . . a particular class of Buddhist and Jaina works." *A Sanskrit-English Dictionary*, Oxford: Clarendon Press, 1899, 1216.
13. Lamotte, 27, note 1.
14. For various sources see Lamotte, 29, note 1.
15. Source not clear: see Lamotte, 32, note 1.
16. Identified as part of the *Saṃyuttanikāya*: see Lamotte, 32, note 2.
17. Lamotte identifies this passage with T. 4, No. 198 佛說義足經, 174–188: see 39, note 2. I was unable to locate a passage in this *Sūtra* which corresponded to these verses, although the verses on 179c17ff, are vaguely similar.
18. See Murti: *Central*, 98–100.
19. Source unknown. See Lamotte, 46, note 1.
20. See chapter 1; also Sprung: *Lucid*, 230–232.
21. A disproportionate amount of material concerning Seng-chao is already available in Western languages. Translations and analysis of Seng-chao's work are available in Walter Liebenthal, *Chao Lun, The Treatises of Seng-chao*, (second revised edition), Hong Kong: Hong Kong University Press, 1968; Tsukamoto Zenryū, (ed.), *Jōron kenkyū*, Kyoto: Hōzōkan, 1955; Robinson, *Early Mādhyamika*, 123ff.; Chan Wing-tsit, *A Source Book in Chinese Philosophy*, Princeton: Princeton University Press, 1969,

343ff.; and Fung Yu-lan, (Derk Bodde, tr.) *History of Chinese Philosphy*, Vol. 2, Princeton: Princeton University Press, 1973, 258ff.

22. For a discussion of the dates of Seng-chao see Robinson, 123, and *Jōron kenkyū*, 121.
23. For details on the life of Seng-chao see Liebenthal, 3–9; Robinson, 123ff.; Fung, 258–260.
24. The meaning of this title is vague, and has been variously translated as "Emptiness of the Non-Absolute" (Robinson), "Emptiness of the Unreal" (Bokke, Chan), and "*śūnyatā* does not mean that '(things) are just nothing' " (Liebenthal). Liebenthal takes 眞空 as a compound and explains his rationale for translating the title in this way on 61–62, note 222. The other translations of the title obviously take 不眞 as a compound modified by *śūnyatā*. The content of the treatise is a discussion of *śūnyatā* and the two truths in terms of *yu* and *wu* with the conclusion that the real truth is neither substantial Being nor nothingness. The title can thus be understood, as Liebenthal does, as saying that the meaning of *sūnyatā* does not mean to imply that phenomena are completely inexistent, or nothingness. Since the treatise is an analysis of what it means for phenomena to be described as "empty," the other translations are also valid if "the Non-Absolute" and "the Unreal" are understood as referring to phenomena.
25. Not much is known about these early discussions and it is misleading to call them "schools," for there is no evidence that they represent a long term tradition or institutionalized scholarship. They are discussed in more detail in Chi-tsang's *Chung kuan lun shu*, a commentary on the *Mūlamadhyamakakārikā* [T. 42, No. 1824, 29a–c], and in a commentary on Chi-tsang's work by the Japanese monk Anchō 安澄 (763–814; T. 65, 92b–96c). This subject is discussed in more detail in chapter 7 on Chi-tsang and the Sanlun school, since their interpretation of these trends is inevitably colored by their later perspective. For details see Liebenthal, 131–150; Fung, 243–258; Whalen Lai, "Further Developments of the Two Truths Theory in China," *Philosophy East and West*, 30/2 (1980), 139–162; Leon Hurvitz, "The First Systemizations of Buddhist Thought in China" *Journal of Chinese Philosophy*, 2 (1975), 361–388; Chan: *Source Book*, 336–342; and Robinson: *Early Mādhyamika*, 162–173.
26. Ta chih tu lun, T. 25, 105a7? See Liebenthal, 57, note 193.
27. *Mūlamadhyamakakārikā*, T. 30, 7c16?
28. Liebenthal, 57, note 197.
29. Robinson, *Early Mādhyamika*, 224.
30. See Fukushima Kōsai, "*Ryōdai nitai shisō no tokushitsu: Sōjō no nitaisetsu to no kanren ni tsuite*," *Bukkyōgaku Seminar*, No. 2, Oct. 1965, 47.
31. See also the translation in the above section on the *Ta chih tu lun*.

32. See Fung, Vol. 2, chapters 5 and 6, 186ff.

NOTES TO CHAPTER THREE

1. See Satō Tetsuei, *Tendai Daishi no kenkyū*, Kyoto: Hya'ka-en, 1961, 684–712, and *Zoku Tendai Daishi no kenkyū*, Kyoto: Hya'ka-en, 1981, 72–112. Satō's life work was devoted to the study of Chih-i, and he was particularly interested in the threefold truth concept and its relation with the two truths.
2. The full name of this text is the *Fo shuo jên wang po jo p'o lo mi ching* 佛說仁王般若波羅密經, T. 8, No. 245, 824–834, translation attributed to Kumārajīva. There is a second version, the *Jên wang hu kuo po jo p'o lo mi to ching* 仁王護國般若波羅密經, T. 8, No. 246, 834–845, translation attributed to Amoghavajra (704–774), but both of these versions are considered by Satō to be apocryphal Chinese compositions.
3. The full name of this text is *P'u sa ying lo pên yeh ching* 菩薩瓔珞本業經, T. 24, No. 1485, 1010–1023, translation attributed to Chu Fo-nien 竺佛念 (Buddhasmṛti?, c. A.D. 376).
4. Nakamura Hajime, "*Chūdō to kūken*," 147.
5. Satō: *Zoku*, 114–118, 124–126.
6. There are two extant Chinese translations of this text. The *San fa tu lun* 三法度論, T. 25, No. 1506, 15–30, translated in A.D. 391 by Gautama Saṃghadeva (? 僧伽提婆), and the *Ssu ê han mu ch'ao chieh* 四阿鋡暮抄解, T. 25, No. 1505, 1–15, translated in A.D. 382 by Kumarasoṇa (? 鳩摩羅佛提等). For details see *Busshō kaisetsu daijiten* Vol. 4, 109–110 and 168–169. See also "The Literature of the Pudgalavādins," by Thich Thien Chau, *Journal of the International Association of Buddhist Studies*, Vol. 7, No. 1, 1984, 7–16.
7. The closest I could find was a passage in the *Collection of Miscellaneous Āgamas*, No. 335, T. 2, 92c12–26, which is called "The Sūtra on the supreme meaning of emptiness." This short work contains the following statement:

> When there is visual perception, there is nothing which comes. When there is extinction [of the visual image?] there is nothing which goes. In this way visual perception is not real [i.e. there is no substantial entity which is visually perceived?] yet it arises, and after it arises it is extinguished. There is karmic retribution but no one who does the action. After this *skandha* is extinguished, a different *skandha* continues. Thus the common interpretation [of the world 俗數法, *saṃketa*] is removed. Hearing, smelling, tasting, touching, and consciousness [the other five

skandha] are also explained in this way, and thus the common interpretation [of the world] is removed. "The common interpretation [of the world]" refers to [the idea that] "this exists, therefore that exists; this arises, therefore that arises"

[T. 2, 92c16–21].

8. For the original Sanskrit see Unrai Wogihara, (ed.), *Bodhisattva-bhūmi*, Tokyo: Sōgōkenkyūkai, 1930–1936, 292–293.
9. Sugaramegha's commentary to the *Bodhisattva-bhūmi* preserved in the Tibetan canon contains this explanation: " 'True marks' (*lakṣaṇa-satya*) refers to (perceiving) the individual and general characteristics (*svasāmānya-lakṣaṇa*) of all dharmas as without substantial Being and non-arising. 'True words' (*vāksatya*) refers to correct language which is not deceitful. 'True activity' refers to doing what one says he will do, i.e. action in accordance with one's words." See the *Tibetan Tripitaka*, Derge edition, Tokyo: Sekai Seiten Kankōkai, Vol. 11, No. 4047, Yi, 248a6–b3. My thanks to Hakamaya Noriaki for pointing out and explaining this Tibetan commentary to me.
10. See Hayashiya Tomojirō, *Kyōroku kenkyū*, Tokyo: Iwanami Shoten, 1940; Makita Tairyō, *Chūgoku Bukkyō ni okeru gikyō kenkyū josetsu* (An introduction to the study of apocryphal Sūtras in Chinese Buddhism, mainly on the Tun-huang manuscripts), *Tōhō Gakuho* No. 35, Kyoto, March 1964, 337–397, and *Gikyō kenkyū*, Kyoto: Kyoto Daigaku Jinbun Kagaku Kenkyūjo, 1976; and Mochizuki Shinko, *Bukkyō kyōten seiritsu-shi ron*, Kyoto: Hōzōkan, 1946.
11. For an English translation and discussion as to its origin, see Hakeda Yoshito, *The Awakening of Faith*, New York: Columbia University Press, 1967; and Whalen Lai's work such as "A Clue to the Authorship of the *Awakening of Faith*: Śikṣānanda's' Redaction of the Word *Nien*," *Journal of the International Association of Buddhist Studies* 3/1, 1980, 42–59, and " '*Hu-jan Nien-ch'i*' (Suddenly a Thought Arose): Chinese Understanding of Mind and Consciousness," *Journal of the International Association of Buddhist Studies* 3/2, 1980, 42–59.
12. For details see Mochizuki Shinko, *Bukkyō kyōten*, 299ff.
13. For an outline of these catalogues in English see Okabe Kazuo, "The Chinese Catalogues of The Buddhist Scriptures," *Komazawa Daigaku Kiyō*, No. 38, March 1980, 1–13.
14. See Hayashiya, *Kyōroku kenkyū*, 333ff.
15. Okabe, Chinese Catalogues, 6.
16. Okabe, Chinese Catalogues, 7.
17. For details see M. W. de Visser *Ancient Buddhism in Japan: Sūtras and Ceremonies in Use in the Seventh and Eighth Centuries A.D. and Their History in Later Times*, Leiden: E.J. Brill, 1935, Vol. 1, 116–190. This work

must be used with caution for the author shows no awareness that the *Jên wang ching* is an apocryphal Chinese text.

18. See Satō: *Tendai*, 686.
19. See Satō: *Tendai*, 688–690 for details.
20. Hurvitz, *Chih-i*, 275.
21. It is significant that the later "revised" version of the *Jên wang ching* attributed to Amoghavajra avoids any sort of three truth formulation and speaks rather in terms of one truth and the unity of the two truths [T. 8, 839a–c]. It is possible that by this time the problem of using two Chinese translations for one Sanskrit term was apparent and avoided by emphasizing instead the unity of the two truths.
22. T. 10, No. 281, 446–451, translated into Chinese between 223 and 253. This text discusses such topics as various Buddha-realms, the ten Bodhisattva stages (*bhūmi*) and the practices of a lay Bodhisattva. It was later incorporated into the *Avataṃsaka Sūtra*.
23. T. 16, No. 656, 1–127, translated into Chinese by Chu Fo-nien (Buddhasmṛti?) in 376. Chu Fo-nien was one of the most gifted translators of the Former Ch'in dynasty (351–394), previous to Kumārajīva. He was supported by Fu Chien, the powerful ruler of northern China. This text deals with the career of the Bodhisattva and as such covers the whole range of topics having to do with Mahāyāna Buddhist doctrine.
24. For details see Satō: *Zoku*, 75–83.
25. See Satō: *Tendai*, 699ff.; Satō: *Zoku*, 84ff.
26. For a discussion of the *Fan wang ching* as a Chinese apocryphal text see Mochizuki, *Bukkyō kyōten*, 425–441.
27. Satō: *Tendai*, 703.
28. *Mūlamadhyamakakārikā* 13–7. English translation from Ruegg, *Madyamaka Literature*, 14.
29. See the *Collection of Miscellaneous Āgamas*, T. 2, 84b19–20; or the *Ratnagotravibhāga*, Takasaki Jikidō, *A Study of the Ratnagotravibhāga (Uttaratantra)*, Roma: Istituto Italiano per il Medio ed Estremo Oriente, 1966, 294–295.

NOTES TO CHAPTER FOUR

1. For biography see the *Kao seng chuan*, T. 50, 366c18.
2. For biography see the *Kao seng chuan*, T. 50, 371b2.
3. For biography see the *Kao seng chuan*, T. 50, 376b28.
4. See Satō Tetsuei 1952, 371–379.
5. See Whalen Lai 1978, 340. I discuss this debate with Chih-i and his

threefold truth concept in mind, and thus my analysis is slanted in this direction and do not claim to have given a complete presentation of this *Kuang hung ming chi* document. Lai's article approaches the subject from a different angle. The reader who is interested in the *Kuang hung ming chi* account in itself should refer to both of our essays as well as Satō's pioneering and as yet unsurpassed historical work.

6. Fa-yün and Seng-min, along with Chih-tsang (see chapter 6), were considered the greatest Buddhist scholars of their age. They are referred to as "the three great Dharma masters of the Liang" 梁三大法師. The earliest reference I have found to this phrase is in Chi-tsang's *Fa hua hsüan lun*, T. 34, 363c17–18.
7. For biography see the *Hsü kao sêng chuan*, T. 50, 468a–b.
8. For biography see the *Hsü kao sêng chuan*, T. 50, 461c.
9. I follow the alternate reading 世俗 rather than the T. reading of 三十.
10. See chapter 3.

NOTES TO CHAPTER FIVE

1. To be distinguished from the earlier Hui-yüan (334–416) who corresponded with Kumārajīva: see chapter 2. For the biography of this Hui-yüan see the *Hsü kao sêng chuan*, T. 50, 489c26-492b2. For an excellent study of Hui-yüan's life and work see Kamata Shigeo's lengthy article *Jōyōji Eon ni okeru daijō shisō no tenkai, Tōyō Bunka Kenkyūjo Kiyō*, No. 34, March, 1964, 1–107."
2. See Tokiwa 1979, Vol. 1, 5 and Ōchō 1958, 1971, and 1979.
3. For biography see the *Hsü kao sêng chuan*, T. 50, 485a–486a.
4. For details see the introduction to the *Ta ch'eng i chang* in the *Kokuyaku Issaikyō: Shoshū-bu*, Vol. 13, Tokyo: Daito Shuppan, (reprint) 1978, 364.
5. For a previous discussion of this term see the section on the *San fa tu lun* in chapter 3.
6. Hui-yüan's interpretation of conventional reality is strongly influenced by the *Ch'eng shih lun*. Later Hui-yüan presents another fourfold definition of conventional existence as that which arises from causes 因生假, that which is made from causes 因成假, that which is relative to other phenomena 相待假, and as continuity 相續假 (T. 44, 479b20-c6). For details see chapter 6 on the *Ch'eng shih lun*. The meaning of "conventional existence" 假 is of course closely related to the issue at hand. For a discussion of the development of this concept in China and its relationship to the threefold truth see Shioiri Ryōdō, *Santai shisō no kichō to shite no ke, Indogaku Bukkyōgaku Kenkyū*, 5/2, 438–447.
7. For similar phraseology and argument, see Prince Chao-ming's essay

on the two truths, T. 52, 247c21-23, and chapter 4.

8. For a detailed discussion of this section, especially on the concept of the *tathāgatha-garbha*, see Kamata 1964, 64–81.
9. See Satō 1961, 713–714. Hui-yüan lists the three truths as the worldly truth, which refers to dharmas as having marks 有相 , the supreme truth, which refers to dharmas without marks 無相 , and the one real truth 實諦 , which refers to dharmas as neither with nor without marks 法非有非無之相 .

NOTES TO CHAPTER SIX

1. Tokiwa Daijō's article *Daijō sekaikan no kichō to shite no ke, Shina Bukkyō no kenkyū*, Vol. 2, 1979, 327–349, is an important study of the concept of conventional existence in Chinese Mahāyāna Buddhism, and the development of this concept by *Ch'eng shih lun*, Sanlun, and T'ien-t'ai scholars. Fukushima Kōsai's article on *Myōhō to shite no enyū santai to sono shisōteki haikei*," in *Ōtani Daigaku Kenkyū Nenpo*, No. 28, 1–42, also contains a lucid discussion of this topic. Whalen Lai has discussed this subject in many articles, including "Further Developments of the Two Truths Theory in China: the *Ch'eng shih lun* Tradition and Chou Yung's *San-tsung-lun*," *Philosophy East and West*, 30/2 (April 1980), 139–161; and "Non-duality of the Two Truths in Sinitic Mādhyamika: Origin of the 'Third Truth,' " *Journal of the International Association of Buddhist Studies*, 2/2 (1979), 45–65. Hirai Shun'ei's work on the Sanlun school in China, *Chūgoku hannya shisōshi kenkyū*, Tokyo: Shunjū-sha, 1976, 561–592, contains a good chapter on the Liang *Ch'eng shih lun* scholars. Aaron Koseki's dissertation on "Chi-tsang's *Ta ch'eng hsüan lun*: the Two Truths and the Buddha-nature," University of Wisconsin-Madison, 1977, also discusses these scholars at relevant points.
2. *Satyasiddhi-śāstra* ?, T. 32, No. 1646, 239–373. This text is not extant in Sanskrit. There is a study and English translation made from a Sanskrit reconstruction of this text by N. Aiyaswami Sastri, *Satyasiddhiśāstra of Harivarman*, Baroda: University of Baroda, 1978.
3. Ca. 250–350. For biography see *Ch'u san tsang chi chi*, T. 55, 78b28 ff.
4. I can understand defining *paramārthasatya* in terms of *nirvāṇa*, but I do not know the source nor rationale for defining *paramārthasatya* in terms of "*rupa* and so forth," which must refer to the five *skandha* and are more indicative of *saṃvṛtisatya*. Perhaps it is assuming the Abhidharmic standpoint of interpreting these dharmas as fundamental elements.
5. See Tokiwa 1979, 334ff.; Fukushima 1976, 20 ff.
6. For biography see *Hsü kao sêng chuan*, T. 50, 461c–463c.

7. See Mochizuki, Vol. IV, 3105a. Chih-tsang will be discussed in the next section, and Fa-yün will be discussed in the last chapter.
8. See T. 52, 250a16–25 and 251a8–18. See the discussion in chapter 3.
9. For biography see *Hsü kao sêng chuan*, T. 50, 465c–467b.
10. On the *pen-mo* paradigm see Whalen Lai's article on "Chou Yung vs. Chang Jung (on *śūnyatā*); The *Pen-mo Yu-wu* controversy in fifth-century China," *Journal of the International Association of Buddhist Studies*, 1/2 (1978), 23–44. As Lai says (p. 23), "*pen* signifies the essential fountainhead while *mo* denotes the less essential subsequents that draw their life from the one origin."
11. The Sanlun interpretation of the two truths is explained in the next chapter.

NOTES TO CHAPTER SEVEN

1. For biography see *Hsü kao sêng chuan*, T. 50, 477b–478a.
2. This refers to the three treatises (Sanlun) of the *Mūlamadhyamakakārikā* (T. 30, No. 1564, 1–38), the *Sata Śāstra* (T. 30, No. 1569, 168–181), the *Dvādaśa-dvāra* (? *Shih erh men lun*, or "Treatise in Twelve Parts", T. 30, No. 1568, 159–167), plus the *Ta chih tu lun*.
3. Exactly what is meant by the "New" Sanlun school, and the identity of the "Old" Sanlun school, is a very confusing and unresolved issue. Robinson, *Early Mādhyamika*, 162–173, discusses "The lineage of the old Three Treatise Sect." The issue is also dealt with in detail in Hirai 1976, 232–241.
4. Letter extant in T. 46, 821c–822b. See also Hurvitz, *Chih-i*, 162–164.
5. The similiarity in many passages in works attributed to Chih-i, especially the *Fa hua wen chü*, to Chi-tsang's commentaries on the *Lotus Sūtra* can more easily be attributed to Kuan-ting, Chih-i's disciple and scribe, who had plenty of time and opportunity to refer to Chi-tsang's work between the time of Chih-i's actual lectures and his final compilation of the lecture notes which became the *Fa hua wen chü*, *Fa hua hsüan i*, and *Mo ho chih kuan*. Kuan-ting admits in his preface to the *Fa hua wen chü*, for example, that he was twenty-seven years old when he first heard these lectures by Chih-i in Chin-ling, but he was sixty-nine years old before he finished his final editing! (T. 34, 1b19–20) His publisher must have had a lot of patience. For a detailed analysis of this topic see Hirai 1985.
6. Another important work on Sanlun from this period is the *Ta-ch'eng ssu-lun hsüan-i* 大乘四論玄義 by Chün-cheng 均正, partially extant in the *Zokuzōkyō*, Volume 74. This as-yet unexamined work should shed light

on Sanlun teachings and reveal how much of Chi-tsang's work was original.

7. More precisely, on Kumārajīva's translation of the commentary on the *Mūlamadhyamakakārikā* by Ch'ing-mu (T. 30, 1–38).
8. A Japanese monk of the Sanron school affiliated with the temples Daian-ji and Saidai-ji near Nara. Not much is known about Anchō except that his biographies praise him as skilled in polemics and well versed in Sanron and Mikkyō studies. This commentary on Chi-tsang's *Chung kuan lun shu* is recognized as a classic of early Japanese Sanron studies.
9. These schools and trends are studied in more detail in articles by Leon Hurvitz in "The First Systematizations of Buddhist Thought in China," in *Journal of Chinese Philosophy*," 2, 1975, 361–388; and by Whalen Lai 1980, 139–161.
10. See chapter 2.
11. One of the chief disciples of Kumārajīva. For biography and details see Robinson, *Early Mādhyamika*, 115ff.
12. A common practice in the early days of Chinese Buddhism in which a Buddhist technical term would be translated using a "matching" term from Chinese, mainly Taoist, philosophy, for the purpose of facilitating understanding. The practice was severely criticized by many Chinese Buddhists, including Tao-an, as ultimately misleading.
13. Extant in the *Ch'u san tsang chi chi* from the preface to a commentary on the *Vimalakīrtinirdeśa Sūtra*, T. 55, 59a2–3.
14. To be precise, Anchō says, "What is meant here by the 'Six Schools' is the 'Seven Trends' minus the trend of 'Varient of Original Being.' However, someone has said that this is not right, and that these 'Six Schools' refer to the 'Seven Trends' minus the trend of 'Original Being'" (T. 65, 93a15–18). I cannot see that it makes much difference.
15. "Mountain school" 山門, by which Chi-tsang means the scholars of the so-called "new" Sanlun school. See note below.
16. According to the notes in the *Kokuyaku issaikyō* version of the *Chung kuan lun shu* (*Kokuyaku issaikyō, Ronshōbu 6*, Miyamoto Shōson, et al., (tr.), Tokyo: Daitō Shuppansha, 1939, 110, note 28), this may be a slip of the brush for Chu Fa-shen 竺法深 (286–374). See also Ui Hakuju, *Ui Hakuju chosaku senshū*, Vol. 2, Tokyo: Daitō Shuppansha, 10. Anchō has 探法師 (T. 65, 93a28).
17. Kumārajīva's translation of the *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra* (T. 8, 405b3–5) has: "If sentient beings are first existent (*yu*) and later non-existent (*wu*), then Buddhas and Bodhisattvas have faults. The same is true for all dharmas and the five paths of *saṃsāra*. If they are first existent and later non-existent, then all Buddhas and Bodhisattvas have faults."

18. This text is quoted throughout Anchō's discussion, but is not extant today. Mochizuki's *Bukkyō daijiten* (Vol. 2, 1691b) says that the *Shan-men* 山門 ("mountain school") originally referred to the Sanlun scholars of Mt. She. He quotes the *Ta ch'eng ssu lun hsüan i* by Chün-cheng (see note above) as saying that "The teachings of the 'mountain school' were always different from that of those of the *Ch'eng shih lun*." Thus it is likely that the *Shan men hsüan i* was an early Sanlun text criticizing the *Ch'eng shih lun* position.
19. Hurvitz identifies this phrase as the Chinese translation of *śūnyataiva rūpam*; see Hurvitz 1975a, 369.
20. Also known as Chih Tun 支遁, an early interpreter of the *prajñā* tradition in China. See Chen 1964, 65–67, and Zürcher 1959, 116ff.
21. Hurvitz gives a tentative translation of Anchō's commentary while admitting that it did not clarify the issue; see Hurvitz 1975a, 370. I see no point in repeating an exercise in futility.
22. According to Anchō this refers to a certain Fa-wen 法溫, a disciple of Chu Fa-shen, who composed a *Treatise on Mental Negation* 心無論. See T. 65, 94b15–16.
23. This also is quoted from the *Shan men hsüan i.*
24. In Hurvitz's comments on this section he claims that "Buddhism is simply not concerned with the existence or inexistence of objective reality, of a *Ding an sich*" (1975a, 370). I disagree. Many aspects and texts of Buddhism are concerned enough with ontological matters to continuously (and tiresomely) deny that external objects exist in the sense of substantial unchanging Being. Mādhyamikan philosophy certainly does not attempt to construct an ontological theory about what is "out there"; they try to avoid constructing any conceptual theories at all. Nevertheless even a Mādhyamikan must, or should, admit (using their terminology) that an attempted description of reality as the dependant co-arising of conventional phenomena is more valid (though not ultimately and completely accurate) than to say that phenomena have substantial and eternal Being, or is a nihilistic nothingness. Buddhism may, as Hurvitz says, be mainly concerned with epistemological and soteriological issues, but that does not mean that their teachings have no ontological implications. A good example is provided above, i.e. Seng-chao's criticism of the "Mental Negation" position that "it's fault lies in it's failure to see the emptiness of phenomenal things," an ontological position above and beyond the salvific practice of mental negation. Also, Chi-tsang's denial of the next two idealistic positions reveals that he is not totally unconcerned with ontological issues, and he rejects the "mind-only" position.
25. Not much is known about this man, although it is said that he debated Chu Tao-lin concerning the meaning of emptiness as identical to visible

form. For biography see the *Kao seng chuan*, T. 50, 340a–b.

26. The five kinds of eyes are physical eyes, or that which is perceived by the physical eyes; divine eyes, or the perception of divine beings, who can perceive the future destiny of sentient beings; the wisdom eye, or the perception of those of the two vehicles, śrāvakas and pratyekabuddhas, who perceive the emptiness of all phenomena; the Dharma eye, or the perception of Bodhisattvas, who perceive the entire Dharma for the sake of saving sentient beings; and the Buddha eye, or the perception of the Buddha, which includes all of the above.
27. Anchō identifies this man as Tao-yi 道壹, a disciple of Chu Fa-t'ai 竺法汰, who in turn studied with Tao-an. For biography of Fa-t'ai see *Kao seng chuan*, T. 50, 354b–355a.
28. Kumārajīva's translation of the *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra* says, " 'Subhuti, what do you mean? The various illusory things produced magically by a master of illusions, whether they be elephants or horses or cows or sheep or men or women; what about these things? Do these illusions have karmic causes and conditions which function as karmic causes and conditions for falling into hell or being born in the place where there is neither conceptualizations nor no conceptualizations, or not?' 'They do not, Bhagavan. These magical illusions are empty and have no true reality. How can they be said to have karmic causes and conditions which function as karmic conditions for falling into hell or being born in the place where there is neither conceptualizations nor no conceptualizations?' " (T. 8, 413b16–22)
29. Another contemporary of Yü Fa-k'ai and Chu Tao-lin. For biography see *Kao seng chuan*, T. 50, 350b; Zürcher 1959, 140ff.
30. Kumārajīva's translation of the *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra* says, "The wise Subhuti, whose wisdom is deep and profound, taught all the aspects of reality 諸法相 without destroying conventional names" (T. 8, 277b5–6).
31. Hurvitz avoids mentioning it at all; 1975a, 371.
32. Dates unknown. For details see Lai 1980, 142ff.
33. Lai has "Not negating provisional reality, negating provisional reality, and (realizing that) provisional reality as such is empty or negative." 1980, 143.
34. Said to be the teacher of Chih-lin 智林, who composed a treatise on the two truths. For biography of Chih-lin, see *Kao seng chuan*, T. 50, 376a–b.
35. I fail to see the distinction being made here between *saṃvṛtisatya* and *paramārthasatya*.
36. This would make more sense if it read "the three groups of *conditioned things*" 有爲. Then it would refer to all conditioned dharmas, classified

into three categories: physical things, or dharmas with visible form; mental things, or mental dharmas; and all other non-physical and non-mental conditioned dharmas.

37. Perhaps this refers to the sixteen correct contemplations of the four Noble Truths, to contemplate the truth of suffering in four ways: all dharmas arise and pass away, so they are transient (*anitya*), life involves suffering (*duḥkha*), there is no substantial Being (*śūnyatā*), and there is no substantial eternal self (*anātmaka*); to contemplate the truth of the origin of suffering in four ways: all deluded actions give birth to resultant suffering (*hetu*), these deluded actions assemble resultant suffering (*samudaya*), these deluded actions cause suffering to continue (*prabhava*), and these deluded actions are the conditions which allow resultant suffering to arise (*pratyaya*); to contemplate the truth of extinction in four ways: the extinction of physical bondage (*nirodha*), the quieting of passions (*śānti*), the subtlety of having no faults (*praṇīta*), and the freedom from having escaped all troubles (*niḥsaraṇa*); and to contemplate the truth of the Path in four ways: as the Path for entering extinction (*mārga*), the thusness which is in accordance with reality (*nyāya*), the practice which leads one to *nirvāṇa* (*pratipatti*), and the way to escape *saṃsāra* (*nairyāṇika*). See Nakamura, *Bukkyōgo daijiten*, 662–663.
38. Attributed to a "man of old," whom Anchō identifies in the *Shan men hsüan i* as Seng-ch'üan 僧詮, one of the teachers of Chi-tsang. For details see Robinson, *Early Mādhyamika*, 165ff. For biography of Seng-ch'üan see *Kao seng chuan*, T. 50, 369c.
39. Hurvitz uses the more literal "chestnut eaten out by a rodent," but this translation of Lai as a "meatless chestnut" comes closer to expressing the intent of the metaphor.
40. Quoted by Lai 1980, 146. Similar passages are found in the *Erh ti i*, T. 45, 24c and 115a.
41. Chi-tsang makes many scattered references to this metaphor. See also the *Ta ch'eng hsüan lun*, T. 45, 24c–25a.
42. Chi-tsang claims that this position "is not different from the meaning of '(Emptiness) Identical with Visible Form' " (T. 42, 29b23). However, as Lai points out (p. 159, n. 31), the identification of visible form with emptiness, which Chi-tsang recognizes as orthodox, does not fit well with this position on the non-emptiness of conventionally named things.
43. Anchō, unlike Chi-tsang, attributes this position to Tao-lin and the "(Emptiness) Identical with Visible Form" school (T. 65, 96a15).
44. To Hurvitz, on the other hand, this precisely is the superiority of this second position. He concludes that "it is the second view that comes closest to orthodox Mādhyamika: through worldly eyes one sees the data of common experience, or, at best the component *dharmas*; through

the eyes of *prajñā* one sees *śūnyatā*, but (and here is the difference) one sees through those same eyes that there is no difference between the two." Hurvitz 1975a, 380. But did those who hold the view of the "bobbing melon" realize that there is no difference between the floating and sinking melon?

45. See Chi-tsang's criticisms of this position above.
46. Lai argues that Chou Yung espoused none of the three theses and points out that in the *Nan Ch'i shu* Chou Yung is credited rather with "locating the thread that runs through" these three positions. See Lai 1980, 143.
47. A quick comparison of my analysis with that of Hurvitz and Lai will show that many sections can be interpreted in at least three ways.
48. I find it rather difficult to accept the idea that so many people would write treatises with titles in exactly the same pattern of "*Treatise on the Two Truths and . . .*," with the ". . ." part fitting exactly into the pattern of the "Seven Trends" and the "Three Theses." We will never know for sure except in the unlikely event that someone discovers the *Shan men hsüan i* or the numerous "lost texts" quoted therein.
49. For details on the Sanlun and Chi-tsang's discussions on the two truths, see Koseki 1977.
50. As Koseki translates: "The two truths are a general explanation of the verbal teaching, a provisional designation for interdependency, the profound reality of non-substantiality, and the ultimate term for investigating the middle path. It is said that the tathāgata always explains the Dharma on the basis of the two truths: first, worldly truth, and second, the first principle truth. Therefore, the two truths are simply a teaching; they have no relationship with the domain of principle" (T. 45, 15a). See Koseki 1977, 15ff.
51. Kumārajīva's translation of the *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra* has, "Śāriputra, the Bodhisattva Mahāsattva dwells within the two truths and for the sake of sentient beings explains the dharmas of the worldly truth and the truth of supreme meaning. Śāriputra, although the two truths are unattainable by sentient beings, the Bodhisattva Mahāsattva practices the *prajñāpāramitā* and utilizes the power of skillful means in order to preach the dharma to sentient beings" (T. 8, 405a15–18). See also the *Ta chih tu lun* commentary on this section: T. 25, 703b.
52. Kumārajīva's translation of the *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra* has only "The Bodhisattva Mahāsattva speaks of sentient beings as both existing and not existing based on the worldly truth, not on the supreme (truth)" (T. 8, 378b9–10). It does not mention "neither Being nor non-Being."
53. The *Avataṃsaka Sūtra* says, "From within the wisdom of non-duality/

the Lion-man (the Buddha) appears,/ not attached to the dharma of non-duality / for he knows it is neither one nor two [or, 'there is neither unity nor duality']" (T. 9, 610a21–22).

54. The original passage in the *Avataṃsaka Sūtra* is much clearer than Chi-tsang's paraphrase:

> That which is known by those of this world, the dharmas of worldly truth,
> Is the path of names, letters, discussion, language and words.
> All wish to clearly understand the meaning of the worldly truth.
> Bodhisattvas thus arouse aspiration [for enlightenment].
> All dharmas are beyond verbalization;
> They are like space and have no self-nature.
> All wish to clearly understand the meaning of the real truth.
> Thus Bodhisattvas arouse aspiration (for enlightenment).
> [T. 9, 447a9–12]

See also Thomas Cleary, *The Flower Ornament Scripture*, Boulder: Shambala, Vol. 1, 1984, 391.

NOTES TO CHAPTER EIGHT

1. An annotated translation of this section is contained in the Translation.
2. I will not discuss the biographical details of Hui-ssu and Chih-i, for they have already been covered in Western language works and the details do not concern us directly at this time. Hurvitz's work on Chih-i, 1960–62, especially the biographical section (pp. 100–182), is a classic in the field. For Hui-ssu see the work by Paul Magnin, 1979.
3. See annotated English translation in Donner 1976, 41.
4. T. 49, 129–475, a biographical history of the T'ien-t'ai tradition beginning with Śākyamuni. Compiled by Chih-p'an 志磐 in A.D. 1269. Hui-wen's biography is in the sixth *chuan*, T. 49, 178b11–179a4.
5. These three wisdoms are discussed in great detail in the *Ta chih tu lun*, T. 25, 257c–260cff. See Lamotte 1976, Tome IV, 1735ff. The section quoted here is found in T. 25, 258c25–27 and 260b15–26; Lamotte 1976, IV, 1758–1759. In T'ien-t'ai these three wisdoms were interpreted along the lines of the threefold truth, with "omniscience" (*sarvajñatā*) corresponding to the truth of emptiness, thus interpreting it as "the wisdom (concerning the emptiness) of all things." The wisdom of the path (*mārgajñatā*) corresponds to the realm of conventional designation, and refers to the wisdom of the Bodhisattva in knowing all there is to know about the conventional realm, especially with regard to saving

sentient beings. The wisdom concerning all aspects, or universal wisdom (*sarvākārajñatā*), corresponds to the highest wisdom of the Middle, the perfect knowledge of Reality as it is. See *Fa hua hsüan i*, T. 33, 713c–714c. Chih-i also proposes a correspondence between these three wisdoms and threefold contemplation. See Nitta Masaaki 1981, 458–462 and 590–594. These, however, are later interpretations by Chih-i and are not explicit in the original text of the *Ta chih tu lun* read by Hui-wen.

6. See, for example, Andō 1968, 14–16, Shimaji 1977, 225 and 248; and Mochizuki, *Bukkyō daijiten* I, 327–328. It is a matter of debate as to whether this "attainment of the three wisdoms in one thought" is the same as Chih-i's concept of the simultaneous contemplation and attainment of the threefold truths of emptiness, conventional existence, and the middle in one thought 一心三觀.

   Ōchō Enichi downplays the influence of Hui-wen on Chih-i's philosophy, and emphasizes the role of Hui-ssu and his teaching on the Lotus Samādhi 法華三昧. Ōchō argues that Chih-i's contemplation of the *ekayāna* doctrine of the *Lotus Sūtra* led to his insight into the integrated nature of all reality, and provided the basis for his conceptions such as the attainment of threefold contemplation in a single thought and the simultaneous attainment of the three wisdoms. See Ochō 1971, especially the chapters on *Nangaku Eshi no hokke zammai*, 265–278, and *Tendai Chigi no hokke zammai*, 279–303.
7. For a detailed discussion of the possible historicity of these biographical details and the content of Hui-wen's insight and teachings, see Taira Ryōshō, *Emon Zenshi no mushi dokuga ni tsuite*, 1950, 19–34.
8. See the *Wei mo ching hsüan su* 維摩經玄疏, T. 38, 525a17–18, written by Chih-i late in his life. This is one of the few works written by Chih-i himself. The *Fa hua hsüan i*, on the other hand, is a compilation of lecture notes by Kuan-ting.
9. "Cessation and contemplation": *śamatha-vipaśyanā* (T. 46, 24a–25b).
10. See the discussion of this apocryphal Chinese Sūtra in chapter 3. The *Ying lo ching* mentions this threefold contemplation only once, and in reference to the two truths: "The three contemplations are [first] the contemplation of the two truths by entering emptiness from conventional designation 從假名入空二諦觀, [and second] the contemplation of the equality [of all dharmas: *upekṣā*] by entering conventional designation from emptiness 從空入假名平等觀. These two contemplations are the way of expedient means. (Third,) due to these two, one contemplates emptiness and attains insight ['entry'] into the contemplation of the Middle Path of the Supreme Truth 入中道第一義諦觀. Both of the two truths are illumined, and the thoughts of the mind 心心 are extinguished and put to rest." I translate "threefold contemplation" in the

Sūtra as "three contemplations" because in T'ien-t'ai philosophy this Sūtra is interpreted as teaching gradual and progressive stages of contemplation, in contrast to Chih-i's teaching of the threefold contemplation as an instantaneous and simultaneous contemplation of all three aspects.

11. This is an almost verbatim quote from the *Ying lo ching*. See note above.
12. Both extremes of eternalism—that phenomena have substantial, indestructable, and eternal Being, and nihilism or annihilationism—that there is no real existence at all.
13. In his introduction to the *Mo ho chih kuan* (T. 46, 1c–2a) Kuan-ting lists three types of cessation and contemplation which were transmitted to Chih-i by Hui-ssu: Gradual 漸次, Indeterminate 不定, and Perfect and Immediate 圓頓. For details see Donner 1976, 42–51.
14. The threefold aspects of emptiness, conventional existence, and the Middle?
15. The three eyes of Maheśvara, the creator/god of Indian religion, are arranged in such a way ∴ that it is often used as an illustration of the unity and diversity of the "three in one, one in three" formulation.
16. For details on the content of these false views and attitudes see Chappell 1983, 90ff.
17. For details on this and the three wisdoms see note 5. Chih-i's comments here linking the three contemplations with these three wisdoms provides a link between Hui-wen's insight into the three wisdoms and Chih-i's threefold contemplation.
18. These various aspects can be arranged as shown in Chart 6. The correspondence between various technical terms and concepts in Chih-i's philosophy is further clarified by comparing this chart with the fuller Chart 1.
19. For an example of how this threefold truth pattern works, see Swanson 1983, 51–72.
20. See the discussion of the four *siddhānta* as presented in the *Ta chih tu lun* in chapter 2.
21. See the discussion of this subject in chapter 1.
22. Some readers may object to my translation of *li* as "reality." It is often translated as "principle", in contrast to *shih*: phenomena 事, but for Chih-i this term is synonymous with such terms as the "true aspects of reality" 實相, "true reality" 眞實, "the nature of dharmas" 法性, and so forth, which refer to the ultimately indescribable way that objective and subjective reality is, and is correctly perceived only by the Buddha. Chih-i also uses this term in contrast to *shih*, not that *shih* is not real (since they are ultimately "identical"), but in the sense that *li* is the true nature of reality while *shih* is its phenomenal appearance.

23. Chih-i apparently accepted without question the idea that all texts which begin with the words "Thus have I heard. . ." and were called *ching* 經 are the actual words of the historical Buddha Śākyamuni. He quotes as scriptural authority many apocryphal Chinese Sūtras, such as the *Ying lo ching* and *Jên wang ching* (see chapter 3), with no indication that some of these were considered of doubtful "authenticity," even in the Sūtra catalogues of his day such as the *Ch'u san tsang chi chi*. On the other hand, Chih-i's concept of the Buddha and Dharma was based on the *Lotus Sūtra*. The Buddha is eternal. His activity is not limited to his eighty years on earth as Śākyamuni. He has been enlightened from the incalculable past and continues his soteriological activity forever. Also, as the *Ta chih tu lun* says, "The Buddha-dharma is not limited to that expounded by the (historical) Buddha, but includes all true and beautiful words in the world. All subtle and skillful words derive from the Buddha-dharma" (T. 25, 66b2–4). In this sense the distinction between "apocryphal" Sūtras (of Chinese or other origin) and "original" Indian Sūtras is irrelevant. For a discussion of Chih-i's attitude toward these so-called apocryphal texts, see Makita 1975, 201–215.
24. For details see the Translation.
25. T. 33, 572–679. This text was the basis for the *Hokkekyō gishō*, the earliest Japanese commentary on the *Lotus Sūtra*, attributed to Shōtoku Taishi. Legend also has it that Shōtoku Taishi was the reincarnation of Chih-i's master Hui-ssu. Nara scholars in the Heian period delighted in pointing out the "inconsistency" of Chih-i's criticism of Fa-yün and the use of Fa-yün's work by "Hui-ssu" as Shōtoku Taishi! See Nakao 1976, 276–277.
26. For biography see *Hsü kao sêng chuan*, T. 50, 463c–465a; Tamura 1972, 175–221.
27. It is not clear whether "present and past" here refer to the *Lotus Sūtra* and teachings previous to the *Lotus Sūtra*, or to the interpretation of the *Lotus Sūtra* now by Fa-yün in contrast to previous interpretations by past scholars. The second meaning seems to fit better into the context of Fa-yün's comments, but Chih-i interprets "past" to mean pre-Lotus teachings, and develops a point of criticism on this basis.
28. This is Chih-i's standpoint, and I am not sure that he is doing justice to Fa-yün. More research is needed on Fa-yün's original writings, namely the *Fa hua i chi*, to determine and evaluate Fa-yün's position.
29. For details see Translation.
30. For details see Translation.
31. See notes in the Translation for a discussion of these verses.
32. It is obvious that, strictly speaking, this interpretation is dependent on the Chinese formulation of these terms and the fact that each phrase

contains three characters. Theoretically, however, this interpretation does make sense, and is more successful than a later attempt to give the same triple reading to the term "ten dharma realms" 十法界 . For details see Translation.

33. In the *Mo ho chih kuan* (T. 46, 54a5–9) this is developed one step further to complete the concept of "the trichiliocosm in a moment of consciousness" 一念三千 . See Hurvitz, *Chih-i*, 271ff.
34. See the chart comparing the different levels of attainment by those of the Fourfold Teachings and their correspondence in Chappell 1983, 32–33.
35. For details see the Translation.
36. For details see the Translation.
37. Since one has no outflows of passion, one is reborn with a vaguely defined "mind-born body."
38. This scheme is outlined in Chart 8.
39. This relationship is outlined in Chart 9.
40. See also Rhodes 1984, 53–91.
41. This analysis is very complicated. See Chart 10 as an attempt to summarize this content. Basically Chih-i is attempting to go beyond the *yu/wu* duality and understand the two truths in terms of emptiness, conventional existence, and the Middle.
42. This quotation leads to a protracted discussion about how the Buddha, at that time still a bodhisattva, could fall into hell. This issue does not concern us here, and the point is to illustrate the difficulty of understanding the two truths. For details see the Translation.
43. For details concerning Seng-min see chapter 6.
44. For details see chapter 5.
45. For details see chapter 4.
46. For a detailed discussion of these seven categories of the two truths see Andō 1975, 229–271.
47. Chih-i's concept of "advancing" 被接 from one level of attainment or Teaching to another is a complicated and often apparantly useless scholastic distinction. Its purpose is necessitated by the fact that in Chih-i's scheme of the levels of attainment by those of the four Teachings (see chart in Chappell 1983, 32–32), high levels of attainment in an inferior Teaching correspond to lower levels of attainment in a superior Teaching. For example, the level of "Buddhahood" in the Shared Teaching corresponds to the seventh Abode 住 of the Distinct Teaching, and only the seventh level of faith 信 of the Perfect Teaching. Therefore a bodhisattva of the Shared Teaching must make a religious quantum leap from the Shared to the Distinct or Perfect Teaching in order to attain the highest and perfect Buddhahood. It is not clear as to how

and when these quantum leaps from one Teaching to another occur.

48. This is a rather subtle distinction and it is not clear what Chih-i is trying to say.
49. The text of the *Fa hua hsüan i* continues with further details in the form of questions and answers, and sections on "classification into crude and subtle," and "exposing the crude and manifesting the subtle," but the core of Chih-i's teaching concerning the two truths has been summarized here. For details see the annotated translation.
50. For details see chapter 3.
51. See T. 12, 684c19, which actually says, "That which is known by worldly people is the worldly truth."
52. See T. 12, 684c17, which actually says, "That which is known by people who have transcended the world is called the supreme truth."
53. I could not locate this quote in the *Mahāparinirvāṇa Sūtra*.
54. See Chart 1 for a summary of these relationships.
55. Satō, *Tendai*, 730–733, points out that Chih-i never actually utilizes the terms "the truth of emptiness" 空諦, "the truth of conventional existence" 假諦, or "the truth of the Middle" 中諦, although for the concept of threefold contemplation he does use the terms "contemplation of emptiness" 空觀, "contemplation of conventional existence" 假觀, and "contemplation of the Middle" 中觀. Nevertheless the interrelationship of these terms with that of the two truths is clear.
56. See, for example, David Chappell's article on "The teachings of the fourth Ch'an patriarch Tao-hsin (580–651)," *Early Ch'an in China and Tibet*, Whalen Lai and Lewis R. Lancaster, ed. Berkeley Buddhist Studies Series 3, Bekeley, California, 1983, 89–130.
57. For details on the Japanese Tendai tradition see Paul Groner, *Saichō: The Establishment of the Japanese Tendai School*, Berkeley Buddhist Studies Series, 1984, and the special issue devoted to Tendai, *Japanese Journal of Religious Studies*, Vol. 14, No. 2–3, 1987.

NOTES TO TRANSLATION

1. The first section was on the shared characteristics of all Sūtras (see comprehensive outline of *Fa hua hsüan i*, pp. 159–163). From here to the end of the *Fa hua hsüan i* Chih-i discusses the unique teachings and meaning of the *Lotus Sūtra*.
2. The teachings of the Buddha are different in different times and places in accordance with the capacity of the listener, but the basic underlying intent and teaching of the Buddha is one.
3. Ultimately all correct practice is altruistic bodhisattva practice with the single ultimate goal of Buddhahood for all beings.
4. In the *Mahāparinirvāṇa Sūtra* five hundred monks question Śāriputra about the cause for being reborn in *saṃsāra*, and each give their understanding of the answer which led to their gaining of arhatship. Some said that ignorance and passion were the cause for rebirth in *saṃsāra*, others attributed it to attachment, the five desires, karma, and so forth. Śariputra asked the Buddha which of these five hundred monks was right, and the Buddha answered that "None are incorrect." See T. 12, 820b2–19; Yamamoto III, 868–869.
5. In the eighth chapter of the *Vimalakīrtinirdeśa Sūtra* on the subject of non-duality, thirty-one bodhisattvas (Mañjuśrī makes the thirty-second) each expound on their understanding of "entry into the doctrine of non-duality" (*ādvaya-dharmamukhapraveśa*). Mañjuśrī praises them all, saying that they have "all spoken well." However, Mañjuśrī adds the criticism that since they have all used words to describe their understanding of non-duality, their explanations still imply duality. There follows the famous scene where Mañjuśrī asks Vimalakīrti his opinion of non-duality, and Vimalakīrti remains silent, thus perfectly "expressing" the meaning of non-duality. See T. 14, 550b–551a; see also Sara Boin's English translation of Lamotte's *L'Enseignement de Vimalakīrti*, 1976, 188–203.
6. The *Shakusen kōgi* refers to the *Ta chih tu lun* "section 48-3" (T. 25, 402a?) but I was unable to find a corresponding passage. See *Bukkyō taikei*-I, 421.
7. Meditation based on counting one's breaths. In China it was usually considered a "Hīnayāna" type meditative technique.

8. This phrase is used often by Chih-i to describe the ultimate "unattainability" of the goal of practice. Since all is empty of eternal substantial Being, there is no thing to be attained. Another interpretation or use of this phrase is that what is being described is beyond conceptualization, i.e. one cannot grasp conceptually where these dharmas originate, where they go, what they are, and so forth, because they are empty.
9. Or, "the principle of practice."
10. Guṇabhadra was a Brahman from central India who came to China in the early fifth century A.D. See biography in the Kao seng chuan, T. 50, 340a–342b. This quote is found near the end of his biography on 342a21.
11. T.25, 190c3. The verse continues with, "Different terms are applied in accordance with the capacity of sentient beings." Lamotte, in his French translation of *Le Traité de la Grande Vertu de Sagesse* 1949, Vol. 2, 1062, has:

    La Prajñā est un Dharma unique,
    Auquel le Buddha applique toutes sortes de noms;
    Selon les capacités des êtres,
    Il lui applique des vocables différents.
12. See the section of the *Mahāparinirvāṇa Sūtra* which expands on the meaning of liberation, T. 12, 632a26–635c8; Yamamoto I, 115–130.
13. See the *Mahāparinirvāṇa Sūtra*, T. 12, 810b8–12; Yamamoto III, 830.
14. See the parable of the burning house in the *Lotus Sūtra*, T. 9, 14c17–18; Hurvitz, *Lotus Sūtra*, 71.
15. See the parable of the burning house in the *Lotus Sūtra*, T. 9, 15a13; Hurvitz, *Lotus Sūtra*, 74.
16. A term used often in the *Ta chih tu lun*, *Lotus Sūtra*, and T'ien-t'ai philosophy to refer to the positive aspects of reality. See the section in the second chapter of the *Lotus Sūtra* on "Expedient Means," T. 9, 5a–b; Hurvitz, *Lotus Sūtra*, 22ff. Or, in the introduction to the *Lotus Sūtra*, "The doctrine of the reality-marks of the dharmas 諸法實相義 I have already preached to you " (Hurvitz, *Lotus Sūtra*, 19).
17. Another important phrase in the chapter on "Expedient Means" in the *Lotus Sūtra*. See T. 9, 7a–b; Hurvitz, *Lotus Sūtra*, 30ff.
18. These are tasks assigned to the prodigal son by his rich father to help him mature. See the parable of the prodigal son in the *Lotus Sūtra*; Hurvitz, *Lotus Sūtra*, 87, T. 9, 16b–17.
19. *Ekabhūmi*. This refers to the one earth which acts as the basis for the growth of various plants and trees. See the parable of medicinal herbs in the fifth chapter of the *Lotus Sūtra*, T. 9, 19b5. Hurvitz, *Lotus Sūtra*, 101–102 translates as follows: "A thick cloud spreads out, covering the

whole thousand-millionfold world and raining down on every part of it equally at the same time, its infusions reaching everywhere. The grass and trees, the shrubs and forests, and the medicinal herbs—whether of small roots, stalks, branches, and leaves, or of middle-sized roots, stalks, branches, and leaves, or of large roots, stalks, branches, and leaves—and also all trees, great and small, whether high, intermediate, or low, all receive some of it. Everything rained on by the same cloud in keeping with its nature gains in size, and its blossoms and fruit spread out and bloom. Though produced by the *same earth* 一地, and moistened by the same rain, yet the grasses and trees all have their differences."

20. Another phrase from the fifth chapter of the *Lotus Sūtra*: T. 9, 20b22. Hurvitz, *Lotus Sūtra*, 109, translates the context as follows: "Kāśyapa, let it be known that, when by invoking causes and conditions and a variety of parables I demonstrate the Buddha Path, this is my expedient device. The other Buddhas are also this way. Now, for your sakes, I preach the *most true reality* 最實事 . . . "
21. Another name for the ultimate goal of Buddhahood or *nirvāṇa*. Used to refer to the goal of the travellers in the parable of the magical castle, *Lotus Sūtra* chapter seven, T. 9, 26a24. Hurvitz, *Lotus Sūtra*, 148, translates, "There is a great multitude wishing to traverse this road to arrive at a cache of precious jewels."
22. This refers to the parable of the jewel sown in the poor friend's coat, in chapter eight of the *Lotus Sūtra*, T. 9, 29a. Hurvitz, *Lotus Sūtra*, 164–165 translates this section as follows: "There is a man who arrives at the house of a close friend, where he gets drunk on wine, then lies down. At that time, his friend, having official business, is on the point of going away, when he sews a priceless jewel into the interior of the first man's garment and departs, leaving it with him. The first man, laid out drunk, is unaware of anything. When he has recovered, he sets out on his travels, then reaches another country, where he devotes every effort to the quest for food and clothing. He suffers such hardship that he is content with however little he may get. Then his friend, encountering him by chance, speaks these words to him: 'Alas, Sir! How can you have come to this for the sake of mere food and clothing? Once, I, wishing to afford you comfort and joy, as well as the natural satisfaction of your five desires, in such-and-such a year, on a certain day of a certain month, sewed a priceless jewel into the inside of your garment. Surely it is still there. Yet you, not knowing of it, have suffered pain and grief in quest of a livelihood. How foolish you have been! Now you need only take this jewel, exchange it for what you need and have things always as you wish, suffering neither want nor shortage.' The Buddha is also thus . . ."
23. A phrase from the eleventh chapter of the *Lotus Sūtra*, T. 9, 32b28–29.

Hurvitz, *Lotus Sūtra*, 183, translates the context: "How excellent, O Śākyamuni, O World-Honored One, that with *great undifferentiating wisdom* you can teach the bodhisattva-dharma, that you can preach to the great multitudes the Scripture of the Blossom of the Fine Dharma, which Buddhas keep protectively in mind."

24. All of these concepts, phrases, and parables illustrate the idea that although reality is verbally and conceptually differentiated on a conventional level, it is ultimately One.
25. Implied is the idea that if the Sūtras have been preached by different Buddhas, then it is natural that the teachings are different.
26. Could also be translated as "literal," or "temporary." This is a technical term used in T'ien-t'ai philosophy to classify the contents of various scriptures and teachings, and refers to the Tripiṭaka, Shared, and Distinct Teachings which are taught according to appropriate conditions.
27. This is the counterpart to the "suitable" teachings and refers to the teaching from the perfect viewpoint of the *Lotus Sūtra*, which transcends the limited and conditional teachings of the Tripiṭaka, Shared, and Distinct Teachings.
28. That is, all sentient beings differ in their capability to practice and attain enlightenment.
29. These phrases are from the parable of the prodigal son in chapter four of the *Lotus Sūtra*, T. 9, 17a15ff. Hurvitz, *Lotus Sūtra*, 87, translates the context as follows: "Then, on another day, through a window he saw the figure of his son, weak and emaciated, wasted away, grimy and soiled with dung, dirt, and dust. Straightway he removed his necklaces, his fine outer garments, and his ornaments, and put on instead a rough, torn, dirty tar-stained garment and, smearing dust over his body, took in his right hand a dung-shovel. Now frightful in appearance, he addressed his workmen: 'You men, work! You may not slacken!' by this means contriving to approach his son. Then he addressed him, saying: 'Ah, my man! Work here always, and do not go anywhere else! I will increase your wages. . . . From now on you shall be like my own son'." This story illustrates, among aother things, the expedient meens of the Buddha Śākyamuni in leaving the bliss of enlightenment under the Bodhi tree to go and preach the Dharma at Deer Park.
30. The meaning of this sentence is not clear, but I believe that it refers to the Tripiṭaka Teaching, since the next sentence refers to the other three Teachings. In other words, The Tripiṭaka interpretaion is suitable for certain people, namely the śrāvaka-types, as cleaning the toilet was a suitable job for the ignorant son at that time. Chih-i is saying that these expedient means should not be universalized. Not everyone needs to clean toilets and Hīnayāna śrāvaka practice is not appropriate for all.

31. T. 9, 6c19. Hurvitz, *Lotus Sūtra*, 28, translates the context as follows: "Cease, Cease! No need to speak. My dharma is subtle and hard to imagine. Those of overweening pride, if they hear it, shall surely neither revere it nor believe in it."
32. This refers to Huei-kuan 慧觀, a disciple of Kumārajīva. According to his biography in the *Kao seng chuan*, T. 50, 368b–c, Hui-kuan wrote a treatise on "The Gist of the *Lotus Sūtra*" 法華宗要序 which Kumārajīva praised highly. This work is not extant except for the introduction preserved in the *Ch'u san tsang chi chi*, T. 55, 57a–b.
33. Compare T. 55, 57a8.
34. Quoted by Huei-kuan, T. 55, 57a9–10. See the parable of the burning house in the third chapter of the *Lotus Sūtra*, T. 9, 15a7–8.
35. Compare T. 55, 57a23–24.
36. From the second chapter of the *Lotus Sūtra*, T. 5c25. Hurvitz, *Lotus Sūtra*, 23, translates this as "These dharmas cannot be demonstrated; words, which are only signs, are quiescent in them."
37. Huei-chi was a Dharma Master who wrote a commentary on the *Lotus Sūtra* in three *chuan*. See biography in *Kao sêng chuan*, T. 50, 379a–b.
38. The three distinct ways of gaining enlightenment for the three vehicles, i.e. the four noble truths for śrāvakas, the truth of conditioned co-arising (*pratītyasamutpāda*) for pratyekabuddhas, and the six *pāramitā* for bodhisattvas.
39. The three goals of arhatship, pratyekabuddha, and bodhisattva.
40. It is not clear whether this refers to one Master or many. It may refer to a specific master from the North, or in general to the masters of the *Daśabhūmika Sūtra Sāstra*, the Ti-lun scholars.
41. This refers to Fa-yün (467–529), one of the three major scholars of the Liang period. For details see chapter 8.
42. Chih-i is refering to Fa-yün's major commentary on the *Lotus Sūtra*, the *Fa hua i chi* 法華義記, see T. 33, 572c–574a. See especially 572c14ff. Chih-i now gives a summary of Fa-yün's interpretation of *miao* and the *Lotus Sūtra*.
43. Compare Fa-yün's original in the *Fa hua i chi*, T. 33, 573a24–29.
44. The *Shakusen kōgi* identifies this as a teaching of the *Ch'eng shih lun* scholars. See *Bukkyō Taikei, Fa hua hsüan i* I, 445.
45. 第九無礙道, the ninth of nine stages of severing delusions wherein one is no longer obstructed by delusions. According to the *Abhidharma-mahāvibhāṣā Śāstra*, these stages are also called *anantara-mārga* 無間道. See note 53.
46. Compare Fa-yün's original in the *Fa hua i chi*, T. 33, 573129–b3.
47. Chih-i refers to a four-tiered classification of all delusions of mistaken views and attitudes:

見一切住地 : all deluded views in the triple world.
欲愛住地 : all deluded attitudes in the realm of desire.
色愛住地 : all deluded attitudes in the realm of form.
有愛住地 : all deluded attitudes in the realm of formlessness.

48. Compare Fa-yün's original in the *Fa hua i chi*, T. 33, 573b3–9.
49. 常樂我淨 : These positive aspects of *nirvāṇa* and the Tathāgata is one of the major themes of the *Mahāparinirvāṇa Sūtra*, and these four characters appear often in its pages. See, for example, the fourth chapter on the long life of the Tathāgata, T. 12, 622a.
50. Compare Fa-yün's original in the *Fa hua i chi*, T. 33, 573b12–20.
51. See the parable of the magical castle in chapter seven of the *Lotus Sūtra*, T. 9, 25c26ff, Hurvitz, *Lotus Sūtra*, 148ff. The parable concerns a great multitude traveling a difficult road to a "place of treasures." They tire en route but their enlightened guide conjures up a magical castle in the distance, the sight of which encourages the people to continue their journey.
52. Compare Fa-yün's original in the *Fa hua i chi*, T. 33, 573b20–c1.
53. According to the *Abhidharma-mahāvibhāṣā Śāstra*, the three realms of desire, form, and formlessness each have nine levels which involve various deluded views and attitudes. The path of severing these delusions is called the *anantara-mārga*, and attaining the severance of these delusions is called *vimukti-mārga*. See T. 27, 318a.
54. The meaning of this sentence is not clear, and I was unable to find an exact corresponding passage in Fa-yün's *Fa hua i chi*.
55. Compare Fa-yün's original in the *Fa hua i chi*, T. 33, 573a1–9.
56. I.e. *nirvāṇa*. See notes 21 and 51 on the parable of the magical city.
57. The four levels which include all deluded views and attitudes, plus the level of fundamental ignorance. See note 47.
58. Since the Shared Teaching emphasizes emptiness, Chih-i is here criticizing Seng-chao and Kumārajīva, and indirectly the Sanlun scholars, for a singleminded emphasis on the emptiness doctrine.
59. Since Fa-yün is the most eminent interpreter of the *Lotus Sūtra*, Chih-i concentrates on him and considers a thorough criticism of Fa-yün to include all other interpreters of the *Lotus Sūtra*.
60. I could not locate the exact quote, but see the *Ta chih tu lun*, T. 25, 389c16, "By riding on the Great Vehicle one attains all wisdom and turns the Dharma-wheel." At this point Chih-i is introducing the Four Categories of Oneness 四一, that teaching, practice, persons, and reality are all one integrated unity. This first quote supports the category of "The Oneness of Teachings" 教一 .
61. The *Viśeṣacinta-brahmaparipṛcchā Sūtra*, T. 15, 33–62, is a Mahāyāna text translated by Kumārajīva in A.D. 402. It emphasizes the non-duality of

saṃsāra and *nirvāṇa*, the unity of all dharmas, and the positive aspects of reality. This quote is found among ten verses on the "universal practice" 遍行 of the bodhisattvas. The closest verse to the phrase quoted by Chih-i is in T. 15, 37c23–25: "To clearly understand all dharmas, without doubting that there is no differentiation between the Path and the anti-path, and the mind of passion; this is the universal practice of the Boddhisattva." This quote by Chih-i illustrates the second category of the "Oneness of Practice" 行一.

62. The *Shakusen kōgi* refers to the forty-fifth *chuan* of the old translation of the *Avataṃsaka Sūtra*, see T. 9, 683c19–684. This is the early section of the famous "Chapter on Entering the *Dharmadhātu*" 入法界品 where it is emphasized that one does not physically, or any other way, actually go some other place in order to enter the *dharmadhātu*, that it is not necessary to leave the Jeta grove where Śākyamuni is preaching to reach the realm of perfection, that the realm of the Buddha and the realm of ordinary man, *nirvāṇa* and *saṃsāra*, are one. This illustrates the third category of the "Oneness of Persons" 人一.
63. This is the last phrase in "Vimalakīrti's Homily on the Seat of Enlightenment," T. 15, 542c15–543a5. The original passage in Kumārajīva's translation, T. 14, 543a4–5, is slightly different, which Boin, 98, translates as follows: "It is the seat of the complete penetration of all dharmas in a single instant of thought (*cittaikakṣaṇikaḥ sarvadharmaniravaśeṣādhigamaḥ*) because it fully achieves omniscience (*sarvajñajñānasamudāgamāt*)." This quote illustrates the fourth category of the "Oneness of Reality" 理一.
64. The Buddha-nature. Chih-i classifies the Buddha-nature into three categories, or three types of causes for attaining Buddhahood: the "direct cause" 正因佛性, that all beings are inherently endowed with the principle or nature of the Tathāgata. This corresponds to the role of the objective realm 境 in the attainment of Buddhahood. The "complete cause" 了因佛性, the wisdom which illumines or realizes the inherent Buddha-nature. This corresponds to the role of wisdom 智 in the attainment of Buddhahood. The "conditional causes" 緣因佛性, the conditions, the practice of the Buddhist path, which bring about the realization of wisdom. This corresponds to the role of practice 行 in the attainment of Buddhahood. See chart 7.

    In other words, Chih-i criticizes Fa-yün for inconsistency in claiming that the teachings of the *Lotus Sūtra* are "vast." Fa-yün classifies the *Mahāparinirvāṇa Sūtra*, which clearly teaches the doctrine of the universal Buddha-nature, as superior to the *Lotus Sūtra*, which does not clearly teach the Buddha-nature as such. How, then, can he say that the teaching of the cause of Buddhahood in the *Lotus Sūtra* is "vast"? To be consistent, Chih-i is pointing out, Fa-yün must then admit that the

teaching of the *Mahāparinirvāṇa Sūtra* is "more vast" and thus superior to that of the *Lotus Sūtra*. For a more detailed discussion of Fa-yün's position see chapter 8.

65. "Causes for transciency, or finitude."
66. See the chapter on "The Life-span of the Tathāgata" in the *Lotus Sūtra*, T. 9, 42a29ff. The phrase "twice the above number" appears in T. 9, 42c23; Hurvitz, *Lotus Sūtra*, 239, translates the context as follows: "In this way, since my attainment of Buddhahood it has been a very great interval of time. My life-span is incalculable asaṃkhyeyakalpas, ever enduring, never perishing. O good men! The life-span I achieved in my former treading of the bodhisattva path even now is not exhausted, for it is twice the above number."
67. Chih-i's presentation of Fa-yün's position does not exactly match Fa-yün's actual presentation in the *Fa hua i chi*, T. 572c–574a. See the discussion of Fa-yün in chapter 8.
68. Exemplified by the texts Chih-i has quoted above such as the *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra*, *Viśeṣacinta-brahmaparipṛcchā Sūtra*, *Avataṃsaka Sūtra*, and *Vimalakīrtinirdeśa Sūtra*.
69. This phrase in found in the *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra*, T. 8, 286b28–29. It is also quoted in the *Ta chih tu lun*, T. 25, 468b18–19 and discussed on 469a–c.
70. See the *Ta chih tu lun*, T. 25, 347c23. The context reads: "All divine beings are not able to know that which is perceived by the divine eyesight of the bodhisattva. Why? Because bodhisattvas transcend the triple world and attain the body born of the dharma-nature, and thus attain the bodhisattva's ten powers."
71. The Taishō text reads "stages" 位, but this is probably an error for "practices" 行.
72. This is from the opening paragraph of the *Vimalakīrtinirdeśa Sūtra*, T. 14, 537a22–23. Boin, 3–4, based on the Tibetan, has "anointed with the unction of the knowledge of the unequalled Buddhas [*asamasama-buddhajñānābhiṣekābhiṣikta*]; approaching through their high resolve [*adhyāśaya*], the ten powers [*bala*], the convictions [*vaiśāradya*] and the exclusive attributes of the Buddhas [*āveṇikabuddhadharma*]."
73. From the chapter on inconceivable liberation (*acintyavimokṣatha*), T. 25, 547a15–17. Boin, 150, has "the Māras who behave like Māra [that is, the Tempter] in the innumerable universes [*aprameyalokadhātu*] of the ten regions are [mostly] all bodhisattvas established in inconceivable liberation [*acintyavimokṣa*]."
74. Fa-yün's writings concerning his classification system are not extant, except for some cryptic statements at the beginning of the *Ta ch'eng i chi*, T. 34, 572c3–13. Chi-tsang outlines them more clearly in his *Fa hua*

hsüan i, T. 34, 372a18–21. The context, as in this section of the *Fa hua hsüan i*, concerns the meaning of the term *miao*. "Question: concerning this term *miao*, is the fruit of Buddhahood called *miao* because it is eternal, or because it is not yet eternal? Answer: Fa-yün of the Kuang-chai-ssu says that it is transcient/finite 無常. The reason is that he classifies [the Buddha's] teachings into five time periods. Only the fifth period of the *Mahāparinirvāṇa Sūtra* has the teaching of eternal abiding. The [other] four periods are all teachings of transciency. The *Lotus Sūtra* is the teaching of the fourth period. Therefore the Buddha-body [in the *Lotus Sūtra*] is one of transciency." This precisely is the position which Chih-i is attacking.

75. Lit. "the person" 人.
76. The activity of the Buddha in saving sentient beings.
77. See *Ta chih tu lun*, T. 25, 402c–409c and 735ff.
78. The *Shakusen kōgi* identifies this quote as from section 43–20 of the *Ta chih tu lun*. There is a discussion of three types of worldly wisdom in T. 25, 370, but later these are dismissed as not measuring up to the higher wisdom of *prajñāpāramitā*.
79. This quote is from the same section, "Introduction to the Doctrine of Non-Duality," quoted above, T. 14, 551a16–18. Boin, 194–195 has, "Knowledge [*vidyā*] and ignorance [*avidyā*] are two. Knowledge is of the same nature [*svabāva*] as ignorance. However, this ignorance is undefined [*avyākṛta*], incalculable [*asaṃkhyeya]* and beyond the path of calculation [*saṃkhyāmārgātikrānta*]. Understanding this is entering nonduality."
80. This simile is from the *Vimalakīrtinirdeśa Sūtra*, T. 14, 548a25. Boin, 165, has ". . . just as he who enters a Campaka wood does not smell the (unpleasant) odour of an Eraṇḍa [castor-oil plant], but only smells the fragrance [*gandha*] of the Campaka [magnolia], so those who live in this house perfumed with the virtues of the Buddhadharma do not smell the scent of the Listeners [śrāvaka] or that of the pratyekabuddha."
81. This refers to the story in the chapter on "Inconceivable Liberation" in the *Vimalakīrtinirdeśa Sūtra*, T. 14, 546a–b, where Vimalakīrti miraculously fills his room with thirty-two hundred thrones to seat his numerous visitors. These thrones were "so high, so large, and so beautiful that neither the bodhisattvas, nor the great Listeners [mahāśrāvaka], nor the śakras, nor the Brahmās, nor the Lokapālas, nor the Devaputras had ever seen or heard of anything like them before" (Boin, 139). The great bodhisattvas could seat themselves on these thrones, but the beginner bodhisattvas first had to attain the five superknowledges (*abhijñā*) by hearing the Dharma expounded by Vimalakīrti, and the mahāsrāvakas first had to increase their psychic powers by paying homage to the Tathāgata Merupradīparāja. Boin, 140–141 translates

this section as follows: "As for the great Listeners [mahāśrāvaka], they were incapable of sitting on the thrones. Then the Licchavi Vimalakīrti said to the Venerable Śariputra: Honorable Śariputra, sit down on these thrones then. —Śariputra replied: Worthy man, the thrones are too high, and too large: we cannot sit on them. —Vimalakīrti went on: Honorable Śariputra, then pay homage [*namaskuruta*] to the Blessed Tathāgata Merupradīparāja and ask him to increase your psychic power [*ṛddhibala*]; then you will be able to sit down."

82. This refers to the miracle of the flowers in the chapter on "The Goddess" in the *Vimalakīrtinirdeśa Sūtra*, T. 14, 547c–548a. Boin, 160–161, translates this section as follows: "Then a goddess [*devī*] who lived in the house of Vimalakīrti, having heard this teaching of the Law by the Bodhisattva Mahāsattvas, was filled with astonishment: well-pleased, delighted, transported, she took on a gross material form and scattered heavenly flowers over these great Bodhisattvas and great Listeners. When she had cast them, the flowers that settled on the bodies of the Bodhisattvas fell to the ground, while those that settled on the bodies of the great Listeners remained clinging [*sakta*] there and did not fall to the ground. Then the great Listeners resorted to their psychic power to shake off these flowers; but the flowers did not fall away. . . [Then the Devī said,] "Honorable Śariputra, look well on these Bodhisattva Mahāsattvas: the flowers do not cling to them because they have dropped concepts and discriminations. Now look at the Listeners: the flowers cling to their bodies because they have not dropped all concepts and discriminations."
83. The *Shakusen kōgi* identifies this phrase as being from section 25–21 of the *Ta chih tu lun*, but I was unable to locate the reference. A later section, T. 25, 750c28–29 does make reference to the *samādhi* of unlimited visible forms and the *samādhi* of unlimited sensation, conceptualization, feelings, and consciousness.
84. This reality, according to Fa-yün, is finally and completely revealed in the *Mahāparinirvāṇa Sūtra*.
85. I could not locate an exact equivalent, but the *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra* has "*Prajñāpāramitā* is able to give birth to all the Buddhas" [T. 25. 549c4–5 and T. 8, 326b2–3]. The phrase "mother of the Buddha" 佛母 appears in the title of the previous chapter [T. 8, 323a22].
86. This is probably a paraphrase of the opening part of the chapter "Antecedents and Transmissions of the Good Law" near the end of the *Vimalakīrtinirdeśa Sūtra*, T. 556a2–3. Boin, 252, has "On other occasions, O Blessed One, I have heard, from the lips of the Tathāgata and Mañjuśrī the crown prince, several hundreds of thousands of interpretations of the Law, but I have never before heard an interpretation of the Law

as remarkable (*na mayā jātv evaṃ rūpo dharmaparyāyaḥ śrutapūrvaḥ*) as this 'Teaching constituting the entry into the method of inconceivable wonder' (*acintyavikurvaṇanaya-praveśanirdeśa*)."

87. Physical eye, divine eye, eye of wisdom, Dharma-eye, and Buddha-eye. See note above.
88. The fulfillment or full maturation of the Buddha-nature.
89. This refers to the Buddha's supranormal power to lengthen or shorten his life span for the benefit of sentient beings. For Chih-i's comments on this and other similar supranormal powers, see *Fa hua hsüan i*, T. 33, 749c–751c. Fa-yün makes reference to this supranormal power in his *Fa hua i chi*, T. 33, 573c1–9. In this section Fa-yün says that the function of the Buddha as taught in the *Lotus Sūtra* is superior to that of past texts because in the *Lotus Sūtra* the Buddha utilizes his supranormal powers to dwell on the Vulture Peak, and all other places, for immeasurable eons.
90. To Chih-i, the Buddha's power is used unconsciously and spontaneously, not deliberately or consciously. This is also the phrase used to describe the most perfect interpretation of the four noble truths.
91. In other words, the purpose of this supranormal power is not merely to crudely lengthen one's life span, but includes the ability to attain Buddhahood and preach the Dharma. A power which merely lengthens one's lifespan is "crude."
92. Either Chih-i is not telling us everything about Fa-yün or is misrepresenting him, for I found no reference in Fa-yün's writings where he claims that this supranormal power is one of merely extending one's lifespan. This last criticism of Fa-yün seems to be an afterthought for it does not fit into the pattern of Chih-i's criticism. Perhaps its nature as an afterthought would explain why it is not well documented.
93. A direct translation of this important phrase in T'ien-t'ai philosophy would read, "identically empty, identically conventional, identically middle," or "empty-as-is, conventional-as-is, Middle-as-is." It is one way in which Chih-i summarizes his concept of the threefold truth, which is the simultaneous affimation of the emptiness (non- substantiality) of all dharmas 空, their conventional or temporary existence 假, and the identity and synonymous meaning of these two as the Middle Way 中. Thus, as Chih-i proceeds to outline in the forthcoming sections, the correct understanding of reality (or the "ten dharma realms," or all phenomena, or the objective world), and it's "subtleness" is to understand it as simultaneously empty of eternal, unchanging, substantial Being (*svabhāva*), yet conventionally or provisionally existent.
94. For they are all fundamentally empty and partake in the same nature of reality.

95. Lit, "horizontal" 橫. Chih-i sometimes uses the phrase "neither vertical nor horizontal" to mean that there are no vertical levels of superiority or inferiority with regard to reality and to illustrate the concept of "neither one nor different" or "neither unity nor differentiation." In other words, all of reality is one in that it is empty and partakes in the fundamentally same nature of reality. On the other hand, there are differences of conventional existence, so the "oneness" of reality is not a homogenous, monistic "horizontal" sameness. This is illustrated in various ways, such as with the Sanskrit vowel ऌ, or the Siddham 𑖌 which is "neither horizontal nor vertical." Another analogy utilized is the three eyes of Maheśvara which are arranged in a triangular formation ∴. In the *Mahāparinirvāṇa Sūtra*, T. 12, 616b11–17, these two analogies are used to illustrate the unity and differentiation of liberation, the Tathāgata's Dharma-body, and *prajñā*-wisdom.
96. They are differentiated as conventional existence.
97. This is the phrase used in the *Lotus Sūtra* to describe the Buddha's attainment of enlightenment eon's ago in the incalculable past. See the chapter on "The life-span of the Tathāgata" in the *Lotus Sūtra*, T. 9, 42c19–21. Hurvitz, *Lotus Sūtra*, 239 has "In this way, since my attainment of Buddhahood it has been a very great interval of time. My life-span is incalculable asaṃkhyeyakalpas, ever enduring, never perishing."
98. This phrase can be interpreted in many ways. An alternate paraphrase is "(The historical Buddha) was manifested conventionally on the basis (of his eternal Buddhahood)." 本 means "original" and "basis" as well as "beginning" and refers to the ground 本地 or basis of the original, eternal Buddha. Thus in the T'ien-t'ai tradition the last half of the *Lotus Sūtra* is called the 本門 because it deals with the eternal Buddha. The first half 垂迹, on the other hand, refers to the "trace" or manifestation of the eternal Buddha in this conventional, finite world, and his salvific activity with regard to sentient beings. Thus in the T'ien-t'ai tradition the first half of the *Lotus Sūtra* is called the 迹門 for it deals with the activity of the historical Buddha in this world. For a discussion of this issue and its historical background, see Alicia Matsunaga, *The Buddhist Philosophy of Assimilation*, Tokyo: Sophia University, 1969, especially pp. 104–120.
99. In short, the *Lotus Sūtra* deserves to be called subtle because it teaches the integrated unity and simultaneous emptiness and conventional existence of all reality, and especially of the eternality of the Buddha.
100. The *Avataṃsaka Sūtra*. Here Chih-i is referring to the analogy of the Five Flavors. This analogy is from the *Mahāparinirvāṇa Sūtra* where it compares the attainment of *nirvāṇa* to five progressive stages in the refinement of milk. See *Mahāparinirvāṇa Sūtra*, T. 12, 690c28–691a8; Yamamoto-I, 348. In T'ien-t'ai philosophy the analogy is used for the

stages in the development of the Buddha Dharma. The five flavors are milk 乳, cream 酪, curds 生酥, butter 熟酥, and ghee 醍醐. These five flavors correspond to the "Five Periods" 五時 in the T'ien-t'ai doctrinal classification scheme.

101. This refers to Chih-i's fourfold classification of all Buddhist teachings. The first three "crude" categories refer to the three teachings of the Tripiṭaka, Shared, and Distinct. The one subtle teaching is that of the Perfect Teaching.
102. The Shared and Distinct Teachings.
103. The *Lotus Sūtra*.
104. The T'ien-t'ai classification of the fifty-two stages leading to Buddhahood within the Perfect Teaching in six interpenetrating levels. The six are as follows:
    1. 理卽 : "Identity in the Principle of Reality." All things are inherently endowed with Buddha-nature and the integrated, underlying unity of the nature of reality. This is shared by all sentient beings, even those who have not heard the Buddha-dharma.
    2. 名字卽 : "Verbal Identity." The underlying unity of the Buddha's verbal teachings. With regard to the stages of attainment it refers to those who have just heard the Buddha's teachings.
    3. 觀行卽 : "Identity in Contemplative Practice." The practice of contemplation. With regard to the stages of attainment it refers to the "Five Preliminary Grades" 五品弟子位.
    4. 相似卽 : "Identity in Outer Appearance." The attainment of Hīnayāna enlightenment which resembles true enlightenment but is not the highest Buddhahood. Concretely it refers to the severance of all the obstacles of mistaken views and attitudes in the triple world. With regard to the stages of attainment it refers to the first ten stages of Faith 十信位.
    5. 分證卽 : "Identity of Partial Realization." The stages of attainment from the levels of the Ten Abodes 十住 to the stage just before final, ultimate enlightenment 等覺位.
    6. 究竟卽 : "Ultimate Identity." The final stage of and ultimate culmination of perfect enlightenment.

    For details see Chappell, *T'ien-t'ai Buddhism*, 160–161, and Hurvitz, *Chih-i*, 363–368. These six identities are also discussed in detail in the *Mo ho chih kuan*, T. 46, 10bff. See Donner 1976, 163–172.
105. Chih-i's master, considered by the T'ien-t'ai tradition to be the second patriarch in the T'ien-t'ai lineage. For details see chapter 8 and also Paul Magnin 1979.

106. A classification of all reality into the three aspects of sentient beings (representing phenomena in general), the Buddha (representing the state of perfection), and mind. The basis for Chih- i's analysis here must be his experience of practicing the *an-lo-hsing* 安樂行 based on the fourteenth chapter on "The Practice of Peace" of the *Lotus Sūtra* under Hui-ssu. See Hurvitz, *Chih-i*, 108–109. Hui-ssu's work on *The Meaning of the Practice of Peace in the Lotus Sūtra* 法華經安樂行義 (*Fa hua ching an lo hsing*) is extant in T. 46, 657–702. In this work, however, Hui-ssu emphasizes the dharma of sentient beings and their practice of *Lotus Sūtra* contemplation rather than the three dharmas of sentient beings, Buddha, and mind. Nevertheless there is a correspondance between this work and Chih-i's comments in so far as they often quote the same passages from texts such as the *Lotus Sūtra* and the *Mahāparinirvāṇa Sūtra*. This classification of reality is probably based on the verse in the *Avataṃsaka Sūtra*, T. 9, 465c26–29:

> The mind, like an artist,
> Paints the various five aggregates.
> In the entire world
> There is no dharma which it does not produce.
> The Buddha also is like the mind,
> And like the Buddha, so are sentient beings.
> The mind, the Buddha, and sentient beings:
> These three are not distinct.

107. This is a key phrase based on the chapter on "Expedient Means" in the *Lotus Sūtra*, T. 9, 7a22–28, which to Chih-i sums up the purpose of the eternal Buddha in manifesting himself in this world of sentient beings. Hurvitz, *Lotus Sūtra*, 30, translates the section as follows. "The Buddhas, The World-Honored Ones, for one great cause alone appear in the world. Śāriputra, what do I mean by 'The Buddhas, the World-Honored Ones, for one great cause alone appear in the world'? The Buddhas, the World-Honored Ones, appear in the world because they wish to cause the beings to hear of the Buddha's knowledge and insight and thus enable them to gain purity. They appear in the world because they wish to demonstrate the Buddha's knowledge and insight to the beings. They appear in the world because they wish to cause the beings to understand. They appear in the world because they wish to cause the beings to enter the path of the Buddha's knowledge and insight."

108. The reference is to the chapter on "The Merits of the Dharma-Preacher" in the *Lotus Sūtra*, T. 9, 47c, which lists the benefits and virtues attained by one who practices the *Lotus Sūtra*. Chih-i's interpretation of this passage is that of the fundamental unity of all the five eyesights, from physical eyes to Buddha-eye, as inherently possessing the ability of the

Buddha's eyesight, or the Buddha's knowledge and insight. The *Lotus Sūtra* itself, however, does not explicitly state this. Rather, as Hurvitz's translation shows, it is distinguishing between the abilities of the various kinds of eyesight while emphasizing the powers of physical eyesight which can be attained by one who practices the *Lotus Sūtra*.

Hurvitz, *Lotus Sūtra*, 264–265, has: "If any good man or good woman shall accept and keep this Scripture of the Dharma Blossom, whether reading it, reciting it, interpreting it, or copying it, that person shall attain eight hundred virtues of the eye . . . by means of which virtues he shall adorn his six faculties, causing them all to be pure. That good man or woman, with the pure eye of flesh engendered by father and mother, shall see all mountains and forests, rivers and seas, both inner and outer. . . . He shall thoroughly see and thoroughly know the causes and conditions, the fruits and retributions, of the being's deeds and places of birth. . . . This man shall attain eight hundred/ Virtues distinguishing his eye,/ With which adorned/ His eye shall be very pure./ With the eye engendered by father and mother/ He shall thoroughly see the thousand-millionfold world,/ Its inner and outer mounts Meru/ . . . Every one of them, shall he see./ Though he may not yet have aquired a divine eye,/ Such shall be the power of his fleshly eye." This same passage is refered to in Hui-ssu's *Fa hua ching an lo hsing*, T. 46, 698c20–24: "If a person accepts the *Lotus Sūtra*, chanting it and cultivating [its teachings], . . . one will perfect the four kinds of subtle practices of Peace 妙安樂行, attain the six supranormal powers, and the eyes engendered by father and mother will be pure and eternal eyes. When this eyesight is attained, that person can know the realm of all Buddhas."

109. See *Mahāparinirvāṇa Sūtra*, T. 12, 397b25; Yamamoto I, 138. This is in contrast to the śrāvaka, who merely has physical eyes even though he may have the powers of divine eyesight.

110. The *Aṅgulimālika Sūtra* 央掘魔羅經, T. 2, No. 120, contains the story of Angulimāla who attempted to kill a thousand people. The Buddha was to be his one thousandth victim, but Angulimāla was converted by the Buddha and became his disciple instead. The Sūtra teaches the swift attainment of enlightenment rather than gradual attainment through stages. This quote is found in a string of verses in which the same thing is said for all the six senses: see T. 2, 531c24. The original is slightly different: "The so-called sight organ/ when it is the Tathāgata's, is eternal,/ and has achieved clear insight,/ complete with no decrease or loss." This section is also quoted and discussed in the *Fa hua ching an lo hsing* of Hui-ssu, T. 46, 699c6.

111. I could not locate this phrase in the *Pañcaviṃśati-sāhasrikā-prajñā-pāramitā Sūtra*, but it is also quoted in the *Fa hua ching an lo hsing* by

Hui-ssu, T. 46, 699b1–2.

112. In other words, there is no substantial Being to be seen or grasped, since all dharmas are empty. I could not locate this exact quote, but the *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra*, T. 8, 333c. and the *Ta chih tu lun*, T. 25, 559b, contain a whole list of statements with this pattern, referring to everything from the five *skandha* and the *pāramitā* to delusions and illusions, all of which are the content of "all dharmas," and all of which are unattainable, ungraspable, non-arising, and so forth, thus illustrating the emptiness of all dharmas.
113. This ambiguous compound refers, as the following statements make clear, both to the Buddha-dharma as the teaching of the Buddha, and the Buddha himself and what it means to be a Buddha, such as his good qualities and activity in the world.
114. This well-known phrase from the chapter on "Expedient Means" in the *Lotus Sūtra*, T. 9, 6c19, is quoted often by Chih-i to express the subtlety and ultimate inexpressibility of the Buddha-dharma. Hurvitz, *Lotus Sūtra*, 28, has "Cease, cease! No need to speak. My dharma is subtle and hard to imagine."
115. Another twofold categorization by Chih-i of teachings, wisdom, and reality, the details of which would involve another complete analysis of T'ien-t'ai philosophy. See Fukushima 1978/5, 10–22. In many ways the first corresponds to the conventional truth (*saṃvṛtisatya*) and the "real" corresponds to the supreme truth (*paramārthasatya*). Chih-i discusses the content of these terms in more detail in the next section.
116. This phrase is also from the chapter on "Expedient Means," T. 9, 5c20. Hurvitz, *Lotus Sūtra*, 23, has "Those dharmas profound and subtle, hard to see and hard to understand. . . ."
117. This quote preceeds the above quote in the *Lotus Sūtra* by a few lines, T. 9, 5c16. Hurvitz, *Lotus Sūtra*, 23, has "(Among) all varieties of living beings, none can know the Buddha."
118. This phrase occurs between the above two quotes in the *Lotus Sūtra*, T. 9, 5c18. Hurvitz, *Lotus Sūtra*, 23, translates the context as "As to the Buddha's strengths (*bala*), his sorts of fearlessness (*vaiśāradya*), his deliverances (*vimokṣa*), and his *samādhi*, as well as the other dharmas of a Buddha, none can fathom them."
119. This quote appears immediately preceding the above quotes from the *Lotus Sūtra*, T. 9, 5c11, and is another favorite of Chih-i. Hurvitz, *Lotus Sūtra*, 22, has "Concerning the prime, rare, hard-to-understand dharmas, which the Buddha has perfected, only a Buddha and a Buddha can exhaust their reality. . . ."
120. An abridged form of verses from the *Lotus Sūtra*, T. 9, 37c17–19. See Hurvitz, *Lotus Sūtra*, who translates the entire context as follows:

If in a quiet place
One perfects and collects one's thoughts,
Dwelling securely and unmoving
As if one were Mount Sumeru itself,
Observing that all dharmas
Have nothing whatsoever,
Being quite like empty space;
That they have nothing firm or solid,
Being unborn, unemerging,
Unmoving, unreceding,
Ever dwelling in one mark,
This is called the place of approach.

121. A quote from the chapter on "The Preachers of Dharma" in the *Lotus Sūtra*, T. 9, 30c5. Hurvitz, *Lotus Sūtra*, 174, translates: "If any like these in the Buddha's presence hears a single gāthā or a single phrase of the Scripture of the Blossom of the Fine Dharma, or devotes to it *a single moment of rejoicing*, I hereby confer on him a prophecy that he shall attain anuttarasamyaksaṃbodhi."
122. *Samantabhadra-bodhisattva-dhyānacaryādharma Sūtra*?; T. 9, No. 277. This Sūtra is considered by the T'ien-t'ai tradition to be the "closing" Sūtra of the threefold *Lotus Sūtra*. It contains instructions on the contemplation of the bodhisattva Samantabhadra.
123. T. 9, 392c24–25. Katō, et al. 1975, 363, has "As one's own mind is void of itself, sin and blessedness have no existence. In like manner all the laws are neither fixed nor going toward destruction. If one repents like this, meditating on his mind, there is no mind he can seize. The law also does not dwell in the law."
124. T. 9, 391a3. I am not sure what Chih-i intends by quoting this phrase. The context is speaking of purifying the six senses, after which the practitioner "will have joy of body and mind and freedom from evil ideas, and will *devote himself to this Law* so that he can conform to it." Katō, 354.
125. From the opening section of a discourse on the non-substantial existence of the Tathāgata in the *Vimalakīrtinirdeśa Sūtra*, T. 14, 554b28–555a2. Boin, 238, translates the context as follows: "Then the Blessed One said to the Licchavi Vimalakīrti: Son of good family, now that you have come here to see the Tathāgata, how do you see him? This having been said, Vimalakīrti replied to the Blessed One: Blessed One, now that I see the Tathāgata, I see him as if there were nothing to see."
126. This quote is found among the questions of Mañjuśrī for Vimalakīrti in the *Vimalakīrtinirdeśa Sūtra*, T. 14, 544c6–7. Boin translates, "Where is the deliverance of the Tathāgatas found? (Vimalakīrti answers) It is found in the first thought activity (*cittapūrvacarita*) of all beings." This

translation is based on the Tibetan. Boin notes that the Chinese translations of Kumārajīva and Hsüan-tsang have "in the activity of the mind of all beings."

127. T. 9, 465c29. See note 106.

128. Compared to the previous phrase from the *Avataṃsaka Sūtra* which is quoted verbatim, Chih-i takes liberties in paraphrasing this quote. The original in T. 9, 624a 6–12 reads, "These scrolls of Sūtras in the great trichiliocosm exist within one minute particle of dust. All of the minute particles of dust are also likewise. At one time there was a person who appeared in the world who achieved penetrating wisdom, completed and perfected the pure divine eyesight, and perceived these scrolls of Sūtras in a minute particle of dust. He then had the following thought 念 , 'How can these vast and great scrolls of Sūtras exist in a minute particle of dust, yet not benefit sentient beings? I should diligently use expedient means to destroy these minute particles of dust and benefit sentient beings.' At that time this person used expedient means to destroy the particle of dust and extracted these scrolls of Sūtras to benefit sentient beings." In the original sūtra the word "mind" 心 is not used, and seems to be making quite a different point than that proposed by Chih-i. Chih-i was quoting this phrase to support his contention that the mind is subtle, and this phrase supports this concept only insofar as the *Avataṃsaka Sūtra* in general teaches the identity of mind and objects. In that sense the mind and the particle of dust are one, and "destroying a particle of dust" or "destroying the dust-like obstructions of the mind" to reveal the (meaning of?) scrolls of Sūtras can be interpreted as meaning the same thing. A translation of Chih-i's paraphrase which would be more consistent with the original *Avataṃsaka Sūtra* passage would read, "Destroying the mind and minute particles of dust, the Sūtra scrolls of the trichiliocosm appear."

129. T. 25, 276b10. Lamotte, *Ta chih tu lun* IV, 1939, has "Tout ce qui existe dans le triple monde (*traidhātuka*) est fait par la pensée (*citta*)."

130. See the *Ta chih tu lun*, T. 25, 259b25. Lamotte, *Ta chih tu lun* IV, 1749, has:

> Pour qui recherche la vision correcte,
> Il ny a que les noms et formes.
> Celui qui veut juger et connaître en vérité
> Ne connaîtra lui aussi que les noms et formes.

Lamotte also refers to the *Aṭṭhakavagga* of the *Suttanipāta*, v. 909, 177; see T. 4, 183b3–4.

131. Hurvitz, *Chih-i*, 283, explains "warmth" as "the immaterial substance posited by the Sarvāstivāda as passing from one incarnation to the next." See various passages in the *Āgama* such as in the *Saṃyuktāgama*, T. 2, 69a25, and the *Wu-yin pi-yü ching* 五陰譬喻經, T. 2, 501b25.

132. This classification is based on the chapter on "Expedient Means" in the *Lotus Sūtra* as translated by Kumārajīva (T. 9, 5c11–13), which, as Hurvitz points out, is so different from the extant Sanskrit that he devotes a long note to discussing the differences (Hurvitz, *Lotus Sūtra*, 349–350). Hurvitz translates this section as follows: "Concerning the prime, hard-to-understand dharmas, which the Buddha has perfected, only a Buddha and a Buddha can exhaust their reality, namely, the suchness of the dharmas, the suchness of their marks, the suchness of their nature, the suchness of their substance, the suchness of their powers, the suchness of their functions, the suchness of their causes, the suchness of their conditions, the suchness of their effects, the suchness of their retributions, and the absolute identity of their beginning and end." This is a prime example of the importance and influence of Kumārajīva's translations for the development of T'ien-t'ai and Chinese Buddhist thought. For details see chapter 8.
133. This "triple reading" works much better, of course, in the original Chinese where one can merely shuffle around the order of the three characters.
134. Thus this triple reading reflects the threefold truth. To understand reality while emphasizing its "suchness" is to emphasize the emptiness, or lack of substantial Being, of all dharmas. To understand reality while emphasizing it's individual conventional characteristics is to emphasize the conventional existence of dharmas. To understand reality as it truly is, is to realize the simultaneous emptiness and conventional existence of all dharmas as the middle path.
135. That is, neither monistic, blasé oneness nor fundamental differentiation.
136. The three aspects of emptiness, conventional, and middle?
137. A reference to the verse version of this section, T. 9, 5c23– 25, which Hurvitz, *Lotus Sūtra*, 23, translates:

> As to such great fruits and retributions as these,
> Such varied doctrines of nature and marks,
> I and the Buddhas of the ten directions
> Are the only ones who can know these things.
> These dharmas cannot be demonstrated;
> Words, which are only signs, are quiescent in them.

138. Therefore the term "great" can apply to both the tentative and real.
139. But the *Mahāparinirvāṇa Sūtra* says that all people possess the Buddha-nature.
140. But, for example, the bodhisattva Avalokiteśvara manifests himself in this world in thirty-three ways.
141. In contrast to wisdom, it has no basis in reason or reality.
142. The fundamental equality of all dharmas as empty of substantial Being

corresponds to the first aspect of the threefold truth.

143. The distinctness of conventional existence corresponds to the second aspect of the threefold truth.

144. The ultimate identity of all dharmas corresponds to the third aspect of the threefold truth, the middle.

145. The *dharmadhātu* is not based on anything outside of itself since it is the basis and the entire whole of reality itself.

146. Here begins an attempt, less successful than with the ten suchnesses, to give a "triple reading" to the three characters "ten dharma realms" 十法界. If one emphasizes the underlying and common "dharma realm" rather than its ten distinctive aspects, this emphasizes the common emptiness of all dharmas. For details see *Bukkyō taikei* I, 517.

147. If one emphasizes the ten distinct realms rather than their underlying unity, this emphasizes their conventional existence.

148. To take all three together and emphasize their unity is to emphasize the meaning of the middle.

149. The implied answer to both of these questions is "none." There is no dharma outside of the one total reality, and there is no wisdom which is not aroused through contemplation of this one reality. This world of our experience is itself the sum total of reality, and complete Buddha wisdom is attained here and now.

150. A phrase from the *Lotus Sūtra*, T. 9, 5c11, already quoted more than once: "Only Buddhas can completely exhaust the true aspects of reality" [or, "all dharmas" 諸法實相].

151. See previous note.

152. From the same section of the *Lotus Sūtra* as the above quotes; see T. 9, 5b26. Hurvitz, *Lotus Sūtra*, 22, translates: "The Buddhas' wisdom is profound and incalculable. The gateways of their wisdom are hard to understand and hard to enter, so that no voice-hearer or pratyekabuddha can know them . . ."

153. In this passage from the chapter on "Expedient Means," T. 9, 9c6, the Buddha is speaking of the content of his enlightenment under the Bodhi Tree and his enjoyment of it for three weeks. Hurvitz, *Lotus Sūtra*, 43, translates: "Throughout three weeks/ I thought such thoughts as these:/ 'The wisdom I have gained/ is the first among subtle things'."

154. See T. 9, 5b25–c14: Hurvitz, *Lotus Sūtra*, 22–23.

155. See T. 9, 7a–b, Hurvitz, *Lotus Sūtra*, 29–31.

156. The "burning house" refers to the analogy in the "Parable" chapter of the *Lotus Sūtra*, T. 9, 12b, in which a father entices his sons to flee from their burning house by promising them three wonderful carts. When the children emerge from the burning house the father gives them one splendid cart. This is analogous to the Buddha teaching the doctrine

of the three vehicles, when in reality the sole goal for all is the one vehicle of Mahāyāna. See Hurvitz, *Lotus Sūtra*, 58ff.

157. The fourth chapter of the *Lotus Sūtra*; see T. 9, 16b7ff and Hurvitz, *Lotus Sūtra*, 84ff.
158. See the parable of the rich father and his lost son in the chapter on "Faith and Understanding," T. 9, 16b25ff, Hurvitz, *Lotus Sūtra*, 85ff. The story tells of a rich father who discovers his poor long-lost son and the father's efforts and skillful means used to help his son realize his true nature. See note 29. This is analogous to the Buddha's skillful means and activity in leading sentient beings to realize their true nature as potential Buddhas, or sons of the Buddha.
159. See the fifth chapter of the *Lotus Sūtra* (T. 9, 19a14ff; Hurvitz, 101ff) which contains the parable of the rain falling equally on all grass and trees. The plants utilize this rain each according to their own capacity, as sentient beings each learn from the Buddha's teaching according to their capacity to understand. See note 19.
160. See the parable of the magical castle in chapter seven of the *Lotus Sūtra*; see T. 9, 22a18ff and Hurvitz, 130ff.
161. The Buddha completely understands all there is to know about reality.
162. Or, there is no error in him.
163. See *Aṅgulimālika Sūtra*, T. 2, 512–543, and note 110.
164. The highest of the four *dhyāna* stages within the so-called twenty-five realms of existence. This is a high level of attainment reached through contemplation or trance-like states, and refers to the state of attainment just below that of a "non-returner." For details on these stages and trance-like states see Hurvitz, *Chih-i*, 339–342.
165. Hurvitz, *Chih-i*, 293ff, gives an abridged paraphrase of the following section which is probably more readable and easier to understand than the original, but I have given a complete translation.
166. A cause which brings about a result similar to the cause, such as good thoughts causing more good thoughts. Hurvitz, *Chih-i*, 294, identifies this term with the Sanskrit *vipākahetu*, which Hsüan-tsang translates as 同類因.
167. Indirect or conditional causes.
168. A result which is the same as its cause, such as an evil thought resulting in more evil thoughts. Hurvitz, *Chih-i*, 294, identifies this term with the Sanskrit *niṣyandaphala*.
169. Lit. the place to which they return and the place to which they tend, that is, the integration of all in the reality of the ten dharma realms.
170. It is not clear whether this refers to the three dharmas of sentient beings, Buddha, and the mind, or to the three truths of emptiness, conventional existence, and the middle. The thrust of Chih-i's explanation

is the same in either case.

171. See T. 12, 733c28–29; Yamamoto II, 514. This passage follows a long section which discusses the meaning of arising and non-arising 生不生 which Chih-i examines in more detail in his section of the Four Noble Truths. The immediate context reads: "O good man! The dharmas of outflow (of passions, *sāsrava-dharma*), at the time when they have not yet arisen, already have the nature of arising. Therefore they are able to arise. The dharmas of no outflow (of passions, *anāsrava-dharma*) fundamentally have no nature of arising. Therefore they are not able to arise." In other words, it is in the inherent nature of passions to arise and perish, but the lack of any passions has no "existence" and thus it makes no sense to talk of it as "arising" or "perishing."
172. That is, unlike a clay or wooden image, they do have the nature which leads to birth in an evil destiny.
173. Body and mind, *rūpa-citta*.
174. This phrase is very vague in the original. It refers to the various unpleasant and undesirable "abilities" of those in the four destinies, which are a deviant and abusive utilization of abilities which should be used to help others and gain enlightenment.
175. T. 12, 760a21–26. This is a paraphrase of the original which reads: "It is like when Devadatta wishes to make a wall he takes up mud and not colors; when he wishes to make a painting he gathers colors and does not take up grass and wood; in making a robe he takes up threads and does not take up mud and wood; in making a house he takes up mud and not threads. One can know the result of what one is able to make from what one takes up."
176. This refers to the pursuit of satisfying one's desires whatever the cost. For example, people abuse their bodies and minds in a futile attempt to satisfy their appetites.
177. T. 12, 655a22; Yamamoto I, 206–207. This passage is in the chapter "On Letters" in which each of the Sanskrit letters is given a doctrinal interpretation. At the beginning of the chapter (T. 12, 653c16ff) it is explained that the letters of the alphabet themselves are "half-words" 半字, and though these form the basic foundation for all verbal communication, it is only when they are put together to form words, called "complete words" 滿字, that meaning and communication is possible. The passage in the *Mahāparinirvāṇa Sūtra* says, "The meaning of 'half-words' is the foundation for verbalizing all good dharmas. Therefore they are called 'half-words.' 'Complete words' refers to the foundation of verbalizing all good dharmas. It is like one who does evil deeds in the world is called half a person, and one who cultivated good practice is called a complete person." In T'ien-t'ai doctrine, the Hīnayāna teachings are called "the teachings of half-words" 半字教.

178. Corresponding to the threefold truth.
179. Lit., "middle-real-principle of reality-mind." This refers either to reality itself or to the mind which understands the true aspects of reality as the middle, i.e., simultaneously emply of substantial Being yet conventionally existent.
180. "White" (*śukla-dharma*).
181. The five virtues attained by one who is at the stage where he has nothing more to learn 無學 (*aśaikṣa*): the keeping of the precepts, concentration (*samādhi*), wisdom, liberation, and the knowledge and insight of liberation. See Taya et al., *Bukkyōgaku jiten*, 138b. In T'ien-t'ai doctrine this is recognized as the highest level of attainment by those of the Hīnayāna.
182. The "practice of practice." This compound is used in contrast to the "practice of wisdom" 慧行 . In the *Tz'u ti ch'an mên*, T. 46, 535b13–17, an earlier work of Chih-i, he defines these terms as follows: "There are two types of practice. The first is the practice of wisdom, and the second is the practice of practice. . . . The practice of practice is so called because through this practice one conquers and destroys all passions. The second practice of wisdom consists of severing illusions concerning reality through correct contemplation of the four noble truths, twelvefold conditioned co-arising, and true emptiness. . . . "
183. The four results of streamwinner, once-returner, one who will return to this samsaric existence no more, and the arhat.
184. One with seven more rebirths.
185. This refers to the passage in the chapter on the Bodhisattva Lion's Roar where the *Mahāparinirvāṇa Sūtra* distinuishes between two kinds of adornment, that of wisdom 智慧 and virtues 福德 ; T. 12, 767b21–29. The passage reads: "There are two kinds of adornments. First, that of wisdom, and second, that of virtue. If there is a bodhisattva who is endowed with these two adornments, he will know the Buddha-nature. . . . The adornment of wisdom refers to (the content of a bodhisattva's attainment from) the first to the tenth bodhisattva stage (*bhūmi*). The adornment of virtue refers to the *paramitā* from that of charity to *prajñā*-wisdom, but does not include *prajñāpāramitā*. . . . The adornment of wisdom is that of all Buddhas and bodhisattvas. The adornment of virtues is that of śrāvakas, pratyekabuddhas, and the bodhisattvas of (the stage of) the ninth Abode. . . . The adornment of virtue is conditioned, defiled 有漏 , has existence 有有 , has resultant retribution, has obstructions, and is not eternal. It is a dharma of ordinary men. The adornment of wisdom is unconditioned, undefiled (*anāsrava*), does not exist, has no resultant retribution, is unobstructed, and is eternal."
186. This position and terminology is reminiscent of, and probably based

on, the *Śrīmālādevī Sūtra* which, in the chapter on *ekayāna*, points out that arhats and pratyekabuddhas have not put an end to their rebirths, not completely cultivated all virtues, have not accomplished what should be accomplished, and have not completely exhausted the delusions which need to be exhausted. It then posits (T. 12, 219c20ff) two kinds of death and rebirth: first, the ordinary death (and rebirth) of people in *saṃsāra* 分段, and second the death (and rebirth) which is a transformation beyond conceptual thought 變易死, the undefiled rebirth of bodhisattvas in this world in order to save sentient beings. The *Śrīmālādevī Sūtra* continues by making a distinction between latent and active passions. The śrāvakas and pratyekabuddhas sever the active passions, but they still have not severed the latent defilements of fundamental ignorance.

187. See Hurvitz, *Chih-i*, 297–299, for a different interpretation and lengthy discussion of this section.
188. The Tripiṭaka bodhisattva refers to the Hīnayāna bodhisattva, namely Śākyamuni in his previous lives, who is said to have practiced the six *pāramitā* for three immeasurable eons (*asaṃkhyeyamahākalpa*), and so forth, until being reborn a final time to attain Buddhahood. See Chappell, *T'ien-t'ai Buddhism*, 105–107.
189. The sixteen mental states, eight of patience 八忍 (*kṣāntiḥ*) and eight of wisdom 八智, whereby mistaken views are severed, plus eighteen mental states, the nine stages on the path towards having no obstructions 九無礙 (*ānantarya-mārga*) and nine stages on the path to liberation 九解脫 (*vimokṣa-mārga*), whereby one's deluded attitudes are severed. See Hurvitz, *Chih-i*, 258.
190. The stage of "Freedom from Desire" 離欲地, the sixth of the ten bodhisattva stages (*bhūmi*). For details on the stages of the Shared Teaching, see Chappell, *T'ien-t'ai Teachings*, 120–121; Hurvitz, *Chih-i*, 361–362.
191. In contrast to the bodhisattva of the Tripiṭaka Teaching, who keeps some defilement in order to be physically reborn in this world.
192. An understanding of the various stages of attainment is required to understand what Chih-i is trying to say in such a brief space here. Hurvitz, *Chih-i* is almost entirely devoted to this topic and is recommended as prerequisite background. See also the chart on the various stages of the Fourfold Teachings and their correspondence in Sekiguchi Shindai, 1977, Appendices, 50–51.
193. In contrast to the contemplation of the Perfect Teaching which consists of a non-gradual, immediate insight into reality and the integrated threefold truth.
194. In other words, they perceive the integrated nature of reality which consists of the ten dharma realms, and can control their movement

within these various destinies.

195. The delusions which need to and can be severed by the bodhisattvas of the Distinct Teaching, i.e., latent fundamental ignorance 無明住地 and the so-called minute dust-like delusions which are "as numerous as the sands of the Ganges River" 塵沙惑 . The content of these dust-like delusions are not clear; they are merely defined as the subtle delusions which remain even after the more explicit delusions of mistaken views and attitudes are severed. These two types of delusions cannot be severed by śrāvakas, pratyekabuddha, or those of the Shared Teaching.
196. In other words, some who have severed and mastered delusions, such as those of the Tripiṭaka and Shared Teachings, have a passionate attachment to the Buddha-dharma which leads to further rebirth. For details see *Bukkyō taikei* I, 577ff.
197. A paraphrase from Vimalikīrti's comments to Maitreya in the third chapter of the *Vimalakīrtinirdeśa Sūtra*, T. 9, 542b15–16. Boin translates the context as follows: "The suchness of all beings [*sarvasattvatathatā*], the suchness of all dharmas, the suchness of all the holy ones, this is also your own suchness, O Maitreya . . . suchness is not constituted of duality, is not constituted of multiplicity. Honourable Maitreya, the instant that you reach supreme and perfect enlightenment, at that instant, all beings also will reach that same enlightenment. And why? Because that enlightenment [*bodhi*] is already acquired [*anubuddha*] by all beings. . . ."
198. The first of the three aspects of Buddha-nature.
199. The second of the three aspects of Buddha-nature.
200. The third of the three aspects of Buddha-nature.
201. The three aspects of reality, which are called "tracks" because they are the order, rule, law, or model of things as they truly are. The three are parallel to the three aspects of Buddha-nature. They are:

    眞性軌 : "the true nature of reality." The integrated, non-illusory, non-differentiated aspect of reality. This corresponds to the objective world 境 and to the Buddha-nature as the direct cause of Buddhahood. Buddhahood is inherent in all sentient beings since they all participate in the true nature of reality as simultaneously empty of substantial Being yet conventionally existent.

    觀照軌 : "the illumination of wisdom." The function of wisdom in destroying delusions and manifesting the true nature of reality. It corresponds to the aspect of Buddha-nature as the "complete cause" of Buddhahood, since the wisdom to realize Buddhahood is inherent in all sentient beings.

    資成軌 : "the perfection of one's disposition." The practice

undertaken and which brings to perfection the inherent Buddha's wisdom. It corresponds to the aspect of Buddha-nature as practice, the conditional causes which bring to perfection the inherent Buddha-wisdom.

For details see the *Fa hua hsüan i* section on the Threefold Dharmas, T. 33, 741b–746c.

202. The four Mahāyāna vows are: although the number of sentient beings is unlimited, I vow to save them all; although passions are innumerable, I vow to sever them all; although doctrines are inexhaustible, I vow to know them all; although the way to Buddhahood is supreme, I vow to perfect it. It appears that Chih-i was the first to formulate these four "universal" bodhisattva vows. See Rhodes 1984 and Chappell, *T'ien-t'ai Buddhism*, 103.
203. The remaining five *pāramitā* of giving, precepts, patience, diligence, and meditation.
204. The three ways of reading "suchlike appearance" and so forth.
205. Since they are all empty of substantial Being.
206. The ten dharma realms and all of existence is interpenetrating and mutually interdependent.
207. I have translated the two phrases 報果 and 果報 differently, as "retributive result" and "resultant reward" respectively, even though they are the same two characters. Since the word "retribution" has some negative connotation, it is better translated as "reward" in reference to the Buddha, as in the case of "reward-body" for *saṃbhogakāya* 報身.
208. T. 9, 44b27. Hurvitz, *Lotus Sūtra*, 247, translates the context as follows: "Beings such as these,/ Hearing of the great length of the Buddha's life-span,/ Shall gain incalculable, outflow-free,/ Pure fruits and retributions." Hurvitz points out in a note that the translation here by Kumārajīva is very different from that of extant Sanskrit versions of the *Lotus Sūtra*.
209. A verse from the chapter "On Faith and Understanding" in the *Lotus Sūtra*, T. 9, 18c18–19. In this passage Mahākāśyapa is explaining the meaning of the parable of the poor son. Hurvitz, *Lotus Sūtra*, 98, translates the context as follows: "Throughout the long night of time, we/ Have kept the Buddha's pure discipline,/ But only this day/ Have we gained its fruit, its retribution./ In the midst of the dharmas of the Dharma King/ Long having cultivated brahman-conduct,/ Now we have gained something without outflows,/ A great unexcelled fruit."
210. From the last part of the chapter on "The Life-span of the Tathāgata," T. 9, 43c21. Hurvitz, *Lotus Sūtra*, 244, translates the context as follows: "Such is the power of my knowledge,/ The rays of my wisdom having an incalculable glow,/ My life-span being of numberless kalpas,/ Gained

after cultivation of long practice."

211. This phrase is from the second chapter "On Cunda" in the *Mahāparinirvāṇa Sūtra*, T. 12, 612b19, where Cunda makes offerings to the Buddha and is promised the two rewards of supreme wisdom and *nirvāṇa*. See Yamamoto I, 29ff.
212. The "three levels of wise men" refers to the three levels of the Ten Abodes 十住, the Ten Stages of Practice 十行, and the Ten Stages of Merit Transference 十廻向. The "ten stages of the sage" refers to the ten *bhūmi* Stages 十地.
213. The third chapter on the *Jên wang ching*, T. 8, 826bff, discusses the stages of the bodhisattva. This phrase is found on 828a1.
214. Paramārtha's translation of the *Mahāyāna saṃgraha*, T. 31, 226b26, has "A samsaric existence of conditioned co-arising is called a crude multiple retribution." In other words, a samsaric life which is characterized by karmic causes and conditions is necessarily followed by another rebirth in *saṃsāra*.
215. I was unable to locate the source for this quote. Compare the Biblical passage "For here the saying holds true, 'One sows and another reaps.' I sent you to reap that for which you did not labor; others have labored, and you have entered into their labor" (John 4:37–38).
216. In T'ien-t'ai philosophy, "advancing on the path" refers to the gradual awakening of the wisdom of the middle path in the Perfect Teachings from the first stage of the Ten Abodes to the final fruit of Buddhahood. "Losing further rebirth" refers to the severance of ignorance and thus deliverance from the samsaric world of transformations.
217. In this passage Chih-i is warily circumscribing the issue of whether or not one can speak of the Buddha having any retribution 報. The texts that Chih-i quotes make clear that one can speak of the 報 of the Buddha in the sense of the reward for his perfection of practice and attainment of enlightenment, and thus the Buddha also has ten suchlike characteristics. However, since the Buddha has severed all delusions and utterly destroyed all vestiges of ignorance, one cannot speak of any "retribution" for the Buddha in the sense of his being reborn in *saṃsāra* as a result of bad karma. In this sense the Buddha has only nine suchlike characteristics. Thus Chih-i discriminates between "retribution" and the "resultant reward" of Buddhahood.
218. A continuation of the same passage in the *Jên wang ching* quoted above, T. 8, 828a1.
219. "Thirty lives are exhausted."
220. From the *Jên wang ching*, T. 8, 827c27, immediately preceding the above quotes. The context is describing the attainment of supreme Buddhahood after passing through the various bodhisattva stages.

221. One can speak of the Buddha's present life as a "reward" for his past virtuous deeds.
222. From the second chapter "On Cunda" in the *Mahāparinirvāṇa Sūtra*, T. 12, 612b19. See note 211.
223. This compound is discussed above in note 47.
224. Omniscience; *sarvajñājñāna*?
225. Here Chih-i is showing a correspondance between the verse of the *Mūlamadhyamakakārikā* 24:18, on which the threefold truth is based, and the ten dharma realms. Refer to chart 1.
226. The identity of this text is not known, but it is believed to be an Abhidharma text. In the *Fa hua hsüan i shih ch'ien* Chan-jan says that the content is the same as the *Abhidharmakośabhāṣya*, but this may be referring merely to this one passage. The *Shakusen kōgi* makes reference to both the "old" translation of the *Abhidharmakośabhāṣya* by Paramārtha and the "new" translation by Hsüan-tsang, but obviously Chih-i could not have seen Hsüan-tsang's translation. (see *Bukkyō taikei* I: 605–606) The following quote is similar in content to a passage in Paramārtha's translation of the *Abhidharmakośabhāṣya*, T. 29, 202b7–8ff.
227. *Samyaksaṃbuddha*. The *Taishō* text has 名 ("named"), but the *Bukkyō taikei* edition uses the character 明 ("clarify, perceive"), which would change this phrase to mean "they do not perceive correct universal wisdom (or knowledge)."
228. Or "all characteristics of reality."
229. In this section I have translated the character 相 as "characteristics" rather than "appearances" as in the first of the ten suchlikes. In this section the compound 相性 or 性相 refers to the ten suchlike characteristics in general and thus "characteristics and nature" makes for a more readable, though admitedly inconsistent, English translation.
230. Chih-i criticizes the Abhidharmic understanding of emptiness as an emptiness which is achieved by analyzing or "breaking down" 折空 dharmas to show that they have no substantial Being. To Chih-i this is an inferior understanding of emptiness, and all things should be understood as empty just as they are 卽空.
231. This statement is by the father of the poor son in the chapter on "Faith and Understanding," T. 9, 17b13–14, where he finally reveals to everyone the true relationship of he and his son. It illustrates the integrated relationship between the Buddha and sentient beings, and the integrated nature of all of reality. Hurvitz, *Lotus Sūtra*, 88, translates the context as follows: "When facing his end, the old man commanded his son to gather his kinsmen, as well as kings, great ministers, Kṣatriyas, and householders, who were all to gather together. Then he himself proclaimed to them: 'Sirs! Know that this is my son, begotten by me.

Having forsaken me in such-and-such a city and run off, he suffered loneliness and hardship for more than fifty years. His original name was so-and-so. My own name is thus-and-so. Formerly, in my native city, affected by grief, I sought him. Some time ago, I suddenly encountered him by accident and got him back. *He is really my son. I am really his father.* Now all the treasure I have belongs to my son. What was formerly paid out and taken in, my son knows it all.' "

232. This is one of Chih-i's famous phrases which sums up his philosophy of the integrated nature of all of reality. In other words, all phenomena, all things, all dharmas, are in an integrated relationship with the perfection of Buddhahood, and there is no reality outside of this one integrated reality.
233. See T. 9, 12a27, 26b20, and 41b24.
234. From the *Mūlamadhyamakakārikā*, T. 30, 33b11–12. See the introductory chapter and chart 1 for an analysis of this verse.
235. Because they return to this world of conventional existence for the purpose of saving sentient beings.
236. The first part of the verse is found in T. 12, 692a13, and the second part in T. 12, 693a1. This is the verse from a famous story concerning one of Śākyamuni's previous lives in which he is practicing in the Himālaya mountains. A Buddha who appears as a *rākṣasa* speaks the first part of the verse to the future Śākyamuni, who then offers his body to be eaten by the *rākṣasa* in order to hear the last half of the verse. See Yamamoto I, 351–356.
237. This corresponds to the position of *pratītyasamutpāda*, conditioned coarising.
238. This corresponds to the position of *śūnyatā*, emptiness.
239. This should correspond to the position of *prajñaptirupādāya*, conventional existence.
240. This should correspond to the position of *madhyamā*, the middle.
241. In other words, true *nirvāṇa* is not complete extinction; rather, reality is inherently and originally quiescent. Chih-i could have quoted, for example, the *Lotus Sūtra*, T. 9, 8b25, which Hurvitz, *Lotus Sūtra*, 37, translates: "The dharmas from their very origin are themselves eternally characterized by the marks of quiet extinction."
242. According to Chan-jan in the *Fa hua hsüan i shih ch'ien*, this type of saying occurs often in the *Āgama* (*Bukkyō taikei* I, 611). See, for example, *Ekottarāgama* 增一阿含經, T. 2, 551a13–14, which contains the verses:

    Do not perform any evil.
    Practice all good deeds.
    Spontaneously one's mind will become pure.
    This is the teaching of all the Buddhas.

243. Another famous phrase of Chih-i which succinctly expresses his concept of the integrated nature of reality. Emphasis added.
244. In other words, the vastness of reality, of the objective realm, is such that only a vast and comprehensive wisdom can comprehend it.
245. Or "vast and great realm of the Buddha." Since the two (Buddha and objective realm) are integrated, either phrase ultimately means the same thing.
246. In other words, for the Buddha to penetrate to the basis of reality is for him to completely understand all Buddha- wisdom, exhaustively know the underlying principle of reality, which is the Buddha-realm.
247. This terminology is borrowed from the *Mahāparinirvāṇa Sūtra*, T. 12, 820b2ff, where the Buddha explains that he has preached the twelvefold Sūtras at times directly on the basis of his own "mind" or understanding 隨自意, at times in accord with the "mind" or understanding of his listeners 隨他意, and at times a combination of these two. (See Yamamoto III, 868ff) Here Chih-i's point is somewhat different. The *Mahāparinirvāṇa Sūtra* is speaking of different methods of teaching; Chih-i is tentatively making a distinction between the two kinds of wisdom: the wisdom which knows the Buddha realm (real wisdom 實智) and the wisdom which knows the other nine realms, the world of objective reality (tentative wisdom 權智). Of course, as Chih-i has just pointed out, the first nine realms are included in the Buddha realm and all of them together are the constituent parts of an integrated reality.
248. That in accordance with the Buddha's own mind and that in accordance with the mind of others (in the other nine realms); or, real and tentative wisdom.
249. A paraphrase of a section in the chapter on "The Lifespan of the Tathāgata" in the *Lotus Sūtra*, T. 9, 42c10-12. Hurvitz, *Lotus Sūtra*, 239 translates: "O good men! The scriptural canon preached by the Thus Come One is all for the purpose of conveying living beings to deliverance. At times he speaks of his own body, at times of another's body, at times he shows his own body, at times another's body, at times his own affairs, at times another's affairs. Everything he says is true 實, not vanity."
250. This tentatively corresponds to the "real" 實.
251. This tentatively corresponds to the "tentative" 權.
252. This tentatively corresponds to the "real."
253. This tentatively corresponds to the "tentative."
254. They ultimately correspond to the middle which is beyond the duality of tentative and real.
255. Nothing is "taken away" from the Buddha or the Buddha realm by

conventionally "separating" the nine other realms from the realm of the Buddha.

256. This refers to the famous verse from the *Avataṃsaka Sūtra* which emphasizes the importance of the mind in our perception of the objective world. See T. 9, 478c29. See note 106.

This verse can be interpreted in many ways, some more "idealistic" than others. The first part of the verse is often quoted as providing the basis for a mind-only philosophy. The last part of the verse, however, which equates the Buddha, sentient beings, and the mind, weakens this interpretation. In other words, one could use this verse with equal justification to argue that Buddhism is a "Buddha-only" or a "sentient-beings-only" philosophy. All these positions are an extreme interpretation. This verse needs to be re-examined in light of the entire context of the *Avataṃsaka Sūtra*. For a discussion of Chih-i's frequent use of this quote, see Andō Toshio 1978, 152ff.

257. This quote is from a section of the *Mahāparinirvāṇa Sūtra* which discusses the Buddha-nature. See T. 12, 769b12-13; Yamamoto II, 659. The context reads: "O good man! All sentient beings are endowed with the three concentrations, i.e., superior, middling, and inferior. The superior (concentration) refers to the Buddha-nature. Therefore we say that all sentient beings have the Buddha-nature. The middling (concentration) refers to all sentient beings being endowed with the first *dhyāna* (transic state). When conditions are right, they are able to practice it. If conditions are not right, they are not able to practice it. . . ."

258. Once again this is not an exact quote but the meaning is the same. See the *Avataṃsaka Sūtra*, T. 9, 409c1.

259. The mind is like a "magician" because it creates illusions, and the impressions produced in the mind are not the same as the reality which is the true "thusness" of what we see as the objective world.

260. But it is implied that the path of contemplating the mind is the most accessible.

261. In others words, all things are interdependent and nothing arises in and of itself.

262. Properly understood, conventional existence and emptiness are not opposite but synonymous.

263. In other words, the "sameness" or integrated nature of all reality.

264. See T. 46, 52b-55c. This section from the *Mo ho chih kuan* is discussed in detail by Hurvitz, *Chih-i*, 302ff.

265. In other words, the *Lotus Sūtra* does not utilize the tetralemma to discuss the issue in terms of "both relative and absolute" or "neither relative nor absolute."

266. On the terms "incomplete word" and "complete word" see note 177 on

the *Mahāparinirvāṇa Sūtra* chapter "On Letters", T. 12, 653c–655b.

267. From the introductory section of the *Vimalakīrtinirdeśa Sūtra*, T. 14, 537c15. Boin, 9, translates this as "Neither being (*sat*) nor not-being (*asat*), all dharmas are born dependent on causes (*hetūn pratītya samutpannāḥ*)."

268. This phrase follows soon after the above phrase in the introduction of the *Vimalakīrtinirdeśa Sūtra*, T. 14, 537c17. Boin, 10, has "Great Ascetic (*munīndra*), you have overcome Māra and his hordes; you have conquered supreme enlightenment (*pravarabodhi*)."

269. This quote follows the version as found in the *Ta chih tu lun*, T. 25, 516c13–14: 見第二法輪轉 . The Kumārajīva translation of the *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra*, T. 8, 553a16, is slightly different, but different enough to be significant. It has "I, at Jambudvīpa, again saw the turning of the wheel of the law 再見法輪轉 ." In this version there is no indication that it is a *second*, and different, turning of the wheel of the dharma. Nevertheless Chih-i interprets this phrase as supporting his idea that the *Prajñāpāramitā Sūtras* were a second and distinct step in the evolution of the Buddha's preaching ministry.

270. The *Mahāparinirvāṇa Sūtra*, T. 12, 731b5–6, if this is indeed the passage to which Chih-i is referring, merely lists the events in the life of Śākyamuni and says, ". . . at Vārāṇasī he first turned the wheel of the law for the five monks, and so forth until he entered *parinirvāṇa* at Kuśinagara." This interpretation of the life of Śākyamuni, however, is dismissed by the *Mahāparinirvāṇa Sūtra* as an inferior Hīnayāna interpretation.

271. This is from the chapter "On Parables" in the *Lotus Sūtra*, T. 9, 12a18–19. Hurvitz, *Lotus Sūtra*, 56–57, translates it as follows: "Formerly, in Vārāṇasī,/ you turned the Dharma-wheel of the four truths,/ with discrimination preaching the dharmas,/ the origination and extinction of their five collections (*skandhānām udayaṃ vyayam*)./ Now again you are turning the most subtle,/ Unexcelled great Dharma-wheel."

272. In other words all teachings are preached either implicitly or explicitly at all times. If this is a correct reading of Chih-i here, then can it not be interpreted as a criticism of later attempts such as the *T'ien-t'ai ssu chiao i* to produce a strict and rigid classification system?

273. In other words, some people who are particularly insightful can realize the ultimate, complete and perfect truth just by being exposed to the teachings of the *Āgama*, *Vaipulya Sūtras*, or *Prajñāpāramitā Sūtras*, even though it is the *Lotus Sūtra* which is the final complete teaching which contains the naked truth without any embellishments or expedient devices.

274. For details on this subject of doctrinal classification see Hurvitz, *Chih-i*

and Chappell's translation of the *T'ien-t'ai ssu chiao i*. Chih-i also discusses this subject in more detail later in the *Fa hua hsüan i*, T. 33, 806bff.

275. This is a paraphrase of Pin-lo-ching's commentary to the *Mūlamadhyamakakārikā*: see T. 30, 1b21–23. The original can be translated as follows: "First, twelvefold conditioned co-arising was explained for the sake of those within the dharma of the śrāvakas. Also, for the sake of those who had already practiced and had a great mind capable of accepting the profound dharma, the characteristics of conditioned co-arising were explained with the dharma of the Mahāyāna; i.e., that all dharmas neither arise nor perish, are neither monolithic nor differentiated, and so forth."
276. Such as in *Mūlamadhyamakakārikā* 24:18, from which the *pratītyasamutpāda* / emptiness / conventional existence / middle pattern is borrowed and correlated to the Fourfold Teachings as in the next paragraph.
277. That phenomena and reality are not empty.
278. In this case, *paramārthasatya* in contrast to *samvṛtisatya*.
279. In other words, why is only the *Lotus Sūtra* called "complete" 滿 if all the Sūtras implicitly contain the complete truth, as milk can eventually turn into ghee.
280. This refers to the teaching of three kinds of conventional existence as taught in the *Ch'eng shih lun*. See my discussion of this subject in chapter 6. The three types of conventional existence are, in short, conventional existence as arising through causes, as continuity, and as relativity.
281. This is not a direct quote but rather a paraphrase from the *Vimalakīrtinirdeśa Sūtra* where Vimalakīrti gives a long discourse on "inconceivable liberation" to Śariputra. See T. 14, 546b24ff. and Boin, 141ff.
282. It sets up an absolute reality above and beyond the so-called "non-absolute" phenomenal world of conventional reality.
283. In other words, this refers to the bodhisattva who realizes the identity of the "real" and "conventional," of *saṃsāra* and *nirvāṇa*, or the integrated nature of reality, and then "returns" to this conventional world to save other sentient beings.
284. All things are inter-related and part of one reality. How can there be anything independent of this one reality?
285. The subtle truth concerning reality can be realized through contemplation of only this phenomenal world, and it is not necessary to go beyond this conventional realm.
286. The true nature of reality is beyond adequate verbalization and conceptualization, but since words must be utilized, terms such as "subtle" and "absolute" are the closest we can come to describing it.

287. A summary of a passage in the *Mahāparinirvāṇa Sūtra* which discusses the meaning of "great *nirvāṇa*" in contrast to a Hīnayānistic *nirvāṇa*. See T. 12, 745c24ff; Yamamoto II, 562ff. The terms "immeasurable" and "beyond conceptualization" appear on T. 12, 746b21–26: "Good man! 'Great' means 'beyond conceptualization.' If something is beyond conceptualization, it is something that all sentient beings are not able to believe. Therefore it is called 'great final *nirvāṇa*' (*mahāparinirvāṇa*). It is something perceived only by Buddhas and bodhisattvas. Therefore it is called 'great final *nirvāṇa*.' It is also called 'great' because it is attained only after innumerable causes and conditions. Therefore it is called 'great'."
288. In other words, as soon as words are used to describe the absolute, one is describing the absolute which is so in contrast to the relative.
289. From the *Lotus Sūtra*, T. 9 6c19, Hurvitz, *Lotus Sūtra*, 28.
290. Also from the *Lotus Sūtra*, T. 9, 5c25; Hurvitz, *Lotus Sūtra*, 23.
291. From the chapter on "Medicinal Herbs" in the *Lotus Sūtra*, T. 9, 19c4–5. Hurvitz, *Lotus Sūtra*, 103, translates: "Those grasses and trees, shrubs and forests, and medicinal herbs do not know themselves whether their nature is superior, intermediate, or inferior; but the Thus Come One knows this Dharma of a single mark and a single flavor, namely, the mark of deliverance, the mark of disenchantment, the mark of extinction, *the mark of ultimate nirvāṇa, finally reducing itself to Emptiness*. The Buddha, knowing this, observes the heart's desire of each of the beings, and guides them accordingly."
292. I was unable to locate the source of this quote.
293. 華首經, or 華手經, T. 16, 189b1–2. This Sūtra, which emphasizes the emptiness of all dharmas, was translated into Chinese by Kumārajīva in A.D. 406. This passage is emphasizing the emptiness of even the high attainment of realizing the truth of emptiness, that dharmas do not arise substantially. In other words, even this attainment does not arise in a substantial sense—all things are empty of substantial Being.
294. In other words, how much more can possibly be said? Any further verbalization is meaningless.
295. It is possible that Chih-i is here criticizing the Sanlun formulations of such doctrines as the two truths, saying that they are an endless piling up of negations. See chapter 7 on the Sanlun school.
296. In this case 覺 refers to *vitarka*, the ordinary conceptual working of the mind, and 觀 refers to *vicāra*, the more subtle perceptions or working of the mind, which obstruct the attainment of true insight. This *vitarka-vicāra* commonsensical perception of the world is corrected by attaining higher levels of insight.
297. I must confess that I do not understand the point of this analogy. The

analogy is taken from a *Prajñāpāramitā* text, the *Shêng t'ien-wang pan-jo po-lo-mi ching* T. 8, 703a25.

298. Chih-i uses this phrase also in the *Mo ho chih kuan*, T. 46, 81c2. Chan-jan, in his *Chih kuan fu hsing ch'uan hung chüeh*, explains this phrase as follows: " 'Within the palace walls' means that the *dharmadhātu* is compared to a palace. It is the capital where the King of the Dharma (resides). The King of the Dharma has no (mistaken) one-sided views. The nature of reality is not outside of this (*dharmadhātu*). To experience a transformation and have insight into reality is called 'awakening to that within the palace'." Chan-jan then makes a reference to Chuang Tzu 莊子 which I was unable to decipher. See *Bukkyō taikei, Mo ho chih kuan* IV, 68–69.
299. This analogy is taken from the same section as the above analogy of the dog: see T. 8, 703a25.
300. At this point the *Fa hua hsüan i shih ch'ien* explains that "words are analogous to the lump, and the truth 眞理 is analogous to people. The ignorant foolish dog never goes beyond the lump of verbalization. The lion, which has a type of wisdom, attains [insight into] reality by abandoning names [i.e. by abandoning the lump to chase people]. Therefore one should know that conceptions and [mistaken] perceptions arise from verbalization. If conceptions and [mistaken] perceptions are stopped, then one transcends verbalization. If one transcends [severs] words and conceptions, one transcends and puts an end to relativities." See *Bukkyō taikei: Fa hua hsüan i* I, 660.
301. The horse which does not need to be whipped, but enters his stable merely by seeing the shadow of the whip, is analogous to the person who has insight into the truth without recourse to words.
302. See the *Mahāparinirvāṇa Sūtra*, T. 12, 690c28–691a8.
303. In other words, the word "absolute" means here not that he "transcends" the world, but that his ability is incomparably the best in the world. Thus "subtle" also means incomparable, the absolute highest.
304. This is a play on the Chinese character for "absolute" 絕 which also means to "cut off" or "make unnecessary."
305. The first fourteen chapters of the *Lotus Sūtra*, which discuss the activity of the historical Buddha, which is the "traces" of the fundamental, eternal Buddha.
306. That is, the real meaning is brought forth so the temporary expedient devices have served their purpose and are no longer needed.
307. The last fourteen chapters of the *Lotus Sūtra* which discuss the fundamental, eternal Buddha.
308. One must actually practice and cultivate the insightful mind which can transcend conceptualization and verbalization.

309. In this rather difficult section Chih-i is setting up another threefold classification of the "traces" 迹門 , which refers to the content of the first fourteen chapters of the *Lotus Sūtra* and corresponds to the dharma of sentient beings; the original basis 本門 , which refers to the content of the last fourteen chapters of the *Lotus Sūtra* and corresponds to the dharma of the Buddha; and contemplating the mind (or "the contemplative mind": 觀心), which corresponds to the dharma of mind. The bulk of the remainder of the *Fa hua hsüan i* deals with these three categories in the form of the "ten subtleties of traces" 迹門十妙 , the "ten subtleties of the basis" 本門十妙 , and the "ten subtleties of contemplating the mind" 觀心十妙 . Actually, most of the discussion concerns the first ten subtleties of "traces" in this realm of our experience, which covers T. 33, 697c–765a. The ten subtleties of the original 本 eternal Buddha are covered briefly in T. 33, 765a–771c, and the ten subtleties of contemplating the mind are not discussed at all (perhaps because this was the subject of the *Mo ho chih kuan*).
310. The four kinds of "absolute subtlety" discussed above.
311. They are on a graded scale from inferior to superior.
312. They are identical to each other, or of an integrated nature.
313. The first fourteen chapters of the *Lotus Sūtra*.
314. The last fourteen chapters of the *Lotus Sūtra*.
315. The ten subtleties of the "basis" times the three dharmas of sentient beings, Buddha, and mind.
316. This phrase is from the *Mahāparinirvāṇa Sūtra*, T. 12, 627c15. The *Mahāparinirvāṇa Sūtra* says, "The so-called Dharma is the teacher of all Buddhas. Therefore the Tathāgata respects and pays homage to [the Dharma]." Since the ten suchnesses, *pratītyasamutpāda*, the four truths, the two truths, the threefold truth, the one truth, and no-truth are the Dharma, or rather the most appropriate and valid teachings concerning inexpressible reality, they are called the teacher of all Buddhas.
317. The subtlety of objects is discussed in detail in T. 33, 698b–707a.
318. For a list of the twenty kinds of wisdom see T. 33, 707a28–b6.
319. These correspond to the seven categories of the two truths as outlined in the section on the two truths below (T. 33, 702a–704c). The seven are the tentative and real wisdom of the Tripiṭaka Teaching, the Shared Teaching, advancing from the Shared to Distinct Teaching 別接通 , advancing from the Shared to the Perfect Teaching 圓接通 , the Distinct Teaching, advancing from the Distinct to the Perfect Teaching 圓接別 , and the Perfect Teaching.
320. These correspond to the seven categories of the threefold truth as discussed below (T. 33, 704c–705a). The categories are the threefold truth in advancing from the Shared to the Distinct Teaching, advancing from

the Shared to the Perfect Teaching, the Distinct Teaching, advancing from the Distinct to the Perfect Teaching, and the Perfect Teaching.

321. This phrase appears immediately after the above phrase on the Dharma being the teacher of the Buddhas in the *Mahāparinirvāṇa Sūtra*, T. 12, 627b16. The context reads, "The so-called Dharma is the teacher of all Buddhas, therefore they respect and pay homage to (the Dharma). Since the Dharma is eternal, so all Buddhas are eternal."
322. The subtlety of wisdom is discussed in detail in the *Fa hua hsüan i* on T. 33, 707a24–715b16.
323. Practices which involve the gradual progression from an inferior to superior state of attainment, and practice which is not a gradual progression but an immediate insight to the truth. The "five practices" 五行 are also from the *Mahāparinirvāṇa Sūtra*, T. 12, 673b21ff., in the chapter on "Noble Practice" 聖行 . This classification of five kinds of bodhisattva practices are Noble Practice: the proper practice of a bodhisattva in cultivating the precepts, meditation, and wisdom; Pure Practice 梵行 : for a bodhisattva, with a pure mind, to remove pain and give pleasure to sentient beings. Divine Practice 天行 : practice which is in harmony with the nature of reality; Child-like Practice 嬰児行 : to practice good deeds with compassion, as to a child; and Practice of Disease 病行 : the practice of sharing the suffering and passions of sentient beings for the sake of helping them.
324. For details on the subtlety of practice in the *Fa hua hsüan i*, see T. 33, 715b17–716b10.
325. The grasses and trees refer to the parable of the plants in the *Lotus Sūtra*, chapter five, T. 9, 19b1–5. Hurvitz, *Lotus Sūtra*, 101, translates the passage as follows: "A thick cloud spreads out, covering the whole thousand-millionfold world and raining down on every part of it equally at the same time, its infusions reaching everywhere. The grass and trees, the shrubs and forests, and the medicinal herbs—whether of *small* roots, stalks, branches, and leaves, or of *middle-sized* roots, stalks, branches, and leaves, or of *large* roots, stalks, branches, and leaves—and also all trees, *great and small*, whether high, intermediate, or low, all receive some of it. . . ." In other words, as plants are of different sizes and capacity, but the rain falls on them all indiscriminately, so also people have different abilities, are at different levels, and go through different stages, but there is one reality and one goal to be attained.
326. For details on the subtlety of stages in the *Fa hua hsüan i*, see T. 33, 726b11–741b6).
327. But more specifically to the "three tracks," or three aspects of reality, which consist of the nature of reality 眞性軌 , the illumination of wisdom 觀照軌 , and the perfection of one's capacity 資成軌 , which are extrapolated to further threefold dharmas such as the threefold Buddha-

nature, the three dharmas of sentient beings, Buddha, and mind, and the three aspects of objective reality, wisdom, and practice. For a lucid discussion of this subject see Andō 1973, 40ff. See also note 201.

328. The Buddha's teachings, which are difficult to comprehend.
329. For details on the subtlety of threefold dharmas in the *Fa hua hsüan i* see T. 33, 741b7–746c6.
330. The details are given in the *Fa hua hsüan i*, T. 33, 748b10ff. The four phases are "hidden capacity and hidden response" 冥機冥應 ; "hidden capacity and manifest response" 冥機顯應 ; "manifest capacity and manifest response" 顯機顯應 ; and "manifest capacity and hidden response" 顯機冥應 .
331. For details see *Fa hua hsüan i*, T. 33, 748b28–c9.
332. For details see *Fa hua hsüan i*, T. 33, 748c17ff. For details on the "twenty-five realms of existence" 二十五有 , see Hurvitz, *Chih-i*, 339–342.
333. For details on the subtlety of empathy and response in the *Fa hua hsüan i* see T. 33, 746c7–749c26.
334. The five supranormal powers are usually listed as Divine Eyesight 天眼 which can see what ordinary people cannot see; Divine Hearing 天耳 which can hear what ordinary people cannot hear; reading other people's minds 他心 ; knowing about one's past lives 宿命 ; and the ability to go anywhere at will 如意 . See Nakamura, *Bukkyōgo daijiten*, 370a. I do not know what the relationship is between these five powers and the five listed by Chih-i.
335. The Buddha can act in this world without accumulating karma which leads to further rebirth because he acts without passionate attachment.
336. For details on the subtlety of supranormal powers in the *Fa hua hsüan i*, see T. 33, 749c28–751c22.
337. For details on the subtlety of the preaching of the Dharma in the *Fa hua hsüan i*, see T. 33, 751c23–755b8.
338. For details on the subtlety of attendants in the *Fa hua hsüan i*, see T. 33, 755b9–758a25.
339. This analogy is from the *Avataṃsaka Sūtra*, T. 9, 625b–c, where the Tathāgata's wisdom is compared to the sea. The *Avataṃsaka Sūtra* first talks of how 25,000 rivers flow into the sea yet the immeasurable waters of the great sea do not increase nor decrease. Then various dragon-kings, finally numbering eight billion, each cause great rains to fall into the sea in a greater amount than all that came before, yet the great sea absorbs it all. In this way the water of the great sea is immeasurable. However, it is not immeasurable compared to the wisdom of the Buddha. "Although in this way the water of the sea is deep, vast, and immeasurable, it is not even a hundredth part of the immeasurable wisdom of the Tathāgata" (T. 9, 625c13–14). In the same way, the benefits

received from attending on the Buddha are immeasurable.

340. For details see T. 33, 758a26–764b9.

341. T. 9, 5c11–12. This phrase has already been quoted numerous times by Chih-i. Hurvitz, *Lotus Sūtra*, 22, has "only a Buddha and a Buddha can exhaust their reality . . ."

342. T. 9, 5c20 and c24. This phrase also has been quoted often. Hurvitz, *Lotus Sūtra*, 23, has "Those dharmas profound and subtle,/ Hard to see and hard to understand . . . / I and the Buddhas of the ten directions/ Are the only ones who can know these things." The *Lotus Sūtra* has "things" 事 for the last word in this quote where Chih-i has "aspects" 相 .

343. T. 9, 9c5. Hurvitz, *Lotus Sūtra*, 43, has "The wisdom I have gained is the first among subtle things."

344. T. 9, 3b19. Hurvitz, *Lotus Sūtra*, 10, translates, "With this subtle knowledge/ Seeking the Unexcelled Path."

345. T. 9, 6a18–19. The original passage in the *Lotus Sūtra* is slightly different, which Hurvitz *Lotus Sūtra*, 25, translates, "That which is without outflows, beyond reckoning and discussion,/ The extremely profound and subtle Dharma,/ I have already gained completely./ (and) only I know its marks. . ."

346. T. 9, 5c19,21–22. Hurvitz, *Lotus Sūtra*, 23, translates, "Formerly, following numberless Buddhas,/ He fully trod the various paths . . . /He trod these various paths; (then)/ On the platform of the Path he was able to achieve the Fruit."

347. T. 9, 6c6. Hurvitz, *Lotus Sūtra*, 27, has "With palms joined and with thoughts deferential,/ Wishing to hear of the Perfect Path."

348. T. 9, 8b25–26. Hurvitz, *Lotus Sūtra*, 37, translates "The dharmas from their very origin/ Are themselves eternally characterized by the marks of quiet extinction./ The Buddha's son, having trodden the Path,/ In an age to come shall be able to become a Buddha."

349. This refers to one of the miraculous signs which signaled the beginning of the Buddha's exposition of the *Lotus Sūtra*, T. 9, 2b10–12. Hurvitz, *Lotus Sūtra*, 3, translates the context as follows: "At this time Heaven rained down *māndārava* [coral tree] flowers, *mahāmāndārava* [*mahā*, "great"] flowers, *mañjūṣaka* flowers [a kind of celestial flower], and *mahāmañjūṣaka* flowers, scattering them over the Buddha and his band of followers."

350. T. 7a22–28. Hurvitz, *Lotus Sūtra*, translates: "The Buddhas, the World-Honored Ones, appear in the world because they wish to cause the beings to hear of the Buddha's knowledge and insight and thus enable them to gain purity. They appear in the world because they wish to demonstrate the Buddha's knowledge and insight to the beings. They

appear in the world because they wish to cause the beings to understand. They appear in the world because they wish to cause the beings to enter into the path of the Buddha's knowledge and insight."

351. From the parable of the burning house, T. 9, 14c18. Hurvitz, *Lotus Sūtra*, 71, has, "And mounting these jeweled carriages,/ [The children] cavorted in all four directions."
352. T. 9, 8a23–24. Hurvitz, *Lotus Sūtra*, 34, has, "The Buddha himself dwells in the Greater Vehicle;/ Whatever dharmas he acquires,/ Adorned with the strength of concentration and wisdom,/ Through them does he rescue sentient beings."
353. The first of the three "tracks."
354. The second of the three "tracks."
355. The third of the three "tracks."
356. T. 9, 9c5. Hurvitz, *Lotus Sūtra*, 43, has, "Throughout three weeks/ I thought such thoughts as these: "The wisdom I have gained/ is the first among subtle things."
357. T. 9, 9b25–26. Hurvitz, *Lotus Sūtra*, 42, has "I, with the eye of a Buddha,/ See the beings on the six courses/ Reduced to poverty's extreme, having neither merit nor wisdom . . ."
358. From the parable of the burning house, T. 9, 14c20–21. Hurvitz, *Lotus Sūtra*, has, "All the living beings are my children."
359. From the parable of the poor son, T. 9, 16c12. Hurvitz, *Lotus Sūtra*, 85, has "At that time, the poor son, hiring himself out as a laborer in his wanderings, by chance reached his father's house, where, stopping by the side of the gate, he saw in the distance his father seated on a lion throne, his feet resting on a jeweled footstool . . ."
360. This phrase is from the introduction to the *Lotus Sūtra*, describing the wonderful and miraculous signs which preceded the Buddha's exposition of the Sūtra, and the Buddha's entering into *samādhi*; T. 9, 2b26–27. Hurvitz, *Lotus Sūtra*, 4, has "now the Buddha, the World-Honored One, has entered into samādhi, whom shall I question about these rare apparitions, beyond reckoning and discussion?"
361. T. 9, 5c7–8. Hurvitz, *Lotus Sūtra*, 22, has "by making a variety of distinctions, the Thus Come One can skilfully preach the dharmas. His words are gentle, gladdening many hearts."
362. T. 9, 11b4. Hurvitz, *Lotus Sūtra*, has "When I hear the Buddha's gentle voice,/ Profound, far removed from the ordinary understanding, and extremely subtle,/ Setting forth the pure Dharma,/ my heart is overjoyed. . ."
363. This phrase is part of the introductory comments to the parable of the plants which are all rooted in the one ground 一地 of the earth, T. 9, 19a24–25. Hurvitz, *Lotus Sūtra*, 101, translates: "Without exception, the

dharmas he preaches all reach to the ground of All-Knowledge."

364. T. 9, 10a19. Hurvitz, *Lotus Sūtra*, translates the context as follows: "Now I, joyfully and fearlessly,/ In the midst of the bodhisattvas/ Frankly casting aside my expedient devices,/ Merely preach the Unexcelled Path."

365. T. 9, 31b17–18. This is a paraphrase of a section Hurvitz, *Lotus Sūtra*, 178, translates as follows: "The scriptural canons I preach are in the incalculable thousands of myriads of millions, whether already preached, now being preached, or still to be preached. Yet among them this Scripture of the Dharma Blossom is the hardest to believe, the hardest to understand."

366. T. 9, 10b5–6. This abbreviated quote is a bit misleading. Hurvitz, *Lotus Sūtra*, 46, translates the entire context as follows: "I, being King of the Dharma,/ Universally address the great multitudes,/ Having recourse only to the Path of the One Vehicle,/ Teaching and converting bodhisattvas,/ and having no voice-hearing disciples." However, the word "only" in the original *Lotus Sūtra* modifies the "path of the One Vehicle," and not "only bodhisattvas." Thus this section more likely means that the Buddha has recourse to the doctrine of *ekayāna* to teach bodhisattvas, not to teach śrāvaka, and that he has recourse to other methods of teaching in dealing with śrāvakas. It does not mean that the Buddha has no disciples which are śrāvakas. The context makes clear that the Buddha is preaching the subtle dharma to all beings, "śrāvakas and bodhisattvas alike" (as the next line says), and that śrāvakas are included in the group of the Buddha's disciples. I fear that Chih-i was overzealous in his attempt to illustrate the "subtlety" of the Buddha's attendants.

367. T. 9, 30c5–7. Hurvitz, *Lotus Sūtra*, 174, translates the context as follows: "If any like these in the Buddha's presence hears a single gāthā or a single phrase of the Scripture of the Blossom of the Fine Dharma, or devotes to it a single moment of rejoicing, I hereby confer on him a prophecy that he shall attain anuttarasamyaksaṃbodhi."

368. T. 31a10. Hurvitz, *Lotus Sūtra*, 176, has, "When this man preaches the Dharma with joy, anyone who hears it for a moment shall straightaway achieve ultimate anuttarasamyaksaṃbodhi."

369. T. 9, 8a26–27. Hurvitz, *Lotus Sūtra*, 34, has "If by resort to the Lesser Vehicle I were to convert/ So much as one person,/ I should have fallen victim to greed,/ and this sort of thing would never do."

370. This is from the parable of the burning house, T. 9, 13c7–8. Hurvitz, *Lotus Sūtra*, 63, translates the context as follows: " 'These living beings are all my children.' Then he gives the Great Vehicle equally to all, not allowing any of them to gain passage into extinction for himself alone, but conveying them all to the extinction of the Thus Come One."

371. "The eye of wisdom is the cause and the feet of action are aroused." It is only when one can see with the eye of wisdom that one can walk to where one needs to go.
372. In other words, the objective world exists in and of itself from all time, and was not created out of nothing nor made from something else.
373. Lit., "name and form, or appearance." In other words, to call reality "one truth," or any name at all, is to give it a verbal and discriminative identity which is not adequately descriptive of the real thing, and thus not completely valid, even though the term "one truth" comes closer to defining the nature of reality than many other attempts at verbal description.
374. But no real attempt is made to describe the content of "no-truth" because then one would be back in the realm of verbal description and conceptual discriminations, which are inadequate and even misleading in communicating the true meaning and "thusness" of reality.
375. As we have seen in the introduction and chart 1, these four correspond respectively to the Tripiṭaka Teaching, the Shared Teaching, the Distinct Teaching, and the Perfect Teaching.
376. In T'ien-t'ai doctrine 界内 , lit. "within the world," refers to this triple world of the realms of desire, form, and formlessness, the realms where words and conceptions are used and needed, the realm wherein expedient means are utilized to lead sentient beings to enlightenment. This term is in contrast to 界外 , lit. "outside the world," which is the realm of enlightenment inhabited by Buddhas and bodhisattvas. It must be remembered, however, that these are not two separate realities, but the one reality which is correctly or incorrectly perceived.
377. T. 30, 1b21–22. This phrase has already been quoted above.
378. This Sūtra is often quoted by Chih-i, who considered it a Mahāyāna text on meditation. According to the *Bukkyō kaisetsu daijiten* V, 329–330, its content is generally closer to Hīnayāna teachings, but it contains Mahāyānistic elements, such as the analogy of the mind as a painter, which is very similar to that found in the *Avataṃsaka Sūtra*. The following comments by Chih-i are a summary of teachings found in this Sūtra in T. 17, 135a17–b10. The Sūtra says, "As a single artist produces many decorations, so a single mind produces various kinds of karma. Things are manifested in five colors; the perception of these arouses passions and pleasures. The [images] painted by the five sense organs are also like this. . . . Attractive and ugly forms are drawn . . . the activity of the mind is also like this. It is able to produce good and evil retribution."
379. In T'ien-t'ai doctrine, the first two links of twelvefold conditioned coarising, that is, ignorance (*avidyā*) and volitional activity (*saṃskāra*), correspond to the Tripiṭaka Teaching, and therefore are discussed under

the rubric of the interpretation of conditioned co-arising as conceptually understood and as arising and perishing.

380. This phrase is from the *Mahāparinirvāṇa Sūtra*, T. 12, 806b5.

381. This phrase is from the *P'a-sa ying lo ching*, T. 16, 8a25. This *P'a-sa ying lo ching* is not to be confused with the *Ying lo ching* which is an apocryphal Chinese Sūtra and one of Chih-i's sources for the term "threefold truth." See chapter 3. In the *Fa hua hsüan i*, however, both of these texts are referred to merely as the *Jên wang ching*.

382. I was unable to locate the sources for these descriptions of twelvefold *pratītyasamutpāda*. The *Shakusen kōgi* identifies the phrase "twelve-leveled castle" as being from the *Wu chü chang chü ching* 五句章句經, but this text is not extant, as least as far as I was able to determine. See *Bukkyō taikei*: *Fa hua hsüan i* II, 8.

383. The following is a summary of the *Ying lo ching*, T. 16, 37c4–9. The *Ying lo ching* says, "Ignorance is a condition for volitional activity, which also gives birth to the twelve [links]. Volitional activity is a condition for consciousness, which also gives birth to the twelve [links]. Consciousness is a condition for name and form, which also gives birth to the twelve [links] . . ." and so forth.

384. In other words, each of the twelve links includes the other eleven links.

385. Twelve links times eleven should give the figure of one hundred and thirty-two. Chan-jan addresses this problem in the *Fa hua hsüan i shih ch'ien* and says that since birth and death are one category (生死 = *saṃsāra*!), the figure of one hundred and twenty is reached by multiplying twelve by ten instead of eleven.

386. These phrases are two different Chinese translations for the same Sanskrit term, *pratītyasamutpāda*. One can imagine that various ingenious scholastic interpretations were constructed in China to explain the supposed subtle difference between these two terms, as Chih-i proceeds to do. Chan-jan and the other commentators trace this issue back to the *Abhidharma- mahāvibhāṣā Śāstra*. For details see *Bukkyō taikei*: *Fa hua hsüan i* II, 11–15.

387. The causes of one's present life.

388. The results of past lives, which is this present life.

389. The causes for future lives.

390. The results which will be the content of future lives.

391. Because an arhat has no further rebirth in *saṃsāra*.

392. The *Shakusen kōgi* claims that this text refers to the *Abhidharma-dharma-skandha-pāda Śāstra* 阿毘達磨法蘊足論 by Mahāmaudgalyāyana 大目乾連, a Sarvāstivādin Abhidharma text. The text extant in the T. 26, No. 1537, was translated by Hsüan-tsang. Thus if this attribution is correct, Chih-i must have had access to an earlier translation which is now lost. This

is another piece in the unsolved puzzle of what Abhidharma texts Chih-i had access to and on which Abhidharma texts he relied as the authority for his analysis of the so-called Tripiṭaka Teaching. In any case, I was not able to find the source of these comments.

393. This probably refers to the Vasumitra who was one of the authoritative commentators on the *Abhidharma-mahāvibhāṣā Śāstra*. Once again I could not track down the source for, nor figure out the meaning and significance of, Chih-i's comments.

394. Usually there are five sense organs; the eye, nose, ear, tongue, and body. Perhaps this refers to an unidentified Abhidharmic classification of four categories of (the five) sense organs.

395. Here begins a classification of the five stages through which one passes through in the womb before one is born and the six senses are mature.

396. In other words, the newborn baby had a body with all the the physical sense organs, but has not yet begun to conceptualize.

397. These three "experiences" could refer to the above covetous passions 貪愛 , licentious desire 婬欲 , and attachment 染著 ; or it could refer to the *tri-vedanā* from the *Abhidharmakośabhāṣya*: pleasure 樂 (*sukha*), pain 苦 (*duḥkha*), and neither pleasure nor pain (*adhuḥkha-asukha*). See Nakamura, *Bukkyōgo daijiten*, 470.

398. Bakkula was a disciple of the Buddha Śākyamuni. For details see Mochizuki IV, 4190.

399. This term is often given at the end of the list of the twelve links of conditioned co-arising.

400. Or, they represent a doctrine which denies causation, one of the four heretical non-Buddhist teachings. See Nakamura, *Bukkyōgo daijiten*, 1314.

401. Or, of that which does the causing (ignorance and volitional activity) vs. that which is consequentially caused (attachment and existent).

402. Thus ends Chih-i's presentation of conditional co-arising as conceptual and arising-and-perishing. This understanding of *pratītyasamutpāda* corresponds to that of the Tripiṭaka Teachings. It is often difficult in this section to understand what point Chih-i is trying to make. The main problem is that Chih-i is basing his presentation on unknown or unidentified Abhidarma texts and/or Chinese speculations and distinctions based on certain unknown Abhidharmic terms. Without knowing the context of Chih-i's arguments, it is often impossible to judge the meaning and significance of his comments. Nevertheless it is possible to conclude that Chih-i is here presenting as the Tripiṭaka Teaching an understanding of *pratītyasamutpāda* as a temporal and real causation, that dharmas do arise and then perish. It is an understanding of *pratītya-*

samutpāda which does not measure up to what Chih-i considers to be the sophistication of realizing the emptiness of all dharmas. Emptiness, the non-arising and non-perishing of dharmas, is the content of the next level of understanding.

403. In other words, both this and the previous understanding are conceptual, but this second one is a "skillful" understanding by which the "unskillful" understanding is overcome. This position corresponds to the Shared Teachings, and the doctrine of emptiness.
404. T. 30, 1b22–23. This is the second part of the *Mūlamadhyamakakārikā* quote given in the previous section.
405. All are empty of substantial Being.
406. From T. 16, 340b15–16. For the original Sanskrit see Bagchi, *Suvarṇaprabhāsa Sūtra*, Buddhist Sanskrit Texts No. 8, Darbhanga, 1967, 33.
407. This refers to the popular Buddhist simile of a man who is frightened because he mistakes the root of a tree for a snake. Of course, when the man realizes his mistake, that the root is not really a snake, he is no longer frightened. For an excellent presentation of such similes and the analogy of this world as a magic show, and the development of these ideas in Yogācāra Buddhism, see Nagao Gadjin's article "The Buddhist World-View as Elucidated in the Three-Nature Theory and Its Similes," *The Eastern Buddhist*, New Series, Vol. XVI, No. 1, Spring 1983, 1–18.
408. This position corresponds to the Distinct Teaching and the doctrine of conventional existence.
409. T. 9, 465c26–27. This phrase has already been quoted numerous times. See note 106. In T'ien-t'ai this is interpreted not in the sense of a mind-only idealism, but that there is nothing we experience which we do not perceive through the conceptual constructions produced by our minds. It is not a denial of the reality of the outside objective world.
410. See, for example, the *Daśabhūmika Sūtra Śāstra*, T. 26, 180a20–21. Chih-i does not identify the text, school, or scholar which he is quoting, but in this era the southern Ti-lun (*Daśabhūmika Sūtra Śāstra*) school, taught that the *ālayavijñāna* was a pure and undefiled consciousness identical with *tathatā* 眞如 . On this subject see Stanley Weinstein's article on "The Concept of *ālayavijñāna*," *Yūki Kyōjū Shōoju Kinen: Bukkyō shisō-shi ronshū*, Tokyo: Daitō Shuppan, 1964, 33–50. See also Andō's discussion on this subject in 1973, 96ff.
411. The *Shakusen kōgi* identifies this quote as being from the "Liang" translation of the *Mahāyāna Saṃgraha*, section 11–6, which must mean Paramārtha's translations which are extant in T. 31, Nos. 1593 and 1595. However, I was unable to locate this quotation in these works. In any case Chih-i here is referring to the position of the She-lun school and the northern Ti-lun school (more precisely: Hui-yüan and his *Ta*

ch'eng i chang—see chapter 5) which taught that the *ālayavijñāna* is defiled and posited a ninth pure *amalavijñāna*. See Weinstein 1964, 43–46. Actually it is difficult to know what this She-lun school really did teach, since the writings of the She-lun scholars are not extant. Weinstein quotes Chan-jan's comments in the *Fa hua hsüan i shih ch'ien* as follows: "The Northern School regarded the *ālaya* as that upon which phenomena depend (for their production), whereas the Southern School held that it was the *tathatā* which was the source. Both schools followed the teachings of Vasubandhu. Yet their interpretations were as incompatible as fire and water" (Weinstein 1964, 40).

412. Such as a "true consciousness" or a "defiled consciousness."
413. In other words, "the understanding which overturns delusions" is sufficient for realizing the truth at the lower level, but not for the higher level of non-conceptual wisdom.
414. See in particular the section on "Destroying (Deluded) Dharmas" 破法編 T. 46, 62a14ff.
415. See the discussion of these four methods of teaching in chapter 2, in the section on the *Ta chih tu lun*.
416. This phrase is actually quoted by the *Ratnagotravibhāga* from the *Śrīmālādevī Sūtra*, T. 12, 222a21–22, which reads, "All the pure wisdom of the arhats and pratyekabuddhas does not fundamentally perceive the objective realm of omniscience nor the Dharma Body of the Tathāgata." In the *Ratnagotravibhāga*, T. 31, 829c2–3 it reads, "All the wisdom of emptiness of the arhats and pratyekabuddhas does not fundamentally perceive the objective realm of omniscience nor the Dharma Body of the Tathāgata." In short, the *Ratnagotravibhāga* substitutes "the wisdom of emptiness" 空智 for "the pure wisdom" 淨智 in the *Śrīmālādevī Sūtra*. Chih-i follows this substitution and also substitutes "the Tathāgata's body" for "the objective realm of omniscience nor the Dharma Body of the Tathāgata." In any case, the point is that the arhats and pratyekabuddhas, who understand *pratītyasamutpāda* conceptually as explained above, do not completely and correctly perceive the objective realm as perceived by the Buddha with his omniscience (*sarvajñā*). The following section is an outline of the teachings found in the *Ratnagotravibhāga*, T. 31, 829b–830c. For an English translation and study of the *Ratnagotravibhāga* see Takasaki Jikidō 1966, 207–218. The *Ratnagotravibhāga* in turn is based to a great extent on the *Śrīmālādevī Sūtra*.
417. These four "antidotes" (*pratipakṣa* ?) are defined in the *Ratnagotravibhāga*, T. 31, 829b22 as the concept of transiency 無常思 (*anitya*), the concept of suffering 苦思 (*duḥkha*), the concept of no substantial self 無我思 (*anātman*), and the concept of impurity 不淨思 (*aśubha*). These four concepts are utilized in Hīnayāna to overcome delusions and

advance on the path to enlightenment. Chih-i, following the *Ratnagotravibhāga*, is claiming that these are not the final or complete teachings of the Buddha.

418. Because the Buddha is characterized as eternal, blissful, selfhood, and pure.

419. The undefiled realm in which all passions have been severed. This is the goal and realm of enlightenment for those of the two vehicles.

420. These four obstacles (*paripantha*?) to attaining the "pure Dharma Body of all Tathāgata-Buddhas" are listed in the *Ratnagotravibhāga*, T. 31, 830b1–2. See also Takasaki 1966, 214–215. They are listed as the mark of conditions 緣相, the mark of causes 因相, the mark of rebirth 生相, and the mark of destruction 壞相. Chih-i misquotes the second obstacle (or he had a corrupt text), saying only "marks" instead of "the mark of causes." This is not serious because in his following explanation of the four obstacles, the second obstacle of "marks" is correctly defined as referring to causes. In short, Chih-i is saying that the attainment of arhatship does not mean complete extinction, and that arhats and pratyekabuddhas still have some way to go before attaining complete Buddha- hood and must undergo some sort of rebirth.

421. This is the fundamental, or latent, or habitual propensity of ignorance which has not yet been severed by those of the two vehicles and which obstructs their attainment of complete Buddhahood. See *Śrīmālādevī Sūtra*, T. 12, 220a9bb.

422. Actions taken without attachment or delusion and are thus without karmic force.

423. *Manomayakāya*. This refers to the non-physical "mind-only" bodies which are the content of rebirth for those who have severed passions. Takasaki 1966, 215, defines it as follows: "The body of the saints is said to be consisting merely of *mano-skandha* instead of five *upādāna-skandhas* as in the case of ordinary beings." The exact nature of these "mind-born bodies" is far from clear. Wayman discusses the problem in his translation of the *Śrīmālādevī Sūtra* 1974, 29–31. The three types of *manomayakāya* are, as the *Ratnagotravibhāga* points out (T. 31, 830b27–28), those of the arhat, the pratyekabuddha, and "Bodhisattvas of Great Strength" 大力菩薩.

424. This is also based on the *Śrīmālādevī Sūtra*'s distinction between the death suffered by ordinary mortals 分段死 and the death suffered by those with a "mind-born body" which is a death characterized as an inconceivable transformation. In other words, the kind of death suffered by those with a mind-born body is beyond conceptual understanding and neither I nor anyone else can describe it verbally. See the *Śrīmālādevī Sūtra*, T. 12, 219c21; Wayman, *Śrīmālādevī Sūtra*, 82.

425. See the *Ratnagotravibhāga*, T. 31, 830b13ff; Takasaki, 216ff.
426. According to Nakamura, *Bukkyōgo daijiten*, 1103, in Mahāyāna Buddhism the "great self" has eight powers or self-masteries such as the ability to manifest oneself in many bodies, to manifest oneself in the whole trichiliochosm, fly through the air, and so forth, a concept borrowed from the Vedānta school.
427. This section and the relationship between its various elements can be summarized in Chart 8, p. 364
428. T. 12, 768b11–12 and c17–18. This phrase is part of a longer discussion on Buddha-nature.
429. This quote is from the same section as the previous quote in the *Mahāparinirvāṇa Sūtra*, T. 12, 768a19–21. The entire context reads somewhat differently than Chih-i's abbreviated quote: "The fundamental limits 本際 of [the samsaric cycle of] birth and death are of two types. First is ignorance, and second is the passionate attachment to existence. Between these two there is the suffering of birth, decay, sickness, and death. This is called the middle way. In this way the middle way can overcome the birth and death [of *saṃsāra*]: therefore it is called the middle. Because of this meaning the dharma of the middle way is called the Buddha-nature. Therefore Buddha-nature is eternal, blissful, selfhood, and pure. All sentient beings are not able to perceive this, therefore [they think that reality is] transient, non-blissful, non-selfhood, and impure. Buddha-nature truly is not transient, non-blissful, non-selfhood, and impure." I find this passage extremely vague and illogical. It does not "prove" any of its statements: it merely jumps from one assertion to the next.
430. The relationship between, or rather the identity of, the three ways of *saṃsāra* (*kleśa*, karma, suffering) and the three characteristic qualities of Buddhahood (enlightenment, liberation, Dharma Body) is explained more clearly in the next section.
431. As Chih-i pointed out in the above section, these three links correspond to the "way of delusions" (*kleśa*) 煩惱道 .
432. These two links correspond to the "way of karma" 業道 .
433. The five resultant links in the present from consciousness to experience, and the two results in the future of rebirth and decay-and-death. These links correspond to the "way of suffering" 苦道 .
434. To take it one step further, suffering is in turn the cause and condition for passionate delusion, giving us the endless cycle of *saṃsāra*.
435. See the *Mūlamadhyamakakārikā* passage (T. 30, 1b22–24) quoted above, that *pratītyasamutpāda* was taught as the dharma appropriate for śrāvakas, and is thus the content of the Tripiṭaka Teaching.
436. This phrase is not from the chapter on "letters" which discusses this

subject in detail, but is from a section of the *Mahāparinirvāṇa Sūtra* (T. 12, 630a22ff.) in which the Buddha denies that he has any "secret teaching" 祕密藏 which is hidden and undisclosed. This is illustrated (T. 12, 630c26–631a6) with the analogy of a rich father who loves his son and takes him to a teacher to receive an education. However, the son is not yet ready to absorb advanced studies such as grammar, so the father takes him home and diligently teaches him the alphabet 半字 . In other words, the father teaches the alphabet to his son not in order to hide and keep secret the more profound and difficult subject of grammar, but teaches him according to the son's capacity to prepare him for eventually learning advanced grammar. The Buddha's teaching of the Hīnayāna Tripiṭaka is like this.

437. Perhaps this refers to the section from the simile of plants in the *Lotus Sūtra* (T. 9, 19c1–6), which Hurvitz, *Lotus Sūtra*, 103, translates: "Those grasses and trees, shrubs and forests, and medicinal herbs do not know themselves whether their nature is superior, intermediate, or inferior; but the Thus Come One knows this Dharma of a single mark and a single flavor, namely, the mark of deliverance, the mark of disenchantment, the mark of extinction, the mark of ultimate *nirvāṇa*, of eternally quiescent *nirvāṇa*, finally reducing itself to Emptiness. The Buddha, knowing this, observes the heart's desire of each of the beings, and guides them protectively. For this reason he does not immediately preach to them the knowledge of all modes."

438. Lit. "original selfness (*svabhāva*) does not exist." More simply, "all is empty."

439. This is a quote from the *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra* discussed in the *Ta chih tu lun*. The context is expounding on the emptiness of all things, so that even the six *pāramitā* are like an illusion or dream (T. 25, 448c19), that is, they are no substantial Being. The section concludes with the statement that "I teach that *nirvāṇa* is also like an illusion and like a dream. If there were a dharma more superior to *nirvāṇa* [implying that there is not], I would teach that this also is like an illusion and like a dream. Therefore, all you divine beings, these illusions and dreams are non-dual and non-distinct with *nirvāṇa*." (T. 25, 449a7–10)

440. See T. 30, 1b24–26. This passage has already been quoted and discussed above.

441. One of the six major subjects in the Vedic tradition. This refers to the same analogy as in note 436; see T. 12, 630b26–631a6. The *Mahāparinirvāṇa Sūtra* explains this analogy as follows: "This rich man represents the Tathāgata. His one son represents all sentient beings. The Tathāgata views all sentient beings with equanimity as if (each one was) his only son. His teaching of the one son refers to the śrāvaka disciples.

The incomplete teaching ["alphabet"] represents the nine-fold [Hīnayāna] scriptures. Grammar represents the vast Mahāyāna scriptures. Since the śrāvakas do not have the ability [lit. "power of wisdom" to understand more profound subjects], the Tathāgata teaches them the incomplete ninefold scriptures, and does not teach the 'grammar' of the vast Mahāyāna scriptures." (T. 12, 631a11–16)

442. *Yāthātmyāvatāraṇakuśalaiḥ*. Quoted and discussed in the *Ta chih tu lun*, T. 25, 107a17. See Lamotte, *Ta chih tu lun* I, 397, who translates this phrase as "Ils excellaient à sauver convenablement." This refers to the activity of the bodhisattva which is skillful in saving sentient beings because it is in accordance with the way things truly are, as empty of substantial Being, in contrast to the clumsy efforts of the followers of Hīnayāna. The *Ta chih tu lun* comments on this phrase as follows: "There is the dharma of the heretics which, though it saves sentient beings, does not really 不如實 save them, because there various mistaken views remain like chains. Although those of the two vehicles have the means of salvation, they are not able to save [others] because they are not omniscient [*sarvajña*] nor have the mind [capable of utilizing] expedient means. It is only the bodhisattva who is able to *truly and skillfully save* [sentient beings]." (T. 25, 107a18–22)

443. This refers to the parable of the plants in the Chapter on Medicinal Herbs, T. 9, 20a1ff. Hurvitz, *Lotus Sūtra*, 107, translates the context as follows:

> Also, the Buddha's sons
> Who devote their thoughts exclusively to the Buddha Path,
> Who constantly practice good will and compassion,
> Who know that they themselves shall become Buddhas
> Decidedly and without any doubt—
> These are called "small trees."

See T. 9, 20a27–29. Chih-i's commentary on this section in the *Fa hua wen chü*, T. 34, 96b–c, also identifies this fourth category of "small trees" with the Shared Teaching.

444. See the discussion of the Distinct Teaching in the previous section with the exposition on the four categories of conditions, causes, rebirth, and destruction based on the *Ratnagotravibhāga*.

445. This is a paraphrase of the first and third lines of the *Mūlamadhyamakakārikā* 24:18 verse, T. 30, 33b11–12. See chapter 1.

446. See, for example, the *Ta chih tu lun*, T. 25, 621a13–15.

447. This phrase from the *Mahāparinirvāṇa Sūtra*, T. 12, 732a23–24, is quoted often by Chih-i, such as in the *Mo ho chih kuan*, T. 46, 8a2–3. The context reads, "Why does the Tathāgata ask about conditioned co-arising? The World-Honored One also has causes and conditions. Due to [the

cause of] extinguishing ignorance he attains the burning light of *anuttarāsamyaksaṃbodhi*."

448. T. 9, 20b17. Hurvitz, *Lotus Sūtra*, 109, translates the context as follows:

> Again, there are those who dwell in dhyāna;
> Who gain the strength of supernatural penetration;
> Who, hearing of the emptiness of the dharmas,
> At heart are overjoyed;
> Who, emitting numberless rays,
> Ferry across the living beings.
> These are called "great trees,"
> Which gain in growth.

449. The aforementioned ways of passionate delusion, karma, and suffering.
450. The three qualities of *prajñā*-wisdom 般若 , liberation 解脫 , and the Dharma Body 法身 .
451. Is this a misprint for the three ways 三道 ?
452. These are the first and fourth lines of the *Mūlamadhyamakakārikā* 24:18 verse, T. 30, 33b11–12.
453. This phrase follows immediately after the previous phrase quoted from the *Ta chih tu lun*, T. 25, 621a14–15.
454. See T. 12, 768a20–22. This is the same phrase quoted for the Perfect Teaching in the previous section. The entire phrase reads, "The fundamental limits of birth and death are of two types. First is ignorance, and second is the passionate attachment to existence. Between these two there is the suffering of birth, decay, disease, and death. This is called the middle way." The context is that of a discussion on the meaning of Buddha-nature.
455. From the second chapter "On Expedient Means" of the *Lotus Sūtra*, T. 9, 9b9. Hurvitz, *Lotus Sūtra*, 41, translates;

> By virtue of conditions is the Buddha-seed realized:
> For this reason they preach the One Vehicle.

In a note Hurvitz points out that the extant Sanskrit for this phrase is very different and translates the Sanskrit as: "For permanent is this dharma-eye, and the nature of the dharmas ever radiant. Having seen [this eye], the Buddhas, the Supreme among the Two-Legged Beings, shall set forth my One Vehicle."

456. This phrase is from the last part of the verses on the simile of the plants quoted throughout this section, T. 9, 20b22. Hurvitz, *Lotus Sūtra*, 109, has:

> Kāśyapa, let it be known
> That, when by invoking causes and conditions
> And a variety of parables
> I demonstrate the Buddha Path,

This is my expedient device.
The other Buddhas are also this way.
Now, for your sakes, I preach *the most true Reality*. . . .

457. T. 9, 6c19. In other words, the ultimate teaching of the Buddha is beyond conceptual understanding, but it is finally revealed in its essence in the *Lotus Sūtra*.
458. The other Sūtras and the content of the Tripiṭaka, Shared, and Distinct Teachings are the Buddha-dharma and not to be taken lightly, but the Buddha-dharma is finally fully exposed in the *Lotus Sūtra*.
459. In other words, he supplied him with any and all his needs, as the Buddha supplies the teaching needed by each sentient being. This phrase is from the analogy of the poor son, T. 9, 17a20. See also Hurvitz, *Lotus Sūtra*, 87.
460. The father "giving" to his son what is rightfully and originally his is an expedient means, like the Buddha leading sentient beings to realize their inherent Buddha-nature.
461. The *Lotus Sūtra* itself claims that it is "the king of all Sūtras." T. 9, 32a16.
462. T. 12, 660c9. The entire phrase in the *Mahāparinirvāṇa Sūtra* reads, "These Mahāyāna scriptures and the *Mahāparinirvāṇa Sūtra* are also like this. They are able, for the sake of śrāvakas and pratyekabuddhas, to open their eye of wisdom" 慧眼 . This "eye of wisdom" refers to the ability to perceive the truth of emptiness.
463. Once again this is from the section in the *Mahāparinirvāṇa Sūtra*, T. 12, 772b16–17, which discusses Buddha-nature.
464. In other words, the Perfect Teaching is subtle not in the sense of relative to the crude, but in an absolute sense.
465. This is a paraphrase of T. 12, 711b7–9. The entire section reads: "Concerning insight 明 , there are three kinds of insight. Bodhisattva-insight, the insight of all Buddhas, and insight (concerning) ignorance. The insight of the bodhisattva is identical to *prajñāpāramitā*. The insight of all Buddhas is identical to the Buddha-eye. The insight [concerning] ignorance is identical to ultimate emptiness." This passage is not saying that ignorance and insight is the same; it is saying that realizing the truth of emptiness is to have insight into the true nature of ignorance.
466. The relevance of this analogy escapes my comprehension.
467. A simile for the bodhisattva stages, which are the "womb" from which a Buddha is born. The bodhisattva stages are called a "noble womb" in the *Jên wang ching*, T. 826b29. The subject is discussed in more detail in Chih-i's commentary to the *Jên wang ching*, T. 33, 269a19ff; see especially 269c13.
468. Chan-jan identifies these as anonymous "*Śrīmālādevī Sūtra* Masters."

This refers to scholars who specialized in the study of the *Śrīmālādevī Sūtra*, as other scholars specialized in the *Mahāparinirvāṇa Sūtra* or *Mahāyāna Saṃgraha* See *Bukkyō taikei*: *Fa hua hsüan i* II, 73–77.

469. This refers to the sixth section in the *Śrīmālādevī Sūtra* on "The Unlimited Noble Truths:" T. 12, 221a20–b7. See Wayman, *Śrīmālādevī Sūtra*, 95. This section emphasizes that although śrāvakas and pratyekabuddhas have severed certain passions and delusions, they have not severed them all, and thus the term "noble" applies only to the Tathāgata who has severed all obstacles to perfect enlightenment.

470. *Kṛta*?: created, conditioned, conscious, deliberate; in contrast to 無作: uncreated, unconscious, unconditioned, or spontaneous. This refers to the eighth section of the *Śrīmālādevī Sūtra*, T. 12, 221b22ff. Wayman, *Śrīmālādevī Sūtra*, 96–97, translates these two terms as "Create" and "Uncreate." Diana Paul, *The Buddhist Feminine Ideal: Queen Śrīmālā and the Tathāgatagarbha*, Missoula: Scholar's Press, 1980, 191, translates them as "conditioned" and "unconditioned." Though all of these English terms are inadequate, I have chosen to use the terms "deliberate" and "spontaneous" based on Chih-i's interpretation.

In Chih-i's fourfold classification of ways to understand the four noble truths, the fourth category is the "four noble truths as spontaneous." As we shall see, this refers to reality as it is, uncreated and without being deliberately conceptualized. The term "spontaneous" takes on important meaning in the realm of practice, where the ultimate practice is the spon- taneous contemplation and insight into reality. The Buddha's wisdom is not a deliberate analysis of, but a spontaneous and omniscient insight into, reality. Also, the Buddha's soteriological activity is not a deliberate attempt to save beings but a spontaneous outflowing of compassion.

The *Śrīmālādevī Sūtra*'s use of 作 and 無作, on the other hand, is closer to the meaning of "created" and "uncreated" or "conditioned" and "unconditioned." The passage in question reads: "The meaning of the conditioned [deliberate] noble truths is explained as the four truths which can be measured 有量. Why? Because it is not by depending on others that one can know all suffering, sever all causes of suffering, realize all extinction, and cultivate the entire path. Therefore, World Honored One, there is both conditioned *saṃsāra* and unconditioned *saṃsāra*, and *nirvāṇa* is also likewise, being with remainder and without remainder. The meaning of the unconditioned [spontaneous] noble truths is explained as the four noble truths which cannot be measured 無量. Why? Because he can, with his own power, know all suffering, sever all causes of suffering, realize all extinction, and cultivate the entire path" (T. 12, 221b22–29). In other words, as the *Śrīmālādevī Sūtra* says, the Buddha's wisdom and activity is spontaneous and immeasurable because he

depends only on himself and his own power. The śrāvaka and pratyekabuddha depend on others (the Buddha); therefore their activity and understanding is conditioned, limited, and deliberate.

471. *Śrīmālādevī Sūtra*, T. 12, 221b23. See previous note.

472. They still have something to attain, some practice to accomplish. In this case the meaning of the Chinese term 作, meaning "act, do, or create," is being used as a play on words.

473. In this case meaning "having more work to do, or more practice to accomplish." It is impossible to make a consistent and readable English translation in cases such as this which depends on the various meanings and nuances of the Chinese characters themselves.

474. See *Śrīmālādevī Sūtra*, T.12, 221b23–24. See translation of this section in note 470.

475. In other words, śrāvakas hear of the four noble truths through the teaching of the Buddha, but this is a "limited" understanding of the truth, not the infinite immeasurable truth which is beyond verbalization.

476. I usually translate this term as "spontaneous." In this case it means "having no more practice which needs to be accomplished."

477. This is a paraphrase of the *Śrīmālādevī Sūtra*, T. 12, 221b27–29 The full phrase reads: the Buddha "can, with his own power, know all suffering, sever all causes of suffering, realize all extinction, and cultivate the entire path."

478. The classification is based loosely on the long discussion of the four noble truths in the *Mahāparinirvāṇa Sūtra*, T. 12, 676b–687b. The fourfold classification *per se* is not given in the *Mahāparinirvāṇa Sūtra*. Rather, Chih-i extracts these phrases, such as "arising and perishing" and "immeasurable" from the Sūtra. To this extent the classification is original with Chih-i. For a discussion of this fourfold classification of the four truths in the *Mo ho chih kuan* see chapter 1.

479. This refers to those of the Tripiṭaka Teaching who have a partial or one-sided 偏 view in the sense that they realize the conditioned arising and perishing (*pratītyasamutpāda*) of dharmas without realizing the emptiness of all dharmas.

480. In other words, the first two truths of suffering and the causes of suffering are one category in the sense that they refer to the cause and effect (of suffering) in this samsaric world. The last two truths of the Path and extinction are also one category and refer to the cause and effect of liberation and the transcendence of this samsaric realm.

481. The *Saṃyuktābhidharmahṛdaya Śāstra*, T. 28, No. 1552, 869–965, is a Sarvāstivādin Abhidharma text by Dharmatrāta 法救, an expansion of the *Abhidharmahṛdaya Śāstra* of Dharmaśri (?) 法勝, T. 28, No. 1550,

809–832. It is extant only in Chinese translation. This text was translated into Chinese by Saṃghavarman 僧伽跋摩 in A.D. 434 or 435. The passage paraphrased by Chih-i is in the eighth chapter of the *Saṃyuktābhidharmahṛdaya Śāstra*, T. 28, 936b23–c5, which says, "Question: The [four] truths have what characteristics? Answer:

The nature of the results of all volitional activity
With [passionate] outflows is taught as suffering.
The nature of causes is the causes [of suffering].
The exhaustion of all suffering is the truth of extinction.

'The nature of the results of all volitional activity with [passionate] outflows is taught as suffering' means that all volitional activity with [passionate] outflows has causes and the nature of bondage; therefore it is taught as 'suffering.' 'The nature of causes is the cause [of suffering]' means that these volitional activities with [passionate] outflows have the nature of causation; therefore it is taught as 'the causes [of suffering].' Therefore suffering and its causes are one thing. The causes and results are established as two truths. 'The exhaustion of all suffering is the truth of extinction' means that all dharmas with [passionate] outflows are ultimately quiescent and extinct. This is taught as 'the truth of extinction.'

If all volitional activities are without [passionate] outflow,
This is taught as the truth of the path.
Because of these two causes and conditions,
The minute [phenomena] appear one after the other.

'If all volitional activities are without [passionate] outflow, this is taught as the truth of the Path' means that all volitional activity that is lacking in [passionate] outflows is taught as the truth of the path."

482. The following definitions given by Chih-i are based on the section on the four truths in the *Mahāparinirvāṇa Sūtra*, T. 12, 676b8ff., but the analysis is actually a rather free paraphrase and says more than the original. This section in the *Mahāparinirvāṇa Sūtra* begins as follows (T. 12, 676b8–15; Yamamoto I, 291): "Next, Kaśyapa, there are noble practices, that is, the four noble truths of suffering, its causes, extinction, and the path. Kaśyapa, 'suffering' refers to the mark of oppression. 'Causes [of suffering]' refers to the mark of being able to arouse and expand [this suffering]. 'Extinction' refers to the mark of quiescence. 'The path' refers to the mark of Mahāyāna. . . . Also, good sons, suffering has three marks: the suffering of suffering, the suffering of activity, the suffering of destruction. The 'causes [of suffering]' are the twenty-five modes of existence. 'Extinction' refers to the extinction of the twenty-five modes of existence. 'The path' refers to the cultivation of the precepts, meditation, and wisdom. . . ."

483. These are usually given as the four "signs" or basic teachings of the

Buddha dharma: transiency, suffering, non-substantiality (emptiness), and non-selfhood (*anitya-duḥkha-śūnya-anātmatā*).

484. This is a classification of the samsaric realm of existence into twenty five levels: the four continents, the four evil destinies, the six heavenly realms of desire, the four *dhyāna* stages, the four stages of formlessness, the realm beyond conceptualizations, and the realm of the *anāgāmin*. For details see Hurvitz, *Chih-i*, 339–342.

485. *Fo ch'ui pan nieh p'an liao shuo chiao chieh ching* 佛垂般涅槃略說教誡經, T. 12, No 389, 1110–1112. The text is not extant except in this one translation attributed to Kumārajīva. Its content purports to be the last words and testament of the Buddha before his entry into *parinirvāṇa*, hence the title. It was considered as an appendix to the *Mahāparinirvāṇa Sūtra*. Chih-i's paraphrase is from the last part of the Sūtra, T. 12, 1112a25–28, which reads, "The truth of suffering which the Buddhas explains is a truly real suffering. The causes [of suffering] are true causes, and there are no different causes. If suffering is extinguished, then the causes are extinguished. If the causes are extinguished, then the results are extinguished. The path for extinguishing suffering is a real path, and there is no other path."

486. This is in contrast, for example, to the position of the *Ch'eng shih lun* scholars, who taught that the real truth (*paramārthasatya*) is to be identified with, or corresponds to, the third Noble Truth of extinction. See my discussion of the *Ch'eng shih lun*, chapter 6. It is also the position of the *Śrīmālādevī Sūtra*, which Chih-i discusses in more detail below.

487. The exact meaning of this phrase is not clear, which is reflected by the long discussion on it in the commentaries: see *Bukkyō taikei, Fa hua hsüan i* II, 90–98. I believe it means that for Chih-i (contrary to the position of some scholars who teach that *nirvāṇa* is extinction and that the final goal of Buddhism is to attain complete extinction, and that therefore the truth of extinction is identical with the highest truth) complete extinction is not the final goal but only an expedient teaching at the level of the Tripiṭaka Teaching. The arising and perishing of dharmas is not the real, ultimate truth. However, it is a means and a practice—the extinction of passion and delusion is a necessary step—through which one attains insight into reality and through which the ultimate truth is revealed.

488. In other words, the truth has three meanings or functions, the ontological sense in that the truth is such because it refers correctly to a reality which is truly there, and is not nothingness, the existential sense in that it is through realizing this truth that one attains enlightenment, and the practical sense, in that the realization of this truth gives one the authority and power to teach it to others. These three meanings of the truth are later concisely outlined as "noble reality" 聖理, the

"attainment of wisdom" 得智 , and the "ability to teach" 能說 . I do not know if this analysis of the meaning of "truth" is original with Chih-i or if it is based on some text, or if he is outlining the general interpretation of the term prevalent in his day.

489. T. 12, 682c7–14 The full passage reads, "All ordinary people have suffering and not the truth. Śrāvakas and pratyekabuddhas have suffering and [know] the truth of suffering, but not true reality 眞實 . All bodhisattvas understand suffering as no-suffering, therefore they do not have suffering but have the real truth. All ordinary people have the causes [of suffering] but not the truth. Śrāvakas and pratyekabuddhas have the causes [of suffering] and [know] the truth of the causes [of suffering]. All bodhisattvas understand the causes [of suffering] and as lacking in the causes (of suffering), therefore they do not have the causes [of suffering] but have the real truth. Śrāvakas and pratyekabuddhas have extinction but not the real [or, "it is not real"?]. Bodhisattva-Mahāsattvas have extinction and have the real truth. Śrāvakas and pratyekabuddhas have the path but not the real [or, "it is not real"?] Bodhisattva-Mahāsattvas have the path and have the real truth."

490. In other words, since all is empty of substantial Being, there is no real suffering nor causes of suffering, and so forth. These phrases denying the substantial arising and perishing of the four truths are found in scattered passages of the *Mahāparinirvāṇa Sūtra* and the *Viśeṣacinta-brahmaparipṛcchā Sūtra*. For example, the *Viśeṣacinta-brahmaparipṛcchā Sūtra* T. 15, 39a2–6 says, "One should know that the noble truths are neither suffering nor the causes [of suffering], nor extinction, nor the path. The noble truths mean: knowing that suffering does not [substantially] arise is called the noble truth of suffering. Knowing that the causes [of suffering] do not fuse is called the noble truth of the causes [of suffering]. Knowing that ultimately in the extinction of dharmas there is neither arising nor perishing is called the noble truth of extinction. That all dharmas are equal and that one attains the path by means of the non-duality of dharmas is called the noble truth of the path."

491. See, for example, the section on "learning through practice" 習應 in the *Ta chih tu lun*, T. 25, 329c1ff.

492. In other words, these two truths are the causes, or basis, for the arising of suffering and release from suffering.

493. In other words, phenomenal appearances are empty of substantial Being and thus identical and integrated with ultimate reality. Reality (*nirvāṇa*) is not separate from and transcendent of concrete everyday phenomena.

494. T. 12, 682c9–10. See note 489.

495. This is an abbreviated quote from the same section on the four truths in the *Mahāparinirvāṇa Sūtra*, T. 12, 684a23–28; see Yamamoto I, 323. The full quote reads: "Good son! There are two types of wisdom in

knowing the four noble truths. The first is mediocre and the second is superior. The wisdom of the śrāvakas and pratyekabuddhas is mediocre and the wisdom of all Buddhas and bodhisattvas is superior. Good son! To know that all *skandha* involve suffering is called a mediocre wisdom. To discriminate all *skandha* as having immeasurable marks and that they all involve suffering is not something known by the śrāvakas and pratyekabuddhas. This is called superior wisdom Good son! I did not explain these meanings in the (other) Sūtras." It might be worth pointing out here that in this context 中智 means "mediocre wisdom" and does not refer to the "wisdom of the middle" which in the T'ien-t'ai system is considered the highest wisdom.

496. This is an abbreviated quote from the same passage on the four truths in the *Mahāparinirvāṇa Sūtra*, T. 12, 684c13–18; Yamamoto I, 325. The full quote reads: " 'Good son! The worldly truth is the truth of supreme meaning.' 'World Honored One. If so, then there are not two truths.' The Buddha said, 'Good son! There are good expedient means which are [taught] in accordance with the capacities of sentient beings, so it is explained that there are two truths. Good son! If we follow (conventional) verbal explanations, there are two kinds (of truths): first, the worldly dharma, and second, the transworldly dharma. Good son! That known by those who have transcended the world is called the truth of supreme meaning. [Note: Chih-i's version is slightly different here.] The knowledge of the worldly man is called the worldly truth'."

497. The *Śrīmālādevī Sūtra* discusses the four noble truths in two categories which in this context are better translated as the "conditioned" or "created" noble truths 作聖諦 and the "unconditioned" or "uncreated" noble truths 無作聖諦 . See T. 12, 221b16–222a3; Wayman, *Śrīmālādevī Sūtra*, 96–98. For a translation of this section see note 470.

498. The tenth chapter of the *Śrīmālādevī Sūtra* on "The One Truth" says: "Of the four noble truths, three are transient and one is eternal. Why? Because three are characterized as conditioned 有爲相 . To be conditioned means to be transient. To be transient means to be a false and deluded dharma 虛妄法 . To be a false and deluded dharma means to be not true, not eternal, and not a refuge. Therefore the truths of suffering, the causes (of suffering), and the path are not the truth of supreme meaning, because they are neither eternal nor a refuge. The one truth of the extinction of suffering is detached from being conditioned. To be detached from being conditioned means to be eternal. To be eternal means that it is not a false and deluded dharma. To not be a false and deluded dharma means that it is true, eternal, and a refuge. Therefore the truth of extinction is the [one truth of] supreme meaning. The truth of extinction is beyond conceptual thought [*acintya*]" (T. 12, 221b25–222a5).

499. The identity of this man is uncertain, although Chih-i often refers to him as an authority.
500. It is not clear which Sūtra this refers to, or if this is a general analysis of the meaning of all the Sūtras by Dharmauttara. The *Fa hua hsüan i shih ch'ien* says that this is from the *Śrīmālādevī Sūtra*, but the *Shakusen kōgi* points out that the *Śrīmālādevī Sūtra* contains no such explicit passage. See the *Bukkyō taikei*: *Fa hua hsüan i* II, 111.
501. The following section is very difficult to decipher. It is not clear whose or what position is being defended. Perhaps this is the response of *Śrīmālādevī Sūtra* scholars to Dharmauttara's challenge, for Chih-i then proceeds to criticize it.
502. Usually this technical term is used in the positive sense of 四顛倒, which refers to the misconceptions of ordinary people who do not realize that the world is transient, full of suffering, impure, and without substantial Being. The negation of these categories must refer to the idea, as discussed by Chih-i above, that śrāvakas and pratyekabuddhas are attached to these four negative concepts and do not realize the ultimate truth that reality and *nirvāṇa* is eternal, blissful, pure, and selfhood.
503. Thus the *Śrīmālādevī Sūtra* corresponds to the Distinct Teaching and the understanding of the four noble truths as immeasurable, even though it utilizes the term "spontaneous noble truths".
504. This phrase modifies each of the four noble truths in the last part of the section on the four noble truths in the *Mahāparinirvāṇa Sūtra*, T. 12, 685b7. The context, a discussion of the meaning of the "real truth" 實諦 reads: "Mañjuśrī said to the Buddha, 'World Honored One. If the truly real 眞實 is the content of the real truth, then the dharmas of the truly real are identical with the Tathāgata, emptiness, and Buddha nature. If so, then there are no distinctions between the Tathāgata, emptiness, and Buddha nature.' The Buddha said to Mañjuśrī, 'There is suffering, which is true and real. There is causes [of suffering], which are true and real. There is extinction, which is true and real. There is the path, which is true and real. Good son! The Tathāgata is neither suffering nor the truth, but reality. Emptiness is neither suffering nor the truth, but reality. The Buddha nature is neither suffering nor the truth, but reality'." (T. 12, 685b3–9).
505. For example, the threefold truth in the Distinct teaching is an understanding of emptiness, conventional existence, and the middle as distinct, gradual, and successive concepts. The threefold truth in the Perfect teaching is that they are synonymous, identical, and integrated.
506. The phrase "visible form is itself emptiness" is found frequently in the *Prajñāpāramitā Sūtras*. The second part of the phrase, "it is not emptiness through the perishing of form" was not found. However, see the *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra*, T. 8, 221c1–5, and the *Ta*

chih tu lun, T. 25, 327c22–328a18, which reads, "Visible form is itself emptiness, and emptiness is itself visible form. . . . All dharmas have the nature of reality and do not arise, do not perish, are not defiled, and are not pure. . . ."

507. T. 8, 333b12–13 I have translated 趣 as "content" but it literally means "leans toward" or "tends to." A literal translation would thus read, "All dharmas tend toward visible matter and do not transcend this tendency." This phrase occurs in a passage in the *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra* where this pattern is repeated for numerous concepts. For example, it is repeated for all the five *skandha* (T. 8, 333b14-15); for the six *pāramitā* (T. 8, 333b17ff.), that "all dharmas have emptiness as their content" (T. 8, 332c26), that "all dharmas have the ten powers and all the wisdom of the Buddha as their content" (T. 8, 333c12–13), and so forth.
508. The "unattainability" of anything is a common phrase used in the *Pañcaviṃśati-sāhasrikā-prajñāpāramitā Sūtra* to illustrate emptiness. See, for example, T. 8, 260c, or T. 8, 396c–397a.
509. See chart 1 which illustrates the relationship of *Mūlamadhyamakakārikā* 24:18 to various T'ien-t'ai concepts and technical terms. The second line of the verse on emptiness corresponds to the four truths as neither arising nor perishing, the third line on conventional existence to the four truths as immeasurable, and the fourth line on the middle to the four truths as spontaneous.
510. See the *Mūlamadhyamakakārikā*, chapter 26 on "Contemplation of Twelvefold Conditioned Co-arising" and chapter 27 on "Heretical Views," T. 30, 36b39c. The last line of chapter 26 says "This is the meaning of the twelvefold conditioned co-arising as arising and perishing as explained in detail in the Abhidharma and Sūtras" (T. 30, 36c23–24). Chapter 27 opens with, "We have now heard the Mahāyāna dharma which destroys heretical views. Now we wish to hear of the śrāvaka's dharma which destroys heretical views" (T. 30, 36c25–26).
511. The *W'u liang i ching*, T.9, 385c, says, "Good sons! There is one doctrine 法門 ["dharma-gate"] which leads bodhisattvas to attain *anuttarāsamyak-saṃbodhi* quickly. . . . This one doctrine is called 'immeasurable.' . . . As natural desires are immeasurable, the preaching of the dharma is immeasurable. The preaching of the dharma is immeasurable so its meanings are immeasurable. Immeasurable meanings emerge from the one dharma. . . ." See also Katō, *The Threefold Lotus Sutra*, 12.
512. This is not a quote from the *Lotus Sūtra* but speaks of the general teaching of the *Lotus Sūtra* that all are included in the one Buddha-vehicle.
513. The following section is based on the *Mahāparinirvāṇa Sūtra*, T. 12, 733c9–13, which discusses the idea that all positions are ultimately beyond explanation, verbalization, and conceptual understanding. The

text reads, "Good son! The non-arising of arising is unexplainable. The arising of arising is unexplainable. The arising of non-arising is unexplainable. The non-arising of non-arising is unexplainable. Arising is also unexplainable. Non-arising is also unexplainable. One is not able to explain them because they are due to causes and conditions [*pratītya-samutpāda*]." Chih-i takes the first four of these "unexplainables" and classifies them with his other fourfold classifications. Thus the "arising of arising" corresponds to the Tripiṭaka Teaching and the four truths as arising and perishing; the "arising of non-arising" corresponds to the Shared Teaching and the four truths as neither arising nor perishing, the "non-arising of arising" corresponds to the Distinct Teaching and the four truths as immeasurable, and the "non-arising of non-arising" corresponds to the Perfect Teaching and the four truths as spontaneous. The main point here is that they are all ultimately beyond description and conceptual understanding.

514. Thus the Shared Teaching is needed to bring out the true meaning and implications of the Tripiṭaka Teaching.

515. In other words, why should the Buddha preach the Tripiṭaka Teaching if it is not the full revelation of the ultimate truth?

516. In other words, the direct disciples of the Buddha who are clever and have a great capacity for understanding were able to realize the ultimate truth of Mahāyāna upon first hearing the Tripiṭaka Teaching, such as those who attained enlightenment upon hearing the sermon which constituted the first turning of the wheel of the dharma. Thus the Tripiṭaka Teaching actually contains within it, for those with eyes to see, the ultimate truth later revealed more fully in the Shared, Distinct, and Perfect Teachings.

517. This text, probably an apocryphal Chinese Sūtra, was believed lost and the *Shakusen kōgi* says that "this text is missing from the canon" (*Bukkyō taikei*: *Fa hua hsüan i* II, 131). It was rediscovered, however, among the manuscripts at Tun-huang and published by Sekiguchi Shindai in his *Tendai shikan no kenkyū*, Tokyo: Iwanami Shoten, 1969, 379–402.

518. Kassapa was the sixth of the so-called "seven past Buddhas" preceding and including Śākyamuni.

519. The text published by Sekiguchi 1969, 398, says, "The Buddha said to Ānanda, 'I, in the distant past, studied widely and had a dispute with Mañjuśrī over [the meaning of] the two truths as being (*yu*) or non-being (*wu*). Mañjuśrī supported [the understanding of the two truths as] being; I supported non-being. On account of this dispute we were not able to determine whether the two truths mean being or non-being, and dying we fell into the three evil destinies where we wore hot steel globes for immeasurable kalpas. When I emerged from hell I met Kassapa, who then explained the two truths of being and non-being. The

Buddha Kassapa said, 'All dharmas are without a substantial nature. [The meaning of] being and non-being which you speak of is not consistent with this meaning. Why? Because all myriad dharmas are all empty and quiescent. These two truths are both being and non-being. Your present understanding is merely an understanding of the literal meaning, not an understanding of the profound meaning. Your understanding of this is like the deaf and the dumb; how can you understand the profound meaning?' I heard this and immediately went into the forest and contemplated it, entered a state of meditation, and for seven days within the four *dhyāna* states contemplated *samādhi*, the three contemplations, the three wisdoms, the three emptinesses, great emptiness, and the emptiness of supreme meaning, and finally understood this emptiness, that all the myriad dharmas are empty, are all empty and quiescent. Why? Because all the myriad dharmas are inherently empty by nature'. . ."

520. The stages of practice wherein a potential Buddha, or bodhisattva, cultivates the practices which will lead to, or cause one to attain, the fruit of Buddhahood.
521. The two rebirths include one more rebirth in the Tuṣita heaven to prepare for his last rebirth on earth as Śākyamuni.
522. In other words (though Chih-i is stretching his imagination at this point), the time-span of the future Buddha's life as a bodhisattva with two rebirths left before attaining Buddhahood is very long and can include a period in which he falls into hell.
523. A term used often by Chih-i to refer to the stage of attainment of one who is in a position to become a Buddha in his next life on earth (after dwelling for a time in the Tuṣita heaven). See Chappell, *T'ien-t'ai Buddhism*, 117, 136, 142, 171.
524. In other words, to be afraid means that they still have delusions. The textual reference is from the *Suvarṇaprabhāsa Sūtra*, T. 16, 366b18–21. The context contains a list of various spells (*dhāraṇī*) with which bodhisattvas can ward off fearful things such as wild animals, giving the impression that bodhisattvas need the spells to get rid of the animals because they are afraid of them.
525. The *Mahāparinirvāṇa Sūtra*, T. 12, 741b13–20, explains: "An evil elephant and so forth can only destroy the body but cannot destroy the mind. An evil friend can destroy both. . . . An evil elephant and so forth can destroy the physical body, but an evil friend can destroy the Dharma body." Compare the Biblical passage (Matthew 10:18), "And do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell."
526. The above explanations are a bit strained and are an attempt to smooth over some of the rough edges in the "T'ien-t'ai Abhidharma system"

which includes the various stages of attainment according to the Four Teachings. In any case, the main point is the difficulty of understanding the two truths, the theme to which Chih-i now returns.

527. See chapter 6.

528. The *Shakusen kōgi* points out that "Seng-min of the Chuang-yen ssu propagated the *Daśabhūmika Sūtra Śāstra* and Chih-tsang of the K'ai-shan ssu propagated the *Mūlamadhyamakakārikā*. Together they disputed over the transcendence or non-transcendence of the two truths in Buddhahood." *Bukkyō taikei*: *Fa hua hsüan i* II, 147.

529. See the explanation of the passage in the *Hokke gengi shiki*, *Bukkyō taikei*: *Fa hua hsüan i*, 147.

530. It is not clear as to who this is referring to specifically. The various commentaries do not give names, but outline some of these interpretations. See *Bukkyō taikei*: *Fa hua hsüan i*-II, 148.

531. See chapter 4.

532. The *Shakusen kōgi* (*Bukkyō taikei*: *Fa hua hsüan i* II, 149) identifies this interpretation with the *Ta ch'eng i chang* of Hui-yüan—see chapter 5.

533. This is an expansion of the *Mahāparinirvāṇa Sūtra* division of the Buddha's teachings into that in accordance with the minds of others 隨他意 and that given in accordance with his own mind 隨自意. See T. 12, 820b–c.

534. See *Abhidharma-mahāvibhāṣā Śāstra*, T. 28, 9b–17a.

535. The *Mahāparinirvāṇa Sūtra* (T. 12, 688c15–23) contains the following analogy comparing the ignorance of the heretics with blind people seeking to learn about the color of milk: "They are like a person blind from birth who does not know the color of milk. He asks another man, 'What is the color of milk like?' The other person says, 'The color white is like a shell.' The blind man again asks, 'Then, the color of milk is like the sound of a shell.' The man answers, 'No.' Again he asks, 'What is the color of a shell like?' He answers, 'It is like rice powder.' The blind man again asks, 'Is the color of milk soft like rice powder? What is [the color of] rice powder like?' He answers, 'It is like snow.' The blind man again asks, 'Is this rice powder cold like the snow? What is [the color of] snow like?' He answers, 'It is like a white crane.' This man blind from birth, although he hears four analogies [for the color of white], finally is not able to know the color of milk. All the heretics are like this . . . ."

536. Refers to the same passage quoted from the *Mahāparinirvāṇa Sūtra*, which concerns the theory of the two types of preaching by the Buddha. The passage speaks of five hundred monks who each give a different explanation for the cause or origin of the body, an understanding which led each of them to realize enlightenment. Śariputra asks the

Buddha which of the five hundred is correct, and the Buddha answers that they are all correct. See T. 12, 820b2–17.

537. Or "space," or "emptiness."

538. This is another Abhidharmic quote for which the source is unknown. Even the *Shakusen kōgi* admits that the text cannot be found. The *Shakusen kōgi* adds that this phrase is also quoted in the *Mo ho chih kuan* with regard to the two contemplations of emptiness and conventional existence 空假二觀, though with a different meaning. See *Bukkyō taikei*: *Fa hua hsüan i*-II, 154.

539. The *Viśeṣacinta-brahmaparipṛcchā Sūtra* actually says, "(The people of) the world are active in the world, but do not know the world. The bodhisattva is active in the world and clearly understands the marks of the world" (T. 15, 38a21–22).

540. The three categories of the Buddha's teaching according to feelings, according to feelings and wisdom, and according to wisdom.

541. This understanding of the two truths corresponds to the Hīnayāna interpretations of the Tripiṭaka Teaching.

542. See the *Ta chih tu lun*, T. 25, 377b29.

543. This quote is contained in the context of a discussion on the "three diseases" of greed, anger, and ignorance, T. 12, 841c3–9. It reads, "All sentient beings also like this have three kinds of diseases: first, greed; second, anger; and third, ignorance. In this way there are three antidotes for these three diseases. The contemplation of impurities can be an antidote to greed. The contemplation of a compassionate mind can be an antidote to anger. The contemplation of the wisdom of conditioned co-arising can be an antidote to ignorance. Good sons, in order to remove greed one should perform the contemplation of non-greed. In order to remove anger one should perform the contemplation of non-anger. In order to remove ignorance, one should perform the contemplation of non-ignorance. Within the three kinds of disease there are not three kinds of antidotes. The three kinds of antidotes are not within the three kinds of disease."

544. This second understanding of the two truths corresponds to the doctrine of emptiness emphasized in the Shared Teaching.

545. See *Ta chih tu lun*, T. 25, 327c22–23.

546. This phrase can also be read as "the truth of the non-duality of illusory existence," but the *Bukkyō taikei* edition punctuates the phrase to read as above, and this is more consistent with the other sections.

547. That is, the mundane truth consists of perceiving reality as discriminated and differentiated; the diversity of phenomena.

548. To be literally consistent in my translation of technical terms I should translate this phrase as "the real is real reality," but this phrase would

be meaningless. This phrase is in contrast to the above phrase, "the mundane truth refers to phenomenal reality," so I have rendered it as "the real truth refers to true reality," that is, to reality as is truly is.

549. Some are śrāvakas, some pratyekabuddhas, some bodhisattvas.

550. This understanding of the two truths corresponds to the level of those who advance from the Shared to the Distinct Teaching 別接通.

551. As the *Shakusen kōgi* points out, these three understandings of the two truths are the two truths as the emptiness of illusory existence, the two truths as the emptiness and non-emptiness of illusory existence, and the two truths as the emptiness of illusory existence and that all dharmas tend toward non-emptiness, which correspond to the second, third, and fourth categories in the list of the seven types of two truths. See chart 8.

552. See *Ta chih tu lun*, T. 25, 479c2–3.

553. Corresponding to a person in the Shared Teaching whose understanding of the two truths is that of the second of the seven types of the two truths.

554. These persons correspond to one who advances from the Shared to the Distinct Teaching, whose understanding of the two truths is that of the third of the seven types of two truths.

555. These persons correspond to one who advances from the Shared to the Perfect Teaching, whose understanding of the two truths is that of the fourth of the seven types of two truths.

556. I could not locate this quote in the *Mahāparinirvāṇa Sūtra*. The *Shakusen kōgi* usually identifies the general location of such quotes but says nothing about this one. See, however, the *Ta chih tu lun* T. 25, 327a3–4, where it says, "There are two kinds of emptiness. First is that which is conventionally designated 'emptiness,' which merely destroys the attachment to Being and does not destroy emptiness. Second is to utilize emptiness to destroy Being and also (to show that) emptiness does not have Being" 無有空.

557. In other words, all of reality is empty of substantial Being.

558. The one-sided emphasis on emptiness without realizing the emptiness of emptiness.

559. The first refers to the bodhisattva of the Shared Teaching who has a one-sided realization of emptiness. The second refers to bodhisattvas who advance from the Shared to the Distinct Teaching and realize both the emptiness and the non-emptiness, or conventional existence, of reality. The third refers to the bodhisattvas who advance from the Shared to the Perfect Teaching and realize the integration of all reality. The *Shakusen kōgi* refers to the *Ta chih tu lun*, fascicle No. 38. This text (T. 25, 342a–b), however, does not mention *sarvajñā* but rather that

there are some bodhisattvas who, from their first aspiration for enlightenment, have an empathy for *prajñāpāramitā* (T. 25, 342b25–26). It does mention the bodhisattvas who, from the time of their first enlightenment, enjoy unobstructed supranormal powers and go from Buddhaland to Buddhaland (T. 25, 342a13–14), but not bodhisattvas who immediately sit on the seat of enlightenment like a Buddha. The *Shakusen kōgi* speculates that either the original text was different from the version now available, or that Chih-i was paraphrasing the content. *Bukkyō taikei*: *Fa hua hsüan i* II, 188.

560. This category corresponds to the fifth of the seven types of two truths, where the real is described as "neither Being nor emptiness." It also corresponds to the understanding of the two truths by those in the Distinct Teaching.

561. The *Shakusen kōgi* says that this passage is in fascicle No. 33 of the *Mahāparinirvāṇa Sūtra*, but I could not locate it in the *Taishō shinshū daizōkyō*. The *Shakusen kōgi* quotes the *Mahāparinirvāṇa Sūtra* as saying, "Even though I [the Buddha] explain that all sentient beings have the Buddha-nature, the sentient beings do not understand the Buddha's words [spoken in accordance with his] own mind. Good sons, in this way even more so those who are to be bodhisattvas in a later life cannot understand. How much more so those of the two vehicles and other bodhisattvas! I, at one time, was at Mt. Gṛdhrakūṭa with Maitreya, and we discussed the worldly truth. Śariputra and the other five hundred śrāvakas did not understand anything we said. How much more so for the transworldly supreme truth." *Bukkyō taikei*: *Fa hua hsüan i* II, 189.

562. This category corresponds to the sixth of the seven types of the two truths.

563. That is, the same as in the fifth of the seven types of two truths. See chart.

564. A T'ien-t'ai technical term referring to the conscious and deliberate practice of contemplation, in contrast to the "true" practice of contemplation which is spontaneous and non-deliberate. See Taya, *Bukkyōgaku jiten*, 44.

565. This last category corresponds to the seventh of the seven types of the two truths.

566. From the *Lotus Sūtra*, T. 9, 11a22–23. Hurvitz, *Lotus Sūtra*, 52, has, "The Buddha by resort to various means, parables, and cunning phrases preaches, but his thought is as calm as the sea; when I hear him, my network of doubt is severed."

567. In other words, the Perfect understanding of the two truths is that the real and mundane truths are of one inseparable and integrated reality, but they are conventionally differentiated and called "mundane" and

"real" for the sake of communication.

568. The two truths as differentiated or non-identical within this world corresponds to the understanding of the two truths in the Tripiṭaka Teaching, or the first of the seven types of the two truths. The two truths as identical within this world corresponds to the understanding of the Shared Teaching, or the second of the seven types. The two truths as differentiated or non-identical in the trans-worldly realm corresponds to the understanding of the two truths in the Distinct Teaching, or the fifth of the seven types. The two truths as identical within the transworldly realm corresponds to the understanding of the two truths in the Perfect Teaching, or the seventh of the seven types. See Chart 10.
569. The third of the seven types of two truths.
570. The fourth of the seven types of two truths.
571. The sixth of the seven types of two truths.
572. This phrase is from the *Vimalakīrtinirdesa Sūtra* where Mahākāśyapa expounds on the disadvantages of being a śrāvaka, T. 14, 549b20. Boin, *Vimalakīrtinirdesa Sūtra*, 179, translates the context as follows: "It would be better to become guilty of the five acts of immediate fruition [*ānantarya*] than to be like us holy ones (arhat) who are completely delivered [*atyantavimukta*]. And why? Because those who become guilty of the five *ānantarya* still have the power to destroy these *ānantarya*, to produce the thought of enlightenment and gradually attain all the Buddhadharmas. While we, *arhats, who have destroyed our impurities* [*kṣiṇāsrava*], will never be capable of it."
573. In other words, since arhatship is the highest goal in the Tripiṭaka Teaching, and they believe that there is no higher attainment, there is no sense in talking of "advancing" from the Tripiṭaka Teaching to the Mahāyāna levels of the Shared, Distinct, or Perfect Teaching. Nevertheless the problem remains that since, according to the *Lotus Sūtra* and a fundamental issue for Chih-i, everyone has the Buddha-nature and is destined for eventual Buddhahood, so there must be some sort of advancement even for those who have attained the "complete extinction" of arhatship in the Tripiṭaka teaching.
574. The *Fa hua hsüan i shih ch'ien* interprets this section by referring to the *Mūlamadhyamakakārikā* (T. 30, 25b9–10) where *prapañca* is defined as twofold: a passionate love for discussion 愛論 and the discussion of (mistaken) views 見論 . See *Bukkyō taikei, Fa hua hsüan i*, 207.
575. The *Shakusen kōgi* refers to the same section in the *Mūlamadhyamakakārikā* as in the previous note, T. 30, 25b23–29. The section reads, "The Buddha explained the true marks [of reality 實相] as having three types. If one attains the true marks of reality by extinguishing all passions, this is called the method of the śrāvaka. If one has great compassion

and arouses an incomparable mind, this is called the Mahāyāna. If a Buddha does not appear in the world and it is a time when there is no [preaching of the] Buddha Dharma, a pratyekabuddha goes off to a distant place [by himself] and gives birth to wisdom."

576. The stages of practice at, in T'ien-t'ai terms, the lower level of ordinary men 外凡 which include the five meditations for putting the mind at rest 五停心 , mindfulness concerning objects individually 別相念處, and mindfulness concerning objects in general 總相念處. See Chappell, *T'ien-t'ai Buddhism*, 96–98; Hurvitz, *Chih-i*, 346–347.

577. 四善根: The four levels of practice previous to and preparatory for the level of "insight into the path" 見通 (*darśana-mārga*). In T'ien-t'ai technical terms, these levels correspond to the higher level of ordinary men 內凡 . These four are the levels of "warming up" 煖 , the "summit of concentration" 頂 , "patience" 忍 , and "dharma supreme in the world" 世第一法 . See Chappell, *T'ien-t'ai Buddhism*, 98; Hurvitz, *Chih-i*, 347.

578. In T'ien-t'ai terms, this is the next "stage of sagehood" 聖位 which includes the three levels of insight into the path 見道 (*darśana-mārga*), cultivating the path 修道 (*bhāvanā-mārga*), and the level of no more learning 無學道 (*aśaikṣa*). See Chappell, *T'ien-t'ai Buddhism*, 98–99; Hurvitz, *Chih-i*, 347–349.

579. "Ones's defeated seed, or potential." This refers to the Hīnayāna belief that the extinction of passions and the attainment of arhatship is the highest possible attainment, and thus one is "defeated," or trapped at this level, and cannot or will not advance to the highest goal of Buddhahood.

580. See the parable of the rich man and his lost son in the *Lotus Sūtra*, T. 9, 17a–b. The lost son does not realize his true nature as the rich man's heir, so the rich man uses expedient means to gradually teach the son his true nature. Hurvitz, *Lotus Sūtra*, 88, translates the context as follows: "At that time, the great man was taken ill, and knew himself that he was to die before long. He addressed his poor son, saying, 'I now have much gold and silver and many precious jewels, with which my treasure houses are filled to overflowing. You are to find out whether there is much or little in those [houses], what is to be taken in, what is to be given out. Such are my thoughts, and you are to understand my meaning. What is the reason? It is that you and I are now to be no different. You are to exercise care and to let nothing get lost.' At that time, the poor son, straightaway receiving his instructions, took charge of the multitude of things. . . . Yet he had no craving for so much as a single meal, but continued to live as before in the same place, still unable to put off his lowly thoughts."

581. T. has 眞寶 , "real treasure," but the *Bukkyō taikei* edition has 眞實 , "real truth," which is more consistent with the context.

582. T. has 雖 here, but the *Bukkyō taikei* edition has the character 離, which makes more sense.
583. See chapter 2 for details on the four *siddhānta*.
584. In other words, the term "subtle" occurs in the title of the *Lotus Sūtra*, and it is also the term which best expresses the intent and teaching of the Sūtra.
585. See the *Saddharmapuṇḍarīka Sūtra Upadeśa*, T. 3a10–15.
586. The *Fa hua hsüan i shih ch'ien* says that this refers to the bodhisattvas of clever faculties in the *Avataṃsaka Sūtra* (see *Bukkyō taikei*, *Fa hua hsüan i*-II, 217). Thus this sentence refers to the preaching of the *Avataṃsaka Sūtra* immediately after the Buddha's enlightenment in which he directly explained the content of his enlightenment. Those with ears to hear were able to understand, but most were not able to comprehend what the Buddha was saying. Thus the Buddha went to the Deer Park and preached the Hīnayāna Tripiṭaka Teaching.
587. Lit. "close" or "near." In this context it refers to the forty-five years of the historical Buddha Śākyamuni's life as a "limited" time compared to the immeasurable eons in which the Buddha has actually been preaching the Dharma. The Buddha has been preaching and performing "inducements" to the true message, finally and fully revealed only in the *Lotus Sūtra*, from the incalculable past and will continue into the far distant future.
588. The Tathāgata Supreme in Great Penetrating Wisdom. The *Lotus Sūtra* speaks of this Buddha of the immeasurable past as an example of one who preached the *Lotus Sūtra*. See the first part of the chapter "On the Magical Castle," T. 9, 22a. Hurvitz, *Lotus Sūtra*, 145, translates this section (T. 9, 25a–b) as follows: "At that time, that Buddha, entertaining the śrāmaṇeras' entreaty, when twenty thousand kalpas had passed, in the midst of the fourfold multitude finally preached this scripture of the Great Vehicle named the Lotus Blossom of the Fine Dharma, a Dharma taught to bodhisattvas, one which Buddhas keep in mind. . . That Buddha preached this scripture for eight thousand kalpas, never resting or tiring. When he had finished preaching this scripture, straightaway he entered a quiet room, where he remained in dhyāna-concentration for eighty-four thousand kalpas . . ."
589. Explained in the *Lotus Sūtra* to have occurred immeasurable eons ago. For example, in the chapter "On the Life-span of the Tathāgata" (T. 9, 42b25–26) the Buddha claims that "since in fact I achieved Buddhahood it has been incalculable, limitless hundreds of thousands of myriads of millions of nayutas of kalpas" (Hurvitz, *Lotus Sūtra*, 237).
590. This is a paraphrase from verses in the second chapter "On Expedient Means" (T. 9 8b–4–7). Hurvitz, *Lotus Sūtra*, 35, translates this context

as follows: "Śāriputra, be it known that formerly I took a vow, wishing to cause all multitudes to be just like me, no different. In keeping with my former vow, all is now fulfilled, for I have converted all living beings, causing them to enter into the Buddha Path."

591. The *Shakusen kōgi* interprets this phrase as referring to the attachment to the fruit of arhatship and the resulting severance of the intent to attain Buddhahood. *Bukkyō taikei, Fa hua hsüan i*-II, 225.

592. This quote is from the parable of the burning house, T. 9, 12c27–28. Hurvitz, *Lotus Sūtra*, 60, translates, "I have carriages such as these, made of the seven jewels, in incalculable numbers. I must give one to each of them with undiscriminating thought."

593. The *Shakusen kōgi* refers to the *Mahāparinirvāṇa Sūtra*, fascicle five (T. 12, 631c1–2): "If one says that the Tathāgata allows one to keep male or female slaves or store such things (like rice, beans, sesame seeds, and so forth), his tongue will shrivel up."

594. Candrasūryapradīpa. In the introductory chapter of the *Lotus Sūtra* (T. 9, 3c) it is said that these Buddhas, all with the same name, preached the *Sūtra of Immeasurable Meanings* as an introduction to the *Lotus Sūtra*.

595. The *Shakusen kōgi* admits that the identity of the Sūtra is not known. *Bukkyō taikei, Fa hua hsüan i*-II, 232.

596. The *Mahāparinirvāṇa Sūtra* (T. 12, 715a–b) speaks of itself and the doctrine of the Buddha-nature as the "secret store" 祕藏 of all Buddhas which is analogous to a ransom paid to robbers to save one's life, as the Sūtra and the doctrine of the Buddha-nature will save one from the teaching of evil (Hīnayāna?) monks, that the Buddha enters *nirvāṇa* and is completely extinguished. The context reads, "Good man. You ask, 'Did the Tathāgata Kasyapa have this Sūtra?' No, he didn't. Good man, the *Mahāparinirvāṇa Sūtra* is the secret store of all Buddhas. Why? All Buddhas have the eleven-sectioned scriptures, but do not explain the Buddha-nature, do not explain that the Tathāgata is eternal, blissful, selfhood, and pure. All Buddhas, World Honored Ones, do not ultimately enter *nirvāṇa*. Therefore this Sūtra is called the secret store of the Tathāgata. It is not explained in the eleven-sectioned scriptures, therefore it is called a 'store.' It is like people who have the seven treasures but do not utilize them outside, are said to 'store' them. Good sons, these people store up these material goods to use them in the future. Why for the future? Grain is precious and robbers may come and assault the country, or one may come across an evil ruler. Then (these goods) are used as a ransom 贖命 . The road is dangerous and wealth is difficult to obtain. At times one must take it out and use it. Good sons, the secret store of all the Buddha-Tathāgatas is like this. In the future, evil monks will accumulate impure things, and say to the multitude that the Tathāgata ultimately enters *nirvāṇa*. They will read

secular books and not respect the Buddhist Sūtras. In such an evil time the Tathāgata will desire to extinguish such evil, and lead people to be detached from such evil lifestyles and profit-making. The Tathāgata will then preach this Sūtra. If the Sūtra of the secret store is destroyed and does not appear, then at that time the Buddha Dharma will surely be extinguished."

597. Lit. "great emptiness," which is synonymous with other terms which attempt to describe the inexpressible ultimate nature or way of reality as it truly is.

598. The last chapter of the *Mahāyāna saṃgraha* discusses ten aspects which characterize or reveal the uniqueness of the Dharma Body of all Buddhas. These ten are, according to Paramārtha's translation (T. 31, 129c13–14, 250b22–23): marks 相 (*lakṣaṇa*), attainment of enlightenment 證得 (*lābdha*), mastery 自在 (*vibhutva*), the basis 依止 (*āśraya*), constitution 攝持 (*parigraha*?), differentiation 差別 (*bheda*), virtue 德 (*guṇa*), profundity 甚深 (*gambhīrya*), mindfulness 念 (*anusmṛti*), and activity 業 (*karman*). For details see the *Mahāyāna saṃgraha*, T. 31, 250b–270b; Lamotte's *La Somme du Grand Véhicule d'Asaṅga*, Tome II, 268ff, and Hakamaya and Keenan, et al., *The Realm of Awakening. A Translation and Study of the Tenth Chapter of Asaṇga's Mahāyānasaṃgraha* (forthcoming).The *Fa hua hsüan i shih ch'ien* and later commentaries, however, discuss the ten meanings given at the beginning of the *Mahāyāna saṃgraha* which "best describe supreme wisdom" (T. 31, 113c10–15, 133a21–27), and which correspond to the ten chapters of the *Mahāyāna saṃgraha*. The ten are the basis 依止, that which should be known 應知 (*jñeyalakṣaṇa*), realizing that which should be known 入應知 (*jñeyalakṣaṇapraveśa*), cause and result (of realization) 因果 (*praveśahetuphala*), cultivating the distinctions in the causes and results of realization 入因果修差別 (*hetuphalabhāvanāprabheda*), precepts as the basis for making distinctions 於差別依戒學 (*adhiśīlam śikṣā*), the mind (of contemplation) as the basis 於中依心學 (*adhicittaṃ śikṣā*), *prajñā*-wisdom as the basis 於中依慧學 (*adhiprajñām śikṣā*) the fruit of quiescence 學果寂滅 (*phalaprahāṇa*), and the distinction (or fruit) of wisdom 智差別 (*phalajñāna*). See Lamotte 1938–1939, 5–6. For details see *Bukkyō taikei, Fa hua hsüan i*-II, 236–243.

599. Or, "caused those of the Ti-lun school to change schools." The *Fa hua hsüan i shih ch'ien* explains this phrase to mean that the interpretation of the *ālayavijñāna* in the *Mahāyāna saṃgraha* as translated by Paramārtha (namely by introducing the "ninth" pure consciousness—*amalavijñāna*), "destroyed" that of the *Daśābhūmika Sūtra Śāstra* scholars and forced them to join the She-lun school which specialized in the study of the *Mahāyāna saṃgraha*. The *Hokke gengi shiki*, however, points out that this explanation has caused much confusion among scholars, and

that many accept only eight and not nine consciousnesses. See *Bukkyō taikei, Fa hua hsüan i*-II, 236–243. On this subject see "The concept of *ālayavijñāna* in pre-T'ang Chinese Buddhism" by Stanley Weinstein, 1964, 33–50.

600. *Āsrava*, lit., "it leaks." To put it more colloquially, the doctrinal system of the *Mahāyāna saṃgraha* is full of holes.
601. In other words, the doctrine of the *ālayavijñāna* as the basis of our perceptions and existence as taught in the *Mahāyāna saṃgraha* deals only with a reality which is beyond conceptual understanding, whereas Chih-i's teaching of the "subtlety of reality" includes both that which can and cannot be conceptually understood, both the mundane and real truths.
602. Implying that the doctrine of the *ālayavijñāna* does just that by teaching that ignorance arises from the *ālayavijñāna*.
603. In other words, the ten subtleties of contemplation deal with the practical rewards one will certainly gain if one cultivates these practices, which Chih-i details in the *Mo ho chih kuan*, whereas other texts and doctrinal systems such as the *Mahāyāna saṃgraha* speak of the reward and bliss of Buddhahood without teaching how to attain it, and can be compared to the empty joy of counting someone else's money.
604. See the *Ying lo ching*, T. 24, 1018b19–22, 1019b22–23; and the *Jên wang ching*, T. 8, 833b7–8. See also chapter 3 for details.
605. See the *Lotus Sūtra*, T. 9, 42c16. The context reads (Hurvitz, *Lotus Sūtra*, 239): "The Thus Come One in full accord with Reality knows and sees the marks of the triple sphere. There is no birth-and-death, whether withdrawal from or emergence into the world, nor is there any being in the world nor anyone who passes into extinction. (The triple sphere) is neither Reality nor vanity, *neither likeness nor difference*."
606. The "five stages" refers to the five levels of defilement, including the four active defilements on particular (mistaken) views 見一處, a passion for desiring sensuous pleasures 欲愛, a passion for forms 色愛, and a passion for existence 有愛, plus the fundamental defilement of ignorance 無明住地. The "two kinds of death" refer to ordinary physical death 分段死 and death which is an inconceivable transformation 不思議變易死. See the *Śrīmālādevī Sūtra*, T. 12, 219c–221a.
607. The *Hokke gengi shiki* refers to the four fascicle version of the *Laṅkāvatāra Sūtra* translated by Guṇabhadra, T. 16, No. 670, 479–514. The threefold Buddha body refers to the Buddha's body of transformation 化佛, the reward body 報佛, and the Dharma Body, of the Buddha Suchness Equal to Wisdom 如如平等知慧佛. See T. 16, 482b17–19.
608. In other words, different Sūtras use different terminology and concepts to explain the Buddha Dharma, and a Sūtra should not be dismissed or accused of lacking the fundamental gist of the Buddha Dharma just

because it does not utilize certain phrases or concepts. What Chih-i wants to say is that the terminology of the threefold truth is not used in the *Lotus Sūtra*, but the underlying concept (*ekayāna*) and the fundamental teachings of the Buddha Dharma are; thus the threefold truth is not antithetical to nor missing from the teachings of the *Lotus Sūtra*.

609. Unfortunately this threefold truth is not explained further in the *Mo ho chih kuan*. This text does, of course, contain references to and utilizes the concept of the threefold truth, particularly in its ramifications for practice in the form of threefold contemplation and cessation, but it does not contain a detailed analysis of the threefold truth itself. See Satō 1961, 729–730.

610. See the *Mahāparinirvāṇa Sūtra*, T. 12, 684c13–17. The original text reads, " 'Good sons, the worldly truth is identical with the truth of supreme meaning.' 'World Honored One. If this is so, then there are not two truths.' The Buddha said, 'Good sons, these are good expedient means in accordance with [the capacities of] sentient beings to explain that there are two truths. Good sons, if one follows verbal conventions, then there are two types. First, the worldly dharma, and second, the transworldly dharma. Good sons, that which is known by transworldly people is called the truth of supreme meaning. That which is known by worldly people is called the worldly truth'."

611. This analogy is from the *Mahāparinirvāṇa Sūtra*, T. 12, 616b–617c, where the disciples are grieving over the imminent death of the Buddha. "We have met the Tathāgata but are diseased and not yet cured, and have not yet attained supreme peace and eternal bliss. Why does the Tathāgata wish to abandon us and enter *nirvāṇa*? World Honored One, we are like a drunk person who is not aware of his situation, does not recognize his relatives—his mother or sisters, deluded with lust and rough speech, and sleeps in unsanitary places. At that time a good physician gives him some medicine. After taking it he vomits but regains his memory and sobriety, and he feels repentant and deeply remorseful. He thinks alcoholic drink is not good and the root of all evil. . . . We are also like this. From the past we have been transmigrating in the cycle of life and death drunk with sensual pleasures and coveting the five desirous things. . . . Like a drunk man we sleep in impure places. Tathāgata! Now give us the Dharma medicine so that we can vomit out the evil liquors of passions. We have not yet attained a sober mind. How can you abandon us and enter *nirvāṇa*?" [T. 12, 616c14–26] Later in the same section it says, "It is like a drunk man whose mind is confused, and he perceives all the mountains, rivers, castles, palaces, sun, moon, and stars spinning around. . . . Sentient beings are like this drunk man who perceives the sun and moon, which are not really spinning around, as spinning around. They have an inverted mind which

is full of passions and ignorance, which takes as a self that which has no self, takes as eternal that which is transient, takes as pure that which is impure, and takes as blissful that which consists of suffering" [T. 12, 617a11–21].

612. In other words, the perception of the sun as spinning is a mistaken perception based on the drunken state of the perceiver. In fact, the sun and moon and mountains are not spinning.
613. See the *Lotus Sūtra*, T. 9, 10a19.
614. The *Hokke gengi shiki* writes that "the *Bodhisattva bhūmi* does not contain this passage. Chih-i's *Ssu chiao i* 四教義 , commentary to the *Vimalakīrtinirdeśa Sūtra*, and so forth all say that 'the *Daśabhūmika Sūtra Śāstra* clarifies the marks of the stages and the reality of the stages.' This text [the *Fa hua hsüan i*] must be in error, or else he [Chih-i] means the *Daśabhūmika Sūtra Śāstra* 地論 when he said the *Bodhisattva-bhūmi* 地持 ." The *Shakusen kōgi* says that this passage is based on the *Daśabhūmika Sūtra Śāstra*, fascicle 1–15, which would correspond to T. 26, 124c–126. See *Bukkyō taikei: Fa hua hsüan i*-II, 254ff.
615. The fourth of the "six identities," a T'ien-t'ai method of classifying the stages of attainment into six mutually integrated categories. See note 104. See also the chart in Chappell, *T'ien-t'ai Buddhism*, 32–33 to see the corresposdence of the six identities with the fifty-two stages and the Fourfold Teachings.
616. This must refer to the fifth of the six identities, that of "preparatory insight into the real" 分證（眞）卽. The two "identities" of "resemblance" and "preparatory insight" correspond to the highest stages of attainment for those of the Distinct Teaching. Thus Chih-i is saying that the explanation of the stages of attainment given in the *Daśabhūmika Sūtra Śāstra* corresponds to the Distinct Teaching.
617. In other words, this is a twofold classification of the Buddha Dharma into doctrinal teachings 教道 and the actual content of enlightenment 證道 . This twofold classification was popularized by Hui-yüan who devoted a chapter to the subject in his *Ta ch'eng i chang*, T. 44, 652c5–653c29. This chapter opens by saying "The two practices of enlightenment and teaching 證教兩行 are from the *Daśabhūmika Sūtra Śāstra*. 'Enlightenment' is another name for the attainment of knowledge. To realize suchness with true insight and equanimity is called 'enlightenment.' 'Teaching' has seven distinct meanings. To cultivate and arouse virtues from the practice of expedient means based on teachings, and to follow that which one can rely one, is called the practice of teaching. . ." [T. 44, 652c6–16].
618. The commentaries give long explanations of this passage, which I did not find useful. See *Bukkyō taikei*: *Fa hua hsüan i*-II, 252–261.

619. It cannot, since reality is one.

620. This refers to the section in the *Mahāparinirvāa Sūtra* [T. 12, 733b-c] which illustrates the inexpressibility of emptiness by arguing that one cannot accurately explain with words the arising or non-arising of anything. The section says in part, "Good sons. The non-arising of arising is inexpressible. The arising of arising is inexpressible. The arising of non-arising is also inexpressible. The non-arising of non-arising is also inexpressible. Arising is also inexpressible. Non-arising is also inexpressible" [T. 12, 733c10–13].

621. In this section Chih-i is again straining to verbally explain that which, as he takes pains to point out, is inherently inexpressible. Truth or reality, with whatever terms one wishes to utilize, is beyond adequate verbal expression. Even the term "one truth," though more accurate than most to describe the ultimate "state" of reality, must be denied and called "no truth" if one becomes attached to the term "truth." The same applies in turn for the term "no truth" or whatever verbal expression one uses.

622. The *Shakusen kōgi* refers to the *Ta chih tu lun*, fascicle 1.12, but the closest passage I could find in this section [T. 25, 60c–61a] were the verses on *prapañca* which read in part, "If one relies on one's own mistaken views, one will give rise to all sorts of vain speculations." These are verses which illustrate the fourth *siddhānta*. See my discussion in chapter 2.

623. The section on the subtlety of objects continues for a couple of T. pages in a section titled "Exposing the Harmony of All Objects." Here Chih-i discusses the relationship between all of the above subjects, such as which parts of twelvefold conditioned co-arising correspond to which parts of the ten suchlikes, and so forth. This illustrates the integrated nature, or interrelatedness, of all these aspects of objective reality, thus manifesting Chih-i's basic theme of variety within a single reality. This is the last part of the section on subtle objects, but it is not included in my translation because of its length and repetitiveness. Chih-i's point is already clear.

CHARTS

Chart 1. *Madhyamakakārikā 24:18* and

十界互具 *Fa hua hsüan i* T. 33, 693c Interpenetrating Unity of All Aspects of Reality 一念三千 十界百如 *Mo ho chih kuan* T. 46, 54a	Ten Realms T. 33, 695b–c	Fourfold Teachings T. 33, 700c–702a	Four Truths T. 46, 5c–6a	*Mulamadhyamaka-kārikā* 24:18 T. 30, 33b11–12
	六界 六道	Tripiṭaka 三藏	arising and perishing 生滅	All things which dependently co-arise *yaḥ pratītyasamutpādaḥ*
	二乘界 +通教菩薩	Shared 通	neither arising nor perishing 不生滅	I explain as emptiness ⟹ *śūnyatāṃ tāṃ pracakṣmahe*
	菩薩界	Distinct 別	immeasurable 無量	Again, it is a conventional designation ⟹ *sā prajñaptirupādāya*
	佛界	Perfect 圓	spontaneous/ actionless 無作	Again, it is the meaning of the Middle Path ⟹ *pratipat saiva madhyamā*

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	T. 38, 535a11–14 T. 46, 728a19–21 *Jen wang ching* T. 8, 829b27–29	Threefold Truth *Ying lo ching* T. 24, 1018b19–22, 1019b22–23	T. 33, 704c T. 38, 534c17–25 T. 46, 727c3	*Fa hua wen chü* T. 34, 22c 20–22	Two Truths MMK 24:8–10 T. 30, 32c16–33a7	One Truth No Truth T. 33, 705a5–7, b14–17
						One Truth 一諦
						⇓
➡	real truth 眞諦	truth of non-Being 無諦	⟹	空	*paramārtha-satya*	No Truth 無諦
						⇓
						"subtle" 妙
➡	mundane truth 世(俗)諦	truth of existence 有諦	⟹	假	*lokasaṃvṛti-satya*	⇓
						indescribable 不可説
➡	supreme truth 第一義諦	supreme truth of the Middle Path 中道第一義諦	⟹	中	*paramārtha-satya*	⇓
						inconceivable 不可思議

Chart 2. Early Chinese Interpretation of Buddhist Teaching on Existence / Emptiness

"wrong" substantialist interpretation			"correct" Buddhist understanding as *pratītya-samutpāda* 因緣 (Chih-i)	
substantial existence: "Being"	⟸ 有諦 *saṃvṛtisatya*	有 *yu*	⟹ provisional, conventional existence: "being"	Middle as integrated identity
⇕	false dualism	⇕	假 空 } 中	
nihilistic nothingness: "non-being"	⟸ *paramārthasatya* 無諦	*wu* 無	⟹ emptiness: "non-Being"	

Chart 3. Three Truths in the *Outline of the Four Āgamas*

Two Truths	Three Truths	Four Noble Truths	Level of Awareness
saṃvṛtisatya	truth of plurality 等諦 (俗數諦)		ordinary ignorant person
	truth of marks 相諦	suffering 苦 cause of suffering 集 path 道	monk (& lay believer?)
paramārthasatya	truth of supreme meaning (no marks 無相)	extinction 滅	Arhat / Buddha

Chart 4. Pre-Chi-tsang Trends as Outlined in the *Chung kuan lun su*

Name of Trend	***Chung kuan lun su*** T. 42, 29a–c	***Chūron shoki*** T. 65, 92b–96
I. "Three Schools" (三家)	29a3 . . .	92b18–93a13
1. Original Non-Being (本無)	29a3–18	92c12–93a13
(2) Identical with Form (卽色)	29a10–25	
(3) Mental Negation (心無)	29a25–b1	
II. "Seven Trends" (七宗)	29a10–b16	93a14–95c8
(Six Schools 六家)		
1. Original Non-Being (本無)	29a3–18	93a17–c29
2. Varient of Original Non-Being (本無異)		
3. (2) Identical with Form (卽色)	29a18–25	94a1–b7
4. (3) Mental Negation (心無)	29a25–b1	94b8–c21
5. Only Consciousness (識含)	29b3–8	94c22–95a2
6. Magical Illusions (幻化)	29b8–13	95b1–c23
7. Confluence of Conditions (緣會)	29b13–16	95b1–c8
III. *Treatise on Three Thesis*	29b16–c10	95c9–96c23
1. "Conventional names are not empty" (不空假名)	29b17–23	95c9–96a13
2. "The emptying of conventional names" (空假名)	29b23–28	96a14–b5
3. "Conventional names are emptiness" (假名空)	29b28–c6	96b6–c23

Chart 5. Chi-tsang's Four Levels of the Two Truths

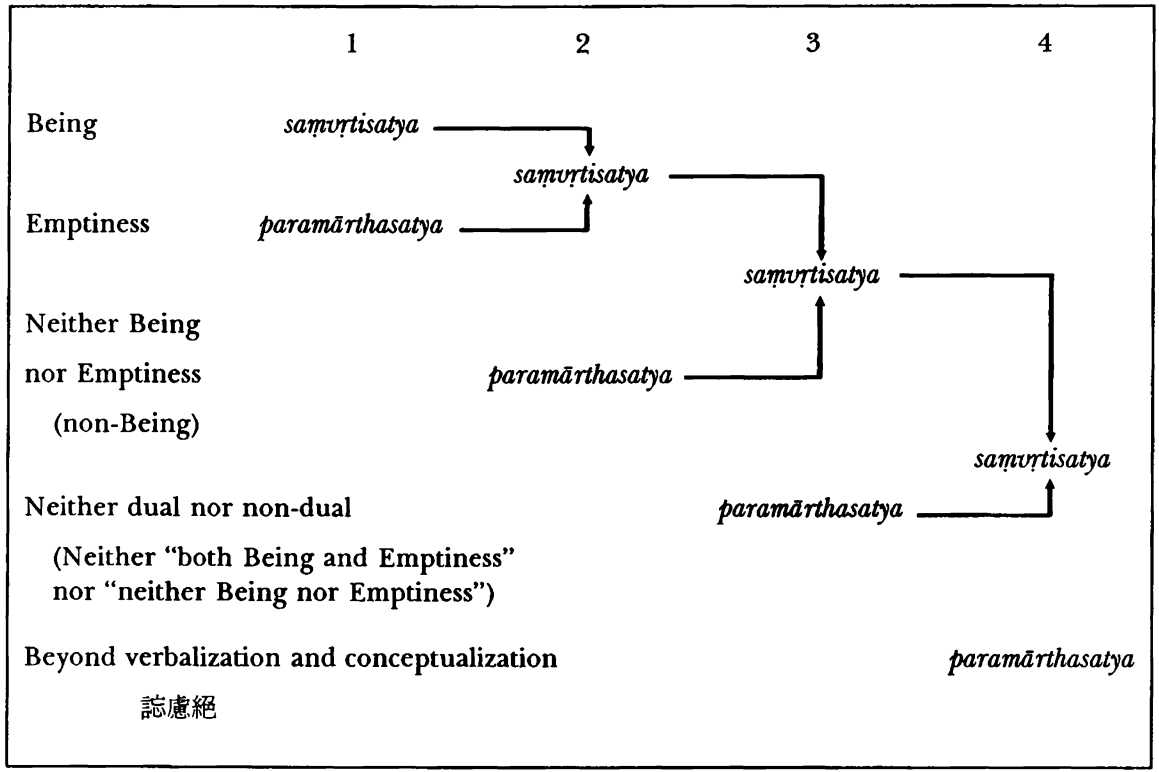


Chart 6. Threefold Cessation and Contemplation

Threefold Truth 三諦	Emptiness 空	Conventional existence 假	Middle Path 中
Threefold Cessation 三止	Essence of Reality as Emptiness 體眞止	Conditional existence 方便隨緣止	End of both extremes 息二邊分別止
Threefold Contemplation 三觀	Enter emptiness from conventional existence 從假入空	Enter conventional existence from emptiness 從空入假	Middle Path 中道第一義諦
Fourfold Teachings 四教	Tripiṭaka and Shared 藏通	Distinct 別	Perfect 圓
Attainment of Wisdom 三智	All-Wisdom 一切智	Wisdom of the Path 道種智	Universal Wisdom 一切種智
Delusions Severed 三惑	Mistaken views and attitudes 見思惑	Lack of knowledge 無知	Ignorance 無明

Chart 7. Buddha-nature and Reality

Characteristics of Buddha	Threefold Buddha-nature	Scope of Relevance	Threefold "Tracks" of Reality
Appearance 相	Buddha-nature as conditional causes for Buddhahood 緣因佛性	practice 行	The practice which perfects one's inherent disposition for wisdom 資成軌
Nature 性	Buddha-nature as complete cause for Buddhahood 了因佛性	wisdom 智	The wisdom which illumines the true nature of reality 觀照軌
Essence 體	Buddha-nature as direct cause of Buddhahood 正因佛性	objective reality 境	The true nature of reality itself 眞性軌

Chart 8. Contrast Between the Attainment of the Arhat and the Buddha

The Threefold Path of Cyclic Saṃsāra 三道	The Four Obstacles of an Arhat 四障	The Four Perfect Qualities of Nirvāṇa
passions 煩惱道 ↓ karma 業道 ↓ suffering 苦道 ↓ decay and death 老死	conditions 緣	purity 淨
	causes 因	selfhood 我
	rebirth 生	bliss 樂
	destruction 壞	eternal 常

Chart 9. The Identity of Ignorance and Enlightenment

Three Virtuous Qualities 三德	Threefold Path of Ignorance 三道	Threefold Buddha-nature 三佛性
wisdom 智・般若	passions 煩惱	Buddha-nature as complete cause 了因
liberation 解脫	karma 業	Buddha-nature as conditional causes 緣因
Dharma Body 法身	suffering 苦	Buddha-nature as direct cause 正因

Chart 10. The Seven Levels of the Two Truths

Seven Levels of Two Truths	Fourfold Teachings	Explanation in Six Parts	T. 33, 702c–703b
1 實有爲俗實有滅爲眞	藏	1 實有二諦	702c20–26
2 幻有爲俗 卽幻有空爲眞	通	2 幻有空二諦	702c26–703a9
3 幻有爲俗 卽幻有空不空共爲眞	別接通	3 幻有空 不空二諦	703a9–703b11
4 幻有爲俗 幻有卽空不空一切法趣空不空爲眞	圓接通		
5 幻有幻有卽空皆名爲俗 不有不空爲眞	別	4 幻有無爲俗 不有不無爲眞	703b11–16
6 幻有幻有卽空皆名爲俗 不有不空一切法趣 不有不空爲眞	圓接別	5 圓入別二諦	703b16–21
7 幻有幻有卽空皆爲俗 一切法趣有趣空趣 不有不空爲眞	圓	6 圓教二諦	703b21–26

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