THE GREAT CALMING AND CONTEMPLATION OF CHIH-I

CHAPTER ONE: THE SYNOPSIS

(translated, annotated, and with an introduction)

by

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ABSTRACT

This thesis consists of an annotated translation, with introduction, of the first two of the ten rolls of the Mo-ho-chih-kuan摩訶止観. The Mo-ho-chih-kuan is no. 1911 of the works contained in the Taishō edition of the Chinese Buddhist canon (Taishō-shinshū-daizōkyō 大正新修大藏経), in Vol. 46 from page 1 to page 140. The first two rolls, Chapter One of the whole work, run from page 1 to page 21.

The Mo-ho-chih-kuan derives from a series of lectures given over the summer months of the year 594 A.D. by the founder of the T'ien-t'ai 天台 school of Chinese Buddhism, Chih-i 智顕 (538-597). Kuan-ting 灌頂, a disciple of Chih-i, took notes on these lectures and subsequently revised and edited them until they reached approximately the form in which the text is now available.

The Mo-ho-chih-kuan is devoted to the elucidation of meditation techniques and their philosophical underpinnings. This is apparent from the title alone, which I have rendered "The Great Calming and Contemplation," and which represents the Sanskrit maha-samatha-vipasyana. Chih 止 and kuan 観 are the two aspects of meditation for Chih-i and the T'ien-t'ai school, signifying the negative and the positive approaches to religious practise: on the one hand the mental defilements, illusions and errors must be calmed, halted and eradicated (chih 止), and on the other hand the practitioner views, contemplates and has insight into (kuan 観) the nature of Ultimate Reality.
"Calming" (ahih) is quieting the mind, contemplation (kuan) is making it work properly.

What I have undertaken to translate is the first chapter of the whole work, the Synopsis (ta-i 大意). This chapter may be considered a reduced-size version of the whole, though it also contains much material that is either not in the other chapters or is there presented in a different way. It is best known for its exposition of the "Four Kinds of Samādhi" or programs of religious practise: the constantly-sitting samādhi, the constantly-walking samādhi, the half-walking/half-sitting samādhi, and the neither-walking-nor-sitting samādhi. These involve respectively sitting quietly in the lotus posture, walking while reciting the name of the Buddha Amitābha, pronouncing dhāraṇīs while alternating between sitting and walking, and using one's every thought and every act for contemplation.

The author Chih-i classifies meditation (calming-and-contemplation) into three types: the gradual, the variable and the sudden. The Mo-ho-chih-kuan deals with the "sudden" variety, in which the practitioner's identity with Ultimate Reality is recognized from the very beginning of his religious practise. This form of meditation is consistent with the Mahāyāna Buddhist position that there is no ontological difference between the defilements of mind and enlightenment: there is nothing that does not enter into the nature of the Real.
To Caroly
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I. BACKGROUND OF THE MO-HO-CHIH-KUAN

This thesis is an annotated translation of the first chapter of the meditation text Mo-ho-chih-kuan 摩訶止観 (a title which may be sanskritized as mahā-samatha-vipāśyanā) by Chih-i 智顗 (538-597), the monk who finally knit together into a coherent unity the disparate fragments that Chinese Buddhism had become in the four hundred years since the last decades of the latter Han dynasty, when the first sūtras become available to educated Chinese in the language which they could read. Not that there were in his day no other men devoted to this vast eclectic enterprise: it is well known that Chih-i borrowed heavily from the "three southern and seven northern" teachers or systems of doctrinal classification (p'än-chiao 判教). However not only did his own scheme of doctrinal classification turn out to be more comprehensive and influential than those of his predecessors and competitors, but he also brought religious practise into his great synthesis so firmly that the T'ien-t'ai school which he founded was saved from the death-grip of sterile scholasticism nearly until modern times. In short, he united practise with doctrine, and doctrine with practise, where his predecessors had attempted only to arrange the various doctrines in the sūtras in an understandable and consistent whole. His role in uniting Chinese Buddhism has often been compared to the role of his patron, the
first emperor of the Sui dynasty, in uniting the north and south of China for the first time since the Han. Indeed, the analogy is closer yet: before the Sui the north of China is said to have been oriented towards the practical side of Buddhism, just as its leaders were men of action, often barbarian in ancestry—while the south tended towards the theoretical, the doctrinal, since its leaders and upper classes were aristocrats and scholar officials. It is not my purpose to investigate the history of the period however, nor to analyze the relationship between Chih-i and his imperial patron. The only point which needs emphasis is the congruence between doctrine and practise in the philosophy of Chih-i. In his own words, they are like "the two wings of a bird" or "the two wheels of a cart."

Most of Chih-i's works fall easily into the category of either doctrine or practise. What little is known about his thought in the West derives mostly from the doctrinal side, and within that it is primarily his system of doctrinal classification (not "sūtra criticism") that is expounded in outline in Western sources. This is the so-called "Five Periods and Eight Teachings" 五時八教, a matter I shall also not touch upon here, except to mention that recently Professor Sekiguchi Shindai 関口真大 has thrown serious doubt on the received opinion that this represents correctly the thought of Chih-i. See for example his article: "Goji hakkyō-ron" 五時八教論 in the Tendai-gaku-hō 天台學報, 14 (November 1972), or "Goji hakkyō wa Tendai kyōhan ni arazu" 五時八教は天台教判にあらず in the Indo-gaku-Bukkyō-gaku-kenkyū 印度學仏教學研究, 21, 1 (1973).
Less known hitherto (though hardly much less, considering how little is still known about his doctrine) is the side of his system dealing with religious practise. About half of the thirty-five of Chih-i's works still extant (there is a convenient listing of these as well as his lost works in L. Hurvitz' Chih-i, p. 332) deal with practise, as can be immediately seen from their titles, which all contain words like \( ch'an \), \( chih-kuan \), \( san-mei \), or \( kuan-hsin \). The three best-known works of Chih-i (and the longest with the exception of a commentary to the Vimalakirti) are the "Profound Meaning of the Lotus sutra" (Fa-hua-hsuan-i 法華玄義), the "Words and Phrases of the Lotus sutra" (Fa-hua-wen-chü 法華文句), and the "Great Calming and Contemplation" (Mo-ho-chih-kuan 摩訶止觀), the latter being the subject of this annotated translation. These are widely known as the "Three Great Texts of the Lotus" (school or sutra) 法華三部, or simply as the "Three Great Texts" 三部. The first two belong to the doctrinal part of Chih-i's works, as they are both commentaries to the Lotus sutra in their different ways. The third of the "Three Great Texts" is the Mo-ho-chih-kuan (to be abbreviated hereafter as MHCK), the only one of the three which deals with the religious practise "wing of the bird." Though by its inclusion in the category of the "Three Great Works of the Lotus" one might expect it to be primarily based on the Lotus sutra like the other two, in fact it has very little to do with that scripture, beyond an occasional vagrant quotation and the "Lotus samādhi" which is expounded in the Synopsis of the MHCK in the section on Half-Walking/
Half-Sitting Samadhi. Even the Lotus samadhi is based for the most part not on the Lotus sutra itself but on the Kuan-p'u-hsien-ching 觀普現縁, a brief sutra which is related, but not identical to, the last chapter of the Lotus (on the contemplation of the bodhisattva Samantabhadra). Professor Sekiguchi has used this fact in his criticism of the "five periods and eight teachings" summation of T'ien-t'ai doctrinal classification. For if we accept that the Lotus sutra is the summation of the Perfect Teaching, superior to all other sutras, and we accept that doctrine and practise must be congruent, as Chih-i states so often and so forcefully, then how is it that the Lotus plays such a small part in Chih-i's single most important text on religious practise? (For Sekiguchi's arguments, see his article "Shishû-zammai" 四種三昧 in the Tendai gakuho, No. 15, 1972, pp. 11-18). In fact it seems that for Chih-i the Perfect Teaching is not the monopoly of any one sutra, but can be found in a great variety of scriptures, including all those (and they are many) drawn upon for the MHCK.

The reason that Chih-i set the Lotus sutra above all the rest in his evaluation of Buddhist scriptures is that it is so comprehensive: according to it, every animate being, without exception, will achieve supreme, perfect enlightenment, not even excepting the Buddhist Judas, Devadatta, nor even women (though they have to change into men on the way). No animate being is outside the fold, nor a fortiori any Buddhist scripture, for all are the word of the Buddha. The later sectarian emphasis of the T'ien-t'ai and particularly the Japanese Nichiren school on the Lotus as superior to all other scriptures has veiled the catholicity of Chih-i's original thought.
Within the category of Chih-i's works on practise there is a group of three texts each of which is regarded as representative of one of the three kinds of calming-and-contemplation 三種止觀 as expounded by Chih-i. (Kuan-ting mentions this trio in his introduction to the Synopsis, but I will briefly repeat.) The Shih-ch'an-po-lo-mi-tz'u-ti-fa-men 釋禪波羅密次第法門 (also known as the Tz'u-ti-ch'an-men 次第禪門, in ten (or twelve) rolls, represents his systematization of the gradual 漸 calming-and-contemplation. This work he delivered in lecture form in 571 A.D.; it was taken down by his disciple Fa-shen 法慎 and afterwards edited by his greatest disciple Kuan-ting 潛頂. The Liu-miao-fa-men 六妙法門, in only one roll, represents his "systematization" (though it is not an independent system) of the variable 不定 calming-and-contemplation. And the MHCK itself, in ten rolls, a series of lectures delivered in 594 A.D., is the summation of the "sudden" 頓 calming-and-contemplation. This was taken down by Kuan-ting and edited several times after Chih-i's death before it reached the form in which it is known to us today in the Taishō canon of Chinese Buddhist scripture 大正新修大藏經.

The "variable" calming-and-contemplation is merely an alternation between the different stages of the "gradual," as occasion demands and conditions permit, and the text which represents this form of practise is a mere seven pages in the Taishō canon, so it does not occupy a large place in the corpus of Chih-i's works. Several of his lesser-known works on practise are longer than this one. There remain
the Tz'u-ti-ch'an-men (seventy-five Taisho pages) and the MHCK (one hundred forty Taisho pages) as Chih-i's principle works on religious practice.

The Tz'u-ti-ch'an-men was by far the most comprehensive systematization of Buddhist practise to date. It stands near the beginning of Chih-i's career just as the MHCK stands near the end, and is comparable to the later work in many ways. The structure of the two works is very similar, down to the number of the chapters and even their names. It is of great interest, however, that while Chih-i used the word おん 観 to sum up religious practise in the earlier work, this was replaced by the word おん-kuan 観 in the MHCK and others of the master's later opera, so that since that time, it has been the term おん-kuan 観 which has signified religious practise in the T'ien-t'ai (and Tendai) school, while the Ch'an school 観宗 appropriated for itself the term which Chih-i had already discarded as not comprehensive enough. It is well known that おん represents the Indic word dhyāna and おん-kuan represents șamatha-vipāsyanā, but as Chih-i used the two terms, they have several levels of meaning not included in the Indian originals. Each represents for him the whole of religious practise, not merely the "meditation" aspect which is one of the Three Knowledges (śīla, samādhi, prajñā). Morality (śīla) and wisdom (prajñā) are also included in the meaning of them both. But in his later years Chih-i grew to regard religious practise as fundamentally composed of two elements, the static and the dynamic, the negative and the positive, so that おん-kuan became a more
suitable term for him than ch'an (which has a connotation of quietism and is skewed toward the negative side of the duality). For additional remarks on chih-kuan see part IV of this introduction.

One of Chih-i's meditation works has been translated into English by Goddard and Wai-tao, in A Buddhist Bible. This is the Hsiao-chih-kuan 小止覩, known more formally as the Hsiu-hsi-chih-kuan-tso-ch'an-fa-yao 修習止觀坐禪法要 and occupying about twelve pages in the Taishō canon. Inadequately annotated as the translation is, it is still the only one of Chih-i's many works to have appeared in a Western language. (L. Hurvitz, however, has published a translation of a brief fragment of the MHCK, a key passage from Ch. 7 on the famous doctrine of "the macrocosm in a moment of thought" 一念三千 in Sources of Chinese Tradition, ed. Wm. Theodore de Bary, Vol. I, pp. 322-328. Much of this fragment has been republished in The Buddhist Tradition, also edited by de Bary). Because of its title, the Hsiao-chih-kuan is often mistakenly regarded as a synopsis of the MHCK (since the names of the two works mean respectively "the small śamatha-vipaśyanā" and "the great śamatha-vipaśyanā." In fact this work can be regarded rather as a synopsis of the Tz'u-ti-ch'an-men, the text on gradual practise; it is only indirectly related to the MHCK itself.

In the gradual practise, one moves from level to level, up the ladder of the fifty-two stages as enunciated by the Ying-luo-ching 瑪菩経 (a Chinese forgery) and in the doctrine of Chih-i. From shallow to deep, from low to high, the degree of one's insight
increases until the final attainment of Buddhahood. This is not yet the Perfect Calming-and-Contemplation, the Sudden Calming-and-Contemplation which is expounded by the MHCK. As the Synopsis of the MHCK explains repeatedly (and most concisely in the "core" statement in the introduction by Kuan-ting), Ultimate Reality is seen here to be present at the very start of one's practise. The doctrine of the Six Identities, original with Chih-i, is a more suitable means to express the stages of this kind of calming-and-contemplation than the fifty-two stages, for in the Six Identities it is emphasized at every stage that the practitioner is identical with his goal. The two schemes may be compared, however, and in Chart I of the Appendix, I have arranged them in parallel for easy reference. In the Perfect Teaching (and calming-and-contemplation) there is nothing which is excluded (just as the Lotus sutra and the Nirvāṇa sūtra exclude no beings from Buddhahood): every defilement in the mind and behavior of the ordinary person is just as much Ultimate Truth as the most enlightened thought of the most elevated saint. The difference between the two lies in the fact that the ordinary person is not yet aware of this. There is no lower reality, no nescience, no saṃsāra, transcending which we might enter into a higher reality, enlightenment or nirvāṇa. Since there is no lower, there is also no higher (which can be postulated only by comparison with the lower): it is only in the way we think about these things that nescience or enlightenment can be present. But if we inquire into the nature of our thinking as well, we see that it is as Ultimate as any other phenomenon, both as empty and as real as the Buddha himself.
The MHCK is the summation of this monistic approach to religious practise in the East Asian Buddhist tradition. It drew together nearly all in the realm of practise that preceded it and influenced nearly all that followed it, and so formed one of the crucial nodes in the history of Chinese Buddhism. It is so comprehensive that it came to be regarded in the Nichiren sect of Japanese Buddhism as the second Lotus sutra, and its author as the Buddha of the period of the reflected Dharma 像法. (Nichiren himself is regarded in his school or sect as the Buddha of the period of the decay of the Dharma 末法, while the daimoku 頭目 or invocation of the title of the Lotus sutra--namu myōhō renge kyō 南無妙法蓮華經--is looked upon as the third Lotus). The T'ien-t'ai school ranks with the Ch'an as one of the two great systems of religious practise in East Asia, but there exists no single work of this scale on practise in the Ch'an school, for the adherents of the latter made a virtue of the avoidance of written texts: pu-li-wen-tzu 不立文字, chiao-wai-pieh-chuan 教外別傳 (no dependence on texts or words, a special transmission outside the--written--teachings); the bulk of Ch'an texts are therefore anecdotal, and T'ien-t'ai monks never tired of denouncing their rivals for this one-sided adherence to unlettered practise. But while the MHCK is a text on practise, it is founded firmly in the scriptures, as quotations from the latter are advanced to corroborate nearly every assertion made in the body of the text. Therefore it singles itself out as at neither the extreme of "practise
without doctrine" 無教之觀, nor the extreme of "doctrine without practise" 無觀之教, both of these being misshapen forms of Buddhism which Chih-i characterized as pertaining on the one hand to the teachings of the "dhyana-masters of benighted illumination 暗照禪師" and on the other to the "Dharma-masters of texts and words" 文字法師. These two kinds of distortions of Buddhism were later to be represented, in the minds of T'ien-t'ai adherents (certainly by the time of Chan-jan 慈然, sixth patriarch of the T'ien-t'ai and a contemporary of Hui-neng 慧能, sixth patriarch of the Ch'an), respectively by the Ch'an and the Hua-yen schools.

So commanding is the eminence of the MHCK in East Asian Buddhism that the expression "huih-kuan (śamatha-vipāyana)" itself is often used without ambiguity to refer to it.

II. THE STRUCTURE OF THE MHCK

A. The Ten Chapters

The MHCK is found in volume 46 of the Taishō canon, pp. 1-140. It is in theory made up of ten chapters of which I have translated the first, The Ta-i 大意, or Synopsis (T46.1-21). This Synopsis occupies two of the ten rolls of the MHCK, or in terms of Taishō pages, about one-seventh of the whole. Though this is the longest segment of Chih-i's works yet to appear in a Western language, it is a mere fragment of the whole corpus which he has left behind (and much of
his work has been lost as well, in particular a twenty-roll commentary on the Ta-chih-tu-lun 大智度論). About one thousand pages of the Taishō canon are occupied by Chih-i's works (either dictated or written by himself), approximately 285 of these belonging to texts devoted to the elucidation of practise. Even if we ignore those of his works contained only in Zokuzōkyō (these being all quite brief one-roll items) what has been here translated comprises less than ten percent of his work on practise, and about two percent of his entire body of lectures and writings.

The Synopsis is, as the name implies, an outline or compendium of the whole MHCK, and as such, is self-contained. In fact, in form it is less truncated than the MHCK itself, since the last three of the originally projected ten chapters of the whole work were never delivered, nor were the last three of the ten sections in Chapter Seven. As the text itself explains (T46.5b), the five chapters of the Synopsis (which we shall call the Lesser Chapters) may be correlated to the ten chapters of the whole (which we call the Greater Chapters), according to the following scheme:
<table>
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<tr>
<th>Ten Greater Chapters</th>
<th>Five Lesser Chapters</th>
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</thead>
<tbody>
<tr>
<td>1. Synopsis</td>
<td>1. Arousing the Great Thought</td>
</tr>
<tr>
<td>2. Explanation of Terms</td>
<td>Arousing the Great Thought</td>
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<tr>
<td>3. Characteristics of the Essence of the Teaching</td>
<td>Arousing the Great Thought</td>
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<td>4. Inclusion of All Dharmas</td>
<td>Arousing the Great Thought</td>
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<td>5. One-sided versus Perfect Calming-and-Contemplation</td>
<td>Arousing the Great Thought</td>
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<tr>
<td>6. 25 Preparatory Expedients</td>
<td>2. Engaging in the Great Practise</td>
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<tr>
<td>7. Right Contemplation</td>
<td>Engaging in the Great Practise</td>
</tr>
<tr>
<td>8. Fruits and Recompense</td>
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<td>9. Starting the Teaching</td>
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<tr>
<td>10. Returning of the Purport</td>
<td>5. Returning to the Great Abode</td>
</tr>
</tbody>
</table>

As we see from the chart, the first five Greater Chapters correspond to Lesser Chapter One; Greater Chapters Six and Seven correspond to Lesser Chapter Two; and the last three chapters of each list correspond one-to-one. It is clearer from the list of Lesser Chapters than the list of Greater Chapters, yet true of them both, that their sequence contains an inner logic: namely that they represent the progress of the religious practitioner from the first arising of the thought of enlightenment (*bodhicitta*)--when he realizes the possibility of Buddhahood within himself--to the final absorption into the indescribable Ultimate Reality,
beyond all teaching, beyond all thought. Between the two events are
the religious practise itself which he will engage in as a consequence
of his *bodhicitta*; the karmic rewards which he earns as a consequence
of his practise; and his teaching of others which in the Mahayana
arises as a natural consequence of his own attainment: for he has at
this stage transcended the self-other distinction and is incapable of
concentrating only on his own realization. In fact the practitioner
goes "up" and "down" at the same time at every stage, both seeking
upwards and transforming downwards 从上反下  from the time of
his first vows. Yet the "downward" activity is also separable from
the "upward" in a sense, and in that case follows naturally upon the
attainment of the practitioner, while preceding his final absorption
in the realm about which nothing can be said.

Greater Chapters Two through Five are relatively short, occupying
in sum only fourteen pages (one roll) of Taisho text; Lesser Chapter
One itself is ten pages long (one roll), barely shorter than these
four Greater Chapters, though it purports to be an outline of them
(excluding the possibility that it outlines itself). This leaves
Chapter Six and Chapter Seven as the principle chapters in the MHCK
aside from the Synopsis. Chapter Six is likewise one roll in length,
or about thirteen Taisho pages, and Chapter Seven, incomplete though
it is, takes up all the rest of the MHCK as we have it today.

The content of Chapter Six is the twenty-five preparatory
"expedients" 方便. These are arranged in five groups of five
members each: (a) the five conditions: keeping the disciplinary code, having sufficient clothing and food, situating oneself in a quiet place, halting one's worldly affairs, acquiring worthy friends; (b) suppressing the desires for the five objects of the five senses; (c) discarding the five hindrances of craving, anger, sleepiness, restlessness and doubt; (d) regulating the diet, sleep, body, breath and mind; and (e) the practise of aspiration, exertion, mindfulness, discrimination (between the lesser joys of the mundane world and the greater joys of samadhi and prajñā) and concentration of mind. Half of the above-mentioned Hsiao-chih-kuan 小止観 of Chih-i is occupied in the explanation of these twenty-five items, and they may be found in the Goddard/Wai-tao translation of this work in A Buddhist Bible, as well as in the much earlier (1870) partial translation by S. Beal of the same work in A Catena of Chinese Buddhist Scripture. In 1951 G. Constant Lounsbery published a French translation (Dhyāna pour les débutants) of the Goddard/Wai-tao rendition, and since then a German translation of the same work has been made from the French. Primarily derived from the Ta-chih-tu-lun, these twenty-five preparations for the practise proper also appear in the Tz'u-ti-ch' an-men where the explanation of them is considerably more detailed (twenty-five Taisho pages) than that in the MHCK or the Hsiao-chih-kuan. Thus they run through the work of Chih-i from the early days to the very end, and clearly were regarded by him as an indispensable part of the practise. They are not mentioned in the Synopsis of the MHCK as a group of twenty-five, but have been partially represented by a somewhat different analysis: that of the Three Acts (body, speech and mind).
Chapter Seven of the MHCK expounds the famous Ten Modes of Contemplation 十乘觀法 and the Ten Realms or objects of Contemplation 十境. This presentation corresponds to the Four Kinds of Samadhi 四種三昧 which are contained in Lesser Chapter Two of the Synopsis, the main difference (apart from length) being that the classification in Chapter Seven is made on the basis of mental criteria, while in the Synopsis it is made on physical criteria. Ten objects of contemplation are postulated, and each is to be contemplated in ten different ways. The first of the ten realms or objects is skandhas/āyatanas/dhātus, amounting more or less to the physical world (though the dhātus do include the consciousnesses generated by the interaction of senses and their objects). One is then to apply as necessary the ten Modes of Contemplation to objects falling in this category: these Modes include (1) viewing it as unthinkable, (2) arousing the true and proper thought of enlightenment, (3) skillfully calming the mind, (4) destroying everywhere (impure) dharmas, (5) distinguishing between impediments and aids, (6) cultivating the (thirty-seven) Parts of the Way, (7) employing auxiliary methods to suppress (defilements), (8) knowing (one's own) stage of advancement, (9) cultivating forebearance, and (10) dispensing with one's attachment to the Dharma. The fifth, sixth and seventh rolls of the (ten-roll) MHCK are entirely taken up by the exposition of the ten Modes of contemplating the first Realm. L. Hurvitz's translation from MHCK (in Sources of Chinese Tradition, Vol. I, pp. 322-328) is taken from this section. In the remaining three rolls of the whole MHCK are discussed the second through the seventh objects of contemplation, each in ten modes as above,
but the last three objects of contemplation are left untreated. The rest of the objects (Realms) of contemplation are then (2) the defilements, (3) illness, (4) the features of karma, (5) evil spirits, (6) meditation itself, (7)(wrong) views, (8) arrogance, (9) the Two Vehicles, and (10) bodhisattvas. There is a logic to the arrangement of both the Ten Modes and the Ten Realms of contemplation, but it would take us too far afield to discuss these in detail. To my knowledge there is nothing in Western languages on this subject, but among many Japanese books, the recent (1968) Tendai-gaku 天台学 by Andō Toshio 安藤俊雄 has rather a detailed treatment, pp. 217-264.

That is all that exists of the MHCK. The last three Realms, and following them, the last three chapters of the work, were never expounded at all by Chih-i, according to tradition, a fact that has created a great deal of discomfort among Buddhists in East Asia for the thousand or so years. Music-lovers in the West are similarly irked by the unfinished state of Bach's Art of the Fugue. Why should this summa have been left incomplete? Chanjan's explanation has become the traditional one: the end of the summer varqa retreat caused the termination of the lectures. In other words the lecturer ran out of time. Recently Professor Sekiguchi has proffered another explanation (found e.g. in his Tendai Shikan no Kenkyū 天台止観の研究 pp. 54-64). To begin with he notes that after the end of that summer three years still remained of Chih'i's life in which he still had the chance to complete the work. Moreover, the Tz'u-ti-ch'an-men, Chih-i's early summation of the gradualistic approach to meditation, not only has a
similar ten-chapter structure (with each chapter in the earlier work corresponding precisely to the same chapter in the MHCK), but is marked by exactly the same ellipsis: the last part of chapter seven is missing along with chapters eight, nine and ten. In addition, the last three Lesser Chapters (in the Synopsis) of the MHCK are exceedingly brief, though clearly Chih-i still had plenty of time to expound on these subjects at greater length if he had wanted to as it was still the beginning of the summer. The explanation is rather, Sekiguchi feels, in the fact that Chih-i wanted to direct his teaching to the beginner on the path, and did not want to waste words describing its furthest reaches. In his Ssu-chiao-i 四教義, at T46.752b, Chih-i states clearly that "what is necessary is to make the doctrine and the practise clear to beginners; it is futile and meaningless to expound about saints, bodhisattvas and Buddhas," while at T46.739a of the same work, he says he will "only indicate the chapters for the upper stages." Having himself no false illusions that he was a highly realized being, Chih-i knew it was a waste of time to expound to beginners on stages which he himself had yet to reach.

Nevertheless the Synopsis of the MHCK does contain comments on these upper reaches in outline, since the last three Lesser Chapters correspond to the last three Greater Chapters, and through the centuries the disappointment of the T'ien-t'ai community has been assuaged by the presence of these three Lesser Chapters in the Synopsis. In fact, of the three it is only Lesser Chapter Five which has anything
of substance to say that has not already been said elsewhere in the Synopsis: Lesser Chapters Three and Four are so short as to be practically nonexistent.

B. The Synopsis

Lesser Chapter One is preceded by two introductions, the first by Kuan-ting (occupying about two Taishō pages) and the (rather brief) second one by Chih-i himself. Strictly speaking these both fall outside the Synopsis, but in a broader sense they may be included, since the MHCK is traditionally regarded as an integral work and these introductions are not separated from the main text.

The MHCK is famous for beginning with the words chih-kuan ming-ching (Calming-and-contemplation means luminous understanding and tranquility). These are the words of Kuan-ting, not Chih-i, but for anyone at all conversant with the T'ien-t'ai (or Tendai) tradition they immediately call to mind the whole work. Perhaps equally famous and also by Kuan-ting is the "core" statement at T46.1c23-2a2, identified as such in my translation. This is a concise and eloquent characterization of the "sudden" method of calming-and-contemplation which the entire MHCK is devoted to expounding.

In addition, Kuan-ting presents the lineage of the teaching, seeking to give the MHCK authenticity. Beginning with the Dharma itself, which is eternal, he traces the "golden-mouth" transmission through twenty-four patriarchs from the Buddha through Nāgārjuna and Vasubandhu to one Siṃha. At this point the transmission is broken,
and Kuan-ting starts again with Chih-i and works backwards to Hui-ssu 慧思 (515-577) and the latter's teacher Hui-wen 慧文 (dates in doubt). He discourses then at some length on the merit of the Dharma, as revealed in numerous scriptural quotations.

Kuan-ting's introduction is known to be a good deal longer than it was in his earlier editions of the MHCK. The text as we have it today is the third of the three versions he made, but the earlier two are no longer extant. Both of these were entitled the Yüan-tun-chih-kuan 圓頓止觀, but differed in that the first was twenty rolls and the second reduced to ten. Even the first version was preceded by Kuan-ting's lecture notes, so that we are at four removes from the actual words spoken by Chih-i that summer in the year 594. Professor Sato Tetsuei 佐藤哲英 in his definitive Tendai Daishi no Kenkyū 天台大師の研究 (1961) has said nearly all there is to say about the differences between these three versions (see pp. 370-379). Apparently one of the two earlier versions reached Japan, for one of the Japanese commentators, Shōshin 警真 (2nd half of the 12th century, dates unknown) uses it in his commentary, the Shiki. Chan-jan too mentions fourteen places where the text of the first version differed from the third, and eleven places where the second differed from the third. The first of the three versions was longer in the main text, but Kuan-ting's introduction was shorter, containing only the section on the three kinds of calming-and-contemplation (which includes the core statement).
Kuan-ting's introduction is followed by Chih-i's own brief introduction, which presents the structure of the whole and the Synopsis as I have outlined them above. Then the MHCK proper begins, Lesser Chapter One and Greater Chapter One.

Lesser Chapter One is entirely devoted to the bodhicitta, the arising of the first thought of enlightenment, which signals the beginning of the religious quest for a bodhisattva. This is when he (or she) first conceives the two impulses, the downward as well as the upward one. Inasmuch as the older Chinese translation for the word bodhi was tao 道, Chih-i understands the bodhicitta as "the Way followed by the mind," and proceeds to discuss ten false Ways or Paths (actually more correctly rendered by the Sanskrit word gati or mārga for "destinies," as in the Ten Destinies from hell to Buddhahood). He then presents ten right Ways. The "right" bodhicittas are arranged according to how the practitioner can be inspired to seek enlightenment for himself and others, whether by inferring from Truth, or by hearing the Dharma expounded, or by seeking the Buddha and his characteristic marks, or by seeing the magical powers of the Buddha, etc. The last six of these ten "kinds of bodhicitta" he leaves unexplained, though Chan-jan fills in some of the gaps.

Key elements of the doctrine of Chih-i appear in this Lesser Chapter One. Perhaps most important for the comprehension of the text is the concept of the Four Kinds of Four Noble Truths. Here Chih-i arranges the Four according to four kinds of exposition, corresponding to four degrees of receptivity in the listener: arising-and-perishing,
neither-arising-nor-perishing, the innumerable, and the actionless. It is this scheme rather than the better-known one of the Four Teachings (Tripitika, Shared, Separate and Perfect) that is employed in the MHCK to classify the different degrees of teaching, but in his commentary, Chan-jan refers repeatedly to the so-called Four Teachings to assist the reader in determining the level at which Chih-i is discoursing at any given time. It is not the case that Chih-i does not resort to the Four Teachings terminology at all, and in the other Greater Chapters more use is made of these terms than in the Synopsis, but there are in the Synopsis only a few passing references to them. Actually the two schemes are for Chih-i only two ways of referring to the same thing. Later in the T'ien-t'ai tradition the interpretation of the Four Teachings came to diverge rather markedly from Chih-i's intent, as it came to denote a system of scriptural classification, implying that any given sutra must belong to one or another of the four.

Each of the ten kinds of bodhicittas can result from Truth transmitted in any one of four ways, and any one of these four ways can be understood again in four ways, so there are theoretically a total of 160 kinds of bodhicitta that are implied by the analysis in Lesser Chapter One.

Other concepts presented in this chapter include the Four Vows, the Six Identities, receptivity-and-response, the Four siddhantas and the four bodies of the Buddha (the lowest of the traditional three is here subdivided into two). For the explanation of these terms and
concepts I refer the reader to the main text and my own commentary in the footnotes.

Lesser Chapter Two is perhaps the most famous part of the whole MHCK in that it contains the exposition of the well-known Four Kinds of Samādhi. These are a classification of all methods of religious practise on the basis of the tetralemma (is, is not, both, neither) as applied to the alternatives of "sitting" and "walking." Hence we have the four: "constantly sitting," "constantly walking," "half-walking and half-sitting," and "neither walking nor sitting." The third of these is divided into two, so that in fact there are five methods outlined in this chapter.

Each of these is based on at least one scripture, which is liberally cited in the text, with or without attribution. The Ta-chih-tu-lun and the Nirvāṇa sūtra are quoted throughout this chapter but are not the basis for any specific practises. The Ta-chih-tu-lun however is without any question the most frequently cited text in the whole Synopsis.

Chih-i classifies the practise into what to do and what not to do with the body, voice and mind, with the section on mind occupying a good deal more space than the others, particularly for the final kind of Samādhi, the "neither walking nor sitting." It is therefore unjust to say, as some have, that the Four Samādhis deal only with the physical aspects of the practise, that it is only in Chapter Seven that the mental discipline is expounded.

Following the presentation of the method of the practise, there is an exhortation for each of the kinds of samādhi (it must be under-
stood that "samādhi" here means "method of religious discipline" in addition to its usual sense), encouraging the practitioner to engage in it and describing the benefits derived from it. The only exception is the "neither walking nor sitting" samādhi, which since it involves the contemplation of evil is uniquely dangerous and requires words of caution rather than of exhortation.

Although in late T'ang and after there arose a tendency to view the constantly-walking samādhi as that to which Chih-i attributed the greatest importance, it is clear that this is a distortion that arose as a result of Pure Land influence, for the walking samādhi is that in which the recitation of the name of the Buddha Amitābha is practised. As Andō Toshio states in his Tendai Shisō-shi (1959, pp. 380-387), it was rather the sitting samādhi and the neither-walking-nor-sitting samādhi which had the highest place in Chih-i's mind, inasmuch as they represent the fundamental practise of sitting meditation on the one hand, and meditation practised in all aspects of daily life on the other. Here Chih-i would have no quarrel with the Ch'an school.

The Constantly-Sitting Samādhi is based on two "Mañjuśrī sutras" the Hen-shu-shih-li-so-shuo-ching 文殊師利所說經 and the Wen-shu-shih-li-wen-ching 文殊師利問經. It is also known as the One-Practise 一行 Samādhi, and permits the use of the voice to recite the Buddha's name (in this case the identity of the Buddha is not specified) if necessary to dispel sleepiness or other mental obstructions.
The Constantly-Walking Samādhi is based on the Pratyutpanna-samādhi-sūtra (Pan-chou-san-mei-ching 般舟三昧經) in its three-roll translation by Lokakṣema of the Latter Han dynasty, as well as on a treatise attributed to Nāgārjuna, the Daśabhūmi-vibhāṣa-sāstra (Shih-chu-p'i-p'o-sha-lun 十住毘婆沙論). It is also known as the Buddha-standing 佛立 samādhi, since aside from the recitation of the Buddha Amitābha's name, the practise involves the visualization of the Buddha as if he were standing before the practitioner. This is said (by Professor Fukushima 福島 of Ōtani University, Kyōto) to be one of the only two of the Four (or Five) Kinds of Samādhi practised today in Japan, the other being the Lotus samādhi that is one of the two half-walking, half-sitting methods of practise. The reason that this is still practised is clearly that it approaches Pure Land meditative techniques. Each of these first two kinds of practise is to be engaged in for ninety days.

Half-Walking/Half-Sitting Samādhi is divided into two kinds, the Vaipulya samādhi and the Lotus samādhi. "Half-walking and half-sitting" means that the practitioner alternates between walking and sitting. Both of these methods of practise contain esoteric elements, meaning principally the use of dhāraṇīs. The Vaipulya samādhi is so called because the scripture upon which it is based is the Ta-fang-teng-t'ō-lo-ni-ching 大方等陀羅尼經, sanskritizable as the *Mahā-vaipulya-dhāraṇī-sūtra. This is a practise which laypeople may also engage in, and the period of the practise is only seven days (compared to the rigorous ninety days required by the previous two).
The Lotus samādhi is, contrary to its name, not based primarily on the Lotus sūtra, but on the Kuan-p'u-hsien-ching 觀普現經 the "sūtra expounding the method of contemplating the bodhisattva Samantabhadra." However this sūtra is closely related to the Lotus itself and may be considered an expansion of its last chapter. This method of religious practise involves a complex visualization of the bodhisattva Samantabhadra appearing before the practitioner mounted on a white elephant with six tusks. It is said to be the practise of this "Lotus samādhi" which enlightened Chih-i's teacher, Hui-ssu.

Last of the Four Kinds of Samādhi is the Neither-Walking-nor-Sitting Samādhi, also known as the "Samādhi of Following One's Own Thought" 隨自意三昧 and the "Samādhi of Awakening to (the nature of) Mind" 覺意三昧. Far more space is devoted to this than to any of the others in the Synopsis. The scripture upon which it is based is the Ch'ing-kuan-yin-ching 請觀音經, and liberal citations are made, all unattributed, from Hui-ssu's Sui-tzu-i-san-mei 隨自意三昧. The sūtra is used primarily to buttress the physical and vocal aspects of the practise, while the mental aspect is expounded in great detail without much reference to the sūtras. It involves practising contemplation in all aspects of behavior, whether walking, standing, sitting, lying down, speaking or being silent, and for all the six kinds of sense-activity (including as usual the mind itself as a sense). Each of these twelve categories of experience is analyzed into four phases of origination and disappearance, and it is shown how the transition from one phase to the next
is in every case incapable of being apprehended by the mind. In addition, thought itself is classified into good, evil or neutral thought, and the contemplation of each of these is described. Portions of the exposition approach a Yogācāra analysis of mind. The contemplation of evil is perhaps the most interesting of all the methods expounded in this Lesser Chapter Two on the Four Samādhis. All the objects of contemplation in Greater Chapter Seven are also "evil," so that it is possible to say it is this "Samādhi" which most closely summarizes the contemplations in Chapter Seven. The guiding principle here is "Do not try to suppress the evil thought, but dispassionately watch it arise." The practise is compared to landing a large and "evil" fish: one must play out the line and let him surface and submerge freely until he is worn out and can be pulled in by the slender, weak line (of meditation).

Lesser Chapters Three and Four are so short that no more needs to be said about them than already has been. The discussion on the final absorption of the practitioner, and of the purport of all the teachings, into the Secret Treasury, the Great Abode, is of quite some interest. I have provided a chart in the Appendix (Chart II) which illustrates the ideas employed in this chapter. Here I will mention only that the discussion turns on the Three Qualities of Ultimate Reality--the Dharma-body, Wisdom, and Liberation--and the way in which they relate to each other.
III. THE THREE TRUTHS AND THE THREE VIEWS

Chih-i drew from two sources to arrive at his triple view of the nature of things: a passage from the *Ying-luo-ching* (Ch. 24, verse 1014b) and a passage from the *Mādhyamika-kārikās* (Ch. 24, verse 17 of Kumārajīva's Chinese version, the Chung-lun 《中論》T30.33b; verse 18 of the same chapter in the Sanskrit).

The passage in the *Ying-luo-ching* speaks of the Three Views:

- the View which enters into emptiness from the provisional
- the View which enters into the provisional from emptiness
- and the View of the Middle Way and Ultimate Truth

The third of these takes alternate forms: neither empty nor provisional and both empty and provisional. The first two Views are also simply known as the View of Emptiness and the View of Provisionality: both are considered expedients compared to the ultimate perspective represented by the third.

The Three Truths are in contrast drawn from the verse ("the gāthā") in the *Kārikās* which was said to have catalyzed the enlightenment of Hui-wen, the teacher of Chih-i's teacher Hui-ssu. This verse is quoted in the text of the Synopsis of the MHCK at T46.5c28-29. Modern scholars agree that Nāgārjuna had in mind no other truth besides the Two Truths which permeate the Mādhyamika dialectic, Ultimate and Provisional (*paramārtha-satya, saṃvṛti-satya*), but Chih-i and the T'ien-t'ai school accept that verse 24.17 expounds not two Truths but Three. As Walleser (Die Mittlere Lehre Nagarjunas) translates the passage from the Chinese, "Was abhängiges Entstehen ist, Das nennen
I would render it, "We call empty that which has arisen through causes and conditions, yet it is also a provisional designation. This, again, is the meaning of the Middle Way." (Chih-i quotes the verse in a slight variation that does no harm to the sense: his first line is 因緣所生法 and the last character of his second line is 空). The form of the Chinese does suggest that three names are being given to the same dharma, particularly with the character 亦 beginning both the third and fourth line. However, as Streng (Emptiness: p. 213) renders the passage from the Sanskrit, there is no suggestion at all of Three rather than Two Truths: "The 'originating dependently' we call 'emptiness';/This apprehension, i.e., taking into account (all other things), is the understanding of the middle way." The Sanskrit for the passage runs: 

Yah pratītya-samutpādāṁ
śūnyatāṁ tāṁ pracāksmahe/Sā prajñaptir upādāya pratipat saiva madhyamā

"We call dependent origination 'emptiness.' In association it is (conventional) designation. This is the Middle Way."

The Three Truths represent the inherent nature of things while the Three Views represent the wisdom which is acquired by the practitioner. The Three Views may be aligned with the Three Wisdoms or kinds of omniscience, spoken of at length in Lesser Chapter Five and mentioned in numerous other places in the Synopsis.

For Chih-i the Three Truths/Three Views represent the completion of a tetralemma: once both extremes have been stated (and unlike Nagarjuna, but like the Yogacara branch of Mahayana Buddhism, he understood emptiness as an extreme, the simultaneous
denial and the simultaneous affirmation of both extremes must also be proposed. The view of emptiness cuts our attachments to what we think to be reality: this view is for Chih-i first the view of the Hīnayāna ("analytical emptiness" 折空) and second the view of the lower Mahāyāna ("substantial emptiness" 體空). In the former case things are analyzed down to their components (the self is broken down into skandhas, for example) to show their emptiness, while in the latter case things are seen as empty just as they are: not only can reality be broken down into dharmas, but the dharmas themselves have no reality, no autonomy, no own-being, precisely because they arise from causes and conditions. The first case corresponds to the Four Noble Truths of arising-and-perishing, the second to the Four Noble Truths of non-arising-and-non-perishing.

The view of provisionality, second of the three moments in Chih-i's dialectic, asserts that despite their emptiness, things still exist in a conditional way. This view is characteristic of the higher Mahāyāna, of bodhisattvas, who re-enter the world to help uplift the animate beings in it, and who therefore must provisionally regard as real both the beings whom they save and the suffering they are saved from. Still they know that emptiness is the Ultimate Reality, and so in going both "up" and "down" at the same time they tread the Middle Way. This corresponds to the Four Noble Truths at the level of the Innumerable. Here the Three Truths (not to be confused with the Four Noble Truths) are understood sequentially.

The highest degree of understanding is when the practitioner can recognize all of the Three Truths in any one of them, and when he
has attained for himself to the Three Views as simultaneous and completely present in every thought. This is synonymous with the Perfect and Sudden Teaching (from the standpoint of doctrine) and with the Perfect and Sudden Calming-and-Contemplation (from the standpoint of practise). It is the view of the Buddhas.

IV. TRANSLATION NOTES

The word chih-kuan 正觀 presents quite a problem when one must render it in English. Although it is well known that it corresponds to the Sanskrit samatha-vipaśyanā, it has taken on a number of other meanings in the Chinese which are not present in the Sanskrit. Kuan 観 alone can mean practise as opposed to doctrine (as in the expression chiao-kuan erh-men 敎観二門), but within the binome chih-kuan the character kuan refers only to one aspect of religious practise. Chih 智 on the other hand is often said to correspond to samādhi. (and kuan to prajñā) in the group of the Three Knowledges (excluding dharma). However, for Chih-i religious practise also clearly includes the keeping of the disciplinary code, hence chih-kuan covers all three Knowledges.

Though early in his career Chih-i used the word ch'an 禪 to refer to the whole of religious practise, he eventually came to substitute chih-kuan precisely because of the richness of its meanings. Ch'an connotes quiescence alone, more or less the chih 止 half of the binome chih-kuan. But just as doctrine and practise are each
as indispensable as wings of a bird, practise by itself also has a
double nature, which the term *chih-kuan* is eminently well adapted to
express. At the same time as the bodhisattva is putting an end to
delusion he is intuiting the nature of Ultimate Reality. The first
operation is *chih* and the second *kuan*, corresponding to the difference
(ultimately no difference at all) between *nirvāna* (blowing out, extinction), and
*bodhi* (realization, awakening, enlightened intuition). *Chih* is like
a closed and windless room, *kuan* like the lamp that burns brightest
when the air is still. *Chih* is the soap that loosens the dirt,
*kuan* is the clear water that rinses it away. *Chih* is the hand that
holds the clump of grass, *kuan* the sickle that cuts it down. Both
terms may be used to refer to the nature of Ultimate Reality as
well as to the methodology of religious practise: in that case a
different English translation is called for.

I have concluded that *chih-kuan* may be understood at three
levels. Insofar as the term refers to the two basic approaches to
the methodology of religious practise, I have used the English "calming-and-contemplation." Here *chih-kuan* is understood as a cause.
However, it may also refer to the result or effect of religious
practise: in that case the English "serenity and insight" is more
appropriate. And finally it may be understood as a description of
not the practitioner, but of Ultimate Reality itself (we provisionally
make a distinction between them): then one may say "quiescence and
luminosity." In the last case Chih-i himself often glosses *chih-kuan*
as *chi-chao* 寂照. Because the MHCK is a work on the methodology
of religious practise for the most part, "calming and contemplation" is how I usually render the term. But especially in Lesser Chapter Five I have been forced to use sometimes "serenity and insight" and sometimes "quiescence and luminosity."

The word dharma I take as an English word and therefore have not usually italicized it. I understand the word in a minimum of two senses, and have therefore made a distinction between Dharma and dharma. The former refers to the Buddha's teaching (or alternatively the eternal Truth: the two meanings are ultimately synonymous), and the latter to phenomenal things, as in the Abhidharma analysis of saṃsāra. The difference between the two meanings of dharma is clear in a phrase like "All dharmas are the Buddha's Dharma (T46.9a13 in the MHCK), a phrase which can only mean "there is no phenomenal thing which is not identical with the Ultimate Reality as expounded in the teachings of the Buddha." To say all "dharmas are Buddha-dharmas" as one often finds in translations of Buddhist texts is to obscure the sense to the point of unintelligibility. The meanings of dharma may further be aligned with the Three Bodies of the Buddha: Dharma as Ultimate Reality corresponds to the Dharma-body of the Buddha, Dharma as the teaching of the Buddha corresponds to the Body of Recompense, and dharma as phenomena corresponds to the Body of Response (the form-body, nirmana-kāya).

Shih-hsiang I consistently render as "Ultimate Reality." Shih and li I translate as "Provisional Truth" and "Ultimate Truth," saṃvṛti-satya and paramārtha-satya: they are in this context Buddhist, not Neo-confucian terms.
Frequently the term *yün-yün* 云 云  appears between major portions of the text, though sometimes it is inserted in the middle of a discourse. Apparently this means that Chih-i said something in his lecture which Kuan-ting did not trouble to write down, either because it was self-explanatory or for some other reason. I have "translated" the term with three dots "..." Sometimes three dots appear within a scriptural quotation: in that case I mean to communicate that the quote in the *MHCK* is an abridgement of the passage as it stands in the Taishō canon.

I capitalize technical terms whenever I translate them into English, e.g. the Three Wisdoms, the Six Perfections etc. Some Sanskrit terms are now part of the English language, so when I use these in the text they are neither underlined nor italicized, e.g. nirvāṇa (but not *samsāra*), bodhisattva, sūtra, samādhi, Mahāyāna, dharma, Hinayāna, karma.

Quotations in the *MHCK* are seldom perfectly verbatim, but I have in general not commented on the discrepancy if it does not make much difference to the sense. I have made an effort to track down every quotation in the main text and identify its location in the Taishō edition of the Chinese Buddhist canon, by volume, page and column number (and sometimes line number). Thus column two of page eighteen of the *MHCK* is identified as T46.18b. On occasion I give the Taishō number of a whole work (different from the volume number). The *MHCK* can for example be identified as T#1911.

In a very few cases I have been forced to emend the text. These places I have clearly identified.
I take responsibility for all section headings and divisions, though in most cases I have used either Chan-jan's commentary or statements in the main text to determine these. The section headings are not part of the text. Whenever a phrase that seemed like a section heading occurred in the main text, I left it in the body of the translation and repeated it in my own section heading.

Most texts are referred to by their Chinese names, in romanization and with characters: information on them may then be found in the alphabetized bibliography. A very few of the best-known works I have referred to by their Sanskrit names; the Pañcavimsatī, the Vimalakīrti, the (Mahāyāna) Nirvāṇa sūtra, the Abhidharmakośa, the Madhyamaka-kārikās and the Āgamas. Despite my use of the Sanskrit names for these texts, I refer in all cases to the Chinese version unless otherwise stated. Three scriptures I refer to by their well-known English names; the Lotus sūtra, the Diamond sūtra, and the Heart sūtra. All these are listed in the bibliography under their Chinese names, but I preface the main listing in the bibliography with the list of the above scriptures along with their Chinese names. MHCK means the Mo-ho-chih-kuan, TCTL means the Ta-chih-tu-lun 大智度論, the BSKS means the Bussho-kaisetsu-daijiten 佛書解説大辭典.

The text which I have used as the standard is the Taishō (T46.1-21). However, I have found it more convenient to read the MHCK in the edition of the Bukkyō Taikei 佛教大系 as reprinted in Tendai Daishi Zenshū 天台大師全集. The latter text contains more errors than the Taishō, but I have corrected the errors by comparison
with the latter, and Chan-jan's commentary (which I refer to as CJ) is printed there in tandem with the MHCK text, along with three Japanese commentaries: the Shiki 私記 (by Shōshin 證真, fl. latter half of 12th century), the Kōgi 講義 (by Chikū 瘋空, 1780-1862), and the Kōjutsu 講述 by Shudatsu 学脱, 1804-1884).

Chan-jan (711-782) was only three generations removed from Chih-i, being the sixth patriarch (and reviver) of the T'ien-t'ai school while Chih-i is counted as the third (Kuan-ting, 561-632, being the fourth). His commentary, the Chih-kuan-ju-hsing-ch'uan-hung-chüeh 止觀補行傳弘決 is the classical commentary on the MHCK. I have constantly referred to it but not always taken its advice as to interpretations.

Many other commentaries exist: Professor Sekiguchi has listed forty-eight at the end of his kakikudashi rendition of the MHCK (Iwanami Bunko; 1966). Only twelve of these are six or more rolls in length, however, and the four commentators in the Tendai Daishi Zenshū edition have taken several of these into account, citing passages from them from time to time.

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The MHCK does not waste many words trying to describe the way in which the food of Ultimate Truth tastes, for Chih-i is well aware of its inexpressibility. Language is used here rather in an injunctive fashion: the MHCK is a recipe for making the food. Then the practitioner can taste it for himself.
INTRODUCTION BY KUAN-TING

I. THE LINEAGE OF THE TEACHING

Calming and contemplation (which mean, reversing their sequence), luminous understanding and tranquility, had not yet been heard of in former generations, when Chih-i, beginning on the 26th day of the 4th month of the 14th year of K'ai-huang (594 A.D.), at the Jade-spring monastery in Ching-chou, expounded (this work) twice a day throughout the summer, compassionately raining down (his wisdom). Although his desire to preach knew no bounds, he only completed the (section on the) realm of false views, and thereupon brought to a halt the turning of the wheel of the Dharma, and did not discourse on the final portion (of the whole work).

Yet drawing water from a stream, one seeks its source, and scenting an aroma, one traces its origin. The Treatise says, "In my practise I have not had a teacher." And a sūtra says, "I (Śākyamuni) received the prophecy of Buddhahood from (the Buddha) Dīpaṅkara." A (secular) writing says, "It is best to have inherent knowledge, but to acquire it through study is next best." The Buddhist teachings are vast and subtle. Do they shine of themselves with the heavenly light of truth, or is their blue derived from an indigo plant?

If a practitioner hears the lineage of the transmission of the treasury of the Dharma, he can judge its authenticity. Through the ages (in his previous lives) the Greatly Enlightened World-Honored One
practised every sort of religious discipline. Then (in his life as Śākyamuni, after leaving his home), for a period of six years he suppressed heterodox views (in himself), and subdued Māra by raising a single finger. (After this) he first (preached) at the Deer Park (in Benares), thereafter at Vulture Peak (near Rājagṛha), and finally at the Śāla grove (the place where he died, near Śrāvasti). He transmitted the Dharma to (his disciple) Mahākāśyapa (#2), who (after the Buddha's death and cremation) divided (the Buddha's) ashes into eight portions (to distribute as relics) and convened the First Council (at Rājagṛha) (in order to compile) the Tripitika. He (in turn) transmitted the Dharma to Ānanda (#3). Ānanda entered the wind-producing samādhi amid the river (Ganges) and magically divided his body into four parts. He (had previously) transmitted the Dharma to Śāṇakavāsa (or Śāṇavāsika)(#4), Śāṇakavāsa, the nectar (of the Dharma) raining from his hands, clarified the teachings in five hundred parts, and transmitted the Dharma to Upagupta (#5). The latter obtained the Third (of the Four) Fruits while still a layman, and after having accepted the monastic code (become a monk) obtained the Fourth Fruit. He transmitted the Dharma to Dhītika (#6). Dhītika, when he first mounted the (ordination) platform (became a monk) had obtained (only) the first fruit (of arhatship), but after he thrice (repented his willingness to accept) the monastic code, he obtained the Fourth (and highest Fruit. He transmitted the Dharma to Bibhaka (#7), who in turn transmitted it to Buddhанandи (#8). The latter transmitted it to Buddhамitra (#9), who administered the Three Refuges to a king and defeated a numerologist in debate. He transmitted the Dharma to the bhikṣu Parsva (#10). When
Parśva emerged from the womb, his hair was (already) white. He took in them a (Buddhist) sūtra. He transmitted the Dharma to Punyayaśas, who himself defeated Āsvaghoṣa (#12) in debate, shaved the latter's head and made him his disciple. Āsvaghoṣa wrote the Raśtrapāla, (a drama which) dealt with transience, suffering and emptiness (śūnyata). Those who witnessed it became enlightened to the Path. He transmitted the Dharma to Bilva (#13), who wrote a treatise on anātman. False views were annihilated wherever this treatise was current. He transmitted the Dharma to Nāgārjuna (#14). Nāgārjuna was born beneath a tree (arjuna) and achieved enlightenment through the instrumentality of a serpent deity (nāga). He transmitted the Dharma to (Ārya)deva (#15). (Ārya)deva gouged out the eye of a (golden statue of) a god, then (miraculously) provided him with a myriad fleshly eyes. He transmitted the Dharma to Rāhula (#16). The latter recited from memory a book containing the names of demons, and thereby overwhelmed an unbeliever (with his marvelous ability and converted him). He transmitted the Dharma to Saṃghānanda (#17), who, speaking in verses (gāthās), tested (the understanding of) an arhat, and transmitted the Dharma to Saṃghayaśas (#18). Saṃghayaśas saw a city while wandering along the seashore, and there preached in verses (gāthās). He transmitted the Dharma to Kumārada (#19), (whose powers were such that) once, upon seeing a myriad horsemen, he was able to remember the color of each horse, and know the name and distinguish the clothing of each horseman. He transmitted the Dharma to Sāyanta (#20). For the benefit of those (monks) who had committed grave offenses (against the monastic code),
Šāyanta (magically) created a fiery pit, and made them enter and do penance there. The pit transformed into a pond and their sins were extinguished. He transmitted the Dharma to Vasubandhu (#21), who in turn transmitted it to Manura (#21). Manura divided (the populace) into two parts separated by the Ganges, and converted one of the parts. He transmitted the Dharma to Haklenayaśas (#23), who in turn transmitted it to Śīṁha (#24). Siṁha was (mortally) wounded by (order of) the king of Damiḷa. When he was put to the sword, milk flowed (from his wounds).

There were twenty-three men who transmitted the treasury of the Dharma, beginning with Mahākāśyapa and ending with Siṁha. But Madhyantika and Śāṇakavāsa (#4) received the Dharma at the same time, so (including Madhyantika) there were twenty-four men. These teachers were all prophesied by the golden mouth (of the Buddha). They were all saints who were able to benefit great numbers of people.

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In former times there was a king who (decided) not to establish a stable on monastery grounds, but placed it instead near a slaughterhouse. How much more likely (than a beast in a stable) are worldly (humans), when encountering saints, to benefit (from their teachings)!

Again, a brahmin was selling skulls, of which a rod could be passed clean through some, half through others, and not at all through the remainder. (Buddhist laymen) built a stūpa for those which the rod passed completely through, performed memorial services for them, and were consequently reborn as gods. The essential (feature) about hearing the Dharma is that it has such merit. It is in order to confer this
benefit that the Buddha has transmitted the treasury\textsuperscript{28} of the Dharma.

In this (work on) calming and contemplation, (the master) T'ien-t'ai Chih-i has explained teachings\textsuperscript{29} which he practised within his own mind. When Chih-i was born, light filled the room, and in his eyes there were double pupils.\textsuperscript{29} (Later) he performed the confessions of the \textit{Lotus Sūtra} and pronounced mantric syllables (\textit{dhāraṇīs}). Then taking the place of the teacher from whom he had received the Dharma,\textsuperscript{30} he lectured on the golden-lettered \textit{Prajñāpāramitā-sūtra}.\textsuperscript{31} The Ch'en and Sui states esteemed him and gave him the title of "imperial teacher." He died in the meditation posture, having attained the stage of the Fifth Class of Disciples.\textsuperscript{32}

Therefore it says in the (Lotus) sūtra, "(The accumulated merit of) one who gives the seven precious jewels\textsuperscript{33} to each being in four hundred myriads of hundreds of millions of trillions of countries, who converts and endows them (all) with the six superhuman powers, is not equal to even the one-thousand-millionth (part of the merit) of one who experiences the first glimmer of joy (at hearing the Dharma)."\textsuperscript{34} How much less is it comparable to (the merit achieved by) the fifth (and highest of the five) classes of disciples!\textsuperscript{35}

The text (of the Lotus) also says, "(Those who expound the Lotus sūtra are) the messengers of the Tathāgata, they perform the work of the Tathāgata in the service of the Tathāgata."\textsuperscript{36}

The \textit{Nirvāṇa} sūtra says, "This is a bodhisattva at the first (stage of the four kinds of bodhisattvas upon whom the world) relies."\textsuperscript{37}

Chih-i studied under Nan-yüeh (Hui-ssu, 515 - 577 A.D.). The latter's meritorious practise was inconceivably (profound); for ten
years he did nothing but recite scripture. For seven years he practised the vaipulya samādhi. For three months he practised the constantly-sitting samādhi and suddenly attained perfect realization. The (meaning of the) doctrines of both Mahāyāna and Hinayāna were transparent and readily accessible to him.

Hui-ssu studied under the dhyāna-master Hui-wen. The latter (was active) during the reign of Kao-tsü of the Northern Ch'i dynasty (550-589). He walked unmatched through the area between the Yellow River and the Huai River. Others were not aware of (the depth of his attainment in) the Dharma. People tread the earth and gaze at the heavens, yet have no idea of (the earth's) solidity nor (heaven's) loftiness.

Hui-wen's mental discipline was exclusively founded on the TCTL, which was expounded by Nāgārjuna, the 13th patriarch in the line of those who transmitted the treasure of the Dharma. It says in Chih-i's Treatise on Contemplating the Mind (T#1910), "(I) entrust myself to the teacher Nāgārjuna." By this evidence (we) know that Nāgārjuna is the founder (of our lineage).

Q: A sceptic (might) say, "The Madhyamaka-sāstra (MMK) clears away, while calming-and-contemplation builds. How could they be the same?

A: There are seventy Indian commentaries (to Nāgārjuna's MMK) in all; one should not accept (only) that of Piṅgala, while rejecting (the commentaries by) other teachers.

Further, it says in (the verses of) the Madhyamaka-kārikās, "I declare those dharmas which have been produced through causes and
conditions to be void; they are also (mere) provisional designations; this, again, is the meaning of the Middle Way." 48 . . .

II. THE THREE KINDS OF CALMING-AND-CONTEMPLATION

Chih-i transmitted Hui-ssu's (doctrine of the) three kinds of calming-and-contemplation: gradual, variable and perfect-and-sudden. These all (belong to) the Mahāyāna; they all treat Ultimate Reality as their object, and are alike called calming-and-contemplation.

The beginning of the gradual calming-and-contemplation is shallow, but later on it is deep, (the progression thus) resembling a ladder. As for the variable calming-and-contemplation, the earlier and later stages alternate, just as (the color of) a diamond thrust into the sunlight (varies depending on its position). 49 In the perfect-and-sudden calming-and-contemplation, the earlier and later (stages) are undivided, (so that the practise is) comparable to a magician's mounting into space. 50 It is for the sake of the three (types of) native faculties that we teach this threefold doctrine and cite these three similes. 51 Having finished the abbreviated explanation (of the three kinds of calming-and-contemplation), (we) continue (now) with the expanded explanation.

A. Gradual Calming-and-Contemplation

(Even) at the beginning of gradual calming-and-contemplation one is aware (without really understanding it) of Ultimate Reality.
This Ultimate Reality is difficult to understand, but the gradual (method) is easy to practise.\(^52\) (1) One begins by taking refuge in the monastic code, whereby one's conduct is reformed,\(^53\) and (tendencies towards) fire, blood and the knife\(^54\) are brought to a halt, so that one reaches the three pleasant destinies.\(^55\) (2) The next stage is the practise of meditation, in which one wipes out the far-flung net of desire and achieves the meditations of (the Realms of) Form and Formlessness.\(^56\) (3) Next one cultivates concentration free of outflows, terminating one's imprisonment in the Three Realms and reaching the path (leading to) nirvana. (4) Next one cultivates good will and compassion, disregarding one's own (progress towards) enlightenment and reaching the bodhisattva path.\(^58\) (5) Finally one cultivates (the perception of) Ultimate Reality, arresting (in himself) the prejudices of the (two) extreme views and achieving the eternal Way.\(^59\) These (above five stages) are the features of the gradual calming-and-contemplation, which is shallow at the start but finally profound.

B. Variable Calming-and-Contemplation

There is no particular sequence of stages in the variable (calming-and-contemplation). (At times) it may employ the gradual method (which we have outlined) above, and (at times) it may employ the sudden method (which we discuss) below, alternating between these two, now shallow and now deep,\(^60\) sometimes in (the realm of) the mundane and sometimes in (the realm of) Ultimate Truth.\(^61\) (The "variable" method)
may signify that the Worldly is to be understood (in its aspect) as the Ultimate Truth, or it may signify that one understands the Ultimate Truth (merely in its limited sense) as producing good and eradicating evil. It may involve the calming of contemplation, thus achieving serenity; or it may involve the illumination of calming, thus achieving insight. That is why it is called the "variable" calming-and-contemplation.

Q: A sceptic might say, "(These three types of calming-and-contemplation) belong to the same (Mahāyāna) teaching, have the same (Ultimate Truth) as their object, and have the same name ("calming-and-contemplation"). How is it that you so abruptly differentiate them?"

A: Though they are the same, they are not the same; and though they are not the same, they are the same. There are six types within (the first stage of) gradual (calming-and-contemplation): three each of good and bad destinies. There are altogether three parts in (concentration) free-of-outflows, so that we have in all twelve points of difference. The reason we call this the "variable" calming-and-contemplation is that we are discussing various (differences and not the shared features).

Q: (The types of calming-and-contemplation in) this chapter are in the same Mahāyāna, (they aim at) the same Ultimate Reality and are the same in being called "calming-and-contemplation." Why then is this chapter called "On Distinctions"?

A: Though they are the same, they are not the same; and though they are not the same, they are the same. Within (the calming-and-contemplation of) gradual stages there are nine points of difference,
while within the variable calming-and-contemplation there are four points of difference, (thus making) in all thirteen point of difference. The only reason we call this the "variable" calming-and-contemplation is that we are stressing multiplicity in our choice of words. (In the same way) all the saints treat unconditioned (asamskṛta) dharmas as having differences. This is the sense (in which the distinctions we have made should be understood).

C. The Perfect and Sudden Calming-and-Contemplation

The perfect and sudden (calming-and-contemplation) from the very beginning takes Ultimate Reality as its object. No matter what the object (of contemplation) might be, it is (seen to be) identical to the Middle. There is (here) nothing which is not the Ultimate Reality. When the objects of cognition are identified with the Dharma-realm (dharmadhātu), and when thought rests in the Dharma-realm alone, then there is not a single shape nor smell that is not the Middle Way. The same goes for the realm of self, the realm of Buddha and the realm of living beings. Since all skandhas and āyatanas are Thusness, there is no Suffering to be cast away. Since nescience (avidyā) and defilements (kleśas) are identical with enlightenment (bodhi), there is no Origin of Suffering (craving) to be eradicated. Since (the two) extreme (views) are the Middle (Way) and false views are the Right (View), there is no Way to be cultivated. Since birth-and-death (samsāra) is identical with nirvana, there is no Annihilation to be achieved. Because of the
inexistence of Suffering and of the Origin of Suffering, the mundane
does not exist; because of the inexistence of the Way and of
Annihilation (of the Cause of Suffering), the supramundane does not
exist. The single, unalloyed Ultimate Reality 真相 is all there
is—no entities whatever exist outside of it. That (all) entities
are by nature quiescent is called 朽止 (śamatha, calming, concentra-
tion, stopping, cessation, serenity); that, though quiescent,
(this nature) is ever lustrous 觀, is called kuan 觀 (vipaśyanā,
contemplation, insight). Though a verbal (distinction) is made between
earlier and later (stages of practise), there is (ultimately) no
duality, no distinction between them. This is what is called the
"perfect-and-sudden calming-and-contemplation."81

Now omitting the gradual and the variable (calming-and-contemplation)
from the discussion, we shall further explain the perfect-and-sudden
(calming-and-contemplation) by reference to the sūtras.

(The bodhisattva) Bhadraśiras of the subtle qualities, who had
penetrated to the extremely profound, said,82 "When a bodhisattva
dwelling in samsāra first gives rise to the thought (of enlightenment,
bodhicitta), and when he seeks enlightenment single-mindedly, firmly
and without vacillating, then the merit contained in that single thought
is profound, vast and limitless, and even the Tathāgata, when
describing in detail (that merit), cannot exhaust it, though he expound
on it to the end of time." This bodhisattva hears the perfect Dharma,
gives rise to perfect faith, establishes perfect practise, dwells in
the stage of perfection, adorns himself with perfect merit, and by
means of his perfect energy establishes living beings (in the
Dharma).83
What does it mean to hear the perfect Dharma? One hears that saṃsāra (the mundane) is identical to the Dharma-body (the supra-mundane), that the defilements are identical to Wisdom (prajñā), that bondage is identical to liberation (mokṣa). Though there are three names (for Ultimate Reality), there are not three substances. Though this is only one substance, three names are given it. These three have but a single mark; in reality there is no distinction between them. Since the Dharma-body is the Ultimate (Reality), Wisdom and Liberation are also the ultimate; since Wisdom is pure, the other two (Dharma-body and Liberation) are also pure; since Liberation is unimpeded, so are the other two. All Dharmas that one may hear are the same—they are all fully endowed with the Buddha's Dharma and are irreducible (to separate and conflicting teachings). This is what "hearing the perfect Dharma" means.

What is perfect faith? It is the conviction that all entities are empty, that they are (nevertheless) provisionally existent, and that they are the middle (between these extremes). Though (ultimately) there are not three (separate Views), (provisionally) there are three. (To say) that separately they do not exist forestalls (the interpretation) that there are three, while (to say) that there are three illuminates (the truth in) each of them. Yet in the absence of either forestalling or illuminating (the differences between) them, (one has the conviction that) all entities are (alike) ultimate, pure and unimpeded. When hearing of the profundity and the vastness, not to fear nor doubt; and when hearing of the shallow
and the narrow, to still have courage in one's mind--this is what is called (having) perfect faith. 88

What is perfect practise? To intently and singlemindedly seek unsurpassed enlightenment (anuttara-saṃyak-sambodhi); to practise the middle even while adhering to the extremes; to perfectly cultivate the Three Truths without being distracted; to be neither pacified by the infinite nor agitated by the finite, but, neither agitated nor quiescent, to directly enter the Middle Way--this is what is meant by "perfect practise."

What is it to enter the stage of perfection? It is, upon entering the very first stage (of bodhisattvahood) to realize that any one stage is all stages, that they are all ultimate, pure and free (unimpeded). 89 This is what is meant by the "stage of perfection."

What is the adornment of perfect freedom? 90 The (Avatāmesaka) sūtra extensively explains the features of freedom. (As it says), one may enter samādhi even in one sense-faculty (indriya), or one may rise from samādhi and expound (the Dharma) with another sense-faculty, or one may (simultaneously) both enter and leave samādhi with the same sense-faculty, or one may neither enter nor leave it with a (certain) sense-faculty. The same holds for each of the (six) senses. One may enter samādhi with respect to one sense-object, or leave it and expound (the Dharma) with respect to another, or both enter and leave with respect to a single sense-object or neither enter nor leave thus. The same holds for each of the (six) sense-objects. One may enter samādhi in this direction or leave it and expound in that direction, or in the same direction both enter and leave, or neither enter nor
leave. Or one may enter samādhi with respect to one object, or rise and expound with respect to one object, or both enter and leave, or neither enter nor leave from samādhi with respect to one object. To be exact, when even with respect to one sense or sense-object one enters and leaves from samādhi, or both, or neither, then one is free of every karmic retribution proper, as well as of (every) dependent karmic retribution. This is what is meant by "the adornment of perfect freedom." It is comparable to how the sun, in revolving about the four great continents (brings it about that at any one time), when in one place it is noon, in another it is morning, in another evening, and in another midnight. It is because (its position) varies as it revolves that, though there is but a single sun, it is seen differently from (these) four places. The freedom of a bodhisattva is like this.

What is it to perfectly establish animate beings (in the Dharma)? By emitting a single beam of light, (a bodhisattva) can bring living beings the benefit of attaining (knowledge of Ultimate Reality as) identical to Emptiness, identical to Provisionality, and identical to the Middle Way, as well as the benefit of (being able to) enter samādhi, leave it, or both, or neither. This holds for walking, standing, sitting, lying, speaking, being silent, or any activity whatever. Whoever is destined (by his previous acts) will see (the Truth), just as (a person with) eyes sees light. One without this capacity will not perceive, (just as) it is always dark for the blind.
Hence we cite the dragon-king (nāga) as an illustration. In height he compasses the six heavens (of the Realm of Desire), and in breadth reaches across the (above-mentioned) four continents. He raises all manner of clouds, wields all manner of thunder, flashes all manner of lightning and causes all manner of rain to fall, and (does it) without budging from his own palace. His activity appears different to everyone (who sees him). This is what a bodhisattva is like.

Having attained internally and for himself full realization of (the Ultimate Truth which is simultaneously) identical to Emptiness, Provisionality and the Middle, he (is able), without disturbing the Dharma-nature (dharmatā), to (externally) cause (animate beings) to gain a variety of benefits and engage in a variety of activities (while enlightened). This is what is called "establishing living beings (in the Dharma by means of his) perfect energy."

On the very first stage (of the bodhisattva path) the mind is already like this—how much more so is this true for the middle and later (stages)! The Tathāgata untiringly extols this Dharma; those who hearit rejoice.

Sadāprarudita ("the ever-weeping one") sought (wisdom) in the east. Sudhana sought (the Dharma) in the south. (The bodhisattva) Bhaśajyarāja burnt (his own) arm (as a sacrifice to the Buddha). P'u-ming (risked having his own) head cut off.

"Even if one should thrice a day give up his own life as often as there are grains of sand in the Ganges, this would still not compare to the power (of the merit attained by one who writes down, preaches, etc.) a single verse (of the Dharma)." Still less could the feat of carrying a burden on one's shoulders for a billion kalpas compare
to the blessing of the Buddha's Dharma. This doctrine (of sudden attainment) is found in one sutra just as (we have quoted it). Other sūtras similarly (support this doctrine).

Q: A skeptic might say that he would like to hear firm (scriptural) proof for the other (two types of) samādhi.

A: (It is true that this would be desirable), but the scriptures and treatises are vast, and cannot be cited in detail. Nevertheless we shall briefly mention one or two.

III. SCRIPTURAL PROOF FOR THE THREE KINDS OF CALMING-AND-CONTEMPLATION

A. The Vimalakīrti says, "When (the Buddha) first sat beneath the bodhi-tree, and by his power overcame Māra, he attained nectar-like (amṛta) nirvāṇa . . . and won enlightenment. He thrice turned the wheel of the Dharma for the billion worlds. The wheel was fundamentally and forever pure, which is attested to by the fact that gods and men have been enlightened thereby. It was then that the Three Jewels (Buddha, Dharma, Saṅgha) appeared in the world." This was the beginning of the gradual teaching. (The Vimalakīrti) also says, "The Buddha expounds the Dharma with a single sound, but each type of animate being understands it in its own way. . . . Some fear and some rejoice, some develop aversion and some are freed from doubt. This is (an example of his) superhuman and unique power." This is the (scriptural) proof for the variable teaching. (The Vimalakīrti) also says, "(The Buddha) teaches that dharmas neither
exist nor inexist, for it is by reason of causes and conditions that they arise. Yet though there is no self, no doer and no recipient (of karmic retribution), still this does not mean that good and evil karma are also done away with. This is the (scriptural) proof for the sudden teaching.

B. It says in the Pañcavimsáti, (There are) gradual practise, gradual study and the gradual Way." This is (scriptural) proof of the gradual (calming-and-contemplation). (The Pañcavimsáti) also says, "When a jewel is wrapped in (cloth of) various colors and placed in water, the color (of the water) varies according to (the color of) the substance (used to wrap the jewel). This is (scriptural) proof of the variable (calming-and-contemplation or teaching). It also says, "From the rise of the very first thought (of enlightenment), they sit in the place of enlightenment, turn the wheel of the Dharma and save animate beings. This is (scriptural) proof of the sudden (calming-and-contemplation).

C. It says in the Lotus, "Such persons will by this Dharma enter gradually into Buddha-wisdom." This proves the gradual (calming-and-contemplation). (The Lotus sūtra) also says, "If they should not believe this Dharma, then let other profound Dharmas show, encourage, benefit and delight them. This proves the variable (calming-and-contemplation). (The Lotus sūtra) also says, "(I---the Buddha--) have openly cast away the expedient teaching (upāya)
and expound (now) only the supreme Way." This proves the sudden (calming-and-contemplation).

D. The Nirvāṇa sūtra says,¹²³ "From the cow there comes milk, from milk comes cream, from cream come butter curds, from butter curds comes butter, and from butter comes ghee." This proves the gradual (calming-and-contemplation or teaching). It also says (in the Nirvāṇa sutra),¹²⁴ "When poison is put in milk, then the milk can kill people, (and this is true for the progressive essences of milk) up to ghee, which also can kill people if poison is put in it."¹²⁵ This proves the variable (calming-and-contemplation). (The Nirvāṇa sutra) also says,¹²⁶ "In the Himalayas there is a grass called ksānti. If a cow eats it then one (eventually) obtains ghee (from the cow's milk)."¹²⁷ This proves the sudden (calming-and contemplation).

E. It says in the Wu-liang-yi-ching,¹²⁸ "When the Buddha turned the wheel of the Dharma, he first rained down little drops to wash away the dust of all desires, thus opening the gate to nirvana, fanning the wind of liberation, eradicating the keen sufferings in the world, and bringing into existence the purity and coolness of the Dharma.¹²⁸ Next he rained down (the doctrine of) the twelve causes and conditions (of dependent origination), by which he washed the land of nescience,¹²⁹ and blotted out the glare of false views.¹³⁰ Finally he poured forth the unexcelled Mahāyāna, arousing the thought of
enlightenment in all (beings)." This proves the gradual (teaching).

F. It says in the Avataṃsaka (Hua-yen) sutra, "When the sea-dragons (śāgara-nāga) rain into the ocean drops the size of carriage axles, (the ocean alone is capacious enough), other places cannot endure it. The perfect (paripurna) sutras were preached for beings of superior capacity; (adherents to) the Two Vehicles were as if deaf and dumb." 132

G. It says in the Vimalakīrti, "When entering a campaka grove, (only the strong perfume of the campaka tree's flowers) but no other scent, can be smelled. (In the same way), one who enters this room perceives nothing but the fragrance of the merit of Buddhas." 133

H. It says in the Śūraṅgama sūtra, "If one grinds a myriad kinds of incense (together) into a ball, and a single particle (of this ball) is burnt, (the smoke) is endowed with all the (component) vapors." 134

I. It says in the Pañcavimsāti, "Through his total omniscience (a bodhisattva) knows all dharmas. (Śāriputra, you) should train in the perfection of wisdom." 135

J. It says in the Lotus, "(The bodhisattvas and wheel-turning kings, gods and dragons come, each) joining his hands reverently and wishing to hear of the perfect Way." 136
K. It says in the *Nirvāṇa* sūtra, "For example, it is as if there were someone swimming in the great ocean; know that in so doing he makes use of the water of all rivers."\(^{137}\)

L. It says in the *Avatāmsaka* sūtra, "For example, it resembles (the shining of the sun): first at sunrise the high mountains (alone) are illuminated, then deep valleys, and then plains."\(^{138}\) The plains correspond to the variable, the valleys to the gradual, and the high mountains to the sudden (calming-and-contemplation).

Everything quoted above is the authentic word from the golden-mouth (of the Buddha).\(^{139}\) It is the Dharma as revered by the Tathāgatas of past, present and future. It had no beginning, no matter how far back in the past; it is unlimited and boundless in the present; and it will roll ceaselessly on into the future. (Its nature is) unthinkable in any of the Three Times. Know that calming-and-contemplation is the teacher of all (these) Buddhas. Since the Dharma is eternal, the Buddhas are also eternal. So too is it blissful, personal and pure.\(^{140}\) How could anyone fail to believe such scriptural proof?

Once one believes the Dharma (of the three kinds of calming-and-contemplation), one needs to know the three texts (in which it is expressed). (The first of these is) the *Tz'u-ti ch'an men* 次第禪門,\(^{141}\) which comprises thirty rolls. The extant ten-roll version\(^{142}\) was privately taken down in writing by (the monk) Fa-shen 法慎 of the Ta-chuang-yen monastery 大莊嚴寺. (The second of these) is the text on variable (calming-and-contemplation), the *Liu-miao-(fa-)*-men 六妙法門.\(^{144}\) In accordance with the meaning of "variable,"
it lists (the practises of) the twelve dhyanas, the nine meditations (on death), the eight liberations (vimokṣa), insight-contemplation (vipaśyāna), disciplined practise, effects (or practise), austerities, (the twelve) causes-and-conditions, and the Six Perfections. (This text) makes the rounds (of the aforementioned techniques) freely and without constraints, both vertically and horizontally. The president of the department of affairs of state, Mao-hsi毛喜, requested Chih-i to produce this work. (The third text is) the Yüan-tun圆顿, taken down in ten rolls by (the monk) Kuan-ting灌頂 in the Jade-spring monastery王泉寺 in the province of Ching荆. Though there are these three texts, do not warp or harm your own (understanding) by adhering to (this merely provisional distinction between) the texts. The TCTL says, "Whether they perceive (the Perfection of) Wisdom or not, everyone is in bondage and everyone is liberated." (The way in which such) texts (ought to be regarded) is analogous to this.

Q: A skeptic would say that since all dharmas (ultimately) have the mark of nirvāṇa, (This mark) is impossible to put into words. For the Nirvāṇa sūtra says, "The origination of something existent cannot be explained... the failure of something inexistent to originate cannot be explained." Whether (one attempts to discourse) in summary or in detail, the path of language is cut off, and there is neither anyone to explain nor anything to be explained. (Continuing the objection), Śāriputra said, "I have heard that in regard to liberation there is nothing to be said; therefore I do not know
what to say about it."\(^{152}\) (Still continuing the objection), the Vimalakīrti says, "What is expounded lacks (the capacity) to be expounded or indicated. Those who listen to the Dharma (being expounded) can neither hear it nor attain (to an understanding of it)."\(^{153}\) Thus neither does a person have the ability to expound it, nor is the Dharma expoundable, yet (you) speak of teaching people.

A:\(^{154}\) But (you) mention only one (of the two) extremes,\(^{155}\) without taking the other into consideration. (1) The Nirvāṇa sūtra says, "Because of causes and conditions, it is nevertheless possible to expound (the Dharma)."\(^{156}\) (2) The Lotus sūtra says, "(The Buddhas) expound (the Dharma) for animate beings by recourse to numberless expedients (upāya) and a variety of causes and conditions."\(^{157}\) (3) It also says, "It was by the power of expedients that (Śākyamuni) expounded (the Dharma) to the five bhikṣus."\(^{158}\) (In fact the Dharma can be expounded, both in summary and in detail. (4) It says in the Nirvāṇa sūtra, "A person with (normal) eyes describes (the color of) milk to one who is blind."\(^{159}\) This shows that the Ultimate Truth can be explained. (5) The (Sheng)-tien-wang-pan-jo-po-mi-ching 般若波羅密經 says, "Though a mantra (dhāraṇī) is (ultimately) without words and letters, yet words and letters express a mantra."\(^{160}\) This shows that the Worldly (Provisional) Truth can be explained. Besides, the Tathāgata always relies upon the Two Truths (Ultimate and Worldly) to preach the Dharma.\(^{161}\) (6) The Vimalakīrti says, "Being separate from the essence of words and letters--this is identical with liberation."\(^{162}\) Thus expounding is (ultimately) identical to not-
expounding. (7) The Nirvāṇa sūtra says, "If (a bodhisattva) should understand that the Tathāgata never expounds the Dharma at all, then he is one who has heard much of it (bahuśruta)." This shows that non-expounding is expounding. (8) The Ssu-i-fan-t'ien-so-wen-ching says, "The Buddha and his disciples constantly engage in two forms of practise, now expounding and now being silent." (9) The Lotus sūtra says, "Whether he is going or coming, standing or sitting, (the Buddha) constantly expounds the wondrous Dharma like a down-pour of rain." (10) It also says, "If you wish to seek the Buddhist Dharma, follow constantly those who have heard much of it," (and) "A worthy friend (kalyāṇa-mitra) is an important cause and condition (for enlightenment), for he converts and leads you, and enables you to see the Buddha." (11) The Nirvāṇa sūtra says, "Clouds and thunder in the air produce flowers on ivory." How could there ever fail to be preaching (of the Dharma)?

If one sets preaching and silence in opposition to each other, then one fails to understand the meaning of the teaching, and departs further and further from the Ultimate Truth. There is however no Ultimate Truth apart from preaching, and no preaching apart from Ultimate Truth, for preaching and non-preaching are identical to each other. There is no duality, no difference between them; the Ultimate Truth is identical to mundane particulars (the Provisional Truth). The Compassionate One (preaches because he) takes pity on all those who have not heard (the Dharma). It is as though the moon were hidden behind a mountain range, and one raised a (round) fan to simulate it;
or as though the blowing of the wind had ceased, and one shook a tree
to indicate (the effect the wind would have).\textsuperscript{169} These days people's
minds are dull, and (to attain) profound vision is accordingly
difficult. But by relying on visible form \textsuperscript{169}, their eyes may attain
(this vision); recourse to the written word makes it easier for them.
But if one were then to damage (his understanding) by imprisoning
himself in the written word (text), then it would be essential for him
to realize that a text is not an (absolute) text. And having penetrated
to the realization that all written words are (ultimately) neither
(absolute valid) writings nor non-(valid) writings, then he can achieve
complete understanding through a single text. It is in light of this
principle that these three texts have been used to create a gate through
which the One is achieved.

This completes the brief explanation of the origination (of the
MHCK).\textsuperscript{170}
FOOTNOTES

INTRODUCTION BY KUAN-TING

1 Probably morning and evening.
2 Part seven (seventh of the Ten Realms of objects of contemplation) of Chapter Seven of the whole MHCK.
3 Stopped preaching.
4 Parts eight, nine and ten of Chapter Seven, as well as the whole of Chapters Eight, Nine and Ten.
5 This is from the Ta-chih-tu-lun (T#1509), which I refer to hereafter as TCTL. Lamotte sanskritizes the title as Mahā-prajñā-pāramitā-upadesa-sāstra, and refers to it therefore as the Mpps. However many scholars believe that the work was composed originally in Chinese by Kumārajīva. Lamotte translates the above passage, "Ma conduite n'a pas de maître." It is found in the TCTL at T25.65a1.
6 Chan-jan (hereafter to be referred to as CJ) cites the T'ai-tzu-jui-ying-pen-ch'i-ching 太子瑞應本起經 (T#185) for this prophecy. The passage in question may be found at T3.473a.
6a From the Confucian Analects (4.16.9). Legge's translation (p. 3) renders it, "Those who are born with the possession of knowledge are the highest class of men. Those who learn, and so, readily, get possession of knowledge, are the next in excellence." The passage in the Analects goes on (in Legge's translation), "Those who are dull and stupid, and yet compass the learning, are another class next to these. As to those who are dull and stupid and yet do not learn--they are the lowest of the people." Legge notes that elsewhere in the Analects (7.19) Confucius says, "I am not one who was born in the possession of knowledge."
7 Obviating a teacher.
8 I.e. Is their wisdom derived from a teacher? The simile of the indigo plant is derived from Hsün-tze (Ch. 1), who compares the knowledge which a pupil receives from his teacher with the blue derived from the indigo plant.
The Dharma lineage which Kuan-ting now proceeds to set forth is derived primarily from the Fu-fa-tsang-yin-yuan-chuan (付法藏因緣傳), T#2058, found at T50. 297-322. Sanskrit equivalents for proper names I have drawn from Bu-ston's History of Buddhism as translated by E. Obermiller, p. 108-109 and vol. 6 of the Mochizuki Dictionary, p. 27 of the appendix.

While in meditation beneath the Bodhi tree, at the time of his great enlightenment.

The Chinese word is a transcription of the Sanskrit sarīra (body).

Knowing he was about to die, Ānanda left Magadha for Vaiśālī, north across the Ganges. Ajātaśatru, still the king of Magadha, sent soldiers out to stop him, while the king of Vaiśālī, hearing of Ānanda's impending arrival, sent soldiers out to greet him. Ānanda was halfway across the river when he saw these two hosts on the opposite banks of the river, so in order to be equitable, he rose into the air and (in Hsüan-tsang's version of the story in his Great T'ang Records of the Western World T#2087) cremated himself, causing his ashes and unburnt "relics" to fall half on the northern bank and half on the southern bank, so that there was some for each king. The Fu-fa-tsang-yin-yuán-ch'uan has it that he also sent a portion up to the Trayastimśa heaven atop Mt. Sumeru and another portion down to the naga-king in the ocean, making four parts in all (T50.303b). When Hsüan-tsang visited this spot (according to him, 30 li southeast of the Śvetapura monastery), there was a stūpa on either bank of the Ganges marking this event. Th. Watters mentions this briefly in Vol. II, p. 80 of his On Yün Chwang's Travels in India.

The Four Fruits represent attainment of the four stages of arhatship: stream-winning, one more rebirth, non-returning (i.e. no more rebirths) and full arhatship.

Buddha, Dharma, Saṅgha.

CJ: Having been in the womb for 60 years.

Shiki points out that the phrase "his hands emitting light, he took in them a sūtra" actually belongs, according to the FFTYYC, to the account on Punyayasā, the next patriarch. The latter caused Asvaghoṣa to accept the Buddhist sūtras (thus the phrase is to be interpreted in a causative sense), i.e. converted him to Buddhism by defeating him in debate.
17. The Buddhist denial of a self or soul.

18. The first of the two sheng is written 十 in the FFTYYČ.

19. Wherefore he was called Nāgārjuna.

20. The gāthās formed a riddle: "What is it that is born from the seed of a wheel-turning king (ačkavartin) and enters nirvāṇa, but is neither a Buddha, an arhat nor a pratyeka-buddha." The arhat was unable to answer, and so consulted Maitreya in the Tuṣita heaven about it. The answer which Maitreya gave him was "a clay vessel," for this object is made by applying mud to a potter's wheel (thus the potter becomes the "wheel-turning king") and eventually breaks (enters nirvāṇa), but is not a Buddha, arhat nor pratyekabuddha.


23. Skt: Draviḍa. According to Hsuan-tsang this was in South India, 1500-1600 li south of Cola.

24. Said to be contemporaneous with Śāṇakavāśa.

25. Counting the Buddha himself, the lineage contains twenty-five people.

26. This story too is taken from the FFTYYČ. It seems that a certain king used a fierce elephant to trample criminals to death. A time came when the elephant refused to carry out his task, merely smelling and licking his supposed victims without harming them. Upon inquiring among his ministers, the king found the reason to be that the elephant's stable had recently been moved to the neighborhood of a Buddhist monastery, and the animal was doubtless being influenced towards compassion by the teachings he heard emanate from the monastery. The king therefore ordered the stable moved to the vicinity of a slaughterhouse, whereupon the elephant soon regained his erstwhile blood-lust.

27. Again from the FFTYYČ. The brahmin had at first no success in selling the skulls, and so became angry and cursed and vilified those who refused to buy them. The Buddhist laymen of the city were frightened at this and agreed to buy. First, however, they tested the skulls by
slipping a rod through the ear-holes, saying that they attached the greatest value to those which could be penetrated completely (so that the rod came out the other side), less to those which could be penetrated only partly, and no value at all to those which were impervious. The brahmin was amazed at their making such distinctions, but they explained that in the first case, the skulls had belonged to persons who in life had heard the Buddha's wondrous preaching, and had thereby attained to great wisdom (attained vacuity of mind!). The second type of skulls had belonged to people who, though they had heard the teaching, did not comprehend it fully, while the final category of skulls had belonged to people who had not heard the teaching at all. The laymen bought only the first type of skulls. Their rebirth as gods was of course far from complete enlightenment.

28 Or "storehouse." This word is used for the Pali or Skt. pitaka, "basket," meaning the "three baskets" (tripitika) which comprise the Buddhist scriptures in their traditional division: sūtra, vinaya and abhidharma. Here it may be taken to refer broadly to the Mahayana scriptures as well.

29 CJ: His parents attempted unsuccessfully to conceal this fact. Kogi feels this phrase refers merely to a single pupil in each eye. the famous poet Li Po mentions such double pupils in his poem "Climbing to the ancient battlefield of Huang-wu."

30 Hui-ssu.

31 Hui-ssu is said to have copied the 25,000 PPS (Pancavimsati-sahasrika-prajñāpāramitā-sūtra in 25,000 lines), the version of the PPS upon which the TCTL is a commentary, in gold characters.

32 This is a category devised by Chih-i, which postulates five classes of disciples below the traditional forty-two or fifty-two grades of attainment leading to Buddhahood. "His own stage of enlightenment was relatively low because he had devoted to the training of his disciples energies that he could otherwise have applied to his own development." (Hurvitz, Chih-i, p. 172). CJ gives the date of death as the 24th day of the 11th month.

33 Gold, silver, lapis lazuli, moonstone, agate, coral, and amber, as Soothill renders their names in his Lotus translation.

34 Slightly paraphrased from the Lotus, ch. 18, T9.46c. The sūtra has it that the merit of the last person in a chain of fifty each expounding the Lotus to the next, who rejoices at hearing even a single verse of the sūtra, is as great as described.
Namely, the attainment of Chih-i. As elaborated later in the 
MHCK, the stage of the Five Classes of Disciples is equivalent to the 
third of the Six Identities. Those who rejoice at hearing the Dharma, 
as in the above Lotus quotation, are the first of the Five Classes, 
while Chih-i is supposed to have attained the fifth. The latter 
Class is called "properly practicing the Six Perfections," in which 
one's practise is to exhaust oneself for the sake of others.

Lotus, Ch. 10, T9.30c.

Broadly referring to Chapter 8 (roll 6) of the Nirvāṇa sūtra, 
T12.637a. This chapter is entitled "the four dependables" (in Yamamoto's very inferior translation), and describes four kinds of 
humans upon which people in the world may rely or depend upon, take 
refuge in. In the sūtra they are identified with (1) one who is not 
yet rid of his klesas but who nevertheless is able to benefit the 
world; (2) the streamwinners and once-returners; (3) the non-returners; 
and (4) arhats. The interpretation of these categories varies with the 
school of Buddhism, but though the names are the same as the Hīnayāna 
categories of the Four Fruits, they are generally held to be only out­
wardly Hīnayānistic, and actually bodhisattvas. In the Perfect Teaching 
(highest of the Four Teachings) as outlined in Chih-i's Fa-hua-hsüan-i 
(roll 5), they are identified with (1) the Five Classes of Disciples 
and the stage of the Purity of the Six Senses; (2) the ten abodes ; 
(3) the ten stages of action ； (4) the ten stages proper and the stage of near-Buddhahood.

Both of these samādhis are described in the later section on 
the Four Ways of Practising Samādhi.

His understanding was at once both lucid and profound.

CJ: There being none who could compete with him in converting 
people to the Dharma.

CJ: North of the Yellow River (Hopei) and south of the Huai 
River.

And in the same way, people in the world at large were never 
aware of Hui-wen's excellence though he was among them all the time.

Paraphrased from the Kuan-hsin-lun 観心論, T46.585c, 
where the text has "make obeisance to" rather than "entrust myself." 
The meanings of the two expressions are practically the same, however.
44 Containing Nāgārjuna's Madhyamaka-kārikās with the commentary by Piṅgala.

45 The former is destructive and the latter constructive: via negativa as opposed to via positiva.

46 This is Richard Robinson’s—and others'—hypothetical and not universally agreed-upon restoration of ch’ing-mu 青目, "blue-eyes," the author of the Chung-lun 中論 (Madhyamaka-sāstra), the commentary on Nāgārjuna's MMK which Kumārajīva translated and which became the standard commentary on this work in East Asia.

47 CJ mentions in particular three other commentaries; (1) by Asaṅga, the Shun-chung-lun 順中論 T30.39-50; (2) by Rāhula, also called the Chung-lun. This is no longer extant; and (3) by Bhāvaviveka, the Prajñā-pradīpa, T30.51-135. CJ quotes Chinese Buddhist opinion that the one by Piṅgala is inferior to the others, and hence not to be taken as the only standard. The Taishō canon also contains a commentary by Sthiramati, translated long after CJ’s death, in the Sung dynasty.

48 Chapter 24, verse 18 of the Karikās. I have followed the Robinson translation mainly, except for providing emphasis under the words "void," "provisional" and "middle." I do this because of the importance of this verse as the locus classicus for Chih-i’s doctrine of the Three Views (or Three Truths), corresponding to these three words. This passage from the Karikās is repeatedly referred to in the MHCK as well as Chih-i’s other works, and is said to be what enlightened Hui-wen. Scholars agree that Chih-i (and Hui-wen) read into the text a third Truth (the Middle) where Nāgārjuna's Sanskrit mentions only two, the usual Two Truths of pavamartha-satya and samvṛti-satya. CJ points out that of the four lines of the verse quoted, only one is "destructive," as it mentions the term "void"; the other three are "constructive," dealing with production, provisionality and the Middle Way.

49 From the Nirvāṇa sūtra, Chapter 21, T12.75a. Page 595 of Yamamoto's translation. Here it is stated that the "color" 色 or outward appearance of one in the state of vajra-(diamond) samādhi is like the color of a diamond thrust into the sunlight. When among the populace, such a bodhisattva is seen differently by each person who looks at him. Vajra-(upama-)samādhi is here equivalent to calming-and-contemplation.

50 CJ: Space is of the same essence whether close to or far from the ground. Thus Ultimate Truth is one and complete in itself, yet the practitioner still needs to resort to the twenty-five preparatory "devices" 方便, as outlined in Chapter Six of the MHCK, and the ten methods of contemplation discussed in Chapter Seven.
Though there are three kinds of faculties, there is in reality only the one sudden truth or complete teaching. The understanding of all three types of people is "sudden," but in their practise those of "sudden" temperament are sudden, those of gradual temperament are gradual, and those of variable temperament are now sudden, now gradual.

The gradual practise is now outlined in five stages.

Literally, "One turns away from evil (in oneself) and turns towards right (behavior)."

Standing for the three painful destinies: hell, animals and hungry ghosts.

Asuras, men and gods.

This refers to the Three Realms of (in ascending order) Desire, Form and Formlessness: kāmaghātu, rūpaghātu and arūpaghātu. They may be thought of as mental states.

"Outflows" are equivalent to kleśas, the passions or impurities, like pride, anger and the rest, which obstruct the vision of things-as-they-are.

Here the practitioner vows for and works towards the enlightenment of other beings than himself.

The two extreme views are the view that reincarnation never comes to an end (the permanence of the ātman: sāsvatavāda) and the view that there is no reincarnation (the extinction at death of the ātman: ucchedavāda); or alternately this may refer to the view of existence and the view of inexistence. The eternal Way, being eternal, would seem to be an affirmation of sāsvatavāda at one level at least. The Nirvāṇa sūtra, however, preached the "permanent, pleasant, personal and pure" nature of the Ultimate, in apparent contradiction to the older Buddhist doctrine, which held fast to the principle of impermanency and egolessness. All Hīnayāna and most other Mahāyāna sūtras avoided attributing eternality to anything, even the Buddhist Dharma or Way, as in the formulation of the above "two extreme views," which were to be eschewed.

Only the gradual method admits of the shallow/deep distinction.
The Shih/Li opposition, which very roughly corresponds to the Platonic distinction between the actual and the ideal, was an integral part of the doctrine of the Hua-yen school, but was also used much earlier among Chinese Buddhists. In the MHCK this pair is generally synonymous with the Two Truths, samantā-satya and paramārtha-satya. CJ matches this pair with mundane and supramundane, the first three and the fourth of the four siddhāntas (see below), as well as the Two Truths. Shih/Li is often translated "fact/principle," but this rendering obscures the meaning the terms have in this context.

CJ: One views skandhas and āyatanas in their aspect of Ultimate Truth.

This sentence refers to the second and third of the four siddhāntas (means of "perfecting" beings, methods of expounding scripture, or degrees of wisdom) found in the TCTL (roll 1, T25.59b-61b). Lamotte in his translation of this work calls them the "four points of view" (points de vue), and believes they are an expansion of the Two Truths, with the Provisional Truth subdivided into the first three siddhāntas and the Ultimate Truth equivalent to the fourth siddhānta. This jibes with CJ's comment above on the subject of Shih/Li. Chih-i, following his teacher Hui-ssu, understood the term as mixed Chinese and Sanskrit, meaning "universally giving," interpreting in its ordinary Chinese meaning and as short for (Skt. dāna, giving, first of the Six Perfections). In fact the whole word, and not merely half of it, is a transcription of a Sanskrit word, namely siddhānta. The four siddhāntas are (1) Worldly—appealing to the desire inherent in beings for happiness and thereby arousing their interest (notice that this resembles the first of the Five Classes of Disciples); (2) Individual—bringing about good mental states and behavior in accordance with the capacities of beings to receive such a teaching; (3) Therapeutic—suppressing evil mental states and behavior; and (4) Ultimate—revealing the true nature of reality.

Thus calming and contemplation may each be transformed into the other to achieve serenity and insight.

Kōgi: They are the same in teaching, object and name, but different in details of practise.

Hell, hungry ghosts and animals; asuras, men and gods. These destinies are not usually bad or good, but painful and pleasant.

These distinctions are made only with respect to the gradual calming-and-contemplation. Concentration-free-of-outflows is, as above, the third stage of the five. Each of the other three stages remains
undivided, so that we have $6 + 1 + 3 + 1 + 1 = 12$. The three parts of concentration-free-of-outflows are probably the Three Realms, though perhaps it would be more reasonable to have broken down the second stage, rather than this third stage, into the Three Realms. CJ, Shiki, and Kōgi attempt a variety of explanations to reach the total of 12 differences (none of them the same as I have used here), quoting numerous other commentators, but it seems a great deal of effort expended to very little purpose.

68 This question and its corresponding answer are practically identical to the previous question and answer. One suspects that an older version of the text is preserved here side by side with a revision of it.

69 CJ explains that though this former chapter-title has dropped out of the text itself, it cannot hurt to ask the question (which in fact has essentially already been asked). The first question-and-answer pair is probably the revised version, and this pair the original written down by Kuan-ting, or else close to it.

70 Sic. Kōgi informs us that this figure is arrived at by counting the first of the five stages as six, and each of the next three stages as one (the fifth stage is here omitted from the computation): $6 + 1 + 1 + 1 = 9$.

71 These are the two pairs of the Worldly siddhanta/Ultimate siddhanta and calming/contemplation, in which each member of a pair can be considered from the point of view of the other, making four permutations: AB, BA, XY, YX.

72 The Buddhist schools posited various numbers of unconditioned dharmas--three in the case of the Sarvāstivādins and Sthaviravādins, and six in the case of the Yogācārins--though they were all in agreement that ultimately there was only the one reality.

73 CJ takes the opportunity to note here that though the terms "sudden, gradual and variable" are borrowed from the Four Methods of Teaching (a method of classifying scriptures--the fourth method is "secret"), their meanings here are not the same as in that context. For example, the "sudden" method of teaching refers solely to the Avatām-saka sūtra, supposed to have been delivered abruptly by Śākyamuni just after he emerged from samādhi upon having achieved enlightenment. He only turned to the "gradual" method of teaching when no one was able to understand what he was trying to say.

74 This paragraph is known as the "core" statement of the MHCK, its distilled essence. For centuries it has been chanted by T'ien-t'ai and Tendai monks as a part of their religious discipline.
The highest of the Three Truths.

Oda's dictionary (p. 381a) holds that the first of these three phrases deals with contemplation, the second with calming, with contemplation corresponding to the Truth of provisionality and calming corresponding to the Truth of emptiness. When both of them are applied to the Dharma-realm, the Truth of the Middle is generated. "Shape" and "smell" stand for all sense-data, and by extension to the whole of phenomenal existence.

That is, these too are all identified with the Middle Way or the Ultimate Reality.

I.e. all components of the phenomenal world.

Beginning here, the Four Noble Truths are discussed from the standpoint of the sudden calming-and-contemplation.

As the MHCK deals with later at some length, the Nirvāṇa sūtra speaks of four types of Four Noble Truths, which Chih-i arranged in accordance with his four categories of teaching: Hīnayāna, shared by both Hīnayāna and Mahāyāna, special to Mahāyāna, and perfect. The highest of the four types is that mentioned here, which identifies the defilements with enlightenment and saṃsāra with nirvāṇa in a thoroughgoing monism. This is called the "actionless" 四無. Four Noble Truths. Since saṃsāra is nirvāṇa just as it is, no action is necessary to move from the former to the latter--though it must be emphasized that Chih-i never denies the necessity of practise (unlike some later thinkers in the T'ien-t'ai tradition, particularly in the hongaku movement in Kamakura Japan, which eventuated in a much-criticized antinomianism that has much in common with the so-called Tantra of the left hand), for much effort is necessary to realize that no effort is necessary!

Here ends the "core" statement of the MHCK.

From the Avatāṃsaka-sūtra (Ch. 8, roll 7, T9.432-433a). The quotation is not quite verbatim, but the variations do not affect the meaning. "Bhadraśiras" is a restoration to Sanskrit of Hsien-shou 賢首, which might also be rendered "Bhadramukha." This bodhisattva's name is applied to the title of this chapter 8 of the Avatāṃsaka. "Hsien-shou" is also one of the names of the famous Fa-tsang, third patriarch of the Hua-yen school in T'ang China.

This sentence is Kuan-ting's summary of a long passage in the Avatāṃsaka which immediately follows the above quote. The word "perfect" is however his own. Kuan-ting goes on to explain each phrase of the sentence.
Literally, karma due to defilement.

These are the Three Obstacles to enlightenment  and the Three Qualities of Ultimate Reality  (see Introduction). The term "substance" should not be understood in a strict sense, but simply means "that to which the name refers," the referend.

These are the well-known Three Views of the T'ien-t''ai teaching, with the same names as the Three Truths. The former are acquired by the practitioner and the latter are inherent Truth. Kōgi emphasizes (against another commentator which he quotes) that it is the Three Views, not the Three Truths, which are under discussion here.

These refer to the nature of the Three Qualities, as above.

CJ adds that faith arises in dependence on Ultimate Truth and is in turn the foundation of practice. He quotes a narrative from the Fa-chü-pi-yü-ching 極句比喻經, the Dhammapada-with-parables (T4.579c-580a. This is Chapter 4 "Simple Faith" of the translation from the Chinese of this work by Samuel Beal, in Trubner's Oriental Series, 1878, reprinted in 1971 by the Varanasi Book House in India), which tells how the Buddha, in order to convince a reluctant audience of the value of faith, conjured up a man who walked on water across a deep river. Upon being asked how this was possible, the Buddha replied that the water-walker had been told on the other side of the river that the water was shallow. The power of his faith in the shallowness of the river enabled him to cross the river to hear the Buddha's teaching, wetting only his ankles. Thus the Buddha proved to the skeptics the power of faith, and consequently they were all converted and became Buddhists.

The latter three adjectives represent, as usual, the Three Qualities. CJ says each stage contains all the other just as the (Sanskrit) letter "A" contains within itself all the merit of all Buddhas. Hence perfection is in a sense attained from the very outset.

This paragraph should explain "adorns himself with perfect merit," as above, but the "himself"  has become "freedom"  in Kuan-ting's commentary on the passage at this point. Actually, Chapter 8 of the Avatāṃsaka speaks of both these subjects consecutively, while Kuan-ting appears to treat them as the same thing. The below explanation of "perfect freedom" is abbreviated from the sūtra, T9.438b-c.
These two types of karmic retribution refer to that generated by oneself (i.e. by sense-faculties) and that generated by the environment (sense-objects, things, places).

CJ: One's external activity is free (unobstructed) when one has reached the stage of realizing the identity between the Three Truths and (one's own everyday) mind — 心三観. Of the Three Truths, the empty corresponds to samādhi, the provisional to leaving samādhi and expounding the Dharma, and the Middle Way to the other two ("both" and "neither"). Here is the ubiquitous tetralemma in one of its many forms, the most familiar being perhaps "is/is not/both-is-and-is-not/neither-is-nor-is-not."

In Buddhist cosmology these surround Mt. Sumeru, the center of the world. Starting in the south and moving counterclockwise, these are Jambudvipa (our world, or alternatively, India), Pūrva-videha, Uttara-kuru and Apara-godāniya.

CJ clarified the analogy by identifying noon with both-entering-and-leaving samādhi, morning with rising and expounding, evening with entering samādhi, and midnight with neither-entering-nor-leaving samādhi.

For enlightenment is compatible with any mode of activity.

I believe this reference to beings incapable of achieving enlightenment must be understood to refer to their present life only, for Chih-i and Kuan-ting surely did not differ from the overwhelming trend of Chinese Buddhist thought, in which all beings have the capacity, be it only after countless ages, to achieve enlightenment or Buddhahood.

As CJ makes clear in his commentary, this illustration bears more on the bodhisattva's freedom than on his establishing beings in the Dharma.

CJ cites native Chinese texts, the Shuo-wen and the Kuan-tzu, on the powers of dragons, but goes on to say that, being non-Buddhist, such books have not exhaustively described those powers; so he quotes the Avatamsaka sūtra on the same subject—a text which speaks of Indian nāgas, not Chinese dragons, be it noted, though the same Chinese character 龍 is used for them both and Chih-i was not aware of the difference. According to CJ, the clouds in the metaphor correspond to the bodhisattva's incarnate form 現身, thunder to his preaching, lightning to the light he emits, and rain to his compassion.
As Shiki says, the next four scriptural references (those to Sadāprarudita, Sudhana, Bhaiṣajyajñāraja and Sutasoma) refer rather to the zeal of the aspirant than to the idea that he has already attained, at the very outset, what he has set out to find. The story of Sadāprarudita is found in the Pañcarāṇaśatikā and its accompanying commentary, the TCTL (T25.731a, ff., Ch. 88, entitled "Prarudita").

He was tireless in his pursuit of prajñā-paramitā, until one day he heard the Buddha's voice speaking from the air and telling him to go eastwards, to be absolutely indefatigable, not to harm his bodily features lest this bind him in saṃsāra (it is ironic that this point should be mentioned, given what follows below about the bodhisattvas Bhaiṣajyajñāraja and Sutasoma and their mortification of the body), to seek enlightened companions, etc. After having begun his journey eastwards, he realized he had forgotten to ask the voice how far he should go and whom he should seek out. In sorrow, therefore, he wept for seven days and seven nights as bitterly as if he were mourning a son, whence his name, "the ever-weeping one." Eventually the voice spoke again from the air and gave him proper directions.

From the Gandavyūha, the last chapter of the Avatārāsaka sūtra. There the story is told of how this bodhisattva sought the Dharma from a series of fifty-three acquaintances, achieving realization finally upon encountering Mañjuśrī. See D.T. Suzuki, Essays in Zen Buddhism, 3rd Series, for a partial but extensive translation and commentary.

This story is found in the Lotus sūtra, Ch. 22 of the Sanskrit text and its translation by H. Kern, Ch. 23 of the Chinese text and its English translations. This bodhisattva's name is often translated: "The Medicine-King," i.e. "King of Healing." Actually Bhaiṣajyajñāraja also burns his whole body as a votive act, but both body and arm are later magically restored. E. Zürcher in his Buddhist Conquest of China (p. 282) comments on the cult of religious suicide, based on this passage in the Lotus, that developed in China. Certainly, the monks of South Vietnam who did this for other reasons in the late 1960's were clearly aware of the scriptural precedent. Kögi also cites the Karunā-pundarīka-sūtra 慈善經 (T157, T3.167-233: roll 6) for this story.

CJ quotes the Jen-wang-ching 任王經 T8.830 for this story. This sūtra is generally believed today to be a Chinese forgery, but it has been most influential in Chinese Buddhism. The TCTL has a version of the same story, but calls the protagonist by his more usual name of Sutasoma 須陀須摩. Lamotte in his TCTL translation lists numerous Pāli, Sanskrit and Chinese sources for this (p. 261). In English it is found in a highly prolix form in Jātaka #537 as translated by the Pāli Text Society. According to the story, this king...
was seized by a prince (Kalmāśapāda, "the one with blemishes on his legs," identified in the Jātaka as a former incarnation of Aṅgulimālya), who had vowed to kill 1000 kings in order to become a king himself. Sutasoma begged for time to fulfill a promise he had made to a mendicant to give him alms and was given a temporary reprieve. He promised to return, however, and risked his life to fulfill that promise, whereupon Kalmāśapāda finally spared his life and released his other captives as well.

103 This is almost a verbatim quote from Ch. 15 of the Diamond sutra, The Vajracchedika-prajñā-pāramitā-sūtra. Numerous English translations are available. The text used by Kuan-ting was of course that by Kumārajīva, Taishō #235.

104 I concur with Shiki against CJ in believing that this refers only to the Avatamsaka quote above.

105 I.e., for gradual and variable calming-and-contemplation as well as for the sudden variety.

106 Kuan-ting now gives scriptural proof for all three varieties of calming-and-contemplation--though it seems he is sometimes treating these as equivalent to the Sudden, Gradual and Variable Teachings (the Threefold Methods of Conversion), which they are not--from four sūtras, for the gradual alone from one sūtra, and for the sudden alone from six sūtras. Finally he ties them up with another quotation from the Avatamsaka sūtra. There are thus twelve sets of quotations.

107 T14.537c, Ch. 1. Luk translation, p. 6.

108 CJ explains (this explanation not being in the Seng-chao/Kumārajīva commentary on the Vimalakīrti) that the wheel can signify crushing the defilements (klesās), while the three turns of the wheel signify respectively: indicating, exhorting and proving. This refers to the way in which the Buddha expounded the Four Noble Truths to his first five disciples in the deer park. In the "first turn of the wheel" he indicated each of the Four Truths: "this is the truth of suffering" etc. In the second turning of the wheel he exhorted his disciples to fully realize these truths, and in the third turning he offered himself as proof that full realization was possible. Considering that the "wheel" turned three times for each of the Four Noble Truths, one derives the so-called (Abhidharma-kosa T29.128c) twelve aspects of practise 行相 (ākāra, a term with many uses, even within the Kośa. In works translated by Hsüan-tsang, it is often used to signify the world as object of consciousness, whether real, as for the Kośa, or imagined, as for the Yogācāra). One must not confuse
these three turnings of the wheel of the Dharma with the three turns mentioned by Bu-ston, namely the Hinayana, Madhyamika and Yogacara traditions. In the Ágamas the three turnings of the wheel, in the non-Bustonian sense, is mentioned in the very short Sûtra on the Three Turnings of the Wheel of the Dharma (T2.504a-b), translated in the T'ang dynasty, or in the Sûtra on the Turning of the Wheel of the Dharma (T2.503b-c), a translation by An Shih-kao of the Latter Han. The Pâli analogue (in which the twelve aspects of practise are mentioned) is the Dharma-cakkappavattana-sutta (Sûtra on the Turning of the Wheel of the Dharma), which appears with slight variations in the Anguttara-nikâya, Saññuttana-nikâya, Mahâvagga and (in Sanskrit) in the Lalita-vistara, and is conveniently available in English in the Sacred Books of the East, vol. XI (Buddhist Suttas), as translated by T.W. Rhys Davids in 1881, as well as in the Pâli. Text Society translations of the aforementioned Pâli works. J.J. Jones translated into English the Lalita-vistara. By Chan-jan's time the Hsuan-tsang translation of the Koâ was available in China, and he might have used it in his commentary here, but more probably used the earlier Paramârtha translation (T29.280a).

According to the later T'ien-t'ai doctrine of the Five Periods, this is the second of the five. After he had failed to communicate with his audience in the Avatamsaka sūtra, first of the five and containing the "sudden" teaching, the Buddha turned to the gradual method and began expounding the Ágamas so as to prepare his listeners over time for the ultimate teaching of the Lotus.

T14.538a, Ch. 1, p. 7 of the Luk translation.

T14.537c, Ch. 1, p. 6 of Luk's translation. This immediately precedes the first of these three quotations from the Vimalakîrti.

I.e., dharmas do not exist.

I.e., dharmas do not inexist.

Cf. the TCTL, roll 87, T25.666b.

CJ understands "practise, study and the way" to represent the Six Perfections: "practise" corresponds to giving (dāna) and exertion (vīrya), "study" to discipline (śīla) and meditation (dhyāna), and "the Way" to forebearance (kṣānti) and wisdom (prajñā).

TCTL, roll 59, T25.477b.
The TCTL and Pañcavimśati do not however say here that all bodhisattvas are like this, only that there are those who etc., etc. This leaves room for those who are not enlightened from the very start.

Ch. 7, T9.25c, Murano (p. 131) translates, "They will be able to enter the Way by my teaching, but not immediately."

I was unable to locate this quote in the Lotus. The expression "show, encourage, benefit and delight" is one of the items in both Oda's and Mochizuki's dictionaries, but the passage they cite (Ch. 7, T9.25a, p. 128 of Murano's translation) is not the same as this one.

These four acts are often cited in a group to substitute for the single expression "expound the Dharma."

Ch. 2, T9.10a, p. 43 of Murano's translation.

This is the locus classicus of the well-known metaphor of the Five Flavors, adopted by Chih-i to classify the Buddha's teaching. The sūtra continues, "By using (the ghee) one eradicates all sickness, for all medicines are contained within it. Oh sons of good family, it is also thus with the Buddha (and his teaching). From the Buddha come the twelve divisions of scripture, from the twelve divisions of scripture come the sūtras, from the sūtras come the vaipulyas (Mahāyāna) sūtras, from the vaipulya sūtras comes prajñāpāramitā, and from prajñāpāramitā comes mahāparinirvāṇa, which is to be compared with ghee (the ultimate essence). Ghee is analogous to the Buddha-nature." Mochizuki (p. 1300b) contests the traditional Chinese interpretations, which all have the Five Flavors represent the temporal sequence of the Buddha's teaching during his lifetime; he believes instead that the sūtra only means to say that there are progressive refinements, from the whole corpus of the teaching down to mahāparinirvāṇa itself, the final meaning and purest essence of the teaching. The traditional interpretation replaces the twelve divisions of scripture with the Avatāṅsaka for the first period, replaces the "sūtras" with the Agamas for the second period, and adds the Lotus to the fifth period to join the Nirvāṇa sūtra itself. Of course the fourth Flavor is the Prajñāpāramitā sūtras, not simply the Perfection of Wisdom (prajñāpāramitā).

The quotation may be continued to clarify the point: "All (the five progressive essences) contain poison, yet milk is not called "cream,"
nor is cream called "milk," and this is so (for the different stages) right up to ghee. Although the names change, the poisonous essence is not lost. If the ghee is taken, even it can still kill people, though in fact that poison has not been put (directly) into the ghee. It is the same with the Buddha-nature of animate beings: though they dwell in five (different) Destinies (i.e. the Six Destinies of the samsaric world, minus asuras) and are incarnated in different bodies, still their Buddha-nature is always one and unchanging." Perhaps it seems odd to compare the Buddha's teaching to poison, but in the previous quotation, which comes earlier in the same sūtra, the Buddha's teaching is compared to medicine, and after all poison can be thought of as a kind of medicine, to heal the disease of life if you will.

Actually this is a misquote, which obscures the sense of the original. The point is that the ghee can kill even though poison has not been put directly into it, as the sūtra makes clear. The MHCK adds the character 置 ("put") just before "poison" 毒 where it does not appear in the original (T12.784c9).

What the kṣānti grass is I could not determine. However the Japanese probably borrowed this word from the Nirvāṇa sūtra in the Chinese transcription 蒜 of the word to refer to garlic: ninniku. To continue the quote from the sūtra text given in Taishō: "There are also other grasses, but if the cow eats them, then no ghee (is produced). Yet despite the absence of ghee in this case, one cannot say that there is no kṣānti grass in the Himalayas. It is the same with the Buddha-nature. The Himalayas represent the Tathāgata, the kṣānti grass represents the great nirvāṇa, and the other grasses represent the twelve divisions of scripture. If living beings are able to listen to, receive and be enlightened by this great nirvāṇa, then they will perceive the Buddha-nature. Though one does not hear from the twelve divisions of scripture (i.e. the Hīnayāna) that there is (Buddha-nature in all beings), it cannot (on that account) be said that there is no Buddha-nature."

CJ: This represents the least of the Three Vehicles (śrāvakas).

The sūtra in the original adds "old age, sickness and death."

CJ. This represents the middle one of the Three Vehicles (i.e. pratyeka-buddhas).
The original text of the sūtra as given in Taishō may be rendered, "For example it resembles the great rain that the sea-dragon kings rain down, in that only the great ocean, and no other place, can receive it. Bodhisattva-mahāsattvas are like this (ocean), but none of the (ordinary) animate beings, nor śrāvakas, nor pratyekabuddhas, nor bodhisattvas even up to the ninth stage (of the ten stages of bodhisattvahood) can (fully) receive the... Tathāgata's great rain of the Dharma. Only those bodhisattvas dwelling in the realm of the Dharma-cloud (the tenth stage), all of them, can receive and keep it. ..." In roll four of his Fa-hua-wen-chü, Chih-i describes Śāriputra and the other disciples as "deaf and dumb" because they failed to understand the meaning of the Avatāmśaka "sudden" teaching. Kuan-ting's 'quote' from the Avatāmśaka here is typical of many such quotes which we find in the MHCK: though the sense of the paraphrase is accurate, there has been a complete transformation of the text (quite apart from the "deaf and dumb" statement tacked onto the end), telescoping the verbose and extravagant Indian text into authentically terse literary Chinese. The Indian flavor remains, however, in the use of transcribed Sanskrit words for "sea" (saḍgara) and "sūtra," each of these words requiring three characters used for their phonetic value alone, instead of the ordinary Chinese one-syllable words 海 and 經, far more intelligible to the average literate Chinese.

The text in the sūtra goes on, "and does not delight in smelling the perfume of the (inferior) merit of śrāvakas and pratyekabuddhas.

The text in the sūtra itself runs, "'Oh Śthiramati, it is as if there were a king whose ministers had ground into powder a hundred thousand kinds of incense. If someone should then come, seeking a single (kind of incense) from (the mass of powder), not wanting the other (types of) incense with their aromas mixed together; then Śthiramati, could a single kind of incense be thus obtained, unmixed with others, from the powder of a hundred thousand kinds of incense, or not?' 'It could not, Oh World-Honored One!' 'Śthiramati, since the body and mind of this bodhisattva (in the śūraṅgama—heroic stride—samādhi) is perfumed by all the Perfections, he constantly gives rise to the Six Perfections in every thought.'"

"Total omniscience" is the highest of the three wisdoms presented in TCTL (T25.259a, roll 27, Ch. 42), where it is described as the Buddha's wisdom, as opposed to bodhisattva's wisdom (discriminating omniscience 道種智) and the wisdom of adherents to the Two Vehicles (holistic omniscience 道種智).
Why does the Pañcaviṃśati assign in Ch. 16 to bodhisattvas a form of wisdom supposedly reserved (in Ch. 42) for Buddhas? Because Kuan-ting misquotes slightly. Where the sūtra reads 一切種知一切法," (A bodhisattva who wishes) to know all Dharmas in all their aspects (should practise the Perfection of wisdom)," Kuan-ting, or at least the present text of the MHCK, adds the character 知 to yield 一切知一切法, translated as above in the main text of MHCK. Later in the MHCK (roll 3) these three wisdoms or omnisciences are assigned to the Three Truths, which permeate the MHCK, and it easy to imagine that Kuan-ting saw one of the three where it was not in fact present.

136 T9.6c, Ch. 2, Murano translation, p. 26.

137 T12.753b. The sūtra adds, "... springs and ponds. A bodhisattva-mahasattva is like this. Know that when he practices the diamond (vajra) samādhi, he thereby practices all samādhis.

138 T9.616b. This concludes Kuan-ting's series of twelve scriptural proofs. The passage in the sūtra from which this last quote or paraphrase is drawn may be rendered, "For example, it resembles (the shining of the sun:) first at sunrise the kings of all great mountains are illuminated; next (the sun) illuminates all the (rest of the) great mountains; next it illuminates the diamond (vajra) mountains; only then does it completely illuminate all the great earth. The rays of the sun do not think, 'I shall first illuminate the kings, and so on until I completely illuminate the great earth.' It is because the mountainous territory has higher and lower elevations that there is an earlier and a later in regard to illumination. The Tathāgata, the One Deserving Offerings, the Perfectly Enlightened One, is like this. ... The "sun," that is, the wisdom of the boundless Dharma-realm, emits the infinite, unimpeded light of wisdom; it first illuminates all the kings of mountains--the bodhisattva-mahāsattvas, then the pratyeka-buddhas, then the śrāvakas, then the beings who have been determined to have a favorable capacity (for enlightenment), for (beings) are converted in accordance with (their capacity for) response (to the teaching). Only then does (the light of wisdom) illuminate the rest of living beings, including even those determined to be of evil nature, and create the causes and conditions for their future benefit. The sunlight of the Tathāgata's wisdom does not think, 'I will first illuminate bodhisattvas, and so on up until those determined to be of evil nature.' He simply emits the light of great wisdom, and (thus) illuminates all sons of the Buddha everywhere." Evidently this passage from the Avatāmsaka is better fitted for illustrating differences in capacities, hence calming-and-contemplation, than differences in teachings.

139 This can be true only after we allow for Kuan-ting's usually imprecise citations (though in this he differed not at all from his contemporaries), quite apart from the fact that none of the sūtras quoted were composed earlier than half a millenium after Śākyamuni's death and none of them in Chinese. Such historical considerations hardly matter though, if the Dharma is indeed eternal, as he states so elegantly below.
It was the Nirvāṇa sūtra that revolutionized Chinese Buddhism by its advocacy of the permanent (eternal), pleasant (blissful), personal (endowed with selfhood) and pure nature of Ultimate Reality, as distinguished from the transient, painful, egoless and defiled nature of saṃsāra.

Its whole title is Shih-ch'ān-po-lo-mi tz'u-ti fa-men (波羅若次第法門), "On the gradual doctrine of the perfection of dhyāna" (T#1916). Note the use of the word ch'ān (dhyāna) in the title, which was largely supplanted by chih-kuan (止觀) in Chih-i's later works.

As the first and third rolls are sometimes each divided into two, this work is also said to be in twelve rolls, e.g. as listed in the Taishō.

In 571 A.D. It was later edited by Kuan-ting. See L. Hurvitz, Chih-i, pp. 174-175.

These are the four trances (dhyānas) from the Hinayana tradition, the four emptinesses (probably borrowed from the Ta-ch'ān-yu-yuán, an early Buddhist encyclopedia by Ching-ying Hui-yuan, who was contemporary with Chih-i), and the four infinite states of mind (brahmavihāras: maitrī, karuṇā, maitā, upekkhā, or good will, compassion, sympathetic joy and equanimity). The four emptinesses (śūnyatās) are fa-hsiang-k'ung (the emptiness of marks of dharmas), wu-fa-k'ung (the emptiness of dharmas of inexistence), tzu-fa-k'ung (the emptiness of own-being of dharmas), and ta-fa-k'ung (the emptiness of other-being of dharmas). See Oda, p. 277c.

In these originally Hīnayāna meditations one contemplates the progressive stages of putrefaction and disintegration of a human corpse, in order to counteract fleshly attachments. See Oda, p. 291a or Conze, Buddhist Meditation, for a list.

See Oda 1413a, TCTL (T25.215a-216a, roll 21) or the Liu-miao fa-men itself for these obscure meditations. Lamotte deals with them at some length in his TCTL translation notes and cites the Nikāyas where they are found. They are apparently a refinement of the four samāpattis, in which the practitioner withdraws progressively further from form, consciousness, etc. These are dealt with in the Diqhanikāya (#15). English translation in Dialogues of the Buddha, part II, pp. 68-70: "The Eight Stages of Deliverance."
148 I.e., with no necessary temporal sequence, or preference as to location.

149 T25.190c, roll 18, Ch. 29. The TCTL passage may be rendered, "One who does not perceive the Perfection of Wisdom is in bondage; but one who does perceive the Perfection of Wisdom is also in bondage. One who perceives the Perfection of Wisdom gains liberation; but one who does not perceive the Perfection of Wisdom also gains liberation." According to Lamotte, these lines were originally composed by Rāhula and later inserted in the TCTL. They are two of the twenty verses of the Prajñāpāramitā-stotra, which forms the preface of many of the Sanskrit versions of the prajñāpāramitā sūtras. Lamotte supplies the Sanskrit text as well as his own French translation of it.

150 From the Lotus (T9.10a, Ch. 2, Murano translation p. 42). The commentators fail to identify this as from the Lotus.

151 T12.733c, roll 18, Ch. 22, Yamamoto translation p. 515. The sūtra identifies the former of these situations with the endless series of births of living beings, and the latter with nirvāṇa, while also characterizing as inexplicable the origination of something inexistent and the failure to originate of something existent, as well as origination and non-origination themselves. This may be compared with Nāgārjuna's Madhyamakārikās 21:12-13, which in Streng's translation (in his book entitled Emptiness) reads, "An existent thing does not originate from (another) thing; and an existent thing does not originate from a non-existent thing. Also, a non-existent thing does not originate from another non-existent thing; and a non-existent thing does not originate from an existent thing. An existent thing does not originate either by itself, or by something different, or by itself and by something different (at the same time). How then can it be produced?"

152 Vimalakīrti, T14.548a, Ch. 7, Luk translation p. 75. CJ says this quote refers to the Perfect Teaching.

153 T14.540a, Ch. 3, Luk translation p. 22. The sūtra adds that this is like a magician expounding the Dharma to apparitions which he has himself created.

154 Here follow eleven sūtra quotes supporting the utility of expounding the Dharma.

155 I.e. the extreme of inexistence, corresponding to emptiness.

156 T12.733c, following almost immediately after the passage quoted by the skeptic above.
This Lotus quote follows immediately upon the quote in which the skeptic framed his objection above. This refers to the time of the first turning of the wheel of the Dharma, directly after Sākyamuni's enlightenment under the Bodhi tree. CJ calls the first of these two Lotus quotes in the answer to the objection the "greater expressibility" and the "lesser expressibility," as they indicate on a large and small scale that the Dharma, though incapable of being put into words, can still in a sense, that is, expediently, be verbalized for the sake of living beings.

Kuan-ting has here summarized a long passage from the sutra: "Oh son of good family, all these unbelievers (tīrthikas) are foolish and childish, without either wisdom or expedients; they are unable to fully comprehend permanence, suffering or bliss, purity or impurity, self or non-self, life or non-life, beings or non-beings, reality or unreality, existence or inexistence. They grasp only a small part of the Buddha's Dharma. Falsely imagining that there is permanence, bliss, selfhood and purity, they in fact do not understand (the real) permanence, bliss, selfhood and purity. It is just as with a person blind from birth, who, not knowing the color of milk, asks another, saying, 'What is the color of milk like?' The other answers, 'The color is white like a seashell.' The blind one asks again, 'Is this color of milk then like the sound of a seashell?' 'No.' 'What is the color of a seashell like?' 'It is like the tip of an ear of rice.' The blind one asks again, 'Is then the color of milk soft like the tip of a rice-ear? What again is the (color of) the tip of a rice-ear like?' The other answers, 'It is like snow.' The blind one asks again, 'Is then the tip of a rice-ear cold like snow? What again is (the color of) snow like?' 'It is like a white crane.' Thus, although this person, blind since birth, hears four similes, he is ultimately unable to arrive at the real color of milk. It is the same with unbelievers, who are ultimately unable to realize the permanent, blissful, personal and pure (nature of reality). Oh son of good family! It is for this reason that the Ultimate Truth is within our Buddhist Dharma, and not in the non-Buddhist paths." Though Kuan-ting has quoted this passage in support of his contention of the expedient predicability of Ultimate Truth, it is clear from the context as translated here that at this point the sutra is making the opposite point for the time being—for in fact, the color of milk cannot be explained to someone congenitally blind.
This sentence may also be from a sūtra, but I could not determine which one. Sekiguchi in his kakikudaishi version of the MHCK does put the sentence in quotes, indicating it is from a sūtra.

T14.548a, Ch. 7, Luk translation p. 75. This follows soon after the first of the two Vimalakīrti passages quoted by the skeptic. However the MHCK text is apparently corrupt here, omitting a crucial negation that stands in the Taishō text of the Vimalakīrti, so that the MHCK text should read here, "Not being separate...." An interlinear handwritten note in the woodblock of the ebōn (combined MHCK and CJ commentary) in L. Hurvitz's possession makes the emendation. The sūtra passage itself may be rendered, "Speech, words and letters--these all have the mark of liberation. Why is this? Because liberation is not within nor without, nor is it between the two; and words and letters, too, are not within nor without, nor between the two. For this reason, Śāriputra, liberation cannot be expounded without words and letters. Why is this? Because all dharmas have the mark of liberation." My emphasis.

T12.764c, Roll 24, Ch. 22, Yamamoto translation p. 639. In India "hearing much" was synonymous with erudition.

Viśeṣa-cinta-brahma-paripṛcchā: T15.50c, 51, Roll 3.


I could not find this quote in the Lotus. Even Kōgi, usually reliable in locating citations, does not mention the exact source. It consists of two 5-character phrases, which hints that it might be in the 5-character verse portions of the Lotus, but it is not. It might yet be in a prose passage, but that would make it much harder to find, and I did not attempt to scan the entire sūtra's prose passages for these few words. It could simply be Kuan-ting's own introduction to the quote which follows, later mistakenly assimilated to the quote itself.

T15.60c, Ch. 27, Murano translation p. 304.

T12.652b, Ch. 12, Roll 8, Yamamoto translation p. 196. The word "ivory" is written, and may also be interpreted as, "elephant tusk(s)" . CJ offers three different interpretations of "flowers on ivory": (a) flowers in grass, (b) splendid phrases appearing on actual tusks of elephants, (c) actual flowers appearing on actual elephant tusks. The metaphor is obscure, and it is best to give the context from the sūtra. "For example, when in the sky thunderbolts flash
clouds arise, flowers (seem to) appear on all ivory. Without thunderbolts no flowers would appear, nor would there even be names for them. The Buddha-nature of animate beings is like this, for being constantly obscured by the defilements, it cannot be seen. This is why I teach that animate beings are without self. If one can hear this marvelous scripture called Mahāparinirvāṇa, then he perceives (his own) Buddha-nature, like flowers on ivory. Even if he has heard all the samādhis of the (Hinayana) sūtras, he will not understand the subtle marks of the Tathāgata if he has not heard this sūtra, just as no flowers can be seen on ivory without a thunderbolt. But having heard this sūtra, he will understand the secret treasury of the Buddha-nature preached by all the Tathāgatas, just as flowers may be seen on ivory by (the light of) a thunderbolt. Having heard this scripture, he will immediately understand that all the numberless animate beings have a Buddha-nature."

As this passage makes clear, and CJ points out, the thunderbolts (i.e. lightning) are to be compared with the preaching of the Dharma (in this case specifically the Nirvāṇa sūtra), without which the truth that all beings possess a Buddha-nature would not be revealed. Evidently, the sense is not that thunder causes flowers to grow on ivory or elephant tusks, as Kuan-ting's short quotation would seem to imply, but that lightning flashes produce a flower-like glistening on the ivory, revealing its inherent splendor.

The moon and wind are always present ("wind" really means "the atmosphere," "air" in this context), but when unmanifest to people may be (provisionally) indicated in these ways.

Here ends Kuan-ting's introduction to the MHCK. The next section, still preceding the MHCK proper and its Greater Chapter One, the Synopsis, is usually thought to be Chih-i's own words, taken down and edited later by Kuan-ting.
I. THE TEN GREATER CHAPTERS

We shall now list the ten chapters (of the MHCK). Chapter One is the Synopsis. Chapter Two is on the explanation of terms. Chapter Three is on the characteristics of the essence (of the teaching). Chapter Four is on the inclusion of (all) dharmas (in calming-and-contemplation). Chapter Five is one one-sided and perfect (calming-and-contemplation). Chapter Six is on the (twenty-five preparatory) expedients. Chapter Seven is on the (practise) proper of (calming-and-) contemplation. Chapter Eight is on the fruits and recompense (of the practise). Chapter Nine is on starting the teaching. Chapter Ten is the returning to the (ultimate) purport. (Dividing the whole into these) ten (chapters) is simply a convention of enumeration, (the number ten) being neither many nor (too) few. The first chapter shows that what is to be sought is in the Ultimate, while the last chapter returns to the basic purport (of the text) and carries it to its ultimate conclusion. Thus the beginning and the ending being well-accomplished, the general (argument) is in the ten chapters.

(In speaking of) the "origination" (of the text) we deal simply with the sequence of the ten chapters. The Ultimate Truth is quiescent and devoid (of attributes), lacking both birth and creator, origination and originator; yet since there is (the chain of) causes and conditions, the ten chapters
all are born and originate. If we distinguish between (these two forms of coming into existence), earlier chapters "give birth" (to later ones), while later chapters "have been originated" (by earlier ones). (The terms) "conditioned origination" and "producing a sequence" may be treated in the same way.

Having been veiled in foolish delusion for numberless eons, unaware of the identity of nescience and enlightenment, we now awaken to this (truth). This is why we call (Chapter One) the "great aspiration." Once having understood the identity of nescience and enlightenment, we are no longer subject to transmigration, which is why we call this (state) "serenity" (i.e. "calming"). It is lustrous and utterly pure—which is why we call this "insight" (i.e. "contemplation"). When we have heard the terms we attain to the essence (to which they refer). The essence comprises (all) dharmas, including both one-sided and perfect (calming and contemplation). (Preparatory) expedients arise through an understanding of (the difference between) one-sided and perfect (calming-and-contemplation), and when these expedients have been instituted, right contemplation may be perfected. Having perfected right contemplation, we gain wondrous fruits and recompense. Teaching (ability) derives from the self-attained Dharma, so that one (is able to) teach others. Then self and other are both at peace, and they alike revert to eternal serenity. It is only because we have not attained to non-birth and non-origination that the birth and origination (of these ten chapters is set forth). For, once we comprehend non-birth and non-origination, mind and conduct are alike quiescent and devoid.
(of attributes)寂滅，the path of language is cut off, and there is serene purity.

The division (into chapters is undertaken because) the merit in the ten chapters is like a jewel in a bag: if it were not groped after and then displayed, no one would be able to see it. (a) of these ten chapters, which (deal with) Ultimate Truth, which with Provisional Truth, and which with neither Ultimate nor Provisional Truth? (b) Which (deal with) the preaching of sages, which with their silence, and which with neither their preaching nor their silence? (c) Which (deal with) meditation (samādhi), which with wisdom (prajñā), and which with neither meditation nor wisdom? (d) Which deal with eyes, which with legs, and which with neither eyes nor legs? (e) Which (deal with) cause, which with effect, and which with neither cause nor effect? (f) Which (deal with) self, which with other, and which with neither self nor other? (g) Which deal with) shared (dharmas), which with unshared (dharmas), and which with neither shared nor unshared (dharmas)? (h) Which are summary, which detailed, and which neither summary nor detailed? (i) Which are extended (explanations), which abbreviated, and which neither extended nor abbreviated? (j) Which are horizontal, which vertical, and which neither horizontal nor vertical? Let questions be freely put forward regarding such diverse (distinctions).

(a) The first eight chapters deal with the Ultimate Truth, which (though ultimate) is nevertheless in union with the Provisional Truth. The single Chapter (Eight) on fruits and recompense deals
with the Provisional Truth which (though provisional) is nevertheless in union with the Ultimate Truth. Chapter (Ten) the Returning of the Purport deals with neither the Ultimate Truth nor the Provisional Truth. (b) Right Contemplation (Ch. 7) (corresponds to) the silence of the sages, while the other eight chapters (excluding the last) correspond to the preaching of the sages. The Returning of the Purport (Ch. 10) corresponds neither to preaching nor silence. (c) Part of Right Contemplation (Ch. 7) is on meditation (samādhi), while the other eight chapters (excluding the last) and the other part of (Ch. 7) are on wisdom (prajñā). Returning of the Purport (Ch. 10) is on neither meditation nor wisdom. (e) The chapters from the Synopsis up through Right Contemplation (Ch. 7) are the cause. The chapter on Fruits and Recompense (Ch. 8) is the effect. Returning of the Purport is neither cause nor effect. (f) The first eight chapters are on self-practise, Starting the Teaching (Ch. 9) is on conversion of others, and Returning of the Purport is on neither self nor other. (d) The Synopsis up through Starting the Teaching correspond to eyes, Expedients (Ch. 6) through Fruits and Recompense (Ch. 8) correspond to legs, and Returning of the Purport to neither eyes nor legs. (g) The Synopsis through Right Contemplation are on shared (dharmas), Fruits and Recompense and Arousing the Teaching are on unshared (dharmas), while Returning of the Purport is on neither shared nor unshared (dharmas). (h) Only the Synopsis is summary, while the (next) eight chapters are detailed, and Returning of the Purport is neither summary nor detailed. (i) The Synopsis is abbreviated, the (next) eight chapters are extended, and Returning of the Purport is
neither abbreviated nor extended.\textsuperscript{34} (j) The Characteristics of the Essence (Ch. 3) is vertical, the next eight chapters are horizontal, and Returning of the Purport is neither horizontal nor vertical.\textsuperscript{35}
Chapters 2, 4 and 5 all fall in the same categories, as well as Chapter 6 if it is considered "eyes" as Chih-i holds at the beginning of his Chapter 7. Chapter 9 may also be considered vertical, according to CJ.

Figure 1. The Ten Greater Chapters and Their Characteristics
II. QUESTIONS AND ANSWERS

Q: What is the difference between the "abbreviated description" and this Synopsis?

A: Broadly speaking, only the terms are different, the meanings being the same. But they may also be distinguished in that the "abbreviated description" dealt with all three kinds (of calming-and-contemplation), while the Synopsis deals only with the sudden (calming-and-contemplation).

Q: If you discuss an openly revealed view 显観 in relation to the openly revealed teaching 显教, then you should also discuss a secret view 秘観 in relation to the secret teaching 秘教.

A: I have already distinguished between the openly revealed and the secret. Now I elucidate only the openly revealed without expounding the secret (teaching).

Q: When you make such a doctrinal distinction (between openly revealed and secret), can (secret contemplation) be discussed or not?

A: For some (individuals) it can, and for some it can not. The teachings are words with which the exalted Sage regales lower beings. The Sage is able to expound both openly and in secret, while the preachments of ordinary people (e.g. like myself) can pass on only the openly revealed and not the secret explanation. What (teaching) then could listeners rely on to achieve a (secret) contemplation? As for those who can achieve (secret contemplation), they are the ones who have reached the stage of purity of the six sense-organs. They can "fill the billion worlds with the single subtle sound (of the Dharma)." Hence they are able to transmit the secret teaching. If one trains in
contemplation he develops (the ability to expound) the Dharmas in which he has trained, but does not develop (Dharmas) in which he has not trained. But one may speak of "secret contemplation" in the case of those people who manifest (good or bad) karmic influences from past lives.

Q: Being first shallow and afterwards profound is (called) gradual contemplation. Which kind of contemplation is first profound and afterwards shallow?

A: That would be variable contemplation.

Q: Which kind of contemplation is shallow from start to finish?

A: That would be the Hīnayāna sense (of contemplation), and has nothing to do with the three kinds of calming-and-contemplation.

Q: The Hīnayāna is also the teaching of the Buddha; why then do you negate it? If you are going to negate (everything which is not the Ultimate), you should not (even) speak of the "gradual" calming-and-contemplation.

A: I have already distinguished between the Mahāyāna and the Hīnayāna, and do not intend to expound the Hīnayāna. When I now use the term "gradual," (I mean) simply the gradual (transition) from hidden to manifest (realization). Thus "gradual" has no Hīnayāna sense here. The Hīnayāna knows Ultimate Reality neither at the start nor the finish (of the path of religious discipline), so it is not the "gradual" (calming-and-contemplation) of the present (discussion).

Q: You have indicated three texts (on calming-and-contemplation), and texts (belong to the category of) visible form. Is then this "visible form" a gate (to Ultimate Reality) or is it not? If (visible
form) is such a gate, and moreover is Ultimate Reality (itself), then what more could there be to achieve? (On the other hand), if (visible form) is not such a "gate," then how could you still say that "every shape and smell is the Middle Way"?

A: Texts and gates are both Ultimate Reality. That animate beings have many perverted and few upright qualities is indicated in texts. For it is through texts that one attains to (the truth that is in) texts, (that is) not in texts, and (that is) neither-in-texts-nor-not-in-texts. Texts are that (aforesaid) gate, for one achieves Ultimate Reality through it. Texts are that gate, and all Dharmas are contained in the gate. (The Ultimate Truth) is identical with the gate, with non-gates, and with neither-gates-nor-non-gates.

III. THE STRUCTURE OF CHAPTER ONE, THE SYNOPSIS

Here we explain the ten chapters. We begin with the Synopsis, which contains (the whole) from beginning to end, crowning it from first to last. Because the sense of the whole work is diffuse and difficult to perceive, we now select (from the whole) to make the five (lesser) chapters (of the Synopsis). These are (1) Arousing the Great Thought (of Enlightenment, i.e. bodhicitta); (2) Engaging in the Great Practise; (3) Experiencing the Great Effects (of the Practise); (4) Rending the Great Net; (5) Returning to the Great Abode.

What does "Arousing the Great Thought" mean? Since animate beings are benighted, have an inverted (view of reality), and fail to awaken (to the truth) by themselves, (this text) stimulates them, causing
their awakening: both their upward seeking (for their own enlightenment) and their downward transforming (of other beings).  

What does "Engaging in the Great Practise" mean? If, even though the thought of enlightenment (bodhicitta) has already been aroused, (animate beings) make no progress in their seeking of the Path, and for a long period fail to achieve (their objective), then (this text) stimulates their resolute endeavor, and has them practise the Four Kinds of Samādhi.

What does "Experiencing the Great Effects" mean? "Even though one does not seek to be reborn in the Brahma-heaven, one is automatically compensated (for one's efforts) by rebirth there." (The text) praises this wondrous recompense and (thereby) gladdens the heart.

What does "Rending the Great Net" mean? The various sūtras and treatises open people's eyes, but people adhere to some of these and doubt others, affirm one and deny the rest. (The blind man in trying to gain an understanding of the color of milk) hears (the word) "snow" and says "cold," . . . hears "crane" and says "it moves." (This chapter shows that the Truth) permeates the sūtras and treatises, loosens the bonds (of adherence to one or another) and releases us from the confines (of any one interpretation).

What does "Returning to the Great Abode" mean? In the (Ultimate) Dharma there is no (opposition of) beginning and end, no (opposition of) passage and obstruction to the Dharma. If one realizes the Dharma-realm, then (he finds) in it no beginning or end, no passage or obstruction. It is void, radiant, unhindered and free.

(I have) set down the five lesser chapters in order to express (the meaning of) the ten greater chapters. . . .
FOOTNOTES
GENERAL INTRODUCTION BY CHIH-I

1 Particularly the terms chih 止 and kuan 観.

2 These are to precede the practise proper of calming-and-contemplation. They concern such things as correct posture, diet, apparel, location, but do not deal with the mental aspects of calming-and-contemplation, which are of course the main practise. Half of Chih-i's Hsiao-chih-kuan 小止覲 (T#1915) deals with these in abbreviated fashion, derived not from this Chapter Six, however, but from the parallel Chapter Six of the Tz'u-ti-ch' an-men 次第禪門 (T#1916), mentioned above by Kuan-ting in connection with the gradual calming-and-contemplation. See the English translation of the Hsiao-chih-kuan in Goddard and Wai-tao, A Buddhist Bible.

3 This is the major chapter of the MHCK, occupying well over half of the entire work. It is theoretically divided into ten sections, corresponding with the ten realms or objects of contemplation 境, but the actual MHCK ends in the seventh, leaving undiscussed the last three parts of this chapter as well as the last three chapters of the whole work, Chapters Eight through Ten.

4 Here Chih-i planned to discourse to his students on how they should best teach others, in accordance with the bodhisattva's vow to devote himself to the enlightenment of others. That is, the fact that it would not be sufficient merely to teach his disciples how to attain enlightenment themselves makes this chapter a logical necessity.

5 I follow CJ for this long parenthesis.

6 I.e. it is a convenient number to work with. Neither Chih-i, CJ nor the other commentators attempt to justify this number by reference to the subject material as absolutely necessary. Nevertheless it has some sense as we see below. Once one has taken the position, as every Mahāyāna Buddhist must, that no description has absolute validity (this very assertion has just been made in this text), one way of describing is much as good as another. The same comments could be made about the ten "such-likes" in Chih-i's philosophy as well as many of his other numerical categories, and he would surely agree that these are all of only provisional validity.
This character renders from Sanskrit, the last letter of the Siddham alphabet in some arrangements, which is used like the Greek letter omega to indicate that beyond which there is nothing more. Hui-ssu's last work (lost) was the Ssu-shih-er-tzu-men , in two rolls, which assigned these forty-two letters to the forty-two stages of enlightenment. Roll 48 of the TCTL discourses on the esoteric meaning of each of these letters. It says of the letter , "One who hears it realizes that all dharmas are incapable of being attained. . . . There are no letters beyond ." (T25.409a) In the MHCK text here, the Taisho edition has instead of ; this is simply the vulgar version of the same character, which so far as meaning goes, stands for "tea."

Thus what may be said of the origination of all dharmas is applied to the chapters of the MHCK itself.

Following CJ's interpretation. Chih-i makes a hairsplitting distinction between and , which really have the same meaning here.

These terms, while on one level exactly synonymous with each other and with both "birth" and "origination" may also be distinguished just as "birth" and "origination" were distinguished.

A pun on the binome , which also means "synopsis."

The preceding two sentences correspond to Chapter Two, the explanation of terms.

Corresponding to Chapter Three.

Corresponding to Chapter Four.

Corresponding to Chapter Five.

Corresponding to Chapter Six.

Corresponding to Chapter Seven.

Chapter Eight.

Chapter Nine.
Chapter Ten. CJ remarks here that the final three chapters were not expounded because practise arises on the basis of understanding (Chapter Seven), implying that fruits, teaching of others and reversion to serenity will come about automatically once correct insight is attained. The following MHCK passage on the place of each chapter relative to the others seems, however, to suggest that Chih-i did intend to expound all ten chapters. It is interesting that Chih-i understands the arrangement of the chapters in the MHCK to correspond with the stages of development of a person on the religious path. It is a chain of cause-and-effect, analogous to the 12-fold chain of dependent origination, but with enlightenment rather than suffering as the final outcome. There seems to be an implication that mastering the text from start to finish leads one to enlightenment ineluctably. If so, there are wondrous fruits to be had from this solitary lucubration!

No longer needed, but not incapable of being used.

The merit is there regardless, but these distinctions lessen the labor of understanding the text.

These are two of the well-known Three Knowledges, with morality (śīla) omitted. They also correspond respectively to calming (śamatha) and contemplation (vipaśyanā).

From a metaphor in the TCTL (T25.640c, Roll 83, Ch. 69): "It is as if, in hot weather, there were a cool and pure pond. Anyone with eyes and legs can enter it." Eyes correspond to wisdom (prajñā) and legs to practise. See Oda, 1738c, quoting Chih-i's Fa-hua-hsuan-yi and says that eyes correspond to understanding and legs to practise.

"Unshared dharmas" are qualities which only the Buddha has, and does not share with other animate beings. There is a traditional list of eighteen of these dharmas in roll twenty-six of the TCTL. However, here it is more likely qualities which sages do not share with others that are under discussion.

A "vertical" chapter is one in which there is discussion at different levels of profundity. CJ comments on these terms at length.

The following answers to the above questions are not given in exactly the same order as the questions. The answer to the fourth question (D), on eyes and legs, is inserted after the answer to the sixth (F), on self and other.

Actually the first seven plus Chapter 9, as CJ points out.
29 CJ: For it concerns the "function" or dynamic effect of the realization of "substance".

30 CJ adds that samādhi and prajñā may be interpreted as calming and contemplation, śamatha and vipāyana.

31 CJ adds that Chapter 9, on Starting the Teaching, should be included under effect.

32 CJ notes that Chih-i really means here only chapters One through Five plus Chapter Nine.

33 CJ: The first five chapters are one's own "eyes," while Starting the Teaching (Ch. 9) deals with producing eyes in other people. Later, at the beginning of Chapter Seven, Chih-i remarks that the first six chapters deal with "eyes" or wisdom, so that Chapter Six changes categories. The preparations in Chapter Six for the true meditation which is to follow are thus either the beginning of practise, or if not considered the real practise, are the last stage before the beginning of practise. Finally, of the three chapters stated here to be on practise, Chapters Six and Seven are on intentional, willed practise, while Chapter Eight on fruits and retributions is on practise in the sense of activity, only the activity is no longer aroused at the price of effort, but has become effortless and natural.

34 The distinction abbreviated/extended apparently has the same meaning as the distinction summary/detailed; of the ten distinctions, this is one of the only two that CJ fails to comment on, the other being self/other, which is clear enough to need no comment. The absence of a comment on this distinction suggests that since the meaning of the two distinctions is the same he had nothing to add to what he had already said about the summary/detailed distinction. Hence one suspects Chih-i of padding a little to arrive at the full total of ten distinctions.

35 CJ: It is because Chapter Three discusses both the shallow and the profound that it may be said to be vertical. The other chapters, except Chapter Ten, are provisionally declared horizontal, but on closer inspection all but Chapter Two (explanation of terms) may be found to have variations in profundity and hence may be thought of as both horizontal and vertical.

This chapter analysis may be represented schematically as in the accompanying chart. Notice that Chapter Ten fits in none of the categories. This is because it is beyond all dualisms.
CJ believes these questions and answers were inserted by Kuanting.

The "abbreviated description" is the section which distinguished the three calming-and-contemplations.

CJ comments that the question is based on a confusion of the three kinds of calming-and-contemplation—gradual, sudden and variable—with the four modes of teaching (also known as the four dharas of conversion. See Hurvitz, Chih I)—gradual, sudden, variable and secret. The first three of the four modes of teaching, taken together, are the openly revealed teaching as opposed to the secret teaching. In the latter case the Buddha preaches "with a single voice," in the words of the Vimalakirti, but each listener, fancying himself the only one spoken to, hears only what he is capable of understanding. He is, as it were, closeted with the Buddha, receiving private instruction, hence the "secret" teaching. In the variable teaching the message is also variously received by those of various capacities, but they do not think themselves alone. The names of three of the four modes of teaching being identical to the names of the three kinds of calming-and-contemplation, one might expect there also to be a fourth "secret" calming-and-contemplation corresponding to the secret teaching. In fact the two sets of categories are quite different and the analogy is a false one. The sudden mode of teaching is exemplified in the way that Chih-i thought the Avatamsaka sutra was expounded—where the Buddha spilled out the whole message at once, with no concession to the capacities of his listeners. But the sudden calming-and-contemplation refers to immediate and sudden comprehension of the truth rather than sudden disclosure. The same can be said, mutatis mutandis, for the gradual mode of teaching versus the gradual calming-and-contemplation; in short, the difference is between sending and receiving the Dharma, expounding and understanding, teaching and learning, objective expression and subjective realization. As for the variable mode of teaching and the variable calming-and-contemplation, the contrast is not so neat, as the former refers to differing degrees of comprehension in the listeners, while the latter refers to the variability of methods of contemplation.

This is in the T'ien-t'ai teaching of Chih-i the highest of the stages of worldlings, equivalent to the Ten Stages of Faith, the lowest group in the scheme of fifty-two stages of the bodhisattva, and to the fourth in the list of the "Six Identities." See the chart in the Appendix for further details of Chih-i's combination of the fifty-two stages with the Six Identities. It is worth noting in passing that Chih-i's successors assigned him to the third of the Six Identities (in accordance with his deathbed statement), so that his attainment could not be regarded as high enough to pass on the secret teaching.
From the **Lotus**, T9.49c, Ch. 19, Murano translation p. 254.

I.e., there is something "private" about their particular discipline, based as it is on their particular karmic history.

Even at the start one is in possession of the Truth.

These are the Three Truths.

Actually only Greater Chapter One and its five parts--the five "lesser chapters" of the **MHCK**--are now to be discussed.

CJ: The word "great" is used in these five lesser-chapter headings because they are considered shorter versions of the "great" other nine chapters. This is also the reason, he says, for the name "Synopsis" for Chapter One. "Synopsis" is written 大意, and though it is a conventional binome meaning literally "great sense, general meaning," hence "outline" or "synopsis," it could also be read "the meaning or sense of the great (chapters)."

The bodhisattva is devoted to both his own enlightenment and that of other (lesser) beings, so he goes "up" and "down" at the same time.

See the text below for detailed explanations of these: sitting, walking, walking-and-sitting, and neither-walking-nor-sitting "samādhis" or programs of religious discipline.

From the **Nirvāna** sūtra, T12.613c, Roll 2, Ch. 2, Yamamoto translation p. 39. The Brahma-heaven is the lowest of the heavens in the Realm of Form, only one step above our Realm of Desire. A story is told in the sūtra here about a compassionate female who was rewarded by rebirth in the Brahma-heaven. The sūtra also states at this point, "Even though such a person does not seek liberation, it comes of itself (to such a one)."

CJ: Many people starting out on the path are unclear about their final goal (which is its own reward). Hence this Lesser Chapter Three to encourage them.

From the above **Nirvāna** sūtra quote, 3a21-22.

CJ glosses "passage" as the Three Qualities (of Ultimate Reality): Dharma-body, Wisdom and Liberation. "Obstruction" he glosses as the Three Obstacles to enlightenment: klesas, karma and samsāra.
CJ comments that the sense of the text lies in the first two of the "lesser" chapters, while the next three are added for the sake of completeness. In fact, the last three lesser chapters are extremely brief, and the bulk of the Synopsis is in lesser chapters one and two. However these last three "lesser" chapters correspond respectively to the last three "greater" chapters, chapters eight, nine and ten of the whole MHCK, which were never expounded by Chih-i and exist only in name. Hence these "lesser" chapters are valuable as a partial substitute for the missing "greater" chapters.
LESser Chapter One
ArouSIng the Great Thought (Bodhicitta-Utpada)

There are three sections in (this chapter on) Arousing the Great Thought: (I) "bodhicitta" in Sanskrit and Chinese,¹ (II) Excluding the Wrong, and (III) Revealing the Right.

I. "Bodhicitta" In Sanskrit and Chinese

"P'u-t'i" 菩提 (bodhi) is an Indian sound for what is here (in China) called the Way 道.² "Chih-tuo" 質多 (citta) is an Indian sound (for what) is here called "mind" 心, that is, the cognitive mind 態知之心³. In India ("heart") is also called wu-li-tuo 污粟髓 (hrdaya), which means the center (or heart) of grasses and trees.⁴ ("Heart") is also called (in Sanskrit) yi-li-tuo 灵栗髓.⁵ Here (in China) the essence (or core) of an aggregate is called hsin 心.

II. Excluding the Wrong

Now in excluding wrong (interpretations of the word citta), we exclude the hsin 心 meaning (essence of) an aggregate or (heart of) grasses and trees, (and assert the correct interpretation to be) solely "the cognitive mind" 態知之心. "The Way" (tao道) also has summary and itemized (interpretations). Here we again select from among them, summing up ten.⁶
A. The Detailed (Itemized) Discussion on Bodhicitta

1. If one's mind is at every moment exclusively occupied by craving, anger and delusion, so that though one (attempts to) bring them under control, they will not be banished, and though one (attempts to) extract them, they do not come out, (but rather) increase overwhelmingly with the passing of days and months, and if (as a consequence) one commits the ten evil acts to an extreme degree, like the five eunuchs (sāṇḍha), then one arouses the mind (or "thoughts") (leading to rebirth) in hell, and follows the path of fire.

2. If one's mind at every moment desires the increase of one's retinue, like the sea drinking in all rivers, or fire consuming firewood, and if one thus commits the ten evil acts to a middling degree, like Devadatta, who enticed a multitude (of 500 monks to follow his schismatic views), then this gives rise to the animal mind, and one follows the path of blood.

3. If one's mind desires at every moment that one's name will be heard in the four remote (lands) and the eight directions, that one will be praised and exalted, and if, though without true inner virtue, one compares himself groundlessly to saints and sages, and if one thus commits the ten evil acts to the lesser degree, like Mākandika, then this gives rise to the mind of ghosts, and one follows the path of the knife.
4. If one's mind constantly desires at every moment to be superior to others, and while unable to bear being looked down upon, ridicules others and esteems itself, like a kite (bird), who flies high and looks down, and if one thus externally displays (the five virtues of) kindness, justice, (observance of) rites, knowledge and faith, then he gives rise to the good mind of the lesser degree and follows the path of titans (asuras).

5. If one's mind delights at every moment in worldly pleasures, gratifying the stinking body and pleasing the foolish mind, and if he thus gives rise to the good mind of the middling degree, then he follows the path of human beings.

6. If one's mind understands at every moment the multitude of torments to which beings of the three bad (paths) are subject, how pain and pleasure are intermingled for humans, and how among the gods there is only pleasure; so that (to achieve) the bliss of the gods one stops up the six senses, neither issuing forth from them nor entering into the six (corresponding) sense-objects—then one gives rise to the good mind of the higher degree, and follows the path of the gods.

7. If one's mind desires authority at every moment, so that everyone submits and carries out the least act of body, speech, or mind that one wants performed, then one gives rise to the mind of the lord of the (sixth and highest) heaven of the Realm of Desire, and one follows the path of Māra.
8. If one's mind desires at every moment to acquire keen intelligence, perspicacity, superior talent and courageous wisdom that penetrate everywhere and radiate in all directions, then one gives rise to the mind of worldly wisdom, and follows the path of the Nirgranthas.

9. If in one's mind there is at every moment little obscuring by external pleasures (arising) from the five sense-objects and the Six Desires, but one's mind is heavy with the internal pleasures of the (first) three trances (dhyānas), which are like a stone spring, then one gives rise to the Brahma-mind and follows the path of the Realm of Form and the Formless Realm.

10. If one's mind understands at every moment how the common person is immersed in transmigration through the (three) good and (three) bad (destinies), while these are denounced by the sages and saints, and (understands) how the destruction of evil is based on purified wisdom, purified wisdom is based on purified meditation, and purified meditation is based on purified morality, and if one thus esteems these three dharmas like one starving and parched (values food and drink), then one gives rise to an undefiled mind, and follows the path of the Two Vehicles.
B. General Discussion on Bodhicitta

Whether it is mind \( \text{心} \) or Path \( \text{道} \) (which is being discussed, the meanings) to be excluded are extremely numerous. It is thus for the sake of brevity alone that we have mentioned (only) ten. One could expand on the higher degrees and summarize the lower degrees, or expand on the lower degrees and summarize the higher—the number ten is used only to fill out (the list to a convenient round number). \(^{29}\)

(The procedure of) mentioning one class (at a time from among the ten) is (merely) to furnish a point of departure for the discussion; the predominating (tendency in the mind of an animate being) is what is first cited. \(^{30}\) It is in this sense that the \( \text{TCTL} \) says, "An immoral mind falls to hell, an avaricious mind falls to (the destiny of) hungry ghosts, and a shameless mind falls to (the destiny of) animals." \(^{31}\)

It may be a wrong thought \(^{32}\) that is first aroused, or it may be a right thought which is first aroused, \(^{33}\) or both right and wrong may be simultaneously aroused. For example, elephants, fish and the wind (can) all muddy the water of a pond. The elephants symbolize external (negative influences), the fish symbolize internal (negative influences), and the wind symbolizes both of these arising together. \(^{34}\) Again, the elephants symbolize wrong (states of mind) which originate from without; the fish symbolize how inner contemplation, when feeble, is agitated by the two extremes (of annihilationism and eternalism); the wind symbolizes how the inner and the outer merge and intermingle in their defiling (of the mind's original purity). \(^{35}\)

Again, the nine (lower) paths are \( \text{samsara 生死} \), and may be compared to silkworms entangled in their own (cocoons). \(^{36}\) The tenth
path is nirvāṇa, and may be compared to the solitary prancing of a fawn: though (beings in this class) achieve their own liberation, they are not yet fully in possession of the Buddha's Dharma. Because both (the first nine and the tenth path) are wrong, they are both excluded (from the true meaning of bodhi-citta). The first nine are worldly--unmoving, they fail to emerge (from saṁsāra). The tenth (path) does emerge (from saṁsāra), but is lacking in Great Compassion. Both (the former and the latter) are wrong, hence both are excluded.

The same may be said for a variety of doctrinal categories, such as "conditioned" (saṅskṛta) and "unconditioned" (asaṅskṛta), "with outflows" and "without outflows" (āsrava and anāsrava), "good" and "evil", "defiled" and "pure," "in bondage" and "liberated," "Ultimate Truth" and "Worldly Truth." Again, the nine (lower) paths are involved in the Truth of worldly suffering, while the tenth path is not. Though (the latter) does not bear on the Truth of Suffering, (beings in this class) have warped (understanding), are clumsy (in their means of salvation), (hold that nirvāṇa necessarily involves the reduction of the body to) ashes (and the extinction of consciousness), and (tarry) near (the conjured city). Hence both (the first nine and the tenth path) are wrong, and both are excluded (from the real meaning of bodhi-citta).

While "conditioned" and "with outflows" are involved in the Truth of the Cause of Suffering, the tenth path is not. But though this is so, (Hīnayānists) are warped, (tarry) near, (uphold the doctrine of) ashes, and are clumsy. Thus again, both (the first nine and the tenth path) are wrong, and are excluded.
Next, "good" and "evil," "defilement" and "purity," are involved in the Truth of the Way. The tenth path is the Truth of the Way, but though this is the case, it is excluded (along with the other nine) as above.

Next, "bondage" and "liberation," "Ultimate Truth" and "Provisional Truth," are involved in the Truth of Annihilation (of craving).

Although the tenth path is the Truth of Annihilation, it is excluded as above.

If you have understood the meaning of (the above discourse on the ten wrong bodhi-cittas), then your mind will be aroused and the thought (of enlightenment) set in operation for your every sense-organ and sense-object, throughout the three kinds of activity and the four bodily postures. Contemplate all of these in such a way, and do not allow defiled thoughts to arise. Even if they should arise, quickly destroy them. Just as a clear-sighted person is able to avoid a poor and hazardous road, an intelligent person in the world can distance himself from all the varities of evil.

Even a beginning practitioner becomes a refuge for the world if he has understood the meaning (of the above discourse)....

Q: Does the practitioner himself arouse the thought (of enlightenment), or does someone else (i.e. the Buddha) arouse it in him through teaching?

A: Whether by oneself or by the other, together or separately, it cannot be done. We are discussing the arousing of the thought (of enlightenment) only (in the sense of) the interaction of (the practitioner's)
receptivity 感 and (the Buddha's) response 應 (to it). It is comparable to a child falling into water or fire, and his parents frantically rescuing him.

As it says in the Vimalakīrti, "When their (only) child falls ill, the father and mother also fall ill." 50

It says in the Nirvāṇa sūtra, "A father and mother favor a sick child." 51 (A bodhisattva) moves the (immovable) mountain of Dharma-nature 法性, he enters the sea of samsāra. Hence he engages in the Illness-practise and the Child-practise. 52 This is what is called arousing the thought (of enlightenment) by receptivity-and-response.

It says in the "Dhyāna-sūtra" (Ch'an-ching 禪經), "The Buddha expounds the Dharma by responding 隨 (to the listeners' capacities) in four (ways): (1) responding 隨 to their desires, (2) responding to what is appropriate, (3) responding to (the impurities in them which are to be) suppressed and (4) responding to (i.e. in accordance with) doctrinal Truth." 53 (1) (At first) in order to win over their minds, he preaches by delighting their minds. (2) Taking cognizance of their karmic habits 禪 accumulated from past lives, he makes it easy for them to accept and practise. (3) Seeing the gravity of their illness, he provides them with the appropriate amount of medicine. (4) When in the course of time their capacity for the Way has ripened, then as soon as they hear the Ultimate Truth they awaken (fully) to the Way. How could this be anything but the benefit of the receptivity-and-response which responds to the capacities (of beings)?

In the TCTL the four siddhāntas (are expounded). 54 When there is a gap between the worldly (teaching) and the (true) Dharma, this is
called the Worldly (siddhānta). (Preaching as much of the Truth) as beings can bear (to hear) is called the Individual (siddhānta). These two siddhāntas are the same as the (above) Four Kinds of Response 四随. This is also the meaning of "receptivity-and-response."

We cite further the five "Moreovers" 五復次 (reasons for preaching the Prajñā-pāramitā-sūtras) in the TCTL: "(The Buddha) preached the Prajñā-pāramitā-sūtras (1) in order to elucidate the various practises of bodhisattvas; (2) in order to have bodhisattvas increasingly (employ) the samādhi of the contemplation of Buddha (buddha-anusmṛti-samādhi); (3) in order to teach the qualities (of those bodhisattvas who have reached the stage) of no backsliding (avaivartika); (4) in order to eliminate the evils and false doctrines of the disciples (of false teachers); and (5) in order to teach the Ultimate Truth."

These five "Moreovers" 五復次 are not different from the four Kinds of Response 四随 and four siddhāntas. They are also the same as the five causes-and-conditions. If in preaching one fails to respond to (the listener's) receptive capacity, then one (merely) torments him instead of benefiting him and there is no benefit in teaching him. But if (one acts with) the thunder-rain of great compassion, then (the listener's vision) can proceed from dim to clear.

It says in the Treatise, "Samsāra neither has an end nor is endless, for the True Dharma and those who expound it are hard for a listener to encounter." Ultimate Reality is, however, neither hard nor easy (to attain to), neither existent nor inexistent: that is what is meant (in the quote) by "the True Dharma." Those who expound
and those who listen to such (a Dharma) are what is meant (in the quote) by "real expounders and listeners." That there is benefit (to be gained) through the (first) three siddhāntas is what is meant (in the quote) by "having an end," while the benefit (obtained) through the Ultimate siddhānta is what is meant (in the quote) by "neither having an end nor endless." Thus the meaning of receptivity-and-response is that the Great Purpose (of the Buddha's teaching) can be discriminated through knowledge of (the realm of) causal origination. Thus though the terms "the Four Kinds of Response" (the four siddhāntas) and "the five (causes-and-conditions)" are different, their meanings are the same.

Now to explain (further): the Four Kinds of Response are the benefit (accruing to the listener) from the Greatly Compassionate response (of the preacher to the listener's capacity), while the four siddhāntas are the universal giving (of the Dharma) by the Compassionate (preacher). This is in effect no more than the difference between left and right. As for the expression "causes and conditions," in some cases the cause is in the (teaching) sage and the condition in the ordinary person, while in other cases the cause is in the ordinary person and the condition is in the sage. This is the interaction of receptivity and response. Know then that when there is (proper) correspondence of word and meaning within each of these three categories, then their meanings are the same.
1. (The term) "responding to their desires" stresses what people value on the basis of their Karmic history; while (the term) "the Worldly siddhānta" stresses the separation between the different retributions (which people) receive. This is merely the difference between cause and effect.

2. (The term) "Responding to What is Appropriate" means choosing the teaching to fit the person. (The term) "the Individual (siddhānta)" means viewing the person so as to fit the teaching to him. This is merely the difference between the enjoying of (something) and that which is enjoyed.

As for the Five Causes-and-Conditions, (1) The beliefs and desires of animate beings (practitioners) become the cause of, and the Buddha preaching that one dharma is all dharmas becomes the condition of, the great thought of enlightenment. In the Sūtra this is "responding to their desires," while in the Treatise, this is the "Worldly (siddhānta)." (2) that the beings are very energetic and valiant (is the cause), and the Buddha preaching that one practise is all practices (is the condition): this corresponds to the Four Samādhis. In the Sūtra this is (called) "Responding to what is appropriate", while in the Treatise it is called the "Individual siddhānta." (3) and (4) The beings' possession of the great wisdom of sameness is the cause, and their experience of the Buddha's preaching that the eradication of one (impurity) is the eradication of all (impurities) (is the condition), whereby they gain the supreme recompense as well as mastery of the sūtras and treatises. In both (the sūtra and the Treatise) this is
(called) "therapeutic" 對治. (5) The beings' possession of the wisdom-eye of the Buddha is the cause, and their experience of the Buddha's preaching that one ultimate is all ultimates (is the condition) whereby they (reach) "the returning to the purport" 音歸 and the quiescent voidness 寂滅. In both the sūtra and the Treatise this is called the "Ultimate" (Kind of Response or siddhānta). 79

Now to match the Five (Causes-and-)Conditions 80 with the five Reasons for Preaching the Prajñā-pāramitā-sūtras 五復次; (1) The thought of enlightenment is the basis of all practise. In the treatises 81 a variety of practises are mentioned, but the difference (between the thought of enlightenment and these practices) is merely that between root and branch. 82 (2) The Four Samādhis are practice in general, while mindfulness of the Buddha 念佛 is a particular practise. But this is only the difference between general and particular. (3) The Supreme Recompense is more precisely (both) the "like-valued effect" nīṣyanda-phala) and the "unlike-valued effect": vipāka-phala) 83 (arising) from environmental factors 依 or from one's own actions 作. (The term) avaivartika (the non-returner) mentions only an "unlike-valued" (effect: vipāka-phala) as a feature of those who have entered the stages (of enlightenment). This is, however, only the difference between (mentioning) both members or only one member of a pair. (4) "Removing the mire of doubt in the scriptures and treatises" (lays emphasis on) the sūtras and treatises as the places on which the doubt-attachment (is focused). "Eliminating the evils and false doctrines of the disciples" (lays emphasis on) the people in whom this
error arises. This is merely the difference between place and person. (5) It is easy to see that "beginning-and-ultimate" and "supreme principle" are (essentially) the same term. There is thus no difference between (these two), and their meaning is the same.

C. Receptivity-and-Response Explained in Terms of the Three Kinds of Calming-and-Contemplation

Now (on the one hand) the saints preach in many ways: gradually or not gradually, exhaustively or not exhaustively, mixing or not mixing (the "gradual" with the "sudden"). (On the other hand) animate beings receive the benefit (of the teaching) in dissimilar ways: gradually or not gradually, exhaustively or not exhaustively, mixed or unmixed.

Gradual: The Four siddhāntas and the Five (Causes-and-)Conditions correspond (one-to-one) to each other. Variable: The Four siddhāntas correspond to a single Cause-and-Condition, a single Cause-and-Condition corresponds to a single siddhānta. Sudden: Each and every Cause-(and-Condition) contains (all) four siddhāntas, and (each of) the four siddhāntas contains (all) the five (Causes-and-)Conditions.

Thus (the different categories) may be brought into correspondence with each other in a variety of ways. (The rest of them) can be understood along the same lines. They may also be summed up in the single (expression) "calming-and-contemplation." To arouse the thought of enlightenment is "contemplation," and to halt perverted thinking is "calming."
Moreover the five Lesser Chapters (of the MHCK) are nothing but the ten Greater Chapters (abbreviated). The first five Greater Chapters have only the single meaning of arousing the thought of enlightenment. The first five Greater Chapters have only the single meaning of arousing the thought of enlightenment. (Greater Chapter Six on) Expedients and (Greater Chapter Seven on) Right Contemplation are nothing but the Four Samādhis. The Chapter on Fruits and Recompense explains only painful and pleasant (karmic retributions). The painful is the karmic retribution of (attachment to) the Two Extremes, while the pleasant is the supreme and wondrous karmic recompense. The chapter on Starting the Teaching turns from individual practice towards the benefitting of others. The provisional teachings may be conferred and the (final) truth revealed through the Buddha's own body, or else the gradual and abrupt (teachings) may be transmitted and disseminated by his images in the nine (lower) destinies. (Greater Chapter Ten on) the Returning of the Purport likewise means simply Returning to the Great Abode, the secret treasury. Know then that the sense of the Greater and Lesser chapters is the same.

III. REVEALING THE RIGHT KINDS OF BODHICITTA

A. The Four Kinds of Four Noble Truths

The name and the features of the doctrine of the (Four Kinds of) the Four Noble Truths derive from the chapter on saintly conduct in the Nirvāṇa sūtra. (The four kinds are) arising-and-perishing,
neither-arising-nor-perishing, the innumerable, and the actionless.

1. Arising-and-Perishing

(At this level) Suffering and the Origin of Suffering\textsuperscript{104} are the mundane cause and effect, while the Way and Annihilation\textsuperscript{105} are the supramundane cause and effect. Suffering shifts through its three phases,\textsuperscript{106} while the Origin of Suffering flows through the four mental states.\textsuperscript{107} The Way opposes and eliminates (the defilements), while Annihilation annihilates the existent and makes it revert to inexistence. Though (they differ in that the first pair are) mundane and (the second pair) supramundane, they are all still (in the realm of) change and difference.\textsuperscript{108} That is why they are called the Four Noble Truths of arising-and-perishing.\textsuperscript{109}

2. Non-Arising\textsuperscript{110}

(At this level) Suffering no longer inflicts itself (on the practitioner), for all (things are understood to be) empty. How indeed could something which is empty\textsuperscript{111} drive away something (else) which is (also) empty?\textsuperscript{112} "Form is identical with emptiness, and the same is true for sensations, perceptions, impulses and consciousness."\textsuperscript{113} Hence (Suffering) lacks the mark 令 of inflicting itself (on animate beings).

(By the same token, the) Cause of Suffering lacks any marks of according (with suffering).\textsuperscript{114} Both cause and effect being empty, how then could an emptiness as cause be in accord with an emptiness as effect?\textsuperscript{115} The same holds for all (the varieties) of craving, anger and stupidity (rāga, dveśa, moha).
The Way is marked by non-duality: there is (ultimately) nothing that suppresses 求 (the defilements) nor any (defilements) to be suppressed. In emptiness there is not even a single (entity): how then could there be two (entities)?

Since dharmas have not blazed up (into existence), they are not now extinguished. It is because they neither blaze up nor are extinguished that (the Four Noble Truths at this level) are called the Four Noble Truths of non-arising.

3. Innumerable

Analytical investigation discloses numberless features within Suffering. The suffering in a single destiny comes in innumerable 若干 forms: how much more (innumerable is it) in (all) ten destinies. Thus there are various "innumerals." These innumerable categories cannot be perceived by the Two Vehicles, whether by their wisdom or their eyes, but they can be understood by bodhisattvas. Thus, there are innumerable distinctions (in the suffering endured by those) in hell: being flayed with swords, chopped up, roasted, minced, and many more, so many they cannot (all) be named or (their number) estimated. How much the more is this so for the body 色 (rūpa) in the other (nine) destinies, as well as for sensations, perceptions, impulses and consciousness. How could grains of sand or drops in the sea ever be exhausted? Hence the Four Noble Truths (at this level) are not capable of being perceived 知見 by the Two Vehicles, but the wisdom eye of bodhisattvas can penetrate 通達.

The Cause of Suffering as well has innumerable features (at this level): craving, anger, stupidity, and all the various (deluded) acts
of mind, body and speech. The karma (generated) by the Cause of Suffering is also incalculable 若干. (It is just as) when the body bends, its shadow becomes skewed, or as when the voice sounds loud, its echo indistinctly resounds. Bodhisattvas simply shed light on this fact without erring.

There are also innumerable features in the Noble Truth of the Way: analytical and holistic (wisdom), clumsy and skillful expedients, crooked and straight, long and short (paths), provisional and real. Bodhisattvas elucidate this faultlessly and with precision.

There are also innumerable features to (the Noble Truth of) Annihilation. Such-and-such expedients are capable of annihilating the earliest stage of realization 見諦, such-and-such (other) expedients are capable of annihilating thought (itself). Within each of (these expedients) there are innumerable principle and ancillary (subdivisions) 正助, but bodhisattvas perceive clearly that there is (ultimately) not a hair of difference (between them). Despite the fact that expedients, which are in and of themselves empty 即空, have innumerable subdivisions, there are ultimately no (subdivisions) at all. Even though there are none, we do not err or go astray by distinguishing numerous varieties. Moreover, certain 如是 expedients can annihilate by analysis the four stages (of intellectual and emotional delusion). Also, certain expedients can completely annihilate 體滅 the four stages. Certain expedients can annihilate dust-sand delusions. Certain expedients can annihilate (fundamental) nescience. Though there are innumerable (such expedients), they do not mix 杂 with each other.
We also make distinctions (among people and their receptivity) in employing the (first) three *siddhāntas*, so that there are innumerable (such distinctions); but there is no such plurality where the Ultimate *siddhānta* is concerned. Though there is no (ultimate) plurality 若干 (at this level the Four Noble Truths) are discussed along the lines of plurality 多; hence the term "innumerable" 若干 is used, and these are called the "Innumerable" Noble Truths.

4. **Actionless**

All of the actionless Four Noble Truths are Ultimate Reality 實相 and unthinkable. (At this level) it is not only the Ultimate Truth 第一義諦 which lacks plurality 若干; the three (lower) *siddhāntas* and all (other) dharmas also lack plurality. This is understandable (from what has been said previously), so (I) shall not record any more details.

If the Four Noble Truths are brought into correspondence vertically with the (Four) Lands, some (lands) have more, and some (lands) have less (of the Four Noble Truths). All four are present in the Co-dwelling Land, while there are three in the Land of Expedients, there are two in the Land of Recompense, and there is only one in the Land of (Permanence), Quiescence and Illumination. If (the Four Kinds of the Four Noble Truths and the Four Lands are) contrasted horizontally then the Co-dwelling (Land) corresponds to arising-and-perishing, (the Land of) Expedients to neither-arising-nor-perishing, (the Land of) Real Recompense to the innumerable, and (the Land of Permanence), Quiescence and Illumination to the actionless.
Also when (this principle is) expounded in summary, it is called the Four (Noble) Truths, while when it is expounded in detail, it is called the twelve causes-and-conditions (pratītya-samutpāda). Suffering is the seven items including consciousness, name-and-form, the six sense organs contact, sensation, birth and old-age-and-death. The Cause of Suffering is the five items including nescience, impulses (karma), craving, attachment and existence. The Way is the expedients employed to suppress the (twelve) causes-and-conditions. Annihilation is the (state of) annihilation (of all the twelve) from nescience to old-age-and-death.

Hence the Nirvāṇa sūtra distinguishes Four (Kinds of) Four Noble Truths as well as four kinds of the twelve causes-and-conditions: "Contemplating (the causes-and-conditions) with lower wisdom, one attains the enlightenment of a śrāvaka; contemplating with intermediate wisdom, one attains the enlightenment of a pratyeka-buddha; contemplating with higher wisdom, one attains the enlightenment of a bodhisattva; and contemplating with supreme wisdom, one attains the enlightenment of a Buddha."

Again, in the gāthā of the Middle Treatise "Whatever is produced by causes-and-conditions" is (the level of) arising-and-perishing. "That I declare to be empty" is (the level of) neither-arising-nor-perishing. "It is also called 'provisional designation'" is (the level of) the innumerable. And "It is also called the truth of the Middle Way" is (the level of) the actionless.

Another interpretation is that (in the gāthā) "causes-and-conditions" are the Cause of Suffering, "what is produced by them" is Suffering,
while the expedients which eradicate suffering are the Way, and the disappearance of suffering and its Cause is Annihilation.

Further, when the gāthā speaks of "causes-and-conditions," these are the same as nescience, while what arises through them is impulses, name-and-form, the six sense-organs etc.

Hence it says in a text "The Buddha taught his cleverer disciples the non-arising and non-perishing features of the twelve causes-and-conditions." This refers to the first twenty-five chapters (of the Kārikās). (And it says "He) taught his dull disciples the arising-and-perishing features of the twelve causes-and-conditions." This refers to the last two chapters (of the Kārikās).

Know then that when the Treatise's gāthā is summarily interpreted its four lines may be identified with the Four Kinds of the Four Noble Truths, while when it is interpreted in detail, (its four lines) may be identified with the four kinds of (wisdom which view) causes-and-conditions. This completes the analysis of the Four Kinds of Four Noble Truths.

B. Ten Occasions for the Rise of the Thought of Enlightenment

The sutras explain various (occasions for) the rise of the thought of enlightenment: (1) the thought of enlightenment may be aroused by one's inference from various Truths; (2) or the thought of enlightenment may be aroused by seeing the various marks of the Buddha; (3) or by seeing the various superhuman powers (of the Buddha); (4) or by hearing various Dharmas; (5) or by wandering
in various lands; (6) or by seeing various animate beings; (7) or by seeing the performance of various (religious) practices; (8) or by seeing the destruction of various Dharmas; (9) or by seeing various evils; (10) or by seeing others suffer in various ways. Having begun by briefly mentioning ten kinds of (inspiration for the thought of enlightenment), we now explain in more detail... 

1. Arousing the Thought of Enlightenment by Inferring from Truth

(a) Arising-and-perishing

The dharma-nature is sufficient unto itself and just-so. The Cause of Suffering cannot stain it, Suffering cannot torment it, the Way cannot lead to it, and Annihilation cannot purify it. Like the moon, which may be hidden but not harmed by clouds, the dharma-nature is perceived as soon as the defilements (kleśas) have been cleared away. It says in a sutra, "Annihilation is not the Ultimate Truth: it is via annihilation that one realizes the Truth." If even Annihilation is not the Ultimate Truth, how then could the (other) three Noble Truths ever be? That there is no enlightenment in the defilements, and no defilements in enlightenment--this is called Arousing the Thought of Enlightenment, upwardly seeking for the Buddha's Way and downwardly transforming animate beings, by inferring from the Four Noble Truths (at the level) of arising-and-perishing.

(b) Non-arising

Arousing the thought (of enlightenment) by inferring from the Four Noble Truths (at the level) of non-arising: the Dharma-nature is
not different from Suffering or the Origin of Suffering—it is merely
that in going astray in Suffering and the Origin of Suffering, one
loses (sight of) the Dharma-nature. Similarly, water (freezes and)
congeals into ice, yet there is no ice apart from (the water). To
achieve (the understanding that) Suffering and the Origin of Suffering
are lacking in Suffering and the Origin of Suffering is to realize
the dharma-nature. If this is true (even) of Suffering and the
Origin of Suffering, how much truer it is of the Way and of Annihila-
tion! It says in a sûtra, "The defilements are identical with
enlightenment, enlightenment (bodhi) is identical with the
defilements (klesas)." This is called arousing the thought of
enlightenment, upwardly seeking and downwardly transforming, by
inferring from the Four Noble Truths (at the level of) non-arising.

(c) The Innumerable

(Arousing the thought of enlightenment by) inferring from (the
Four Noble Truths at the level of) the Innumerable: here the Dharma-
nature is called Ultimate Reality. This is not even the realm
of the Two Vehicles—much less that of the ordinary person. Beyond the two extremes there separately exist pure dharmas. It is
like the ten similes of the Fo-tsang-ching. This is called arousing the thought of enlightenment, upwardly seeking and downwardly transforming, by inferring from the Four Noble Truths (at the level of) the Innumerable.
(d) **Actionless**

(Arousing the thought of enlightenment by) inferring from (the Four Noble Truths at the level of) the Actionless: Here the "Dharma-nature" and "all dharmas" are not two, not separate. This is true even for mundane dharmas, not to mention the Two Vehicles. To seek Ultimate Reality apart from mundane dharmas is like leaving empty space in one place to look for it in another. Ultimate Reality is one with mundane dharmas, and there is no need to reject the mundane to turn towards the saintly. A sutra says, "Samsara is identical with nirvāṇa." Every shape and odor is the Middle Way. This is called arousing the thought of enlightenment, upwardly seeking and downwardly transforming, by inferring from the Four Noble Truths (at the level) of the Actionless.

If one has (perfectly) inferred (the nature of) a single dharma, then he fathoms the Dharma-realm, reaching its (uttermost) limits and plumbing its depths, the Supreme both horizontally and vertically, and fully comprehends both the provisional and the Ultimate Truth. It is only when (the impulses to) upward seeking and downward transforming are both present (in this realization) that this can be called arousing the thought of enlightenment. Enlightenment (bodhi) is also called the Way. The Way can lead right to the horizontal and vertical Other Shore, and this is the meaning of "the pāramitā of arousing the thought (of enlightenment) bodhicitta-utpāda-pāramitā). Hence, even though we make fine distinctions between shallow and profound ways of inferring from Truth, nevertheless the provisional and the Ultimate are universally
coextensive. In what follows, each and every dharma (is to be viewed) in this way.

2. Arousing the Thought of Enlightenment by Seeing the Marks of the Buddha

(a) Seeing the Marks of the Inferior Body of Response

(The bodhicitta occurs) if one sees the Tathāgata in the body born of his father and mother, the marks on his body vivid and prominent, (each) clearly occupying its (proper) place, splendid and radiant; it is a body such as even (the divine craftsman) Viśvakarman could not have made, with marks superior to those adorning wheel-turning kings, so rare in the world. There is nothing like the Buddha anywhere in the heavens or the world, he has no peer in (any of) the worlds in the ten directions. (Then one vows): "May I attain Buddhahood, and be the equal of the King of the holy Dharma; and I (vow to) save the numberless and inexhaustible animate beings."

This is arousing the thought of enlightenment, upwardly seeking and downwardly transforming, by seeing the marks of the (inferior Body) of Response of the Buddha.

(b) Seeing the marks of the superior body of response.

(The bodhicitta occurs) if seeing the Tathāgata, one realizes that there is no Tathāgata in the Tathāgata; and seeing the marks, one realizes that the marks are not (real) marks. The Tathāgata and his marks are both like space. There is in emptiness no Buddha, and much less could there be (his) marks. To see that the Tathāgata is not
the Tathāgata is to see the Tathāgata. To see that the marks are not (real) marks is to see the marks. (Then one vows): "May I attain Buddhahood, and be the equal of the King of the holy Dharma; and I vow to save the numberless and inexhaustible animate beings." This is arousing the thought of enlightenment, upwardly seeking and downwardly transforming, by seeing the marks of the superior (body of) response (of the Buddha). 174

(c) Seeing the marks of the body of recompense 175

If one sees the Tathāgata, his marks are such that there is no (form) not manifested (from his body). (His body is) like a clear mirror, in which one may see images of all forms. Neither ordinary person nor saint can fathom them all. 176 (For example), even the god Brahma cannot see (the mound of flesh—wediya—on) the top (of the Buddha's head); 177 and even Maudgalyāyana cannot fathom his voice. 178 A treatise says, "The formless body of Ultimate Truth is (the meaning of) 'non-adorning adornments.' " 179 (Then one vows): "May I attain Buddhahood, and be the equal of the King of the holy Dharma. . . . 180 This is arousing the thought of enlightenment, upwardly seeking and downwardly transforming, by seeing the marks of the body of recompense.

(d) Seeing the marks of the Dharma-body 181

If one sees the Tathāgata and becomes aware that the Tathāgata's wisdom deeply penetrates the marks of (animate beings') evil or good conduct, illuminating everything in all the ten directions; that his subtle and pure Dharma-body possesses the thirty-two marks; that
each and every one of the marks \( \text{相好} \) is identical to Ultimate Reality; and (one perceives) the Dharma-realm which is Ultimate Reality, entire and undiminished, (then one vows): "May I attain Buddhahood and be the equal of the King of the holy Dharma. . . ."

This is arousing the thought of enlightenment, upwardly seeking and downwardly transforming, by seeing the marks of the Dharma-body.  

3. Arousing the Thought of Enlightenment by Seeing Magical Apparitions

(a) Inferior body of response (arising-and-perishing)

How does seeing the Buddha's various magical apparitions arouse the thought of enlightenment? (This can happen) if one sees the Tathāgata relying upon (the power of) his fully-realized meditations (\( \text{maula-dhyāna} \)) to concentrate his mind on producing a single, not many, apparitions; or when (one sees him) emit a single beam of light, which fills every place from the Avīci hell to the Bhavāgra heaven with the resplendency of fiery light, so that (everything in) heaven and earth is clearly illuminated, and sun and moon (seem to) cease their double shining, their natural light hidden and not apparent. (Then one vows): "May I attain Buddhahood and be the equal of the King of the holy Dharma. . . ."

(b) Superior body of response (non-arising)

If one sees the Tathāgata responding to animate beings in reliance upon the Tathāgata's Truth \( \text{理} \) of non-arising, not in (merely) two forms \( \text{相} \) (as above), but able to cause each of the beings to see
the Buddha (as if he were) in front of them alone, \(^{188}\) (then he vows): "May I attain Buddhahood and be the equal of the King of the holy Dharma. . . ."

(c) **Body of Recompense (The Innumerable)**

If one sees the Tathāgata in samādhi, relying on the Tathāgata-garbha \(^{189}\) to produce (incarnations) in the four bodily positions and in any of the countless lands in the ten directions while in (his) Dharma-nature ever unperturbed, then he vows: "May I attain Buddhahood and be the equal of the King of the holy Dharma. . . ."

(d) **Dharma-body (The Actionless)**

(The bodhicitta may arise) if one sees the Tathāgata as not different from his magical apparitions, the Tathāgata creating them and the magical apparitions creating (other) Tathāgatas, an inexhaustible production of apparitions, each producing yet others, yet all beyond the grasp of thought (acintya), and all the Ultimate Reality, engaging in the works of the Buddha \(^{190}\) (Then one vows): "May I attain Buddhahood and be the equal of the King of the holy Dharma. . . ."

4. **Hearing Various Dharmas** \(^{191}\)

How does hearing the various Dharmas arouse the thought of enlightenment? (In general), one may (hear the Dharma) from Buddhas and from worthy friends (Kalyāṇa-mitra), or one may (hear it) \(^{192}\) from the rolls of the sūtras.
(a) Arising-and-Perishing

Hearing a single phrase on arising-and-perishing, one understands that (all) mundane and supramundane dharmas are incessantly arising and perishing, and changing from moment to moment,\(^{193}\) (and on the other hand) that the (contrasting) quiescence which is morality \(\text{持}\), wisdom and liberation\(^{194}\) is the (Ultimate) Truth. (Then one vows): "May I attain Buddhahood and come to be able to preach the pure Way.\(^{195}\)

Or else one may upon hearing (the Teaching of) arising-and-perishing understand that none of the Four Noble Truths arises or perishes, and that in emptiness there is no thorn (of suffering) to be extracted.\(^{196}\) Then who could suffer, who could (be in the grip of) the Cause of Suffering, who could engage in religious practise, and who could become enlightened? (These Four Truths are) ultimately pure,\(^{197}\) with both subject and object quiescent.\(^{198}\) (Then one vows): "May I attain Buddhahood and come to be able to preach the pure Way. . . ."

Or one may upon hearing (the Dharma of) arising-and-perishing understand that the latter opposed to non-arising-and-non-perishing makes a duality; that the Middle is the denial of both of these (extremes); and that the Middle Way is pure and pre-eminent, transcending \(\text{sāṃsāra}\) and nirvāṇa. (Then one vows): "May I attain Buddhahood and be able to expound to animate beings the Supreme Way, pre-eminent and transcendent like the (lotus) flower above the (muddy) water, like the moon in the sky. . . .

Or else one may upon hearing of (the Dharma) of arising-and-perishing understand that the Ultimate Truth is simultaneously both arising-and
perishing and non-arising-and-non-perishing, and neither of these, and (thus) sees clearly of arising-and-perishing and non-arising-and-non-perishing that for both of these, each (of the Three Truths) is identical to (the other) three, that the three are nevertheless one (Truth), and that the (Secret Treasury) of the Dharma-realm is completely endowed with permanence and bliss. (Then one vows): "May I attain Buddhahood and be able to expound the Secret Treasury to animate beings, (transforming them) just as a person of meritorious conduct can take a stone and make it a jewel, or take poison and make it medicine. . . .

(b) Non-arising

(The bodhicitta may be aroused) if, upon hearing (the Dharma of) non-arising, one should understand that the Two Vehicles (attain the state of) non-arising in the Three Realms, while bodhisattvas have yet to do so.

(The bodhicitta may be aroused) if, upon hearing (the Dharma of) non-arising, one understands that all the Three Vehicles (attain the state of) non-arising in the Three Realms.

(The bodhicitta may be aroused) if, upon hearing (the Dharma of) non-arising, one should understand that the Two Vehicles do not partake of (the true non-arising), that (non-arising) pertains only to bodhisattvas. For bodhisattvas first cease to be reborn in the common saṁsāra, and then cease to be reborn in the supernal saṁsāra as well.

(The bodhicitta may be aroused) if, upon hearing a single (Dharma of) non-arising, (one should understand that) a single non-arising
(c) Innumerable

(We continue the exposition of) "If one should hear a phrase of (the Dharma of) the Innumerable" in like fashion.

(The bodhicitta may be aroused) if, upon hearing (the Dharma of) the Innumerable, one understands as the Innumerable such features of the Two Vehicles as the way of expedients, the Four Noble Truths, and the Sixteen Truths. 207

(The bodhicitta may be aroused) if, upon hearing the (Dharma of the) Innumerable, one understands that though the Two Vehicles employ it on themselves, eradicating (their own) delusions (defilements), they are unable to (use it to) transform others; and that (in contrast) bodhisattvas (not only) use this (Dharma of) the Innumerable to eliminate their own delusions, but also transform others (with it).

(The bodhicitta may be aroused) if, upon hearing (the Dharma of) the Innumerable, one understands that the Two Vehicles have no part in it, that it is present only with bodhisattvas. 208 Bodhisattvas employ it to eradicate their mundane dust-sand delusions 209 while also suppressing their supramundane dust-sand delusions. 210 (The bodhicitta may be aroused) if, upon hearing (the Dharma of) the Innumerable, one should understand that the Two Vehicles have no part in it, that it is present only with bodhisattvas. (Here) bodhisattvas employ it to eradicate their mundane and their supramundane dust-sand delusions, while also suppressing nescience. 211

(The bodhicitta may be aroused) if, upon hearing (the Dharma of) the Innumerable, one understands that it is present only for bodhisattvas,
who employ it to suppress and eradicate nescience.

(d) The Actionless

(We expound) "If one should hear (the Dharma of) the Actionless" in like fashion. (The bodhicitta may be aroused) if, upon hearing (the Dharma of) the Actionless, one should understand that (the Truth) is not something that Buddhas, gods, men or titans (asuras) have acted to produce. The Two Vehicles attain this (level of the) Actionless. The Ssu-i-ching (Viśeṣa-cinta-brahma-pariprcchā T#1586) says, "We have studied the actionless, and so already act in our attainment of enlightenment," but bodhisattvas cannot attain (actionless enlightenment). . . .

(The bodhicitta may be aroused) if, upon hearing (the Dharma of) the Actionless, one should understand that the Three Vehicles all attain it.

(The bodhicitta may be aroused) if, upon hearing (the Dharma of) the Actionless, one should understand that it is not the realm of the Two Vehicles, much less that of the ordinary person. (Here) bodhisattvas destroy the provisional Actionlessness and attain the real Actionlessness.

(The bodhicitta may be aroused) if, upon hearing (the Dharma of) the Actionless, one should understand that the Actionless which is identical to the provisional is the real Actionlessness. If this has been understood, then hearing a single phrase (of the Dharma) is enough for one to completely comprehend all phrases (of the Dharma), until one has reached the point where all phrases and all dharmas (and/or Dharmas) are (mutually) unimpeding. . . .
5. **Additional Explanation: The gāthā from the Mādhyaṃkakārikās (24.17)**

Now since there are numerous interpretations for (each level of) the doctrine, it is difficult to make it clear. Hence we set forth a fresh explanation, (this time) in reference to the gāthā of the Treatise.

(a) **Arising-and-perishing**

Arising-and-perishing: If it is stated that "I declare whatever arises through causes and conditions to be empty," then having spoken of that which arises through causes and conditions, how does one arrive at the identity of that with emptiness? (On the contrary), one must first exhaustively analyze these causes and conditions; only then does one understand emptiness. One then calls "identical to emptiness" that which is (only) comparatively empty. "It is also called provisional designation" means (at this level) that the conditioned 有為 is too empty and weak to stand alone, and only comes into being through the help of a multitude of conditions. It is provisional because dependent on conditions, not because of being a conferred expedient. "It is also called the meaning of the Middle Way" means (at this level) that one calls that "the Middle Way" which is separate from (the two extreme views): annihilationism and eternalism. This is not the Buddha-nature sort of Middle Way. If this is the way (the gāthā) is interpreted, then although the three phrases (quoted from the gāthā) are all "empty," they leave the meaning of "identical
with emptiness" incomplete, to say nothing of "identical with provisionality" or "identical with the Middle." This is the meaning of the Four Noble Truths (at the level) of arising-and-perishing.

(b) **Non-arising**

If "that which arises through causes and conditions" is identified just as it is with emptiness, without having to resort to destruction (to achieve emptiness), but is not yet (completely) identified with provisionality or the Middle as well, then even though provisionality and the Middle have been posited, they both have a tendency towards emptiness. Why is this? Because (i) dharmas are identical with emptiness due to their lack of own-being \( \text{svabhāva} \); (ii) even their provisionality is identical with emptiness, because it is (only) provisionally that they are established (as entities); (iii) their middleness is also identical with emptiness, because they are separate from the two extremes of annihilationism and eternalism. Though these (above) three statements differ verbally, they all tend towards emptiness. Thus, they are neither the inferior analytical Dharma of the Two Vehicles nor the more advanced Separate or Perfect (Teachings). They are all in fact nothing but the idea of all (the Three Truths being) empty, (as in the simile of) the three animals crossing the river.

(c) **The innumerable**

If one understands that (the Ultimate Truth is) (i) identical with emptiness, (ii) identical with provisionality, and (iii) identical to the Middle, these three (statements) are in a sequence, each differing
from the others (in meaning).\textsuperscript{229} (i) The three phrases of the \textit{gāthā} are all empty, for (dharmas) are without subjecthood \textit{svabhāva}, (dharmas) are empty postulates, and (dharmas) belong to neither extreme.\textsuperscript{230} (ii) The three (phrases) are all provisionality, for each uses words.\textsuperscript{231} (iii) The three phrases are all the Middle, for the first is the Middle Truth, the (second is the) Middle Capacity, and (the third is) the Middle Reality.\textsuperscript{232}

(d) \textbf{The actionless}

If one understands that (the Ultimate Truth is) identical with emptiness, identical with provisionality, and identical with the Middle, then (this means at this level that) though (there are) three (statements), still they are (really) only one, that though there is (really) only one statement, still it is three.\textsuperscript{233} (These two formulations) do not exclude each other. (i) All three are empty because (the Truth) is impossible to characterize in words 言語道断. (ii) All three are provisional merely because they use words.\textsuperscript{234} (iii) All three are the Middle because they are identical to the Ultimate Reality 實相. "Emptiness" is merely used as a name, but here it includes provisionality and the Middle: for if "emptiness" is (fully) realized, then one also realizes "provisional" and "the Middle." This is just as true for the other (two).\textsuperscript{235}

Be it known then that when a single Dharma is heard, the whole variety of interpretations may arise, and a variety of vows are inspired. These are in fact the various (ways of) arousing the thought of enlightenment.\textsuperscript{236}
6. The Remaining Ways of Arousing the Bodhicitta

Arousing the thought of enlightenment by (5) seeing or hearing of Pure Lands; (6) (seeing) the congregation of disciples; (7) (seeing the performance of various) religious practises; (8) (seeing) the destruction of the Dharma; (10) experiencing suffering; and (9) (seeing) the rise of faults, have (also) been listed above and may be understood (similarly). They shall not be noted down in any more detail.

7. The Three Kinds of Calming-and-Contemplation

We have already discussed at length many (kinds of bodhicitta); now we shall sum them up in the three kinds of calming-and-contemplation.

Q: But there is not even one Dharma-nature. How could (Truth) be inferred from three (kinds of calming-and-contemplation) or four (Teachings)?

A: To say that there are one, two, three, four (etc. categories in Truth) is to say that while the Dharma-nature is the object in which we err, Suffering and the Cause of Suffering are the subjective erring; that while the subjective error may be slight or severe, the object of the error may be (considered) identical to or separate from (the practitioner). Thus when one distinguishes between the mundane and the supramundane, there are four kinds of Suffering and the Cause of Suffering, while with respect to the capacity of animate beings to grasp the Truth, there are one, two, three, four (or more) differences. . . .
If in the mundane realms someone of dull faculties errs severely in the Truth, his Suffering and Cause of Suffering are also severe; while if someone of sharp faculties errs only slightly in the Truth, his Suffering and Cause of Suffering are also slight. The same (differences) obtain in the supramundane realm for the slight and severe (erring) of persons of sharp or dull faculties.

The Dharma-nature is what is to be understood, while the Way and Annihilation refer to the subjective understanding. The object of understanding may be considered either identical or separate, while the subjective understanding may be either clever or inept. In the mundane realms, the object of understanding is separate from the subject of understanding for those of dull faculties; thus they are inept. But the object and the subject are identical for those of sharp faculties; thus they are clever. The same (differences) obtain in the supramundane realm for the (views of) identity and separateness of clever or inept persons. Why is this? Because when the Provisional and the Ultimate are (thought of as) separate, benighted delusion is already severe.

It is, for example, like a father and son who think of each other as strangers, so that both their anger and their striking (of each other) are severe. Anger represents the Cause of Suffering, and the blows represent Suffering. If one understands that the defilements are identical to the Dharma-nature, that the Provisional and the Ultimate are identical to each other, then Suffering and the Cause of Suffering are trifling. If, even though (the two persons) are not
actually (the same) bones and flesh, they yet think of each other as father and son, then anger and blows are slight.\textsuperscript{240}

The same considerations apply for (pairs of opposites) like the gross and the subtle, branch and root, the shared and the separate, the universal and the particular, the difficult and the easy.\textsuperscript{241}

(i) One might say (respectively) "severe" and "slight"\textsuperscript{242} because in the mundane realms Suffering and the Cause of Suffering lurk in the depths, while in the supramundane realm they have arisen and departed. Or one might say "shallow" because in the mundane realms skin-deep delusions (are eradicated); and "deep," because in the supramundane realm flesh-deep delusions (as well) are eradicated. (ii) Or one might say "inept" because in the mundane realms one follows others' ideas, and "skillful" because in the supramundane realm one follows one's own. Or one might say "skillful" because in the mundane realms one calls on the (individual) capacity for enlightenment, and "inept" because in the supramundane realm one does not do so. (iii) Or one might say "coarse" because in the mundane realms there exist both subject and object, and "subtle" because in the supramundane realm there is (no distinction between) subject and object. Or one might say "subtle" because in the mundane realms the ultimate of the Lesser Path (Hinayana) is in the conjured city,\textsuperscript{243} and "coarse" because in the supramundane realm the ultimate of the Greater Path (Mahayana) lies in the treasure-lode.\textsuperscript{244} (iv) Or one might say "branch" because in the mundane realms there is adventitious defilement 異審,\textsuperscript{245} and "root" because in the supramundane realms (defilement and truth are
ultimately) the same substance. Or one might say "root" because the mundane realms are in the beginning, and "branch" because the supramundane comes later. (v) Or one might say "shared" because the mundane realms are in both the Lesser and the Greater (Vehicles), and "separate" because the supramundane is only within the Greater (Vehicle). Or one might say "small" because the mundane realms are one-sided, and "separate" because they are shallow; or "great" because the supramundane realm is perfect, and "shared" because it has no separation in it. (vi) Or one might say "non-universal" because in the mundane realms (the Truth revealed is) truncated, or "universal" because the supramundane encompasses the (whole) Dharma-realm. Or one might say "universal" because the mundane is present in all sages and saints, and "non-universal" because the supramundane is present only in the Great Object of Mind. (vii) Or one might say "difficult to eradicate" because in the mundane realms (only) the expedients of the Two Vehicles are employed, or "easy to eradicate" because in the supramundane realm, one relies solely on unimpeded wisdom. Thus one may in these various ways expound (by using opposite expressions) interchangeably.

Now if we sum this up it can be easily understood. If we take (the first two pairs), "shallow/deep" and "slight/severe," this is the sense of the gradual view. If we take (the sentence which deals with) not distinguishing between the One Reality and the Four Noble Truths, this is the sense of the perfect (and sudden) view. If we take (all the pairs like) "slight/serious" reciprocally, this is the sense of the variable view.
All three (ways) are features of the Mahāyāna Dharma; therefore they should (all) be understood. Whoever sees the meaning of this understands the three kinds (of calming-and-contemplation): the gradual revealing of the right, the variable revealing of the right, and the perfect-and-sudden revealing of the right.  

8. Questions and Answers

Q: If there are four kinds of the Cause of Suffering, why are there only two kinds of Suffering, the effect?  

A: If the delusions follow from (defects in the) understanding, then there are four kinds (of Suffering, corresponding to the Four Kinds of Four Noble Truths). If the (defects in the) understanding follow from the delusions, then one only experiences the two kinds of saṃsāra. For example, when in the Hinayāna delusions follow from (defects in the) understanding, the (latter are divided into two, namely delusions of) intellect and those of emotion; while if the (defects in the) understanding follow from the delusions, then there is only the common saṃsāra.

Q: Suffering and the Origin of Suffering could be "dharmas which arise through causes and conditions" (in the gāthā), but why are the Way and Annihilation also (included at that level)?  

A: Suffering and the Cause of Suffering are what is to be eradicated, while the Way and Annihilation are what do the eradicating. (At the level of the arising-and-perishing Four Noble Truths), the
eradicating (pair) are denoted according to what they eradicate. Both 
(pairs) then belong to the category of "dharmas which arise through 
causes and conditions." Hence it says in the Nirvāṇa sūtra, "With 
the annihilation of nescience as the cause one attains the shining 
lamp of perfect enlightenment." This is also causation.

Q: The dharma-nature is that in which one errs. (Being unitary), 
how can it be two, and how can it be four?

A: It is because the dharma-nature is considered from the stand-
point of both the provisional and the real that (one can say) there 
are two (dharma-natures), while if (in addition, the differences in) 
individual capacity are considered, there are four (dharma-natures).

If this has been understood, then (the other nine kinds of 
bodhicitta from) (#2) Seeing the Marks and (#3) Hearing the Dharma, to 
(#9) (Seeing) the Rise of Faults, as well as the four kinds (of 
bodhicitta within each of these), can be distinguished and discussed 
at length along similar lines.

C. The Four Great Vows

Here we "reveal the right" with reference to the (Four) Great 
Vows. We have already set forth the meaning (of bodhicitta) in the 
sections on Inferring (the Truth of) the dharma-nature, Hearing the 
Dharma, etc. Now for the benefit of those who have not yet understood, 
(we further elucidate their meaning, this time) with reference to the 
Four Great (Vows).
An additional (reason to bring up the topic of the Four Vows is that) while the Four Noble Truths mainly explain upward seeking and downward transforming with reference to the understanding, the Four Vows mainly explain upward seeking and downward transforming with reference to the volitive impulse.\(^{260}\) Also, while the Four Noble Truths are concerned with Buddhahood in (all) the Three Times in explaining upward seeking and downward transforming, the Four Vows emphasize Buddhahood in the future (only).\(^ {261}\) Also, the Four Truths, in explaining upward seeking and downward transforming, deal with all the sense-organs, while the Four Vows, in explaining upward seeking and downward transforming, deal exclusively with the mental sense-organ (\textit{mana'indriya}).\(^ {262}\) Making distinctions in such a way makes this easier to understand, but those who have (already) understood need not await (further explanation).

1. Arising-and-Perishing

(a) Cause of suffering\(^{263}\)

Thoughts (in the mind) do not arise independently, but depend on (other dharmas as) conditions in order to arise. The mind sense-organ is the cause (of the thought), mental and physical objects are the conditions (of the thought), and the thought which is aroused is the dharma which is produced (by the cause and condition). The sense-organs (\textit{indriya}) and what they perceive (\textit{rajas}), the subject and its objects, shift through the three states,\(^{264}\) arise and depart by stealth,\(^{265}\) continually are born and perish again, never pausing for a moment. They flicker like lightning, quick as a running stream.
(b) **Suffering**

Forms are bubbles, sensations are like foam, perceptions are like flames, impulses are like mirages, consciousness is like an apparition. One's country, fields, house, wife, children, and fortune—(all) are lost in a single instant: here one moment and gone the next. The Three Realms are impermanent, while (the body is like) a basket (of snakes, containing) nothing but suffering.

(c) **The Way**

"If four mountains approached you from the four directions there would be no place to escape to; the only thing left would be to focus the mind exclusively on morality, meditation, and wisdom."

(d) **Annihilation**

Vertically eradicating the Perverted Views and horizontally annihilating the sea of (birth-and-) death (saṁsāra), one crosses the stream of (conditioned) existence. A sūtra says, "I (the Buddha) was once like all of you, oblivious to the Four (Noble) Truths; for this reason I revolved (in saṁsāra) for ages." It is similar to (being in) a burning house. Why then be immersed in self-indulgent play (instead of trying to escape the flames)?

Hence good will and compassion produce the Four Great Vows, remove (others') suffering, and confer joy upon them, just as when Śākyamuni saw the plowing (of the field), or when Maitreya saw the destroyed watch-tower. It is in this sense (that we speak of the Four Vows).
Because of the clear understanding of the Four Truths, one is not in any of the nine states of bondage; and because of having made the Four Great Vows, one is not in the single state of (solitary) liberation. 278 This is neither bondage nor (solitary) liberation, but the arousing of the true and proper thought of enlightenment.

2. Non-Arising

Next, simply by contemplating how a single moment of thought arises through the mutuality of sense-organ and sense-object, (one understands that) there is nothing producing or produced 279 that is not empty. Though we provisionally speak of the arising of thoughts, there is in this arising neither own-being (svabhāva), other-being, nor both together, nor causelessness (the absence of both). 280 When something arises, it comes neither from itself, nor from another, nor from both nor from neither; when it perishes it goes neither east, west, south nor north. This thought does not reside within nor without, nor in both, nor between the two, nor has it a constant being of its own. 281 All it has is its name, and that name is "the thought." The word ("thought") neither persists nor fails to persist. 282 Since it is incomprehensible, the arising (of the thought) is identical to the absence of (its) arising, while also identical to the absence of the absence of (its) arising, and (its) existence and (its) inexistence are both quiescent. Worldly simpletons speak of what "exists," but the wise know inexistence.

This is just as (a child, who reaches out to touch) the moon in the water, rejoices (to think it is there), but then grieves to find
he has lost it; while for adults there is neither grief at losing it nor joy at acquiring it. Reflections in a mirror and magical apparitions are further examples of this.

It says in the Ssu-i-ching 思益經 (Viśeṣacintabrahmaparipṛcchā) (T#586), "Suffering is without arising, the Cause of Suffering without accumulation (of suffering) and, the Way is non-dual, and Annihilation does not arise." It says in the Nirvāṇa sūtra, "(Bodhisattvas) understand that there is no Suffering in Suffering, and are thus in possession of the Ultimate Truth (paramārtha-satya) ... and they understand that there is no Annihilation in Annihilation, and are thus in possession of the Ultimate Truth."

(a) **Cause of Suffering**

The Cause of Suffering being as it is identical with emptiness, one should not chase after the shimmering of the sun like a thirsty deer (thinking it to be substantial water).

(b) **Suffering**

Suffering being as it is identical with emptiness, one should not grasp at the moon in the water like the foolish monkey.

(c) **The Way**

The Way being as it is identical with emptiness, one should not say, "I am engaging in the identical-with-emptiness practise." It is as in the simile of the raft. If the Dharma is to be discarded, how much more is whatever is not the Dharma (to be discarded)!
(d) Annihilation

Annihilation being as it is identical with emptiness, one should not say it means that after animate beings live for a certain time (they die). For who is there who could intuite (the Ultimate Truth of true) Annihilation through annihilation (of his own life)? Since samsāra is identical with emptiness, how could it ever be discarded? Since nirvāṇa is identical with emptiness, how could it ever be attained?

It says in a sūtra, "I do not want there to be in non-arising dharmas any cultivation of the Way, anywhere from the Four Mindfullnesses to the Eightfold Holy Way; and I do not want there to be in non-arising dharmas (anuttikādharmā) the attainment of any fruit, anywhere from the Streamwinner to the Arhat."

Following the example (of the scriptural citation) it should also be said, "I do not want there to be in non-arising dharmas either form, sensation, perception, impulses or consciousness; and I do not want there to be in non-arising dharmas either craving, anger or stupidity."

One's compassion for animate beings is alone sufficient to inspire the vow to relieve them of the two kinds of suffering and bestow upon them the two kinds of joy. Because of realizing the emptiness of Suffering and the Origin of Suffering, one is not in the nine states of bondage; and because of realizing the emptiness of the Way and Annihilation, one is not in the one state of (solitary) liberation. In this case, (one's realization of) neither-bondage-nor-liberation arouses the true and proper thought of enlightenment. The meaning of "revealing the right" is (then) clear.
3. The Innumerable

Simply upon contemplating the arising of a single moment of thought (in association) with the sense-organs and sense-objects, (one sees that this) arising of a thought is nothing else than provisional (假), (and that such a) provisionally designated thought is the origin of (both) delusion and understanding (迷解). Thus one thinks of the Four Truths as having innumerable aspects 相.

(a) and (b) Suffering and the Cause of Suffering

There are no separate dharmas in the Three Realms: there is only the operation of the one mind 心. But the mind is like a skilled painter, producing all sorts of forms; it constructs the Six Destinies, making distinctions among and evaluating innumerable varieties (of form). It is these (false) views and attachments which we call the light and grave 輕重 aspects of the Cause of Suffering both in and beyond the Three Realms, and it is saṃsāra in such a sense which is (what we call) the light and grave aspects of Suffering in both the common saṃsāra as well as the supernal saṃsāra.

(c) The Way (in its 37 parts)

By going back and inverting this (same impure) mind, one produces understanding (in oneself): just as the painter (first) washes away the (previous) forms and then paints (over them) in his colors (Arising-and-perishing): (At this level) we speak of contemplating (the truth) that the body is impure, and so on up to the truth that the mind is impermanent. Such (an understanding of the) parts of the Way leads in a roundabout fashion to the conjured city.
(Non-arising): Contemplating the body, (one realizes that) the body is empty... and contemplating the mind, (one realizes that) the mind is empty. (Hence) there is no impermanence in an empty mind... nor any impurity (in an empty body). Such (an understanding of the) parts of the Way leads directly to the conjured city.

(The numberless): When contemplating the impermanence of the body, (one realizes that its) impermanence is the same as its emptiness, ... and contemplating the Dharma-nature of the body, (one realizes that) it is neither permanent nor impermanent, neither empty nor non-empty... When contemplating the mind (one's realization) is the same. Such (an understanding of the) parts of the Way leads in a roundabout fashion to the treasure lode.

(The actionless): When one contemplates the Dharma-nature of the body, (one realizes that) it is neither pure nor impure, while (simultaneously) realizing that it is both pure and impure, ... and contemplating the Dharma-nature of the mind, (one realizes that) it is neither permanent nor impermanent, while (simultaneously) realizing that it is both permanent and impermanent. Such (an understanding of the) parts of the Way leads directly to the treasure lode.

(d) Annihilation

(Arising-and-perishing): (In the teaching at this level), if a person's intellectual delusions have been annihilated, he is called a Stream-winner, and if the delusions of emotion have (also) been annihilated, he is called (an attainer of one of the next) three fruits.
(Non-arising): (In this teaching), where the person's intellectual delusions have been annihilated, he is said to be at the level of views,\textsuperscript{306} while if his delusions of emotion are annihilated he is said to be at (the level of) sparse desire, (the level of) separation from desire, (the level of) having understood, until he makes an onslaught against his residual karmic influences and is called a \textit{pratyekabuddha}.\textsuperscript{307}

(Innumerable): (In this teaching), the annihilation of the person's intellectual and emotional delusions is called the Ten Abodes; the annihilation of the dust-sand (delusions) is called the Ten Stages of Action and the Ten Stages of Diversion; the annihilation of nescience is called the Ten Stages Proper, near-Buddhahood and full Buddhahood.\textsuperscript{308}

(The actionless): (In this teaching), the annihilation of both the person's intellectual and emotional delusions, as well as his dust-sand delusions, is called the Ten Stages of Faith;\textsuperscript{309} while the annihilation of nescience (as well) is called the Ten Abodes, the Ten Stages of Action, the Ten Stages of Diversion, the Ten Stages Proper, near-Buddhahood and full Buddhahood.\textsuperscript{310}

(At this level) we differentiate the Way and Annihilation (and Suffering and the Cause of Suffering) into a total of sixteen teachings,\textsuperscript{311} reaching (ultimately) Buddhist teachings as (numerous as) the sands of the Ganges.\textsuperscript{312} In making these distinctions and evaluations, (we know that ultimately) nothing can be said about the inexpressible; yet (it is as clear as) seeing a fruit in the palm of the hand, and there is no mistaking that everything arises from the mind: it could come from nowhere else.
Contemplating this one thought (in this way), one is able to comprehend ineffable thought. By this ineffable thought one is able to comprehend the ineffable Dharma; (comprehending this) one is able to comprehend the ineffable non-thought and non-Dharma. The contemplating of all thoughts is analogous to this.

The ordinary person in (one of) the nine states of bondage fails to perceive or to understand (the truth). He is like someone very rich but blind who sits in a treasure chamber, unable to see the jewels, impeded in his movement and hurt by them instead. Thus, the Two Vehicles in their feverish sickness take (the jewels) for demons, tigers, dragons and snakes, so that they abandon them and hasten away, reeling and in pain for more than fifty years. Though (solitary) liberation and (the nine states of) bondage differ (from each other), they are alike in that they are bereft of the incomparably precious treasure of the Tathāgata. (But bodhisattvas) frame the great vows of good will and compassion, (in which they vow to) eliminate suffering and confer joy. This is neither bondage nor (solitary) liberation, but the arousing of the true and proper thought of enlightenment. The meaning of "revealing the right" is then clear.

4. The Actionless

Next, (we contemplate) the fact that when a single moment of thought comes into being through the mutual action of sense-organs and sense-objects, it is identical with Emptiness, identical with Provisionality and identical with the Middle. Sense-organ and sense-object (too) are
both the Dharma-realm, both ultimate emptiness, both the Tathāgata-garbha, and both the Middle Way.

Why are they identical with Emptiness? (Because) these all come into being through conditions (pratyaya): whatever originates conditionally lacks autonomy (subjecthood), and to lack autonomy is to be empty. Why are they identical to Provisionality? Because despite their lack of autonomy they still arise. Consequently, they are (to be considered) provisional. Why are they identical to the Middle? (Because despite being identical to opposite extremes), they do not extend beyond the Dharma-nature. They are all identical to the Mean. Know therefore that a single moment of thought is identical with Emptiness, identical with Provisionality, and identical with the Mean. All (Three Truths) are ultimate emptiness, all are the Tathāgata-garbha, all are the Ultimate Reality. Though they are not three, they are three; though they are three, they are not three. (The Three Truths) are not combined nor separated, yet they are both combined and separated, as well as neither uncombined nor unseparated. One can (say) neither that they are the same nor that they are different, yet (in a sense) they are the same, and (in a sense) they are different. (Consider) for example (the relationship between) light and a mirror. The light illustrates "identity with Emptiness," the reflected image illustrates "identity with Provisionality," and the (surface of the) mirror illustrates "identity with the Middle." (These three can be) neither combined nor separated (when the event
of reflection of an image occurs), yet they are combined and they are separated. They are not in a one-two-three (sequence), yet there is no obstacle to their being in a one-two-three (sequence). This one moment of thought is (to be understood) neither vertically nor horizontally; (its real nature is) inconceivable 不可思議 (acintya). This is true not only for the self, but also for (other) animate beings and for the Buddha.

It says in the Avataṃsaka sūtra, "(One's own) mind, the Buddha and (other) animate beings: there is no difference between these three." Know (therefore) that your own mind 別心 contains the whole of the Buddha's Dharma.

The Ssu-i-ching 思益經 (Viśeṣa-cinta-brahma-paripṛcchā) says, "It is (only) when one is foolish in one's understanding of skandhas, āyatanas and dhātus that one seeks enlightenment. The skandhas, āyatanas and dhātus are identical to it. There is no enlightenment apart from them."

The Vimalakīrti says, "The Tathāgata's liberation is to be sought in the mental processes 心行 of animate beings." If animate beings are (already) identical with enlightenment, then they cannot attain anything further; if animate beings are (already) identical with nirvana, then nothing further can be annihilated. This being the case for a single mind, it is the case for all minds and for all dharmas as well.

The P'u-hsien-kuan(-ching) 普賢觀經 is making the same point when it says, "(The Buddha) Vairocana is omnipresent 視一切處."
Know therefore that all dharmas are the Buddha's Dharma, for they are (all) the Tathāgata and (all) the Dharma-realm.

Q: If so, then why is it (also) said, "Disport your mind in the Dharma-realm as if in space?" and "Nescience and enlightenment are identical to ultimate emptiness"?

A: (i) These (quotations which you have mentioned) take (the word) emptiness as the point of departure. (ii) It also says (in the scriptures), "(Each) single mote of dust contains a billion rolls of sūtras." (Thus), the whole of the Buddha's Dharma is contained in the mind, like seeds (are contained) in the earth, or like a ball of (different kinds of) incense. These (similes) take (the idea of) existence as the point of departure. But existence is identical to inexistence, and to neither-existence-nor-inexistence. (iii) It is also said that "There is no shape nor smell that is not the Middle Way." This is to take the word "Middle Way" as the point of departure. (But) the Middle is identical to the extremes (existence and inexistence, provisional and empty), yet is neither identical nor non-identical to them—it is complete and undiminished. (Hence) do not damage the perfect (truth) by conforming (too closely) to words

守語, (thus) falsifying the holy meaning.

If you are able to understand this, then (you will understand that when) a single moment of thought (conditioned) from sense-organ and sense-object arises, the sense-organ has in it eighty-four thousand treasuries of the Dharma. The same goes for the sense-object. And when a single moment of thought arises, it too
has in it eighty-four thousand treasuries of the Dharma. The Buddha's Dharma-realm encountering the Dharma-realm gives rise to the Dharma-realm, for there is nothing which is not the Buddha's Dharma: *samsāra* is identical to *nirvāṇa*. This is called the Truth of Suffering.

In one sense-object there are three sense-objects, and in one thought there are three thoughts. Each of these sense-objects is accompanied by eighty-four thousand kinds of defilement (*kleśas*), and the same goes for each thought. Craving, anger and stupidity are identical to enlightenment; (all) the defilements are identical to enlightenment. This is called the Truth of the Cause of Suffering.

Each defilement inverted is the eighty-four thousand *samādhis*; it is also the eighty-four thousand *dhāranīs*; it is also the eighty-four thousand methods of suppression (*kleśas*); it is also the eighty-four thousand Perfections.

"Nescience transformed is identical to enlightenment," just as ice melted becomes water. (Enlightenment) is not some other distant thing, nor does it come from some other place. It is completely present in each and every moment of thought. It is like (what is produced by) the wish-fulfilling gem (*cintāmaṇi*): neither existent nor inexistent. Say it does not exist and you lie, but say it exists and you broach a false view. It cannot be cognized with the mind nor (truthfully) spoken of with words.

Animate beings who dwell amid this unthinkable, unfettered Dharma nevertheless create fetters (for themselves) by (the process of) mentation. They seek liberation amid dharmas devoid of liberation.
For this reason great good will and compassion arise (in the mind of the bodhisattva), and (these in turn) arouse the Four Great Vows, (the vows to) eliminate the two kinds of suffering and confer the two kinds of joy. Consequently this is called the unfettered, unliberated arousing of the true and proper thought of enlightenment.

(At the level of) the three lower Teachings we discoursed in terms of the Four (Noble) Truths. Now (in the Perfect Teaching) we speak instead in terms of the Storehouse of the Dharma, the defilements, samādhi, and the Perfections, but the meaning (should nevertheless) be clear.

Q: When in the earlier (portion of the MHCK) you excluded the Wrong (kinds of bodhicitta), (you) spoke of the (Two Vehicles as) "wrong". Now in (this section on) Revealing the Right, why do you include (the lowest of the Four Teachings, i.e. the Two Vehicles) as "Right"?

A: (i) The reasons these are included as "right" are (first), because (bodhisattvas even in the lower teachings) all are "neither-in-bondage-nor-in-(solitary-)liberation," they all are (in the state of) upward striving; (second) because (lower bodhisattvas) arrive at the Real gradually; and (third), because (though) the Real is difficult for them to know, (they) borrow the Provisional to reveal the Real. These three (reasons) for saying that (bodhisattvas of the lower Teachings) are to be included as "right" are on the pattern of the Worldly stādhānta. (ii) Moreover, while the Provisional does not include the Real, the Real does include the Provisional: thus I say...
(they are to be) included as "right" because I wish to have this inclusiveness clearly and easily understood. This single (reason) is on the pattern of the Individual siddhānta. (iii) Moreover, one thought of enlightenment (bodhicitta) is all thoughts of enlightenment. If (we) did not expound (on one), then all of them would be unknown (to us). Hence (we) say (they are to be included as) "right." This one (reason) clarifies the (meaning of the) "right" on the pattern of the Therapeutic siddhānta. (iv) If one speaks at the ultimate level, the first three (Teachings) deal with the Provisional, and the (fourth and) final one with the Real.

For example, it is like a skilled physician with a secret method of treatment that includes all methods; and (it is like) the panacea (agada) that includes the virtues of all other medicines; and it is like eating (a mixture of) milk and gruel, for nothing more is needed; and it is like the wish-fulfilling gem (oṁtāmaṇi), containing everything (within itself). 359 (Having heard this explanation), one ought to be able to understand the meaning of the (distinction made between the two kinds of) Revealing the Right: (namely) the Provisional and the Real.

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Again, (we call this) the One Right (bodhicitta) because it is the Cause and Condition (bringing about the realization) of the One Great Event (artha) 大事因縁. 360 Why is it "One"? Because it is a single Real 質 and not false 虚, 361 because the One Way is what is
pure, and because all those who have no more obstacles (to their progress) depart from *samsara* via this One Way. Why is it "Great"? Because being by nature broad and vast, it subsumes many things: it is the great wisdom, it is the great eradication (of defilements), it is (a path) traversed by the great, it is the roar of a great lion, and it greatly benefits both the ordinary person and the saint. The reason the word "Event" is used is that this is the manner in which (all) the Buddhas of the ten directions and the Three Times behave, so that by this (conduct) one can attain the Buddha's Way for oneself, and by it one can lead animate beings to enlightenment.

We call (the *bodhicitta*) the "Cause and Condition (for enlightenment)" because it is through this as a cause that animate beings (come to) experience the Buddha, and through this as a condition that a response is aroused (toward them) in the Buddha.

Again, the Right (*bodhicitta*) cannot be said to be three (Truths), nor can it be said to be one, nor neither three nor one, nor both three and one. This is why it is called the Unthinkable Right (*bodhicitta*).

Again, the Right is not something made (*samskṛta-dharma*) ; it is not made by Buddhas, gods, men or asuras. The eternal object-realm is without qualities , and the eternal wisdom lacks anything to take as an object . (On the one hand) objectless wisdom perceives the quality-less object-realm, and (on the other), the quality-less object-realm functions as what the objectless wisdom perceives. Wisdom and object-realm are myster-
iously one, yet we (provisionally) say "object-realm" and "wisdom."
This is why it is called the Unmade. 365

Again, the Right \textit{bodhiocitta} is as it is said to be in the \textit{Wen-shu-shih-li-wen-p'u-t'i-ching} 文殊師利問菩提經:

(i) "The destruction of all arising is what is called the Arising of the Thought of Enlightenment \textit{bodhiocitta-utpada}, yet it is also true that the Thought of Enlightenment must be aroused\textsuperscript{366} according to (one's understanding of) the features of enlightenment \textit{bodhi}. (ii) Again, while (the \textit{bodhiocitta}) lacks (the nature of) arising, it does arise,\textsuperscript{367} and while it lacks (the nature of) being-in-accord-with (the features of enlightenment), it is nevertheless in accord with (the features enlightenment). (iii) Again, what is called the arising of the thought of enlightenment. transcends all destruction (of these features, while transcending all being-in-accord-with) the features of enlightenment; and (at the same time) illuminates (the real meaning of) both destruction and being-in-accord-with.\textsuperscript{368} These three ways (of saying that it is) "neither the same (as enlightenment) nor different (from enlightenment)" are (respectively) equivalent to Ultimate Truth, Provisional Truth, and Neither-Ultimate-Nor-Provisional-Truth. 369

That is why this is called the Right \textit{bodhiocitta}. To illustrate the meaning of this: (expressions like) the "Actionless" \textit{wubu} (or "Unmade"), the "Unthinkable," the "Cause of the One Great Event" all speak (simultaneously) of destruction, being-in-accord-with, and neither, and both.
(The Thirteen Differences):  
(i) The first three (interpretations of the Right bodhicitta) are what the lower, middle and higher wisdom perceive, while the final (teaching) is what the supreme wisdom perceives.  
(ii) The first three have (stages) in common, while the final one is unique.  
(iii) The first three are shallow, near, and roundabout, while the final one is profound, far and direct.  
(iv) The first three are great when contrasted with inferior (teachings), while the final one is the greatest among the great,  
(v) highest of the high,  
(vi) most perfect of the perfect,  
(vii) most complete of the complete,  
(viii) realest of the real,  
(ix) truest of the true,  
(x) most fully disclosed (nītārtha) of the full-disclosed,  
(xi) the mystery of mysteries,  
(xii) subtlest of the subtle, and  
(xiii) most unthinkable of the unthinkable.

Those who are able thus to arouse the thought of enlightenment in such a way as to exclude the Wrong and reveal the Right bodhicitta, to realize the provisional yet know the Real, (such beings) are the seeds of all the Buddhas.

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(The Ten Similes for the Virtues of the Bodhicitta):  
(i) Like adamantine which originates from the essence of metal, the Buddha's thought of enlightenment originates in his great compassion: thus it comes before all other religious practices.  
(ii) (Arousing the bodhicittas) like taking the asāru medicinal plant (Bhumea lacera): one first swallows the pure water (of compassion),
chief among religious practises. (iii) Just as the life-faculty (jīva) is the most important of all the faculties, this thought is the most important of all the Buddha's True Dharma (saddharma) and right practise (sādhu). (iv) It is just as a prince, when born, bears the (physical) markings of a king, so that government ministers revere him and he wins great renown. (v) (The bodhicitta) is like the sparrow (kalavinka), whose voice excels those of other birds even when he is still in the egg. Thus this thought of enlightenment has tremendous power. (vi) It is like a (lute) string made of lion sinew, (vii) like a lion's milk, (viii) like a hammer made of adamantine, (ix) like Nārāyaṇa's arrow, (x) and like the wish-fulfilling gem, it contains (potentially) a multitude of treasures, and can wipe out the misery of poverty. Even if one is somewhat lazy and (thereby) loses some of its majesty, (the thought of enlightenment) contains in itself the merit of all bodhisattvas, and is able to bring about unsurpassed and perfect enlightenment (anuttara-saṃyak-saṃbodhi) in the Three Times.

If this thought (of enlightenment) is understood, then one effortlessly achieves calming-and-contemplation. Contemplation is the unaroused, yet unobstructed (vision of this thought), and calming is the quiescence of its (essential) nature. Calming-and-contemplation is identical to enlightenment, and enlightenment is identical to calming-and-contemplation.

It says in the Pao-liang-ching (Ratna-rāsi-sūtra), "'If a monk (bhikṣu) does not cultivate the Dharma of a monk, then
in the chiliocosm 大千 386 there will be no place (for him) even to spit, much less receive the offerings (of laymen). 387 Sixty monks 388 wept bitterly and said to the Buddha, 'We are soon going to die, 389 and cannot receive the offerings (of laymen).' The Buddha said, 'You harbor thoughts of shame; 390 very good, very good!' One monk asked the Buddha, 'Which monks may receive offerings?' The Buddha answered, 'One who practises the (proper) conduct of a monk 僧業 in the assembly of monks 僧伽 and thus earns the benefits of (being) a monk, may receive offerings.' 391 The four incipient 四向 and four perfected Fruits 四果 are the assembly of monks, 392 the thirty-seven Parts of the Way are the (proper) conduct of a monk, and the Four Fruits are the benefits of (being) a monk. "The monk again asked the Buddha, 'What about (a monk) who has given rise to the Mahāyāna thought (of enlightenment)?' The Buddha answered, 'If one gives rise to the Mahāyāna thought (of enlightenment) and seeks omniscience 一切智, then even though he may not conform to 393 (the rules) of the assembly (of monks), practise the (proper) conduct of a monk or have earned the benefit of (being) a monk, he still may receive offerings.' 394 The monk was astonished and asked, 'How can such a person receive offerings'? 395 The Buddha said, 'This person receives clothes enough to cover the whole earth and food equal in volume to Mt. Sumeru. Moreover he is ultimately able to requite the almsgivers' (dānapati) kindness.' 396 Know therefore that even the highest fruit of the Hīnayāna is still inferior to the first thought (of enlightenment) in the Mahāyāna. 397
The Ju-lai-pi-mi-tsaeng-ching 如來秘密藏經 (Tathāgata-guyha-kośa) says, "If a person (i) harms his father, who has become a pratyeka-buddha; or (ii) steals things belong to the Three Jewels; or (iii) defiles his mother, who has become an arhat; or (iv) slanders the Buddha with untrue allegations; or (v) sows discord in the saṅgha with double talk; or (vi) vilifies holy men with hateful speech; or (vii) ruins seekers (with lascivious talk); or (viii) is angry enough (to commit) the first of the five Retrograde Acts; or (ix) avaricious enough to appropriate things belonging to those who observe the monastic code; or (x) foolish enough to adhere to the extreme views (of eternalism and annihilationism) -- then (oh Kāśyapa), such a person is evil even within the ten evil acts.

But if (this evil person) understands the Tathāgata's teaching that there is in conditioned dharmas no self, person, animate being or life-substance, no arising nor perishing, no defilement nor attachment, and that their essential nature is pure -- and (if) one understands that the essential nature of all dharmas is pure -- then I do not teach, (oh Kāśyapa), that such a one, comprehending and believing these teachings, goes to hell or receives the retribution of the (other) evil destinies. Why? (Because, oh Kāśyapa), there is in dharmas no accumulation (of sin), no Cause of Suffering and no Suffering. Dharmas all fail to either arise or perish; their arising takes place due to a confluence of causes and conditions, and they perish as soon as they arise. (Kāśyapa), if thoughts perish as soon as they arise, then all the bonds (bandhana) also perish as soon as they arise. Understood in this way, there is no place where (the sin could be) committed, and even if the
sin had duration, there would be no place for it to occur. We may
compare this to a room, dark for a hundred years, wherein a lamp
is lit. The darkness could not then say, 'I am the master of this
room, having dwelt here so long; I do not consent to leave.' For
(in fact) once the lamp is lit, the darkness immediately vanishes. The
meaning (of what I am saying) is the same (as what is said in the
sutra).

This sūtra indicates precisely (the nature of) the four above
(kinds of) bodhicitta. "If one understands the Tathāgata's
exposition of the law of causation" indicates the first bodhicitta;
"if (one understands that) there is no arising nor perishing" indicates
the second bodhicitta; "If (one understands that) essential nature is
pure" indicates the third bodhicitta; and "if one understands that the
essential nature of all dharmas is pure" indicates the fourth
bodhicitta.

If even the first (of these) bodhicittas is already capable of
eradicating the (karma produced by) the gravest (ways of committing
the) ten evil acts, then how much more (efficacious) must the second,
third and fourth bodhicittas be! The practitioner who hears of this
supreme and wondrous merit (of the bodhicitta) must spontaneously
rejoice, (for its arising) is like the dark becoming light, the
(stinking) castor-oil (seed) becoming a (fragrant) sandalwood
tree.

Q: The term "causes-and-conditions" has been used in all (the
four levels of understanding). Why is it (now) applied to only the
first view?
A: This term is applied (to the first level of bodhicitta) only because it is in the first (line of "the gāthā"). Also, causation is an aspect of the Provisional Truth 事相, so that it is convenient to (apply this term to) the first view. But if we say "arising-and-perishing," the application of this term is restricted to the first view (bodhicitta). The other three have features which they share (with each other and the first view) as well as features restricted (only to them), but they are named on the basis of which doctrines are peculiar to them. 414

D. The Six Identities

Q: When you now "Reveal the Right (bodhicitta) "in terms of the Six Identities, is this 'Right' (bodhicitta) something which is present for a mere beginner 初心, or is it present for one in the final stages 後心?" 415

A: As in (the simile of) the burning wick in the Treatise: "It is neither at the beginning nor apart from the beginning, neither at the end nor apart from the end." 416

If the practitioner's wisdom and faith are (both) sufficient, then when he hears (the teaching) that a single moment of thought is identical with the Right (bodhicitta), his faith prevents him from disparaging (the teaching), 417 while his wisdom prevents him from fearing it. 418 (In this case the beginning and the end are both Rightly understood by him). But if he lacks faith, then he esteems (only) the saintly realms 聖境, (believing) he has no part in
wisdom himself; while if he lacks wisdom, then he turns arrogant, declaring himself the equal of the Buddha. (In these one-sided cases) the beginning and the end are both Wrong(ly understood). These are the reasons one needs to understand the (doctrine of the) Six Identities. 419 They are (1) Identity in Principle, (2) Verbal Identity, (3) Identity of (Religious) Practise, (4) Identity of Resemblance, (5) Identity of Partial Truth, and (6) Ultimate Identity. These Six Identities range from the ordinary person to the saint. Because they begin with the ordinary person they eliminate doubt and fear, 420 and because they end with the saint they eliminate arrogance. 421

1. **Identity in Principle**

Identity in Principle (means that each) single moment of thought is identical to the Ultimate Truth of the Tathāgata-garbha 如來藏理. It is identical to emptiness because of its suchness 如 (tatha), identical to provisionality because of its garbha (-nature) 藏, 422 and identical to the Middle because it is the Ultimate Truth 理. 423 It is unthinkable (but true) that the Three Wisdoms are fully present in (any) single thought. As we have explained above, the Three Truths are a single Truth, but also neither three nor one. Every shape and every odor contains all dharmas, and so too for every thought. This is what is called the Identity-in-Principle (level of the) Right bodhicitta. It is also the Identity-in-Principle (level of) calming-and-contemplation. Identical-to-serenity 即寂 is called calming止, and identical-to-shining-(wisdom) 即照 is called contemplation 観.
2. **Verbal Identity**

Verbal Identity: Even though the Ultimate Truth is identical to these, one may be unaware of this in daily life, and not having heard the (doctrine of the) Three Truths, be completely unacquainted with the Buddha's Dharma. (Such people are) like cattle and sheep, whose eyes do not distinguish the (four) cardinal or the (four) intermediate directions. But if one should hear, whether from personal acquaintances or the rolls of the sūtras, of the one reality of enlightenment which is discussed above, one can then attain to verbal comprehension (of the Truth) that all dharmas are the Buddha's Dharma. This is the bodhi(citta) (at the level) of Verbal Identity. It is also the Verbal Identity (level) of calming-and-contemplation.

For the restlessly upward-seeking mind to come to rest, having (finally) heard what it has chased about everywhere to hear--this is called calming (at the level of words); to place one's faith only in (this intellectually understood) Dharma-nature and not in the many (forms in which it is manifested) is called contemplation (at the level of words).

3. **Identity of Religious Practise**

The Identity of Religious Practise: One who does no more than hear the terms and expound them is like an insect that accidentally produces the written signs of language by its (random) gnawing on a tree, unaware whether they are characters or not. Without even comprehending (the meaning of the words of the Dharma), how could
(anyone) be enlightened? It is essential that one's insight be clarified to the point where Ultimate Truth and (one's own degree of) wisdom are in correspondence, so that one's actions are congruent with one's words, and one's words congruent with one's actions.

It says in the Hua-shou-ching, "For the most part (people) fail to practise what they preach. It is not with words, but solely in the mind that I realize (bodhi)." When mind and mouth are in correspondence with each other, one has the bodhi(-citta) of the Identity of Religious Practise.

Four lines (of verse) in the Treatise evaluate the degree of wisdom achieved by hearing (the Dharma). Similarly, when the eye encounters sunlight, one understands (what one sees) clearly and without distortion. Though one has yet to match (oneself) perfectly to the Ultimate Truth, the contemplation of one's thought does not cease. It is like the simile in the Shou-leng-yen-san-mei-ching of shooting arrows at a target. This is called the bodhi(-citta) of (the Identity of) Religious Practise. To constantly bear this in mind is called contemplation, and to halt (all) other thoughts is called calming.

4. Identity of Resemblance

The Right bodhi(-citta) (at the level) of the Identity of Resemblance: As his contemplation becomes ever clearer and his calming ever more serene, (the practitioner at this level nears his objective) just
as (the archer) becomes increasingly accurate with practice. This is called the wisdom achieved through contemplation (at the level) of the Identity of Resemblance. (At this level) none of the mundane means of livelihood are in opposition to each other, and all one's thoughts and evaluations (turn out to be) what has been expounded in the sūtras of previous Buddhas. It is as explained in (my discussions elsewhere on) the purity of the six senses. (At this stage) completely suppressing nescience is what is called calming, and the wisdom which is patterned after (resembles) the Middle Way is what is called contemplation.

5. Identity of Partial Truth

The Identity of Partial Truth: Through the power of contemplation achieved at the level of the Identity of Resemblance (the practitioner now) enters the stage of the copper wheel. Beginning here to destroy nescience, one perceives the Buddha-nature and opens up the treasure-lode (of the true Dharma) to reveal Thusness. These are called the Abode of the Arising of the Thought (and so on) up to the stage of near-Buddhahood, as nescience grows increasingly weak and wisdom increasingly prominent. Similarly, from the first day up to the fourteenth day (of the lunar month), the disk of the moon becomes more perfect as the darkened area vanishes. If a person is to achieve enlightenment in a Buddha's body, then he passes through the Eight Stations, (while if he) is to achieve enlightenment in a body of (one of the other) nine destinies,
it is through incarnations as (expounded) in the chapter on Avalokiteśvara (Chapter 25 of the Lotus sūtra), as the (Lotus) sūtra teaches at greater length. This is called the bodhi(-citta) of the Identity of Partial Truth. It is also called the calming-and-contemplation of (the Identity of) Partial Truth, and the wisdom (bodhi) and eradicating (nirvāṇa) (at the level) of Partial Truth.

6. Ultimate Identity

The bodhi(citta) of Ultimate Identity: A single notch beyond the Near-buddha and (the practitioner) enters into full Buddhahood. When the light of his wisdom is perfect and complete, with nothing more to add, this is called the (final) fruit of enlightenment. When in mahānirvāṇa the defilements have been eradicated, with nothing remaining to eradicate, this is called the Fruit of Fruits. The Near-buddha does not pass (into this stage): only a Buddha is able to. Beyond āha there is no further Way to be expounded. That is why this is called the bodhi(citta) of Ultimate (Identity), and also the calming-and-contemplation of Ultimate Identity.

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We now illustrate all (the Six Identities) with (a single) simile. (1) Suppose there is a pauper with a cache of treasure around her house that no one (including herself) is aware of. (2) A friend shows her (where it is buried), so that she becomes aware (of its existence).
(3) She clears away the weeds and (begins to) dig it out, (4) gradually getting closer and closer to it. (5) She reaches and opens the cache of treasure, (6) empties it and puts it to use. By applying this sixfold illustration (the Six Identities) can be understood.

Q: What is the meaning of the five (kinds of) enlightenment (bodhi) in the Treatise?

A: The Treatise vertically classifies the stages of the Separate (Teaching), whereas we now vertically classify the stages of the Perfect (Teaching). (Yet) matching up (the two sets, (1) The First Arising of the Thought corresponds to Verbal (Identity); (2) The Suppressing Mind corresponds to (the Identity of) Religious Practise; (3) The Clear Mind corresponds to (the Identity of) Resemblance; (4) Emerging Towards (Enlightenment) corresponds to (the Identity of) Partial Truth; and (5) The Supreme Mind corresponds to Ultimate Identity. These terms (from the TCTL) may also be used to name the stages in the Perfect (Teaching) 位: (1) The First Arising of the Thought is the Ten Abodes 十住; (2) the Suppressing Mind is the Ten Stages of Action 十行;

Q: "Eradicating (the defilements) has already taken place in the (Ten) Abodes 十住. Why now is there (again) "suppressing" in the (subsequent) Ten Stages of Action 十行?"

A: Here it is with the True Way (Mahāyāna) that the suppression (of the defilements) is accomplished. Similarly, in the Hinayana destroying intellectual delusions is called "eradicating," while in the
case of the emotional delusions (this operation) is called "suppressing" ... .

(3) The Clear Mind is the Ten Stages of Diversion; (4) Emerging Towards is the Ten Stages Proper; (5) and the Supreme (Mind) is full Buddhahood.

Again, the five kinds of bodhi (from the TCTL) are completely contained in the Ten Abodes, (and all the other stages as well), up to the Ultimate (stage) of full Buddhahood. Hence it says in the Shih-ti-ching-lun that every stage from the first one on contains the merit of all (the Ten) Stages. That is the meaning of the present discussion.

Q: What is the reason that the (doctrine of the) Six Identities is taught with reference to the Perfect (Teaching alone)?

A: When one contemplates dharmas in the Perfect (Teaching or calming-and-contemplation), they are all spoken of in terms of the Six Identities. Hence in the Perfect sense the Six Identities are employed for all dharmas when judging the stage (of progress that one has reached). This is not the case for other (Teachings), which is why we do not apply this (doctrine of Six Identities to the other Teachings). Why would it be inappropriate to apply this (Six Identities) to those Teachings? Because they are "shallow and near," and do not (expound) the proper meaning of the (Perfect) Teaching.

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Thus, in the above (text) where we have excluded the wrong \textit{(bodhicitta)}, we first excluded only the Truth of Suffering, (the \textit{bodhicittas}, i.e. destinies) in which there was a rising and a falling within the mundane world. In the next (section) we excluded only those kinds of wisdom (whose view) of the Four Noble Truths was round-about, clumsy, shallow and near.\textsuperscript{470} Next\textsuperscript{471} (and finally), we dealt with the stages of the Six Identities.\textsuperscript{472} (The wheel of the Dharma has thus) rolled (by degrees) towards the profound and the subtle. This indeed is "Revealing the Right (bodhicitta)."

Know therefore that "the wondrous pearl which is clear as the moon is at (the bottom of) a chasm nine levels deep, beneath the jaws of a black dragon,"\textsuperscript{473} but those with (sufficient) will and merit will surely reach it. Otherwise, one would be like ordinary people in the world 世人, coarse and shallow, drifting in the air, (or like those who) struggle for possession of tiles, rocks, grass and sticks, mistakenly calling them jewels,\textsuperscript{474} or superficially learned 外學膚受, (but actually) immensely ignorant.
FOOTNOTES

LESSER CHAPTER ONE

AROUSING THE GREAT THOUGHT (bodhicitta-upādā)

1. The actual title of this section is 方言 (regional speech), interpreted by CJ as "the difference in speech and sounds between the two regions India and China." Actually the two components of the word bodhicitta, bodhi and citta, are all that is discussed in this brief section.

2. I.e., p'u-t'i is a transliteration of the Indian term bodhi, while the translation for the same Indian term is tao 道. The latter is the older Buddho-Taoist translation of bodhi, which by Chih-i's time was partly obsolete. The newer translation of bodhi, which has much less of a Taoist flavour, was chūeh 觉 (awakening): this has essentially the same meaning as the Indian term bodhi. Bodhi is of course a cognate of "Buddha," which means "the awakened one," and the Sanskrit word Buddha is hence sometimes rendered 觉者, "the awakened one."

3. As opposed to the multitude of other meanings of this Chinese character, e.g. "the physical heart."

4. Though their meanings in Sanskrit (and English) are almost entirely different, citta (mind) and hrdaya (heart) are both translated as hsìn in Chinese.

5. Merely another transliteration of hrdaya, differing only in the first character of the three comprising the word.

6. The following ten "ways" are actually unfavourable rebirths, hence gati in Sanskrit rather than bodhi. Thus Chih-i understands bodhicitta-upādā as "arousing the thought of the Way," so that he is now concerned to exclude the lesser "ways" as false paths, wrong turns on the journey to enlightenment, false bodhicittas. In his discussion hsìn 心 (citta) sometimes seems to mean "thought" and sometimes "mind." The first six of these ten "ways" are the same as the traditional Six Destinies, from hell to gods.

7. The well-known Three Poisons, equal to rāga, dveṣa and moha in Sanskrit, except that in the process of transition to China, dveṣa (aversion, hate) became "anger."
8. This is the attempt to use "calming."

9. This is the attempt to use "contemplation."

10. The ten evil acts are killing, stealing, adultery, lying, slander, harsh speech, frivolous speech, covetousness, anger (or hatred in the Sanskrit tradition), and wrong views. See Har Dayal, The Bodhisattva Doctrine, pp. 199-204, for detailed comment on these. They may be committed in three degrees according to the TCTL(T25.663a, Roll 86): great (corresponding to hell), middling (animals) and lesser (hungry ghosts, pretas).

11. The path (destiny, gati) of fire, the path of blood, and the path of knives, are the three lowest of the ten rebirth states, namely hell, animals and spirits (hungry ghosts). The story of the five eunuchs is contained in the Wei-ts'eng-yu-yin-yuan-ching 未曾有因果緣經 (Taishō #754, T17.583-584). These were originally five lazy monks, who in a time of famine posed as sages, pretending to be deeply immersed in meditation, but actually harbouring all sorts of evil thoughts. Though they succeeded in gaining a handsome livelihood for themselves, the ultimate result of their deception was to plunge them for eons into hell. They were reborn then over a long period first as hungry ghosts, then animals, until four of them ended up as castrated palanquin-bearers in a royal palace, and one of them as a cleaner of latrines. All still resisted the Dharma, even when confronted by the Buddha.

12. I.e., there is no end to it.

13. Devadatta tried to persuade the Buddha to let him take charge of the Saṅgha, then failing to gain consent, tried to do so without the Buddha's permission, thus committing the grave sin of "fomenting discord in the Saṅgha" (one of the five grave sins, all of which he ultimately committed). CJ cites the Four-part Vinaya (Taishō #1428, Roll 16), Five-part Vinaya (Taishō #1421, Roll 17), and Nirvāṇa sūtra (T12.812a: Roll 31, Ch. 24, Yamamoto translation p. 836), and quotes directly the TCTL T25.252b, Roll 26), where Devadatta is reviled by the Buddha as "a fool, a corpse, a swallower of spittle." The TCTL mentions earlier his commission of the sin of fomenting discord in the Saṅgha, and goes on to detail his commission of the other four grave sins. Lamotte in his TCTL translation (pp. 873-874) has a long note on this schism, for which he has culled numerous sources. For an English treatment of the schism, see Rockhill, Life of the Buddha, p. 86ff.

14. A general term for barbarian countries in the north, south, east and west.
From the TCTL (T25.63c-64a, Roll 1, Ch. 2). The Buddha is here quoted that the Way is not something that can be attained by views (dr̥ṣṭi), tradition (śruti), knowledge (jñāna) or moral conduct, nor by the absence of these, but is rather to be attained by the abandoning of all attachment. Mākandika argued in reply that it should be attainable by simply saying nothing at all. The TCTL quotes the stanzas containing Mākandika's heretical view and the Buddha's refutation of it from the I-tsu-ching (T#198, T4.180). The Pāli (and corresponding English translation) is found in the Māgandiya-sutta, one of sixteen suttas in the 4th chapter of the Suttanipāta (itself the fifth and last section of the Khuddaka-nikāya). See Lamotte's note on p. 39 of his TCTL translation. Later in the TCTL (T25.82b, Roll 3, Ch. 6), Mākandika is cited as the founder of a religious order (the Māgaṇḍika) whose adherents believed that through contemplating the corpse of their founder they would gain the Way of Purity (viśuddhimārga).

CJ: But the kite is nevertheless not superior to the peacock (a flightless bird).

CJ says this is a reference to Ch. 38 of the Tao-te-ching of Lao-tzu, which he quotes verbatim: "When the Way is lost, its Power remains behind; when its Power is lost, kindness remains behind; when kindness is lost, justice remains behind; when justice is lost, the rites remain behind; when the rites are lost, knowledge remains behind; when knowledge is lost, faith remains behind." See Waley's translation, The Way and its Power, p. 189. The Way which is in Lao-tzu the origin of all these virtues is expressed by the same word tāo that Chih-i accepts as a translation of bodhi and uses to signify the ten unfavourable ways of rebirth in this section. Clearly a Buddhist meaning is being imposed on the Taoist quotation. This practise was less common by the Sui dynasty than in previous centuries in China, when Buddhism was still in the earlier stages of assimilation.

In which the ten good acts are practised.

CJ: Here one is intermediate between the painful lower destinies and the good in the destiny of the gods.

I.e., hell, animals, hungry ghosts.

I.e., relating to one's environment in neither a sensory nor a motor fashion.

Originally one of the six non-Buddhist ascetic schools at the time of Śākyamuni, namely the Jains, but used here in a wider sense to mean any non-Buddhist pursuing religious emancipation.
This part of the text is probably corrupt. These "six desires" are a rather miscellaneous list of attachments, to colour, forms, enticing behaviour, artful speech, soft and smooth skin, and attractive faces of men and women. They are to be overcome by the Nine Meditations on Death (described at TCTL: Roll 21, Ch. 35).

The TCTL (T25.120c, Roll 8, Ch. 14) distinguishes between external and internal pleasures, with the latter (the bliss of nirvāṇa) comparable to the water that rushes up from the recesses of a stone spring.

That is, the mind which practices the four brahma-vihāras or maitrī, karuṇā, muditā, upekkhā: goodwill, compassion, sympathetic joy and equanimity.

These, along with the Realm of Desire, make up the Three Realms, from which the practitioner has now separated himself, as stated above in the MHCK text. Traditionally the Brahma-heaven is considered identical with the first of the four dhyāna-heavens in the Realm of Form; it is subdivided into three Brahma-heavens, while the term is also used loosely to apply to the whole Realm of Form. Here Chih-i seems to extend the meaning of the term still more to include the Formless Realm. As for the above reference to the three dhyānas, CJ states that the search for pleasure (or bliss) is limited to the first three of the four dhyānas, for in the fourth dhyāna one separates oneself from even the bliss of dhyāna. There is another set of three dhyānas, with ninety-six subdivisions, given in Roll 9 of the MHCK, but this does not seem to be what is being referred to here.

These are of course the well-known triad of śīla, samādhi, prajñā.

CJ comments that this is a lower path than the Mahāyāna because morality is made the basis, and no consideration is given to saving other beings.

CJ notes for instance that the highest stage could be broken down into two--śrāvakas and pratyeka-buddhas--while the Lotus and Vimalakīrti list respectively six and five lower (subhuman) Ways (gatis or Destinies in this case, not bodhis), depending on whether asuras are counted separately or not. Chih-i follows the Lotus as usual and lists six of these.

CJ adds that to denote an animate being by one of the ten Ways is not to suggest that the other nine are not also present in the being's mind. The mind of a single living being is categorized according to the predominating tendency, which in turn determines the
appropriate karmic retribution in the next life. Chih-i and CJ are fully conscious of the tentative and provisional nature of these categories. Later generations of T'ien-t'ai scholars were often much less liberal in their interpretations, as heuristic analysis gradually hardened into dogma.

31 T25.219a, Roll 21, Ch. 36. The third of these phrases is actually not in the TCTL, and was apparently added by Chih-i to fill out his comment on the three lowest destinies. The TCTL is at this point discussing the usefulness of contemplating pure morality and generosity in removing the fear of having an unfavourable rebirth: for "an immoral mind fears being reborn in hell, and an avaricious mind fears being reborn as a hungry (craving) ghost." The same person may be at different times avaricious or immoral, but his rebirth-fear varies with whichever negative tendency predominates at the time.

32 Any of the ten listed above, or any subdivision within them.

33 CJ says that the rising of "wrong" thought precedes the true "arousing of the thought" 心 itself, which comes into play only when right thought arises. Thus he understands bodhicitta-utpāda correctly as arousing (awakening) the thought of enlightenment, in contrast to Chih-i, who keeps to the old (and erroneous) interpretation of bodhicitta as Tao 道 (path, way).

34 The pond of course symbolizes the mind.

35 This simile might well be from a sūtra, but the commentators do not give a source and I was unable to locate one myself.

36 From the Nirvāṇa sūtra, T12.660b, Roll 9, Ch. 6, Yamamoto translation p. 230. In the sūtra it is the içchāntika who is compared to the silkworms.

37 For the Hīnayānists pay no heed to the suffering of others, being devoted solely to their own liberation.

38 The first nine paths correspond to the first member of each of these pairs, the tenth (Hīnayāna) path to the second. Though the Hīnayāna bears on the unconditioned, the absence of outflows, the good, the pure, liberation, and the Ultimate Truth, unlike the Mahāyāna it is still dualistic, making discriminations between the lower and the higher, self and other, samsāra and nirvāṇa.

39 The first of the Four Noble Truths. CJ adds that the text should include the second of the Four, craving as the Cause of suffering, for the beings of the nine lower paths are involved in this as well.
The words in parentheses in the previous sentence are due to CJ. This is one of the passages in MHCK that is so elliptical as to be completely unintelligible without further commentary. The "conjured city" is a famous parable from the Lotus sūtra (T9.26a, Ch. 7, Murano translation pp. 131-132): here the expedient (Hīnayāṇa) teaching of the Buddha is compared to a magic, unreal city conjured up for the exhausted treasure-seekers by the leader of the expedition, to give them a rest on the way to their goal. Once they recover their strength it causes it to disappear. This whole parable is implied by the single word "near" in the MHCK text!

I.e., Hīnayāṇist beings have conquered craving.

The same four defects of the Hīnayāṇa as listed above, but in a different order.

The fourth of the Four Noble Truths traditionally. However Chih-i usually reverses the order of the last two Truths so as to place Annihilation (nirvāṇa) at the end. CJ notes that actually "evil" and "defilement" do not belong to the Truth of the Way and are included only for contrast.

Traditionally the third of the Four Noble Truths. Here again the negative half of each pair--"bondage" and "Provisional Truth"--is included only for contrast, and does not otherwise belong here.

The three kinds of activity are those of body, speech and mind. The four bodily postures are walking, standing, sitting, reclining.

These sentences clearly reveal the lecture format of the text.

"Road" here also means "path," which is Chih-i's understanding of the meaning of bodhicitta.

CJ and Kōgi emphasize that this question and answer pair is now on the level of "right" bodhicitta, beyond the ten wrong bodhicittas (paths). It is still possible even now however to go off the track, and this Q-A pair is thus a further corrective for the practitioner who has now presumably separated himself from all ten of the lower paths.

This is a form of the tetralemma.

T14.544b, Ch. 5, Luk translation p. 50. To continue the passage in the sūtra, "If the child recovers, the father and mother also
recover. In the same way, bodhisattvas love all animate beings as their own children. When the beings are ill, the bodhisattvas are also ill, and when the beings recover, the bodhisattvas also recover." The bodhisattva Vimalakirti is here explaining to Mahājñāna, who has come to inquire after his illness, the nature of his illness: he suffers because in re-entering the realm of saṃsāra in order to save animate beings, he feels their suffering as his own.

51 T12.724a24-a27, Roll 18, Ch. 20, Yamamoto translation p. 479. The passage in the sūtra reads, "It is like a man with seven children, among whom one falls ill. Though the father's and mother's feelings (toward the children) are not unequal, they are nevertheless especially partial to their sick child. Great King, the Tathāgata is like this. Though (his feelings) toward living beings are not unequal, he is nevertheless especially partial toward sinners.

Aside from the sickness analogy, this quote from the Nirvāṇa sūtra makes an interesting assertion, which is not clear in Chīh-i's abbreviated quote, about Buddha's partiality toward sinners.

52 These two are the fifth and fourth of a list of five practices given in the Nirvāṇa sūtra (T12.673b, Roll 11, Ch. 19, Yamamoto translation p. 281). The first, second and third of these are Saintly-practise, Pure-practise and Heavenly-practise. Rolls 11-18 of the Nirvāṇa sūtra are occupied in explaining these five practices: Ch. 19 (T12.673-693) is on the first, Ch. 20 (T12.693-728) is on the second, and Ch. 21 (T12.728-730) is on the fourth. The Heavenly-practise (#3) is mentioned only briefly, as the sūtra refers the reader to a scripture named Tsa-hua 雜華. No sūtra or treatise of this name is known to exist, but a Tsa-hua-ching 雜華經 is recorded that is no longer extant (see BSKS 7.64c). As for the Illness-practise (#5), no mention of this is made after the original list of the Five Practises in the Nirvāṇa sūtra, but Ch. 18 of the sūtra, preceding the list (which itself opens Ch. 19), deals with illness as a metaphor for the suffering of beings in saṃsāra. If this chapter is an explanation of the fifth of the Five Practises, it is out of place.

Following Oda's definition (Oda, p. 514c), Saintly-practise (#1) means employing morality, meditation and wisdom (the ancient triad); Pure-practise (#2) means employing a pure mind to remove suffering and confer happiness; Heavenly-practise (#3) means a subtle practise based on the natural and inherent Ultimate Truth (this is obscure); Child-practise (#4) involves revealing the lesser Hinayānaistic practises out of a sense of compassion, as when the Buddha treats beings like his own children; and Illness-practise (#5) means healing the illness of the beings' suffering. Here in the MHCK of course the Illness-practise and the Child-practise refer specifically to the bodhisattva's attitude towards beings, comparing him to a parent and the beings to sick children.
I could not find this passage in any of the sutras contained in the Taishō canon which include the word *ch'an* in their titles. Shiki states that he too searched all the "Ch'an-ching" without finding this passage. He believes, and I concur, that it is from a sūtra no longer extant. It may be one of the three lost works listed by BSKS (6.391c) under that title: translations by An Shih-kao or Lokakṣema of late Han, or Gītāmitra of the E. Tsin. In any case, these "Four Ways of Responding to Capacities of Animate Beings to Receive the Teaching" are evidently identical in content to the four *siddhāntas*, as CJ also notes.

Actually they are the same as the first two of the four ways. The third and fourth *siddhāntas* of the TCTL are not only identical in meaning to the third and fourth Kinds of Response as given in the mysterious "Dhyāna-sūtra," but identical in name as well. The first and second of each group differ in name only; thus there is a one-to-one correspondence between the members of each group.

"To see innumerable Buddhas with the eye of thought." (TCTL T25.108c-109a). This developed into the nien-fo (nembuteu) as practised to this day in modern Japan—simply repeating the Buddha's name over and over: "namu-amida-butsu, namu-amida-butsu, ....

These are from a list of about twenty (according to Lamotte's enumeration) or twenty-one (CJ) or twenty-three (Shiki) reasons for preaching the *Prajñā-paramitā-sūtras* which take up the entire first chapter of the TCTL (T25.57c-62c). The five are respectively first, second, fourteenth, fifth and sixteenth in the sequence, following Lamotte's enumeration.

Another name for the five Lesser Chapters of MHCK—the Synopsis—according to Kōgi as well as a later CJ comment. As we see a little later (5a8), these can be regarded as either cause or condition depending on the practitioner's own resolution and commitment: "condition" is merely a weaker form of "cause."

I.e., fully heedful of the listeners' ability to understand, their receptive capacity.

In this case, "The Treatise" means the Chung-lun 中論 (T#1564) instead of the TCTL, at T30.39a (Ch. 27, the 25th stanza of the *kārikās* of Nāgārjuna). CJ and the Taikei edition of MHCK (as well as the ehon—combined main text and CJ's commentary—from which the latter is derived) treat only the first ten characters of this phrase as a sūtra quote, and the last ten as Chih-i's comment on the
sūtra, merging with what follows. Kōgi also makes a rare mistake and puts the quote at "6.12" of the Chung-lun. In addition, the seventh of the twenty characters in the quote should be 肖 instead of the 肖 which stands in today's MHCK text.

This stanza is one in a group (21-27) which refute the false view of annihilation: that things come to a real end (woundedavāda, one of the Two Extreme Views). The whole stanza can be rendered, "Samsara has neither an end nor is without an end, for the True Dharma and those who expound it are hard for listeners to encounter." *Piṅgala explains in the Chung-lun that it is true that as long as one fails to gain the True Dharma one continues to cycle in saṁsāra, but since hearing the Dharma and gaining the Path puts an end to saṁsāra it is not correct to say saṁsāra is truly endless: this refutes the 3rd and 4th members of the tetralemma on woundedavāda.

In the Sanskrit of the MMK there are thirty stanzas in Chapter 27 as against thirty-one in the Chinese of Kumārajīva (Robinson, p. 30, fails to notice this discrepancy in his comparison of the two versions), and this stanza is the one missing from the Sanskrit. The stanzas immediately before and after stanza 25 of the Chinese correspond to stanzas 24 and 25 of the Sanskrit (i.e., they are consecutive), of J. May's translation (a major part of) the Prasannapadā. This stanza is also missing from the kārikās of Bhāvaviveka's Prajñāpradīpa. It may possibly be an interpolation by Kumārajīva or *Piṅgala (*Vimalakṣa).

CJ understands only the first half of the stanza as a quote, and so understands the "hard to encounter (gain, achieve)" 難得 as applying to the Dharma, those who expound it and the listeners: the three are the receptivity, the response, and the Dharma which passes between them (as we might think of an electric current passing between an anode and a cathode). He then understands the last ten characters of the stanza along with the next ten characters of the MHCK text as Chih-i's statement on this Dharma. Thus the use to which this quote is put in the MHCK has little relation to its original sense or context.

Chih-i obviously understands chen 真, first character in the quote, to apply to expounders and listeners as well as the Dharma, while the original context of the quote as well as *Piṅgala's commentary on it compel me to understand the chen 慎 as applied only to the Dharma.

*CJ points out that this division of the four siddhāntas conforms to the Two Truths. That is, the first three siddhāntas are the Provis­ional Truth and the fourth is the Ultimate Truth (this is in agreement with Lamotte's analysis). He also states that the four are the meaning of receptivity-and-response: this is also clearly true, for the preacher must consider the receptivity of his audience before deciding which method of teaching (siddhānta) to respond with.
From the *Lotus*, T9.7a, Ch. 2, Murano translation p. 28.

I.e., the five chapters of the MHCK Synopsis.

The interpretation of *siddhānta* 律按 as "universal giving" was Hui-ssu's idea. I have commented above on his misunderstanding.

CJ: When we are on the left of something, we say it is to the right, while when we are on the right of something, we say it is to the left.

The "teacher" can be considered the MHCK text itself, so that it can have the role of either cause or condition. As CJ says, if the particular being's (practitioner's) thought of enlightenment is especially valiant, he need only provisionally employ a sage teacher as an assisting condition, while he is himself the real cause. But if his "good roots" are weak, he is a mere condition, while the sage teacher in trying to rouse him and push him onward becomes the true cause (of further progress on the path).

I.e., when the terms are correctly defined.

The Four Kinds of Response 四随, the Four *siddhāntas* and the five "Causes and Conditions," says CJ, but in that case the Five Moreovers 五復次 have been omitted from the summation.

Chih-i now compares the first and second Kinds of Response to the first and second *siddhānta* respectively, but leaves the third and fourth of each group uncontrasted since not only their meanings but their names as well are identical.

The former is the subjective state of mind, the latter the "place"--CJ says *skandhas* and *āyatanas*, hence the world--in which one arrives as a karmic result of that subjective state of mind.

Literally "stop."

I.e., the difference between the person being taught and the teaching itself.

Now Chih-i matches up the Five Causes-and-Conditions (the five chapters of the Synopsis) with the Four Kinds of Responding and the Four *siddhāntas*. The 3rd and 4th Lesser Chapter correspond together to the 3rd *siddhānta* and 3rd Kind of Response.
This and the other "one is all" statement in this passage are closely analogous to the "macrocosm in a moment of thought" idea for which Chih-i is famous, and which is very close to the doctrine of the Avatamsaka sutra (and the corresponding Chinese Buddhist school of Hua-yen).

The lost "Ch'an-ching" 観音 in which is contained the list of the Four Kinds of Response 四随.

The TCTL as above.

This is "rendering the great net" of others' doubts, chapter 4 of the Synopsis. In Chapter 3 the practitioners gain recompense for themselves, in Chapter 4 they turn towards others; in Chapter 3 they eradicate what remains of their own impurities, in Chapter 4 they eradicate the impurities of others.

CJ: Their own practice is wondrously fulfilled, and their conversion of others is wondrously completed.

The five chapters of the Synopsis.

Or: "the Treatise," i.e. the TCTL.

CJ: The thought of enlightenment guides the practices, the practices fulfill the vow to become enlightened. Though root and branch differ, they alike perfect the tree of enlightenment (bodhi-tree).

These are two of the five effects 五果, which are in Abhidharma correlated with the six causes 六因. These terms were standardized in Chinese later on by Hsüan-tsang but here they are given in the terminology of the Kumārajīva translation of the TCTL. In the first case the effect of an act is good, bad or neutral like the act (cause). In the second case, the effect is pleasurable or painful (that is, heaven or hell), and hence of a different nature from the morally good, evil or neutral act (cause).

This is the last of the ten "such-likes" by which Chih-i adumbrates the nature of dharmas in his theory of "the macrocosm in a single moment of thought"一念三千. Here it is used as a name for the final chapter of the Synopsis.
Both can be regarded as translations of paramārtha, so Chih-i is right in saying they are the same term, though Shiki thinks there may have been an error here, since the actual words differ. Shiki also proposes however that since unlike the first four categories there is no pair relationship (root/branch, etc.) between the two terms, it is justifiable to say the names are the same. His second speculation is I believe the correct one.

These two pairs both mean "gradual/sudden."

I.e. either variable or not variable. CJ emphasizes that all sorts of false doctrines may arise if these three are not understood at the same time to be one.

As above.

CJ: They can be mixed together in any combination.

CJ: Each dharma contains all dharmas.

CJ adds that the Four Kinds of Response and the Five Moreovers (Reasons for Preaching the Prajñā-paramitā-sūtras) are to be understood similarly.

CJ: The three kinds of calming-and-contemplation, as well as the five chapters of the Synopsis ("causes-and-conditions"), the Five Moreovers, the Four Kinds of Response, and the Four siddhāntas, do not have any meaning which is not included in the meaning of "arousing the thought of enlightenment" and "halting perverted thinking." The difference between one and three calming-and-contemplations is merely the difference between general and particular.

I.e., Lesser Chapter One.

I.e. Lesser Chapter Two.

Greater Chapter 8.

I.e., the absolute existence and absolute inexistence of dharmas, or as CJ puts it, a one-sided over stressing of provisionality on the one hand and of emptiness on the other.
CJ: This is what accords with Ultimate Reality.

Greater Chapter Nine.

Highest of the ten destinies.

This corresponds to Lesser Chapter Four, as CJ verifies. He raises the question why, if their content is essentially the same, Lesser Chapter Four ("Rending the Great Net") and Greater Chapter Nine ("Starting the Teaching") have such different titles. He answers himself to the effect that "arousing the teaching" means to benefit others, and "rending the net" means to remove their doubts. These are fundamentally the same.

The title of Lesser Chapter Five.

"Treasury" corresponds to the Sanskrit garbha, usually taken to mean "embryo" in Sanskrit, as in Tathāgatagarbha, but generally translated as 隐 (receptacle, storehouse, womb, treasury) in Chinese. Here the sense is more that of what contains than of what is contained, and indeed, the Nirvāṇa sūtra, which Chih-i quotes constantly, uses it in this sense (T12.616a, Roll 2, Ch. 3, Yamamoto translation p. 50). Yamamoto translates here "the undisclosed storehouse" where I have "the secret treasury."

Roll 11. The sutra does discuss the Four Noble Truths, but is not explicit about the Four Kinds of Four Noble Truths. The latter is actually original with Chih-i, and fits the doctrine of the Four Teachings: the first kind within these Four Kinds, "arising-and-perishing," is associated traditionally with the Tripitika Teaching (Hinayāna), the second kind is associated with the Shared Teaching, the third with the Separate Teaching, and the fourth with the Perfect Teaching.

The first two Noble Truths.

The fourth and third Noble Truths as traditionally listed. Chih-i always lists these two in the reverse of the traditional order.

According to CJ, these are the "four marks of dharmas," i.e. origination (arising), persistence, change and annihilation (perishing) -- jāti, sthiti, anyathātva, anityatā -- minus the second. The Abhidharmakośa of Vasubandhu vacillates as to whether "persistence" and "change," being the state of a dharma after its arising but before its perishing, are two names for the same state or actually two different states. Chih-i evidently takes the former position, and CJ does so explicitly, saying in his commentary here that "persistence" is omitted because
people would otherwise tend to form the idea of a Dharma's permanence. This of course would fall afoul of the original Buddhist principle of constant flux or impermanence.

107 I.e., four basic defilements or klesas. One list of four includes (1) the mistaken view that there is a self 我和; (2) the mistaken view that what is made up of the five skandhas, namely the physical and mental body, is unitary 我見; (3) infatuation with the self 我愛; and (4) self-pride 我慢 (asmitāna). However there being also other lists, it is hard to say which one Chih-i had in mind.

108 I.e., the Hīnayāna teaching centers on the flux of dhammas (and not the eternal Truth).

109 At the level of the lowest of the Four Kinds of Four Noble Truths, equivalent to the Hīnayāna, arising and perishing are taken as real, hence the name. CJ notes that while the naive and untrained person does experience suffering, he is not aware of its status as a principle or truth. The śrāvaka or Hīnayānist monk perceives it as a truth, but only the bodhisattva understands that suffering is devoid of suffering, for he is no longer mired in the dualism of suffering/non-suffering. The same can be said where the other three Noble Truths are concerned.

110 "Non-arising" is an abbreviation for "neither-arising-nor-perishing." In contrast to the Hīnayāna position, the Four Noble Truths are here not taken as absolutes, but each shown to be empty. The same is done at this level with all the categories of Buddhist doctrine (not to speak of non-Buddhist categories).

111 I.e. the Way.

112 I.e. Suffering.

113 Verbatim from the Heart Sūtra as translated by Kumārajīva (T#251), though this passage happens to be identical to the better-known translation of Hsüan-tsang (T#252), which postdates Chih-i.

114 "According" or "harmonizing" is a translation of 和合, a gloss on which itself translates samudāya, the Second Noble Truth. Samudāya (meaning craving. Actually the word can mean either "collection, multitude, aggregate" or "producing cause" according to Monier-Williams), is the cause which harmonizes or "aggregates" with the effect, Suffering.
I.e., how could they have any relationship with each other as separate entities? If they are both the same there could be no relationship between them.

I follow Kōgi, who glosses  as  .

For a more detailed explanation of this Shared Teaching, CJ refers us to the Viśeśa-cinta-brahma-pariprcchā (T#586, Roll 1) and to his own commentary  Roll 2b: T#1717) on Chih-i's Fa-hua-hsüan-i.

"Innumerable" here means "indeterminate number" as well as "infinite", i.e. indeterminately large.

I.e., any number of different analyses may be valid.

CJ: Body and voice correspond to the Cause of Suffering, while shadow and echo correspond to the effect, Suffering itself.

The former achieves emptiness by analyzing the phenomenal world into parts, the latter realizes emptiness in things as they are.

CJ says the last two pairs are another reference to the parable of the conjured city in the Lotus sūtra (T9.26a, Ch. 7, Murano translation pp. 131-132).

Where the Four Noble Truths are fully realized. The lower stages are "annihilated" to clear the way for the higher.

These four stages are drawn from the Sṛimālā-sīmhanāda-sūtra. They classify defilements (kleśas) into four major groups: intellectual delusions (e.g. erring in the Four Noble Truths) and three varieties of emotional delusions: (errors of attachment in the Realms of Desire, Form and Formlessness). Sometimes a fifth stage of delusion is added to these, avidyā(nescience), regarded as the source of the other four. All but avidyā are eradicated by the Two Vehicles. In the system of the Three Delusions , intellectual and emotional delusions are the first one, nescience the third which only Buddhas can fully eradicate.

I.e., without resorting to analysis to reduce them to emptiness.
These are the second of the Three Delusions, associated with bodhisattvas. They obstruct bodhisattvas in their teaching of others, preventing the awakening of their listeners to Dhammas "as numerous as grains of dust or sand," which they could use to instruct animate beings. This also corresponds to the third of the Four Vows: "I vow to learn (all) the Buddha's Dharma, no matter how vast (numerous)."

The third of the Three Delusions, eliminating which one enters into Buddhahood.

Associated with the Perfect Teaching.

Apparently this last statement is Kuan-ting's own. CJ remarks here that it is not only the Way and Annihilation, but also Suffering and the Cause of Suffering, which are Ultimate Reality: the first and second pair of the Four Noble Truths are in fact not different from each other, not two. And though Kuan-ting (or Chih-i) seems to feel that further explanation is unnecessary, we shall gild the lily by remarking that at the level of the Actionless Four Noble Truths, or what is the same, in the Perfect Teaching, nirvāṇa and saṃsāra, enlightenment and the defilements, are identical with each other, non-dual. The so-called "core" of the MMCK (T46.1c-2a) makes this point very powerfully. Thus Suffering and its Cause need not be extinguished in order to gain liberation: at the ultimate level no action whatever is required to move from "here" to "there", because ultimately there can be no distinction between "here" and "there".

These are four types of lands corresponding to the three bodies of Buddha and four levels of being: (1) the co-dwelling land, where ordinary people and sages may both be found; (2) the Land of Expedients, where Hinayanistic śrāvakas and pratyekabuddhas, who are imperfectly realized, dwell; (3) the Land of Real Recompense, where the bodhisattvas are; and (4) the Land of Permanence, Quiescence and Illumination (words which stand for the Three Qualities 三德. Of the three bodies of the Buddha, the body of response 应 and Dharma-body correspond respectively to the first and fourth of these lands, while two bodies of recompense are recognized, a higher and a lower, and assigned respectively to the second and third of the Four Lands.

Andō Toshio, in *Tendai-gaku* (pp. 160-164) compares this scheme with a slightly earlier Three Lands theory of the Sui dynasty Hui-yuán (Ching-ying Hui-yuán慧遠), and believes that Chih-i borrowed from and reshaped Hui-yuán's theory. Note however that Chih-i emphasized in his Fa-hua-hsüan-i (T#1716) the identity between the Four Lands as well as between the Three Bodies, as well as between Lands and Bodies. This standpoint is essential to his philosophy of the whole being present in a potential state in any part of the whole. He went so far as to assert the primacy of the lowest land, holding that the higher lands
have no existence apart from it and the lowest Buddha-body. He divided
the Co-dwelling Land into pure and defiled, corresponding to the
Western Paradise of Amitābha, and our world, in which Śākyamuni made
his appearance. These two Buddhas are known as the superior response
body and the inferior response body respectively. It is the inferior
response body (Śākyamuni) in the defiled Co-dwelling Land that is
central for Chih-i, as the locus and the means of reaching enlightenment
for oneself and assisting other beings towards this goal. The above
Hui-yüan tended towards an idealism in which the highest land and body
was exalted, but Chih-i cleaved to a kind of practicality which was
intolerant of airy flights of theology. See Andō, op. cit.

131 The defilements and the intellectual and emotional delusions
have been eradicated, but nescience and the "dust-sand" delusions still
remain; hence the Noble Truth of Suffering is not applicable here any
more.

132 Both Suffering and its Cause are absent.

133 The Truth of Annihilation.

134 This means that the Lands should correspond further with the
Four Teachings. However the lowest Land is for ordinary people, and
the second for Hīnayānists, while in the Four Teachings it is the
lowest Teaching which corresponds to the Hīnayāna.

135 These are numbers 3-7 and 11-12 of the twelve. In Abhidharma
theory the first group is regarded as the effect (suffering) in the
present life, and the second group as the effect in the future life.

136 Numbers 1-2 and 8-10 of the twelve. The first group is the
cause in the past life, the second group the cause in the present life.

137 Actually the sūtra (at T12.768c, Roll 25, Ch. 23, Yamamoto
translation p. 657) classifies four kinds of wisdom which view the
causes-and-conditions but loosely it amounts to the
same thing. There is also an explanation of four kinds of pratītya-
samutpāda in the Kośa (Roll 9 of Hsuan-tsang's translation), but this
is unrelated.

138 Nirvāṇa sūtra, loc. cit. Once again the two lower stages do
not fit exactly the Four Teachings, for in the latter group śrāvaka and
pratyeka-buddha are placed together in the lowest stage of the four,
not separated as they are here.
Madhyamaka-kārikās of Nāgārjuna, Ch. 24, verse 14 of the Kumārajīva translation, at T30.33b. This is the passage that reputedly enlightened Hui-wen, Chih-i's dharmic grandfather, the teacher of Chih-i’s own teacher Hui-ssu. It has been translated from the original Sanskrit into English (along with the rest of the kārikās) by Streng, in Emptiness. The MHCK text differs slightly but not essentially from the Taishō text of Kumārajīva's Chinese.

Here Chih-i has matched up the four lines of the famous gāthā with his four kinds of Four Noble Truths. CJ adds that dependent origination is fundamental to all dharmas, that it is only in accordance with differences in viewing (contemplating) that the Three Truths of emptiness, provisionality and the Middle apply. Dependent origination is to be contemplated in all four of the Teachings.

Kogi thinks that "impulses" should be added to "nescience" here. Probably he is right.

Kogi cites Kōroku to the effect that "consciousness" should be substituted here for "impulses." Probably he is right.

These two quotes are from the Middle Treatise commentary to the first two verses of the first chapter of the kārikās T30.1b, somewhat paraphrased. The last two chapters of the kārikās are on the twelve causes-and-conditions and on false views respectively (ārātī). CJ states that Chapter 26, on pratītya-samutpāda, was misunderstood by former teachers to be directed to the pratīyekabuddha (and Chapter 27 was thought to be directed to the śrāvaka), who is traditionally supposed to be enlightened through his solitary contemplation of the principles of causation. (This last supposition is incidentally based, in all probability, on a mistaken etymology deriving pratīyekabuddha from pratīyeya ("by himself") from pratīyayya ("condition"). Actually, says CJ, these former teachers were not aware that pratītya-samutpāda was the central theme of the whole Middle Treatise, and eminently Mahāyānistic. Things are empty because caused: "empty" and "caused" are two ways of saying the same thing. As for Chapter 27, its subject is "false views," and we may easily suppose it to have been directed at the Hīnayāna proper. Here Chih-i has quoted an older interpretation of the chapter divisions in the Middle Treatise with which CJ does not agree.

I.e., Ch. 24, verse 14.

Kogi comments that "summarily" means no distinction is made between the Three Times (past, present, future), while "in detail" means this distinction is made. As detailed above, the twelve causes-and-conditions can be divided into four groups (1-2, 3-7, 8-10, 11-12) when they are regarded as causes in a past life leading ultimately to effects in a future life.
CJ points out that the Four Noble Truths are the Ultimate Truth upon which all the varieties of bodhicitta are necessarily based. This is why Chih-i discusses the Noble Truths before coming to the bodhicitta itself. CJ also emphasizes that ten bodhicittas are enumerated (rather than some other number) merely for the sake of convenience in discussion.

An intellectually inspired bodhicitta.

When this bodhicitta is described in detail in the below text of the MHCK, the word has changed to magical creations. The ability to create the latter is only one of the many supernatural powers of the Buddha, and it is the only one which Chih-i discusses.

"Teachings" as opposed to the dharmas meaning "things" as in bodhicitta #4.

Chih-i only discusses the first four of the ten in the below text, but CJ goes on in his commentary to deal with the other six. CJ helpfully provides for us three other lists from the scriptures of occasions for the rise of the bodhicitta; he lists seven (out of twenty-seven in the original) from the Daśa-bhūmi-vibhāṣa-sāstra (十住毘婆沙論), T#1521, at T26.35a-b. Shiki points out that the sixth item in his list is not the same as in the sūtra), ten from the Upāsaka-Śīla-sūtra and seven (out of a list of twelve) from the Avatāmsaka-sūtra (T9.450b. More bodhicittas are also listed on pp. 451-452 of this sūtra). He also mentions two more sūtras which give lists, the Ta-fang-pien-fó-pao-en-ching (大方廣佛華厳經) T#155 at T3.136a-b. This has a list of twelve) and the Sukhāvati-vyūha (T#366). These lists overlap each other and Chih-i's own, but four items are mentioned in the lists quoted by CJ that do not appear in the MHCK. These are: (a) from the teaching of bodhisattvas (this from the Daśa-bhūmi-vibhāṣa-sāstra); (b) not delighting in cleaving to a non-Buddhist way; (c) because of good causes and conditions within one; and (d) criticizing one's own faults (the latter three are from the Upāsaka-Śīla-sūtra). Even among these four, (a) can be assimilated to the MHCK's (4), (b) to the MHCK's (8) and (9), (c) to the MHCK's (1), and (d) to the MHCK's (9). Not only has Chih-i given some structure to this disparate heap, but CJ claims that even the exact sequence of the ten bodhicittas is determined in a way that he describes, from the first glimmering of truth to the final involvement in the suffering of others.

"Truth" means the Four Noble Truths here. Chih-i devotes a paragraph to each of the Four Kinds of the Four Noble Truths, thus assimilating "Truth" to his scheme of the Four Teachings.
Kōgi cites the Nirvāṇa sūtra (T12.682c, Ch. 19, Yamamoto translation p. 317) for this quote. In fact the MHCK text is rather far from the Nirvāṇa sūtra here, but one can say that in general the sense does not depart from the sūtra. The sūtra explains that not seizing upon external marks is what is meant by "the Ultimate Truth" and "dwelling in mahāparinirvāṇa," while "annihilation" means simply eliminating the defilements from oneself.

153 CJ: (At this level) the dharma-nature is considered separate from the Four Noble Truths.

154 I.e., misunderstanding them, one likewise misunderstands the Dharma-nature. The same principle could be expressed using the terms samsāra and nirvāṇa instead.

155 I.e., these terms are not to be understood as absolutes, they have no "self-nature," "own-being" (svabhāva).

156 I.e., the latter two of the Four Noble Truths are a fortiori lacking in own-being.

157 Kōgi refers us to the Viśeṣa-cinta-brahma-paripṛcchā (T#586) for this famous phrase: T15.39b29. Compare this with the "core" statement of the MHCK at T46.1c-2a. The sūtra text is not so outspoken as Chih-i however, for it says only, "There is enlightenment in the defilements, and defilements in enlightenment." (My emphasis) In the sūtra this phrase comes near the end of a discourse on detachment, where it is emphasized that the Dharma should not be the object of craving any more than anything else; it is followed by a long list of the benefits to be achieved from this realization. Interestingly enough--considering the later uses that were made of the phrase "Enlightenment is identical to the defilements"--these benefits include the ability to keep the disciplinary code, as well as the power to not behave in impure ways. This famous phrase is actually of the same meaning, however, as the even more famous "emptiness is form, form is emptiness" from the Heart and other Prajñā-pāramitā sūtras. The Ch'an and San-lun (Chinese Mādhyamika) schools emphasized this identity in a negative way, by calling both enlightenment and the defilements empty. Thus these schools cleared away attachment to either and held out as an ideal the entry into the empty, quiescent, markless realm. On the other hand, in T'ien-t'ai and Hua-yen this identity was emphasized in a positive way, by the teaching that since there is no "world of enlightenment" outside the phenomenal world, the real nature of the defilements themselves must be identical with enlightenment and the Dharma-realm. In fact the T'ien-t'ai has a threefold understanding of this identity . As outlined by Oda, p. 1080-c, this identity is like (a) metal and wood being joined (as in a tool), so that the
nature of one must be realized in order to realize the other (the Shared Teaching); (b) the front and back of the same object (Separate Teaching); (c) water and waves, in which the way of viewing is the only real difference—nothing needs to be done objectively to achieve enlightenment but eradicate one's own nescience (avidyā).

158. Existence and inexistence, arising and non-arising.

159. The Ju-lai-tsang-ching 如來藏經 (T16.457-60, T#666). This is known to have been titled Tathāgata-kośa in Sanskrit. It uses numerous similes to show how the embryo (in this sutra garbha or 娑葛, clearly means "embryo" or "seed," not "womb") of the Tathāgata is present in all beings. At T16.457c the sutra states that "The Buddha sees that all the kinds of beings have the embryo (garbha) of the Tathāgata (in them)," and goes on to say that like honey surrounded by bees, like treasure hidden in the house of a pauper, etc., this embryo is, though in us all, hidden and available only to those who seek.

160. The "noumenal" and the "phenomenal."

161. As if they were separable from each other.

162. Kögi identifies this in the Viśeṣa-cinta-brahma-paripṛcchā (T#586), located at T15.41a, "sahāra is nirvāṇa . . . nirvāṇa is sahaśāra."

163. This sentence is in the "core" of MHCK.

164. Kögi: horizontal means all the dharmas of the ten destinies, vertical means the Three Truths.

165. Kögi: the multiplicity of dharmas on the one hand, and the Three Truths on the other.

166. That is, the Sanskrit word bodhi is translated tao 道 in Chinese, Chih-i is saying.

167. The Sanskrit means "the perfection of arousing the thought of enlightenment. Actually this is not one of the Six Perfections, nor even one of the Ten Perfections (pāramitās). While modern scholarship more or less accepts that pāramitā means "perfection" or "great virtue," the traditional explanation is generally the other shore," based on what Dayal feels is an erroneous analysis of the word (Dayal, pp. 165-166). Thus Chih-i uses an erroneous etymology of pāramitā to tie in with and buttress his erroneous understanding of the root meaning of the word bodhi.
These are the thirty-two major marks and eighty minor marks. Lists of both may be found in Hurvitz, Chih-i: (the appendix and of only the thirty-two major marks in Dayal, The Bodhisattva Tradition, pp. 300-305 (see also TCTL T25.90a-91a and Lamotte’s translation for these), and include such items as an image of a 1000-spoked wheel on the sole of each foot, and hair that curls clockwise. The thirty-two derive from a pre-Buddhist idea of the superman in India, the eighty are a later scholastic addition by Buddhists. These marks are also considered at times to be numberless.

Corresponding to the Tripitaka Teaching, lowest of the Four Teachings.

This statement is made of the second mark, the 1000-spoked wheel on the feet, in the TCTL T25.90b (Roll 4). "Viśvakarman" means "maker of everything," "the omnipotent one."

As CJ points out, these two phrases are in different words the fourth and the first of the famous Four Vows, which themselves come under discussion in the next section of Chapter One of this Synopsis. These four vows are:

1. May I save all animate beings, no matter how numerous.
2. May I eradicate all (my) defilements, no matter how inexhaustible.
3. May I learn all the Dharma, no matter how immeasurable.
4. May I attain supreme Buddhahood.

To save (preach to) the beings the doctrine (Dharma) must be studied, and to attain Buddhahood the defilements must be eradicated, so that the third and the second vows are implied by the first and the fourth. Actually there are only two vows a bodhisattva makes: the "upward" one (which is the same as in the Hinayāna) and the "downward" one (unique to the Mahāyāna). The other two are implied in these. The first appearance of the Four Vows in Chinese Buddhist literature is in Chih-i’s Tz’u-ti-ch’an-men 次第禪門 (T#1916), according to Andō, Tendai-gaku, (p. 244), but a very similar version appears in the sūtra called the Hsin-ti-kuan-ching 心地觀經 (T#159, Roll 7). This sūtra was, however, translated in the T’ang dynasty, after Chih-i’s death. The version used in the modern Japanese Zen sect derives from Hui-neng’s Platform Sūtra (post-dating Chih-i by several generations) and differs only very slightly from that found in the Tz’u-ti-ch’an-men 次第禪門 of Chih-i or the MHCK.

Corresponding to the Shared Teaching.
173 CJ: One realizes the emptiness of both the marks and the Buddha which have already been seen in the previous stage. But though the marks are "non-marks," it is not correct to say there are no marks at all; for that, says CJ, would be to use the word "empty" too loosely.

174 CJ: At this level one perceives the marks seen at the previous (Tripitika) level to be empty. However, though the marks are not marks (or "are non-marks"), it is not correct that there are no marks. CJ quotes the Chao-lun (T#1858), where it says, "Appearances (marks ) shine in the eye but are not shapes, the eight sounds fill the ear but are not sounds."

175 Corresponding to the Separate Teaching.

176 CJ: Those at the previous two levels of the teaching as well as those in this Teaching who have not attained the ten states (bhumis).

177 The uṣṇīṣa or mound of flesh on the crown of the Buddha is one of the thirty-two major marks, and is traditionally supposed to be invisible to anyone but a Buddha—though it is clearly present in Buddhist iconography.

178 This wonder-working disciple of Śākyamuni wanted to find how far the Buddha's voice reached, but no matter how far he magically transported himself, the voice was still as clear and distinct as if the Buddha were standing right before him. The story may be found in the CTCL (T25.127c, Roll 9, Ch. 15), in the Guhyaka-vajra-pāṇi-sūtra (in the Ratnakūta collection of sūtras, T#310, at T11.56c-57a), in CJ's commentary here, and in the Ekottarāgama (Roll 29). An "excellent voice" (brahma-svara) is another of the thirty-two major marks.

179 金剛般若波羅蜜經論 provisionally Sanskritizable as *Vajracchedika-prajñā-paramitā-sūtra-sāstra (T#1511), at T25.786a. This quote corresponds to two lines of five-character verse in the śāstra, which is a commentary on the Diamond Sūtra. The verse is attributed to Maitreya. Asaṅga's commentary on this verse points out that the word "adornments" means "marks" 相.

180 The vow to save animate beings should follow here to maintain the parallelism with the preceding two sections on seeing the marks of the inferior and superior bodies of response; it is merely for the sake of brevity that the whole phrase is not repeated every time. Even the statement on upward seeking and downward transforming is left out below for the same reason.
181 Corresponding to the Perfect Teaching.

182 CJ: This "wisdom" is the Dharma-body itself.

183 CJ sums up this section on Seeking the Buddha by emphasizing that there is in fact only one body, but there are four ways of looking at it. In each case what is before the practitioner is the Tripitika Buddha (Sākyamuni or any fleshly Buddha) with its thirty-two marks, but it is viewed in four different ways.

184 As remarked above, the power to produce magical creations, manifestations or incarnations, is the only one of the Buddha's superhuman powers with which Chih-i deals.

185 The eight dhyānas of the Realm of Form and the Formless Realm are each divided into two--the fully-realized meditation and the partial one-achieved respectively by extinguishing or merely suppressing the defilements (kleśas) of the previous stage.

186 CJ: The one magical incarnation speaks when the Buddha speaks, is silent when he is silent, etc. In other words it has no freedom of activity.

187 Respectively, the lowest hell, and the highest heaven in the Formless Realm.

188 This is what happens in the Secret method of teaching, third of the Four Methods of Teaching.

189 CJ says garbha means the Ultimate Truth.

190 CJ quotes approvingly the beginning of the Mahā-pratikāravyanirdeśa (Ta-shen-pien-ching 大神敘經, T#310.22), where it says, "All dharmas are magical creations" and "Good and evil, motion and rest, are all the marks of magical creations." This is to say that there is nothing which is not miraculous.

191 Each of the Four Teachings in this section on hearing the various Dharmas can be interpreted by the listener in four ways, corresponding again to the Four Teachings, so that in all there are theoretically sixteen divisions. CJ says this sixteen part breakdown could have been carried out for the other bodhiyoittas too. Thereafter the text enters upon a renewed explanation based on "the gāthā."
"Hear" can also mean "read" in this case.

This, says CJ, corresponds to Suffering and the Origin of suffering.

Morality and wisdom are the Way, liberation is Annihilation.

The vow has been modified to emphasize the Dharma or teaching in accordance with this section. Still, we may assume that none of the previous vows are abrogated. In fact this formulation too includes both the "upward" and the "downward" vows.

As CJ points out, this is a reference to a passage in the Nirvāṇa sūtra (T12.781a, Roll 27, Ch. 23, Yamamoto translation p. 709). The phrase in the Nirvāṇa sūtra may also be translated, "If in emptiness there is no thorn, then how can we say it (should be) extracted?"

CJ: "Pure" means "empty".

I.e., there is ultimately neither a distinction between suffering and enlightenment nor is there "someone" who suffers or is enlightened. CJ calls Suffering and the Cause of Suffering the object, the Way (practise) and Annihilation (enlightenment) the subject, and asserts that these are "quiescent" because non-dual.

CJ adds, "and selfhood and purity."

CJ comments that stones and jewels (or poison and medicine to take another example) do not in their original nature differ from each other. The difference lies only in the way they are perceived or experienced. Thus also for any dharmas.

Desire, form and formlessness.

CJ says this is because (for listeners at this level) there is no difference between bodhisattvas and ordinary people. That is, this being the level of the Tripiṭaka Teaching listeners (while the teaching itself is the Shared Teaching), no distinction can yet be made by these people between ordinary worldly people and bodhisattvas, who are in the world but not of it.

CJ: Here (it is understood by listeners that) bodhisattvas as well as śrāvakas and pratyekabuddhas eradicate the intellectual and emotional delusions (impurities).
These are two kinds of *samsāra* which are expounded in the Śrīmālā-devi-sīṁha-nāda-sūtra (T#49, at T12.219c, Ch. 5). This doctrine is differently interpreted by the Chinese Buddhist schools, but roughly speaking the schools agree that the mundane *samsāra* or transmigration is that experienced by ordinary persons (animate beings) as they cycle back and forth through the Six (lower) Destinies, while the supramundane *samsāra* is that experienced by sages, Hīnayānists and the lower bodhisattvas, who have temporarily achieved purity and wisdom (the Pure Land), but cycle back again into delusion, since they have not yet eradicated the root ignorance (*avidyā*, third of the Three Delusions 三惑) that still stands between them and perfect enlightenment.

CJ: Hearing just the (Sanskrit) sound *A*—the ultimate condensation of the Dharma—is enough (for each person) to achieve perfect understanding (of the Ultimate Truth). This is another statement of "the macrocosm in a single moment of thought"—念三千.

The sixteen Truths are possibly from the list in the Ying-luo-ching 琼洛經 (T#1485, which is probably a Chinese "forgery"). These are sixteen divisions of the wisdom of discrimination of a bodhisattva of the fifth stage of the ten stages (*nirdhiśkṛta*), sixteen methods of appealing to the capacity of animate beings. The list is an expanded form of the list of ten given in the *Avatamsaka-sūtra* (T#278).

It is more likely, however, that these sixteen are the sixteen stages of eradicating intellectual delusions 見惑 given in the Ta-ch'eng-yi-sheng 太乘義章 (T#1851, Roll 17) or (after Chih-i's time) in the *Kośa* (T#1558, Roll 23). These are the successive partial and complete realization of the Four Noble Truths in the Realm of Desire (8 items), and the partial and complete realization of the Four Noble Truths in the two higher realms taken together (8 items).

For details on the first set of sixteen see Mochizuki, p. 2288c, and for the second, see Oda, p. 420a.

This being the stage of the "Separate" Teaching.

Obstacles to teaching others. Second of the Three Delusions

CJ: These are bodhisattvas of the ten stages of action 行, numbers 21–30 of the fifty-two stages.

Third of the Three Delusions. CJ says these are bodhisattvas of the ten stages of diversion 迳行, numbers 31–40 of the fifty-two stages. The section on the Innumerable response (to the Innumerable teaching) has here been divided into two.
Kōgi is perplexed that here nescience is eradicated, for that is presumably the final step toward Buddhahood, and the discourse is still at the level of the Separate, not the Perfect, Teaching. He therefore suggests this means that "nescience is suppressed as an expedient means to (the future) complete eradication" in the stage of the Actionless (Perfect Teaching). In this section on hearing the Dharma as the Innumerable, we have encountered the Three Delusions: (1) those of intellect and emotion; (2) the dust-sand delusions—referring to the countless (as grains of dust or sand) Dharmas which must be exhausted in the teaching of others; (3) nescience itself—eradicated only in the Separate and Perfect Teachings, as it is the most basic delusion and hence the last to be eliminated. Šrāvakas and pratyekabuddhas enter nirvāṇa by eradicating the first of these (this much they share with bodhisattvas), but bodhisattvas go on to first suppress and then eradicate the next two. The second of these, "(innumerable as grains of) dust or sand"—refers not to countless delusions but to countless Dharmas. There is only one delusion from the subjective point of view. This item is parallel to the third of the Four Vows, a discourse on which follows below in the MHCK main text, and to the second of the Three Truths (provisionality) and hence to the second of the Three Wisdoms. It is thus intimately connected to the teaching activity of a bodhisattva. CJ adds that these Dharmas are innumerable (or immeasurable) in the same way that the waters of rivers and the sea, though actually a certain amount, are conventionally called "immeasurable."

無作 can mean either "actionless" (when referring to the absence of any need for action on the part of the practitioner) or "uncreated," "unproduced" (when referring to the object of cognition instead of the subject).

Kōgi quotes the Saṁyuktāgama (T#99, Roll 12), "The Buddha told the bhikṣus, 'The law of dependent origination was not made by me or by anyone else.'"

The sūtra says here, "Nirvāṇa is only a name, and like space, which is also only a name, cannot be grasped ...." The 500 bhikṣus listening to this discourse respond, ". . . We have now attained (the real nature, Ultimate Reality) of all the defilements, and act though unable to act . . . Nirvāṇa has the nature of actionlessness (uncreatedness), and it is because we have attained it that we say we act though unable to act." Sāriputra thereupon praises them for their understanding. The phrase "bodhisattvas cannot attain (it)" is not part of this sūtra passage, though the commentators treat it as if it were. CJ says that bodhisattvas do not eradicate (their defilements), hence do not attain the actionless (from the viewpoint of this shallowest understanding of the actionless, the Tripitīka "receptivity"). Hinayānists might easily hold that because they (bodhisattvas) act in the world, they have not eradicated their defilements.
Because this is the Shared Teaching, Hīnayānists and bodhisattvas both grasp the actionless as the non-arising ereotype.

CJ: The provisional is the thirty stages (of the fifty-two) preceding the Ten Stages proper , while the "real" is the last twelve of the fifty-two. "The bodhisattvas do not act after having eradicated (their defilements); hence this is called "the Actionless."

CJ: The lower Two Truths as understood in the earlier stages are finally understood to be identical with the Middle Way. Nothing is rejected now, everything is the Ultimate Truth in this, the highest of the Four Teachings.

i.e., the Ultimate Truth (the Ultimate Reality) is seen wherever one looks or whatever one reads or hears.

i.e., there are several (4) receptivities for each response, several ways of understanding each aspect of the Dharma.

The Middle Treatise, T#1564, 24.17 of the Mādhyamika-kārikās. This is the same verse we encountered above, that which supposedly enlightened Hui-wen, and which provides the scriptural foundation for Chih-i's theory of the Three Truths. Chih-i goes through the verse line-by-line now.

Thus thinks the practitioner at this level.

CJ says this is just as a man who has fallen from a cliff is (in effect) already dead, even though he has yet to reach the ground.

CJ explains that there are two kinds of provisionality: (a) being dependent on conditions, and (b) being created by the Buddha for the purpose of benefitting animate beings. Here only the first kind is intended. CJ also states that the same distinction can be made for the other Two Truths: Emptiness and the Middle Way. In the modern world we tend not to take seriously type (b), preferring philosophy to sorcery, but they seemed of equal status to Chih-i and Chan-jan.

Uccheda-vāda and sāvētavāda. This is a type of Middle Way also known to the Hīnayāna, as CJ remarks. It is a mean between doctrinal extremes, while the sort mentioned next, the Middle Way of the Buddha-nature, is a mean between ontological extremes, namely being and nothingness, existence and inexistence.
This meaning is perfected only in the Perfect Teaching. There and there alone is the true meaning of emptiness understood. CJ cites a few examples from the Madhyamāgama here to show some of the senses of the "Middle Way" at this lowest level of teaching, e.g., moderate religious conduct (neither voluptuary nor overly ascetic).

Hence they lack the tripartite symmetry of the Perfect Teaching.

I.e., empty of.

From the Upāsaka-Śīla-sūtra (T#1488, Roll 1). The three animals are a rabbit, a horse and an elephant, who cross the river at varying depths. These represent the Three Vehicles: śrāvakas, pratyeka-buddhas and bodhisattvas. The legs of the elephant alone reach the river's bottom, while the rabbit must swim across on the surface and the horse is intermediate between the two. All cross the river and all perceive the Dharma-nature (emptiness), only there are differences in depth. This simile as a whole represents the Shared Teaching's way of understanding.

It is only because of this sequential understanding of the Three Truths that this level falls short of the Perfect Teaching. Each statement taken individually is equivalent to the Perfect Teaching.

They are neither absolutely existent nor absolutely inexistent.

Words are inherently "provisional."

CJ: They are consecutively the Middle Truth since they are separate. They are the Middle Truth because (as empty, they are) separate from the extremes, the Middle Capacity because (as provisional) no distinction is made in capacity to receive the teaching, and the Middle Reality because (the third phrase) refers to the Ultimate Reality (bhūtakoṭi) of the Dharma-nature. These are consecutive, not simultaneous, and CJ assigns the three phrases here to the Ten Abodes, the Ten Stages of Diversion, and the Ten Stages Proper (daśabhūmi).

I.e., appears in three forms.
CJ says this sounds the same as the Separate Teaching (cf. above), but is not the same, because while the Separate Teaching deals with the statements sequentially, here there is an identity between the three statements.

I.e., if alternately "provisional" or else "the Middle" is fully realized, then the remaining terms are also understood, for the three terms are absolutely equivalent, being nothing more than three ways of describing the same Truth.

Here CJ denounces those for whom mere sitting meditation and quieting of the mind are the same as the bodhicitta. They are ignorant of the Dharma; they achieve no results and so do not seek upwards; they have no compassion, and so do not transform downwards.

The last two items have their sequence reversed from that given at the beginning of this section on arousing the thought of enlightenment.

This last sentence seems to be an insertion by Kuan-ting and not Chih-i's statement. Evidently Chih-i said something about these other six ways which Kuan-ting was not in a mood to set down in writing. CJ in his commentary goes into each of these in some detail, but I omit this except to say that according to him, the destruction of the Dharma arouses the bodhicitta because seeing this happen creates the impulse to defend the Dharma; while "seeing faults" refers to perceiving the presence of the Cause of Suffering in animate beings.

CJ states that the rest of this discussion on the bodhicitta deals with only the first of the ten kinds, Inferring from Truth, by way of example, and the other nine are implicitly to be dealt with in the same way. Each of the ten is divisible into four times four types as above. Thus there are in all 160 kinds of bodhicitta which fall into his system theoretically, but they may be summed up in the three kinds of calming-and-contemplation.

CJ: The Tripitika and Separate Teachings speak of the separate-ness, the Shared and the Perfect Teachings speak of the identity, of Suffering and the Cause of Suffering with the Dharma-nature.

That is, at one level of insight opposites are indeed opposites, but at another, their mutual identity is understood.

That is, "heavy" and "light."

The parable referred to earlier from the Lotus sutra. The conjured city is a mere way-station on the path to perfect enlightenment, the treasure lode in the parable.
Thus even the ultimate aim can be called "coarse," perhaps because it is a more real--solid--objective than the wraithlike conjured city; throughout this passage Chih-i means to show the freedom with which words can be used where it suits one's purpose.

Literally, "guest dust," an expression for the kleśas (defilements) from the Vimalakīrti sūtra (T14.545a).

The Ultimate Truth.

The last pair, "difficult/easy," is not reversed, but CJ says that is merely an abbreviation. He supplies the missing half of the pair, saying that the defilements and delusions are "easy to eradicate" in the mundane realms because even a beginner can destroy them, or that they are "difficult to eradicate" in the supramundane realm because it is only in the later stages of the path that they are eradicated.

The gradual calming-and-contemplation.

This refers to the brief, two-sentence objection above which appears near the beginning of this section, "But there is not even one Dharma-nature. How could it be inferred from three (kinds of calming-and-contemplation) and four (Teachings)?"

The reverse of slight/severe is deep/shallow in the text, but "slight" (light) means "shallow" and "severe" (heavy) means "deep." Thus in the variable view any pair of antonyms may be treated in this reciprocal way.

"Revealing of the right" bodhicitta that is, as opposed to the "excluding of the wrong," as in the section headings of this Chapter One of the Synopsis of the MHCK.

CJ says "Suffering" refers to the above-mentioned (7a7) common and supernal saṁsāra. The questioner, expecting cause and effect to be congruent, asks why there should be four of the cause and only two of the effect. As a matter of fact, Suffering itself is also classed into four kinds, like each of the other three Noble Truths, while on the other hand, the Cause of Suffering may, as the text goes on to say, be considered to fall into two types. Apparently little more is being said in this first Q-A exchange (which I confess I find obscure) than that the number of subdivisions into which these first two of the Four Noble Truths are broken down is essentially arbitrary. A similar point has just been made in the preceding section on the use of antonyms.
The fate of the ordinary person, his mind too torn by blind emotion even to begin the ascent to insight already begun by the Hinayana saint.

This question refers to the one-to-one correspondence made between the Four Teachings and the four lines of the gāthā (7a24ff). According to Chih-i, each of the Four Noble Truths can be understood in all four of these ways. The questioner understands how the first, samsāric, pair of Noble Truths could be considered statements on conditioned dharmas, but he has difficulty grasping how the second, nirvāṇic, pair of Noble Truths could be statements on the conditioned. For normally, nirvāṇa is associated with the unconditioned.

Thus we escape the contradiction involved in viewing the Way and Annihilation as belonging to the realm of the conditioned (caused). They belong to the conditioned only in the sense that what they eradicate is in the realm of the conditioned.

T12.732a (Roll 19, Ch. 22). Māñjuśrī makes this statement to the Buddha in reply to the Buddha's question on the causative origin of a sudden great effulgence of light about them, though at first he hems and haws about, repeating that because the light is the light of prajñā (wisdom), compassion, Tathāgata, etc., it must be uncaused, beyond the causal realm.

CJ explains that the individual capacity may be either clever or dull.

Chih-i thus avoids having to repeat his final remarks on bodhicitta in this section (7b20 to this point) for the other three levels of Teaching in Inferring from Truth (bodhicitta #1) and the other nine bodhicittas.

We now come to a renewed explanation of bodhicitta, based this time on the Four Vows made by all bodhisattvas at the time of the rising of their first thought of enlightenment. The previous explanation of bodhicitta was based on the Four Noble Truths.

Desiring, hoping, vowing, praying for, etc. CJ explains that the Four Noble Truths, that is, Truth in general, are the ground giving rise to the vows. One must have a certain measure of familiarity with and understanding of the Dharma before the desire for perfection in oneself (upward seeking) and others (downward transforming) comes to fruition.
261. The Truths are still concerned with cause and effect: the first two Truths form a temporal pair of cause and effect, as do the last two. Also Truth is no respecter of time.

262. For Chih-i the seat of the will, which is essential for making the Vows. Suffering, first of the Noble Truths, may be brought about through any of the six sense-organs. The character 理, used for the Sanskrit manas (mind), has the additional meaning of "intention," absent in the Sanskrit word. CJ notes that strictly speaking, all the sense-organs may participate in the Vows, since each of the six implies all the others (by the T’ien-t’ai axiom that every part of the whole contains the whole (and all of its parts) implicitly).

263. CJ says the order of the first pair of Noble Truths is now reversed, as is the second, because here the discussion is arranged from subtle to gross, while previously, when discussing the Noble Truths themselves, the order was from gross to subtle. The Vows have to do with the mind, which is subtle, and so the Cause of Suffering, being primarily located in the mind, receives first mention.

264. Arising, changing, and perishing. As before, persistence, the fourth dharmic state, is omitted.

265. I.e., their whence and whither unknown to anyone.

266. The 友 in Taishō (8a17) should be emended to 番 for "city of the Gandharvas"; CJ has the latter character in his commentary on the word, as does the Bukkyō Taikei edition of the MHCK text.

267. In this way each of the five skandhas, the whole internal world, is unreal, deceptive, fleeting.

268. CJ quotes the Nirvāṇa sūtra (T12.742c-743a, Roll 21, Ch. 23) for this simile, filling in the missing characters. The four elements which compose the body (and the sense organs) are here compared to four poisonous snakes imprisoned in a basket.

269. This paragraph on the Way is nothing but a rephrasing of another passage in the Nirvāṇa sūtra (T12.781c, Roll 27, Ch. 24). In the Taishō text of the sūtra, however, the King recommends (in answer to the Buddha’s question) focusing the mind exclusively on morality (observation of the rules of disciple) and giving (dāna), while both MHCK and CJ substitute the Three Knowledges (morality, meditation, wisdom). Also while the sūtra identifies the four mountains with birth, old age,
sickness and death, the four torments of the body, CJ alters this somewhat, and says the four mountains represent the four elements, while the four directions represent birth, old age, sickness and death.

270 The Perverted Views are the seeing of permanence, pleasure, selfhood and purity where there is none.

271 Vertical means that kleśas, perverted views, etc., all the Causes of Suffering, are eliminated progressively from the grossest to the subtlest, while horizontal means that Suffering itself, considered as integral, is eliminated at a certain moment. CJ remarks that "vertical" and "horizontal" could be applied in the opposite fashion with just as much validity, merely by considering the Cause of Suffering as integral and Suffering as divisible.

272 I.e., the Three Realms: of desire, form and formlessness.

273 From the Nirvāṇa sūtra (T12.693b-c, Roll 14, Ch. 20). The sūtra goes on to state that it was seeing (understanding) the Four Noble Truths that put an end to the Buddha's entrapment in saṁsāra.

274 This refers to the famous parable of the burning house in the Lotus Sūtra (T9.12ff, Ch. 3), where a father, seeing his children blithely playing in their house while the flames threatened to burn them alive, told them falsely that there were a sheep-drawn cart, a deer-drawn cart and an ox-drawn cart (the Three Vehicles: śrāvaka, pratyekabuddha, and bodhisattva) outside the house, in order to get them to come out; then once they were safely outside, he presented them with a single great bejewelled ox-drawn cart (the Mahāyāna).

275 CJ quotes the 瑞應經 (T3.472-483, Roll 1) for the story of the young Siddhārtha's compassion for the insects turned up by the plowshare, whom birds came to harass and devour. The same story appears in most of the tales of the Buddha's life. It is of interest that in the passage quoted by CJ the sūtra gives an early list of Four Vows (T3.475c), made by Siddhārtha just before he saw the plowing, i.e., "I wish to save those yet unsaved, I wish to release those yet un-released, I wish to bring peace to those not yet at peace, and I wish to enable those to attain the Way who have not yet attained it." The Four Vows appear also in the Tao-hsing-po-lo-ching (T#224) and the Ying-luo-ching (this is probably a Chinese forgery of the late 4th or early 5th century), and then in Chih-i's writings for the first time in his Tz'u-ti-ch' an-men 次第禅門 (T#1916). Chih-i's formulation of them is close to that in the Ying-luo-ching, and was adopted by many other schools outside the T'ien-t'ai.
CJ quotes the 彌勒成佛經 (T#454:T14.424b) for the tale of Maitreya's rising of the thought of enlightenment. He saw destroyed a jewelled watch-tower which had been presented to him, became aware of how all things are subject to dissolution, and consequently entered into meditation to become a Buddha. Unlike the previous example, this bodhicitta arose more from a realization of transience than from an impulse of compassion.

The realization of compassion and transience produces the Vows, arouses the thought of enlightenment. The story of the plowing seems to illustrate "downward transforming," while the story of the watch-tower seems to illustrate "upward seeking."

These are the ten negative states, or destinies from hell to Hīnayāna, which were discussed at the beginning of this section on the bodhicitta.

Sense-organs and sense-objects are what produces, the thought is what is produced.

One may alternatively translate the above sentence "there is in this arising no selfhood, no otherhood, nor both together, nor causelessness." These are called the four natures. Things come into existence in dependence on other things, not by themselves; thus they have no selfhood (self-nature, own-being, svabhāva, or even, thingness). But the things that condition their emergence have by the same logic no selfhood themselves, hence from the initial point of view they have no "otherhood." Thus there is no selfhood nor otherhood in origin-ation; if neither of these is present, then their combination is absurd; and equally unthinkable is causeless emergence, i.e. without either self or other—for like A and not-A, there is nothing which is not covered by these mutually exclusive alternatives (as far as the realm of language goes). Chih-i is clearly paraphrasing Nāgarjuna's Mādhya-mīmi-kārikās in the translation of Kumārajīva, Chapter 15 on svabhāva.

Which it would need in order to be uncaused. This sentence is merely a restatement of the previous one.

Being itself as empty as what it names.

From TCTL (T25.102b, Roll 6, Ch. 11). The adults of course represent men of wisdom, who know the real nature of things.

T15.39a, Roll 1.
From T12.682c, Roll 12, Ch. 19. The sūtra compares ordinary people (who are subject to the first two Noble Truths but do not understand them) to Hinayānist monks (who understand the Four Noble Truths but fall short of Ultimate Truth) and to bodhisattvas (who perfectly understand the absence of Suffering in itself (and of the Cause of Suffering in itself), and are in possession of the Ultimate Truth as regards the Way and Annihilation.

CJ: The convergence of heat, air and rubbish (fuel) gives rise to a flame, and this combined with the deer's thirst causes him to see the flame as water. The Taishō version of the MHCK text gives the character  as an alternate for 輔, yielding (with the following character) "windblown flame" instead of "shimmering (i.e. flame-ish) of the sun." CJ (and Sekiguchi in his kakikudashi Japanified version of the text) goes by the alternate, speaking of the generation of actual fire. But in the Seng-choa/Kumārajīva commentary to the Vimalakīrti (T# 475, T38.341b), Seng-choa says, "Thirsty, he sees the flame (glimmer) of the sun, and mistakes it for water," and in the four-roll Lankāvatāra sūtra (translated by Gunabhadra: T16.491a), it speaks of a herd of deer tormented by thirst, who mistake the "spring-time flame" for water. Hence I tend to think, in opposition to CJ and Sekiguchi, that no true fire is being spoken of, that this is a case of the kind of water-like mirage the hot sun can project onto a flat surface: a road, desert, or plain.

CJ quotes this story, found in the Mahāsaṃghika vinaya at T22.284a. Here Devadatta in his misleading of the community of monks is compared to a monkey chieftain who saw the moon in a well under a tree. Thinking to take it for himself, he held a branch of the tree while having his simian retainers hang from his tail. Unfortunately the branch broke and they all fell in the well.

CJ: If all is empty, then how could one possibly practise identity (with emptiness) and not non-identity? For there is nothing nonempty which could be excluded from what is empty; this would be comparable to shunning space in one place to seek it in another.

One uses the raft only so long as one needs it to cross the river, discarding it then as a burden to further progress. Thus even the idea of enlightenment and the word "emptiness" are to be discarded.

These are the first and last of the seven categories of practise ("seven branches") that make up the thirty-seven Parts of the Way. They stand for all thirty-seven.
The Streamwinner and the Arhat are the first and fourth of the Four Fruits (the others being the Once-returner and the Never-returner. Chih-i paraphrases this passage from the *Pañcaviṃśati*, T8.271b, Ch. 26. This is also in the sūtra section of the *TCTL*, T25.437b-ç, Roll 53, Ch. 26. In this passage Subhūti is trying to enlighten Śāriputra as to how all the Dharmic categories are empty at the ultimate level (that of non-arising dharmas).

Chih-i supplies parallel comments on Suffering (via the five *skandhas*) and the Cause of Suffering (the Three Poisons, representing all the *klesas*) to supplement the mention in the sūtra of the Way (in its thirty-seven parts) and Annihilation (as the Four Fruits). Actually Chih-i misquotes the sūtra slightly in order to create a parallelism; the Four Mindfulnesses and the Eightfold Holy Way are not mentioned at this point in the sūtra.

CJ adds, "For their failure to perceive the truth, the non-arising, illusory (nature of things)."

(1) Suffering internal in origin (bodily illness and mental/emotional disturbance); and (2) Suffering external in origin (caused by robbers and wild animals, or by natural disasters).

Presumably mental and physical happiness or well-being.

For its arising or origination is dependent.

CJ quotes the *Lankavatāra* sūtra and the *TCTL* here to justify the idea that Ultimate Reality itself can be the cause of both error and truth, both evil and good, both impurity and purity. The *Lankāvatāra* says (T16.619a, Roll 5, Ch. 5, in Śikṣānanda's translation which post-dates Chih-i), "The Tathāgata-garbha is the cause of good and evil." CJ then quotes the *TCTL* to the effect that though elephants muddy a pond and pearls clarify it, it is the pond itself that is the origin of the muddiness and the clarity, the elephant and pearls being merely conditions or occasions.

Kōgi quotes the *TCTL* (T25.276b, Roll 29, Ch. 45), "Everything in the Three Realms is produced by the mind."

CJ: The mind stands for the Cause of Suffering, the forms for Suffering.
CJ substitutes 纙 (to color, paint) for 善 (white earth), but the meaning comes to the same thing.

These two stand for the Four Mindfulnesses, which in turn stand for all the thirty-seven Parts of the Way. The Four Mindfulnesses are of particular importance however, for in the Nirvāṇa sūtra, Ultimate Reality is frequently characterized in exactly opposite terms. The Four Mindfulnesses are that the body is impure, perception is painful, the mind is impermanent, and the dharmas are devoid of selfhood.

In the Lotus again, the conjured city is the provisional resting-place, to which one is guided by expedient teaching, while the treasure lode is the final destination, the Ultimate Truth.

Fill in the corresponding statements for perception and the dharmas. Similarly for the next few sentences in this section on the Four Mindfulnesses.

As above.

Emend 識 to 感 or 道. No commentators mention this problem, and neither of my suggested alternatives resembles the character I wish to strike out, but it is absurd for "the seeing of the truth" 見識 to be annihilated at this earliest stage. According to the TCTL (Roll 78), the Streamwinner is at the stage where all the intellectual delusions have been eradicated. Professor Sekiguchi has verbally approved this emendation of the text.

There are four stages on the arhat path: Stream-winner, Once-returner, Never-returner, and Arhat, with each stage further divided into its beginning and its completion.

Fourth of ten levels given in the Pañcaviṃśati (T8.346b, 259c), and also in the TCTL sūtra section (T25.417a).

These four are stages 5 through 8 of the Pañcaviṃśati list. As for stage 8, one must keep in mind that the delusions are present in three forms: their actual manifestations, their seeds and their residual karmic influences (vāsana). Thus arhats eliminate the actual manifestations of the intellectual and emotional delusions, while "private buddhas" (pratyekabuddhas) go on to eliminate their residual lurking influences as well.
The last two stages of the fifty-two are alternate Chinese translations of the Sanskrit samābuddha (understood wrongly by the translators as samabuddha in the first case) which came in the Chinese tradition to be considered separate stages. At this point the practitioner annihilates the so-called Three Kinds of Delusions, namely the intellectual/emotional delusions, the dust-sand delusions, and finally the root of delusion, nescience itself, as he progresses up the latter forty-two of the fifty-two stages.

Lowest of the fifty-two stages.

The rest of the fifty-two.

The Four Teachings times the Four Truths, i.e. the four kinds of Four Noble Truths.

Emend 河 to 江, which is the character used in Chinese to represent the River Ganges. Perhaps a抄ist was tempted to substitute the water radical for the heart radical on the basis of the meaning. Sekiguchi in his Sino-Japanese text of the MHCK also emends the character back to the heart radical in this way.

Kōgi quotes CJ's Sou-yao-chi 捲要記 to support the interpretation that 心 means here "thoughts" and 法 means here "dharmas" (with a small "d", i.e., objects of thought).

I.e., their dharma-nature, says CJ. The nature of dharmas is their absence of nature, their lack of own-being. Thus both thought and dharmas are as empty of substance and selfhood as anything else.

As distinguished from the previous contemplation of a single thought.

Presumably as a consequence of stumbling and falling against them.

CJ claims that this represents the Six Destinies, ten years for each of five of them, and a fraction of a decade for the destiny of asuras.

Here Chih-i switches from the Four Noble Truths to the Three Truths (of Emptiness, Provisionality and the Middle). Noting this, CJ says the latter is the substance of the former, while Kōgi goes on to identify Suffering and its Cause with Provisionality, the Way with Emptiness, and Annihilation with the Mean. This seems to be going a bit too far, however.
319 Kogi says this character refers to all possible dharmas.

320 They have not real, but "borrowed" existence, as the Chinese suggests. As Th. Stcherbatsky says, "Borrowed wealth is not real wealth." (Central Conception of Buddhism).

321 Following CJ.

322 CJ says the first phrase of this pair expresses provisionality, the second emptiness, and that there should be a third phrase for the Mean, namely "they are neither three nor not-three." The absence of this phrase he takes to be a mere abbreviation.

323 This is the Middle again in three forms: the negation of opposites, the assertion of opposites, the negation of the negation of opposites (but in theory this could be carried on indefinitely).

324 Restating the argument in more contemporary terms, we may say that the truth is on the one hand differentiable, on the other hand undifferentiable, and finally something which neither of these opposite expressions can convey. Similarly, light is conceived of today as consisting of (differentiated) particles, or also (undifferentiated) waves, or as something which can ultimately not be caught in this net of opposites. Then it must be added that these three ways in which to conceive of light can both be completely identified with each other and completely distinguished from each other.

325 I follow CJ in interpolating the character for "one" in the second "one-two-three." The sentence seems to mean that (due to the nature of language) one is forced to present sequentially the different aspects of the Ultimate Truth, but the sequence in which they are presented is only provisional and not to be taken as a necessary one. All aspects are true and not true at the same time. The sequential understanding of the Three Truths is considered characteristic of the Separate Teaching, third of the Four Teachings.

326 Ultimately the Three Truths can be taken neither as successive nor as simultaneous.

327 T#278:T9.465c29. Here is the context before and after the quote drawn from the sutra by the MHCK: "As for the mind, so for the Buddha; as for the Buddha, so for animate beings. . . . The Buddhas all comprehend that everything devolves from the mind 從心轉. He who can understand this sees the true Buddha."
T15.52b.

T14.544c6, Ch. 5. I follow Robinson's unpublished translation of this sūtra for the rendering of 心行.

T9.392c. More usually called by the name Kuan-p'u-hsien-ching, this sūtra is regarded as an appendix to the Lotus in the T'ien-t'ai (and subsequent Nichiren) tradition because of its similarity to the last chapter in the Lotus itself, both of them dealing with the practise of repentance through the contemplation of Samantabhadra (see the MHCK's Lesser Chapter Two, the section on Lotus-samādhi). Of three Chinese translations, the only one still in existence is that by Dharmamitra of the E. Tsin, while Gītāmitra's and Kumārajīva's were already lost at an early time, according to the BSKS. It may be that the Kumārajīva version was that upon which Chih-ī relied, as he generally did if there was a Kumārajīva translation of the sūtra in existence. His quote here follows Dharmamitra's translation in the Taishō word for word, but the evidence here is too slim to determine which version Chih-ī actually used.

From the Avataṃsaka sūtra (T9.409c).

Kōgi, usually reliable, marks this as from Roll 8 of the Nirvāṇa sūtra. If this is the case, then the quoted sentence is a summary, not a quote, of a passage on the relationship of nescience and enlightenment which reads, "Enlightenment and nescience—the wise understand that they are in their nature the same, and this very non-dual nature is the Real." (T12.651c) Following this, the sūtra moves on to illustrate this principle by the simile of the Five Flavors of milk—butter, cheese, etc.—already alluded to in the MHCK. Finally it is said, "Nescience inverted is enlightenment." (T12.652a6) The MHCK quotes this last sentence without attribution below (9b1). There is however no mention of "ultimate emptiness" in the passage.

CJ: Truth being one at the ultimate level, the one truth is emptiness.

Here the one truth has become the triple truth of Empty, Provisional and the Middle.

As CJ points out, this metaphor is from the Avataṃsaka sūtra (T9.624a, 625a) and/or the Chiu-ching-i-ch'eng-pao-hsing-lun:Mahāyāna-uttara-tantra-sāstra-vyākhyā (T31.827b). CJ quotes the story containing the metaphor at length from the Avataṃsaka. In brief, there are a billion rolls of scripture locked into a mote of dust, and hence of no benefit to animate beings. A certain wise and powerful sage comes along and releases them, in consequence of the compassion he feels for
animate beings. Clearly the miracle tale is meant to illustrate a
metaphysical principle, that the whole of the Dharma is contained in
every single dharma or element of existence. That all motes of dust
have this property is explicitly stated in the Mahāyāna-uttara-tantra-
śāstra-vyākhya itself (T31.827b14).

Kōgi says this simile is from the Shan-chu-i-tien-tzu-so-wen-ching
善住意天竺護憲經 (Susṭhita-mati-devaputra-paripṛcchā). This 3-
roll sūtra was translated twice into Chinese, but as the second of these
(contained in the Ratnakūta sūtra collection) was accomplished in Sui
times, it must have been the earlier N. Wei version to which Chih-i had
access (if indeed Kōgi is right about the source of the simile). Here
it is stated that all the dharmas of enlightenment depend upon the
soil of proper conduct for their nourishment and growth, like herbal
grasses and forests growing in the earth (T12.128a). The simile is put
to a somewhat different use by Chih-i here than in the sutra—or perhaps
Chih-i had no scriptural source in mind at all. This would not be the
case for the following simile on the ball of perfume, found in a better-
known sūtra and already alluded to once in the MHCK.

From the Shou-leng-yen-san-mei-ching (Śūraṅgama-samādhi sūtra)
(T15.633b). Here it is stated by the Buddha that bodhisattvas are
permeated through and through with the Six Perfections, each as in­
separable from the others as a single kind of incense would be if ground
up and mixed with a hundred thousand others.

This quote is from the MHCK itself, from the paragraph regarded
as the quintessence, the core of the work (T46.1c-2a). Kōgi cites the
Pañcaviṃśati for authority, where it says form (the first skandha) is
identical to tathatā, and likewise for the other skandhas. One also
thinks immediately of the nearly identical assertion in the Heart-
sūtra.

Thus each of these expressions, "emptiness," "existence (pro-
visionality)," and "the Middle," ultimately means the same thing,
namely Ultimate Reality. It is merely that the Real is approached
from three different viewpoints, which merge after the first superficial
attempts at characterizing the truth.

I.e., an unlimited number. The commentators expend much energy
in discussing how this figure is arrived at, but as CJ also says it is
a mere metaphor, their cogitations need not concern us here.

Or storehouses, or piṭakas (baskets). Kōgi says this
word means skandhas.
342 Sense encounters object to produce a moment of thought, but each of these three components of the event is itself identical to the Dharma-realm.

343 Chih-i makes this first Noble Truth relate to the physical world, to objective facts, to sense-objects ("dust"), while applying the 2nd Noble Truth to the area of mental phenomena. The latter then transforms into the Way, the former into Annihilation.

344 Kōgi: According to whether it is liked, disliked or regarded with indifference.

345 Kōgi: Pleasure, pain, and equanimity.

346 CJ here quotes the TCTL for the difference between samādhi and dhāraṇī, summarizing this by saying the nature of the former is meditation, while the nature of the latter is wisdom. Actually the passage in question (T25.269a-b) states that while samādhi is purely a mental phenomenon, dhāraṇī goes beyond this, for it can be present in the person whatever his state of mind, even if he is angry, accompanying him everywhere like a shadow accompanies a form. Dhāraṇī is attained only after much samādhi, while samādhi alone is meditation minus wisdom; it is like a newly-shaped clay vessel, which only when fired in the kiln of wisdom can hold water, or carry people across a river, in short become dhāraṇī.

347 CJ: This is the Way.

348 CJ: This is Annihilation.

349 Literally, "Lack of light transformed is identical to light." From the Nirvāṇa sutra, T12.652a.

350 Unfettered, that is, by any word or conception.

351 CJ: "Mentating" (i.e. thinking) means making distinctions like ordinary/saintly, Ultimate Truth/Wordly Truth, animate/inanimate.

352 Inner and outer, as above.

353 CJ: People of the two lowest Teachings may differ in their degree of astuteness, but they are alike in being able to understand only the destruction of thought as the highest goal. At the level of the Separate Teaching (#3 of the Four), it is the distinction between nescience and enlightenment which is fundamental.
But it is only a practitioner of the Perfect Teaching who knows that the mind (complete with all its differentiating activity) is the Dharma-realm.

354 Following CJ. He explains that in Excluding the Wrong, the Two Vehicles (Hinayāna) are the "one (solitary) state of liberation" which is, along with the nine states of bondage, excluded from the proper meaning of bodhicitta. Now however the Hinayāna is included in the first two of the Four Teachings, all of which are affirmed as "Right". In short, the questioner wants to know why the Hinayāna seems to be rejected on the one hand and accepted on the other. The answer to the conundrum lies in the fact that bodhisattvas are present in all of the Four Teachings.

355 See note 354 above.

356 Following CJ.

357 But they do arrive.

358 I.e., make use of expedients (upāya).

359 According to CJ, these four similes illustrate respectively the Teaching, Wisdom, religious practice, and Ultimate Truth. They also illustrate the four siddhāntas, says CJ, except that similes 2 and 3 apply to siddhāntas 3 and 2 respectively. That is, the panacea is likened to the Therapeutic siddhānta; and the milk and gruel is likened to the Individual siddhānta, because the latter nourishes, like food, whatever incipient tendencies there are in the practitioner toward the vision of the Real. "Panacea medicine" is written in the text in a transliterated form of the Sanskrit word agada, meaning free from disease, or a medicine bringing about this state. The Avatāmsaka (Hua-yen) sūtra (T9.465a, Roll 10; and T9.777a, Roll 59) compares its wondrous powers to the action of wisdom.

360 This term is used in Ch. 2 of the Kumārajīva Lotus sūtra (p. 28 of the Murano translation). The One Great Event (or Purpose) may be considered the Buddha's wisdom, i.e. enlightenment itself, and its Cause is the bodhicitta.

361 This pair of antonyms also may mean "full" (or "substantial") and "empty".
Or purpose, fact, affair, activity, ceremony, abstract thing.

Taking another meaning of the character shih 事.

Thus there is nothing which it can be said to be. CJ: "The paths of language and thought are cut off."

Also meaning "the Actionless." To rephrase the idea, the perceiver is ultimately nothing without the perceived and vice-versa, yet we speak conventionally as if these concepts were independently intelligible. In consequence it must be said that ontology and epistemology are only conventionally distinct, for knowing and being are ultimately inseparable. The scent of Nāgarjuna is strong here.

Reading 稱 instead of the MHCK's 常, on the basis of the text in the sūtra.

This is paraphrased somewhat from the Kumārajīva translation of the "Sūtra of the Questions of Mañjuśrī on the bodhicitta." Following this sūtra paraphrase, the rest of the paragraph (up to 9c9-10: "That is why it is called the Right (bodhicitta)") is in the Chinese misleadingly presented as if it were also extracted from the sūtra. It is not however (with the exception of "neither same nor different" 不不異 near the end of the paragraph), as I have used quotation marks to indicate. Evidently Chih-i wished to clothe the idea in the sūtra in the symmetry of his doctrine of the Three Truths. For some reason, when CJ requotes a larger section of the sūtra for his commentary, he uses the Bodhiruci (N. Wei) translation (T14.484b) of the "same" (though differing in many details) sūtra (but Shiki sets the matter right by quoting the Kumārajīva translation again), called in this case the Chia-yeh-shan-ting-ching, or the "Sūtra delivered from Elephant-(Head-) Peak." As the titles show, the Bodhiruci version is titled according to the place where the sūtra is supposed to have been spoken, Mt. Gaja (or "elephant (head) peak"), while the Kumārajīva version is titled according to the identity of the Buddha's interlocuter, Mañjuśrī. It is hard to say why CJ ignored the Kumārajīva translation in his commentary, for generally where more than one translation of an Indian Buddhist text had been done, it was that by Kumārajīva (if one existed) which was taken as the standard in the T'ien-t'ai tradition. Perhaps CJ simply didn't have a Kumārajīva text available and was forced into this departure. He would scarcely have memorized the Bodhiruci version in preference to that of Kumārajīva. Incidentally, there are two other translations of this sūtra in the Taishō canon (T#566, T#567),
but these are not used by either Chih-i or CJ, though Shiki does mention the second. T#568, the Wen-shu-shih-li-wen-ching is quite a different work, despite the similarity of its name to T#564, the Kumārajīva translation of the sūtra quoted in the MHCK.

Otherwise expressed, the thought of enlightenment depends on one's prior idea of what enlightenment could be, but at the same time escapes all description.

Or Empty, Provisional and Middle, the Three Truths.

Between the three provisional teachings and the one ultimate teaching.

Following CJ.

CJ says the first two are "shallow," the third is "roundabout." These expressions are used in the Lotus to distinguish between the conjured city and the treasure-lode, elements of a metaphor which we have already encountered in the text of the MHCK.

Kōgi explains that "to realize the provisional" means to use expedients (upāya) skillfully so as to accord with the ordinary world of secular emotions, while "to know the Real" means to realize that the mundane world is nothing but (i.e. identical to) the subtle activity of the Dharma-nature.

CJ adds that they are also the seeds of the other two of the Three Jewels: Dharma and Saṅgha.

The first five have to do with the positive benefits of the bodhicitta, the second five with its property of extinguishing negative factors.

Vajra: in another context this word might mean "diamond" or "thunderbolt."

According to the Hīnayānist Sarvāstivādin school, this is the substance created by karma that supports the continuation of warmth and consciousness in the body while it is alive.

The reference is to the traditional thirty-two marks of a "wheel-turning king" or ākāraṇārthin, universal monarch. CJ says that in the same way, even though the bodhisattva has yet to achieve Buddhahood, his merit exceeds that of even the most exalted Hīnayānist.
379 From the TCTL: T25.267a, Roll 28, Ch. 43. More precisely, the TCTL says that the bodhisattva, though he may not yet have broken out of his shell of nescience, expounds the Dharma with a voice (i.e. a facility, a skill) superior to that of the Two Vehicles or the non-Buddhists.

380 From the Avatāmśaka (Hua-yen) sūtra: T9.778c. This is from the part of the sūtra known independently as the Gandavyūha. Such a string is like the bodhicitta because its sound is so prominent that it drowns out the sounds of the other lute strings: likewise the bodhicitta drowns out cravings associated with the five senses as well as drowning out the preaching of the Two Vehicles.

381 The very next simile in the Avatāmśaka sūtra, in the same place. Lion's milk, when added to a vessel containing cow's, horse's and sheep's (i.e. the Three Vehicles, as in the Lotus sūtra's parable) milk, is supposed to make the other kinds of milk disappear. The bodhicitta similarly eradicates the defilements.

382 CJ: It smashes the mountain-peak of extreme (non-middle) views.

383 The Cosmic Man in Indian tradition, often identified with Brahmā. His arrow can pierce a disk of iron, says CJ. Similarly, a bodhisattva's compassion can pierce any target.

384 Kōgi comments that contemplation is the destruction of the defilements, while calming is being not in conflict with worldly things. One must say however that normally it is calming which is defined as the function that eradicates ("stops") the defilements.

385 The sūtra reads here (T11.640a), "If one who is not a monk calls himself a monk, saying his conduct is pure though it is not."

386 This expression means 1000^3, i.e. one billion. But the sūtra has ⁴, where the MHCK has ⁴, so following the sūtra we should read "on the great earth" instead of "in the chiliocosm (cosmos)."

387 Including food, clothing, incense, and everything necessary to sustain a monk's life and practise.

388 As CJ points out, Chih-i's "60 monks" is "200 monks" in the sūtra; CJ attempts to justify the discrepancy by saying Chih-i must
have used a different translation. However Shiki points out that no other translation was ever made of this sūtra, while a similar passage, using "60 monks" occurs in the Four-part Vinaya (Ssu-fen-lu 四分律), the vinaya of the Hīnayāna Dharmaguptaka school. The MHCK passage is nevertheless mainly based on the Pao-liang-ching as stated.

389 The sūtra adds, "without gaining the fruit of arhatship.

390 The sūtra adds, "fearing for your future lives."

391 The monks fear that because they have not yet won liberation they may not rightfully accept offerings, but the Buddha reassures them that it is not only the liberated who have this right.

392 The Streamwinner, Once-returner, Never-returner, and Arhat are each subdivided into incipient and perfect levels: the "turning toward" 向 and the "fruit" 果.

393 I believe the character 随 "fall" does not fit the context and should be emended to 随 "follow," "obey" or "conform to."

394 This portion in the MHCK relating to the virtue of a Mahāyāna-istic monk who does not keep the monastic code, does not appear either in the sūtra nor in CJ's requote of what is clearly the same text. In the sūtra the Buddha is emphasizing that monks who have not won liberation may, given that their practise is diligent, receive offerings. Chih-i takes this a step further: for him the monk evidently need not even be diligent, as long as he has aroused in himself the thought of enlightenment—for the latter contains (in the Perfect-and-Sudden-Teaching) the whole of the Buddha's Way. The rest of the MHCK Synopsis and the other chapters of the MHCK as well go on to outline the religious practise that one who has had the thought of enlightenment will naturally feel bound to engage in.

395 This sentence also does not appear in the sūtra.

396 This long sūtra passage may be found at T11.640a-b. The Pao-liang-ching or Ratna-rāsi-sūtra is the 44th in the Ratnakūta collection of Mahāyāna sūtras in the Taishō canon. Most of Chih-i's quotation is a very approximate paraphrase. The paraphrase is especially loose, as Shiki points out, starting from where Chih-i's "quotation" reads, "One monk asked the Buddha." The sūtra text is reproduced verbatim only for a few conspicuous (hence easily remembered by the quoter) examples like "very good, very good!, "Mt. Sumeru" and "spit." CJ quotes here from the same Pao-liang-ching (T11.639a-b) a list of thirty-six faults of a monk, mentioning twelve items of the list. But Shiki notices
the sūtra has only thirty-two items in the original, saying that CJ's digit "6" in the number "36" 三十 六  is a mistake, but himself errs in mentioning that CJ's list contains thirteen of these thirty-two items, namely numbers 1-12 and number thirty-two from the sūtra. Then Kōgi correctly points out Shiki's mistake, commenting that CJ lists only twelve, not thirteen of the thirty-two items; for as it happens, CJ does list 1-12 (as well as #32) but either he or a copyist carelessly dropped #3. The content of this list is not what I want to draw attention to at this point, but I find here an interesting case of the way in which errors made in earlier texts are scrupulously (at times) corrected in later commentaries at the same time as new errors creep in. Chih-i, on the other hand, seems to have been quite casually paraphrasing (and misinterpreting--deliberately?) a text he saw once or twice: it is certainly not a widely-used sūtra.

397 It is worth repeating that this point is not made in the sūtra at all. The commentators seem aware of this but loathe to point it out explicitly.

398 T17.844c-845a. This is a two-roll sūtra whose translator is unknown. The full Chinese title is sanskritizable as Mahāviśuddha-tathāgata-guhya-garbha-sūtra, but is also referred to in the Indian and Tibetan traditions as the Tathāgata-guhya-kosa and the Tathāgata-garbha-sūtra. Śāntideva's collection, the Śikṣāsamuccaya, contains a sizable quotation from this sūtra on the ten evil acts, which is also the subject of this MHCK quotation. For a discussion of the ten evil acts, see Har Dayal, The Bodhisattva Doctrine, pp. 199-204.

399 The sūtra has him killing his saintly father.

400 Fornicates with.

401 Namely killing one's father (evidently repeating item #1). The other four items of this list are killing one's mother, killing an arhat, shedding the blood of a Buddha, and destroying the harmony of the samgha, in ascending order of seriousness.

402 Evidently repeating item #2 in part.

403 The first three of the ten evils are physical, the next four are verbal (essentially variations on the prohibition against lying) and the last three are mental, the well-known rāga-dvega-moha or Three Poisons in another guise. Here the ten evil acts are each described as being committed to the utmost possible degree.

404 The sūtra adds, "and no producer nor recipient of karma, no knower, no seer, and no person (pudgala)."
CJ assigns these successive ideas which are to be understood by the practitioner to each of the Four Teachings, in ascending order.

As Shiki notices, the sūtra reads here 生滅不住 ("they arise and perish without persisting") where the MHCK has 不生不住 ("they neither arise nor persist").

In this case Chih-i or Kuan-ting adds "as soon as", an improvement over the sūtra text, for it is absent in the sūtra where it should be present to fulfill the parallelism with both previous and subsequent sentences.

The sūtra has "An enormous room, dark for a hundred thousand years, without doors or windows or even a needle-size crack in the wall, so that no light, whether from sun or moon, fire or sparkling jewel, can possibly enter." How pallid the Chinese version has become by comparison!

The sūtra goes on to make the point explicit: the Buddha then told Kāśyapa that in the same way, the karma-obstacles created over a billion kalpas can be overcome with the light of wisdom, the belief in and understanding of the law of causation and the doctrine of egolessness (anātmanāda). Thus the sūtra argues that the slightest bit of light overcomes a vast amount of age-old darkness, i.e. that the bodhisattva at the start of the religious quest represents, no matter how feeble its wisdom, the end of the absolute dominion of nescience.

CJ notes that the sūtra's simile is valid only for the bodhisattva of the Tripitaka teaching—for as we see, it mentions only the understanding of causation and egolessness as the meaning of the "glimmer of light."

In fact the evidence suggests that Chih-i's imposition of his four categories (which are in effect the Four Teachings) on the sūtra is rather procrustean, though in his favour it does seem as if the sūtra mentions the doctrines of causation, egolessness, etc., in roughly ascending order of profundity (or should we say historical development), and hence lends itself well to such treatment.

This and the next three bodhisattvas are associated respectively with the Four Kinds of Four Noble Truths, dealing with the content of the realization. They have nothing to do with the ten bodhisattvas outlined earlier, which deal with the occasion or inspiration of the bodhisattva.
This last simile is from the Nirvāṇa sūtra, T12.727c-728a, Roll 18. The castor-oil plant and the sandalwood tree are often paired to represent the kleśas and bodhi respectively, because of the difference in their aromas.

Thus "non-arising," "numberless" and "actionless" are particular terms applying only to one each of the four levels of teaching or bodhicitta. "Arising-and-perishing" is also such a particular term, but "causation" (i.e. causes-and-conditions) is not, whence arose the hypothetical questioner's confusion.

CJ says these alternatives are respectively Identity in Principle and Verbal Identity, the first and the sixth of the Six Identities (see below).

Actually from the Pañcaviṃśatī, but contained in the TCTL at T25.584c-585c, with the TCTL comment at 585c. The flame of enlightenment cannot be identified exclusively with either the first glimmer when the wick is lit or the final fire blazing from the torch; it is both and neither at the same time. The flame is a true flame no matter how small, yet the first lighting of the fire is not the same as the final blaze of anuttara-satya-sahābodhi. Thus in the Six Identities, or six levels of identity which the practitioner has with the Buddha and Ultimate Truth/Reality, one is identical (to Ultimate Reality) in one's essential nature already at the very first level, but not yet fully realized nevertheless. Having asserted that the very first thought of enlightenment puts an end to the darkness, that Ultimate Reality is everywhere you look, Chih-I must now forestall the interpretation that all stages of the Path, the Way, are the same. As CJ says, (a) the "Six" (of the expression "Six Identities") suppresses arrogance (thus he criticizes both non-practising lecturers--Kōgi takes these to be of the Hua-yen (Kegon) school--and benighted practitioners of dhāraya for mistaking the first glimmer for the final fruit; these respectively neglect samatha (calming) and vipāśyanā (contemplation) in their practise); and (b) the "Identity" helps ward off self-depreciation. Kōjutsu quotes CJ's Chih-kuan-ta-i: "Identity because of being the same at the level of Ultimate Truth; 'Six' because of being distinct at the level of Provisional Truth. The Six Identities are (1) Identity in Principle (one could say, "Identity at the Level of Ultimate Truth (Alone)," but for the clumsiness of such an expression), (2) Verbal Identity, (3) Identity of (Religious) Practise, (4) Identity of Resemblance, (5) Identity of Partial Truth, and (6) Ultimate Identity. The first three of these are prior to the first of the fifty-two Stages scheme that Chih-i borrowed from the Hua-yen and Ying-luo sūtras, so that counting these three,
there are in all fifty-five stages in the ladder of the Perfect—Actionless—Teaching. See Chart I in the Appendix for details on the relationship of the Six Identities and the fifty-two Stages.

It also keeps him from disparaging his own ability to reach the goal. Kōgi says faith means to accept the teaching directly without superimposing one's personal opinions.

Since he knows he is included in this identity.

CJ: To believe that the Ultimate is only in the Buddha and not in ordinary people, is to be wrong about the (meaning of the) final stage (Ultimate Identity); while to believe that since the Ultimate Truth inheres in ordinary people they are identical (in every respect) to the Buddha, is to be wrong about the (meaning of the) beginning stage (Identity in Principle). The Six Identities doctrine has the function of leading us away from both these fallacies, in that both the identity of the ordinary person with, as well as his separation from, Ultimate Reality are stressed. That is, "both beginning and end are affirmed." The "benighted meditators" (who lack vipāṣyāna or contemplation) make the second of these two mistakes, resulting in their becoming arrogant about their Buddhahood, while the word-bound sophists (who lack samatha or calming) value only saints, and fail to appreciate that the Ultimate inheres in even the worst of us. By "sophists" CJ often means Hua-yen masters (especially Fa-tsang), and by "benighted meditators" he just possibly could be referring to the Ch'an school.

The ordinary person's faith and the fact of their being Identities helps to remove doubt and fear. At this stage then a person may be assured that though he is not the equal of the highest saints, he is in a sense already enlightened.

As stated before, the fact of their being Six (i.e. graded from lowest to highest) helps to eliminate arrogance. The practitioner then is clear about the fact that though he may already be "enlightened," he is not the equal in every sense of the highest saints or the Buddha.

Tsang, whether it means garbha (embryo or womb) or "storehouse," is the name of something relatively concrete, hence provisional, compared to the other components of the expression Ju-lai-tsang-li (Tathāgata-garbha + li). CJ incidentally reveals his understanding of the word tathāgata-garbha by saying at this point, "All animate beings possess the (or a) tathāgatagarbha."
Thus Chih-i breaks down the phrase "Ultimate Truth of the Tathāgata-garbha" into his Three Truths, just as he has done with the gāthā and numerous other phrases and ideas. These Three Truths then correspond one-to-one to the Three Wisdoms he mentions in the next sentence.

Meaning all particulars.

CJ: Just as people use light in all their activities without being aware of it.

CJ comments here that it is a mistake for people to seek Truth while scorning the (verbal) teachings. Kögi is more pointed yet, and wonders archly why, since words and names do (in their limited fashion) lay open the nature of things and are furthermore essential to carry on religious practise at all, there should be those who discard them and revere the slogans "A special transmission outside the teachings" and "not setting up words or letters." Of course this is a direct attack on the Ch'an school ("Zen" for Kögi).

Chih-i (or Kuan-ting) drops the hsin here which is needed to write bodhicitta in Chinese, so he is left with the word 智提, i.e. bodhi, not bodhicitta. Evidently the distinction between the two is not of much importance to him.

Presumably to merely read (and not practise) treatises such as the present one (MHCK) could elevate the practitioner no higher than this Verbal Identity.

A Christian at this level would be attached to the name and concept of God but would not yet recognize God-in-all-things.

For to be real they have to have a meaning. This is from the Nirvāṇa sūtra, T12.618b-c. In the sūtra this simile is used to illustrate the tentative nature of the words used in the Buddha's teaching. Just as insects do not understand the meaning of the words their trails accidentally form, ordinary people do not truly understand what the Buddha means when he denies the existence of the ātman, or when he speaks positively of selfhood (as he does in the Nirvāṇa sūtra itself).

CJ: For intellectual understanding (Identity #2) of the principle of Truth (Identity #1) must precede proper practise (Identity #3). Chih-i here exhorts the listener to comprehend what has only been verbally grasped so far at the level of the previous Identity.
I.e., "Practise what you preach and preach what you practise."

Known in Sanskrit as the Kuśala-mūla-saṅgraha, with the quoted passage found at T16.140b. The first five characters of Chih-i's quote are extracted from the first ten characters (a couplet of two five-character lines). The whole passage in the sūtra may be rendered, "There is nothing that verbal explanations (alone) can accomplish, for there is a great deal of (high-sounding) talk in the world which fails to be carried out. It is not with words and explanations, but with the mind alone that I practise (the Way of) the bodhisattva. In the world there are many who say they have become Buddhas but are unable to act in accordance with their words. Such people all speak empty words, and ultimately fail to attain the real recompense (which is enlightenment). If one could attain Buddhahood merely by mouthing words, then everyone who spoke would attain Buddhahood."

TCTL T25.101b, Roll 5, Actually these are six pairs of five-character lines: "(1) One who has (inherent) wisdom but has not heard much (of the Dharma) does not know the Ultimate Reality: it is like being in utter darkness with (healthy) eyes but nothing to see. (2) Nor can one know Ultimate Reality if one has heard a great deal (of the Dharma) but lacks wisdom: it is like being in a brightly lit area with a lamp but no eyes. (3) One who has heard much and whose wisdom is keen is what is called fit to receive (the Dharma). (4) But one who has neither heard (the teachings) nor possesses wisdom we call an ox in human form." (I have used the alternate characters #19, #20, and #21 given in the Taishō to translate the passage). Thus one may either have native wisdom or have heard the teaching, or both or neither: this is another occurrence of the tetralemma. CJ lines up the second alternative with Verbal Identity and the third with the Identity of Religious Practise.

From the Diamond sūtra (Vajracchedika-prajñā-pāramitā-sūtra), T8.750c. In the sūtra the passage says, "Subhūti, when a bodhisattva practices in his mind (the Perfection of) Giving (dāna) while dwelling on the Dharma, it is like a person entering the darkness and seeking nothing. If (on the contrary) a bodhisattva practices in his mind (the Perfection of) Giving while not dwelling on the Dharma, it is like a person having eyes and in the brightness of sunlight seeing a variety of forms."

The Śūraṅgama-samādhi-sūtra: T15.633c-634a. The Buddha here compares the learning of the Śūraṅgama samādhi, i.e. the deepening of religious practise, with learning archery. Just as in the latter discipline one begins by aiming at large targets, then gradually
reduces the size of the target until one is able finally to hit the hundredth part of a hair, so too in religious practise one begins with the easy (studying first what brings delight, then sympathetic joy or good will, then compassion, etc.) and ends with the difficult. One's early practise may not "match" the Ultimate Truth, but eventually one does achieve this through a gradual deepening of one's practise.

It bears repeating at this point that Chih-i regarded himself only as having reached the highest of the five stages in this Identity (see Appendix, Chart I): the "proper practise of the Six Perfections." In this stage one has yet to be a saint, and has not yet purified the six senses (for that occurs in the next Identity of Resemblance). It also is the last stage before entering the first of the fifty-two stages, the bodhisattva path proper.

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CJ: "But their words cannot yet be called sūtras." This is because their pronouncements are not original with them, but as yet merely resemble, or are imitative of, what has been said before.

Another name of this stage. We have now entered the lowest stage of the bodhisattva path proper as outlined in the fifty-two-stage scheme, which itself belongs to the Separate Teaching (i.e. that teaching which makes distinctions). See Chart I in the Appendix. This Identity #4 is equivalent to the ten stages of faith of the Separate Teaching. Practitioners at this level equal and surpass the Buddhas of the Tripitka and Shared Teachings, which can go no further.

Remember that the defilements of the mind are eliminated in two stages: suppression first and (final) eradication second.

This Identity coincides with the next forty-one of the fifty-two stages, i.e. all those remaining except for the final stage of perfect Buddhahood.

In the Ying-luo-ching six wheel-turning kings are described, each with a wheel of different composition. The idea derives from the concept of the four wheel-turning kings of Mt. Sumeru (mentioned in the Abhidharmakośa for example): the wheels these latter turn are made of iron, copper, silver and gold. They respectively govern the southern continent (our own land of Jambudvīpa); the southern and eastern continents; the southern, eastern and western continents; and all four continents. The Ying-luo-ching, at T24.1016a, identifies the first of these (the turner of the iron wheel) with the Ten Stages of Faith, the second (the turner of the copper wheel) with
the Ten Abodes 十住 and goes on to identify the next two with the Ten Stages of Action and Ten Stages of Diversion, while adding two more wheel-turners to fill out the rest of the fifty-two stages except for the very last one. See Chart I in the Appendix for these correspondences. Thus the last five of the six wheel-turning kings, starting with the turner of the copper wheel, correspond to this Identity of Partial Truth. CJ also says that "wheels" are mentioned here because they crush the defilements like a millstone wheel (crushes grain).

First of the Ten Abodes 十住.

The 51st stage, just preceding perfect Buddhahood.

Note that the full moon of the fifteenth day is reserved for the last stage, number fifty-two, the Sixth Identity, perfect Buddhahood. The simile is from the Nirvana sutra, T12.724b. At T12.567a-b in the same sutra, the simile of the moon is also used, here to argue that Buddhahood is always present, but its appearance waxes and wanes like that heavenly body.

These are the traditional eight stages of a Buddha's life: (1) descending from the Tusita heaven, (2) entering the womb, (3) dwelling in the womb, (4) issuing from the womb, (5) leaving his home, (6) achieving the Way (becoming enlightened under the bodhi tree), (7) turning the wheel of the Dharma, and (8) entering mahāparinirvāṇa. In the T'ien-t'ai tradition, the third stage is omitted and "overcoming Mara" is inserted between #5 and #6 of the above list.

Enlightenment is considered under two aspects as always, according to whether one looks forward or back; achieving supreme wisdom (bodhi) or eradicating the defilements (nirvāṇa).

The last letter in one arrangement of the Siddham alphabet, symbolizing the Ultimate Truth.

CJ: Enlightenment (bodhi) and calming-and-contemplation are just other names for the Identities.

From the Nirvāṇa sūtra, T12.407b.

The simile as given in the sūtra differs from Chih-i's abbreviated paraphrase in that there is there no suggestion of six stages in the finding of the treasure. The doctrine of six stages in the finding
of the treasure, that is, the doctrine of the Six Identities, is evidently original with Chih-i. Yet he does not alter the sense of the sūtra: that enlightenment or Buddhahood is present all along, and achieving it is nothing but a process of discovery.

452 TCTL T25.438a, Roll 53. These five are, in ascending order (1) The First Arising of the Thought 識心, (2) The Suppressing Mind 禁心, (3) The Clear Mind 省心, (4) Emerging Toward 出到 and (5) the Supreme Mind. The TCTL consistently speaks of bodhi, not bodhicitta, but in this whole section Chih-i vacillates between the two expressions, and seems to treat them as synonyms.

453 One of the few MHCK references to one of the Four Teachings. This question-and-answer pair may have been added by Kuan-ting. The lower two of the Four Teachings are not mentioned however.

454 The only difference is that the TCTL does not use the word or the idea "Identity": it does not emphasize so strongly as Chih-i the ultimate sameness of the lowest stage with the highest stages.

455 Omitting Identity in Principle because enlightenment is still completely unmanifested at this stage.

455a TCTL: "Still in the infinite (sea of) saṃsāra, one has the idea of supreme, perfect enlightenment. To call this 'enlightenment' is to name the cause by the effect." CJ: One has yet to begin religious practise.

456 TCTL: "(This is) the practise of the (Six) Perfections and the conquest of the defilements." CJ: The conquest of the defilements is still incomplete.

457 TCTL: "One perceives clearly the features, both distinctive and shared, of dharmas in past, present and future." CJ: Here one eliminates darkness.

458 TCTL: "Gaining the power of expedients while in the Perfection of Wisdom, yet not being attached to the Perfection of Wisdom, eradicating all the defilements, seeing all the Buddhas in the ten directions, attaining forebearance at non-arising dharmas (anupattika-dharma-ksānti), etc.

459 TCTL: "Achieving supreme, perfect enlightenment."
This correspondence does not jibe well with the previous one. Oda (1630c) gives still another.

The third, fourth and fifth kind of bodhi from the TCTL should be mentioned at this point, but another question-and-answer pair are first interposed.

"Suppressing" 伏 precedes "eradicating" 順 in the Abhidharma, and in "all the teachings" 教, as CJ says; in the Ten Abodes, (after entering the Identity of Partial Truth) the intellectual and emotional delusions are eradicated. (See Appendix, Chart I) How then, asks the questioner, could this be followed by a mere "suppression" as the TCTL list suggests, if we assume that the Six Identities and the TCTL list are as compatible as Chih-i would have us believe.

In the Ten Stages of Action the dust-sand delusions, second of the Three Delusions are first suppressed and then eradicated. The eradication of the previous two groups of delusions does not however bring the Hinayānist as far as even the suppression of the dust-sand delusions.

Thus Chih-i gives two answers to the questioner, one valid for Mahāyāna, the other for Hinayāna. As for the second answer which relates to the Hinayāna, Shiki remarks here that both eradicating and suppressing apply to both the intellectual and the emotional delusions so that we have four possibilities, contrary to Chih-i's suggestion that there are only two. However since each kind of delusion (defilement) is first suppressed and then eradicated, and since intellectual delusions are dealt with before those of emotion, the latter member of the former pair precedes the former member of the latter pair: one kind of eradicating precedes the other kind of suppressing. The sequence of which Shiki speaks is (i) suppress intellectual delusions, (ii) eradicate intellectual delusions, (iii) suppress emotional delusions, (iv) eradicate emotional delusions. Shiki says that one kind of eradication (ii) precedes one kind of suppression (iii).

Here we return to the matching-up of the five kinds of bodhi in the TCTL with the fifty-two stages.

Notice that Near-buddhahood 進覚 has been skipped, and the Ten Stages of Faith 信 left out of the matching at the start. The traditional authorities differ on the correspondences between the different systems of stages, as difficult as they are to reconcile. The issue is too complex and permeated with scholasticism to devote further space to here; it deserves a monograph in its own right.
I have supplied the character 帛 before 五善提 to preserve the parallelism of the two phrases here.

This is the Daśa-bhūmi-vyākhyāna by Vasubandhu, translated by Bodhiruci in the 6th century. There are several sentences on these two Taishō pages (175-176) that approximate this MHCK paraphrase.

At T26.176b the sutra says, "One mounts the vehicle of all the Perfections from the (very) first stage 修行. At 175c it says, "In each of the Ten Stages, bodhisattvas are completely endowed with all the partial Dharmas that facilitate enlightenment."

Cf. again the parable of the conjured city in the Lotus-sūtra.

Once again the parable of the conjured city.

Chih-i (or Kuan-ting) skips over the Ten Bodhicittas section here.

CJ says (correctly) that both the Four Vows and the Six Identities belong to "Revealing the Right." Actually the preceding section on the Four Noble Truths is also with Revealing the Right, but it is not so treated here.

The full moon symbolizes final and complete enlightenment, as on the fifteenth day of the lunar month. Though none of the four Bukkyō Taikei commentators say so, this is nearly verbatim from Chuang-tzu, Ch. 32. Only Shiki says it is from "a secular book" 世俗書, while CJ irrelevantly cites several passages on the wish-fulfilling gem from the TCTL; that bear only a vague relationship to the text. Chuang-tzu says, "The pearl worth a thousand pieces of gold must surely have been in the nine-level chasm, under the jaws of a black dragon." As Morohashi says, this image was used in later literature to illustrate the defying of great danger for the sake of a greater reward. Incidentally, Morohashi quotes the MHCK passage here as well as Chuang-tzu in elucidating the meaning of "the pearl of the black dragon" 龍 pearl.

A simile from the Nirvāṇa sūtra (T12.617c, Roll 2). Those who take impermanence, suffering, egolessness and impurity to be the Ultimate Truth are compared there to "People who in springtime swim and play in a great pond, and drop a lapis lazuli into deep water. They all jump into the water to hunt for the jewel, and fight over the different tiles, rocks, grass, sticks, sand and pebbles they find, as each person tells himself he has found it, rejoices, but then emerges from the water to realize he is mistaken and does not have the real jewel."
LESSER CHAPTER TWO
ENGAGING IN THE GREAT PRACTISE OR
THE FOUR SAMĀDHIS

Second in the exposition of calming-and-contemplation is the elucidation of how by advancing (in the practise of) the Four Kinds of Samādhi, one enters the stages of the bodhisattva (path).

One who wants to mount to the stage of full Buddhahood will not be able to do so without engaging in religious practise. But if he understands well how to gather and agitate (the raw milk), he will be able to produce the ghee (of enlightenment).

The Lotus sutra says, "See again the sons of the Buddha performing a variety of religious practices in order to seek the Buddha's Way."

The methods of practise are numerous, but we sum them up in four (kinds): (1) constantly sitting; (2) constantly walking; (3) half-walking and half-sitting; and (4) neither walking nor sitting. What is generally denoted by the term "samādhi" is "taming," "rectifying" and "stabilizing" (the mind).

It says in the TCT, "When the mind dwells on a single spot without stirring, this is called samādhi." The Dharma-realm is (such a) single spot. When right contemplation can dwell (on it) and be unwavering, one contemplates the mind with (these) four methods of practise as (external) conditions, taming and rectifying (the mind) with the help (of these) as conditions. Hence all (four methods) are called "samādhi."
I. CONSTANTLY-SITTING ŚAMĀDHI

First (of the four ways of practising samādhi) is Constantly Sitting (Śamādhi), which derives from the two prajñā (sūtras) Wen-shu-shuo 文殊說 and Wen-shu-wen 文殊問, and is also called the One Practise 一行 samādhi.

Now I shall first explain the method (of the practise), then exhort (the practitioner) to engage in it. Within the section on method, under (1) body, I discuss what should be done and what should not be done (with the body); under (2) speech, I discuss what should be spoken and when to be silent; and under (3) mind, I discuss calming-and-contemplation.

A. The Method of the Practise

1. Body

As for the bodily (posture), one should sit constantly and not walk, stand or lie down. One may be in a group, but it is better to be alone. Sit in a quiet room or out of doors in a peaceful place, apart from all clamor, in a rough chair (pīṭha) with no other seats at your side. For a period of ninety days sit in the proper position, legs crossed, the neck and backbone perfectly straight, neither moving nor wavering, not drooping nor leaning on anything, vowing to yourself while sitting that your ribs will not even touch the (side of the) chair. Much less should you lie down like a corpse, frolic about or stand up. Except for walking meditation 經行, eating and
relieving yourself, simply sit, properly facing the direction of (a) Buddha,\(^\text{18}\) and as time passes do not falter even for a moment. What is permitted is just sitting: do not do what is not permitted. Do not cheat the Buddha, do not defy (your own) mind,\(^\text{19}\) and do not deceive animate beings.

2. **Speech.**

As for when to vocalize and when to be silent, if one has become very tired during sitting, or is troubled by illness, or is overcome by sleepiness, (or if) internal or external obstacles\(^\text{20}\) invade and deprive the mind of regulated thinking, and one is unable to (otherwise) get rid of (these unfavorable influences), then recite intently the name of a Buddha \(\text{善稱一佛名字}\),\(^\text{21}\) and ashamed and repentant, entrust your life (to the Buddha). The merit (obtained from this practise) is just the same as (the merit obtained by) reciting the names of (all) the Buddhas of the ten directions.\(^\text{22}\) What is the purpose of this? It is like a person whose depression or joy is stopped up:\(^\text{23}\) if he raises his voice and sings or cries, then his sadness or laughter may be manifested.

It is the same with the practitioner. When the (vital) air \(\text{風}\) strikes seven places in the body, the bodily act is completed, and when the echo of the voice emerges from the lips, the vocal act is completed.\(^\text{24}\) The two (together) aid the mind \(\text{意}\), bringing to fruition the practitioner's capacity (for enlightenment) and causing him to experience the Buddha stooping down (to contact him).\(^\text{25}\)
Similarly, a person who is unable to pull something heavy by himself enlists the aid of someone nearby, so that he succeeds in lifting it easily. Thus, if the religious practitioner's mind is weak and he is unable to clear away the obstacles (to his meditation by his own unaided power), then by reciting the name (of Buddha) and beseeching (the latter's) aid, (he can bring it about that) even unfavorable conditions are unable to ruin (his composure).

If you have still not understood this Dharma, then become familiar with those (individuals or scriptures) who do understand wisdom, and practise and study according to what you hear (from them). (Thereby you) will be enabled to enter the One-Practise Samādhi, see all the Buddhas face-to-face, and mount to the stage of a bodhisattva.

Compared to (perfect) quietness, even reciting sūtras or spells is noisy: how much (noisier) yet is mundane speech!

3. Mind

In the calming-and-contemplation of the mind, just sit and rectify your thought. Dispel evil thoughts and discard disordered fantasies; mix in no (other) mental activity and do not grasp (mentally) at forms. Just identify the objects of cognition with the Dharma-realm and rest your thought in the Dharma-realm alone. "Identifying the objects of cognition (with the Dharma-realm)" is calming, and "resting thought (in the Dharma-realm) alone" is contemplation.
If you are confident that all dharmas are the Buddha's Dharma, then there is no earlier (time) and no later, no (temporal) boundary at all, no knower and no expounder (of the Dharma). If there is neither knower nor expounder, then (the Ultimate Truth) is neither existent nor inexistent, neither the knower nor a non-knower. Dwell then where no dwelling is possible, apart from these two extremes, in the perfectly quiescent Dharma-realm, where all the Buddhas dwell.

Do not be alarmed upon hearing this profound Dharma! For this Dharma-realm is also called "enlightenment" (bodhi), and also "the realm of the unthinkable," and also "wisdom" (prajñā), and also "the non-arising and non-perishing." Thus there is no duality, no separation between all the dharmas and the Dharma-realm. When you hear that there is no duality or separation, harbor no doubts (in your mind).

One who is able to contemplate in this way contemplates the ten names of the Tathāgata.

(a) Empty

When contemplating the Tathāgata one does not say (or think) that the Tathāgata is the Tathāgata, and there is (for such a person) no Tathāgata which is (or "functions as") a Tathāgata, nor is there any Tathāgata's wisdom (by which a) Tathāgata could be known. Then the Tathāgata and the wisdom of the Tathāgata lack the mark of duality, the property of motion, and the property of having been made; they are situated neither in any direction nor
apart from (all) directions; they are not in the Three Times nor apart from the Three Times; they are at neither of the two (extremes) nor yet apart from the two (extremes); they are neither defiled nor pure.

This contemplation of the Tathāgata (discloses) his marvellous nature.像有. Like space, he is without imperfections, and (contemplating) him rectifies the thought正念.

(b) Provisional

View the Buddha's major and minor marks as if you were seeing your own form shining from the mirror-like surface of water. At first you see a single Buddha, then Buddhas in (all) the ten directions. It is not that one uses superhuman powers神通 to go (elsewhere) to see the Buddha; simply by staying in the same place one sees all Buddhas, hears them expound the Dharma and comprehends the meaning of the Reality of Thusness得如實義.

(c) Middle

See the Tathāgata (in his form aspect) so as to benefit (other) animate beings, but do not seize upon his (external) marks相. Transform all animate beings (with the teaching) and turn them towards nirvāṇa, but do not seize upon the (external) features of nirvāṇa. Make use of the (Two) great Adornments(在你的教学) so as to benefit all animate beings, but do not see the (external) features of the great adornments. (For the Ultimate Reality is) without either form形 or features相; it cannot be seen, heard, or known (as an object). The Buddha is not attainable by realization, his marvellous nature is supreme. Why?
Buddha is identical to the Dharma-realm. If (one were to) attain the Dharma-realm by means of the Dharma-realm, this would be a contradiction. There is no realization and no attainment.

(d) The Three Obstacles

(i) (Suffering:) Contemplate the features of animate beings as if they were the features of Buddhas, and the number in the realm of animate beings as the same as the number in the realm of Buddhas: there are unthinkably many Buddha-realms and likewise unthinkably many realms of animate beings. That in which animate beings dwell is the same as that in which space dwells. Dwell then in (supreme) wisdom by means of non-dwelling Dharmas, featureless Dharmas. If you do not see worldly dharmas, how could you reject them? If you do not see saintly Dharmas, how could you adopt them? The same goes for saṃskāra and nirvāṇa, filth and purity. Neither rejecting nor adopting anything, but simply dwelling in the Limit of Reality (bhūtakoti) --to view animate beings in this way is what is the true Dharma-realm of the Buddha.

(ii) (The Defilements). When contemplating craving, anger, stupidity and all the defilements, always (think), "These are impulses of perfect quiescence, motionless impulses; they are not dharmas of saṃskāra, yet neither are they dharmas of nirvāṇa." Practise the Buddha's Way by casting away neither (wrong) views nor unconditioned (dharmas), neither practising the Way nor not-practising the Way: this is what is called to properly dwell in the Dharma-realm of the Defilements.
(iii) (Karma). When contemplating (beings) with heavy karma, (consider that) though there is no (karma) as bad as (that generated by) the Five Perverted Acts, nevertheless "the Five Perverted Acts are identical to enlightenment. . . . Enlightenment and the Five Perverted Acts are not separate things. 60 "There is no perceiver, no knower, no maker of discriminations." 61 Both the features of perverted sins 逆罪 and the features of Ultimate Reality are unthinkable, indestructible and lacking in fundamental nature 本性 (svabhāva). All the causative action of karma takes place in the Limit of Reality (bhūtakoti), neither coming nor going, neither cause nor effect. This is (what is meant by) contemplating karma as the sign 印 of the Dharma-realm.

The sign of the Dharma-realm cannot be destroyed even by the Four Demons; 62 the demons cannot affect it. Why (not)? (Because) the demons (themselves) are the sign of the Dharma-realm. How could the sign of the Dharma-realm destroy the sign of the Dharma realm? If you apply this idea to all dharmas then you will understand (their true nature). Everything that I have said stands in the text of the (Mañjuśrī) sūtras. 63

B. Exhortation to Practise

The Exhortation to Practise encourages the practitioner by citing the real merit (to be derived from the Practise). 64 Dharmas in the Dharma-realm are (the same as) the true Dharma of the Buddha 真佛法, 65 and (they are) the sign of bodhisattvas. (If you
can) "hear this Dharma without being alarmed or taking fright, then (you) will plant roots of merit for eons in a hundred thousand million million Buddha-fields." For example, a rich man who has lost a jewel, and afterwards returns and finds it, is full of joy in his heart. In the same way, before the four assemblies have heard this Dharma they are in a state of suffering, but if they hear it, and believe and understand it, they then become joyful. "Know (therefore) that such people have seen the Buddha." You have already in the past heard this Dharma from the Mañjuśrī (sūtras).

"Śāriputra said that one who understands the meaning of this is what is called a bodhisattva-mahasattva . . . Maitreya said that such a person comes near to the seat of the Buddha, for the Buddhas (are ones who) have awakened to this Dharma. . . . Hence Mañjuśrī said that to hear this Dharma without being alarmed is the same as seeing the Buddha." "The Buddha said that (such a person) dwells in the place whence there is no returning, is endowed with the Six Perfections" and with all the Buddhas Dharmas.

Those who wish to achieve all the Buddha's Dharmas, the major and the minor marks (of Buddhahood), a noble demeanor, the ability to expound the Dharma, sound (forebearance), the Ten Powers, and fearlessness, should engage in this One-Practise Samādhi. By practicing diligently without shirking, one will be able to enter it. It is like caring for a jewel—the more it is polished, the more it shines. (By this practise) one acquires unthinkable merit. "If a bodhisattva is able to learn it, he will quickly win enlightenment.
If monks and nuns hear (this practise being expounded) without being alarmed, then they will follow (the example of) the Buddha in their abandonment of the secular life 出家. If laymen and-women listen without being alarmed, they will truly entrust themselves (to the Buddha)." This encomium is derived from both (the Mañjuśrī) sūtras.

II. CONSTANTLY-WALKING SAMĀDHĪ

Second is the Constantly-Walking Samādhi. First (within this division) is the method (of the practise), next the exhortion to engage in it. (Within the section) on method, under (1) body (is discussed) what should be done, and what should not be done; under (2) speech, (what should be) spoken and (when to be) silent; under (3) mind, calming-and-contemplation.

This Dharma originates from the Pan-chou-san-mei-ching 三昧經, which is alternatively (named) the Buddha-standing (-sūtra) 佛立. There are three meanings of "buddha-standing." First is the majestic power 威力 of the Buddha. Second is the power of samādhi. Third is the power of (one's own) fundamental merit. "(By these) it is possible during meditation to see (all) the present Buddhas of the ten directions standing before one." One will see the Buddhas of the ten directions as (vividly and) in as much profusion as a clear-eyed person sees stars on a clear night. This is why (this) is called the samādhi of Buddhas-standing.
The Shih-chu-p'i-p'o-sha-lun 十住毘婆沙論 says in gāthās, "The abodes 住處 of this samādhi may be distinguished into lesser, medium and greater; such a variety of features have to be discussed." (The sūtra goes on to say), "'Abodes' (means) that within either the first dhyāna, or the second, or third or fourth, by arousing these powers one is able to produce samādhi. That is why the term 'abodes' (is used)." The first dhyāna is the lesser (abode), the second the medium, and the third and fourth the greater. "Or else 'lesser' means one remains (in samādhi) for a small amount of time. Or else one views a small number of realms; or else one sees a small number of Buddhas; for these reasons one would use the word 'lesser'. The same goes for 'medium' and 'greater'."

A. Method of the Practise

1. Body

Regarding the body, constant walking is what is prescribed. "When practising this Dharma, avoid unworthy acquaintances as well as foolish people, relatives and (people hailing from your) native place." "Stay continually alone in one place, without desiring what other people seek." "Always beg for the food (which you eat), but do not accept special alms." Decorate in a dignified way the meditation hall 道場, providing it with ritual implements, ritual food 香餚 and sweet fruit. Wash the body and change clothes (in the interval between) leaving (the meditation hall) on the left (side of the doorway) and entering it on the right. (The bodily practise
consists of) nothing but walking back and forth for a period of ninety days. By employing internal and external disciplines of which a keen-minded teacher approves, (you will) be able to eliminate the obstacles (to your practise). "Look upon (the teacher) from whom you hear (the teaching of) this samādhi as if he were the World-Honored One." Do not despise or be angered at him, and do not (critically) view his shortcomings and virtues. You should (be willing to) rend both skin and flesh to serve your teacher—how much the more then (should you be willing to serve) other (animate beings)! Serve the teacher as a servant would serve an eminent family, (for) if you should develop loathing of your teacher, it will only be more difficult to achieve this samādhi that you seek. Treat (your) external protectors as if they were mothers caring for (their) children, and treat fellow (monks) as if you were together braving some peril. (You) should seek and vow thus: "Though my muscle and bone may waste away, (I will) train in this samādhi without resting until I have achieved it."

Arouse (in yourselves) such great faith that nothing could destroy it; pour forth such great effort that nothing can equal it; let the wisdom you have attained be (so great that) no one can reach it; and always serve (your) good teacher obediently.

Until the three months are over do not entertain worldly thoughts or desires for even as long as it takes to snap the fingers; until the three months are over do not lie down or leave for even as long as it takes to snap the fingers; until the three months are over walk without pausing, except for the time around sitting down to eat; and expound the scriptures to others without coveting clothing or food (from them in return).
It says in gāthās in the Shih-chu-p'î-p'o-sha-lun, "(In order to bring about this samādhi) stay near worthy friends, be diligent without slacking off, let (your) wisdom be extremely firm, and let there be no spurious motions in the power of (your) faith."  

2. **Speech**

The mouth's speech or silence: while with the body you walk for ninety days without pausing, (at the same time) with the mouth recite the name of Amitābha Buddha (likewise) for ninety days without pausing, and with the mind think of Amitābha Buddha for ninety days without pausing. You may recite and think simultaneously, or first think and then recite, or first recite and then think, but reciting and thinking (are to be) carried out continually without pausing. The merit accruing from reciting the name of Amitābha is equal to that of reciting (the names) of (all) the Buddhas in the ten directions, but Amitābha alone is to be regarded as the focus of this practise. In short, every step, every utterance, and every thought (should be devoted to) the Buddha Amitābha.

3. **Mind**

Under "mind" we discuss calming-and-contemplation. Think of the Buddha Amitābha ten trillion Buddha-lands to the west, in a jewelled pavilion under a jewelled tree, (on an island) in a jewelled pond in a jewelled land, expounding sūtras while sitting amid a congregation of bodhisattvas. Think of the Buddha constantly (like this) for three months. How should you think (of the
Buddha himself)? Think of (his) thirty-two marks, one by one in reverse order, from the thousand-spoked wheel on the sole of (each) foot to the invisible (mark at the) top of his head. Then you should think (of all the marks) in the proper order, from the mark at the top of his head to the thousand-spoked wheels (on his soles), and (think to yourself), "Let me come to have these marks as well."

Ponder (in this way) as well: "Do I achieve Buddhahood via the mind? Do I achieve Buddhahood via the body? (No), the Buddha's (mind) is not to be achieved via (my) mind, nor is (the Buddha's body) to be achieved via (my) body; nor is the Buddha's body to be achieved via (my) mind, nor is the Buddha's mind to be achieved via (my) body. Why? As concerns "mind," the Buddha is without mind; as concerns "body," the Buddha is without body. Hence perfect enlightenment (sambodhi) is not to be achieved via "body" or "mind" (considered as distinct entities). The Buddha's body is already extinct, his consciousness is already extinct, and likewise (for his other three skandhas). The foolish do not understand the extinction that the Buddha expounded, but the wise do understand it. Buddhahood is not to be achieved via body or speech, nor is Buddhahood to be achieved even via wisdom. Why (not)? (Because) wisdom seeks the unattainable. When the self seeks the (nature of) self, it is ultimately unable to find it. Nor is there anything to be seen, for all dharmas are fundamentally lacking in content. Destroy (the concept of) the fundamental, eradicate (the idea of) the foundation!
It is like seeing in a dream the seven (precious) jewels and (your) relatives (all) rejoicing: upon waking and remembering (the dream), (you) have no idea where they could be. Think of the Buddha in this way.

Again, it is like (the story of) the (wanton) woman named Sumana 須門 ("the beautiful") in Sravasti, hearing of whom (a certain man living in Rājagṛha) rejoiced. At night he dreamt that he had intercourse with her, but upon awakening and remembering (his dream), (he realized), "She did not (really) come (to me), nor did I (really) go to her. Yet I did enjoy her in just the way (I dreamed of)." This is the way in which you should think of the Buddha.

It is like a parched and starving man walking through a great swamp. (Falling asleep), he dreams of delicious food, but when he awakens (he finds that) his belly is (still) empty. Thinking to yourself of all dharmas as dreams, you should think of the Buddha in the same way, over and over again without pausing. This thought will produce (in your mind) the land of the Buddha Amitābha. This is called "thinking in accordance with (external) features."

(Again, it) is like when a person holds (any) jewel above a lapis lazuli (vaiḍūrya) so that the image of (the former) appears in the latter.

Again, it is like when a monk contemplates bones from which various (colors of) light (seem to) emanate: neither is there anyone who brings (the light to his eyes), nor is (the light) in the bones themselves. (What he sees) is nothing but the work of his mind.
It is like an image in a mirror: neither of external nor internal origin. One sees the image (only) because the mirror is clean.

If the body of the practitioner is pure, then whatever is in his possession is pure. If he wants to see the Buddha, he will see the Buddha. Seeing (the Buddha), he will beseech (him to expound the Dharma). Having beseeched, he will be answered, hear sūtras and greatly rejoice.

Think to yourself, "Whence does the Buddha come (that I see him before me)? (From nowhere, and) neither is there any place to which I go (to see him). I see whatever I think of, (and it is my) mind which creates the Buddha. When mind sees itself it is the Buddha. Mind is the Buddha mind, it is my own self. (On the other hand), when (my) mind sees the Buddha, it does not know itself, (for) mind does not see itself. Having thoughts in the mind is nescience, while having no thoughts is nirvāṇa. These Dharmas cannot (ultimately) be indicated in words. They are all products of thought. And even though (one may speak as if) thought exists, it is to be understood as (itself) no more than empty.

It says in gāthās, "Mind does not know mind: what has mind cannot see mind. When thoughts arise in the mind, this is nescience; when thoughts are absent this is nirvāṇa." (The sūtra also says), "The Buddhas attain liberation via the mind. When the mind is without a blemish it is called pure. (Even in) the Five (lower)
Destinies it is fresh, clear and unstained. Whoever understands this attains the Great Way." This is called the "Seal of the Buddha" (in the sūtra). "There is (in the Seal of the Buddha) nothing to be coveted, nothing to be attached to, nothing to be sought after, ... and nothing which could be an object of thought. There is nothing to be possessed and nothing to be desired. Hence there is nowhere from which (the Seal of the Buddha) could arise, and nowhere whither it could vanish. There is nothing which could be annihilated. (This is) the essence of the Way, the foundation of the Way. (Adherents to) the Two Vehicles cannot destroy this Seal." How much less (could it be destroyed by demons! . . .

The Shih-chu-p'ip'o-sha-lun explains that a bodhisattva who has just had the thought of enlightenment thinks first of the (thirty-two) physical marks of the Buddha. (In the same way), for each feature first think of (1) its substance , (2) its action , and (3) its effect . (By contemplating) the functioning of the marks you can attain the Lesser Power . Next, think of the Forty Unshared Dharmas of a Buddha, and (you) will attain Middling Power in the mind. Next, think of the Buddha of Ultimate Reality ("real marks") and you will attain the Superior Power of Buddha. Yet be attached neither to the form-body nor to the Dharma-body (of the Buddha).

It says in gāthās, "Be attached to neither the form-body nor the Dharma-body, but be fully aware that all dharmas are eternally quiescent, like space."
B. Exhortation to Practise

The Exhortation to Practise: If one should wish to acquire wisdom (as vast) as the ocean, so that no one could be his teacher; (and if he should wish) that he could, while sitting here, and without resorting to superhuman powers, see all the Buddhas, hear everything they expound, and accept and remember all (that he hears from them), (then he should bear in mind that) Constantly-Walking Samādhi is of all meritorious (actions) the best.

This samādhi is the mother of the Buddhas, the eye of the Buddhas, the father of the Buddhas; (it is) the unproduced 無生, greatly compassionate mother. All Tathāgatas are produced from these two dharmas. "(If) a billion worlds with (all their) grasses and trees were to be pulverized, and each mote of dust became a Buddha-world, (and if one were to) fill all these (Buddha-) worlds with treasure to use as alms, then the merit derived from this would be exceedingly great. Yet it would not compare to (the merit obtained from) hearing this samādhi (-sūtra) without astonishment or fear, much less to (the merit obtained from) practising it with concentrated mind. It is like the field which (indirectly) produces the cow's milk. How much greater (again will be the benefit if) one is able to perfect this samādhi!" Hence (the merit obtained from this samadhi) is incalculable, immeasurable.

The (Shih-chu-p'i-)p'o-sha(-lun) 十住毘婆沙論 says, "If the fires (at the end) of the kalpa, officials, bandits, malice,
poison, nāgas, (wild) beasts and a host of diseases should assail
this person, it would not make the slightest bit of difference. The
person (who performs this samadhi) will be constantly protected, thought of and praised by all the devas,
nāgas, (and other members of) the eight divisions (of superhuman beings)
and all the Buddhas. They will all want to see him and come to
wherever he is. Those who hear of this samādhi will all rejoice
just as much as (if they had gained) the above four kinds of merit.
All the Buddhas and bodhisattvas in the Three Times will rejoice.
(But the merit of actually performing this samādhi) exceeds even the
above four kinds of merit. Not to practise such a Dharma (samādhi)
means to lose an incalculably precious treasure, and both men and
gods will grieve over this; (one who does not practise this samādhi)
resembles a person with a benumbed sense of smell who is unable to
smell sandalwood, or a farm lad wagering a precious jewel against a
(mere) ox. . . .

III. HALF-WALKING HALF-SITTING SAMĀDHĪ

Third is the explanation of the Half-Walking Half-Sitting
(Samādhi). Again the Method (of the Practise) comes first, followed
by the Exhortation to Practise. The method of the practise (is again
divided into) what should be done and what should not be done with
the body, what to utter and when to keep silent with the mouth, and the calming-and-contemplation of the mind. This (practise) derives from two sūtras. (The first of these), the (Ta-)fang-teng(-t'o-lo-ni-ching) 大方等陀羅尼經 says, "Circumambulate a hundred twenty times. (Then) retire, sit and ponder 思惟 (the sūtra)."

The Lotus (sūtra) says, "If the person recites this sūtra either walking or standing, or ponders it while sitting, I (Samantabhadra) will appear to him mounted on a white elephant with six tusks." (By these quotes) one may know that both (these sūtras) employ the method of half-walking and half-sitting.

A. Vaipulya Samādhi

The Vaipulya (Samādhi) is of utmost nobility and cannot be be-littled. If you wish to practise it, "(regard) a divine manifestation as proof (that you are ready)." "Seek first the dream-kings, and if you see one, then this allows (you) to practise this repentance 燔悔."  

1. The Method of the Practise

(a) Body

"Decorate a meditation chamber 道場 in a quiet place, and "daub scented mud on the ground and on the inside and outside (walls) of the chamber;" make a round altar and color it brightly. "Drape it with five-colored pennants and burn incense from the sea-side," light a lamp and lay out a high seat (on the altar)."
Petition the twenty-four images of worship (in the chamber), for though many, they will not be a hindrance. Supply ritual food (for the images) and devote yourself totally to them. "(Your) clothing, shoes and straw sandals should be both clean and new," but if you have nothing new, wash what you have that is old. Do not confuse what is to be put on and what is to be taken off when leaving or entering (the meditation chamber). "During the seven days observe the forenoon fast, and wash (the body) three times daily." On the first day (of the seven) make offerings to (all) the monks (present), as much or as little as you wish. (Then), ask one who understands both the internal and external monastic code to be your teacher and accept from him the twenty-four rules of conduct and the spells. Tell the teacher the sins you have committed, and "be sure to do this on the eighth or the fifteenth day of the (lunar) month." By no means should this be decreased, but you may continue for as long as you are able to endure it. "No more than ten people (should engage in this practise at a time)." Laypeople are also permitted (to engage in this practise). (Practitioners) must cut (themselves) three garments (and sew them) with single seams, in order to prepare (themselves) for the ritual of the Buddha's Dharma.

(b) Speech

Speech: (what to) vocalize and (when to) be silent. Recite beforehand the spell(s) (in the sutra) once, so as to profit (by their help). On the first day, calling thrice in unison...
invoke the Three Jewels, (all) the Buddhas of the ten (directions), the father and mother of the Vaipulya (-sutra), and the ten Princes of the Dharma. The method of invoking (the above bodhisattvas, etc.) is given in the Kuo-ch'ing-po-lu. After the invocation, burn incense and mentally offer up (to them your) Three Acts. When the offering is finished, bow to the Three Jewels which you have just invoked. After bowing, weep compassionately, raining tears with an intent and sincere mind, and confess your sins. Then arise and circumambulate. Neither dawdle nor hurry, and (recite) with neither too high nor too low (a voice). Upon finishing the circumambulation and (the recitation of) the spell, bow (again) to the Ten Buddhas, the Vaipulya (-dharanī-sutra), and the Ten Princes of the Dharma. Then withdraw (from the altar), sit down and ponder. After finishing this, rise again to circumambulate and (recite) the spell. Then retire, sit and ponder again. Upon finishing this, begin (the cycle) over again. Continue in this way to the end of the seven days. Starting on the second day, omit the invocation, but keep performing all the other practices (to the very end).

(c) Mind

For mind, (the practise is) calming-and-contemplation. When the sutra recommends "pondering", it means to ponder the mo-ho-t'an-ch'ih 摩訶梵持 dhāraṇī. Translated, this means "Great Hidden Essence, Preventing Evil and Sustaining Good." "Hidden Essence" means nothing else than Ultimate Reality, the Middle Way, True Emptiness.
The (Ta-fang-teng-t'o-lo-ni) sutra says, "I come from the midst of True Reality. True reality has the mark of quiescent voidness. (The monk asked if there was anything to be sought in this quiescent voidness. The bodhisattva replied), There is nothing to be sought in the mark of quiescent voidness. . . . The seeker too is empty, and the one who attains, the one who is attached, the one who treats things as real, the one who comes (and goes during the samadhi practise), the one who speaks and the one who questions, all these are empty too. Quiescent voidness and nirvana are also both empty, and all of space and its divisions are also empty. It is therefore in the midst of where there is nothing to seek that I seek (True Reality). Such an emptiness of emptiness is the Dharma of True Reality.

This (emptiness) is the same as the eighteen kinds of emptiness in the Pañcaviṃśati. Furthermore, the Nirvana sutra's emptiness of (the city) Kapilavastu, emptiness of the Tathāgata, and emptiness of mahāparinibbāna are not different (from this emptiness). If you employ the wisdom of this (realization of) emptiness in everything which you encounter, there will be nothing that does not mature (your) insight.

Fang-teng (vatulya) can mean "broad and level," but in this case fang means "method" (fa 法). There are four methods (by which one may approach) wisdom. (Thus one) may say that one enters the pure, cool pond (of wisdom) from four gates, that is, "methods." Teng means that the Ultimate Truth which is to be joined (to the practitioner's own mind) is (everywhere) the same great wisdom.
Having (the practitioner) seek after the dream-kings is a preliminary expedient for (the practise of) the (first) two Views. The meditation chamber (lit: the "place of the Way") 道場 is a realm 境界 of cleanliness and purity. (Here) the husked (grain) which is the (beings in the) five abodes 五住 is stored (and winnowed) to reveal the "rice" (kernels) which are Ultimate Reality. Also this signifies the Dharma-body being adorned with meditation (samādhi) and wisdom (prajñā). The scented mud and daubing signify the supreme monastic code (śīla). The five-colored covering signifies the contemplation of the five skandhas and the resultant liberation from the defilements arouses one's good will and compassion (so that they) cover the Dharma-realm. The round altar signifies the immovable land of Ultimate Reality. The silken pennants signify the understanding that enlightenment is dynamically produced when the defilements which overlie the Dharma-realm are overturned. That the pennants and the altar are not separated from each other signifies that there is no separation between dynamic and non-dynamic (enlightenment). The incense and lamp signify the monastic code (śīla) and wisdom (prajñā). The high seat signifies that though all dharmas are empty, (still) all the Buddhas dwell in this emptiness. The twenty-four images signify the enlightened wisdom that contemplates the twelve causes-and-conditions in both backward and forward sequence. The ritual food signifies the bitter vinegar of impermanence, a contemplation that assists (one along) the Way. The clean new clothes symbolize acquiescence 忍 (ksānti) in the quiescent voidness 空滅.
The accumulation of anger (and the other delusions) is called "old," while overturning anger (and the other delusions) and producing (this) acquiescence is called "new." The seven days (of the practice) signify the seven (limbs of) enlightenment. The "one day" signifies the one Ultimate Truth and the three washings signify how by viewing the One Reality and practising the Three Views, one may wash away the Three Obstacles and purify the Three Wisdoms. The "one teacher" signifies the one Ultimate Truth. The twenty-four rules of discipline signify the twelve causes-and-conditions (contemplated) both backwards and forwards, producing that conduct (which arises) in association with the (undefiled) Way (anāsrava-saṁwara). The (recitation) of the dhārani is in correspondence (with the contemplation of the causes-and-conditions), for the Ying-luo-ching explains that there are ten kinds of the twelve causes-and-conditions, making (in all) 120 items. Each (recitation of the) spell (corresponds to) one item (of the 120). These (120 items) can be summed up simply as the Three Paths, which are suffering, karma and the defilements. To now recite as dhāranīs these (120) causes-and-conditions is equivalent to reciting as dhāranīs the Three Paths while repenting (of one's failings in each of the paths).

The worldly repentance is to repent in the path of suffering and the path of karma, while the ultimate repentance is to repent in the path of defilements. The text (of the sutra) says, "(if one) breaks (any of) the rules of conduct, from those
for novices (śramaṇera) to those for great monks (bhikṣu), then (by his repentance) he cannot fail to be restored to life as a monk (in the assembly of monks)." This is the passage (in the sūtra) for repentance in the path of karma. "The purification of the eye, ear and (the other six) sense-organs" is the passage (in the sūtra) for repentance in the path of suffering. "On the seventh day one sees the Buddhas of the ten directions, hears (them expound) the Dharma, and attains (the stage of) no backsliding (avaivartika)" is the passage (in the sūtra) for repentance in the path of defilements. When the Three Obstacles are eliminated, then the tree of the twelve causes-and-conditions is destroyed, and (one realizes that) the abode of the five skandhas is empty.

Pondering Ultimate Reality, one truly eradicates these (Three Obstacles). That is why this is called the repentance of the real Dharma of the Buddhas.

2. The Exhortation to Practise

The Exhortation to Practise: The Buddhas in attaining to the Way all rely upon this Dharma. This is the father and the mother of Buddhas, the supremely great treasure of the world. "Whoever is able to practise it gains the entire treasure; one who only reads and recites it gains a middling part of the treasure; and one who performs offerings (to it) with flowers and incense gains an inferior part of the treasure." (In the sūtra) the Buddha and Mañjuśrī teach that (even) the inferior part of the treasure is inexhaustible:
vaster yet are the middling and the superior parts. \[210\] "If one were to pile treasure from the earth up to the Brahma-heaven to offer to the Buddha, (the merit from this) would (still) be less than (the merit gained by) providing one who remembers (this) sūtra with a single meal and thereby fills his body. \[211\] (The merit to be gained) is as expounded in more detail in the sūtra. . . . \[212\]

B. Lotus Samādhi \[213\]

For the Lotus samādhi too, the explanation (is divided into) the Method and the Exhortation to Practise.

1. The Method of the Practise

The method is (again) what should and should not be done with the body, (what to) utter and (when to be) silent with the mouth, and the calming-and-contemplation of the mind.

(a) Body

Of bodily acts there are ten prescribed: (1) rigorously clean the meditation chamber 道場; (2) clean the body; (3) make offerings with the Three Acts; \[214\] (4) petition the Buddha; (5) bow to the Buddha; (6) repent of (sins committed with) the six sense-organs; (7) circumambulate (the Buddha-image); (8) recite the sūtra; (9) perform sitting meditation 坐禪; and (10) realize the (true) marks (of Ultimate Reality). There exists a separate (work of) one roll (on this subject) called the Fa-hua-san-mei-ch'an-i 法華三昧獻儀, written by the T'ien-t'ai master (i.e. Chih-i). \[215\]
It has been disseminated in the world, and is esteemed by practitioners (of the Way). 216

(b) Speech
Since the (above list) includes (the category of) vocalizing and being silent, we shall not discuss this under a separate heading. 217

(c) Mind
The mind's calming-and-contemplation: The P'u-hsien-kuan(-ching) says, 218 "Merely recite Mahāyāna (sūtras) without entering into samādhi." During (all) the six times of day and night repent of sins (committed with each) of the six sense-organs. 219 The Chapter on Peaceful Practises 安樂行品 says, "In all the dharma there are none (which a bodhisattva) practises... he neither practises nor makes discriminations." 220 The two sūtras fundamentally complement each other. How could (anyone) cling to (one) text and reject (the other), opposing (them to each other)? The sequence in which they appear (in these two quotations) is merely conditional (and not to be treated as significant), for there is no important difference (between them).

In the Chapter on Peaceful Practises, are not "protecting, remembering, reading, reciting, and expounding (the sūtra)" 222 (and) "bowing (to all the bodhisattvas of the ten directions) respectfully from the bottom of the heart" 223 worldly (practises)? The Kuan-p'u-hsien-ching explains the featureless 無相 repentance: "Since one's own mind is void of itself, there is no subject (in which) sin or merit (could inhere)," 224 (and) "The sun of wisdom can clear away
the (frost and dew of sins)."\textsuperscript{225} Is this not the (practise of) Ultimate Truth？\textsuperscript{226}

The master Nan-yüeh (Hui-ssu) spoke of the peaceful practise with features \textsuperscript{有相} and of the featureless \textsuperscript{無相} peaceful practise.\textsuperscript{227} Is it not true that the terms ("with features" and "featureless") mean Worldly 事 and Ultimate 理？

What is called "practise with features" is merely a preliminary 亂 by passing through the Worldly and practising the repentance of the six sense-organs, to the practitioner's (true) entering of realization. What is called the "featureless (practise)" is the expedient consisting of contemplating directly the emptiness of all dharmas. At the time of the marvelous realization both of these (methods) may be discarded. Once this is understood, one is no longer perplexed by (the difference between) the two sūtras.

Now we shall (describe how to) practise the contemplation by following the text (of the Kuan-p'u-hsien-ching).\textsuperscript{229} Where (the sūtra) says, "A white elephant with six tusks," this signifies the six undefiled superhuman powers of the bodhisattva (Samantabhadra), for the sharp action of the tusks is as quick as the superhuman powers (of the bodhisattva). The great strength of the elephant signifies the (overwhelming) weight of the Dharma-body. It is because he is without defilement or stain that the elephant is white. The three men on his head, one holding a vajra prod, one holding a vajra wheel, and one holding a wish-fulfilling gem, signify that the Three Wisdoms abide at the summit of undefilement. . . . The guiding of the elephant
by the prod signifies how wisdom guides religious practise. The turning of the (vajra) wheel signifies the issuing forth (from the empty) into the provisional. The wish-fulfilling gem signifies the Middle. That there are pools on the tusks signifies that the Eight (Degrees of) Liberation are the substance of meditation 禪體, and the (six) superhuman powers are the activity produced by (the power of) samādhi 定用: for substance and activity 體用 are not separate from each other. At the tips of the tusks are pools, and in the pools are (lotus) flowers. The flowers signify the Wondrous Cause 妙因. The Cause is the purifying of Buddha-lands and the benefitting of animate beings by (the activity of) the superhuman powers (of the bodhisattva), and the Cause arises from the superhuman powers just as the flowers emerge from the pools. In (each) flower there is a maiden 女, signifying good will (maitri). If she lacked unconditional good will, how could she (even) with the aid of superhuman power shrink herself until small enough to enter this world of ours (sahāloka)? The superhuman powers are set in motion by good will in the same way as the maidens are held aloft by the flowers. The maidens hold musical instruments, signifying the four modes of conversion (saṃgraha-vastu). When good will is practised both physically and verbally, various kinds of equalizing actions and favorable actions are manifested. That the two kinds of giving, of wealth and of the Dharma, may take many diverse forms depending on the person is analogous to the infinite variety of sounds (produced) from the five hundred musical instruments. To be shown
these forms, so joyous to behold, is the samādhi of the (contemplation of the) physical body of Samantabhadra. Whatever (the practitioner) desires will be manifested to him; it does not necessarily have to be an image of Samantabhadra (the color) of a white jewel. The uttering of the dhāraṇī is the suffusing of the mouth with good will while expounding a variety of Dharmas. All this is the Lotus samādhi by another name. Whoever (fully) understands the meaning of this will (be able to sit) atop the body of the elephant and freely create (his own) teachings.

2. Exhortation to Practise

The Exhortation to Practise: It says in the P'U-hsien-kuan-(ching) that if anyone in the Seven Assemblies breaks the disciplinary code and wishes to "expunge in the time it takes to snap the fingers the sins (committed during) a hundred quadrillion incalculable kalpas of birth-and-death (sahāsāra);" (if he) wishes to arouse the thought of enlightenment, and enter nirvāṇa "without eradicating the defilements, purify his sense-organs without separating himself from the five kinds of desire (associated with them), and see what is beyond the obstacles (defilements);" (if he) "wishes to see corporeal projections (of the Buddha), like Prabhūtaratna and Śākyamuni;" (if he) wishes to acquire all the words and dhāraṇīs of the Lotus samādhi, enter the chambers of the Tathāgata, "put on the robes of the Tathāgata," sit on the throne of the Tathāgata, and (there) expound the Dharma to devas, nāgas and (the rest of) the eight kinds of superhuman beings; (if he)
wishes to have (the vision of) "the great bodhisattvas Mañjuśrī and Bhaiśajyarāja" then he should "practise this Lotus sutra, read and recite the Mahāyāna (sūtras), be mindful of the things of the Mahāyāna," make this emptiness-wisdom correspond with (the thoughts in his own) mind, and be mindful of the mother of all bodhisattvas. It is from the Ultimate Reality of thought that (such) supreme expedients are derived. "All sins are like frost and dew: they are cleared away by the sun of wisdom." If (the nature of) all things is completely understood in such a way, there is nothing which one will not be adequate to accomplish. Whoever is able to remember this sūtra will be able to see me (Samantabhadra), and will also (be able to) see you (the Buddha), and will thereby make an offering to (the Buddha) Prabhutaratna and the (other) corporeal projections of the Buddha.

It is just as the sūtra says at greater length. Who could hear such a Dharma and fail to give rise to the thought of enlightenment? It is only the base, the stupid, benighted and ignorant (who could fail to respond to this Dharma).

IV. NEITHER-WALKING-NOR-SITTING SAMĀDHIM

Fourth is Neither-Walking-nor-Sitting Samādhi. The above (three methods of practising samādhi) have dealt exclusively with walking and sitting, but this differs from them in order to complete the
tetralemma. This is why it is called "Neither-Walking-nor-Sitting Samādhi." Actually it includes walking and sitting as well as all other modes of behavior, and is what the teacher Nan-yüeh (Hui-ssu) called "(the samādhi of) following one's own thought" 随自意. (This means that) whenever any thought arises, one uses it to practise samādhi. The Pañcaviṃśati calls it "the samādhi of awakening to (the nature of) thought." It is clear that (all three terms mean one's) consciousness is enlightened wherever one's thought(s) may roam. Although there are three names for it, this is really only a single dharma.

Now we shall explain the term (chüeh-i-san-mei) according to the sūtra(s). Chüeh 覺 means 'enlightened understanding' 照了 and i 意 means 'mental dharmas' 心数. San-mei (samādhi) is as has been previously explained. "When the practitioner's mental dharmas arise, (he is to) reflect upon and contemplate them without paying heed to the origin or termination, the whence or the whither of (this mental) activity 動轉. That is why the term chüeh-i 覺意 ("becoming enlightened as to the nature of thought") is used.

Q: "Mental dharmas are numberless; why do you discuss enlightenment only with respect to the mind (itself) 意?:" A: By inquiring into the origin of dharmas (we realize that) they are all created by the mind 意. Therefore we take (the word) "mind" 意 as our verbal point of departure.
A. The Different Names for "Thought" 意

(The function by which) one cognizes the object-realm 对境 報知, and which distinguishes (the possessor of this function) from trees and stones is called 心 (citta). Next, the making of judgements 策量 is called 意 (manas). (Finally), discriminating cognition 比例知 is called 識 (vijñāna). "Whoever makes such distinctions (absolute) falls into perversions of mind, thoughts and views." How could this be called enlightenment 觉?

Enlightenment is "understanding (a) that citta 心 neither includes nor does not include manas 意, and neither includes nor does not include vijñāna 識; (b) that manas neither includes nor does not include citta, neither includes nor does not include vijñāna; and (c) that vijñāna neither includes nor does not include citta. Since citta, manas and vijñāna are not one, three names are established; and since they are not three, we teach that there is only a single nature 說一性. If one understands that a name is not (an absolute) name 若知名非名, then (one understands that) neither is "nature" (to be taken as an absolute) nature 性亦非性 . Since (thought) is not a name, it is not three; and since it is not "nature" 性, it is not one. Since it is not one, it is not concentrated 白 263 Since it is not concentrated, it does not (absolutely) exist 不有; and since it is not dispersed, it is not empty (inexistent). Since it does not (absolutely) exist, it is not eternal (sāsvata); and since it is not empty, it is not
(capable of being annihilated (*uṣṭheda*). If one holds neither the view of eternity nor the view of annihilation, then in the end one perceives neither unity nor separateness. 264

"If one contemplates *manas*, this includes *citta* and *vijñāna*, as well as all (other) dharmas. If one destroys *manas*, then nescience is also destroyed, and the other defilements (likewise) all vanish. 265 This is why, although there are many dharmas, we use only thought (manas) to explain (this) *samādhi*. . . . 'Contemplation' means taming and rectifying (the mind). That is why we say, 'the *samādhi* of awakening to (the nature of) thought. 266 "Following one's own thought" and "neither-walking-nor-sitting" may be understood hereby. 268

B. Main Discussion

We divide this discussion into four parts. The first is on the (physical and vocal aspects of the practise as presented in a) sūtra. The second is on the (contemplation of) good (dharmas). The third is on (the contemplation of) evil (dharmas). The fourth is on the (contemplation of) neutral (dharmas). Whatever methods of practise from the sūtras which have not been included in the previous three (kinds of *samādhi*) belong to (this *samādhi* of) "Following One's Own Thought."
1. The Physical and Vocal Aspects of the Practise

We shall now delineate the features of this samādhi with reference to the Ch'ing-kuan-yin-ching. Adorn a meditation chamber in a quiet place with banners (patākā), parasols (chattra) and censers. Petition images of (the Buddha) Amitābha and the two bodhisattvas Avalokiteśvara and Mahāsthāmaprāpta, which should be placed on the western side (of the meditation chamber).

Provide tooth-cleaning sticks (dantakāśṭha) and pure water (for them). If it is convenient, then on the left and right "daub (your own) body with incense, (once it has been) washed clean." Put on clean new clothing, and starting on the day for the uposatha ceremony, you should be situated facing in the westerly direction, "and throw the five bodily members to the ground." Pay reverence to the Three Jewels, Seven Buddhas, Śākyamuni, Amitābha, the three dhāranīs, the two bodhisattvas (Avalokiteśvara and Mahāsthāmaprāpta) and the saintly assembly. Then kneel and "burn incense and scatter flowers." Direct your thoughts with the utmost sincerity, as if they were the eternal Dharma. After finishing the offering, assume the (cross-legged) lotus posture, with "body erect and mind regulated." "Fix the thoughts and count the breaths," making each thought correspond to ten breaths. When ten thoughts (i.e. 100 breaths) have been completed, arise and burn incense in honor of animate beings, and petition thrice the above Three Jewels. Then "call thrice the names of the Three Jewels, call in addition (the name of) Avalokiteśvara, and join the ten fingers and palms. Then recite the four-line gāthās." Then recite the dhāranī( s) three times, or once, or seven times, depending on the lateness of the hour. After
reciting the spell, confess your sins and repent of them, pondering meanwhile which rule you have transgressed against. Upon completing the confession and the cleansing, pay respects to those whom you have just petitioned. Then let one person mount the dais to chant or recite the text of this sūtra, while the others (in the group) listen attentively. This method should be followed in the morning and the early evening. In the other (four) periods of the day, one may follow the standard practices. Whoever dislikes omissions and abbreviations may consult the sūtra to supplement the practise.

The sūtra says, "The eye responds to form: how then can concentration be maintained? ... and the mind (manas) responds to the objects of mind: how then can concentration be maintained?" The Ta-chi-ching says, "Suchness is the dwelling-place of the mind. These (two) texts both enter into the limit of the Real, which is only another name for Suchness and Emptiness.

(Sāriputra answered), "(The element) earth lacks solidity." If we say that earth exists, then by "exists" we mean "real," and "real" is what "solid" means. But if we say that earth inexists, or that it both exists and inexists, these (descriptions) are also (on the level of) provisional reality, and hence they too are included in the meaning of (the term) "solid." (The text) explains here the ultimate incomprehensibility of the element earth by negating its (supposed) nature of solidity.

"The nature of water is not to abide (anywhere)." If we say that water exists, then by "exists" we mean "abides," etc. until
even to say that water neither exists nor inexists is (still in the
realm of) "abides." Now (water) does not abide in the existence
tetralemma, nor in the inexistence tetralemma,\textsuperscript{292} nor even in the in­
describable 不住不可說中. That is why it is said, "The nature
of water is not to abide."

"The nature of wind is unimpedability."\textsuperscript{293} If we contemplate
wind as existing, then "existing" means (in this case) "impeded," etc.,
until to say that "wind neither exists nor inexists" (is also inapplic­
able). Even the inexistence tetralemma fails (to characterize wind).
That is why it is said, "The nature of wind is unimpedability."

"The element fire is unreal."\textsuperscript{294} Fire does not arise from itself,
(nor from something else), nor from both, nor without a cause (i.e.
neither). It fundamentally lacks a self-nature (own-being, \textit{svabhāva}),
and "exists" only in dependence upon (causes-and-)conditions. That
is why (the sūtra) says it is unreal. So much for the contemplation
of form (the four elements). "Sensation, perception, impulses and
consciousness (too) each enter into the limit of the Real."\textsuperscript{295}

Thus for the contemplation of the (five) \textit{skandhas}. Now the
twelve causes-and-conditions are (similarly) each like an echo in a
canyon, as solid as (the core of) a banana tree,\textsuperscript{296} as (evanescent
as) dew or lightning. By pondering 運念 at every moment in this
way one may perfect the contemplation of emptiness. One should practise
(such contemplations) assiduously so as to make (one's own thought)
coincide (with Ultimate Reality). The foundation (of practise),
which is contemplative wisdom, must not be lacking.\textsuperscript{297}
The dhāranī (B₂) for Eradicating and Suppressing Poisons and Harmful Influences has the ability to destroy the Obstacle of Retribution.298 Upon hearing Avalokiteśvara tell how efficacious this dhāranī was for curing disease, delivering from fear, etc.), "The people of Vaiśālī became as calm as they had been before."299

The dhāranī (B₁) for Destroying Bad Karma has the ability to destroy the Obstacle of karma. "(By hearing it), even a person who violates (the rule of) chaste conduct (brahmacarya) can clear away the filth and restore (himself) to purity."300

The six-letter phrase dhāranī (C) has the ability to destroy the Obstacle of defilements.301 There can be no doubt that it purifies the sense-organs of the Three Poisons and brings about the achievement of the Buddha's Way. The "six letters" (of the title) signify the six (incarnations of) Avalokiteśvara, who are capable of destroying the Three Obstacles in (each of) the Six Destinies.302 (1) The Avalokiteśvara of Great Compassion destroys the Three Obstacles in the destiny of hell. It is because the suffering in this destiny is so intense that it is appropriate (for him) to employ his great compassion. (2) The Avalokiteśvara of Great Good Will destroys the Three Obstacles in the destiny of hungry ghosts. It is because there is starvation and thirst in this destiny that it is appropriate (for him) to employ his great good will. (3) The Avalokiteśvara of Leonine Fearlessness destroys the Three Obstacles in the destiny of animals. It is because the king of beasts is majestic and fierce303 that it is appropriate (for him) to employ his fearlessness (in this destiny). (4) The Avalokiteśvara of the Universal Shining of Great Light destroys the
Three Obstacles in the destiny of titans (asuras). It is because of the preponderance of the envy and distrust in that destiny that it is appropriate (for him) to employ (his attribute of) universal shining.

(5) The Divine Hero Avalokiteśvara destroys the Three Obstacles in the destiny of human beings, where there exist both provisional and Ultimate Truth. He is called "divine" because (he uses) the provisional truth to suppress (people's) arrogance, and "hero" because (he uses) the Ultimate Truth to enable people to see (their own) Buddha-nature. (6) The Mahābrahmā Profound Avalokiteśvara destroys the Three Obstacles in the destiny of gods. Brahmā is the lord of the gods, so that by indicating (their) lord, one includes the vassals as well. 304

Enlarging upon this, (we may consider) the six Avalokiteśvaras to signify the twenty-five samādhis. 305 (The Avalokiteśvara of) Great Compassion signifies the undefiled samādhi (#1); (the Avalokiteśvara of) Great Good Will signifies the samādhi of mental delight (#3); the Leonine (Avalokiteśvara) signifies the samādhi of nonreturning (avaivartika) (#2); (the Avalokiteśvara of) Great Light signifies the blissful samādhi (#4); the Heroic (Avalokiteśvara) signifies the four samādhis beginning with the apparitional samādhi; 307 the Mahābrahmā (Avalokiteśvara) signifies the seventeen samādhis beginning with the unmoving samādhi (#9). Think about this yourself and you will see what is meant.

This (CKY) sutra may be used for repentance by persons in any of the Three Vehicles. (Thus) if one disciplines himself and thereby saves himself, killing the bandits which are the defilements, then
he achieves the status of an arhat. If his merit is abundant and capacities sharp, then upon contemplating nescience, impulses, and the rest (of the twelve causes-and-conditions), he achieves the status of a pratyekabuddha. If he gives rise to great compassion, so that his body (shines) like lapis lazuli and Buddhas can be seen in (his every) pore, then he attains the sūraṅgama (heroic stride) samādhi and dwells in (the stage of) nonreturning.308

Throughout the Mahāyāna sūtras there are practices of this type, such as the repentances (i.e. dhāranīs) of the Seven Buddhas and the Eight Bodhisattvas (in the sūtra of that title),309 or the (repentance involving the) eight hundred days of cleaning latrines in the (sūtra on contemplating) Ākāśagarbha (bodhisattva).310 Such (texts and practices) as these all belong to (the category of the samādhi of) "following one's own thought."

2. The Contemplation of the Good

Second is (the section) dealing with (the contemplation of) good (dharmas) 善. This falls into two parts: first we distinguish the Four Phases of Thought 四 運, and next we deal with the varieties of the good.312

(a) The Four Phases of Thought

To begin with, we explain the Four Phases of Thought. Mind 心 (citta) or consciousness 識 (vijñāna), being formless, is impossible to see, (but its operation or temporal sequence)313 may be distinguished in terms of the four (successive) phases 四相 (of each thought), namely not-yet-thinking 未念, about-to-think 欲念, thought (proper) 正念, and thinking-completed 念已. "Not-yet-thinking" denotes
the (fact of the) thought not yet having arisen. "About-to-think" denotes the thought on the verge of coming into being. "Thinking(-proper)" denotes (the thought) as such dwelling in opposition to the object-realm. "Thinking-completed" denotes the (fact of the thought's dwelling in) opposition to the object-realm having come to an end. Whoever understands these four fully will enter into (their) One Feature and their Featurelessness.

Q: The not-yet-thinking has not arisen, and the thinking-completed is already gone. There is no thought in either of these, meaning that they are (both) featureless. How then can they be contemplated?

A: Although the not-yet-thinking has not arisen, it is nevertheless not ultimately inexistent. Similarly, a person (at first) has not performed an action, but then he performs it. Yet it cannot be said simply because the action has not yet been performed that there is then no person. If it is asserted that no person is present (at that point), then who performs the action afterwards? It is (in fact) precisely because there is not-yet-performing of the action that there can be a performing of the action. It is the same with the mind: it is on account of there being a not-yet-thinking that there can be an about-to-think. How could an about-to-think exist if there had been no not-yet-thinking? Hence, although (it is true that the thought in its phase of) not-yet-thinking is not yet in existence, it does not follow (from this fact) that thinking is completely inexistent. As for the thinking-completed, it can be
contemplated despite the phase of thinking-proper having perished.  

Similarly, when a person has finished doing something, one cannot say that he is then inexistente  不得言無. If it is asserted that there is no person present (at that point) 若定無人, then who has just performed the action 前誰作作 ? The "perishing of mind" 心滅, which is the thinking-completed 念己, is analogous to this: one cannot say that the perishing is eternal, for if so, this would be annihilationism (uccchedavāda), (the assertion of) the absence of both cause and effect.  

Hence, although (it is true that the thought in its phase of) thinking-completed has perished, it is still possible to contemplate it.

Q: What is past is gone, what is future has yet to arrive, and what is present does not persist (abide) 不住; yet there is no thought 心 independent of the Three Times. What thoughts are there then to be contemplated?

A: Your question is erroneous. For if the past were permanently extinguished, one could ultimately not have knowledge of it; if the future were (entirely) yet to come, one could not have knowledge of it; and if the present did not persist (at all), one could not have knowledge of it. How then could the saints have known mind in the Three Times? Even (unenlightened) spirits and gods know about themselves and others in the Three Times. How then could practitioners of the Buddha's Dharma have such annihilationist, tortoise-hare and rabbit-horn views (as you suggest by your question)?  

Know then that although mind 心 in the Three Times lacks any fixed reality
it is nevertheless possible to have knowledge of it

Hence it is said in gāthās, "What the Buddhas have expounded is
that although (the mind) is empty, it is still not inexistent, and that
although it continues, it is not eternal (unchanging) . Thus
neither sin nor merit is lost." One who upholds the view of
extinction (of mind) resembles a blind person encountering color (form)
色 : (for the implication of such an assertion is that) there could
then be in the Buddha's teaching no eye of right contemplation,
(religious practise) would be futile, and there would be nothing to be
attained. Once the practitioner understands that there are four
(temporal) phases 四相 in thought, then he is able to use his
detached wisdom to reflect upon and contemplate the good and evil
thoughts which his mind produces.

(b) The Six Senses and the Perfection of Giving

Next we deal with good phenomena 善業 . These are numerous,
but here we shall consider them under the Six Perfections.

One who is in possession of the (six) sense-objects should be
even-minded in the six kinds of perception (which he has of them);
while one who lacks possessions should (practise dāna) in the six
acts. Taking together (these six kinds of) evenmindedness and
(six kinds of) actions, there are (altogether) twelve items under
consideration (for each of the Six Perfections).

We take first the case of the phases in which the eye perceives
form. Not-yet-seeing, about-to-see, seeing(-proper) and seeing-
completed: the thought in each of its four phases is incapable of seeing, yet it is not valid (to say) it does not see 亦不得不見.

Turning the focus of contemplation back to the thought which is aware of form, (we see that) it is not of external origin, for if it were, (the image) would not be present within the self; nor is it of internal origin, for if it were, it would not depend on causes and conditions. As (its origin) is neither within nor without, neither is it (from somewhere) in between. It is not eternally self-existent (it lacks own-being, svabhāva). Know then that that which is aware of form is ultimately empty and quiescent.

The form which is being contemplated is the same as space, while that which contemplates form is as good as blind.

(The same analysis applies to the other five kinds of sense-perception), up to the (sixth, the) mind sense (manas), which is aware of dharmas as its objects. The not-yet-being-aware, the about-to-be-aware, the being-aware proper, and the being-aware completed--the thought in each of its four phases is incapable of being apprehended (anupalabdhi). Turning the focus of contemplation back to the thought which is aware of dharmas, (we see that it too) is of neither external nor internal origin. There are no dharmic objects 無法塵 nor is there anyone who could regard them as dharmas 無法者: both are the same as emptiness. Such is the contemplation on the six kinds of perception. . . .

The eye, form, space and light (are all necessary for "seeing" to take place): none of these (alone) can see or discriminate.
Cause and conditions combine to produce the visual consciousness, while the visual consciousness as cause and condition produces the mind-consciousness ($\text{manovijn\=ana}$). When the mind-consciousness has arisen it is able to discriminate. (Conversely), the visual consciousness exists in dependence on the mind-consciousness.

(First), the visual consciousness is capable of seeing; then once the seeing is completed, it produces craving, and, defiled by the longing for visual form, one breaks the rules of conduct which he has accepted: these are the four phases of thought which lead to the destiny of hell. When in reality one's mind thirsts for form, but one conceals and denies it, this is (the operation of) the four phases of thought in the destiny of (hungry) ghosts. If one develops an attachment to form, such that he contrives on behalf of himself and his possessions, this is (the operation of) the four phases of thought in the destiny of animals. When one discriminates between his own form (i.e. physical body and material possessions) and that of others, and views himself as superior to them, this is the (operation of the) four phases of thought in the destiny of asuras. When one does not take things (i.e. form) without being given them, but having been given them, behaves towards this "form" in such a way that he develops kindness, non-assertiveness, uprightness, faith, intelligence—in short the five rules of discipline and the ten good acts—this is (the operation of) the four phases of thought in the destiny of humans and gods. When in contemplating thought in its four phases (one directs his attention to): (a) the arising-and-perishing of the
features of the thought 心相, (b) the impermanence 不住 of each thought, (c) the three kinds of sensation \(^340\) in each thought, (d) the lack of autonomy 不自在 of each thought, and (e) (the fact that) each thought (arises) in response to causes and conditions, \(^341\) then this is the operation of the four phases of thought in the destinies of the Two Vehicles.

Upon contemplating the four phases of thought in oneself, one finds that the state of one's error and suffering is just as explained. Then when one contemplates another's four phases of thought, (and finds) the same, it arouses one's good will and compassion, (which inspires) the practise of the Six Perfections. \(^342\)

What is the reason (for the practise of the Six Perfections)? It is that the nature and features 性相 of the objects of the six kinds of sense-perception are thus: for countless ages so stubborn and foolish, so persistent and tenacious, that it is impossible to renounce 捨 them. And even if one proves able to renounce them, one cannot (completely) dispel 七 them.

If one now contemplates sense-objects as not (real) sense-objects 觀塵非塵, then there will be no (real) perception of these sense-objects; if one contemplates (one's own) sense-organs as not (real) sense-organs, then there will be no attachment to the self; (and) if one contemplates the other person as incapable of being apprehended, then there will be in addition no recipient (of the gift). (The realization that) these three elements \(^343\) are all empty is what is called the Perfection of Giving.
The Diamond Sūtra says, "For a person to give while dwelling in forms, sounds, odors, tastes, tangibles and dharmas is called practising Giving while dwelling in features, and is comparable to a man entering a dark room and seeing nothing. But not to dwell in sounds, tastes, etc., is the featureless Giving, and may be likened to a man with eyes seeing the whole array of forms in the light of the sun."

To say simply that (the bodhisattva) sees no features is elliptical and difficult to understand. Actually he does not see form either as with features or as featureless, or both, or neither. Wherever there are features to which he has been attached, he withdraws from them and dispels them (from his mind). He does not develop (any of) the sixty-two (false) views: this is what is called "featureless giving." When (from here) to the Other Shore (the practitioner) enlists all dharmas in his practise of Giving and thus perfects the Mahāyāna, this is (the operation of) the four phases of thought for bodhisattvas.

Again, if one contemplates the four phases of thought as being the same as space, this is (to regard them as) permanent; not to perceive them is (to experience) pleasure; not to develop karma via them is selfhood; and their inability to defile means that one is pure. This is (the operation of) the four phases of thought for Buddhas.

Although the four phases of thought are in this way empty, one may actually see in emptiness various manifestations of the four phases of thought (and other dharmas) until one sees everywhere the
Dharmas of the Buddha (as numberless) as the sands of the Ganges, thus perfecting the (view of the) Mahāyāna. These are the four phases of thought of provisional designation.

If (Ultimate Reality is) empty, it should not be endowed with the Ten Destinies. But since the destinies arise through causes-and-conditions, they as well do not in substance exist. Since they do not (actually) exist, they (too) are empty; yet since (from the standpoint of the provisional truth) they are not empty, they do exist. Neither (their) emptiness nor their existence can be apprehended, yet (the Ultimate Truth) illumines both their emptiness and their existence. (Contemplating) the Three Truths in just such a way is to be in possession of the Buddha's wisdom and vision, and to fully understand the four phases of thought.

In the same way, when one contemplates the four phases of thought (during) the five-fold perception of sounds, odors, tastes, tangibles and dharmas, he perfectly realizes the unthinkability of the Three Truths. This may be understood by reference to the preceding (discussion), and (I) shall not trouble to record further (details).

(c) The Six Acts and the Perfection of Giving

Next (we discuss) the practise of (the Perfection of) Giving while contemplating the Six Acts.

In contemplating the not-yet-walking, the about-to-walk, walking-(proper), and walking-completed, (one realizes that) the four phases (of going), whether they occur slowly or rapidly, are incapable of being apprehended, and even their unapprehendability
cannot be perceived 不見不可得. Directing then one's contemplation back to the (fundamentally) enlightened mind (within oneself)

反觀覺心，(one realizes that) it neither comes from outside nor arises from within, nor from between (the two), nor is it permanently self-existent. Neither walking nor the walker exists: (both) are ultimately empty and quiescent.

Even so, because of the activity 運役 of the mind 心

there are (such things as) going and coming. The going and coming may be for the purpose of breaking the disciplinary code, or it may be for the purpose of deceiving others, or it may be for the purpose of (acting like) a dependent, or it may be for the purpose of acting superior to others, or it may be for the purpose of righteousness and deference 謹, or it may be to engage in good acts and/or dhyāna 禪, or it may be (to gain) nirvāṇa, or it may be for the purpose of (practising) good will and compassion. When one engages in the Six Acts having discarded (attachment to the reality of) the six sense-objects, then expedients, going and coming, raising the foot and lowering it, are all like magical apparitions 幻化. Then entranced and abstracted 悠然虚忽, (the practitioner) forgets both self and other 亡能亡所. (In that state) he could not call (a place at the end of) a thousand-mile 里 road "distant" nor a place a few steps away "near". Whenever he accomplishes anything 只有所作, he does not empty (the deed) of merit by anticipating a (favorable) karmic recompense for it. Abiding thus in Giving, he embodies the whole of the Buddhas's Dharma, (as
vast) as the sands of the Ganges, is in possession of the Mahāyāna, and is able to reach the Other Shore.

Now in contemplating a single moment of thought (in the Perfect Teaching), (one realizes that all) the ten dharmas (destinies) are fully included in it. The one (moment of thought) is not unconditionally one, hence it can be the Ten (Destinies). The ten are not unconditionally ten, hence they can be one. It is neither one nor ten, yet also both one and ten. Thus the Three Truths are fully contained in (each) single moment of thought.

Standing, sitting, lying down, speaking, being silent, and all other actions, are of the same nature (as walking). This may be understood by reference to the preceding (discussion). The Lotus sūtra therefore says, "Again, (I) see sons of the Buddha giving beautiful robes and excellent garments as alms in order to seek the Way of the Buddha through (the virtue of) Giving." This is the same idea (that I am expounding).

(d) The other Five Perfections in the Six Senses and Six Acts

In the preceding we have discussed (the Perfection of) Giving by reference to Twelve Items (the Six Acts and the six kinds of perception). We shall now discuss individually each of the Six Perfections by reference to each of the (twelve) items. "(i) When the practitioner walks, he views (contemplates) animate beings with the eye of great compassion, not apprehending their (worldly) features. Then the beings are able to be fearless towards (such a) bodhisattva. This is (to practise the Perfection of) Giving while walking. (ii) There
are no beings whom he injures or causes loss, nor does he apprehend their evil or their meritorious features. This is called (practising the Perfection of) Morality (śīla). (iii) When he walks, thoughts do not arise in his mind; hence he is unperturbed and without any particular abode. (His five) skandhas, (twelve) āyatanas, and (eighteen) dhātus likewise are all quiescent. This is called (practising the Perfection of) Forebearance (ksanti). (iv) When he walks, he does not apprehend the raising or the lowering of his feet. In his mind there is no (sequence of) first thinking (about something) and afterwards understanding it. There is (for him) no arising, persistence or perishing in any dharmas. This is called (practising the Perfection of) Exertion (vīrya). (v) He does not apprehend (his) body or mind, saṃsāra or nirvāṇa. Among all the dharmas there are none which he senses, thinks of, or develops an attachment to. He neither savors (nirvāṇa) nor misconducts himself (in saṃsāra). This is called (practising the Perfection of) Meditation (dhyāna). (vi) When he walks, his head and the (other) six parts of his body are like clouds (to him), like shadows, dreams, apparitions, echos or phantoms, without arising or perishing, extinction or permanence. He realizes his skandhas, āyatanas, and dhātus to be empty and quiescent, and he (conceives himself to be) neither in bondage nor liberated. This is called (practising the Perfection of) Wisdom (prajñā)."

The details are as stated at length in the Shou-leng-yen-ching (Śūraṅgama-samādhi-sūtra).
(The bodhisattva) is quiescent and endowed with the marks of samādhi even while walking. If (the practitioner) is not aware of this (proper attitude), impurities are produced in his samādhi and he develops an attachment to the flavor of meditation. But if he were now to contemplate (his mind) in samādhi, (he would realize that) there is no mind in (this) mind. Where then could the samādhi be taking place? Know therefore that this samādhi (of attachment) arises from perverted views. When one contemplates properly, he sees neither emptiness nor non-emptiness; he destroys (in his mind) the features of meditation and does not develop attachment (towards them). Produced (as it is) through (the proper use of) expedients, this is a bodhisattva's understanding (of samādhi).

If the practitioner is not yet (sufficiently) realized, he may judge his own mind in contemplation, thinking (to himself), "This (mind of mind) is marvelously wise." Attached then to (his own) wisdom, he thinks himself exalted. This is called the wisdom-obstacle (jñeyāvarāga). Then in the same way as (those adhering to) the non-Buddhist paths, one fails to achieve liberation. (But if) one reflects upon (his own) contemplating mind, then he does not perceive any place where it abides, (and becomes aware that) it lacks both arising and perishing, that ultimately there exists neither a contemplator nor a noncontemplator. The contemplator being inexistent, who then contemplates the dharmas? Not to apprehend anyone whose mind is performing the contemplation is to have separated (oneself) from whatever (impure) thoughts (are produced) in contemplation.
The TCTL says, "Once thoughts and opinions have been eliminated, minds which have given rise to absurd prattle all enter into extinction." Then the countless hordes of sins slough away and the pure mind (is revealed) in its eternal oneness. Whoever is of such nobility and marvelous (attainment) will be able to see wisdom (prajñā)."

The Ta-chi-ching 大雋經 means the same thing when it says, "Contemplate every thought. Within such practices as these are contained the Three Samādhis. In the first of these contemplations, one does away with all the various (mundane) features of existence, perceiving neither an inner nor an outer; this is (called) the samādhi of emptiness. In the next contemplation one is able to destroy the features of (even) emptiness; this is called the samādhi of featurelessness. In the last of these contemplations, one does not perceive (even) the doer; this is the samādhi of actionlessness. Again, by destroying the Three Perversions of Thought 三倒 and the Three Poisons, transcending the stream of the Three (Realms of) Existence, and overcoming the malice of the Four Devils, one attains the (Six) Perfections. Yet when one has encompassed the Dharma-realm and developed (on the Path) to the point where he is fully endowed with all Dharmas, it is hardly the case that he merely masters the Six Perfections and the Three Samādhis and leaves it at that. And if one has in (his practise of) walking become fully endowed with all Dharmas, then this will also be so for the other eleven items.
(e) The Perfection of Morality

Next, when the bodhisattva is again passing among the six sense-objects, he combats (their attraction) and holds (his mind steady), restrained and purified (of vagrant thoughts) as if he were holding a (brim-full) jar of oil so as not to spill a single drop. Also when engaged in (any of) the Six Acts, he is (similarly) dignified and restrained, with a (mental) fence (between him and worldly temptations) in his comings and goings: this is called observing the rules of conduct. The (karmic) reward of observing the rules of conduct is to rise (in one's next life to a higher destiny), there to experience joy, but this is not samādhi, and is not what is called a "Perfection." However, if he attains to the wisdom born of contemplation, then his Morality will be perfect of its own accord throughout the Twelve Items.

It has been said that as one contemplates form-not-yet-seen, form-about-to-be-seen, (form-being)-seen, and (form-) having-been-seen, i.e. the four phases of thought (in the act of seeing form), and thus investigates (these aspects of the mental event) in a variety of ways, one (finds that he) cannot apprehend the mind whence (these phases of thought) arise, nor can he apprehend the mind which is doing the contemplating. (The mind) is not inner or outer and lacks both going and coming; it is quiescent and lacks both arising and perishing.

If one is able to contemplate in this way the seven evil acts of body and speech as pure like space, then this is to observe
the three kinds of discipline (known as): (i) the faultless 不缺, 
(ii) the unbroken 不破, and the unpierced 不穿. 409 (iv) to
destroy all evil thoughts and opinions in the four phases of thought
is to observe the unmixed 不雜 rule of conduct, 410 (v) not to
be confused by the (mere transpiring of the) four phases of thought
is to observe the accompanying-samādhi 定共 rule of conduct, 411
(vi) for the four phases of thought not to arise (at all) is to observe
the accompanying(-the-study-of-)the-Path 道共 rule of conduct, 412
(vii) to (be able to) discriminate between the various (cases of) the
four phases of thought without getting bogged down (in these distinc-
tions) is to observe the non-attached 無著 rule of conduct, 413
(viii) to unerringly discriminate the four phases of thought is to
observe the wise-knowledge-of-the-praiseworthy 智所讚 rule of
conduct, 414 (ix) to understand how the four phases of thought contain
(in themselves) all dharmas is to observe the unimpeded 自在 rule
of conduct of the Mahāyāna, (x) to be aware of the Four (ultimate)
Qualities of the four phases of thought is to observe the ultimate rule
of conduct 究竟. 415

Once 416 the mind has become clear and unsullied, it avoids both
extremes. Yet having correctly entered into the Middle Way, it
illuminates both the Truths (of emptiness and provisionality). 417 Being
completely in possession of the unthinkable realm of the Buddha,
there is no diminution (of its attainment) 無減.

The perceiver 418 of form, the form-dharma, 419 and the act of
perceiving are (alike) incapable of being apprehended 不可得.
(i) That these three all vanish (upon being contemplated) is (the
Perfection of) Giving. (iii) That one allows one's mind to repose un-
waveringly in the form and the perceiver of the form is called (the
Perfection of) Forebearance. (iv) That one remains uninterruptedly
undefiled by form and the perceiver of form is called (the Perfection
of) Exertion. (v) That one is undistracted by form and the
perceiver of form is called (the Perfection of) Meditation. (vi) And
that (one views) form and the perceiver of form as like a mirage or
a magical apparition is called (the Perfection of) Wisdom.

(To regard) form and the perceiver of form as resembling
space is called the samādhi of emptiness. Not to apprehend (any
features in) this emptiness is called the samādhi of featurelessness.
The absence of both subject and object is called the samādhi of
actionlessness. Not merely the Three Truths, the Six Perfections and
the Three Emptinesses, but all the Dharmas of the Buddha, (numerous
as) the sands of the Ganges, may be understood analogously. Once one
has contemplated in this manner the sense-object which is form, the
other five sense-objects (are to be contemplated) similarly, as are
the six kinds of sense-perception and the Six Acts.

The Lotus sūtra is making the same point when it says, "I
further see the sons of the Buddha, perfectly strict (in their
observance of the rules of discipline), and thereby seeking the
Way of the Buddha."
(f) The Perfection of Forebearance

Next we deal with the good (dharma) which is (the Perfection of) Forebearance. Reflecting upon (the Six) Acts and (the six kinds of) perception, (it is clear that) for any of them, there are (times when events are) in opposition, and (times when events are) in accord. Being in accord means (that events proceed) as we would like, while being in opposition means (events proceed in a way) counter to our wishes. (A bodhisattva is) neither angered when (events are) in opposition nor attached when (events are) in accord. There is (for him) neither seeing nor seer, neither act nor actor. Everything (else which could be said about Forebearance) is as explained above.

(g) The Perfection of Exertion

Next we deal with the good (dharma) which is (the Perfection of) Exertion. It has been said of old that "Exertion has no separate substance; it simply means the diligent performance of everything one does," yet from the standpoint of doctrinal (analysis) one would expect it to have a separate substance. Similarly, nescience permeates all the (lesser) defilements, yet there is also a separate (defilement called) "nescience." If now one were to rely (solely) on the recitation of sutras to discipline and inspire his mind, this would resemble (the Perfection of) Exertion. Yet even though he were to do this unremittingly both day and night, becoming fluent and skillful (in recitation), still this would not be either meditation
nor wisdom. Now if we contemplate the breath (during such recitation),
(we realize that) after it touches the seven places (in the body),
(its components) converge to produce the voice, which is like an echo,
neither internal nor external, with neither the reciter nor the
recited present (in it). If all this is investigated in terms of the
four phases of thought, one will not (erroneously) posit a perceiver
of the sense object (sound), nor a producer (of the sound) among these
(diverse) conditions (pratyâya). Recite (the scripture) with a mind
uncontaminated by the defilements, and every thought will flow into
the great sea of nirvâṇa. This is what is called (the Perfection of)
Exertion. . . .

(h) The Perfection of Meditation (dhyāna)

Next we deal with the varieties of meditation. The fundamental
nine meditations (on death), the (eight) Degrees of Liberation, and
so on, are only meditation (dhyāna). They are not the Perfection (of
Meditation).433 Though a person may contemplate the four phases
of thought upon entering into samâdhi, still he will fail to perceive
the mind.434 What then could be the locus of his samâdhi? Achieve
(rather) the true reality of meditation, whereby it
subsumes all dharmas.435 This is why in the fifth (roll) of the
Treatise,436 after elucidating eight (of the nine) meditations (on
death),437 the author of the Treatise explains all the dharmas,
(including) the Ten Powers and the Four Kinds of Fearlessness 四
無畏.438 (Nowadays) the teachers of (this) Treatise do not
penetrate to the profound meaning (of this passage). They all say that the Treatise is mistaken, but they should not say this. The sole reason that the author of the Treatise explains at length all (these other) dharmas is in order to clarify how the Eight Meditations (on death) create the features of the Mahāyāna. . . .

(i) The Perfection of Wisdom

Next we deal with (the Perfection of) Wisdom. In the explanatory Treatise, Wisdom (prajñā) is understood in eight ways. . . . Now worldly wisdom 世智 as well can be used to contemplate the six kinds of perception and the Six Acts. Then when one investigates worldly wisdom by means of the four phases of thought, (he finds that) he is unable to apprehend it. All (of the contemplations connected with this) are as we have explained above, and similarly for all other good dharmas.

Q: If (as you say) one dharma includes all dharmas, contemplation (alone) should be sufficient; what need should there be to employ calming as well? One Perfection should be sufficient; why employ the (other) five?

A: The Six Perfections perfectly supplement one another, just as when (soldiers) don armor and advance into the ranks (of the enemy), they have to remain close together. . . . Contemplation is like a lamp, and calming like a closed room. (The way in which these two reinforce each other is comparable to) washing clothes or cutting grass. . . . (Yet) it is also the case that (the Perfection
of) Wisdom is (itself) the Dharma-realm, and includes everything in itself. (From this standpoint) there is no need for other Dharmas. But the other Dharmas are (also) the Dharma-realm; (each of them) includes everything in itself as well and has no need of wisdom. For (from the ultimate standpoint), (the Perfection of) Wisdom is identical to all (other) Dharmas, and all Dharmas are (each) identical to (the Perfection of) Wisdom. There is no duality, no difference (between them) ....

3. The Contemplation of Evil

Third, (we discuss) employing (the samādhi of) following one's own thought to survey the array of evil phenomena. Now good and evil have no fixed (nature). Thus the (Six) Antiperfections are evil, and moral behavior at the worldly level is good; but when the karmic recompense (from good behavior in one's previous lives) is exhausted in the destinies of humans and gods, one falls back again to the three (painful) destinies, and these are already "evil" again. Why is this so? Because neither the Antiperfections nor moral behavior at the worldly level can extricate one (from the round of saṁsāra), so that in substance both of these are "evil."

Now (in contrast) the Two Vehicles do abolish suffering, wherefore they may be called "good." Yet though the Two Vehicles are "good," they are only able to deliver the individual himself (from suffering), and (consequently) are not the mark of a (truly) good person.
The *Great Treatise* says, "Rather develop the mentality of a leprous fox than that of a śrāvaka or pratyekabuddha." Know therefore that *samsara* and (Hinayanistic) nirvāṇa are both evil.

What (should be) called "good" is the combination of the compassion and good will of bodhisattvas in their (work towards the) salvation (of beings), (equipped as they are) with the Six Perfections. Yet although they are able to save beings in these two ways, (what they do) is comparable to storing food in a poisoned vessel, so that it kills whomever eats it, and this is again evil.

The Three Vehicles are alike in that they eradicate (the défilements), and this (can be) called "good." But they fail to perceive the separate Ultimate Truth and regress to adherence to (one or the other of) the two extremes (of emptiness and provisionality). Since they have not yet blown out (the flame of) nescience, this is again "evil."

The Separate Teaching is "good," yet though (practitioners at this level) perceive the Separate Ultimate Truth, they get bogged down in expedients. Hence this cannot be called the Ultimate Truth (either). The *Nirvāṇa* sūtra says, "Before now, we (could) all have been called holders of false views." Are not "false views" evil?

The Perfect Dharma (Teaching) alone is (properly) called "good." (In it), whatever accords well with Ultimate Reality is called "the Way," while whatever runs counter to Ultimate Reality is called "the Non-Way." But if (the practitioner) achieves the realization that evil things are not evil, that everything is Ultimate Reality, then he achieves the
Way of the Buddha through practising the Non-Way. (On the other hand), if he develops an attachment towards the Way of the Buddha, then even though he does not efface its nectar, the Way turns into the Non-Way.  

When good and evil are discussed in such a way (the terms) can (ultimately) mean the same thing. We shall now discuss them insofar as they are distinct.  

(On that assumption) moral behavior at the worldly level is "good" and the (Six) Antiperfections are "evil." But having already dealt with the contemplation of good dharmas, we now go on to elucidate the contemplation of evil.  

(a) On the Mind Which Contemplates Evil  

Despite one's prior contemplation of the good, the Antiperfections may not have ceased to exist, for defilements being vast (in number), there is no time when they do not arise (even in one's own mind). And if one contemplates another's (mind), (he becomes aware that) there is no end to evil. Hence when one performs the meditation (in which it is perceived that) there is nothing in the whole world to rejoice about, he perceives no good people, and there is (for him) no good country. All he sees is the evil (in the world) and (hence) is himself enveloped by it.  

Even though (those whom one instructs) may not possess all the (Six) Antiperfections, they may still give rise to some of these. (They may be) (i) predominantly avaricious, or (ii) predominantly immoral, or (iii) predominantly angry, or (iv) predominantly lazy, or
(v) predominantly drinkers of alcoholic spirits, or (vi) they may be easily deprived of their native (wisdom). \( ^{463} \) (Such persons) are necessarily flawed and tormented. Who among them (could be said to be) without faults?

As for those who abandon the secular life and part from the world, but who are incomplete in their practise and, like the laiety, (continue to) enjoy the (objects of) desire, such as these are not (true) practitioners of the Way, and they are partially evil. If even arhats (can still be burdened with) residual defilements, how much more is this true for ordinary folk!

If an ordinary person wantonly indulges in evil, he will be crushed (in his next life) and plummet (into one of the lower destinies), whence he will not (be able to) escape for a long time. (This is why) one should practise the wisdom of contemplation in the midst of evil. Like householders who lived when the Buddha (Śākyamuni) was still in the world, those with wives and children, and those involved in governmental or other worldly duties—all of these are still capable of achieving the Way. (For example), in the case of Aṅgulimālya, the more (people) he slew, the greater was his good will (maitrī). \( ^{464} \) Jeta and Mālikā (respectively drank and gave people) wine, yet they were moral in their behavior. \( ^{465} \) Vasumitrā remained chaste though she engaged in sexual intercourse, \( ^{466} \) and Devadatta's false views were (actually) right ones. \( ^{467} \)

If amid evils there were nothing but evil, so that the practise of the Way were impossible, then people would forever remain unenlightened. But because the Way is present (even) amid evil, it is
possible to attain saintliness even though one may engage in the Antiperfections. Know therefore that evil does not obstruct the Way. Nor does the Way obstruct evil. (For example), the Stream-winner's carnal desires grew and grew; Pilinda(-vatsa) was still arrogant, (despite being a monk); Āriyakumāra became angry. Yet how could there be any loss or gain in their (ultimately) unde-filed (nature)?

For example, in space light and dark do not exclude each other. This is the meaning of the emergence of the Buddha's enlightenment.

If a person has by nature a great number of desires and is seething with contamination, so that despite his efforts to counter and suppress them, they continue to increase by leaps and bounds—then he should simply direct his attention wherever he wishes. Why? Because without the arising of the Antiperfections, he would have no chance to practise contemplation.

It is like going fishing. If the fish is strong and the fishing line weak, (the fish) cannot be forcibly pulled in (from the water). (Instead, one) simply lets the baited hook enter (and get caught in) the fish's mouth, and depending on how close the creature approaches, allows it to dive and surface freely. Then before long it can be harvested (from the water).

The practise of the contemplation of the Antiperfections is the same. The Antiperfections are represented by an evil fish, and contemplation is represented by the baited hook. If there were no fish, there would be need for hook or bait: the more numerous and
large the fish are, the better. They will all follow after the baited hook without rejecting it. These Antiperfections will similarly not for long withstand the attempt to bring them under control.

(b) The Arising of Desire in the Mind

How then should this contemplation be practised? If a desire arises, then contemplate it minutely in its four phases: not-yet-desiring, about-to-desire, (the act of) desire-proper, and desiring-completed. In order for the (phase of) about-to-desire to arise, must the (phase of) not-yet-desiring (first) perish, or not perish, or both, or neither?

(i) If (the phase of) not-yet(-desiring) perishes in order for the about-to(-desire) to arise, then do (the perishing and the arising of the respective two phases) coincide or are they separate? If they coincide, then we have the contradiction of arising and perish-ing (being simultaneous). If separate, then the arising lacks a cause.

(ii) If the not-yet-desiring does not perish in order for the about-to-desire to arise, then do (these two) coincide or are they separate? If they coincide, then both would be in existence together, and there would be no limit to the origination (of new entities). If separate, then the arising would again lack a cause.

(iii) Assume that (the not-yet-desiring) both perishes and does not perish in order for the about(-to-desire) to arise. But if (the
second phase) arises from the non-perishing (of the first), there would be no need for (the latter's) simultaneous perishing. How could (such) an indeterminate cause produce a determinate effect? Even if (the perishing and the non-perishing of the phase of non-yet-desiring) were the same in substance, they would differ in their (fundamental) nature; while if they were different in substance there could be no relationship between them.

(iv) Or assume that (the not-yet-desiring) neither perishes nor does not perish in order for the about-to-desire to arise. Is the locus of this doubly negated (first phase) existent or inexistent? If existent, then how can we say it is doubly negated? If inexistent, how could inexistence be capable of producing anything?

As the (analysis by the) tetralemma makes clear, one cannot perceive the arising of (the phase of) about-to-desire.

Apply the tetralemma once more. You will not perceive (as coincident with) the perishing of the not-yet-arising, either the arising, the non-arising, the both-arising-and-not-arising, or the neither-arising-nor-not-arising of the about-to-desire. (The details of this contemplation) are as above. Contemplating (thus) the Antiperfection which is desire, it becomes clear (to us) that it is ultimately empty and quiescent, (as well as) doubly lustrous. It is all as explained above. This is what we call the baited hook.

Whenever the Antiperfections arise, this contemplation will illuminate (their emptiness). Though (you) will neither perceive their arising nor the illumination (of their arising), nevertheless they will both arise and be illuminated.

Again, in contemplating this Antiperfection (desire), (consider) from which sense-object it has arisen. Was it from form (rupa)?
Was it from another (of the six)? (Consider too) from which act it has arisen. From walking? From another (of the six)? If it (arose) in response to (the seeing of) form, was it (in response to) the not-yet-seeing (of the form), the about-to-see, the seeing(-proper), or the seeing-completed? If (it arose) in response to walking, was it (in response to) the not-yet-walking, the about-to-walk, the walking (-proper), or the walking-completed?

What was the object for which (the desire) arose? Was it for (i) the breaking of the moral code (i.e. immorality)? (ii) For (the acquisition of) dependents? (iii) Was it out of jealousy? (v) Out of kindness and deference? (vi) Was it (a desire for) good meditation? (vii) For (solitary) nirvāṇa? (viii) For the Four Virtues? (ix) For the Six Perfections? For the Three Samādhis? (x) For the Buddha's Dharma, (as vast as) the sands of the Ganges?

When one contemplates in this way, (one realizes that) there is no perceiver of the sense-object and no subject opposed to the object-world; yet even so the double shining (of contemplation) on the sense-object and the perceiver, on the sense-organ and the object-world, is bright. (The three aspects of the desire), as magical apparition, as emptiness, and as (true) Dharma-nature, do not obstruct each other.

Why is (there no mutual obstruction)? Because if Antiperfections obstructed the Dharma-nature, it would involve the destruction of the Dharma-nature; while if the Dharma-nature obstructed the Antiperfections, the latter would not be able to arise (at all). Know therefore that the Antiperfections are identical with the Dharma-
nature. When an Antiperfection arises, then the Dharma-nature arises (with it); and when the Antiperfection ceases to be, the Dharma-nature also ceases.

The (Chu-fa-)wu-hsing-ching 諸法無行經 says, "Desire is identical to the Way, and the same is true for anger and stupidity. Thus the whole of the Buddha's Dharma is contained in these three dharmas. But if one should seek enlightenment (bodhi) apart from desire, (one would be as far from it) as earth is from heaven." Desire is identical to enlightenment.

The Vimalakīrti says, "By following the Non-way, (a bodhisattva) achieves the Buddha's Way." "All animate beings are (already) identical to the features 相 of enlightenment, so they cannot further attain it; they are (already) identical to the features of nirvāṇa, so they cannot further (attain) extinction (nirvāṇa)." "To those who are haughty (the Buddha) preaches that separation from carnality, anger and stupidity is what is called liberation. But to those who lack haughtiness, he preaches that the nature of carnality, anger and stupidity is the same as liberation. "All the defilements are the seeds of the Tathāgata."

(Knowing that) there is no twoness or distinctiveness in either the color of mountains or the taste of the sea, contemplate all evils as the unthinkable Ultimate Truth.

If one constantly practises contemplation-wisdom 觀慧 (in viewing evil), then the evil and Ultimate Truth will match each other like shape and shadow. This is called the stage of (the Identity
of) Religious Practise.  One who is able (to view) all evil
dharmas and mundane means of livelihood as not in contradiction with
Ultimate Reality, is at the stage of (the Identity of) Resemblance.
Advancing further, one enters (the stage of) the Copper Wheel and
(begins to) destroy the root of the Antiperfections, which are
nescience. The bending of the root and the snapping of the twigs
(gradually) reveals the Buddha-nature. This is the stage of the
(Identity of) Partial Truth. Finally (those who become) Buddhas
extirpate the fountainhead of the Antiperfections. This is called
the stage of Ultimate (Identity). Within the Antiperfection which
is desire are contained vertically the Six Identities and horizontally
the Six Perfections; this is true for all (other) dharmas as well
.... Contemplate next the Antiperfection of anger. If
someone is very angry, so that he is surging with emotion and pouring
it forth unceasingly, unable to arrest or (at least) subdue it, then
he should allow (the anger) to arise of its own accord, and (he should)
illuminate it with (the practice of) calming-and-contemplation.
In contemplating the four phases (of the anger), he should inquire
from whence they arise. If their arising cannot be apprehended, then
neither can their perishing. (He should then) consider (each of)
the Twelve Items, asking from whom the anger arises, who is the
angry one, and who is the object of anger. Contemplating in this
manner, (he realizes that) no place can be apprehended where the
anger occurs. (Its) coming and going, the traces (it leaves behind)
as well as its manifest features are all both empty and quiescent.
The contemplation of anger in the Ten Destinies\textsuperscript{512} and the contemplation of the anger in its Four Qualities\textsuperscript{513} are as explained above (in the section on the contemplation of desire). . . . Thus one attains the Way of the Buddha in the Non-way which is anger.\textsuperscript{514}

(One should) contemplate in a similar fashion the (other four) Antiperfections of immorality, laziness, mental distractedness and the stupidity of (adherence to) false (views) 邪癡, as well as all other evil phenomena.

4. The Contemplation of Neutral Dharmas

Fourth is the contemplation of what is neither good nor evil, those dharmas (whose nature is) neutral 無記 and indefinite 無量.\textsuperscript{515} The reason it is necessary to contemplate these is that there are some people who by nature do neither good nor evil; (if only good or evil dharmas were used for contemplation) there would be no way for them (to achieve) the supramundane by following their own thought. Then what could these people do?

The Great Treatise says, "The Perfection of Wisdom is (also) present in the (morally) neutral."\textsuperscript{516} (By this authority) one may practise the contemplation (of neutral thoughts).

In contemplating these neutral (thoughts), (inquire) whether they are different from, or the same as, good or evil (thoughts). If the same, then they are not neutral (after all). If different, then does the neutral (thought) arise with the perishing, or the non-perishing, or both, or neither, of the (prior) good or evil (thought)?\textsuperscript{517} In seeking (the nature of) good and evil (thoughts), (one realizes) they cannot be apprehended; how much the less (could one apprehend)
neutral (thoughts)! For are they the same as, or different from, (good or evil, i.e. morally valued \( \text{\textsuperscript{18c}} \), thoughts)? (Implied answer: neither). Since they are not the same, they do not coincide (with morally-valued thoughts); and since they are not different, (the two types) are not separate. Since they do not coincide (with morally-valued thoughts), (neutral thoughts) do not arise, and since they are not separate (from the aforementioned), they do not perish.

(Consider) too from which of the Twelve Items the neutral (thought) has arisen, for whom it has arisen, and who is the one (thinking) the neutral (thought). When one contemplates in such a way, (he views the neutral thought) as the same as the mark of space (i.e. emptiness); yet a single neutral dharma also gives rise to the Ten Destinies and all the dharmas (in them); and the neutral (mental dharma) is also identical to the Dharma-nature.

That the Dharma-nature is eternally quiescent is the meaning of "calming." That, though quiescent, it is eternally luminous, is the meaning of "contemplation."

One attains to the Buddha's Way through the Non-way of (the contemplation of) neutral (thoughts). The neutral (thoughts) function then as the Dharma-realm. Horizontally embracing all dharmas, and vertically including the Six Stages (Identities), (each neutral thought is) fully endowed in both height and breadth. (The rest of the contemplation may be inferred) by analogy with the foregoing discussion (on the contemplation of evil). . . .
Now if (the samādhi of) following one's own thought is explained in terms of the final Good, this is the gradual sense (of calming-and-contemplation). If (the samādhi of) following one's own thought is explained (in terms of) both good and evil, then this is the sudden sense (of calming-and-contemplation). And if (the samādhi of) following one's own thought is explained in terms of the good which involves including and applying (the other two calming-and-contemplations at liberty), then this is the variable sense (of calming-and-contemplation).

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The Four Kinds of Samādhi differ in method, but their view of Ultimate Truth is the same. The methods employed in the (first) three practises give rise to many doctrines which assist (progress on) the Way, but also set in motion factors which (may) obstruct the Way. But as (the fourth practise of) "following one's own thought" is (comparatively) meager in method, it gives rise to few of these (associated) factors.

Whoever understands only the (doctrines) assisting (progress) on the Way which are produced by these methods will be unable to comprehend the features of the provisional truth; but by understanding the contemplation on Ultimate Truth there will be nothing at the provisional level which one will not comprehend. Moreover, without achieving a state of mind which has a (correct) view of Ultimate Truth, the (understanding of) features of the provisional truth and
(the doctrines) assisting (progress) on the Way will not be perfected. But if such a state of mind has been achieved, then the samādhi which takes such features at the provisional level (as its object) will spontaneously perfect itself. If one practises the Way at the level of provisional features, then he is able to achieve mental control upon entering the meditation chamber, but is unable to do so after leaving. There is, however, no break (in contemplation) for (one who practises the samādhi of) following one's own thought. It is only in the (first) three samādhis that (certain prescribed) methods are employed; but the view of Ultimate Truth is common to all four. . . .

Q: Each of the (discussions on the) first three samādhis contains an exhortation to practise. Why does only this (fourth way) lack it?

A: The Non-way of (the contemplation of) the Six Antiperfections is (assuredly) the Way of Liberation; but those whose faculties are dull and who are heavily beset with obstacles (might misunderstand and) founder (in the sea of defilements) upon hearing (of this Non-way). If we were then to add an exhortation to practise, their misunderstanding would be all the more severe.

C. Caveats for the Practise of This Samādhi

North of the river Huai (in northern China) there are people who cultivate the Mahāyāna emptiness, but who dispense with moral restraints and seize the snake (of desire). I tell you now that the teachers
which they previously had used good dharmas as (objects of) contemplation; but as a long time passed without their penetrating (to realization), they released their minds (from the previous moral restraints) and turned towards evil dharmas as (objects of) contemplation. (Thereby) they did succeed to a small extent in concentrating their minds and gained a weak understanding of emptiness. But they take no cognizance of (their listeners') faculties nor life circumstances and do not penetrate to the sense of the Buddha's (teaching). They simply take this one Dharma and teach it indiscriminately to others. Now once they have taught others (this Dharma) for a long time, it may happen that one or two (of their disciples) gain some benefit. But this is like insects accidentally producing (legible) characters by their (random) gnawing at a tree. Then they take this as proof and say (their evil doctrine) has been verified. They call other (contrary teachings) lies, laugh at those who observe moral prohibitions and who cultivate the morally good, saying (the teachings of such people) are not the Way. Expounding nothing but (this pernicious doctrine) to others, they cause a host of evils to be committed everywhere.

Now when blind and sightless disciples, who are unable to tell right from wrong and are dull of mind and heavily (burdened) with defilements, hear such preachings, then they act out their lusts. Submitting faithfully and obediently (to this teaching), they all discard moral prohibitions. There is nothing wrong they fail to do, and their sins accumulate (as high as) mountains. At length
the common people are brought to hold (the moral precepts) in as low esteem as so many weeds. As a result, the king of the land and his ministers exterminate the Buddha's Dharma. This noxious tendency has penetrated deeply, and even now has yet to be rectified.\(^5\)

The *Shih-chi* says, "At the end of the Chou dynasty a certain person appeared with dishevelled hair and stripped naked, who did not observe the rules of ceremony. As a result, the Ch'üan Jung 大戎 barbarians (of the west) invaded the country."\(^5\) The few (males of the ruling family) who were not exterminated hung on like a (single) thread, while the princesses of the Chou gradually died out.\(^6\)

To take another example, Juan Chi 阮籍 was a gifted person who "wore dishevelled hair and let his belt hang loose."\(^5\) In later times the children and grandchildren of the nobility imitated him, (held that) only by engaging in mutually shameful conduct with servants could one achieve naturalness 自然, and called those who vied to uphold the rules of conduct "country bumpkins." These were portents of destruction for the house of Ssu-ma (the Eastern Chin 東晋 dynasty).\(^5\)

The (Northern Chou) annihilation (of Buddhism) by Yü Wen-yung 宇文邕 \(^5\) was also (partly) due to the evil deeds of (Wei) Yüan-sung 衛元嵩.\(^5\) These (two men) were the evil spirits 妖怪 (behind) the destruction of the Buddha's Dharma, and they were also evil spirits for the times. This could hardly have any connection with the (real) meaning of "following one's own thought."
Why (not)? (Because such things happen rather) when stupid people of this kind, completely lacking in wisdom, nevertheless put faith in their teachers; when, coveting the latter's attainments, they conclude that "This is the Way"; and when, following their emotions as being the easiest (way to behave), they self-indulgently grasp at pleasure without (attempting to) correct their delusions.  

Take for example (the story of the famous beauty) Hsi Shih: "Once she was stricken with a mental illness and took such delight in grimacing and groaning that even the hundred hairs of her eyebrows all grew contorted. Yet it served only to enhance her beauty. The other women in the neighborhood, being ugly from birth, imitated her grimaces and groans, but only grew so loathsome in appearance that the poor moved far away and the rich closed their gates, (the fishes) who dwelt in grottoes dove deeper yet and flying things escaped into the heights."

Those aforementioned people (disciples) are similar to these (ugly women): like mad dogs they chase after thunder and create for themselves karma leading to hell. How deplorable this is, how painful (to behold)! Once they have tasted the pleasure deriving from (the satisfaction of) desire, they can no longer stop themselves. They are like bluebottle flies, stuck (to what they eat) by (their own) saliva. This, in brief, is (the nature of) the fault of dissipation.

The fault of their teachers is that they do not achieve (comprehension of their disciples') native faculties, nor understand the
sense of what the Buddha teaches. The reason that the Buddha taught that desire is identical to the Way is that, by observing (the differences in) capacities of animate beings, he knew that some among them were so base and deficient in merit that they could never cultivate the Way in the midst of good.\textsuperscript{542} If such beings were (simply) left to their (unexamined) evil, there would be no end to their transmigration; so (the Buddha) had them practise calming-and-contemplation during (the mental act of) desiring. It was because they were completely unable to stop (desiring) that he created this doctrine.

Similarly, parents who see that their child has taken ill, (may on occasion) give him yellow dragon potion in preference to any other medicine.\textsuperscript{543} Though it scores the teeth and makes him vomit, if (the child) takes (the medicine), it will cure his sickness.

The Buddha is like this (in administering the "medicine" of the Dharma): he fits his doctrine to the capacities (of his listeners). A nimble horse needs to see but the shadow of the whip for him to follow the proper path.\textsuperscript{544}

That desire and the Way are identical is the (true) sense of the Buddha's (teaching). But the Buddha (also) taught, on behalf of those animate beings who are not suited for the practise of calming-and-contemplation amid evil (phenomena), that it is good (phenomena) which are what is called the Way.

The Buddha thus has two doctrines (which he applies to fit the occasion). Why then do you (libertines) denounce good and cleave to evil? By such behavior you put yourselves in a position of
superiority to the Buddha⁵⁴⁵ and commit what are clearly transgressions both publicly and before the Buddha. (It is true that) there may be times when emergencies arise and, under pressure of affairs of state, (you are) unable to engage in the practise of the good. (The Buddha then) allows calming-and-contemplation to be practised in the midst of evil. But there is now no emergency and no pressure (of government affairs). Why then do you employ (in your teaching) nothing but the medicine of milk, thereby poisoning the wisdom-life 慧命 ⁵⁴⁶ of other people?⁵⁴⁷

That is why in the Agamas⁵⁴⁸ (it says that) if a cowherd is sure of a good crossing-place, he can pacify his herd.⁵⁴⁹ If he has difficulty finding a good crossing, then he has no choice but to use a bad crossing. Yet if the bad crossing is very perilous, then of a hundred (head of cattle) he might fail to get a single one across.

You are now without (pressing) affairs of state, and are fortunate to (be able to) drive your cattle (as it were) over a good crossing, onto a good road. Why then do you mire both yourselves and others in the bad path?⁵⁵⁰

To destroy the Buddha's Dharma, lose sight of (his) majestic light, and enmesh animate beings in error are (acts of) the worst kind of friend.⁵⁵¹ Such are the errors of those who fail to comprehend the meaning of what the Buddha (teaches).

Again, level and steep paths are both capable of being followed: the steeper alternative is used if there is some obstacle (in the level path). (Similarly), both (the contemplation of) good and (the
contemplation of) evil will afford (the practitioner) passage (towards his goal); after his capacities have been scrutinized (by the teacher), he may enter (the contemplation of) the Antiperfections. 552

But if, by rejecting the good and keeping exclusively to the evil, you are able (as you imply by your actions) to achieve (the goal) via the Non-way, why then do you not walk on water or fire and clamber over mountain precipices? Since (in fact) you are unable to proceed along (such) steep paths even in the worldly (realm), how much less (likely is it that you could) understand the True Way through proceeding on evil (paths)! Is this at all possible?

Moreover, you are unable to take cognizance of (peoples' differing) faculties and life circumstances. Even a single person sometimes desires good, sometimes evil--his preference (for one or the other) is not fixed. Still more (indeterminate are the preferences) of countless numbers of people. Despite this, it is with (the teaching of the fulfillment of) desire alone that you instruct people.

The Vimalakīrti says, "I think that śrāvakas do not take account of the (mental) faculties of people and (for this reason) should not expound the Dharma (to them)." 553 When (practitioners of) the Two Vehicles do not take account of (their listeners), even they cannot help but fail to accord with (the latter's) capacities. How much greater (is your failure), blind, benighted, eyeless and self-willed as you are!

Themselves violating (the teachings of) the sūtras, they miss both (their listeners') capacities and Ultimate Truth. How could
their stupid delusions have suddenly come to such a pass?

If a person (monk) should appear who, without discriminating the capacities (of his listeners) practises and expounds this (doctrine),\textsuperscript{555} then he is a corpse for the ocean of the disciplinary code, and should be ostracized as the Vinaya prescribes.\textsuperscript{556} Do not let poisonous trees flourish in the landowner's courtyard. . . . \textsuperscript{557}

Moreover,\textsuperscript{558} upon examining (your) evil conduct, (we find that) in fact it is a selective kind of immorality. You say that desire is identical to the Way (and so are willing to) debauch any and all females. But you cannot (bring yourself to say that): since anger is (also) identical to the Way, (one can) injure\textsuperscript{559} any and all males. You love only the delicate and smooth feeling (of a woman's body), affirming it as the Way, while you fear the painful feeling of being beaten, and deny that that is the Way. One you do, but not the other. (You say that) the Way is in one and not in the other. Stupid and benighted as lacquer (is black),\textsuperscript{560} you only defile and harm (people), like a corpse contaminating a beautiful garden. . . .

In rebutting this warped behavior (of theirs), (one can speak) as above, or else confront them with water, fire, knives or clubs. Then they either fall silent or answer, "You don't understand that I am always able to enter (these pleasures)."\textsuperscript{561} These are wicked and shameless words, which moreover (reveal that) these people do not comprehend the meaning of (the doctrine of) the Six Identities.\textsuperscript{562}

The reason why it is necessary to deliver this (remonstrance) is that while the first three methods of practise are rather arduous
and hence require an "exhortation to practise," in (the method of) following one's own thought, one "softens his light" and enters into evil, which is at first the easier (to practise), and hence requires cautionary words (to forestall excesses). In the same way, when taking as medicine a large amount of yellow dragon potion, one ought to provide oneself with plain hot water to supplement and neutralize it.

Q: When (the practitioner) concentrates his mind by means of right contemplation in the Middle Way, then the practise is (already) sufficient. What need has he to (further) employ the confusing Four Kinds of Samādhi throughout various good and evil phenomena and the Twelve Items? The water is muddied and the pearl is clouded (by these gratuitous complications). Too much wind causes the beating of waves. How can this add to the clarity and stillness (of the water)?

A: It is as in the case of a pauper: if he acquires even a little it is enough: he does not ask for something better. If one contemplates the mind using only one of these methods (of samādhi) and the mind turns out to (prefer) variety, then what can one do (but employ additional methods). (Not to do so) would be a deficiency in one's own practise. If one uses (only this single method) to instruct others, (it must be realized that) the natures of other people may be contrary (to one's own) and not the same. The defilements that a single person possesses are naturally countless. How much more (numerous) then are (the defilements of) many people!
Or it is like the case of a physician: though he gathers all kinds of medicines to match a whole variety of diseases, still, one kind of patient needs (only) one kind of medicine to treat (his) one kind of disease, and will fear the many (other) medicines in the physician's possession. Your questioning (the need for more than one meditative technique) resembles this (patient's fear).

The mental diseases which are the defilements are innumerable and boundless, for even a single person as well as for many. How could they be (countless) for one person alone? If someone should want to hear (expounded) the Four Kinds of Samādhi, and is made joyous by hearing this, then (you) ought to expound (them) to him anywhere: this is (1) the Worldly siddhānta. If, on account of hearing of the Four Kinds (of Samādhi), he gradually comes to engage in religious practise and becomes capable of generating good dharmas, then furnish him with a more detailed exposition of the Four (Kinds of Samādhi), this is (2) the Individual siddhānta. Or if the (same) person has (reached the point where) it is appropriate for him to bring his various evils (defilements) under control within the practise of the Constantly-Sitting (Samādhi) and the others up to and including (the Samādhi of) Following One's Own Thought, then the proper method of exposition is called (3) the Therapeutic siddhānta. When this person has, through the use of (each of these) four Dharmas (samādhis), utterly achieved realization, then this is (the state of) (4) the Ultimate siddhānta. As many as four doctrines are required for even a single person. Why then (should they) not be used?
If (the Four Samādhis are to be expounded) to many people (at the same time), then one of them may want (to hear of) the Constantly-Sitting (Samādhi) while three do not; or one of them may want (to hear) the Constantly-Walking (Samādhi) while three do not—in such a case the (method of the) Worldly siddhānta is to always follow the preference of the majority. The same goes for the other three siddhāntas.

Moreover, a single Kind of Samādhi contains (in itself) the meanings of (all) Four siddhāntas. (Taking for example the first two Samādhis), if (the practitioner) wants to walk, then (he should) walk; but if he wants to sit, then he should sit. If when he walks his good roots mature and he enters (thereby) into all Dharmas, he should at such a time (continue to) walk; while if when he sits his mental state becomes clear, joyous and relaxed, he should at such a time (continue to) sit. If (his mind) becomes torpid and dull during sitting, then to shake off (the torpidity) he should walk; while if he grows distracted or tired during walking, he should sit. If during walking he becomes entranced and perfectly serene, then he should (continue to) walk; while if during sitting he gains mental composure and acuteness, he should then (continue to) sit. The (applications of the Four siddhāntas to the) other three (Kinds of Samādhi) is analogous...

Q: The good is conducive to Ultimate Truth and can (therefore) be used in the practise of calming-and-contemplation. But evil contravenes Ultimate Truth: how can (one who engages in evil) practice calming-and-contemplation?
A: In the *Great Treatise's* elaboration of (intellectual) capacities and fetters (*sahyojana*) there are four (categories of people). First are those of keen capacities who are also unfettered (by the defilements). Second are those of keen capacities who are fettered. Third are those of dull capacities but unfettered. Fourth are those of dull capacities who are also fettered.\(^{579}\)

The first category is the highest. (Disciples like) Śāriputra and others from the time that the Buddha (Śākyamuni) was alive in the world were people of this type. If (such) a practitioner practises calming-and-contemplation within good dharmas, he will, by virtue of his energetic practise of good dharmas, have no (karmic) fetters in the future, and his constant practise of calming-and-contemplation will make his (intellectual) capacities keen.\(^{580}\) If he has mastered these two principles\(^{581}\) in the past then even slight practise in the present will earn him the corresponding (fruit), and starting from the stage of (the Identity of) Religious Practise, he will enter the stage of (the Identity of) Resemblance and (finally) the True Reality. Those who are not able to enter (these upper Identities) in the present because of having lacked (mastery of) the two principles in the past can, by cultivating the good in the present, quickly enter (the upper Identities) in the future.

In the next category are those who attain the Way because of the sharpness of their capacities, despite an accumulation of sins and a great weight of (karmic) fetters. During the time when the Buddha was in the world, King Ajātaśatru\(^{582}\) and Aṅgulimāla were examples of
such people. Though their perverted sins and (consequent) fetters were so grave that they should have been (and rightly were) reborn in hell, still by seeing the Buddha and hearing (his exposition of) the Dharma they (were able to) awaken and achieve sainthood. Their karmic fetters could not obstruct (their enlightenment) because of the keenness of their (intellectual) capacities. Those practitioners of today who engage in calming-and-contemplation while in the midst of evil are of this kind. Because they engender evil they will have karmic fetters in the future, but because they practise calming-and-contemplation their intellectual capacities will be keen in their next lives. If you should encounter (such a) friend, encourage him to enter the True Way. How could (you only criticize them by) saying that evil dharmas contravene the Ultimate Truth, and not approve their practise of calming-and-contemplation?\textsuperscript{583}

Next are those who are of dull capacities but without fetters. In the time when the Buddha was in the world Cūḍapānthaka was an example of such a person: although he committed no transgressions in the Three Acts (of body, speech and mind), he was by nature exceedingly dull (of intellect). (It took him) ninety days to (learn to) recite (this one) unsophisticated stanza: "The wise do not engage in evil acts of body, speech or mind; constantly exhibiting firmness of mind, they are not infatuated with (objects of) desire; nor do they assent to the profitless ascetic practices in the world."\textsuperscript{584} Those of the present day, who observe the monastic code and engage in the practise of good, but do not train in calming-and-contemplation, will, despite having no karmic fetters in the future, find it exceedingly difficult to awaken to the Way.
In the final category are all those who both engage in evil and fail to practise calming-and-contemplation. (On the one hand) they fail to achieve the Way because they do not practise calming-and-contemplation. Their faculties are so dull that even repeating an explanation a thousand times leaves them still ignorant and uncomprehending. (On the other hand), on account of committing numerous sins, they have every kind of karmic fetter. They are like lepers, whose numbed bodies may be stabbed with needles to the very bone without their being aware of it. They beshroud themselves in nothing but evil.\textsuperscript{585}

For these reasons, although the good is conducive to Ultimate Truth, the Way derives (primarily) from (the practise of) calming-and-contemplation. For though evil contravenes Ultimate Truth, keen (intellectual) faculties destroy the fetters (produced by it). It is the Way alone which is noble.\textsuperscript{586} How could (mere worldly) evil abrogate (the effects of) calming-and-contemplation?

The \textsc{Nirvāṇa} sūtra says, "One who is lax in (observing) the disciplinary code is not called (truly) lax; but one who is lax in the \textsc{Vehicle} (the \textsc{Dharma}) is (rightly) called lax."\textsuperscript{587} The four categories (yielded by the pairing) of "laxity" and "strictness" (with "\textsc{Dharma}" and "morality") ought to be elucidated in detail in the same way as were the meanings of "capacities" and "fetters" above. ...

That is the meaning of the statement in a sūtra, "Better to be Devadatta than Udraka Rāmaputra."\textsuperscript{589} One should practise by diligently listening (to the \textsc{Dharma}) or by pondering it,\textsuperscript{590}
never pausing having once begun.,

(The Supreme importance of the Dharma) may be illustrated by the case of the drunken brahmin who took the tonsure\textsuperscript{591} or the actress who donned monastic robes. . . .\textsuperscript{592}
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<th>CAUSE</th>
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<td>(i) strict in Dharma, strict in morality</td>
<td>sharp intellectual capacities, few fetters</td>
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<td>(ii) strict in Dharma, lax in morality</td>
<td>sharp intellectual capacities, many fetters</td>
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<td>(iii) lax in Dharma, strict in morality</td>
<td>dull intellectual capacities, few fetters</td>
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<tr>
<td>(iv) lax in Dharma, lax in morality</td>
<td>dull intellectual capacities, many fetters</td>
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Examples:  
(i) Śāriputra  
(ii) Ajātaśatru  
(iii) Cūdapanthaka  
(iv) Ordinary people

Figure 2  The Effects of the Dharma (Religious Practise) and Moral Behavior
LES$

ENGAGING IN THE GREAT PRACTISE OR
THE FOUR SAMĀDHIS

Though the expression 四種三昧 literally means "the four kinds of samādhi, the word "samādhi" also means for Chih-i a program of religious practise, so that one could also translate the subtitle of this Lesser Chapter Two as "The four programs of religious practise." As the content of the discourse makes clear, it is the method for arriving at the proper state of mind (bodhi) which Chih-i stresses in this chapter, not different meditative states of mind, or "different samādhis." The MHCK is a work on the cause of enlightenment, not on the effect (enlightenment itself). Chih-i does however recognize the traditional meaning of the word in his definition of it below.

CJ: "Though one may have had the thought of enlightenment already, one can hardly speak of 'stages' without (actually) practising." At this point it is clear that we are already past the first and second of the Six Identities, since these two precede actual practise. From the viewpoint of practise they are not yet stages at all. Kōjutsu quotes CJ from later in his MHCK commentary to the effect that even the third of the Six Identities is not yet a proper bodhisattva stage—it is only when we reach the fourth Identity (beyond what Chih-i said he had attained himself) that we come to the first of the fifty-two stages, the first of the Ten Stages of Faith.

This is a reference to the Five Flavors or stages in the manufacture of ghee from milk, used in the Nirvāṇa sūtra to illustrate the progressively finer essences of the Dharma. The character 鑿 (chisel) in the MHCK text must be understood as a loan for 撟 (to gather, collect, come together). The latter character is in fact that used in the locus classicus of this simile in the Nirvāṇa sūtra (T12.777c), and the former character is given in the Taishō edition of this sūtra as an alternate. Morohashi also attests the interchangeability of the two.

The methods are thus classified according to bodily posture. The meditations in the main section of MHCK, Greater Chapter Seven,
the Ten Modes (and objects) of contemplation, are classified according to what is done with the mind.

6 Oda in defining samādhi (三昧; p. 661a) refers to this passage in the MHCK and augments the phrase: "taming the unruly mind," "rectifying the crooked mind," "stabilizing the distracted mind." The Chinese transcription of samādhi 三昧, if read according to the meaning of the characters rather than their pronunciation, means "the three darknesses (mysteries)." This may be the reason the word is defined here with exactly three other characters.

7 T25.110b. CJ quotes a different passage on samādhi from the TCTL, claiming that the MHCK quote is a paraphrase, but Shiki points out the mistake. CJ's quote (at T25.234a) amusingly compares samādhi to the straightening of a meandering snake's path when it passes through a bamboo tube. It is of interest that the TCTL mentions "four kinds of samādhi" in the same passage used by Chih-i here, a few sentences later than his quote. They are wholly different from Chih-i's however, being classified as samādhi contemplating each of the Three Realms, plus samādhi without any of the Three Realms as its object.

8 Wen-shu-shih-li-wen-ching 金剛般若波羅密經. Actually this is not titled as a prajñā-pāramitā sūtra, but prajñā-pāramitā is definitely mentioned in the text. There exists no Tibetan or Sanskrit version today, so that the title in Sanskrit is guesswork, but the Chinese could be rendered something like Manjusri-pariprccha-(sutra). The passage on the Constantly Sitting (One Practise) Samādhi is found at T14.507a and reads as follows: "Manjusri asked the Buddha, 'By what further means can one bring about this samādhi?' The Buddha said, 'By shame, repentance, reverence, and by giving alms, you can serve and speak to the people of the Dharma as if making offerings to the Buddha. You can bring about samādhi 極定, by these four methods. Then for ninety days have no thoughts of self, 修無我想. Simply sit, concentrating your thought 端坐專念, without mixing in other mental activity 不雜思惟. Except for eating, walking, and attending to your natural functions, you may not rise at all.

10 There is a dispute on the meaning of 一行, which I translate here as One Practise. CJ himself is inconsistent, saying first that this refers to the Practise of the One (Dharma, Teaching or Truth),
but then that it signifies rather the One Posture, sitting, not the One Truth: for since all the four ways of practising samādhi refer to the same Truth, this interpretation would not serve to distinguish them. Shiki discusses this at length, quoting several scriptures where the term is used. The consensus seems to be that everywhere else but in the MHCK, the "One" uniformly refers to the Practise of the Ultimate Truth, Dharmakāya, the One Principle, the object of contemplation. The Wen-shu-shuo sūtra is no exception. But in the MHCK the term is mainly used in a sense different from that in the other scriptures, namely "single-practise," or the primary bodily posture of sitting, the venerable "lotus-seat" (padmāsana).

11 Thus each of the three possible acts is discussed from first the positive and then the negative point of view.

12 CJ: In a meditation hall.

13 This is one of the eighteen articles a monk is allowed to possess. Its dimensions are prescribed in various Vinayas, e.g. the Ssu-fen-lū. Mochizuki (p. 2546a) has a drawing of this.

14 CJ says right leg over left, but Kōgi gives both possibilities. Neither of the Mañjuśrī sūtras is specific on this point.

15 CJ: Without either large or small motions.

16 The reference to ribs in this sentence makes it quite clear that Chih-i is speaking of sitting in a chair with a back (or side), not merely a mat or a platform.*

17 This is a strictly controlled walking exercise between periods of sitting meditation, and has five benefits (CJ quoting the Ssu-fen-lū, the Dharmagupta Vinaya): (1) it develops the ability to walk great distances, (2) develops the thinking faculty, (3) reduces illness, (4) helps the digestion, and (5) enables one to meditate longer. Shiki gives details on the proper hand position and distances to be traversed, while CJ reminds us that one must neither hurry nor dawdle.

18 CJ says this should be Amitābha in the west, but the two Mañjuśrī sūtras say nothing about this point.

19 Following CJ, who says, "To defy one's own mind is to cheat the Buddha."
20 CJ: Respectively the defilements (*kleśas*), and spirits or unworthy acquaintances.

21 For CJ this would be Amitābha as he has already mentioned.

22 In the light of Pure Land developments, there is a controversy (cited by Shiki) as to whether the practise of reciting the Buddha's name is primary or merely an auxiliary practise within the T'ien-t'ai school. But CJ says, "In following the Practise one is silent, in removing obstacles one vocalizes." and the text of the MHCK also seems to indicate clearly that, as Shiki indeed concludes, this is definitely an auxiliary practise, to be used to counter obstacles like sleepiness and vagrant thoughts as they arise, but not unless they arise. For as the Wen-shu-shih-li-wen-ching (文殊師利問經) text states (as also MHCK), one's mind is primarily to be focused on the ultimate *dharmadhātu* (法界), the realm of the Ultimate—and not on anything less than that.

23 CJ: And does not flow out.

24 This is an idea drawn from the TCTL: T25.103a, Roll 6. Here it is said that *udana*, one of the five vital airs of the human body (namely that which issues upwards (*ud-*) and out of the mouth), rebounds (echoes) from the navel and impinges on seven bodily parts (the top of the head, the gums, teeth, lips, tongue, throat and chest), before issuing from the mouth as speech. The TCTL, unlike Chih-i makes no special distinction between the bodily and vocal act. For the TCTL, the emphasis is on the idea that the sound of speech is brought into existence through a variety of causes, but there is no real speaker: the voice is a simile for the unreality of dharmas.

25 In the light of what is said later, this must be understood as the Dharma-body of the Buddha, simply another expression for the unreifiable Ultimate Truth.

26 Such as those listed above in the main text.

27 CJ interprets "those who understand" as the Prajñā-pāramitā-sūtras, especially the two above-mentioned Manjūśrī sūtras. Kōgi however interprets the phrase as meaning worthy friends and acquaintances, which seems more in accordance with the sense of the MHCK. Kōgi adds that it is because one hears the friends' pronouncements on the Dharma that this passage belongs to the section on speech.
CJ notes that reciting sūtras is forbidden only for this constantly-sitting samādhi, not necessarily for the other three. Also it is worth noting that at the end of the Wen-shu-shih-li-wen-ching from which Chih-i has borrowed selectively here, the recitation of spells is recommended for the curing of disease and for rain-making, among other uses (T14.508c). This however has little to do with meditation as such.

CJ says this is the "calming" part of the practise. We may regard the two imperatives of this sentence as the same worded in two ways, i.e. "unburden yourself of the kleśas."

CJ says this is the "contemplation" part of the practise.

This is lifted directly from the *Mañjuśrī-nirdesa.

CJ says these two operations are simultaneous. The eight characters of this sentence also appear in the "core" statement of MHCK, at T46.1c.

Alternative translations: "everything is endowed with Buddha-hood," "there is nothing which is not the Truth," "all things are the Buddha's teaching."

A bodhisattva monk engages in his own practise (knowing) and also seeks to transform others (expounding). CJ says both of these are identical to the Dharma-realm.

CJ: "In the Middle, which is yet identical to the extremes."

This probably means he perceives Buddha-hood in all its aspects. As CJ says, simply to contemplate the Dharma-realm is to see that it is identical to the ten names of the Tathāgata in his body of response. This is yet another way of saying that the Ultimate and the mundane are identical. CJ then cites the ten names in question, though as he lists them there are twelve. His list is drawn from the Wen-shu-shih-li-wen-ching (*Mañjuśrī-paripṛcchā), T14.506c18-19. Other nearly identical lists may be found in the Ying-luo-ching (T24.1020a) and in the Nirvāṇa sūtra (T12.710c12-13 to 712c1). Since the Ying-luo-ching is today regarded as a Chinese "forgery," it must have borrowed its list from some Indian source, but one cannot say definitely which one. At any rate the ten names given in the Ying-luo-ching are (1) Tathāgata, (2) Deserving of Offerings, (3) Rightly Omniscient, (4) Foundation of Enlightenment, (5) Well-gone, (6) Knower of the World, (7) the Supreme One, (8) Tamer of Men, (9) Teacher of Gods, and (10) Buddha (the Enlightened One).
CJ: "That is, his Dharma body, his ultimate aspect." If one substitutes the phrase "Ultimate Reality" for "Tathāgata" everywhere in this passage, the rest of the meaning becomes quite clear in Western terms.

CJ says that "not speaking"  不謂 means 不可得智 , i.e., "unable to apprehend."

CJ: "This phrase indicates the emptiness of the object realm."

Kōgi: For if the object-realm is eradicated, the subject-realm must likewise vanish.

CJ: For both have vanished. Kōgi: Their identity results from their inexistence.

CJ: Being omnipresent.

Following CJ. This means that the Middle Way is identical to the extremes, to the antipodes of every dualism.

Kōgi: They are the water deep beneath the waves: undisturbed by, yet just as wet as, the waves on the surface.

CJ: For the Tathāgata is both omnipresent and absent.

This passage recommends a visualization exercise. Once one has succeeded in viewing the Ultimate Truth as empty, the form aspect of the Buddha (Ultimate Reality) can be presented before one by the power of one's own contemplation, and this form aspect can be used as a further teaching agent.

CJ: "With the power of great compassion one sees (the marks), while with the power of great wisdom one avoids seizing upon them. Nirvāṇa and the (two) adornments (as below) are to be treated in the same way." To paraphrase: Use form, symbols, images and speech to help others on the path, but don't be so foolish as to take these as synonymous with Truth, for Ultimate Truth transcends all forms.

Merit and wisdom 福德慧德.
49. CJ: "Form is the substance, features are the external appearance of the Dharma.

50. CJ: "Though one sees the Tathāgata and hears his preaching, one knows that the real meaning of the Dharma is devoid of seeing and hearing, etc."

51. These three (suffering, defilements, karma) are traditionally regarded as forming a vicious circle, with each member of the series causing the next, and the last causing the first.

52. Shiki and Kōgi at this point enter into a long discussion of, among other things, how beings can be "limitless" (as it says in the sūtras) if "all beings" become Buddhas (as it also says in the sūtras). Further, if all beings were finally to become Buddhas, so that no unenlightened beings remained, how then could the perfect compassion of these Buddhas be exercised, a quality as fundamental to Mahāyāna Buddhahood as wisdom? Does the number of Buddhas increase and the number of unenlightened beings decrease as more and more of the latter achieve Buddhahood?

53. CJ: View the space-like object-realm with space-like wisdom.

54. CJ: "Since animate beings are identical to Buddhas, nothing worldly exists which could be rejected. Since Buddhas are identical to animate beings, there is nothing saintly which could be adopted."

55. CJ: These are the Four Noble Truths at the level of the Unmade (the Actionless), i.e. first and fourth, second and third.

56. Or, "is the Dharma-realm of the true Buddha." 真佛法界

57. CJ tries to align the clause in quotations with the Three Truths. Perfect quiescence does fit nicely with Emptiness, and neither-saṃsāra-nor-nirvāṇa fits well enough with the Middle. But he is surely mistaken in thinking that by motionless impulses Chih-i meant the truth of Provisionality. Kōgi endeavors to make "motionless impulses" fit Provisionality better by saying that these "impulses" infallibly conform to things. Since "things" fall in the category of the "provisional," this can be fitted to the truth of Provisionality. It seems clear that CJ is trying to read too much into the text of the MHCK, while the later commentator (Kōgi) does handstands trying to reconcile CJ's interpretation with the text.
CJ gives the Vimalakīrti as authority for this, where it says (T14.539c, Ch. 3, Luk translation p. 20), "Meditation is practising the thirty-seven Parts of the Way while unmoving amid (wrong) views."

Killing the father, mother or an arhat, destroying the harmony of the saṅgha, and shedding the blood of a Buddha.

CJ: For they are both inherent in the nature of mind.

Wen-shu-shih-li-so-shuo . . . ching, T8.728c.

These demons represent everything that destroys good in the world, and are listed traditionally as (1) Maheśvara, lord of the Realm of Desire, (2) the defilements, (3) skandhas, and (4) death. From the TCTL (T25.99b, Roll 5).

CJ notes that the Ch'an school 檀宗 misused these sūtras, though he does not mention just how.

I suspect that this sentence, like many of those which introduce new sections of the text, is Kuan-ting's addition, for this kind of titling has the ring of being meant for a reader rather than a listener.

I.e., phenomena in their aspect of Ultimate Reality are what the Buddha's teaching is all about.

Directly quoted from the Wen-shu-shih-li-so-shuo . . . ching (T8.727b).

Paraphrased from the Wen-shu-shih-li-so-shuo . . . ching (T8.730b).

Monks, nuns, Buddhist laymen and laywomen.

Wen-shu-shih-li-so-shuo . . . ching (T8.727c).

Quoted nearly verbatim from the Wen-shu-shuh-li-so-shuo . . . ching (T8.727c). CJ comments that the "seat" of the Buddha is what he relies upon, his support 所依, i.e. Ultimate Truth 圆觉. The difference between Buddha and Ultimate Truth is the difference between the subject 能觉 and the object 法 覺 of final realization, hence ultimately no difference at all.
Wen-shu-shih-li-so-shuo-ching (T8.731b). This simile is also from the Wen-shu-shih-li-so-shuo-ching (T8.731c).

The Pratyutpanna-samādhi-sūtra: (T#417, one roll; or T#418, three rolls). Both are translations by Lokakṣema of the Latter Han dynasty. The shorter is merely an abbreviated version of the text of the longer, with only eight as against sixteen chapters. We shall follow the longer version, since evidently it was that which Chih-i used. It is incidentally interesting and doubtless no coincidence that the lay bodhisattva Bhadrapāla is the ostensible hearer of both the Pan-chou-san-mei-ching and the other text quoted later in this section on the Constantly-Walking Samādhi, namely the Shih-chu-p'i-p'lo-sha-lun (Daśa-bhūmi-vibhāṣa-sāstra).
Buddha--standing is also the alternative name for this program of religious practise ("samâdhi") in the MHCK. In the Taishô canon the full alternate title of the sūtra is given as 十方現在佛 在前立定經, i.e. "the Sūtra on the Samâdhi in which All the Buddhas of the Present Time and the Ten Directions Stand in Front of (the practitioner)."

I.e., three factors which bring about the phenomenon of the Buddha, or Buddhas, appearing in front of the practitioner. These three items occur at T13.905c in the Pan-chou-san-mei-ching.

Pan-chou-san-mei-ching (T13.905a).

Daśa-bhūmi-vibhāsa-śāstra, T26.20-123. This is attributed to Nāgarjuna, and translated by Kumârajîva. It is a commentary on the first two stages of the ten in the Daśabhūmika sūtra (itself part of the Avatamsaka sūtra).

T26.88b.

Ibid.

Ibid.

From the Pan-chou-san-mei-ching (T13.904b-c): much abbreviated. The last two categories of people are to be avoided because of the mental and emotional entanglements their presence inevitably involves.

T13.909c in the sūtra.

T13.909c and 916c in the sūtra. There are two ways for a monk to accept alms: (a) as a special favor from a donor, or (b) according to where he sits or stands in the line of monks. Since by the latter method all favoritism, which might stir up egotistical thoughts, is avoided, it is the preferred alternative. CJ lists ten benefits of, and quotes several scriptures on, begging for one's food, important for his Chinese audience to understand, since this practise was not traditional in China.

The term 香饌 presents something of a problem. CJ understands the second character as equivalent to 魚 ("fish"), but according to Morohashi's dictionary it can also be used for 餐 ("offering") 香饌 is an accepted Buddhist term for ritual food, especially that used during mourning—though in this case it clearly
has nothing to do with mourning. Later, when the preparations for the third of the four samādhis (half-walking, half-sitting) are being described, the term  餌 餌 is used to mean ritual food.

88 Hands and head (face?), according to CJ.
89 T13.909c in the sutra.
90 Ibid. Paraphrased.
91 CJ quotes both the  āśāstra (Shih-chu-p'i-p'o-sha-lun) (T26.115c-116a) and the TCTL (T25.414b-c) at length on the interesting problem of what attitude a disciple should have towards a teacher of less than supreme merit. Both texts agree strongly that a teacher is to be respected whatever his faults, for the sake of extinguishing the disciple's arrogance if for no other reason. As the TCTL says, not respecting a poor teacher would be analogous to having water in a deep well but no bucket to get it out, or disdaining to accept jewels because of the poor condition of the bag containing them. Similarly, water does not flow to a high place.
92 I.e., the lay community, which provides for the monk's material needs.
93 CJ: This is the faith that there are no dharmas which are not the Buddha's Dharma. The latter implies then that there is nothing (outside of the Dharma) which could destroy (the Dharma).
94 CJ: "Good" means the teacher understands what impedes and what assists samādhi, guides the practise and does not waste the student's time.
95 The four items in this sentence are the first of four groups of four items each in Ch. 3 of the Pan-chou-san-mei-ching, on the Four Facts or Conditions (actually four times four facts) which hasten a bodhisattva's attainment of this samādhi (T13.906a). The second group of four is mentioned immediately following this in the MHCK.
96 The 3-roll Pan-chou-san-mei-ching uses the same expression as the MHCK here for "lie down or leave" 睡 出, but the 1-roll Pan-chou-san-mei-ching (T13.899c) as well as the Shih-chu-p'i-p'o-sha-Tun (T26.86c) have 睡眠 ("sleep"). The āśāstra and the 1-roll version of the sutra therefore seem to be saying it is all right to lie down at times as long as one does not fall asleep. The āśāstra does list at T26.86c as a condition for this samādhi that one should not sleep at all 睡眠, but the Taishō text gives the alternate 常 for the second character of these four, which would make the clause
read "not to constantly sleep," which implies that some sleep is permissible. . . . The sūtra and the āśāstra contain much of the same information on meditational practise, and the āśāstra even mentions the sūtra in at least one place (T26.86b3), but the problem of the exact relationship between the two works is beyond our scope.

97 Having completed the second group of four conditions listed in both the sūtra and the āśāstra, Chih-i omits the third and fourth groups.

97a T26.86b.

98 All three acts, not only speech alone, are dealt with here.

99 CJ explains that despite the statement about alternating the mental and the vocal act, in fact there should not be even a single moment when one is not mindful of Amitābha.

100 In the 3-roll Pan-chou-san-mei-ching (which is the version that Chih-i seems to rely upon) the Buddha Amitābha is made to say, "Think continually of me (if you wish to be reborn in my Pure Land)." (T13.905b). However the 1-roll Pan-chou-san-mei-ching, which is that used by the Hui-yüan of the 4th century as well as the T'ang Pure Land school has, "Think continually of my name." For Chih-i the mental act is primary: the name of Amitābha is for the lips, not the mind. In this method of samādhi it is Amitābha himself, not merely his name, of which one should be mindful. This slight difference between the two versions of the sūtra contributed to divergent trends in the interpretation of the nien-fo (Jap: nembutsu) bond : the T'ien-t'ai or wisdom-tendency, and the Pure Land, or faith (bhakti) tendency.

101 This sentence is in the sūtra at T13.905a, except that in the sutra the number of Buddha-lands is one quintillion(10^18), and no mention is made of the jewelled scenery.

102 Ibid. T13.905b.

103 Usually said to be identical with the usṇīṣa, the fleshy lump on his cranium.

104 Following CJ for the whole sentence.

105 "Buddha" here means "Ultimate Reality" or the realization of same. No concepts at all are valid at this level.

106 Or "empty."
Here the same statement as before (on ultimate emptiness) is made from the point of view of the three kinds of action (bodily, vocal, mental). Above, the statement on emptiness has been made from the point of view of the mind/matter duality as well as from the point of view of the five *skandhas*.

Here begins a series of six similes, all found in the *Pan-chou-san-mei-ching* at T13.905a-c.

This story also occurs in the TCTL at T25.110b. In these sources there are three wanton women and three sex-starved men dreaming of them from afar.

It hardly needs to be pointed out how remarkable is this concept of the *nienn-fo* 念佛, which seems to parallel the passionate meditations of St. Teresa on God as the divine spouse. But as the TCTL makes clear, the point in this Buddhist context is that all dharmas are empty, yet like the woman in the dream, they still do function, in spite of their emptiness.

The Western Paradise, the Pure Land.

*CJ* analyzes these dream events into three components; the ground or perceptual field upon which the dream is projected 境, the projecting mind or moment of mental force 緣 想, and the dream (projection) itself. This triad he then interprets in three ways: (1) (ultimate) nature of mind/act of viewing/resultant of viewing; (2) Dharma-body/Body of Retribution/Body of Response; and (3) The Buddha-apart/the practitioner/the Buddha-as-seen. Perhaps it would not be a distortion to say these are three ways of talking about the thing-in-itself/the perceiver/the perceived. The next three similes are to be interpreted in the same threefold way, says CJ.

*CJ*: The two correspond respectively to the perceptual field and the dream of the previous examples.

*CJ*: His thoughts.

Also from *Pan-chou-san-mei-ching* (T13.905c).

This whole quite corrupt paragraph is likewise from the *Pan-chou-san-mei-ching* (T13.905c-906a).
This recalls the simile of the wanton Sumanā above. The sutra adds here that all the Three Realms are mind-created.

Emending 見 to 是 to agree with both the 1-roll and the 3-roll Pan-chou-san-mei-ching, as well as with the two sūtras which are differently titled but essentially the same work done by different translators at a later time (T#414 and T#419). I have also emended the Taishō punctuation of this passage on the basis of a comparison with these other versions as well as with a very similar passage in the TCTL (referred to by Shiki) at T25.276b.

This seems at first a contradiction of the above, but CJ explains that though seeing of the Buddha takes place, ultimately there is no subject apprehendable which does the seeing. What is being seen is the nature of dharmas, which is no-nature.

Kōgi: Putting an end to the relativity of subject and object.

Pan-chou-san-mei-ching (T13.906c).

T13.909a.

CJ explains that Buddhas become Buddhas by regarding their own minds (presumably before they are yet Buddhas) as not different from a Buddha's mind.

The sūtra has "Mind is pure, bright and without a blemish." Here "pure" and "unblemished" are interchanged, and 名 ("called," "named") has been substituted for 明 ("bright"). The latter deviation from the sūtra may have been due to Kuan-ting misunderstanding Chih-i's spoken words, since the two characters are homonyms.

CJ explains by the well-known simile of the imagined flower in the air: the air on which it seems to be superimposed is not actually affected by its "presence."

T13.919b. "The Seal of the Buddha" is the title of the last chapter in the sūtra, Ch. 16. Oda (p. 1552a) refers to this passage in both MHCK and CJ's commentary, and in accordance with the latter defines the Seal of the Buddha as the nature of dharmas (things as they are), i.e. Ultimate Reality.

CJ distributes these three acts among the Three Truths—emptiness, provisionality, and the Middle—but I would say this is excessive. The description of the nature of the "seal of the Buddha" has far more than three items in the sūtra.
128 CJ: With their annihilationalistic approach to nirvana.

129 T26.86a. This is from a four-line gāthā which reads, "If a bodhisattva who has just had the thought of enlightenment thinks of the Buddha in terms of the marvelous features (denoted by) the ten names (of the Buddha), then he will not lose (the image of) the Buddha, just as (if he were looking at his own) image in a mirror." The commentary to the gāthā lists the ten names, the same as those mentioned by CJ previously in his commentary to the MHCK, in the section on Constantly-Sitting Samādhi. The āśātra then explains the mirror simile in terms we have seen Chih-i use: "When a bodhisattva has attained samādhi, it is as if he were looking at the image of his own face in a mirror, or as if he were seeing the features of his (own) body (reflected) in clean water. At first the image he sees conforms to (the image of) the Buddha as he has thought of him before. Once he (is able to) see the image (of a single Buddha), then if he should desire to see all the Buddhas of other lands, he will surely see them as he has (previously) imagined them, without anything to obstruct (his mental image)."

130 From the āśātra (T26.64c27-29). The āśātra says, "Each of the thirty-two major marks (of a Buddha which are spoken of) in the Abhidharma has three parts: (1) the substance of the mark 相體, (2) the action of the mark 相用, and (3) the effect of the mark 相果." The next two characters in MHCK are 相用, and are understood by CJ as a fourth "part" of a mark, "the function of the mark," but this does not appear in the three-item list in the āśātra, and probably should not be included as a fourth aspect of a mark of Buddha. 相用 could then be regarded as a miscopied repetition of 相果, but I prefer to translate the two characters as a connective phrase: "(by contemplating) the functioning of the marks (in their three aspects)." However, CJ's interpretation of the "functioning of the mark" (as the fourth item in the list) is that this is the power of themark to benefit living beings and facilitate their progress on the Way.

131 In the āśātra (T26.86a) these three degrees of power 劋力 are matched with the contemplation of the three bodies of the Buddha. The thirty-two marks belong to the Body of Response (the "form-body, nirmana-kāya), the Forty Unshared Dharman (being non-physical personality characteristics or capacities) to the Body of Recompense (sambhoga-kāya), and Ultimate Reality ("the real marks") to the Dharma-body. The MHCK text is here nothing but a paraphrase of the āśātra. As for the Forty Unshared Dharman--the list of eighteen found inter alia in the TCTL is more commonly encountered, but the list of unshared dharma varies from scripture to scripture, and goes as high as 140 (when it
includes the thirty-two and the eighty major and minor marks). The forty are given in this śāstra at T26.71c-72a as well as by CJ, and include such items as being able to fly at will, having numberless forms, being able to read minds, etc.

132. The śāstra (T26.86a).

133. In the Pan-chou-san-mei-ching, the passage reads (T13.913c), "This samādhi is the eye of bodhisattvas, the mother of all bodhisattvas, the refuge of all bodhisattvas, that from which all bodhisattvas are born." CJ identifies the "mother of Buddhas" (as the MHCK renders the passage) with the wisdom that perceives reality 實智, the "eye of the Buddhas" with the perception of the Middle (Way), and the "father of the Buddhas" with expedients (upāya). Since the text also mentions the samādhi as the "compassionate mother," CJ explains that the "wisdom that perceives reality" is the source, the biological mother we might say, of Buddhas, but great compassion is the nourishing mother. CJ thus identifies both wisdom and compassion with the feminine principle.

134. No commentator mentions which these two might be. Perhaps Chih-i had in mind "father and mother."

135. This section is an unattributed, abbreviated, but mostly accurate quote from the śāstra (T26.87c-88a). The same simile is found however in the sūtra (T13.907c-908a).

136. The śāstra has "From hearing the samādhi (-sūtra) of all the Buddhas appearing before one." Apparently hearing the text read out loud is supposed to be nearly as efficacious as actually doing the samādhi.

137. The unit of land measure 頃 is equal to about eight hectares or twenty acres. In the famous example from the Nirvāṇa sūtra already cited in the MHCK, the Buddha is represented by the cow and his teachings by the milk.

138. T26.88a-b in the śāstra. This is highly abbreviated.

139. The śāstra also mentions his being assailed by malicious bandits (in MHCK the characters for "malicious" 恥 and "bandits" 貞 have been inverted), lions, tigers, wolves, vicious beasts, nāgas, poisonous snakes, yakṣas, rākṣasas, kumbhāṅgaś, piśācās, humans, nonhumans, as well as by diseases of the eye, ear, nose, tongue, mouth and teeth among others.
The paraphrase of the śāstra represented by the three preceding sentences ("Those who hear . . . kinds of merit.") is garbled in the MHCK. The śāstra says (T26.88b2-12), "If there were a person who had merely heard of this samādhi, he would still be joyful in four ways that would turn himtowards supreme enlightenment. (1) When constantly seeking to hear much of how the Buddhas of the past practised the bodhisattva path, he rejoices in (their) samādhis, (while thinking), 'I too am like that'; (2) (when hearing of) the Buddhas of the present he rejoices in their samādhis, (thinking) 'I too am like that'; (3) (when hearing of how) the Buddhas of the future will practise the bodhisattva path, he rejoices in (their) samādhis, (thinking) 'I too (will be) like that'; (4) (when hearing) of the samādhi that the bodhisattvas of the past, future and present practise . . . (thinking), 'I also rejoice' . . . . Such vicarious joy is not a hundredth part, not a hundred quadrillionth \((10^{-17})\) part of the supreme merit (of actually performing the samādhi), to the point that no numerical simile can convey (how great the merit is). (The actual practise of) this samādhi confers incalculable, unlimited recompense."

CJ: "Those who themselves practise samādhi."

Pan-chou-san-mei-ching (T13.907a-b). In the sūtra a merchant offers to sell a jewel, so bright it can be used at night to light the way, to a farm youth. The youth does not recognize the true value of the jewel and is willing to pay only one ox for it.

The translation of the title is literal. It actually means "the practise of samādhi while alternately walking and sitting." This samādhi-practise is also intended for laypeople, as the text later makes clear, and was quite popular among them because of the relative ease of the practise (compared at least to the 90-day practises which the samādhis of constant walking and of constant sitting involve).

These Chinese name of this sūtra is sanskritizable as *Maha-vaipulya-dhāranī-sūtra*, but its original Sanskrit title is unknown. Chih-i is believed to have been acquainted with this sūtra (and the samādhi-practise contained in it) even before he came to know Hui-ssu. The sūtra is an esoteric one (as revealed by its title), and was available in China by 413 AD, which though centuries after the Pan-chou-san-mei-ching (Pratyutpanna-samādhi-sūtra) used for the Constantly Walking Samādhi, was still well before the mass of esoteric scriptures that were translated during T'ang times and later: for more than ninety percent of the items in the four volumes of the Taishō canon devoted to esoteric texts were translated after the Sui dynasty.

The sūtra reads (T21.645b), "Recite this text 120 times while circumambulating 120 times, then retire, sit and ponder. After finishing the pondering, recite this text again. (Continue) like this for seven days."
The Ta-fang-teng . . . ching lists at the beginning of its third roll (T21.652-653) the practises to be engaged in on each of the seven days. Much of this section in MHCK is drawn from that part of the sūtra. Another work by Chih-i, the 6-Taisho-page Fang-teng-san-mei-hsing-fa 方等三昧行法 (T#1940) contains a fuller treatment of this method of samādhi than the MHCK itself does here.

T21.642a5 in the sūtra. Earlier in the sūtra, at T21.642a, the Buddha says, "Do not publicize irresponsibly such a subtle Dharma (as this one); you should regard a divine manifestation as proof (that you are ready to hear this Dharma). Why is this called a divine manifestation? A son of good (family) should have twelve dream-kings. If he sees one of these kings, then he may be taught (this Dharma)." At T21.652a of the sūtra, the Buddha says, "Whether I am still alive or whether I have already departed this world, if a son or daughter of good family comes to where you live and seeks (to be taught this) dhārani sūtra, then have him seek for the twelve dream-kings. If he sees one, then you should teach him the seven-day practise." The names of the twelve "dream-kings" are listed in the sūtra at 642a in transliterated Sanskrit (or other non-Chinese language). These names are obscure and I have made no attempt to restore them. Under his entry for "twelve dream-kings" Oda cites only this passage from the sūtra, which is not much help, while Mochizuki has no entry at all in his dictionary: the idea is not widely known in the Sino-Japanese tradition. However, it is clear that the term "dream-king", 梦王, actually means 神明, and signifies certain auspicious dreams which the practitioner may have when asleep, that may be understood as a kind of signal to him. These dreams include five for laypeople: (1) flying, (2) seeing images, relics, stūpas and crowds of monks, (3) a king on a white horse, (4) oneself crossing a river on an elephant, (5) climbing a high mountain on a camel's back. They include four for monks: (6) climbing a platform and turning towards "wisdom," (7) receiving ordination, (8) sitting by a Buddha-image and asking other monks to provide offerings, (9) entering samādhi while seated beneath a tree. There is one for kings: (10) travelling far and wide with a sword at one's side. There is one for government ministers: (11) seeing people washing and dressing themselves. And there is one for wives 夫人 (the Taishō text of the sūtra has the alternate 夫人 which would then mean "gods and humans"): (12) riding a sheep-drawn cart into deep water where poisonous snakes lurk. These dreams then are signs or omens that the practitioner is ready to receive the teaching.
Passim in the sūtra.

CJ: "Preferably in a monastery."

The sūtra has (T21.650b), "Make a number of kinds of incense" or in other places, "Burn a number of kinds of incense." It goes on (650b), "Daub mud on the inside (wall) of the chamber, and draw on it with colored strokes." Apparently the sūtra is referring to the making of frescoes.

T21.652-653, passim.

T21.646b15. Shiki says the twenty-four are ten Buddhas (presumably one for each of the ten directions) and ten "princes of the Dharma," plus the (personified?) Vaipulya-dhāraṇī-sūtra, Śāriputra, and the two bodhisattvas Sound-of-Thunder and Bouquet-of-Flowers (the latter two being personages addressed in the sūtra). There is however no evidence that these twenty-four are what were meant by the author of the sūtra.

T21.645b27. Shiki notes that some authorities prescribe bare feet for these devotions, but others permit footwear. Actually the sūtra omits mention of shoes and straw-sandals here. CJ says that the same footwear should not be worn both inside and outside the meditation chamber.

This is the regular practise for monks, but as CJ says, this is meant now to be applied to laypeople as well.


The twenty-four rules are given in the sūtra at 645c-646b, and are, by way of example, (1) the admonition to give food and bedding to starving animate beings when they need it, (2) a prohibition against committing sodomy with beasts, (3) a prohibition against admonishing a monk who keeps wife and children, . . . . (12) a prohibition against telling a man his wife is committing adultery, etc. Each rule is declared to be for bodhisattvas, and they are all designated for laypeople, not members of the monastic community.

Numerous sets of dhāraṇīs are given in the sūtra, but I shall not attempt to reproduce them here. The sūtra says (at 647b24) that this dhāraṇī sūtra, when practised, remembered, read and recited, possesses marvelous supernatural power for protection against all sorts of threats like fire and wild animals.
CJ says this means both the "white month" and the "black month," terms used in the Indian tradition to denote the fortnights in which the moon is either waxing or waning. This would then add the 23rd and the 30th day of the lunar month to those days designated for the confession.

The sūtra at 650c says they should however first ask their parents.

At 650c-651a the sūtra says these three garments are different from the three traditionally used by monks (antarvāsa, uttarāsaṅgha, saṅghati).

MHCK has "ten Buddhas" 十佛, but comparison with the sūtra verifies that what is meant is "the Buddhas of the ten directions" 十方佛. The character fang 方 has dropped from the MHCK text at some point.

At 643a in the sūtra Kusumaketu bodhisattva is praised as the mother of all the dharmas, but he denies this, saying instead that it is the dharmati that could be characterized as both the father and the mother (of the dharmas).

I.e., bodhisattvas. The sūtra at 650b counsels invoking their names—as well as the name of the Buddha Sākyamuni—if a monk or practitioner is in need of protection or help. Among these bodhisattvas are the well-known Mañjuśrī, Ākāśagarbha, and Avalokiteśvara: they are called "princes" on the analogy of the Buddha being called the "King" (of the Dharma). With two exceptions, these Princes of the Dharma and the twelve Princes of the Dharma mentioned as listeners at the very beginning of the sūtra (T21.641a) are completely different.

This sentence was clearly inserted into the MHCK after Chih-i's death by Kuan-ting, for the Kuo-ch'ing-po-lu was compiled in 605 AD, twelve years after Chih-i's death. This work is, along with the Sui-t'ien-t'ai-chih-che-ta-shih-pieh-chuan 隋天台智者大師別傳 (also by Kuan-ting), one of the two most important source materials for Chih-i's life. Both these works have been mined by L. Hurvitz for his study Chih-i. The Kuo-ch'ing-po-lu (referred to hereafter as the KCPL) is divided into 104 articles, consisting mostly of official correspondence relating to Chih-i. Article #6 (at T46.796b-798c) however, which is entitled "Fang-teng-ch'an-fa" 方等熾法 ("the method of repentance in the Vaipulya (sūtra)"), summarizes this sūtra's religious
practise, and is therefore more or less parallel to the MHCK's treatment of the same subject. But while the MHCK summarizes the twenty-Taisho-page sūtra in one Taisho page, the KCPL devotes three pages to this subject. As for the "method of invoking" the aforementioned beings, Kuan-ting's summary merely adds they are to be invoked with "concentrated mind" \(\text{集中心} \). The sūtra (650b) adds that these beings will surely respond by coming to the practitioner, furnishing him protection and security, and eliminating his suffering.

168 Body, speech, and mind.

169 The act of invoking the Three Jewels is not mentioned in MHCK or in the sūtra, but according to the KCPL it is to precede the invoking of all the rest--the ten Princes of the Dharma, the twelve Dream-kings, etc. This is further evidence of the influence of Kuan-ting on the text of the MHCK as we have it today, the third of the three editions he made.

170 KCPL says the voice should be "neither too rough nor too fine."

171 See note 164.

172 CJ reminds us here that for details on the content of this "pondering," we may consult the following section on the method of practise for the mind.

173 The preceding seven sentences (MHCK: T46.13b18-b21) are much closer to the KCPL (T46.797b-c) than to the sūtra. The sūtra has at T21.645b28-cl only this much: "Recite these phrases 120 times and circumambulate 120 times. Then retire (from the altar), sit and ponder. Having finished the pondering recite again these phrases. (Continue) like this for seven days." The only important difference between the MHCK and the KCPL text here is that in the last of the seven sentences ("Starting on the second day. . . .") the former has \(\text{二時} (13b21)\) where the latter has \(\text{二日}\). CJ comments that this \(\text{二時}\) in the MHCK means the second cycle of the practise, but Kōgi asserts that the second character is a mistake and should be written \(\text{二日}\), so that it refers to the second day of the seven-day practise. There being no reference in the sūtra to \(\text{二時}\), the character \(\text{時}\) in the MHCK here is surely a copyist's error for \(\text{日}\), and the KCPL version is the correct one. Hence I have followed the KCPL in my translation.

174 This is the first of the many dhāraṇīs in the sūtra (T21.642a). As the MHCK text says immediately below, the character \(\text{t'an 譽} \) means "preventing evil" \(\text{護} \). This character does not have such a meaning in Chinese, rather it is being used here for its phonetic value to represent a Sanskrit sound. In that case the likelihood is that it
stands for the Sanskrit letter da. As Mochizuki suggests (pp. 3183-3184a), this da can stand for the (Prakrit) word dahati (Sanskrit dahati, to burn); and signifies therefore "burning away the defilements."

175 Mo- into (for Sanskrit maha, as in the title of the MHCK itself) means "great"; t'an 胆 (for Sanskrit dahati) means "burning away the defilements," i.e. "preventing evil"; ch'ih 持 means sustaining good. However, I am unable to explain how dahari could have meant "hidden essence" to Chih-i. Perhaps he had in mind a tradition tracing the word to the Sanskrit root dha (to put), which with a number of different prefixes (antar-, api-, vi-ava-, etc.) can mean "to hide" or "hidden". However, the word dahari is actually derived from the root dhr (to hold).

176 CJ avers that 秘 ("secret") means all dharmas are one dharma while 要 ("essence") means one dharma includes all dharmas and Kōgi supports him. This seems highly doubtful however.

177 T21.645a. The Buddha is telling a story about a former bodhisattva who went into a city disguised as a mendicant to beg for food. A monk asked him whence he had come. He answered, "I come from the midst of True Reality." The monk then asked, "What is Reality?" The bodhisattva replied, "True Reality is what has the mark of quiescent voidness."

178 CJ: Attached to samādhi.

179 Following CJ, who says this means the practitioner taking himself as a real self and the practise as his real possession.

180 This sentence occurs in the sūtra just after the sentence I have translated above as "There is nothing to be sought in the mark of quiescent voidness."

181 The sūtra says at this point, "It is because emptiness is empty that it is real."

182 See the appendix of T.R.V. Murti's The Central Philosophy of Buddhism for a listing of these.

183 T12.765c, Roll 24. The Nirvāna sūtra states here how the teaching that dharmas have an own-being is only for worldlings, but that dharmas have no own-being (or "self-nature") is a teaching
reserved for the wise. For there is actually nothing that is really seen. Prajñā cannot be practised, nirvāṇa itself cannot be entered. The Six Perfections, the five skandhas, the Tathāgata, all are empty. "That is why," said the Buddha, "I told Ānanda at Kapilavastu not to grieve (for the destruction of the city and its inhabitants). Ānanda said then, 'But Tathāgata, World-honored One, all my relatives have been exterminated. Why should I not mourn? Both the Tathāgata and I were born in this city, are of the Sākya clan, and have (the same) relatives. Why should the Tathāgata be the only one who does not mourn?' (The Buddha replied), 'Ānanda, you see Kapilavastu as something really existing, but I see it as empty, quiescent, and in-existent. You see the Sākya clan all as relatives (of yours), but because I practise (the view of) emptiness, I do not see any of them (as really existing). For this reason, you become grief-stricken, while my body and visage shine more brightly than ever.'"

184 Here 方 (fang) could also mean "direction." The simile of the pure and cool pond is from the Pañcaviṃśatī and its accompanying commentary, the TCTL (T25.639c, 640c, Roll 83). Here Subhūti is presented as believing that only the clever can "enter the gate" (of the Dharma, Ultimate Reality, etc.), but the Buddha corrects him, explaining that one's potentiality for this depends not on the sharpness or dullness of one's (mental) faculties, but simply on one's diligence, right thinking and mental concentration. In fact there are "four gates" or teachings which are available to fit the differing capacities of different people: the gate of existence, the gate of inexistence, the gate of both and the gate of neither (the identity of the four gates is not disclosed in this portion of the TCTL but the category is well-known). Wisdom is like a cool pond in hot weather, which anyone with eyes and feet can enter. But those without the will or desire to enter it will stay outside the pool no matter how close they are to it. Later in the MHCK (T46.73-75, Roll 6, Ch. 7), Chih-i discusses these Four Gates in detail.

185 平等 (p'ing-teng) as a Buddhist technical term means "not having distinctions," and so is a quality of the Ultimate rather than the Provisional Truth (insofar as the former can be said to have any qualities at all, that is).

186 Emptiness and provisionality.

187 I.e., a "Pure Land." At KCPL (797b4) it says, "(All these) adornments make it resemble the Pure Land."
None of the four commentators gives a scriptural source for this metaphor. But CJ indicates an old sense of *ch'ang* 場 (in the word for "meditation chamber") 道場: the portion of a field where the harvested grain is gathered after the harvest, and where the husk is winnowed from the kernel. Then in spring the same area is resown to produce seedlings which are soon transplanted to the rest of the field. *Ch'ang* also means a place used for (non-Buddhist) religious offerings to spirits. The expression 五庄 ("five abodes") is not mentioned by the commentators either; however in *KCPL* (T46.796b29-cl) Kuan-ting "quotes" from the sūtra (though the sūtra does not contain these exact words—"You should summon all animate beings to the meditation chamber on the first day.") "This Vaipulya-sūtra has immeasurable power, it can make all (1) humans, (2) gods, (3) asuras, (4) hell-dwellers, and (5) hungry ghosts (pretas) come to the meditation chamber." These are five of the traditional Six Destinies. Then at 796c3, the *KCPL* has, "The (category of the) Five Destinies elucidates (the realm of) suffering." Hence I believe we may equate the "five abodes" 五道 of the *MHCK* text with the Five Destinies 五道 (Paths, courses, *gatis*) as explained above in Kuan-ting's *KCPL*.

CJ: The supreme monastic code is daubed everywhere on the Ultimate Truth.

CJ: And realizing their fundamental vacuity.

The fact that they should be silk did not appear in the above *MHCK* text to which this passage refers (13b3), but this detail is present in the sūtra (and also in the *KCPL* (797b4-5).

I.e., on the one hand enlightenment may be considered a change from a previous state, while on the other hand it is always present and unchanging.

CJ: The scent and light permeate the meditation chamber in the same way that śīla and prajñā permeate the Pure Realm.

CJ: Buddhas dwell in the emptiness which is the realm of Ultimate Truth. 五道.

This is the fifth and most advanced of a group of five kinds of acquiescence (forebearance, *kṣānti*) found in the *Jen-wang-ching* 仁王經. There are many different lists of *kṣāntis*, containing from two to fourteen items; in this particular one progress towards Buddhahood is correlated with the *kṣānti* achieved: (1) suppression of the defilements, (2) faith, (3) being in accord with the Way, (4) non-origination, and (5) nirvāṇa itself.
Later in the MHCK (T46.89c, in Ch. 7) these seven are prescribed for ad libitum use during meditation: the first three (dharma-vicaya, vinaya, priti) as a stimulant if the mind grows sleepy and torpid, the fourth, sixth and seventh (prasrabdhi, samadhi, upeksha) if the mind grows restless and vagrant. Only the fifth, samti or mindfulness, is to be practised at all times.

The sutra and MHCK have simply "wash three times a day" (三時). The character for "one" does not appear in either text in connection with washing (see the next phrase of the MHCK text). Chih-i is apparently taking liberties in his interpretation of the meaning of the ritual. The sutra does not make interpretations, but there may have been a non-textual tradition on which Chih-i was drawing, e.g. through his experience with Hui-ssu.

The Three Obstacles are the defilements, karma and retribution (i.e. painful rebirths). CJ says contemplation is what washes, while the defilements are what is washed away, yet since the self (body) is (essentially) undefiled, both washer and washed are pure. CJ's comment guards against a Hinayânistic approach to spiritual cultivation, i.e. taking the attitude that the defilements are real.

This is the highest of the three kinds of monastic discipline in abhidharma theory (e.g. Kośa, Roll 14). Within the Hinayâna, this pertains only to saints, being a consequence of their undefiled (anāsrava) meditation in the Realm of Form and the Formless Realm. The lower two types of monastic conduct pertain respectively to that created by ordinary (āsrava) meditation in the Realm of Form, and by meditation in the Realm of Desire.

When the first character of this binome lacks the mouth radical (as CJ and Kögi both refer to it in their comments), the whole binome usually refers to writing two lines of a poem in such a way that meaningful and "empty" characters, as well as level and deflected tones, are parallel. The character chu usually means to transfer or delegate (e.g. authority), but here the mouth radical has apparently been added because of the "oral" use of the dhrāṇī.

CJ quotes the list of these ten kinds from the Ying-luo-ching (T24.1015a), but as Shiki notes and a perusal of the sutra in the Taishō canon confirms, the first item in his list has "I see the non-dual" (我見不二), where it should have "I see twelve" (我見十二); i.e. the character not is a copyist's error for the character . CJ gives no explanation for any of these ten items besides the bare names, referring the reader to the sutra itself. However the sutra too merely lists them without explanation. Kögi refers us to the Ta-ch'eng-
i-chang 大乘義章 by the Sui dynasty Hui-yüan, but though there is a six-Taishö-page article in this work on the twelve causes-and-conditions (pratītya-samutpāda), there is nothing there about ten kinds of dependent origination, nor any mention of 120 items. Hui-yüan does mention forty-four and seventy-seven kinds of wisdom which perceive these twelve items (four and seven ways of viewing the eleven transitions from link to link of the chain), and the sum of these two figures is 121, tantalizingly close to 120, but of no relevance to this passage in the MHCK after all. Hui-yüan is drawing these categories from quite another scripture, the Tattvasiddhi-śāstra (Ch'eng-shih-lun 成實論). It seems we shall have to rest with the bare names of the ten kinds of dependent origination, as given in the Ying-luo-ching 影錄經. These are (1) oneself seeing the twelve; (2) mind being the twelve; (3) the twelve as nescience; (4) the twelve dependently arising from each other; (5) the twelve aiding (each other's) completion; (6) the twelve in the Three Acts (body, speech, mind); (7) the twelve in the Three Times; (8) the twelve in the three kinds of suffering (suffering brought about by physical torments like heat, cold, hunger, etc.; by the loss or destruction of something pleasant; and by the fact of universal impermanence; (9) the twelve as devoid of own-being 性空; and (10) the dependently originating twelve.

201 These are also known as the Three Obstacles and as the Triple Wheel: the defilements cause karma which causes suffering in turn, and suffering completes the cycle by generating renewed defilements. These may in general be regarded as an abbreviation of the twelffeold chain, in the same way as the Three Knowledges (morality, meditation, wisdom) are an abbreviation of the Eightfold Way.

202 Since the defilements are the ultimate cause of first karma and then suffering, to repent of only the latter is merely a provisional repentance, which does not get at the root of things: it is easy to repent or regret the fact that one is suffering or burdened with a load of karma. In the beginning of Ch. 6 of the MHCK (T46.39c3-41c6), these two are discussed at much greater length, with about two Taishö pages devoted to them, more than twice the space alloted to the whole of this third of the Four Ways of Practising Samādhi. This is worth a study in itself, and would be necessary for determining Chih-i's understanding of repentance, but it must here be regretfully omitted as beyond the scope of this thesis.

203 T21.656b1-4, 26. CJ: If he has committed serious infractions, he is a dead man as far as the Dharma is concerned, but by repenting of them he can come to "life" again, and there is no sin that cannot be effaced (by this method). The sūtra gives in this passage four different dhāranīs to use for the repentance ritual. Taking them in
order of appearance on pages T21.656-657 of the sūtra, we can call
them A, B, C, and D. These are to be recited in the presence of a
witnessing monk a certain number of times for each repentance: 1400
times for dhāraṇī A (meant for monks who have committed one of the
four grave sins, pārājika), forty-nine times for dhāraṇī B (meant for
nuns who commit one of the eight grave sins), 600 times for dhāraṇī
C (meant for bodhisattvas) and 400 times for dhāraṇī D (meant for male
or female novices as well as laymen or laywomen). The four grave
sins are incontinence (sodomy), killing of humans, stealing more than
a certain defined amount (i.e. grand larceny), and lying so as to
represent oneself as holy. The eight grave sins, which are applicable
to nuns, are the above four plus (5) touching a man with unchaste
intent, (6) interacting in eight certain ways with a man, (7) conceal­
ing before the assembly the sins of a fellow, and (8) following monks
about and currying favor with them in order to gain absolution from
sins.

I could not locate any passage in the sūtra dealing with the
purification of the sense-organs. However, the MHCK passage beginning
"These can be summed up simply" (13c20) and ending below with "is the
passage for repentance in the path of impurities (c26) is mostly
present in the KCPL (T46.798b), with in particular the statement in­
cluded that "consciousness, name-and-form, etc. are the path of suffer­
ing." Actually the KCPL distributes these "Three Paths" in a way
quite different from the MHCK: each is assigned to certain members of
the twelve-fold chain. The path of defilements is there assigned to
members #8 and #9 of the chain (trṣṇa craving and upādāna/attachment);
the path of karma is assigned to members #2 and #10 (samskāra/impulses
and bhava/existence); and the path of suffering is assigned to members
#3 and #4 (vijnāna/consciousness and nāmarūpa/name-and-form), "etc."

T21.653b-c. The text for the seventh day of the seven-day
practise contains these words, used to describe the fruit of the
practise.

In the twelve links of pratītya-samutpāda, the first two may
be considered the root of the "tree" of saṃsāra, the last two the
fruit, and the intervening eight the rest of the tree. CJ goes into
some detail on this point, and Kōgi refers us to Hsüan-tsang's
translation of the Abhidharma-mahāvibhāṣa-śāstra (0-p'i-ta-mo-ta-
p'i-p'o-sha-lun 阿毘達磨大毘婆沙論 (T27.122b)- but this
postdates Chih-i.

And not merely suppresses.

The sūtra says (647c), "This sūtra . . . is the great precious
treasure of animate beings," and (648a) "This sūtra . . . is the great
treasury of a nation."
T21.647c. CJ comments that each level of devotion should include everything in the levels beneath. Thus recitation and the giving of offerings are to be included at the highest level, and making offerings is to be included at the middle level.


T21.649a. "Offering to the Buddha one's head, eyes, body, wife, children, elephants, horses and the seven precious gems is inferior in merit to a single bow before a roll of this Sutra." Naturally yet greater merit accrues from actually performing the practice outlined in the Sutra.

This samādhi-practise is based primarily on the Kuan-p'u-hsien-ching 觀音現經 (T#277), not on the Lotus Sutra. However the former Sutra is considered by Chih-i (and his successors in the T'ien-t'ai school) to be a kind of appendix to the Lotus: for it is essentially no more than an expansion of the last chapter of the Lotus, the chapter on Samantabhadra. The Kuan-p'u-hsien-ching has recently been translated into English by Miyasaka Kojiro (with revisions by P. Del Campana), and published together with the Soothill/Kato translation of the Lotus itself and Tamura's translation of the Wu-liang-i-ching 無量義經.

Body, speech and mind.

This is clearly another place in the MHCK where Kuan-ting is speaking, not Chih-i.

This separate work by Chih-i on the Lotus samādhi is found at T46.949-955. While the MHCK devotes little more than half a Taishō page to this method of practising samādhi, the Fa-hua-san-mei-ch'an-i (hereafter referred to as FHSM) spreads over almost seven Taishō pages, and is hence far more detailed on this subject than the MHCK—except that the discussion is restricted to the physical (and vocal) practise in that work. The situation is thus parallel to the case of the preceding Vaipulya samādhi: while this mode of practise receives somewhat less than a Taishō page of treatment in MHCK, Chih-i's separate work the Fang-teng-san-mei-hsing-fa 万善三昧行法 devotes about six pages to it. The FHSM is divided into five chapters: (1) the exhortation to practise; (2) preparatory "expedients"; (3) entering the meditation chamber; (4) the method of the practise; and (5) realizing the (true) marks (of Ultimate Reality). Of these, the fourth chapter is by far the longest, occupying most of the text,
This chapter contains ten sections, which are in fact nothing but expansions of the ten bodily prescriptions that have just appeared in the main MHCK text above. The categories are identical, except that #10 of the MHCK list, "realizing the (true) marks," has become Chapter five of the FHSM, while #4 of the MHCK list, "petition the Buddha" is replaced in the independent work by two items: "petition the Three Jewels" and "praise the Three Jewels." Thus the FHSM is primarily nothing but an expansion of these ten bodily prescriptions in the MHCK section on the Lotus samādhi. The BSKS (10.68b, article by H. Ono 長野) believes that the FHSM contains material not by Chih-i, but as early as the time of the Sung T'ien-t'ai patriarch Tsun-shih 道式 (963-1032), it was believed to be of Chih-i's "authorship" (in the form of a lecture), though like the MHCK it is supposed to have been written down by Kuan-ting. This is not the place, however, to proffer a translation of the FHSM.

217. This is item #8, "reciting the sutra." The FHSM says that either the whole (Lotus) sutra or just the chapter on Peaceful Practises (Ch. 14) may be recited. CJ adds that this list may be said to include calming-and-contemplation for the mind under item #9 (sitting meditation). However this is dealt with at greater length in the MHCK below than in the FHSM.

218. T9.389c. The name of the sutra should read Kuan-p'u-hsien-ching according to all three Chinese translations of the sutra. The context in the sutra is as follows: "Ananda, if there should be monks or nuns, laymen or laywomen, devas or nāgas—or any other of the eight divisions of superhuman beings, or any animate beings, who recite Mahāyāna sūtras, engage in Mahāyāna practise, and aspire to the Mahāyāna, who wish to see the physical form of the bodhisattva Samantabhadra, the stūpa of the Buddha Prabhūtaratna, the Buddha Sākyamuni and his magical incarnations, who wish to purify their six sense-organs—then they should learn this contemplation, which by its merit will eliminate every obstacle and allow them to see the marvelous form (of Samantabhadra). Even without entering into samādhi, but just because they recite and remember (Mahāyāna sūtras), and concentrate their minds (on them) continuously with every thought, never separating (themselves) from the Mahāyāna, for from one day to three-times-seven days, they will be able to see Samantabhadra. Those whose obstacles are heavy will see him after seven-times-seven days, those whose obstacles are heavier after one rebirth, those with still heavier obstacles after two rebirths, and those whose obstacles are heavier yet after three rebirths. It is because their karmic retributions are thus dissimilar that I expound (the Dharma) in different ways."

219. The sutra goes into detail about each of these repentances.
The Lotus adds here, "Yet he contemplates all dharmas as Ultimate Reality.

T9.37a, Ch. 14 of the Lotus. Kern translates from the Sanskrit thus: "(The bodhisattva) clings to no law whatever and sees the real character of the laws (or things); (he refrains) from investigating and discussing these laws."

T9.37a.

T9.38a.

T9.392c. This is from a famous passage: "What is sin, what is merit? Since one's own mind is void of itself, sin and merit are without a subject. Similarly with all (other) dharmas: they lack both persistence and perishing. Such a repentance—in which one contemplates the mind as lacking (the nature of) mind, and the other dharmas as not abiding in themselves, but (sees them) all as liberated, as the Noble Truth of Annihilation, and as quiescent—is called the Great Repentance, the Adorned Repentance, the Sinless Repentance, the Destroyer-of-Mind-and-Consciousness 心識 Repentance."

T9.393b.

I.e., the "featureless practise"

This is found at T46.700a18-b7 in Hui-ssu's Fa-hua-ching-an-le-hsing-i 法華經安樂行義 (The Meaning of Peaceful Practises in the Lotus sutra). The featureless practise (i.e. non-specific practise) is what he calls mental quiescence in all possible situations: while walking, standing, sitting, lying down, drinking, eating, speaking. The practise "with features" (700a29), i.e. specific practise, is what he calls the practises outlined in the last chapter of the Lotus, that on the contemplation of the bodhisattva Samantabhadra, which he says consists of thinking of the words of the Lotus devoutly without entering samādhī (the Lotus says for three weeks), until Samantabhadra himself appears before the practitioner mounted on a white elephant with six tusks. The Kuan-p'u-hsien-ching is an expansion of this subject.

Following CJ, who understands 聽 as 听, the introduction to a piece of music.
Here is the passage of the sūtra relevant to this part of the MHCK (T9.389c-390a): "By the power of his wisdom the bodhisattva Samantabhadra appears magically (before the practitioner) mounted on a white elephant with six tusks and seven legs. Beneath the seven legs grow seven lotuses. The elephant is a brilliant white, whiter than crystal or even the Himalayas, and his body is 450 leagues (yojanas) long and 400 leagues high. At the tip of the six tusks are six bathing-pools, and in each of these grow fourteen lotuses equal in size to the pools, blooming as luxuriantly as the most excellent of celestial trees (pārijāta, the coral tree, Erythrina indica, or in legend the tree of paradise). There is a bejewelled maiden upon each blossom, scarlet of countenance and more radiant than a nymph, with five harps appearing magically in her hands, and 500 other musical instruments accompanying each harp. On the head of the elephant are three magically-produced men: one holds a golden wheel, one a jewel, and the third a vajra-prod with which he guides the elephant. The elephant does not tread on the ground but seven feet up in the air, yet he leaves footprints, each with the mark of a perfect 1000-spoked wheel. From between each spoke of each wheel grows a great lotus, and from each lotus appears magically another elephant with seven legs, following the first, so that every stride of the great elephant produces 7000 elephants to follow him as his retinue. On a pedestal on the elephant's back sits a bodhisattva, cross-legged in the lotus posture, named Samantabhadra, his body pure as a white jewel. with rays of golden light streaming from every pore of his body."

Shiki quotes the Vimalakīrti (T14.549c), "The water of samādhi brims full in the bathing pools of the Eight (Degrees of) Liberation." The Eight Degrees of Liberation (actually degrees of meditation) are found in the Āgamas, Nikāyas (Dīghanikāya II, pp. 70-71, 111-112: translated by Rhys Davids in Dialogues of the Buddha, Vol. II, pp. 68-70, 119-120), and in the TCTL (T25.215a-c: see Lamotte, pp. 1281-1283), among other places. They include (1) viewing impure external phenomena (corpses, etc.) while preserving an idea of internal form, (2) viewing externals while lacking an idea of internal form, (3) viewing pure external phenomena; then the four samāpattis or formless trances, namely (4) the infinity of space, (5) the infinity of consciousness, (6) the infinity of nothingness, and (7) neither-perception-nor-non-perception; and lastly, (8) the final discarding of sensation and thought (nīrodha-samāpatti).

The Wondrous Cause is the great religious practise of a bodhisattva. It is strange however to find flowers identified with a cause, where usually they represent the effect.

Shiki wonders understandably how the "Cause" coming from the superhuman powers can be likened here to flowers growing from the pools, for it is the tusks, not pools, which are supposed to
symbolize the powers (the pools being the degrees of liberation, i.e. samādhi). His answer is that the powers (tusks) are based in turn on meditation (the pools), implying that after all the "Cause" does come from meditation, only via the powers. The sequence in question is thus meditation → powers → "Cause," which is then symbolized by pool → tusk → flower. As can be seen, the interpretation of the image has become rather forced, as we are asked by Shiki to imagine, in effect, that pools grow tusks, which in turn produce lotus flowers. This is no harder to imagine, however, than pools on the tips of six tusks of a single elephant!

As Shiki notes, the symbolism has gone awry again: if the superhuman powers are said to derive from good will, then the tusks ought to be pictured as acquiring mobility (somehow) from the maidens; on the other hand if we take the image of the maidens on flowers as primary (as we should, since that, rather than the interpretation, is what stands in the sūtra), then according to the symbolism as stated so far, we must interpret that "good will is supported by the Cause." This time Shiki has no answer for the problem, nor have I, except to say that either the metaphor has grown procrustean or the text is corrupt.

Thus they beguile the listener like a bodhisattva beguiles animate beings with his exposition of the Dharma. The four modes of conversion are methods for winning over beings and leading them towards enlightenment. They include (1) dāna, giving them what they ask for, whether wealth or teachings; (2) priya-vādīta, beguiling their minds with skillful parables; (3) artha-caryā, arousing their good physical, verbal and mental activity, and (4) samānārthatā, causing them to act the same as oneself, the teacher.

Respectively the fourth and third saṃgraha-vastus just alluded to.

The first saṃgraha-vastu.

T9.390c. "After practising in this way day and night for three times seven days, (the practitioner) will gain the dhāraṇī of revolution. By this dhāraṇī he will remember and not forget the subtle Dharma expounded to him by the Buddhas and bodhisattvas." In the Soothill-Kato translation of the Lotus sutra, it says (p. 434, note 1) that the "dhāraṇī of revolution" is the contemplation of the void. The Kuan-p'ü-hsien-ching contains no dhāraṇīs, but the chapter on Samantabhadra in the Lotus sūtra does, both in the Sanskrit, and in the Chinese of Kumārajīva. Kern's translation of the Sanskrit, and Soothill's as well as Murano's translations of Kumārajiva's Chinese, all contain the text of this dhāraṇī in romanized Sanskrit.
The character \textit{kuan} 觀 is out of place once again.

All the male and female members of the Buddhist community: monks, nuns, novices of both sexes, and laypeople of both sexes, plus the \textit{śīkṣāmāṇās} (the youngest novices).

Both of these phrases are at T9.393b20-21.

The Samantabhadra chapter of the Lotus has a practically identical passage referring to itself instead of Mahāyāna sūtras in general. The \textit{Kuan-p'u-hsien-ching} does not itself mention the Lotus.

This samādhi is "neither x nor y," while the others are "x," "y" and "both x and y." This accounts for all possibilities.

This is also the name of an extant work by Hui-ssu (Sui-tzu-i-san-mei), found not in the Taishō canon but in the Zokuzōkyō (2.3.4: volume 98, leaves 344-354). It is said to be based on the Shou-leng-yen-san-mei-ching 首楞嚴三昧經 (Śūraṅgama-samādhi-sūtra), and is divided into six chapters, one for each mode of behavior: walking, standing, sitting, sleeping, eating and talking. It speaks of the Buddha-nature as ālaya, the eighth consciousness, and hence betrays Yogācāra influence, rare in the T'ien-t'ai tradition at this early date: for it is Madhyamika thought rather than Yogācāra that permeates the MHCK and Chih-i's other works (though by CJ's time, Yogācāra influence on T'ien-t'ai Buddhism was quite marked).

There is extant a one roll work by Chih-i bearing this title (Chūeh-i-san-mei 鏡意三昧), which we shall refer to as CISM (T46.621-627). It is said to be a relatively early work of his, dating to before he moved to Mt. T'ien-t'ai. In length it is only
minutely longer than this MHCK section on the same subject. Much in this part of the MHCK is lifted practically verbatim (without attribution) from the earlier work. These parts I have put in quotation marks and identified their location in the CISM. This "chüeh-i" samādhi is number seventy-two of a list of 108 samādhis in Kumārajīva's translation of the Pañcaviṃśati, where it says (see the sūtra in the TCTL, T25.398a20-21), "By dwelling in this samādhi one acquires the Seven Limbs of Enlightenment in all samādhis." The TCTL commentary to this passage says (T25.401a25-27), "In achieving this samādhi one causes all samādhis to become undefiled (anāsrava) and in correspondence with the Seven Limbs of Enlightenment, just as a pound (čhin ī, 600 gms) of molten stone can make a thousand pounds of copper look golden." In Conze's translation of the Sanskrit Pañcaviṃśati, it is number seventy-six in a list of 112 "concentrations" in his Ch. 15, "The Concentrations" (The Large Sūtra on Perfect Wisdom, p. 135), where he translates, "In Possession of the Limbs of Enlightenment: one acquires, through all concentrations, the Seven Limbs of Enlightenment." The Pañcaviṃśati itself in Dutt's edition (Luzac 1934), upon which Conze's translation is primarily based, has only (p. 202, line 5-6) "... saptabodhyāṃgānti pratīlabhate ..." ("acquires the Seven Limbs of Enlightenment"). Hsuan-tsang's translation of the Pañcaviṃśati reads here (T7.76b18-20), "The samādhi of possession of the Limbs of Enlightenment: when one abides in this samādhi one causes all one's samādhis to be furnished with the Seven Limbs of Enlightenment and rapidly achieves perfection." This seems to confirm that the TCTL interpretation, rather than Conze's, should be followed. That is, the meaning of this samādhi in the Pañcaviṃśati is that it transforms and improves one's other samādhis by "adorning" them with the Seven Limbs: discrimination of phenomena (dharma-vicaya), energy (vīrya), joy (prīti), tranquility (prasrabdhī), mindfulness (smṛti), concentration (samādhi again), and equanimity (upekṣā). The character i in the phrase chüeh-i is puzzling at first, as it does not seem to easily fit the meaning all the four commentators assign to the samādhi, and especially since Hsuan-tsang does not use this character in his translation of the Pañcaviṃśati passage. Moksala's Pañcaviṃśati translation (the Fang-kuang-pan-jo-ching has "The samādhi of possession of (the Seven Limbs of) Enlightenment: one who abides in this samādhi will be in possession of the Seven (Limbs of) Enlightenment" (T8.24b)." Dharmaśāla's Pañcaviṃśati translation (the Kuang-tsan-pan-jo-ching) has "The samādhi of enlightenment: when one abides in this samādhi, one rapidly reaches enlightenment in all samādhis." (T8.192a). As can be seen from the above quotations, we may regard the phrase chüeh-i as originally a binome translating bodhi or "enlightenment," implying the "Seven Limbs of Enlightenment." However the Chinese tradition goes on to assign a value of its one, a separate meaning, so that chüeh-i was later understood as "enlightened mind," or "enlightened thought." Thus Mochizuki
says in his dictionary (1834c) that this means "whenever a thought arises one is enlightened (through it); whenever a thought arises one practices samādhi (with it)." Thus also the MHCK interpretation, though in the CISM Chih-i gives both interpretations of the meaning of the name (T46.621b-c). Shiki also cautions that chüeh-i has many meanings. It is further worth pointing out that the Pañcaviṃśati and the TCTL say nothing about the content or method of this samādhi, only that practising it (whatever "it" is) causes one to be in possession of the Seven Limbs of Enlightenment in whatever other samādhis one might practise. Chih-i goes much farther in interpreting its content, both here in the MHCK as well as in his separate work, the CISM.

Actually this interpretation is not the one in the Pañcaviṃśati, for in accordance with the Chinese understanding, it takes chüeh-i as verb-object ("becoming enlightened as to the (nature of) thought") instead of a binome noun meaning bodhi or bodhyāga.

In CISM (T46.621c) it says i means "all thought and mental dharmas 請心心數." The character i usually stands for manas alone, mind as the sixth sense, but Shiki and Kögi both observe that mental dharmas (thoughts, impulses, feelings, etc.) may be included in i, going to some lengths to justify the extension of meaning. Hence I usually render i 意 by the English word "thought," so as to include both "mind" (as the origin of thoughts) and thoughts themselves.

MHCK T46.11a.

CISM T46.621c. I.e., he must view them as they are in the present, just as they present themselves to him, and not reflect on their past or future.

I.e., "why just 意 and not 意諸心心數"

CISM: T46.621c.

CJ: "There are too many mental dharmas to list, so we use "mind" (thought) 意, their creator, to stand for them all." Kögi: "Thought 意 is the overall substance 体 of the mind-king, the mental dharmas its particular functioning 用. Hence (we say that thought is the) creator.

Measuring, intending, planning, devising, estimating...
CJ cautions us here that these are really three names for the same thing, as the MHCK goes on to say more elegantly. It is like fire, he says, being called "flame," "blaze" or "fuel-burner." Yet at the provisional level of truth distinctions can be made between the different functions of thought. He mentions that some people use the three terms for thought (mind) in past, present and future time respectively; or for mind in the eighteen dhātus, the twelve āyatanas, and the five skandhas respectively—but he (rightfully) brushes these interpretations aside.

CISM, Ibid. This text says, "If one seizes on such (distinctions), he falls into perversions of mind, perversions of thought, and perversions of views."

心中非有意亦非不有意.

CISM says (Ibid.), "If citta 心: neither includes nor does not include manas 意, then it neither includes nor does not include viññāna either," and so on. The MHCK form of the statements seems preferable. Now CJ says this is explained in more detail in the Pan-chou-san-mei-ching (Pratyutpanna-samādhi-sūtra) at a place (the beginning of the second roll, Ch. 5 on non-attachment) which has already been extensively quoted in MHCK in the section on Constantly-Walking Samādhi above (T13.908b-c). Actually, as we have seen, the sūtra discusses here how Buddhahood is attained by neither body nor mind as such, for these are mere conceptual distinctions, to be discarded on the path to enlightenment. The general idea is hence the same as in the present passage, but nothing is said in the sūtra about the distinction or lack of distinction between citta, manas and viññāna.

Classifying these assertions according to the Three Views, CJ notes that "not name" (the critique of terminology) is the view of Emptiness, and "not nature" (the critique of absolute essences) is the view of Provisionality. Then we may add, reading between the lines as Chih-i's audience is unquestionably meant to do, that to accept and deny simultaneously both denials is the Middle view. The next five sentences are nothing but corollaries to this paradoxical Truth, which by its very "nature" must be phrased in contradictory terminology, e.g., "it is neither long nor short, fat nor thin."

CISM has the characters 散 and 合 interchanged in this sentence, but this does not seem to fit the required sense.
CISM has here "awakening to (the nature of) thought" in place of "thought."

CJ: "The Perfect Teaching not only regards mind as the basis of all dharma, but also (teaches its) extinction because of its being the source of all the defilements and nescience." As Kōgi goes on to point out, mind may be viewed as identical both to the Dharmakāya, i.e. Ultimate Reality, and to the defilements which obscure it: to understand this double identity is simultaneously to realize Truth and to destroy nescience. Thus Truth and nescience are but two names for the same "thing," "fact" or "condition."

At CISM, T46.621c1, jumping back to nearly the beginning of the fairly lengthy passage from CISM on which this MHCK section is based, we have "Samādhi is taming, rectifying, and stabilizing 定 (the mind)." This is the same statement that appeared previously in the MHCK (T46.11a 18-19).

CISM, Ibid. This text follows now with a second explanation for the name of this samādhi, namely the one found in the Pančavimśati and the TCTL, which may be considered the correct one from the Indian point of view. This explanation, as I have mentioned above, says that chūsh-i 觉意 means bodhi or even bodhyāgā 觉支, the Seven Limbs of Enlightenment, and that this samādhi enables one to be provided with the Seven Limbs of Enlightenment in all other samādhis. In CISM Chih-i goes on (T46.621c24-25) to say this means that "all dharmas are samādhi, for all are fundamentally permanent, quiescent and unmoving," so that he pushes the meaning of the sūtra interpretation in the direction of his own often repeated assertion that there is nothing which is not the Truth. CISM goes on to give six levels of meaning for the Seven Limbs of Enlightenment, dealing with each of them in some detail. There is a close resemblance between this scheme and his Six Identities, but the fit is not a perfect one.

I.e., they are just other names for the same samādhi as has been discussed under "the samādhi of awakening (to the nature of) thought." "Sui-tzu-i" 随自意 is of course Hui-ssu's term, and the title of his 1-roll work in the Zokuzōkyō, the Sui-tzu-i-san-mei 歧自意三昧. For Hui-ssu however this term apparently meant neither "the samādhi of following (i.e. contemplating) one's own thought," nor "the samādhi of the Seven Limbs of Enlightenment," but "the samādhi exercised in all modes of life." His work discusses the practice of samādhi in the Six Acts (walking, standing, sitting, sleeping, eating, speaking), so that sui-tzu-i 随自意 has for him the more colloquial meaning of "whatever one desires," "discretionary," "optional." That is, 意 means for him the will, a meaning quite distant from the meaning of cittā, manas or vijnāna, but a more authentically Chinese meaning of the character than these. Later in the MHCK (Roll 3), still another meaning is given for sui-tzu-i:
"(the teaching that) accords with the Buddha's thought," i.e. \textit{paramārtha-satya}, as opposed to the teaching that "accords with others' thoughts" \textit{samvāti-satya}. This sense of the term is derived from the \textit{Nirvāṇa sūtra} (T12.820b-c).

269 I.e., the constantly-sitting, constantly-walking, and half-walking-half-sitting samādhis.

270 T#1043. Hereafter abbreviated to CKY. This is an esoteric sūtra, to which Chih-i wrote an important one-roll commentary, the \textit{Ch'ing-kuan-yin-ching-su}. This commentary became the source for the theory of the inherent inclusion of the Buddha-nature of evil, promulgated by the T'ien-t'ai monk Ssu-ming 明 in the Sung; this theory holds that there exist both acquired and inherent kinds of good and evil, so that even the purest Buddha-nature is not completely devoid of an (unmanifested) evil nature. The sūtra itself mainly deals with the curing of disease by the chanting of \textit{dharanis}. There is also a summary of the methods of practise in the sūtra in Kuan-ting's \textit{KCPL} (T46.795b-796a).

271 CJ says the tooth-cleaning sticks symbolize wisdom, which clears away (illusion). These are important tools for oral hygiene, used traditionally in India in place of the toothbrushes we now use. They are not exactly toothpicks, for they are not sharp, and one is supposed to chew on them over a fairly long period of time, not just poke away at pieces of food left in the teeth immediately after meals. They are still widely used today as far from India as Senegal, where the present writer has witnessed them in use. They are one of the "eighteen objects" which a bodhisattva is allowed to carry with him on trips, according to the \textit{P'u-sa-ti-ch'ih-ching} (roll b), and connected since their mention in this MHCK text (which itself derives from the mention of them in the CKY sūtra, T20.34c) with the religious practise denoted as the repentance of Avalokiteśvara. CJ says these tooth-cleaners are to be held in the left hand of Avalokiteśvara, with a wash-bowl in the right hand, but Kogi points out justly that this prescription is not present in the CKY sūtra.

272 CJ says the water, clear and still, symbolizes meditation.

273 The sūtra has "ashes" for "incense" 香 here (T20.35c), and Kogi and Shiki agree that there has been a copyist's error.

274 CKY, T20.34c. In his commentary to this sūtra. (T39.972a-b), Chih-i identifies these bodily members with the five skandhas: left hand and leg are \textit{yin} and associated with \textit{sāṃskāra-skandha} and \textit{rupa-skandha} (impulses and form) respectively; right hand and leg are \textit{yang}, associated with \textit{sahāja} and \textit{vedanā} (perception and sensation), while the head is naturally associated with \textit{vijñāna} (consciousness). This position is used because it is the ultimate bodily expression of veneration.
Mentioned at CKY T20.35c. Chih-i's commentary (T39.975b) says these are the Seven Limbs of Enlightenment.

These are given in the sūtra at T20.35-36.

Srāvakas and pratyekabuddhas as well as Buddhas and bodhisattvas.

CKY T20.34c. This is a standard formula found in many other sūtras. Shiki observes that here and in the Lotus samādhi the petitioning comes only after these offerings have been made, the opposite of the sequence given in the Fang-teng-ching.

The sūtra has the prescription here of left hand over right (CKY T20.36c), contrary to the Indian practise but in accordance with the Chinese. This is quite an anomaly.

CJ here expands on the meaning of breath-counting, his discussion mostly borrowed from Chih-i's CKY commentary (T36.972c). Depending on the level of the practitioner the meaning varies. At the lowest stage, this exercise accomplishes physical tranquillity and harmony, and extinguishes bad karma: this is apparently the main significance for those below the human state in the ladder of the ten destinies. Next, for men and gods it also generates good thoughts. Next, srāvakas use it in their practise of the Four Mindfulnesses, and discover each of the five skandhas operating in the act of breathing. Next, pratyekabuddhas view the breaths as past causes and present plus future effects. CJ says all the above still belong to the Tripitika teaching. In the Shared Teaching, one identifies each of the Six Perfections with a round of breathing (dāna = not being attached to the thoughts, śīla not arousing evil thoughts while counting, etc.). In the Separate Teaching one views the breaths as neither empty nor provisional but as between these extremes, the Middle; and in the Perfect Teaching one sees the breaths as simultaneously empty, provisional and the Middle. CJ goes on to remind us that the same provisions apply, mutatis mutandis, to the other parts of the practise as it is being outlined.

CJ: Symbolizing the removal of the Three Obstacles.

CKY T20.34c. The gāthās may be translated, "(1) I beseech (you) to save me from suffering and disasters, to include everything as the object of (your) great compassion, to shine beams of pure light
everywhere, and to annihilate the darkness of nescience. (2) Come unfailingly to where I am in order to release me from suffering, de-
filements and all manner of disease, and confer great peace upon me. (3) I now bow my head to you, in reverence to the one who, upon hearing his name, saves (those who speak it) from disasters; now I entrust myself to the father, who has good will and compassion towards the world. (4) I ask only that you come unfailingly, to release me from the sufferings created by the Three Poisons, and to confer upon me happiness in this life and great nirvāṇa (thereafter)."

284 Shiki notes that in the Shingon sect in Japan the number of recitations is fixed, since for them it is the dhāraṇī itself which is the basis of the practise. Here the number is not fixed, for contemplation is what is fundamental for the T'ien-t'ai ("Tendai" for Shiki), not the dhāraṇīs. As for which dhāraṇīs are to be recited, CJ advises the prospective practitioner to refer to the CKY, and I must do the same. Let it be said however that there are actually four dhāraṇīs given in the sūtra; these may be called, after the CKY text, the (a) dhāraṇī for saving and protecting animate beings by all the Buddhhas of the ten directions, (b) the dhāraṇī for destroying evil karma-obstacles, (c) the six-letter dhāraṇī, and (d) the abhiseka dhāraṇī. It is not usually clear which (if not all four) of these dhāraṇīs is being referred to in a given passage. The KCPL says however (T46.795c23-24) that dhāraṇī (b) is the one which should be used at this point.

285 CJ: At the beginning of each half of the (12-hour) day.

286 The KCPL (T46.796a) says here, "At other times than these, sitting meditation and paying respects to the Buddha (are practises which) rest on the eternal Dharma." Hence these two practises are permissible at any time, even if no ceremony is in progress.

287 CKY T20.37a. In the sūtra, an earnest and devout monk named Upasena asks Śāriputra, "How, while I am counting breaths and petitioning the Honored One to expound liberation to me, can (I) maintain (my) concentration? For (my) eye and visual consciousness respond to form: how then can I maintain my concentration? My ear and aural consciousness respond to sound: how then can I maintain my concentration? My nose and olfactory consciousness respond to odors: how then can I maintain my concentration? My tongue and gustatory consciousness respond to tastes: how then can I maintain my concentration? (The trio body/touch-consciousness/tangibles is omitted). My mind and mind-consciousness (manovijñāna) respond to objects of mind (dharmanas) how then can I maintain my concentration. . . . Thus these consciousnesses are thieves (of the attention), prancing about like monkeys. How then shall I maintain my concentration in the face
of these gamboling six sense-organs and the ubiquitous dharmas which are their objects? In the sūtra Śāriputra's answer to this question follows immediately. In the MHCK, a quote from the Ta-chi-ching 经 大 and a comment on it and the CKY passage are first interposed.

This sūtra is called in Sanskrit the Mahā-vaipulya-mahā-samnipātasūtra. Kögi identifies the location of this quote as Roll 23 of this sixty-roll work. The passage which seems to come closest to the sense of the MHCK "quote" (a mere three characters) is in the tenth of the seventeen component sūtras in this sūtra collection, the Hsü-k'ung-mu 虚空目 ("on the eye of space"): T13.168c.

The apparently corresponding sūtra passage runs, "The bodhisattva 明星 asked, 'Where is the dwelling-place of wind?' (The Buddha answered), 'Son of good family, wind resides in space.' (The bodhisattva) asked again, 'Where then does space reside?' (The Buddha answered), 'Space dwells everywhere.' (The bodhisattva) asked again, 'Where then does "everywhere" reside?' (The Buddha) replied, 'Where "everywhere" resides cannot be explained. Why (not)? Because it is separate from all places, because no places can be contained in it, and because, being neither number nor name, it cannot be measured. It is not enlightenment nor insight, existence nor inexistence. . . . It is the nature of reality, the unimpeded gate to all dharmas. That is why "everywhere" has no dwelling place.'" The passage Kögi believes Chih-i to be quoting from says nothing about either mind or suchness, but it does clearly make the point, relevant to the MHCK here, that all dharmas (which would implicitly include mind, whether as citta, manas or vijñāna) dwell in or rest on the inexplicable nature of reality (suchness). Hence (one must conclude), it is unnecessary to worry (as does the monk Upasena in the previous quote) about the object-world impinging on and ruining one's concentration—for it is all Suchness anyway. This seems to be an acceptable answer to Upasena's question, and is essentially the point made by Sariputra in his answer to the question of Upasena, quoted now in the MHCK.

The CKY text which is quoted here says (T20.37a), "Then Śāriputra told Upasena, 'You should now contemplate the element earth as lacking the nature of solidity, the nature of the element water as not to abide, the nature of the element wind as unimpedability . . . and the nature of the element fire as unreal . . . form (matter), sensation, perception, impulses and consciousness are each in their nature and features 相 the same (in this respect) as (earth), water, fire and wind. All enter into the limit of the Real.' When Upasena had heard these words, his body became like water and fire (as they had just been characterized), he achieved the samādhi of the Four Elements, comprehended perfectly 道 the emptiness and
featurelessness of the five skandhas, killed the bandits (of his mind), the defilements, (attained) vast clarity of mind, became an arhat, and spewing fire from out of his body, (burnt himself to ashes) and entered parinirvāna. Sāriputra then gathered his relics (unburnt bodily parts and ashes) and erected a stūpa over them."

291 CKY, Ibid.

292 The existence tetralemma: "It exists, it doesn't exist, both, neither." The inexistence tetralemma: "It inexists, it doesn't inexist, both, neither."

293 CKY, Ibid.

294 CKY, Ibid.

295 CKY, Ibid. In this passage what begins as a statement about the nature of the external world passes immediately into a statement on the nature of statements about the external world. Thus earth is said at first to lack solidity (or firmness or hardness) but soon it is clear that the contention is that no statement about earth or anything else can be taken as "firm," "solid" or absolutely valid.

One would expect the text to say "water is not wet," and "wind does not move," on the analogy of "earth lacks solidity." But instead of using paradoxical statements, it is with generally accepted descriptions of these phenomena that the sūtra characterizes water and wind, i.e. as non-abiding and as unimpeded (or "permeable"). The commonsense descriptions of these are in this case convenient platforms for the vault into and past the two tetralemmas (of existence and inexistence). This is because water and wind (as well as fire) are even from the provisional standpoint insubstantial.

As for "fire is unreal" one would expect on the analogy of the statement about earth "fire is not hot." CJ too wonders why in this case the opposition suggested is that between causation by self and causation by other rather than between "is" and "is not" as for the previous three elements, but answers his own question by declaring that self = existence, and other = inexistence. The argument given by Chih-i is in the style and practically in the words of the Madhyamaka-kārikās.

Kōgi explicitly says that both kinds of emptiness, that of nature (ontological) and that of features (epistemological), apply. For not only do these four elements and five skandhas lack any nature, but all attempts to describe them likewise ultimately fail. As the MHCK says, and Kōgi quotes here again, "Even the tetralemma of inexistence fails (to characterize wind)." That, in Kōgi's opinion, is the assertion of the (epistemological) emptiness of features.
The banana tree is a popular simile to illustrate the absence of an ātman, for its trunk has no real center: the tree is made up entirely of successive layers of leaves.

Or else, says CJ, one may digress into profitless asceticism.

The MHCK text here has 鎮 for "eradicating" instead of 消 as in the sūtra. The two characters are interchangeable however. For easier reference I have assigned the letters A, B, C, and D to the four dhāraṇīs contained in the CKY. These letters stand respectively for the dhāraṇī at T20.35a6-15, the dhāraṇī at T20.35a24-b8, the dhāraṇī at T20.36a, and the dhāraṇī at T20.37c. Each of these has a (fairly long) name in the sūtra. Dhāraṇī A is "the dhāraṇī for summoning Buddhas of the Ten Directions to save and protect animate beings," dhāraṇī B is "the dhāraṇī for destroying the obstacle of bad karma, and for eradicating and suppressing poisons and harmful influences," dhāraṇī C is "the greatly auspicious six-letter phrase for delivering (beings) from suffering," and dhāraṇī D is "the auspicious dhāraṇī for abhiṣeka." (Abhiṣeka being a ceremony of initiation involving the sprinkling of water or oil over the head). However the name of dhāraṇī B has been divided into two in the MHCK discussion: "for destroying the obstacle of bad karma" and "for eradicating and suppressing poisons and harmful influences." I refer to these respectively as dhāraṇī B1 and dhāraṇī B2, as if they actually represented different dhāraṇīs instead of only different halves of the name of the same dhāraṇī. In the MHCK text which follows, Chih-i assigns one dhāraṇī to each of the Three Obstacles. Following the sequence in the MHCK text then, we have it that dhāraṇī B2 destroys the Obstacle of retribution (suffering, samsara), dhāraṇī B1 destroys the Obstacle of karma, and dhāraṇī C destroys the Obstacle of the defilements. Thus neither dhāraṇī A nor dhāraṇī D is mentioned in the MHCK, while dhāraṇī B is mentioned twice (under the separate halves of its name) so as to arrive at the necessary number of three (for the Three Obstacles).

CKY T20.35a. However in the sūtra these statements refer to dhāraṇī A (unmentioned in the MHCK) rather than dhāraṇī B.

CKY T20.35b. The text says at greater length (just following dhāraṇī B), "All fears, poisons and harmful influences (will disappear), all evil spirits, tigers, wolves and lions will, upon hearing this dhāraṇī, have their mouths closed and stopped up, and be unable to cause harm. Even a person who violates (the rule of) chaste conduct and commits the Ten Evil Acts will, upon hearing this dhāraṇī, have the filth washed away and be restored to the state of purity. Even if your karmic obstacles are filthy and bad, call on the bodhisattva Avalokitesvara and recite and remember this dhāraṇī. Your Obstacle of karma will then be destroyed and you will see the Buddha before you."
This dhāraṇī is comprised of some fifty characters in Chinese, so that the number of characters cannot be the meaning of the "six letters" in the title of the dhāraṇī. There are numerous theories on the meaning of this title. Chih-i himself says in the MHCK below that they signify six incarnations of Avalokiteśvara, one for each of the (lower) six destinies. In Chih-i's commentary to CKY however (T39.975b-c), he gives two additional interpretations, one linking the "six letters" with the (purification of the) six sense-organs, and the other linking them with the "six subtle gates" 大妙門. The "six subtle gates" are both the subject and the title of Chih-i's separate work, the 1-roll Liu-miao-fa-men 大妙法門, mentioned in Kuating's introduction to the MHCK (T46.3a6) as Chih-i's treatise on the "variable" calming-and-contemplation. The "six subtle gates" are (1) counting the breaths, (2) following the breath mentally, (3) calming, (4) contemplation, (5) self-reflection, and (6) purification. Chih-i also mentions disparagingly in his CKY commentary the views of other teachers that these six letters refer to the Three Jewels (Buddha, Dharma, Saṃgha, each written in two characters in Chinese), or else the Three Jewels (each in one character) plus Avalokiteśvara (in three characters: Kuan-shih-yin). Kōgi cites here the work by the Japanese Tendai monk Myōkaku 明覚 (T84-?), the Shitsudon Yōketsu 悟要要诀 a treatise dealing with the Siddham script and Chinese transliterations of Sanskrit. At T84.551c-552b, Myōkaku takes up the problem of the meaning of the "six letters" of the Six Letter dhāraṇī: he rejects the "Three Jewels," "Three Jewels plus Avalokiteśvara" and "Six Incarnations of Avalokiteśvara" as false interpretations, and also argues that the "six subtle gates" interpretation cannot be supported. Suggesting then his own interpretation, he points out that the number 6 is often esoterically represented by the character sha, 沙 for the Sanskrit letter s, short for sad, meaning "six." However the character sha can also stand for the Sanskrit word saṃpanna ("complete"), he observes, and in his opinion, the correct title of the dhāraṇī should be "the universally efficacious dhāraṇī": meaning one which has a much wider use than those which deal only with the destruction of evil karma, the healing of disease, the fulfillment of worldly wishes, etc. The mistake was made therefore in misunderstanding a hypothetical title, "the sha 沙 dhāraṇī," in his opinion.

Oda (1827c) cites Hōtan's 鳳譚 (1654-1738) unpublished commentary on the CKY, the Kannon Sangenki 觀音善玄記. According to Hōtan, the "six letters" refers to six characters within the dhāraṇī, namely an-t'o-li-po-t'u-li 安陀是般若力 which are the fourth to ninth characters in the whole dhāraṇī. The Japanese pronunciation of this six-character phrase is an-ta-ri-paṇḍari, the restored Sanskrit pronunciation is paṇḍari-paṇḍari, and Hōtan takes this to mean saṃpanna, namely the regulated inhalation and exhalation that is employed in meditation and that is mentioned repeatedly in the CKY under the term "counting the breaths" 數息. This phrase occurs in dhāraṇī A and (in the form of a slight variant) in dhāraṇī B. Essentially the same phrase appears several times in the dhāraṇīs of the related scripture, the Liu-tzu-chou-wang-ching 六字毗王經.
the "Six-character-dhāraṇī-king sūtra" (T20.38b). It is a clever solution that Hōtan has suggested. Could it be the right one?

There is also the well-known dhāraṇī (or mantra) om-mani-padme-hūṃ, which is written with six letters in Sanskrit, though no trace of this pronunciation appears in the CKY dhāraṇī C. There exists further a six-letter dhāraṇī connected with Mañjuśrī, which could hardly have anything to do with this one.

Whichever of these explanations is correct, it is a fact that both the T'ien-t'ai and Japanese Shingon tradition have assumed the "six letters" to refer to the six incarnations of Avalokiteśvara and the six destinies in which they appear. Though this interpretation is in accord with (and very likely based upon) the MHCK explanation (which follows now in the text), it seems unlikely that it is correct, for it has no basis in the sūtra itself.

This conflicts with the statement Chih-i has just made, in which he assigns this dhāraṇī to the destruction of the obstacle of the defilements alone.

To preserve the parallelism one would expect a statement about this particular destiny, as being e.g. full of dangerous blood-thirsty animals, instead of a statement about Avalokiteśvara in his leonine incarnation.

In the later Esoteric tradition, a different set of six incarnations of Avalokiteśvara is applied to the six destinies, but Shiki criticizes this as an unjustified later accretion.

From the Nirvāṇa sūtra, T12.690b. These samādhis are correlated in the sūtra to the so-called twenty-five "existences" or better, "states of existence," with one samādhi to annihilate each "existence." The twenty-five existences are simply a vertical breakdown of the Three Realms. Thus the Realm of Desire contains fourteen levels of existence broadly divided into the six destinies (one level of existence for each of the lowest four destinies—hell, animals, hungry ghosts, asuras; four levels of existence, specifically the four continents of Buddhist cosmology, for the human destiny; and six levels of existence for the heavenly destiny). The Realm of Form contains six levels of existence, namely the four dhyānas (with the first subdivided into two, and the fourth subdivided into three). The Formless Realm contains four levels of existence, namely the four formless meditations (samāpattis). As the MHCK text ahead states, the first four Avalokiteśvaras are applied respectively to the lowest four destinies, the fifth Avalokiteśvara is applied to the fifth (human) destiny (which is subdivided, as I have stated, into four existences), while the sixth and most exalted Avalokiteśvara, is
applied to everything above this, in other words to the rest of the Realm of Desire (namely the six heavens associated with this Realm), and to all of both the Realm of Form and the Formless Realm: in other words, to all the supra-human levels of existence.

MHCK has the second and third samādhis of this list inverted from what stands in the Nirvāṇa sūtra. The sūtra has nothing to say, incidentally, about the matching of Avalokiteśvara's incarnations to any of these samādhis.

In the Nirvāṇa sūtra this group of four, the only ones applied to the human destiny, ends with the "apparitional" samādhi instead of beginning with it, making it #8 in the list of twenty-five.

This is said to be the first stage of bodhisattvahood.

The sūtra's full title is Ch'i-fo-p'u-so-shuo-t'o-lo-ni-shen-chou-ching: "the dharma sūtra spoken by the Seven Buddhas and the Eight Bodhisattvas."

This sūtra teaches monks and laypeople how they can efface the sin of transgressing against the disciplinary code by calling on the bodhisattva Akāśagarbha and performing certain ritual acts (including the Augean task mentioned here in the MHCK text).

All of them dharani sūtras, hence "esoteric."

Which boils down to a discourse on the Six Perfections.

Following Kögi.

It must be remembered that in the Buddhist analysis of the eighteen dhātus, manas as the sixth "sense-organ," i.e. the organ of thought, combines with mental objects (dharmas) to produce the "mind-consciousness" (manoviññāna). Thus a thought (i.e. an element within manas 意) never stands alone, but is always in association with its (mental) object. This is also true of the five viññānas or conscious­nesses arising out of the interaction of the five senses with the five sense-objects.

"Understanding them fully" involves applying the tetralemma to each. CJ says that the One Feature is the fact that these four stages of a thought are alike incapable of being apprehended (anupalabdhi); the Featurelessness (or "No Feature") equivalent to asvabhāva is the fact that this One Feature is itself inexistent, empty.
This idea of the Four Phases of Thought is partially original with Chih-i, though in Abhidharma there is the similar idea of the four stages in the existence of dharmas (arising, persistence, change, perishing), and in Hui-ssu's Sui-tzu-i-san-mei the first two of the four phases are discussed. Both of these are, however, narrower treatments than Chih-i's.

CJ attacks here those "practitioners of dhyāna 禪者 who contemplate simply the non-arising of thinking 非生 for they are in ignorance of "where" this "non-arising" might be 不知無生為什麼處, or how it is related to thinking itself. The not-yet-thinking and the thinking-completed do correspond to the absence of thought, but have meaning only in relation to the thinking proper. CJ goes on to compare contemplation to the putting out of a fire: to finish the job all four stages of activity, including all potential states, must be brought to an end, not just the fire proper, otherwise the conflagration will only begin again. CJ then notes a certain classification of contemplation into two sorts which is mentioned in the 'Chan-ch'a-shan-e-yeh-pao-ching 《善惠業報經》 (a work which is very likely a Chinese "forgery"), at T17.908a-b. These two are "the contemplation of "consciousness-only" 唯識 consciousness-only contemplation and the contemplation of Tathatā, with the latter considered the more exalted. The present contemplation on the Four Phases of Thought corresponds to the "consciousness-only" contemplation in the Chan-ch'a ...ching, according to CJ. Shiki wonders justifiably if this is the same "consciousness-only" which is found in Yogācāra Buddhism, especially in the Ch'eng-wei-shih-lun 成唯識論 of Hsuan-tsang. Answering himself in the negative, he explains that both consciousness (mind) and form are transformations of Tathatā, according to the sūtra, and any dharma of either is (potentially) the whole. One may take either mind or form to represent the whole. He says that, unlike Yogācāra texts, this sūtra does not assert that mind has primacy, or that all dharmas are transformations of ālaya, the storehouse consciousness. Shiki goes on at length to list and discuss ten varieties of "consciousness-only" teachings drawn from various sūtras and treatises, and Kōjutsu also deals with the problem in detail. This is of quite some interest for Vijñānavāda studies, but does not further concern us here.

316 The questioner is taking the side of those who believe only in contemplating the thinking-proper.

317 CJ: It is not permanently inexistent. Kōgi: Though there are vicissitudes in the mind's activity, its substance 體 does not vanish.

318 CJ: Though acts of awareness 緣 (i.e. thoughts having an object of thought) come and go, the mind which supports them is indestructible, and continually capable of producing more thoughts. (One
might say that CJ is making the same distinction as that in Abhidharma between manas (always present) and manovijnāna (dependent on the presence or absence of the particular dharmas which manas takes as its object and in turn presents to manovijnāna). Contemplating this, one avoids taking the Nine (less-than-Buddha) Destinies as objects of awareness, and enters into the (real) Buddha-mind.

CJ: The mind (thought?) cannot be inexistent after its viewing of things is over.

"Cause" probably means the mind and "effect" its thoughts. Without an underlying mind, religious practise would have no point and the whole theory of karmic causation would be undermined.

CJ identifies this statement as from the Diamond Sūtra. The closest that the Kumārajīva translation (certainly the one Chih-i relied upon) of this sūtra comes is at T8.751b27-28, where it says, "Subhūti! The past mind is impossible to apprehend (anupalabha), the present mind is impossible to apprehend, and the future mind is impossible to apprehend." A very similar passage occurs in the Vimalakīrti at T14.542b.

Taking here as synonymous with the contained in the question to which this statement is an answer.

Through their superhuman powers.

Tortoise-hairs and rabbit horns are common similes for something real only in name, used here simply to denounce the objector's point of view as absurd.

And so the law of karma is preserved. This is from the TCTL, T25.64c. Here is Lamotte's translation of the gāthā, together with the preceding verse in the TCTL to afford context:

"S'il y a une acte (karman), il y a aussi des fruits (phala). L'inexistence de l'agent (kāraka) de l'acte et du fruit, C'est la loi absolue (parama) et profonde (gambhīra) Que le Buddha a pu découvrir.// Il y a une acte (svaya) mais non pas anéantissement (uccheda), Continué (prabandha), et non pas éternité (sābhava), Péché (āpatti) et mérite (punya), et non pas destruction (vipravāga). Telle est la loi que prêche le Bouddha."

This quote follows a passage in the TCTL where the question arises of how hearing (which can stand for "knowing") is possible at all, seeing that neither the auditory organ alone nor the auditory consciousness, nor the mind-consciousness (manovijnāna) is able to hear. The answer is that it is the combination of these which condition the mind-consciousness (manovijnāna) to produce the phenomenon of hearing. Thus hearing (or mutatis mutandis, knowing) is
possible, along with all the possibilities for sin and merit, despite the emptiness (dependent nature) of each of the factors into which it can be analyzed.

326. That is, even at the level of Provisional Truth attainment would be impossible.

327. The discussion moves now to the practise of the first Perfection, dāna, or giving, as this relates to the activity of the senses and the body. The analysis of the activity of the eye as it perceives form (rupa) is meant to stand for the analysis of all the six sense-organ/sense-object interactions involved in the practise of dāna.

328. Walking, standing, sitting, lying down, speaking and being silent. These are borrowed from Hui-ssu's Sui-tzu-i-san-mei 除了 that for "lying down," Hui-ssu has "sleeping," and instead of "being silent" he has "eating."

329. This is the first of the twelve items and can stand for them all.

330. This probably stands for the visual consciousness.

331. I.e., the form viewed by the eye.

332. This "thought" 心 should strictly be the manovijnāna, the consciousness which arises when manas takes (is aware of) dharmas as objects. Hsin 心 is quite a vague term to use in this context, where the precise Abhidharma analysis of mind and perception is basic to the discussion.

333. Taking fa 仏 as a verb.

334. CJ says this list of four elements (conditions, pratyaya) which combine to produce the visual event in the mind (manovijnāna) should be broadened to include (visual?) consciousness. He also points out that of the five senses, only vision requires light. Shiki adds that of the remaining four senses, only the ear requires space. All five, however, require viññāna and their corresponding sense-objects.

335. That is, they produce the image of form in the manovijnāna, after it has passed through the visual consciousness. CJ says it is the visual consciousness alone that as a cause (hetu) produces (the
event in) manovijñāna, while the eye, form, space and light are conditions (pratyaya). Shiki explains this means that these "condition" the mind-consciousness (manovijñāna) only in the sense that they previously conditioned the arising of visual consciousness. Thus, unlike the visual consciousness, they do not contribute directly to the formation of manovijñāna (or events therein). At this point it is worth recalling that the main difference between hetu and pratyaya is that the former is a stronger "cause" than the latter, which is a mere contributing, or proximate, cause.

336 As CJ says, this and the previous sentences mean that the mind consciousness and the visual consciousness act as causes for each other. According to him, the former can cause the latter because the instantaneous disappearance of each moment of thought in the mind-consciousness may be considered a cause producing the mind-sense (manas). Then when the latter regards "the other object realms," the visual consciousness is produced again. Kōroku (quoted by Kōgi) believes the phrase "the other object realms" refers to (only) dharmic objects but Kōgi criticizes this interpretation, saying instead that it means the objects of awareness (presumably six, hence including visual objects) in the previous instant 前念後縁).

337 CJ points out that this is close to the Sautrāntika position.

338 This stands for all six objects of perception.

339 I reverse the preceding two groups of four characters each.

340 Pain, pleasure and neither.

341 CJ says this is the meditation of the Four Mindfulnesses, for śrāvakas, plus the law of causation for pratyekabuddhas. Thus (a) "arising-and-perishing" is equivalent to the mindfulness of the "impermanence of the mind," (b) "impermanence of each thought" is equivalent to the mindfulness of the "impurity of the body" (sic), (c) the "three kinds of sensation" is equivalent to "sensation is suffering," and (d) "non-autonomy" is equivalent to the "absence of selfhood in the dharmas." It is hard to see how (b) can fit "the impurity of the body": it seems a repetition of "impermanence of the mind." Perhaps what was originally 不浄 was miscopied to produce 不住.

342 Hence this is the destiny of bodhisattvas.

343 The gift (sense-object), giver (sense-organ), and recipient.

344 I.e. he apprehends them as real.
This is pieced together and paraphrased from two places in the Diamond sūtra, T8.749a12-15 and Ibid. 750b29-c3 (the Kumārajīva translation). As CJ points out, these considerations apply to the other five of the Six Perfections in addition to the Perfection of Giving. All of these are seen to be empty.

"Form" stands for all six sense-objects.

This expression broadly means the whole universe of false views, but there are several different breakdowns. CJ goes into great detail about these (quoting Kuan-ting's Ta-pan-nieh-p'an-ching-su 大般涅槃經疏, Nirvāṇa sūtra commentary, Roll 23) on these, and Oda (pp. 1831-32) also gives specifics, but rather than digress on a discussion of all these, I mention here only two of Chih-i's arrangements of the sixty-two views. The first of these (cited by CJ) is in his Fa-hua-wen-chii (T34.56b5-8, Roll 4b). It says each of the five skandhas can be viewed as the self, or as separate from the self, or as greater than (inclusive of) the self, or as smaller than (included in) the self, making twenty possibilities; this is multiplied by the Three Times to yield sixty, and the two fundamental false views (the extreme views of permanence and annihilation) are added to make sixty-two. Chih-i also sets forth a somewhat different view in his Jen-wang-hu-kuo-pan-jo-ching-su, bāsing himself here on the Pañcaviṃśati (Roll 14) and the TCTL (Roll 70): here he gives the last two of the sixty-two views as the identity and the separateness of body and mind. The Nirvāṇa sūtra (Roll 23) as well as the Āgamas and Nikāyas (see for example the Brahma-jāla-sutta, first of those in the Dīgha-nikāya) all mention this subject as well. A thorough analysis of this variety of "sixty-two view" schemes, taking into account historical development, would occupy a whole monograph. For now it needs only to be borne in mind that "sixty-two" in effect means "all," that despite their differences, each list of sixty-two attempts to denote the whole universe of possible false views.

Here we have the four attributes of Ultimate Reality as declared by the Nirvāṇa sūtra, the affirmation of what Hīnayāna Buddhism called perverted views when applied to the Śamāric world.

I.e., in the ten destinies as above.

In this context fa-chieh 法界 has to be interpreted as gati rather than as dharma-dhātu.

That is, they have no independent nature of their own.
The use of the word 記 (to write down, record) suggests that this is an insertion by Kuan-ting. Chih-i himself may or may not have gone on orally to analyze the perception of the rest of the six sense-objects.

Meditation accompanying these Six Acts is the main subject of Hui-ssu's Sui-tzu-i-san-mei 随自意三昧. As I have pointed out above, however, Hui-ssu's list differs somewhat from Chih-i's. In the MHCK only the first of these, walking, is discussed, leaving the rest to be understood be analogy, while Hui-ssu deals with each in about the same detail.

未念行 here means the same as 未行. The latter formulation would have preserved the parallelism.

CJ aligns this form of activity with the destiny of hell, and matches the succeeding forms of activity with the other destinies, as noted in the footnotes which follow this one. The reader may judge for himself whether they are a good fit.

Hungry ghost.

Animals. One is tempted to translate this form of activity as "(having or coveting many) dependents," but in the ten destinies it is animals which are dependent on humans, hence my translation.

Asuras. These beings are traditionally bellicose.

Humans. These two virtues, especially the first, fall within the sphere of Confucian teaching.

CJ: These are respectively the ten good acts as practised by gods in the Realm of Desire, and the four trances (dhyāna) practised by gods in the Realm of Form. Shiki thinks, however, that dhyāna here means all eight dhyānas, including the upper four belonging to the Formless Realm.

Srāvakas and pratyekabuddhas, seeking a "solitary" nirvāṇa.

Bodhisattvas.

I.e., that which is in the realm of the provisional.
I take these four characters as essentially synonyms, or two
synonymous binomes. They mean the state of spellbound ecstasy,
where consciousness subsists without either of the poles of subject
and object. In Ch. 14 of the Tao-te-ching a similar expression is
used to characterize the Tao itself. Waley translates "vague sem-
blance" and John C. Wu as "undefinable and unimaginable." Here it
is, however, the practitioner who is being characterized.

This formulation is reminiscent of the doctrine of karma-yoga
in the Bhagavad-gītā, action without attachment to the fruits of
action.

Or: it is not determined, ordained, absolute.

This is at T9.3b, in the first set of gāthās in Ch. 1 of the
Lotus. In this passage the bodhisattva Maitreya is addressing
Mañjuśrī, saying, "I see the sons of the Buddha, who, abiding in the
power of their forebearance, are able to endure hate, censure and
beatings from arrogant people in order to seek the Way of the Buddha
. . . I see bodhisattvas . . . giving beautiful robes and excellent
garments worth tens of millions, as well as priceless clothes, to
Buddhas and monks." Kern's version (translating from the Sanskrit) has
substantially the same meaning, and says (p. 14), "Others offer in the
presence of the Jīna and assemblage of disciples hundreds of kotis
of clothes, worth thousands of kotis, and garments of priceless value."
Clearly this is a manifestation of the virtue of Giving, but there is
nothing else here which seems to be relevant to the discussion in the
MHCK.

Each of the Six Perfections contains all the others (as CJ says).
This makes thirty-six Perfections. These can be practised in any of
the Twelve Items, so we have 432. These can be applied to any of the
Ten Destinies, yielding 4320. And each of these has its four phases,
so in all there are theoretically 17,280 units of analysis that are
implied by the MHCK here. Fortunately Chih-i does not carry this
analysis to the bitter end.

This whole long paragraph on the practise of the Six Perfections
is lifted nearly verbatim from Hui-ssu's Sūi-tzu-i-san-mei (leaf 344,
right side, lower register). To emphasize this I have put quotation
marks around the entire paragraph.

"Walking" may be taken to signify all the Six Acts, all
activity in general. The Chinese character indeed usually has this
broader sense. Hui-ssu has in this place, "When the bodhisattva walks..."
371 CJ: "Giving" because the bodhisattva, having no possessions, gives them the gift of fearlessness (merely by walking in their vicinity).

372 CJ: "Causing them loss" would be failing to view them in their aspect of Ultimate Reality.

373 CJ: The thoughts which do not arise are those at the two extremes: emptiness or provisionality, inexistence or existence.

374 CJ: He abides rather in all places.

375 CJ: Since they are identical to the Dharma-realm, Ultimate Reality.

376 Perhaps one should gloss this as "is not mentally involved in."

377 CJ quotes the Ta-ch'eng-ch'i-hsin-lun (The "Awakening of Faith") to explain this, where it says, "By becoming aware of the arising of evil in the previous instant, one can prevent it from occurring in the subsequent instant." The practitioner has now reached the point where he does not distinguish between the two instants.

378 CJ: Because for him every moment is the (ultimate) Dharma-realm and there is no interval between arising and perishing for him.

379 CJ: Avoiding the two extremes he realizes them both to be identical with the Middle. However, Hui-ssu's Sui-tzu-i-san-mei says here, "He does not apprehend the Middle Way (either)."

380 Following CJ.

381 CJ: Two arms, two legs, and his trunk.

382 CJ: He is not permanent as ordinary people in the world conceive things to be permanent, nor extinct after the thinking of the Hinayana.

383 CJ: Because his skandhas (etc.) are the abode of ultimate emptiness, the two extremes of bondage and liberation do not exist (for him).
In this sūtra, at T15.633b-c, the Buddha states that a bodhisattva is endowed at every moment with the Six Perfections—when raising and lowering his feet, when breathing in and breathing out, etc.—and then tells Sthiramati (Sāramati?) that the Six Perfections permeate a bodhisattva’s body and mind so utterly that no one of them can be considered separate, just as it is impossible to extract only a single kind of incense from a lump composed of the mingled powder of a hundred thousand kinds of incense. (This much has been cited earlier in the MHCK text). The Buddha then continues, “How does a bodhisattva produce the Six Perfections in every moment? Sthiramati, that these bodhisattvas are all evenminded (upekkṣā) and without attachments is (their) Perfection of Giving. That their minds are perfectly quiescent and utterly lacking in evil is their Perfection of Morality. That, knowing exhaustively the features of mind, they can dwell amid the whole array of sense-objects yet be unharmed by them, is their Perfection of Forebearance. That by diligent contemplation and a discriminating mind they come to know the (various) separate features of mind is their Perfection of Exertion. That, having tamed their minds, they are utterly and perfectly quiescent is their Perfection of Meditation (dhyāna). That they contemplate mind, know mind, and fully comprehend the features of mind is their Perfection of Wisdom.”

CJ: He contemplates the mind which just developed an attachment, (realizing thereby that) it is inexistent. Without any mind to be in samādhi, where could he imagine the sūrahgama samādhi to be taking place?

I.e., in all the six senses and Six Acts.

CJ rightly remarks that for him even to conceive of his mind as his own is evidence that his understanding is still on a gross level. How much more erroneous then for him to think "his" mind is exalted!

I.e., the "obscuring of the knowable." This is one of the so-called Two Obstacles, translated later by Hsüan-tsang as the Obstacle to the Knowable. It arises from attachment to dharma (or the Dharma) as a principle of selfhood. The other Obstacle, the Defilement Obstacle (kleśāvaraṇa), is on a lower plane, to be overcome first before the remaining Obstacle to the Knowable can be cleared away. This arises from attachment to the self.

I.e., one who does not engage in contemplation. Neither the experienced meditator nor the man on the street can be discovered to have a principle of selfhood.
The recognition that the subject is inexistent does away with the object as well.

T25.190b. However, the TCTL has instead of "minds which have given rise to absurd prattle"  "dharmas of speech" 吾語法. When thoughts disappear, then according to the TCTL, words likewise vanish, but according to the phrase that Chih-i uses, it is the minds containing the thoughts which vanish.

This paraphrase seems to be from T13.177b-c, in the Pao-chi-p'u-sa-p' in (Ratnacūḍa-pariprccchā) section of this sūtra collection (known in Sanskrit as the Mahā-saṃnipāta-sūtra). Here the Buddha is discoursing on the contemplation of mind, and states that the nature of mind cannot be perceived in either internal or external āyatana (sense-organs or sense-objects), or both, or in the skanda (177b11-13). The question arises of whether the mind one is trying to perceive is the same as or different from the mind which is doing the perceiving (contemplating). If different, one would be forced to admit the existence of two minds (an absurdity). If the same, one could not perceive it any more than a finger tip can touch itself (177b14-16). Similarly, the mind cannot be said to be either produced or not produced of causation, either eternal or subject to extinction, either internal or external, either existent or inexistent. Contemplating the mind is like writing on water; the mind is like a stream, a flame. Yet if a bodhisattva can bring his mind to a stop and hold it undistracted to a single place, he is then practising calming 柔止 (śamatha). This is what it means to know the nature of mind. Once the bodhisattva knows his own mind, he knows the minds of other beings and can expound the Dharma to them. The same Ratnacūḍa-pariprccchā (in an earlier translation by Dharmarakṣa) is also included in the Ratnakūṭa sūtra collection (Ta-pao-chi-ching 大寶積) at T11.662b-663a, though the idea is expressed somewhat differently there. Perhaps a sentence at 662c14 sums up the thought: "When the bodhisattva contemplates (his own) mind as inexistent, this is the cessation of thought 意止 (manas-śamatha?)."

A list unrelated to Chih-i's Four Kinds of Samādhi, these are also known as the "Three Gates to Liberation" or the "Three Doors to Deliverance" (vimokṣa-dvāra). These correspond to the Chinese 空 (emptiness), 无相 (featurelessness), and 无愿 (wishlessness). The third of these is given in the older tradition as 無作 (the actionless) as in the ensuing passage. According to Oda (p. 618c), in the first of these one contemplates the absence of selfhood in dharmas; in the second, one contemplates the absence in nirvāṇa of ten features including the five ordinary sense objects, masculinity and femininity, and the three stages in the existence of each dharma (originating, changing, perishing); in the third, one dwells in samsāric dharmas without engendering attachment (or purposeful activity) in oneself for them.
These are mentioned in roll thirty-seven of the Nirvana sutra, and include thinking falsely about the six sense-objects, harboring false views in regard to worldly and ultimate dharmas, and as the basis of the other two, using a benighted mind to falsely apprehend things. CJ says they all fall in the category of delusions of intellect.

CJ says these belong to the delusions of emotion, or delusions of emotion.

Defilements, karma, death and Mahesvara, lord of the Realm of Desire.

CJ interprets this sentence as a chain of cause and effect, with each link following logically from the previous one. Thus, because one has destroyed the Three Perversions of Thought one can in turn annihilate the Three Poisons, etc.

I.e., the remaining five of the Six Acts along with all the six varieties of sense-perception.

This simile is from Roll 20 of the Nirvana sutra, and may be found at T12.740a, p. 541 of the Yamamoto translation. Here a bodhisattva's state of mind is compared to that of a man who has been ordered by his king to go among a crowd of people carrying a brimful jar of oil, but not to spill a single drop, or else he will be instantly slain by a second man following him about with a drawn sword. Such a man is as capable of resisting the attraction of sense-objects as a bodhisattva, so deep is his concentration. This simile has given birth to the expression for "carelessness" in the modern Japanese colloquial, yudan 油斷, meaning literally "oil-cut." That is, "if one is so careless as to let the oil spill out, then one's head gets cut off."

Only if Morality is tinged ("adorned") with wisdom (and the other Perfections) will it be truly perfected. This is an example of the previous assertion that each of the Six Perfections contains the other five.

This paragraph deals with contemplation at the level of emptiness, first of the Three Truths.

CJ: I.e. via the tetralemma and the sixty-four units of analysis to be mentioned below.
CJ says "whence they arise" means the four phases of thought in the Six Destinies.

CJ: Only when both object and subject vanish is the gate to the Mahāyāna perfected.

Subject or object.

CJ: "Neither inner nor outer" refers to the six sense perceptions, while "lacking both going and coming" refers to the Six Acts. Thus one may infer a similar argument for all the Twelve Items by analogy with the contemplation of the seeing of form.

This paragraph deals with contemplation at the level of the provisional, second of the Three Truths.

I.e., the Ten Evil Acts minus those of mind. These are killing, stealing and adultery (for the body) and lying, slander, harsh speech and frivolous speech (for speech).

Here and below Chih-i presents a list of ten degrees or levels of conduct (these are not, strictly speaking, rules of discipline) which is apparently not derived in toto from any one source, but assembled from several, particularly the TCTL and the Nirvāṇa sūtra. At the start of Greater Chapter Six of the MHCK (T46.36b-c, Roll 4a), he gives a slightly different form of the same list, with an explanation of each item appended. There he explains the first three items of the list as presented here by using the example of an unmarred pot that is capable of holding its contents. Shiki also reports a slightly different list in the Yüan-tun-chih-kuan (the early version of the MHCK which was evidently still available to him, though it is lost today). Mochizuki's dictionary has seven different lists for the Ten Degrees of Conduct, but Chih-i's seems to draw primarily on those of the TCTL (T25.225c-226a) -- also contained in the Pañcaviṃśati portion of the TCTL (T25.667c) in somewhat different form -- and the Nirvāṇa sūtra (T22.675a). The TCTL includes explanations for these, but the Nirvāṇa sūtra does not. Six of the ten items in the list here in Greater Chapter One of the MHCK are derived from the TCTL: numbers 1, 2, 3, 4, 7, and 8. Number 9 is half TCTL and half from the Nirvāṇa sūtra, while number 10 is from the Nirvāṇa sūtra. That leaves the origin of numbers 5 and 6 in doubt; but according to Kögi, these two are collapsed in the MHCK Chapter Six list to "being in accord with the Way" which according to Kögi and also Chih-i's own P'u-sa-chieh-i-su (T40.563c17) is the same as the "being in accord" which occurs in the Nirvāṇa sūtra list. The significance of the matter does not seem to equal its complexity, and a proper study for the T'ien-t'ai, let alone Chinese Buddhism, would be lengthy indeed.
MHCK (T46.36c, Ch. 6) says that at this level one does not mix even mere thoughts of breaking the rules of conduct with the fact of not breaking them.

This term is at MHCK Chapter Six not denoted as a separate item of the list of ten, but used as an explanation for the "unmixed" rule that is item 4 of both lists (MHCK Greater Chapter One and Six). Oda (p. 1223c) notes that it is one of a list of three rules of conduct in Roll 14 of the Kōsa.

Items 5 and 6 form a natural pair (absent from the MHCK Chapter Six list), in that in the first case, observance of proper conduct is simultaneous with, and caused by, immersion in the contemplative state of mind, while in the second case, the same result is achieved by study of the Path. Interpreting this, one is tempted to conclude that by this scheme, śīla is not a fully independent member of the ancient triad śīla-samādhi-prajñā, but may be caused by the practise of either of the other members.

As Chih-i explains further in Chapter Six of the MHCK, this is the absence of attachment towards their own deluded thoughts that arises in saints once they have perceived the Ultimate Truth. Oda (1711a) makes a similar statement, but emphasizes the lack of attachment to the five sense-objects as well.

MHCK Chapter Six says that this and the next item are rules of conduct which pertain to the activity of bodhisattvas in benefitting others. This is hence beyond the level of the Two Vehicles.

These are the Four Qualities of Ultimate Reality, as the Nirvāṇa sūtra expounds them: permanence, pleasure, selfhood, and purity. This is the highest point of the Path, full and complete knowledge of things as they are, hence perfect conduct. This corresponds to ("the perfected rule of discipline"), last in the list in Chapter Six of the MHCK.

This begins the discourse on contemplation at the level of the Middle, third of the Three Truths.

I.e., it is simultaneously at neither and at both of the extremes (emptiness and provisionality): these are the two forms of the Middle Truth.

In this paragraph each of the other five Perfections is shown to "adorn," to intermingle with, the Perfection of Morality, along the lines of the ball-of-incense simile from above.
Form as an object.

In the Kośa (T29.141b, Roll 27) there is a group of four practises engaged in by a Tathāgata, the third of which is the "Uninterrupted Practise". This is described as indomitable energy and courage at every moment—i.e. never lapsing or allowing a gap or interruption to creep into the flow of one's concentration. The other three practises are (1) without residue (of wisdom or merit to be achieved), (2) practising for three asamkhya kalpas, and (4) devotion to the object of study, combined with humility. See Oda (709c).

CJ adds the act of perceiving, so as to parallel the three items starting the previous paragraph.

These are the Three Samādhis as above.

The MHCK text upon which CJ based his commentary did not contain the words "Six Acts", but he advised supplying them. They were in fact supplied by a later hand, and modern texts contain these characters.

This is from Chapter One of the Lotus (T9.3b), the same passage as the previous Lotus quote (T46.16b17-18 in the MHCK text), but whereas the previous sentence illustrated the Perfection of Giving, this illustrates the Perfection of Morality. The Kato-Soothill translation of the sūtra renders the passage, "Further I see perfect (observers of the) commandments, in strictness without flaw, pure as precious pearls, who thereby seek the Buddha-way."

CJ says that since this is dealt with much more summarily than the previous Perfections, we are to infer much of the argument from what has been said about Giving and Morality.

By his Forebearance he is able to resist the pitfalls of the pleasant as well as being able to endure the painful with equanimity.

This stands for all six sense-perceptions.

This stands for all the Six Acts.

The MHCK deals with Forebearance only from the point of view of emptiness, leaving the provisional and the Middle points of view unexplicit.
Kōgi and Kōjutsu add that this simply means not being lazy. The latter goes on to call to our attention a spot in the TCTL where something very similar is said (T25.629b5-7, Ch. 68, Roll 81): "If a bodhisattva begins by putting to use the (dharma-) gate which is Exertion, (he will) enter into all the (other) Perfections. 'Exertion' means that he diligently practices the (other) five Perfections, both body and mind vigorous, neither pausing nor stopping. 'Exertion' has no other separate substance." Also at 632a4 the TCTL states that "Exertion is the foundation for all that is good. Without it there are no good dharmas to be attained, but by its power, the (other) five Perfections come into being." Both these passages are from Ch. 68 of the TCTL, which is devoted to elucidating all the different pairs of Perfections possible when "abiding in Perfection X one keeps Perfection Y," etc. Each Perfection has five besides itself with which it may be combined, so that thirty pairs are discussed, half of them reciprocals of the other half. This is a clear elucidation of the "mutual adorning" of the Six Perfections (though the term "adorning" does not appear here in the TCTL), illustrating the same point as the Nirvāṇa sūtra does with its simile of the ball of incense, referred to above.

CJ adduces another TCTL passage (T25.174c) to support this assertion, opposite from that made in the previous statement, that there is a separate "Exertion." This is from the TCTL chapter on the Perfection of Exertion. "The bodhisattva treats the power of Exertion as the chief (Perfection). It is only when the (other) five Perfections are being practised (with it) that it is called the bodhisattvic Perfection of Exertion. For example, it is like combining a number of medicines to cure a serious disease. A bodhisattva's Exertion is just so: if one practices only Exertion, without being able to practise the (other) five Perfections, this is not what is called the bodhisattvic Perfection of Exertion." Kōgi comments on this passage that it is like Exertion being a lord and the other five Perfections being retainers, and that opposing it to the other five surely justifies calling it "separate." Thus we may say that because Exertion (as a Perfection) never stands alone, it is "not separate" from the others. Yet as the foundation of all practise, it is essential in every aspect of the Path, so indispensable that it is convenient to view it as a "something" apart from other "somethings," a Perfection apart from other Perfections, transcendent as well as immanent (in the "body" of religious practise).

I.e., nescience (avidyā) itself can be either general or particular.

For dhyāna to qualify as a Perfection it cannot stand alone, but must be "adorned." Unadorned, as CJ says, it is merely "worldly dhyāna."
"Mind" means "the distracted mind", the opposite of samādhi or concentration.

CJ and Kogi agree that the text counsels here passing beyond the opposites of distractedness and concentration so as to reach true meditation, which excludes nothing. This passage shows clearly why "concentration" is by no means always a satisfactory translation for samādhi or dhyāna, at least in the Mahāyāna sense of these words, for these practices must involve passing beyond the dualism of disciplining the mind versus leaving it undisciplined. This is parallel to the difference between the Hīnayāna and the Mahāyāna interpretations of nirvāṇa (extinction).

CJ says this should be "Roll 38" of the TCTL, but Shiki and Kogi say Roll 48, which corresponds to the text as we have it in the Taishō canon. None of the commentators explains how the number "five" crept into the text.

In this passage (though not elsewhere, e.g. at T25.217b) the sūtra and the śāstra both omit mention of the ninth meditation, namely on the cremation of the body. In Roll 9 of the MHCK (T46.121c, in the section on the contemplation of dhyāna, sixth of the "Ten Realms" for contemplation), it says that a person should practise all but the last of the nine. This is evidently because cremation implies complete annihilation, which is anathema to the Mahāyāna.

These are the Buddha's fearlessness in announcing his omniscience, and that he has eradicated all his impurities, as well as his fearless exposition of all the obstacles to enlightenment and the Way to overcome them (TCTL T25.241b-c). In addition, the TCTL deals with the well-known thirty-seven Parts of the Way, the forty-two letters of the Sanskrit alphabet, the eighteen unshared dharmas of bodhisattvas, etc.

The identity of these "teachers of the Treatise" is unknown. Apparently they felt the TCTL omits the ninth meditation on death by an oversight, or copyist's error. Chih-i holds against them that the text is by no means in error, for to finish with the annihilation of the body as presumably the highest contemplation would tend to conceal, not reveal, the ultimate, comprehensive truth. CJ explicitly emphasizes the power of the eighth meditation on death, on bones, as being the most fruitful.
The TCTL passage in question is at T25.139a-140a. This passage on *prajñā* occurs in the midst of several chapters on *dāna*, the Perfection of Giving, rather than in one of the chapters dealing directly with *prajñā*. The Buddha here tells Sāriputra that a bodhisattva dwells in the Perfection of Wisdom by not dwelling in dharmas. He goes on to explain six definitions (not eight) current in the world. The "seventh definition" is actually the statement that all of the first six are correct (which is rejected by the Buddha), and the "eighth definition" is the statement that the sixth alone is correct, which is the position that the Buddha takes in response to Sāriputra's query as to which of these six interpretations of *prajñā* is the true one. CJ too explains that numbers 7 and 8 are not actually separate definitions. The six remaining interpretations of the Perfection of Wisdom are (i) as the root of undefiled wisdom; (ii) as defiled wisdom; (iii) as every level of wisdom from the first arising of bodhisattva to final realization; (iv) as both defiled wisdom and undefiled wisdom; (v) as undefiled, unconditioned, invisible nonduality; (vi) passing beyond the bounds of the tetralemma on existence and incapable of having its features apprehended.

"Worldly wisdom" is the first of three kinds of wisdom given in the *Laṅkāvatāra sūtra*, the others being transcendent wisdom and supreme transcendent wisdom. These are identified respectively with the wisdom of non-Buddhists and ordinary people, the wisdom of śrāvakas and pratyekabuddhas, and the wisdom of bodhisattvas and Buddhas. However there is some doubt as to whether Chih-i used the *Laṅkāvatāra* at all, and shih-chih is a simple enough expression that it could easily have had another source.

CJ thinks this means the rest of the Six Perfections, but Shiki disagrees, holding that "all other good dharmas" means all those besides the Six Perfections, which Chih-i has just finished discussing. He includes the making of Buddha-images, building of pagodas (stūpas), and the exposition of the Dharma as "other good things." CJ points out that at the beginning of this section on contemplating the good, Chih-i said that there are a great number of good things, but that he would deal for now with only the Six Perfections. Kōgi takes the side of CJ, but I personally must agree with Shiki.

Answering the two parts of the question in reverse order.

CJ: Wisdom without meditation (*prajñā* without *samādhi*, contemplation without calming) is like a lamp exposed to the wind, unable to illuminate anything. Hence the need for the stillness of *samādhi* (calming), which like a closed room enables the lamp of wisdom (contem-
tion) to shine undisturbed. To train disproportionately in wisdom exacerbates false views (Shiki calls this "false wisdom") but to train disproportionately in samādhi exacerbates foolishness (Shiki calls this "benighted meditation"). Each must be kept in balance with the other.

These are two of nine similes from the Nirvāṇa sutra (T12.793c) which illustrate the joint action of samādhi and prajñā (or, in the terms of the MHCK, calming and contemplation). A bodhisattva first uses samādhi and then prajñā, just as in washing clothes one uses first lye (we might say soap) to loosen the dirt, then pure water to rinse the clothes clean; or just as in cutting reeds (with a sickle) one first grasps them in one hand, then cuts them off with the blade held in the other hand. Similarly, one first shakes a tree, then uproots it; first puts on armor and weapons, then goes out to battle the enemy; first clears land and then plants seeds, etc. Thus both samādhi and prajñā, calming-and-contemplation, are necessary. Neither soap nor pure water alone will clean dirty clothes, nor will a single hand be able to cut down reeds.

Speaking now from the ultimate viewpoint, that of the Perfect Teaching.

I.e., the other Five Perfections.

Literally, "coverings." These are the opposites of the Six Perfections, and are thought of as covering up and preventing the emergence of the latter. They are (in the order of the Perfections) avarice, immorality, anger, laziness, mental distraction, and stupidity. Three of them are equivalent to the Three Poisons (the first, third, and sixth). They appear in the TCTL (T25.303c-304b, Roll 33) and also later in the MHCK (Roll 8). The Chinese term 皮 is a happy one in this connection, since besides having the meaning of "cover, obscure," it is near to homophonomous with the character 皮, which means "to destroy" or "evil." The latter character is the more frequently used in the TCTL (e.g. T25.232a-b).

Hell, animals, hungry ghosts. The destiny of asuras is not counted here as one of the three painful destinies. In fact the karmic recompense or retribution of good or evil behavior is not itself good or evil, but pleasant or painful. However, the three lowest destinies can be, and often are, called "evil" because evil behavior is what causes beings to be reborn in them. This is what the Buddhists call "naming the effect by the cause."

The character 度 cannot in this context mean "Perfection," pāramitā, as it usually does in the MHCK. Here it is short for the term shih-tu 度 above.
Shiki claims to have verified this "quote" but gives no roll number for TCTL, which is what this term ta-lun 大論 always means in the MHCK. Nor does CJ provide us with a roll number. Kōgi says he looked in TCTL but could not find this passage. Nor was I able, even by using the Taishō indices for TCTL and many other of the major works in the canon to which MHCK refers from time to time, to find the passage. Oda's dictionary does have a listing (p. 14b) for the phrase "mentality of a leprous fox" 心, but it refers us back to this passage of the MHCK. Oda himself states that the ascription to TCTL is false. He goes on, however, to cite a similar phrase from another text, the Ta-sa-che-ni-kan-tzu-so-shuo-ching 大薩遮尼乾子所說經, which he evidently feels is the source of the MHCK quote: "If one does not observe the code of conduct, then he will not even earn (in the next life) the body (sic) of a leprous fox, much less a body of merit." (T9.359a) This is from a passage in the sutra on the essential importance of observing the code of conduct. The sutra, however, reads "body of a leprous fox" rather than, as in the MHCK, "mind (mentality) of a leprous fox," and says nothing about the Two Vehicles.

A simile from TCTL (T25.262a, Roll 27). This passage makes the point that unless a bodhisattva rids himself of the Three Poisons, he is like a poisoned jug that vitiates all the nectar (merit) that can be poured into it.

According to which the Middle is recognized as a higher truth than the extremes of emptiness and provisionality. In the Perfect Teaching the identity of all three is recognized.

This is the first occurrence in MHCK of the term Separate Teaching 别教 .

T12.648a28, Roll 7. The Buddha has just expounded to Kāśyapa the Four Features of Ultimate Reality 四德 (permanence, pleasure, selfhood, and purity), and Kāśyapa responds that from this day forth he is enlightened. He then makes the statement which is here quoted.

Apparently Chih-i assigns Kāśyapa's previous understanding to the Separate Teaching, though I cannot say that I understand why.

I.e., in "good" fashion.

CJ: This is the relative sense of the Perfect Teaching, in which "good" means "in accord with" and "evil" means "not in accord with" (things as they are, the Ultimate Reality). Here there is still an opposition between what is a true teaching and what is not.
CJ: "This is the absolute sense of the Perfect Teaching, in which 'good' means (completely) achieving or penetrating to Ultimate Reality itself, and 'evil' means still being attached (to the Way or the Teaching)." No matter how exalted the teaching, attachment to it is still evil, for it is not itself a fit object of worship. The finger may be pointing accurately enough at the moon, but one may still err by taking the finger for the moon. Kōgi adds that at the relative level of the Perfect Teaching there are still distinctions being made between different teachings: "This is Perfect, this is not." But at the absolute (non-dual) level, there are no distinctions to be made between teachings (for "there is nothing which is not the truth.") Thus even in the Perfect Teaching the practitioner may still err by forming an attachment to it, and at the most rarefied level this is what is called evil.

Kōgi: "This applies to beginner's contemplation alone."

CJ: Here the discussion is limited to the worst of the above-mentioned forms of evil, namely the Six Antiperfections.

This is fifth in a list of Ten Meditations 从 TCTL (T25.229-232, Roll 23, in the chapter on the Ten Meditations, Ch. 37). These meditations are (and I rearrange their sequence here) on impermanence, suffering, absence of self, and impurity of the body (these rectify the four inverted views); on death, impurity of one's food, and on the fact that there is nothing in the whole world to rejoice about 一切世间不可乐想; and on three features of nirvāṇa: that it is the cutting-off, the separation from, and the exhausting of the defilements. The meditation on nothing-in-the-whole-world-to-rejoice-about is a broad term meaning essentially the cultivation of a negative attitude towards saṁsāra in general. This is of course a fairly low-level meditation compared with that, already mentioned in MHCK, that sees good and evil as identical, and truth in everything.

At loc. cit., the TCTL divides evil phenomena into beings 和 lands, which one can take as equivalent to the living and the non-living world.

As CJ explains, the fifth item is equivalent to being mentally distracted, the opposite of the Perfection of Meditation, since drinking deranges the ability to concentrate (but see below in the MHCK text for some kinder words about the use of alcohol). The sixth item is equivalent to stupidity, the opposite of the Perfection of Wisdom.
From the Yang-chüeh-mo-lo-ching 大摩羅經, the *Aṅguli-mālika-sūtra. This is a much expanded Mahāyānistic version of the Hīnayāna Aṅgulimala-sūtra in e.g. the Majjhima-nikāya (No. 86. Translated by I.B. Horner in Vol. 2 of Middle Length Sayings, pp. 284-292) and the Madhyamāgama (the Chinese translation of the Sarvāstivādin scripture: at T2.280c-281c). The story also occurs in the Jātaka tales (#537) and in Hardy's Manual of Buddhism, etc. CJ quotes at length from the Mahāyāna version. Briefly, the story runs as follows. A young brahmin, lusted after by his teacher's wife, refused to satisfy her. She became enraged and falsely reported to her husband that the young man raped her; in consequence the teacher ordered him to expiate the crime by killing a thousand people. He followed the teacher's orders and terrorized the populace as a result, taking a finger (añguli) from each of his victims to fashion a necklace (māla), whence his name. (The Hīnayāna story lacks this prologue.) Ultimately he was on the verge of killing his 1000th victim, who happened to be his own mother (in the Hīnayāna version it is the Buddha himself), but was stopped in the nick of time by the Buddha's arrival on the scene. The Buddha first lured him away from his mother, then expounded the Dharma to him, whereupon he attained arhatship and acquired the six superhuman powers. As CJ remarks, it is significant (in the Mahāyāna story) that by his killing he was both protecting his teacher's wife from the wrath of her husband and fulfilling the command of his teacher. Kōgi adds that by his killing he realized the Ultimate Truth of non-arising (無生, or "lifelessness"). Hence everytime he killed it was in a sense a moral act. As the MHCK says, his impulse to confer joy (his good will, maitrī) was in proportion to his killing.

From the Wei-ts'eng-yü-yin-yüan-ching 未曾有因緣經 (T17.585a-b). Jeta (or Jetr) was a prince, one of the sons of King Prasenajit of Śrāvastī. One day he approached the Buddha and asked to be released from his previous vow to keep the Five Prohibitions for laymen 五戒 (not to kill, steal, commit adultery, lie, or drink spirits), and have conferred on him instead the rule of the avoidance of the Ten Evil Acts. The latter category is very similar to the former, except that it adds the three mental acts called the Three Poisons, subdivides "not lying" into four parts, and most significantly here, omits the prohibition against drinking. Jeta felt this prohibition was too difficult to keep, and he wanted to avoid the sin of breaking it. He was at times entertained at banquets by various luminaries of the realm, or entertained them, and though he was careful to control himself on such occasions and to behave properly, he felt that drinking with these people contributed to the general merriment and pleasure. The Buddha congratulated him on his insight and assured him that there was no harm in making people happy, in fact it was a positive good. It was merely that this was a lesser good (āsrava)
than the good of helping people to attain nirvana (*anāsrava*). King Prasenajit tried to take the argument a step farther, and argued that wine is actually *anāsrava* (undefiled): "When people drink wine they become joyous. Since they are joyous, they fail to give rise to defilements (of the mind). Since they lack defilements, they do not torment or harm anything. Since they do not harm anything, their three kinds of activity (bodily, mental, vocal) are pure, and the path of purity (*viśuddhi-mārga*) is the same as undefiled *anāsrava* (undefiled) conduct." The Buddha did not however accept his reasoning.

As for Mālikā, she was the wife of the same king. Her story is told in the sutra immediately following that of Jeta (T17.585b-586a), and the upshot of it is the same: that insofar as wine makes people happy it must be considered good, for once people are happy they will not commit evil acts. The king went on a hunting trip, as the story goes, but forgot to order food to be brought along. When he began to get hungry he asked for food, but since there was none to be had, he became so angry that he ordered his courtiers to kill the royal cook. (However they privately hesitated to carry out the order, knowing he was the best cook in the land). Mālikā overheard this, and saved the situation by appearing perfumed, beautifully adorned, bearing meat and wine, and followed by dancing girls. The food and drink she then shared with the king. Understandably, the king's wrath was mollified, and Mālikā sent an official to countermand his order to slay the cook, representing this as the king's own order. The next day the king was full of remorse about his brutal command, but she was able to please him once again by telling him the cook was still alive. Thus she not only drank spirits, but lied and adorned her body: the latter act being in violation of the list of eight prohibitions (including the five, plus adorning the body, sleeping in a high bed and eating after noon), yet the Buddha assured the king upon hearing this story that breaking the prohibitions in this way was not sinful, but on the contrary highly meritorious (585c8-9). As long as wine confers joy and dispels gloom it is not wholly evil.

The king went on to tell the Buddha the story of how he had recently managed to calm down the formerly quarrelling potentates of his realm by inviting them to a great feast and there ensuring that everybody was well-doused with wine among other pleasures. He concluded his case with the statement (586a23-b1), "These people did not quarrel because of the wine; rather their resentment and quarrels were stifled and peace could prevail because of their drinking it. Is this not a virtue of wine? . . . If people drink wine, they become joyful. If their mood is joyful, they develop no evil thoughts. Not to develop evil thoughts is equivalent to being virtuous of mind, and if one is virtuous of mind, he will experience good (karmic) recompense. Besides, Oh World-honored One! When monkeys drink wine they dance, so why not people too?" The Buddha explained to him that Mālikā's virtue lay more in the giving than the wine, and that the impulse to give was prominent in her precisely because she faithfully
followed the Buddha's teaching. She was otherwise very faithful to the five prohibitions for laypeople. Discipline is necessary, explained the Buddha, just as it is necessary to keep a child disciplined when he is a student; for if you can keep him from dissipating himself, there will ultimately be nothing he does not know, and he will be able to be a teacher of others. CJ describes the Mālikā story as one on the subject of saving beings while breaking the rules of conduct. A bodhisattva is "good in the midst of evil" when engaged in benefitting those in need of salvation. (Kōgi comments on CJ here that the bodhisattva's great compassion allows him to save others from plunging into evil (painful) rebirths with never a thought for the bad karma accruing to him from his own infraction of the moral code). One might say this is the negative aspect of the transference of merit (parināma)). Yet CJ advises caution. This doctrine is not to be interpreted as permitting an arrogant and willful transgression of the moral code.

From the Gandavyūha (part of the Hua-yen-ching, Avatāmsaka sūtra). For this story CJ quotes the 80-roll T'ang translation (T10.365b-366a), which came out after Chih-i's death. Chih-i could have been familiar, however, only with the earlier Buddhabhadra (60-roll) translation; in this version of the sūtra the story appears at T9.71bc-717b.

As the story goes, Vasumitrā ("friend of the world," "everybody's pal") was one of fifty-three worthy friends (kalyāṇa-mitra) whom the pilgrim Sudhana encountered on his journey towards perfect realization (he met her about a third of the way through his journey). She was a beautiful and wise woman who made a practise of inviting men to enjoy her in order that she would have an opportunity to teach them the Dharma. As CJ comments, she used their desire to free them from desire (a frequent simile for this is using a thorn to extract a thorn). This then is another case of "good in the midst of evil." Kōgi says that on the worldly level this means "using desire to enter the Path 因欲入道," and on the ultimate level this means that the limit (extreme) of desire is also the Limit of Reality (bhūtakoti) 欲際即實際. We seem in these passages to be approaching Vajrayāna Buddhism.

This is from Ch. 12 of the Lotus, the chapter on Devadatta. (Apparently this chapter was not part of the sūtra for much of the time between Kumarajīva and Chih-i). Here the Buddha predicts that even Devadatta will attain Buddhahood. Devadatta's virtue lay in expounding the Dharma to the Buddha in a previous incarnation and thereby helping him reach enlightenment. This is a famous passage in the Lotus, followed by the also renowned statement that even women can reach Buddhahood.
CJ carefully specifies that this is true only as long as one changes and reforms one's evil, not if there is no change and does not mean that to persist in one's evil ways does not block one's progress.

This apparently refers to the story of Nanda, alluded to but not recounted in detail in TCTL (T25.70c, Roll 2), the same place from which the next two illustrations (the story of Pilindavatsa and the story of Sāriputra) are derived. All three of these stories are given as illustrations to answer the question of how it is that arhats and pratyekabuddhas differ from Buddhas, if like the latter they have destroyed attachment, aversion and pride (rāga, dvesa, māna) in themselves. The TCTL then takes the story of Sāriputra to illustrate the fact that traces of aversion may remain, the story of Nanda to illustrate traces of attachment, and Pilindavatsa to illustrate traces of pride. In the MHCK the Sāriputra story is moved from first in the sequence to last. CJ gives us a wholly different reference (the Ch'ū-yao-ching 出曜經) for the Streamwinner, but the likelihood is that Chih-i was at least partly drawing on the TCTL for this as well as the next two stories (Pilindavatsa, Sāriputra). This likelihood is strengthened to near certainty by a quote Shiki makes from the Yüan-tun-chih-kuan 圓頓止觀 (the earlier edition of the MHCK, unfortunately lost today): "Pilinda(vatsa) still had residual pride, and the residues of Nanda's desire were weightier than his defilements proper." The passage from the Ch'ū-yao-ching, cited below, does not mention the name of Nanda, unlike the TCTL.

The story of Nanda is a famous one, and appears in many places in Buddhist literature and iconography. Lamotte in his TCTL translation mentions in a footnote (p. 118) many occurrences of the tale: Jātaka #182 (in English translation in Jātaka Stories, Luzac 1969, Vol. II, pp. 63-64); in the Fo-pen-hsing-chi-ching 佛本行集経 (the large Jātaka collection; the story is at T3.911b-14b, translated into English by Beal in Romantic Legend, pp. 369-378); English translations from the Pāli versions are in Rhys Davids' Buddhist Birth Stories, (p. 128), Burlingame's Buddhist Legends (I, pp. 217-223) and Rhys Davids' Brethren (pp. 126-127). Aśvaghoṣa's Saundarananda (see E.H. Johnston's English translation) also has this story.

As Lamotte tells the story in his footnote, Nanda, half-brother of the Buddha, left his wife to join the Saṃgha, but continued to be plagued by memories of her. In order to extinguish his longings, the Buddha took him to the Trāyastriṃśa heaven and showed him nymphs incomparably more beautiful than his wife, telling him he could have any one of them after he died if only during this life he stayed with the Saṃgha as a monk. When the Buddha told the other disciples what had happened, they all laughed at Nanda and, ashamed, he renounced
his concupiscence and quickly attained to the state of an arhat. When a donkey in a previous existence, he had allowed himself to be tethered by a merchant who promised him a female donkey in return.

As the story is found in the Ch'u-yao-ch'ing (T4.699b-c, Roll 17; CJ and Kōgi both erroneously say Roll 11), there was once a woman who was hounded to the brink of mental and physical exhaustion by the excessive sexual demands made upon her by her husband. In despair she consulted a monk for advice, and he suggested asking her husband rhetorically if such conduct befitted a Streamwinner (first of the Four Fruits leading to Arhatship). She followed the monk's advice, whereupon her husband was ashamed and as a result attained the stage of non-returning (third of the Four Fruits). After a time the woman became concerned about the opposite problem: her spouse no longer took any interest in her. When in front of the assembly of her relatives she asked him why, he responded by bringing to her a brightly-painted and perfumed jar which he had secretly filled with excrement. He invited her to, if she really loved him, fondle and play with the jar as if she were loving and fondling him. He then broke it open so that the filth and accompanying vermin spilled out. "Can you play with the jar now?" he asked. "I would rather die," she replied. He then explained that he was even more repulsed by her body than she by the jar of excrement. The gāthā which concludes the story runs, "When an intrepid person enters dhyāna and views the impurity produced by body and mind, there arises in him abhorrence for these, just as for the painted jar."

Now as the MHCK interprets the story, "the Way does not obstruct evil." That is, a person who was already following the Way—a Streamwinner, at the lowest stage of the Way—was still capable of being lascivious. However, the sūtra does not say that the man was a Streamwinner at the start, only that he was overly filled with carnal desire. The only mention of "Streamwinner" comes in his wife's rhetorical question, mentioned above in my synopsis of the story. CJ substitutes 初果 (i.e. Streamwinner) for the sūtra's 境之人 at the start of his elliptical quotation of the sūtra. In other words, this detail of the sūtra story had to be changed to make it a good example of "the Way does not obstruct evil."

From TCTL (T25.71a, Roll 2). Lamotte in his translation of the TCTL says the ultimate source for this story is probably the Mo-ho-seng-ch'i-lü 摩訶僧祇律 (one of the four great vinayas of the Chinese canon), at T22.467c. The monk Pilindavatsa wanted to cross the Ganges to beg for food. Coming to the river's edge, he snapped his fingers and said to the river, "Lowly slave, stop flowing!" The river parted for him and let him pass, but its god went to the Buddha and complained about being addressed with such contempt. The Buddha then told Pilindavatsa to apologize to the river god. He obediently went and, joining his palms, said to the god, "Lowly slave,
do not be angry. I apologize to you." All those within earshot laughed to hear this renewed insult accompanying the apology. However, the Buddha reassured the river god that the apology had been sincerely meant. It was just that Pilindavatsa, as a result of having been a brahmin throughout his last five hundred lives, was used to being arrogant and vilifying others. Though he was not truly arrogant any more, he could not help using the same forms of expression that he previously had.

Thus, concludes the TCTL, even though arhats have eliminated their defilements, the latter may still persist in a residual form, as vāsanās, perfumings.

CJ quotes a story for this but neglects to name the text from which he is quoting. Kögi suggests the Wu-fen-lü 五分律 (T22.179b-c, Roll 27, translated by Chavannes in his Cing Centes Contes et Apologues), but this version is shorter and not so detailed as the one that CJ quotes. In fact CJ is drawing on the TCTL as in the case of the previous two stories: T25.70c-71a.

The story runs as follows. Śāriputra, told by the Buddha that he had eaten impure food, vomited it all up and (in anger) vowed not to accept any more invitations by laypeople (to eat or associate with them). King Prasenajit was quite nonplussed at this, and complained to the Buddha that he could hardly acquire great faith under such conditions, used as he was to listening to Śāriputra's expositions of the Dharma. The Buddha explained to the king that Śāriputra's mind could not be changed, for as a result of the karmic influence from his previous lives he was exceedingly stubborn. Once he had been a poisonous serpent who had bitten a king. Summoned magically by the king's doctor to swallow down his own poison or else be forced into a blazing fire, he chose the latter.

Lamotte (p. 118, note 1) cites the Shih-sung-lü十誣律 (T23.463c-464a) as the source for this story, and translates the relevant passage in full. It seems that when a certain layman threw a banquet for the members of the saṅgha, Śāriputra and other senior monks were given much better food than the novices. Rāhula (at this time still a novice) complained to the Buddha that Śāriputra did not have the right to eat better than other monks. Śāriputra thereupon vomited out what he had eaten and to the end of his life refused to accept any more invitations to dine out, but ate only begged food. Though the MHCK version of the story reads, "Śāriputra became angry" 生瞋 , the story seems to be more a case of aversion than anger, so that 頜 here can be interpreted as having the same meaning as the Sanskrit dveṣa (aversion). This is the character used to substitute for dveṣa in the category of the Three Poisons, but generally cannot be interpreted as anything but "anger," a departure from the meaning of the Sanskrit word.
CJ: "In (empty) space there is no light or dark, for light and dark are dependent on form (色, rūpa) to obstruct each other. (In the same way), there is in the 'space' of the Dharma-nature fundamentally neither good nor evil. It is only in the passions of the ordinary person that good and evil obstruct each other... for they are the same in both substance and essence. One who comes to such an understanding is assuredly manifesting enlightenmment. Hence he can bring (himself) to practise calming-and-contemplation (even) amid evil. Having realized that there is no (ultimate) evil in evil, he has seen its substance and its essence. Thus he knows that ultimately ('in substance and in essence') neither good nor evil exists at all." Kōgi takes CJ's words as a springboard to argue for the Evil-in-the-Buddha-nature theory 性悪, an idea which is supposed to derive from CJ, but is implied in the MHCK itself. This theory affirms that just as there is Buddha-nature inherent in every being, so too evil is inherent, though unmanifested, in every being including the Buddha. This must be the case because, as the MHCK and Chih-i's other works affirm, each of the Ten Destinies contains all the other nine, so that the two end-points, hell and Buddhahood, also contain each other. Good and evil being relative to each other, neither can be completely purified of the other. Now in the present MHCK passage as well as the CJ commentary, the Ultimate Reality is apparently being presented as devoid of both good and evil. Kōgi, wishing to defend the 性悪 theory, is therefore quick to say that Ultimate Reality is devoid only of good and evil as the unenlightened person understands them, but they are both actually present in Ultimate Reality. He is arguing especially against those (e.g. in the Huayen, Kegon, school) who wish to present Ultimate Reality as pure, devoid of impurity, while Chih-i is arguing against those who would hold that the only fit objects of contemplation are the pure and the "good" ones. Chih-i is being practical, not speculative.

CJ emphasizes that he then destroys these desires. Kōgi says that this means the practitioner comes to understand the substance of desires 欲體 and therefore is no longer in their sway.

CJ: The fish stands for desires and the fishing line for the power of contemplation.

This simile is from the TCTL (T25.526b, Roll 66). "It is like a fish who nibbles at a hook: though he may still disport himself in the water of the pond, know that it will not be long before he leaves it. A practitioner (of the Way) is like this too, for if he deeply believes and delights in the Perfection of Wisdom, he will not (continue to) live for long in saṃsāra." Chih-i has refined the simile from what stands in the TCTL. The latter text makes the point that once you have tasted of wisdom (truth, Ultimate Reality), you are sure to
achieve it eventually: the hook, the taste of the bait, is already in your mouth, and you have but to be pulled from the water of *samsāra*. Chih-i uses the simile to show how the power of contemplation can overcome even desires which are stronger than itself by "playing the line" as one would while trying to land a powerful marlin with a rod and reel, now letting out some line and now reeling it in again, until the massive beast (lust, desire, avarice, craving) is exhausted and can be hauled in. CJ cautions us that this degree of advancement is still of a fairly low order, that the practitioner here merely "enters the Stages," which as Kōgi interprets it, means the level of the "Purity of the Six Senses, i.e. the Identity of Resemblance (Identity #4). This leaves forty-two of the Fifty-two Stages still to be traversed.

475a The text is probably corrupt here.

476 CJ points out that desire (avarice, craving) is the first of the Six Antiperfections (i.e. the opposite of the Perfection of Giving). Here it is made to stand for all the various evils and defilements; the other Antiperfections are not discussed separately, except for anger, which is mentioned briefly at the end of this section.

477 A typical application of the tetralemma. The first of the four phases or moments of desire, as of any act, mental or otherwise, is simply its prior inexistence. If we inquire into the mechanism of the origin of a thought (desire), we must ask just how it changed from being not present to being present. Did its inexistence (the first of the four phases) cease in order that its impending existence might take place? Or does its impending existence come into being without the previous inexistence ceasing? Or both? Or Neither? To ask such questions, it is clear that "the existence of a desire" and "the inexistence of a desire" must both be thought of as entities apart from the desire itself. As we see in the subsequent passages, Chih-i has no hesitation in criticizing such a point of view.

478 Do they occur at the same point in time?

479 CJ: It is like saying that where a lamp is destroyed light comes into being.

480 CJ: It is like saying that a flame can come into being anywhere spontaneously without a lamp to have ignited it, or that we could have cheese without milk. Things could (by this hypothesis) spring into existence anywhere at all.

481 For there would then have to be an "inexistent not-yet-desiring" which preceded the "existent not-yet-desiring," and this
would by the same logic not yet have perished at the moment of the arising of the "existent not-yet-desiring." With such an infinite regression there could never have been a time when the desire was completely inexistent.

482 CJ: If the first phase is both existent and inexistent by the time the second arises, we have opposite causes producing the same effect (an absurdity). These opposites could not even co-exist, much less work together to produce a common effect.

483 CJ: And if both, we are back to case (iii) of the tetralemma, dealt with above.

484 As CJ comments, when one contemplates the arising of one's desires like this at all times, then both their nature and their features vanish. (Kögi says "nature" means their reality and "features" their names). The result of this mind-wracking cogitation on the origin of desire is not that the practitioner reaches a rational solution, but that, intellectually exhausted, he is forced to admit the impotence of his rational processes to give a coherent account of what he knows through common sense is obviously taking place: the arising of desire in his mind.

485 Chih-i is in this passage analyzing not the four phases of thought (desire) so much as the transitions between the four phases. CJ works out in detail what is implied by the analysis of Chih-i. Each phase may be considered to arise, or not, or both, or neither, in order for the arising, or perishing, or both, or neither of the next phase to take place. This makes $4 \times 4 = 16$ possible types of transitions between any two adjacent phases. There being four gaps between phases to analyze in this way (including the gap from the last back to the first, as in a circle, since this would represent the transition from a former thought to a subsequent one), the transitions from each to the next may take place in a total of sixty-four ways. Chih-i has explicitly discussed only four, and (in the last paragraph) suggested another four. In every case it is a matter of seeking the later moment in the earlier, and being unable to find it, e.g. 未発欲中、永欲貪欲、四句区得 (CJ: T46.207b12-13). If this all seems senseless or needlessly complex, remember that it is a model of the false, not of the true, and also that it is specifically intended for those of dull mentality (CJ: T46.207c25). Brighter individuals should be able to realize at a single glance that the development of a desire is incapable of being apprehended by discursive thought. It is the foolish who find this kind of exercise necessary (but "foolish" here means "those lacking intuition," not "those with low IQ's"). All this belongs to the contemplation of emptiness, first of the Three Views.
Kōgi: For it is shorn of both nature and features. This would correspond to "calming."

Kōgi: For neither subject nor object (practitioner nor thoughts) are lost. This would correspond to "contemplation."

Following CJ.

Permanence, pleasure, selfhood and purity.

Emptiness, featurelessness, wishlessness.

Thus the desire may have had eleven different kinds of objectives (item nine has two parts), which correspond respectively to the Ten Destinies according to CJ, from hell to Buddhahood. The Six Perfections and the Three Samādhis probably belong together at the level of the bodhisattva.

"Double" because it illuminates both the emptiness and provisionality of things.

The Three Truths are not exclusive of each other, but blend into one another, each being true while the others are also true. The "magical apparition" (provisional) aspect refers to the desire in the above Ten Destinies.

I.e., if the Provisional obstructed the Middle Truth.

CJ: The text means to encourage the contemplation of the Dharma-nature in the Antiperfections. The Dharma-nature itself neither comes into being nor ceases to be, but (at the level of relative truth) varies its aspect with the object being contemplated. At the level of Ultimate Truth, however, neither Antiperfection nor Dharma-nature exists, and a fortiori neither of these comes into being or ceases to be. Whoever has understood this can view desire as identical with the Dharma-nature.

The sutra itself says (T15.759c), "Desire is nirvāṇa, and the same is true for anger and stupidity. Thus there are countless Dhammas of the Buddha in these three. Whoever distinguishes desire, anger and stupidity (from nirvāṇa or the Buddha's Dharma) is as far from the Buddha as earth is from heaven." According to the BSKS (5.281), this scripture bases itself on prajñā thought to negate practically every item in the traditional repertoire of Buddhist practise. Andō Toshio (in Bukkyōgaku-ronshū, p. 276) includes it with the Śūraṅgama-samādhi-sūtra and the Vimalakīrti as one of the
scriptures that explicitly declared, before the time of Chih-i, the identity between antipodal categories like the defilements and enlightenment, or sexual (and all other forms of) misconduct and the Buddhist Way; he explains that these texts thereby invited misinterpretation and misuse to the extent that many Buddhists understood their doctrines as a simple eulogy of evil ways and thus exposed the saṃgha to anti-Buddhist persecution and morality campaigns. Fully aware of the dangers this doctrine presented, Chih-i includes moral discipline and purification as essential preliminaries to the contemplation of Ultimate Truth. See e.g. the twenty-five preliminary "expedients" of Chapter Six as well as the whole formal structure of the meditative techniques in both the Synopsis and the rest of the MHCK.

The same quotation reappears in a slightly different form later in the MHCK (Roll 8a), in two fragments. "Desire is identical to the Way. This is also true of anger and stupidity. Thus all the Buddha's Dharma is contained in these three dharmas. . . . One who is attached to unobstructed dharmas is as far from the Buddha as earth is from heaven." (T46.103b15-16 and 103c9). This is in the section on contemplating the defilements, the portion of the main text that corresponds to this section on the contemplation of evil in the Synopsis.

Perhaps it is venturing too far afield, but it may be of interest that a very similar statement occurs in the esoteric section of the Taishô canon (as revealed by the Taishô index for the esoteric section, under 貪欲): "The Three Poisons of worldly desire, anger and stupidity are identical to the realm of the Tathâgata." (T18.537c28) This is from the I-ch'ieh-pi-mi-tsui-shang-ming-i-ta-chiao-wang-i-kuei一切秘密最上名義大教王儀軌 (Sarva-rahasya-nāma-tantra-rāja), translated into Chinese early in the Sung dynasty and emphatically a scripture of the Vajrayâna.

The sutra quotation is very close in meaning to Chih-i's famous dictum that "the defilements are identical to enlightenment" and it is also very similar in meaning to what is said in the "core" of the MHCK that "there is not a single shape nor smell that is not the Middle Way." (T46.1c) CJ comments that the sutra quotation above correctly elucidates the identity between the Antiperfections and the Buddha-nature.

T14.549a, the beginning of Chapter 8 in the sutra. CJ glosses "Non-way" as the Antiperfections and the "Buddha's Way" as (the Dharma-)nature, thereby pointing to the identity between the Antiperfections (evil, kleśas, passions, defilements, delusions, obstacles) and the ultimate nature of reality (Dharma-nature).

T14.542b, in Ch. 4. The sutra text itself reads, (Buddha to Maitreya:) "If Maitreya attains supreme, perfect enlightenment, then all animate beings should likewise attain it. Why is this? Because
all animate beings are marked by enlightenment. If Maitreya attains extinction, then all animate beings should likewise attain it. Why is this? Because the Buddhas all know that every animate being is ultimately quiescent and extinct; being marked by nirvāṇa, they do not further (attain) extinction." CJ comments, "How could the Dharma-nature be separate from desire?"

499 T14.548a, in Ch. 7. CJ comments that "those who are haughty" refers to Hīnayāna (the Two Vehicles) and ordinary people, though the sūtra is more probably referring only to the former. He adds that if it were not for these two classes of people (i.e. if only bodhisattvas and Buddhas existed), the doctrine of the separation between defilements and enlightenment would not have to be preached at all; the doctrine now being broached in MHCK (and Vimalakīrti, etc.) is not meant for their ilk.

500 T14.549b. Mañjuśrī is explaining how, just as lotus seeds must be planted in the mud, and will never germinate in empty space, so the seeds of the Buddha will flourish only when planted in the mire of worldly defilements (kleśas). In truth, the metaphor would be improved to say that the defilements are the manure for the seeds of the Tathāgata.

501 The color of mountains is always the same and the taste of the sea is always the same. The taste of the sea is often compared to the taste of enlightenment, the same no matter how many beings enter (or are present in) it. E.g. the source that CJ suggests, the Nirvāṇa sūtra (T12.805a-b, Roll 30). Here mahāparinirvāṇa is said to be unthinkable in eight ways like the sea. The third way is that it is all the same salty taste. This means, explains the sūtra, that all animate beings have the same Buddha-nature, belong to the same One Vehicle, achieve the same one liberation through the same cause, etc. CJ adds that this and the color-of-mountains simile both illustrate that outside the Dharma-nature there are no other Dharmas.

As for the color of the mountains, CJ points to a passage in the TCTL (T25.752b-c, Roll 100) according to which it is non-Buddhist books that speak of Mt. Sumeru, the center of the world, as being of only a single color, while in the Buddhist Abhidharma each of the four sides of the mountain is said to be of a different color. "Some say" that birds change their color according to which side of the Mountain they fly on. This is like the Perfection of Wisdom: all dharmas enter into it and take on its "color," namely the one feature which is its "featurelessness" 無相, in turn like the featurelessness of empty space.

The TCTL also contains a statement on the "one taste" of the sea (T25.752a5): "Just as a hundred rivers merge in the ocean, so
too (all dharmas) are of the same one taste." This taste is the emptiness of own-being as the sūtra specifies at 751c. The location of this passage is so close to the one about the color of Mt. Sumeru in the TCTL that it seems more likely than the Nirvāṇa sūtra passage to have been in Chih-i's mind when he cited the simile, but CJ does not mention it.

Oda (p. 353b) defines this as "the wisdom which views Truth."

This is the third of the Six Identities. The first two have been omitted as not pertaining to practise. The fourth, fifth and sixth are mentioned next.

Fourth of the Six Identities. This is equivalent to the Ten Stages of Faith, first group in the fifty-two stages.

Mentioned above in the MHCK at 10cl1, this is turned by the second of the Six Wheel-turning Kings, and corresponds to the entry into the Ten Abodes 十佳. See the chart in the Appendix.

Fifth of the Six Identities. It is only here that nescience begins to be eliminated. This Identity contains forty-one of the fifty-two stages, all those remaining except the supreme fruit of full Buddhahood 妙學.

CJ: The Six Identities differ in depth, but among the Six Perfections none takes precedence.

This is third, not second, of the Six Antiperfections, but does follow desire (craving) in the list of the Three Poisons. The third of the Three Poisons, stupidity, is also one of the Antiperfections. It is interesting to note that when the character 頑 used, as it is here, to denote the opposite of the Perfection of Forebearance (ksantī), it is perhaps better translated "aversion" than "anger," for though 頑 does not in isolation mean "aversion," the latter term seems to be the better antonym for Forebearance. This may shed some light on the puzzle of why the Chinese used a character that apparently means "anger" as a translation for dveṣa in the list of the Three Poisons.

CJ comments that this contemplation has sixty-four parts, 4 x 4 x 4, as in the case of the contemplation of desire.

Six Acts and six objects of perception.
CJ: This is the View of Emptiness.

CJ: This is the View of Provisionality.

CJ: This is the Middle View. The Four Qualities are again permanence, pleasure, selfhood and purity, marks of the Ultimate Reality (in the Nirvāṇa sūtra).

"Non-way" harks back to the Vimalakīrti quote. CJ reminds us that that quote and the Chu-fa-wu-hsing-ching quote on the Three Poisons both apply to the contemplation of anger as well as to the contemplation of desire.

These are phenomena of indeterminate moral nature, which create neither favorable nor unfavorable karmic retribution. CJ says this includes all thoughts (or "states of mind") other than those involving the Perfections and Antiperfections. But Kōgi objects that this is not what the Kośa teaches. In fact, among the forty-six mental dharmas in the seventy-five dharma scheme of the Kośa, there are six classes: three kinds of "evil" dharmas (totalling eighteen), ten good dharmas, ten universally-present dharmas, and eight indeterminate dharmas. Vīrya (exertion) is the only one of the Six Perfections to figure by name in the good dharmas (though some others lurk in the list as negatives of evil dharmas or defilements), and the Antiperfections are scattered between the evil dharmas and the indeterminate ones. But this is not a Mahāyāna work and so could not be expected to contain a list of the Six Perfections.

For this quote Kōgi cites from the TCTL a passage at T25.588a, Roll 75. Here the TCTL is making the point that prajñā-pāramitā can also be practised while dreaming, and in dreams all three moral natures are present: good, evil and neutral.

CJ reminds us that this contemplation must also consider the neutral thought's non-arising, arising-and-not-arising, and neither-arising-nor-not-arising, each of these being juxtaposed to the four tetralemmic possibilities of the prior thought. This gives the contemplation sixteen parts. But the nature of neutral thoughts is too indistinct, says CJ, to justify further analysis by means of the four phases of thought, so the contemplation of the neutral differs from the contemplation of good and evil thoughts in having only sixteen instead of sixty-four parts.

Kōgi: The first half of the sentence means that the three kinds of thoughts (good, evil, neutral) are different ("not the same") in their activity or functioning, while the second half means the three kinds of thoughts all belong to the same mind.
CJ: In fact since they neither arise nor perish, they are the same in substance and nature as good and evil thoughts, differing only in name.

CJ reminds us that this last sentence presents the Three Views (Truths) of emptiness, provisionality and Middle.

These two sentences play on the dual meaning of chih-kuan (ontological as well as epistemological). When we "stop" and "look", we have insight into the quiescence and luminosity of Ultimate Reality (the Dharma-nature). But "quiescence" is stopping, and "luminosity" is looking. CJ says this is using the single calming-and-contemplation (rather than the three: the gradual, sudden and variable) to sum up.

This sentence replaces the usual scriptural quotation. "Non-way" is an expression from the Vimalakirti quote above (T46.18b3), and CJ reminds us that the Chu-fa-wu-hsing-ching quote (18a29) in the MHCK is relevant as well. He adds that neutral thoughts are to be included in the Antiperfection of stupidity (opposite of wisdom, prajñā).

Focusing on the fruit of Buddhahood, one must pass through the whole series of inferior states before reaching it. The fruit cannot be gotten instantaneously, for evil mental states are here still thought of as different from it.

Kōgi: For then the Ultimate Truth is manifested in whatever features are presented to the mind of the practitioner.

This is an expression used later in the MHCK (T46.68b, Roll 5b) as a name for the fourth of ten varieties of the tetralemma, in which the four lines of the tetralemma "include and may be applied to" respectively the ordinary person, the Two Vehicles, bodhisattvas, and Buddhas (meaning existence, inexistence, both, and neither). Kōjutsu interprets the first character in the binome as 撮, while CJ refers to the second consistently as 撮.

Kōgi interprets "factors which may obstruct the Way" as karmic manifestations. Religious practise can arouse latent factors which may temporarily prevent further progress.

CJ repeats the thesis in more detail. The four ways of practising samādhi (five, if we count half-walking-half-sitting samadhi as two, for Vaipulya samādhi and Lotus samādhi) each have
different objects of contemplation, including the Three Paths (defilements, karma and suffering) for sitting samādhi; the thirty-two marks for walking samādhi; the dhāraṇī for Vaipulya samādhi; the six-tusked white elephant for Lotus samādhi; and one's own good, evil, and neutral thoughts for this final samādhi-of-following-one's-own-thought. These objects of contemplation are not the same, but the mind viewing them is always the same, and the Ultimate Truth which is the final objective may always be characterized in the same three aspects of empty, provisional and Middle. So the difference in the methods is at the provisional, not the ultimate level. Kōgi adds that it is because it dispenses with the provisional levels of practise that the final method of samādhi produces few karmic manifestations. The MHCK seems to argue that the final practise, the contemplation of thought itself, is a purer and more elevated (but also more dangerous) practise than the others.

528 CJ cautions us that this does not mean that the final way of practising samādhi contains no methods at all—for in fact any methods not included in the previous three come under this heading—but only that it does not need to use such worldly expedients.

529 Or, "(perform actions which would cause them to) sink to (lower destinies)."

530 As CJ says, contemplating desire (or any of the evils) is like seizing a snake. He gives us scriptural authority for the simile, a Hīnayaṇa sūtra called the ō-li-čha-ching (Ārīṣṭa-sūtra). This is No. 200 in the Madhyamāgama (T1.763b-766b) and corresponds to the Pāli Alagaddupama-sutta ("The sūtra on the parable of the water snake") No. 22 in the Majjhima-nikāya. The Pāli Text Society English translation of the text is in Middle Length Sayings, Vol. 1, pp. 167-182, translated by I.B. Horner.

The story in the Madhyamāgama is as follows (T1.763b-764b). It seems that a certain monk named Ārīṣṭa was, on the strength of his misunderstanding of the Buddha's teaching, going about blithely advocating the satisfying of desire as the Way. The other monks, failing to set him right, persuaded the Buddha to remonstrate with him. The Buddha called Ārīṣṭa a fool who had wrongly grasped the doctrine, and went on: "It is like a person wanting to catch a snake. He goes to the forest to find the snake, spies a huge one and seizes it by the middle of the body. But the snake turns and, raising its head, bites him with its poison on the arms and legs. It was only because (this person) did not know the correct method of grasping the snake that he came to so much grief. . . . But if you want to grasp a snake in the right way, take an iron pole in your hand, and when you see a really large snake, first press the pole down on its neck, then seize
his head in your (other) hand. Even if the snake reaches back its tail, it will only coil around (the pole) and not bite your bodily members." CJ says that entering evil without contemplative methods is the same as trying to catch a snake without such a pole.

Thus for CJ the snake in the parable stands for desire, and he suggests that there is a right way to handle desire, namely to contemplate it, without rejecting it out of hand. However, in the sūtra it seems that the snake also symbolizes the Dharma, the Buddha's teaching, and that Arista's error was in wrongly grasping the Dharma. The Buddha is quite clear here that desire and sense-pleasure are entirely negative, so that the sūtra is actually quite orthodox in the Hinayāna tradition of seeing desire as entirely evil. CJ seems to have altered the sense of the Hinayāna sūtra to fit it into this section on the (Mahāyāna) contemplation of evil. In his defense, however, it can be said that the snake parable is immediately followed in the sūtra by the famous raft parable, in which it is taught that the Dharma is to be put away like a raft once one has crossed the wide river of saṃsāra. So the Buddha seems to subtly hint that once one has understood how great an impediment to spiritual advancement are sensual pleasures, one may (on the other side of the river) engage in (contemplating?) them again.

The derivation of the Pāli title of the sūtra, Alaggadupama, is of some interest. Alagadda (in Sanskrit, alagarda or alagardha) means "water snake," and upama means "parable," so we have "the parable of the water snake." However, the Sanskrit alagardha can be analyzed into ala (the sting in the tail of a scorpion or bee) and the root grdh (to desire, be greedy for: this verb is cognate to the English "greedy"). Hence ala + gardha could mean literally "the poisonous sting which is desire." Then the etymology would argue for the interpretation that the snake represents desire, not the Dharma.

Kōjutsu believes that there is both a right and a wrong kind of carnality (desire). The "right" kind obstructs only the practise, not the intellectual understanding of the Way. Thus scholars can engage in it but not monks.

Kōgi says this happens where such a teacher accidentally manages to fit the teaching to the student, but without understanding why the latter benefits from it.

Chih-i is certainly alluding above all to the fairly recent (574-577 A.D.) Northern Chou persecution of Buddhism which occurred just before the pro-Buddhist Sui dynasty conquered the north (581) and ended only seventeen years before the lectures comprising the MHCK were delivered (594). Evidently Chih-i thought the elements of decay still persisted in the North. He gives the impression that it was immorality among the Buddhist community that brought on the persecution, while K. Ch'en (Buddhism in China, pp. 186-192) emphasizes that it was the foreign origin of the religion that exposed it to be used by the
Chou ruler to show, by suppressing it in favor of Confucianism, how unbarbarian and Chinese he was. Though Ch'en hardly mentions it except in his summary of the famous memorial by Wei Yüan-sung against Buddhism ("undesirable elements had entered the community and it needed to be screened and purged"), one cannot help thinking that Chih-i may have a part of the truth. It would have been more difficult for the emperor to persecute Buddhism if it had not already made itself vulnerable by the behavior and doctrines of some of its clergy.

533 This passage is not in the Shih-chi but the Tso Chuan (22nd year of the annals of the Duke of Hsi). Couvreur in his translation has 637 B.C. for this year. As it says, "Formerly, (Couvreur says about 770 B.C.), when Emperor P'ing (770-720) had moved his residence to the east (Loyang), the grand prefect Hsin-yu came to the Yi River (in Honan) and saw there someone with dishevelled hair performing a sacrifice in an open field. (The prefect) said, 'Before a hundred years have passed, this country will, I fear, be occupied by the barbarians of the west. The rules of ceremony are already not being observed here.' Then in autumn (686 B.C., i.e. less than a hundred years later), the princes of the Ch'in and Chin transported the barbarians of Lu Huan to the Yi River." As the text of the Tso Chuan says, the sighting of the man in dishevelled hair took place in the 8th century B.C., with the prophecied population movement occurring in the 7th century B.C., so we can safely say that this was not the "end of the Chou dynasty," as Chih-i would have it. Also, according to the Tzu Hai dictionary, the barbarians did not attack the Yi River district but were persuaded to move there. Nor does the Tso Chuan mention that the body of the man performing sacrifices was naked. However Chih-i's point is clear and CJ makes it explicit: just as improper performance of the rites was a sign of the decadence of the ancient house of Chou, so the current decadence of the Buddhist clergy, the monks' neglect of the proper ways of behavior, was a sign of the end of an era (and the impending destruction of the samgha). The barbarian invasion of China is comparable, says CJ, to the monks' destruction of "right views." This is to compare vinaya and the Confucian rites , and to use Chinese ideas of dynastic change to explain the recent downturn in Buddhism's fortunes in China. Perhaps also it is not entirely an accident that Chih-i chose a tale of the ancient Chou dynasty to illustrate his point, for the recent Buddhist persecution was in fact carried out by a new Chou dynasty, the Northern Chou, itself of barbarian origin.

534 The "princesses of the Chou" could well be a pun, referring both to real princesses in the ancient Chou dynasty as well as to the legitimate bearers of the Buddhist tradition, i.e. virtuous monks, in the Northern Chou dynasty during which the Buddhist persecution took place.
From the Chin-shu, Roll 49. This man was one of the "Seven Sages of the Bamboo Grove," the Neo-Taoist group in the Three Kingdoms period who were famous for drinking wine and indulging in eccentric behavior.

Thus Chih-i holds that the tragic loss of Northern China to the barbarians (311-316 A.D.), an event in the history of East Asia comparable to the fall of the Roman Empire, was to be blamed on the moral degeneration of youth, itself caused by the teachings of the licentious and undisciplined Neo-Taoists of the Eastern Chin.

Emperor Wu.

CJ mentions also the Taoist Chang Pin as one who egged Emperor Wu on to persecute the Buddhists. K. Ch'en in his account of the Northern Chou persecution (Buddhism in China, p. 192-4) states that the Buddhists in later times twisted history to blame this Taoist alone for the persecution rather than the renegade Buddhist monk Wei Yüan-sung. (The latter presented the famous memorial to Emperor Wu in 567 recommending the abolition of the Buddhist church). It is of interest then that Chih-i, speaking only seventeen years after the persecution ended, mentions only the Buddhist monk. There seems to be a consensus, however, that Chang Pin and Wei Yüan-sung were the two advisors of Emperor Wu most responsible for the persecution, whatever their precedence.

Not only do they sin but they are unrepentant. CJ makes the implied simile explicit: Wei Yüan-sung is comparable to a bad teacher of the Dharma, while Emperor Wu is comparable to a misled and foolish disciple. It is clear too that faith in one's teacher is not enough. As CJ says, "First train yourself in the teachings, and only then put faith in the teacher." This is a more skeptical attitude towards the disciple-teacher relationship than expounded earlier in this chapter, where it was said that to despise an inferior teacher is like having a well but no bucket to get out the water.

From Chuang-tzu, the bulk of the passage from Ch. 14, while the part about the dwellers in grottoes and the flying things is from Chapter Two. These passages correspond to pp. 160-161 and p. 46 of Burton Watson's translation of Chuang-tzu.

CJ quotes Kuo-hsiang's commentary to this Chuang-tzu tale. Kuo-hsiang holds that the story illustrates the necessity of adapting the rules of behavior to the occasion. In this, Hsi Shih was successful, the ugly women not. The behavior of the latter was like dressing a monkey in the robes of the Duke of Chou: the monkey will only bite and tear the garments. CJ says it is the same for the samādhi of following one's own thought--this practise must be adapted to the
occasion and used only when appropriate. Hsi Shih then illustrates the kind of person who can practise contemplation while having entered evil, having sharp faculties and fitting the time. CJ goes further and interprets the four kinds of beings who try to avoid the ugly women: the poor signify Hinayana devotees (for the nirvāṇa of the latter involves "going far"), the rich signify Mahāyāna devotees (they close the doors of the "Secret Treasury" 密藏), the fishes signify practitioners of worldly good (firm in upholding the moral code, they "dive deep"), and the birds signify practitioners of meditation (they soar to higher worlds of spirit). All four types of people turn away from evil doctrines, just as the poor, the rich, fishes and birds all turn away from an ugly spectacle. 

541 CJ: Their madness is desire, the thunder the evils they pursue (the objects of their desires).

542 Kogi: Such beings have keen faculties, not dull, for as CJ has already stated, it was to bodhisattvas (those "lacking in arrogance") that the Buddha expounded the identity between the Three Poisons and liberation. But despite the sharpness of their faculties, they have accumulated heavy karma from past lives.

543 This is a black, bitter medicine derived from excrement, said to be efficacious against fevers and various serious diseases. Urine was one of the only medicines permitted to the ancient saṅgha: but the current reference is to the native Chinese, not the Indian Buddhist, tradition. Shiki quotes a source which recommends drinking several cups of this substance (literally, up to ten he 合, where a he is about 1/3 of a pint).

544 From the Saṃyuktāgama (T2.234a-b, Roll 33), or an alternate version of the same simile at T2.429b-c. The Pāli version of this sūtra is in the Kesi Vagga, 12th of the twenty-seven Vaggas in the Catukka Nipāta (book of fours) in the Aṅguttanikāya, and translated by F.L. Woodward in the Pāli Text Society Book of the Gradual Sayings, Vol. II, pp. 118-120. The gist of the simile is that there are four kinds of good horses (i.e., horses which can respond at all to the rider), comparable to four kinds of listeners to the Dharma. The nimblest of them will obey the will of the horseman upon seeing only the whip's shadow. The others have to be struck on their hair, or their skin, or be cut to their very bones, depending on how responsive they are. The first horse is like those who develop aversion to the world merely upon understanding the meaning of suffering, old age, sickness and death for other villages than their own. The other three horses are like those who fail to grasp the meaning of impermanence unless it applies to their own village, or to their own friends and relatives, or to their very own bodies. The lesson must be made more obvious in proportion to the dullness of the listeners.
By denouncing one of his two doctrines.

This expression 慧命 is a mistranslation of the Sanskrit अयुग्मत ("having life," i.e. "aged" or "long-lived," a respectful form of address), where the possessive suffix -मत has been misunderstood as मति ("mind," "intelligence"). The mistranslation 慧命 is then interpreted in the Chinese Buddhist tradition as "the lifewhich is wisdom," i.e. the life of the Dharma-body, which lives on wisdom just as the physical body lives on food.

From a simile in the Nirvāṇa sūtra (T12.617-618c, Roll 2, Ch. 2). Briefly, this passage deals with the difference between the false (non-Buddhist) permanence, pleasure, selfhood and purity, and these same qualities as the true teaching of the Mahāyāna—especially the Nirvāṇa sūtra. Those who teach the validity of these four qualities at the worldly level are compared to an incompetent doctor who indiscriminately uses milk to treat every illness. (This is comparable to the naive viewpoint of ordinary people, as yet unschooled in Buddhist truth, even that of the Hiñayāna). A wiser doctor arrives in the kingdom and persuades the king that this milk is poisonous, has the other doctor banished, and proceeds to prescribe a variety of medicines—sweet, salty, sour, etc.—for the variety of diseases from which the subjects of the kingdom are suffering. (This is like the Hiñayāna teaching of impermanence, non-self, etc.) Finally however, the king himself grows ill and the medicine which the doctor prescribes turns out, to the king's great surprise, to be milk again. He was able to do this because, unlike the first doctor, he could discriminate between patients and give them now one medicine, now another, according to their requirements. Though pure milk might not have been right for everyone it was appropriate this time for the king. (This corresponds to the Buddha respecting the differences in the capacities of those who hear the Dharma). Milk was prescribed therefore in both the first and third cases, but when administered as medicine by an ignorant doctor it was poison and caused harm rather than good. As the sūtra says, even if ignorant doctors should happen to treat a disease successfully in this way, it is like the worms who accidentally produce legible characters through their random gnawing on the bark of a tree.

Chih-i alludes to this parable in order to criticize those of his contemporaries who ignorantly preach the contemplation of evil and the identity between immorality and enlightenment without knowing what they are talking about. Being ignorant of the true meaning of what they teach and ignorant as well of the capacities of their listeners, they do harm rather than good. Though superficially their teachings may resemble what is being said in the MHCK, it is two stages inferior to it, and certainly inferior to the teaching that evil should be avoided and good cultivated.
Ekottaragāma (T2.794,795a, Roll 46, sūtra 49). The same sūtra appears in a slightly different form in the Samyuktāgama (T2.342c-343b) and as a separate translation by Kumārajīva, the Fang-niu-ching

The very similar Pāli version appears in two places: the Anguttaranikāya (XI.18) and the Majjhimanikāya (33), with the Pāli Text Society's English translations in The Book of the Gradual Sayings (Vol. 5, pp. 224-227) and in Middle Length Sayings (Vol. 1, pp. 271-277). The latter translation (by Miss I.B. Horner) is definitely superior to the former (by F.L. Woodward).

The sūtra lists eleven ways in which a good cowherd cares for his animals. These include being able to recognize them, caring for their wounds, leading them to good pastures, knowing the location of watering-places (as the translation from the Pāli has it) and fords, respecting the leaders of the herd, etc. (there are slight variations among the various versions). These items are then compared to eleven ways in which a monk should behave: he should recognize that the four elements comprise all material shapes, should be unattached to sense-objects, know the "field" of the Eightfold Way, etc. The "watering-place" of the English translation from Pāli corresponds to "resting place" in the Chinese. This is one of the eleven items, and "knowing the ford" (crossing place) is another. Chih-i has picked two of the eleven items from the list and linked them together: "If he is sure of a good crossing place he can pacify his herd." (Here the noun phrase "resting place" changes to a verb in the MHCK quote, with "herd" as the object of the verb). His further comments on the simile have nothing to do with the Āgama text.

In both Chinese and English the word which means "morally evil" can also mean "of inferior quality": "bad" in English, 憂意 in Chinese. Then "bad path" can mean both immoral behavior and a road which is full of obstructions and hard to use.

Such a "friend" is the polar opposite of the "worthy friend," who helps one advance along the Way.

That is, if there is some reason why the contemplation of good—the "straight and narrow"—cannot be effective in his case.

From Ch. 3 of the Vimalakīrti (T14.541a). Pūrṇa Maitrayāṇiputra has just told how Vimalakīrti once reproved him for preaching to some new monks without first entering samādhi and determining the receptivity of their minds to the teaching. Pūrṇa therefore believed himself to be unfit to pay a visit to Vimalakīrti on his sickbed and begs the Buddha to excuse him from this duty.
"Even they" because they are scrupulous in teaching the doctrine of the separation from desire.

Namely, that evil is the Way.

CJ quotes the Ssu-fen-lü 四分律 (roll 1) to the effect that a monk who has broken the code is to be ostracized just as the ocean rejects a corpse. This ostracism (pravrajana) can take three forms: temporary expulsion, enforced silence, and permanent expulsion.

In the Nirvāṇa sūtra (T12.620c, Roll 3, Ch. 4) the Buddha compares the proper and laudable expulsion of a sinful monk from the saṅgha to the act of a wealthy householder (grhapati) who removes poisonous trees from his property, or the act of a young man who plucks grey hairs from his head. CJ mentions here that the monk is to be expelled whether he acts out this evil conduct or only preaches it.

The rebuttal of the libertine position which follows is based on the category of the Three Poisons: desire (craving), anger (aversion) and stupidity.

Or "be injured by."

Stupidity being the third of the Three Poisons, we can safely assume that the libertine would not affirm it as the Way either.

These two responses seem to be inverted from the sequence of the two challenges. That is, the libertines' response to the verbal rebuttal is the argument that evils can be entered into at any time; and their response to the physical threat is to fall silent. Chih-i often employs this kind of chiasmus in his arguments. By saying they can "always enter" into sense-pleasures they differ from Chih-i, who said above that "the steeper path is taken if there is an obstruction," that the Way must fit the situation and the person. Kōgi comments that these people are deluded in thinking that entering (sensual pleasures) can be seen (only) in entering (sensual pleasures): the Dharma (he says) is that not-entering is identical to entering. Therefore, we must conclude, they should not have to engage in immoral activity to show that they understand the Dharma.

As Chih-i would say, they grasp the "Identity" but not the "Six." These teachers would be at the level of Verbal Identity, second lowest of the six. They have heard the Dharma that the defilements and enlightenment are identical, but have yet to attain to an iota of personal realization. "A little knowledge is a dangerous thing."
From the Tao-te-ching (Chapter Four): "(The Tao) softens its light and mixes with the profane world." Only the first half of the sentence is in the MHCK, but it implies the second: in this fourth type of "samādhi" one mixes with the profane world, instead of just shutting oneself up in a meditation chamber.

In the MHCK the explanation of each of the first three methods of practising samādhi is followed by a section called the "exhortation to practise." Only this fourth method, the method of following one's own thought, is followed by a passage advising restraint rather than zeal.

Vinaya teachings ("hot water") are necessary in case of excessive involvement in the contemplation of evil ("yellow dragon potion"). "Water" stands for right contemplation, "peart" for Ultimate Truth, and "wind" for the variety of religious practises. This simile seems to fit the question better than the answer. It may be that the character ta 答 ("answer") has been misplaced.

Following CJ. And one's own practise differs according to whether one is at the beginning of the path or well on the way.

Even if we grant provisionally that a single method is sufficient for one's own practise, it would be erroneous to teach this same one method to everyone. This means the rest of the group of listeners, no matter how many they might be.

So when the Individual and Therapeutic siddhāntas are to be the method of exposition, the specific content of each of these (that is, which of the Four Samādhis is to be taught) should be adapted to the needs of the majority of the listeners. The Ultimate siddhānta would not vary however.

This is the Worldly siddhānta.
CJ: This is the Individual siddhānta.

This word is used to translate the Sanskrit dhūta (extreme religious austerities), which is in origin a past participle of the root dhū, meaning to shake or agitate. One "shakes off" the defilements by engaging in such austerities.

CJ: This is the Therapeutic siddhānta.

CJ: This is the Ultimate siddhānta.

In fact the first two of the Four Samādhis have been discussed, leaving only two, not three.

From TCTL (T25.239a). This passage describes in detail the Buddha's ability to know the varying capacities of beings for receiving the teaching. The TCTL gives examples for the first three categories, though not for the fourth: Śāriputra and Maudgalyāyana typify the first group, Aṅgulimāla the murderer (whom we have already encountered) illustrates the second, and Cūḍapānthaka, famous for his stupidity, the third. CJ says the fourth category is that of ordinary people. The MHCK has inverted the first two categories from the TCTL sequence, but CJ says this is because religious practise is under discussion here, and so the highest type of disciple should be placed first. In what follows, the MHCK discusses each of the four categories, in descending order of excellence.

Kōgi: The practise of good eliminates future karma; the practise of (calming-and-)contemplation promotes future keenness of mind.

The practise of calming-and-contemplation and the practise of the good.

This king killed his father, the kindly King Bimbisāra, in order to gain the throne for himself, and conspired with the evil disciple Devadatta to do away with the Buddha. CJ cites a long passage from the Nirvāṇa sūtra (T12.717-728, Roll 17, Ch. 20) where King Ajātaśatru is described as suffering from boils all over his body because of his misdeeds in past lives. Only by going to the Buddha to repent of his sins and be instructed in the Dharma is he healed. The TCTL passage on the four categories of people mentions only Aṅgulimāla, but not Ajātaśatru as examples for this category.
This refers directly to the statement made by the questioner above.

The story of the virtuous but stupid monk Cūḍapānthaka is scattered in many places throughout the scriptures, with quite some variation in the stanza that he was expected to learn. CJ cites several sources for this story, including the (as usual) TCTL (T25.268a), the Ekottarāgama (T2.601a-b) and the Parable Dharmapada (Fa-chü-pʻi-yu-chʻing (T4.588c-589b). The stanza as given in the Mulasarvastivādin Vinaya (the source Lamotte uses in his retelling of the story in a footnote to his TCTL translation) at T23.796b is quite close in words and meaning to what is given in the MHCK, but while the MHCK has six lines of five characters each, the former work has four lines of seven characters each.

Unable to memorize such a long verse ("each new line he learned drove the last out of his memory," as E.B. Cowell puts it in his translation of the same story in Jataka #4), he was given a simpler verse to learn by the Buddha (though as MHCK has it, he succeeded in learning the original and longer one in ninety days). Despite his stupidity, learning this one verse perfectly enabled Cūḍapānthaka to astound his contemporaries with his magical powers and mastery of the Dharma.

Other places where the story may be found are in S. Beal's translation of the Parable Dharmapada (pp. 47-48) and B.P. Bapat's translation of the Shan-chien-pʻi-pʻo-sha (which is in turn the Chinese translation of the Pāli Samantapāsādikā), pp. 463-467. Lamotte names many of these sources in his TCTL footnote.

These are the prthajana, ordinary people, says CJ. The related passage of the TCTL gives no example for these, but apparently they form the bulk of humanity.

And not good actions as opposed to evil ones.

T12.641b. The MHCK inverts the order of the two clauses in this sentence from what stands in the sūtra. Here the Buddha has been explaining to Kāśyapa that a bodhisattva who in the service of protecting and promoting the Dharma commits acts that contravene the disciplinary code, and who repents of his infractions, remains un-stained by them. The example is given of a young brahmin who lures into his confidence the usurper of a throne, poisons him, and restores the throne to its rightful occupant. His act is only apparently a crime, for it has a higher purpose. A bodhisattva may behave in an outwardly criminal fashion yet be no criminal, because of his high altruistic purposes. He is in short above morality.
CJ goes ahead and makes this explicit for us. These four new categories may be regarded as the cause, and the previously explained combinations of capacities and fetters as the effect. (i) Those who are strict in both the Dharma (of the Mahāyāna) and morality will both be keen of mind and lack fetters; (ii) those who are strict in keeping to the Dharma but morally lax will have sharp capacities but be burdened with karmic fetters; (iii) those who are lax in the Dharma but morally strict will be intellectually weak but lack karmic fetters; and (iv) those who are lax in both Dharma and morality will be both intellectually weak and burdened with karma. See Figure 2.

As CJ says, the former, despite his misdeeds, recited Buddhist sūtras, so that after his karma had been used up in hell he achieved liberation; whereas the latter practised mere worldly meditation whereby he could never attain final liberation. This reference is not to a sūtra (according to CJ's annotation), but to the Tsa-o-p'i-t'an-hsin-lun (Samyukta-abhidharma-hṛdaya-sūtra, one of the important abhidharma sources available before the time of Hsüan-tsang), at T28.949c. According to this text, Devadatta ended up achieving the status of a pratyeka-buddha, once the karmic retribution for his evil deeds committed during Sākyamuni's lifetime had been used up (by a lengthy sojourn in hell). On the other hand, Udraka Rāmaputra was a great non-Buddhist sage who had attained the stage of neither-perception-nor-nonperception (the highest of the four "formless trances" or samāpattis). He was the third teacher that Sākyamuni encountered after setting out on his original quest for enlightenment, and the one from whom he learned this meditation. This Abhidharma text tells briefly the same story about him that may be found in more detail in the TCTL (T25.189a), namely that at a certain point in his life he lost his superhuman powers, including the ability to fly, because of being touched by a woman before he had attained purity of mind. Attempting to regain his powers, he sat in concentration in a forest but was disturbed by the calling of birds; he moved to a river bank only to be disturbed by the splashing of fighting fish. Incensed, he vowed to kill these beings, and as a consequence was reborn (after 80,000 kalpas, when the merit from his meditations had been used up) as a flying fox, and slew all the creatures on the land, in the air and in the water that he encountered. Deeply burdened with sin then, he plummeted in his next life to the Avīci (lowest) hell. The TCTL uses this story as an example of the erroneous thinking of those who make an absolute distinction between distraction and concentration (meditation, samādhi), who get angry (dvega) at being distracted and develop attachment (rāga) to concentration.

As CJ points out, the former practice is for the dull of mind and the latter for the clever.
Naturally the other monks were puzzled as to why the Buddha had ordained such a man in the first place, but Sākyamuni explained that for innumerable ages the fellow (in his previous lives) had not entertained the slightest thought of entering the religious path. Now his drunkenness had stimulated his first tentative leanings in that direction and begun the process which would, after many rebirths, eventuate in his attainment of enlightenment. The point of the story, as the TCTL itself states, is that the incalculable merit gained from becoming a monk makes one superior to any layman, even those who scrupulously observe the five rules of discipline (not to kill, steal, lie, commit adultery or imbibe spirits). CJ restates: "A monk's breaking of the disciplinary code is superior to a layman's keeping of the code, for keeping the lay prohibitions does not lead to liberation."

From TCTL (T25.161a-b, just preceding the tale of the drunken brahmin. The Buddha declares here that "Even though they break the code and fall into sin, those who have abandoned the secular life for the Buddha's Dharma will, after the karmic retribution for their sins has been exhausted, obtain liberation." The example is then given of the nun Utpalavarṇā (Pali: Uppalavāṇṇā). This woman appears in numerous stories and is described by Thomas Watters, in his On Yuan Chwang's Travels in India (Vol. I, p. 338), as "one of the greatest and most noted of the bhikṣunīs ordained by the Buddha." In the TCTL story, she is said to have acquired the six superhuman powers and attained arhatship. She used to frequent the houses of the wealthy and praise the religious life in conversation with their wives, encouraging them to become nuns. They objected, saying they were still young and beautiful and would on that account not be able to adhere to the monastic code. "All right," she said, "break it then." "But then we will fall to hell!" they objected. "Then fall to hell," she answered. The nun Utpalavarṇā went on to explain that in a past life she was an actress who used to put on all sorts of costumes. Once she put on a nun's habit just to amuse herself, in consequence of which she actually became a nun in a later life (during the time of the Buddha Kāśyapa). Still impure, however, she harbored pride in her own beauty and violated the rules of discipline, which caused her to go to hell when she died and endure all sorts of torments. Once her sins were expiated, she was reborn as the woman telling the story, met the Buddha Sākyamuni, became a nun once more and attained the six superhuman powers and arhatship. In this way, she continued, if a person takes monastic vows, then these become the cause for final arhatship, even if the person should break the vows, the disciplinary code. But one who merely commits evil deeds and never takes the vows can never win liberation.
In Chapter Three (it is explained how) calming-and-contemplation has been expounded for the purpose of illuminating the pure and great effect and recompense due the bodhisattva (who engages in the practise). If his practise should deviate from the Middle Way, then (he will experience) retribution at the two extremes; while if his practise should follow the Middle Way, then he will earn the supreme and wondrous recompense. Even if he has not yet emerged from the common saṃsāra, the recompense he earns in his current life will still differ from (be superior to) what accrues to those in (the Buddha-land) of the Seven Expedients. Still more (superior to the recompense of rebirth in the Buddha-land of Expedients) is the True Recompense. The city of (All) Fragrances, with its seven levels and the sides of its bridges like a painting, are the features (of this Buddha-land). These ideas will be set forth in greater detail in (Greater Chapter Eight).

Q: The Tz'u-ti-ch' an-men 次第禪門 (also) explains practise and realization. In what respects does it agree with and differ from this (chapter on) the effect and recompense (of the practise)?
A: "Practise" means learning and (religious) practise, while "realization" means giving rise to and attaining. Again, "practise" means the like-natured cause (sabhāgā-hetu) and "realization" means the like-natured effect (nisyanda-phala). Both of these can be earned during life. However, the karmic recompense which is now under discussion is set apart and lies in future lives. For this reason it differs from (the "realization" of) the Tz'u-ti-ch'an-men. The Two Vehicles have only the like-natured effect (in the present life), and no recompense (in future lives), but the Mahāyāna has them both...
FOOTNOTES
LESSER CHAPTER THREE
EXPERIENCING THE GREAT EFFECT

1 These two characters can be interpreted separately or together. When treated separately, the "effect" 果 results from a cause 因, while the "recompense" 報 results from a condition 緣. Hereafter I shall translate the binome simply as "recompense" however, (unless it is a negative recompense, in which case I sometimes use the word "retribution.") There are many other names for a negative recompense: obstacle, defilement, fetter, delusion, etc.

2 The Nirvāṇa sūtra (T12.717a, Roll 17) distinguishes between recompense in the present life (the "flower" 花) and that in future lives (the "fruit" 果). The TCTL, however (T25.140c, Roll 11), calls the recompense of happiness in this and future lives the "shadow" 影 of the tree, the state of śrāvakas and pratyekabuddhas the "flower" 花, and the state of a Buddha the "fruit" 果. Here I follow the interpretation of the Nirvāṇa sūtra. "Fruit" and "effect" are both translations of the same Chinese character. It is, however, not convenient to translate the character consistently with one or the other of these two English words, since the connotations of both are included.

3 This sentence and the following one on the features of the City of All Fragrances inspires a great deal of scholastic interpretation on the part of the commentators. The common saṁsāra 分段生死 is the ordinary cycle of birth and rebirth in the lower six destinies to which the ordinary person is subject, and is opposed to the supernal saṁsāra 变易生死, rebirth in the Pure Land as a consequence of saintly behavior and religious practise (this saṁsāra is reserved for the Two Vehicles). Later in his commentary to the MHCK (Roll 8, part one), CJ distinguishes as many as seven kinds of saṁsāra, including both of these.

The Buddha-land of the Seven Expedients refers to the second lowest of the four Buddha-lands which we encountered earlier in the MHCK (Chapter One, note 130). Chih-i expounds these in his commentary to the Vimalakīrti (in the section on the sūtra's chapter one, On Buddha-Tands), the Wei-mo-ching-hsüan-su. These four lands are (to repeat myself) (i) the Co-dwelling Land (inhabited by both ordinary people and saints), (ii) the Land of (the Seven) Expedients with Residue, (iii) the Land of Real Recompense without Obstacles, and (iv) the Land of Permanence, Quiescence and Illumination. All four of these are
called Buddha-lands, despite the presence of less-developed beings in the lower three, because the Buddha enters them all for the purpose of expounding the Dharma to the beings and leading them towards enlightenment. It is his Body of Response (the physical body) which enters the first (Co-dwelling) land, his Body of Recompense (inferior and superior) which enters the next two lands, and his Dharma-body which enters (is native to) the highest land. The first of these lands is further subdivided into our ordinary world (Jambudvīpa) and the Western Paradise.

As for the second land, the term "expedients" here refers to the seven kinds of beings which reach this land, not to methods or devices as is usually the case. The seven indicated are śrāvakas and pratyekabuddhas of the Tripitaka and Shared Teachings (totaling four kinds of beings) plus bodhisattvas in the Shared, Separate and Perfect Teachings. This category is said to derive from the parable of the grasses and trees in Chapter five of the Lotus sūtra, where the Buddha's teaching is compared to rain, and the beings to the variety of grasses and trees (some short, some medium, some tall) which use the rain, each according to its own capacity. The third land contains only bodhisattvas, and the fourth land is the abode of all Buddhas, the Secret Treasury.

Now CJ states that the Buddha-land promised the practitioner is number three, the Land of Real Recompense without Obstacles, where nescience has been completely eliminated but true Buddhahood is not yet fully manifested. As the MHCK says here, the practitioner attains rebirth in a land higher than the land of the Seven Expedients (number two). The "retribution of the two extremes" CJ interprets to mean the first and second lowest Buddha-lands; land #1 is the extreme of existence, land #2 the extreme of inexistence (emptiness).

The "common" saṁsāra is identified with land #1 (and the supernal saṁsāra with land #2), so that it is apparently contradictory for Chih-i to be saying that even if the practitioner does not emerge from it, he will experience the karmic reward of land #3. CJ says that since he has eliminated nescience, he must necessarily have surpassed the common saṁsāra; he is there only to expound the Dharma to the beings of that plane.

This, according to the Nirvāṇa sūtra explanation, would mean recompense in future lives. CJ states, and Kōgi agrees, that this recompense is represented by land #3.

From the Pañcavimsati (contained in TCTL, T25.734a-b, Roll 97, Ch. 88). The sūtra here describes a Buddha-land (city) called All Fragrances (*Sarvagandha), the abode of the preaching bodhisattva Dharmodgata, to which Sadāpralāpa (the Ever-Weeping) makes his way at the cost of great effort, in order to hear the Dharma. There is a florid description in the sūtra of the city, rather typical
of Mahāyāna rhetoric, which includes the statement that it has seven levels, is "majestic as a painting" and that "the sides of the bridges (leading to it) are as broad and pure (?) as the earth." In the MHCK these two phrases are abbreviated and joined to arrive at the phrase "the sides of the bridges are like a painting."  

6A promise which is never kept, just as the promises below, concluding Lesser Chapters Four and Five, to discourse further on their subjects in Greater Chapters Nine and Ten respectively, are also never kept. CJ says that though the end of the summer retreat (varqa) was reached, so that conditions were unfavorable for continuing to the very end of the original plan, still there could be no harm in provisionally indicating the—as it turned out—nonexistent later chapter. Sekiguchi has a different theory, as I have mentioned in the introduction.

7CJ says this refers to Ch. 7 of the earlier meditation text, which corresponds to Ch. 7 of the MHCK, Right Contemplation.  

8The effect has the same moral nature (good, evil or neutral) as the cause.

9Chapter Seven in the Tz' u-ti-ch'an-men on "Practise and Realization" is generally regarded as parallel to Chapter Seven in the MHCK (Right Contemplation), not to (the theoretical) Chapter Eight on the karmic recompense. One would therefore expect the hypothetical questioner here to inquire about the similarities and differences between this MHCK chapter and Chapter Eight (not Seven) of the earlier work, entitled "the Effect and Recompense (of dhyāna)".
In Chapter Four (is explained how) this calming-and-contemplation has been expounded for the purpose of rending (both one's own and others' doubts arising from the variation in) the great net of the sūtras and treatises. If a person skillfully uses calming-and-contemplation to contemplate (his) thoughts, then, his inner wisdom made luminous, he will comprehend fully all the teachings, both gradual and sudden, just as if by smashing (a single) grain of dust he had extracted a billion rolls of sūtras. (All) the Buddha's Dharma, (as extensive as) the sands of the Ganges, shines within a single thought.

Whoever wishes to benefit the beings outside (himself, ought to) establish teachings that fit their capacities, expound (the Dharma) in accordance with their competence, and match (the doctrine) to them. (This procedure should be followed) right up to the time that he has attained Buddhahood and (the ability to) conjure up things (out of thin air), (at which time) he may (take form as) the King of the Dharma to expound the sudden and the gradual Dharma, or as a bodhisattva, or as a śrāvaka, ēva, asura, human, (hungry) ghost, or as a form in any of the Ten Destinies, (and expound a teaching) that fits (the beings he encounters) and arouse (the thought of enlightenment in them).
He may be asked questions by the Buddha and reply extensively with sudden or gradual (teachings), or he may repress his own capacities (for preaching) and ask the Buddha, so that the Buddha replies with a sudden or a gradual Dharma-wheel. These ideas will be set forth at greater length when we come to Chapter Nine. They are also briefly indicated in (Greater Chapter Four on) Inclusion of (All) Dharmas.
FOOTNOTES

LESSER CHAPTER FOUR

RENDING THE GREAT NET

1 Following CJ and Kōgi.

2 In the Chinese the first two of the four clauses making up this sentence are taken together as the condition, as indicated by the character 者 that follows the second. However, to avoid a tautology the second clause needs to be understood as belonging to the consequence of the condition, together with the third and fourth clauses. I have so translated.

3 The form of Mahāyāna sūtras is usually a dialogue with either a bodhisattva or the Buddha expounding the Dharma in them.

4 Greater Chapter Four is, along with Greater Chapter Two, one of the two briefest chapters in the MHCK, and sets forth the contention that the "one practise" - 行 of calming-and-contemplation comprehensively includes the whole of the Buddhist teaching within itself. The discussion divides the latter into six elements: Ultimate Truth, delusion, wisdom, practise, stages of attainment and teaching 理惑行位教. Normally the absent Greater Chapter Nine is regarded as the expansion of the very brief Lesser Chapter Four, but the MHCK indicates here that some of the same material is in the extant Greater Chapter Four. This is a real boon, for the portion of Greater Chapter Four which deals with this (the sixth of the six parts of the chapter) is several times the length of the meager Lesser Chapter Four. It is found at T46.31b-32a.
In Chapter Five (is explained how) calming-and-contemplation has been expounded in order to return (the practitioner) to the ultimate emptiness of all Dharmas, which is (what is meant by) "the Great Abode."¹

It is easy for a sticky hand to adhere (to what it touches),² and it is hard to awaken from somniloquent dreaming. Sealing up the text and limiting its sense, one declares one's own (impoverished understanding of it) to be right, and vies to seize tiles and pebbles while saying (and thinking) they are lapis lazuli.³ (Such a one) fails to understand even familiar things and explicit words;⁴ how then could he not err in the remote Ultimate Truth, the secret teaching? This is why it is necessary to discuss the returning of the (doctrine's) purport 真返 (to the Great Abode of Emptiness).

The "returning of the purport"⁵ signifies the place whither the purport of the text returns, like the sea to which (all) streams of water flow, or the sky at which (all) flames point.⁶ (You should) discern the hidden and achieve the remote without pausing or stagnating anywhere (along the way).⁷ Be like the wise minister who fathoms the meaning of his king's esoteric words.⁸ Understand (the real meaning of) everything that you hear expounded and arrive thereby at
the stage of omniscience. Whoever understands this also comprehends the returning of the purport (to the Great Abode). "Purport" means turning towards the Three Qualities (of Ultimate Reality), and "returning" means causing others to likewise enter into them: this is why this is called "the returning of the purport." Again, "returning" means entering into the Three Qualities oneself and "purport" means causing others to enter into them: this is why this (chapter) is called "the returning of the purport."

I. THE THREE QUALITIES OF ULTIMATE REALITY

Now we shall explain the "returning of the purport" again, both in summary and in detail. (As for the summary explanation), the Buddhas appear in the world in order to bring about the One Great Event (and to fulfill this intent) they display a variety of forms and enable animate beings all to see the Dharma-body (in these forms). Once (the beings) have perceived the Dharma-body, Buddhas and beings both return to the Dharma-body. Again, the Buddhas expound a variety of Dharmas by which they cause animate beings to completely master the total omniscience of the Tathāgata. Once in possession of this omniscience, both Buddhas and animate beings return to Wisdom. Again, the Buddhas exhibit a variety of expedients, superhuman powers and magical transformations by which they liberate (beings) from their bonds. They do not enable only a single person to annihilate (his bonds), for (the bonds of) all beings are annihilated by the annihilating (power)
of the Tathāgata. Once (their bonds) have been annihilated, both
Buddhas and beings return to Liberation. It says in the Nirvāṇa
sūtra, "Having placed all (my) children at rest in the Secret
Treasury, I myself will also abide there before long." These are
the summary features of the "returning of the purport" (to the Great
Abode or Secret Treasury).

The detailed aspects (of the Three Qualities). There are three
kinds of (Buddha-) bodies: first is the physical body, second is the
body of the Teaching, and third is the body of Ultimate Reality.
(For these) the meaning of the "returning" that takes place upon
the termination of teaching activity is that the physical body
returns to Liberation, the body of the Teaching returns to Wisdom,
and the body of Ultimate Reality returns to the Dharma-body.
There are (also) three kinds of Wisdom (omniscience) which may be
postulated: first is the discriminating omniscience, second is holistic
omniscience, and third is total omniscience. (For these) the meaning
of the "returning" that takes place upon termination of the teaching
activity is that if one has discriminating omniscience he returns
to Liberation, if holistic omniscience he returns to Wisdom, and
if total omniscience he returns to the Dharma-body. There are three
kinds of Liberation: first is liberation from the bondage of ignorance
無知, second is the liberation from the bondage of attachment
to features (of doctrine)取相, and third is liberation from the
bondage of (root) nescience 無明. If one terminates teaching
activity and returns to the (Ultimate) Truth, then upon being released from the bondage which is (ordinary) ignorance one returns to Liberation, upon being released from the bondage which is attachment to the features (of doctrine) one returns to Wisdom, and upon being released from the bondage which is nescience one returns to the Dharma-body. For this reason "the returning of the purport" in its specific aspects also (means) returning into the Secret Treasury of the Three Qualities (of Ultimate Reality).

II. THE UNTHINKABILITY OF THE THREE QUALITIES

Now the Three Qualities are (in reality) neither three nor one, but unthinkable. Why?

If we say that the Dharma-body is the Dharma-body and that alone, then (what we are positing by such a statement) is not the (real) Dharma-body. Know therefore that the (real) Dharma-body is a body, while also being not a body as well as being neither of these 身非身非非身. When one abides in the गुरूगम (heroic) samādhi, various manifestations (of the Buddha) appear as material images, which is why we use the term "body." Once its activity is finished, it returns to Liberation. Wisdom illuminates (for us) the fact that form (matter) is not (absolute) form 色非色, which is why we use the expression "not a body." Once the activity (of the non-body, the Buddha's teaching), is finished, it returns
to Wisdom. (Finally) the body of Ultimate Reality is neither the body of material images nor the body of the Teaching, which is why we use the expression "neither body nor non-body." Once the activity (of the body of Ultimate Reality) is finished, it returns to the Dharma-body. "Returning" means attaining (oneself) to the realization that these three bodies are neither the same nor different, and "purport" means expounding (to others) that these three bodies are neither the same nor different. In both of these (acts) one enters into the Secret Treasury, and this is why we use the expression "the returning of the purport."

If we say that Wisdom is Wisdom and that alone, then (what we are positing by such a statement) is not (real) Wisdom. Know therefore that (real) Wisdom is knowing, while also being not-knowing, as well as neither of these. Wisdom at the level of discriminating omniscience has universal knowledge of the provisional, which is why we use the term "knowing." Once its activity is finished it returns to Liberation. Wisdom at the level of holistic omniscience has universal knowledge of the Truth (but not of details), which is why we use the expression "not-knowing." Once its activity is finished it returns to Wisdom. Wisdom at the level of total omniscience has universal knowledge of the Middle, which is why we use the expression "neither knowing nor not-knowing." Once its activity is finished, it returns to the Dharma-body. "Returning" means attaining (oneself) to the realization that these three Wisdoms are neither the same nor different, and "purport" means
expounding (to others) that these Three Wisdoms are neither the same nor different. In both of these (acts) one enters into the Secret Treasury, and this is why we use the expression "the returning of the purport."

If we say that Liberation is Liberation and that alone, then (what we are positing by such a statement) is not (real) Liberation. Know therefore that (real) Liberation is Liberation, while also not Liberation as well as neither of these. Liberation at the level of the purity of expedients tames (the passions of) animate beings but is not soiled (by them), which is why we use the term "Liberation." Once its activity is finished it returns to Liberation. Liberation at the level of the purity of the whole does not perceive the features of either beings or Liberation (itself), which is why we use the expression "not-Liberation." Once its activity is finished it returns to Dharma-body. Whether we attain to the realization (ourselves), or explain to others, that these three Liberations are neither the same nor different, both (the self-realization and the teaching activity) enter into the Secret Treasury, and this is why we use the expression "the returning of the purport."
III. THE THREE QUALITIES AND THE THREE OBSTACLES

Now the Three Qualities are neither "new" nor "old," yet they are (at the same time) new and old. Why is this? When the Three Obstacles impede the Three Qualities, nescience impedes the Dharma-body, attachment to the features of the Teaching impedes Wisdom, and ignorance impedes Liberation. We call the Three Obstacles "old" because (we provisionally regard them as) pre-existing, and we call the Three Qualities "new" because they (may be provisionally regarded as) appearing only once the Three Obstacles have been eradicated. But (from the ultimate point of view) the Three Obstacles are identical to the Three Qualities, and the Three Qualities identical to the Three Obstacles. Because of the former, the three Obstacles are (ultimately) not old; and because of the latter, the Three Qualities are (ultimately) not new. Because they are not-new yet new, the Three Qualities exist (for the practitioner) as acquired at every stage from the rising of the thought of enlightenment to the ultimate (attainment of Buddhahood). And because they are not-old yet old, the Three Obstacles exist to be suppressed at every stage from the rising of the thought of enlightenment to the ultimate (attainment of Buddhahood). Because of being both new and not-new, both old and not-old, the Three Qualities exist as the (unchanging) nature of Ultimate Truth. If one completely attains to the understanding that the Three Qualities are neither new nor old yet also are new and old, that they are neither the same as nor different from (the Three Obstacles), and one (instructs) others
accordingly—then the purport (of the teaching has indeed) returned into the Secret Treasury.

Now to explain (the three Obstacles individually). (a) Nescience is called old because it is pre-existent, while the Dharma-body, which is enlightenment, is called new because it eradicates nescience. But (at the ultimate level) nescience is identical to enlightenment, and enlightenment is identical to nescience. Because of the former, nescience is not old, while because of the latter, enlightenment is not new. (b) Attachment to the features of the teaching is called old because it is pre-existent, while (the view of) featurelessness is called new because it eradicates (attachment to) features. (But at the ultimate level, the presence of) features is identical to featurelessness, and featurelessness is identical to (the presence of) features. Which could be new and which old? (c) Ignorance is called old because it is pre-existent, while knowledge is called new because it eradicates ignorance. (But at the ultimate level) ignorance is identical to knowledge, and knowledge is identical to ignorance. Which then could be new and which old?

If one has attained to the realization that the new and old are neither the same nor different, whether (they are considered) in summary or in detail, and if one teaches others accordingly, then this is what is called "the returning of the purport into the Secret Treasury." (Pairs of antonyms like) vertical and horizontal, analyzing and synthesizing, beginning and end, are all to be understood similarly.
IV. THE MEANING OF "PURPORT" AND "RETURNING"

(The words) "purport" and "returning" are also to be understood in this way. "Purport," "non-purport," "neither purport nor non-purport," "returning," "non-returning," "neither returning nor non-returning"—each of these must (be understood in such a way that it) enters into the Secret Treasury. This can be understood on the analogy of the foregoing (discussion), for "purport" is one's own practise, "non-purport" is teaching others, and "neither purport nor non-purport" is where self and other are both absent.

Such is the (ultimate) quiescence of the Three Qualities of the "returning of the purport." What terms could denote it? Not knowing what to call it, we force upon it such designations as "the Middle Way," "Ultimate Reality," "the Dharma-body," "neither-quiescence-nor-luminosity"; or such designations as "total omniscience," the "Great Wisdom of Sameness," the "Perfection of Wisdom," "Insight"; or such designations as "the śūraṅgama samādhi," "mahāparinirvāṇa," "the unthinkable liberation," or "serenity." Know therefore that every single one of the whole array of features, teachings, and superhuman powers enters into the Secret Treasury.

This "returning of the purport": what is it, where is it, who is it? The "returning of the purport" means that the path of speech is cut off (sarva-vāda-caryā-uccheda) that the abode for the functioning of thought is annihilated (citta-pravṛtti-sthiti-nirodha), and
that (Ultimate Reality) is eternally quiescent like space.

This will be set forth at greater length in Chapter Ten.
Koigi: Practise and realization return one finally to where there are no distinctions to be made between cause (practise) and realization (effect), nor between self and other.

CJ quotes for this metaphor a story for which Koigi gives the correct location: the Samyuktāgama (T2.173b-c, Roll 24, sutra 620). Briefly, monks still attached to sense-objects are compared by the Buddha to a foolish monkey who cannot resist touching bird-lime or pitch which a hunter has set out to trap them. First one of the monkey's hands gets stuck to the pitch, and then as he tries to free himself, his other hand, both legs and mouth become stuck as well. The hunter then appears, impales the poor animal on a pole, and carries him off for dinner. The monkey, explained the Buddha, is like those monks who fail to guard the gates of their senses attentively. In the MHCK the emphasis seems rather to be on the dangers of being attached to doctrine, the words of the Buddhist (or any) teaching.

CJ also notes that the story may be found in the Nirvāṇa sūtra (T12.761a, Roll 23). The Pāli version is in the Samyutta-nikāya (47.1.7: in the Mahāvagga, Book III, 1.7). This is the "Monkey sūtra" (Makkata-sutta), translated by E.L. Woodward in the Pāli text Society's Kindred Sayings (Vol. V, pp. 127-128). Mrs. Rhys Davids also has an English translation in her Buddhist Psychology, p. 35, where she observes what the reader may have already noticed, the remarkable similarity between this story and the Uncle Remus story of Brer Rabbit and the Tarbaby (which must itself have come from Africa).

This metaphor from the Nirvāṇa sūtra (T12.617c) has been used already in the MHCK.

CJ takes the opportunity here to comment ironically on the "dhyāna-masters" of sudden enlightenment (almost certainly meaning Ch'an school monks) belonging to the Bodhi-tree monastery of Kuei-chi；he characterizes them as "attaining to the remote Ultimate Truth without (being able to) understand ordinary discourse" and "able to realize the profound Ultimate Truth yet
uncomprehending of familiar things. Shiki comments on this that anyone who realizes the Ultimate Truth should be able to understand mundane matters too, which he takes as proof that (these) zenji (zen masters) do not gain the true nonarising. By the time of Shiki (12th century Japan), the term zenji did mean "Zen monk" and not merely "dhyana master," but even in CJ's time it may have already begun to have the same connotation. Both CJ and Shiki are certainly denouncing in general the non-rational approach for which Zen is so famous.

5CJ mentions that the character (for "purport") is frequently written 指 (to point, indicate) in MHCK texts available in his day, but that the latter character and its meaning are appropriate only for the case of teaching others. For one's own practise, the character ought to stand as 指, without the hand radical. Kōgi also remarks that the fact that by his time (Japan of the late Edo period) the character is written 指 is a result of emendations carried out in the meantime.

6CJ makes the similes explicit: water and fire are like the (verbal) teaching, their "flowing" and "pointing" is like the meaning of the teaching, and the sea and sky are like the "place" that the teaching aims at. I believe it would not be a distortion to add that these three are also respectively comparable to the three bodies of Buddha: the bodies of response and recompense, and the Dharma-body.

7CJ: If you discern the hidden (esoteric) teaching and achieve (comprehend) the remote Ultimate Truth, then you will not stop at the exoteric (revealed) teaching, nor stagnate in (merely) proximate truths.

8Based on a parable in the Nirvāṇa sūtra (T12.662b, Roll 9). Here the Buddha is compared to a king who orders saīndhava to be brought to him. The Sanskrit word saīndhava is however ambiguous, being an adjective derived from the word sindhu ("river," "Indus river," "ocean," or "the province of Sind"), and so can mean "maritime," "a horse from Sind," "a person from Sind," "the salt which is so plentiful in Sind," "a container for water," etc. The sūtra lists four possible meanings: salt, jug, water and horse. Only a wise minister will be able to guess which of the four the king wants at a particular time: salt if he wants to eat, a jug if he wants to imbibe, water if he wants to wash, and a horse if his fancy turns towards sport. The wise disciple of the Buddha likewise knows, argues the Nirvāṇa sūtra, that when the Buddha preaches the (Hinayana) doctrine that all dharmas are impermanent, bring suffering, lack selfhood, and are impure, he means esoterically that the nature of Ultimate Reality is permanence, pleasure, selfhood and purity.
Dharma-body, Wisdom, Liberation.

From a philological standpoint one can hardly agree that "purport" and "returning" can be distinguished along the self-and-other dimension. As the meaning of "returning" is discussed below and above it seems to have nothing to do with instructing others or facilitating their entrance into the Secret Treasury (final enlightenment). However in the very next sentence Chih-i reverses the meanings of the two characters.

From Chapter two of the Lotus sutra (T9.7a). As explained in the sutra, the "one great event" is the enlightenment of each being, the wisdom 知見 by which they are the Buddha's equal.

As one of the three qualities.

Highest of the Three Wisdoms (or kinds of omniscience) and pertaining only to Buddhas. This corresponds to the Middle Truth. The Two Vehicles attain "holistic Omniscience"一切智 (knowledge of the whole, corresponding to the Truth of Emptiness) and bodhisattvas attain the discriminating omniscience 道種智 (knowledge of the parts of the whole, corresponding to the Truth of Provisionality). These will be mentioned again in the MHCK below.

As one of the Three Qualities.

As one of the Three Qualities.

T12.616b, Roll 2. The passage in the sutra goes on to speak of the "Secret Treasury" as having the Three Qualities (Dharma-body, Wisdom, Liberation) not separately but together, just as three dots are needed to make the letter "i" in the Siddham alphabet ๑ or three eyes are on the brow of Mahēśvara: in both cases not only are all three necessary but they must be in the right arrangement: not strung out either vertically or horizontally.

Elsewhere these are known as the bodies of response, recompense, and the Dharma-body.

The "teaching activity" is represented by Lesser Chapter Four and Greater Chapter Nine, just as the "returning" is represented by this Lesser Chapter Five and Greater Chapter 10.

These three kinds of bondage resemble the category of the Three Delusions 三惑 (and in fact Cj later in this chapter equates the two groups): intellectual-and-emotional delusions, dust-
sand delusions, and nescience. Chih-i usually holds that those who transcend these delusions are respectively the Two Vehicles, bodhisattvas and Buddhas. The Three Truths also apply to these beings respectively (and the delusions which they eradicate): empty, provisional and Middle.

20 This applies to the aforementioned "body of the Teaching."

21 Kōgi: In Ultimate Truth there is neither a self who could practise nor an other who could be taught.

22 The character 言 does not mean "explain" or "preach," but its homonym (with the hand radical) 指 can be so construed. As mentioned in a previous note, these two characters were confused early in the history of the MHCK text.

23 Personal realization and teaching others.

24 Compare Seng-chao's famous essay, "On Wisdom lacking Knowledge" (in the Chao-lun, T45.153a-154c), translated both by Liebenthal (Chao-lun, pp. 64-80) and by Robinson (Early Madhyamika in India and China, pp. 212-220).

25 Kōgi: It does not err in its cognition of (phenomenal) things.

26 Since this kind of "knowing" takes only Ultimate Reality, i.e. Emptiness, as its object, it cannot be called knowledge in the ordinary sense.

27 The three kinds of Liberation expounded here have different names from the three kinds introduced just previously, but the meanings are the same. The terms used here are identical to the names of the three kinds of nirvāṇa which Chih-i discusses in his commentary to the Suvarna-prabhāsa-uttama-sūtra (the Chin-kuang-ming hśūan-i 金光明玄義 ). The three may be matched to the three Buddha-bodies also under discussion here.

28 This form of Liberation applies to bodhisattvas.

29 Release from attachment to the features of the teaching.

30 It ignores parts in favor of the whole. This is characteristic of the Two Vehicles and correspondingly of the Truth of Emptiness.
31 This statement on the third Liberation is much briefer than the statements on the third Buddha-body and the third wisdom.

32 "New" means the Qualities are acquired through religious practise, appearing where they were not present before, while "old" means pre-existing (先有 or 本有) due to karma from previous lives.

33 Kōgi says this statement should include the Three Obstacles as well as the Three Qualities. He also says that the Three Qualities being neither new nor old is the Ultimate Truth of the Dharma, while the Obstacles being old and the Qualities being new refers to the sequential meaning of the Dharma, where the practitioner progresses from lesser to greater understanding.

34 Not the better-known Three Obstacles which have already come up in the text of the MHCK (defilements, karma and suffering), but the forms of bondage from which the three aspects of Liberation release the practitioner, i.e. the inverse of the three kinds of Liberation.

35 The same principle is expressed by the "Identity" of the Six Identities.

36 CJ: For the provisional and the Ultimate Truth 事理 are not-two yet two.

37 Literally, "light eradicates the absence of light" 明破於無明.

38 That is, whether the Three Qualities and Three Obstacles are each seen as three (making nine Qualities and nine Obstacles) or as one.

39 CJ says that the listing of Dharma-body, Wisdom and Liberation as such is vertical, while dissecting each into its three aspects is horizontal.

40 Parts and whole, the three and the one, the nine and the three.

41 CJ: The beginning and end of Sākyamuni's teaching career, or else the first thought of enlightenment of a practitioner and his complete and perfect enlightenment.
Kogi: "Non-purport" because the teaching must be adapted to their deluded passions (rather than to the Ultimate Truth).

Chih-i leaves us to interpret "returning," "non-returning" and "neither returning nor non-returning" on our own by comparison with what has already been said.

Here  chih 止 and kuan 観 can be understood as what is perceived as the result of practise, rather than as tools to achieve this final state. These and the three preceding terms are now being used as descriptions (names) for (provisionally) objective Ultimate Reality. Unfortunately no one pair of English terms can be as malleable as the Chinese chih and kuan. In my introduction I have spoken of the different meanings of the expression chih-kuan.

A term for the Buddha's wisdom, found inter alia in the Lotus Sūtra (T9.32b, Ch. 11). All dharmas are the same in their ultimate nature (namely in lacking own-being, in all being empty), and animate beings are the same in that they ultimately all attain an awareness of this fact.

These four terms are positive descriptions of (provisionally) subjective Ultimate Truth, finally no different from Ultimate Reality but conceived of as if it were an attribute of the practitioner rather than the "outside world."

From the chapter of the same name in the Vimalakīrti (T14.546b-c, Ch. 11). A bodhisattva who has won this liberation can put Mt. Sumeru in a mustard seed, oceans in a single pore of his skin, hold the universe in his hand, and bend time itself to fit his purpose—for he has fully realized the voidness of all these things.

These four terms are negative descriptions of the same (provisionally conceived) subjective Ultimate Truth. The preceding group of four terms and this group stand in the same relationship to each other as bodhi and nirvāṇa, while the first of these three groups of terms is comparable to Tathāgata-garbha. Or to use English, the three groups of terms refer respectively to Reality, enlightenment, and extinction. As Chih-i says, there is no difference between these three.

Kogi says the first of these three questions wipes out names (subjective designations), the second wipes out substance (objective designates), and the third wipes out the subject/designator himself (that which regards itself as existent). Nothing else is left.
APPENDIX

CHART I: THE SIX IDENTITIES AND THE FIFTY-TWO STAGES

CHART II: THE RETURNING OF THE PURPORT INTO THE GREAT ABODE
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Chart I  The Six Identities and the Fifty-Two Stages
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<td>Empty</td>
</tr>
<tr>
<td></td>
<td>Provisional</td>
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</tr>
<tr>
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FREQUENTLY USED ABBREVIATIONS:

TCTL, see Ta-chih-tu-lun (V)

MHCK, see Mo-ho-chih-kuan (V)

BSKS, see Ono Gemmyo (ed.), Bussho Kaisetsu Daijiten (VI)
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Erh-ya 竇雅
I-ching 易經
Li-ching 禮經
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Ekottarāgama. See Tseng-i-han-ching.

Madhamāgama. See Chung-o-han-ching.
Madhyamaka-kārikās (plus commentary). See Chung-lun.

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attributed to Kumārajīva. This may be a Chinese forgery.

Fang-kuang-pan-jo-ching 放光般若經, 20 rolls.  T8.1-147

Fang-teng-san-mei-hsing-fa 方等三昧行法, one roll. T46.943-949 (#1940). By Chih-i.

Fang-teng-t'o-lo-ni-ching 方等陀羅尼經. See Ta-fang-teng-t'o-lo-ni-ching.


Fu-fa-tsang-yin-yüan-ch'uan 付法藏因緣傳, 6 rolls. T50-297-322 (#2058). Tr. Kekaya and T'an-yao in 472 A.D.

Hsiao-chih-kuan 小止觀, one roll. T46.462-474 (#1915). By Chih-i.


Hsiu-hsi-chih-kuan-tso-ch'an-fa-yao 修習止觀坐禪法要, one roll. See Hsioa-chih-kuan.

Hsu-k'ung-mu-fen 虛空目分, one roll. T13.173-175 (#397.10). Tr. Dharmakṣema.


Kuan-hsin-lun 視心論, one roll. T46.584-587 (#1910). By Chih-i.


Liu-miao-fa-men 大妙法門, one roll. T46.549-555 (#1917). By Chih-i.


Mo-ho-chih-kuan 摩訶止觀, 10 rolls. T46.1-40 (#1911). By Chih-i.


P'u-hsien-kuan-ching 普賢觀經. See Kuan-p'u-hsien-ching.

P'u-sa-chieh-ching 菩薩戒經. See P'u-sa-ti-ch'ih-ching.

P'u-sa-chieh-i-su 菩薩戒義疏, two rolls. T40.563-580 (#1811). By Chih-i.


Shih-ch'an-po-lo-mi-tz'u-ti-fa-men 釋禪波羅蜜次第法門
See Tz'u-ti-ch'an-men.


Ssu-i-fan-t'ien-so-wen-ching 思益梵天所問經. See Ssu-i-ching.


Sui-tzu-i-san-mei 隨自意三昧, one roll. Zokuzōkyō 2.3.4 (Vol. 98, leaves 344-354 of Taiwan edition). By Hui-ssu.
Ta-ch'eng-ch'i-hsin-lun 大乘起信論, one roll. T32.575-583 (#1666). Attributed to Aśvaghoṣa, tr. Paramārtha.


Ta-ch'eng-i-chang 大乘義章, 26 rolls. T44.465-end (#1851). By Ching-ying Hui-yuan.


Ta-fang-teng-ju-lai-tsang-ching 大方等如來藏經. See Ju-lai-tsang-ching.


Ta-pan-nieh-p'an-ching 大般涅槃經, see Nieh-p'an-ching.


Ta-p'in 大品. See Mo-ho-pan-jo-po-lo-mi-ching.


Tz'u-ti-ch'an-men 次第禪門, 10 rolls. T46.475-548 (#1916). By Chih-i.

Wei-mo-ching-hsüan-su 維摩經玄疏, 6 rolls. T38.519-562 (#1777). By Chih-i. A commentary to the Vimalakīrti.


Ying-luo-ching 瑛珞經, 2 rolls. T24.1010-1023 (#1485). Tr. attributed to Chu Fo-nien. Accepted today as a forgery. To be distinguished from 14-roll Ying-luo-ching (T#656).
Yüan-tun-chih-kuan 圓頓止觀, 10 or 20 rolls. Not extant.
By Chih-i. The first and second edition of the Mo-ho-chih-kuan.


VI. MODERN WORKS CITED, SELECTED LIST OF


POSTSCRIPT

THE MHCK AND THE MAHĀYĀNIZATION OF THE CHINESE-DHYĀNA TRADITION

Edward Conze, speaking for himself, succeeds at the same time admirably in summing up the Hīnayānīst attitude towards meditation when he says that

Noise is a thorn in the side of dhyāna. . . . Its ubiquitous and distracting effects give additional force to Peguy's definition of modern civilization as one vast conspiracy against the spiritual life.1

and elsewhere that

The ideas expounded in this book are only too easily disturbed by the hideous and brutish noises emanating from machines of all kinds (cars, motorcycles, lorries, wire­lesses, television sets, electric drills, helicopters, and, of course, aeroplanes roaring, whining and screaming overhead. . . ., and by the constant interruption of the deep brooding indispensable to their comprehension.2

It is a poignant statement on the present Western knowledge of Buddhist meditation that this foremost transmitter to the English­speaking world of the wisdom sūtras of the Mahāyāna ("form is emptiness, and emptiness form") can take the position that there is anything at all which must be excluded from the meditative practise of Buddhism. In fact the Buddhist scriptures as preserved in Indic languages have very little to say about the Mahāyāna practise of meditation, so that one who relies, as does Mr. Conze, on Sanskrit and Pāli writings to present Buddhist meditation has no choice but to present only its
Hīnayāna aspect. We must rather look to Tibetan and East Asian Mahāyāna Buddhist documents if we wish to gain an intellectual understanding of the kind of meditative practise which corresponds with the ideas of the Mahāyāna form of Buddhism. In the Ta-chih-tu-lun 大智度論, the great Chinese commentary to the Pañcaviṃśati (a Mahāyāna wisdom sūtra which Mr. Conze himself has translated from the Sanskrit), we find an eloquent reply to the above statements quoted from Mr. Conze's books:

When a bodhisattva contemplates the collectivity of dharmas, (he understands that) whether he is distracted or concentrated, there is (still) no mark of duality to them. But other people (who wish to meditate try to) exclude distraction and seek concentration, developing thoughts of anger amid dharmas of distraction, and developing thoughts of attachment amid dharmas of concentration. 3

By "other people" is clearly meant the devotees of the Hīnayāna among others.

The Chinese knowledge of Buddhist practise followed a course similar to that which we may observe in the modern world. Though a Mahāyāna wisdom sūtra, the Perfection of Wisdom in 8,000 Lines (Aṣṭasāhasrikā-prajñā-pāramitā-sūtra), was translated as early as the last part of the Latter Han dynasty, it was centuries before the Mādhyamika philosophy was fully understood, and longer yet until corresponding Mahāyāna meditation methods could be developed.

One of the ways to understand the history of Chinese Buddhism is to view the intertwining and the separation of the prajñā tradition and the dhyāna tradition. ⁴ Both had their origin in late Han, in the translations respectively of Lokakṣema and An Shih-
kao 安世高 , but until the middle of the 6th century, not long before the reunification of China under the Sui dynasty, it was only the prajñā tradition which could be considered Mahāyānist. There were elements of Mahāyāna thought in the dhyāna tradition from the very beginning, but the emphasis tended to be either on the magical and superhuman powers attainable through certain exercises and breathing techniques (an aspect which caught the fancy of the simpler Chinese and their simpler barbarian conquerors) or on contemplations which promoted one's separation from the polluted world and afforded entry to the "other side of the river" which was nirvāṇa. Only with the rise of the Pure Land, the T'ien-t'ai, and the Ch'an schools, the same schools which sinified Buddhist thought, did the dhyāna tradition finally take on a predominantly Mahāyānistic flavor, as it had by this time become clear that there was no ontological difference between "this side" and "the other side." The effort which the Chinese masters of these schools poured into validating their ideas by reference to scriptures translated from Indic languages does not detract from their great originality in developing forms of practise and meditation which were appropriate to the true epistemological meaning of emptiness as taught in the wisdom sūtras and Mādhyamika treatises. Their Indian and Central Asian mentors had not succeeded in making this leap.

The need for a balance between dhyāna and prajñā was stressed well before Buddhism crossed to China; it was part of the three-fold approach which included also śīla, morality or discipline in conduct
(the word samādhi is generally used instead of dhyāna in this context). These "three knowledges" are a simplification of the Eightfold Way, and traditionally one way to understand their mutual relationship was that dhyāna (samādhi) and śīla produce prajñā—in this case prajñā is understood as an effect or result, though it may also be considered a cause, and then is better understood as "intellection," "gnosis" or "discernment." The Buddhist system of discipline, essential though it may be to the monastic life, lacked appeal for those Chinese not willing to commit themselves totally to the new religion imported from the West. The dilettantes who in the early period formed the great majority of those interested in Buddhism tended either towards elegant metaphysical speculations on emptiness (śūnyatā), which could until the time of the great Mādhyamika translator Kumārajīva (early 5th century) be more or less blended with the "pure talk" and "mysterious learning" of the intellectual Neo-Taoists; or they tended towards the more plebian thaumaturgy which they perceived in such texts as theĀnāpānasīrīti-sūtra, An Shih-kao's translated compilation of Hīnayānistic methods of breath control, and which seemed to promise longer life and superhuman powers. The first group identified with the prajñā tradition, the second with the dhyāna tradition.

The third (usually listed as first) of the "three knowledges," śīla, also remained fundamentally Hīnayānistic for centuries, considerably longer in fact than the dhyāna aspect. The vinayas or codes of discipline employed within Chinese Buddhist monastic institutions were those of Indian Hīnayāna schools like the Mahāsaṅghika and the
Sarvāstivāda. It was only in Japan that this third "knowledge" was finally Mahāyānized in East Asia, by Saichō (767-822), the founder of the Japanese extension of the T'ien-t'ai. It is interesting then that the Mahāyānization of the Three Knowledges proceeded in the reverse order from their traditional listing, which is śīla, samādhi, prajñā, a sequence which is supposed to correspond to the internal structure of the Buddhist Path.

Most modern accounts of the development of Chinese Buddhism deal mainly with the prajñā aspect, the process by which the Chinese first identified Buddhist emptiness _EMPTY with the non-being 无 of their own Taoist tradition and over the centuries came to grasp its real epistemological sense. Here I would like to discuss Chinese trends in the dhīya aspect whose literary culmination is in the Mo-ho-chih-kuan (MHCK) of Chih-i.

Three translations of the Late Han laid the foundation for the development of the dhīya tradition in China: the Ānāpāna-smṛti-sūtra 安般守意經 (T#602), the Yogācārabhūmi地經 (T#607) and the Pratyutpanna-samādhi-sūtra般舟三昧經 (T#417/418), the first two accomplished by An Shih-kao and the last by Lokakṣema. The Yogācārabhūmi, originally composed by the Indian Sarvāstivādin monk Saṅgharakṣa, was later retranslated (in 284 AD) in a more complete version (T#606) by Dharmarakṣa; it is a completely different work from the perhaps better-known and immensely long work of the same Sanskrit name (T#1579;瑜伽師地論) by the Mahāyāna patriarch Asaṅga (but attributed to his legendary teacher Maitreya by the Chinese). The latter work was trans-
lated in full in the 7th century by Hsüan-tsang and often in fragmentary form before that. Both are supposed to be treatises on Buddhist yoga (the real meaning of ध्यान in the broad sense in which the term is usually used in East Asia), but the former is Hīnāyānist, and the latter a Yogācārin Mahāyānist revision of Sarvāstivādin abhidharma theory.

The अनापान-स्मृति-सूत्र is not truly a sūtra, but a compilation from earlier Indian sources of the method of meditation that focuses on one's inhalation and exhalation. It contains nothing of importance that is not also present in the section on this subject in Saṅgharākṣa's Yogācārabhumi. These two translations by An Shih-kao were at first more popular than the Pratyutpanna-samādhi-sūtra, but the latter work was ultimately more important in the development of Chinese Buddhist meditation, for it contains the first explanation in Chinese of the बुद्धनूस्मृति method, the contemplation, mindfulness or visualization of the Buddha (in this case Amitābha), which became the basic meditative technique of the thoroughly Mahāyānist Pure Land school.

It is all but certain that it was the scriptural authority used by Hui-yuán when he led what was later dubbed his White Lotus Society in a famous group vow to be reborn in the Pure Land of Amitābha (402 AD), an event regarded as the remote harbinger of the later Pure Land school. This sūtra is also the scriptural authority for the Constantly-Walking Samādhi in the Synopsis as delineated in the Synopsis of the MHCK itself (where the emptiness of the Buddha is clearly stated in a most un-Hīnayānist fashion). Later when the Pure Land school as
such developed however, this scripture was largely replaced by the (forged) Kuan-wu-liang-shou-fo-ching (T#365), and the exercise of visualization of Amitābha gradually came to be replaced by the far simpler exercise of reciting and meditating on the name of Amitābha. In the MHCK emphasis is laid upon visualizing the Buddha with all his characteristic marks as well as the Dharma-body or ultimate aspect of the Buddha, which is to be considered "empty." The presence of this Constantly-Walking Samādhi in the Synopsis of the MHCK provided part of the justification for many T'ien-t'ai monks of the Sung dynasty to devote themselves to Pure Land practices to the point that they became practically devotees of the school of that name.

T'ang Yung-t'ung 湯用彤 classifies the meditations used in Chinese Buddhism from the Han to the end of the Eastern Chin (420 AD) into four major types:

1. Respiration-meditation, 安般 or 散息 (ānāpānasmiti). This was early understood as a means to superhuman powers, though it is more properly an antidote to discursive thinking. An Shih-kao's translations, together with the later prefaces to these by monks like K'ang Seng-hui and Tao-an, were the avenue by which this form of meditation was introduced in its Buddhist guise. However it seems certain that certain breathing techniques already were being practiced among Taoists well before the Buddhist contact, and this was doubtless one of the main reasons for the popularity of Buddhism in the late Han dynasty. They are also typical of the earliest forms of Indian yoga; it is an open
question whether the early Taoist and Indian types of breathing yoga may have had a common source in prehistoric times. The Indian concept of the \textit{ātman} clearly has some relationship to these, for the word in origin means "breathe" (cf. German \textit{atmen}, to breathe). The same can be said for the etymology of the English word "spirit." Even today the counting of the in-breaths and the out-breaths is the first method of focusing the mind which is taught in the Zen school. It is mentioned as an auxiliary technique in both the \textit{Śūraṅgama-samādhi-sūtra} and the \textit{Ch'ing-kuan-yin-ching} \textsuperscript{9} (the Sūtra on the Supplication to Avalokiteśvara), two of the scriptures upon which the Four Samādhis of the \textit{MHCK} Synopsis are based, but without playing much of a part in the \textit{MHCK} itself. Though never wholly abandoned in Chinese or Japanese Buddhism, this method of meditation was too closely associated with the Hīnayāna to be more than a preliminary to the more advanced Mahāyāna meditations later practised in East Asia.

2. Contemplation of the Impure \textit{abhisamādhi}\textsuperscript{9} (\textit{abubhā-bhāvanā}). The purpose of this meditation is to counteract craving and desire. Epitomized by the contemplation of the nine or ten stages of putrefaction and dissolution of the human corpse, this is like respiration-meditation identified with the Hīnayāna, but unlike this had no Taoist antecedents and failed to develop much popularity in China. It is mentioned in practically all the Hīnayānist \textit{āhyāna sūtras} and treatises translated into Chinese, and was especially esteemed by Hui-kuan\textsuperscript{10}, the disciple of Kumārajīva otherwise prominent
for his advocacy of gradual enlightenment as against the sudden enlightenment preached by Tao-sheng, another of Kumārajīva's disciples. Both the gradual approach and the contemplation of the impure were stigmatized as Hīnayānistic, so it may be said that in this respect Hui-kuan represented a reactionary tendency in the development of Chinese Buddhism. The Hīnayānistic orientation of Kumārajīva's contemporary Buddhhabhadra may be seen by the fact that the major meditation scripture which he translated (ca. 413 AD), the Dharma tara-dhyāna-sūtra (T#618) of the Kashmirian Sarvāstivādin patriarch Buddhasena, confined most of its attention to this contemplation of the impure and the aforementioned respiration-meditation. The first eight of the seventeen chapters of this text deal with respiration-meditation, the next four with the contemplation of the impure, while the other chapters deal with the contemplation of numerical categories from the Abhidharma like the 18 dhātus, the four unlimited states of mind, the five skandhas, the twelve āyatana, the twelve links of dependent co-origination, such contemplations falling more in the category of Hīnayāna prajñā than dhyāna. Contemplations on emptiness or on the Buddha are there completely lacking.

3. Contemplation (visualization) of the Buddha 念佛 or 観佛 (buddhānusmṛti). This generates faith and removes doubt. This contemplation is present in the Hīnayāna as part of the contemplation of the Three Jewels (Buddha, Dharma, Saṅgha). As I have
mentioned, this became the primary meditation exercise of the Pure Land school, where the Buddha in the meditation is the Mahāyānistic Buddha Amitābha. It may also be considered Mahāyānistic in that it is simple enough to be practised easily by laymen, and unlike the contemplation of the impure, which promotes revulsion from the world, involves the contemplation of something far more pleasant than cadaverous putrefaction. As the Pure Land school developed in later times, however, the Buddha and his Land tended to be hypostatized as something separate from the meditator, which must be considered a degeneration of the prajñā aspect of this practise. This meditation was originally based on the Pratyutpanna-samādhi-sūtra as translated by Lokakṣema (T#417 and # 418, in one and three rolls respectively), but this sūtra was later supplanted in the Pure Land (though not the T'ien-t'ai) tradition by the Kuan-wu-liang-shou-fo-ching (T#365), which is along with the longer and the shorter Sukhāvatī-vyūha, one of the three basic scriptures of the Pure Land. In the Constantly-Walking Samādhi of the MHCK, where Chih-i's concept of the Three Truths is applied to this meditation, we find that the Buddha is to be viewed not only in his physical form but also as empty and as identical to the meditator's own body and mind. Such a degree of sophistication in this meditation was not suitable for the laypeople who formed the overwhelming majority of Pure Land devotees, nor was this a part of the buddhānusampti meditation in its Hinayāna form.

This is praised in many scriptures as the most eminent form of meditation in the Mahāyāna. For example the Śūraṅgama-samādhi-sūtra (T#642) itself states that only a bodhisattva of the tenth of the ten stages is capable of performing it. Unlike the previous three forms of meditation it has no specific content, signifying rather contemplation of emptiness in all one's acts and thoughts, and the realization of the Six Perfections in every mode of physical, vocal and mental behavior. The Nirvāṇa sūtra (roll 27) equates it to the Perfection of Wisdom (prajñā-paramitā), vajra-samādhi, lion's-roar samādhi, and the Buddha-nature.

Although the major sūtra in which this is expounded, the Śūraṅgama-samādhi-sūtra, was translated again and again, the Kumārajīva version is all that has come down to us, apart from a forgery of the T'ang dynasty. This "method" of meditation is what is detailed in the Neither-Walking-nor-Sitting Samādhi of the Synopsis of the MHCK (where, importantly, the specific method of the contemplation on the four phases of thought is added to it), and also evidently formed a great part of the inspiration for Hui-ssu's Sui-tzu-i-san-meiri, itself quoted frequently without attribution in this part of the MHCK. This "meditation" generated a great deal of interest among the "dark-learners" in the heyday of Neo-Taoism, for inasmuch as its purpose was to transcend form and develop wisdom (prajñā), they concluded that if they could develop wisdom there should be no need for meditation. It accelerated the tendency of Southern intellectuals to neglect specific methods of meditation in favor of dandling about in their heads the concept of śūnyatā, insofar as they were able yet to understand it.
Despite two centuries of the dhyāna tradition as I have outlined above, the famous monk Hui-yüan (344-416) still felt the lack of suitable guides for meditation keenly enough that he commissioned disciples to journey to the west to garner more information on this subject, and later requested Buddhabhadra to produce his aforementioned translation of the dhyāna text by Buddhasena. Seng-jui, lamenting the paucity of relevant scriptures, likewise besought his master Kumārajīva to translate dhyāna texts. Both these requests produced fruit, but the three works (T#613, #614, #616) translated by Kumārajīva, eminently a member of the prajñā stream in Chinese Buddhism, turned out to be little better suited for truly Mahāyāna meditation than the Hīnayānistic efforts of Buddhabhadra. They were not yet an efficient means to the realization of the Mahāyāna emptiness, to the vision of Ultimate Truth in every scrap of the phenomenal, to the understanding that there is no separation between nirvāṇa and sahaṇa. Kumārajīva himself must be credited with mediating the final Mahāyānization of the prajñā tradition in China (after centuries in which śāntatā or emptiness was misunderstood as analytic as in the Hīnayāna or ontological as in Neo-Taoism), but the Mahāyānization of the dhyāna tradition had yet to occur.

The most popular of Kumārajīva's three dhyāna translations was the Tso-ch'an-san-mei-ching (T#614: "the sūtra on the samādhi of sitting meditation"), not a sūtra but his compilation primarily from the dhyāna teachings of certain Sarvāstivādin patriarchs, like Vasumitra, Upagupta, Kumāralata, etc. This text
treats meditation under five main headings: (1) the contemplation of the impure, (2) the cultivation of good-will (maitrī, one of the four Unlimited States of Mind, brahmavihāras), (3) the contemplation of the twelve-linked chain of dependent origination (pratītya-samutpāda), (4) respiration-meditation, and (5) the contemplation or visualization of the Buddha. Kumārajīva did introduce some Mahāyāna ideas in an appendix to the Tso-ch' an-san-mei-ching, compiled from the Vasudhara-sūtra 持世經 (T#482) and in his Ch' an-fa-yao-chieh 謂法要解 (T#616), but essentially he did nothing but transmit Hinayāna meditation methods from the Sarvāstivādin school to China, methods with which as we have seen, the Chinese were already acquainted. Dharmamitra (356-442), another foreign Hinayānaist monk, produced still more translations of dhyāna texts slightly after Kumārajīva's time. His Wu-men-ch' an-ching-yao-yung-fa五門禪經要用法 (T#619) focused on the same five categories as Kumārajīva's Tso-ch' an-san-mei-ching, with special emphasis (significantly, by this time) on the visualization of the Buddha. Two other texts attributed to him (T#277 and #409) deal respectively with the visualization of the bodhisattvas Samantabhadra and Ākāśagarbha, the former figure being the subject of the MHCK's Lotus Samādhi in the section of the Synopsis on Half-Walking/Half-Sitting Samādhi. Yet the Mahāyāna emptiness had yet to be integrated into the meditation delineated by Dharmamitra.

The dhyāna and prajñā traditions were never fully separate, particularly wherever actual monastic life was carried out. Yet after the dissolution of Kumārajīva's school in Ch' ang-an with the fall of the Yao Ch'in dynasty in 417 AD, exegetical studies (the prajñā stream)
declined in the North, while in the South from the Liu Sung (to 479 AD) a similar deterioration of meditative practise was in effect.\textsuperscript{15} Even before this time the major centers of \textit{dhyāna} practise in the South, Hsiang-yang (365-379), led by Tao-an, and Lu-shan (380-417), led by Hui-yuán, had been of northern origin. With their passing, the combination of northern \textit{dhyāna} with southern \textit{prajñā} which they strenuously advocated lacked powerful adherents until nearly the time of the Sui reunification. Hui-yuán in particular stressed visual representations and sensual contact with the Buddha, concerned as he was to appeal to the lay element in his group. He consequently made great use of icons and images as well as concrete visualizations of the Buddha, while simultaneously stressing the need for the wisdom approach. But in his fusion of semi-Mahāyānistic \textit{dhyāna} with semi-Mahāyānistic \textit{prajñā} (it is doubtful whether he ever really understood \textit{śūnyatā} properly), just as in the group vow which he led to be reborn in the Pure Land, he was too far ahead of his time to have much influence in melding the two streams permanently. His organization dissolved upon his death. Very few foreign monks arrived in the South thereafter, and the decline there of the \textit{dhyāna} tradition was evident everywhere except in a few regions close to the border with the North, such as Ching-chou and Szechuan\textsuperscript{16} (it is of some interest that the former area was the birthplace of Chih-i). Yet nourished by the interest of the aristocratic Chinese court, the southern \textit{prajñā} tradition continued to develop in the form of exegetical studies of treatises like the \textit{Tattvasiddhi} 成實論 (T#1646) and the \textit{Daśabhūmīvyākhyāna} + \textit{地經論} (T#1522);
and likewise stimulated by the interest in practical shamanism of the barbarian dynasties, the northern dhyāna tradition (including a marked tendency towards devotionalism) was far from moribund.

Towards the end of the Northern Wei a tendency towards scriptural study began to develop in the North again under the influence of certain Indian Mahāyāna masters. In 531 AD Buddhasānta translated the Mahāyāna-saṃgraha (T#1592) of Asaṅga (which was to be retranslated by Paramārtha in the South in 563 AD, T#1593), and participated with Guṇamati and Bodhiruci in the translation of the Daśabhūmika-vibhāṣa (Śāstra) (T#1521) attributed to Nāgārjuna, in 508 AD. Both these texts heightened interest in the philosophy of Mahāyāna Buddhism, while at the same time these masters emphasized a practise of dhyāna founded in such Mahāyāna texts. The study of the Mahāyāna Nirvāṇa sūtra increased apace, while the same Bodhiruci converted the monk T'ān-luan (476-542) to initiate the history of the Pure Land school, eminently a dhyāna movement in the wider sense of the word (practise as opposed to intellectualized study). Bodhidharma, first (and semi-legendary) patriarch of the Ch'an tradition, also appeared in the North at this time, sometime between 516 and 526 AD, advocating a non-dual and direct form of practise founded in the Mahāyānist Lankāvatāra-sūtra. Hui-wen, the obscure "first patriarch" of the T'ien-t'ai school, flourished in the North in the middle of the 6th century, and according to tradition became enlightened through reading a verse from the Madhyamaka-kārikas of Nāgārjuna as translated by Kumārajīva in the Chung-lun (this is the famous gāthā which figures so prominently
in the MHCK, and which is the origin of the theory of the Three Truths). T'an-luan (the disciple of Bodhiruci), Hui-ssu (the disciple of Hui-wen, and Chih-i's teacher), and Hui-k'e (the disciple of Bodhidharma), transmitted the inspiration of their teachers to their own followers, and so paved the way for the fecund growth of respectively the Pure Land tradition, the T'ien-t'ai tradition, and the Ch'an tradition, in the T'ang dynasty. We thus find that during the 6th century the Northern emphasis on meditation and devotion came at last to be founded in Mahāyāna treatises and sūtras instead of compilations by Hīnayānist masters like Saṅgharakṣa and Buddhāsena on which Chinese dhyāṇa had formerly relied.

After the middle of the century, not long before the reunification of China by the Sui dynasty (589 AD), the second T'ien-t'ai patriarch Hui-ssu went south where in the year 560 he acquired his most famous pupil, Chih-i. We may take this as a convenient date marking the introduction of the inchoately Mahāyānized dhyāṇa tradition into the South. In succeeding years there was significant intercourse between Chih-i's associates and disciples and the Mādhyamikan San-lun school on Mt. She山 in the south; the latter school also maintained an emphasis on meditation founded firmly in Mahāyāna prajñā. In fact the Ta-chih-tu-lun, which is constantly quoted by Chih-i in the MHCK, was regarded equally highly in the San-lun, while the Chung-lun, which furnished the stimulus for Hui-wen's enlightenment, was one of the San-lun's "three treatises三論", all of which belonged to the Mādhyamika stream of Mahāyāna. It is not clear at the present stage
of research whether the San-lun's equal emphasis on dhyāna and prajñā was a result of stimulus from the T'ien-t'ai tradition, but it is clear that the San-lun Mahāyānized the philosophically reactionary Ch'eng-shih 成實 (Tattvasiddhi) prajñā tradition with its more correct understanding of the meaning of śūnyatā. Then given as a hypothesis the stated influence from T'ien-t'ai, the latter may be said to have Mahāyānized the dhyāna tradition within the San-lun school.

After Hui-k'e (487-593), the second patriarch of the Ch'an transmission, this school also moved to the South, where it was to attain its greatest influence. The later dispute on patriarchal succession between the followers of Shen-hsiu 神秀 and those of Hui-neng 慧能 (initiated by Hui-neng's disciple Shen-hui 故在 in 734 AD) can be read as a classical confrontation between the old Hinayānī and the new Mahāyānī dhyāna. This dispute is usually understood as a continuation of the old Chinese conflict between the gradual theory and the sudden theory of enlightenment, but the former tended to be identified with the Hinayāna and the latter with the Mahāyāna. Shen-hsiu, representing the gradualistic approach, advocated diligent action to "wipe the bright mirror of the mind clean of the dust that obscures enlightenment." This betrayed a view of Ultimate Truth (the bright mirror of the mind) as separate and distinct from the defilements including nescience, and of T'ang's four categories of meditation is closest to the Contemplation of the Impure, quite definitely a Hinayānī-istic variety. Hui-neng is on the contrary reputed to have upheld
the view that since there is no mind or mirror at all (i.e. both are "empty"), there could be no dust to obscure them. That is, enlightened mind and defilements are not different. Chih-i frequently makes the same statement or similar ones. E.g. at T46.17c,

If a person has by nature a great number of desires and is seething with contamination, so that despite his efforts to counter and suppress them, they continue to increase by leaps and bounds—then he should simply direct his attention wherever he wishes. Why? Because without the arising of the Antiperfections, he would have no chance to practise contemplation.

Thus it was not the T'ien-t'ai alone which promulgated a Mahāyānized form of dhyāna, in which it was linked with the Mahāyāna prajñā, though perhaps it was the first school to do so (in the persons of Hui-ssu and Chih-i). All the great Buddhist schools of the Sui and T'ang emphasized both dhyāna and prajñā, this being a result of the influence of northerners like Hui-ssu, Bodhiruci, Buddhasānta and Bodhidharma. Though Tao-an, Hui-yüan and Seng-jui had long before, in the fourth and fifth centuries, advocated the union of dhyāna and prajñā, only the third of these men could be said to have understood the Mahāyāna emptiness, while in the dhyāna aspect of their Buddhism all three were restricted to the Hīnayāna approach. Hence it was only by Sui-T'ang times that Chinese Buddhism could be said to have reached its full inner flowering, signifying at once the Mahāyānization of the dhyāna stream, the incorporation and creative adaptation of the prajñā stream, and the blending together of the two into a unified whole.
Though Chih-i was an important influence in this process, it would have occurred without him, as the momentum towards this goal was being built up in all areas of Chinese Buddhism. His unique contribution in the area of Mahāyāna dhyāna (for which he now used the old term chih-kuan止覩, (śamatha-vipākyanā), indicating thereby a union of dhyāna and prajñā within the dhyāna aspect itself) was to produce for the first time in Chinese Buddhist history a great body of work which codified Mahāyāna practise, laying down a specific and detailed series of graded exercises and "samādhis" which could finally supplant the meditation texts of the foreign Hīnayāna patriarchs. Until then this had never been done by representatives of the other schools, nor even (so far as is known) by any thinkers in the Indian sub-continent. His Great Calming and Contemplation (MHCK) is the key text within this body of work. One would be justified therefore in translating the Chinese title Mo-ho-chih-kuan止覩 by the expression "Summation of Mahāyāna Meditation," where mo-ho (for the Sanskrit mahā, great) has the double sense of "Mahāyāna" and "summation."²⁰

In the MHCK we find therefore no references to the earlier Hīnayāna dhyāna treatises, but rather a consistent use of Mahāyāna sūtras and śāstras to justify the philosophy behind the practise as well as many of the details of the practise itself. Instructions are given as to how to sit or walk, what to do with the voice, and what to do with the mind, that exceed in precision anything up to then in the Chinese Mahayana tradition: it is no surprise therefore that this text is still used in East Asia (at least in Taiwan and Japan) as a
meditation guide. In addition the MHCK's emphasis on meditation and realization in all aspects of thought and behavior (as in the Neither-Walking-Nor-Sitting Samādhi) was in full agreement with the Pure Land and the Ch'an, being both fully Mahāyānistic and fully Chinese. The latter schools, while unlike the T'ien-t'ai in that they made no important contribution to the Mahāyāna prajñā (in fact were partly degenerate in this respect), exceeded the T'ien-t'ai in their creative sinification of dhyāna (again understood broadly as practise), to the point that by the time of the Sung dynasty, T'ien-t'ai monks themselves were increasingly attracted to them both. The story of these developments must be told at another time.
Both Zürcher and Demieville feel that in its Chinese usage the word dhyāna is often better rendered "yoga," meaning the whole of Buddhist practise rather than a specific mental exercise or state. When opposed to prajñā this is the sense in which it should be taken.


Scholars are still in disagreement about the exact relationship between these two versions of the sūtra: whether the shorter is a later abridgement of the longer, or the longer a later spurious amplification of the shorter. See Zürcher, pp. 220-221 and T'ang, p. 768.
14 See Demiéville, *op. cit.*, p. 357.

15 T'ang, p. 774.

16 T'ang, p. 774.

17 T'ang, p. 779.

18 T'ang, p. 796.

19 T'ang, p. 797.

20 One could go so far as to sanskritize the title as "Mahāyāna-dhyāna-samgraha" instead of the usual "Mahā-samatha-vipaśyanā."