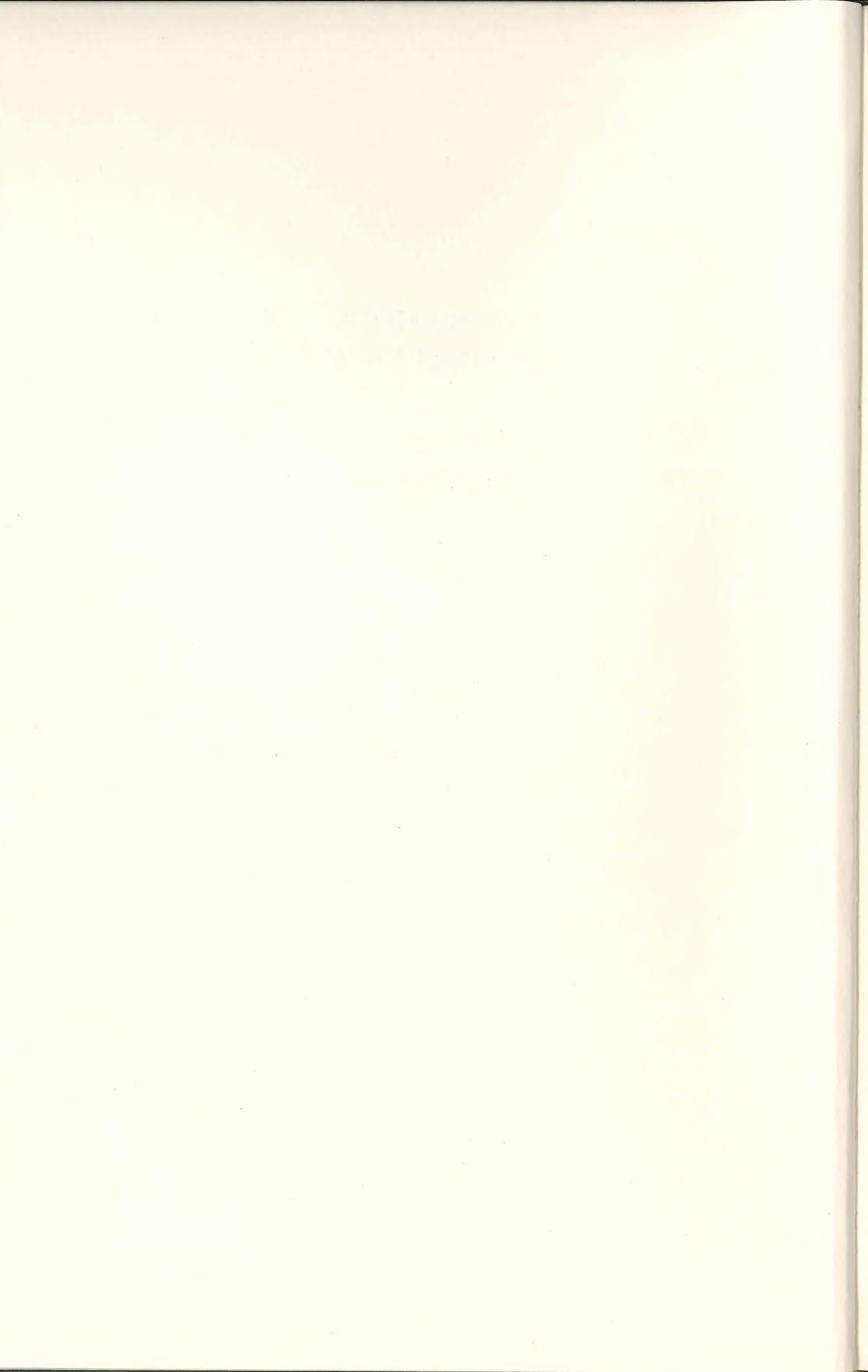


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**THE ESSENTIALS OF  
THE EIGHT TRADITIONS**

**THE CANDLE OF  
THE LATTER DHARMA**



**BDK English Tripiṭaka 107-I, III**

**The Essentials of the Eight  
Traditions**

by

**Gyōnen**

Translated from the Japanese

by

Leo M. Pruden

**The Candle of the Latter Dharma**

by

**Saichō**

Translated from the Japanese

by

Robert Rhodes

**Numata Center for  
Buddhist Translation and Research**

**1994**

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## A Message on the Publication of the English Tripiṭaka

The Buddhist canon is said to contain eighty-four thousand different teachings. I believe that this is because the Buddha's basic approach was to prescribe a different treatment for every spiritual ailment, much as a doctor prescribes a different medicine for every medical ailment. Thus his teachings were always appropriate for the particular suffering individual and for the time at which the teaching was given, and over the ages not one of his prescriptions has failed to relieve the suffering to which it was addressed.

Ever since the Buddha's Great Demise over twenty-five hundred years ago, his message of wisdom and compassion has spread throughout the world. Yet no one has ever attempted to translate the entire Buddhist canon into English throughout the history of Japan. It is my greatest wish to see this done and to make the translations available to the many English-speaking people who have never had the opportunity to learn about the Buddha's teachings.

Of course, it would be impossible to translate all of the Buddha's eighty-four thousand teachings in a few years. I have, therefore, had one hundred thirty-nine of the scriptural texts in the prodigious Taishō edition of the Chinese Buddhist canon selected for inclusion in the First Series of this translation project.

It is in the nature of this undertaking that the results are bound to be criticized. Nonetheless, I am convinced that unless someone takes it upon himself or herself to initiate this project, it will never be done. At the same time, I hope that an improved, revised edition will appear in the future.

It is most gratifying that, thanks to the efforts of more than a hundred Buddhist scholars from the East and the West,

Message

this monumental project has finally gotten off the ground. May the rays of the Wisdom of the Compassionate One reach each and every person in the world.

August 7, 1991

NUMATA Yehan  
Founder of the English  
Tripiṭaka Project

## Editorial Foreword

In January, 1982, Mr. NUMATA Yehan, the founder of the Bukkyō Dendō Kyōkai (Society for the Promotion of Buddhism), decided to begin the monumental task of the complete translation of the Taishō edition of the Chinese Buddhist canon into the English language. Under his leadership, a special preparatory committee was organized in April, 1982, and by July of the same year the Translation Committee of the English Tripiṭaka (Scriptures) was officially convened.

The initial Committee consisted of the following thirteen members: HANAYAMA Shōyū (Chairman); BANDŌ Shōjun; ISHIGAMI Zennō; KAMATA Shigeo; KANAOKA Shūyū; MAYEDA Sengaku; NARA Yasuaki; SAYEKI Shinkō; (late) SHIOIRI Ryōtatsu; TAMARU Noriyoshi; (late) TAMURA Kwansei; URYŪZU Ryūshin; and YUYAMA Akira. Assistant members of the Committee were as follows: KANAZAWA Atsushi; WATANABE Shōgo; Rolf Giebel of New Zealand; and Rudy Smet of Belgium.

Holding planning meetings on a monthly basis, the Committee has selected one hundred thirty-nine scriptures and texts for the First Series of translations, an estimated one hundred printed volumes in all. Scriptures and texts selected are not necessarily limited to those originally written in India but also include works written or composed in China or Japan. All the volumes in the First Series are scheduled for publication within the twentieth century. While the publication of the First Series proceeds, the scriptures and texts for the Second Series, which is expected to be published in the following ten- or twenty-year period, will be selected from among the remaining works; this process will continue until all the scriptures and texts, in Japanese as well as in Chinese, have been published.

Frankly speaking, it will take perhaps one hundred years or more to accomplish the English translation of the complete

Chinese and Japanese scriptures and texts, which consist of thousands of works. Nevertheless, as Mr. NUMATA wished, it is the sincere hope of the Committee that this project will continue unto completion, even after all its present members have passed away.

It must be mentioned here that the final object of this project is not academic fulfillment but the transmission of the teaching of the Buddha to the whole world in order to create harmony and peace among mankind.

More than eighty Buddhist scholars in the West and in the East, all well qualified to be translators of the Chinese and Japanese scriptures and texts, have agreed to translate certain selected works. It is really a great pleasure for the Committee to announce that more than forty-five translations have already been received as of the end of September, 1992.

The present members of the Translation Committee of the BDK English Tripiṭaka are HANAYAMA Shōyū (Chairman); BANDŌ Shōjun; ISHIGAMI Zennō; ICHISHIMA Shōshin; KAMATA Shigeo; KANAOKA Shūyū; MAYEDA Sengaku; NARA Yasuaki; SAYEKI Shinkō; TAMARU Noriyoshi; URYŪZU Ryūshin; and YUYAMA Akira. Assistant members are WATANABE Shōgo and SUZUKI Kōshin.

Commemorating the ninety-fourth birthday of Mr. NUMATA Yehan, the Committee published the following three texts in a limited edition in April, 1991:

- (1) *The Lotus Sutra* (Taishō No. 262)
- (2) *The Sutra on Upāsaka Precepts* (Taishō No. 1488)
- (3) *The Summary of the Great Vehicle* (Taishō No. 1593)

In December, 1991, the Publication Committee headed by Prof. Philip Yampolsky was organized. New editions of the above volumes and the remaining texts will be published under the supervision of this Committee.

HANAYAMA Shōyū  
Chairman  
Translation Committee of  
the BDK English Tripiṭaka

September 10, 1992

## Publisher's Foreword

In December, 1991, at the Numata Center for Buddhist Translation and Research in Berkeley, California, a publication committee was established for the purpose of seeing into print the translations of the Buddhist works in the BDK English Tripiṭaka Series. This committee will process the translations forwarded for publication by the Translation Committee in Tokyo. It will perform the duties of copyediting, formatting, proofreading, indexing, consulting with the translator on questionable passages, and so on—the routine duties of any publishing house. No attempt will be made to standardize the English translations of Buddhist technical terms; these are left to the discretion of the individual translator. Represented on the committee are specialists in Sanskrit, Chinese, and Japanese, who will attempt to ensure that fidelity to the texts is maintained.

The Publication Committee is dedicated to the production of lucid and readable works that do justice to the vision of the late Mr. NUMATA Yehan who wished to make available to Western readers the major works of the Chinese and Japanese Buddhist canon.

Dr. Leo M. Pruden, the translator of *The Essentials of the Eight Traditions* (*Hasshū-kōyō*), passed away in October, 1991. Thus the opportunity to consult with him during the preparation of the manuscript for publication has not been available. The manuscript, however, remains substantially as Dr. Pruden left it.

In some instances an important text is too brief to justify publication as a separate volume. This is the case with Professor Robert Rhodes' translation of *The Candle of the Latter Dharma* (*Mappō-tōmyō-ki*) which is also included in this volume. The two works do not have any direct connection, except that they were

Publisher's Foreword

written by Japanese monks; they are printed together as a matter of convenience.

The majority of the works in the BDK translation series are to be found in the one hundred volume compendium of some 3,360 Chinese and Japanese Buddhist scriptural works, known as the *Taishō Shinshū Daizōkyō* (Newly Revised Tripiṭaka Inaugurated in the Taishō Era). The two works in the present volume, however, are not included in this Tripiṭaka collection. As with all books in this BDK Series, the series number on the spine and title page corresponds to the number assigned to the work by the Translation Committee of the BDK English Tripiṭaka in Tokyo. A list of the volumes is appended at the end of the text.

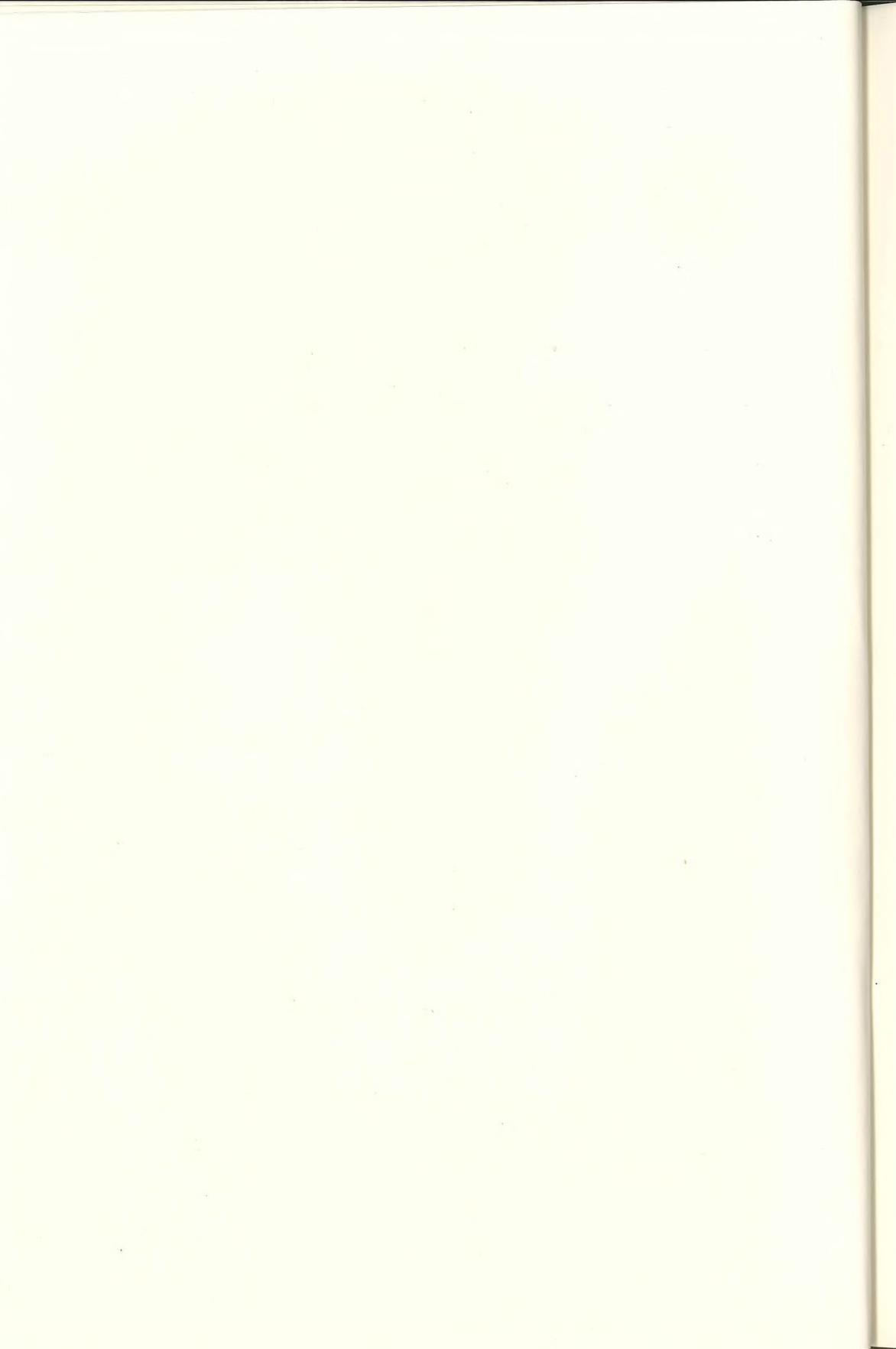
Those participating in the work of the committee are Diane Ames, William Ames, Brian Galloway, David Hall, Nobuo Haneda, and the Reverend Kiyoshi S. Yamashita.

Philip Yampolsky  
Chairman  
Publication Committee

July 1, 1994

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**BDK English Tripiṭaka 107-I**

**THE ESSENTIALS OF  
THE EIGHT TRADITIONS**

by

**Gyōnen**

Translated from the Japanese

by

**Leo M. Pruden**

**Numata Center  
for Buddhist Translation and Research**

**1994**



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## Translator's Introduction

This work was not initially undertaken as a full translation of the *Hasshū-kōyō* (The essentials of the eight traditions); rather, I first translated the section on the *Ritsu* tradition for the benefit of my students at Brown University, and later for the use of my students at the College of Oriental Studies (Los Angeles). I later translated the section on the *Kusha* tradition for courses that I taught at the Nyingma Institute (Berkeley). It was only later, when I began to teach a course on the history of Japanese Buddhism (at the College of Oriental Studies) that I completed the translation of the whole of this work.

The *Hasshū-kōyō* was composed in 1268 (Bun'ei 5) by the scholar-monk Gyōnen (1240–1321), one of the most eminent scholars of his time.

The first mention of this work is in Volume 2 of the book catalogue the *Shōshū shōsho roku*. The text of the *Hasshū-kōyō* was (first?) printed in 1827 (Bun'ei 10) and in 1886 (Meiji 19).

A variant title of this same work is the *Hasshū-kōyō-shō* (An essay on the essentials of the eight traditions). A printed edition of this work, with this title, appeared in 1653 (Shōō 2), in 1862 (Bunkū 2), and in 1885 (Meiji 18). This is also the title of an undated manuscript preserved in the library of Ryūkoku University, Kyoto.

Although written in the second half of the thirteenth century, this work appeared to have but few pre-Meiji (i.e., pre-1868) commentaries composed on it.

The first commentaries to the *Hasshū-kōyō* that have been preserved are listed on the following pages.

1. The *Hasshū-kōyō*, also called *Kōtei Hasshū-kōyō*, in two volumes, was composed by the monk Enge (1764–1840). This work was published in 1827 (Bunsei 10).

2. Enge also wrote in one volume the *Hasshū-kōyō ryakuroku*, the undated manuscript of which is preserved in the Library of Ōtani University, Kyoto.

3. The *Hasshū-kōyō monki*, in two volumes, was composed by the scholar-monk Gijō (1796–1858). This was published in 1840 (Tempō 11), and a copy of this work is preserved in the library of Ōtani University.

4. Gijō also published the *Hasshū-kōyō kōgi*, at an unknown date, in three volumes. This work is also preserved in the library of Ōtani University.

The Meiji period (1868–1912) saw the publication of almost two dozen editions of and commentaries on the *Hasshū-kōyō*.

5. The *Hasshū-kōyō kōge* was composed by Fukuda Gidō. This work was published in 1878 (Meiji 11) in some six *kan*, in two volumes.

6. The *Hasshū-kōyō-(shō) Keimō-roku* was composed by Kusunoki Senryū (and was compiled by Atsumi Kai'en). This five-volume work was published in 1878 (Meiji 11) by the Department of Education (*Kyōiku-bu*) of the Higashi Honganji, Kyoto. Printed by the Kōbundō of Kyoto, this work was reprinted in 1880 (Meiji 13) and 1896 (Meiji 29).

7. The *Hasshū-kōyō kōjitsu* (var. *Hasshū-kōyō kōshō*) was composed by Shimmyō'in Mongō (1771–1831) and was edited by Fujii Genjū. This work was (first?) published in 1881 (Meiji 14) in two volumes by the Department of Buddhist Studies (*Kyōgaku-bu*) of the Kōshōji-ha branch of the Jōdo Shinshū denomination. (The manuscript of this work is preserved in the library of Ryūkoku University.)

8. The *Hasshū-kōyō kahon* was compiled by Sakai Saishō and was published in two volumes in 1882 (Meiji 15).

9. The *Hyōchū Hasshū-kōyō* was compiled by Kuroda Shindō and was published in 1885 (Meiji 18). This work was reprinted three years later, in two volumes.

10. A two-volume *Hasshū-kōyō-shō* (var. *Kōtei Hasshū-kōyō*) of unknown authorship was published in 1886 (Meiji 19).

11. This period also saw the appearance of a *Hasshū-kōyō monki* in three volumes. A manuscript dated 1886 is preserved in the library of Ōtani University.

12. A *Hasshū-kōyō-shō chōki*, in three volumes and dated 1886, is also preserved in the library of Ōtani University.

13. The *Kandō Hasshū-kōyō-shō* was composed by Senabe Edō and Sugihara Shundō. In one volume, and still occasionally available in present-day Japan, this work was published in 1887 (Meiji 20) by the Shishōdō, Kyoto. This work was reprinted in 1888 in two volumes.

14. The *Hasshū-kōyō kōgi* was written by Yanagizawa Geizon in two volumes and was printed in 1888.

15. The *Keimō Hasshū-kōyō*, with commentary by Zuishin'in Kyokuga (i.e., Sayeki Kyokuga) and Machimoto Donkū, was published in two volumes by the Butsugaku-shoin, Kyoto, in 1888 (Meiji 21). This work was reprinted in 1890.

16. The *Hasshū-kōyō shiki tsuketari bunka* was composed in four volumes (the *bunka* in a separate volume) by Gonsaku Gijō (the Śramaṇa Gijō, 1848–1921) and was published in 1889 (Meiji 22).

17. The *Hasshū-kōyō*, in one volume, was written by Horie Keiryō and was published in 1889.

18. The *Hyōka-bōchū Hasshū-kōyō*, in two volumes, was written by Machimoto Donkū (see above, No. 15) and was published in 1890 (Meiji 23).

19. The *Hasshū-kōyō-ki* was published in two volumes by Mineya Ryōjun in 1890. The manuscript (?) of this work is preserved in the library of Ōtani University.

20. The *Hasshū-kōyō kōjitsu*, in three volumes, was composed by Yoshitani Kakuju and was published in 1894 (Meiji 27).

21. The *Hasshū-kōyō kōgi*, in one volume, was composed by the well-known scholar Oda Tokunō (1860–1911) and was published in 1901 (Meiji 34) in the series *Bukkyō-tsūzoku-kōgi* (Popular lectures on Buddhism). This work was reprinted in 1919 (Taishō 8).

22. The *Hasshū-kōyō kōgi* by Sakaino Kōyō was published in one volume in 1909 (Meiji 42) by the Tōyō University Press (Tōyō Daigaku Shuppan-bu), Tokyo. This work was reprinted in 1924 (Taishō 13).

The Taishō period (1912–1926) saw some five editions and commentaries on the work.

23. The *Hasshū-kōyō kōgi* was published in one volume in the series *Bukkyō-kōgi-roku* (A record of lectures on Buddhism) in 1913 (Taishō 2), published by the Bukkyō-gakkai.

24. The *Hasshū-kōyō kōgi*, in one volume, was written by Wada Ryūzō and published in 1916 (Taishō 5).

25. The *Hasshū-kōyō mondai kōjitsu* by Hino Anjū was published in 1917.

26. The *Hasshū-kōyō kōgi* was written by Fujii Ryūshin and published in the series *Buten-tsūzoku kōgi* (Popular lectures on Buddhist texts) in 1924 (Taishō 13).

27. The *Hasshū-kōyō kōwa* was written by Sakaino Kōyō (see above, No. 22) and was published in 1924 (Taishō 13) by the Hinoeuma Shuppan-sha, Tokyo.

The modern period, that is, the Shōwa period (1926–1988), has seen a comparatively small number of new editions and commentaries on the *Hasshū-kōyō*. During the Shōwa period, however, the Bukkyō-gakkai's edition and commentary (below, No. 29) has been reprinted a number of times and has become the most popular edition of the work.

28. The *Hasshū-kōyō*, a Japanese translation or rendering (*wa-yaku*, or *kaki-kudashi*) of this work, was published in volume ten of the *Shōwa-shinsan Kokuyaku Daizōkyō: Shūten-bu* (The section on sectarian works).

29. The *Hasshū-kōyō kōgi*, edited by the Bukkyō-gakkai of the Higashi Honganji, was first published by the Hōzōkan, Kyoto, in one volume, in 1927 (Shōwa 2). To date, this work has seen some six editions (6th edition, 1974: Shōwa 49). The commentary to this work is the work of seven different scholars: Inaba Enjō (Preface and *Sanron*), Naiki Ryūshū (*Kusha*, *Jōjitsu*, and *Ritsu*), Kojima Eken (*Hossō*), Honda Shūme (*Tendai*), Hanayama Daian (*Kegon*), Kumabe Jimyō (*Shingon*), and Furuzawa Bunryū (*Zen* and *Jōdo*). This edition of and commentary on the *Hasshū-kōyō* is by far the most popular of all of the commentaries on this work.

30. The *Hasshū-kōyō kaisetsu* was composed by Kashiwabara Yūgi in one volume and was published in 1927 (Shōwa 2) by the Hōzōkan, Kyoto.

The university libraries of Japan preserve for us a number of unpublished, undated, and uncirculated manuscript commentaries on the *Hasshū-kōyō*.

31. The *Hasshū-kōyō kōroku*, in one volume, is preserved in the library of Ryūkoku University.

32. The *Hasshū-kōyō fuketsu*, in three volumes, is also preserved in a manuscript edition at Ryūkoku University.

33. The *Hasshū-kōyō Bummō-shō*, in five volumes, is preserved in a manuscript at Ryūkoku University.

34. The *Hasshū-kōyō kōroku*, originally in two volumes (the first volume is now lost) by Hifumi Jin'en, is preserved in a manuscript at Ryūkoku University.

35. The *Hasshū-kōyō shōchū-suyō* is preserved in a manuscript at Ryūkoku University.

The Essentials of the Eight Traditions

36. The *Hasshū-kōan*, in one volume, by Sōma Kanryō, is preserved in the Library of Ōtani University.

37. The *Hasshū-kōyō kikigaki*, in two volumes, is preserved in the Library of Kyoto University.

38. The *Hyōchū Hasshū-kōyō*, in one volume, is preserved in the Library of Rishhō University, Tokyo.

## Preface

*Question:* How many teachings are there within Buddhism?

*Answer:* There are in all countless teachings within the teaching of the World-Honored One; but there are some eighty-four thousand major teachings, which embrace all of the teachings preached by the World-Honored One during his lifetime of fifty-odd years of preaching and exclude none.

*Question:* Why is this necessarily the number of teachings?

*Answer:* It is because he desired to put down all of the eighty-four thousand various afflictions of all sentient beings that the teachings are also necessarily eighty-four thousand in number.

*Question:* Do these teachings pertain only to the Mahayana?

*Answer:* Both the Mahayana and the Hinayana posit eighty-four thousand teachings. As the *Abidatsuma kusha-ron* (*Abhidharmakośa*) says, "The sets of teachings preached by the sage are eighty thousand in number." In addition to this, many of the various Hinayana scriptures say that there are eighty-four thousand teachings, so this is also a position held by the Hinayana. In the case of the Mahayana teachings, this principle is often spoken of. The textual sources for it are quite numerous, and we need not mention them here. Thus both the Mahayana and the Hinayana establish that there are some eighty-four thousand [teachings].

*Question:* How are these teachings classified?

*Answer:* Even though the teachings are numerous, they do not exceed two *piṭakas* and three *piṭakas*, which totally and completely embrace all of the various teachings. The five *piṭakas*, the ten *piṭakas*, and the twelvefold division of the teachings are also not separate from the three *piṭakas* (Tripiṭaka).

*Question:* What are the two *piṭakas*?

*Answer:* First is the *śrāvaka piṭaka*, and this is of the Hinayana. Second is the bodhisattva *piṭaka*, and this is of the Mahayana. This is the significance of the statement that both the Mahayana and the Hinayana establish that there are some eighty-four thousand [teachings].

The teachings of these two *piṭakas* come out of the *Daichido-ron* (*Mahāprajñāpāramitā-śāstra*) and out of the *Shōgon-ron* (*Mahāyāna-sūtrālamkāra-śāstra*). Many masters quote from these works in their judgment of what is Mahayana and what is Hinayana.

*Question:* What then are the three *piṭakas*?

*Answer:* First there is the Sutra *piṭaka*, which in the Old School of Translators was termed *Shutara*; translated [into Sino-Japanese] this is termed *kai-kyō*, which in the Old School was simply termed *kyō*. Second there is the Vinaya *piṭaka*, which in the Old School was termed *Bini*; translated this is termed *Jōbuku*, which in the Old School was termed *Ritsu*. Third there is the Abhidharma *piṭaka*, which in the Old School was termed *Abidon*; translated this is termed *Tai-hō*, which in the Old School was termed *Muhi-hō*. This refers to the commentarial literature. These then are called the three *piṭakas*. They express, in this order, the teachings about the precepts, about meditation, and about wisdom.

The three *piṭakas* are the teachings that express the principles; the three teachings are the principles that are expressed in the teachings. These then embrace all of the Buddhist teachings with nothing omitted.

*Question:* What does it mean to speak of “being embraced”?

*Answer:* During the lifetime of the Tathāgata, he would give out the Dharma in accord with the capacity [of his listeners]. If a person had the capacity, he would then give him the Dharma, and in this way the Dharma was preached in an unsystematic manner, in many different places. However the scope of the teachings preached did not exceed that of the three *piṭakas*. When these scriptures were compiled, all of the various saints gathered together and formed the three *piṭakas* from them. When they had all been

compiled [into these three *piṭakas*], they were then disseminated to the world.

*Question:* Do both the Mahayana and the Hinayana have three *piṭakas*?

*Answer:* They do. The *Shōgon-ron* (*Mahāyāna-sūtrālaṅkāra-śāstra*) explains this in great detail. Thus with respect to the two *piṭakas* of the *śrāvakas* and of the bodhisattvas, each one has three *piṭakas*, and these are the Sutras, the Vinayas, and the Abhidharmas.

*Question:* What are the circumstances of the transmission—from ancient times up to the present—of the writings that embody these teachings?

*Answer:* When the Tathāgata was in the world, he did not employ written records. As they heard the teachings, people cultivated their practice; and they would thus attain the benefit that is enlightenment. After the extinction of the Tathāgata, there then came to be the first written records. These came to be disseminated, and in this way the eyes of many sentient beings came to be opened.

Based on this, Mahākāśyapa and others compiled the three *piṭakas* of the Hinayana in the Pippala cave; Ajita and others compiled the teachings of the Mahayana on Mount Cakravāla.

Thereupon Mahākāśyapa grasped the sacred Dharma and continued its profound teachings. The Venerable Ānanda upheld the Sutras and the Dharma and so benefitted many beings. Madhyāntika and Śaṅkakāśin each held high the banner (literally: the net) of these teachings. Upagupta manifested a glorious name in a singular manner.

In this way, for a period of one hundred years after the extinction of the Tathāgata, the Dharma was transmitted as one would pour water from one vessel to another, with nothing being lost. These five masters of the Dharma were in this manner meritorious in their transmitting and in their upholding [of the Dharma].

After some one hundred years, many saints also appeared, and each in turn transmitted the sacred canon, each taking [and

passing on] the great Dharma. Nevertheless with the disappearance of these various saints, there came to be some extinction of the Dharma and of its significance. In this way, then, Ānanda entered into *samādhi*, and Śāṅakavāsin was unable to understand this. Śāṅakavāsin entered into extinction, and with him many scriptures also disappeared. Even though this was the case, quite a lot still remained, and the remaining teachings were truly many.

The True Dharma lasted for one thousand years. Eventually the period of the End of the Dharma (*Mappō*) arrived. During this period the Dharma was grasped, upheld, and spread to very many different places, to all of the lands in India and even Japan. All of the other countries are too numerous to be mentioned. Each propagated the sacred scriptures and caused the affairs of Buddhism to flourish.

Let us now narrate the circumstances of the diffusion [of the Dharma] in the three countries of India, China, and Japan.

Tradition says that in a period some four hundred years after the extinction of the Tathāgata, the Hinayana flourished greatly and that different opinions flourished in competition one with another. The Mahayana was hidden and preserved within the palace of the *nāgas* (dragons).

During this period, then—for one hundred years—a single pure vessel transmitted its contents to another; but after some one hundred years, variant opinions came to contend with one another. At this time Mahādeva willfully spewed forth his deluded words on the five points, and the Vātsīputriya school also had not yet cast away its strong clinging to a substantial self.

The Sammatīyas and the Sautrāntikas clamorously contended over major principles, and the Aparasāilas and the Uttarasāilas gave rise to differing views and fought like wild animals. Finally, during this four-hundred-year period, some twenty groups came to compete with one another within India, and eventually some five hundred groups were locked in mutual combat.

In a period five hundred years [after the extinction of the Buddha] the non-Buddhists flourished. The Hinayana came to be

somewhat obscured, and even more so the Mahayana. At this time the *Śāstra* Master Aśvagoṣa first began to propagate the Mahayana in the period approaching some six hundred years [after the extinction of the Buddha]. His *Awakening of Faith in the Mahayana* (*Daijō kishin-ron*) and other works were composed at this time. The non-Buddhists, with their false views, folded in their tongues and were all defeated; and the differing sects of the Hinayana all shut their mouths and were put down. The profound Mahayana teachings once again flourished in Jambudvīpa, and the capacities and the responses of all beings were now directed to the correct path.

Next there was the bodhisattva Nāgārjuna, who, in a period six hundred years [after the extinction of the Buddha] and at the beginning of some seven hundred years [after his extinction], succeeding Aśvagoṣa, walked alone in India. There were no non-Buddhists who were not crushed in defeat, and the whole of the Buddha-dharma came to be transmitted and upheld. He carried within his breast the whole of the three editions of the *Kegon*[-*gyō*] (*Avataṃsaka-sūtra*). The stream of his writings, fourfold in their eloquence, marvellously controlled rivers and bays. He widely composed commentarial works, and he was an even deeper blue than indigo (he surpassed his teacher, Aśvagoṣa). He deeply fathomed the Buddha-dharma, and he was colder than ice (same meaning).

Both of these two *Śāstra* Masters were bodhisattvas of high [spiritual] rank. Aśvagoṣa was, in the past, the Buddha Great Light; and now he manifested his traces in the eighth *bhūmi*. Nāgārjuna was, in the past, the Buddha Marvellous Cloud Characteristics, and now he abided, in his rank, in the first *bhūmi* (stage), that of joy (*pramudita-bhūmi*). Both of them were originally Buddhas, and both of them manifested their traces for us. In their knowledge and in their eloquence they surpassed ordinary persons, which was as it should be. Thereupon when the manifestations of these great sages and the conversion of sentient beings were completed, they ceased their converting work and so returned to their origins.

But the karmic conditions of sentient beings kept arising, and their wrong views became even deeper. Because of this, during the period some nine hundred years [after the extinction of the Buddha], the bodhisattva Asaṅga arose in the world, benefiting sentient beings. At night he would ascend to the Tuṣita heaven, and there he personally received instruction from the Compassionate Lord, Maitreya. In the daytime he would descend to Jambudvīpa, there to teach widely sentient beings. However the clingings of sentient beings were deep, and they would not follow his teachings. He thereupon requested Lord Maitreya himself to descend [to Jambudvīpa] and to preach the Dharma. The Lord Maitreya acceded to his request and came down to the Lecture Hall at Ayodhyā, in central India. There he spoke the five major *śāstras*, such as, for example, the *Yuga-ron* (*Yogācāra-bhūmi-śāstra*), in some one hundred folio volumes. He profoundly discussed the deep principles of the eighty thousand teachings. Of all the teachings in the Buddha's lifetime, there are none that he did not judge [in this work], so this work is termed "The Commentary That Broadly Explains All of the Sutras."

At this time the false views of all beings were all put down. Together they proceeded on the correct path, and their progress and attainment were marvellous and magnificent. After Lord Maitreya ascended to heaven, Asaṅga continued his teaching in Jambudvīpa.

It was during this period that Vasubandhu taught. Originally he propagated the Hinayana and composed some five hundred commentarial works on it. Later he studied the Mahayana and again composed some five hundred commentarial works [on the Mahayana]. For this reason everyone called him "The *Śāstra* Master of One Thousand Works."

In addition, it was at this time that Harivarman composed the *Jōjitsu-ron* (*Satyasiddhi-śāstra*), and the *Śāstra* Master Saṃghabhadra composed the *Junshōri-ron* (*Nyāyānusāri-śāstra*).

In a period some one thousand years after the extinction of the Tathāgata, the major tenets of the Mahayana had not yet been divided into differing opinions. After some one thousand one

hundred years, the Mahayana first began to generate differing opinions. At this period one thousand one hundred years [after the extinction of the Buddha], Dharmapāla and Bhāvaviveka debated emptiness and existence with reference to the truth of dependent origination.

Some one thousand seven hundred years after, Śīlabhadra and Jñānaprabha discussed the problem of appearance and reality. These masters in debate were like diamonds against diamonds, like boulders against boulders.

All of the various other *Śāstra* Masters, such as Nāgabodhi, Nilanetra, Rāhula, Dignāga, Bandhuśrī, Citrabhāna, Jñānacandra, were all of them bodhisattvas of the four supports, the refuges of all sentient beings. From ancient days to the present they prominently appeared, and like orchids and chrysanthemums they competed with one another for excellence. All of the various traditions [within Buddhism] take them to be their patriarchs and teachers, and all sentient beings depend upon them to be their leaders.

In this way then various commentarial masters appeared and succeeded one another from ancient days down to the present, illuminating all of India and saving all sentient beings. Such were the circumstances of the propagation [of the Buddha-dharma] in India.

In the case of China, in the period toward the end of one thousand years [after the extinction of the Buddha], Kāśyapa-mātaṅga first came to China. Chu Fa-lan came next. He first disseminated the Three Treasures and then gradually propagated the five vehicles.

From this time onward, during the various dynasties of the Han, Wei, Chin, [Liu] Sung, Ch'i, Liang, Ch'en, Sui, T'ang, and Sung, many Tripiṭaka Masters each transmitted Buddhism, and each one propagated the sacred Dharma.

As for the translation of the three *piṭakas*, some monks came to China from the West, whereas others went from China to the West and came back to China. The three *piṭakas* of both the Mahayana and the Hinayana were all translated and disseminated, and both the revealed and the secret teachings were widely

spread about. In this way Kumārajīva and Hsüan-tsang exhausted the most excellent scriptural translations, and their efforts ultimately called forth the heavenly praise of the god Skanda. Buddhābhadrā and Dharmakṣema are praised for the beauty of their translations, and they too attained the divine protection of the *nāgas*.

There were other eminent monks who revered the Buddha-dharma: the moon of the Golden Mountain (Chi-tsang) and of pure reflection (Hui-yüan) was clearly reflected in the waters of the eight negations that reveal the truth; the flowers of the Southern Peaks (Hui-ssu) and of Mt. Tien-t'ai (Chih-i) were ever fresh in the garden of the three insights into the one mind; the breezes from the Tz'u-en-ssu Monastery (K'uei-chi) and from out of the province of Tzu (Hui-chao) were cool among the branches of the three herbs and the two trees; the jade of the musk elephant (Fa-tsang) and of Lake Anavatapta (Ch'eng-kuan) was bright and clear in the pavilion of the ten types of profound dependent origination and the six characteristics.

In addition to these, the two masters P'u-kuang and Fa-pao most clearly plumbed the profundities of the Abhidharma; the two scholar-monks Fa-li and Tao-hsüan brightly polished up the precepts and the Vinaya. How much more too were the two monks Hui-kuan and T'an-ying resplendent with respect to the major principles of the *Jōjitsu-ron* (*Satyasiddhi-śāstra*)! The monks I-hsing and Hui-kuo were also both of them illustrious with respect to the secret teachings of the Mantrayāna.

All of the various masters other than these are too numerous to mention; they all propagated the great path, and each one of them penetrated the teachings of the Buddha. They were lofty and eminent in their awe-inspiring qualities (*guṇa*), and they frequently called forth heavenly gifts. Their marvellous understanding was broad and vast, and they often perceived the Buddha within their own minds. Such eminent monks, from ancient days up to the present, have been very many and very great! How can words do justice to them?

Such were the circumstances of the dissemination [of the Buddha-dharma] in China.

In the case of Japan, in the eleventh month of the sixth year of the reign of the thirteenth Japanese sovereign, the Emperor Kimmei, which year corresponded to the eighth year of Ta-t'ung of the Liang Dynasty (A.D. 545), a *kinoto-ushi* year, the king of Paekche, Song-myōng wang, presented [to the Japanese court] one gold and bronze alloy image of the Buddha Śākyamuni, along with its pennants and banners, and some volumes of the Buddhist canon. The emperor was overjoyed at this, and when he saw them he worshipped them.

Although at that time the ministers and subjects did not revere these objects, a temple was constructed for them, and the Buddhist scriptures were placed therein. From this time onward, the Three Treasures gradually came to flourish and to be established.

On the first day of the first month, in the first year of the reign of the thirty-first Japanese sovereign, the Emperor Bidatsu (A.D. 572), a *mizunoe-tatsu* year, Prince Shōtoku was born in the province of Yamato. He further propagated the Buddha-dharma, filling the empire in many places with *saṅghārāmas* (large monasteries), and the persons he saved were countless. The rebellious minister Moriya was stricken by the bows and arrows of *samādhi* and *prajñā*, and the two monks from Kōguryō gained fame for their propagation of the Buddha-dharma.

In his putting down of false views, in his building up of the Three Treasures, in his saving of sentient beings, and in his carrying out of the affairs of the Buddha-dharma, wherein could he (Prince Shōtoku) be surpassed in the countless goings and comings from ancient times to the present? For this [flourishing of the Buddha-dharma] was all exclusively due to the power of the expedient means of this Prince of the Inner Palace (Prince Shōtoku).

From this time onward, eminent monks appeared in great numbers and broadly propagated the Buddha-dharma. These monks

were none other than the traces of the Great Sage (Śākyamuni) who came down in order widely to disseminate the Three Treasures.

Hui-kuan *sōjō* transmitted the profound principles of the *Sanron*; Gembō *sōjō* propagated the *Hossō* Mahayana; the perfect tradition of the *Kegon* was introduced by the Vinaya Master Tao-hsüan; and both the precepts and the Vinayas, and the *Tendai*, were propagated by the *upādhyāya* (preceptor) Chien-chen (Ganjin *wajō*). It was Dengyō-*daishi* (Saichō) who again caused the *Tendai* to flourish, and Kōbō-*daishi* (Kūkai) who established, with great success, the Mantrayāna. The *Kusha* tradition and the *Jōjitsu* tradition have both had their transmission.

Some of these great masters came to Japan from T'ang Dynasty (A.D. 589–907) China, whereas others went to China and came back [to Japan with their teachings].

There were many other masters who disseminated the Buddhadharmā; they all studied the above teachings and transmitted them to their disciples. Some drank from the jade-like streams (of the Gyokusenji Monastery, the *Tendai*); some transmitted the light of the sun of wisdom (the Enichi-dōjō of Kichijō [Chi-tsang], the *Sanron*); some received the full moon from out of Lake Anavatapta (the *Kegon*); some became disciples of the jade flowers (the Gyokkakyū Translation Bureau, the *Hossō*); some walked beneath the chaste pines of Mt. Nan-shan (the *Ritsu* tradition); some sported in the Miraculous Fungi Garden of West Lake (the masters In-tan [Yün-k'an] and Ganshō [Yüan-chao], the *Ritsu* tradition); some perceived the depths of doctrine just as the Green Dragon (*Shingon*) sees the bottom of the sea; and some comprehended all aspects of doctrine just as the Great Clouds (*Kusha*) cover all four sides of the globe.

The Mahayana and the Hinayana, the traditions of internal nature (*Sanron*) and of external characteristics (*Hossō*), the gates both of teaching and of meditational insight, and the two teachings called the revealed teachings and the secret teachings, each were all transmitted [by various teachers] in their own ways. They were too numerous to mention.

All of the seven major monasteries shoulder to shoulder were looked up to and esteemed. Both the Southern Capital (Nara) and the Northern Capital (Kyoto) competed in the excellence of their academic studies. These masters were all of them the followers and disciples of [saints like] dragons and elephants, and all were great teachers of both gods and humans.

All rural districts too accordingly saw the dissemination [of the Buddha-dharma], and from ancient times up to the present there has been no interruption of this Buddhist tradition.

Even though in this, the period of the End of the Dharma, the taste of the Buddha-dharma has become weak, the ocean-like teachings are still as deep as ever. Even if a person wanted to snare its depths, he would not be able to do so. Great it is, for one cannot grasp it nor adequately speak of it.

These are the circumstances of the dissemination [of the Buddha-dharma] in Japan.

*Question:* We now know in general terms the circumstances of the dissemination [of the Buddha-dharma] into these three countries. However, how many types of the Buddha-dharma in all have been transmitted into Japan? Please explain this again!

*Answer:* In Japan, from ancient times, there have only been some eight traditions which have been pursued. Up to the present day this has not changed. In this interval however there have been some other traditions.

Nevertheless, by common consent, only these eight traditions have been studied from ancient times up to the present.

*Question:* What are these eight traditions?

*Answer:* The eight traditions are (1) the *Kusha* tradition, (2) the *Jōjitsu* tradition, (3) the *Ritsu* tradition, (4) the *Hossō* tradition, (5) the *Sanron* tradition, (6) the *Tendai* tradition, (7) the *Kegon* tradition, and (8) the *Shingon* tradition.

*Question:* Of these eight traditions, how many are Hinayana, and how many are Mahayana?

*Answer:* The three traditions of the *Kusha*, the *Jōjitsu*, and the *Ritsu* are all Hinayana. The five traditions of the *Hossō*, the *Sanron*, the *Tendai*, the *Kegon*, and the *Shingon* are all Mahayana.

*Question:* Could we hear of the principles and the teachings of these eight traditions?

*Answer:* The principles of these various traditions are deep, profound, and difficult to understand. I have not yet fully tasted of even one of these traditions, so how much less of some eight traditions! For this reason then I shall present only an itemized list of their doctrines, and in this way I shall roughly present but one of their teachings.

## Chapter I

### The *Kusha* Tradition

*Question:* Why is this tradition termed the *Kusha* tradition?

*Answer:* The word "*Kusha*" (*kośa*) is the name of the principal commentary of this tradition. To speak in greater detail, the full name of this commentary is the *Abidatsuma kusha-ron* (*Abhidharmakośa-śāstra*). The word *ron* is based on the Chinese word *lun*; the other six syllables are Sanskrit.

*Abhi* signifies "facing"; *dharma* signifies "item, thing"; and *kośa* signifies "sheath, enclosure." So this work may be called the commentary that embraces all things relevant to the dharmas; that is, undefiled wisdom. It is this that this commentary approaches.

There are two meanings to the word "facing": first, facing or going toward nirvana; and second, facing the four noble truths in meditation.

There are two meanings to the word "dharma": first, the dharma of the absolute truth, or nirvana; second, the external characteristics (*lakṣaṇa*) of the dharmas, which permeate all of the four noble truths. That is, undefiled wisdom is turned toward nirvana and meditates on the four noble truths.

There are two meanings to "enclosure": first, "embracing," and second, "support." "Embracing" means that this commentary embraces all of the absolutely true words out of the *Hotchi-ron* (*Jñānaprasthāna-śāstra*) and other works, and so for this reason this work is called a *kośa*. The phrase "the *kośa* of Abhidharma" is a *tatpuruṣa* compound.

With respect to the meaning of *kośa* as "support," this commentary was based upon the *Hotchi-ron* and other works, and so it is called a *kośa*. This work completely adopts the name of

Abhidharma from this more basic work (*Hotchi-ron*), and since the *kośa* is an enclosure of all things concerning the dharmas, it is called an enclosure (*kośa*) of all things concerning (*abhi*) the dharma (*Abhidharma-kośa*). This is called a *bahuvrīhi* compound.

This then is the significance of the full title of this commentary. Now since it is the *Abidatsuma-kusha* that is revered in this tradition, this tradition is termed the *Kusha* tradition.

*Question:* This work was written by whom, after how many years had elapsed after the extinction of the Tathāgata?

*Answer:* This work was composed by the bodhisattva Vasubandhu, in a period some nine hundred years after the extinction of the Tathāgata.

Of the twenty different Buddhist groups in existence at that time, this work belonged to the Sarvāstivādins. Originally it had come out of the *Daibibasha-ron* (*Mahāvibhāṣā-śāstra*) and encompassed all other teachings.

The *Daibibasha-ron* (*Mahāvibhāṣā-śāstra*) is based on the *Junshōri-ron* (*Nyāyānusāri-śāstra*) and the *Rokusoku-ron* (*Six Pāda-śāstras*).

Some four hundred years after the extinction of the Tathāgata there was a king of the land of Gandhāra by the name of Kaniṣka, who revered and deeply believed in the Buddhist scriptures.

One day he invited some monks to come into his palace, there to receive his offerings. The king took this opportunity to inquire concerning the way. The monks differed in their teachings, one from the other, and the king thought this very strange. He addressed the elder Pārśva saying, "The teachings of the Buddha were identical in their origins, and there was then no difference in its principles. How then can there be such differences in what these elders say?"

The elder answered him, saying, "All of these teachings are correct, for if one but cultivates [any one of them], he shall attain to the fruits [of the religious life]. The Buddha in fact gave a prophecy [that his teachings] would come to resemble a golden staff broken into many pieces!"

When the king heard these words, he again asked, "Which is the best of all these various philosophical positions? For I wish to cultivate it. O Venerable One, please tell me what it is!" The elder answered him, saying, "Of all these various groups, there is none that surpasses the School of Existence (the Sarvāstivādins). If Your Majesty wishes to cultivate a practice, you would do well to revere this one."

Thereupon the king was overjoyed and commanded that the Tripitaka teachings of this one sect be brought together. Eminent and venerable monks assembled together from the four directions like clouds. Ordinary persons and saints were exceedingly many, but because of their numbers there was much confusion and disorder. Finally the king removed the ordinary monks, and only the saintly monks were allowed to remain. The number of these saintly monks was also very great, and so the king removed those that were *śaikṣas* (learners), and only those who were *aśaikṣas* (those with nothing more to learn, arhats) were allowed to remain. The number of *aśaikṣas* was still large, and they could not assemble together. So from among the *aśaikṣas*, he chose those who had attained the six supernormal powers in their *samādhis*, who had perfected the fourfold eloquence in their knowledge, who had learned the Tripitaka, and who were proficient in the five *vidyās* (sciences)—such were permitted to assemble together.

Now those saintly worthies allowed to remain were in number some 499 persons. However the elder Vasumitra was eventually chosen too, and the number was then an even five hundred persons. The elder Vasumitra was chosen to be the presiding elder.

Thereupon the five hundred saints first collected together some one hundred thousand *ślokas* that served as commentary on the Sutra *piṭaka*. Next they composed some one hundred thousand *ślokas* that served as their commentary on the Vinaya *piṭaka*. And lastly they composed some one hundred thousand *ślokas* that served as their commentary on the Abhidharma *piṭaka*; this is the *Daibibasha-ron* (*Mahāvibhāṣā-śāstra*).

After these five hundred arhats had finished this compilation, they had [these *ślokas*] engraved on stones and made a resolution

that [these teachings] were to be allowed only within this land (Gandhāra) and were not to be allowed out into foreign lands. Indeed *yakṣas* (demons) were commanded to guard the city gates, so that people could not leave at will.

Now the Venerable Elder Vasubandhu had initially studied the Sarvāstivāda doctrines, and later he had studied the doctrines of the Sautrāntikas and realized that these latter teachings corresponded to the truth. Thus with respect to the doctrines of the Sarvāstivāda school, he embraced thoughts of “taking and rejecting,” and he desired to determine which was right and which was wrong [in its teachings]. He thereupon hid his [real] name and again went [to Gandhāra], where he then spent some four years. He frequently proclaimed that [the Sarvāstivādins] were his own school and that he would vigorously crush all other groups.

The elder Skandila was once defeated [by Vasubandhu] in debate and was unable to respond [to his assertions]. Thereupon Skandila entered into *samādhi* and so came to know that this person was Vasubandhu. Skandila then privately told Vasubandhu, “Among the followers of the Sarvāstivāda teachings there are some persons who have not yet been liberated from desires. If they come to know of your defeating [their philosophical positions], they will surely kill you. You must quickly return home to your native land!”

When Vasubandhu reached his native land he began to lecture on the *Daibibasha-ron* (*Mahāvibhāṣā-śāstra*). After a day’s lecture he would then compose one *śloka* that would embrace within it all the teachings that he had lectured on during that one day. He had these *ślokas* engraved on leaves of copper, and in this manner he wrote down all the *ślokas*. In this way then there gradually came to be some six hundred *ślokas* that embraced all the teachings of the *Daibibasha-ron* perfectly and completely. These *ślokas* he attached to a musk elephant (*gandha-hastin*). Beating a drum, Vasubandhu announced, “If there is anyone who is able to refute [these propositions], I shall gladly confess my faults.” But there was no one who could refute the propositions contained in the *ślokas*. Thereupon Vasubandhu sent someone with these *ślokas* to go to the land of Kāśmīra.

Then the king of that land and the assembled clergy saw [these *ślokas*] and they all rejoiced, saying that Vasubandhu was promulgating the teachings of their own school (i.e., that of the Sarvāstivādins). Only Skandila knew that this was false, and by saying so he alarmed many persons.

Vasubandhu was eventually requested [by the king] to compose a commentary [on these *ślokas*]. The Śāstra Master Vasubandhu acceded to the king's request and commented on the original text [the *ślokas*] for him. This commentary was some eight thousand *ślokas* in length. Later, when people saw this commentary (*Abhidharmakośa-bhāṣya*), the predictions of the Arhat Skandila were vindicated.

At this time a disciple of the elder Skandila, the Śāstra Master Saṅghabhadra, composed a treatise that refuted the *Abhidharmakośa*. This treatise was entitled the *Kusha baku-ron* (A Treatise, Hailstones on the *Kośa*). He showed this work to Vasubandhu, and when Vasubandhu saw it, he praised it and changed its name to *Junshōri-ron* (*Nyāyānusāri-śāstra*, "In Accord with the Truth"). This Śāstra Master Saṅghabhadra also composed the *Kenshū-ron* (*Abhidharmakośa-samaya-pradīpikā-śāstra*), which forms some forty fascicles in its Chinese translation. Translated into Chinese, the *Junshōri-ron* (*Nyāyānusāri-śāstra*) forms some eighty fascicles. Thus we know that the *Abhidharmakośa* comes originally from the *Daibibasha-ron*.

*Question:* This commentary indeed arose and flourished during a period some nine hundred years [after the extinction of the Tathāgata]. But when was this commentary transmitted to China?

*Answer:* There have been two occasions when this commentary was translated into Chinese. The first occasion was during the Ch'en Dynasty, when it was translated by the Tripiṭaka Master Paramārtha in some twenty Chinese fascicles. Paramārtha thereupon wrote his own commentary on the text in fifty fascicles. At present this work has been lost and has not been transmitted to us.

Later, in the T'ang Dynasty, the Tripiṭaka Master Hsüan-tsang translated this commentary into Chinese in some thirty fascicles.

This was done during the Yung-hui period (A.D. 650–55); and the work was carried out in the Tz'u-en-ssu Monastery. This then is the present text of the work.

Now since this commentary (*Abhidharmakośa*) and its commentary (the *Bhāṣya*) were composed by the Śāstra Master Vasubandhu, the bodhisattva Vasubandhu is regarded as the first patriarch [of the tradition]. The Tripiṭaka Master of Universal Learning (Hsüan-tsang) marvellously translated this work during the great T'ang Dynasty, and the Dharma Masters P'u-kuang and Fa-pao wrote commentaries on the *Kośa*, and indeed many other masters have studied this work. This work has been transmitted to Japan, and it is studied in all of the monasteries in an unbroken succession down to the present time.

*Question:* Does this tradition teach only the doctrines of the Sarvāstivādins, or does it also include the teachings of other schools?

*Answer:* This commentary primarily teaches the doctrines of the Sarvāstivādins. Thus the doctrines established in this text are based on those of the Sarvāstivādins, and it was on the basis of these that this work was composed. However, on occasion, the teachings of the Sautrāntikas are approved of; thus it says in the work, "The doctrines of the Kaśmīra are proven [to be correct]; I have relied on them in commenting on the Abhidharma." But it also says, "The doctrines of the Sautrāntikas are not in opposition to the truth." Vasubandhu picks and chooses from among these two schools, and it appears that the author has both a revealed and a secret aspect [i.e., Vasubandhu publicly approves of the Sarvāstivādins and rejects the positions of the Sautrāntikas; but he secretly approves of the Sautrāntikas and rejects certain positions of the Sarvāstivādins].

But the principles behind these references may be known through the work itself.

*Question:* What are the principal tenets of this commentary?

*Answer:* Since this commentary teaches the doctrines of the Sarvāstivādins, it teaches that all the dharmas have real existence.

This, then, is regarded as its main tenet. Speaking in greater detail, however, we cannot say that its teachings are not those of the Sautrāntikas.

With reference to the revealed intention of this work, then we must say that it is solely Sarvāstivāda; that is, it teaches that all the dharmas really exist in all the three periods of time (past, present, and future), and that the nature of these dharmas is eternally existent. These are the doctrines taught in the school of the Sarvāstivādins.

There are a variety of different opinions with respect to the teaching of the real existence of the dharmas in the three time periods. There are four opinions.

The first is the opinion of the Venerable Dharmatrāta, who holds that [the dharmas] differ with respect to their natures (*bhāva*) and thus differ in the three time periods. The second is that of the Venerable Ghoṣaka, who maintains that [the dharmas] differ with respect to their [external] characteristics and thus differ in the three time periods. The third is that of the Venerable Vasumitra, who holds that [the dharmas] differ with respect to their condition (*avasthā*) and thus differ in the three time periods. The fourth is that of the Venerable Buddhadeva, who holds that [the dharmas] differ with respect to their mutual relationship (*apekṣā*) and thus differ in the three time periods.

Now the Śāstra Master Vasubandhu judges these four opinions and holds that the opinion of the Venerable Vasumitra is the best. However the Sautrāntikas hold that the dharmas of the past and the future have no real structure, and that only the dharmas of the present are real.

The *Abhidharmakośa* is an Abhidharma work, so it is in the Abhidharma *piṭaka*.

*Question:* In sum, how many principles does this commentary elucidate?

*Answer:* In all there are some nine chapters in the thirty fascicles that make up this commentary. These nine chapters are first, the chapter on the *dhātus* (realms); second, the chapter on the

*indriyas* (sense faculties); third, the chapter on the physical world; fourth, the chapter on the karmas; fifth, the chapter on the defilements; sixth, the chapter on the stages of holiness; seventh, the chapter on the knowledges; eighth, the chapter on the absorptions; and ninth, the chapter on the refutation of the *ātman* (substantial self).

A short stanza says, “Kai ni, kon go, seken go, gō roku zui san, genjō shi, chi ni, jō ni, haga ichi, ze myō kusha sanjikkān” (“*dhātus* two, *indriyas* five, worlds five, karmas six, defilements three, saints four, knowledges two, absorptions two, refuting the *ātman* one; these are the thirty fascicles of the *Abhidharmakośa*”).

The ninth chapter, “Refutation of the *Ātman*,” does not have any original *ślokas* but rather assembles a number of verses from the *Sutras*.

Of these nine chapters, the first two chapters are a general discussion of defiled and undefiled dharmas; the last six chapters are a specific discussion of the defiled and undefiled dharmas.

As far as the general discussion is concerned, the first chapter deals with the dharmas themselves and the second chapter with the functions of the dharmas. As far as the six chapters with a specific discussion are concerned, the first three chapters deal with defiled dharmas and the last three chapters with undefiled dharmas.

In the elucidation of the defiled dharmas, the third chapter, “On the Physical World,” elucidates resultant states. The fourth chapter, “On Karma,” elucidates causes; and the chapter on the defilements elucidates conditions.

In the elucidation of undefiled dharmas, the [sixth] chapter, “On the Saints,” elucidates the resultant states; the [seventh] chapter, “On Knowledges,” elucidates their causes; and the [eighth] chapter, “On the Absorptions,” elucidates their conditions.

The [ninth] chapter, “Refutation of the *Ātman*,” elucidates the principles of selflessness.

This then is the classification of the principles elucidated from the beginning to the end of the nine chapters and thirty fascicles [of this work].

*Question:* In how many different ways does this tradition embrace all of the dharmas?

*Answer:* Some seventy-five dharmas embrace all of the dharmas. The seventy-five dharmas are as follows:

First, the dharmas of physical matter (*rūpa dharma*), which are eleven: five *indriyas*, five *viśayas* (spheres), and the *avijñāpti-rūpa* (unmanifested form).

Second, the mind dharma (*citta dharma*), which is only one item, namely the mind [made up of] the six consciousnesses, which however make up in their totality only one [dharma].

Third, the dharmas of mental states (*caitasika dharma*), which are forty-six, divided into six classes: the *mahābhūmika dharmas* are ten; the *kuśala mahābhūmika dharmas* are ten; the *kleśa mahābhūmika dharmas* are six; the *akuśala mahābhūmika dharmas* are two; the *parittakleśabhūmika dharmas* are ten; and the *aniyata dharmas* are eight. Altogether these make up forty-six dharmas. This is called the sixfold division of the dharmas of mental states.

The ten *mahābhūmika dharmas* are as given in a *śloka* from the *Abhidharmakośa*: “Sensation, perception, volition, contact, desire, *prajñā*, remembrance, attention, determination, *samādhi*—these permeate all mental states.”

The ten *kuśala mahābhūmika dharmas* are as given in that same *śloka*: “Faith, vigilance, freedom from dullness, equanimity, shame, bashfulness, the two roots [of good: absence of greed and absence of hatred], nonviolence, and diligence permeate only good mental states.”

The six *kleśa mahābhūmika dharmas* are as given in a *śloka*: “Ignorance, negligence, laziness, absence of faith, melancholy, and restlessness—these are always and solely defiled.”

The two *akuśala mahābhūmika dharmas* are as given in a *śloka*: “These, shamelessness and non-bashfulness, only permeate bad minds.”

The ten *parittakleśa bhūmika dharmas* are as given in a *śloka*: “Anger, concealing one’s misdeeds, stinginess, jealousy, anguish,

violence, enmity, fraudulance, deception, arrogance—such are termed the *parīttakleśa bhūmika dharmas*.”

The eight *aniyata dharmas* are as given in a brief *śloka*: “Reflection, investigation, repentance, torpor, greed, hatred, pride, and doubt.”

Fourth are the *citta viprayukta saṃskāra dharmas*, which are fourteen in number. A *śloka* from the *Kośa* says, “The *citta viprayukta saṃskāras* are acquisition, non-acquisition, similarity, thoughtlessness, the two absorptions (absorption of thoughtlessness and the absorption of extinction), life, the characteristics (i.e., origination, continuance, decay, and impermanence), and names (i.e., sentence, letter), etc.”

Fifth are the three *asaṃskṛta dharmas*: (1) extinction through conscious effort, (2) extinction not obtained through conscious effort [but through natural causes], and (3) space.

These, then, are what are called the seventy-five dharmas. Among these seventy-five dharmas, the first seventy-two are all conditioned dharmas and the last three are unconditioned. All of the dharmas are included within these two [conditioned and unconditioned]. Within the conditioned dharmas, there are dharmas that are defiled, and there are those that are undefiled. Unconditioned dharmas are undefiled.

Thus this tradition posits some seventy-five dharmas, and so includes all dharmas, with none being omitted.

*Question*: In what way are the causes and the resultant states of the three vehicles [of *śrāvakas*, *pratyekabuddhas*, and *bodhi-sattvas*] posited within this tradition?

*Answer*: Within the three vehicles (*triyāna*), the *śrāvaka* traverses a minimum of three lifetimes and a maximum of some sixty *kalpas* in his cultivation of his practice and his attainment of the result. There are some seven stages to his expedient means, and there are four grades to his resultant state (*srota-āpanna*, *sakṛdāgāmin*, *anāgāmin*, and arhat).

The *pratyekabuddha* traverses a minimum of four lifetimes and a maximum of one hundred *kalpas* in his cultivation of the

causes and the attainment of his resultant state. He accumulates causal cultivations and straightaway ascends to the state of *aśaikṣa*. There are not many grades for him but only one approach and only one resultant state.

The bodhisattva traverses some three *asaṃkhyeya kalpas* and cultivates all of the *pāramitās*. For one hundred *kalpas* he plants the roots of actions, which will result in the major and minor characteristics of full Buddhahood. In his last body he will sit on the Vajra Throne, and cutting off all bonds, he will attain to Buddhahood.

When the conditions whereby he converts others are finally exhausted, he will enter into nirvana without residue.

The *śrāvaka* meditates on the four noble truths, the *pratyekabuddha* meditates on the twelve links of dependent origination, and the bodhisattva cultivates the six *pāramitās*.

*Question:* How many types of emptiness (*śūnyatā*) does this tradition elucidate?

*Answer:* This tradition only elucidates the emptiness of sentient beings. It does not discuss the emptiness of the dharmas. The emptiness of sentient beings means cutting off clinging to self. Within the five *skandhas* there is no personality or self. There are only the five *skandhas*, which join together and are thus provisionally called a person. There is no real person in them. If one meditates on things in this way, he will then be awakened to the truth of the emptiness of self.

However this tradition does teach that the nature of the various dharmas really exists in the three time periods. Because of this, the other traditions have called this *Kusha-shū* the tradition that teaches the emptiness of self and the existence of dharmas.



## Chapter II

### The *Jōjitsu* Tradition

*Question:* Why is this tradition called the *Jōjitsu* tradition?

*Answer:* It is called the *Jōjitsu* tradition because the *Jōjitsu-ron* (*Satyasiddhi-sāstra*) is its basic, authoritative text. The word *Jōjitsu* (*Satyasiddhi*) signifies an exposition of the truths within the three *piṭakas* as spoken by the Tathāgata. The author of this commentary says, in a passage where he narrates his intention, "for I wish to expound truly on the truths within the three *piṭakas*."

*Question:* This commentary was composed by whom, how many years after the extinction of the Tathāgata?

*Answer:* In a period some nine hundred years after the extinction of the Tathāgata, a scholar of the Sarvāstivāda school, Kumāralāta, had a chief disciple by the name of Harivarman. Harivarman despised his teacher's views and understanding as being very shallow and inferior, and so he took the outstanding points from out of the various sectarian traditions, brought them all together, and formed one tradition out of them.

During the Yao-Ch'in Dynasty, the Tripiṭaka Master Kumārajīva translated this work and disseminated it. This work consists of sixteen folio volumes and is made up of some two hundred two chapters. Chinese masters composed many commentaries on this work, and it was also studied in Japan.

*Question:* Which of the twenty Hinayana groups does the *Jōjitsu* tradition belong to? What are the outstanding principles of these various groups?

*Answer:* There are various different opinions about the original affiliation of the *Jōjitsu-ron* (*Satyasiddhi-sāstra*). Some say

that it relies on the Bahuśrutīyas; some say that it relies on the Sautrāntikas; some say that it searches for (tends to) the Mahayana in its commentary on the Hinayana; some say that it relies on the Dharmaguptakas; some say that it adopts the outstanding points of all of these various groups, that is, the best points of the Hinayana; and some say that it relies on the Mahīśāsakas.

Also the three great Dharma masters of the Liang Dynasty, that is, the Dharma Master Fa-yün of the Kuang-che-ssu Monastery, the Dharma Master Chih-tsang of the K'ai-shan-ssu Monastery, and the Dharma Master Wen-min of the Chuang-yen-ssu Monastery, these three masters all said that the *Jōjitsu-ron* is Mahayana. The T'ien-t'ai Master Chih-i and the [San-lun] Master Chi-tsang both judged this work to be Hinayana. The Nan-shan [Vinaya] Master Tao-hsüan, and the Ling-chih [Vinaya] Master Yüan-chao both said that the work is "partial Mahayana," which was also the opinion that they held of the *Dharmaguptaka Vinaya*. Thus the various opinions of these masters were all different.

However, after the time of the Ching-ying-ssu Master Hui-yüan and the T'ien-t'ai Master Chih-i many shared the opinion that "The *Jōjitsu-ron* is the best of the Hinayana." However the Nan-shan [Vinaya] Master Tao-hsüan held that in its teaching the work was Hinayana, but that its principles had points in common with the Mahayana. Many say that within the Hinayana, the *Jōjitsu-ron* relies in many points on the Sautrāntikas, or that it belongs to the Dharmaguptakas.

As for its best points, this tradition fully elucidates two types of emptiness. It thus posits two types of insight.

First, there is insight into emptiness. In the way that there is no water within a pot, there is no self (*pudgala* or *ātman*) within the five *skandhas*. This then is insight into the emptiness of the self. Second, there is insight into selflessness. In the way that there is no substantial reality in the nature of the pot, all of the dharmas of the five *skandhas* are only provisional names. This then is insight into the emptiness of the dharmas. These are [this tradition's] outstanding points, since it elucidates these two emptinesses.

*Question:* If this is the case, it cuts off two clingings, because it reveals the two emptinesses.

*Answer:* This is not so. Although it discusses the two emptinesses, it only cuts off [the hindrance of] views and of thoughts (*kleśa-āvaraṇa*). It does not cut off the hindrance of intellectualization (*jñeya-āvaraṇa*). It has only a very profound intellectual understanding.

This commentary elucidates some twenty-seven stages of the wise and saintly and embraces all of the stages of the wise and saintly. These twenty-seven are as follows: (1) the practice of following through faith, which lies in the stage of [obtaining wisdom] by hearing and by [discursive] thought; (2) the practice of following the Dharma, which lies in the stage of the four roots of good; (3) the practice of no-characteristics, i.e., when the above two persons have entered into the path of seeing (*darśana-mārga*), all three of these persons practice approaching the state of a *srota-āpanna*; (4) the fruit of a *srota-āpanna*; (5) the practice that approaches the state of a *sakṛdāgāmin*; (6) the fruit of a *sakṛdāgāmin*; and (7) the practice that approaches the state of an *anāgāmin*.

Within the state of an *anāgāmin* there are some eleven types of persons: (1) one who attains the state of an *anāgāmin* in the interval (*antarā-bhava*) between death [in the *kāma dhātu*] and birth [in the *rūpa dhātu*]; (2) one who attains the state of an *anāgāmin* soon after birth [in the *rūpa dhātu*]; (3) one who attains the state of an *anāgāmin* upon practicing it [in the *rūpa dhātu*]; (4) one who attains the state of an *anāgāmin* [in the *rūpa dhātu*] not after practice [but only after the elapse of time]; (5) one who attains the state of an *anāgāmin* by desiring *prajñā* [within the fourth, or highest, stage of the *rūpa dhātu*]; (6) one who attains the state of an *anāgāmin* by desiring *samādhi* [after being reborn in the highest stage of the *ārūpya dhātu*]; (7) one who attains the state of an *anāgāmin* after being often reborn [in the *kāma dhātu*, and without being reborn in either the *rūpa dhātu* or the *ārūpya dhātu*]; (8) one who attains the state of an *anāgāmin* in this life; (9) one who attains the state of an *anāgāmin* after hearing the

teaching and practicing the way; (10) one who attains the state of an *anāgāmin* through his own understanding; (11) one who attains the state of an *anāgāmin* in his present physical body. Together with the above seven types of persons, these make in all some eighteen types of persons. These are all called learners (*śaikṣas*).

The following nine types of persons are all *aśaikṣas*: (1) one who still has the possibility of regression [from the fruits of enlightenment]; (2) one who protects himself [so that there is no possibility of regression]; (3) one who seeks death [so as not to lose the fruits of enlightenment]; (4) one who attains a nature that cannot regress; (5) one who feels he must advance; (6) one who has a nature that cannot be destroyed; (7) one who is liberated through *prajñā*; (8) one who is liberated from both [the hindrance of the defilements (*kleśa-āvaraṇa*) and the hindrance of intellectualization (*jñeya-āvaraṇa*)]; and (9) one who attains the state of non-regression. Together with the above eighteen, these form the twenty-seven stages of the wise and saintly.

Some eighty-four dharmas embrace all of the various dharmas.

Although this tradition has not yet progressed into the Mahayana, it is the most outstanding of the Hinayana. This is truly to be marvelled at! Perhaps this *is* Mahayana!

All of the various dharmas are only subsumed under the one truth of extinction. The principle of emptiness is quiescent, but all of the various dharmas are posited with respect to it. A firm clinging to substantial dharmas dissolves away like ice, and all of the many phenomenal images—provisional existence—are as profuse as a forest. [Emptiness and existence] fuse together like space and marvellously interpenetrate. These teachings are profound.

## Chapter III

### The *Ritsu* Tradition

*Question:* Why is this tradition termed the *Ritsu* [Vinaya] tradition?

*Answer:* The Vinaya *piṭaka* is its basic, authoritative text; so it is termed the *Ritsu* tradition.

*Question:* How many sectarian divisions are there with regard to the Vinaya [*piṭaka*]?

*Answer:* There are various sectarian divisions with regard to the Vinaya [*piṭaka*]. There is a twofold division, a fivefold division, an eighteenfold division, and a five-hundredfold division.

In the fifty-odd years during which the Tathāgata was in the world, he preached in a dispersed manner to fit the variety of human capacities. After he entered into extinction, his disciples assumed the leadership [of the Sangha]. They compiled [the Tripiṭaka], and this compilation is termed a single work. This is the great Vinaya *piṭaka*, recited in eighty sections.

For one hundred years after the extinction of the Buddha, the five masters, one after the other, faithfully transmitted [the Vinaya *piṭaka*]. It was of one flavor, and there was not yet any division of it into differing views. After a period of one hundred years, this text gradually came to be divided into two sectarian divisions, five divisions, twenty divisions, and even into five hundred divisions. These differing views arose in contention, like stormy waves. This was also the case with the scriptures and commentaries.

As the Tripiṭaka teachings were radically divided, so too did the Vinaya *piṭaka* come to form differing collections according to the differing views. Thus did the *piṭakas* divide, forming various literary corpses. In this way the number of the divisions is very many,

but they do not exceed in scope the twenty sectarian groups. Thus with regard to the Vinaya there are also twenty sectarian divisions. Each of these various sectarian groups was diffused widely throughout all of India.

However in all only four Vinaya [*piṭakas*] and five commentaries on them were transmitted to China.

The four Vinayas are

- (1) the *Vinaya in Ten Recitations* (*Jūju-ritsu*), which makes up sixty-one fascicles in its Chinese translation. This is the Vinaya [*piṭaka*] of the Sarvāstivādins.
- (2) the *Fourfold Vinaya* (*Shibun-ritsu*), which makes up sixty fascicles. This is the Vinaya [*piṭaka*] of the Dharmaguptakas.
- (3) the *Mahāsāṅghika Vinaya* (*Maka sōgi-ritsu*), which in Chinese translation comprises forty fascicles. This is the Vinaya [*piṭaka*] of the Sthaviravādins, those of the two original divisions within the Sangha who were inside the cave, since the name "Mahāsāṅghika" is common to both groups.
- (4) the *Fivefold Vinaya* (*Gobun-ritsu*), which in translation comprises thirty fascicles. This is the Vinaya [*piṭaka*] of the Mahīśāsakas.

Only the *prātimokṣa* section of the Vinaya [*piṭaka*] of the Kāśyapīyas was transmitted to China; the full text has not yet been introduced to China.

All these four Vinaya *piṭakas* were translated into Chinese, and all of them were circulated in China, but the only one that was to be carried on in later ages was the *Fourfold Vinaya* tradition of the Dharmaguptakas.

The five commentaries are: (1) the *Binimo-ron* (*Vinaya-mātrkā*); (2) the *Matokurokka-ron* (*Sarvāstivāda Vinaya-mātrkā*), which is based on the Sarvāstivāda Vinaya; (3) the *Zenken-ron* (*Clear-Sighted Commentary, Samantapāsādikā*), which explains the Dharmaguptaka Vinaya *piṭaka*; (4) the *Sappata-ron*, which comments on the Vinaya *piṭaka* of the Sarvāstivādins; and (5) the

*Myōryō-ron* (*Ming-liao-lun, Commentary of Clear Understanding*), which is a commentary on the Vinaya *piṭaka* of the Saṃmatīyas.

In addition to the above, various other Vinaya works of the Mūla-Sarvāstivādins, such as the Vinaya in the New Translations [of I-ching] have also been transmitted to China. Nevertheless it was the Dharmaguptaka Vinaya *piṭaka* that had the deepest ties with this land, China.

In ancient times, before the time of the Vinaya Master Chih-shou (566–635), all of the various Vinayas were in confusion, and there was not one that was exclusively studied to the exclusion of all the others. Chih-shou and the Vinaya Master of Mt. Chung-nan, Tao-hsüan (595–667) composed the *Gobu-kubun-shō* (*Wu-pu-ch'ü-fen-ch'ao, On the Differences between the Five Vinaya Piṭakas*) and examined the circumstances of the first ordination in China. Both of these masters relied exclusively on the Dharmaguptaka Vinaya *piṭaka* in their examinations of the nature of this ordination, and they also relied on this same Vinaya *piṭaka* in discussing the practices subsequent to ordination.

From that time up to the present, only this school [of Vinaya practice and study] has been transmitted to Japan. It is for this reason that we shall narrate the essentials of the arising of just this one Vinaya tradition—that of the Dharmaguptakas—and so explain the history of its transmission and diffusion.

*Question:* At what period did this Dharmaguptaka Vinaya tradition first begin to flourish?

*Answer:* Before the various sects divided one from another, only one flavor [of the doctrine] was faithfully transmitted. While the Tathāgata was still in the world, he preached [the Dharma] in a dispersed manner, to suit the variety of individual capacities. One hundred years after the extinction of the Buddha, the scriptures were compiled and widely circulated. In a period one hundred-odd years [after the extinction of the Buddha], the arhat Dharmagupta narrated [a new Vinaya *piṭaka*] that accorded with his views, thus creating a separate sectarian group. It was at this time that this Vinaya *piṭaka* first appeared.

*Question:* When was this tradition transmitted to China and to Japan?

*Answer:* During the Ts'ao Wei Dynasty the Venerable Dharmakāla first carried out an ordination ceremony. During the Yao Ch'in Dynasty, the Tripiṭaka Master Buddhayaśas first [translated and] transmitted the complete text of a Vinaya *piṭaka*. This is the history of the transmission of the precepts into China.

As for Japan, in the past, during the Tempyō period, two Japanese masters, Yōei and Fushō, travelled to T'ang Dynasty China, and there they asked the great preceptor (*mahā-upādhyāya*) Chien-chen (Ganjin) of the Ta-ming-ssu Monastery [to come to Japan]. He promptly acceded to their request and began his journey to Japan. The calamities encountered on his way were extremely numerous, yet he regarded them as nothing. For some twelve years he bore the difficulties of the open sea, being thrown back to shore by heavy waves six times. His will remained totally unwearied, and on the sixth occasion [*sic*] he finally reached Japan. He was requested to reside as abbot in the Tōdaiji Monastery.

The joy of the Emperor Shōmu, of the princes, and of all the court officials was unbounded. They had an ordination platform erected in front of the sanctuary of the main image, Vairocana, and there an ordination ceremony was carried out. The emperor, the empress, and in all some four hundred persons all received the precepts.

Later [this ordination platform] was moved to the west of the Great Buddha Sanctuary, and there it was constructed separately in the Kaidan'in (the Chapel of the Ordination Platform). From that time forward until the present, these ordinations have been performed yearly, without interruption.

In all of the provinces of Japan, the precepts in the Vinaya *piṭaka* were very widely practiced at this time. There was no one who did not study them. In addition the Tōshōdaiji Monastery was constructed, from whence the precepts and the Vinaya *piṭaka* were transmitted and propagated. This has continued without interruption up to the present day. The transmission of the teaching of the

precepts and the Vinaya *piṭaka* to Japan is solely due to the efforts of the great preceptor Chien-chen.

*Question:* How many patriarchs does this tradition recognize?

*Answer:* From the Venerable Mahākāśyapa up to the recent Sung Dynasty, their numbers have been many, both in general enumeration and in their more specific enumeration. They are as follows.

The Buddha is the master of the teaching and is beyond logical classification. Then there are the Venerable Mahākāśyapa, Ānanda, Madhyāntika, Śāṅkavāsin, Upagupta, Dharmagupta, and Dharmakāla; the Vinaya Masters Fa-ts'ung, Tao-fu, Hui-kuang, Tao-yün, Tao-hung; and the Vinaya Masters Chih-shou, the Mt. Chung-nan Master Tao-hsüan, Chou-hsiu, Tao-heng, Hsing-kung, Hui-cheng, Fa-pao, Yüan-piao, Shou-yen, Wu-wai, Fa-ying, Ch'u-heng, Ts'e-wu, Yün-k'an, Ts'e-ch'i, and Yüan-chao. If, however, we count the patriarchs from the origin of this specific [Dharmaguptaka] school to the master Tao-hsüan, we find that there are nine patriarchs, since we start the count with the Venerable Dharmagupta. The order after Tao-hsüan is as given above.

If we look at the Japanese transmission, we have the Vinaya Masters Tao-hsüan, Hung-ching, Chien-chen (Ganjin) *daisōjō*, Fa-chin (Hōshin) *daisōzu*, Ju-pao (Nyohō) *shōsōzu*, Buan *sōjō*, and others.

*Question:* Does the Dharmaguptaka Vinaya tradition have many variant schools within it?

*Answer:* It did during the T'ang Dynasty. Each of the Vinaya Masters—the Vinaya Master Fa-li of the Hsiang-chou school, Tao-hsüan of Mt. Chung-nan, and Huai-su of the Eastern Pagoda (*tung-t'a*) of the Ta-yüan-ssu Monastery—set up differing interpretations, and their disciples and followers contended with one another. These are termed the three schools of the Vinaya tradition.

Ganjin *wajō* brought both the *Ta-su* (The Great Commentary) of Fa-li and the five works of Tao-hsüan to Japan, where all of the various temples and monasteries sponsored lectures on these

three T'ang Dynasty schools. Later, however, it was only the school of Tao-hsüan that survived. All the other schools ceased to be cultivated, having fallen into disuse.

For if we consider the matter seriously, in the teachings of the Nan-shan Vinaya school (the school of Tao-hsüan) the precepts and their subsequent practice are in mutual harmony; the practice of the precepts and their external features are both perfect. The Mahayana and the Hinayana paths are harmonized, and learning and practice are in perfect union.

Various masters in both the past and the present have vied one with another in praising this school, and the worthies and scholars of all traditions have studied and practiced [this tradition's teachings]. In the case of the work *Gyōji-shō* (*Hsing-shih-ch'ao*) [by Tao-hsüan], there were some seventy-three scholars who wrote commentaries on it. Those of this same tradition and those in other places both held [Tao-hsüan] in the highest esteem. Who is like this patriarch! What other person has been so praised by worthies and by saints!

Speaking in broadest terms, from the time of the translation of the Dharmaguptaka *Vinaya Pitāka*, the number of masters who composed commentaries on it approach some twenty persons. However the most essential of these commentaries are only three: (1) the *Ryaku-sho* (*Lüeh-su*, the abbreviated commentary), in three *chüan*, by Hui-kuang; (2) the *Chū-sho* (*Chung-su*, the medium length commentary), in ten *chüan*, by the Hsiang-bu Vinaya Master (Fa-li); and (3) the *Kō-sho* (*Kuang-su*, the extended commentary), in twenty *chüan*, by Chih-shou. These are termed the Three Essential Commentaries.

Now the teachings of the three T'ang Dynasty schools—those of Fa-li, Tao-hsüan, and Huai-su—are largely embraced within these three works. The Master Ting-pin composed a commentary on the commentary of Fa-li, the *Jikishū-giki* (*Shih-tsung i-chi*), in ten *chüan*. Tao-hsüan upheld and maintained the commentary of Chih-shou, and so [the teachings of Chih-shou] are one with the teachings of Tao-hsüan. The *Shibun kaishū-ki* (*Ssu-fen k'ai-tsung-chi*), in ten *chüan*, by Huai-su, circulated alone throughout the

world [without benefit of commentary]. Each of these works can be said to have exhausted the glories [of the Vinaya tradition], and all have come to serve as reputable guides. Toward the end of the T'ang Dynasty [all these works] flourished in the capital, Loyang. In addition there is the *Bini-tōyō* (*Pi-ni t'ao-yao*), in three *chüan*, of the Master Tao-shih, which differs only slightly from the other commentaries. The major and minor commentaries on the Dharmaguptaka *Vinaya Piṭaka* are all of them in large measure identical in content with those of Tao-hsüan.

All of the commentaries of these six masters were transmitted to Japan, but now only those of the school of Tao-hsüan are popularly studied, with the new principles of Ting-pin also occasionally being studied. We shall not narrate the differences in the Vinaya teachings of these three schools, for fear of being prolix.

There are five major works in Tao-hsüan's literary corpus: (1) the *Gyōji-shō* (*Hsing-shih-ch'ao*), in three *chüan*, but now in twelve *chüan*; (2) the *Kai-sho* (*Chieh-su*), in four *chüan*, but now in eight *chüan*; (3) the *Gō-sho* (*Yeh-su*), in four *chüan*, but now in eight *chüan*; (4) the *Shūbinigi-shō* (*Shih-p'i-ni-i-ch'ao*), originally in three *chüan*, but the last *chüan* has been lost; now there are only the first and second *chüan*, which are now divided into four *chüan*; and (5) the *Bikuni-shō* (*Pi-ch'iu-ni-ch'ao*), in three *chüan*, but now in six *chüan*. Tao-hsüan composed his own commentaries on his *Kai-sho* (*Chieh-su*) and *Gō-sho* (*Yeh-su*), and these, together with his minor works on the Vinaya and his other literary compositions, form a voluminous corpus that cannot be listed in detail here.

The Nan-shan Vinaya tradition primarily studies these five major works. But its basic text is the Dharmaguptaka *Vinaya Piṭaka* in sixty *chüan* and its commentary the *Zenken-ron*.

*Question:* What are the teachings elucidated by this tradition?

*Answer:* This tradition elucidates the precepts, of which there are two types.

First are the prohibitive precepts, the five groups [of rules in the *Vinaya Piṭaka*] that put an end to evil. Second are the

injunctive precepts, the various practices of good, such as the *poṣadha* ceremony. All of the precepts taught by the Tathāgata are completely embraced by these two types of precepts. Thus the principles expressed by this *Ritsu* tradition are nothing more than these two, the prohibitive and the injunctive precepts.

[In the *Vinaya Piṭaka*] first, the two *prātimokṣas* are termed the prohibitive precepts, and then the following twenty *skandhakas* are the injunctive precepts.

The two *prātimokṣas* are those for monks and nuns. The precepts that *bhikṣus* and *bhikṣuṇīs* uphold are termed the full number of precepts.

If we first explain the precepts for the monks, then from among those precepts taught in the *prātimokṣa* there are two hundred fifty precepts for monks, and these are divided into some eight divisions.

First [of the eight divisions] are the *pārājika* precepts, which are four in number: the precepts against unchastity, against robbery, against murder, and against bragging [about having attained enlightenment].

Second are the *saṅghāvaśeṣa* precepts, which are thirteen in number: (1) intentional emission of semen; (2) touching a woman; (3) harsh language; (4) praising oneself in order to receive offerings; (5) acting as a marriage go-between; (6) building too large a dwelling; (7) receiving a building that is too large from a donor; (8) slandering another without cause; (9) accusing another of having committed transgressions greater than he actually committed; (10) encouraging schism in the Sangha; (11) aiding someone in creating schism in the Sangha; (12) not heeding a charge of defiling the donations of laymen; and (13) not heeding the admonitions of the Sangha through obstinacy.

Third are the indeterminate (*aniyata*) precepts, which are two in number: the precepts against (1) being with a woman in a secluded place, and (2) being with a woman in a public place.

Fourth are the *niḥsargika-pāyantika* precepts, which are thirty in number: these precepts concern extra robes, not wearing the robes, extra bowls, going on the begging rounds, etc.

Fifth are the *pāyantika* precepts, which are ninety in number: these precepts concern lying, disruptive speech, digging in the earth, destroying vegetation, drinking liquor, eating at forbidden times, etc.

Sixth are the four *pratideśānīya* precepts, which concern receiving donations of food in the forest [and not on begging rounds], and receiving donations of food from laymen who are *śaikṣas*.

Seventh are the one hundred rules of training (*śikṣā-karaṇīya*), which concern the proper wearing of robes, laughing loudly, jumping around, etc.

Eighth are the seven methods of settling disputes (*adhikaraṇa-samatha*): litigation with the accused and the defendant present, and litigation based on what one remembers, etc. These eight divisions embrace all of the two hundred fifty precepts.

These eight divisions that embrace all the precepts can also be divided into five sections: (1) the *pārājikas* and (2) the *saṅghāvaśeṣa* precepts embrace the two types of transgressions given above; (3) the *pāyantika* combine with the *niḥsargika-pāyantika* and the *pāyantika* precepts to form one section, embracing one hundred and twenty precepts; (4) the *pratideśānīya* precepts, as above; (5) the *duṣkṛta* precepts, which combine with the two indeterminate precepts, the one hundred rules of training, and the seven methods of settling disputes to form one section that embraces a total of one hundred nine precepts.

The two hundred fifty precepts are classified into five sections according to the effects of transgressions and their seriousness.

And again, all these transgressions can be included in six groups: (1) the *pārājikas*, (2) the *saṅghāvaśeṣas*, (3) the *sthūlātyayas*, (4) the *pāyantikas*, (5) the *pratideśānīyas*, and (6) the *duṣkṛtas*. These are the six groups.

If we elaborate upon the *duṣkṛtas*, there are seven groups. Five are all as above; the sixth is evil actions (the *duṣkṛtas* proper), and seventh is evil speech (*durbhāṣita*).

Of these seven groups, the *pārājikas*, the *saṅghāvaśeṣas*, the *pāyantikas*, and the *pratideśānīyas* are identical to the above divisions. The category of *sthūlātyayas* embraces all of the major

and minor transgressions not included in the *duṣkṛtas*, whether they are causes or results. The *duṣkṛtas* in the above groups and all the other major and minor *duṣkṛtas* are embraced within "evil actions" and "evil speech." Thus apart from these seven groups, there are no further transgressions, because the six groups and the seven groups completely embrace all the transgressions.

Next we shall explain the nuns' precepts. The precepts of the *bhikṣuṇīs* are, as itemized in the Dharmaguptaka *Vinaya Piṭaka*, three hundred forty-one, grouped into six divisions: (1) eight *pārājikas*, (2) seventeen *saṅghāvaśeṣas*, (3) thirty *niḥsargika-pāyantikas*, (4) one hundred seventy-eight *pāyantikas*, (5) eight *pratideśanīyas*, and (6) one hundred rules of training. The nuns' precepts do not have the two indeterminate precepts.

There has traditionally been a debate concerning the seven methods of settling disputes [about whether they are included within the nuns' precepts or not]: some say that they are, and some say that they are not. Now according to Tao-hsüan, they are there in principle but are not in fact in the *Vinaya piṭaka*, since that section of the text is abbreviated. Thus there are seven divisions [to the nuns' precepts].

If one were to add the seven methods of settling disputes, then there would be a total of three hundred forty-eight precepts. These precepts also do not exceed the five sections, which may be known by referring to the monks' precepts.

This concludes the first part of the full *Vinaya piṭaka*, the commentary on *prātimokṣa* for monks and nuns. The classification of the teachings as presented in the first half of the *Vinaya piṭaka* is as given above. These are the prohibitive precepts.

Next are the twenty skandhakas of the last half of the Dharmaguptaka *Vinaya Piṭaka*, which are the injunctive precepts. They are (1) "On Receiving the Precepts" (*pravrajvā-skandhaka*); (2) "On Reciting the Precepts" (*poṣadha-skandhaka*); (3) "On Retreats" (*varṣā-skandhaka*); (4) "On the End of a Retreat" (*pravāraṇā-skandhaka*); (5) "On Leather Goods" (*carma-skandhaka*); (6) "On Robes" (*cīvara-skandhaka*); (7) "On Medicine" (*bhaiṣajya-skandhaka*); (8) "On the Kathina Robes" (*kāthina-skandhaka*);

(9) "On the Monks in Kosambi" (*koṣāmbaka-skandhaka*); (10) "On Karma" (*karma-skandhaka*); (11) "On Censuring" (*pāṇḍulohitaka-skandhaka*); (12) "On Persons" (*pudgala-skandhaka*); (13) "On Hidden Faults" (*pārivāṣika-skandhaka*); (14) "On Prohibiting a Monk from Participating in a *Poṣadha* Ceremony" (*poṣadhasthāpana-skandhaka*); (15) "On Schism" (*saṃghabheda-skandhaka*); (16) "On Eliminating Disputes" (*adhikaraṇa-śamatha-skandhaka*); (17) "On *Bhikṣuṇīs*" (*bhikṣuṇī-skandhaka*); (18) "On Dharma" (*Dharma-skandhaka*); (19) "On Dwellings" (*śavana-āśana-skandhaka*); and (20) "Miscellaneous" (*kṣudraka-skandhaka*). These are called the twenty *skandhakas*. They are all of them injunctive precepts.

However, these two halves of the Vinaya *piṭaka* mutually interpenetrate one another. The prohibitive precepts contain injunctions, and the injunctive precepts contain prohibitions. Although, broadly speaking, they mutually interpenetrate, the two halves have been assigned to either the prohibitive precepts or the injunctive precepts.

If we view these precepts with reference to [Tao-hsüan's] five major works—the *Gyōji-shō* (*Hsing-shih-ch'ao*), the *Kai-sho* (*Chieh-su*), and the *Gō-sho* (*Yeh-su*) are called the Three Major Works—then we may say that the *Kai-sho* (*Chieh-su*) contains the details of the practice of the prohibitive precepts and the concomitant actions that aid these prohibitive precepts; the *Gō-sho* (*Yeh-su*) narrates with great clarity the practice of the injunctive precepts and the official legislative actions of the Sangha by any of the three types of groups, that is, of four monks or more, of one monk, or of two or three monks; the *Gyōji-shō* (*Hsing-shih-ch'ao*) explains both the prohibitive precepts and the injunctive precepts to equal perfection; the *Bikuni-shō* (*Pi-ch'iu-ni-ch'ao*) specifically elucidates both the prohibitive precepts and the injunctive precepts of the *bhikṣuṇīs*; and the *Shūbinigi-shō* (*Shih-p'i-ni-i-ch'ao*) largely explains the prohibitive precepts.

Thus all of these works of the Master (Tao-hsüan) rest on these two types of precepts: the prohibitive precepts and the injunctive precepts. These two types of precepts have both general and specific characteristics.

Generally speaking, all good actions are embraced in these two types of precepts, but speaking specifically, they are as explained only with reference to this Vinaya tradition. Now then, the two types of precepts spoken of here are those referred to in the Vinaya tradition; but even so there is some reference to their more general characteristics.

*Question:* Are the total numbers of precepts for monks and nuns limited to these [mentioned above]?

*Answer:* No, they are not. The total numbers of monks' and nuns' precepts are numberless and limitless. A definitive number was decided on because these precepts were legislated according to circumstances.

The numbers of monks' precepts and of nuns' precepts are to be understood on three levels: in their broadest form, [the monks' precepts] are numberless; in their median form, they consist of three thousand rules of discipline (*saṃvara*) with their sixty thousand minute rules; and in their most abbreviated form, they consist of the two hundred fifty precepts.

The precepts of the nuns are to be understood on three levels: in their broadest form, they are innumerable; in their median form, they consist of eighty thousand rules of conduct with their one hundred twenty thousand minute rules; and in their most abbreviated form, they consist of the three hundred forty-eight precepts.

A scripture speaks of "the five hundred precepts," but this is merely a name, having no specific characteristics. As the Master Yüan-chao says, "If we speak with reference to actual cases, the precepts are without number; nevertheless, the number two hundred fifty serves as a guide to conduct." Such is also the case for the nuns' precepts.

Thus when the two congregations, monks and nuns, receive the full number of precepts in ordination, they both receive this numberless, limitless number of precepts. The precepts are equal in number to space, and they are applied to individual cases in the Dharma *dhātu* (world).

There are no precepts that are not perfect, and so they are termed "all the perfect precepts."

The five precepts (*pañca-sīla*), the ten precepts (*daśa-sīla*), and the six rules are extracted from the total number of precepts, for the gradual inducement of people of various capacities. They form an *upāya* (expedient means) leading to the total number of precepts. One gradually progresses and advances with them, until one finally attains to the stage that naturally possesses all the precepts.

Because of this there are said to be in all four ranks of precepts: the five precepts, the eight precepts (*aṣṭāṅga-samanvāgatopavāsa*), the ten precepts, and the full number of precepts. If we add the six rules, then there is a total of five ranks.

There are seven groups of Buddhists. These groups are set up [by these five types of precepts]. The seven are (1) *bhikṣu* and (2) *bhikṣuṇī*, who both undertake the full number of precepts; (3) *śikṣamāṇā*, who undertakes the six rules of training; (4) *śrāmaṇera* and (5) *śrāmaṇerikā*, who both undertake the ten precepts; (6) *upāsaka* and (7) *upāsikā*, who both undertake the five precepts.

The first five groups of persons have left the householders' life, and the last two are still in the householders' life.

Although the precepts of the *śikṣamāṇās*, *śrāmaṇeras*, and *śrāmaṇerikās* are in number the ten precepts, etc., when it comes to the actual upholding of them, they are like a fully ordained monk [or nun].

The eight precepts of abstinence are clerical precepts undertaken by the laity. Nevertheless these precepts are included in the precepts kept by the laity, the *upāsakas* and the *upāsikās*.

There are no other groups of persons [within Buddhism] except these seven.

The five precepts are (1) the precept against killing; (2) the precept against stealing; (3) the precept against illicit sexual practices; (4) the precept against lying; and (5) the precept against drinking liquor.

The eight precepts of abstinence are as follows: the first five are as above, except that the precept against illicit sexual practices becomes a precept against all sexual activity; (6) the precept against putting perfumes or oils on the body; (7) the precept against seeing or listening to songs and dances; (8) the precept against using high and broad beds; and (9) the precept against eating at forbidden times.

A commentary on the *Sarvāstivāda* Vinaya says, "Eight are precepts, the ninth is abstinence; when counted together there are then nine."

The ten precepts are: the first nine are as above; and (10) the precept against grasping gold, silver, or jewels.

The six rules of training are (1) the rule against killing any living thing; (2) the rule against stealing even three coins; (3) the rule against touching [a man]; (4) the rule against lying; (5) the rule against drinking liquor; and (6) the rule against eating at forbidden times.

Of these seven groups of persons there are three groups for men: *bhikṣu*, *śrāmaṇera*, and *upāsaka*; and four for women, namely, the other four.

*Question:* How many teachings does this tradition set up to embrace all of the various teachings?

*Answer:* The Vinaya Master Tao-hsüan sets up two types of teachings, those of converting and those of legislating, in order to embrace the full teaching in the lifetime of the Buddha. These are also termed the teaching of converting and the teaching of practice. The teaching of converting is the teaching of *samādhi* and *prajñā* as taught in the scriptures and in the commentaries, the *Four Āgamas*, etc. The teaching of legislating is the teaching of the precepts taught in the Vinayas, such as the Dharmaguptaka *Vinaya Piṭaka*.

Now then, this tradition is based on the Vinaya *piṭaka*, and so it regards the precepts as primary. If the practice of the precepts is purified, then *samādhi* and *prajñā* arise automatically. Thus if one first upholds the precepts and guards against faults in one's

actions, *samādhi* and *prajñā* then, and only then, put down and cut off mental defilements and errors.

It was for the purpose of obtaining enlightenment that the precepts were legislated; it was never for any worldly benefit. The path to holiness of all of the three vehicles cannot be established in the absence of precepts; herein lay the reason that the Tathāgata initially legislated the precepts. [This is the explanation of Tao-hsüan].

*Question:* It is popularly said, “[Keeping] the five and the eight precepts brings rebirth in either the human or the heavenly realm. The ten precepts and the full number of precepts bring arhatship.” What does this signify?

*Answer:* This is not necessarily true. If one keeps the five or the eight precepts, one will then receive—as a birth based on such a cause—rebirth as a human or as a god. If one keeps the ten precepts, or the full number of precepts, one will then receive—as a birth based on such a cause—the end result of arhatship, that is, Hinayana arhatship. The popular saying given above is based on this. If, however, one views this from the point of view of the intention (*āśaya*) of the person undertaking the precepts, this is not the case. As the Vinaya Master Yüan-chao says, “There are four groups of precepts: the five, the eight, the ten, and the full number of precepts. Now if any of these are undertaken by one of dull capacities, they will all lead to worldly good. If they are undertaken by one of superior understanding, then they will form the basis for enlightenment.” Thus we should remember that the precepts differ according to the various individual capacities. This is the teaching of this tradition, the purport set forth by the Master Tao-hsüan.

*Question:* To which of the two, the Mahayana or the Hinayana, does the *Shibun* (Dharmaguptaka) *Ritsu* tradition belong?

*Answer:* The judgments of the various masters about the *Ritsu* tradition differ with respect to this. The Vinaya Master Hui-kuang said, “The Dharmaguptaka Vinaya tradition is Mahayana.” The Vinaya Masters Fa-li and Hsüan-yün both said that this tradition “is purely Hinayana.” The Vinaya Master Tao-hsüan said, “This

Dharmaguptaka tradition is, in its principles, Mahayana." This latter judgment has in large measure become authoritative.

The *Gō-sho* (*Yeh-su*) sets up five points on which the Dharmaguptaka *Vinaya Piṭaka* is Mahayana. These are (1) the Arhat Dabba searches for a higher goal; (2) Buddhahood is bestowed on all sentient beings with the phrase, "May all sentient beings together attain Buddhahood!"; (3) the *viññāna* perceives external phenomena; (4) monks are addressed as "Sons of the Buddha"; and (5) the penalties for infractions of the precepts are determined according to the intention of the transgressor. In these points, the Dharmaguptaka *Vinaya Piṭaka* far surpasses all other Vinaya works. It is truly profound.

Each of all the above various precepts has four aspects: (1) the precept itself, for precepts legislated by the Tathāgata apply to all situations; (2) the nature of the precepts: the person receiving the precepts generates this, and it becomes absorbed into consciousness (this Dharmaguptaka tradition, relying upon the *Jōjitsu-ron* [*Satyasiddhi-sāstra*], holds that an element neither physical nor mental constitutes this nature); (3) the practice of the precepts: upon receiving the precepts, they are carried out, and the three actions—of body, speech, and mind—are thus formed; and (4) the external aspect of the precepts: these virtues are manifested outwardly and so become a model of conduct for others. Each one of the many precepts possesses all of these four aspects.

*Question:* Be they Mahayana or Hinayana, what are the basic practices and resultant attainment posited in the doctrines of this tradition and in the ideas of Tao-hsüan?

*Answer:* The teachings of this tradition are basically Hinayana, as the Dharmaguptaka *Vinaya Piṭaka* is concerned with persons of Hinayana capacities. Nevertheless, in principle it is Mahayana, as it obliges persons of such capacities to progress gradually [to the Mahayana]. Because it is Hinayana, it includes all Hinayana practices. Because it is partially Mahayana, there is nothing that it does not anticipate as Mahayana. This is the purport of the teachings of this tradition.

According to Tao-hsüan, the teaching given in the lifetime of the Tathāgata, both Mahayana and Hinayana, is divided into three teachings: (1) the teaching of the emptiness of nature (*svabhāva-śūnyatā*), which includes all Hinayana teachings; (2) the teaching of the emptiness of external characteristics (*lakṣaṇa-śūnyatā*), which includes all shallow Mahayana teachings; and (3) the perfect teaching of cognizing-only (*viññapti-mātratā*), which includes all profound Mahayana teachings.

This Dharmaguptaka Vinaya tradition is but one aspect of the teaching of the emptiness of nature. Nevertheless Tao-hsüan's heart lay in the perfect teaching of cognizing-only, which he regarded as a perfect interpenetration of the three learnings (*trīṇi śikṣāni*), the unimpeded perfect practice.

In his *Gō-sho* (*Yeh-su*), Master Tao-hsüan elucidates the essence of the precepts as discussed in various schools and presents the significance of three schools. The school of existence and the school of emptiness are both included in the teaching of the emptiness of nature. And the teaching of cognizing-only is the perfect teaching.

Both the Mahayana and the Hinayana recognize the three learnings. But in the three learnings of the perfect teaching of the Mahayana, the learning of the precepts means the keeping of the threefold pure precepts, and a seed (*bīja*) in the *ālaya-vijñāna* is held to constitute its nature.

*Samādhi* and *prajñā* are the practice of cognizing-only. *Samatha* (stilling) and *vipaśyanā* (insight) carried out together are held to constitute its characteristics. The precepts (*śīla*) are none other than *samādhi* and *prajñā*; there is not one precept that is not *samādhi* and *prajñā*. *Samādhi* and *prajñā* are none other than the precepts; there is no aspect of these that is not one of the precepts. This is termed the practice, and the characteristics, of the perfect interpenetration of the three learnings.

The threefold pure precepts mentioned above are (1) the precept that embraces all rules of conduct, which cuts off all evil; (2) the precept that embraces all good dharmas, which is the practice of all good; and (3) the precept that embraces all sentient

beings, which means to bear [the sufferings of] all sentient beings, and to bestow the ultimate benefit [of enlightenment] upon them.

The practice of the threefold pure precepts also perfectly inter-fuses, so that each of these three precepts perfectly and totally embraces all of the various precepts. For instance, the precept against killing embraces the threefold pure precepts, and such is the case with all of the precepts. And so it follows that if one upholds one precept, all of the threefold pure precepts are then totally upheld.

Although this is the practice of but one precept, it broadly embraces all (lit. "the ten thousand") precepts. Although this may last for one moment of thought, it instantly spans three *asaṃkhyeya kalpas*. The three *asaṃkhyeya kalpas* are not negated, and yet this one moment of thought is recognized. This one moment of thought is not ignored and yet the three *asaṃkhyeya kalpas* are really spanned. Long and short are unhindered; sentient beings and the Buddha are the same; all phenomena mutually interpenetrate; and all of the various external characteristics are identical one with another without end. How can this not be profound and marvellous! For the purpose of abbreviation, we shall not discuss either the precept that embraces all good dharmas or the precept that embraces all sentient beings.

There are three categories to the precept that embraces all the rules of discipline: (1) the precepts that lead to separate liberation (*prātimokṣa-sīla*); (2) the precepts that [necessarily] accompany *samādhi*; and (3) the precepts that [necessarily] accompany enlightenment.

Within the first of these, the precepts that lead to separate liberation, there are three aspects to its activities, namely, the precepts upheld by one's body, speech, and mind. Whereas the precepts upheld by one's body and speech have two aspects—those precepts upheld by both Mahayana bodhisattvas and Hinayana *śrāvakas*, and those precepts not upheld by Hinayana *śrāvakas* but only by Mahayana bodhisattvas—the precepts relating to mental action are upheld only by Mahayana bodhisattvas. For this

reason, the precepts received by Hinayana *śrāvakas* are merely one part of those precepts relating to the actions of body and speech held by both Hinayanists and Mahayanists.

These are the precepts taught in the Dharmaguptaka *Vinaya Piṭaka*, etc. Nevertheless the Dharmaguptaka *Vinaya Piṭaka* partially corresponds to the Mahayana precepts relating to mental activity. Because of this [the Mahayana precepts] contain the Hinayana precepts.

The Mahayana tradition regards the precepts held in common by both the Hinayana and the Mahayana as being included within the threefold pure precepts, in order to reconcile and to subsume them all within the Mahayana.

The precepts taught in the Hinayana *Vinaya piṭakas* are, all of them, the greater, perfect, and sudden [Mahayana] precepts. They have no separate characteristics apart from them. Being pure, one, and of greatest perfection, these rules for the seven groups of persons are totally identical to those of the Hinayana *Vinaya piṭaka*, because they are [as included] recognized within the first of the threefold pure precepts, the precept that embraces all the rules of discipline.

This is the purport of the teaching concerning the teaching and the resultant insight of Tao-hsüan, and the disposition of those followers who receive, follow, understand, and practice the precepts. However in the receiving of the threefold pure precepts, there is a general receiving [of all three] and a separate receiving. When all of the three precepts are received, this is termed the general receiving. The receiving of only the first of these three precepts, the precept that embraces all the rules of discipline, is termed the separate receiving.

Master Tao-hsüan maintains that the perfect precepts relating to mental activity as transmitted in a correct Hinayana *karmavācanā* ceremony correspond to this separate receiving of the precept that embraces all the rules of discipline. When one later receives the bodhisattva precepts, that corresponds to the general receiving of all of the threefold pure precepts.

Now then, the followers of this *Ritsu* tradition receive both the general receiving and the separate receiving [of the threefold pure precepts] within a ritual enclosure (*sīmā*) and the precepts of both the [Hinayana] Dharmaguptaka *Vinaya Piṭaka* and the [Mahayana] *Bonmō-kyō* (*Brahmajāla-sūtra*) are all upheld. The two terms, “general receiving” and “separate receiving,” originated with scholars of the *Hossō* (*Yogācāra*) tradition, but its principles lie within the sphere of the Nan-shan Vinaya tradition of Tao-hsüan. The legislation of the five sections and those for the seven groups in the Sangha arose among the *śrāvakas*, and yet its practice spans the Mahayana.

Clear are the true teachings of the *Yuga-ron* (*Yogācāra-bhūmi-śāstra*) and the judgments of Master Tao-hsüan. If the disposition of the devotee but resides in this tradition, how can the marvellous result that is Buddhahood be far away?

## Chapter IV

### The *Hossō* Tradition

*Question:* Why is this tradition termed the *Hossō* tradition?

*Answer:* It is termed the *Hossō* (*dharmalakṣaṇa*, characteristics of the dharmas) tradition because it determines the characteristics and the nature of all of the various dharmas.

Broadly speaking, this tradition has some four names. First, it is called the Tradition of Cognizing-only (*Vijñapti-mātratā*) because the major purport of this tradition is to elucidate the fact that there are only (*mātratā*) mental concepts (*vijñapti*). Second, it is called the Perfect and True Tradition That Is in Accord with Reason (*Ōri-enjitsu*) because all of its teachings are in accord with the truth. Third, it is called the Teaching That Is Universally for All Vehicles (*Fūijō-kyō*) because it embraces all of the five vehicles. Fourth, it is called the *Hossō* tradition for the reason given above. We now present only one of these names.

*Question:* Which scriptures and commentaries does this tradition rely upon for its authority?

*Answer:* There are some six scriptures and eleven commentaries quoted in the *Jō-yuishiki-ron* (*Ch'eng-wei-shih-lun* of Hsüan-tsang). The six scriptures are the *Kegon-gyō* (*Avataṃsaka-sūtra*), the *Gejin-mikkyō* (*Samdhinirmocana-sūtra*), the *Nyorai-shutsugen-kudokushōgon-kyō*, the *Abidatsuma-kyō* (*Abhidharma-sūtra*), the *Ryōga-kyō* (*Laṅkāvatāra-sūtra*), and the *Kōgon-kyō* (*Ghanavyūha-sūtra*). The eleven commentaries are the *Yuga-ron*, the *Ken'yō shōgyō-ron* (*Āryadeśanā-vikhyāpana*), the *Jūryō-ron* (*Pramāṇasamuccaya*), the *Shō-daijō-ron* (*Mahāyāna-saṃgraha-śāstra*), the *Jūji-kyō-ron* (*Daśabhūmika-śāstra*), the *Fumbetsu-yuga-ron* (*Yoga-vibhāga*), the *Ben-chū-ben-ron* (*Madhyāntavibhāga-bhāṣya*), the *Nijū-yuishiki-ron*

(*Viṃśatikāvṛtti*), the *Kan-sho-ennen-ron* (*Ālambanaparīkṣā*), the *Zōjū-ron* (*Abhidharmasamuccaya-vyākhyā*), [and the *Jō-yuishiki-ron* (*Ch'eng-wei-shih-lun*)].

Speaking generally, however, some five major commentaries or ten subsidiary commentaries are all of the textual authorities of this tradition. Nevertheless the texts such as the *Gejin-mikkyō*, the *Yuga-ron*, and the *Jō-yuishiki-ron* especially serve as a guide to the study [of this tradition].

*Question:* Whom does this teaching regard as its patriarchs?

*Answer:* The various generations of the lineal succession of this teaching in the three countries are clear. Some nine hundred years after the extinction of the Tathāgata, the bodhisattva Maitreya descended from the Tuṣita heaven, down to the country of Ayodhyā in India. There in the lecture hall of Ayodhyā he preached the five major commentaries. The spiritual stage of the bodhisattva Maitreya was the tenth *bhūmi*; and he was transmitting that which he had personally heard when the Tathāgata was in the world.

The marvellous truth of the Middle Way, which is neither emptiness nor existence, is truly a clear mirror within all of the various teachings. The *Yuga-ron*, in its one hundred scrolls of text, evaluates all of the various teachings. For this reason it is called *The Commentary That Broadly Comments on All the Various Scriptures* (*Kōshaku shokyō ron*).

Next there was the bodhisattva Asaṅga, whose spiritual stage was the first *bhūmi*. He succeeded the bodhisattva Maitreya and widely disseminated this tradition. Asaṅga made detailed commentaries on all the writings of the bodhisattva Maitreya and composed commentaries upon the teachings of the Buddha Śākyamuni.

Next, in a period some nine hundred years [after the extinction of the Tathāgata], there was the bodhisattva Vasubandhu, the younger brother of Asaṅga. He was a bodhisattva in the first stage of the four roots of good, which is called "clear understanding." He succeeded the bodhisattva Asaṅga and widely disseminated this tradition. Vasubandhu composed explanatory commentaries based upon Maitreya's commentary (*Yuga-ron*). Initially Vasubandhu

had studied the Hinayana and composed some five hundred commentaries upon it. Later he disseminated the Mahayana and composed some five hundred commentaries on it. He thoroughly penetrated the teachings of all of the texts of all of the teachings in the lifetime of the Tathāgata.

Next there was the bodhisattva Dharmapāla, who profoundly understood the commentarial literature of Vasubandhu, and who disseminated the teachings of Maitreya. Being a Buddha of this Bhadra Kalpa (Good Aeon), he gave an explanatory revelation from out of the sky. All the non-Buddhists, with their perverse clings, closed their mouths and were as dumb. The various sectarian traditions of the Hinayana all folded in their tongues and were as stammerers. Thus did the non-Buddhists and the Hinayanists of India all say, "The Mahayana has only this one man."

Next there was the Commentary Master Śīlabhadra, who was as a great general in the transmission of the Buddha-dharma. During his age he far transcended ordinary persons. He transmitted all of the teachings of the *Hossō* and commented upon all of the teachings in the lifetime of the Tathāgata.

These five great commentary masters were all of them great masters, transmitters of the Dharma in India.

Next, in the early years of the great T'ang Dynasty in China, there was the Tripiṭaka Master Hsüan-tsang. He traversed the distant, shifting sands on his journey to faraway India. There he eventually met the Commentary Master Śīlabhadra, who was disseminating this tradition. The master Śīlabhadra had waited long for Hsüan-tsang and transmitted to him all of the teachings of the *Hossō*, that is, the five major commentaries and the ten subsidiary commentaries, omitting nothing. Finally Hsüan-tsang returned to China, where he widely propagated this tradition.

Hsüan-tsang had some three thousand students, seventy disciples who were spiritually advanced, and four chief disciples. Indeed, the whole realm went to him in allegiance, and the whole country within the four seas paid court to him. He translated an exceedingly large number of the various Sūtras, Vinayas, and Abhidharmas, both of his own tradition and of other traditions.

Hsüan-tsang is the first of the patriarchs of the *Hossō* tradition in China, and he is the sixth patriarch in the Indian lineage of succession.

Next there was the Dharma Master K'uei-chi. He was the chief disciple of the Tripitaka Master Hsüan-tsang. His wisdom and his understanding far surpassed the ordinary. Succeeding the Tripitaka Master Hsüan-tsang, he widely transmitted this tradition. K'uei-chi was "the master of the one hundred volumes of commentaries," a manifestation of a bodhisattva of the tenth *bhūmi*, a master whose outstanding qualities stand out as a flower among weeds. The whole world looked to him in allegiance. He was given the honorific posthumous title of "the great master of the Tz'u-en-ssu Monastery" (*Jion-daishi*).

Next there was the great master Hui-chao of Tsu-chou, who succeeded the great master of the Tz'u-en-ssu Monastery, K'uei-chi. He widely disseminated this tradition. Next there was the great master Chih-chou of P'u-yang, who succeeded the great master of Tsu-chou, Hui-chao. He broadly transmitted this tradition. These then are the generations of the lineage succession in the land of the great T'ang Dynasty.

There have been some three transmissions of this tradition into Japan. First, the two monks Chih-t'ung and Chih-ta received these teachings from the Tripitaka Master Hsüan-tsang. Second, the Dhyāna Master Chih-feng, of the kingdom of Silla, received these teachings from the Tripitaka Master Hsüan-tsang and initially transmitted them to the monk of *sōjō* rank Giin of Japan. He propagated this *Hossō* tradition in the Yuima-dō [of the Kōfukuji Monastery]. Third, the monk of *sōjō* rank Gembō of Japan went to T'ang Dynasty China, where he studied under the guidance of the great master of P'u-yang, Chih-chou. Returning to Japan, he transmitted the teachings to the monk of *sōjō* rank Zenju.

From that time to the present there has been a continuous transmission of these teachings. The monasteries have been filled with those who have cultivated this study up to the present day, with no interruption. All of these masters were excellent, like dragons, and the spears of their wisdom and their eloquence were

truly sharp. All of them had the outstanding qualities of lions, and the roar of their determining [truth from error] was exceedingly loud and fierce. The whole land of Yamato (Japan) was filled with the *Hossō* teachings. What other tradition can match this?

In the above narration nothing has been omitted with respect to the lineage succession of this tradition in the three countries.

*Question:* How many periods of the teaching does this tradition posit in order to embrace all of the teachings in the lifetime of the Tathāgata?

*Answer:* This tradition posits three periods of the teaching in order to embrace all of the teachings in the lifetime of the Tathāgata. This is the clear teaching of the *Gejin-mikkyō*.

First there is the teaching of existence. During the first of these chronological periods the Buddha elucidates, for those who aspire after the vehicle of the *śrāvakas*, the teaching of the emptiness of the self and the existence of the dharmas, thus destroying the clinging of non-Buddhists to a substantial self. All of the various Hinayana groups are included within this teaching. For now however, we shall speak of this teaching from the point of view of its teaching of existence. All of the other [Hinayana] groups may be subsumed within this.

Second there is the teaching of emptiness. The Buddha, in this second chronological period of his teachings, elucidates, for those who aspire after the Mahayana, the teaching that all of the various dharmas are empty, in order to destroy the above clinging to substantial dharmas.

Third there is the teaching of the Middle Way. In this, the third of the chronological periods, the Buddha taught the teaching of neither emptiness nor existence, in order to destroy the above one-sided clings to existence or to emptiness.

Nevertheless the first period teaches existence with reference to its temporary, dependent nature (*etakishō, paratantra*).

The second period teaches emptiness with reference to clinging to [false concepts of] a self. It is not yet the fully revealed teaching of the three natures, or of the three non-natures. Thus

these first two periods are “the not yet fully revealed teachings,” for they are philosophical positions easily leading to argumentation.

In the third period the three natures and the three non-natures are fully taught. Because of the illusory nature of existence (*henge-shoshū-shō, parikalpita*), there is no existence. But because of the temporary, dependent nature of things, there is no nonexistence. This is the marvellous truth of the Middle Way, neither emptiness nor existence. It is from its very beginnings apart from the two extremes and immediately enters the right path. This is the most profound of all of the teachings in the lifetime of the Tathāgata and the most marvellous of all of the eighty[-four] thousand teachings.

All of the most profound Mahayana scriptures, such as the *Kegon-gyō* (*Avataṃsaka-sūtra*), the *Gejin-mikkyō* (*Samdhinirmocana-sūtra*), the *Konkōmyō-saishō-kyō* (*Suvarṇaprabhāsottamarāja-sūtra*), the *Lotus Sutra*, the *Nehan-gyō* (*Mahāparinirvāṇa-sūtra*), are included within this period.

All of the *Prajñāpāramitā* scriptures are included within the second period. All of the various Hinayana groups are included within the first period.

*Question:* Are these three periods a chronological sequence, or are they an ideational sequence?

*Answer:* Scholars differ in their opinions with respect to this. Some say that the three periods are a chronological sequence, some others say that the three periods are an ideational sequence of different teachings, and some others say that the three periods are a combination of both ideational and chronological sequences.

*Question:* Is the Middle Way, as taught in the third period posited with respect to the three natures? Or is the Middle Way elucidated with respect to one dharma [with respect to any one of the three natures]?

*Answer:* There are two teachings with respect to this.

The first one says that the three natures are seen with respect to the Middle Way. The second one says that the Middle Way is seen in each of these [three] elements. Many however hold that the

three natures should be seen only with respect to the Middle Way, but that the Middle Way could also be seen in each of these [three] elements.

*Question:* How is emptiness taught in the second period?

*Answer:* There are two teachings on this. The first holds that emptiness is based on the illusory nature of things, and that it teaches only in its hidden meaning that all things are empty. The second holds that emptiness is based on the three non-natures.

*Question:* How many types of vehicles does this tradition posit?

*Answer:* The teachings of this tradition posit some three vehicles and five natures. [Those with] the five natures are first, those with the definitive nature of a *śrāvaka*; second, those with the definitive nature of a *pratyekabuddha*; third, those with the definitive nature of a bodhisattva; fourth, those with no definitive nature; and fifth, those sentient beings without any nature.

Those of the two vehicles with definitive natures attain to the fruit taught within their own vehicles, and in addition they attain to an entry into nirvana without residue.

Those who have the nature of a bodhisattva perfect the practice of the two benefits [benefitting oneself and others] and are awakened to the greatest *bodhi*.

Those sentient beings without any nature are by nature without any undefiled seeds (*bījas*); they have only defiled seeds. If they do progress, then they are reborn among humans or gods, but this is as high as they advance.

*Question:* Do those beings of the two vehicles (*śrāvakas* and *pratyekabuddhas*) who enter into extinction ever return to the round of birth and death?

*Answer:* Not those who have entered into [nirvana] without residue, for their bodies are reduced to ashes and their intellects are extinguished, and all of their cognizing consciousnesses are extinguished. How can there be any return to the round of birth and death for them?

Those persons with no definitive nature will certainly convert to the Mahayana, and they shall not enter into this extinction.

When they do convert [to the Mahayana] they enter into the first mental stage of the ten stages of faith. And from the first abode they enter into the stage of the *asaṃkhyeya kalpas* and attain to Buddhahood.

By nature these five different natures are within the capabilities of all sentient beings. For this reason then the Buddha gives an appropriate Dharma to each one of these capacities or faculties. Thus there are necessarily some five vehicles. Those sentient beings without any nature are of the vehicles of humans and gods. Beings of the three vehicles with definitive natures constitute the beings of the three vehicles. Those with no definitive natures are common to any of the three vehicles, as is appropriate. In this manner then there are some five vehicles. However if we speak with reference to those vehicles that are trans-worldly, then this tradition posits only some three vehicles. Truly the reason why this tradition is also called "The Teaching That Is for All Vehicles Universally" is based on this.

*Question:* The *Lotus Sutra* and other texts teach that there is only One Vehicle (Ekayāna), and for this reason those beings who have the definitive natures of the two vehicles can all attain Buddhahood. Why must this tradition maintain some five natures?

*Answer:* The teachings of the *Lotus Sutra* and of other texts have hidden meanings. They speak of the One Vehicle with respect to those beings with no definitive natures. These texts do not say that all beings with the five different natures can attain Buddhahood. But when [these scriptures] say "all," this means "all" of one small portion.

It is in the nature of things that these five natures have been distinct one from the other from beginningless time and that they cannot be changed.

*Question:* What are the characteristics of the religious practices of the three vehicles and their fruits?

*Answer:* A *śrāvaka* traverses some three lifetimes [at a minimum], or sixty *kalpas* [at a maximum] and attains the fruit of arhatship.

A *pratyekabuddha* traverses some four lifetimes or one hundred *kalpas* and attains his fruit.

A bodhisattva traverses three *asaṃkhyeya kalpas* and attains the fruit of the great awakening.

*Question:* How many different bodhisattva stages does this tradition posit?

*Answer:* In all some forty-one stages are posited, including both causal bodhisattva stages and their goal (Buddhahood). These are the ten stages of abode, the ten stages of practice, the ten stages of transfer of merit, the ten *bhūmis*, and Buddhahood. If the Stage Almost Equal to Enlightenment (*tōgaku*) is also delineated, then there are some forty-two stages. However this is included within the [tenth] *bhūmi*, "cloud of the Dharma" (*dharma-megha bhūmi*). Also, if the ten stages of faith are delineated, then there are some fifty-one stages. However the ten stages of faith are included in the first stage of abode.

The great master of the Tz'u-en-ssu Monastery, K'uei-chi, also posits some forty-one stages. The Dharma Master of the Hsi-ming-ssu Monastery, Yüan-ts'e, posits in all some fifty-two stages.

The forty-one stages are grouped into five stages.

First is the Stage of Preparation (*saṃbhāra*). This is the thirty stages before the *bhūmis*.

Second is the Stage of Additional Religious Practice (*prayoga*). After the ten stages of transfer of merit, the four roots of good are delineated; and they come to make the expedient (*upāya*) additional religious practice (*prayoga*) leading to the path of seeing (*darśana-mārga*).

Third is the Stage of Penetration. This is the mental state of entering into the first *bhūmi*, the stage of the path of seeing.

Fourth is the Stage of Cultivation (*bhāvanā-mārga*). This refers to the [ten] stages from the first *bhūmi* up to the tenth *bhūmi* of the bodhisattva.

Fifth is the Stage of the Ultimate. This is Buddhahood.

These are termed the five stages of religious cultivation.

*Question:* What hindrances do persons in the three vehicles cut off?

*Answer:* Beings in the two vehicles cut off only the hindrance of the defilements (*kleśa-āvaraṇa*). Beings who are Mahayana bodhisattvas cut off both of the hindrances.

The two hindrances are first, the hindrance of the defilements, and second, the hindrance of intellectualization (*jñeya-āvaraṇa*). Each of these two hindrances is twofold: that is, those that are acquired and those that are with a person from birth.

Bodhisattvas before the first *bhūmi* put down the outward manifestations of the two acquired hindrances. In the first *bhūmi* they cut off the seeds of these two defilements. From the second *bhūmi* onwards, up to [but not including] the tenth *bhūmi*, in each *bhūmi* they gradually cut off the hindrance of intellectualization that has been with them since birth. When they reach the tenth *bhūmi* they cut off the seeds of the hindrance of the defilements that have been with them since birth. The influences of these two hindrances are gradually cut off in this same order, from the second *bhūmi* onwards. When one reaches the state of Buddhahood, all of these hindrances are totally cut off at once.

*Question:* How many stages are traversed during the period of the three *asaṃkhyeya kalpas*?

*Answer:* The three stages of the wise and the four roots of good are traversed in the first *asaṃkhyeya kalpa*. The first *bhūmi* through the seventh *bhūmi* are traversed during the second *asaṃkhyeya kalpa*. The eighth, ninth, and tenth *bhūmis* are traversed during the third *asaṃkhyeya kalpa*. After one has traversed the three *asaṃkhyeya kalpas*, one attains Buddhahood.

The forty-one bodhisattva stages are divided into the four reliances. The stages before the *bhūmis* are the first reliance. At this time the bodhisattva makes offerings to Buddhas as numerous as the sands of five Ganges Rivers. The stages from the first *bhūmi* to the sixth *bhūmi* are the second reliance. Now the bodhisattva makes offerings to Buddhas as numerous as the sands of six Ganges Rivers. The stages of the seventh, eighth, and ninth

*bhūmis* make up the third reliance. Now the bodhisattva makes offerings to Buddhas as numerous as the sands of seven Ganges Rivers. The tenth *bhūmi* is the fourth reliance. Now the bodhisattva makes offerings to Buddhas as numerous as the sands of eight Ganges Rivers. For these three *asaṃkhyeya kalpas* the bodhisattva makes offerings to Buddhas as numerous as the sands of twenty-six Ganges Rivers in all.

During these three *asaṃkhyeya kalpas* all of the various practices are cultivated, and the six *pāramitās* are perfected.

Before the *bhūmis*, cognizing-only with respect to characteristics is cultivated. Within the *bhūmis* the cognizing-only aspect of internal nature is revealed.

*Question:* How many categories of dharmas does this tradition posit in order to embrace all the dharmas?

*Answer:* It posits one hundred dharmas in order to embrace totally all the various dharmas.

*Question:* What are the one hundred dharmas?

*Answer:* They are divided into five groups. First is the mind itself (*citta*), which is eightfold: the eight consciousnesses (*viññānas*), which are eye [consciousness], ear [consciousness], nose [consciousness], tongue [consciousness], body [consciousness], the mind, *manas* [consciousness], and the *ālaya* [consciousness].

Second are the dharmas that are mental states (*caitasika dharmas*). There are fifty-one of these, and together they are divided into six groups. First are the five ever-present (*sarvatra-ga*) dharmas: attention (*manaskāra*), contact (*sparsā*), sensation (*vedanā*), perception (*saṃjñā*), and volition (*cetanā*). Second are the five mental conditions [which may or may not be conjoined with the mind, *viniyata-dharmas*]: desire (*chanda*), determination (*adhimokṣa*), remembrance (*smṛti*), *samādhi*, and *prajñā*. Third are the eleven good dharmas (good mental states): faith (*śraddhā*), diligence (*vīrya*), shame (*hrī*), bashfulness (*apatrāpya*), absence of greed (*alobha*), absence of hatred (*adveṣa*), absence of ignorance (*amoha*), well-being (*prasrabdhi*), vigilance (*apramāda*), equanimity (*upekṣā*), and nonviolence (*ahiṃsā*). Fourth are the six mental

defilements (*kleśas*): greed (*rāga*), hatred (*pratigha*), ignorance (*mūḍhi*), pride (*māna*), doubt (*vicikitsā*), and wrong views (*drṣṭi*). Wrong views can be expanded into some five views: the view that [the five *skandhas*] constitute a self (*satkāyadrṣṭi*), the view of the [two] extremes (*antaparigraha-drṣṭi*), perverse views [*mithyā-drṣṭi*, not believing in karmic retribution], the view that holds to [the above] views, and the view that there is efficacy in [non-Buddhist] precepts and in [non-Buddhist] ascetic practices (*śīla-vrata-parāmarśa drṣṭi*). Fifth are the twenty minor defilements (*upakleśas*): anger (*krodha*), enmity (*upanāha*), concealing one's misdeeds (*mrakṣa*), anguish (*pradāśa*), stinginess (*mātsarya*), jealousy (*irṣyā*), deception (*māyā*), fraudulence (*śāṭhya*), violence (*vihiṃsā*), conceit (*mada*), shamelessness (*āhrikyā*), non-bashfulness (*anapatrāpya*), restlessness (*auddhatya*), melancholy (*styāna*), absence of faith (*aśraddhya*), laziness (*kausīdya*), negligence (*pramāda*), forgetfulness (*muṣitasmṛtitā*), distraction (*vikṣepa*), and incorrect understandings (*asaṃprajanya*). Sixth are the four indeterminate (*aniyata*) mental states: repentance (*kaukrtya*), torpor (*middha*), reflection (*vitarka*), and investigation (*vicāra*). These six groups of dharmas make up a total of fifty-one dharmas.

Third are the eleven material (*rūpa*) dharmas: the eye, ear, nose, tongue, and body; forms, sounds, smells, tastes, and tangibles; and the physical matter included within the *dharma-āyatana* (*dharmāyatanikāni rūpāṇi*). This physical matter is of five kinds: exceedingly small matter, exceedingly unstable matter, matter that is drawn out by receiving [the precepts], matter that is generated in *samādhi*, and matter that arises through the illusory nature of existence. These are all physical matter included within the *dharma-āyatana*.

Fourth are the twenty-four types of objects not [necessarily] associated with the mind (*citta viprayukta saṃskāra*): acquisition (*prāpti*), life (*jīvitendriya*), similarity (*nikāya-sabhāga*), difference (*viśabhāga*), thoughtless absorption (*asaṃjñī-samāpatti*), the absorption of extinction (*nirodha-samāpatti*), being in the thoughtless absorption (*asaṃjñika*); names (*nāma-kāya*), words (*pada-kāya*),

sentences (*vyāñjana-kāya*); birth (*jāti*), old age (*jarā*), stability (*stṭhiti*), impermanence (*anityatā*), progress (*pravṛtti*), distinction between cause and effect (*pratiniyama*), union (*yoga*), constant change (*jāva*), orderly progression within change (*anukrama*), direction (*deśa*), time (*kāla*), number (*saṃkhyā*), harmony (*sāmagrī*), and disharmony (*anyathātva*).

Fifth are the six unconditioned (*asaṃskṛta*) dharmas: space (*ākāśa*), extinction through conscious effort (*pratisaṃkhyā-nirodha*), extinction not obtained through conscious effort [but through natural causes, *aprasaṃkhyā-nirodha*], extinction obtained through a motionless state [of heavenly absorption, *āniñjya-nirodha*], extinction obtained through the cessation of ideas and of sensations [of an arhat, *saṃjñā-vedayita-nirodha*], and the Absolute (*tathatā*).

These are the one hundred dharmas. This is nothing other than a systemization of all the various dharmas.

*Question:* What is the relationship of the three groups—the *skandhas*, the *āyatanas*, and the *dhātus*—that include all of the dharmas of mind and of matter, with this present schema of one hundred dharmas?

*Answer:* Of these one hundred dharmas, the mind, mental states, and the dharmas of physical matter are divided into the five *skandhas*. The *skandha* of physical matter (*rūpa skandha*) is the dharma of physical matter (*rūpa dharma*), and the two *skandhas* of sensation (*vedanā-skandha*) and thoughts (*saṃjñā-skandha*) are mental states. The *skandha* of consciousness (*viññāna-skandha*) is called the mind (*citta*) and is made up of the eight consciousnesses. All of the other mental states are included within the *skandha* of mental formations (*saṃskāra-skandha*). Unconditioned dharmas (*asaṃskṛta dharma*) are not included among the *skandhas*.

As for the twelve *āyatanas*, the twelve *āyatanas* are a full elaboration of physical matter, and are an abbreviated explanation of the mind. It may be known on the basis of the above *skandhas*.

The eighteen *dhātus* are a full elaboration of both physical matter and the mind, and they also include unconditioned dharmas.

The main purport of this tradition is only to elucidate cognizing-only. All of the various dharmas are cognizing-only, and there is not one dharma that exists outside of the mind.

Thus did the great master of the Tz'u-en-ssu Monastery, K'uei-chi, say, "If there are dharmas outside of the mind, then there is transmigration in the round of birth and death; if one is awakened to the one mind, then birth and death will be eternally cast off." However if there is differentiation within the various dharmas, there are only the permutations of cognizing-only. Apart from consciousness there are no separate dharmas. All spheres and realms [of the mind, *viśayas* and *dhātus*] are subsumed within mind and consciousness (*citta* and *vijñāna*).

In elucidating this teaching, there are five levels of cognizing-only.

The first is the consciousness that rejects nonexistence (*parikalpita* views) and that resides in the real (*kenko zōjitsu shiki*). This consciousness rejects *parikalpita* views, which are non-existent, and abides in the truths of *paratantra* and *pariniṣpanna*, which are real.

The second is the consciousness that rejects the mixed and that abides in the pure (*sharan rujun shiki*). In this consciousness the inner realm of *paratantra* perception mixes with the external world. For this reason it is cast aside and is termed only consciousness.

The third is the consciousness that subsumes the peripheral layers of the mind into basic consciousness (*shōmatsu kihon shiki*). The two subsidiary aspects [of consciousness], consciousness as perceiver (*darśana-bhaga*) and external phenomena as perceived by consciousness (*lakṣaṇa-bhaga*) are embraced and subsumed into the more fundamental mind functioning as a self-witness (*sākṣātkāri-bhaga*).

The fourth is the consciousness that hides the inferior and that manifests the superior (*onretsu kenshō shiki*). This consciousness hides the inferior mental states (*caitasika dharmas*) and manifests the superior mind (*citta dharma*).

The fifth is the consciousness that rejects external characteristics and that becomes enlightened to [the mind's] real nature

(*kenshō shōshō shiki*). This consciousness rejects the characteristics of phenomenal, *paratantra*, events and is awakened to the true nature of cognizing-only.

The first four of the above constitute the teaching of the cognizing-only of external characteristics. The fifth is the cognizing-only of internal nature.

In all there are four aspects to the functions of the mind: the first is external phenomena as perceived by consciousness; the second is consciousness as perceiver; the third is consciousness as self-awareness; and the fourth is consciousness that affirms its self-awareness. The *Bunryō-ketsu* says, "The fundamental limits of the mind are of four distinct types. It is thus called the fourfold division." However four masters differ in their teachings regarding this.

First, the bodhisattva Sthiramati posits only one functional aspect [to consciousness], that is, consciousness that affirms its own self-awareness.

Second, the bodhisattva Nanda posits two functional aspects, that is, external phenomena as perceived by consciousness and consciousness as perceiver.

Third, the bodhisattva Dignāga posits three functional aspects: external phenomena as perceived by consciousness, consciousness as perceiver, and self-awareness.

Fourth, the bodhisattva Dharmapāla posits four functional aspects, that is, those given above. Now it is the teaching of Dharmapāla that exhausts the truth (is orthodox), and so the four functional aspects of consciousness are posited [in the *Hossō* tradition].

[External] characteristics in all their multiplicity are conditioned by the mind, and so [this aspect of consciousness] is termed "the portion of characteristics" (*lakṣaṇa-bhaga*).

As it is the object that conditions the above sphere [of perception], it is called the "seeing portion" (*darśana-bhaga*). As it is able to condition this seeing portion, it is termed the portion that is self-aware (*sākṣātkāri-bhaga*). As it is able to condition this portion of its self-nature, it is termed the portion that is aware of self-awareness.

Of these four, only the portion of characteristics is conditioned, and it is without any thought of conditioning [something else]. The next three portions are both conditioned and conditioner [or both subject and object of the conditioning]. This is none other than the mind (*citta*) with its eight consciousnesses, and mental states (*caitasika dharmas*), each one of which has these four portions. Even though each of the eight consciousnesses has its own nature, they each have these four portions with respect to their functions. For this reason then each of the eight consciousnesses has these four portions.

In its elucidation of the principles of truth and of error, this tradition posits in all some three natures.

First is the *parikalpita* nature. This is the appearance of characteristics caused by passions. This is also divided into three parts: the subjective agent who generates the deluded thought, the object of the deluded thought, and the delusion itself. The former two are included in *paratantra*, while the last one, the deluded clinging itself, is the appearance of characteristics caused by passions. [The mark of this is that] one terms a nonexistent thing existent. This is empty, deluded clinging.

Second is *paratantra* nature. All the various dharmas that arise out of the four conditions exist by the harmonious coming together of causes and conditions, and so there is existence.

Third is *pariniṣpanna* nature. The true nature of all the dharmas is possessed of the three principles of perfection, attainment, and true reality. Of these three natures, *parikalpita* is erroneous existence, *paratantra* is provisional existence, and *pariniṣpanna* is true existence. *Parikalpita* is deluded clinging, and *paratantra* and *pariniṣpanna* are the marvellous truth. These three natures are separate one from the other, and they are not confused with one another. Nevertheless the phenomenal dharmas of *paratantra* existence are not one with, nor different from, the true nature of *pariniṣpanna* existence. Its characteristics are not apart from its nature, and its nature is not apart from its characteristics.

As a *gāthā* of the *Sanjū-ju* (*Triṃśikā-kārikā*) says, when speaking of these three natures,

Because there is *parikalpita* (discrimination) about this and that, there is *parikalpita* thought about many and various types of things. Clinging, which is of *parikalpita* nature, does not exist at all. Discrimination, which is of *paratantra* nature, is generated by conditions. *Pariniṣpanna* nature is always far apart in its nature from that (the *parikalpita*), and so because of this it is not different from, nor not different from, *paratantra* nature, as the nature of impermanence, etc. It is not seen without seeing this [*paratantra* nature].

In opposition to these three natures, this tradition elucidates three non-natures, which are none other than the opposites of the *parikalpita*, *paratantra*, and *pariniṣpanna* natures. In this order these reveal the three non-natures of characteristics, of arising, and of the absolute truth. As the *Sanjū-ju* (*Triṃśikā-kārikā*) says,

Because there are these three natures, the three non-natures are posited. The Buddha taught, in his hidden meaning, that all of the dharmas are without any natures. First, characteristics have no nature; next, there is no nature through the process of arising; and lastly, there is a nature because it is far apart from the above-mentioned clings to self and to dharmas.

As these three natures are not apart from consciousness, so also the three non-natures are posited based upon the three natures (i.e., consciousness).

The *Jō-yuishiki-ron* says, "Know then that the three natures are also not apart from consciousness." It also says, "Because there are the three natures that we have spoken of previously, the three types of non-nature are established and explained after them."

All the cultivation of practice in all the various stages is to develop insight meditation into cognizing-only. The awakening

attained in Buddhahood is only awakening to cognizing-only. Thus all of the various practices arise out of cognizing-only, and the myriad of qualities are perceived on the basis of cognizing-only.

This tradition teaches the permutation of the eight consciousnesses and the forming thereby of the four wisdoms. These four wisdoms are first, the great, perfect, mirror-like wisdom (*ādarśa-jñāna*); second, the wisdom that sees that all things are the same in nature (*samatā-jñāna*); third, the wisdom of marvellous insight (*pratyavekṣaṇā-jñāna*); and fourth, the wisdom that accomplishes the work that is to be done (*krtyānuṣṭhāna-jñāna*).

When one enters the first *bhūmi*, one brings about a change in the sixth and seventh consciousnesses and attains the wisdom of marvellous insight and the wisdom that all things are the same in nature. When one attains Buddhahood, one brings about a change in the fifth and the eighth consciousnesses and attains the great, perfect, mirror-like wisdom and the wisdom that accomplishes the work that is to be done. At this time the four wisdoms are perfected, and the marvellous fruit of the two permutations becomes clearly apparent.

There are four nirvanas in the truth to which one is awakened. First is the nirvana inherent in one's basically pure nature. Second is the nirvana with residue. Third is the nirvana without residue. Fourth is the nirvana in which there is no abode. The first of these four is also possessed by an ordinary person. The second and third are also attained by *śrāvakas* and by *pratyekabuddhas*. Only a Tathāgata in the state of Buddhahood fully possesses all four of these. Altogether these four nirvanas are called the realm (*dhātu*) of purity. When the four wisdoms are added on to these, they go to make up the five dharmas.

The relationship between the five dharmas and the three bodies of the Buddha is discussed by two masters in the *Jō-yuishiki-ron*. In the opinion of the first master, the realm of purity and the great, perfect, mirror-like wisdom go to make up the Dharmakāya; the wisdom that sees that all things are the same in nature and the wisdom of marvellous insight constitute the

Sambhogakāya; and the wisdom that accomplishes the work that is to be done constitutes the Nirmāṇakāya.

In the opinion of the second master, the realm of purity is itself the Body Pure in Nature; the tangible characteristics on the surface of the four wisdoms are the body experienced for the benefit of oneself; and the mode of existence manifested by the wisdom that sees that all things are the same in nature is the body experienced for the benefit of others. The mode of existence manifested by the wisdom that accomplishes the work that is to be done is the Nirmāṇakāya. The wisdom of marvellous insight is the wisdom of the preaching of the Dharma that cuts off all doubts.

The orthodox teaching of this tradition regards the understanding of the second master as an authoritative guide.

Know then that the cultivation of the practice of the five grades is gradually plumbed to its utmost and that the two types of hindrances as well as their influences are totally cut off and extinguished.

During three long *asaṃkhyeya kalpas* all of the myriad virtuous deeds are perfected and embraced within one moment of thought; attainment of Buddhahood is indeed swift. The eight defiled consciousnesses are changed and the four wisdoms are obtained. The marvellous results of the two permutations are obtained, and the three bodies [of the Buddha] are perfected. They are quiescent and yet bright shining, bright shining and yet clear. Further, all of the five vehicles are included [within this teaching], and each of the three vehicles is carried to its ultimate. The One Vehicle teaching is an expedient teaching, and the three vehicle teaching is the truth.

Before the attainment of the wisdom of this true nature (basic nature), the truth is quiescent; within the wisdom that is gained later, all sentient beings are universally converted.

In the presentation of this teaching, which relies on words, the three natures and the three non-natures are as a suspended mirror (clear for all to see). In the teaching that dispenses with

words, the four sentences and the one hundred negations put an end to all discursive thoughts.

In its evaluation of the internal nature and the external characteristics [of the dharmas], there is no tradition like this one. In the ultimate perfection of its principles, what teaching can match this one? The full moon of the three bodies, which is attained for oneself, and the light of the five vehicles, which work for the conversion of others, are ever bright and clear. Both self-attainment and the conversion of others are vast and profound. The teaching of the Highest Vehicles is perfect in its principles and in its truth.

The teachings of the *Hossō* tradition are in outline thus.

## Chapter V

### The *Sanron* Tradition

*Question:* Why is this tradition termed the *Sanron* (Three Treatise) tradition?

*Answer:* It is termed the *Sanron* tradition because three commentarial works constitute the literary authority upon which it relies.

*Question:* What are these three works?

*Answer:* First the *Chū-ron* (*Mūla-madhyamaka-kārikā*) in four volumes; this was composed by the bodhisattva Nāgārjuna. Second the *Hyaku-ron* (*Śata-śāstra*) in two volumes; this was composed by the bodhisattva Āryadeva. Third the *Jūni-mon-ron* (*Dvādaśa-mukha-śāstra*) in one volume; this was composed by the bodhisattva Nāgārjuna. These are called the Three Treatises (*Sanron*).

However if we add the *Chi-ron* (*Daichido-ron*, *Mahāprajñāpāramitā-śāstra*) in one hundred volumes, then this makes Four Treatises (*Shiron*). This work was also composed by the bodhisattva Nāgārjuna.

Of these four treatises, the [first] three treatises are treatises of a general nature, for they all expound the various teachings of both the Mahayana and the Hinayana. The *Daichido-ron* (*Mahāprajñāpāramitā-śāstra*) serves as a commentary on only one specific text, for it specifically comments on the *Daibon-hannya-kyō* (*Mahāprajñāpāramitā-sūtra*). If the *Daichido-ron* were to be fully translated [into Chinese], it would fill some one thousand volumes. The Tripiṭaka Master Kumārajiva reduced the text by some ninety percent, and taking only that which was essential, he translated the work in only one hundred volumes.

As for the Three Treatises, the *Chū-ron* primarily demolishes the Hinayana, while at the same time demolishing the teachings of the non-Buddhists. In this way it presents the teachings of the Mahayana. The *Hyaku-ron* primarily demolishes the non-Buddhists, and only secondarily demolishes all other [Buddhist] groups. In this way it presents the teachings of the Mahayana. The *Jūni-mon-ron* demolishes both the Hinayana and the non-Buddhists and truly presents the profound teachings of the Mahayana. What is elucidated in these Three Treatises is nothing other than the two truths.

Now it is the major purport of this tradition that the two teachings, that of demolishing error (*haja*) and that of presenting the truth (*kenshō*), serve as its rule. Although there are Three Treatises, there are only these two primary paths to their teaching. On the one hand the demolishing of error rescues sinking humanity, while on the other hand the presentation of the doctrine disseminates the Mahayana truth. These two teachings alone serve as a standard and as a model. These indeed make up this great tradition.

*Question:* What errors are destroyed in the demolition of error?

*Answer:* In sum, all clinging views are demolished. If we elucidate these in summary form, however, there are not more than four views.

First, this tradition demolishes the erroneous, non-Buddhist view of a substantial self (*ātman*); second, it demolishes the Abhidharma's clinging views of real, substantial existence; third, it destroys the one-sided views of emptiness of the *Jōjitsu* tradition; and fourth, it destroys Mahayana views and opinions that there is anything to be grasped.

Both internal and external (Buddhist and non-Buddhist) opinions are demolished, and both the Mahayana and the Hinayana are totally crushed. What is demolished is only the idea that there is anything to be grasped. For this reason then there is nothing that is not demolished, and there is nothing that is not criticized. This is what is termed this tradition's teaching that demolishes error.

*Question:* What truth is presented in this tradition's presentation of the truth?

*Answer:* There is no separate presentation of the truth outside of the demolition of error. When the demolition of error has been thoroughly exhausted, then there is nothing that can be grasped. If there is nothing that can be grasped, speech and discursive thought have nothing in which they can lodge.

However it is only in opposition to the demolition of error that there is also a presentation of the truth. If this one source is not plumbed, then discriminative thoughts have not been extinguished. If even a small fraction of the truth has not been exhausted, then the ultimate truth has not been presented. If there is nothing in the source that has not been plumbed, then vain discussions are exhausted therein. If there is no truth that has not been exhausted, then the most profound way is understood.

If, however, we are to rely upon words in discussing this truth, then there is nothing that will not be elucidated.

*Question:* If this is the case, what does it mean to say "present the truth"?

*Answer:* The ultimate truth is profound and ultimate, and words cannot touch it. If we say that it is existence, then we devolve into stupidity. If we say that it is nonexistence, then such is not wisdom. Subhūti was scolded and Śāriputra was criticized [for holding such views]. It is neither existence nor nonexistence; it is not both existence and nonexistence together; and it is neither nonexistence nor not-nonexistence.

Words and speech are cut off, and thoughts and ideas are all extinguished. It is profound; there is nowhere wherein thoughts may lodge. It is broad and vast; all supports are sundered. We do not know how we may verbalize it, but, obliged to do so, we call it "presenting the truth."

*Question:* If the mind and speech are both cut off, and if both existence and nonexistence are abandoned, then this is the teaching of emptiness. What relationship does this have to the presentation of truth?

*Answer:* Since both existence and nonexistence have been abandoned, how can one abide in emptiness? The nature of the way of the Buddhas is truly that there is nowhere wherein one can lodge [the mind and discriminative thought]. Since both existence and nonexistence have been sundered, there is nothing that can be grasped. The purport of presenting the truth is exhausted in this.

*Question:* Both existence and nonexistence have been abandoned. Now if this is the case, how can all of the various dharmas that arise through conditions be posited as existing?

*Answer:* All of the various dharmas that arise through conditions are only provisionally existent. Being provisionally existent, they are nothing that can be grasped. It is on this basis that the two truths are posited, and the four middles are posited with reference to this. Because of conventional truth, the limits of existence are not touched; and the existence of all the dharmas is established. Because of absolute truth, provisional names are not destroyed, and yet the true aspect [of things] is explained.

Thus emptiness, just as it is, is existence; and existence, just as it is, is emptiness. The meaning of the statement that "*rūpa* (form) is identical to emptiness, and emptiness is identical to *rūpa*" lies in this.

The two truths are merely the words of the teaching and do not concern the realm of truth. But because [the teaching] is couched in conditioned things, there are the two truths. Because truth is substantial, the two truths are submerged.

Existence is the existence of emptiness. Although we speak of existence, it is not existence. Emptiness is the emptiness of existence. Although we speak of emptiness, it is not emptiness. Because it does not equal existence, we speak of emptiness as being identical to existence. Because it does not equal emptiness, we speak of existence as being identical to emptiness.

That is why it is said that all the Dharmas preached by all the Buddhas always depend on these two truths.

What this tradition presents is nothing other than the true insight into the fact that there is nothing that can be grasped. Thus did a person of ancient times say, "The wind of the marvellous truth of the eight negations sweeps away the dust of deluded thoughts and vain discussions. The moon of true insight that there is nothing to be grasped floats on the surface of the water of the one true Middle Way."

Because there is nothing to be grasped, all phenomena, though they are provisional, operate in various ways just as they are. All this may be known on the basis of the above.

*Question:* What does this tradition say about the resultant state of Buddhahood?

*Answer:* All sentient beings are basically and originally Buddhas. All sentient beings in the six realms of rebirth are basically quiescent and extinguished. There is no delusion, and there is also no enlightenment. How can one then speak of attaining or not attaining Buddhahood? Thus this tradition teaches that both delusion and enlightenment are basically nonexistent, that both are clear and transparent, quiescent and extinguished.

However, within the teaching of provisional names, delusion and enlightenment, and the attainment and nonattainment of Buddhahood, are discussed. Based on this teaching, then, there is both slow and speedy attainment of Buddhahood, depending on whether the human capacities in question are sharp or dull.

The attainment of Buddhahood in one moment of thought is the short [attainment of Buddhahood], and the attainment of Buddhahood that takes three *asaṃkhyeya kalpas* is the long [period of attainment].

However, this one moment of thought does not obstruct the three *asaṃkhyeya kalpas*, and the three *asaṃkhyeya kalpas* do not hinder [attainment] in one moment of thought. One moment of thought is identical to the period of three *asaṃkhyeya kalpas*, and the three *asaṃkhyeya kalpas* are identical to the one moment of thought. This is likened to one night's sleep wherein one dreams of

one hundred years' events, and the events of some one hundred years devolve into this one night.

Because three *asamkhyeya kalpas* are traversed, a myriad practices are accumulated. When they exist in one moment of thought, the attainment of Buddhahood is swift.

*Question:* How many stages are there in the accumulation [of various practices] during the three *asamkhyeya kalpas*?

*Answer:* During the three *asamkhyeya kalpas* the bodhisattva traverses some fifty-one stages. Only then does he arrive at Buddhahood. Thus this tradition posits some fifty-two stages [leading to and including Buddhahood].

The teaching of this tradition is that the nature of enlightenment is basically existence. But because there is delusion, there is the round of samsara. When one turns his back on delusion, he returns to his source. When one merely sweeps away the accumulated dust of the defilements, one's basically enlightened nature will reveal itself just as it always has been. This is termed the Initially Enlightened Buddha.

Know then that this enlightenment is posited only in opposition to delusion, and that it is by opposition to enlightenment that there is delusion. When enlightenment is generated then there is no delusion; and when there is no delusion, how can there be enlightenment? There is neither delusion nor enlightenment. Both delusion and enlightenment are originally nonexistent, and both are basically and essentially quiescent and extinguished.

Delusion and enlightenment, defilement and purity, are temporarily established, provisional names. True insight into the non-existence of anything to be grasped is what marvellously plumbs the path of the ultimate.

*Question:* What are the eight negations?

*Answer:* They are no arising, no extinction, no annihilation, no eternity, no similarity, no differentiation, no going [no past], and no coming [no future]. These eight negations are taught in order to abandon the eight delusions. This is the truth revealed by this tradition.

This tradition has four types of analysis in its elucidation of all the dharmas. First is the analysis based on a thing's name; second is the analysis based on the causes and conditions that generate a thing; third is the analysis based on meditational practice; and fourth is the unstructured analysis. All of the various teachings may be analyzed on the basis of these.

This tradition also sets up four levels of the two truths. First, existence is conventional truth, and emptiness is the absolute truth. Second, both existence and emptiness constitute conventional truth, and neither emptiness nor existence is the absolute truth. Third, emptiness, existence, and neither emptiness nor existence constitute conventional truth; and neither nonexistence nor non-emptiness is the absolute truth. Fourth, all of the former constitutes conventional truth, and neither not nonexistence nor not non-emptiness is the absolute truth.

This does nothing other than demolish [the philosophical positions of] the non-Buddhists, of the Abhidharma, and of the Mahayana, which still holds that there is something to be grasped.

*Question:* How many teachings does this tradition posit to include all of the various teachings?

*Answer:* It posits two *piṭakas* and three turnings of the Dharma-wheel in order to embrace all of the teachings taught in the lifetime of the Tathāgata.

The two *piṭakas* are first, the *śrāvaka piṭaka*, which is the Hinayana teachings; second, the *bodhisattva piṭaka*, which is the Mahayana teachings. All the teachings of both the Mahayana and the Hinayana are totally included within this. This is based on the *Daichido-ron*.

The three turnings of the Dharma-wheel are the following: First is the fundamental Dharma-wheel. This is the *Kegon (Avatamsaka)* teachings. Second is the secondary Dharma-wheel. This is all of the teachings from the time of the *Āgamas* up to, but not including, the *Lotus Sutra*. Third is the Dharma-wheel that includes the secondary and reverts to the fundamental teaching. This is the *Lotus Sutra*. All of the various teachings given by the

Tathāgata during his one lifetime of preaching are totally included within this. This is based on the *Lotus Sutra*.

Both the Mahayana and the Hinayana are one and the same in their presentation of the truth, but they differ in accord with various types of human capacities.

The various Mahayana scriptures are one in their presentation of the truth, but they differ with respect to various conditions. But in the evaluation of the various Mahayana scriptures, each [scripture] sets up some three aspects—equality, superiority, and inferiority—and it is by this that all of the various teachings are judged. In this way then there are not any one-sided opinions.

*Question:* Who is regarded as the chief patriarch of this tradition?

*Answer:* This tradition is especially clear in the lineage of its patriarchs, in its transmission in the three countries, and in its succession from master to master. Initially the great sage, the bodhisattva Mañjuśrī, is regarded as the primary master. Next, the bodhisattva Aśvaghōṣa is regarded as the second master. Next, the bodhisattva Nāgārjuna marvellously disseminated this tradition.

Nāgārjuna transmitted this teaching to the bodhisattva Nāgabodhi and to the bodhisattva Āryadeva. These two great masters worked shoulder to shoulder in carrying out the task of teaching. Nāgabodhi transmitted the teachings to the bodhisattva Bhāvaviveka. Bhāvaviveka transmitted the teachings to the master Jñānaprabha, and Jñānaprabha transmitted the teachings to the bodhisattva Siṃhaprabha.

The knowledge and understanding of the bodhisattva Āryadeva was deep and profound, and his eloquence transcended the ordinary. In large measure he demolished the non-Buddhists and greatly disseminated the teachings of the Buddha. This master transmitted the teachings to the bodhisattva Rāhula (Rāhulabhadra), and Rāhulabhadra transmitted it to Prince Sūryasoma. And Sūryasoma transmitted it to the Tripiṭaka Master Kumārajīva.

The Tripiṭaka Master Kumārajīva arrived in China during the era of the Yao-ch'in Dynasty. Here he translated a large number of scriptures and commentaries, and he exclusively transmitted this tradition. All of the Four Treatises were translated by the Master Kumārajīva. The beauty of their translation has received praise from ancient times to the present. Kumārajīva was esteemed in all three countries—India, Kucha, China—for his talent and profound wisdom, and he was surrounded by disciples and students as the myriad stars surround the full moon. Members of the nobility revered and honored him; in this they resembled the various rivers that merge into a great sea.

His disciples Tao-sheng, Seng-chao, Tao-jung, and Seng-jui worked shoulder to shoulder and transmitted these teachings, and his disciples T'an-ying, Hui-kuan, Tao-heng, and T'an-ch'i were praised for their unity of will.

The Master T'an-ch'i succeeded his teacher and widely disseminated these teachings, eventually transmitting them to the Master Tao-lang. Tao-lang transmitted them to the Master Seng-ch'üan, and Seng-ch'üan transmitted them to the Master Fa-lang. Fa-lang transmitted them to Chi-tsang, the Great Chia-hsiang Master (the Master of the Chia-hsiang-ssu Monastery).

The Great Chia-hsiang Master Chi-tsang was originally a native of a barbarian country. In his youth he accompanied his father to China, and it was here that he studied the *San-lun* (*Sanron*) teachings under the guidance of the great master Fa-lang. Chi-tsang is truly the model and leader of these teachings, and he far surpassed those of both past and present ages. Imposing in his awesome qualities, he manifested majesty as does the elephant, the king of beasts. In wisdom and eloquence he was so illustrious as to steal away the brightness of the sun and moon. His literary compositions were many and profuse, and he brought forth many volumes of texts. The three treatises and the *Lotus Sutra* were his major concern, but he thoroughly plumbed the profundities of both the Mahayana and the Hinayana. The greatly flourishing state of the *San-lun* is exclusively due to this master. Thus among all of the various masters of this tradition he is especially designated as the

great master. In his understanding and his explanations he exhausted the truth. There was no one like him. Eventually he transmitted the *San-lun* teachings to the *sōjō* rank monk Hui-kuan of Kōguryō.

Hui-kuan came to Japan and widely disseminated this tradition. Hui-kuan transmitted this teaching to the *sōjō* rank monk Fu-liang. Fu-liang transmitted the teachings to the *sōjō* rank monk Chih-tsang. Chih-tsang transmitted them to the Vinaya Master Dōji and to the Dharma Master Raikō.

Dōji transmitted the teachings to the Venerable Zengi. Zengi transmitted them to the *sōjō* rank monk Gonsō, and Gonsō transmitted the teachings to the Venerable Anchō.

Thus there has been a transmission from master to master up to the present time without any interruption. Eminent masters arose, and one after another they widely disseminated these great truths. It is clear that the transmission of this tradition has not died out in any one of the three countries. Thus did the Tripiṭaka Master I-ching say, "In India there are two [Mahayana] traditions, the Yogācāra and the Madhyamaka." Its teachings and its truths are very deep; what tradition can come up to this one? The monk Dōsen of Mt. Fuki has said, "The waters of all four rivers flow equally out of Lake Anavatapta. The seven traditions have split off one from the other, but they all in turn come from the *Sanron*."

Know then that all the various Buddhist traditions are subsidiaries of the *Sanron*, and that the *Sanron* is the basis of all of the traditions. How can there be a tradition that does not enter into the mind of Nāgārjuna? For all traditions esteem him as their great master.

## Chapter VI

### The Tendai Tradition

*Question:* Why is this called the *Tendai* (*T'ien-t'ai*) tradition?

*Answer:* This tradition arose from that mountain, so it takes its name from the mountain (*T'ien-t'ai shan*).

*Question:* What teachings form the basis of this tradition?

*Answer:* The *Lotus Sutra* constitutes its fundamental scriptural authority, and this text is used in evaluating all of the teachings proclaimed during the lifetime of the Tathāgata. However in the outline of its doctrinal classification, all of the various teachings are utilized. As the Dharma Master Ching-hsi Chan-jan says in his *Girei* (*I-li*), "As for the teachings of this tradition, and the teachings that it utilizes, the *Lotus Sutra* is the bones (the underpinnings) of this tradition, the *Daichido-ron* serves as its guide, the *Dai-kyō* (the *Daihatsu nehan-gyō*) serves as the support for its teachings, and the *Daibon-hannya-kyō* serves as its teaching on meditation.

"All the various scriptures are quoted in order to increase one's faith, and all of the various commentaries are quoted in order to aid one's attainment. Meditational insight is the warp and all dharmas are the woof, and all the various texts are woven together here as in no other tradition within Buddhism."

*Question:* Whom does this tradition regard as its patriarchs?

*Answer:* The chief master of this tradition is Chih-che (*Chih-i*), the great master of Mt. *T'ien-t'ai*. Nevertheless, the Dhyāna Master Hui-wen, on the basis of the *Daichido-ron*, posited the three insights into the one mind. He transmitted his teachings to the Dhyāna Master Hui-ssu of Mt. *Nan-yüeh*.

The Dhyāna Master Hui-ssu had heard the *Lotus Sutra* when it was preached on Mt. Gr̥dhra-kūṭa, and at this time he remembered it. When he cultivated the *Lotus Samādhi* he attained the rank of the purification of the six sense organs. He marvellously understood the phrase in the *Daichido-ron*, "The three wisdoms are attained in one mind" and the *gāthā* of the three truths from the *Chū-ron*. He most profoundly generated both *samādhi* and *prajñā*, he perfected his *samādhis*, and he attained perfection and illumination in both insight and understanding. He eventually transmitted this teaching to Chih-che, the great master of Mt. T'ien-t'ai.

The great master Chih-che was also on Mt. Gr̥dhra-kūṭa in the past, and he too heard the [preaching of the] *Lotus Sutra*. When he met the great master of Mt. Nan-yüeh, Hui-ssu, he marvellously remembered this event. Cultivating the *Lotus Samādhi*, Chih-che attained the types of practice [of spiritual attainment, the stage of identity through the cultivation of insight meditation]. Chih-che established this one sectarian tradition. In his person he fully possessed the ten qualities.

Hui-wen and the master of Mt. Nan-yüeh, Hui-ssu, had merely raised up the outlines of this teaching, but when the succession reached the great master of Mt. T'ien-t'ai, it was he who most grandly set up the teachings of the various times, and it was he who fully evaluated all the teachings in the lifetime of the Tathāgata. The flourishing state of this tradition is solely due to this patriarch.

Next there was the great master Chang-an (Kuan-ting), who succeeded the great master of Mt. T'ien-t'ai and widely disseminated this tradition. Chih-che had merely spoken in an unsystematic manner, and it was Chang-an who collected all the works of Chih-che together and formed from them the writings of this one tradition, creating the outline of this tradition's teachings.

Next there was the great master Chih-wei who received the teachings from the great master Chang-an and widely transmitted this tradition. Chih-wei handed down these teachings to the great

master Hui-wei, and Hui-wei handed down these teachings to the great master Hsüan-lang. Hsüan-lang handed down these teachings to the great master Miao-le (Chan-jan).

The great master Miao-le wrote commentaries upon the writings of the master Chih-che. In addition, he composed many essays and writings. Miao-le composed, in this order, the *Bugyō* (*Fu-hsing*), the *Shakusen* (*Shih-ch'ien*), and the *Sho-ki* (*Su-chi*) on the *Shikan* (*Chih-kuan*), the *Gengi* (*Hsüan-i*), and the *Mongu* (*Wen-chü*) of Chih-che, respectively. None of the writings of any other tradition can match those of this master. There are no writings of the patriarch (Chih-che) upon which Chan-jan did not comment. For this reason his writings have been especially relied upon from past times up to the present, and in all places they are revered as authoritative. He most marvellously grasped the purport of Chih-che's teachings, for only the writings of Chan-jan truly tally with the teachings of this great tradition.

The Dharma Master I-t'ung, the Dharma Master Chih-li, the Dharma Master Ching-ch'üeh, and others were all successors to Chan-jan. The great master Miao-le handed down the teaching to the *upādhyāya* Tao-sui. He was the spiritual center of the teachings.

The masters Hsing-man and Tao-lo, as well as Chih-yun and others, all received the teaching from Chan-jan. They joined their shoulders together and taught others, and they were all like dragons and elephants, the kings of beasts.

Now then, the great master Dengyō (Saichō) of Japan went to the China of the great T'ang Dynasty, where he met the *upādhyāya* Tao-sui. This tradition was fully transmitted to him as water is poured into a vessel with not a drop being spilled. When the transmission was completely finished, Saichō returned to Japan and widely disseminated these teachings on Mt. Hiei.

Saichō was succeeded by the *upādhyāya* Gishin, the great master Jikaku (Ennin), and the great master Chishō (Enchin). In this way patriarchs, worthies of former ages, succeeded one after the other, transmitting the teachings in a continuous stream, without interruption, up to the present time.

Throughout the land of Japan there was not one place where these teachings were not disseminated. In all of the various provinces and districts these teachings were handed down and widely studied.

Although we are now in the Latter Days, there is none that surpasses this tradition in the allegiance of mankind. How noble it is! How great it is!

*Question:* How many chronological periods of the teaching does this tradition set up in its evaluation of all the teachings in the lifetime of the Tathāgata? Also, what teachings does it elucidate?

*Answer:* The major purport of this tradition is twofold: the teaching itself and the practice of insight meditation. With respect to the teaching, the understanding of its principles nurtures the spirit, because the path of the Buddha is perfectly revealed therein. As for the practice of insight meditation, when one advances in the practice of this insight meditation, a state of awakened enlightenment is marvellously generated.

The teachings are the four teachings, the five tastes, the One Vehicle, and the ten aspects of the Absolute, etc.

Insight meditation is [insight into] the twelve links of dependent origination, the two truths, the four types of *samādhi*, the three delusions, etc.

In its evaluation of all of the teachings in the lifetime of the Tathāgata, there are four teachings and five chronological periods [during which these four teachings were given].

The four teachings are of two types. First there are the four teachings of the conversion dharmas (four teachings of doctrinal content). These are the major outlines that explain the teachings. Second there are the four teachings about methods of teaching. These are the major outlines for the evaluation of the teachings. These two types of four teachings together make up the eight teachings.

*Question:* What are the four teachings of the conversion dharmas?

*Answer:* First, there are the Tripiṭaka teachings. All of the Hinayana teachings are included within this teaching.

Second, there are the common teachings. All of the teachings of the various Mahayana scriptures that are directed to beings of the three vehicles (*śrāvakas*, *pratyekabuddhas*, and bodhisattvas) are included within the scope of this teaching.

Third, there are the separate teachings. All of the teachings of the various Mahayana scriptures that have nothing in common with the Hinayana (i.e., with the *śrāvakas* and *pratyekabuddhas*), but that are exclusively for bodhisattvas, are included within this teaching.

Fourth, there are the perfect teachings. All of the teachings of the various Mahayana scriptures that teach the unhindered teachings of perfect interpenetration and mutual identity of the tangible characteristics of objects are included within this teaching.

[Tripiṭaka Teachings]

First there are the Tripiṭaka teachings. Within the Hinayana teachings the various sectarian groups have divided into many streams. However only four of these groups are essential. The first is the Hinayana teaching of existence. This is the Abhidharma. The second is the Hinayana teaching of emptiness. This is the *Jōjitsuron*. The third is the Hinayana teaching of both existence and emptiness. This is the *Konroku-ron*. The fourth is the Hinayana teaching of neither existence nor emptiness. This is the *Kasen-kyō*. The *Konroku-ron* and the *Kasen-kyō* have not yet been transmitted to China.

Explaining these teachings (the Tripiṭaka teachings) from the point of view of the Abhidharma's teaching of existence, this teaching teaches the tangible characteristics (the reality) of the cultivation of the practice and the attainment of the fruit of the three vehicles.

First, the vehicle of the *śrāvakas* has seven stages of the wise and seven stages of the holy. The seven stages of the wise are first, the five types of settled minds; second, concentration on one specific characteristic; third, general concentration on all

characteristics. These three are the stages of the external common person, stages leading to liberation.

Fourth is the Dharma of warmth. Fifth is the supreme Dharma. Sixth is the Dharma of patience. Seventh is the highest worldly Dharma. These four are the stages of the internal common person, stages leading to true understanding.

The seven stages of the holy are first, practice based on faith; second, practice based on the Dharma; third, understanding based on faith (*adhimokṣa*); fourth, attainment of insight; fifth, bodily attainment of awakening; sixth, occasional liberation; and seventh, non-occasional (perpetual) liberation.

The first two of these seven are the path of seeing (*darśana-mārga*). When one has dull capacities, this is called practice based on faith; when one has sharp capacities, this is called practice based on the Dharma. When a person with dull capacities enters the path of cultivation (*bhāvanā-mārga*), he is termed one who has understanding based on faith; when a person with sharp capacities enters the path of cultivation, he is termed one who has attained insight.

These two persons—the one who has understanding based on faith and the one who has attained insight—attain the absorption of extinction (*nirodha-samāpatti*). They are also called ones who have the bodily attainment of awakening.

When a person with dull capacities attains the fruit of arhatship, he is termed one who has attained occasional liberation. When a person with sharp capacities attains the fruit of arhatship, he is termed one who has attained non-occasional liberation.

Although this teaching has these seven stages of the holy, this is only the attainment of the four types of fruits of arhatship. At its swiftest, this attainment of awakening takes some three lifetimes, and at its slowest, some sixty *kalpas*.

The vehicle of the *pratyekabuddhas* is twofold. First is the *pratyekabuddha* who cultivates his religious practices with a group, and second is the *pratyekabuddha* who is likened to a unicorn's horn (totally alone). He who cultivates his religious practice with a group does so by arising in a period when the various

sectarian groups are numerous. The *pratyekabuddha* who is likened to a unicorn's horn is totally alone, for he does not know a Buddha's appearance in the world. At its swiftest, the attainment of this fruit takes some four lifetimes, and at its slowest, one hundred *kalpas*.

The bodhisattva traverses some three *asaṃkhyeya kalpas*. He also traverses some one hundred *kalpas*, and only then does he attain Buddhahood under a Bodhi Tree.

All of these beings of the three vehicles cut off the delusions both of views and of intellectualization. But what these beings of the three vehicles meditate on differs for each of them.

The *śrāvakas* meditate on the four noble truths. The *pratyekabuddhas* meditate on the twelve links of dependent origination. And the bodhisattvas cultivate the six *pāramitās*.

When these beings of the three vehicles attain their fruits, all of them enter into nirvana without residue (*anupadiśeṣa-nirvāṇa*), wherein their bodies are reduced to ashes and their intellects are extinguished. This teaching elucidates the dharmas of birth and death, the four noble truths, the twelve links of dependent origination, the six *pāramitās*, the two truths, etc. This is a phenomenal teaching within the three *dhātus*.

[Common Teachings]

Second are the common teachings. There are some four teachings within these. Much of this teaching elucidates the teachings of emptiness.

This teaching elucidates ten *bhūmis* held in common by all the beings in the three vehicles. These ten *bhūmis* are first, the *bhūmi* of dry wisdom, which is the stage of the external common person; second, the *bhūmi* of inner wisdom, which is the stage of the internal common person; third, the *bhūmi* of the eight types of persons; fourth, the *bhūmi* of insight, which cuts off the delusions of views within the three *dhātus* and is the first fruit [of a *srota-āpanna*]; fifth, the shallow *bhūmi*, which is the fruit of a *sakṛdāgāmin*; sixth, the *bhūmi* separated from desires, which is the fruit of an *anāgāmin*; and seventh, the *bhūmi* wherein one has

accomplished that which one should have accomplished, which is the fruit of arhatship.

The *śrāvakas*, from the beginning of their cultivation, arrive at this stage and enter into nirvana without residue, wherein their bodies are reduced to ashes and their intellects are extinguished.

Eighth is the *bhūmi* of the *pratyekabuddha*. Here the influences [of the defilements] (*vāsanās*) are cast aside and one enters into the insight meditation of emptiness. The *pratyekabuddha* attains this stage and, being awakened to this fruit, enters into nirvana.

Ninth is the *bhūmi* of the bodhisattva. This is the stage wherein one [definitively] departs from provisional existence. When the bodhisattva attains this stage he goes beyond *kalpas* as numerous as particles of dust. He departs from provisional existence and yet benefits all sentient beings. Both the path and its insight are outflowing in him.

Tenth is the *bhūmi* of the Buddha. In his last body, the bodhisattva cuts off all remaining influences [of the defilements], and, with the garments of the gods to make up his seat, he attains Buddhahood under a seven-jewelled tree and eventually enters into nirvana.

This teaching elucidates the dharmas of the unarisen four noble truths, the twelve links of dependent origination, the two truths, etc. This is a teaching of principle within the three *dhātus*.

[Separate Teachings]

Third are the separate teachings. There are also some four teachings within these. Much of this teaching employs the teaching of both existence and emptiness. This teaching elucidates some fifty-two stages.

First there are the ten stages of faith. This is the stage of the external common person. From the provisional one enters into emptiness.

Second are the ten stages of abode. This is the stage in which one cultivates his tendencies. In the first stage of abode one cuts off the delusions of views in the three *dhātus*. In the next six stages of abode one cuts off the delusions of cultivation of the three

*dhātus*. And in the last three stages of abode one eliminates the influences of the above delusions as well as minute delusions. In this stage one perfects emptiness insight and in addition cultivates the provisional and the middle.

Third are the ten stages of practice. This is the stage in which one cultivates one's nature. One primarily cultivates insight into the provisional and secondarily cultivates insight into the middle. Thereby one destroys minute delusions.

Fourth are the ten stages of transfer of merit. This is the stage of cultivation of the path. One cultivates insight meditation into the Middle Way and puts down ignorance. The ten stages of abode, the ten stages of practice, and the ten stages of transfer of merit are stages of the internal common person.

Fifth are the ten *bhūmis*. This is the stage of cultivation of holiness.

Sixth is the Stage Almost Equal to Enlightenment. In both of these two stages one destroys ignorance and is partially awakened to the Middle Way. These are called the stages of partial holiness.

Seventh is the Stage of Marvellous Enlightenment. This is the stage of extreme holiness. One destroys ignorance and is awakened to the fruit of Buddhahood. In this stage some seven jewels constitute one's seat, and in this manner one attains Buddhahood.

This teaching elucidates countless four noble truths, twelve links of dependent origination, etc. This is a provisional teaching that seeks liberation outside of the three *dhātus*. In its elucidation of the hindrances, this tradition posits some three delusions in all. First there are the delusions of views and of intellectualization. Second there are the delusions that are minute delusions. Third there is the delusion of ignorance.

The delusions of views and of intellectualization are delusions within the three *dhātus*. Thus they are cut off by beings within the three vehicle teachings of the Tripiṭaka teachings and of the common teachings. Minute delusions and the delusion of ignorance are delusions outside of the three *dhātus*. Thus they are cut off by beings within the separate teachings and the perfect teachings.

Each one of the fifty-two stages puts down and cuts off these three delusions. Such is also the case for the stages of the six identities within the perfect teachings.

[Perfect Teachings]

Fourth there are the perfect teachings. There are also some four teachings within these. Much of this teaching is with reference to the teaching of neither existence nor emptiness.

This teaching posits the stages of the six identities.

First is the stage of identity in principle. In any one moment of thought of all sentient beings there is the truth of the Tathāgata-garbha. This mind then fully possesses the marvellous principles of the three truths and is inconceivable. This is termed identity in principle.

Second is the stage of identity in name. One hears of the above-mentioned one, true *bodhi*, and one penetrates it and understands it with respect to its name. One knows that all of the various dharmas are the Buddha-dharma. This is called identity in name.

Third is the stage of identity through the cultivation of insight meditation. This is the five types of practice. The ten thoughts are fully possessed, and there is insight meditation into the attainment-vehicle of the ten Dharmas. One recites scriptures. In addition to this one preaches the Dharma. One cultivates the six *pāramitās* as a subsidiary practice, and then one cultivates the six *pāramitās* as a primary practice. Because these [five] practices are cultivated, this is termed the five types of practice. This is the stage of the external common person.

Fourth is the stage of identity in appearance. This is the stage of purification of the six sense organs, the ten stages of faith, likened to an iron *cakra* (wheel). In the first stage of faith one cuts off the delusions of views within the three *dhātus*. In the next six stages of faith one cuts off the delusion of intellectualization within the three *dhātus*. In the last three stages, one cuts off any remaining influences [of the defilements] and the minute defilements outside of the three *dhātus*. One puts down [but definitely does not

cut off] the delusion of ignorance. This is the stage of the internal common person.

Fifth is the stage of partial identity with the truth. These are the ten stages of abode, the ten stages of practice, the ten stages of transfer of merit, the ten *bhūmis*, and the Stage Almost Equal to Enlightenment. In each one of these forty-one stages one cuts off one grade of ignorance, and in each one of these stages one part of the truth of the Middle Way is revealed. Also [at the end of these stages] one attains Buddhahood complete with the eight characteristics and saves all beings. One manifests himself universally [in many different forms] and so benefits persons with various capacities and faculties. This is termed the stage of partial holiness.

Sixth is the stage of ultimate identity. From the Stage Almost Equal to Enlightenment, one undergoes just one change and enters into the Stage of Marvellous Enlightenment. The fruit of Buddhahood is perfect, and both the cutting off [of the defilements] and the awakening [to enlightenment] are carried to their ultimate limits. This teaching elucidates the uncreated four noble truths, the twelve links of dependent origination, etc.

*Question:* Of the three bodies (modes of manifestation) of the Buddha, what are the fruits of Buddhahood as discussed in these four teachings?

*Answer:* The Tripiṭaka teachings and the common teachings are of the Nirmāṇakāya. Of them, the Tripiṭaka teachings are of an inferior Nirmāṇakāya, and the common teachings are of a superior Nirmāṇakāya.

The separate teachings are of a body experienced for the benefit of others (an aspect of the Saṃbhogakāya).

The perfect teaching is of a body experienced for the benefit of oneself. In this body both the principle (the truth) and its wisdom are fused together, unobstructed in their interpenetration. This is the Tathāgata with three bodies.

*Question:* In what lands do the Buddhas of these four teachings dwell?

*Answer:* This tradition posits some four types of Buddha lands.

First is the land where [saints and non-saints] dwell together. Here ordinary persons and saints live, mixed together. The inferior Nirmāṇakāya Buddha as taught in the Tripiṭaka teachings dwells in the midst of this land. This land is twofold: first, there is the defiled land where [saints and non-saints] dwell together, as in the case of [this] Sahā world, etc.; second, there is the Buddha land where [saints and non-saints] dwell together, as in the case of Sukhāvati, etc.

Second is the expedient land, where one still possesses delusions. This lies outside of the three *dhātus*. Only those persons of the three vehicles who have separated from bodies in the three *dhātus* dwell in this Buddha land. The superior Nirmāṇakāya Buddha dwells in this land, as is taught in the common teachings.

Third is the land of true recompense. Bodhisattvas who have cut off the delusions of ignorance and who have revealed the truth of the Middle Way—bodhisattvas of the ten *bhūmis* of the separate teachings and of the ten stages of abode of the perfect teachings, or higher—dwell in this land. If we speak with reference to the Buddha as its teacher, then this is the Buddha whose body is experienced for the benefit of others, as elucidated in the separate teachings.

Fourth is the land of stillness and light. Only the true body of the Buddha dwells in this land. This land is beyond our human capacities and faculties [to comprehend], for it is the Buddha realm of the Buddhas. This is the dwelling place of the Dharmakāya, which possesses the *pāramitās* of the four qualities, which are all-permeating, quiescent, and all-illuminating, the mystical union of principle and its wisdom.

The Buddhas of the four teachings dwell, in this order, in these four lands. It is by means of these four teachings that the various teachings, both Mahayana and Hinayana, that were taught in the lifetime of the Tathāgata are evaluated. There is not one of them that is not totally plumbed.

The four teachings of the converting dharmas are, in outline, like this.

Next there are the four teachings of the methods of conversion. First there is the sudden teaching, as in the case of the *Kegon-gyō*. Second there is the gradual teaching, as in the case of the chronological periods of the *Agon* (*Āgamas*), the *Hōdō* (*Vaipulya*), and the *Hannya* (*Prajñāpāramitā*) texts.

Third there is the indeterminate teaching. In this case the hearers' individual capacity and their understanding differ one from the other. Although they listen to one and the same sermon, they hear it differently. Although they may hear the Hinayana, they understand it to be Mahayana. However, they know one another's [presence, capabilities, and Sutras that they have heard]; so these are the indeterminate teaching.

Fourth there are the secret teachings. On one occasion of preaching, the Tathāgata preaches differently in accord with individual capacities. Sometimes when preaching a Hinayana sermon, he may speak of the one, True Dharma. Sometimes when preaching a Mahayana sermon, he may yet speak of other Dharmas. Nevertheless his hearers do not know of one another's [presence, capabilities, or understanding]; so these are called the secret teachings.

All these are called the four teachings of the methods of conversion.

Know then that the teachings of these methods of conversion do not differ from the teachings of the converting dharmas, and that the methods of the teachings of the converting dharmas do not go beyond these methods of conversion. Thus this tradition posits the eight teachings to serve as an evaluation and as an understanding. These then are the items of this broad outline of the teachings.

The five chronological periods are those of the *Kegon-gyō*, the *Agon-gyō*, the *Hōdō-kyō*, the *Hannya-kyō*, and the *Lotus Sutra* and the *Nehan-gyō*. The sequence of the presentation of the methods of conversion, and of the one lifetime teaching of the Tathāgata, do not go beyond these five. They are also termed the five tastes.

This tradition teaches some one thousand aspects of Thusness (the Absolute) in one hundred realms, and three thousand aspects of

existence. These are all perfectly and rapidly contained within one moment of thought, but neither temporally nor spatially so.

This tradition has a sevenfold teaching of the two truths.

The four types of *samādhi* constitute its method of religious cultivation.

The three insights are fully and perfectly contained within one moment of thought, which has free mastery of the mutual identity of all tangible characteristics, unobstructed and perfectly interpenetrating. One sees the Buddha as identical to ordinary persons, and ordinary persons are revealed as identical to the Buddha. If the three thousand [aspects of existence] are only in the realm of truth, they will likewise be called ignorance. If the fruit of these three thousand is realized, then they are likewise termed eternal and blissful. Now the marvellous purport of the *Lotus Sutra* truly lies in this.

Among the various teachings, this teaching is the most outstanding. Among the various traditions, this is the deepest and most profound. The most exceedingly perfect, it transcends the eight [types of teachings]. Its purport is profound and majestic. Its speedy attainment of the great fruit (Buddhahood) is also marvellous!

## Chapter VII

### The *Kegon* Tradition

*Question:* Why is this tradition termed the *Kegon* tradition?

*Answer:* It is so called because the *Kegon-gyō* (*Avatamsaka-sūtra*) constitutes its authoritative text.

*Question:* How many different types of scriptures are there in the *Kegon-gyō* corpus?

*Answer:* Speaking in detail, we would say that there are some ten different types [of scripture]. However, speaking of the most essential scriptures, we would say that there are only three texts. First is the most expanded form of the *Kegon* scripture. This work is made up of *gāthās* equal in number to the number of dust particles found in ten times three thousand great thousand universes, and of chapters equal in number to the number of dust particles found in all four world systems. Second is the *Kegon* scripture of medium length. This work is made up of four hundred ninety-eight thousand *gāthās* and is in one thousand two hundred chapters. These two texts are kept in the palace of the *nāgas* and have not been transmitted to Jambudvīpa. Third is the shortest form of the *Kegon* scripture. This work is made up of one hundred thousand *gāthās* and is in thirty-eight chapters. It has been transmitted to Jambudvīpa and has been widely propagated throughout all of India. These are termed the three texts of the *Kegon* scripture.

The shortest form of the *Kegon* scripture, in one hundred thousand *gāthās*, has been transmitted to China and translated some three times. In the Eastern Chin Dynasty (A.D. 317–419), the Tripiṭaka Master Buddhahadra translated this work in sixty volumes. The Sanskrit text that he had was thirty-six thousand *gāthās* in length. Next, in the great T'ang Dynasty the Tripiṭaka

Master Śikṣānanda translated this work in some eighty volumes. The Sanskrit text that he had was forty-five thousand *gāthās* in length. Lastly, in the great T'ang Dynasty the Tripitaka Master Prajña translated this work during the Chen-yüan period (785–805), and this is in forty volumes. However it is merely a translation of one of the chapters, that on “Entering into the Dharma *Dhātu*” (*Gaṇḍa-vyūha*).

*Question:* Whom does this tradition regard as its great master?

*Answer:* The great teacher Hsiang-hsiang (Fa-tsang) is regarded as its great master. However, speaking in greater detail, this tradition sets up seven masters.

The first is the bodhisattva Aśvaghoṣa. The second is the bodhisattva Nāgārjuna. The third is the first Chinese master, the Meditation Master Tu-shun. He was a manifestation of the bodhisattva Mañjuśrī. Tu-shun resided on Mt. Chung-nan, and there he composed the *Kegon hokkai kan* (*Hua-yen fa-chieh kuan*), the *Gokyō shikan* (*Wu-chiao chih-kuan*), the *Jūgen-shō* (*Shih-hsüan chang*), etc. He widely propagated this tradition and was awarded the posthumous title of Ti-hsin tsun-che (“The Venerable One, the Mind of the Emperor”).

The fourth master is the Meditation Master Chih-yen. He received the teachings from the Master Tu-shun, and he too widely propagated this tradition. He composed many literary works, and he resided in the Yün-hua-ssu Monastery. He was awarded the posthumous title of Yün-hua tsun-che (“The Venerable One of the Yün-hua-ssu Monastery”).

The fifth master, the Hsiang-hsiang great teacher (Fa-tsang) received the teachings from the Meditation Master Chih-yen and widely diffused the *Kegon*. The whole court looked upon him as a National Teacher, and all within the four seas esteemed him as precious. When he lectured on the scripture heavenly flowers fell down as rain, and when he elucidated its principles five colored rays of light would shine out of his mouth. The usurping Empress Wu of great T'ang Dynasty awarded him the posthumous title Hsien-shou P'u-sa (“Bodhisattva Chief of the Wise Ones”).

Fa-tsang composed an exceedingly large number of explanatory commentaries on scriptures and on commentaries; he composed the basic commentary on the major scripture, separate essays on other scriptures, and "records of principles" on various commentaries. There was nothing that he omitted in his explanation of all the principles of this tradition; he narrated in full all its principles. All in all, the greatly flourishing state of the *Kegon* tradition is exclusively due to this master.

The sixth master, the Ch'ing-liang great teacher (Ch'eng-kuan) received the teachings from Fa-tsang, and he widely propagated the *Kegon* teachings. His wisdom and understanding were deep and vast and encompassed all of the traditions of Buddhism. However, this perfect tradition (the *Kegon*) was his major concern. He composed the *Engi-shō* (*Yen-i-ch'ao*) on [Fa-tsang's] major commentary, as well as various other essays and subcommentaries. Their number was very great, and the whole court took refuge in this tradition. He was regarded as a National Teacher. He was firm in his ten vows, and he was never lax his whole life long. He resided on Mt. Ch'ing-liang and was awarded the posthumous title Hua-yen P'u-sa ("The Bodhisattva of the *Avatamsaka*").

The seventh master, the Meditation Master Tsung-mi, received the teachings from Ch'eng-kuan, and he widely propagated the *Kegon* as well as being thoroughly versed in all of the various traditions of Buddhism. He composed many works. He resided in the Ts'ao-t'ang-ssu Monastery, on Mt. Kuei-feng, and he was awarded the posthumous title of Ting-hui Ch'an-shih ("The *Samādhi* and *Prajñā* Meditation Master").

A list of these seven masters was compiled under imperial auspices by the Dharma Master Ching-yüan.

In the case of China, there are only five masters, if we start with the Master Tu-shun. In Japan, four masters have been especially revered and studied. These are the Masters Tu-shun, Chih-yen, Fa-tsang, and Ch'eng-kuan. The Vinaya Master Dōsen (Tao-hsüan) is regarded as the first master of this tradition in Japan. Dōsen received these teachings from Fa-tsang, and he in turn transmitted them to Rōben-sōjō. From that time onward up to the present there

has been a continuous transmission of this tradition in an unbroken lineage from master to disciple.

*Question:* How many traditions and teachings does this *Kegon* tradition posit in order to embrace the whole lifetime of teaching of the Tathāgata?

*Answer:* It sets up some five teachings and ten traditions in order to embrace the whole lifetime of teaching of the Tathāgata.

The five teachings are first, the Hinayana teaching; second, the initial teaching of the Mahayana; third, the final teaching of the Mahayana; fourth, the sudden teaching; and fifth, the perfect teaching.

First there is the Hinayana teaching. The purpose of the Tathāgata's appearing in the world is to teach the One Vehicle teaching, and so to convert sentient beings. Thus under the Bodhi Tree he taught the basic teaching of the One Vehicle first, as a high mountain is the first to receive the light [of the rising sun] and so obtains great benefit. The sun (the Buddha) first shone on and so enlightened all beings of various capacities. Nevertheless those beings of small (Hinayana) temperament could not bear to hear this profound Dharma. So the Tathāgata distinguished some three vehicles within the One Vehicle and gradually induced those of shallow capacity to follow the great path (the Mahayana). In this then the Hinayana teaching is a teaching that is provisionally established, a temporary expedient means of the Tathāgata. He temporarily gave to these beings sheep and deer (the vehicles of the *śrāvakas* and *pratyekabuddhas*) in order to induce those of small temperament; he temporarily set up a magic city in order to give rest to those exhausted by their labors. For this reason then the principles elucidated in this teaching are in accord with those of shallow and superficial capacities, and the resultant enlightened state to which these beings progress lies only within the scope of the narrow and the inferior. In this manner they are induced and embraced and are caused to progress toward the Mahayana.

*Question:* What are the characteristics of the teachings elucidated within these scriptures (the Hinayana Canon)?

*Answer:* The teachings taught are many and numberless. To give now only one or two of them, we say that there are some seventy-five aspects of the dharmas, and that the characteristics of the conditioned and unconditioned are clear and obvious. When they speak of the origins of the dharmas, they teach that these lie in the six consciousnesses and in the three poisons (greed, hatred, and ignorance). In this the principles of defilement and of purity are clear and obvious. The four fruits of enlightenment are all of them merely an entering into total extinction, and the spiritual progress carried out for three *asaṃkhyeya kalpas* lies exclusively within the fivefold Dharmakāya.

The banners of the non-Buddhists and of their perverse views are crushed like dust; and the numerous defilements of views and of thoughts, which lead to different types of rebirth in the three [evil] realms, vanish like the clouds. Nevertheless this teaching does not yet plumb the origins of the dharmas, and so its contentions and disputes are very many, leading to the twenty sectarian groups. These are the characteristics of this teaching.

Next there is the initial teaching of the Mahayana. This teaching has already left the Hinayana and now for the first time enters the Mahayana. Thus although it slightly resembles the Hinayana teachings, it frequently speaks of the profound teaching of immediate penetration. The spiritual practices, which last for three *asaṃkhyeya kalpas*, lead one to the great result of total enlightenment. The manifest enlightenment of the two types of emptiness far transcends the natures of those who one-sidedly cling to the Hinayana. The one hundred dharmas are as clear as a mirror, and they are clearly and definitively distinguished. For this reason then contention and discussion come to an end here, and all is at peace in the garden of the Dharma. The four wisdoms, the different categories of the mind, and the self-functioning [of the enlightened state] are as clear as the moon. The marvellous results, which are the three bodies, and cutting off and attainment, are as perfect as light. In the establishment of the eight consciousnesses, the characteristics of the dharmas are widely laid out, and the teachings of the two truths are ever more profound in their various layers. The

two hindrances are put down and cut off, and the various defilements melt away like ice. The cultivation of the six *pāramitās*, the carrying out of the benefitting of oneself and of others, and the depth of its marvellous principles are truly things not even glimpsed within the Hinayana. The profundity of the Mahayana far transcends the provisional vehicles of the sheep and the deer.

However the Absolute [of this teaching] is unknowing, and this teaching has not yet penetrated to the path of dependent origination. Phenomenal matter and principle are not seen as identical, and the gate of the mutual interpenetration of phenomena and principle is not yet opened. Thus this teaching divides individual capacities into some five natures and posits that some do attain the trans-worldly goal while some do not. There are real differences between the two vehicles. With respect to the resultant state of Buddhahood, it posits that there are some who will attain it and that there are some who will not attain it. This then is the distinction between those who have the nature and those that do not have the nature [for Buddhahood], the difference between those who have definitive natures and those that do not have definitive natures. Thus this teaching holds that those without the natures do not depart from the round of samsara, and that those with definitive natures are never converted [to the Mahayana]. This then is the purport of this teaching.

Even though this teaching is an advance from the Mahā-sāṅghikas and the Sthaviravādins, it does not yet discuss "arising from dependent origination" and the universal attainment [of Buddhahood]. This is why this teaching is termed "the initial teaching of the Mahayana."

Next there is the final teaching [of the Mahayana]. In this teaching all of the various phenomena are regarded as identical in principle, and so one enters into the teaching of non-dual *samādhi*. The Absolute arises in accord with dependent origination and flourishes in the luxuriant Dharma garden. The oceanlike Tathāgata-garbha permeates the eight consciousnesses, and these are like ice and water. It is taught that both those with natures and those

without natures all attain to Buddhahood and are thus like space. Dependent origination (*paratantra*) and those without nature are identical to the perfected state (*pariniṣpanna*); all of the defilements of sentient beings are identical to nirvana.

The absolute level of the truth of emptiness embraces both the true and the deluded in perfect stillness. Arising, abiding, change, and extinction are ultimately far apart from the three times (past, present, and future). The profound teachings of the Mahayana are all included within this teaching. This teaching exhausts the positing of the dharmas.

However this teaching does not discuss the unhindered interpenetration of the various aspects of phenomenal things, and it does not elucidate the interrelationship of subject and object. The teaching that dispenses [with conceptions and with words] is not set up, and this teaching sets up grades in the characteristics of one's spiritual progress. It is for this reason then that this teaching is termed the gradual teaching.

Next, there is the sudden teaching. This teaching holds that when one moment of thought does not arise, this is termed Buddha. In this teaching all of the differences in the characteristics of the various dharmas are dissipated. There is immediate and direct revelation of the marvellous truth of the absolute nature [of all things]. All things are seen to be deluded thoughts, and all Dharma *dhātus* are apart from speech. The five dharmas and the three self-natures are all destroyed in emptiness. The eight consciousnesses and the two selflessnesses are both cast aside. All stages [in one's religious progress] are extinguished, and the debate about whether one attains Buddhahood or not is cut off.

However this teaching does not yet know that all of the myriad dharmas are the fruit qualities of Vairocana or that clear and obvious external characteristics are all of them the marvellous aspects of the oceanlike Buddha. For this reason this teaching is yet called the shallow teaching.

Lastly, there is the perfect teaching. This teaching elucidates the unhindered interpenetration of all items of phenomenal existence. It plumbs the natures and the characteristics of all dharmas,

it discusses the inexhaustible interrelationships of subject and object, and it reveals the perfection of the state of enlightenment.

Thus it propounds the ten types of profound dependent origination that interfuse with all of the various dharmas that are identical with [nature] and that penetrate [activity]. The six characteristics perfectly interpenetrate and permeate all characteristics without hindrance. The one is identical to the many, there being no difference between them; and the many are identical to the one in perfect interpenetration. The nine time periods are embraced and enter into one *kṣaṇa* (moment), and one moment of thought is unfolded and embraces many long *kalpas*.

The attainment of enlightenment through three lifetimes [i.e., (1) listening to the Dharma in the past lifetime, (2) practicing in the present lifetime, (3) attainment of enlightenment in the future lifetime] reveals rather one's original attainment of Buddhahood. The path of the ten stages of faith is perfect and is subsumed into the oceanlike state of enlightenment. The provisional establishment of the spiritual path fully traverses many *kalpas*, and the marvellous teaching of perfect interpenetration teaches the attainment of Buddhahood in this very body.

The spiritual path does not hinder this perfect interpenetration, and this perfect interpenetration does not hinder the spiritual path. By this then one attains identity and interpenetration of all tangible characteristics. This is the purport of this teaching.

Although the words of the teachings elucidated by the Tathāgata during his one lifetime of teaching may differ in their shallowness or profundity, they do not exceed these five [teachings]. Truly this evaluates all of the dharmas and omits none; it embraces all teachings and leaves none out. Of these five teachings, the first one is Hinayana, and the last one is the One Vehicle teaching. The middle three are all teachings of the three vehicles.

The initial teaching and the final teaching [of the Mahayana] are both gradual teachings. Together [with the sudden teaching] they form the two teachings, gradual and sudden. The gradual teaching is divided into the initial and the final teachings, and so

form three [with the sudden]. These five taken together constitute the one great expedient and skillful teaching.

This broad net of the Dharma and all divisions of the Dharma are all the perfect teaching, which is complete in itself, because it embraces and exhausts all things within all of the four Dharma *dhātus*.

All in all, there is nothing like this perfect teaching in all the outstanding teachings in the one lifetime of the Tathāgata, not in all the profundities of any of the various sectarian traditions. It is only this [perfect] teaching that plumbs all things. The *Kegon* is like Mt. Sumeru, and all of the other teachings are like the hills grouped around it. All teachings merge into the great sea of the *Kegon*, and all the three vehicles emerge from the vast garden of this sutra [of *Kegon*]. For this reason then this teaching is called the basic, fundamental Dharma Wheel, the teaching of exceedingly perfect sovereignty.

Next there are the ten traditions. This is a division of the above five teachings made by the sectarian traditions [of Buddhism]; they do not exceed ten traditions.

First, there is the tradition that affirms the existence of both the *ātman* and the dharmas. Second, there is the tradition that affirms the existence of the dharmas but denies the existence of the *ātman*. Third, there is the tradition that affirms that the dharmas do not have a past or a future existence. Fourth, there is the tradition that affirms that present dharmas have both a provisional existence and a real existence. Fifth, there is the tradition that affirms that the relative level of truth is false and that the absolute level of truth is real. Sixth, there is the tradition that affirms that all the dharmas are merely names. These traditions are all elaborations of the Hinayana teachings.

Seventh, there is the tradition that affirms that all of the dharmas are empty. This is the initial teaching [of the Mahayana]. Eighth, there is the tradition that affirms that absolute qualities are not empty. This is the final teaching [of the Mahayana].

Ninth, there is the tradition that discards both [external] characteristics and [internal] thoughts. This is the sudden teaching.

Tenth, there is the tradition that perfectly explains innate qualities. This is the perfect teaching.

*Question:* What are the characteristics of the stages of spiritual cultivation within these five teachings?

*Answer:* The delineation of the stages of spiritual cultivation, as taught in the Hinayana teachings, are as given in the Hinayana commentaries. The initial teaching [of the Mahayana] also elucidates stages within the teaching of the two vehicles. The vehicle of the bodhisattva sets up some fifty-one stages, as the ten stages of faith are set up as [separate] stages. This delineation is given for those with the capacities for direct and immediate religious progress. Otherwise it sets up the ten *bhūmis*, etc., which are held in common by all of the three vehicles. This delineation is given for those with the capacity for conversion to the Mahayana.

In the final teaching [of the Mahayana], all sentient beings can attain to the path leading to Buddhahood. In this teaching some forty-one stages are set up. This is because the ten stages of faith do not form [separate] stages. There is only this one difference, that the one stage, the Stage Almost Equal to Enlightenment, may or may not be divided into two stages.

The sudden teaching abolishes and transcends all abodes, and so it has never set up any stages. There are two divisions to the perfect teaching. First, there is the similar teaching of the One Vehicle. This teaching is exactly the same as the final teaching [of the Mahayana]. Second, there is the separate teachings of the One Vehicle. This teaching is totally separate from the three vehicles and has nothing in common with them. There are two teachings in this. First, there is the teaching of gradual cultivation of the spiritual path. Cause and effect are gradual, as are spiritual progress and the entering into enlightenment. Second, there is the teaching of the perfect interpenetration and embracing of the external, tangible characteristics of things. In this teaching cause and effect interpenetrate and embrace one another, and there is

unhindered identity and interpenetration of these two. Because there is the delineation of a course of spiritual cultivation, one traverses *kalpas* equal in number to unspeakable, totally unspeakable numbers of particles of dust. But because there is the perfect interpenetration [of cause and effect], one rapidly attains the fruits of Buddhahood in one moment of thought.

This teaching posits the attainment of Buddhahood in three lifetimes, that of seeing and hearing, of understanding and practice, and of enlightenment and entering into [Buddhahood].

The principles of the perfect teaching embrace all things within the four Dharma *dhātus* and omit nothing. First is the Dharma *dhātu* of phenomena; second, the Dharma *dhātu* of principle; third, the Dharma *dhātu* of the unhindered interpenetration of phenomena and principle; and fourth, the Dharma *dhātu* of the unhindered penetration of all items of phenomena.

*Question:* How many different bodies of the Buddha and how many different Buddha lands are posited in this tradition?

*Answer:* The five teachings differ about this. The perfect teaching posits three lands. All three are the Lotus Store Adorned World, where the pure and impure interfuse and are identical, and where the one and the many are unhindered.

The Buddha has some ten bodies: the body of sentient beings, the body of lands, the body of karmic retribution, the body of a *śrāvaka*, etc. There is no dharma that is not the body of the Buddha, adorned with the ten thousand qualities, all-embracing and inexhaustible.

When [this tradition] speaks of cutting off, then the cutting off of one is the cutting off of all. When it speaks of attaining enlightenment, then the attainment of one is the attainment of all.

Vairocana, who fully possesses the ten bodies [of the Buddha], initially revealed the inexhaustible and profound tradition that totally embraces all dharmas. For beings with shallow capacities he gradually divided [this teaching] until he preached the *Lotus Sutra*, which reconciles the three vehicles into the One Vehicle. He finally caused beings to enter into, and to become enlightened to,

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*Question:* How many different bodies of the Buddha and how many different Buddha lands are posited in this tradition?

*Answer:* The five teachings differ about this. The perfect teaching posits three lands. All three are the Lotus Store Adorned World, where the pure and impure interfuse and are identical, and where the one and the many are unhindered.

The Buddha has some ten bodies: the body of sentient beings, the body of lands, the body of karmic retribution, the body of a *śrāvaka*, etc. There is no dharma that is not the body of the Buddha, adorned with the ten thousand qualities, all-embracing and inexhaustible.

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the One Vehicle of the *Kegon*. The purpose of his one lifetime of teaching was only to present this scripture. His final and ultimate subsuming [of all other teachings] is to be found only in this scripture. Unfolded, the eighty thousand [teachings] in the lifetime of the Tathāgata are luxuriant and profusely intertwined; folded up, the teaching of the nine assemblies [in the eighty-volume *Kegon-gyō*] is vast and all embracing.

The *Daihōkō-butsu kegon-gyō* signifies the interfusion of principle and wisdom, as the name of the title has already revealed. Prince Sudhana, in the oceanlike assembly of the *Kegon*, attained Buddhahood in one lifetime, as the last assembly of the scripture clearly states. If one wishes speedily to attain the great result, then nothing can surpass this scripture. In the profundity of its teachings, what tradition can match this one?

The flowers of the ten types of profound dependent origination are ever fresh, and the moon of the perfect interpenetration of the six characteristics is ever bright. This is the chief of all scriptures, the most venerable leader of all of the various traditions. How grand it is; how vast it is! It is only this scripture and this tradition that cannot be adequately described in words!

## Chapter VIII

### The *Shingon* Tradition

*Question:* Why is this tradition termed the *Shingon* tradition?

*Answer:* It is termed so because it takes as its basic teachings the secret mantra (*shingon*) teachings of the *Dainichi-kyō* (*Mahāvairocana-sūtra*), the *Sosijji-kyō* (*Susiddhikara-mahātantra-sādhanopāyika-ṣaṭāla-sūtra*) and other scriptures.

*Question:* Who transmitted and propagated this tradition?

*Answer:* In a period seven hundred years after the extinction of the Tathāgata [Śākyamuni], the bodhisattva Nāgārjuna opened the Iron Pagoda in South India. Here he encountered Vajrasattva, and received from him the *abhiṣeka* confirming him in the succession. Nāgārjuna then widely diffused these teachings.

Vajrasattva had personally received these teachings from the Tathāgata Mahāvairocana, and so Mahāvairocana is the ultimate source of these teachings.

Nāgārjuna transmitted these teachings to the bodhisattva Nāgabodhi. From this time onward, the Tripiṭaka Master Śubhākarasiṃha, the Tripiṭaka Master Vajrabodhi, the Meditation Master I-hsing, the Tripiṭaka Master Amoghavajra, and the *upādhyāya* Hui-kuo transmitted this teaching from one to the other in an uninterrupted succession.

Regarding the transmission of this tradition to Japan, the Great Master Kōbō-*daishi* (Kūkai) crossed the seas [to China]. There he met the *ācārya* Hui-kuo. This tradition's teachings were transmitted to Kūkai; and eventually he returned to Japan, where he introduced this tradition with great success.

From that time onward, throughout all of Japan, both in the capital and in rural areas, there was no place where this tradition

was not studied. Up to the present time, this teaching has flourished without interruption in Japan. All this has been due to the influence of *Kōbō-daishi*.

*Kōbō-daishi* was a manifestation of a bodhisattva of the third *bhūmi*. His virtues excelled those of average men, and his deeds have no equal. He thoroughly fathomed all of the various traditions of Buddhism—the revealed and the secret teachings, and the scriptures of the Hinayana and the Mahayana—without any exception.

In his defense of the Buddha-dharma, in his spiritual attainments, in his miracles, and in his artistic and literary talents, is there any man who can surpass *Kōbō-daishi*? Truly, *Kōbō-daishi* is a bright beacon of remote antiquity. He is as the sun and the moon in his illuminating of our later ages. Finally he entered into *samādhi* on Mt. Kōya, revered by both gods and humans, and venerated by all of the eight types of supernatural beings. For neither his inner awakening nor his outward actions can be adequately conceived of by human beings.

*Question:* How many teachings does this tradition recognize within Buddhism?

*Answer:* This tradition sets up the ten stages of religious consciousness, and so completely exhausts all of the various teachings of the Mahayana and the Hinayana, and the revealed and secret teachings.

*Question:* What are these ten stages of religious consciousness?

*Answer:* They are (1) the goat-like consciousness of common, ignorant people, (2) the consciousness of those who, like foolish children, hold to [unnecessary] precepts, (3) the childlike consciousness of those who have no fear, (4) the consciousness that knows that only the *skandhas* exist and that there is no *ātman*, (5) the consciousness that has rooted out the causal seeds of karma, (6) the Mahayana consciousness that feels a relationship with others, (7) the consciousness that knows [the true nature of] the mind, and that knows [that the dharmas are] unarisen, (8) the consciousness that knows that there is only the One Vehicle, and that [the truth underlying reality is essentially] uncreated, (9) the

consciousness that knows that ultimately there is no self-nature [of the Absolute], and (10) the secretly adorned consciousness. These are termed the ten stages of religious consciousness.

The first three stages of these consciousnesses are samsaric, worldly teachings. Of these three, the first leads to rebirth in the three evil realms, the second is a teaching leading to rebirth in the human realm and the third is a teaching leading to rebirth in the heavenly realm.

The last seven stages of these consciousnesses are all teachings leading one out of samsaric existence. Of these seven, the fourth is the teaching of the *śrāvakas*, and the fifth is the teaching of the *pratyekabuddhas*. Both of these are Hinayana teachings.

The last five stages are all Mahayana teachings. The Mahayana consciousness that feels a relationship with others and the consciousness that knows [the true nature of] the mind are both three vehicle teachings. The consciousness that knows that there is only the One Vehicle, and the consciousness that knows that ultimately there is no self-nature, are both One Vehicle teachings.

The tenth is the teaching of the Vajrayāna. This is the true teaching, the most venerable and the ultimate of all these teachings.

The [first] nine types of religious consciousness are all provisional teachings and deal only with the stages [on the path to enlightenment]. The tenth stage of religious consciousness alone is the true result [enlightenment].

The Tathāgata Mahāvairocana is the awakened nature of our minds, and all of the various deities—as numerous as dust particles—are his attendant mental states, created through the five wisdoms. [These five wisdoms that] make up the physical world and all of its inhabitants are termed (1) the basic diamond (*vajra*) realm, (2) the sovereign, Mahāsamaya, (3) the understanding that all dharmas are basically unarisen, (4) the great Bodhi Mind, and (5) the palace-like mind illumined by the light of an indestructible diamond. These are all of the physical worlds.

The thirty-seven deities, the nine mandalas [of the Vajradhātu mandala], the thirteen great assemblies, and the fourfold mandala

was not studied. Up to the present time, this teaching has flourished without interruption in Japan. All this has been due to the influence of *Kōbō-daishi*.

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The tenth is the teaching of the Vajrayāna. This is the true teaching, the most venerable and the ultimate of all these teachings.

The [first] nine types of religious consciousness are all provisional teachings and deal only with the stages [on the path to enlightenment]. The tenth stage of religious consciousness alone is the true result [enlightenment].

The Tathāgata Mahāvairocana is the awakened nature of our minds, and all of the various deities—as numerous as dust particles—are his attendant mental states, created through the five wisdoms. [These five wisdoms that] make up the physical world and all of its inhabitants are termed (1) the basic diamond (*vajra*) realm, (2) the sovereign, Mahāsamaya, (3) the understanding that all dharmas are basically unarisen, (4) the great Bodhi Mind, and (5) the palace-like mind illumined by the light of an indestructible diamond. These are all of the physical worlds.

The thirty-seven deities, the nine mandalas [of the Vajradhātu mandala], the thirteen great assemblies, and the fourfold mandala

[of the Garbhadhātu mandala] interpenetrate one with another, like the heavenly net of Śakra (Indra), and possess saintly hosts in lands as numerous as grains of sand. These are the sentient beings dwelling within these physical worlds. Both the physical worlds and the sentient beings therein are endless, and they are both sovereign and perfect.

[This tradition] soars high above all other schools and embraces within itself all other scriptures. The enlightenment taught by the various revealed teachings do not even enter into the temple [of this tradition's understanding], so how could any Hinayana saint enter into the sanctuary [of this tradition's doctrines]?

The four Mahayana traditions regard emptiness as an absolute principle. The defilements and clings of all sentient beings within the nine realms obscure their minds, and [the truth] has not yet been revealed to them. It is only these secret teachings that clearly manifest the absolute truth and that deeply enter into [the nature of] the mind.

The secretly adorned lotus-like realm, and all of its various deities—as numerous as dust particles—all dwell [in this mind] in all their profusion, and all the qualities and all the deeds of all sentient beings are perfectly embraced [within this mind].

Thus all sentient beings are Mahāvairocana, and all the various external, tangible characteristics are themselves the cognized sphere of him, the lord of enlightenment.

This tradition posits six primary elements that illustrate the total nature of Buddhahood. The four types of mandalas are its external appearance, and when the three secret [actions of the body, speech, and mind of the devotee] are in union (*yoga*) [with the body, speech, and mind of the Buddha], then this is the active, functioning aspect [of Buddhahood].

The first five [of the six primary elements, earth, water, fire, wind, and space] are inert, physical properties, whereas the sixth, the primary element of consciousness, is the active, mental element of wisdom. Now both principle (physical matter) and wisdom have both an external appearance and an active, functioning aspect; and it is this that goes to make up the four types of mandalas and

the three secret [actions of mudras, mantras, and the secret objects of meditation]. Wisdom is identical with the Vajradhātu, and principle is identical with the Garbhadhātu, and together they are termed the Mahāvairocana of both *dhātus*, of both mandalas. This is the reason why the six primary elements are held to be identical to the Tathāgata Mahāvairocana.

All of the various dharmas are one with these six primary elements. The nature of these six primary elements permeates all dharmas. Thus of all the various dharmas there are none that are not themselves Mahāvairocana; thus the Tathāgata Mahāvairocana totally permeates the universe (Dharma *dhātu*). Know then that the two mandalas are the qualities of principle and of wisdom of the Tathāgata Mahāvairocana.

Because his qualities of principle are numberless, the Garbhadhātu has the fourfold group of saintly beings. Because his qualities of wisdom are numberless, the Vajradhātu has thirty-seven deities. These two mandalas are united, bringing about the union of principle and wisdom.

This tradition posits four modes of existence of Buddhahood. These are (1) the mode of self-nature, (2) the mode of experiencing, (3) the mode of changes, and (4) the outflowing mode. These are termed the fourfold Dharmakāya. The five directions as well as the five wisdoms go to make up these four modes of existence.

When we attain Buddhahood in our present existence, then we, as the lord of enlightenment, Mahāvairocana, shall speedily attain to this great awakening; rising to this state we shall attain to the ultimate. [We shall understand that] phenomena are themselves the truth, that the multiplicity of all the various external characteristics, and all the various dharmas, just as they now are, are the Absolute.

The revealed teachings were taught by Śākyamuni, and the secret teachings are taught by Mahāvairocana. In this manner, the founders of these two teachings are clearly and definitely separate one from the other. However from an absolute point of view, these two Buddhas are not two [separate entities, but one]; for apart from Śākyamuni there exists no separate Mahāvairocana.

The steps in the ten stages of religious consciousness [are a progression upward, each step] rejecting the inferior, and each being superior [to each previous step]. This is a delineation established for the purposes of putting down individual defilements. But to understand that all of the various dharmas of these same ten consciousnesses are entirely the same is the teaching that presents all the qualities [of Mahāvairocana]. There is thus a teaching of eternal differentiation and a teaching of eternal sameness. These are one but are dual, two but yet one.

Because of the aspect of the teaching that presents these qualities, not one particle of dust is omitted, and all is seen as but the marvellous qualities of Mahāvairocana.

That aspect of the teaching that puts down individuals' defilements applies to all of the revealed teachings, whereas that aspect that manifests the many qualities [of Mahāvairocana] is limited to the secret teachings.

The purport of this tradition's teaching is that all the various dharmas are, all of them, Mahāvairocana. The Absolute is identical to our own bodies, and the Buddha-dharma is identical to our own forms.

The fourfold secret interpretation increases in profundity the one after the other; and the three secret actions [of body, speech, and mind] are ever more secret in their profundity. Apart from this teaching, there will almost never be any path to Buddhahood; how can those sentient beings who strive for deliverance not believe and practice these teachings!

In outline the secret teachings of the Mantrayāna are as given here.

## Chapter IX

# The *Zen* and *Jōdo* Traditions

### The *Zen* Tradition

The principles and truths of the various traditions are vast and profound, and they are very hard to fathom. At the present time we have but dipped one hair into their waters, in order to moisten the minds of beginners.

From ancient times up to the present only these eight traditions have been commonly recognized and studied in Japan. However, in addition to these eight traditions the *Zen* tradition and the *Jōdo* teachings flourish and have been widely disseminated.

The *Zen* tradition is the most profound basis of the Buddha-dharma, for it is very deep and most subtle. Basically there is not any one thing that exists. From the very beginning there are no defilements; originally [all] is *bodhi*. Bodhidharma came from the West. [This tradition] does not posit any written authority. It points directly to the mind of man. [It teaches] the attainment of Buddhahood by seeing into one's nature.

This is not like the other traditions, which distinguish various principles regarding a vast multitude of dharmas, and which repeatedly debate them.

In India this tradition has had twenty-eight patriarchs, who transmitted [this teaching] from mind to mind. The twenty-eighth patriarch, the great master Bodhidharma, transmitted this tradition to China during the period of the Liang Dynasty, and it was successively transmitted from generation to generation down to the sixth patriarch. Among the disciples of the fifth patriarch, this tradition first divided into two schools, the Northern School and

the Southern School. Among the later disciples of the sixth patriarch of the Southern School, the tradition gradually divided into some five houses.

The Vinaya Master Tao-hsüan received the *Zen* [tradition] of the Northern School and transmitted it to Japan. Also the great master Dengyō (Saichō) transmitted this tradition from the China of the Great T'ang Dynasty; he termed it the tradition of the Buddha's Mind.

In more recent times eminent worthies have come to Japan from the Sung Dynasty and have transmitted this teaching. Now this tradition has been widely disseminated and is flourishing in every place in Japan.

### The *Jōdo* Tradition

Also the teachings of the *Jōdo* tradition are widely practiced in Japan. The purport of this teaching is that ordinary persons are totally bound [by the defilements]; but desiring [rebirth in] the Pure Land they are reborn into the Pure Land by means of the karmic actions that they have cultivated.

The Pure Land of the Western direction has a deep affinity with this world. Persons of inferior capacity who cultivate the *Nembutsu* practice find it especially easy to be born into the Pure Land, and later they attain Buddhahood.

Broadly speaking [with reference to the other traditions of Buddhism], when the merits of all of the various religious practices are transferred to [rebirth in] the Pure Land, this is called the teachings of the Pure Land. When one cultivates all of the myriad other practices, and when one looks to the attainment [of Buddhahood] in this world, this is called the teachings of the path of the holy ones. All of the various other traditions and all of the various other teachings are all the path of the holy ones. To desire [rebirth in] the Pure Land is called the teaching of the Pure Land.

This teaching has its origins in the *Awakening of Faith in the Mahayana*. Following upon this there are the teachings of the

treatises of Nāgārjuna; then [those of] the bodhisattva Vasubandhu, Bodhiruci, T'an-luan, Tao-ch'o, Shan-tao, Huai-kan, and others.

This teaching came to Japan, where all persons composed explanations and commentaries on it, and where all competed with one another for its widespread dissemination. From the present time onward this teaching has especially flourished in Japan.

If we add these two traditions [to the above eight], we have ten traditions. However, relying upon what is usually spoken of, there are only eight traditions.

The order of the traditions as arranged above is not in a progression leading from the shallow to the profound. Rather, they have been arranged according to popular parlance. Any order would be permissible. Thus we have provisionally arranged them as given above.

A human body is difficult to obtain, and the sacred teachings are difficult to encounter. By chance, however, we have obtained [human form] and have encountered [the teachings]. How can we remain silent at this? Thereupon I have presented my limited views in order to bind [those who read this work] with some future affinity. May my humble efforts not wither away, and may we all attain to *bodhi* with certainty!



## Glossary

**Abhidharma:** the section of the Buddhist canon containing philosophical commentaries; higher teachings of the Buddha concerning dharmas, *skandhas*, *dhātus*, and *āyatanas*. Cf. *Tripitāka*.

**Abhidharmakośa** ("Treasury of the Abhidharma"): a work on the Abhidharma by Vasubandhu (sixth century?).

**abhiṣeka** ("sprinkling [water on the head]"): in esoteric Buddhism, a ceremony conferring precepts or a teaching on a person.

**Absolute** (*tathatā* ["suchness"]): synonymous with the Dharma body, Dharma *dhātu*, and Dharma nature; the ultimate, eternal, impersonal, and unchangeable reality behind all phenomena.

**ācārya:** a Buddhist teacher; a title for an eminent monk in the *Shingon* and *Tendai* traditions.

**adhimokṣa:** determination; understanding based on faith.

**Āgama:** a collection of early Buddhist scriptures.

**akuśala mahābhūmika dharmas:** a class of *caitasika dharmas*; a Sarvāstivādin concept.

**ālaya-vijñāna:** foundation or storehouse consciousness, subconscious. *See also* eight consciousnesses.

**anāgāmin** ("nonreturner"): one who will attain full arhatship without returning to this world.

**Ānanda:** a disciple of the Buddha, a specialist in Sutras.

**anityata dharmas:** a class of *caitasika dharmas*; a Sarvāstivādin concept.

**Aparaśaila:** the name of a school of early Buddhism.

**arhat:** a saint who has fully understood the truth of selflessness and eradicated all passions; an enlightened one in the Hinayana system. Cf. four fruits.

**ārūpya dhātu.** *See* three worlds.

**aśaikṣa:** non-learner; one with nothing more to learn; an arhat.

**asaṃkhyeya kalpa:** an "uncountable" aeon; a very long period of time.

**asaṃskṛta dharma:** the fifth grouping within the seventy-five dharmas of the Sarvāstivādins.

**ātman:** a permanent self.

**āyatana** ("entrance"): a sense organ and the sense data that enter it to be discriminated.

**āvaraṇa.** *See* two hindrances.

**avijñapti-rūpa:** a type of *rūpa dharma*; a Sarvāstivādin concept.

*bahuvrīhi* compound: a possessive adjective compound, the last member of which is a substantive; the whole compound is an adjective qualifying another substantive and agreeing with it in gender, number, and case.

Bhadra Kalpa: the name of the present cosmic period, in which it is believed that one thousand Buddhas will appear.

*bhāvanā-mārga*: the path of cultivation or meditation.

*bhikṣu*: a monk. *See also* the seven groups in the Sangha.

*bhikṣuṇī*: a nun. *See also* the seven groups in the Sangha.

*bodhi* ("awakening"): enlightenment.

bodhisattva: one who aspires to the attainment of Buddhahood. *See also* Mahayana.

Buddha: awakened, enlightened.

Buddhist hierarchy, Japanese: consists of three main ranks, each with three or four subdivisions:

1. *sōjō* (archbishop)
  - a. *daisōjō* (great archbishop)
  - b. *sōjō* (archbishop)
  - c. *gonsōjō* (archbishop of lower rank)
2. *sōzu* (bishop)
  - a. *daisōzu* (great bishop)
  - b. *gondaisōzu* (great bishop of lower rank)
  - c. *shōsōzu* (minor bishop)
  - d. *gonshōsōzu* (minor bishop of the lower rank)
3. *risshi* (Vinaya master)
  - a. *dairisshi* (great Vinaya master)
  - b. *chūrisshi* (Vinaya master of middle rank)
  - c. *gonrisshi* (Vinaya master of lower rank)

*bhūmi*: stage, land.

*bīja* ("seed"): the contents of the *ālaya-vijñāna* as the seeds of all phenomena.

*caitasika dharma*: the third grouping within the seventy-five dharmas of the Sarvāstivādins.

*cakra*: wheel.

*chūan*: a volume.

*citta dharma*: the second grouping within the seventy-five dharmas of the Sarvāstivādins.

*citta viprayukta saṃskāra dharma*: the fourth grouping within the seventy-five dharmas of the Sarvāstivādins.

*daishi*: a title given to a great Buddhist master.

*daisōjō*. *See* Buddhist hierarchy.

*daisōzu*. See Buddhist hierarchy.

*darśana-mārga*: the path of seeing.

dependent origination: the central doctrine of Buddhism that all things in the phenomenal world are brought into being by combinations of causes and conditions.

Dharma: teaching; the Buddha's doctrine.

dharmā: thing; phenomenon.

Dharma *dhātu*: Dharma world or realm.

Dharmaguptaka: an early Buddhist school; the Vinaya recension of this school.

Dharmakāya. See three bodies [of a Buddha].

*dharmā-lakṣaṇa*: characteristics of the dharmas; Yogācāra school.

*dhātu*: world, realm. See also three worlds.

*duṣkṛta*: a misdeed or sin.

eight characteristics: the eight main events of the Buddha's life: (1) descent from the Tuṣita heaven; (2) entry into his mother's womb; (3) abiding there visibly preaching to the gods; (4) birth from his mother's side in Lumbinī; (5) leaving home to be a hermit; (6) after six years of suffering, attaining enlightenment; (7) turning the Dharma-wheel, or preaching; and (8) entering *parinirvāṇa* (q.v.) at eighty.

eight consciousnesses: (1) visual consciousness; (2) auditory consciousness; (3) olfactory consciousness; (4) gustatory consciousness; (5) tactile consciousness; (6) thought consciousness, the function of which is to discriminate objects; (7) *manas* consciousness, the basis of ego-attachment; and (8) *ālaya* consciousness, the foundation consciousness, which stores all potential energy for all human activities.

eight negations: the teaching formulated by Nāgārjuna concerning non-arising, non-extinction, non-annihilation, non-eternity, non-similarity, non-differentiation, non-going, and non-coming.

eight precepts: (1) not to kill, (2) not to steal, (3) not to engage in any sexual activity, (4) not to lie, (5) not to drink liquor, (6) not to put perfumes or oils on the body, or sing or dance, (7) not to use high and broad beds, and (8) not to eat at forbidden times.

eight types of supernatural beings: *devas* (gods), *nāgas* (dragons), *yakṣas* (human flesh eaters), *gandharvas* (heavenly musicians), *asuras* (fighting spirits), *garuḍas* (giant birds), *kinnaras* (heavenly vocal musicians), and *mahoragas* (boa-demons).

Ekayāna: One Vehicle.

five chronological periods of the *Kegon-gyō*: (1) *Agon*, (2) *Hōdō*, (3) *Hannya*, (4) *Hokke*, and (5) *Nehan*.

- five dharmas: (1) appearances or phenomena, (2) their names, (3) mental discrimination, (4) wisdom that corrects the mistake of mental discrimination, and (5) absolute wisdom (*bhūta-tathatā*).
- five natures: (1) those with the definitive nature of a *śrāvaka*, (2) those with the definitive nature of a *pratyekabuddha*, (3) those with the definitive nature of a bodhisattva, (4) those with no definitive nature, and (5) those without any nature.
- five *piṭakas* ("baskets" or "collections"): (1) the Sutra *piṭaka*, (2) the Vinaya *piṭaka*, (3) the Abhidharma *piṭaka*, (4) the *piṭaka* that consists of a mixture of two or three of the preceding three *piṭakas*, and (5) the *dhāraṇī-piṭaka*.
- five precepts: (1) not to kill, (2) not to steal, (3) not to engage in illicit sexual practices, (4) not to lie, and (5) not to drink liquor. Cf. six rules; ten precepts.
- five tastes: *Tendai* metaphor comparing the five periods of the Buddha's teaching to the five flavors or stages of making ghee: (1) fresh milk, (2) coagulated milk, (3) curdled milk, (4) butter, and (5) ghee.
- five teachings: *Kegon* classifies the teachings of the Buddha's lifetime into five groups, according to their depth: (1) Hinayana teachings, (2) the initial teachings of the Mahayana, (3) the final teachings of the Mahayana, (4) the sudden teaching of the Mahayana, and (5) the perfect teaching of the Mahayana, i.e., *Kegon* teaching.
- five types of practice: the practices that originate in the *Lotus Sutra*: (1) rejoicing in the wonderful Dharma; (2) reciting a Sutra that contains the wonderful Dharma; (3) guiding others by explaining the wonderful Dharma; (4) practicing the six *pāramitās* in addition to contemplation of the mind; and (5) practicing the six *pāramitās* as one's main practice.
- five vehicles: (1) rebirth among humans, (2) rebirth among the gods, (3) attainment of *śrāvaka*-hood, (4) attainment of *pratyekabuddha*-hood, and (5) attainment of bodhisattva-hood and Buddhahood.
- five *vidyās* ("sciences"): (1) grammar and composition, (2) the arts and mathematics, (3) medicine, (4) logic, and (5) philosophy.
- fivefold Dharmakāya: the five excellent qualities possessed by one who has attained the highest enlightenment: (1) discipline, (2) *samādhi*, (3) wisdom, (4) liberation, and (5) knowledge of liberation.
- four Dharma *dhātus* ("worlds" or "realms"): the four categories of existence established in *Kegon*: (1) the realm of phenomena; (2) the realm of the noumenal principle; (3) the realm in which phenomena are interfused with the noumenal principle; and (4) the realm of the Buddha, in which phenomena are mutually unhindered and interfused.

four fruits: the four stages of enlightenment on the Hinayana path: (1) the stream-enterer (*srota-āpanna*), one who has entered the stream of the undefiled noble path; (2) the once-returner (*sakṛdāgāmin*), one who will return to the world only once more before full realization of arhatship; (3) the nonreturner (*anāgāmin*), one who will never be born again in this world; and (4) the arhat (q.v.).

four noble truths: (1) life is suffering; (2) defilements are the cause of suffering; (3) all suffering can be ended; and (4) the way to end suffering is the eightfold noble path (i.e., right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration).

four Mahayana traditions: (1) *Hossō*, (2) *Sanron*, (3) *Tendai*, and (4) *Kegon*.

four portions: (1) the portion of characteristics (*lakṣaṇa-bhaga*), (2) the seeing portion (*darśana-bhaga*), (3) the portion which is self-aware (*sākṣātkāri-bhaga*), and (4) the portion which is aware of self-awareness. (Acc. Poussin: *nimitta*, *darśana*, *svasaṃvitti*, and *svasaṃvitti-saṃvitti*.)

four sentences: the four sentences that differentiate all things into the four categories: existing, nonexisting, both, or neither.

four supports: (1) the ten stages of faith; (2) the ten stages of abode, the ten stages of practice, and the ten stages of transfer of merit; (3) the ten stages (*daśa-bhūmi*); and (4) the two stages of Buddhahood.

four types of mandalas: the four sections (one central and three surrounding courts) constituting the Matrix-store Realm (Garbhadhātu) Mandala.

four types of *samādhi*: (1) constant sitting meditation for a period of ninety days; (2) constant active meditation (i.e., circumambulating a Buddha statue) for a period of ninety days; (3) half-active and half-sitting meditation; and (4) meditation on reality in an unspecified posture for a specified period of time.

four wisdoms: (1) the great, perfect, mirror-like wisdom (*ādarśa-jñāna*); (2) the wisdom that sees that all things are the same in nature (*samatā-jñāna*); (3) the wisdom of marvellous insight (*pratyavekṣaṇā-jñāna*); and (4) the wisdom that accomplishes the work that is to be done (*krtyānuṣṭhāna-jñāna*).

fourfold eloquence: (1) complete mastery of the teaching, (2) complete mastery of the meaning of the teaching, (3) complete mastery of various local languages, and (4) freely teaching sentient beings with the above three knowledges.

Gandhāra: an Indian kingdom, now in Pakistan.

*gāthā*: stanza.

*haja*: demolishing of error.

*Hannya* (*prajñā* [wisdom]): *Prajñāpāramitā* texts. Cf. *prajñā*.

- Hinayana ("Lesser Vehicle"): a derogatory term applied by Mahayanists to various schools of Buddhism that teach the attainment of the status of an arhat (q.v.).
- Hōdō* (*Vaipulya* ["Extensive"]): the Mahayana.
- Hossō* (*dharmalakṣaṇa*): the doctrine or school that is based on the Yogācāra teachings.
- indriya*: power, faculty, sense faculty (vision, etc.).
- Jambudvīpa: the Rose-Apple Continent; this world.
- jñeya-āvaraṇa*. See two hindrances.
- Jōjitsu*: *Satyasiddhi* (or *Tattvasiddhi*), a school, sometimes considered to be Sautrāntika (q.v.).
- kalpa*: aeon.
- kāma dhātu*. See three worlds.
- karma: action (morally good, evil, or neutral).
- karma-vācanā* ceremony: an ordination ceremony in which a preceptor states once, "Please give permission for the ordination of this monk." Then he declares three times, "If you consent, please show it by silence. If you oppose it, please explain the reason."
- Kāśyapa-mātāṅga: a monk who introduced Buddhism to China.
- Kegon*: the doctrine or school that is based on the teachings of the *Avataṃsaka-sūtra*.
- kenshō*: presentation of truth.
- kleśa-āvaraṇa*. See two hindrances.
- kleśa mahābhūmika dharmas*: a class of *caitasika dharmas*; a Sarvāstivādin concept.
- Kōguryō: one of the three kingdoms of early Korean history (313–668).
- kuśala mahābhūmika dharmas*: a class of *caitasika dharmas*; a Sarvāstivādin concept.
- lakṣaṇa*: external characteristics (of dharmas).
- Madhyamaka: a school founded by Nāgārjuna.
- mahābhūmika dharmas*: a class of *caitasika dharmas*; a Sarvāstivādin concept.
- Mahādeva: name of an arhat who created a schism within the Sangha.
- Mahākāśyapa: one of the chief disciples of the Buddha, specialist in the Abhidharma.
- Mahāvairocana. See Vairocana.
- Mahayana ("Great Vehicle"): the teaching that talks about the attainment of enlightenment or Buddhahood; the seeker of enlightenment is the bodhisattva, who perfects the virtues of wisdom and compassion for the sake of liberating all sentient beings from suffering.

- Maitreya: the future Buddha, presently in the Tuṣita heaven.
- manas* consciousness: the consciousness that is the basis of all egoism and individualization of people and things. *See also* eight consciousnesses.
- Mantrayāna ("Mantra vehicle"): part of the Mahayana; the vehicle that depends on mantras or mystic syllables.
- Mappō* ("End of the Dharma"): the third period in Buddhist historical theory, when people's practical abilities have considerably deteriorated.
- Middle Way: the truth of nonduality that Śākyamuni taught; the truth of neither existence nor nonexistence.
- nāga*: a great serpent-divinity, a dragon, usually living below the earth.
- Nembutsu* ("recollection of the Buddha"): recitation of Amida's name, i.e., *Namu Amida Butsu*.
- nine realms: the nine realms of the living (i.e., the six realms [q.v.], the realm of a *śrāvaka*, the realm of a *pratyekabuddha*, and the realm of a bodhisattva), which exclude the tenth and highest realm, the Buddha realm.
- nine time periods: the past, present, and future, each of which has its own past, present, and future; hence nine periods.
- Nirmāṇakāya: Transformation body of the Buddha. Cf. three bodies [of a Buddha].
- nirodha-samāpatti*: absorption of extinction.
- one hundred dharmas: according to the *Hossō* tradition, this world consists of one hundred elements.
- one hundred realms: the ten realms each of ten divisions, i.e., hells, hungry ghosts, animals, fighting spirits, men, gods, *śrāvakas*, *pratyekabuddhas*, bodhisattvas, and Buddhas. Each of the hundred has ten qualities (i.e., form, nature, embodiment, powers, function, primary cause, condition, effect, karmic reward, and the inseparability of them all), making in all one thousand qualities of the hundred realms. When this one thousand is multiplied by the three times, past, present, and future, there are three thousand.
- One Vehicle (Ekayāna): the single path to enlightenment to be taken by all living beings.
- Paekche: one of the three kingdoms of early Korean history (ca. 350–663).
- pāramitās* of the four qualities: (1) eternity, (2) bliss, (3) [true] self, and (4) purity.
- paratantra*. *See* three natures.
- parikalpita*. *See* three natures.
- parinirvāṇa*: Nirvana at the point of death (contrast Nirvana in life).
- parittakleśabhūmika dharmas*: a class of *caitasika dharmas*; a Sarvāstivādin concept.

## Glossary

- pariṇiṣpanna*. See three natures.
- poṣadha*: a regular meeting of monks held twice a month, i.e., on the 15th and 30th of the lunar month, at which precepts are read out and transgressions confessed.
- prajñā*: transcendent wisdom, insight, gnosis. Cf. six *pāramitās*.
- pramudita-bhūmi*: the stage of great joy, the first of the ten *bhūmis* (q.v.).
- prātimokṣa*: the rules of conduct for guarding against evil bodily and verbal actions, thereby freeing one from the bondage of defilements.
- pratyekabuddha*: a solitary Buddha, who neither teaches nor is taught. Pure Land. See *Sukhāvati*.
- Risshū* (Vinaya tradition): the doctrine or school of Tao-hsüan and Chien-chen (Ganjin).
- rūpa dharmā*: the first grouping within the seventy-five dharmas of the Sarvāstivādins.
- rūpa dhātu*. See three worlds.
- Sahā*: the world of endurance and suffering; this world.
- śaikṣa*: a learner; one before the stage of the arhat who no longer needs to learn. See also *āśaikṣa*.
- sakṛdāgāmin* ("once-returner"). See four fruits.
- samādhi*: deep meditation.
- samatha*: stilling, calm, meditation.
- Sambhogakāya*. See three bodies [of a Buddha].
- Sammatiya*: name of a school of early Buddhism.
- Sanron*: Three Treatises (doctrine or school); *Madhyamaka*.
- śāstra*: a commentary on a Sutra or a work on a doctrine.
- Sarvāstivāda*: "The School of Existence"; an important Abhidharma school.
- Sautrāntika*: an important Abhidharma school.
- seven groups in the Sangha: (1) *bhikṣus* (monks); (2) *bhikṣuṇīs* (nuns); (3) *śikṣamāṇās*, female neophytes from age 18 to age 20, who study the six rules (q.v.); (4) *śrāmaṇeras*, male novices who have taken vows to obey the ten precepts (q.v.); (5) *śrāmaṇerikās*, female novices who have taken vows to obey the ten precepts; (6) *upāsakas*, laymen; and (7) *upāsikās*, laywomen.
- Shingon*: esoteric Buddhism.
- shōsōzu*. See Buddhist hierarchy.
- shū*: tradition, school, sect.
- śikṣamāṇā*. See seven groups in the Sangha.
- six characteristics: the teaching of *Kegon*; the six (i.e., total, specific, common, distinctive, formational, and destructive) characteristics that every existing thing possesses.

six identities: (1) identity in principle, (2) identity in name, (3) identity through the cultivation of insight meditation, (4) identity in appearance, (5) partial identity, and (6) ultimate identity.

six *pāramitās* ("perfections"): the perfections of (1) giving (*dāna*), (2) discipline or keeping precepts (*śīla*), (3) patience (*kṣānti*), (4) vigor or effort (*vīrya*), (5) meditation (*dhyāna*), and (6) wisdom (*prajñā*).

six primary elements: earth, water, fire, wind, space, and consciousness.

six realms: (1) the realm of gods, (2) the realm of humans, (3) the realm of fighting spirits, (4) the realm of animals, (5) the realm of hungry ghosts, and (6) hell.

six rules: rules against killing, stealing, illicit sexual practices, lying, taking alcoholic liquor, and eating at unregulated hours. Cf. five precepts; ten precepts.

six sense organs: eye, ear, nose, tongue, body, and mind.

six supernormal powers: (1) supernormal vision, (2) supernormal hearing, (3) the ability to know others' thoughts, (4) the ability to know the past lives of oneself and others, (5) the ability to perform miracles such as appearing anywhere at will, and (6) the ability to eliminate defilements totally .

*skandha* ("group" or "aggregate"): Buddhism talks about the five aggregates that make up sentient beings, i.e., form (*rūpa*), sensation (*vedanā*), conception (*saṃjñā*), volition (*saṃskāras*), and consciousness (*vijñāna*).

*śloka*: distich (two lines) in a Sanskrit meter.

*sōjō*. See Buddhist hierarchy.

*śrāmaṇera*. See seven groups in the Sangha.

*śrāmaṇerikā*. See seven groups in the Sangha.

*śrāvaka*: one who hears the Buddha; a Hinayana disciple.

*srota-āpanna* ("stream-enterer"). See four fruits.

*Sukhāvati* ("that which possesses ease and comfort"): the name of the Buddha Amitābha's land, commonly known as the Pure Land.

Sumeru, Mt.: the great mountain at the center of the world.

Sutra: a discourse of the Buddha. Cf. Tripiṭaka.

T'ang Dynasty: an epoch of Chinese history, A.D. 618–907.

*tathatā*. See Absolute.

*Tathāgata* ("one who has thus gone or come"): an epithet of a Buddha.

*Tathāgatagarbha* ("Matrix of the Tathāgata"): the innate Buddha-nature of a sentient being, which is obscured by defilements.

*tatpuruṣa* compound: a compound in which the two words have an oblique case relationship to each other such as: (genitive) *devasenā*, army (*senā*) of the gods (*deva*); or (dative) *pādodaka*, water (*udaka*) for the feet (*pāda*).

- ten *bhūmis* ("stages"): the ten levels of bodhisattva enlightenment: (1) the stage of great joy, (2) the stage of stainless purity, (3) the stage of illumination, (4) the stage of intense wisdom, (5) the stage of invincible strength, (6) the stage of direct presence, (7) the far-reaching stage, (8) the stage of immovable steadfastness, (9) the stage of meritorious wisdom, and (10) the stage of the cloud of the Dharma.
- ten bodies [of the Buddha]: (1) the body of sentient beings, (2) the body of lands, (3) the body of karmic retribution, (4) the body of a *śrāvaka*, (5) the body of a *pratyekabuddha*, (6) the body of a bodhisattva, (7) the body of a Tathāgata, (8) the body of wisdom, (9) the body of the Dharma, and (10) the body of empty space.
- ten precepts: (1) not to kill; (2) not to steal; (3) not to engage in illicit sexual practices; (4) not to lie; (5) not to drink liquor; (6) not to put perfumes or oils on the body; (7) not to sing or dance; (8) not to use high or broad beds; (9) not to eat at unregulated hours; and (10) not to grasp gold, silver, or jewels. Cf. five precepts; six rules.
- ten qualities: the ten virtues of a teacher of the Dharma: he is (1) well versed in its meaning; (2) able to publish it widely; (3) not nervous before an audience; (4) untiring in argument; (5) adaptable; (6) orderly so that his teaching can be easily followed; (7) serious and dignified; (8) bold and zealous; (9) unwearied; and (10) enduring (or able to bear insult).
- ten stages of faith: the first ten stages in the fifty-two bodhisattva stages: (1) faith, (2) remembrance, (3) vigor (or effort), (4) wisdom, (5) concentration, (6) non-retrogression, (7) protection of the Dharma, (8) transfer of merits, (9) discipline, and (10) vow.
- ten types of profound dependent origination: the teaching of *Keḡon* originally formulated by Chih-yen, the second patriarch of the tradition; the ten characteristics of the world in which phenomena are interdependent.
- three bodies [of a Buddha]: (1) Dharmakāya (Dharma body), the ultimate truth, which is beyond human conceptualization; (2) Sambhogakāya (Enjoyment or Recompense body), a symbolic personification of the ultimate truth like the Buddha Amitābha and the Buddha Vairocana (q.v.); (3) and Nirmāṇakāya (Transformation body), a historically manifested Buddha like Śākyamuni.
- three delusions: (1) delusion from imperfect perception, with temptation to love, hate, etc.; (2) delusion through the immense variety of duties in saving men; and (3) delusion that arises from failure to understand things philosophically in their reality.
- three evil realms: (1) hell, (2) the realm of hungry ghosts, and (3) the realm of animals.

three insights: (1) insight into the emptiness of all existences; (2) insight into the provisional (or temporary) nature of all existences; and (3) insight into the truth of the middle. *See also* three truths.

three learnings (*triṇisīkṣāni*): (1) observance of precepts (*śīla*), (2) meditation (*samādhi*), and (3) cultivation of wisdom (*prajñā*).

three natures: the three modes of existence according to the *Hossō* doctrine: (1) the illusory or imaginary (*parikalpita*) nature of existence; (2) the dependent (*paratantra*) nature of existence, i.e., originating from causes and conditions; and (3) the true or perfect (*pariniṣpanna*) nature of existence.

three self-natures. *See* three natures.

three secret (or mystic) actions: (1) bodily secret practice, forming the manual sign (*mudrā*) of a specific Buddha; (2) verbal secret practice, reciting the spell (*mantra*) of the Buddha; and (3) mental secret practice, meditating on the Buddha. By these three secret practices, one seeks to attain unity with the Buddha.

three thousand aspects of existence. *See* one hundred realms.

Three Treasures: the Buddha, the Dharma, and the Sangha.

three truths: the *Tendai* teaching that explains reality in three aspects: (1) the truth of emptiness, i.e., that all existent things are empty and nonsubstantial in essence; (2) the truth of the provisional, i.e., that all existent things are provisional manifestations produced by causes and conditions; and (3) the truth of the middle, i.e., that the absolute reality of all existent things cannot be explained in either negative or affirmative terms.

three *piṭakas*. *See* Tripitaka.

three vehicles (*triyāna*): (1) the *śrāvaka* vehicle, (2) the *pratyekabuddha* vehicle, and (3) the bodhisattva vehicle.

three worlds (*dhātus*): (1) the desire world (*kāma dhātu*)—the world of sensuous desire, of sex and food, which includes the six heavens of desire, the human world, and the hells; (2) the form world (*rūpa dhātu*)—the world that is above the desire world and comprises part of heaven, where beings have no desire for sex or food; and (3) the formless world (*ārūpya dhātu*)—the world of pure spirit. This world has four heavens where beings with different accomplishments in one of the four meditations of formlessness dwell.

threefold pure precepts: (1) the precepts that cut off all evil; (2) the precepts that embrace all good dharmas; and (3) the precepts that embrace all sentient beings.

Tripitaka (three *piṭakas* ["baskets"]): the three collections of the Buddhist canon: (1) Sutra (q.v.), (2) Vinaya (q.v.), and (3) Abhidharma (q.v.).

- Tuṣita: one of the Buddhist heavens, where the Buddha lives before his last birth on earth. Cf. eight characteristics.
- twelve links of dependent origination: interlinked factors that are the basis of samsaric transmigration: (1) ignorance, (2) action, (3) consciousness, (4) name and form, (5) six sense organs, (6) contact, (7) feeling, (8) craving, (9) grasping, (10) becoming, (11) birth, and (12) old age and death.
- twelfefold division of the teachings: (1) Sutra, (2) *geya*, (3) *gāthā*, (4) *nidāna*, (5) *itivṛttaka*, (6) *jātaka*, (7) *adbhuta-dharma* (i.e., Abhidharma), (8) *avadāna*, (9) *upadeśa*, (10) *udāna*, (11) *vaipulya*, and (12) *vyākaraṇa*.
- two hindrances: (1) hindrance of defilements (*kleśa-āvaraṇa*)—evil passions that hinder the practice of the Buddhist path and the realization of nirvana and (2) hindrance of intellectualization (*jñeya-āvaraṇa*)—a mental function that obscures the correct knowledge of objects and thus obstructs the realization of enlightenment.
- two *piṭakas* (“baskets”): the *śrāvaka piṭaka* and the bodhisattva *piṭaka*.
- two selflessnesses. *See* two types of emptiness.
- two truths: (1) conventional truth (*saṃvṛti-satya*) and (2) absolute truth (*paramārtha-satya*).
- two types of emptiness: (1) emptiness of the self and (2) emptiness of the dharmas.
- two vehicles: (1) the *śrāvaka* vehicle and (2) the *pratyekabuddha* vehicle.
- upādhyāya*: a preceptor or teacher.
- upāsaka*: a Buddhist layman. *See also* seven groups in the Sangha.
- upāsikā*: a Buddhist laywoman. *See also* seven groups in the Sangha.
- Uttaraśāila: a school of early Buddhism.
- Vaibhāṣika: an Abhidharma school founded on the *Abhidharma Mahāvibhāṣā-śāstra*.
- Vairocana (or Mahāvairocana): the Brilliant One; (1) the principal Buddha in the *Kegon-gyō*; (2) the principal Buddha in the *Dainichi-kyō*.
- vajra*: adamant, diamond.
- Vajrayāna (“Diamond Vehicle”): another name of the *Shingon* teaching, which is regarded as indestructible like a diamond and the perfect path to enlightenment.
- Vātsīputrīya: a school started by Vātsīputra, a certain schismatic monk.
- Vinaya: monastic rule, set of rules of conduct for Buddhist monks and nuns. *See also* seven groups of the Sangha; Tripitaka.
- vipaśyanā*: insight.
- viññapti-mātratā*: cognizing-only; the doctrine that explains all phenomena as manifestations of one’s consciousnesses.

*wajō*. See *upādhyāya*.

West: (vis-à-vis China) India.

Yogācāra: a school of Mahayana Buddhism; “mind-only” (*citta-mātra*) or “cognizing-only” (*viññapti-mātra*) school.



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Japanese title

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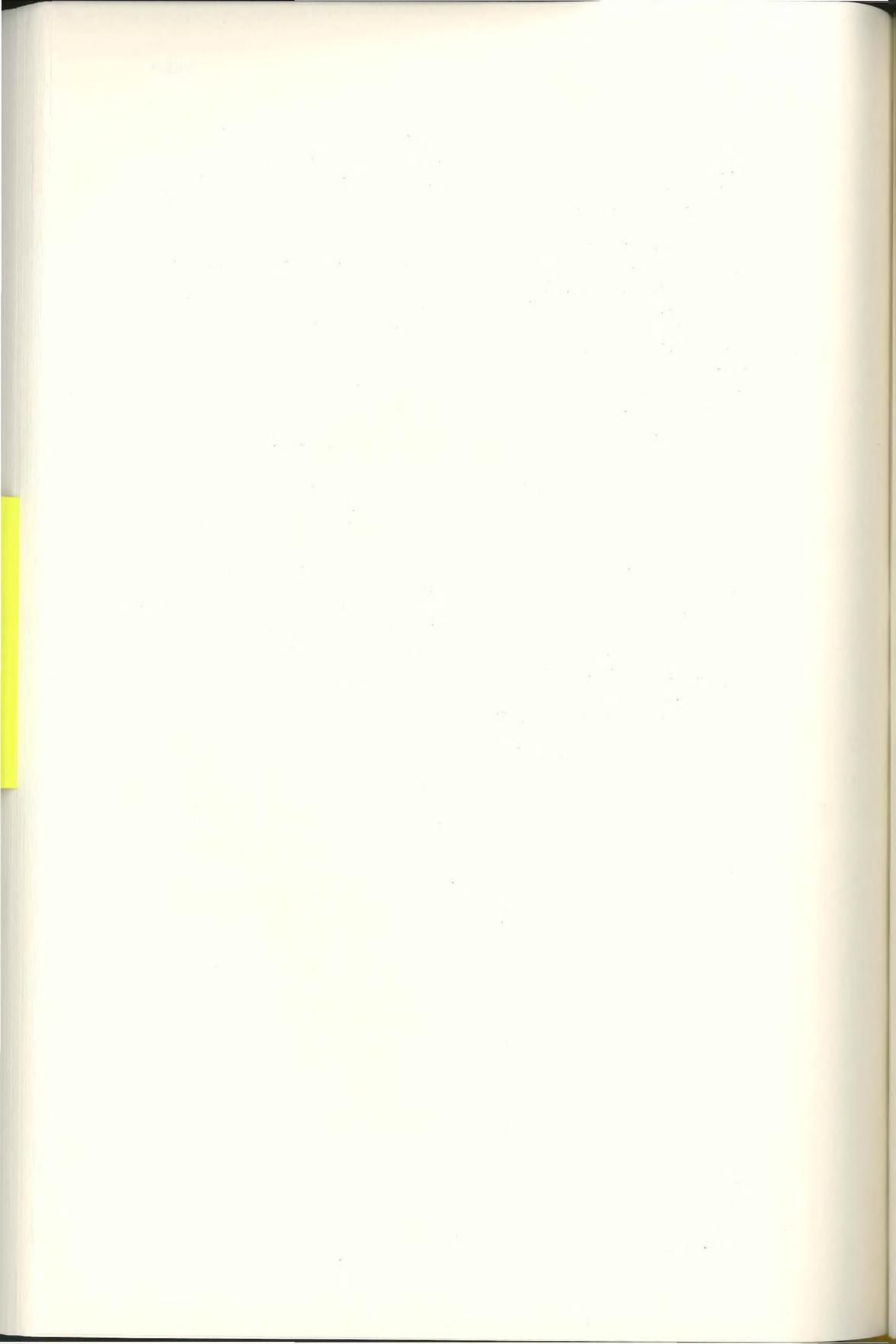
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**BDK English Tripiṭaka 107-III**

**THE CANDLE OF  
THE LATTER DHARMA**

by

**Saichō**

Translated from the Japanese

by

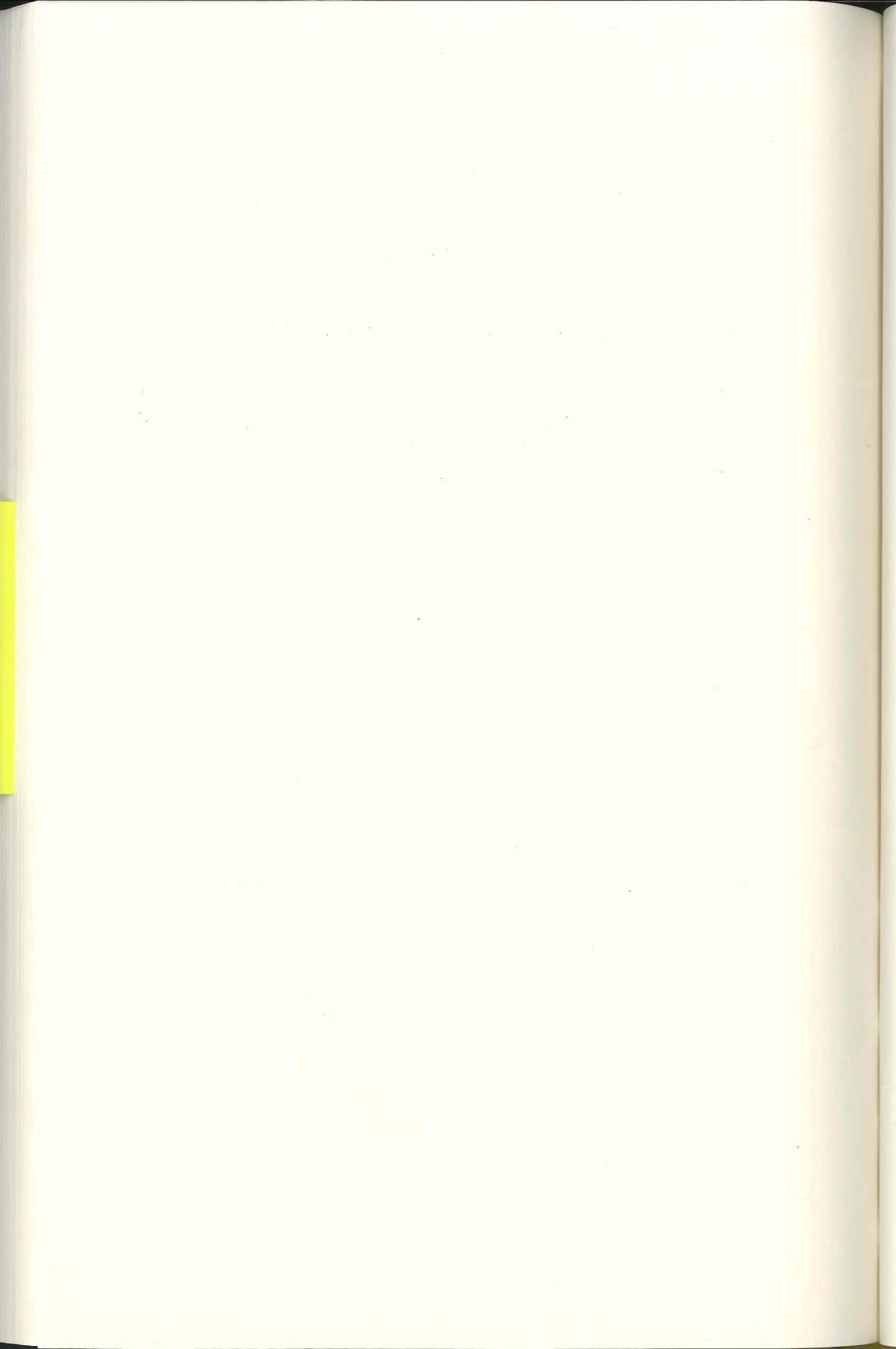
Robert Rhodes

Numata Center  
for Buddhist Translation and Research  
1994



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## Translator's Introduction

*The Candle of the Latter Dharma* (*Mappō-tōmyō-ki*) is a short but influential Japanese Buddhist text attributed to Saichō (Dengyō Daishi, 767–822), the founder of the Tendai (Chinese: T'ien-t'ai) in Japan. This work argues that the true Buddhist of the age of the Latter Dharma is the nominal monk who does not keep the precepts—that is to say, a monk who shaves his hair and wears the Buddhist robes and maintains the outward appearance of a monk but ignores the Buddhist precepts and acts in a manner that seems to go against the basic rules of monastic life.

The Buddhist view of history holds that after the passing of Śākyamuni Buddha, there follow three successive ages, those of the True, Imitative, and Latter Dharmas. As the periods grow further removed from Śākyamuni's lifetime, people's ability to understand and practice his teachings grows increasingly flawed. Thus while the Buddha's teachings, their practice by the monks, and the attainment of enlightenment all flourished during the period of the True Dharma, only the teachings and their practice are found in the Imitative Dharma; and in the degenerate age of the Latter Dharma, only the teachings remain. Finally, after these three periods, the Buddha-Dharma is thought to perish completely.

*The Candle of the Latter Dharma* begins with the attempt to show that Japan is at the extreme end of the Imitative Dharma and that the activities carried out by the monks are already identical to those of the Latter Dharma. Buttressing its arguments with a number of quotations from the Buddhist sutras, this work attempts to demonstrate that no monk is capable of keeping the precepts during the Latter Dharma. Since it is impossible for monks to keep the precepts during the Latter Dharma, the nominal monk without the precepts must be revered as the true Buddhist of the age. Finally, the work closes by admonishing government

officials to treat the monks with respect even if they do not keep the precepts, since they are indeed the authentic Buddhists of their age.

Although *The Candle of the Latter Dharma* is attributed to Saichō, it is now generally accepted as being a later work forged under the name of this eminent Tendai patriarch. Two arguments seem to have been decisive in leading Buddhist scholarship to this conclusion: (1) since Saichō was deeply committed to the creation of a Buddhist community based on strict keeping of the precepts (i.e., the Mahayana precepts of the *Brahmajāla Sūtra*), it is inconceivable that he would write a work praising as true Buddhists the monks who do not keep the precepts; and (2) while all of Saichō's authentic works consider the Latter Dharma to begin two thousand years after the Buddha's passing, this work holds it to begin after fifteen hundred years. Thus it is not certain who actually wrote this work. But since it is first quoted in the writing of Hōnen (1133–1212), it is clear that it must have been composed before this time.

Whatever the fact of its authorship, by the twelfth century this work was being quoted as Saichō's views on the role of the precepts in the Latter Dharma. Its influence upon the formation of the new Buddhist sects of the Kamakura period (1185–1333) was considerable, especially among followers of the Pure Land teachings such as Hōnen and Shinran.

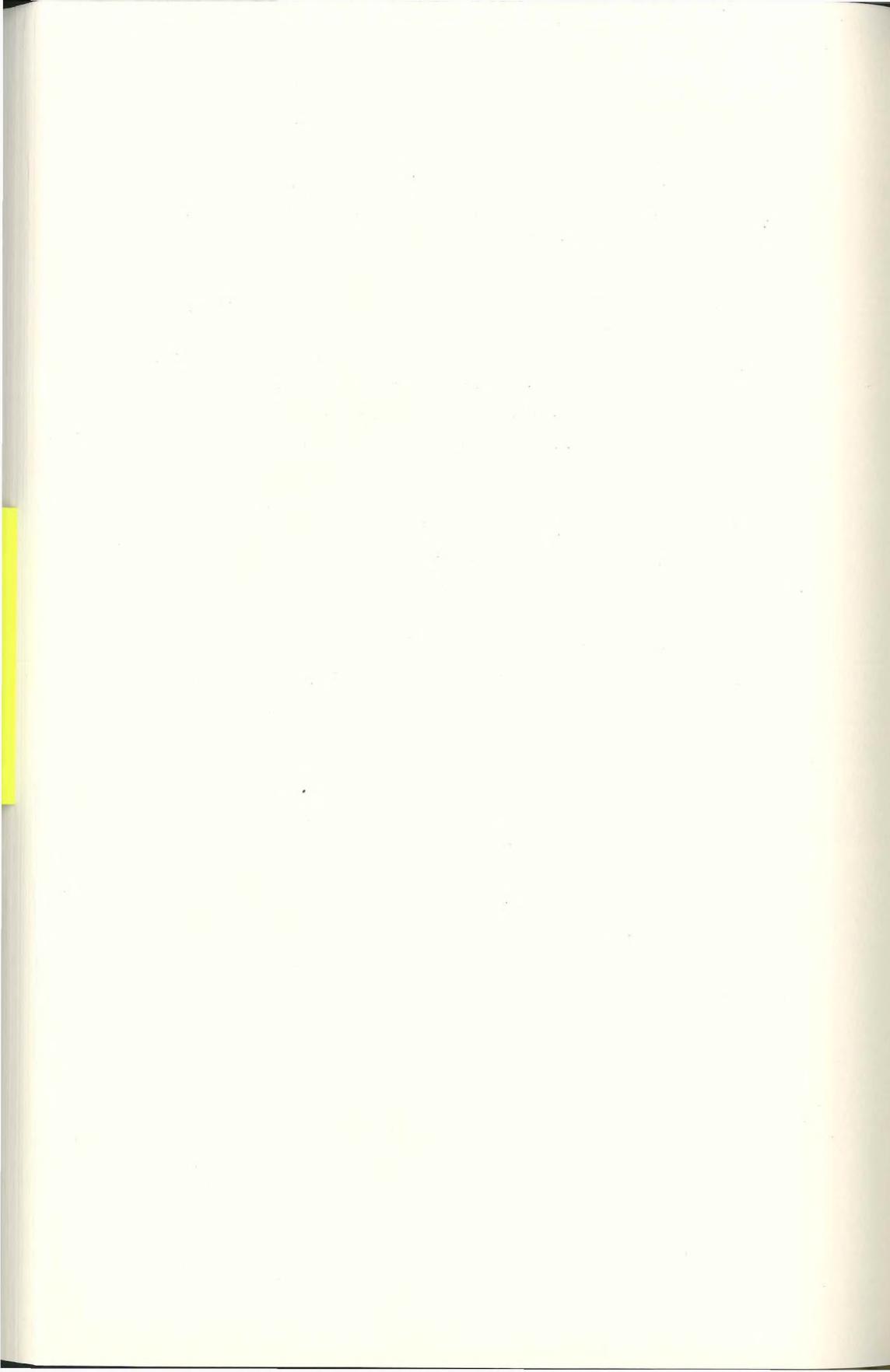
As stated above, Hōnen is the first person who refers to *The Candle of the Latter Dharma* in his writings. He mentions it twice, in his *Jūni Mondō* and *Gyakushu Seppō*. Hōnen held that the only way to salvation open to the people of the Latter Dharma was to gain birth in Amida's Pure Land by reciting the *nembutsu*. He quotes the *Candle* to show that the efficacy of the *nembutsu* does not depend on whether one keeps the precepts or not, because the distinction between precept-keeper and precept-breaker is meaningless in the age of the Latter Dharma.

Hōnen's disciple Shinran (1173–1262) quotes over half of *The Candle of the Latter Dharma* in his major work, the *Kyōgyōshinshō*. The idea that the nominal monk without the precepts is

the true Buddhist of the age of the Latter Dharma profoundly influenced his thinking. It no doubt contributed to his decision to marry openly and start a family.

Both Eisai (1146–1215), the founder of the Japanese Rinzai Zen sect, and Nichiren (1222–82), the founder of the Nichiren sect, refer to this work in their writings. However, they are both critical of its argument that true Buddhist practitioners of the Latter Dharma cannot live their lives strictly following the precepts. Both quote it only to stress that the *Candle* is wrong, and that the keeping of the precepts is fundamental to the life of a Buddhist monk in any age.

*The Candle of the Latter Dharma*, with its emphasis on the inability of monks to regulate their lives in accordance with the Buddhist precepts in the period of the Latter Dharma, reflects the confused and pessimistic atmosphere of the late Heian period (794–1185) and early Kamakura period of Japanese history. The argument set forth in this work must have been extremely persuasive to many Buddhists of that age. Although not all who came into contact with this work agreed with its thesis, the question it posed about the proper conduct of a monk living in the period of the Latter Dharma forced them to reflect seriously on what it meant to be a true Buddhist practitioner. Thus there is no question that it strongly influenced the Buddhists of this crucial period of Japanese history.



## The Candle of the Latter Dharma

He who conforms to the One Thusness while spreading his teaching is the Dharma king; he whose virtues permeate the four seas and transmit his influence among the people is the benevolent king. This being so, the Dharma king and the benevolent king work together to reveal each other's presence and enlighten all beings; the Absolute Truth and the secular truth rely on each other to spread the Buddhist teachings. It is for this reason that the profound writings of Buddhism fill the world and sage counsel overflows under heaven.

Now we foolish monks accept and obey the heavenly net of the nation's laws and respect and obey the emperor's severe decrees. There is no time for us to rest complacent.

There are three periods to the Dharma. There are also three types of people. Instructions concerning the teachings and precepts arise and disappear depending on the time, and words repudiating or praising the keeping of the precepts are employed or cast aside depending upon the audience. As for the fortunes of Fu Hsi, Wen Wang, and Confucius, the three ancient worthies of China, their rise and fall were not the same; as for the capacities of the beings of the five five-hundred year periods after the Buddha's decease, their wisdom and enlightenment are also different. How can beings of different capacities be saved by identical means? How can all of the Buddha's teachings concerning the precepts be arranged under one principle?

For this reason, I shall detail the successive stages of the True, Imitative, and Latter Dharmas and clarify the activities carried out by monks who break and keep the precepts during these respective periods. This work consists of the following three sections: (1) definitions of the True, Imitative, and Latter Dharmas; (2) explanations of the behavior of monks who break and keep the

precepts during the three Dharmas; (3) quotations from the Buddha's teachings and the comparison of them with the behavior of the monks of the present age.

First, the definitions of the True, Imitative, and Latter Dharmas. There are different theories concerning the length of the three periods. To begin with, one theory will be given. [K'uei-]chi of the Mahayana, quoting the *Sutra of the Good Aeon*, says:

After the Buddha's nirvana, the True Dharma will last five hundred years and the Imitative Dharma will last one thousand years. After these fifteen hundred years, Śākyamuni's Dharma will perish completely.

The Latter Dharma is not mentioned here. According to another authority, since the nuns did not observe the eight rules of deference, and were lax and negligent, the True Dharma was not prolonged. Therefore we shall not rely on this theory.

Further, it is stated in the *Nirvāṇa Sūtra*:

In the Latter Dharma there is a group of 120,000 great bodhisattvas who keep the Dharma, ensuring that it will not perish.

Since this refers to bodhisattvas of superior rank, it will not be used either.

*Question:* If so, what are the activities of the monks during these fifteen hundred years?

*Answer:* Looking at the *Sutra of Māyā*, we find:

In the first five hundred years after the Buddha's nirvana, the seven wise sages, such as Mahākāśyapa, will successively uphold the True Dharma, ensuring that it will not perish. After five hundred years, the True Dharma will perish completely. After six hundred years, the ninety-five kinds of non-Buddhist teaching will thrive, and Aśvaghōṣa will appear in the world to humble them. After seven hundred years, Nāgārjuna will appear in the world and strike down the banners of erroneous views. After eight hundred

years, the *bhikṣus* (monks) will become self-indulgent and idle, and there will be only one or two people who attain enlightenment. After nine hundred years, menservants will become *bhikṣus* and maidservants will become *bhikṣuṇīs* (nuns). After one thousand years, they will become wrathful when they hear of the Buddhist practice of contemplation of impurities and will not wish to practice it. After eleven hundred years, monks and nuns will marry and break and slander the precepts. After twelve hundred years, the monks and nuns will have children. After thirteen hundred years, they will wear the white robes of lay people. After fourteen hundred years, the four groups of disciples—monks, nuns, laymen, and laywomen—will be like hunters and sell away the offerings presented to the Three Treasures. After fifteen hundred years, there will be two monks in the country of Kauśāmbi who will quarrel with each other and eventually murder each other. Consequently the Buddhist teachings will be stored away in the dragon's palace.

These words are also found in roll eighteen of the *Nirvāṇa Sūtra*, as well as the *Benevolent Kings Sutra*, etc. According to these sutras' words, precepts, concentration, and wisdom will disappear after fifteen hundred years. For this reason, it is stated in roll fifty-one of the *Great Collection Sutra (Mahāsaṃnipāta-sūtra)*:

After my nirvana, in the first five hundred years, the various *bhikṣus* will abide within my True Dharma, and they will be steadfast in their liberation. ("Liberation" refers to the initial attainment of the fruits of the Holy Path.) In the next five hundred years, they will be steadfast in their contemplation. In the next five hundred years, they will be steadfast in listening to many teachings. In the next five hundred years, they will be steadfast in building temples. In the last five hundred years, they will be steadfast in quarreling with each other, and the pure Dharma will disappear completely. (And so forth.)

This means that in the first three five-hundred year periods, they will be steadfast in practicing the three Dharmas of precepts, concentration, and wisdom. In other words, these periods correspond to the periods of the True Dharma of five hundred years and the Imitative Dharma of one thousand years quoted above. The two periods beginning with the period wherein temples are built belong to the Latter Dharma. For this reason, it is stated in [K'uei]-chi's *Reconciling the Inconsistencies of the Diamond Wisdom Sutra*:

The True Dharma lasts five hundred years, and the Imitative Dharma lasts one thousand years. After these fifteen hundred years, the True Dharma, which had been current, will perish completely.

Therefore we see that the two periods beginning with the period of the construction of temples belong to the Latter Dharma.

*Question:* If this is so, then in which period does the present world fall?

*Answer:* Although there are many theories concerning the chronology since the Buddha's nirvana, we shall consider [only] two theories here. First, the Dharma master Fa-shang and others, using the *Record of Extraordinary Events of the Chou Dynasty*, says that the Buddha entered nirvana in the water-monkey year of the fifty-third year of the reign of Mu Wang-man, the fifth lord of the Chou Dynasty (1122–1115 B.C.). According to this theory, from that water-monkey year until now, the metal-snake year of the twentieth year of Enryaku, it has been 1750 years.

Second, Fei Ch'ang-fang and others, using the *Spring and Autumn Annals* of the country of Lu, says that the Buddha entered nirvana in the water-rat year of the fourth year of the reign of K'uang Wang-pan, the twenty-first lord of the Chou Dynasty. According to this theory, from that water-rat year until now, the metal-snake year of the twentieth year of Enryaku, it has been 1410 years.

Therefore we can see that the present time is at the extreme end of the Imitative Dharma. The activities of the monks of this age are

already identical to those of the Latter Dharma. Within the Latter Dharma only the written teachings exist. There is neither practice nor enlightenment. If precepts existed, then it would be possible to break the precepts. But since precepts no longer exist, what precepts are there to break? And since it is no longer possible to break the precepts, how much less can one keep the precepts? For this reason, the *Great Collection Sutra* states:

After the Buddha's nirvana, monks without precepts will be found throughout the province. (And so forth.)

*Question:* Throughout the various sutras and *vinayas*, monks are admonished to refrain from breaking the precepts, and those who do so are not allowed in the Buddhist community. If monks who break the precepts are admonished in this way, then how much more so should the monks without the precepts [be admonished]! However, here you argue repeatedly that there are no precepts to be kept in the Latter Dharma. Why should one without a wound hurt himself?

*Answer:* Your reasoning is not correct. The kinds of activities prevailing in the True, Imitative, and Latter Dharmas are disclosed in various sutras. Whether monk or layman, Buddhist or non-Buddhist, can there be anyone who opens the sutras without finding such passages? Why should I, while being attached to my evil way of life, conceal the True Dharma that maintains the country?

However, the point under discussion here concerns the fact that in the Latter Dharma, there are only nominal *bhikṣus*. These nominal *bhikṣus* are the True Treasures of the world. There are no other fields of merit where one can plant merit. Furthermore, if someone were to keep the precepts in the Latter Dharma, this would be exceedingly strange indeed. It would be like a tiger in the marketplace. Who could believe it?

*Question:* I can see that the True, Imitative, and Latter Dharmas are described in many sutras. But in what scripture does the argument that the nominal *bhikṣu* of the Latter Dharma is the True Treasure of the world appear?

*Answer:* In roll nine of the *Great Collection Sutra*, it is stated:

For example, pure gold is considered a priceless treasure. But if pure gold did not exist, then silver would be considered a priceless treasure. If silver did not exist, then brass, a false treasure, would be considered a priceless treasure. If a false treasure did not exist, then cuprite, nickel, iron, pewter, lead, or tin would be considered priceless treasures. Likewise, in the entire world, the Buddha Treasure is priceless. If the Buddha Treasure did not exist, then the *pratyekabuddha* would be considered supreme. If no *pratyekabuddha* existed, then the arhat would be considered supreme. If no arhat existed, then the remaining group of wise sages would be considered supreme. If the remaining group of wise sages did not exist, an ordinary man who had attained a state of concentration would be considered supreme. If no ordinary man who had attained a state of concentration existed, a pure keeper of the precepts would be considered supreme. If no pure keeper of the precepts existed, then a *bhikṣu* who kept the precepts imperfectly would be considered supreme. If no *bhikṣu* who kept the precepts imperfectly existed, then a nominal *bhikṣu* who shaved off his hair and beard and donned Buddhist robes would be considered the Supreme Treasure. This is because he is preeminent when compared to the practitioners of the ninety-five kinds of non-Buddhist paths. He is worthy of accepting the veneration of the people of the world and becoming the field of merit of the populace. Why? Because he is feared by sentient beings. The person who protects, cares for, and worships him will quickly attain the rank of insight into the birthlessness of dharmas. (This ends the quotation from the sutra.)

This passage enumerates eight levels of pricelessness: the Tathāgata, the *pratyekabuddha*, the *śrāvaka*, as well as the practitioners who have attained the three stages prior to it, the ordinary man who has attained a state of concentration, the one who keeps the precepts, the one who breaks the precepts, and the nominal monk

without the precepts. In this order, they all become priceless treasures during the time of the True, Imitative, and Latter Dharmas. The first four belong to the time of the True Dharma, the next three belong to the time of the Imitative Dharma, and the last one belongs to the time of the Latter Dharma. For this reason, we can clearly see that monks who break the precepts and monks who do not keep the precepts are both True Treasures.

*Question:* Looking respectfully at the statement above, it has become clear that even monks who break the precepts and nominal *bhikṣus* are none other than True Treasures. Why, then, do the *Nirvāṇa Sūtra*, the *Great Collection Sutra*, and other works state, “If kings and ministers venerate a monk who breaks the precepts, the three calamities, those caused by famine, war, and pestilence, will arise in the country, and they will ultimately be born in hell”? Since this is so for *bhikṣus* who break the precepts, how much more so for *bhikṣus* who do not keep the precepts! This would mean that the Tathāgata sometimes admonishes and sometimes praises monks who break the precepts. How can the words of one Sage have the error of inconsistency?

*Answer:* Your reasoning is not correct. To begin with, the *Nirvāṇa Sūtra* and other sutras prohibited the monks of the True Dharma from breaking the precepts, and not the *bhikṣus* of the Imitative and Latter Dharmas. Although they are called by the same names, there is a difference in the times. To prohibit or permit according to the time: this is the purport of the Great Sage. Therefore there is no inconsistency in the World-honored One.

*Question:* If so, then how do we know that the *Nirvāṇa* and other sutras only prohibit monks of the True Dharma from breaking the precepts, and not those of the Imitative and Latter Dharmas?

*Answer:* The exposition concerning the eight levels of True Treasures in the *Great Collection Sutra* quoted above is the proof. It is because all become priceless treasures in their time. Only during the time of the True Dharma do the *bhikṣus* who break the precepts defile the pure Sangha. For this reason the Buddha firmly

prohibited monks from breaking the precepts and did not allow those who did so to remain in the Sangha.

As to the reason why it is so, it is stated in roll three of the *Nirvāṇa Sūtra*:

The Tathāgata has just now bestowed the unsurpassable True Dharma upon kings, ministers, councillors, monks, nuns, laymen, and laywomen. These kings, the ministers, and the four kinds of Buddhists should encourage and inspire the students of the Way and enjoin them to attain the highest precepts, concentrations, and wisdom. If there should be a person who does not study these three kinds of things, is lax and negligent, breaks the precepts, and destroys the True Dharma, then the kings, the ministers, and the four kinds of Buddhists should chastise him. Such kings, ministers, etc., will gain immeasurable merit, and minor crimes will cease to exist. After my nirvana, if there is a *bhikṣu* anywhere who keeps the precepts and protects and upholds the True Dharma, and if he should see someone doing things that subvert the Dharma, he should immediately expel, scold, and punish the offender. This is my disciple, a true *śrāvaka*. You should know that this person will gain immeasurable merit. If there is a good *bhikṣu* who sees a person doing things that subvert the Dharma, but leaves him alone and does not scold, expel, or dispose of him, you should know that this person is an enemy of the Buddha-Dharma.

Also, it is stated in roll twenty-eight of the *Great Collection Sutra*:

If there is a king of a country who forsakes and does not defend the Dharma when he sees it being subverted, then the merits accruing from the charity, precepts, and wisdom that he cultivated in innumerable past lives will all disappear. The three types of unlucky occurrences will appear in his country. . . At the end of his life, he will be born in the great hell.

It is also stated in roll thirty-one of the same sutra:

The Buddha said, "O great king! Protect the one single *bhikṣu* who follows the Dharma, and do not protect the innumerable *bhikṣus* who have committed the various evil acts. I now permit you to care for and protect only two kinds of people. One is the arhat who possesses the eightfold liberation. The second is the *srotāpanna*."

We find a number of such prohibitions. All of them are prohibitions valid only for the time of the True Dharma and are not the teaching for the Imitative and Latter Dharmas. The reason why this is so is because in the closing years of the Imitative Dharma and in the Latter Dharma, the True Dharma is not practiced. Thus there is no Dharma that can be broken. What could be called the breaking of the Dharma? There are no precepts that can be broken. Who could be called the breaker of the precepts? Also there exists no practice that the great king of that age can protect. How could the three calamities appear? How could he lose the merits accruing from his practice of charity, precepts, and wisdom? Also, in the Imitative and Latter Dharmas, there is no one who has attained enlightenment. How could the king be told that he is permitted to protect the two kinds of sages? Therefore you should know that all the above explanations are made with reference to the world of the True Dharma, when, because there exists the keeping of the precepts, there also exists the breaking of the precepts.

Next, during the first five hundred years of the one thousand year Imitative Dharma, monks who keep the precepts gradually decrease, and monks who break the precepts gradually increase. Although the practice of keeping the precepts exists, there is no attainment of enlightenment.

For this reason, it is stated in roll seven of the *Nirvāṇa Sūtra*:

Kāśyapa Bodhisattva said to the Buddha, "World-honored One! The Buddha has explained that there are four kinds of demons. How can I distinguish between the teachings of the demons and the teachings of the Buddha? Various sentient

beings will follow and pursue the practices of the demons. There will also be those who follow and obey what was preached by the Buddha. How can I recognize these people?" The Buddha said to Kāśyapa, "Seven hundred years after my *parinirvāṇa*, these demon *pāpīyas* will gradually come into being and obstruct and subvert my True Dharma. The demon-king *pāpīyas* are like hunters who wear monks' robes. They will create a figure of a *bhikṣu*, a figure of a *bhikṣuṇī*, a figure of a layman and a laywoman; they will also conjure up a body of a *srotāpanna* . . . they will conjure up a body of an arhat, as well as the material body of a Buddha. By means of these defiled forms, the demon-kings will create undefiled bodies and subvert my True Dharma. These demon *pāpīyas*, to subvert my True Dharma, will say thus: "The Buddha was staying at Jetavana Vihāra (Monastery) in Śrāvastī. He permitted the *bhikṣus* to receive and accumulate menservants, maidservants, servants, cows, sheep, elephants, horses . . . copper and iron kettles and cauldrons, large and small bronze basins, and other necessities; to till the fields and plant seeds; to buy, sell, and engage in business; and to accumulate rice and cereals. Because of his great compassion, the Buddha pities sentient beings and allowed all these things to be accumulated." These sutras and *vinayas* are all the teachings of the demons."

It is stated above that after seven hundred years has passed since the Buddha's nirvana, the *pāpīyas* gradually come into being. For this reason, we know the *bhikṣus* of that time gradually come to covet and accumulate the eight impure things. These deluded teachings are taught by the demons. Within these and other sutras, the age is clearly indicated and the activities of the period are described in detail. Certainly they must not be doubted. Here we have just given one quotation to illustrate the age. The rest should be understood following this example.

Next, in the latter half of the Imitative Dharma, monks who keep the precepts decrease and there are innumerable monks who

break the precepts. For this reason, it is stated in roll six of the *Nirvāṇa Sūtra*:

The Buddha said to the bodhisattva, “Good son! For example, suppose there is a *kālaka* grove with a great number of trees. In this grove, there is just one tree called the *tinduka*. The fruit of the *kālaka* and the *tinduka* look alike and cannot be distinguished. When the fruits had ripened, a woman picked them all. Only one tenth of them were fruits of the *tinduka* while nine tenths were fruits of the *kālaka*. This woman unwittingly brought them back to the marketplace and displayed them for sale. Ignorant people and small children, again not distinguishing between the fruits, bought the *kālaka* and died after eating them. A group of wise men heard of this and asked the woman, ‘You! Where did you get this fruit?’ The woman then told them where. The people then said, ‘At that place there are many *kālaka* trees, and there is only one *tinduka* tree.’ The people, once they found out, laughed and threw them away. Good son! The eight impure things within the great Sangha are also like this. Within the Sangha there are many who receive and use these eight impure things. There is only one pure monk who holds the precepts and does not receive these eight impure things. He knows that many monks receive and accumulate these prohibited things, but he stays with them and does not shun or leave them. He is like that one *tinduka* tree in the grove.”

Also it is stated in the *Sutra of the Ten Wheels*:

If a person, taking refuge in my Dharma, renounces the world and commits evil deeds, even though such a person styles himself a *śramaṇa*, he is not a *śramaṇa*; even though he styles himself a performer of pure deeds, he is not performing good deeds. Such *bhikṣus* open and indicate the hidden treasury of merits of the all-virtuous Dharma to every heavenly being, dragon, and *yakṣa* and become good friends in the Dharma to sentient beings. Even though they

are not the kind of people who crave little and are satisfied, they shave off their hair and beards and wear the robes of the Dharma. Because of this causal relationship, they will nourish the sentient beings' good roots leading to enlightenment and open and indicate the good Way for heavenly beings. . . The *bhikṣu* who breaks the precepts, even though he is [spiritually] dead, due to the remaining vigor of the precepts is like the medicinal cow's gallstone. The cow is dead, but it is for this very reason that the people can make use of it. Also, it is like the musk of the musk deer, which is useful after the deer's death. (And so forth.)

It is stated above that in the *kālaka* grove, there is one *tinduka* tree. This is a parable that the fortune of the Imitative Dharma has already abated, that monks who break the precepts fill the world, and that there are no more than one or two *bhikṣus* who keep the precepts. Also, it is stated that the *bhikṣus* who break the precepts, even though they are dead, are like the musk deer's musk, which is useful though the musk deer is dead. To be useful though dead means that they become sentient beings' good friends in the Dharma. You should know clearly that this statement, that at this time monks who break the precepts are gradually tolerated and become the fields of merit of the people of the world, is identical to the statement of the *Great Collection Sutra* above.

Next, after the closing years of the Imitative Dharma, the precepts do not exist at all. The Buddha, with insight into the destiny of this age, praised the nominal monk as the field of merit of the people of the world in order to save the people of the Latter Dharma.

Also, it is stated in roll fifty-two of the *Great Collection Sutra*:

Suppose there is a nominal *bhikṣu* in the Latter World to come who has, within my Dharma, shaved off his hair and beard and donned a robe. If there is a donor who gives donations to him in faith and venerates him, the donor will gain an immeasurable and limitless amount of merit.

Also, it is stated in the *Sutra of the Wise and Foolish*:

Suppose there is a donor in the future Latter World when the Dharma is about to expire. He must treat with respect a Sangha of over four nominal *bhikṣus*, just as if they were Śāriputra, Mahāmaudgalyāyana, etc., even if the *bhikṣus* keep wives and have children.

Also, it is stated in the *Great Collection Sutra*:

The crime of striking and reproaching a monk who wears a robe but breaks or does not keep the precepts is the same as causing a trillion Buddhas to shed blood. If there are sentient beings who, for my Dharma, shave off their hair and beards, and wear the robe, they are all already sanctioned by the seal of nirvana, even if they do not keep the precepts. These people indicate the way to nirvana to various people and heavenly beings. These people are already within the Three Treasures, have given rise to faith and respect in their minds, and surpass the ninety-five kinds of non-Buddhist path. These people will invariably enter nirvana quickly. They excel all laymen and secular people, with the exception of those householders who have attained endurance. For this reason, heavenly beings and humans should venerate them, even if they break the precepts.

Also, it is stated in the *Great Compassion Sutra*:

The Buddha said to Ānanda, "In the Latter World to come, at the time when the Dharma is about to perish, there will be *bhikṣus* and *bhikṣuṇīs* who, within my Dharma, after having entered the monkhood, will wander from one wine-shop to another, leading their children by the arm, and who, within my Dharma, will commit impure deeds. Such people, even if they are given to wine, will all attain *parinirvāṇa* within the present Good Aeon. In this Good Aeon, a thousand Buddhas will appear in this world. I am the fourth. Next, after me, Maitreya will take my place. This goes on in this way until the final Rocana Tathāgata. The order will be

like this. You, Ānanda, should know that even if there are, within my Dharma, people who are *śramaṇas* in their natures only, and who defile the practices of a *śramaṇa*, calling themselves *śramaṇas* and looking like *śramaṇas*, they are the ones who actually wear the Buddhist robes. Within the Good Aeon, with Maitreya at the beginning and so forth on down to Rocana Tathāgata, these various *śramaṇas*, in the presence of these Buddhas in the nirvana without residue, will gradually enter nirvana and will completely disappear without trace. Why? Because for every one of these *śramaṇas*, if he even once calls out the Buddha's name and even once experiences faith, the merit created will ultimately not be in vain. This I declare because I, through my Buddha-wisdom, am well-versed in the Dharma realm."

It is stated in the *Vimalakīrti Sūtra*:

Among the ten titles of the Buddha, if the Buddha explains them extensively, the merits of hearing the first three would not be exhausted, even if an aeon were to elapse. (And so forth.)

These sutras all specify the age and say that the nominal *bhikṣu* of the future Latter World will become the mentor of the people of the world. If one regulates these nominal monks of the world of the Latter Dharma using the precepts of the time of the True Dharma, then the teachings and the [monks'] capacities will be opposed to each other; the Dharma and the people will be incompatible. For this reason, it is stated in the *vinaya*, "Regulations that regulate what is not to be regulated would negate the Buddha's predictions." How can there be any crimes?

With the above, quotations of passages from the sutras for the three Dharmas conclude.

Finally, the teachings of the Buddha will be quoted and compared with the behavior of the monks of the present age. In the age of the Latter Dharma, the Latter Dharma is reality, and the True

Dharma is destroyed. The three actions, physical, vocal, and mental, are indeterminate, and the four deportments, the correct ways of walking, standing, sitting, and lying down, are not followed. As the *Sutra Settling Doubts Concerning the Imitative Dharma* says:

If, furthermore, there are people who construct stupas and temples and venerate the Three Treasures but do not arouse a feeling of respect and honor toward them; who invite monks to reside in temples but do not offer them drink or food, clothing or medicine; who, furthermore, turn right around to beg and borrow these things from the monks, and eat the monks' food; who, whether rich or poor, desire in all they do to work solely against the interest of the Sangha, impairing and causing distress in it, such people will fall into the three evil paths for a long time.

Right now, surveying the secular world, we find that such deeds are widespread. But this is simply the destiny of the age; it is not due to the people. Donors do not have the true intentions of donors to begin with. Who can censure the monks for not practicing as monks?

Also it is stated in the *Sutra of the Teachings Bequeathed by the Buddha*, "To ride on a horse or cart for one day disqualifies a monk from receiving meals from a donor for five hundred days." How can the wrongs of the practitioners of the present age reveal the virtues of those properly receiving ritual meals?

Also it is stated in the *Dharma Practice Sutra*:

Even if my disciple receives a special invitation, he should not step on the king's land or drink the water from the king's ground. Once he does, five hundred great demons will constantly obstruct his path, and five thousand great demons will constantly follow and revile him, calling him a great traitor to the Buddha-Dharma.

It is stated in the *Mṛgāramāṭṛ Sūtra*:

Even if one gives a special invitation to five hundred arhats, they cannot be called fields of merit. If one gives alms to one

evil *bhikṣu* who resembles a true monk, one will gain immeasurable merit.

Inasmuch as the followers of the Way in the present age are fond of special invitations, where can merits be planted? Why should people who keep the precepts be like this? They cannot step on the king's land, nor are they permitted to drink the king's water. Five thousand great demons must surely revile them as great traitors. Alas, why does not the Sangha of monks who keep the precepts reform their errors?

Also it is stated in the *Benevolent Kings Sutra*:

If any of my disciples serves the government, he is not my disciple. When the offices of major and minor superintendents of monks are established, the government and the Sangha will be bound together. When that time comes, the Buddha-Dharma will be destroyed. It will be the cause of the destruction of the Buddha-Dharma and the destruction of the country. (And so forth.)

Judging from the words of the *Benevolent Kings Sutra*, etc., to venerate the superintendent of monks is a profanity destroying the community of monks. In the *Great Collection Sutra*, etc., monks who do not keep the precepts are praised as the Treasure for the salvation of the people of the world. Alas, why should one let the locust that destroys the country remain while casting aside the Treasure that protects the country? These two groups of monks should not be distinguished from each other, and they should all partake of the meal of identical taste. Then the monks and nuns will not disappear, and the temple bell will not lose time. If things happen this way, it will be in accord with the teachings of the Latter Dharma, which are the way of sustaining the country.

## Glossary

Amida: Amitābha or Amitāyus, name of the Buddha in the Pure Land.

arhat: one who has attained the highest stage in the Hinayana.

*bhikṣu*: monk.

*bhikṣuṇī*: nun.

eight impure things: the eight things that monks or nuns are not allowed to possess: (1) gold, (2) silver, (3) manservant, (4) maidservant, (5) domestic animal, (6) storehouse, (7) business, and (8) grain seeds.

Good Aeon: name of the present cosmic period, in which one thousand Buddhas are believed to appear.

*nembutsu*: reciting the name of Amida Buddha.

*pāpīya*: evil one.

*parinirvāṇa*: complete nirvana; perfect extinction.

*pratyekabuddha* ("solitary buddha"): one who seeks enlightenment for himself alone; (to Mahayanists) a follower of the Hinayana (inferior vehicle).

Pure Land: Buddhist paradise in the western quarter.

Sangha: community of Buddhists, especially monks and nuns.

*śramaṇa*: monk.

*śrāvaka* ("hearer"): a disciple of the Buddha; (to Mahayanists) a follower of the Hinayana.

*srotāpanna* ("stream-enterer"): one who has entered the stream of the undefiled noble path and is on the way to nirvana.

sutra: a discourse of the Buddha.

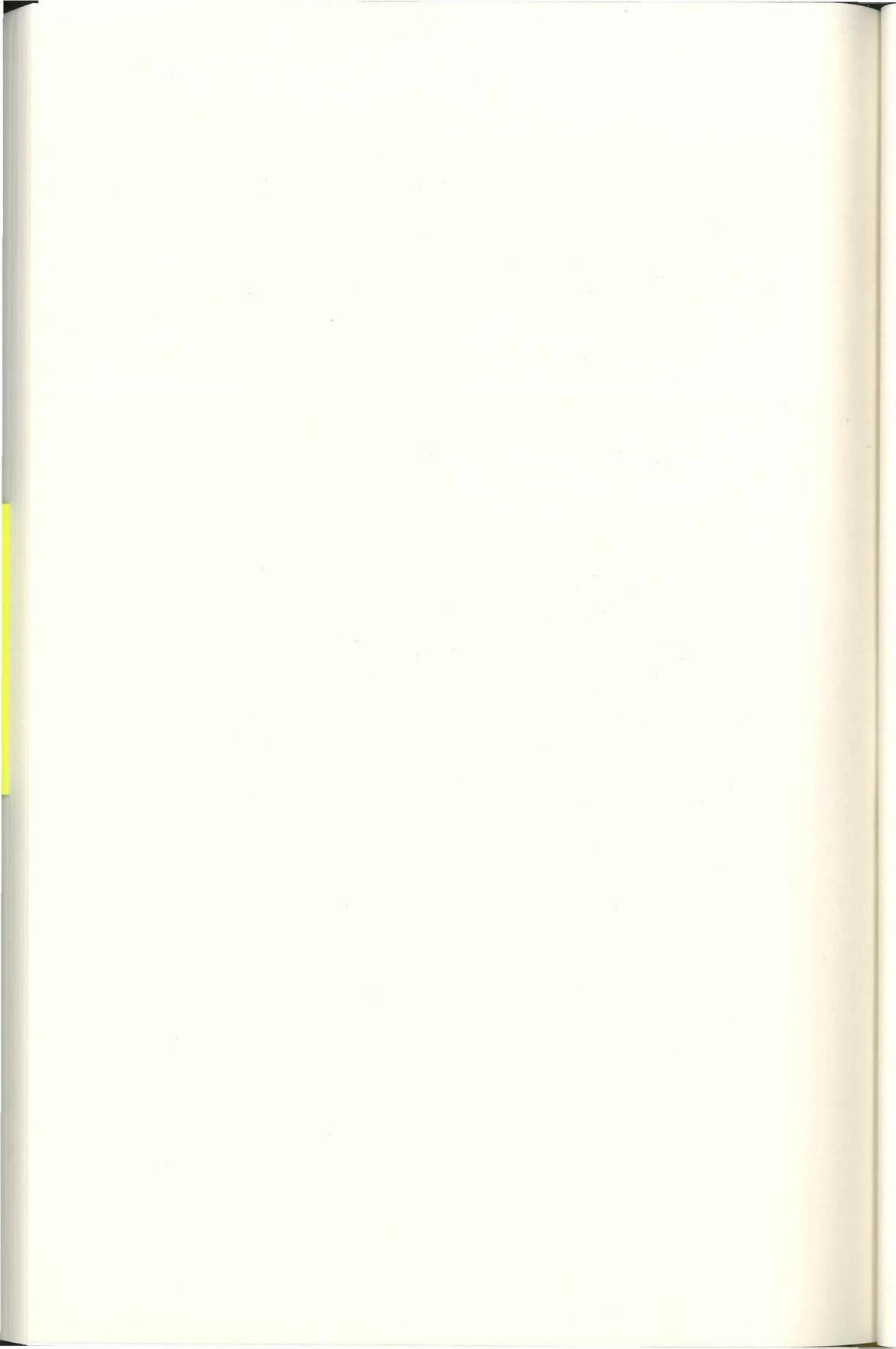
Tathāgata ("one who has thus gone or come"): an epithet of a Buddha.

Three Treasures: Buddha, Dharma, and Sangha.

Thusness (*tathatā*): the state of things as they are; the ultimate reality that is beyond words.

*vinaya*: Buddhist monastic rules.

*yakṣa*: spirit, demon; human flesh eater.



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*Ch.*: Chinese  
*Skt.*: Sanskrit  
*Jp.*: Japanese  
*T.*: Taishō Tripiṭaka

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