



A STUDY AND TRANSLATION ON  
THE KUAN-HSIN-LUN OF  
CHIH-I (538-597)

A STUDY AND TRANSLATION ON THE KUAN-HSIN-LUN OF  
CHIH-I (538-597) AND ITS COMMENTARY BY  
KUAN-TING (561-632)

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by Kuan-ting (561-632)

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## ABSTRACT

The Kuan-hsin-lun is taught by Chih-i towards the end of his life. Chih-i is the founder of the T'ien-t'ai school of Buddhism in China. In this text, he tries to summarize all the teachings of his life. The Kuan-hsin-lun is also one of the shortest texts of Chih-i on meditation. The main body of the text consists of a set of questions designed for the practitioner of meditation to answer while meditating. Chih-i introduces a practice called wen-kuan-hsin which can be translated as 'to ask questions while contemplating the mind.' This practice is directed against those practitioners who practise meditation for the sake of practising but produce no insight. Wen-kuan-hsin is to meditate with some questions in mind and therefore is a technique of realizing the truth behind the doctrine. This shows how Chih-i has integrated doctrine and meditative practice which are the two dimensions of the teaching of Buddha.

The set of questions listed by Chih-i in the Kuan-hsin-lun actually expresses the main doctrines of the T'ien-t'ai school. It also serves as an outline of the whole system of thought of Chih-i. Moreover, the text Kuan-hsin-lun and its commentary by his disciple Kuan-ting

represent an early version of Chih-i's later teaching on meditative practice.

The main purpose of this thesis is to provide a complete translation with an introduction of the text Kuan-hsin-lun and a selective translation of the commentary on the text by Kuan-ting. This provides a basis for any further systematic study on the meditative teaching of the T'ien-t'ai school of Buddhism.

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## REMARKS ON THE TRANSLATION

There are two versions of the text Kuan-hsin-lun collected in the Taishō Shinshū Daizōkyō (volume 46). The printed version is called "Ming li ssu nien k'an tsung chiao ta hsüeh tsang pen" (hereinafter cited as the printed version). The other version is given in the form of footnote in the above version and is called, "Tokugawa shih tai k'an tsung chiao ta hsüeh tsang pen" (hereinafter cited as the Tokugawa version). Likewise, there are also two versions of the commentary on the text. The printed version is known as "Ching k'ang hsi san nien k'an tseng shang ssu pao en tsung pen" (hereinafter cited as the printed version of the commentary). The other version of the commentary which is given in the form of footnote in the printed version is known as "Ming li ssu nien k'an tsung chiao ta hsüeh tsang pen" (hereinafter cited as the Ming version).

My translation of the text and the commentary is mostly based on the printed versions. The text is corrupted at many points and thus it is hard to follow. In many cases, I found that the Tokugawa version of the text, which is apparently a later and emended version, is easier to follow. Whenever the Tokugawa version is followed in the

translation, I will mention it in the footnote. Nevertheless, the text is still too terse and cryptic to be understood in certain points. Hence the translation here must remain highly tentative.

For the sake of convenience, the text has been divided into three parts and various headings are added. Each part is also sub-divided into various sections whenever it is necessary. I have also numbered the Gathas in the text according to the commentary of Kuan-ting with my own amendment.

Square brackets [ ] are used to indicate words or phrases that are added in translation. While parentheses ( ) are used for the English translations of Sanskrit or Chinese terms or names. Common Buddhist terms are either given in their original Sanskrit form or romanized into Chinese. The Wade-Giles's system is followed in the romanization of Chinese words. An index of Chinese characters is given at the end of the thesis.

Moreover, notes are given in detail to explain my translation and some technical terms. Some explanations provided by Kuan-ting's commentary will also be included in the notes.

ABBREVIATION OF FREQUENTLY QUOTED TITLES

- Chang                      Chang Chi-yun ed. Chung Wen Ta Tz'u Tien (The Encyclopedic Dictionary of the Chinese Language) 10 vols. The Chinese Library : A Collection of Great Books of China (Taipei : China Academy, 1973)
- Chappell                  Chappell, David W. T'ien-t'ai Buddhism: An Outline of the Fourfold Teaching (Tokyo : Daiichi-shobō, 1983)
- Cleary                      Cleary, Thomas transl. The Flower Ornament Scripture A Translation of the Avatamsaka sutra Vol. I (U.S.A. : Boulder & London, 1984)
- Conze-E                    Conze, Edward. Buddhism Its Essence and Development (New York : Harper & Row, 1959)
- Conze-P                    \_\_\_\_\_ transl. The Perfection of Wisdom in Eight Thousand Lines & Its Verse Summary (Bollinas : Four Seasons Foundation, 1973)
- Conze-T                    \_\_\_\_\_ transl. Buddhist Text Through the Age (New York : Harper & Row, 1964)
- Daito                        Daito Editorial Board, Japanese English Buddhist Dictionary (Tokyo : Daito Shuppansha, 1965)
- Fo tsu                      Chin-p'an. Fo tsu t'ung chi (A General Record on Buddha and Patriarchs) T49:180c-186b.
- Hsü chuan                Tao-hsüan. Hsü Kao Seng Chuan (The

- Supplementary Biography to the eminent monks) T50:564-568.
- Hurvitz-C Hurvitz, Leon. Chih-i (538-597) An Introduction to the Life and Idea of A Chinese Buddhist Monk in Melanges Chinois et bouddhiques Douzieme volume 1960-1962 (Bruxelles : Juillet, 1962)
- Hurvitz-L \_\_\_\_\_ transl. Scripture of the Lotus Blossom of the Fine Dharma Translated From the Chinese of Kumarajiva (New York : Columbia University Press, 1976)
- Inada Inada, Kenneth K. Nagarjuna : A Translation of His Mulamadhyama Kakarika With An Introductory Essays (Tokyo : The Hokuseido Press, 1970)
- Kato Kato, Bunno et. el. transl. Soothill, William E. et. el. rev. The Threefold Lotus Sutra (New York : Weatherhill, 1975)
- Ku Han Editorial Board Ku Han Yu Chang Yung Tsu Tsu Tien (A Dictionary on Ancient Chinese Common Words) (Peking : Commercial Press, 1983)
- Liu Liu Pah-jen. Liu's Chinese English Dictionary (New York : Asian Association, 1978)
- Luk Luk K'uan-yu, Charles transl. The Vimalakirti Nirvesa Sutra (Wei Mo Chieh So Shuo Ching) (Berkely & London : Shambala, 1972)
- Lun Chih-i. Kuan-hsin-lun (The Treatise on Contemplation of the Mind) T46:584b-587b.

- Mo-ho Chih-i. Mo-ho chih-kuan (The Great Cessation and Contemplation) T46:1-140.
- Pieh chuan Kuan-ting. Sui T'ien-t'ai Chih-che Ta-shih Pieh Chuan (The Biography of the Great Master Chih-che of the T'ien-t'ai sect of Sui dynasty) T50:191-197.
- Po lu \_\_\_\_\_. Kuo Ching Po Lu (The Miscellaneous Records of the Monastery Kuo Ching) T46:793-823.
- Shu \_\_\_\_\_. Kuan-hsin-lun-shu (A Commentary on the Treatise on Contemplation of the Mind) T46:587b-620c.
- Soothill Soothill, William E. & Hodus, Lewis. A Dictionary of Chinese Buddhist Terms Rev. ed. (Tai-wan: Buddhist culture service, 1961)
- Streng Streng, Frederick J. Emptiness : A Study in Religious Meaning (New York : Abingdon Press, 1967)
- T Taishō Shinshū Daizokyo (Newly revised Tripitaka of the Taisho era) (Tokyo : Daizō Shuppan Kabushiki Kaisha, 1924-1932)
- Thurman Thurman, Robert A.F. transl. The Holy Teaching of Vimalakirti : A Mahayana Scripture (University Park & London : The Pennsylvania state University Press, 1976).
- Ting Ting Fu-pao. Fo Hsüeh Ta Tz'u Tien (A Dictionary for Buddhist Studies) 2 vols. Xerox ed. (Taiwan : Taiwan Jin Ching Ch'u, 1972)

## INTRODUCTION

## INTRODUCTION

The purpose of this thesis is to provide a complete and annotated translation with an introduction of the text Kuan-hsin-lun (or Treatise on the Contemplation of the Mind) narrated by the monk Chih-i (531-547 A.D.) of the T'ien-t'ai school of Buddhism. In the introduction, I will discuss both the date of composition and the structure of the text. Then, I will give a content analysis of the text with special reference to the concepts of Kuan-hsin (or contemplation of the mind) and Wen Kuan-hsin (or to ask questions while contemplating the mind) which are the basic concepts in the text. Finally, there will also be a discussion on the historical significance of both the text and its commentary by Chih-i's disciples Kuan-ting (561-632 A.D.). At the end of the thesis, I will provide, as well, a selective translation of Kuan-ting's commentary which helps us to elucidate the teaching of Chih-i's Kuan-hsin-lun.

## I. THE AUTHOR

Under the title of the text Kuan-hsin-lun, there is a statement included by the recorder of the text which states,

narrated by the sramana (monk) Chih-che of the T'ien-t'ai Hsiu-ch'an-ssu (monastery of the cultivation of dhyana) 1

Since Chih-che is another name for Chih-i,<sup>2</sup> this statement suggests that Chih-i is the author of Kuan-hsin-lun. This is confirmed by the two Biographies on Chih-i of which one is written by his disciple Kuan-ting and the other by the monk Tao-hsüan (596-667 A.D.). In both Biographies, the Kuan-hsin-lun is attributed to Chih-i.<sup>3</sup> Therefore, it is generally held that Chih-i is indeed the author of the Kuan-hsin-lun.

Chih-i was born in Hua-jung-hsien in Ching-chou of China. His family name was Ch'en. At the age of seventeen, he became a monk under the tutelage of Fa-hsü.<sup>4</sup> Later, he studied the vinaya (discipline) under another monk Hui-k'uang.<sup>5</sup> In the year 560 A.D., he left Hui-k'uang and studied under the famous practitioner of meditation Hui-ssu (515-576 A.D.).<sup>6</sup> Seven years later, Hui-ssu advised Chih-i to preach at Chin-ling, the capital of Ch'en dynasty (557-589 A.D.)



in the South. Chih-i spent eight years in the capital and became notable for his meditative teaching. In the year 575 A.D., Chih-i went to stay at the T'ien-t'ai mountain where he received a group of disciples.<sup>7</sup> On the request of the Ch'en reigning house, Chih-i returned to the capital to preach for a period of time.<sup>8</sup> His teaching on Lotus sutra at this period was recorded and became one of the three principal works of the T'ien-t'ai sect, the Fa-hua wen-chü (The Words and Phrases of the Lotus). After Sui (590-617 A.D.) unified China, Chih-i also had a close relationship with the Sui reigning house. He administered the Bodhisattva precepts to the Sui prince Yang-Kuang and gave him the clerical name Tsung-Chih. The prince in turn gave Chih-i the honorary title Chih-che which he bears in history till this day.<sup>9</sup> Later on, in 592 A.D., Chih-i went to Lu-shan and visited Nan-yüeh (the Southern mountain). Then, he went to his home town Chiang-ling. It was during his sojourn at Chiang-ling that Chih-i produced his two great works, the Fa-hua hsüan-i (The Profound Meaning of the Lotus) and the Mo-ho chih-kuan (The Great Cessation and Contemplation).<sup>10</sup> At last, Chih-i returned to T'ien-t'ai mountain and died there in the year 597 A.D.

Chih-i occupies an important place in the history of Chinese Buddhism. To begin with, because of

his close relationship with the ruling house of Ch'en and the Sui dynasty, Buddhism in China received support from the government. This helped Buddhism to flourish. According to the Hsü kao-seng-chuan (Supplementary Biography on eminent monks) of Tao-hsüan (596-667 A.D.), under Chih-i, thirty five big temples were built and the number of monks that passed through his hand was over four thousands. He also copied fifteen baskets of sutras and cast ten thousand golden images of the Buddha.<sup>11</sup>

Moreover, Chih-i is considered to be the real founder<sup>12</sup> of the T'ien-t'ai school of Buddhism in China because it is under him that the doctrine of the school was completed. In fact, the basic texts of the school which are known as the 'Three Great Works' were all compiled by him. Therefore, it is not surprising that Chih-i is generally honored by the name 'T'ien-t'ai tai-shih' or 'the great master of T'ien-t'ai'.

Perhaps one of Chih-i's most significant contributions to Chinese Buddhism is that he helped to recitify the onesided development in Chinese Buddhist thought. Before Chih-i's time, as noted by the modern Chinese scholar T'ang yung-t'ung, Buddhism in Southern China was distinctly intellectual in character while in the North it was contemplative.<sup>14</sup> Chih-i himself, however, insists that one to attach equal importance to doctrine and meditative practice and considered them as

inseparable as the two wheels of a cart or two wings of a bird.<sup>15</sup> Consequently, the T'ien-t'ai school is characterized by a strong philosophical content as well as a strong emphasis on meditative practice.

## II. THE DATE OF COMPOSITION

There is evidence showing that the Kuan-hsin-lun was narrated by Chih-i towards the end of his life. In the text itself, Chih-i states,

[I am ] getting old and [my ] body carries sickness. [My ] eyes are getting dim and [my] ears are becoming deaf. [My] mind is getting dull so that many things are forgotten.... Once the karma cords are broken, and the preaching has ceased, how can [I ] say anything [more .] For this reason, it is necessary to narrate the treatise on Contemplation of the Mind. 16

In the commentary on the above Gatha, Kuan-ting explains that Chih-i knows he is close to his own Nirvana and that is why he has to narrate this treatise. Kuan-ting adds that Chih-i wants to summarize the main points of all his teachings in one treatise before his death.<sup>17</sup> Therefore he narrated this text.

Again, in Kuan-ting's Sui T'ien-t'ai Chih-che Ta-shih Pieh-chuan (The Biography on the great master Chih-che of T'ien-t'ai), the following saying of Chih-i is recorded,

When the merchant goes away, he places his gold in safekeeping. When the physician departs, he leaves his medicine behind him. Unwise as I am, I am able to grieve for my foolish children. 18

With these words, according to the Biography,

Chih-i conferred upon his disciples the Kuan-hsin-lun. Here, we can see that Chih-i's preaching of the Kuan-hsin-lun was his last act as a teacher and the treatise was his last teaching on earth.

Chih-i died on the twenty-fourth day of the eleventh month of the year 597 A.D.<sup>19</sup> From the letter of the prince Kuang dated January twenty ninth, 598 A.D., we learn that Kuang had already received a copy of the Kuan-hsin-lun.<sup>20</sup> We may therefore infer that Kuan-hsin-lun must have been written down by Chih-i's disciple in the year 597 A.D., probably before the death of Chih-i.

### III. THE STRUCTURE OF THE TEXT

In his commentary, Kuan-ting divides the Kuan-hsin-lun into three parts : the introduction, the main body and the conclusion.<sup>21</sup> Basing my work on Kuan-ting's division, I will analyze the structure of the text and highlight the main ideas of each part.

#### A. The Introduction

For the sake of convenience, the introduction of the text, which makes up more than half of the whole text, can be further divided into two parts : a short introductory remark in prose, and sixty five Gathas (verses).<sup>22</sup>

The whole introduction deals with one single question : what are the reasons for narrating the treatise ? The answer is given both in prose and in Gatha form. Chih-i seems to be very concerned with justifying his compilation of this treatise in view of the existant bulk of Buddhist sutras and treatises. He repeats the question why he narrates the treatise again and again throughout the text.

In the introductory remark, Chih-i points out

a problem in the preaching of Buddhism at his time. He states that when people preach the dharma (teaching of Buddha), very often they change the teaching so as to suit the audience. This is described by Chih-i as adding water to the milk.<sup>23</sup> As a result, the audience has missed the flavor of the true dharma (i.e. not able to learn about the original teaching of the Buddha). For this reason, Chih-i finds it necessary to narrate this treatise in order to purify the teaching of Buddha.

In the Gatha part of the introduction, Chih-i pushes his points further and states that there are shortcomings among the three types of master and the four assemblies in Buddhism. The expression 'three types of master' refers to the master of dhyana (meditation), of dharma (teaching) and of vinaya (discipline) while 'the four assemblies' means the monks, nuns, and male and female devotees of Buddhism. In fact, most of the Gathas are used to disclose the shortcomings of the three types of masters and the four assemblies. To summarize, their main shortcoming consists in paying too much attention to the external phenomenal aspect of the practices including dhyana, dharma or vinaya. Chih-i introduces a practice called wen kuan-hsin which can be rendered as 'to ask questions while contemplating the mind'. As suggested by the term itself, it is a kind of meditative practice which

requires the practitioners to mediate with some doctrinal questions in mind.<sup>24</sup> Chih-i regards this practice as central to all Buddhist practices. In the beginning of the Gatha, Chih-i introduces the practice of wen kuan-hsin by relating it to Buddha's dying words on practice, namely the practice of mindfulness and precepts. Mindfulness and precepts are regarded by the Buddhists as the two most basic forms of Buddhist practices. In this treatise Kuan-hsin-lun, Chih-i introduces the practice of wen kuan-hsin and states that the practice of wen kuan-hsin is in and of itself the practice of mindfulness and precepts. But Chih-i does not offer any explanation on this point and he spends twenty Gathas on describing how wen kuan-hsin is central to all Buddhist practices. He uses the formula "Without knowledge of how to ask the proper question while contemplating the mind (i.e. wen kuan-hsin), the monks will not get much benefit from the Buddhist practices."<sup>25</sup>

In his commentary, Kuan-ting gives a short explanation for Chih-i on why wen kuan-hsin is central to all Buddhist practices. He quotes a passage from the Prajna sutra which says,

Prajna (wisdom) can guide the five paramitas (perfections) and all the other ten thousand practices to the fruit of Buddhahood. Without the guidance of prajna, the ten thousand practices will go astray. 26



This statement expresses a fundamental viewpoint on practice, namely that prajna (wisdom) is the principal means which lead to the realization of Buddhahood. Therefore, all the other kinds of practice should be subordinated to the practice of prajna. Now, Kuan-ting points out that wen kuan-hsin is a kind of practice of wisdom. It goes without saying that wen kuan-hsin is the central practice in Buddhism.

#### B. Main Body

The main body of the text consists of a remark in prose and a set of thirty five questions <sup>27</sup> which made up of seventy Gathas.

##### (i) The prose remark

In the prose remark, Chih-i again raises the question why he narrates the text. This time the question is answered by discussing who are the potential readers intended by Chih-i. Chih-i says that this text is, in the outset, intended for those who practise meditation or contemplation. The text is especially designed for those who practise all kinds of meditation and achieve concentration but still have a perverted understanding of reality. <sup>28</sup> In other words, the text is for those

who have the form of meditation but not the insight into truth. This text is to provide them with a set of questions to be asked while meditating. And the questions are for the practitioners of meditation to clarify their mind while meditating so that they may achieve insight into truth.

In the rest of the prose remark, Chih-i discusses the question or the format of the thirty five questions, that is the way in which he asks the questions.

(ii) The Pattern of the questions

It is very easy to distinguish a pattern among the thirty five questions which constitute the main body of the text. Each of the questions is started with the phrase, "wen kuan tzu-sheng-hsin" which I have rendered as "In contemplating the self-arising mind, ask the question...." Chih-i confesses in the prose remark that he has borrowed the compound 'self-arising' from Nagarjuna's Gatha which states,

The dharmas do not arise from themselves, nor do they arise from anything else, nor do they arise from both, nor do they arise from neither. For this reason, [one] knows that they are non-arising. 30

Here, we have a typical application of Nagarjuna's Four cornered Logic.<sup>31</sup> The four and only

four possible ways of viewing the cause of dharmas (things) are stated and refuted as untenable in the Gatha. In the conclusion, Nagarjuna avers that the concept of arising is untenable. Therefore, all the dharmas should be only described as non-arising. Surprisingly, in our text, Chih-i designates the mind to be contemplated as self-arising. Chih-i admits that the term 'self-arising' comes from Nagarjuna's Gatha. The way he uses the term, however, goes apparently against the original intention of Nagarjuna's Gatha. For part of the purpose of Nagarjuna's Gatha is precisely to show the untenability of the term 'self-arising'.

Chih-i does not give any explanation for his use of the term while Kuan-ting's commentary on this point is too terse and cryptic.<sup>32</sup> Therefore, we must look into the other works of Chih-i for some hints to explain his use of the term.

In the Mo-ho chih-kuan where Chih-i discusses the doctrine of i-nien-san-ch'ien or 'the Trischiliocosm in a moment of consciousness', he also applies Nagarjuna's Four cornered Logic. He raises the question: how does the mind contain the three thousand dharmas (kinds of world) ? The question is posed in four ways :

a) Does the mind in and of itself contains the three thousand dharmas ?

- b) Do the causes and conditions in and of themselves contain the three thousand dharmas ?
- c) Do both contain them together ?
- d) Are they contained apart from both ? <sup>33</sup>

Then, Chih-i argues,

If the mind contains the three thousand dharmas by itself, the mind has no need of causes and conditions, which would fly in the face of the cardinal doctrine of conditioned co-production. If the causes and conditions are the ones that contain the three thousand dharmas, then the three thousand dharmas have nothing to do with the mind. For both in combination to contain them is impossible if neither of them contains them by itself. If they are contained apart from both, then in what sense can the mind be said to contain them ? <sup>34</sup>

Therefore, the conclusion is that no one of the four propositions is possible, and then the matter is described as inexpressible.<sup>35</sup>

Later on in the Mo-ho chih-kuan, however, Chih-i says that there is a condition which makes the four propositions still tenable or expressible, and that the condition is the four siddhantas (teaching). The term 'siddhantas' refers to the four methods employed by the Buddha in preaching to the beings. By this, Chih-i means that each of the four propositions, though it is untenable on the ultimate level, has conditional validity for the sake of preaching. Therefore, for the sake of expedient preaching, the four propositions may all be preached. To quote Chih-i's saying directly,

to preach cause is right, to preach condition is right, to preach both is right, to preach neither is right. It is like telling a blind man about milk [by likening it to] sea-shells, or flour, or snow, or a crane : the blind man upon hearing these various comparisons, then is able to understand milk 37

This kind of argument has been used widely in other works of Chih-i as well, for example in his Ssu-chiao-i (The Fourfold Teachings). In the Ssu-chiao-i, each of the fourfold teachings is designated by Chih-i as inexpressible. Yet, he states that there is a condition which make them still expressible, and that is the four siddhantas. This statement is repeated again and again throughout the text Ssu-chiao-i.

In the light of the foregoing discussion, we may explain Chih-i's employing of Nagarjuna's Gatha in the following way. From the standpoint of absolute truth all the four ways of viewing the cause of dharma, that is, as self-arising, arising from other dharmas, from both and from neither, are untenable. Yet, from the standpoint of worldly truth, and for the sake of expedient teaching, all the four ways of viewing the cause of dharma could be preached. It is based on this reason of expediency that Chih-i designates the mind to be contemplated as self-arising. To confirm our point, I will quote one passage from the ninth patriarch of T'ien-t'ai, Chan-jan's (711-782 A.D.) Chih-kuan Fu Hang Chuan Hung Ch'ueh, the principal commentary to the

Mo-ho chih-kuan.

For the sake of preaching, it is necessary to rely on the four propositions.... preaching must correspond to one's capacities. [This is true] not only in preaching but also in contemplation. Therefore, in the Kuan-hsin-lun, [Chih-i] teaches one to contemplate one of the four propositions. 39

Here, Chan-jan quotes our text Kuan-hsin-lun to support his point that preaching must correspond to one's capacity and that in order to do so the four propositions have to be used as an expedient device. The four propositions refer to the application of Nagarjuna's Four cornered Logic in the formulation of four possible ways of stating a case, like the case of discussing the cause of dharma.

Chih-i is aware that all the four propositions are possible for designating the mind for contemplation. He says at the end of our text,

If the losses and gains of contemplating the self-arising mind are as such, [the consequence] of contemplating the mind arising from other dharmas, from both and from neither must also be the same. 40

Apparently, the reason for Chih-i to single out the self-arising from the four propositions is to avoid repetition. To conclude, Chih-i uses the term 'self-arising' from the standpoint of worldly truth and for the sake of expediency, to denote the mind of any moment of thought for contemplation.

## (ii) The Questions

The central part of our text consists of thirty five questions. According to Kuan-ting's commentary, the thirty five questions can be analyzed into ten groups; each illustrates one single point.

1) The first group consists of one Gatha which illustrates the inexpressibility of all teachings and doctrines at the absolute level.

2) The second group consists of two Gathas which illustrate that attachment to the teachings and doctrines will give rise to illusory views and thoughts.

3) The third group consists of four Gathas which illustrate that the distinction of ssu-chiao (Four kinds of teaching) is based on the fact that there are different degrees of understanding of the teaching by living beings.

4) The fourth group consists of one Gatha which illustrate that one must practise the four kinds of samadhi (concentration) before one can realize the truth behind the teachings.

5) The fifth group consists of one Gatha which illustrates that one must prepare oneself by the twenty five upayas(devices) before the practice of the four samadhis since the truth can never be realized in one steps.

6) The sixth group consists of one Gatha which illustrates that in the contemplation of the mind, different realms will arise which can be classified as ten.

7) The seventh group consists of again one Gatha which illustrates that one should apply the ten modes of contemplation to any of the realms that arise in the contemplation. This will lead one to the fruit of Buddhahood.

8) The eighth group consists of seven Gathas which illustrate the different achievements of the ten modes of contemplation.

9) The ninth group consists of thirteen Gathas which illustrate the different ways to convert others.

10) The last group consists of four Gathas which conclude that both the conversion of people and self-realization depend on the mind which is wholly pure and beyond all forms of predication. <sup>41</sup>

Here, we can see that the questions asked by Chih-i actually express the main doctrines of the T'ien-t'ai school of Buddhism, like the concept of ssu-chiao (Fourfold teachings), the four samadhis (concentration) and the ten modes of contemplation. Though the technical terms of the doctrines are asked in the form of questions, the questions are not meant to be answered in a cool intellectual manner. They



are questions, as the text mentions later, designed for the practitioners of meditation in Buddhism.<sup>42</sup> The doctrines, in the form of questions, are to be realized in the midst of meditation<sup>43</sup> instead of being answered them in an intellectual standing-off-and-looking-at-it manner. The idea of the practice of wen kuan-hsin introduced in this text, as we have already indicated above, is to meditate with some questions in mind so as to realize the inmost and deepest level of meaning of the doctrines. This, perhaps is one of the examples showing how Chih-i integrates the two dimensions of Buddhism, namely, doctrine and meditative practice which were being separated in the development of Buddhist thought of China as we have mentioned above.<sup>44</sup> How doctrine is not separated from meditative practice in Chih-i's teaching can be well illustrated by this practice of wen kuan-hsin in our text.

### C. Conclusion

The final part of the text can be further divided into two parts. The first is a short remark in prose which states once again that this treatise, which consists mainly of the thirty five questions, is designed for practitioners of the contemplation of the mind and the four samadhis. And the questions are meant to be answered

while a practitioner is meditating on a mind of a self-arising fleeting moment of consciousness.<sup>45</sup> The purpose of the questions is that of the 'touchstone' which can determine the authenticity of one's discipleship. If one can be fully realized in each of the thirty five questions while contemplating, one is the true follower of Buddha. Otherwise, one is the disciple of heretics.

The second part of the conclusion consists of two consecutive seven character phrases which are too terse and cryptic to be understood. Moreover, their relationship with the rest of the text is scarcely clear. In fact, the Tokugawa version of the text ends without this second part of the conclusion. Therefore, I am inclined to think that this part of the text is an interpolation of a later period.

The first series of the seven character phrases has thirty-three sentences in total and it basically conveys the idea that living beings are caught in the phenomenal world, and therefore it is necessary for the Buddha to appear in a phenomenal way and preach the expedient teachings which can be classified as the threefold truths<sup>46</sup> and the fourfold teachings.<sup>47</sup> Though the teachings are expedient, they are, in the final analysis, in and of themselves the ultimate truth. Apparently, this section tries to convey the idea that the phenomenal and the noumenal, the expedient and the ultimate aspects,

are inseparable and identical. Once we have realized this, a practice like self-mortification which tries to subdue our worldly desires tends to be useless since the worldly desires are in the ultimate sense inseparable from the truth. This is described as inconceivable.

The second series of phrases is even more terse and cryptic. The series begins with a simile of the moon which in itself has neither waxing nor waning. Only people with passion and perverted views<sup>48</sup> will see the moon as waxing and waning. This seems to convey the message that though the teachings of Buddha appear to be many, the absolute truth is one. In fact, the truth in itself is neither worldly nor absolute. The truth is one as the moon has neither waxing nor waning. This view is claimed to be orthodox in the series of phrases, and it can be traced back to the place of origin of Buddhism, India. The section ends with an interesting question "May [I] ask where can [I] come out from a concentration?"<sup>49</sup> which, as the modern Chinese scholar Kuo P'eng points out, has some features of Ch'an (or Zen) Buddhism of the T'ang dynasty.<sup>50</sup> It, therefore, leads one to think that this part of the text is very likely an interpolation of a later period.

#### IV. CONTENT ANALYSIS

##### A. Wen kuan-hsin

The title of this treatise is given as Kuan-hsin-lun. To our surprise, the central concept which appears again and again in the text is wen kuan-hsin rather than kuan-hsin itself. Wen kuan-hsin, as we have indicated above, is to ask questions while contemplating the mind. It is a practice in which one contemplates with some questions in mind. In the prose remark of the thirty five questions, Chih-i states,

If [anyone] can answer, in the course of his contemplation of the mind, all these questions without difficulty, [I] should know this practitioner has entered the 'the identity in contemplative practice' of the 'identity in six degree'. 51

Again, in the conclusion, Chih-i says,

If [the practitioners] cannot, in the course of contemplating the mind of a self-arising fleeting moment of consciousness 52, answer each of these question, [they] are disciples of heretics.... 53

Here, Chih-i himself offers some explanations for the term wen kuan-hsin. Wen kuan-hsin is to answer the thirty five questions in the course of contemplating the mind of a self-arising fleeting moment of consciousness. Therefore, in our text, wen kuan-hsin is sometimes given

as wen kuan tzu-sheng hsin.

The concept wen kuan-hsin is quite an unusual concept which is not very commonly used in other Buddhist texts. As a central concept of our text, wen kuan-hsin conveys several important messages.

i) In the first place, wen kuan-hsin is used as a concept of critique by Chih-i in Kuan-hsin-lun. As I have shown above, Chih-i criticizes the shortcomings of the three types of master and the four assemblies in Buddhism. Their shortcoming is, in short, attaching too much emphasis to the phenomenal or external aspect of the practices which include meditation, keeping of the precepts, chanting the sutras and so forth.<sup>54</sup> As a result, the true spirit, so to speak, of the practices is lost, leaving merely the empty forms. Their wrong attitude towards practices is criticized by Chih-i as a consequence of not knowing the practice of wen kuan-hsin. The practice of wen kuan-hsin is introduced by Chih-i to redirect people's attention to the inner dimension of the Buddhist practice so as to restore the true spirit of the practice. In other words, wen kuan-hsin is also introduced by Chih-i as a kind of 'corrective' practice so as to correct people's attitude towards the Buddhist practices, and to restore the true spirit of the Buddhist practices. The true spirit or the true purpose of Buddhist practice, as pointed out by Kuan-ting in his

commentary, is prajna that is wisdom or insight into truth. This leads us to the discussion of the second point.

ii) The second important implication of the concept wen kuan-hsin is that truth is not something to be known through a logical manner but through meditation. It is only through meditation that the doctrine can be understood at its deepest level. This indicates that a real understanding of the truth is an introspective career. Moreover, doctrine is merely a formulation of concept used to represent the truth or something that points to the truth. But the point is to realize the truth. The best and the most adequate way to realize the truth as recommended by Chih-i in our text is wen kuan-hsin. The doctrines are stated in question form for the practitioners to answer and to realize the truth behind in the course of meditation. Here, we can see why Chih-i places equal emphasis on doctrine and meditation, and how he integrates the two dimensions of Buddhism, namely doctrine and practice.<sup>55</sup>

iii) Thirdly, the concept of wen kuan-hsin indicates an important position of Chih-i on meditation. Meditation has a paramount role in Buddhism as even Buddha himself has discovered the truth of Buddhism in the course of his meditation, especially beneath the Bodhi-tree at Gaya in India.<sup>56</sup> Thus, meditation is

regarded as one of the most basic form of practice in Buddhism.<sup>57</sup> In the text Kuan-hsin-lun, Chih-i devotes a lot of space to criticize the practitioners of meditation of his time. Chih-i points out that when people practise meditation, their attention is placed on the phenomenal aspect, or on the forms of the meditation. They tend to practise meditation for the sake of practising. They treat meditation as if it is the end in itself. They are satisfied with achievements gained in meditation, like the supernatural power attained through the practising of meditation. Sometimes, practitioners even try to use their appearance of meditation to attract offerings from the believers. For Chih-i himself, meditation is only a means to an end. It is to provide the practitioners a certain mental state for the realization of truth. Therefore Chih-i says,

Those seekers of the dharma reach a stage of concentration in practising samadhi. Without the knowledge of how to ask [the proper question while] contemplating the mind (i.e. wen kuan-hsin), they will have a blind dhyana (meditation) which is of no insight. 58

A meditation without wisdom is a practice without content, leaving merely the empty form. To use the common terminology of the T'ien-t'ai school, the content is to kuan (see) the truth while the form is chih, or calming down of the mind.

### 3. Kuan-hsin

From the foregoing section, we may see that the meaning of the central concept of our text, wen kuan-hsin is to ask (i.e. wen) oneself question while one is contemplating one's mind (i.e. kuan-hsin) . In this section, I am going to lay bare the meaning of the term kuan-hsin, or contemplation of the mind with reference to our text and the commentary.

In the Kuan-hsin-lun, when Chih-i speaks of kuan-hsin, he uses the term with two different levels of meaning.

i) In the text, the Kuan-hsin-lun, when Chih-i is asked why he has narrated this treatise, he says,

....There are those who enter the Tao by kuan-hsin....Now, I have listed these questions. Why do [they], being unfamiliar with each and every sentence, say that [they] have obtained the Tao when they have not.... 59

Again, in the concluding remarks, Chih-i says,

....I have briefly raised thirty six (five?) questions. [I] put the question to those outsiders who practise the kuan-hsin and those retinues who follow [their master] to practise the four kinds of samadhi for a long time. 60

Here, Chih-i uses the term Kuan-hsin in a general sense which is synonymous with meditation in general. Therefore, according to Chih-i, this text is a text for those practitioners of meditation (or kuan-hsin).



ii) In the conclusion of the text, Chih-i talks about the thirty five questions, he says,

If [the practitioners] cannot, in the course of kuan (contemplating) the mind (hsin) of a self-arising fleeting moment of consciousness, answer each of these questions, [they] are the disciples of the heretics.... 61

Here, Chih-i defines the term kuan-hsin in a more specific way. He uses kuan-hsin to denote a specific kind of meditative practice, namely contemplating a mind of a self-arising fleeting moment of consciousness (or simply a self-arising mind). Indeed, he starts each of his thirty five questions with the phrase, "In contemplating the self-arising mind, ask the question...." <sup>62</sup>. Therefore Chih-i advises one to contemplate on a mind of a self-arising fleeting moment of consciousness and answer the questions. In the previous section, <sup>63</sup> I have already discussed the meaning of the term 'self-arising'. In this section, I will discuss the meaning of the term kuan-hsin only.

Chih-i does not discuss his teaching on kuan-hsin in our text but he only mentions the concept of kuan i-nien tzu-sheng hsin, or contemplating the mind of a self-arising fleeting moment of consciousness. In order to elucidate the meaning of Chih-i's kuan-hsin teaching, we have to look into another text, namely the Mo-ho chih-kuan, which is one of the most important meditative texts of Chih-i.

In his Mo-ho chih-kuan, Chih-i uses the term chih-kuan to denote his teaching on meditation. Chih-i also describes his teaching as yüan tun (perfect and sudden) which indicates that it is the most perfect and the highest form of teaching of Chih-i on meditation. Moreover, the Mo-ho chih-kuan is the work of Chih-i during the latter part of his life, therefore the yüan-tun chih-kuan system as found in the Mo-ho chih-kuan represents the most mature teaching of Chih-i on meditative practice.

In the Mo-ho chih-kuan, there is a detailed description on both the preparation and the actual practice of the yüan-tun chih-kuan. For the preparation, we have the detailed description of twenty five expedient devices which fall into five groups,

- 1) Fulfil the five favourable conditions
- 2) Chasten the five desires
- 3) Throw off the five covers or hindrances
- 4) Arrange or regulate the five matters
- 5) Perform the five dharmas<sup>64</sup>

These are the expedient preparations which are prerequisites for the practice of meditation. In addition to this, the Mo-ho chih-kuan also introduces the preparation of the four kinds of samadhi which are the four preliminary concentrations. They are,

- 1) Constantly seated samadhi
- 2) Constantly walking samadhi
- 3) Half-walking, half-seated samadhi
- 4) Neither walking or seated samadhi <sup>65</sup>

After such a long and careful preparation, the practitioner is now in a position to engage himself in contemplation proper (cheng kuan or cheng hsin). This consists of ten modes of contemplation,<sup>66</sup> which are the ten ways of contemplating the mind. While one contemplates the mind, different realms will arise. An analysis of these different realms gives the ten realms of contemplation.<sup>67</sup> The number of realms which will appear is, however, different from practitioner to practitioner. In any case, one should contemplate any realms that arise in contemplation by using the ten modes of contemplation.

The ten modes of contemplation are not meant to be used all together or to be followed in succession. They are ranked in terms of descending levels of spiritual capacities rather than ascending levels of achievements. It depends on one's own capacities to decide how many modes one are needed. That is to say, one should start with the first mode and proceed on to the next only if it is necessary. Moreover, the first mode is the most basic one while the remaining nine are only supplementary and supportive to the first one.<sup>68</sup> The first mode of contemplation is known as contemplating the inconceivable

realm. The inconceivable realm is spelt out as follows,

one mind comprises ten dharma-spheres, but each dharma-sphere also comprises ten dharma-spheres. One sphere comprises thirty kinds of worlds, hence a hundred dharma-spheres comprise three thousand kinds of worlds. These three thousand are contained in a fleeting moment of consciousness. 69

This is the famous doctrine named i-nien-san-ch'ien of Chih-i which can be translated as 'The Trischiliocosm in a moment of consciousness' 70

The eminent modern Japanese scholar, Sato Tetsuei points out in his book Tendai daishi no kenkyu (The Studies on the great master of T'ien-t'ai) that the doctrine of i-nien-san-ch'ien does not belong to Chih-i but to Chih-i's disciple Kuan-ting.<sup>71</sup> Sato argues that in the earliest edition of the Mo-ho chih-kuan which is partly quoted in the commentary on our text, the Kuan-hsin-lun, there is no mention of the concept i-nien-san-ch'ien, but only the concept shih-chieh pai-ju (One hundred dharma-sphere and one thousand such-likes)<sup>72</sup>.

Therefore, Sato concludes that the earliest form of the doctrine i-nien-san-ch'ien is shih-chieh pai-ju or pai-chieh ch'ien-ju. It is Chih-i's disciple Kuan-ting who is the recorder of Chih-i's Mo-ho chih-kuan, and develops Chih-i's original idea and forms the concept i-nien-san-ch'ien.<sup>73</sup>

Sato's conclusion is an important discovery.

If he is right, then in order to understand the

inconceivable realm of the ten modes of contemplation, one should look into the earliest version of the Mo-ho chih-kuan which is partly contained in Kuan-ting's Kuan-hsin-lun-shu. In the Kuan-hsin-lun-shu, Kuan-ting explains the inconceivable realm as the following,

to contemplate the mind as the inconceivable realm is to contemplate and realize that a mind of a self-arising fleeting moment of consciousness is the Tathagathagarbha (matrix of the tathagatha) and contains the shih-chieh pai-ju (the ten dharma-spheres and the hundred such-likes). 74

Therefore, according to the earliest version of the Mo-ho chih-kuan, the inconceivable realm, which is the import of the yüan-tun chih-kuan is to realize in meditation that

- i) A mind of a self-arising fleeting moment of consciousness is the Tathagathagarbha 75
- ii) A mind of a self-arising fleeting moment of consciousness contains the ten dharma-spheres and hundred such-likes.

Of the two, Kuan-ting emphasizes the second one and offers a detailed explanation for it. The ten dharma-spheres actually refer to the ten states of existences, namely Buddha, Bodhisattva (Buddha-to-be), Pratyekabuddha (direct disciples of Buddha), Sravakas (Buddha-for-themselves), gods, man, Asura (fighting demon), animals, pretas (hungry ghosts), and hell-dwellers. 76  
The hundred such-likes come from the ten such-likes 77

which are the ten essential qualities or characteristics of a thing. Each of the ten dharma-spheres possesses the ten characteristics, thus giving one hundred such-likes.<sup>78</sup>

Moreover, when we consider the fact that the ten dharma-spheres are interwoven and interpenetrating, involving one another and sharing the characteristics of each other, thus making one hundred spheres and one thousand such-likes, we may say, a mind of a fleeting moment of consciousness contains one hundred dharma-spheres and one thousand such-likes.<sup>79</sup> Since the hundred dharma-spheres and thousand such-likes somehow follow from the ten dharma-spheres and hundred such-likes, it is sufficient to consider the latter only.

To realize that the ten dharma-spheres with their hundred such-likes are embodied in a mind of a fleeting moment of consciousness is extremely difficult. That is why Chih-i designates it as an inconceivable realm. In the Kuan-hsin-lun-shu, Kuan-ting discusses this issue from the perspectives of two questions,

- i) How can the sinful mind of the common people contain the pure dharma-sphere and ten such-likes of Buddha ?
- ii) How can the Buddha, who transcends birth and death, still contains the dharma-spheres and the ten such-likes of the six planes of life (i.e. from hell-dwellers up to men and gods) ?<sup>80</sup>

In answering the first question, Kuan-ting first

acknowledges that the issue in question is something very hard to believe. He says,

The teaching of the Lotus arises precisely for this 'great purpose'. The living beings possess the knowledge and insight of the Buddha's dharma-sphere and its ten such-likes. They possess the li (truth) but are deluded by their emotions. They are 'drunken' by the ignorance and cannot see [what] they possess. 81

Here, it is important to note that Kuan-ting seems to have equated the possession of the 'knowledge and insight' of the dharma-sphere of Buddha and its ten such-likes with the possession of the dharma-sphere of Buddha and its ten such-likes themselves. The essence of a Buddha is to be understood in terms of the knowledge and insight of a Buddha. So, to become a Buddha is to attain the knowledge and insight of a Buddha. We will return to this point later.

Then, supported by a variety of scriptural citations, Kuan-ting argues further that the knowledge and insight of a Buddha is indeed possessed by all living beings though they are unaware. A natural question follows, namely why living beings are unaware of their possession of the knowledge and insight of a Buddha?<sup>82</sup> Kuan-ting uses a very vivid example to answer this question, the playing of the stringed instrument. We need certain techniques and practices in order to play the stringed instrument.<sup>83</sup> In the same fashion, we need some techniques and practices so as to perceive our possession

of the knowledge and insight of Buddha.

In answering the second question, Kuan-ting states again that the issue is subtle, vague and hard to believe. Then, supported by a scriptural citation, he points to the fact that Buddha possesses the five kinds of eyes which are the human eye, divine eye, wisdom eye (i.e. Pratyekabuddha's and the Sravaka's eyes), dharma eye (i.e. Bodhisattva's eye), and the Buddha's eye.<sup>84</sup> Kuan-ting continues,

Since [the Buddha] possesses the flesh eyes of an ordinary man, how can he does not possess the six sense organs of the ordinary people. Then the flesh eye, divine eye and six sense organs represent the dharma-sphere of the six planes of life. The wisdom eye represents the dharma-sphere of the two vehicles. The dharma eye represents the dharma-sphere of the Bodhisattva. The Buddha eye represents the dharma-sphere of the Buddha. Therefore, it is clear that since the Buddha possesses the four [kinds of ]eyes, [we may say that] he possesses the ten dharma-spheres and their hundred such-likes. 85

Here, Kuan-ting discusses the dharma-sphere of the six planes of life in terms of the sense organs represented by the flesh eyes. The fact that Buddha possesses the dharma-sphere and the ten such-likes of the six planes of life is proved by his possession of the sense organs and flesh eyes. Apparently, Kuan-ting equates the possession of the dharma-sphere and their ten such-likes of the six planes of life with the possession of the sense organs represented by the flesh



eye of the six planes of life. What is distinct to the six planes of life is understood by Kuan-ting as their sense organs. The difference between Buddha and the six planes of life, however, does not lie in the sense organs because both Buddha and the six planes of life possess the same sense organs. Their difference is therefore not a physical one.

When we summarize the discussions on the two questions raised by Kuan-ting, it seems that he wants to convey the following message. The import of the doctrine 'a mind of a fleeting moment of consciousness contains the ten dharma-spheres and their hundred such-like' is that there is no physical difference between a Buddha and an ordinary living being. What distinguishes a Buddha from an ordinary man is the knowledge of and the insight into truth. Therefore, to become a Buddha is not to become something or somebody else, but merely to attain the knowledge and insight of a Buddha, and to be completely illumined. When one reaches this stage, one will realize that nothing has to changed. The world remains the same world. The body remains the same body. Reality is what it is, whatever that may be, and the crucial matter is how one views it.<sup>86</sup> With the knowledge and insight of a Buddha, 'everything even the color or fragrance is identical with middle path, the truth'.<sup>87</sup> With that insight, there will be no more distinction

between noumenal and phenomenal, Buddha and the living being, samsara and nirvana, the klesas and bodhis, provided that they are properly viewed.

Now it should become clear that the import of the teaching of Chih-i on Kuan-hsin is to realize that a mind of a fleeting moment of consciousness contains the ten dharma-spheres and their hundred such-likes. By this, Chih-i never means that everything is a figment of the imagination or everything has existence only in the mind. This is confirmed by a statement in the Mo-ho chih-kuan where Chih-i says,

one may neither say the one mind is prior and all dharmas posterior, nor all dharmas are prior and the one mind is posterior.... if one derives all dharmas from the mind, this is a vertical relationship. If the mind all at once contains all dharmas, this is a horizontal relationship. Neither vertical nor horizontal will do. All one can say is that the mind is all dharmas and that all dharmas are the mind. 89

Here, we can see that Chih-i does not make an endeavour to reduce everything into the mind, thereby establishing a theory of metaphysical monism. According to Kuan-ting's interpretation, what is crucial when Chih-i says a mind of a fleeting moment of consciousness contains ten dharma-spheres and their hundred such-likes is not so much metaphysical as religious. The main concern of Chih-i here is not mainly to provide a proposition about the nature of reality but rather to show how and

why living beings can become Buddha. This is ,in fact, faithful to the spirit of Buddha's silence on metaphysical questions.<sup>90</sup> The holy doctrine of Buddha is from the outset a medicine against illusion and suffering. The Buddha's teaching is the advice on how to become an enlightened being.

To conclude, the main idea behind the doctrine in question is that all living beings possess completely the qualities of Buddha and that is the basis for them to become a Buddha. Living beings, however, are deluded by their passion and emotion. Therefore, they need techniques and practices before they can become aware of their own Buddhahood.

Perhaps one is still justified in asking why Chih-i chooses the mind of a fleeting moment of consciousness to contemplate ? Chih-i gives an answer in his Fa-hua hsüan-i (The Profound Meaning of the Lotus),

the dharma of the living creatures is too broad, and that of the Buddha is too high, for those beginners to learn; they are difficult. However, the mind, the Buddha, and the beings—these three have no difference. If one will but look at one's mind, that is easy. 91

Here, it is clear that Chih-i chooses the mind for the purpose of contemplation since it is easier that way.<sup>92</sup> Moreover, it is important to note that the mind to be contemplated refers to the mind of any moment of thought, that is the mind of a fleeting

moment of consciousness. That is to say, any moment of thought can served as an instrument for the practice of meditation. This reveals a basic orientation of Chih-i's teaching which is intended for beginners. Chih-i seems to have paid a great attention to the education of beginners.<sup>33</sup> That is why he chooses the mind of any moment of thought for contemplation. In Mo-ho chih-kuan, he says,

Now [we] should divide a chang (ten Chinese feet) into feet and feet into inches, leaving the rupa (form) and the other four constituents apart and contemplate the viñāna (consciousness). The consciousness is the mind. 94

That is to say, it is for the sake of a clear focus that Chih-i chooses the mind for contemplation. This is especially easier for beginners.

#### C. Wen kuan-hsin and kuan-hsin

In the above section, I have shown that the import of Chih-i's kuan-hsin teaching, according to Kuan-ting's interpretation, is to realize the fundamental identity of states of existence. There is no difference between the Buddha state and the other nine lower states of beings, provided that it is properly viewed.

On the other hand, I have also shown that wen kuan-hsin, which is the central concept of our text, is a concept of 'examinational' practice in meditation.

Wen kuan-hsin is an 'examinational' practice in the sense that it is to provide a test for the practitioner of meditation to see whether he is on the right path, and whether he realizes the truth or not. What are the truths that Chih-i wants to test, whether the meditators realize them or not? In order to answer this question, we have to look closely into Chih-i's thirty five questions.

As I have mentioned above, Kuan-ting has already classified Chih-i's thirty five questions into ten groups.<sup>95</sup> For the sake of convenience, I will go further to analyze the ten groups of questions in three main parts.

i) The first part consists of Kuan-ting's group one and two which illustrate that on the absolute level, the truth is inexpressible and inconceivable. The absolute truth transcends the level of languages. The truth is not predicable since predication consists of designation and designation is relative. Therefore the highest truth is inexpressible and inconceivable.

ii) The second part consists of Kuan-ting's group three to nine which illustrate first of all that from the standpoint of worldly truth and for the sake of expedient teaching, we have different kinds of doctrine. There are different doctrines for different capacities of living beings. This is shown in the questions of

group three in Kuan-ting's classification. There are also different doctrines for the purpose of self-realization and for teaching and converting other people. The former is discussed in the questions of group four to seven while the latter is discussed in those of eight to nine.

iii) The last part is to realize a subtle truth which transcends all languages. It is the truth that the mind contains all Buddha's dharmas, and that the mind is an undiscriminated dharma-sphere so that the Buddha does not have to save the living beings.<sup>97</sup> Here, it is important to note that the mind in question is a mind of any moment of thought. In other words, even a fleeting moment of consciousness is an undiscriminated dharma-sphere. The Chinese word for undiscriminated is p'ing teng which means equal. The term 'undiscriminated dharma-sphere' conveys the idea that essentially there is no difference among the different dharma-spheres (i.e. the different states of existence); therefore they are designated as p'ing teng. Since there is no difference between Buddha's dharma-sphere and the other dharma-spheres, then the Buddha does not have to save the living beings.

Here, we discover an important similarity between Chih-i's kuan-hsin and wen kuan-hsin teachings. They are both somehow directed towards an undiscriminating

insight—~~an~~ insight which enables one to see the fundamental identity of states of existence, ~~an~~ insight which enables one not to undergo any physical change in order to become a Buddha but only to have a change in one's outlook on the world. This insight involves a belief that the potentiality of becoming Buddha is found within every living being. This insight is spelt out differently in Chih-i's wen kuan-hsin and kuan-hsin teachings. In the teaching of kuan-hsin, Chih-i states that the mind is the matrix of tathagatha. In the teaching of wen kuan-hsin, he says that the mind contains all Buddha's dharmas, and the mind is an undiscriminated dharma-sphere.

#### D. Kuan-hsin in Ch'an Buddhism

The concept of Kuan-hsin is not a concept exclusive to the T'ien-t'ai school of Buddhism. It is a concept which is also discussed in other sects of Buddhism like Ch'an (or Zen) Buddhism. There is another text bearing the same title Kuan-hsin-lun composed by Shen-hsiu (605?-705 A.D.) of the Northern school of Ch'an.<sup>98</sup> A short comparison of the concept Kuan-hsin in both texts will help us to elucidate further the characteristics of T'ien-t'ai teaching on Kuan-hsin.

Kuan-hsin for Shen-hsiu is the most basic

practice of Buddhism. It is the simplest, yet the most essential form (sheng yao) of practice in Buddhism. In fact it is the essence of all kinds of practice. Kuan-hsin can be analyzed, according to Shen-hsiu, into two parts : the first is the complete understanding of our mind (liao hsin); the second is the collection of the mind (she hsin).

i) Liao hsin is

understand completely that from the mind arises a function, of which there are two varieties that can be distinguished. What are these two? The first is the pure mind, the second is the defiled mind. These two types, like the dharma-spheres (fa chieh) [and the] nature (t'zu-jan), from the very beginning, both exist. 99

If one is not defiled by the defiled mind, one can separate oneself from suffering and realize the happiness of Nirvana. Later on in the text of Shen-hsiu, the pure mind is also known as the immutable Buddha nature (chen ju fo hsin), while the defiled mind is the mind of ignorance (wu ming chih hsin).<sup>100</sup> The latter takes the three poisons (i.e. greed, anger, and confusion) as its root. When the three poisons are manifested through the six sense organs they are called the six thieves. When the six thieves come in and out of the various organs, there is craving and attachment within the myriad realms.

ii) She hsin is to subdue the three poisons and



thereby purify the six sense organs so that our nature of Bhutatahata (chen ju) will not be covered. This is, in other words, emancipation (chieh t'o).

The text of Shen-hsiu seems to be silent on the question of how the kuan-hsin can be realized, or what the actual practice of kuan-hsin is. Moreover, the text maintains a radical attitude towards the other practices in Buddhism. For instance, on the six paramitas (perfections), which is one of the essential practices common to all schools of Buddhism, the text states,

If [we] want to practice the six ways of perfection, [we] have to purify the six sense organs and conquer the six thieves. To be able to renounce the eye's thief, [and] depart from all sensuous territories is called the perfection of giving. To be able to restrain the ear's thief so that [we] will not give the rein to the sound sensation is called the perfection of self-discipline. To be able to subdue the nose's thief so that [we] can equalize all odour and smell, remaining free and in harmony, is called the perfection of forbearance. To be able to defeat the thief of tongue and not covet any taste but to practise and preach instead is called the perfection of exertion. To be able to conquer the thief of the body and be unmoved by any kind of desire, unawakened by touch, is called the perfection of meditation. To be able to regulate the thief of consciousness, so that it is not submissive to ignorance but to practise constantly the wisdom of awakening is called the perfection of wisdom. 101

Here, we can see clearly how Shen-hsiu tries to reduce the essential practices in Buddhism into the subduing of the six thieves, hence of the three poisons of the defiled mind. Similar reduction has also been

followed in the explanation of all the other practices in Buddhism.<sup>102</sup> This is strikingly different from the Kuan-hsin teaching of Chih-i.

In Chih-i's teaching of Kuan-hsin, there are ten ways of contemplating the mind in which many of the Buddhist practices are included, such as the practice of contemplation and the practice of the six perfections.<sup>103</sup> We can see that there is an attempt to integrate different methods of Buddhist practice in Chih-i's teaching of Kuan-hsin. In the case of Shen-hsiu, he seems to reject or neglect all the other Buddhist practices. He maintains that Kuan-hsin alone is enough, while being unclear on the actual way of practising it. Perhaps this can help us to explain why in the actual practice of meditation, the Ch'an school has to rely on the T'ien-t'ai school's teaching.<sup>104</sup>

Another difference between the two teachings on Kuan-hsin is found in their attitude towards the mind. For Shen-hsiu, the emphasis is on the pure mind. The whole discussion of Kuan-hsin is on subduing the defiled mind, thus illumining the pure mind. In the case of Chih-i, he emphasizes on the defiled mind. The mind at issue for Chih-i is the mind of any moment, and one should transcend the defiled mind instead of subduing it by viewing it as containing the hundred states of existence and their characteristics. I have already

shown that the Kuan-shin teaching of Chih-i directs towards an indiscriminating insight through which everything, even color or fragrance, is identical with the middle path, the truth. The insight of non-differentiation in the T'ien-t'ai school, however, does not lead to a refusal of practice. The school insists to attach equal importance to Buddhist doctrine and practice.

## V. HISTORICAL SIGNIFICANCE OF THE TEXT

### A. The text : Kuan-hsin-lun

As I have noted above, Chih-i places equal importance on doctrine and meditative practice.<sup>105</sup> His system of meditative practice, designated by the term Chih-kuan, occupies a significant role in the history of Chinese Buddhism. In the first place, it is one of the four earliest systematic teachings on meditative practice in China.<sup>106</sup> Secondly, the T'ien-t'ai Chih-kuan strongly influenced the various Chinese Buddhist schools that developed after it, particularly in the genesis and formation of the Ch'an school of Buddhism.<sup>107</sup>

A great number of works attributed to Chih-i are dedicated to the discussion of meditative practice.<sup>108</sup> Our text, the Kuan-hsin-lun is one of the shortest. As I have noted, this text is narrated by Chih-i towards the end of his life as a kind of dying words to his disciples. In this text, Chih-i attempted to summarize the most important parts of his teaching.<sup>109</sup> Therefore, this text is an important text of the T'ien-t'ai sect.

Chih-i himself wrote very few works. Most of the works attributed to him were written down by his

disciple Kuan-ting.<sup>110</sup> The modern Japanese scholar Sato Tetsuei divides Chih-i's works into three types,

i) Those works that are written by Chih-i himself.

There are four existent works belong to this type.

ii) The second type can be subdivided into two classes

(a) Those works narrated by Chih-i, written down by Chih-i's disciple, but edited and supervised by Chih-i himself. This type of work is as authoritative as the first type. Our text Kuan-hsin-lun belongs to this type of work.

(b) Those works narrated by Chih-i, and written down by his disciple without the supervision of Chih-i. The 'Three Great Works' of the T'ien-t'ai school belong to this type of work.

iii) The last type contains those spurious works written down by later persons and attributed to Chih-i.<sup>111</sup>

Therefore, according to Sato Tetsuei,

Kuan-hsin-lun is even more authoritative than the commonly known basic texts of the school, the 'Three Great Works'.

The historical importance of Kuan-hsin-lun can be shown further through the recent scholars discussion on Chih-i's concept of p'an-chiao (system of classification of doctrine). As it is commonly known, the central concept of the p'an-chiao system of Chih-i is wu shih pa chiao (The Five Periods and Eight Teachings).<sup>112</sup> The wu shih is a chronological division of Buddha's

teachings. It consists of the period of Hua-yen, the period of Agama, the period of vaipulya, the period of prajna and the period of Lotus and Nirvana. The pa chiao is the division of the Buddha's teachings according to method and nature. The pa chiao can be divided into two parts. First is the four methods of teachings known as hua i ssu chiao; they are the sudden, gradual, mystic and indeterminate teachings. Second is the four nature of the teachings known as the hua fa ssu chiao, they are the pitakas, common distinct and perfect teachings.

However, the modern Japanese scholar Sekiguchi Shindai challenges the idea that the scheme wu shih pa chiao reflects accurately the thought of Chih-i. First, Sekiguchi discovered that the wu shih (five periods) system was not central to the thought of Chih-i in any event, and that, in fact, what Chih-i emphasized was the wu wei (five flavors) system of p'an-chiao.<sup>113</sup>

Secondly, Sekiguchi claims that he can not find any mention of hua i ssu chiao (Four methods of teaching) in Chih-i's works. Instead of four methods of teaching, Sekiguchi says that only three can be found in Chih-i's works; they are the sudden, gradual and indeterminate teachings.<sup>114</sup> Sekiguchi says that Chih-i does not include in his works a special category of teaching method called mystic teaching. Finally, Sekiguchi points out

that the phrase wu shih pa chiao cannot be found in the major works of Chih-i.<sup>115</sup>

In short, the concept wu shih pa chiao, according to Sekiguchi's survey, does not originate from Chih-i himself, and Chih-i never uses that scheme. Thus, the concept wu shih pa chiao cannot represent accurately the thought of Chih-i. This is a revolutionary theory since the concept wu shih pa chiao has long been used as the summary of Chih-i's p'an-chaio system.

With regarding to the second point made by Sekiguchi, if we look into the text Kuan-hsin-lun, all the four methods of teaching namely the sudden, gradual, mystic, and indeterminate teaching, are found explicitly in the main body among the thirty five questions of the text.<sup>116</sup> Since I have noted that the Kuan-hsin-lun is a highly reliable text, we may say that the concept of four methods of teaching does come from Chih-i himself rather than from later persons. In other words, in view of what I have found in Kuan-hsin-lun, further investigation has to be carried out on Sekiguchi's hypothesis. This is an example of the historical importance of the text Kuan-hsin-lun.

### 3. The commentary : Kuan-hsin-lun-shu

The commentary on Kuan-hsin-lun written by Chih-i's disciple Kuan-ting is as important as the text itself. As it is commonly known, the Mo-ho chih-kuan, one of the 'Three Great Works' of the T'ien-t'ai, is the most basic and comprehensive text on Chih-i's meditative practice narrated in his late years. Sato Tetsuei found out that the Mo-ho chih-kuan is narrated by Chih-i but is written down by Chih-i's disciple Kuan-ting sometime after the death of his master with his own amendment and elaboration.<sup>117</sup> At the same time, Sato discovered that the earlier version of Mo-ho chih-kuan is partially contained in Kuan-ting's Kuan-hsin-lun-shu.<sup>118</sup> Since Kuan-hsin-lun is also a meditative text narrated by Chih-i towards the end of his life, the text Kuan-hsin-lun and its commentary together represent a early version of Chih-i's later teaching on meditative practice (Chih-kuan). The text and the commentary should become the basic materials of any study on Chih-i's system of Chih-kuan.



TRANSLATION

## TRANSLATION

Treatise on the Contemplation of the Mind  
With introduction, also named as  
Treatise on Simmering of the milk<sup>1</sup>  
Narrated by the sramana (monk) Chih-che<sup>2</sup> of the  
T'ien-t'ai Hsiu-ch'an-ssu<sup>3</sup> (Monastery of the  
Cultivation of dhyāna)

### I. Introduction

#### A. Introductory Remarks

Question : The Buddhist sutras are infinite in number, and the treatises are also numerous. There are a great number<sup>4</sup> of preachers, and the hearers can be found everywhere. In other words, the 'rain' of the dharma<sup>5</sup> (teachings of Buddha) saves<sup>6</sup> universally the Four Assemblies.<sup>7</sup> The benefits [the Four Assemblies] received<sup>8</sup> have been boundless. For what [new] knowledge<sup>9</sup> and for what benefit do [you] narrate<sup>10</sup>

this treatise ?

Answer : (i) Just as you have said, the Buddhist sutras are infinite in number, and the treatises are also numerous. This is a commonly known fact. Many preachers, however, in order to benefit [all] living beings<sup>11</sup>, always add water to the milk. As a result, the hearer misses the flavour of the true Way. The four assemblies begin to lose their respect<sup>12</sup> [for the Way], and the faithful gradually turn to superficial discussion.<sup>13</sup> [I am] afraid that the vast and deep teaching [of Buddha] will not last for long. In the twinkling of an eye,<sup>14</sup> the living beings will miss the benefit of the true dharma (teaching). Hence, I always<sup>15</sup> feel sorry and injured<sup>16</sup> [a condition] which is intolerable. Although<sup>17</sup> [I am] ordinary and shallow [being of] limited knowledge and experience, [I] want to help the 'parrot'<sup>18</sup> to strengthen the power of its wings. [I rely] solely<sup>19</sup> on the power of the Three Treasures<sup>20</sup>. [I]

want to narrate this treatise.

- (ii) If the questioner wants to know [my] intentions<sup>21</sup> in narrating this treatise, [I would say] , generally speaking, there are two. The first intention is put the responsibility for helping those disciples on myself. The second is [to help] the Four Assemblies of the other [Buddhist] schools. If<sup>22</sup> they can believe and accept [this treatise] , it can also be taught to them. [I may also] put the answer [to the question about my intention to narrate this treatise] briefly in Gathas (metrical hymns).

### 3. The Gatha

1. (i) [When] the great master<sup>23</sup> was about to enter nirvana,<sup>24</sup>  
 [As a] merciful father, his dying words<sup>25</sup> were :  
 To practice according to the Four Pillars of  
 Mindfulness,<sup>26</sup>  
 [And] always to keep the precepts.<sup>27</sup>

(ii) Our hypocritical<sup>28</sup> children of Buddha,  
They have forgotten these dying words [of  
Buddha].

Being not zealous in wisdom<sup>29</sup>, the Way does  
not pervade them.

Being not zealous in discipline, [they] fall  
into the three [dismal] destinies.<sup>30</sup>

Because of not asking [the proper questions  
while] contemplating their mind,<sup>31</sup>

[They] have weakened the other people's faith.<sup>32</sup>

(iii) [When] the black crows are not fed,<sup>33</sup>

How can [one] repay the kindness to that 'white  
crow'.<sup>34</sup>

[Then one] will lack not only a fertile field  
[of blessedness],<sup>35</sup>

[But also] the 'seeds of equality'.<sup>36</sup>

(iv) If the rain of the dharma does not fall,

The seed of the dharma will become burnt and  
withered.<sup>37</sup>

No one will [then] have nourishment for the  
future life,<sup>38</sup>

[But will] miss the three kinds of benefit,<sup>39</sup>

[and will] thus be led to suffering.

(v) The great dharma is about to decline.

It is so sad to see this happen.

For this reason,

It is necessary to narrate the Treatise on the  
Contemplation of the Mind.

2. (i) The indiscriminated true dharma-dhatu (realm of dharma),<sup>40</sup> transcends cultivation and the possibility of reaching.

If [one] can ask [the proper questions while]  
contemplating the mind,<sup>41</sup>

It can be cultivated and can be reached.

[This is] identical to [the practising of] the  
Four Pillars of Mindfulness,

And the keeping of the precepts,<sup>42</sup>

Being zealous in wisdom, [one finds that] the  
Way pervades one.

Being zealous in discipline, one is reborn as  
human or in heaven.

- (ii) [One] is [then] a true child of Buddha,

Who does not go against the dying words of the  
merciful father.

Even the devas and nagas will joyfully celebrate.<sup>43</sup>

How can all the [other] beings not be pleased ?

- (iii) [One will] then able to repay the kindness to  
the 'white crow',<sup>44</sup>

[by] giving food to all the black crows.

[One will] possess both fertile fields [of

blessedness] ,

And the 'seed of equality'.

(iv) The rain of dharma [will] fall at the right time,

[And] the seeds of dharma thus grow.

Everyone [will] have the nourishment for his future life,

[And] all [will] receive the three kinds of benefits.

For this reason,

It is necessary to narrate the Treatise on the Contemplation of the Mind.

3. (i) a/ Those seekers of the dharma,

Want to hear the highest Tao (Way).

Without the knowledge of how to ask [the proper questionswhile] contemplating their mind,

[They] will never produce the wisdom obtained from hearing.<sup>45</sup>

b/ Those seekers of the dharma,

Want to reflect on the highest Tao.

Without the knowledge of how to ask [the proper questionswhile] contemplating their mind,

[They] will never generate the wisdom obtained from reflection.<sup>46</sup>

c/ Those seekers of the dharma,

Want to cultivate the highest Tao.

Without the knowledge of how to ask [the proper questions while] contemplating their mind,

[They] will never possess completely the wisdom obtained from practice.

(ii) Those seekers of the dharma,

Want to practise the four kinds of samadhi.<sup>47</sup>

Without the knowledge of how to ask [the proper questions while] contemplating their mind,

[They] will have only difficulties; and obtain nothing.

(iii) Those seekers of the dharma,

Hear a lot of sayings.

Without the knowledge of how to ask [the proper questions while] contemplating their mind,

[They] will not receive the joy of the true dharma.<sup>48</sup>

(iv) Those seekers of the dharma,

Reach a stage of concentration in practising samadhi.

Without the knowledge of how to ask [the proper questions while] contemplating their



mind,

[They] will have a blind dhyana (meditation) which is of no insight.

(v) Those seekers of the dharma,

Want to repent for all their sins.

Without the knowledge of how to ask [the proper questions while] contemplating their mind,

[They] can never remove their sins.<sup>49</sup>

(vi) Those seekers of the dharma,

Intend to escape from the distress.

Without the knowledge of how to ask [the proper questions while] contemplating their mind,

[They] will never extinguish their klesa (defilement).<sup>50</sup>

(vii) a/ Those seekers of the dharma,

Have intended to benefit the others.

Without the knowledge of how to ask [the proper questions while] contemplating their mind,

[They] will turn back to cause the others to slander Buddhism .

b/ Those seekers of the dharma,

Want to raise the teaching of Buddha into

prominence.

Without the knowledge of how to ask [the proper questions while] contemplating their mind,

[They] will regress, and greatly spoil [the reputation of] Buddhism .<sup>52</sup>

(viii) All these losses and gains,

Cannot be completely expressed in Gatha.

[Though] there are losses and gains, they are known by no one.

For this reason,

it is necessary to narrate the Treatise on Contemplation of the Mind.<sup>53</sup>

4.(i) a/ At the last period,<sup>54</sup>

[Some people] practises the contemplation of their mind.

[They] achieve some insight in an heterodox way of concentration,<sup>55</sup>

[And] have an infinite power of eloquence.

They call themselves the Precious Ones among the mankind.

Those who are ignorant use their nose to smell; The scent of the wild fox rises up to the eye.<sup>56</sup>

[Others] 'raise' [their] tails and walk backward together.<sup>57</sup>

[Hence they] fall one by one into the 'pit' of

death.

For this reason,

It is necessary to narrate the Treatise on  
Contemplation of the Mind.

b/ [One] cultivates the shutting off from  
sensation of the nose<sup>58</sup>, Anapana (the counting  
of the breaths),<sup>59</sup>

And the meditation on impurity.<sup>60</sup>

[The practice of] Anapana helps one to  
achieve the four [stages of] dhyana.<sup>61</sup>

[Yet, one] still cannot escape from the deeds  
which lead to hell.<sup>62</sup>

[The practice of meditation on] impurities is  
said to have no need of [any] learnings.<sup>63</sup>

[However, the monk who practises it] overturns  
[his] almsbowl to receive the rice of a lady.<sup>64</sup>  
Even [the monk] can be reborn according to [the  
deeds of his] practice of meditation,

It is still difficult to be reborn into the  
heaven of longevity.<sup>65</sup>

For this reason,

It is necessary to narrate the Treatise on  
Contemplation of the Mind.

c/ By applying the mind according to the  
phenomenal world,

Being without the wisdom, [one will] attain

concentration of the devil.

[With that one can] show [some] supernatural power which attract minds of worldly desire.<sup>66</sup>

When the fact is disclosed, it will damage the [reputation] of the dharma of Buddha. After death, [one] will be reborn into the world of ghosts,

As the relative and retinue of the ninety-five [kinds of ghosts] .<sup>67</sup>

During the period of imitative dharma,<sup>68</sup>

[One] resolves<sup>69</sup> doubts and disclose

The spoiling of the dharma of Buddha by the three types of masters.<sup>70</sup>

For this reason,

It is necessary to narrate the Treatise on Contemplation of the Mind.

d/ Not cultivating the Tao within the mind,<sup>71</sup>

[One] flatters [others] treacherously, [and] becomes attached to wealth and honour.

Feigning an appearance of sitting in meditation,

[One] gains wealth, honour [and] disciples.

When the fact is disclosed, it spoils the faith of other people,<sup>72</sup>

And the true dharma of Buddha.

This is [the case of] Sandila.<sup>73</sup>

[He] falls into the Avici hell<sup>74</sup> after death,  
For this reason,

It is necessary to narrate the Treatise on  
Contemplation of the Mind.

(ii) By preaching the dharma of Buddha, [One] will  
attain emancipation.<sup>75</sup>

So will those who listen.

[Yet] without the knowledge of how to ask [the  
proper questions while] contemplating their  
mind,

[They] would be like the poor people counting  
the treasures of others.

[If] the preacher asks [the proper questions  
while] contemplating their mind,

There is [no need to] speak, [hence] no  
instruction.

[If] the audience asks [the proper questions  
while] contemplating their mind,

There is [no need to] listen<sup>76</sup> and nothing  
is obtained.

For this reason,

It is necessary to narrate the Treatise on  
Contemplation of the Mind.

(iii) The precepts are to subdue the 'horse-like'  
mind.

Even if [one] keeps the disciplines of the

five Hinayana sects,<sup>77</sup>

Without the knowledge of how to ask [the proper questions while] contemplating the mind,

[One] cannot subdue [one's] horse-like' mind.<sup>78</sup>

By keeping the discipline, [the masters of discipline] retain the dharma of Buddha.

[They, however,] understand [only] the external but not the internal,

As Vimalakirti rebuked the presiding elders.<sup>79</sup>

[From this example, one may learn what is] really called a true keeper of the discipline.

For this reason,

It is necessary to narrate the Treatise on Contemplation of the Mind.

5. By chanting the sutra, [one] attains emancipation.<sup>80</sup>

[One] does not aim for the gain and wealth of this world.

If [one] knows how to ask [the proper questions while] contemplating the mind,

Smashing a small particle of dust [will] produce scrolls of scriptures of the Grand 'Chiliocosm'.<sup>81</sup>

By receiving, attaining, and chanting the scripture of the mind<sup>82</sup>

hearing and retaining them [so that] they are  
not forgotten,

[One] will have [one's] mind opened [and] attain  
emancipation.

For this reason,

It is necessary to narrate the Treatise on  
Contemplation of the Mind.

6. [One] exhorts others<sup>83</sup> to make offerings,  
Making prevalent [the practice of offering] will  
soothe the practitioner.<sup>84</sup>

In one's heart [one] is to benefit oneself.

Using almsgiving as an excuse,<sup>85</sup> [one] makes profits,

And thus damages the merits of others' giving.

[One would have to] pay for this like [the monk]  
Lu-t'o.<sup>86</sup>

If [one] can ask [the proper questions while]  
contemplating the mind,

It is identical to knowing [the case of] Lu-t'o.

For this reason,

It is necessary to narrate the Treatise on  
Contemplation of the mind.

7. Those other [non-Buddhist] schools have their own  
dharmas.

[They] all do not search and investigate thoroughly  
into [the Buddhist dharma].

Carelessly,<sup>88</sup> [they] 'peep' at<sup>89</sup> Buddhism [to watch for weaknesses] .

[They] have been doing this incessantly for a few decades.

Not only [do they realize that] their dharmas are clumsy,

but also [they] have the intention to spoil [Buddhism] .

This is Kapila.<sup>90</sup>

How can the immortal sage listen to him ?

For this reason,

It is necessary to narrate the Treatise on Contemplation of the Mind.

8. (i) Wealth without the Tao,

Makes [one] excessively proud and arrogant.

If [one] can ask [the proper questions while] contemplating their mind,

[One] gets the 'wealth' of the true dharma.<sup>91</sup>

[One will then] not be in danger even though up on high,

Never overflow though full,<sup>92</sup>

And not be attached to the wealth of this world;

[And] the mind [will] stay always in the Tao

[as well as] the dharma.

For this reason,

It is necessary to narrate the Treatise on



Contemplation of the Mind.

(ii) Poverty often causes [one] to be obsequious,  
And look for chances to commit evil deeds.<sup>93</sup>  
[Then one] will be punished by the law of the  
King in this world.

After death, [one] will fall into the three  
dismal destinies.<sup>94</sup>

If [one] can ask [the proper questions while]  
contemplating the mind,  
[One] will be [able to be] content in poverty  
and cultivate the Tao.

To have the Tao is to have true wealth.

Non-action is the happiness of wealth.

For this reason,

It is necessary to narrate the Treatise on  
Contemplation of the Mind.

9. The Four Assemblies are children of Buddha.

To be free of wrongdoing<sup>95</sup> is [to be] the  
relatives of the dharma.

Inasmuch as they<sup>96</sup> form attachment to the good

dharma, [and] contend [with each other,]

They contract resentment [which extends to the]  
future.

If they can ask [the proper questions while]  
contemplating their mind,

[Each of them representing different positions]

can mix together as well as water and milk

[can mix.]

All are the children of the 'lion'.<sup>97</sup>

All are the wood of Candana.<sup>98</sup>

For this reason,

It is necessary to narrate the Treatise on the  
Contemplation of the Mind.

10. [I am]<sup>99</sup> getting old and [my] body carries  
sickness.

[My] eyes are getting dim and my ears are  
becoming deaf.

[My] mind is getting dull so that many things  
are forgotten.

[They are] getting worse year after year.

The golden-winged bird of the king of death,  
Will come to swallow [my] root of life very soon.

Once the karma-cords are broken,

and the breathing has ceased, how can [I] say  
anything [more]?

For this reason,

It is necessary to narrate the Treatise on  
Contemplation of the Mind.

11. (i) Salutation to the Buddhas of the ten directions.

For those who contemplate with a great [virtue of]

friendliness,<sup>100</sup>

Exhort them to do good deeds and examine the  
reality clearly,

[So as] to get the true enlightenment and  
wonderful happiness.

(ii) Salutation to the dharmas of the ten directions.

For those who contemplate on their mind with a  
great [virtue of] compassion,

Exhort them to do good deeds and examine the  
reality clearly,

[So as] to get the true dharma and get rid of  
suffering.

(iii) Salutation to the monastic order of the ten  
directions.

If [one] can examine [the reality] well,

[And] join the 'great harmony sea',<sup>101</sup>

The [virtue of sympathetic] joy will be  
unlimited.

(iv) Salutation to master Nagarjuna.

For those who contemplate on their mind,  
wishing [him Nagarjuna] to give assistance,

Make [them] start to realize [the truth.]

Also [make them] renounce more quickly [the  
attachment to] the three virtues.<sup>102</sup>

12. (i) Now [I] inherit the power of the Three Treasures.<sup>103</sup>

To raise thirty six questions.

The door [to Nirvana] has many small entrances.

They are uncountable in a concrete context.<sup>104</sup>

(ii) If [one] contemplates the mind of a fleeting moment of consciousness,

[And] is able to answer these questions,

[I] should know that the eyes of [one's] mind are opened,

[And one] is able to enter the 'pure cool ponds'.<sup>105</sup>

If [one] cannot answer these questions, what can be done about [one's] blindness and dullness ?

[If] even such a small number of points cannot be understood,

How can [one] practise the great Tao.

(iii) Alas ! During the period of the decline of the dharma,<sup>106</sup>

There [will be] no longer anyone who has attained the Tao.

If there is [someone who has] the three [kinds] of wisdom,<sup>107</sup>

[I] would then [be happy to] abandon the questions [of this treatise] .

Hence, [I let my] merciful and sympathetic heart arise.

[I] devote [myself] entirely to and pay reverence

to<sup>108</sup> the Three Treasures.

[ I ] narrate [ this ] treatise of asking the mind,

To make the meditator become clear and bright.

(iv) [ I ] wish those who see and read this treatise,  
would not have a suspicious and slanderous mind,

[ But ] believe, accept and practise diligently

[ according to it ] .

[ Then ] they should receive great benefit of the  
dharma.<sup>109</sup>

## II. MAIN BODY

### A. The prose remarks

Question : Why have [you] narrated this treatise on asking the contemplating mind ?

Answer : (i) At the last age,<sup>110</sup> the poor people<sup>111</sup> who count the treasure of others had not been intended to included [as readers] of this treatise.<sup>112</sup>

(ii) If those who practise the sitting meditation and practise contemplation only calm their mind, shut off their sense [of smell] , meditate impurity, and count breaths, they will be [like someone who] is facing the wall; how can [they] discuss the Tao ?

(iii) There are those<sup>113</sup> who enter the Tao by contemplating their mind. [They] attain concentration [but] have a perverted understanding of reality [and] debate and discuss endlessly. They claim themselves to

be the Precious Ones of the world. How can they know that the flame of [their] erroneous arrogance is burning? Now [I] have listed these questions, why do [they], being unfamiliar with each and every sentence, [say that they] have obtained [the Tao] when [they] have not and that they have realized [the Tao] when [they] have not yet? The chapter on 'exhortation to hold firm' of the Lotus [sutra] states, "this kind of people is difficult to convert."<sup>115</sup> Again, in the chapter on 'the Bodhisattva Sadaparibhutu' [it states], "When the king with the majestic voice, the Tathagata, passed away, this kind of man was numerous and was more than one."<sup>116</sup>

- (iv) Moreover, [I] also grieve for the whole school of disciples who have followed [their master] year after year in K'an-hsin (viewing their mind for a long time.<sup>117</sup> Finally,<sup>118</sup> [they] do not know how to investigate into and ask their mind in this way (i.e. my way). Therefore, they do not adopt the unpolluted 'internal' teaching, [but] attach to the 'external' letters. [They] hurry off to 'steal' others' commentaries [on the sutras], wandering with the sutras and the treatises on their back. Why do they not

renounce<sup>119</sup> the language and put aside the words? Why do they not smash a particle of dust and read numerous rolls of scripture that fill the great chiliocosm.<sup>120</sup> [I] have sympathy for those confused disciples who follow [others] for many years,<sup>121</sup> [but] gain nothing. Once [I] die,<sup>122</sup> who else can show them [the correct Way] ? For this reason, [I am] filled with compassion. Therefore, [I] have narrated this treatise.

- (v) The Mahaprajna paramita sutra illustrates the doctrine of the forty-two [siddham] letters. In the beginning, it states, "if we hear the doctrine of the letter Ā,<sup>123</sup> that is [equivalent to] an understanding of all doctrines. This is called the non-arising of all the dharmas." <sup>124</sup> The Bodhisattva Nagarjuna has composed both the Madhyamika sastra and the Shih-mo-ho-ven-lun. His intention is precisely to use the eightfold negations like the 'non-arising' to start his treatise.<sup>125</sup> [He] used one Gatha to explain [the doctrine of the] original non-arising [of all dharmas]. The Gatha states, "all the dharmas do not arise from themselves, nor do they arise from anything else, nor do they arise from both, nor do they arise from neither. For this reason, [one] knows that they are non-arising." <sup>126</sup> Now,



[I] take [merely] the beginning sentence 'self-arising' for contemplation and give thirty six (five ?) questions. If [anyone] can answer, in the course of his contemplation of the mind, all these questions without difficulty, [I] would know this practitioner has achieved the 'identity in contemplative practice' of the 'identity in six degree',<sup>127</sup> [and] has reached the 'preliminary grade of joy in accordance with [the truth]' in the 'five grades of disciples'.<sup>128</sup> Therefore, the [Lotus] sutra states, "By hearing so much as a single Gatha, [he, a good man] shall penetrate its incalculable meanings. In due sequence and in keeping with dharma, [he] preaches [for] a month, four months, as long as a year."<sup>129</sup>

### B. The Questions in Gatha

The treatise states,

1. In contemplating the self-arising mind, ask the question :

" How <sup>130</sup> the four inexpressible [doctrines],<sup>131</sup>  
 Transcend the idle discussion and debate,  
 [So that] the mind is as pure as the space ? "

2. (i) In contemplating the self-arising mind, ask the question :

" How the practice of Mara (the Evil One)<sup>132</sup>,  
Ties [one] up by the karma of defilement,  
[And] burns [one] in the burning house<sup>133</sup> of  
the Triple World .<sup>134</sup> ? "

(ii) In contemplating the self-arising mind, ask the question :

" How the heresy,  
The diverse views [and] the karma of defilment,  
[Causes one to] wander about among the six  
destinies<sup>135</sup> ? "

3. (i) In contemplating the self-arising mind, ask the question :

" How the Three vehicles<sup>136</sup>,  
By means of unskillful means<sup>137</sup> eradicate  
[illusory] views and thoughts,  
[And] escape from the fire house [of] the  
Triple Worlds ? "

(ii) In contemplating the self-arising mind, ask the question :

" What is the skillful means<sup>138</sup>,  
[By which] the three vehicles, without eradicating  
the bondage [of defilement] ,  
Can enter the two kinds of Nirvana<sup>139</sup> ? "

(iii) In contemplating the self-arising mind, ask the question :

" What is the distinctive doctrine<sup>140</sup>,  
 [According to which one] strives for the  
 eternal fruit of the Mahayana,  
 [And] the Bodhisattva eradicates the delusions  
 arising from differentiation<sup>141</sup>? "

(iv) In contemplating the self-arising mind, ask the question :

" What is the complete doctrine,<sup>142</sup>  
 [By which one] , without harming the realm of  
dharma,  
 Abides in the Nirvana of the three virtues<sup>143</sup>?"

4. In contemplating the self-arising mind, ask the question :

" Why for Nirvana [one must] practise the four  
 kinds of samadhi<sup>144</sup>,  
 [Thereby] attaining a real stage of resting  
 upon the doctrine of non-arising<sup>125</sup> ? "

5. In contemplating the self-arising mind, ask the question :

" How [by] skilfully achieving,  
 The twenty five [kinds] of devices<sup>146</sup>,  
 [One] constrains [one's] mind toward the  
 right way ? "

6. In contemplating the self-arising mind, ask the question :
- " How [one] knows that [one's] own mind<sup>147</sup>, give rise to the ten realms [of contemplation]<sup>148</sup>, And achieves the three [kinds of] wisdom in one mind<sup>149</sup> ? "
7. In contemplating the self-arising mind, ask the question :
- " How [one] knows that to each of the ten realms [of contemplation] , [One] applies the ten modes of contemplation<sup>150</sup> which become vehicles, Carrying [one] to wander happily in the four directions<sup>151</sup> ? "
8. (i) In contemplating the self-arising mind, ask the question :
- " How ,without attaching to any dharma, [One] enters the first 'abode of the excitation of the mind'<sup>152</sup>, [And goes through] the forty two stages<sup>153</sup> [of the fifty-two Bodhisattva stages of development] ? "
- (ii) In contemplating the self-arising mind, ask the question :
- " How [by] the accomplishing of the six

paramitas<sup>154</sup>,

[One] can attain many samadhis<sup>155</sup>,

[And] many dharanis<sup>156</sup> ? "

(iii) In contemplating the self-arising mind, ask the question :

" How [one] attains the six supernatural powers<sup>157</sup>,

[And] uses the four ways of conversions<sup>158</sup>,

The four unhindered Bodhisattva powers of interpretations<sup>159</sup> [and] the four hindrances<sup>160</sup> ? "

(iv) In contemplating the self-arising mind, ask the question :

" How does the [Buddha] attain his good marks,<sup>161</sup>

[And] become the body of the dharma and the apparitional body<sup>162</sup>,

[Which are like] images, under favourable conditions, reflected in the mirror ? "

(v) In contemplating the self-arising mind, ask the question :

" How [the Buddha by] the possession of the ten powers<sup>163</sup>,

[And] the four fearlessnesses<sup>164</sup>,

illuminates both the within and the without perfectly<sup>165</sup> ? "

(vi) In contemplating the self-arising mind, ask the question :

" How through the contemplation of the mind<sup>166</sup>,  
 [Buddha] attains the eighteen kinds,  
 Of characteristics distinctive from the  
 world<sup>167</sup> ? "

(vii) In contemplating the self-arising mind, ask the question :

" How by the attainment of great mercy,  
 Great compassion and the three pillars of  
 mindfulness<sup>168</sup>,  
 [The Buddha] feels sympathy for all beings  
 without partiality<sup>169</sup> ? "

9. (i) In contemplating the self-arising mind, ask the question :

" How the skilful expedient devices,  
 [Can] help all the living beings [in the  
 matter of liberation] ,  
 And gloriously<sup>170</sup> purify all universes<sup>171</sup> ? "

(ii) In contemplating the self-arising mind, ask the question :

" How in a mind,  
 [One can] decorate the Bodhi-tree<sup>172</sup>,  
 [And] build the pure Terrace of enlightenment<sup>173</sup>?"

(iii) In contemplating the self-arising mind, ask the question :

" How [Buddha] sits in the Terrace of enlightenment,  
 [And] manifests the four ways of becoming Buddha<sup>174</sup>,  
 [Which] respond to the capacities<sup>175</sup> [of the living beings] without discrimination<sup>176</sup>?"

(iv) In contemplating the self-arising mind, ask the question :

" How the setting in motion of the pure wonderful wheel of dharma<sup>177</sup> of the fourfold teachings<sup>178</sup>,  
 [Can make] all [living beings] receive the 'sweet dews'<sup>179</sup> [of the teaching of Buddha] ? "

(v) In contemplating the self-arising mind, ask the question :

" Why the manifestation of the four [kinds of] Buddha<sup>180</sup>,  
 [And] the appearance of four types of Nirvana<sup>181</sup>,  
 [Will] eventually be extinguished without residue<sup>182</sup> ? "

(vi) In contemplating the self-arising mind, ask the question :

" Why [one] knows that the dependent and proper [rewards of karma]<sup>183</sup>,  
 are the same in nature<sup>184</sup> for the four realms<sup>185</sup>,

But that the food<sup>186</sup> [for each of] them is different ? "

(vii) In contemplating the self-arising mind, ask the question :

" How in this mind,

[One may] perceive all man's characters [and] conditioning environment<sup>187</sup>,

Thoroughly and without any hindrances ? "

(viii) In contemplating the self-arising mind, ask the question :

" How [one] knows that the [four] siddhantas (kinds of teaching)<sup>188</sup>,

Are free from forms and conditions<sup>189</sup>.

[Yet they cause one to] manifest forms and preach the dharma widely ? "

(ix) In contemplating the self-arising mind, ask the question :

" How [one] knows that the gradual, the sudden, Secret and indefinite [ways of teachings]<sup>190</sup>,

Are spoken from a single voice [of Buddha]<sup>191</sup>?"

(x) In contemplating the self-arising mind, ask the question :

" How [one] knows that the fourfold teachings, Each open into four doors,<sup>192</sup>

And all the other doors of dharma<sup>193</sup> ? "



(xi) In contemplating the self-arising mind, ask the question :

" How through the fourfold teachings,  
The four doors and sixteen entrances,<sup>194</sup>  
[One] composes the treatises to explain the  
general meaning of all the sutras ? "

(xii) In contemplating the self-arising mind, ask the question :

" How in a concentration of wisdom,  
[One can] enter each of the ten realms of  
dharma,<sup>196</sup>  
To benefit all living beings ? "

(xiii) In contemplating the self-arising mind, ask the question :

" How [one] knows that [to the beings] in the  
four realms,  
The [number of] doctrines [that must be  
taught] may be different,  
[So as] to benefit all living beings ? "

10. (i) In contemplating the self-arising mind, ask the question :

" How [one] knows that this mind,  
Contains all the dharmas of Buddha,  
[And] that not one of them lies beyond the  
mind ? "

(ii) In contemplating the self-arising mind, ask the question :

" How [one] knows that this mind,  
Is in and of itself an undifferentiated  
realm of dharma,  
[In which] the Buddha does not [have to]  
rescue the living beings<sup>197</sup> ? "

(iii) In contemplating the self-arising mind, ask the question :

" How [one] knows that in this mind,  
The realm of dharma is like space,  
After all,<sup>198</sup> there is nothing be thought of ?"

(iv) In contemplating the self-arising mind, ask the question :

" Why are there no words,  
All language has ceased,  
And silently there is no speech ? "

### III. CONCLUSION

#### A. Concluding remarks

(i) Now [ I ] have taken a mind of a self-arising fleeting moment of consciousness for contemplation, [and I ] have briefly raised thirty six questions. [I ] put the question to those outsiders who practise the contemplation of the mind and those<sup>200</sup> who have followed [their master] to practise the four kinds of samadhi for a long time. If those who contemplate the mind can be well-versed in each of these [questions,] [one] should treat them as Buddhas<sup>201</sup> and keep close to them, receiving and putting into practice [their teachings] in the way [one] follow the 'fourfold religious reliance'.<sup>202</sup> If the disciples and retinues can be unimpeded here, [their practices] are the true practices in the causative position<sup>203</sup>, [and they are the] true children and grandchildren of the king of the dharma<sup>204</sup>, succeeding<sup>205</sup> to the seed of the Three Treasures so that they are not discontinued.

(ii) If [they ] cannot, in the course of contemplating

the mind of a self-arising fleeting moment of consciousness, answer each of these questions,<sup>206</sup> [they] are the disciples of the heretics and devils in heaven, being compelled by them, staying<sup>207</sup> in the prison of the Triple World, without a date<sup>208</sup> to come out of it. If [their] minds are not content<sup>209</sup> and wish to force [them] out of the Triple World, [they] will surely fall into the pits of the three dismal destinies of the two vehicles,<sup>211</sup> killing their body of dharma and their own 'wisdom life',<sup>212</sup> exterminating the retinues of Bodhi. That is a true destroying of the land of Buddha's teaching<sup>213</sup>, causing<sup>214</sup> the family property<sup>215</sup> of the Mahayana to be lost.

(iii) Alas ! Alas ! Even [I] know [of these but] what can be done ?<sup>216</sup> If the gains and losses of contemplating the self-arising mind are as such, the [consequence of] contemplating the mind arising from the other dharma, from both and from neither must also be the same.<sup>217</sup>

### B. Concluding stanza

#### 1. First series of stanza

(i) In the gate of agreeable form,<sup>218</sup> [one] loves

the sensuous sounds and forms.

In the gate of disagreeable form [one's] destiny<sup>219</sup> is not what one expected.

[One is] unwilling to follow<sup>220</sup> [others] to enter into Niraya (hell)<sup>221</sup>.

It is difficult to be rescued in the midst of the Triple Worlds.

Whether one is rescued or not is too wonderful [and is] inconceivable.

- (ii) Those who are deluded by passion and agreeable form many doubts in themselves.

[They] do not take the clarified butter<sup>222</sup> [as] priceless medicine.

With an unrestrained mind,<sup>223</sup> how can<sup>224</sup> one accord with [the way of] Nirvana ?

[Hence Buddha] appears in agreeable form to discourse on the four [teachings] and the three [wheels].<sup>225</sup>

The three wheels and four teachings<sup>226</sup> are explained according to people's mentality.<sup>227</sup>

- (iii) Unwilling to follow others to enter into the Avici (deepest hot hell),<sup>228</sup>

Thus [one] searches for the traces of the five attributes<sup>229</sup> of the dharmakaya.

[It is in a place with] neither traces<sup>230</sup> nor the five attributes ,

That one can find of the threefold truth<sup>231</sup> and

the threefold contemplations<sup>232</sup>,

The worldly passionate people cannot have a skilful thorough-going understanding<sup>233</sup> [of this] .

With a blind mind, they hold their views and discuss entirely the emptiness.

(iv) In the gate of invisible form, the shape and colors are without [trace] .

The three [wheels] and the four [teachings] [making up] twelve gates<sup>234</sup> are in harmony.

Unwilling to follow other people's mentality which give rise to greedy desire,

How can [one have] devices to do away with the mara enmity<sup>235</sup> ?

The greedy desire and the mara enmity is the mother of Buddha,

And is also the original<sup>236</sup> three bodies [of Buddha] .<sup>237</sup>

Everyone establishes different names in accordance with others' mentality.

Some ordinary people call it five hidden forms.<sup>238</sup>

(iv) To bear hunger for the whole day is not the reduction of food.

To bear cold for the whole day is not asceticism.

To reduce desire for the whole day does not conflict with<sup>239</sup> greed.

To practise mercy for the whole day can take the other's life.

To be afraid of committing crime for the whole day may turn into wrong-doings.

To search for healing for the whole day may worsen the sickness.

To give alms for the whole day make us more stingy.

To cut oneself off from hatred for the whole day make the three poisons<sup>240</sup> more prosperous.

This is inconceivable, simply inconceivable.

## 2. Second series of stanza

The full moon is neither increased nor decreased.

[Those with] perverted views<sup>241</sup> will see the waxing and waning.

Even if the light is turned back to the west region,<sup>242</sup>

The principle in it<sup>243</sup> never changes.

A skillful using of the wonderful [means] can skillfully rescue others.

Do not become the enemy [of Buddha] nor be a Buddha.

The skilful functions of the dharma body are wonderful and inconceivable.

May [I] ask you from where [one] come out from a concentration ?



APPENDIX

## APPENDIX

### A SELECTIVE TRANSLATION ON KUAN-TING'S KUAN-HSIN-LUN-SHU (OR COMMENTARY ON TREATISE ON THE CONTEMPLATION OF THE MIND)

#### PART ONE

Remarks : This section is taken from Kuan-ting's commentary on the first of the ten modes of contemplation which is the most basic way to contemplate the mind (i.e. Kuan-hsin).<sup>1</sup> Here, Kuan-ting tries to explain in the form of questions and answers the meaning of contemplating the inconceivable realm, that is to explain the meaning of 'contemplating [and] realizing that a mind of a fleeting moment of consciousness is the tathagatagarbha containing the ten spheres and [its] hundred such-likes'.<sup>2</sup>

A) Question : How can the sinful mind of the ordinary man contain the pure dharma-sphere<sup>3</sup> and its

ten such-likes<sup>4</sup> of the Buddha ? When the meaning of this [statement] is clarified, then [the fact that it contains] the other spheres and their ten such-likes can be understood [as well] .

Answer : (i) Indeed, just as what [you] have said, it is something very hard to believe.<sup>5</sup> The teaching of the Lotus arises precisely for this purpose : to make the living beings [aware that] they possess the knowledge and insight of the dharma-sphere and its ten such-likes of the Buddha. They possess the li (truth)<sup>6</sup> but are deluded by their emotions. They are thus drunken by the ignorance and cannot see what they possess. Hence, [the sutra] states, " [The living beings] are not aware that there is [a] priceless pearl beneath [their] inner clothes. Now, [we] show [them] where the pearl is."<sup>7</sup> Therefore, [the sutra] calls it '[a] great purpose'. What does this mean ? In order to cause all living beings to manifest and realize the knowledge and insight of the Way of Buddha, the Buddha appears in the world.<sup>8</sup> If the living beings do not possess the knowledge and

insight of Buddha [before hand] , what can be manifested [and] realized ? If the poor lady have no [hidden] treasure,<sup>9</sup> what can she show ? [Even] Buddha regards [his task of showing his Way to the living beings] as a 'great purpose', how can [our issue] be easily explained ? The explanation [I have] given on the perfect doctrine elsewhere<sup>10</sup> can be applied here. [We] may use that [explanation to help us] to elucidate the present [issue.] Therefore the explanation is omitted.

- (ii) a/ The sutra says, " All the living beings possess the appearance of bodhi " <sup>11</sup> Does this not [mean that] the living beings possess the such-like appearance of the Buddha ?
- b/ The sutra says, " All the living beings possess the Buddha nature."<sup>12</sup> Does this not [mean that] the living beings possess the such-like nature of the Buddha ?
- c/ The sutra says, " The klesa is the bodhi." <sup>13</sup> Does this not [mean that] the living beings possess the four such-likes [which are] the [Buddha's] such-like power, the [Buddha's] such-like function, the [Buddha's] such-like cause, and the [Buddha's] such-like condition.
- e/ The sutra says, " Samsara is nirvana." <sup>14</sup>

Does this not [mean that] the living beings possess the three such-likes of the Buddha: the such-like substance, such-like effect and the such-like retribution.

e/The sutra says, " The minds of all the living beings are the thirty two [primary marks] and the eighty [secondary excellent] marks [of a Buddha.] It is this mind which is the Buddha [and] it is this mind which becomes a Buddha."<sup>15</sup> The sutra also states, " The mind, Buddha and the living beings—these three have no difference."<sup>16</sup> [All] these quotations prove that the living beings possess completely<sup>17</sup> all the ten such-likes of the Buddha-sphere. This can be seen clearly in the text, especially in those parables of the sutras : 'the hidden treasure of the poor lady',<sup>18</sup> 'the pearl at the forehead of the strong man',<sup>19</sup> 'the treasure beneath the inner clothes',<sup>20</sup> and the 'the pearl under the water'.<sup>21</sup> These parables all have the same theme.

(iii) Therefore, it is clear that the dharma-sphere of human beings possesses the ten such-likes of the dharma-sphere of the Buddha. [Then] it is also known that the dharma-sphere of human beings possesses the [other] eight

dharma-spheres [i.e. that of] the two vehicles, the Bodhisattvas and the six destinies together with their ten such-likes. It is needless to explain. Hence, the sutra states, " In the bodies of the living beings, there are poisonous grasses, [and ] there are also wonderful kings of medicine." <sup>22</sup> The dharma-sphere of the six destinies and their ten such-likes are the poisonous grasses in the body. The four saintly dharma-spheres and their ten such-likes are the king of medicine.

B) Question : The four dharma-spheres [i.e.] that of the Buddha, Bodhisattva and the two vehicles belongs to [the level of] nirvana. The six destinies and their ten such-likes belongs to [the level of] samsara. Nirvana and samsara are completely two different things.<sup>23</sup>

How can they present in the same mind ?

Answer : [Let us ] explain it in analogy : ice stands for the six destinies, water stands for the four saints. Since water and ice are of the same matter. What will prevent samsara and the nirvana to have the same substance ? Only because the kung (emptiness)

and the yu (existence) do not hinder each other, the 'two rivers'<sup>24</sup> do not hinder each other but they are presented in the same mind, [we] call this as an inconceivable realm.

C) Question : [If] the living beings possess the knowledge and insight of the dharma-sphere and its ten such-likes of the Buddha, why is it that the living beings [in fact] do not have knowledge and insight ? Why does that [their insight] not prevent<sup>25</sup> them from falling into the hell ?

Answer : (i) In the Nirvana [sutra], Kasyapa and other Bodhisattvas, in many places, argue with the Buddha the [distinction between] existence and non-existence, the [distinction between] insight and absence of insight.<sup>26</sup> The Buddha illustrates them by [the parable of] the sound of the stringed musical instrument.<sup>27</sup> How does he do so ? The Bodhisattvas have the good upaya (expedient device) to practise with, so [they] can have insight into [their] Buddha nature. Therefore [the Buddha nature] is described as an existence, and this [knowledge] can prevent [them] from

[falling into] the hell. This is like  
[someone who is] good at playing the stringed  
musical instrument : music comes out.

- (ii) The ordinary men have no upaya to practise with. As a result, they have no insight into Buddha nature, therefore [they] fall into the hell. Although [they] have no insight into their nature, [we] cannot say that there is no [such thing] . This is like the foolish king who has cut the strings : the sound does not come out even if he tries to produce it. [We], however, cannot say that the stringed musical instrument [cannot produce] any music.
- (iii) Now [when we say] the living beings possess the dharma-sphere and its ten such-likes of the Buddha. The relationship between existence (presence) and inexistence (absence) is similar to the above parable. Therefore, when [we] hear [people saying that Buddha dharma-sphere] exists in them, we cannot criticize it as being 'material'. When [we] hear [people] saying that [it] does not exist, [we] cannot say that it is like the hare's horn. Hence the sutra says, " The Buddha nature neither exist nor not exist."<sup>28</sup> To say it does not exist is to refute the view [that it is like the] vacuity.



To say that it is not inexistent is to disprove that it is like hare's horn. The Buddha nature of the living beings (i.e. the such-like nature) is like this. That of the other nine [such-likes] is the same.

(iv) Therefore, the Buddha nature can be said to exist and can be said not to exist, it can be both and can be neither. If we take the appearance, to be attached to any of the four propositions (i.e. exist, not exist, both and neither) we will produce heretical views. The sutra says, " For the prajna paramita, neither of the four propositions can be taken, "<sup>29</sup> because they are the burning fire of the heretical views. If [we] are not hindered<sup>30</sup> by the appearance, [we] can realize the truth through the Buddha's teaching of [any of ]the four [propositions]. All the four propositions are, then, the doors to the truth. Therefore [the sutra] says, " The four doors of the prajna leads to the pure and cool ponds."<sup>31</sup> The Jnati Nirgrantha sutra states,<sup>30</sup> " All the body of defilement of the living beings are the tathagathagarbha." [We]

should know that the dharmakaya of the of the tathagatha is fully and latently presented in the midst of all the defilements. It is like the oil in the hemp [seed], fire in the wood, water in the ground, and the cheese in the milk or the treasure in the store-house. Therefore, that the living beings are the tathagathagarbha is clearly [shown] in the texts of the sutras.

D) Question : That the living beings [which have] life and death possess the dharma-sphere and its ten such-likes of the Buddha is clearly proved by the sutras and treatises, it [therefore] should be believable. The Buddha, however, is someone who has transcended the life and death, how can [he] still possess the dharma-spheres and their such-likes of the six destinies ?

Answer : The meaning of that is subtle and vague, indeed it is hard to believe. The sutra says, " To possess completely the five [kinds] of eyes is to accomplish the bodhi (perfect wisdom)."<sup>33</sup> Again, [on one occasion] the Buddha asked Subhuti whether the Buddha possessed the [human flesh] eyes and so on up to the Buddha eyes (listing

the five kinds of eyes), the answers were [always] yes. Since [the Buddha] possesses the flesh eyes of an ordinary man, how can he not possess the six sense organs of the ordinary people. Then, the flesh eyes, divine eyes and the six sense organs represent the dharma-sphere of the six destinies. The wisdom eyes represent the dharma-sphere of the two vehicles. The dharma eye represents the dharma-sphere of the Bodhisattva. The Buddha eye represents the dharma-sphere of the Buddha. Therefore, it is clear that since the Buddha possesses the five [kinds of] eyes, [we may say that] he possesses the ten dharma-spheres and their hundred such-likes.

E) Question : The six sense organs, dharma-sphere and its ten such-likes of the living beings are all impermanent. If the Buddha possesses [all of] them, should he be impermanent [as well] ?

Answer : The sutra states, " The so-called eyes organs of them [i.e. the living beings,] in the case of those tathagathas, are always possessed completely without [any ]

deficiency.<sup>34</sup> [They can see] thoroughly and distinctively clear."<sup>35</sup> For the consciousness of [the living beings] and so on (listing the six sense organs), in the case of those tathagathas, is possessed completely without [any] deficiency. [They can] know things thoroughly and distinctively clear." The expression 'them' in the sutra refers to the living beings. In other words, the six sense organs of the living being in the case of those tathagathas are permanent. [How can we say, then,] the possession of those sense organs like the flesh eyes will make the Buddha impermanent? The sutra says, "What man knows is called worldly truth. [What] the tathagatha knows is called absolute truth."<sup>36</sup> Hence, though the realm is the same but since it is known<sup>37</sup> by different way of knowing, [we] have the difference of absolute and worldly [truths]. [Likewise,] though [the Buddha and the living beings] possess the same six sense organs, there is a difference of permanence and impermanence.

F) Question : Why is it so ?

Answer : (i): As stated in the Madhyamika sastra, " Things which are produced by causes and conditions, we say they are all emptiness ; it is also known as a provisional name. Further they may be said to contain the import of the middle path." <sup>38</sup> The six destinies and their ten such-likes are the things which are produced by causes and conditions. The two vehicles and their ten such-likes are the emptiness. The Bodhisattva and his ten such-likes are the provisional [name]. The Buddha and his ten such-likes are the middle path. Therefore, [the relationship among] the ten spheres with their hundred such-likes is only [like that of] the three contemplations.<sup>39</sup> The Buddha, though possesses the [insight of] emptiness and the provisional, is always in the middle path, and [therefore] is not contaminated by the two extremes, [Likewise], though the Buddha possesses the ten spheres, he is always permanent. Though the living beings [also] practise the three contemplations, they do not obtain the [true] function of the

contemplation of the emptiness and the middle path, therefore they are contaminated by the six gunas (qualities of the objects and organs of sense). Hence, [they are] still impermanent. Although they cannot obtain the [true] function, we cannot say that there are [in fact] no contemplation of the emptiness and the middle path.

- (ii) [This can be compared to] the poor lady who does not know the hidden treasure, [but we] cannot say that there is [indeed] no treasure. [This is also] like the foolish king who is not good at playing the musical instrument. [We] cannot say that the musical instrument cannot produce music. To compare [our doctrine] with these two parables, it can be conceived mentally. There is no need to have doubts [about it]. To be able to yüan hsin (have a complete faith on) this Way is called [attaining the] Sui-hsi p'in (degree of joy).<sup>40</sup>

- (iii) Therefore, the Lotus sutra measure<sup>41</sup> the virtue of this [kind] of person as being of inconceivable [degree]. [Even] if Buddhas admired for infinite kalpas, they could not cover all those kinds of virtue. How much

more [is it] were an ordinary man [who admire] ? It is actually so as if what have been said in the sutra. Since [the monk] Sadaparibhuta (Never Disparaging) has the complete faith [that all beings in essence is the Buddha], he respects all the living beings and regards them as Buddha.<sup>42</sup> Therefore, all the living beings of the six destinies possess the substance, function, nature, appearance and so forth up to the ten such-likes of the wonderful dharma-sphere of the Buddha, how can they be slighted. Because of the complete faith [of Sadaparibhuta, he gets] the purity of the six sense organs (i.e. permanency). Nagakanya<sup>43</sup> practises by relying on this complete [faith], [she] instantly accomplishes the sambodhis (perfect enlightenment). Therefore the sutra states, " I, at first, have sworn to make all the living beings to enter the way of Buddha. [Now] my vow is fulfilled."<sup>44</sup> The affair of a period is finished.<sup>45</sup> Therefore, the twenty thousand Buddha named Sun-and-Moon-Glow,<sup>46</sup> after preaching the Lotus, enter the nirvana immediately.

That really has a reason.<sup>47</sup>

G) Question : One mind consists only of one dharma, how can it possess ten spheres and their hundred such-likes ?

Answer : (i) If we state completely, there should be hundred spheres and a thousand such-likes. [We] afraid that those who hear about this [will] doubt and slander on it, therefore [we] state [the doctrine] in a brief way. If [we can] believe the ten spheres and their hundred such-likes, then [we] will not have doubt about the hundred spheres and their thousand such-likes. Why is it so ? Take for instance, the sphere of man possesses the [spheres of] hell-dwellers, animals, hungry ghost, Asuras, devas, Sravakas, Pratyebuddhas, Bodhisattvas, and the Buddha [or in short] the ten spheres [and their] hundred such-likes. As in the human mind, one sphere possesses ten spheres, the hell-dweller again possesses the [sphere of] animals and so forth and their ten such-likes. [In other words,] they possess each other, therefore for ten spheres, there are hundred spheres and thousand such-likes, all these are found



in one mind without contradiction, [and hence] it is named an inconceivable realm.

- (ii) Just like the mind of a fleeting moment of consciousness contains eighty four thousand minds of defilement, [the mind] possesses the hundred spheres and their thousand such-likes. Why should it be doubted ? Again, it is like a mirror which can show ten thousand images. Even a non sentient object can be like this, how much more should a mind of wisdom and consciousness be like this. Again, as illustrated in [the chapter of] 'comfortable conduct' in Lotus sutra<sup>48</sup>, a sleeping mind of a fleeting moment of consciousness dreams of arousing the mind to practise the way of Bodhisattva at first, then becoming a Buddha, setting in motion the wheel of the dharma and entering the nirvana. An event of ten thousand million billion Asandhya kalpa can be presented in a dreaming mind of a fleeting moment of consciousness. Comparing to this parable, we can then conceive mentally [how can one mind contain ten spheres and their hundred such-likes.] Study and practise diligently. Do not doubt or our way [to nirvana] will be hindered. If the mind of the living beings does not possess the

hundred spheres and their thousand such-likes, how can the Buddha foretell [whether] the living beings should fall into the six destinies [or] should get the four sainthood.

- (iii) Yet the mind of the living beings is empty [in essence] but is always in provisional [existence.] Therefore, [in the mind] there are the hundred spheres and their thousand such-likes. [The mind] is [fully] illumined by the Buddha through his three insights<sup>49</sup> and ten powers.<sup>50</sup> [The mind of the living beings] is provisional, yet it is [at the same time] always empty. [In other words], though the mind illumined by the tathagatha, its hundred spheres and its thousand such-likes are [in itself] tranquil and without forms. Since it is empty, provisional and yet is always [in the] middle, [therefore] though the tathagatha illumines it [and] it is tranquil. It is without the forms of emptiness or the provisional. Although without the two forms, the emptiness and the provisional are still illumined [by the Buddha,] and always go together. That is to say, the realm and the wisdom<sup>51</sup> correspond and is related to each other. Then, though [we] say that the mind is the hundred spheres and their thousand such-likes,

how can [we] definitely say whether it exists  
or not, [or it is] neither exist nor not exist.  
That is the reason why [we] have designated the  
mind as a dharma of inconceivable realm.

PART TWO

Remarks : This section is taken from Kuan-ting's commentary on Gatha number one, (ii) of the introduction part of the text.<sup>52</sup> In the form of question and answer, Kuan-ting tries to explain the relationship between the practice of Wen kuan-hsin or asking questions while contemplating the mind and the other Buddhist practices.

Question : From here onwards in the treatise, why it keeps on stating that without the knowledge of how to ask the proper questions while contemplating the mind, all the other [Buddhist] practices cannot be accomplished ? [Does it mean] that if [one] is able to ask [the proper questions while] contemplating the mind, all the other practices will be accomplished at the same time ?

Answer : The Prajna paramita sutra states, " The prajna (wisdom) can guide the five paramitas<sup>53</sup> and all the other ten thousand practices to the fruit of Buddhahood." <sup>54</sup> Without the

guidance of the prajna, the ten thousand practices will go astray. Now, when [we] illustrate that to be able to ask [the proper questions while] contemplating the mind is to be able to practise the prajna which is equivalent to the practice of the ssu nien ch'u (Four pillars of mindfulness)<sup>55</sup> and the yüan san kuan (Perfect Threefold contemplation).<sup>56</sup> By using these contemplations to guide all the other practices, one can then [carry out] those practices properly. Without the guidance of prajna, all the practices will turn evil. Therefore, this treatise from the beginning up to the end keeps on discussing about the wen kuan hsin.

Question : [In] the fourfold contemplation, the body [on which it is intended to contemplate] belongs to the dharma of the form, how can it be [regarded] as the mind as well ?

Answer : As states in the sutra, " In the three realms there are no dharms other than the production of one mind." It also states, " The mind like a skilful painter, creates the various and sundry skandha-pentads." <sup>57</sup> Therefore, the mind is the basis [of all things.]

### PART THREE

Remarks : This section is taken from Kuan-ting's commentary on Gatha number ten of the introduction part of the text.<sup>58</sup> Here, the text gives some clues on the date of composition of the text.

These two and a half Gathas illustrate the master's own claim about the approaching of his nirvana. [The section] from the beginning of this treatise up to here belongs to the introduction part. Although the deeper meaning of the main body of this treatise has not yet been discussed, [the fact that] there are shortcomings of the Four Assemblies and those three types of masters<sup>59</sup> has been clarified first. What have been said, though simple, are the most important points in practice<sup>60</sup>, and [without which] great hindrance will be caused to the practitioners of the Way. If now the practitioners recognize their shortcomings, [and] are [able to] correct them, [then they] could be called a true practitioner of the Way. Although they have not yet achieved non-rebirth, they are not far from that. The twenty thousand Buddha [named] Sun-and-Moon-Glow<sup>61</sup> at the end of a period<sup>62</sup> preaches the

Lotus and enters the nirvana instantly. Similarly, Sakya specifically preaches the nirvana [sutra] for one condition.<sup>63</sup> The present great master during a period (i.e. his life) has preached [many] different things according to [different] conditions. Now, [he] is going to [enter] nirvana, therefore [he tries to] summarize [his teachings] in one treatise. What is that? This treatise, from the beginning up to the end, teaches only the contemplation of the mind because the mind is the tathagathagarbha containing completely all the teachings of Buddha. However, the living beings do not know [that beneath] their inner clother, there are priceless pearls.<sup>64</sup> The present treatise is precisely to show the living beings their treasure of the knowledge and insight of the Buddha in their mind. [This] showing is not different from that of the Lotus [sutra.] Therefore,<sup>65</sup> now [the master] claims that he is [growing old] and weak means that he is about to enter the nirvana. Hence, after teaching this treatise, [the master will] return to the truth and become extinct of all reincarnation, then nothing more can be said.

#### PART FOUR

Remarks : This section is selected from Kuan-ting's commentary on the first Gatha of the main body of the treatise.<sup>66</sup> Here, Kuan-ting has intended to explain why Chih-i has chosen the mind to contemplate but not the other dharmas and if the contemplation of the mind is so important why the Buddha has not taught us to contemplate the mind only.

A) Question : Why [the master] has not asked the thirty six (five ?) questions in terms of other dharma ?

Answer : The sutra says, " There is no dharma in the three realms other than the production of the mind." Again it states, " The mind , like a skilful painter, creates the various and sundry skandha-pentads. In the midst of all the worlds, there is nothing that does not arise from the mind. "<sup>67</sup> Therefore [we ] know that the mind is the base of the two rivers<sup>68</sup> [ , desire and



hatred and] the source of the ten thousand things. Now,<sup>69</sup> in [searching for] all the wisdom and dhyana, the practitioners do not know [how] to contemplate the mind [so as to] take out the root of the sickness of defilement. It is like [someone who] want to cut down the trees [and its] branches but do not take away the root, [hence there is no way to] stop [its] growth. It is also like repairing [the leakage] of the pond. Without stuffing up the hole, one can never cease the leakage. It is also like the foolish dog which runs after the meat<sup>70</sup>. Without knowing to run after the man [who offer the meat], it will never get the meat. From these parables [we may] understand why [we have to] discuss in terms of the mind. The sutra says, " To be able to contemplate the nature the nature of the mind is called the highest concentration."<sup>71</sup>

3) Question : If that is the case, why has the Buddha not commanded us to contemplate our minds only ?

Answer : For the living beings with dull capacities, [Buddha] has taught various different teachings. The wise should get their

meanings. Like the poor lady<sup>72</sup> who does not find the treasure in her home but searching outside. [She does so] because she is dull. The teaching of the Nirvana [sutra] arises precisely for showing [this kind of people] the hidden treasure within [their] mind. The Sravakas are 'drunken', therefore, they do not know their treasures beneath their inner clothes [and] in their minds. The teaching of the Lotus arises precisely to show them [their own treasures.] Therefore, the [lotus] sutra states, " In order to cause all the living beings to open [the gate to] the insight of the Buddha, [therefore the Buddha] appears in the worlds."<sup>73</sup> The same [reason] is applied to [the teaching of] Vimalakirti. Therefore [he] says, " The emancipation of all those Buddhas should be searched for in the minds of the living beings ." <sup>74</sup> The same [reason] is also applied to the present treatise [which] is also [used] to show the living beings their hidden treasures in their minds. Therefore [he has] made thirty six questions in terms of the mind. To be able to answer [them] is to [be able to] recognize all the dharmas in the mind.

## PART FIVE

Remarks : This section is selected from Kuan-ting's commentary on Gatha Number three (ii) of the introduction part of the text which discusses the relationship between the contemplation of the mind and the four samadhis <sup>75</sup>

This Gatha (verse) explains the four kinds of samadhi. As will be discussed below, the four kinds of samadhi, though are different in [actual] practice, all take the wisdom obtained in the perfect contemplations of the [Four] Pillars of meditations as their substance. The sutra states, "[We] plant the root of the various virtues. Therefore [we] use the prajna in the six paramitas as the good guidance. Then [all the practices] can be matched as the paramita and [lead] to the further shore of nirvana."<sup>76</sup> Now, if [we] do not practise for the wisdom of the [fourfold] meditations [so as] to guide the four kinds of samadhi, even [we] exhaust the trividha-dvara (i.e. deeds, words and thoughts), there will be no benefits but tiredness [only.] Therefore, though the heretic [schools practise] the various self-

-mortifications, without the guidance of the prajna, they cannot escape from the three [dismal] destinies. Now, if [we] practise self-mortification, without the prajna, the danger will be of no difference [with them]. The <sup>77</sup> sutra says, "[We] also are not delighted in the non-beneficial self-mortification in the world."<sup>78</sup> Here it illumines the same point to us.

## PART SIX

Remarks : This section is selected from Kuan-ting's commentary on part four of the third question of the main body of the text<sup>79</sup> which, according to Kuan-ting, is related to the discussion on the first mode of the contemplation, the part that I have translated in part one of the appendix of this thesis. The discussion here is on the yüan chiao (the perfect doctrine) which elucidate the T'ien-t'ai school's vision of the identification of the noumena and phenomena, absolute and relative, real and empirical.

- A) (i) This Gatha illumines the perfect doctrine. What is it ? The sutra says, " Samsara is identical to nirvana, ksela is identical to bodhi." <sup>80</sup> The meaning [of this] is [to teach us to apply the] san kuan (threefold contemplations) to contemplate in a complete way the mind of a fleeting moment of consciousness [and of] the life and death (i.e. the empirical mind) is identical to the nirvana [of the] middle path,

the mind of the defilement is identical to the bodhi of the middle path.

- (ii) The sutra states, " Before the Bodhisattva becomes a Buddha, the bodhi is [in the state] of defilement. When the Bodhisattva becomes a Buddha, the defilement is identical to the bodhi."<sup>81</sup> Therefore, [we may] know a deluded mind is the defilement [and] the life and death. [On the other hand], an enlightened mind is identical to the bodhi and nirvana. In other words, the bodhi and the defilement do not belong to two [different] dharmas. [They are] like the water, when cool, it freezes into ice, when warm the ice melts into water. The names are different but the substance is the same. What prevents giving different names to the same substance ? Therefore, the sutra says, " Body is [a] seed [of the Buddha]; ignorance and craving are [also] the seeds, [so do the] desire, hate and stupidity, [even] the four perverted views <sup>82</sup> are also a seed,"<sup>83</sup> and so forth up to everything is the seed of Buddha. That is to say, since the defilement and the evil dharmas are the seeds of Buddha, the good and the neutral dharmas<sup>84</sup> should also be [the seed of Buddha.] Then, everything is

really [identical to] the dharma of Buddha,  
even the color or fragrance is really  
[identical to] the middle path.

- B) (i) The sutra states, " Not [waiting for] the  
destruction of the body to achieve the oneness  
of all things."<sup>85</sup> [This] is identical to the  
path of suffering.<sup>86</sup> It is the virtues of  
dharmakaya.<sup>87</sup> [The sutra states] , " To produce  
the knowledge and liberations without conquering  
ignorance and the craving for existence."<sup>88</sup>  
[This] is identical to the path of defilement.  
It is the virtue of prajna. [The sutra states,  
" To take the five deadly sins<sup>89</sup> same as the  
emancipation."<sup>30</sup> [This] is identical to the  
path of karma. It is the virtue of emancipation.  
Therefore, the sutras illumine that not to  
destroy the three paths of life and death is  
identical to the secret great nirvana of the  
three virtues.<sup>91</sup> Therefore [the sutra] says,  
" All the living beings are identical to the  
great nirvana, without disturbing [anything]."<sup>92</sup>  
This means the same thing.
- (ii) Moreover, [the nirvana of] the three virtues is  
identical to the three prajna<sup>93</sup>, the three  
dharmakayas<sup>94</sup> and the three Treasures<sup>95</sup> and so  
forth up to all the eighty four thousand

dharmaparyayas (door to enlightenment)<sup>96</sup>, all [those] paramitas, ten thousand virtues and practices and all the dharms of Buddhas are all [embodied] in a thought of the three paths of life and death. Therefore, [we] regard this mind as the tathagathagarbha. Hence, [we] know that the Way is very near [to us] and yet [we are still] easily deluded. The li (noumena) is the shih (phenomena), yet it is difficult to comprehend. Only if [we can] understand this meaning,<sup>97</sup> apply the [insight of the] complete Way to everythings<sup>98</sup>, then everything [we] look attentively at is the wonderful Way.

- C) (i) The sutra says, " [Even the earning for a] living is not against to the truth." " Sitting, walking, standing and lying are all the Way, [the place for] raising [or] putting down the foot can be the place of enlightenment."<sup>99</sup> In other words, [we know that] gold and jade come from sand and rock, The Tao (Way) comes from the wrong Way. Therefore, the sutra states, " Follow the wrong Way is to enter the Buddha path."<sup>100</sup> [This is like] the fire producing the [Lotus] which can be regarded as rare. If [one] is not a man of great capacity and practice, how can [one] wander in



those teachings (i.e. understand these teaching.) All the living beings are deluded by the passion though they possess the li (truth).

- (ii) Therefore, [the sutra] described it as " The hidden treasure of the poor lady." No body knows that beneath the inner clothes, there are priceless pearls. The ordinary man does not know how to become wealthy by that, therefore he is likened to a poor lady. The two vehicles fail to use these [priceless pearls] to become rich, therefore [this group of people] is designated as the poor son. The hidden treasure is not to show to other thoughtlessly. Therefore [the sutra] says, " [The Buddha] keeps silence on those important things for a long time and has not intended to preach them quickly. For forty years [he] has not shown the truth."<sup>101</sup> [Until] now, [he] preaches it because the dharma is not to be taught thoughtlessly.

- D) (i) Question : Why at that time, [Buddha] did not preach but now [he] preaches those important things ?

Answer : The sutra says, " The hindrance of the five impurities<sup>102</sup> of the living beings is great, therefore, it cannot be preached." <sup>103</sup>

(ii) Question : Why is the hindrance of the five impurities so great ?

Answer : Owing to the five impurities, the living beings perceive life and death perversely. [They] claim that [there are] eternity, joy, self [and] purity, hence their false illusions arise. [ As a result ], they fall into the three [dismal] destinies. If now [we teach them] that their body is the tathagathagarbha, and is eternal, joyful, [has] a self [and] is pure, their perverted illusions will then be increased. How can they escape from life and death. The people in the present age who practise the emptiness meditation are precisely the persons [whom we are talking about.] Why is it so ? They already have a lot of greedy desires and the three poisons. When they hear the sutra [saying that] the dissipation lust is identical to the Way, [and] that it is the same for anger and confusion, and that in the midst of

these three dharms are the infinite dharms of Buddhas, they do not understand these wonderful meanings. [Therefore] in their deluded mind more deluded perverted [views] are added. [Hence,] how can the [dharma] be taught thoughtlessly ?

E) Question: Now, it is taught that our body has eternity, joy, self, [and] purity of the tathagatha. Is this different from the perverse view of eternity, joy, personality [and] purity of the living beings ?

Answer (i) : The Nirvana sutra states, " The perverse perceiving of eternity and joy etc. is like the worm eating the wood, it forms some words on the wood accidentally. That worm [will never] know whether it is a word or not."<sup>103</sup> The sutra uses this explanation to rebuke the living beings. Now [we] can borrow this to explain [the question.]

(ii) In the beginning, the Buddha attains enlightenment in his Terrace of enlightenment.<sup>104</sup> He immediately wants to teach that great dharma. [However,] the living beings are not converted by this great [dharma because of their]

lacking of [appropriate] capacities. Therefore in the chapter "On belief and understanding" [of the Lotus sutra], it is said, "The great and wealthy man, from his lion throne, seeing his son, instantly recognizes him and dispatches an attendant to run quickly and overtakes him. At that time, the poor son is alarmed and cries out resentfully, 'I have committed no offense Why have I been seized?'<sup>105</sup>" If I (the Buddha) forcibly preaches the dharma, the living beings [will] destroy the dharma [and] fall into the way of evil. Therefore [he] says, "I prefer not to preach the dharma [and] enter the nirvana instantly. Then, the whole living beings are like the milk."<sup>106</sup>

- (iii) [We can] recall the Buddhas in the past using [their] powers of upaya which is same to our case now. [We use] the upaya to carry across the living beings [to the further shore].
- (iv) At Varanasi, [Buddha] preaches the teaching of birth and extinction<sup>108</sup> which does away with the four delusions of views and desires<sup>109</sup> for the five monks. Therefore, [the sutra] states, "Dispatch two attendants to run to catch him back."<sup>110</sup> Twenty years [are used for] getting rid of the 'dung' of false views and thoughts.

This is to pass from the profane to the sacred,  
to turn the milk to cream.<sup>111</sup>

Next the [doctrine of the] vaipulya (expand)<sup>112</sup>  
period is preached. The upaya of the san chiao<sup>113</sup>  
(three teachings) is overcome and the preaching  
of perfect teaching brings them to submission.<sup>114</sup>  
Therefore, Ching-ming (or Vimalakirti)<sup>115</sup>, by  
using the perfect and distinct teaching, reduces  
the ten great disciples [of Buddha]<sup>116</sup> to  
submission. Using the perfect [teaching], [he]  
rebukes the unbalanced practices. He gradually  
brings Bodhisattva's practices into submission.  
What is the reason? At that time when the  
great [teaching] were taught to them, [the ten  
disciples of Buddha] destroyed the dharma and  
did not believe. As a result, the preaching  
has to be stopped. Now, they have attained the  
saintly way of the two vehicles. On hearing the  
preaching of the great [teachings], they  
immediately destroy their own evil seed, thus  
[leaving] the sound [of the preaching] vibrating  
in the universe. [They] show [their] admiration  
[with respect] on the wonderful [and] inscrutable  
dharma of the Bodhisattva. Though, [they] have  
not yet attained enlightenment, but [at least  
they] do not give rise to slandering. Therefore,

[the sutra] states, " After that, [he] has complete confidence [in himself] and comes and goes without anxiety. Yet, [he] is still lodged in [the same] thatched hut, the poor and inferior mind has not yet been abandoned."<sup>117</sup>

This is to turn the cream into butter curds which refers to the preaching of the doctrine [of the] Vaipulya [period] that comes after the teaching of the Tripitaka.

- (vi) Next, is the preaching of prajna. The upaya of shared and distinct [teachings] is overcome and the preaching of the perfect teaching brings them into submission. Here the perfect teaching is taught for the sake of Bodhisattva. The chapter on "Belief and understanding" of [the Lotus sutra] states, " The great man , knowing that [his] son has at length become at ease, he commands him to receive [his] treasure."<sup>118</sup> Therefore the Gatha states, "The Buddha commands me to preach the paramita to those Bodhisattvas, yet, I have no craving for so much a single meal."<sup>119</sup> This is to turn the butter curds into butter. That is to teach [the doctrine of] prajna after the [period of] Vaipulya.

- (vii) After the prajna, the perfect teaching of the Lotus is taught. The sutra states, " To put

aside the upaya (expedient teachings) and preach directly only the highest Way."<sup>120</sup>

This is identical to the present perfect contemplation. To contemplate the mind of a fleeting moment of consciousness is identical to the tathagatha's treasure of the Middle path. [The knowledge and insight of] eternity, joy, personality and purity of Buddha is the knowledge and insight of the Buddha. Therefore, the sutra says, " To appear in the world for a great purpose."<sup>121</sup> [Then] Sariputra asks why it is called a great purpose. The Buddha answer , " In order to cause the living beings to open [the gate to ]the insight of the Buddha." It is the same for showing, obtaining and entering [the way to the insight of the Buddha.] Therefore, the chapter on "Belief and understanding" [of the Lotus sutra] states, " The great man knows himself that he is to die not before long. [He ]gathers [his kinsmen and] says immediately ; this is my son. I am his father. [Now ]all the treasures [I have] will all give to him."<sup>122</sup> This is equivalent to the preaching of perfect teaching of the Lotus after the [preaching of ] prajna.

(viii) Therefore, we know that the former three teachings are all the upayas of the present perfect teaching [and] wonderful contemplation [which are for] the surrender of [the disciples] so that they may be able to accept the present wonderful contemplation. Hence, [we know] that the perfect teaching is subtle and wonderful. How can it be compared to the former three teachings. That is why the sutra says in admiration, " Starting to arouse the mind is identical to sitting on the place of enlightenment." <sup>123</sup> It also states, " At the time of starting to arouse the mind, it has surpassed Muni." This is like the birth of the prince. [Once he is born,] he is already above the hundred ministers.<sup>124</sup> [Likewise,] to start to arouse a mind in a perfect way is to surpass the three teachings. The sutra measures the virtues and merits of the man of fifty [grade] <sup>125</sup> already as immeasurable. How much more is for the man of the first degree.<sup>126</sup> He is same as the man in the present age who practises perfect contemplation. Because of this, [we] borrow the teachings of the five favours<sup>127</sup> to illustrate the contemplation of the present perfect teaching. The way of the



perfect contemplation embodies the three paths of life and death and is identical to the nirvana of the three virtues. This has been explained above. In other words, the three paths are identical to the sphere of dharma. How [then] can the dharma be destroyed ?

NOTES

## NOTES

### INTRODUCTION

- 1 See lun, T46:584b.
- 2 Chih-chi was the honorary title of Chih-i given by the prince Yang-k'uang on the twenty-third day in the eleventh month of 591. See pieh chuan, T50:195a(19). cf. Hsü chuan, T50:566b(25), Fo tsu T49:359b.
- 3 See pieh chuan, T50:195c(26-27). cf. Hsü chuan T50:567a(24).
- 4 Fa hsü is a monk at kuo-yüan ssu in Hsiang--chou, apparently located at Hsiang Yang Fu, in Hupei. See Hurvitz-C, PP.107.
- 5 Hui-k'uang is the disciple of Paramartha (491-569) who is the founder of the She-lun sect of China. See Hui-k'uang's biography in Hsü chuan, T50:503b-c.
- 6 See his biography in Fo tsu, T49:179. cf. Hsü chuan T50:562b-564a. cf. also the autobiographical material Nan yueh Ssu Ta-ch'an-shih li shih-yuan-wen in T46:787ff.
- 7 For an account of the disciples of Chih-i, see Hurvitz-C, PP.173-182.
- 8 The first edict from the throne commanding Chih-i to return to the capital was dated the eleventh of the first month in 585. See po lu, T46:799b.
- 9 See pieh chuan, T50:195a(19-20). cf. Hsü chuan, T50:566b(24-25).
- 10 See Hurvitz-C, PP.152-157. The Fa-hua wen-chü, T34:1-149. Fa-hua hsüan-i, T33:681ff, and Mo-ho Chih-kuan, T46:1-140, are called the 'Three Great Works' of the T'ien-t'ai sect.

- 11 See Hsü chuan, T50:568a(5-6), cf. pieh chuan T50:197c(26-29)
- 12 According to the orthodox doctrine of T'ien-t'ai apostolic succession, Chih-i is the fourth patriarch. The lineage of the apostolic succession are : Nagarjuna (150-250)—Hui-wen(550-577)—Hui-ssu (514-577)—Chih-i (531-597). There are other theories on the lineage of apostolic succession of the T'ien-t'ai sect. For a short account, see Lee Shih-chieh's article "T'ien-t'ai chung ti ch'eng li shih" (The history of establishment of the T'ien-t'ai school) collected in Chang Man-tao ed., T'ien-t'ai chung chi p'an chiao yu fa hsien (The development of and the classification of doctrine in T'ien-t'ai sect) Taipei : Tai-cheng wen hua ch'u pan she, 1979. PP.105-108.
- 13 cf. n.10 of this thesis.
- 14 T'ang Yung-t'ung, "Sui Tang fo hsüeh chih t'e tien" (The characteristics of Buddhism during the Sui and Tang dynasty), collected in Chang Man-tao ed., Chung kuo fo chiao shih Lun chi II(Sui Tang wu tai pien. (Anthology on the history of Chinese Buddhism —The Sui Tang and the five periods of dynasties) Taipei : Tai-cheng wen hua ch'u pan she, 1977. PP.76.
- 15 See for example Chih-i, Hsiu hsi chih kuan tso ch'an fa yao, which is also known as Hsiao Chih-kuan, (The lesser Cessation and contemplation). T46:462b (7-8)
- 16 lun, T46:565c( 9-13).
- 17 shu, T46:594a(10-16)
- 18 T46:195c(25-27). For English translation of this quotation, See Hurvitz-L, PP.169-170.
- 19 pieh chuan, T46:196b(26-27)
- 20 po lu, T46:811c(26-27)
- 21 shu, T46:537b(20-24)
- 22 Kuan-ting regards a succession of four five-words phrases as one line and named it as one Gatha.(verse) See shu, T46:539ff. This method of counting has been followed throughout the thesis.

- 23 lun, T46:b(5-6). It is interesting to note that our text is also known as "Simmering of the milk", hence a purification of the milk.
- 24 For a more detailed discussion of the meaning of the term, see below, the section on Content analysis.
- 25 lun, T46:584 passim.
- 26 shu, T46:589b(12-13)
- 27 Both the text and the commentary mention that there are thirty six questions. See T46:586a(24), 587a(12), & 596b(2). However, the printed edition of the text contains thirty five questions only. Obviously, the text is corrupted at some point and one question is missing.
- 28 Chih-i has not specified the meaning of 'perverted views'. In Buddhist terminology, there are four kinds of delusion which are described as perverted views, viz. imagining what is impermanent to be permanent, what is suffering to be pleasant, what is no-soul or absence of permanent soul to be soul or self, and what is impure to be pure. See Daito, PP. 319.
- 29 T46:586 passim.
- 30 lun, T46:586a(22-23). This Gatha is taken from Nagarjuna's Mulamadhyamaka Karika T30:2b(6-7). For an English translation, See Inada, cf. the translation by Streng, PP. 183ff.
- 31 This is the translation of 'szu-chü lun-fa' by Kenneth K. Inada. See Inada, PP.113.
- 32 shu, T46:596b(1-7).
- 33 Mo-ho, T46:54a(18-19)
- 34 Ibid., T46:54a(19-22). Here, I base my works on Hurvitz's translation. See Hurvita-L, PP.312.
- 35 Chih-i goes on to raise and dispose of the possibilities that the three thousand dharmas are produced by the extinction of a fleeting moment of consciousness or by its extinction-and-non-extinction, or by its neither-extinction-nor-non-extinction. In sum, the matter is beyond all forms of predication

or mentation, whence it is called the realm of inconceivable. T46:54a(23)-c(6). For an English translation of this section of text, see Hurvitz-C, PP. 312-313.

- 36 Mo-ho, T46:54c(7). cf. the translation by Hurvitz-C, PP.313.
- 37 Ibid., T46:55a(17-18). Hurvitz-C, PP.313.
- 38 Chih-i, Ssu-chiao-i (The Fourfold teaching). See for example T46:726c(7)-727a(13).
- 39 Chan-jan, Chih-kuan fu hang chuan hung chüeh, T46:297b(6-10).
- 40 lun, T46:587a(22-23).
- 41 shu, T46:596b(9-20)
- 42 lun, T46:586a(6-10) & T46:587a(12-13).
- 43 lun, T46:586a(25),587a(12)&(17), & 585c(24).
- 44 cf. n.14 and part I of the introduction of this thesis.
- 45 See n.41 & 42.
- 46 The threefold truth are,  
 (i) Kung : all existence is non-substantial and void.  
 (ii) Chia : all existence is non-substantial but it nevertheless, has a provisional reality.  
 (iii) Chung : all existence is neither void or provisionally real but there is a truth which transcends this dichotomy, which is none other than that of the middle way. See Daito, PP.260.
- 47 In classifying the Buddha's teaching, Chih-i spoke in terms of the Five Periods and the Eight Teachings. The former refers to a primarily—but not exclusively—chronological division of the Buddha's teaching career into five discrete epochs. The latter is further divided into two group, the Four teachings of the dharma of conversion, and the Four teachings of the method of conversion. Of these two groups, the latter is self-explanatory while the former indicates a fourfold division, in

terms of inner content of the subject matter of the Buddha's preachments. See Hurvitz, PP.229-230.  
 cf. Chegwan, T'ien-t'ai Ssu-chiao-i (The Fourfold teachings of the T'ien-t'ai sect) T46:774c-780.  
 For an English translation, See Chappell, PP.51ff.  
 Here, the fourfold teachings may refer to either the four teachings of the method of conversion or four teachings of the dharma of conversion.

- 48 cf. n. 28
- 49 lun, T46:587b(11-12)
- 50 Kuo P'eng, Sui T'ang fo chiao (Buddhism in Tang and Sui dynasty) Tsinan : no pub., 1981. PP.141
- 51 lun, T46:586a(24-26)
- 52 Leon Hurvitz has rendered the term i-nien into a fleeting moment of consciousness. See Hurvitz, PP.301. This has been followed in this thesis. Another possible translation of i-nien (ksana in Sanskrit) is a moment, or an instant. See K. Venkata Ramanan, Nagarjuna's philosophy as presented in the Maha-prajna-paramita-Sastra (Tokyo: Charles E. Tuttle Company Inc., 1966). PP.393. Therefore another possible translation of i-nien tzu-sheng-hsin is 'a mind of any moment of thought.'
- 53 lun, T46:587a(16-18).
- 54 See for example, T46:585a-c.
- 55 cf. Part I of the introduction of this thesis.
- 56 See one of the earliest 'Biographies' of Buddha written by Asvaghosa in the first or early second century A.D. which describes the enlightenment of Buddha in his meditation. See the extract from Asvaghosa's work in Stephen Beyer, The Buddhist Experience : Source and Interpretation (Encine, Calif., : Dickinson, 1974). PP.191-197.
- 57 For instance, in the noble eightfold path—the basic concept of Buddhist practice—two of the eightfold paths, namely mindfulness and right concentration, are related to meditative practices. The most important discourse ever given by the Buddha on meditation is the Satipatthana-sutta (or The Setting Up of Mindfulness) No. 22 of the

Digha-nikaya or No. 10 of the Majjhima-Nidaya.  
 See Walpola Rahula, What the Buddha taught  
 (New York : Grove Press Inc., 1974) 2nd & enl. ed.  
 PP. 47-49, 67-69.

- 58 lun, T46:584c(24-25).
- 59 lun, T46:586a(8-10)
- 60 lun, T46:587a(11-12)
- 61 lun, T46:587a(16-17)
- 62 lun, T46:586 passim.
- 63 See part II B of the introduction of this thesis.
- 64 Mo-ho, T46:35c-48c. cf. Hurvitz-C, PP.320-321.  
 Cf. Chappell, PP.174-179, Kuan-ting, shu, T46:603-  
 -607b. The detail of the twenty five expedient  
 devices are
- A. The five Favorable Conditions
    - 1) Observe the precepts with purity
    - 2) Adequate food and clothing
    - 3) Quietly staying in a tranquil place
    - 4) Give up all dependencies
    - 5) Associate with good spiritual friends
  - B. Rebuke the Five Desires
    - 1) Rebuke the desire for form
    - 2) Rebuke the desire for sounds
    - 3) Rebuke the desire for fragrances
    - 4) Rebuke the desire for taste
    - 5) Rebuke the desire for touching
  - C. Rebuke the Five Hindrances
 

1) desire	4) restlessness and remorse
2) anger	5) doubt
3) drowsiness	
  - D. Regulate the Five Activities
    - 1) To regulate your mind not to drown nor drift
    - 2) To regulate your body not to be sluggish nor tense
    - 3) To regulate your breathing not to be harsh nor too light
    - 4) To regulate your sleep not to be too short nor to be unrestrained
    - 5) To regulate your eating not to be hungry nor to be full
  - E. Practise the Five virtues
 

1) Resolve	3) Mindfulness
2) Zeal	4) Skillful wisdom
	5) Single-mindedness



- 65 Mo-ho, T46:11a-21b, cf. Hurvitz-C, PP.322-326.  
cf. Shu, T46:600b-603b.
- 66 The ten modes of contemplation are,  
 1) Viewing the Inconceivable realm  
 2) Arousing the mind of enlightenment  
 3) Cultivation of contemplation  
 4) Destroying attachment  
 5) Distinguishing the passageways and the obstructions  
 6) Co-ordinating the thirty seven conditions for enlightenment and adapting to them  
 7) Six perfections assisting enlightenmenment  
 8) Knowing the sequence of stages  
 9) Having patience  
 10) Do not give rise to attachment to dharmas  
 See Mo-ho, T46:52b(1-4), cf. Hurvitz-C, PP. 330-331  
 Chappell, PP. 179-184. cf. also shu, T46:608c-620c.
- 67 The ten realms of contemplation are  
 1) The five shandhas, twelve ayatanas and the  
 eighteen dhatus  
 2) The defilement  
 3) Bodily illness  
 4) Karma  
 5) Devils  
 6) Dhyana  
 7) False views  
 8) Sin of pride  
 9) Sravakahood,  
 pretyekabuddhahood  
 of Hinayana  
 10) Bodhisattva  
 See Mo-ho, T46:49a(28)-b(1), cf. Hurvitz-C, PP.328-  
 330. cf. Shu, T46:608a-b.
- 68 Hurvitz-C, PP. 330
- 69 Mo-ho, T46:54a(5-8). cf. Hurvitz-C, P.311.
- 70 This is the translation by Hurvitz. For a detailed  
 discussion of the concept, See Hurvitz-C, PP.271-  
 318.
- 71 See Sato Tetsuei, Tendai daishi no Kenkyu (A Study  
 on the Great master of T'ien-t'ai sect) Kyoto:  
 Hyakka-en, 1961. PP.391
- 72 Ibid.
- 73 Ibid., PP.390.
- 74 Shu, T46:609a(10-11)
- 75 Tathagatagarbha, the matrix of tathagata, or the  
 Buddha as he exists in embryonic form in all that

lives, the innermost element of potentiality to become Buddha that is found in all living beings. See Conze-T, PP. 316. For a study of the term. See K. Tamaki's article, "The Development of the thought of Tathagatagarbha from India to China " Journal of the International Association of Buddhist Studies (9-10), 1961. See also Fok, Tou-Hui, "Tathagatagarbha and Alaya, a philosophical consideration " Chinese Scholars Vol. 6 (Hong Kong : New Asia Institute of Advanced Chinese Studies) Sept 1977. PP.39-54.

76 Shu, T46: 609a(13-14).

77 The ten ju-shih or such-likes are

- |                         |  |
|-------------------------|--|
| 1) Such like appearance | 6) Such like causes                              |
| 2) Such like nature     | 7) Such like conditions                          |
| 3) Such like substance  | 8) Such like effects                             |
| 4) Such like powers     | 9) Such like retribution                         |
| 5) Such like functions  | 10) Such like beginning-and end ultimately alike |

cf. shu, T46:609a(17-23). For a detailed study on the ten such likes, See Hurvitz-C, PP. 275-282.

cf. Honda Yoshihide, Hokeyo ron (Todyo & Kyoto.: no pub., 1944) PP. 326.

78 shu, T46:609z(23)-b(21), cf. Mo-ho, T46:54a(5-6)  
cf. Fa-hua hstuan-i, T33:683ff. & Hurvitz-C, PP.293.

79 Ibid.

80 shu, T46:609b(21-22), 610a(16-17).

81 shu, T46:609b(24-25).

82 shu, T46:609c(22-23)

83 shu, T46:609c(27-29)

84 shu, T46:610a(17-23). The sutra that Kuan-ting has based himself on is prajna-paramita sutra, T7:984a(25)-b(5). For a discussion on the five eyes, see K.V. Ramanan, op.cit., PP.119-126.

85 T46:610a(17-23)

86 On this point, I was inspired by Hurvitz. See Hurvitz-C, PP.273, 285 & 316.

- 87 A phrase found in Mo-ho, T46:1c(24-25). This phrase is always quoted by Kuan-ting in his commentary. See for example, T46:605a(20), 598a(19), & 599b(17).
- 88 See Hurvitz-C, PP. 316.
- 89 Mo-ho, T46:54a(9-17), cf. Hurvitz-C, PP.311.
- 90 See for example the Buddha's response to the ten well known classical questions on metaphysical problems in the parable of the man wounded by a poisoned arrow contained in Cula-malunkya-sutra N. 63 of Majjhima-nikaya (PTS edition) quoted in Wapola Rahula, op.cit., PP.13
- 91 Fa-hua hsuan-i, T33:683aff. cf. Hurvitz-C, PP.301.
- 92 Hurvitz-C, PP.317.
- 93 The modern Japanese scholar Sekiguchi Shindai also argues that one of the characteristics of Chih-i's Chih-kuan teaching is that it is intended for beginners, whom it teaches with special care and minuteness. See his Tendai Shikan no Kenkyu (A Study on the Chih-kuan of T'ien-t'ai) Tokyo: Iwanami Shoten, 1969. PP. 54-55.
- 94 Mo-ho, T46:52a(29)-52b(1).
- 95 Hurvitz-C, PP. 317.
- 96 See part III B (ii) of the introduction of this thesis.
- 97 Shu, T46:587a(4-7)
- 98 T85:1270c-1273b. There is another version of the text in T48:366c-369c under the title P'o hsiang lun (or On Breaking Through Forms) attributed to Bodhidharma as part of Shao shih liu men (The six entrances of the Shao-shih). However, modern scholars like Sekiguchi Shindai, Ui Hakuju and the Chinese monk Yin-shun are inclined to think both the Kuan-hsin-lun and P'o hsiang lun should be attributed to Shen-hsiu of the Northern school of Ch'an Buddhism. For a detailed study of the authorship of the text, See Sekiguchi Shindai, Daruma daishi no kenkyu (A Study on The Great Master Bodhidharma) Tokyo: Shunjun-sha, 1969. PP.213-234. cf. R.B. Zeuschner "The understanding of Mind in the Northern line of

Ch'an" in Philosophy East and West, vol.28 (Jan 1978). PP.78, n.7.

- 99 P'o hsiang lun, T48:366c(29)-367a(2). Note that this section is not found in the Tun-huang version in T85:1270c. Since the Tun-huang version is corrupted in many case while p'o hsiang lun is more polished and has been only slightly revised, this version has been followed in the discussion of Shen-hsiu's kuan-hsin teaching. The Tun-huang version of the text is given under the title Kuan-hsin-lun.
- 100 P'o hsiang lun, T48:367a(15-16).
- 101 Ibid., T48:367c(26)-368a(3).
- 102 Ibid., T48:367-369.
- 103 The third of the ten modes of contemplation is known as cultivation of contemplation while the sixth is the six perfections assisting enlightenment cf. n.66.
- 104 Sekiguchi has pointed out that the teaching of sitting in meditation (tso ch'an) practice as found in the five most representative instruction books used at present by the Ch'an sect is nothing other than the sitting in meditation practice as taught by T'ien-t'ai Chih-kuan. See Sekiguchi, Shindai, Tendai Shikan no Kenkyu. (Tokyo: Iwanami Shoten, 1969). PP.175-377.
- 105 See the last paragraph in part I of the introduction of this thesis. PP.4-5.
- 106 See Jan, Yün-hua, "Chung kuo tsai ch'i ch'an fa ti liu ch'uan he t'e tien" (A study of the characteristics and transmission of Buddhist meditation in early China) in Hwa kang Fo Hsüeh Pao (Taiwan: Chung hua hsüeh shu yuan fo hsüeh yen chiu yuan, 1984) vol. VII (1984). PP.93
- 107 cf. n. 104.
- 108 For a list and discussion on Chih-i's meditative text see T'ang yung-t'ung, Sui Tang Fo Chiao Shih Kao (A Draft of the history of Buddhism in the Sui and Tang dynasty) (Peking: n.p., 1982.) cf. Sekiguchi Shindai, Tendai Shikan no Kenkyu (Tokyo: Iwanami Shoten, 1969). PP.1-49.

- 109 cf. shu, T46:594a(10-11).
- 110 Hurvitz-C, PP.177-182.
- 111 Sato Tetsuei, Tendai daishi no Kenkyu (Kyoto: Hiyake i, 1961). PP. 73-76.
- 112 For a detailed discussion on Chih-i's system of p'an chiao, See Hurvitz-C, PP. 229-271. cf. Chappell,. PP. 55ff.
- 113 Sekiguchi Shindai, "Goji Kyōhanron" in Tendai Gakuho VIII (1965), PP.122, quoted in Chappell., PP. 36.
- 114 Sekiguchi, Shindai, "Kegi Shikyōron" in Tendai Gakuho X (Oct 1976), PP.19-21, quoted in Chappell PP. 37.
- 115 Sekiguchi Shindai, "Goji Kyōhanron", PP.119ff.
- 116 Lun, T46:586c(24).

## NOTES

### TRANSLATION

- 1 milk stands for the teaching of Buddha. As mentioned in the later part of the introduction of the text, the preacher adds water to the milk (or teaching of Buddha) T46:584b(5), hence simmering of the milk is needed in order to get the pure milk (i.e. the pure teaching of Buddha). Milk in its five forms (wu wei) illustrates the T'ien-t'ai's classification of the five periods of the Buddha's teaching. See below, n. 186.
- 2 Chih-che was the honorary title of Chih-i given by the prince Yang-kuang, see n. 2 of the Introduction of this thesis.
- 3 Chih-i had established a monastery in T'ien-t'ai mountain of Chekiang. The Sui throne conferred on that monastery the name Hsiu-ch'an-ssu (or the Monastery of the practice of meditation), a name that throws light on the importance of meditation in the Chih-i's scheme of things. See po lu, T46:799a(29)-b(1). See Hurvitz, C, PP.128.
- 4 Shen means people talking in crowds, hence it stands for numerous people. See Gerbert A. Giles, A Chinese English Dictionary (New York : Paragon Book reprint cop., 1964) Vol. I & II 2nd. ed. PP.1197.
- 5 Fa yu : the Buddha truth can fertilize the living beings, therefore it is compared with the rain to illustrate this point. See Ting, PP.1392.
- 6 Ching means to carry across the younger learner, to carry across in Buddhism means to save. See Kwong Hsi Dictionary (Hong Kong : Kwong Chi Book co., n.d.) PP. 110. cf. Chang, vol. 5 PP.1120. The printed version of the commentary by Kuan-ting gives jun, or fertilize or moisten. Ming version of the commentary reads as ching, the same as the text which has been followed in the translation.

- 7 Ssu chung, or the four vargas i.e. monks and nuns male and female devotees. See Soothill, PP.181. Modern scholar Edward Conze has translated the term as Four Assemblies, See Conze-P, PP.313.
- 8 Lu jun : lu means dew or expose, jun is to moisten. The compound is peculiar. The Tokugawa version renders it as Chan jun which literally means soaked with, and is in parallel with the rain of dharma mentioned above. This appears more apt and has been followed in the translation. The compound can also be interpreted as to receive the benefit. See Ching, vol. 9 PP.1494. & vol. 5, PP.1078.
- 9 Chien wen, or to see and hear, to have some knowledge See Herbert A. Giles, op.cit., PP.205.
- 10 Tsao lun literally means to produce the discourse. As mentioned in the title of the text, however, this treatise is narrated by Chih-i. Therefore, hereafter tsao lun is rendered as 'narrate the treatise.'
- 11 Li wu is to benefit all the living beings. Wu refers to all the living beings. See Ting, PP.1232.
- 12 Chiao li ; chiao means thin. Li is to separate. The compound is rare. The Tokugawa version reads as chiao li\*, or destitute of feeling. Both seem not too apt in the context. It seems best to interpret the term as losing the respect of. The translation, however, remains highly tentative. See Liu, PP.576. ku han PP.367 & 376. The Ching version of the commentary by Kuan-ting which renders the term as chiao li # or the sprinkling of light wine, does not fit into the context as well.
- 13 Hsieh po t'an : Hsieh is to rest, po is thin , t'an is to discuss. The phrase is rare and translation remains tentative.
- 14 Yen mieh, probably means the eyes are closed. The meaning intended is obscure and translation remains highly tentative.
- 15 Hsien sheng : hsien is interchangeable with hsien\* or leisure. Sheng is to produce, the compound is rare. Translation here remains tentative.
- 16 Fan chiu : fan is trouble, chiu is to investigate, the compound is rare again. Tokugawa version reads

- as fan yuan which means to feel injured. This appears more apt and has been followed in the translation. See Liu, PP.819.
- 17 Pu wei means not because of or although. See Chang, vol. 1, PP.359.
- 18 Ying wu is the name of a person from whom Buddha had asked almsgiving and to whom Buddha had preached. See Fo shuo ying mu ching, T1:888ff. Also, it is said that the parrot invited Buddha to preach in the forest after which it sat in meditation and later was reborn in heaven. See Pai yuan ching Manjizokyo (Manji edition of the Buddhist cannon) 26:4-5. cf. Ting, PP.2994-2995. Here, when place in the context of the text, parrot might be a figure of speech meaning 'practitioners'.
- 19 Che is solely. See Liu, PP. 1268.
- 20 San Pao or Triratna i.e. Buddha, dharma and Sangha. E. Conze translated the term as Three Treasures See Conze-E, PP.86.
- 21 The word i or intention is supplied by the Tokugawa version.
- 22 T'o can mean if in ancient time. See Ku Han, PP.247.
- 23 Ta shih or the great master. According to the commentary by Kuan-ting, this refers to the Sakya or the Buddha. See T46:588a(19).
- 24 Chiang nieh p'an : or about to enter into nirvana which also means death. See Soothill, PP.33.
- 25 I shu : i is posthumous, shu is a class. The meaning of the compound is uncertain. In Tokugawa version, it appears as i shu\* or the dying words this has been followed in the translation. See Liu, PP.615. The commentary of Kuan-ting also gives i shu\*, see T46:587c(19).
- 26 Ssu nien ch'u or fourfold stages of mindfulness. They consists of contemplating,  
 (i) the body as impure and utterly filthy,  
 (ii) sensation or consciousness as always resulting in suffering,  
 (iii) mind as impermanent merely one sensation after another,



(iv) things in general as being dependent and without a nature of their own.

The four negate the idea of permanence, joy, personality and purity, i.e. the four perverted views.

E. Conze translated the term as Four Pillars of mindfulness. See Conze-T, PP. 32, 196, 313.

For an account of the concept ssu nien ch'u, see the Mahasatipatthana sutta, translated by I.B. Horner in The Middle Length Sayings I (London: Luzac, 1967). PP. 70-82. It is also translated by Nyanaponika Thera The Heart of Buddhist Meditation (New York: Samuel Weiser, 1970). There is also a work attributed to Chih-i bearing the title Ssu nien ch'u. See T46:555-581.

- 27 Mu ch'a or precepts, the Vinaya rules for monks for their deliverance from the round of morality. For an account of the mu ch'a, see W. Pachow, A comparative study of Pratimoksa on the basis of Its Chinese Tibetan Sanskrit and Pali versions (India: The Sino-Indian Cultural Society, 1955)
- 28 Fei fo tzu, or those who are not the children of Buddha. According to Kuan-ting, here the text is talking about the three kinds of master, i.e. the master of dharma, dhyana, and vinaya, and the Four Assemblies who are supposed to be the children of Buddha since all the believers will become Buddha. Therefore, I translate the term as hypocritical children of Buddha.
- 29 Ch'eng huan, or being loose in acquiring knowledge. There are four classes of people
- (i) Those who, in the practice of Buddhism, are zealous for the discipline rather than for knowledge. e.g. The Hinayana, they are called chieh chi ch'eng huan.
  - (ii) Those who, in the practice of Buddhism, are zealous for knowledge rather than the discipline e.g. Vimalakirti. He is called ch'eng chi chieh huan.
  - (iii) Those who, in the practice of Buddhism, emphasizes both the discipline and the knowledge. e.g. the Bodhisattva, they are called ch'eng chieh chu chi.
  - (iv) Those who, in the practice of Buddhism, are indifferent to both, they are called ch'eng chieh chu huan.
- See Soothill, PP. 240, cf. shu, T46:589a(26)-589b(7).

- 30 San t'u is same as san t'u\* or the three dismal destinies, i.e. the hells, hungry ghost, and animals. The 'three dismal destinies' is E. Conze's translation. Conze-E, PP.62 &65.
- 31 According to Kuan-ting, wen kuan hsin is a practice for wisdom. This kind of wisdom when obtained can help to bring the other practice to the right path. This explains the importance of wen kuan-hsin. See the discussion on wen kuan hsin in the introductory part of this thesis. PP.22-25 For a translation of Kuan-ting's commentary on this point, see the Appendix of this thesis Part II.
- 32 The reason for this may be that the non-practice of wen kuan-hsin means the non-accomplishment of Buddha's practice; hence it will affect the others' faith in Buddhism (because of the bad example).
- 33 The Tokugawa edition gives shih shih instead of shih tao. According to Kuan-ting's parable (see n.34) shih shih or give food is more apt than shih tao or to give the Way. Therefore the former has been followed in the translation.
- 34 Pai ya : the white crow, Kuan-ting gives the following parable :-  
Once upon a time, there was a king who went outside to play. When he felt tired, he lay down on the grass to take a rest. He felt asleep and did not know that a snake was about to attack him. There was a white crow who woke the king up by pecking at him. The king woke up and went back to the palace. He gave an order to his ministers to find the white crow but they replied to the king that to search for that white crow deliberately would be in vain but if the king fed all the other black crows, that was repaying the kindness to that white crow. Kuan-ting added that the white crow in the parable represented the holy man, black crow, the ordinary people and the king, the living beings who did not practise the four pillars of mindfulness. See T46:589c(3-12)
- 35 T'ien refers to fu t'ien, or the field of blessedness or good fortune i.e. any sphere of kindness, charity or virtue that produce good fortune and religious salvation just as a field produces vegetable. See Soothill, PP. 197 & 426. Kuan-ting relates the field of blessedness to precepts. See T46:589b

(21-22). According to Kuan-ting, one who does not keep the precepts is likened to a non-fertile field, i.e. cannot produce virtue or blessedness.

- 36 p'ing teng chung tzu, or seed of equality. According to Kuan-ting, this refers to the Four Pillars of Mindfulness in Mahayana. He explains that the Four Pillars of Mindfulness in Mahayana is a cultivation of undiscriminated insight. It consists of contemplating the body as neither joy nor suffering, neither permanent nor impermanent, etc. With such an undiscriminated insight, there will be no difference between sacred, represented by white crow, and profane, represented by black crows.
- 37 Kuan-ting explains that for the monks and the devotees not practising the Four pillars of Mindfulness is lacking the seed of wisdom. Not keeping the precepts is going without the field of blessedness. Without the seed and the field of blessedness probably means not having the appropriate capacities to receive the teaching of Buddha; hence one cannot provoke the falling of the 'rain' of dharma. As a result, the germ of the Buddha nature of the living beings will wither. T46:589c(16-19)
- 38 Lai shih, or the future life which refers to the next rebirth after the close of one's present life. The nourishment of the future life probably refers to the good karma accumulated by receiving the teaching of Buddha.
- 39 San li : the meaning of the term is uncertain. In his commentary, Kuan-ting contrast san li with san t'u T46:589c(23). The term therefore refers to the three good destinies, i.e. deva life, human life and Asura state which stand in contrast to the three dismal destinies mentioned earlier in the Gatha.
- 40 According to Kuan-ting, this refers to the true dharma realm of the middle path, T46:589c(29), which is without any forms. The middle path here does not refer to the avoidance of the two extremes of suffering and sense indulgence as discussed in early Buddhism, but to the Middle truth of the Threefold Truths (San ti), and the middle view of the Threefold contemplation (san kuan). This middle position of not between two extremes, but encompasses

both. The three truths of T'ien-t'ai are embodied by cultivating them as the three views of contemplation (the san kuan). See Chappell, PP.171 n. 70.

- 41 According to Kuan-ting, wen kuan hsin here means the studying of the mind and a perfect cultivation of the threefold contemplations and pillars of mindfulness. T46:590a(2-3).
- 42 According to Kuan-ting, in the middle path of Mahayana, wisdom are precepts T46:589a(23), and wisdom means cultivating the Four pillars of mindfulness and the perfect threefold contemplations T46:589b(14).
- 43 Kuan-ting's explanation is : anyone who is a true follower of Buddha (i.e. who cultivates the four pillars of mindfulness and keeps the precepts) must possess the virtue of being able to discipline himself and convert the others. Therefore, all the devas and nagas (the first two of the eight classes of supernatural beings in the Lotus sutra) would be delivered because of him. That is why the devas and nagas are joyful. See T46:590a(6-11).
- 44 Kuan-ting quotes from scripture, " To cultivate according to the doctrine is called repaying the kindness to Buddha. To be able to help the Buddha in preaching is also called repaying the holy kindness (to Buddha)." The source, however, is not known. See T46:590a(19).
- 45 One of the three modes of attaining wisdom (San hui) They are,  
 (i) wisdom obtained from reading, hearing or instruction.  
 (ii) wisdom obtained from reflection, etc.  
 (iii)wisdom obtained from practice (of abstract meditation).  
 See Soothill, PP.65. The explanation that Kuan-ting has given in his commentary the reason why without the wen kuan-hsin, one cannot accomplish the three modes of attaining wisdom is obscure. He seems to have centred around the concept of wisdom of the middle path which is the highest wisdom obtained in the contemplation of the mind. The wisdom of the middle path enables one to realize the true nature of words which is void because of having no form and at the same time

conventional because of their expedient function of leading us to emancipation. Yet, it is middle since it transcends and encompasses both extremes i.e. void and conventional. Only with this realization can one benefit from instruction and reflection.

- 46 The printed edition reads as en hui or the wisdom mercy which is out of the context. Tokugawa version gives ssu hui or wisdom obtained from reflection. This has been followed in the translation.
- 47 Ssu san mei, or the four kinds of samadhi which are  
 (i) constantly seated samadhi  
 (ii) constantly walking samadhi  
 (iii) Half-walking, half-seated samadhi  
 (iv) Neither walking nor seated samadhi  
 For a brief explanation of the terms, see Hurvitz-C PP.320-328. cf. the discussion of the four samadhis in Mo-ho, T46:11a(24ff). Kuan-ting explains in his commentary that the wisdom of the threefold perfect contemplations and the four pillars of mindfulness is the substance of the four kinds of samadhi. T46:590b(25-29). For an translation of this portion of the commentary, see the appendix of this thesis , part five.
- 48 Kuan-ting explains without internal contemplation, the truth beyond language cannot be shown, and there will be only attachment to the forms and appearance. T46:590c(4-10). Besides, the Ming version of the commentary gives chen fa le, the the true happiness of dharma, instead of chen shih le, the true happiness, and this has been followed in the translation.
- 49 Kuan-ting differentiates three modes of confession and repentance. The last part of the commentary on this section which is supposed to explain the relationship between contemplation of the mind and repentance is difficult to follow. T46:591a. For a helpful overview of different forms of repentance texts found in the Chinese Buddhist scripture, See H.W. de Visser, " The rites of repentance " in Ancient Buddhism in Japan Vol.I (Leiden : E.J. Vuill, 1935) PP.249-405.
- 50 Kuan-ting points out that without the mind, there would be no defilement. Hence, we know that defilement has no substance in itself, therefore

it can be annihilated by contemplation. T46:591b (1-8).

- 51 T'ui chan means regress or turn into, see Chang, vol. 9, PP.48.
- 52 Kuan-ting explains that anyone who is without the internal wisdom of contemplation but wants to convert others because he cannot get rid of his own defilement and cannot resist the attraction of wealth and forms, can never convert others, but on the contrary, will spoil the reputation of Buddhism. T46:591b(16-21).
- 53 According to Kuan-ting, the main theme for the above eleven and half line of Gathas is to illustrate to the practitioners that without the wen Kuan-hsin all the other Buddhist practices cannot be accomplished. T46:591b(26-27). For a translation of this portion of the commentary, see the appendix of this thesis, part II.
- 54 Mo tai is the last of three periods in which the Buddha's dharma is preserved in the world. The three periods are,
- (i) The period of the true dharma. (500 years)  
This is the period when Buddhist doctrines practices and enlightenments all exist.
  - (ii) The period of the imitative, or counterfeit dharma. (1,000 years). This is the period when both doctrine and practice still exist but there is no longer any enlightenment.
  - (iii) The period of the demise or decline of the dharma. (a myriad year) This is the period when doctrine alone is still alive but there is neither practice nor enlightenment. During this latter period, because of unfavorable conditions and inferior capacities, people can only assimilate certain teachings. After these three periods, the doctrine itself vanishes.
- See Soothill, PP.191. cf. Daito, PP.299, Chapell PP.31, n.49.
- 55 Kuan-ting gives the following story,  
Once upon a time, there was a man who practiced meditation and achieved an evil concentration. He could debate a lot with others. He met all the masters of meditation and doctrine, they were all unable to recognize that his concentration was an

evil one (or heterodox one) but praised him as inscurtable....The man called himself the Precious One of mankind. Only the master of the southern mountain was able to recognize that the concentration of the man was an evil one. He asked the man to contemplate inwardly and examine thoroughly. Should it be a good concentration, it should be clear and clean, like genuine gold. Should it be an evil one, it would disappear like counterfeit gold. Therefore, the man sat in meditation, and the devil which entered the concentration of the man, went away immediately. After the devil had gone, the man became ignorant again. T46:591c (2-11).

- 56 This is an obscure Gatha and the meaning is not at all clear. It is probably a figurative way of speaking of those who are ignorant and follow those have an evil concentration (the wild fox). See shu, T46:591c(10-11). The Tokugawa version which gives yeh hu, the wild fox rather than yeh ku, the wild orphan has been followed in the translation.
- 57 Both the Tokugawa edition of the text and the printed edition of the commentary give ku hsin, to walk backwardly rather than chiao hsin, to use the foot to walk. This has been followed in the translation. For the meaning of ku hsin, see Chang, vol. 9, PP.48.
- 58 Pi ke means nose shut off sensation. See Soothill, PP.430. cf. Ting, PP.2473.
- 59 Anapana or expiration and inspiration, a method of counting the breaths for purpose of concentration. The Ta-an-po shou i ching (T15:163-173) is a treatise on the subject. See Soothill, PP. 212.
- 60 Pu ching kuan, one of the five meditations for settling the mind and ridding it of the five errors, i.e. desire, hate, ignorance, the self and a wayward or confused mind. The pu ching kuan is a contemplation of the inherent impurity of objects and is the way of forsaking afflictions by contemplating the impurity of the body. There are two kinds :  
 (i) nine meditations by which one contemplate the impurities of one's own body  
 (ii) five meditations by which one contemplates the impurities of another's body.  
 See Daito, PP.62, Soothill, PP.107.

- 61 Ssu ch'an is the short form of ssu ch'an ting or the four meditations which lead to the four dhyana heavenly regions. It may also refer to the four stages of meditation which enable one to be favoured by bliss in the world of form. The delusions which one cherishes in the sensory world are removed.
- (i) In the first stages, the five mental functions viz. investigation, reflection, joyfulness, bliss and a concentrated state of mind are enumerated. They are accompanied by the eight kinds of feelings and the ten virtues.
  - (ii) In the second stage, there are four : serenity of mind, joyfulness, bliss, and a concentrated state of mind.
  - (iii) The third stage is characterized by these five: equanimity, remembrance, wisdom, bliss and a concentrated state of mind.
  - (iv) In the fourth stage, there are four states of mind : neither suffering nor joy, equanimity, remembrance and a concentrated state of mind. See Soothill, PP.179, Daito, PP.292. For a short account on the term, see Conz-E, PP.100.
- 62 Kuan-ting gives the following story :  
There was a monk who practised the counting of breath and attained the four dhyana. He called himself an Arhan and thought that he would have no more re-incarnation. When he died, he saw the 'intermediate existence' between death and reincarnation and he slandered about the Buddha by saying that the Buddha was a liar since he had said that there would be no more re-incarnation for an Arhan. Because of slandering about the Buddha, he fell into the hell. See shu, T46:591c(18-27).
- 63 Wu hsüeh : when one is in the last grades of the four of saintship (phale), or ssu kuo, one requires no more learning. See Soothill, PP.177.
- 64 Kuan-ting gives the following story :  
There was a monk who had learnt the contemplation on impurity. When he was young, he could already subdue his mind so that the desirous thought would not arise. He regarded himself as already chieved arhathood. Later, he went out the hamlet to beg food. He met an lady who came forward to give him some rice. His desirous mind was aroused immediately and became infatuated with her. He was so excited that he overturn his almsbowl to receive the lady's



- rice. See shu, T46:591c(20-27).
- 65 Ch'ang shou t'ien is the devas of long life. In the fourth dhyana heaven life is 500 great kalpas, and in the fourth arupaloka, life extends over 80,000 kalpas. See Soothill, PP. 284.
- 66 The meaning of the term wu hsin is uncertain. It seems best to interpret it as wu yu hsin or the mind of worldly desire. Translation here, however, remains highly tentative.
- 67 The number 95 may refer to the 95 kinds of heresies, which are sometimes known as the 96 kinds of heresies, i.e. the six founders and each of them with fifteen schools of disciples, all of whom are non-Buddhists or heretics. See Soothill, PP.16. cf. Ting, PP.935.
- 68 The second of the three periods. See n.54 of this thesis.
- 69 Chyëuh means to decide or to cut off, to settle and is interpreted as resolve in the context of the text. See Liu, PP.518.
- 70 San shih, or three types of master, i.e. master of dharma, of dhyana, and of vinaya. See shu, T46:587cff
- 71 According to Kuan-ting, here is referring to the master of dharma, See shu, T46:592b(18-19).
- 72 T'a hsin or other's faith is supplied by the Tokugawa version. The printed version reads as t'a hsin\* or other's mind which does not fit into the context.
- 73 Kuan-ting gives the story :  
There were five monks who, for the sake of receiving offering, decided to go to the mountain to sit in meditation. One of them went back to the city and told the people that the other four monks had lived in the mountain, practised sitting in meditation and achieved the four dhyana and the eight concentrations. They also told the people that they had realized the stage of srota-apanna (or entering the stream of the Buddhist paths), and so forth and that the people could therefore make offerings to the four monks. The five monks took turn to go back to tell the people and received offerings from the people. Eventually, they fell to the hell after death

- for five hundred generations, and became the slaves of a benefactor for five hundred generations. See shu, T46:592b(1-6). cf. Ting, PP.2956, According to Kuan-ting, Sandila was one of the five monks.
- 74 The Avici hell is the last of the eight hot hells in which punishment, pain, form, birth, death continue without intermission. See Soothill, PP.383. The avici hell in Chinese is wu chien yu.
- 75 According to Kuan-ting, here is referring to the master of vinaya. See shu, T46:592c( 4)
- 76 The printed version gives wu wen, or no asking while the Tokugawa version gives wu wen\* or no listening which is more apt to the context and is therefore adopted in the translation.
- 77 According to Buddhist tradition, the five disciples of the fifth patriarch Upagupta has formed five different schools, they are the first five Hinayana sects : Dharmagupta, Sarvastivada, Mahisasaka, Kasyapiya and vatsiputriya. See Soothill, PP.128. cf. Ting, PP.548.
- 78 Kuan-ting explains that the mind is the foundation of birth, death and Nirvana, and is the source for the ten thousand things. That is the reason why the Mahayana teaches that precepts are designed to deal with the mind. The precepts in the Hinayana, however, are only devices leading to the Mahayana's precepts which are designed for subducing the horse-like mind. See shu, T46:592c(11-17).
- 79 According to Kuan-ting, the presiding elders refers to po li or Upali which is also transliterated as wu po li or yu p'o li. Po li was a barber of sudra caste who became a disciple of Sakyamuni and was one of the three sthaviras of the first synod. He was reputed as the principal compiler of the Vinaya, and received the title ch'ih chieh, or keeper of the Laws. See Soothill, PP.445, cf. Ting, PP.2751. Kuan-ting describes po li as someone who understands the external but not the internal of the precepts which is mentioned in this section of Gatha, See T46:592c(19-20).
- 80 Kuan-ting explains that Buddha ask the monks and the devotees to chant the sutra so that when their

mouth is chanting, their ear is listening, their mind and their spirit will be reigned, and defilement will thus be eliminated, and that is emancipation. T46:592c(26-29).

- 81 Ta ch'ien or great chiliocosm. Mt. Sumeru and its seven surrounding continents, eight seas and ring of iron mountains form one small world; 1000 of these form a small chilocosm; 1,000 of these small chilocosm form a medium chilocosm; a thousand of these form a great chilocosm. It is also known as the three thousand great chilocosm. In Sanskrit it is known as tri-sahasra-maha-sahasra-loka-dhatu. See Soothill, PP.61.
- 82 Kuan-ting explains that the mind is the sutra. He quote the Hua-yen sutra, "In the three realm, there are no other dharma other than the mind. Everything are produced by the mind," and he avers that the mind encompasses all the teachings, practices and their realization (i.e. the three dharmas). For a detail discussion, see shu, T593a(3-24). See also Soothill, PP. 69.(for the term three dharmas).
- 83 The printed edition of the text gives kuan t'a or to see other while the Tokugawa edition gives ch'uan hua or to exhorts, to urge or to reform. This has been followed in the translation. See Liu PP.184. cf. Soothill, PP.476.
- 84 The phrase on hsing jen is scarcely readable. On may mean to tranquilize or to soothe. Hsing jen may mean the practitioner. Translation here, however, remains highly tentative.
- 85 The printed version gives the compound i t'o in which i is interchangeable with i\* in the ancient time. This agrees also with the Tokugawa version which renders it as i\* t'o or to rely on. I have translated the term as 'using....as an excuse' according to the context. See Ku han, PP.239.
- 86 The printed edition gives t'o lu which literally means camel and the donkey. This can hardly fit into the context. The term probably refers to the non-Buddhist monk, ts'ao lu t'o who, because was greedy of other's offerings, at the end lose all his property and hurt his own knee. See Fo shuo lu t'o ching, in T3:104(a-b). Base on this material I transliterate the term as lu t'o rather than t'o-lu.

- 87 In this Gatha, the word chi ju or identical , is replaced by chi chih or that is to know which is supplied by the Tokugawa version. Besides, the term t'o p'iao in the sentence is scarcely readable. The meaning of this sentence may be that anyone who has the wisdom of contemplation (kuan chih) will know about lu t'o i.e. never do the things as lu t'o did. See shu T46:593b(7-8). Therefore, I have emended t'o p'iao by lu't'o . The translation, however, remains highly tentative.
- 88 The word hu in ancient times means careless, see Ku han, P.101.
- 89 K'uei yu : the literal meaning is to peep at. Kuan-ting explains it as mi kuo shih, or finding faults. See shu T46:593b(14). ch. Liu, PP.1007.
- 90 Kuan-ting gives the following story :  
There was a non-Buddhist who defeated all masters of dharma in debate, but he did not know how to deal with one master of dhyana. His mother persuaded him to scold the master of dhyana as the head of donkey and horse, and head of all other breasts. The non-Buddhist followed his mother's advice and won the debate with the master of dhyana. Eventually, he was reborn as the body of Kapila, with thousand heads in one body. See shu, T46:593b(15-19).
- 91 Kuan-ting explains that the wealth refers to the ten thousand virtues and the seven sacred graces which are faith, observance of the precepts, hearing instruction, shame for self, shame for others, renunciation, and wisdom. The seven sacred graces are possessed by the holy man who behold the truth See Soothill, PP.14. According to Kuan-ting, if we know how to contemplate the mind and the realm of reality, we will possess completely the seven sacred graces and the other ten thousand virtues. This kind of wealth, though are full but will never overflow. See shu, T46:593b(5)-c(1).
- 92 The meaning of this two sentences is not certain. It may be a figure of speech of those who are rich but are able not to be attached to their wealth, as stated in the next sentence.
- 93 Without the wisdom of contemplation, one can never understand the cause and effect of the birth and death, nirvana , mundane and supra-mundane. Moreover,

- when we are pressed by poverty and hunger, we will surely commit evil deed. See shu, T46:593c(6-9)
- 94 San e tao, the three dismal destinies, i.e. the hells, hungry ghosts and animals. See Soothill, PP. 65. cf. n. 30 of this thesis.
- 95 Wu fei is no faults, no wrongdoings. See Chang. vol. 5, PP.1768.
- 96 According to Kuan-ting, the expression 'they' refers to the masters of dhyana, dharma and vinaya who do not realize that the teachings of Buddha are in harmony. See shu, T46:593c(15-22).
- 97 Shih tzu is same shih tzu\*, or the lion. Lion refers to the Buddha who is compared to the king of animals, the lion in respect of his fearlessness. See Soothill, PP.325.
- 98 Chan t'an lin, or Candana, the commentary of Kuan-ting renders it as chan\*. Probably chan\* and chan are interchangeable. Candana is the sandal wood, the name of an aromatic tree, it may either refer to the tree, wood or incense power. See Soothill, PP.326.
- 99 According to Kuan-ting, here Chih-i is talking about himself. See T46:594a(3). For a translation on this portion of the commentary, see part three of the appendix of this thesis.
- 100 Here, I have followed the Tokugawa version to read the text as ts'u rather than pei in order to be in parallel with the following three Gathas and to form the four unlimited or the four infinite virtues which are :
- (i) Infinite virtue of benevolence or friendliness
  - (ii) That of compassion, removing pain
  - (iii) That of sympathetic joy, enjoying the sight of those who have been freed from pain and have obtained happiness
  - (iv) That of impartiality or evenmindedness, abandoning attachment to the three virtues mentioned above and being impartial to all even to enemies.
- Through the practice of these four infinite virtues, one will be born in the brahma-heaven of the world of form, so they are called four sublime practices See Daito, PP. 231. cf. Ting, PP.791. For a short

- account of the term, see Conze-E, PP.102-103.
- 101 He he hai or the harmony sea where all are of one taste, this is comparable to a monastery where all monks are of one mind and also the members of the monastery are as great as the depth of the sea, therefore it is compared to the sea. See Soothill, PP. 253.
- 102 San hsin, literally means three minds. According to Kuan-ting, they are mind of ts'u or mercy, of pei or sympathy, and of hsi or joy. cf. n.100 of this thesis. I have followed the translation found in Daito where the term is translated as virtue rather mind. See Daito, PP. 281.
- 103 San po or trirarna viz. the Buddha, dharmā, and sangha. E. conze translates it as three treasures See his conze-E, PP.78 & 86.
- 104 The meaning of this phrase is supplied by the commentary of Kuan-ting, See T46:594b(3-4)
- 105 Ch'ing liang ch'ih, L. Hurvitz translates the term as pure and cool ponds. See Hurvitz-C, PP. 171. The term refers to nirvana where there is no heat of defilement, therefore it is described as pure and cool. See Soothill, PP. 357.
- 106 See n. 54
- 107 The meaning of the term san shu is uncertain. Shu can be used for wisdom, or chih. Hence, the term was translated three wisdom, viz. the wisdom of emptiness, provisionality, and middle path. cf. Soothill, PP. 68.
- 108 Kuei ming, or in Sanskrit Namas, Namb or Namo which means to devote, entrust one's life to, or to obey Buddha's teaching. See Soothill, PP.465.
- 109 The printed version renders as ta li fa or great beneficial dharmā while the Tokugawa reads as ta fa li or the great benefit of the dharam which is more apt and has been followed in the translation.
- 110 Mo shih, or the last age. The Tokugawa version gives mo tai, the last period which has similar meaning. See n. 54 of this thesis.
- 111 The printed version gives t'an jen, or the greedy

- one, and is replaced by the Tokugawa version which reads as p'in jen or the poor, which is more apt in the context.
- 112 The printed version gives ts'u yen or this sayings. The Tokugawa version reads as ts'u lun, or this treatise, this has been followed in the translation.
- 113 Chu yu : chu is every, or all. Yu is to have, the compound is scarcely readable. Chu seems to be superflous and is ommitted in the translation.
- 114 Hsieh man ch'ih jan : Jan in ancient time is interchangeable with jan\* or to burn. See Ku han PP. 206. Hsieh is evil, man can mean arrogance in ancient time. ch'ih is flame See Ku han, PP.168.
- 115 In the Tokugawa version, the word fo or Buddha before shuo is omitted, this has been followed in the translation. The section of the text in Lotus sutra that has been quoted which is the saying of Buddha reads as, "After the extinction of the Buddha....In the evil age to come, living beings will decrease in good quality, while they will increase in utter arrogance (and) in convetousness of gain and honors, (and will) develop their evil qualities and be far removed from emancipation. Though it may be difficult to teach and convert them..." For English translation of the Lotus, See Kato, cf. Hurvitz-L.
- 116 The quotation probably comes form the following section of the Lotus sutra, "After the extinction of the first Tathagata, king of Majestic voice and after the end of the righteous law, during (the period of) the counterfeit law, bhikshus of utmost arrogance obtained the chief power." See Kato, PP. 290, cf Hurvitz-L, PP. 280.
- 117 Shao chiu yuan : Shao can mean gradually in ancient time. See Ku han, PP.215. Chiu means a long time, yuan means far. The word yuan seemes to be superfluous, it is omitted in the Tokugawa version and this has been followed in the translation.
- 118 Sui is finally or subsequently. See Ku han; PP.234. cf. Liu, PP. 610.
- 119 The printed version reads as shih yu yen or to use the language. It, however, does not agree with the

- next phrase chih wen or to put aside the words. Therefore, the Tokugawa version has been followed in the translation which reads as chyueh yu chih wen or to renounce the language and put aside the words.
- 120 A sentence quoted from Hua yen sutra, T9:624a(6-12). For an English of the sutra, see Cleary.
- 121 Tsai in ancient time means a year. See Ku han, PP. 313.
- 122 It would seem best to regard ming mu or dim eyes as ming mu\*, or closing eyes which means dying.
- 123 Ā : the first letter of the Sanskrit Siddham alphabet. From it are supposed to be born all the other letters, and it is the first sound uttered by the human mouth. It has therefore numerous mystical indications. Being also a negation, Ā also symbolizes the unproduced, the impermanent, the immaterial but it is employed in many ways indicative of the positive. See Soothill, PP.285.
- 124 The quotation cannot be identified in the Mahaprajna-paramita sutra, cf. T8:217aff.
- 125 For the eight fold negations in the Madhyamika Sastra of Nagarjuna, See T30:1b(11-12). For Shih-mo-he-yen lun, See T32:2b(6-7). There is however, no eightfold negations in the beginning of the text. Shih-mo-he-yen lun can be also the other name for Ta-chih-tu lun (T25), but, again there is no eightfold negations in the beginning of the text.
- 126 See Nagarjuna, Madhyamika Sastra or Mulamadhyama Kakarika, collected in T30:2b(6-7). together with the commentary by Pingala, or Ch'ing mu. For English translation, see Inada, PP.39. cf. Streng, PP.133.
- 127 The word Chi after Kuan-hsin is supplied by the Tokugawa edition. The word comes from the compound liu chi or Identity in six degrees, they are  
 (i) Identity in principle  
 (ii) Verbal identity  
 (iii) Identity in contemplative practice  
 (iv) Identity in outer appearance  
 (v) Identity of partial realization  
 (vi) Ultimate Identity  
 See Chappel, PP.160-161.



- 128 Wu p'in ti tzu, or the five preliminary grade of disciple, they are  
 (i) the preliminary grade of joy in accordance with the truth  
 (ii) the preliminary grade of reading and reciting  
 (iii) the grade of teaching the dharma  
 (iv) practising the six perfection in a concurrent way  
 (v) correctly practising the six perfection  
 See Hurvitz-C, PP.368. cf Chappell, PP.147-152.
- 129 Quotation comes from the Lotus sutra, T9:50b(3-4) cf. T9:50a(21-23). For English translation, see Kato, PP. 287. cf. Hurvitz-L, PP. 277.
- 130 For the phrase yun he, there are many possible English translation. It can be translated as why, how, and what. In this thesis, I have translated it differently according to the context. See Liu PP.60.
- 131 The four inexpressible doctrines, the Mahapari-nirvana sutra gives the following ,T12:733c(9-11)  
 (i) sheng sheng, or birth and rebirth  
 (ii) sheng pu sheng, or birth is no birth  
 (iii) pu sheng sheng, or no birth is birth  
 (iv) pu sheng pu sheng, or no birth and no birth  
 Kuan-ting relates them with Chih-i's classification of the Buddha's doctrines. The first is the teaching of the Tripitaka, the second is the shared doctrine and the third is the distinctive doctrine and the last is the complete doctrine. The rest of Kuan-ting's commentary on this term is hard to follow. We may interpret the term as follow : All of the four doctrines are inexpressible from the standpoint of absolute truth. That is to say, they have only conventional validity. They are to serve for the purpose of converting other people. cf. shu, T46:596b(21ff) .
- 132 According to the commentary by Kuan-ting, the practice of Kara refers to the illusory view, chien huo while the heresy refers to the illusory thoughts, ssu huo. T46:597b(13-14). They arise because one does not realize that one moment of thought is empty, and one does not understand the meaning of the four inexpressible doctrines.
- 133 San chieh or trai-dhatuka. E. Conze translates it as triple world, they are,  
 (i) the world of sense desire

(ii) the world of form or fine materiality  
 (iii) the formless world  
 See Conze-E, PP.94.

- 135 The liu tao or the six gati is translated by E. Conze as six destinies, See Conze-P, PP.313. The six destinies are hell, hungry ghosts, animals malevolent nature spirit, man and deva existence.
- 136 The three vehicles are  
 (i) Hinayana or Sravakayana who rightly understand the four noble truths and becomes an Arhat  
 (ii) Pratyekabuddhayanans who rightly understand the twelve links of causation and becomes a pratyeka-buddha  
 (iii) Bodhisattva-yanas, or Mahayanas who becomes a Bodhisattva as the result of religious practice over innumerable years  
 See Daito, PP. 254
- 137 According to Kuan-ting, chuo tao or unskilful means refers to the Tripitaka's teaching. See shu T46:124b(10-14). The Tripitaka is one of the four teachings in the systems of classification of doctrines of conversion in T'ien-t'ai sect. They are the Tripitaka, the shared, the distinctive, and the perfect doctrines. See Chappell, PP. 53-54. cf. n. 47 of the introduction of this thesis. Kuan-ting explains the four teachings in terms of the contemplation of the mind as empty. The Tripitaka teaches us to contemplate the self-arising mind of any moment of thought and realize that they are in the constant change of birth, stay and death, therefore, every moment of thought is impermanent and hence is suffering, egoless, and empty. Kuan-ting designates this kind of contemplation as contemplation of the origination and extinction.
- 138 According to Kuan-ting, the skillful means refers to the shared teaching which teaches us to contemplate the self-arising mind of any moment of thought and realize that it is empty since the self-nature of the mind is empty. The mind is like the moon reflected on water, the face reflected on the mirror they are in itself is immaterial and empty. See T46:597b(23-29). Kuan-ting designates this kind of contemplation as contemplation of the non-origination of dharma.
- 139 The two nirvanas are

- (i) Nirvana with a remainder. This refers to the nirvana of one who has destroyed all illusion-hindrances but still possesses the physical body
  - (ii) Nirvana with a remainder. This refers to the nirvana of one who no longer possesses a physical body and abides in perfect quiescence.
- See Daito, PP. 289. cf. Soothill, PP.28.

140

According to the commentary by Kuan-ting, the distinctive teaching consists of

- (i) cultivation of the contemplation of birth and death of the Tripitaka teaching and cultivation of the contemplation of no birth of the shared teaching, this called the contemplation that moves from provisional existence to penetrate non-substantiality, ts'ung chia ju kung.
- (ii) realizing that though the mind is empty, yet it is the Tathagata-garbha which possesses completely the hundred realms and thousand suchness, therefore it is necessary to study limitless teaching of Buddha, the limitless four noble truth so as to eliminate the limitless delusion of the ignorance and to manifest the tathagata-garbha within our mind. This is called contemplation that moves from non-substantiality to penetrate existence ts'ung kung ju chia
- (iii) cultivation of the contemplation of middle path which is neither existence nor non-existence. Kuan-ting designates this kind of contemplation as the three contemplations in sequence. li pieh san kuan

See shu, T46:593c(29)-599b(4)

141

Pieh huo or delusion arising from differentiation, mistaking the seeming for the real. These delusions according to pieh chiao, or the distinctive doctrine are gradually eradicated by the Bodhisattva during his first stage. See Soothill PP. 231.

142

According to Kuan-ting, the perfect doctrine teaches that Bodhi and defilement is like the water and ice, different in name but same in substance. See T46:599b(11-14). The perfect contemplation is to contemplate that the self-arising mind of a moment of thought is identical to the tathagatagarbha of the middle path, and to the insight of Buddha. For a translation of this part of the commentary See the appendix, part VI of this thesis.

- 143 In the perfect doctrine, the three paths viz path of illusion, path of karma, and the path of suffering is identical to the nirvana of the three virtues which are,  
 (i) the potency of Buddha's eternal spiritual body, dharmakaya  
 (ii) the potency of his wisdom knowing all things in their reality prajna  
 (iii) the potency of his freedom from all bonds and his sovereign liberty.  
 See Soothill, PP. 79 & 64.
- 144 The four kinds of concentrations, or samadhi see n. 45. For a detail discussion, see shu, T46:600b-603b. For a study of comparison of the discussion on the four samadhis in the commentary with that in Mo-ho chih-kuan, see Sato Tetsuei, Tendai daishi no kenkyu (Kyoto, 1969). PP. 382-400.
- 145 Wu sheng jen or the patient rest in belief in immortality or no rebirth. See Soothill, PP.381 cf. Ting, PP.2151.
- 146 For the twenty five kinds of devices or expedient preparations see n. 64 of the introduction of this thesis
- 147 The printed version gives chih yen yuan, or one knows the cause and condition. The Tokugawa version gives chih t'zu hsin or to know one's own mind. The commentary by Kuan-ting reads as shih yin hsin or to know the mind of the cause. Kuan-ting explains that the mind of cause means when one contemplate one's mind (t'zu hsin), it give rise to ten stages, therefore is called a mind of cause. This agrees with the t'zu hsin of the Tokugawa version and therefore is followed in the translation.
- 148 For the ten realms of contemplation see n.67 of the introduction of this thesis.
- 149 i hsin san chih, or one mind and three aspects of knowledge which are  
 (i) Sravaka and pratyekabuddha knowledge which understand that all the dharma are void and unreal  
 (ii) Bodhisattva knowledge which understand all things in their proper discrimination  
 (iii) Buddha's knowledge or perfect knowledge which

understand things in their every aspect and relationship past, present, and future. T'ien-t'ai Buddhist unifies them into one immediate vision or regards the three as aspects of the one mind. See Daito, PP. 132, cf. Soothill, PP.5 & 63.

- 150 For the ten modes of contemplation, see n.66 of the introduction of this thesis.
- 151 A quotation from the Lotus sutra T9:14c(18) which is probably a figure of speech of the freedom in a stage of nirvana. See shu, T46:619c(21-22). cf. T46:608c21. Note that this is the last Gatha on which Kuan-ting has written commentary.
- 152 The first of the ten abodes in the fifty stages of a Bodhisattva in the distinctive doctrine. The ten abodes are,  
 (i) abode of the excitation of the mind  
 (ii) the well-regulated stage  
 (iii) practice  
 (iv) noble birth  
 (v) perfection of devices  
 (vi) rectification of the mind  
 (vii) non-blacksliding  
 (viii) child  
 (xi) dharma prince  
 (x) anointment  
 See Chappell, PP. 132, cf. Hurvitz-C, PP.363-364.
- 153 There are fifty two stages of a Bodhisattva in the distinctive doctrine, they are  
 (i) ten degrees of faith  
 (ii) ten abodes  
 (iii) ten kinds of practice  
 (iv) ten dimensions of merit-transference  
 (v) ten bhumi (stages)  
 (vi) stage of preliminary enlightenment  
 (vii) stage of supreme enlightenment  
 By excluding the ten degree of faith, we have the forty two stages. See Soothill, PP.115, & 171. cf. Chappell, PP. 129-133.
- 154 Six paramitas are the six things that ferry one beyond the sea of mortality to nirvana, they are  
 (i) charity, including the bestowing of the truth on others  
 (ii) keeping the precepts  
 (iii) patience under insult  
 (iv) zeal and progress

(v) contemplation or meditation  
 (vi) wisdom or power to discern reality or truth  
 See Soothill, PP.134. For a short account on the term see Hurvitz, PP.351-353.

- 155 Four samadhi, see n. 47
- 156 Dharani means the ability to lay hold of the good so that it cannot be lost and likewise of the evil so that it cannot arise. It may also mean the mystic syllables which keep up the religious life of a reciter. Very often, a dharani is regarded as the quintessence of a sutra, and is similar to a mantra in Hinduism. A mystical power is supposed to be embodied in these syllables which very often do not make any sense. See Soothill, PP. 284. cf. Daito, PP.44. There is also a chapter on dharani in the Lotus sutra, see T9:58bff.
- 157 The six supernatural or universal powers acquired by a Buddha, also by an arhat through the fourth degree of dhyana, they are  
 (i) instantaneous view of anything anywhere in the from-realm  
 (ii) ability to hear any source anywhere  
 (iii) ability to know the thoughts of all other minds  
 (iv) knowledge of all former existences of self and others  
 (v) power to be anywhere or do anything at will  
 (vi) supernatural consciousness of the waning of vicious propensities  
 See Soothill, PP.123 & 128. cf Daito, PP. 241.
- 158 Ssu chung hsing hua : hsing hua is to go and convert also known as hsing chiao hua. The Tokugawa version renders it as ssu she hsing hua where ssu she, or the four all-embracing bodhisattva virtues are,  
 (i) giving what others like in order to lead them to love and receive the truth  
 (ii) affectionate speech, with the same purpose  
 (iii) conduct profitable to others with the same purpose  
 (iv) co-operation with and adaptation of oneself to others to lead them to the truth  
 See Soothill, PP. 175  
 Probably both ssu chung hsing hua & ssu she hsing hua are similar in meaning.
- 159 Ssu pien is same as ssu tu ai pien, or the four unhindered or unlimited bodhisattva powers of

interpretations or reasoning, they are

- (i) power in teaching of dharmā
  - (ii) power in understanding of dharmā
  - (iii) power in communication in various languages or forms of experience
  - (iv) power in preaching suitable sermons to people
- See Daito, PP.280, cf. Soothill, PP.178.

- 160 Ssu kua ai, or the four hindrance. The term is uncertain, probably it is same as ssu chang which refers to
- (i) hindrance of delusion
  - (ii) hindrance of karma
  - (iii) hindrance of retribution
  - (iv) hindrance of illusory views
- See Ting, PP. 302.
- 161 Hsiang hao or good marks. There are thirty-two primary marks and eighty secondary marks on the physical body of a Buddha. For a complete list see Hurvitz, PP.309-310.
- 162 Tokugawa version gives chen ying erh shen which is same as sheng fa erh shen, where dharmakaya and sambhogakaya together are called the fa shen, while nirmanakaya is called the sheng shen. See Ting, PP. 65. For the threefold body of a Buddha See Soothill, PP.77. Besides, T'ien-t'ai distinguishes between two forms of the nirmankaya calling them the superior transformation, and the lesser or inferior transformation. See Ho-ho T46:6b(15-25), cf. Chappell, PP.75 n,20. E. Conze translates Nirmanakaya as apparitional body, see Conze-E , PP.171-172.
- 163 The ten powers of a Buddha are giving complete knowledge of
- (i) what is right or wrong in every condition
  - (ii) what is the karma of every being, past, present and future
  - (iii) all stages of dhyana liberation and samadhi
  - (iv) the powers and faculties of all beings
  - (v) the desires or moral direction of every being
  - (vi) the actual condition of every individual
  - (vii) the direction and consequence of all laws
  - (viii) all causes of mortality, and of good and evil in their reality
  - (ix) the end of all beings and nirvana
  - (x) the destruction of all illusion of every kind
- See Soothill, PP.46. cf. shu, T46:613a(4)-(5).

- 164 Ssu wu so wei or four kinds of fearlessness  
There are two groups.
1. The four fearlessness of Buddha which are
    - (i) fearless of all wisdom
    - (ii) fearless of defilement
    - (iii) fearless of hindrance of dharma
    - (iv) fearless of way suffering
  2. The four fearlessness of Bodhisattva
    - (i) fearless of preaching because of the memory of all teaching
    - (ii) fearless of preaching because of knowing thoroughly the capacities and desire of the living beings and the medicine of teaching for them.
    - (iii) fearless of preaching because of the capabilities to answer all kinds of question
    - (iv) fearless of preaching because of the capabilities of skilful solving of doubts.
- See Ting, PP. 790, cf. shu, T46:618a(15-22).
- 165 t'uan yüan means full as the moon, hence meaning perfect. See Liu, PP.282.
- 166 The printed version gives kuan yu hsin, or contemplate the mind while the Tokugawa version gives yu kuan hsin, or through the contemplation of the mind. Both have the similar meaning. The latter has been followed in the translation.
- 167 Shih pa pu kung fa, or the eighteen different characteristics of a Buddha as compared with Bodhisattva, they are
- (i) his perfection of body or person
  - (ii) his perfection of mouth or speech
  - (iii) his perfection of memory
  - (iv) impartiality to all
  - (v) serenity
  - (vi) self-sacrifice
  - (vii) unceasing desire to save
  - (viii) unflagging zeal therein
  - (ix) unflinching thought there to
  - (x) wisdom in it
  - (xi) powers of deliverance
  - (xii) the principles of it
  - (xiii) revealing perfect wisdom in deed
  - (xiv) in word
  - (xv) in thought
  - (xvi) perfect knowledge of past
  - (xvii) of future
  - (xviii) and present
- See Coothill, P. 45, cf. shu, T46:618a(22-26).



- 168 San nien ch'u means whether all creatures believe do not believe or partly believe and partly do not believe, the Buddha neither rejoices nor grieves, but rests in his proper mind and wisdom i.e. though full of pity his far-seeing wisdom keeps him above the disturbances of joy and sorrow. See Soothill, PP. 65., cf. Ting, PP.309.
- 169 The printed version gives wu i hsiang or without a strange look which does not apparently fit into the context. Tokugawa reads as wu i hsiang\* or without other thoughts which meaning is not at all clear It would seem likely that the original meaning of the term intended is impartialites. Translation remains highly tentative.
- 170 yen can be interpreted as rigorous, severe, or stringent, see ku han, PP. 282.
- 171 Ch'a means lands, fields, country or place. It can also mean a universe consisting of three thousand large chiliocosms. See Soothill, PP.250.
- 172 F'o t'i shu or the wisdom tree under which Sakya-muni attained his enlightenment and became Buddha. It is also known as tao shu. See Soothill PP. 383 & 416.
- 173 Tao ch'ang or truth-plot, the terrace of enlightenment. It may mean the place where Buddha attained enlightenment, a place or method for attaining to Buddha-truth, an object of or place for religious offerings, or a place for teaching learning or practising religion. See Soothill, PP.416.
- 174 Ssu chung ch'eng fo : four ways of becoming a Buddha, they are,  
 (i) fulfillment of faith  
 (ii) fulfillment of understanding  
 (iii) fulfillment of practice  
 (iv) fulfillment of stages  
 See Ting, PP.706.
- 175 Fu chi or to go or to preach according to the need or opportunity, and according to people's capacities. See Soothill, PP.314.
- 176 The wu ch'a Chiang that rendered by the printed version is scarcely readable. The Tokugawa version gives wu ch'a shu. Shu in ancient time may mean

difference or discrimination. This has been followed in the translation. See Ku han, PP.225. Translation, however, remains highly tentative.

- 177 Fa lun or the wheel of the law. The Buddha truth which is able to crush all evil and all opposition like Indra's wheel and which rolls on from man to man, place to place, age to age. see Soothill, PP. 273.
- 178 The fourfold teachings according to method of conversions are sudden, gradual, secret and the variable. The four teachings according to the doctrine of conversion are the Tripitaka, shared distinctive and the complete (or perfect) doctrine See Chappell, PP. 53-53. cf n. 47 of the introduction of this thesis.
- 179 Kan lu or sweet dew. It is most likely referring to kan lu fa i.e. Buddha truth. See Soothill, PP.195.
- 180 Ssu fo or four of the five dhyana-buddhas, i.e. the four regional Buddhas or Buddhas of the four direction. The four Buddhas may relate to the four ways of becoming Buddha that has mentioned earlier in their text. See. n.174 See also Soothill, PP.170.
- 181 The four types of nirvana are the nirvana which is
- (i) original pure in self nature. This refers to the tathagatha which is the underlying essence of all phenomena and is always pure, hence identical with nirvana.
  - (ii) with a remainder i.e. the cause but not all the effect(karma) of reincarnation having been destroyed. This refers to the nirvana of one who has destroyed all illusion hindrances but still possesses the physical body.
  - (iii) without remainder, both cause and effect having been extinguished. This refers to the nirvana of one who no longer possesses a physical body and abides in perfect quiescence.
  - (iv) without abiding place. This refers to the nirvana of one who has eliminated both the illusion-hindrances and the knowledge-hindrances and has attained awareness of the principle that there is no distinction between the realms of nirvana and transmigration. Such a person does not elect to dwell in tranquillity but actively works in the worlds of transmigration for the benefit of all.

See Ting, PP. 1792. cf. Daito, PP.289

- 132 The Tokugawa version gives chiu ching mieh or extinguish after all rather than chiu ching chih or to know after all. This has been followed in the translation as it parallels in meaning to the previous Gatha 8 (iv). Both of them teaches that for are but manifestation of the real.
- 133 I cheng is the two forms of karma resulting from one's past. Cheng pao or the proper reward being the resultant person. I pao or the dependent reward is the dependent condition or environment e.g. country, family, possession etc. See Soothill, PP. 249. cf. Daito, PP.289.
- 134 T'ien ch'i is same as t'ien hsing or nature. See Chang, vol. 2, PP.1576.
- 135 Ssu t'u or the four Buddha realms of T'ien-t'ai they are,  
 (i) Realms where all classes dwell viz. men, devas disciples, non-disciples  
 (ii) Temporary realms where the occupants have got rid of the evils of chien ssu or unenlightened views and thoughts but still have to be reborn.  
 (iii) Realm of permanent reward and freedom for those who have attained Bodhisattva rank.  
 (iv) Realm of eternal rest and light (i.e. wisdom), and of eternal spirit (dharmakaya), the abode of Buddhas; but in reality all the others are included in this and are only separated for convenience sake.  
 See Soothill, PP. 172. cf. Ting, PP.750.
- 136 The printed version gives fan se or rice and form the compound is scarcely readable and is replaced by the Tokugawa version which reads as fan wu and is same as shi h wu, or food. See Chang, vol. 10 PP. 132. It would appear very likely that the food here is referring to the five favours (wu wei) of the T'ien-t'ai illustration of the five periods of the Buddha's teaching: (i) fresh milk, (ii) cream (iii) curds, (iv) butter, (v) clarified butter See Chappell, PP. 57-66. cf. n.47 of Introduction of this thesis.
- 137 Ken yuan or nature and environment; that is natural powers and conditioning environment, or a man's

character and his environment. See Soothill, PP. 327.

- 138 Hsi t'an or Siddhanta, the four kinds of teaching which are  
 (i) mundane or ordinary modes of expression  
 (ii) individual treatment, adapting the teaching to the capacity of his hearers  
 (iii) diagnostic treatment of the hearer's moral diseases  
 (iv) the perfect and highest truth  
 See Soothill, PP.350. For a short account of the term, see K.V. Ramanam, op.cit., PP.136-141 & 357.
- 139 yuan or pratyaaya is the circumstantial, conditioning or secondary cause. See Soothill, pp.440.
- 190 The four teachings according to method of conversion  
 See n. 173
- 191 See Vimalakirti-nirdesa sutra, chapter on Buddha land, T14:557a(2) which reads as follow ;  
 " ...although the Buddha expounded the dharma with a single voice, yet every sentient being gained comprehension each in his own way. Everyone says that the world Honored One's language is identical to his own language.... " For English translation of the sutra, see Luk cf. Thurman.
- 192 Ssu men or the four doors which means the four schools of thought or theories, they are  
 (i) the phenomenal world is real  
 (ii) the phenomenal world is unreal  
 (iii) both real and unreal  
 (iv) neither real or unreal  
 According to T'ien-t'ai, the ssu chiao emphasizes in one of the four theories, viz. the tripitaka maintains that the phenomenal world is real, the shared doctrine regarded it as unreal, the distinctive said it as both and the perfect doctrine considered it as neither. See Soothill PP.273, cf. Ding, IF.1301.
- 193 Pa men or Charnaparyaya which means the doctrines or wisdom of Buddha regarded as the door to enlightenment. It may also mean a method or any sect. As the living beings have 24,000 delusion, so the Buddha provides 24,000 methods of dealing with them. See Soothill, PP. 273 cf. Ding, IF.1301.

- 194 Shih liu men : or the sixteen entrances, the meaning of the term is uncertain.
- 195 T'ung is to understand thoroughly, to penetrate. The monk Chi-hsiang (549-623) has grouped the Abhidharma Buddhist treatises into two types  
 (i) t'ung shen or treatises of general meaning which explain the general meaning of all sutras  
 (ii) pieh shen or treatises of detailed explanation which explain the meaning of a particular sutra.  
 Therefore, t'ung can be translated as explain the general meaning of the sutras. See Ting, PP.1947., cf. Daito, PP. 322 & 15.
- 196 Shih fa chieh, the ten dharma-dhatu or the ten dharma worlds or states of existence viz. the hells, pretas, animals, asuras, men, devas, sravakas, pratyekabuddha, bodhisattvas, Buddha. See Soothill PP.51. cf. Daito PP. 138.
- 197 Same sentence is also quoted in Ta cheng chih kuan fa men , T46:648a. However, the origin is unknown.
- 198 Pi ching means after all or ultimately, See Liu, PP. 927.
- 199 Quoted from Hua-yen sutra, T9:424c.
- 200 Chuan shu or parivara which means retinue, retainer or suite, especially that of a Buddha. See Soothill PP. 171.
- 201 The hsin fo or Buddha and mind of the printed edition is replaced by ju fo or like Buddha of the Tokugawa edition which is more fit into the context.
- 202 Ssu i is the four standards to which the monk must conform. There are two kinds.  
 1. The four of the ascetic practitioners  
 (i) rag clothing (iii) sitting under trees  
 (ii) begging for food (iv) purgatives and diuretics as moral & spiritual means  
 2. the four of the dharma, or the four standards to which the monk must conform.  
 (i) rely on the truth which is eternal rather than man

- (ii) rely on the ultimate meaning not the non-ultimate meaning
  - (iii) rely on the spirit not the letter
  - (iv) rely on the Buddha-wisdom rather than mere knowledge (discriminative thinking)
- See Soothill, FP. 170. cf. Ting, 769.

- 203 Yin hsing comes from yin hsing kuo te in which yin hsing means the practice in the causative position like the six paramitas and four all-embracing Bodhisattva virtues. See Ting, PP. 987 cf. n. 154 & 153 of this thesis.
- 204 Fa wang or king of the law i.e. Buddha. See Soothill, PP. 271. cf. Ting, PP. 1376.
- 205 Shao is to succeed, to continue see Ku han, PP. 215. cf. Liu, PP. 1063.
- 206 The word nien in nien ta ts'u wen che appears to be superfluous. In the Tokugawa version, it is omitted. This has been followed in the translation.
- 207 Fang means just then or now. See Ku han, PP. 68. cf. Liu, PP. 604. The word however seems to be superfluous in the sentence and is therefore omitted in the translation.
- 208 The word ch'i or date is supplied by the Tokugawa version to emend the work ku or reason which apparently does not apt.
- 209 The printing version gives pu sui which is unreadable. Sui means a lint and does not fit into the context. The Tokugawa version renders it as pu ch'ieh or does not content, this has been followed in the translation.
- 210 San e tao, or the three dismal destinies. See n. 94
- 211 The printed version reads as san cheng or the three vehicles which carry living beings across mortality to the shores of nirvana. For the term three vehicles see n. 136 of this thesis. The juxtaposition of the two terms san e tao and san cheng is very peculiar. The Tokugawa version render it as erh cheng instead of san cheng. Erh cheng may refer to Sravaka and pratyeka-buddha and is more possible to go with a negative terms like san e tao. Nevertheless, it is important to note

that the Lotus sutra teaches that sravakas and pratyekas-buddha can also become Buddha. Hence, the translation here remains tentative.

- 212 Hui ming or wisdom life. Wisdom being the basis of spiritual character. It may also be used as a term of address to a monk. See Soothill, FP.433.
- 213 The word t'u is supplied by the Tokugawa version to form fo fa kuo t'u or the land of Buddha's truth.
- 214 The printing version give i wang. The word i appears to be superfluous. The Tokugawa version renders it as wang shih or losing, and this has been followed in the translation.
- 215 The word yeh is supplied from the Tokugawa to form chia yeh or family property rather than chia, family.
- 216 Both the compound ta teng and the word liang seems to be superfluous in the sentence. In the Tokugawa version, they are all omitted. This has been followed in the translation.
- 217 The Tokugawa edition of the text ends at here while the printed version gives a long succession of seven character clauses.
- 218 The term Shun hsiang men and ni hsiang men of next sentence which , apparently, stand in contrast are uncertain in meaning. The translation here remains highly tentative.
- 219 Shu may mean fate. See Ku han, FP.227. The meaning of the phrase shu fei shu is uncertain and translation remains highly tentative.
- 220 Sui is to follow or to accord with. See Liu FP.610.
- 221 Ni li is same as ni li\*, or niraya which is interpreted as joyless (hell). See Ting, FP.1527.
- 222 T'i hu or Sarpir-manda, one of the five flavour cf. n. 186. It is a rich liquor skimmed from boiled butter known as clarified butter, ghee or refined milk. It is said to be the best drink and used as the specific for all illness. It is also likened to the Buddha-nature, the true teaching or

- nirvana. See Daito, PP.37.cf. Soothill, PP.45.
- 223 K'uang hsin is the dissolute or unrestrained mind  
See Ku han, PP. 145.
- 224 The compound juo wei is obscure and it appears to  
mean na k'an or ju he, or how can. The translation  
however, remains highly tentative. See Chang, vol.  
7, PP. 1436.
- 225 The compound ssu san, or four and three appears  
in next sentence as three wheels and the four  
teachings.
- 226 The three wheels here are very likely referring to  
the san lun chiao, or the three periods of the  
Buddha's teaching which according to the T'ien-  
-t'ai school are  
(i) radical or fundamental as found in the  
Hua-yen sutra (ken pen fa lun)  
(ii) branch and leaf law-wheel, i.e. all other  
teachings. (chih mo fa lun)  
(iii) branches and leaves are reunited with the  
root in the Lotus sutra.  
(she mo kuei pen fa lun)  
See Soothill, PP.78. For ssu chiao see n. 178.
- 227 Sui ch'ing means compliant or yielding to other  
people's wishes. Here, it seems best to regard it  
as yielding to other's mentality. See Soothill  
PP. 452. Translation ,however, remains tentative.
- 228 A pi or the last and deepest of the eight hot  
hells where the culprits suffer from death and  
are instantly reborn to suffering without  
interruption. Also known as Avici. cf. n.74.
- 229 Wu fen is the short form of wu fen fa shen or the  
five attributes of the dharmakaya of the tathagatha  
they are,  
(i) perfect self-discipline over deeds words and  
thoughts  
(ii) perfect contemplative powers  
(iii) perfect wisdom  
(iv) release  
(v) awareness of release  
These five attributes surpass all conditions of  
form or the five skandhas and represent the true  
and pure nature of a Buddha who is free from any  
taint of defilement. See Daito, PP.77. cf. Soothill  
PP.114.



- 230 Tsung is interchangeable with tsung\*, or a trace  
See Liu, PP.1256. Su is interchangeable with su\*  
or wide apart. See Ku han, PP.224. It seems best  
to emend su by chi in order to be in parallel  
with the previous sentence.
- 231 For san ti or the threefold truth, see n. 46.
- 232 San kuan or threefold contemplation, that is to see  
the threefold truth given by T'ien-t'ai  
(i) study of all is void  
(ii) study of all as provisional, temporal  
(iii) study of all as via media, inclusive of both  
See Soothill, PP.76. cf. Chappell, PP.139 n,14.
- 233 Ch'iao is skillful or clever. Chyüeh is resolute  
and it seems best to interpret it as thorough-  
-going. Liao is to understand. See Liu, PP.393,  
513, & 237.
- 234 The meaning of the term pen chi is uncertain,  
and translation remains tentative.
- 235 Mo yuan or mara enmity. Māra is the enemy of  
Buddha which is same as e mo or evil māras, See  
Soothill, PP.485 & 372.
- 236 The meaning of this sentence is puzzling, and  
translation remains highly tentative.
- 237 San shen or the threefold body or nature of a  
Buddha, they are  
(i) dharmakaya or dharma body. It is the Buddha  
body per se or in its essential nature and  
as the absolute.  
(ii) sam'hogakaya, or enjoyment body which Buddha  
receives for his own use and enjoyment  
(iii) nirmanakaya, or apparitional body. The body  
of transformation of Buddha by which he can  
appear in any form.  
See Soothill, PP.77. cf. Ting, PP.301 & 303.
- 238 Tu yin hsiang, the meaning of the term is unknown  
and translation here remains highly tentative.
- 239 Kuai is to oppose or to go against, See Liu, PP.47.
- 240 San tu or the three poisons, that is the three  
roots of evils, they are,  
(i) Greed or wrong desire,  
(ii) Hate, anger or resentment,

- (iii) Delusion, stupidity, unintelligence or Unwillingness to accept Buddha's truth. These three are the source of all the passions and delusions. They represent in part the idea of love, hate and moral inertia. See Soothill, PP.69.
- 241 Perverted view or viparyasa, see n. 23 of the introduction of this thesis.
- 242 Hsi yu is central Asia. In a broader sense, it includes India. See Daito, PP. 247. The sentence is obscure in meaning. The light may represent the doctrine. To turn the light back to the West region probably means to bring the doctrine back to the place of origin of Buddhism i.e. India for confirmation of the orthodoxy of the doctrine. Translation, however, must remain highly tentative.
- 243 The meaning of the term keng li is obscure. keng is to change, or it may mean more. li is the principle or the fundamental. See Soothill, PP. 241 & 359. Translation, however, remains tentative.

## NOTES

### APPENDIX

- 1 Shu, T46:609b(21)-610c(15)
- 2 Shu, T46:609a(10-11)
- 3 Fa chieh or dharma-dhatu, the ten worlds of living beings. cf. n. 196 of the translation part of this thesis. The term Fa chieh has many connotations, see the unpublised Ph. D thesis of Kang Nam Oh, A Study of Chinese Hsu-yen Buddhism with special Reference to Dharmadhatu (Fa-chieh) Doctrine (McMaster, 1976).
- 4 See the introduction part of this thesis, n.77.
- 5 Hsing or practice has been emended to follow the hsin or believe of the Ming version.
- 6 Li ch'u means the living beings have their beings in the tathagatha a priori, or all things as aspects of the absolute. See Soothill, PP.360. cf. Daito, PP.233.
- 7 Lotus sutra, T9:29(2)-(13), cf. T9:163b(24)-c(4).
- 8 cf. Lotus sutra, T9:7a(22-23). The original wordings in the Lotus sutra is , 'to open, reveal, awaken, and to penetrate into the insight of Buddha'. Since here in our text, it is not a direct quotation from the sutra, I have rendered it freely as 'manifest and realize' the insight of Buddha.
- 9 Nirvana sutra, T12:407b(11-19), cf T12:642b(5-14). For English translation, See Kosho Yamamoto transl. The Mahayana Mahapari Nirvana Sutra, A Complete Translation from the Classical Chinese Language in Three volumes (Tokyo : Karinbunko, 1973)
- 10 Shu, T46:519b(7)-600b(7).
- 11 Also quoted in Ho-ho (T46:50) in which it states that

the text is quoted from Ching Ming, another name for Vimalakirti.

- 12 Mahapari-nirvana sutra, T12:522c(24), cf. T12:544a(2).
- 13 One of the major themes in the Nirvana sutra, see for instance, T12:522c(24), cf. T12:544a(2), 566c(17) & 573c(19).
- 14 According to Ting, this is a quotation from Ta chi Ching 90 (Mahasamghata sutra). See Ting, PF. 392.
- 15 See Kuan wu liang shou fo ching, T12:343a(19-21).
- 16 See Hua-yen sutra, T9:465c(29).
- 17 The tenth such-like is translated as 'such-like beginning-and-end ultimately alike' by Leon Hurvitz. As put by him, "The tenth item is not a category but merely a summation....beginning refers to appearance, end to function, ultimately alike to the identity of cause and effect in the case of Buddhahood." See Hurvitz-C, PP.282-283. Based my work on Hurvitz's interpretation, I have translated the term pen mo freely as 'possesses all completely the ten such-likes.'
- 18 See n.9
- 19 Nirvana sutra, T 12:408a(9-24), cf. T12:649a(9-24).
- 20 See n. 7
- 21 Lotus sutra, T9:94c(16), cf. T9:129a(3)ff, & 191 (4-9)
- 22 Nirvana sutra, T12:584b(9-10).
- 23 Sheng shen yung pieh : sheng shen refers to the rise and fall of a public officials. See Chang, vol.4 PF.1223. Yung pieh may interpret as always different. The phrase is rare and it seems best to regard it as a figure of speech of two strikingly different things such as the rise and fall of a official.
- 24 The two rivers refer to the rivers of desire and hatred represented by fire and water respectively. See Soothill, PF. 26. cf. Ting, PF.71.
- 25 Che is to screen , to obstruct or to protect, See

- Liu, .1042.
- 26 Unidentifiable in Nirvana sutra.
- 27 Kung hou is a stringed musical instrument used in the ancient time. See Liu, PP.1024.
- 28 Unidentifiable
- 29 Nagarjuna, Ta chih tu-lun, or Maha-prajna paramita sastra, T25:190c(23-24).
- 30 Ch'ien liu : ch'ien is same as ch'ien\*, or to ford or pass through water. Liu is to flow or to pass, the compound is rare, and translation remains highly tentative.
- 31 Unidentifiable
- 32 Jnati Nirgratha sutra or Tai sa che ni kan tzu  
T9:339-365. Shou Chi Ching
- 33 Unidentifiable but the second part of the quotation can be found in Maha-prajna-paramita sutra, T7:984a(25)-b(5). The five kinds of eyes are : the flesh eye, divine eye, dharma eye, wisdom eye, and the Buddha eye.
- 34 wu chien hsiu : the meaning of this term is uncertain but it probably means that though the tathagathas possess the sense organs, they are not affected by it in practising the Buddha's path. The original wordings of the sutra On Angulimalya is wu chien sun or without deficiency. This has been followed in the translation. See T2:531c(25).
- 35 Yang chytteh mo lo ching (sutra on Angulimalya)  
T2:531c(23)-532a(16).
- 36 unidentifiable
- 37 Chao or illuminating, Ting Fu-pao explains it as the function of the chen-ju or the truth. See Ting, P.2329. Here, I interpret it as 'knowing' which seems to be more apt to the context.
- 38 Madhyamika sastra, chung lun, T30:336(11-14).
- 39 The relationship among the three contemplations (san kuan) is that of completely interfused. They

are not separate, sequential, or ranked. It is compared to the Mahesvara's eyes which are arranged like three points of a triangle. cf. Mo-ho, T46:54a.

- 40 The first of the 'degree of the five classes of disciples'. For a brief explanation, See Hurvitz-C PP.368.
- 41 Ke liang is a rare compound. It is probably a mistake for hsiao liang t'an or to compare and admire i.e. to emphasize a virtuous action by compare to a less virtuous action. See Lotus sutra, T9:46bff. Here, I have translated the term freely as 'measure' in accordance with the context. cf. Ting, PP.180.
- 42 Lotus sutra, chapter 20, 'The bodhisattva Never Disparaging' T9:50bff.
- 43 Ibid., chapter 12, 'Devadatta', T9:35bff.
- 44 Ibid., T9:8b(4-7).
- 45 The meaning of this sentence is uncertain and translation remains highly tentative.
- 46 Teng Ming fo is the short form of jih y'leh teng ming fo, or the sun-and-moon glow Buddha. See Ting, PP. 2690. cf. Lotus sutra, T9:3c(13-29).
- 47 Liang means very or really, i may mean reason in the ancient time. See Ku han, PP. 156 & 291.
- 48 Lotus sutra, T9:37a-39a.
- 49 San ming, or the threefold insights, they are  
 (i) insight into the mortal conditions of self and others in pervious lives  
 (ii) supernatural insight into future mortal conditions  
 (iii) nirvana insight into present mortal sufferings so as to overcome all passions or temptations.  
 See Soothill, PP. IF.66.
- 50 Dasabala or the ten powers of a Buddha. See n.163 of the translation part of this thesis.
- 51 Wisdom probably refers to the wisdom of the threefold contemplation i.e. insight of emptiness, the provisional and middle path. cf.n.232 of the translation part of this thesis.

- 52 shu, T46:589b(10-19).
- 53 The five paramitas are perfection of giving, of self discipline of forbearance, of exertion and of meditation. cf. n.154 of the translation part of this thesis.
- 54 Apparently, this is not a direct quotation, similiar meaning is found in Maha-prajna-paramita sutra T7:323a(3-5), and Moho-prajna-paramita sutra, T8:302b(27)-c(2).
- 55 Ssu nien ch'u or four pillars of mindfulness, See n.26 of the translation part of this thesis.
- 56 San kuan or threefold contemplations. cf. n.39 and also n.232 of the translation part of this thesis.
- 57 Hua-yen sutra (Avatamasaka sutra), T9:553 (10). The first part of the quotation is not a direct quotation, the second part of the quotation is taken from T9:465c.
- 58 Shu, T46:594a(2-16).
- 59 The Four Assemblies are the monks, nuns male and female devotees. cf. n.7 of the translation of this thesis. The three types of masters are the master of the Law, discipline, and of meditation. cf. n.70 of the translation of this thesis.
- 60 The word shih or phenomenal seems to be superfluous in the sentence and thus has been omitted in the translation.
- 61 See n.46.
- 62 The meaning of the term is uncertain. It probably refers to the life span of a Buddha.
- 63 The Nirvana sutra is claimed to be the last sermon of the Buddha. Hence, the highest and final teaching of Buddha is contained in it.
- 64 See n.7
- 65 The logic here seems to be as follow : Since the present treatise is similar to Lotus sutra, and

the Buddha enters the nirvana after teaching the Lotus, therefore, the author of the present treatise will enter the nirvana after teaching this treatise.

- 66 Shu, T46:597a(13)-b(1).
- 67 See n.57
- 68 See n. 24
- 69 The words chih wei or only because is omitted in order to make the translation smooth.
- 70 Ch'ih kou chu k'uai : the meaning of the phrase is uncertain, and the translation here remains tentative.
- 71 Also quoted in Fa hua hstuan i in which it states the quotation comes from the nirvana sutra. See T33:695.
- 72 See n.9
- 73 Lotus sutra, T9:7a(22-23).
- 74 Unidentifiable.
- 75 T46:590b(24)-c(2).
- 76 Apparently, this is not a direct quotation, similiar ideas are found in Mo-ho prajna-paramita sutra, T8:302b(27), and Maha-prajna-paramita sutra, T7:322a(1-5)
- 77 The word tz'ü seems to be superfluous and is omitted in the translation.
- 78 Unidentifiable.
- 79 T46:599b(7)-600b(7).
- 80 See n.14
- 81 Unidentifiable
- 82 ssu tao, or the four illusions or inverted views also translated as the four pervetted views, which are eternity, joy, personality, and purity. See n.23 of the introduction of this thesis.
- 83 Wei mo chieh so shuo ching (The Vimalakirti sutra)



T14:549a(29)-b(4). For English translation, see Luk, PP.33.

- 34 Wu chi or Avyakhyata which means unrecordable either as good or bad that is neutral or cannot be classified under moral categories. See Soothill, PP.382.
- 35 Vimalakirti sutra, T14:540b(24)-(25).
- 36 One of the three paths , the san tao, they are  
 (i) the path of misery, illusion, mortality or defilement  
 (ii) the path of productive of karma  
 (iii) the resultant path of suffering  
 The three all have to tread. See Soothill, PP.79.
- 37 San te, or the three virtues , they are  
 (i) the virtue of the Buddha's eternal spiritual body i.e. the dharmakaya  
 (ii) the virtue of his prajna, knowing all things in their reality  
 (iii) the virtue of his freedom from all bonds and his sovereign liberty i.e. emancipation  
 Each of these has the four qualities of eternity, joy, personality and purity. cf. n.143 of the translation.
- 38 Vimalakirti sutra, T14:540b(24-25). For an English translation see Thurman, PP.27.
- 39 Wu ni, the five rebellious acts or deadly sins, they are,  
 (i) parricide (iv) shedding the blood of a Buddha.  
 (ii) matricide (v) destroying the harmony of sangha.  
 (iii) killing an arhat  
 See Soothill, PP.123.
- 40 indentifiable
- 41 According to the Nirvana sutra, the one in nirvana possesses three kinds of virtues. cf. n.37
- 42 indentifiable
- 43 The three prajnas or perfect enlightenment  
 (i) wisdom in its essence or reality  
 (ii) wisdom of perceiving the real meaning of the last  
 (iii) wisdom of knowing things in their temporary and changing condition  
 See Soothill, PP.75.

- 94 San fa shen or the three dharmakayas  
 (i) that of Hinanaya which is attached to non-existence, tan kung  
 (ii) that of shared teaching of Mahayana which is identical to the conventionality, chi chia  
 (iii) that of complete teaching of Mahayana which is identical to the middle path, chi chung  
 See Ting, PP.1382.
- 95 San pao, see n.103 of the translation of this thesis.
- 96 Fa men is the doctrine or wisdom of Buddha regarded as the door to enlightenment. cf.n.193 of the translation of this thesis.
- 97 Kuo ling: kuo means if or suppose, ling is to receive or understand. See Ku han, PP.95.
- 98 Shen t'ung: t'ung is to summarize or unite, shen means wonderful. The compound is rare and the translation remains tentative.
- 99 According to Ting fu pao, this is a quotation from Leng yen ching. See Ting, PP.1542.
- 100 Vimalakirti Nirvesa sutra, T14:549a(1-2).
- 161 Wu liang i ching, T9:386b(1-2)
- 102 Wu chuo or the five impurities or pollutions of the present world, they are  
 (i) It is a period of war, natural disasters, pestilence  
 (ii) It is a period in which heresies flourish  
 (iii) It is a period in which the passions are strong  
 (iv) It is a period in which the span of life is short  
 (v) It is a period in which the people are physically and mentally weak  
 See Daito, PP.72. cf. Soothill, PP.122.
- 103 Nirvana sutra, T12:617b(2-3)
- 104 Chi mieh tao ch'ang: chi mieh is calmness and extinction, i.e. nirvana. Tao ch'ang is the place where enlightenment is attained. The term especially refers to the place where Sakyamuni attained enlightenment. See Soothill, PP.343. cf. n.173 of the translation of this thesis.
- 105 Lotus sutra, T9:16c(22-27)

- 106 Unidentifiable. Milk in its five forms illustrates the T'ien-t'ai five periods of the Buddha's teaching. See n.186 of the translation of this thesis.
- 107 Varanasi is an ancient kingdom and city on the Ganges now known as Benares where was the Mrgadava park, the favourite resort of Sakyamuni. He is reputed to have preached his first sermon at that park and converted his first five disciples.
- 108 cf. shu, T46:593b(12-13) where the teaching of the birth and extinction in Tripitaka is discussed in terms of the contemplation of the self-arising mind.
- 109 The four delusions of views and desire are  
 (i) the delusions arising from seeing things as they seem, not as they really are.  
 (ii) the desires in the desire-realm  
 (iii) the desires in the form realm  
 (iv) the desires in the formless realm  
 See Soothill, PP.170.
- 110 Lotus sutra, T9:16c(22-27)
- 111 See n.92
- 112 The third of the five periods in the Buddha's teaching according to T'ien-t'ai which are  
 (i) the avatamsaka period  
 (ii) the agama period  
 (iii) the vaipulva period (expanded doctrine)  
 (iv) the prajna period  
 (v) the saddharma-pundarika (Lotus) and Nirvana period  
 See Chappell, PP.53-54, cf.n.47 of the translation.
- 113 The first three of the fourfold doctrines of conversion viz. the Tripitaka, shared, and distinctive doctrine. cf. 137 of the translation of this thesis.
- 114 Tai is to bring or to lead which does not fit into the context. Here I translate it as overcome according to the context. Translation, however, remains highly tentative.
- 115 Also known as lei mo ching, T14:507ff.
- 116 The ten chief disciples of Sakyamuni, each of whom was master of one power or gift. They are

- (i) Sariputra of wisdom
  - (ii) Mandhalyayana of supernatural powers
  - (iii) Mahakasyapa of discipline
  - (iv) Aniruddha of deva vision
  - (v) Subhuti of explaining the void of immaterial
  - (vi) Purna of expounding the law
  - (vii) Katyayana of its fundamental principles
  - (viii) Jpali of maintaining the rules
  - (ix) Rahula of the esoteric
  - (x) Ananda of hearing and remembering
- See Soothill, PF.48.

- 117 Lotus sutra, T9:17b(6-7).
- 118 Ibid., T9:17b(7-8).
- 119 Ibid., T9:17b(4-6).
- 120 Ibid., T9:10a(19).
- 121 Ibid., T9:7a(22-23).
- 122 Ibid., T9:17b(8-14).
- 123 Hua-yen sutra, T9:449c(14ff).
- 124 Parable used in the Hua-yen sutra, see T9:779b(19)
- 125 According to the distinctive doctrine in T'ien-t'ai Buddhism, there are fifty two stages of a Bodhisattva. See n. 133 of the translation of this thesis.
- 126 The first of the five preliminary grades of disciples in perfect doctrine in T'ien-t'ai Buddhism. See n. 111 of the translation
- 127 See n. 106.

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