

THE AWAKENING OF FAITH

dBET Beta PDF Version

© 2017

All Rights Reserved

BDK English Tripiṭaka 63-IV

THE AWAKENING OF FAITH

Attributed to

Aśvaghoṣa

Translated from the Chinese of Paramārtha
(Taishō Volume 32, Number 1666)

by

Yoshito S. Hakeda

**Numata Center
for Buddhist Translation and Research
2005**

Copyright to the Original Edition

Portions of this work were prepared under a grant from the Carnegie Corporation and a contract with the U.S. Office of Education for the production of texts to be used in undergraduate education. The draft translations so produced have been used in the Columbia College Oriental Humanities program and have subsequently been revised and expanded for publication in the present form.

Original Edition (ISBN: 0-231-08336-X Paperbound; ISBN: 0-231-03025-8 Clothbound) Copyright © 1967 Columbia University Press

Yoshito S. Hakeda was Associate Professor of Japanese in the Department of East Asian Languages and Cultures and Associate Professor in the Department of Religion at Columbia University.

Reprinted by permission of Columbia University Press

Reprint edition © 2005 by Bukkyō Dendō Kyōkai and
Numata Center for Buddhist Translation and Research

All rights reserved. No part of this book may be reproduced, stored in a retrieval system, or transcribed in any form or by any means—electronic, mechanical, photocopying, recording, or otherwise—without the prior written permission of the publisher.

First Printing, 2005

ISBN: 1-886439-33-8

Library of Congress Catalog Card Number: 2005930580

Published by
Numata Center for Buddhist Translation and Research
2620 Warring Street
Berkeley, California 94704

Printed in the United States of America

A Message on the Publication of the English Tripiṭaka

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

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

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

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

It is most gratifying that, thanks to the efforts of more than a hundred Buddhist scholars from the East and the West, this monumental project has finally gotten off the ground. May the rays of the Wisdom of the Compassionate One reach each and every person in the world.

NUMATA Yehan
Founder of the English
Tripiṭaka Project

August 7, 1991

Editorial Foreword

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

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

After holding planning meetings on a monthly basis, the Committee selected one hundred thirty-nine texts for the First Series of translations, an estimated one hundred printed volumes in all. The texts selected are not necessarily limited to those originally written in India but also include works written or composed in China and Japan. While the publication of the First Series proceeds, the texts for the Second Series will be selected from among the remaining works; this process will continue until all the texts, in Japanese as well as in Chinese, have been published.

Frankly speaking, it will take perhaps one hundred years or more to accomplish the English translation of the complete Chinese and Japanese texts, for they consist of thousands of works. Nevertheless, as Dr. NUMATA wished, it is the sincere hope of the Committee that this project will continue unto completion, even after all its present members have passed away.

It must be mentioned here that the final object of this project is not academic fulfillment but the transmission of the teaching of the Buddha to the whole world in order to create harmony and peace among humankind. To that end, the translators have been asked to minimize the use of explanatory notes of the kind that are indispensable in academic texts, so that the attention of general readers will not be unduly distracted from the primary text. Also, a glossary of selected terms is appended to aid in understanding the text.

To my great regret, however, Dr. NUMATA passed away on May 5, 1994, at the age of ninety-seven, entrusting his son, Mr. NUMATA Toshihide, with the continuation and completion of the Translation Project. The Committee also lost its able and devoted Chairperson, Professor HANAYAMA Shōyū, on June 16, 1995, at the age of sixty-three. After these severe blows, the Committee elected me, then Vice President of Musashino Women's College, to be the Chair in October 1995. The Committee has renewed its determination to carry out the noble intention of Dr. NUMATA, under the leadership of Mr. NUMATA Toshihide.

The present members of the Committee are MAYEDA Sengaku (Chairperson), ISHIGAMI Zennō, ICHISHIMA Shōshin, KANAOKA Shūyū, NARA Yasuaki, TAMARU Noriyoshi, URYŪZU Ryūshin, YUYAMA Akira, Kenneth K. Tanaka, WATANABE Shōgo, and assistant member YONEZAWA Yoshiyasu.

The Numata Center for Buddhist Translation and Research was established in November 1984, in Berkeley, California, U.S.A., to assist in the publication of the BDK English Tripiṭaka First Series. In December 1991, the Publication Committee was organized at the Numata Center, with Professor Philip Yampolsky as the Chairperson. To our sorrow, Professor Yampolsky passed away in July 1996. In February 1997, Dr. Kenneth K. Inada became Chair and served in that capacity until August 1999. The current Chair, Dr. Francis H. Cook, has been continuing the work since October 1999. All of the remaining texts will be published under the supervision of this Committee, in close cooperation with the Editorial Committee in Tokyo.

MAYEDA Sengaku
Chairperson
Editorial Committee of
the BDK English Tripiṭaka

Publisher's Foreword

The Publication Committee shares with the Editorial Committee the responsibility of realizing the vision of Dr. Yehan Numata, founder of Bukkyō Dendō Kyōkai, the Society for the Promotion of Buddhism. This vision is no less than to make the Buddha's teaching better known throughout the world, through the translation and publication in English of the entire collection of Buddhist texts compiled in the *Taishō Shinshū Daizōkyō*, published in Tokyo in the early part of the twentieth century. This huge task is expected to be carried out by several generations of translators and may take as long as a hundred years to complete. Ultimately, the entire canon will be available to anyone who can read English and who wishes to learn more about the teaching of the Buddha.

The present generation of staff members of the Publication Committee includes Marianne Dresser; Reverend Brian Nagata, president of the Numata Center for Buddhist Translation and Research, Berkeley, California; Eisho Nasu; and Reverend Kiyoshi Yamashita. The Publication Committee is headquartered at the Numata Center and, working in close cooperation with the Editorial Committee, is responsible for the usual tasks associated with preparing translations for publication.

In October 1999, I became the third chairperson of the Publication Committee, on the retirement of its very capable former chair, Dr. Kenneth K. Inada. The Committee is devoted to the advancement of the Buddha's teaching through the publication of excellent translations of the thousands of texts that make up the Buddhist canon.

Francis H. Cook
Chairperson
Publication Committee

Note on the BDK English Tripiṭaka Series Reprint Edition

After due consideration, we, the Editorial Committee of the BDK English Tripiṭaka Series, chose to reprint of Dr. Yoshito S. Hakeda's translation of *The Awakening of Faith*, originally published by Columbia University Press in 1967, in order to make more widely available this exemplary and seminal translation of this important text.

In an effort to preserve the quality and cohesion of the original edition, we have retained in this reprint edition Dr. Hakeda's chapter and subdivision headings and his commentaries, which are set in italicized paragraphs within the text itself. Aside from minor typographical changes to accommodate the style parameters of the BDK English Tripiṭaka Series, this edition reproduces as closely as possible Dr. Hakeda's original translation.

Contents

A Message on the Publication of the English Tripiṭaka	<i>NUMATA Yehan</i>	v
Editorial Foreword	<i>MAYEDA Sengaku</i>	vii
Publisher's Foreword	<i>Francis H. Cook</i>	ix
Note on the BDK English Tripiṭaka Series Reprint Edition		xi
Foreword to the Original Edition	<i>Wm. Theodore de Bary</i>	xvi
Preface to the Original Edition	<i>Yoshito S. Hakeda</i>	xix
Translator's Introduction	<i>Yoshito S. Hakeda</i>	xxi
The Awakening of Faith		
Invocation		3
The Contents of the Discourse		3
Part One. The Reasons for Writing		5
Part Two. Outline		7
Part Three. Interpretation		11
Chapter I. Revelation of True Meaning		11
I. One Mind and Its Two Aspects		11
A. The Mind in Terms of the Absolute		12
1. Truly Empty		14
2. Truly Nonempty		15
B. The Mind in Terms of Phenomena		16
1. The Storehouse Consciousness		16
a. The Aspect of Enlightenment		17
(1) Original Enlightenment		17
(2) The Process of Actualization of Enlightenment		17
(a) Purity of Wisdom		20

Contents

(b) Suprational Functions	21
(3) The Characteristics of the Essence of Enlightenment	21
b. The Aspect of Nonenlightenment	23
c. The Relationships between Enlightenment and Nonenlightenment	25
(1) Identity	25
(2) Nonidentity	26
2. The Cause and Conditions of Humankind's Being in Samsara	26
a. Mind	27
b. Consciousness	29
c. Defiled States of Mind	31
d. Comments on the Terms Used in the Foregoing Discussion	32
3. The Characteristics of Beings in Samsara	34
a. Permeation of Ignorance	36
b. Permeation of Suchness	37
(1) Permeation through Manifestation of the Essence of Suchness	39
(2) Permeation through Influences	41
(a) The Specific Coordinating Causes	41
(b) The General Coordinating Causes	42
II. The Essence Itself and the Attributes of Suchness, or the Meaning of <i>Mahā</i>	44
A. The Greatness of the Essence of Suchness	44
B. The Greatness of the Attributes of Suchness	44
C. The Greatness of the Influences of Suchness	46
III. From Samsara to Nirvana	51
Chapter II. The Correction of Evil Attachments	53
I. The Biased Views Held by Ordinary People	53
II. The Biased Views Held by the Hinayanists	57
Chapter III. Analysis of the Types of Aspiration for Enlightenment, or the Meanings of <i>Yāna</i>	59

I. The Aspiration for Enlightenment through the Perfection of Faith	60
II. The Aspiration for Enlightenment through Understanding and Deeds	65
III. The Aspiration for Enlightenment through Insight	66
Part Four. On Faith and Practice	71
On Four Faiths	71
On Five Practices	72
The Practice of Cessation	74
The Practice of Clear Observation	78
Part Five. Encouragement of Practice and the Benefits Thereof	81
Notes	83
Glossary	91
Bibliography	95
Index	99
A List of the Volumes of the BDK English Tripiṭaka (First Series)	

Foreword to the Original Edition

The *Awakening of Faith* is one of the Translations from the Oriental Classics by which the Committee on Oriental Studies [of Columbia University] has sought to transmit to Western readers representative works of the major Asian traditions in thought and literature. These are works which in our judgment any educated person should have read. Frequently, however, this reading has been denied him or her by the lack of suitable translations. All too often readers have had to choose between excerpts in popular anthologies on the one hand, and on the other heavily annotated translations intended primarily for the specialist, which in many cases are out of date or out of print. Here we offer translations of whole works, based on scholarly studies but written for the general reader as well as the specialist.

Of the major traditions of Oriental thought Chinese and Japanese Buddhism is the least well represented by competent translations, despite the quantity of secondary writing on the subject. This is due in part to linguistic difficulties. In the case of the *Awakening of Faith*, one confronts also the inherent subtlety and complexity of its basic ideas. Though these concepts have entered into Mahayana philosophy as a whole and are accepted by the leading schools, this wide currency derives not from their common appeal or ease of access to the Buddhist faithful, but to their profundity in dealing with the central problems of Buddhism. In this sense the *Awakening of Faith* defies popularization. Its very conciseness and apparent simplicity will only confound the reader not well versed in the teachings of Buddhism.

Professor Hakeda has done a great service in providing a straightforward translation with explanatory notes, drawing on his own extensive learning to interpret these pregnant but often enigmatic lines. In the process he has distilled a great mass of earlier commentary in

Foreword to the Original Edition

order to convey simply what we must know in order to grasp the essential meaning.

Wm. Theodore de Bary

Preface to the Original Edition

The *Awakening of Faith* is one of the basic texts of Mahayana Buddhism, used by most of its major schools. The popularity of the text in East Asian Buddhism is well attested by the numerous works written on it throughout the ages in China, Korea, and Japan. It is hoped that this translation of the work will prove of value to Western readers in increasing their understanding of the basic tenets and practices of Mahayana Buddhism, and that it will assist them to become more familiar with that rich and important branch of the Buddhist religion which, along with the other great religious and philosophical systems of Asia, is rapidly coming to be recognized as part of the cultural heritage of all humankind.

In preparing this translation I have received financial assistance from the Committee on Oriental Studies at Columbia University, for which I would like to express my gratitude. The final portion of the work was supported under a contract in the U.S. Office of Education under which the Committee is preparing texts for foreign area studies. I also wish to acknowledge my indebtedness to Professor Wm. Theodore de Bary, who encouraged me to undertake this project, and who read the manuscript and offered invaluable suggestions; to Professor Burton Watson for reading the manuscript and painstakingly comparing the translation with the original line by line, improving on its style at many points; and to Dr. Philip Yampolsky, Mr. Robert Olson, and Mr. Fred Underwood for their pertinent suggestions. Without their help and encouragement, this work could not have been completed.

Yoshito S. Hakeda
Columbia University
March 1, 1966

Translator's Introduction

History of the Text

The text known as the *Awakening of Faith in the Mahayana* (*Dachengqixinlun*) is a short treatise occupying only nine pages in the Taishō edition of the Chinese Tripiṭaka.¹ The reconstructed Sanskrit title of the work is *Mahāyānaśraddhotpāda-śāstra*; it is said to have been written in Sanskrit by Aśvaghoṣa and translated into Chinese in 550 C.E. by the famous Indian translator of Buddhist texts, Paramārtha. No Sanskrit version of the text exists today, however, and all our knowledge of the work is based upon this Chinese version, and a second version that dates from a somewhat later period.

The work is a comprehensive summary of the essentials of Mahayana Buddhism, the product of a mind extraordinarily apt at synthesis. It begins with an examination of the nature of the absolute or enlightenment and of the phenomenal world or nonenlightenment, and discusses the relationships that exist between them; from there it passes on to the question of how human beings may transcend their finite state and participate in the life of the infinite while still remaining in the midst of the phenomenal order; it concludes with a discussion of particular practices and techniques that will aid the believer in the awakening and growth of his faith. In spite of its deep concern with philosophical concepts and definitions, therefore, it is essentially a religious work, a map drawn by a man of unshakable faith that will guide the believer to the peak of understanding. But the map and the peak are only provisional symbols, skillful and expedient ways employed to bring people to enlightenment. The text and all the arguments in it exist not for their own sake, but for the sake of this objective alone. The treatise is, indeed, a true classic of Mahayana Buddhism.

The style of the work is extremely terse. It is evident that the author took the utmost pains to make the text as succinct as possible. In fact, the text was designed for his intellectual contemporaries in the fifth or sixth century who, according to the author, "looked upon the wordiness of extensive discourses as troublesome, and who sought after what was comprehensive, terse, and yet contained much meaning."² As noted earlier, the author has succeeded in presenting a summary of the principles and basic methods of practice of Mahayana Buddhism in a form terse enough to delight his most exacting contemporaries, and for them the text may not have presented any particular difficulties. But for us today, who are so remote from him in time, the very effort of the author to write concisely is a hindrance to our understanding. As Edward Conze, commenting upon a similar text of Buddhist doctrine, has put it, "We at present must reconstruct laboriously what 1,500 years ago seemed a matter of course."³ It is indeed as though the author had written in the spirit of the ancient Sanskrit grammarians, who were said to have rejoiced, as over the birth of a son, when they were able to save even a syllable in the formulation of their grammatical rules. This is especially true in the more theoretical sections in the first half of the text, where it is almost impossible to understand certain passages without the aid of commentaries. Other difficulties arise from the nature of the Chinese language, which, though highly symbolic and suggestive, lacks the logical precision of Sanskrit. The fact that we have no Sanskrit or Tibetan version of the text to assist our understanding of the Chinese makes the problem of interpretation doubly difficult.

The intrinsic difficulty of the text, as well as the high esteem in which it has been held over the centuries, accounts for the fact that more than one hundred and seventy commentaries have been written on it.⁴ In spite of this mass of exegetical material, however, many problems remain unsolved, while the methods of modern critical scholarship, when applied to the text, have raised new problems concerning the date and authorship of the work. Japanese scholars, joined later by Chinese and European scholars, have since the turn of the century engaged in heated debate over such questions.⁵ Some have gone so

far as to assert that the text is a forgery, denying the hitherto unquestioned Indian authorship and the assumption that the text represents a Chinese translation of a Sanskrit original; instead, attempts have been made to postulate one or another Chinese Buddhist writer as the true author. No conclusive evidence has so far been brought forth either to support or disprove these theories.

One thing is clear, however, from evidence within the text itself: that it was not written by the Aśvaghōṣa who lived in the first or second century C.E. and who has been honored as the first Sanskrit poet of the *kāvya* or court poetry style, the earliest dramatic writer in India whose work has survived, and the distinguished predecessor of the great Kālidāsa. Only three works are agreed upon with certainty by Indologists as having been written by this Aśvaghōṣa, among many other works preserved, mainly in Chinese and Tibetan translations, which bear his name. These are the *Buddhacarita* (*Life of Buddha*);⁶ *Saundarananda* (*Nanda the Fair*);⁷ and the *Śāriputra-prakarana* (*Play on Śāriputra*).⁸ The first two are classical Sanskrit epics and the last is a drama discovered in Central Asia. No evidence of Mahayana thought can be detected in any of these works; they deal strictly with the doctrines of the Theravada or Hinayana branch of Buddhism. Since the *Awakening of Faith* is dominated by doctrines which did not appear until a few centuries after the time of Aśvaghōṣa and which are typical of Mahayana thought, it is evident that the work could not have been written by the Aśvaghōṣa we know. It remains an open question, however, whether the text was produced by some anonymous writer in the fifth or sixth century and was attributed to the great Indian poet, or whether it was written by some other man with the name of Aśvaghōṣa. Just as there were at least two masters with the name Nāgārjuna, for example, one the founder of the Mādhyamaka school of Buddhism in the second century C.E., the other a master of later Tantric Buddhism, so it is not surprising that there should be more than one Aśvaghōṣa. As a matter of fact, one commentary on the *Awakening of Faith* mentions six Buddhist teachers with the name Aśvaghōṣa.⁹ Moreover, we must keep in mind the traditional Indian attitudes toward authorship and the attribution thereof.

Not only the discourses in the Pāli canon, which are of fairly early origin, but the sutras of Mahayana Buddhism are represented as the words of the historical Buddha, though many of them date from several hundred years or more after the Buddha's death. Far from representing a spirit of irresponsibility or deceit, such attributions were made in a spirit of sincere piety. Unlike the modern author, who clamors for recognition, the sutra writers of ancient Buddhism deliberately effaced their own identity for the greater glory of their religion. In appraising the work, it seems to be best to set aside the question of authorship and concentrate upon content. Unless some new historical evidence comes to light, we will probably never know who the author of the *Awakening of Faith* actually was.

The fact that Aśvaghōṣa's name was attached to the text, however, undoubtedly has had much to do with its popularity. He is known in Chinese as Maming or "Horse-neighing," a literal translation of "aśva-ghoṣa"; the name derives from the saying that his poems were so moving that when they were recited even the horses neighed in response. So great is the love and respect that Aśvaghōṣa commanded as a poet and religious writer that he has been honored with the title of "Bodhisattva," and it is easy to imagine why any writer would be happy to bear such a name, or have such a name associated with the text he composed.

Paramārtha, the alleged translator of the text, is equally eminent, the translations credited to his name running to over 300 *juan* (fascicles) in volume. Paramārtha (499–569) was a monk from Ujjayini in West India who came to China over the southern sea route in 546. According to the *Lidaisanbaoji* (*A Record of the Triple Jewels Through the Successive Dynasties*), a catalogue of Buddhist works compiled by Fei Changfang in 597, the *Awakening of Faith* was translated by Paramārtha in 550. If this date is accepted—and if Paramārtha did indeed make the translation—we may assume that his knowledge of Chinese was, after only four years of residence in China, hardly sufficient to the task and that he must have relied heavily upon Chinese assistants; in fact, it might be wiser to regard the work as an original composition in Chinese rather than a translation from the Sanskrit.

Whatever the circumstances of its production, the text of the *Awakening of Faith* seems to have spread rapidly and to have been accepted without question as the work of Āśvaghoṣa. Thus in the earliest extant commentary,¹⁰ that of the monk Tanyan (516–588), written in all probability between 581 and 587,¹¹ it is taken for granted that it is the work of Āśvaghoṣa and that the translation was made by Paramārtha. Eminent Buddhist monks of the sixth and seventh centuries, such as Jizang (549–623), quoted freely from the text, unhesitatingly attributing its authorship to Āśvaghoṣa. It would appear, therefore, that Chinese readers of the time did not harbor any serious doubts about the authenticity of the text and the translation. Modern scholars are more skeptical. They point to the fact that another early catalogue of Buddhist translations, that compiled by Fajing in 594, lists the *Awakening of Faith* in the doubtful section.¹² They find further indication of its dubious nature in the fact that no Tibetan translation of the text exists, that there is no reliable evidence of its having circulated in India, and that certain elements of the text are similar to texts which have been identified as forgeries composed in China.

To make the situation more complicated, there is a second translation of the same text¹³ which is known to have been made by a monk named Śikṣānanda about one hundred and fifty years after that of Paramārtha. This monk was a native of Khotan in Central Asia and died in China in 710. One rather doubtful source tells us that Śikṣānanda brought the Sanskrit text of the *Awakening of Faith* with him when he came to China and that he found another old Sanskrit manuscript of the work in China.¹⁴ Another source claims that the Sanskrit text from which Śikṣānanda made his translation was in fact a translation into Sanskrit of the earlier Chinese version of the text and had been produced by the famous scholar and translator Xuanzang (602–664).¹⁵ According to proponents of this theory, the existence of such a Sanskrit translation may be explained by a passage in the biography of Xuanzang in the *Xugaosengzhuān* (*Further Biographies of Eminent Monks*) by Daoxuan (596–667), which states that “upon the request of Indian priests, Xuanzang translated the text of the *Awakening of*

Faith from Chinese into Sanskrit and circulated it throughout all of India.”¹⁶

Whatever its origin, this later version of the *Awakening of Faith* never enjoyed the same popularity as the earlier version attributed to Paramārtha. This may be seen from the fact that there is only one commentary on it in existence, the work of the famous Ming dynasty monk Zhixu (1599–1655). This second version of the text, if it in fact represents a new translation from a Sanskrit original, was obviously done with constant reference to the older version, from which it borrows words, phrases, or whole clauses with little or no modification.¹⁷ Generally speaking, the differences between the two versions are so insignificant that they merit no detailed discussion here. It need only be noted that phrases or passages that are particularly difficult or ambiguous in the older version are often omitted in the later one, or replaced by passages which are more readily understandable. The later version is therefore smoother and easier to read, and may often be used as a kind of commentary on or interpretation of the earlier version, providing simple though often rather superficial solutions to the troublesome passages of the older text.

Among the standard commentaries on the *Awakening of Faith*, that of Huiyuan (523–592),¹⁸ that written by the Korean monk Wōnhyo (617–686),¹⁹ and that of Fazang (643–712)²⁰ have been regarded as the finest. Among these, the last, by Fazang, has been accepted as the final authority for a correct understanding of the text. In Buddhism, not only texts but important commentaries as well have often been treated as the subject of intensive study, and this by Fazang on the *Awakening of Faith* has been much discussed and commented upon. There is another important commentary on the *Awakening of Faith* that deserves notice, for it too has been intensively studied and has inspired the writing of thirty-six subcommentaries.²¹ This is the commentary attributed to a man named Nāgārjuna,²² about whom nothing is known. Because Kūkai (774–835), the founder of the Shingon school of Buddhism in Japan, made much use of this commentary in his systematization of Shingon doctrine and included it in the requirements for study for his students, it has played a role of par-

ticular importance in the history of Shingon Buddhism in Japan up to the present day.

The *Awakening of Faith* has exerted a strong influence upon other schools of Buddhism as well. As we have already noted, Fazang, the third patriarch and the greatest systematizer of the Huayan school of Buddhism, wrote what was regarded as the definitive commentary on the *Awakening of Faith*, and moreover used this text as a foundation in creating his systematization of Huayan doctrine,²³ and for this reason the text has often been thought of as peculiarly the property of the Huayan school. It is not surprising, therefore, that scholars of the Huayan school in China, Korea, and Japan have produced many works dealing with the text and with Fazang's interpretation of it. For example, Zongmi (780–841), the fifth patriarch of the Huayan school, also wrote a commentary on the *Awakening of Faith* and used its doctrines as a foundation in his attempts to synthesize the three religions of China, Confucianism, Daoism, and Buddhism, in his essay entitled *Yuanrenlun (Essential Nature of Man)*.²⁴

The *Awakening of Faith* has also been highly esteemed in the Chan or Zen school of Buddhism. Shenxiu (d. 706), the leader of the so-called Northern School of Chan, made the text an essential part of his course of study,²⁵ and its influence is clearly discernible in later Chan teaching as well. Finally, because one passage in the text (see translation, p. 80) recommends the practice of faith in Amitābha Buddha as an expedient means for the attainment of salvation, the *Awakening of Faith* has been highly esteemed by followers of the Pure Land school, which counsels implicit faith in the saving power of Amitābha. Some scholars have questioned the authenticity of this particular passage, however, and it is not clear what influence, if any, the text has had upon the development of Pure Land doctrine. One authority on Buddhism has even gone so far as to state that the philosophical ideas expressed in the *Awakening of Faith*, along with those of the schools of Consciousness Only (Wei-shi) and of Chan, played an important part in the development of Neo-Confucian thought in Song China.²⁶ If this last assertion is true, then it may be said that the *Awakening of Faith* has had, both directly and indirectly, a truly

great influence upon the thought and religion of the Far East.

Content of the Text

The text opens with an invocation and closes with a prayer. What lies between, the main body of the work, is divided into five parts. In Part One, the author gives eight reasons for writing the work. In Part Two, he presents an outline that is to be developed and elaborated upon in the discussions that follow. In Part Three, he takes up the theoretical tenets of Mahayana doctrine listed in the outline; in Part Four, the practical applications of the theories discussed in the preceding section; and in Part Five, the specific types of devotional practice recommended by the author and the benefits to be received therefrom.

The contents of the text have traditionally been summarized as a discourse on "One Mind, Two Aspects, Three Greatnesses, Four Faiths, and Five Practices." This summary does not touch upon all the points mentioned in the work, but it nevertheless serves as a convenient guide to its principal tenets. As such, it has proved useful to those who are giving instruction in the text and has traditionally been recommended to novices for memorization. The summary links up to the parts of the text in the following manner:

Subjects of Discussion	Parts of the Text
(theoretical)	
One Mind	Part Two: Outline
Two Aspects of One Mind	Part Three:
Three Greatnesses of One Mind	Interpretation
(practical)	
Four Faiths	Part Four: Faith
Five Practices	Part Four: Practice

Among these five subjects, the most difficult to understand is the first, the concept of One Mind. The following two subjects impose much less difficulty on the reader providing he or she has correctly understood the first subject, and the last two subjects, dealing as they

do with practice rather than theory, present almost no difficulty at all. It may be useful to the reader, therefore, to present here some explanatory remarks upon this key concept of One Mind, and its relationship to the two aspects that constitute the second subject.

In the author's system of thought, the all-inclusive reality, the unconditional absolute, is called suchness. When it engages the realms of being, it is expressed in terms of Mind, i.e., One Mind, the Mind of sentient being, the essential nature of Mind, etc. The Mind, therefore, represents the absolute as it is expressed in the temporal order. The Mind necessarily contains within itself two orders or aspects—the transcendental and the phenomenal, the universal and the particular, the infinite and the finite, the static and the dynamic, the sacred and the profane, the absolute and the relative, and so forth. The absolute order, therefore, does not exist apart from the relative order; rather, they differ epistemologically but not ontologically. Human beings are presented as being located at the intersection of these opposing orders. The state of human beings, who belong intrinsically to the absolute order and yet in actuality remains in the phenomenal, finite, and profane order, is expressed in terms of the *tathā-gatagarbha* or “matrix of Tathāgata.” An understanding of this important term may prove to be the clue to the comprehension of the entire text.

The concept of the “matrix of Tathāgata” grew up out of attempts to explain how human beings, while residing in the temporal order, at the same time may possess the potential ability to instate or reinstate themselves in the infinite order; that is, in Buddhist terms, to attain enlightenment; or, in more popular terms, to gain salvation. The term Tathāgata was originally one of the epithets given to the historical Buddha, Śākyamuni, but it later came to be used in Mahayana Buddhism in a much broader sense. In the compound *tathāgata-garbha*, it denotes suchness, the absolute, or the Eternal Buddha (*dharmakāya*). The word *garbha*, meaning a matrix, germ, or embryo, symbolizes the receptacle of Tathāgata or the absolute. It is suchness in human beings, the Buddha-nature that is a part of the intrinsic nature of all humans, the element of original enlightenment, the

potentiality for salvation that waits to be actualized.

This concept of the “matrix of Tathāgata” had been unknown in the earlier form of Buddhism, the Theravada, often referred to somewhat derogatorily by the Mahayanists as the Hinayana or Lesser Vehicle. Even among the Mahayana thinkers of India it did not develop as an independent system or school of thought in the way that the Mādhyamaka or Yogācāra did, though the concept is explicitly manifested in various Mahayana sutras and other writings, especially in the later Tantric Buddhist texts. It was the Chinese monk Fazang who, in his definitive commentary on the *Awakening of Faith*, for the first time drew attention to great importance of this concept, to which he felt proper notice had hitherto not been paid either in India or China. In the introduction to his commentary to the *Awakening of Faith*,²⁷ Fazang made an attempt to classify all Indian Buddhism under the following four categories: 1) Hinayana, 2) Mādhyamaka, 3) Yogācāra, and 4) *tathāgatagarbha*. As the important works belonging to the last, he lists such texts as the *Lankāvatāra-sūtra*,²⁸ the *Ratnagotra-sāstra*,²⁹ and the *Awakening of Faith*, with a short remark that this doctrine represents the theory of the interpenetration of the universal (*li*) and the particular (*shi*). In the introduction to his publication of the Sanskrit text of the *Ratnagotra-sāstra*, the editor, E. H. Johnston, remarks on the essentials of the text:

The ultimate reality consists of an Absolute, called the *dharmakāya*, but which has several other names to indicate various aspects of it such as *Tathāgata*, *tathatā*, *dharmadhātu*; the *sattvadhātu*, the sphere of individual, phenomenal existence, is merely the *dharmadhātu* in its temporal aspect, which is to be found in each being of the *sattvadhātu* in the shape of the *Tathāgata-garbha*. The latter is defined as the *cittaprakṛiti* [essential nature of Mind], which is *pariśuddha* [pure], that is, not only pure from all time but incapable of defilement, and *prabhāsvara*, “radiant,” implying presumably that it is spiritual, not material, in essence.³⁰

This remark can immediately be applied to the concept of the

“matrix of Tathāgata” as it is expressed in the *Awakening of Faith*. From the point of view of the history of Buddhist thought, the *Awakening of Faith* may be regarded as representing the highest point in the development of the *tathāgatagarbha* concept in Mahayana Buddhism.³¹

The basic assumption of the text is the belief in the absolute, which, as we have seen, is at the same time both transcendental and immanent. What is real is suchness alone; all else is unreal, a mere appearance only, because it is relative, being devoid of independent self-nature or own-being. Metaphysically, the author may be defined as taking the stand of monism; dualism, pluralism, materialism, and nihilism are all alike rejected. However, to define the author's view in such a way would, we must remember, not be acceptable from his own point of view, for, according to his views, to advocate any “ism” at all is merely another type of biased and partial approach which may in fact blind one. The approach of the text is dialectical and iconoclastic, yet in the end essentially religious.

What may be baffling to the reader of the translation is the abundant use of underdefined, sometimes undefined, terms that may be regarded as belonging to the vocabulary of theology, epistemology, psychology, or even biology. The difficulty results basically from the monistic outlook of the text, as well as in part from the author's attitude toward his work. The entire text, in a sense, is an outline that necessarily requires further elucidation and exegesis. The effort of the author to present his outline as succinctly as possible has resulted in insufficient definition of the terms used and underdeveloped argument. Furthermore, the author has made an attempt to systematize all phases of Mahayana teaching and practice under the simplest, most fundamental, yet universal formulas, with the use of various religious, philosophical, and psychological terms that represent many different trends in the Mahayana teaching of his time. The attitude to take when reading the text is, perhaps, to understand the symbolical significance of these terms in context and the intention of the argument, putting as much aside as much as possible the more com-

monly accepted definitions of such terms.

The text, as we have noted, sets out to give a concise logically ordered summary of Mahayana doctrine. It therefore deliberately eschews most of the literary devices flourishes which characterize so many of the Mahayana sutras and other texts of Indian Buddhism. There are no anecdotes or dramatic episodes, no poems or descriptive passages. Even the fondness for hyperbole which is such a marked characteristic of the Indian mind figures only in vestigial form in such conventional expressions as “defilements more numerous than the sands of the Ganges [River].” The text accordingly lacks the imaginativeness and rich imagery of the great Mahayana sutras, but it also avoids their repetitiousness and unwieldy proportions. Its virtues are concision, orderliness of presentation, and—within the limitations of its rather obscure terminology—logic of ideas.

To the best of the translator's knowledge, there are three English translations of the *Awakening of Faith*. One was done by Dr. D. T. Suzuki in 1900 from the later Chinese translation attributed to Śikṣānanda;³² the other two were done by Rev. Timothy Richard in 1907,³³ and by Bhikṣu Wai-tao and Dwight Goddard in 1937,³⁴ both from the older Chinese translation of Paramārtha.

It is in a way unfortunate that Dr. Suzuki's translation done from the later Chinese text, which has not played a significant role in traditional Buddhism, though Dr. Suzuki lists in his footnotes some of the important disagreements between the new and the old versions of the text. His translation, nevertheless, is the most reliable among the three.

The translation done by Rev. Timothy Richard suffers from an attempt to read Christianity into the text. Mr. Richard found a striking similarity between the religious thought of the text and that of Christianity. In his introduction he remarks:

If it be, as it is more and more believed, that the Mahayana Faith is not Buddhism, properly so called, but an Asiatic form of the same Gospel of our Lord and Saviour Jesus Christ, in Buddhist nomenclature, differing from the old Buddhism just

as the New Testament differs from the Old, then it commands a world-wide interest, for in it we find an adaptation of Christianity to ancient thought in Asia, and the deepest bond of union between the different races of the East and the West, viz., the bond of a common religion. . . . The almost universal reception of the doctrines contained in this book by both the East and the West constitutes to my mind its highest claim to our attention.³⁵

Though, as may be judged from these remarks, the translator is extremely sympathetic to the text, his translation inevitably is more Christian than Buddhist in tone.

The translation made by Bhikṣu Wai-tao and Dwight Goddard suffers from an excessive freedom in rendition. The translators claim that "the teaching of [Aśvaghōṣa] is seen now for the first time in its true colors as a profoundly inspiring psychological appeal designed to awaken faith in the minds of all seekers for Truth."³⁶ To the present writer, however, it seems that these two translators have done their work rather too freely. To begin with, the translation is incomplete. In addition, it is often difficult to identify the translated passages with the original, and there are many interpolations and unwarranted interpretations. The text being logical rather than aesthetic in nature, this type of translation is hardly satisfactory.

The purpose of the present translation, done from the old text of Paramārtha, is to present as accurate as possible translation of the text as it is interpreted in the light of the traditional commentaries, at the same time taking into consideration the results of modern critical scholarship on the text and the history of Buddhist thought in general. An effort has been made to translate the text so as to make it easily accessible to the general reader, but the demands of specialists, who will be comparing it with the original, have also been kept in mind. As a result, the translation is more literal than literary. The translator's main concerns have been philological accuracy and correctness in the interpretation of ideas. He does not flatter himself that he has been successful in all cases, however. A text of such difficulty and conciseness of language may be interpreted in many

ways depending upon the translator's karma—his predisposition, mentality, life experience, etc. The translation of this type of text, in fact, is not so much a question of technical skill in translating as of the understanding and interpretation of the text. This, translation, therefore, is offered as no more than another attempt, to be improved upon by others.

In order to aid the reader in an understanding of the ideas and technical terms of the text, the translator has inserted lines or paragraphs of explanation at appropriate points in the body of the translation, which, it is hoped, will allow the reader to keep abreast of the logical development of the argument and save him or her the trouble of constantly referring to footnotes. These explanatory comments are [marked "Translator's Note" and] set in [italicized] type. Bracketed words also have been inserted before and after the terse and suggestive passages whenever it was felt that supplementary information was necessary in order to help the reader grasp their meanings. The explanations in the brackets are often based upon the classical commentaries. Material in the footnotes is limited to source references and other information intended mainly for the specialist.

The text used in this translation is that found in the Taishō edition of the Chinese Tripiṭaka, No. 1666. Among the Chinese commentaries, that written by Fazang (643–712) has been used most frequently because of its intrinsic value and the position of authority that has been accorded it in traditional Buddhist studies. Among modern works on the text, those by Itō Kazuo, Hisamatsu Shin'ichi, Ui Hakuju, and Shih Yinshun have proved most useful for a basic understanding of the text. A selected bibliography listing these and other important works on the text has been provided at the end of the translation for further reference.

THE AWAKENING OF FAITH

Invocation

I take refuge in [the Buddha,] the greatly Compassionate One, the savior of the world, omnipotent, omnipresent, omniscient, of most excellent deeds in all the ten directions; 575b12

And in [the Dharma, the manifestation of his essence, the reality, the sea of suchness, the boundless storehouse of excellencies;

[And in the Sangha, whose members] truly devote themselves to the practice,

May all sentient beings be made to discard their doubts, cast aside their evil attachments, and give rise to the correct faith in the Mahayana, that the lineage of the Buddhas may not be broken off.

***Translator's Note:** The text opens with an invocation reflecting the traditional pattern universally adopted by all Buddhists throughout the ages, the manifesto of acceptance of and devotion to the Three Treasures (triratna)—the Buddha, the Dharma (the teaching), and the Sangha (the Buddhist community). This expression of the author's resolution is followed by a prayer that the purpose of the writing of this book may be fulfilled. "Suchness" is a synonym of the absolute, zhenru in Chinese, tathatā or bhūta-tathatā in Sanskrit, which may be translated literally as "real suchness," "true suchness," "the state that is really so," etc. For the sake of brevity, and in agreement with more or less established usage, the rendition "suchness" is adopted here.*

The Contents of the Discourse

There is a teaching (Dharma) that can awaken in us the root of faith in the Mahayana, and it should therefore be explained. The explanation is divided into five parts. They are 1) the Reasons for Writing; 2) the Outline; 3) the Interpretation; 4) on Faith and Practice; 5) the Encouragement of Practice and the Benefits Thereof.

Part One

The Reasons for Writing

Someone may ask the reasons why I was led to write this treatise. I reply: there are eight reasons.

The first and the main reason is to cause human beings to free themselves from all suffering and to gain the final bliss; it is not that I desire worldly fame, material profit, or respect and honor.

The second reason is that I wish to interpret the fundamental meaning [of the teachings] of the Tathāgata so that people may understand them correctly and not be mistaken about them.

Translator's Note: “*Tathāgata*” in this context is used as one of the epithets of the Buddha, the Awakened One, and is usually interpreted as “*Thus come,*” “*Thus gone,*” or by some as “*One who has come from the truth or the absolute.*”

The third reason is to enable those whose capacity for goodness has attained maturity to keep firm hold upon a nonretrogressive faith in the teachings of the Mahayana.

The fourth reason is to encourage those whose capacity for goodness is still slight to cultivate the faithful mind.

575c

The fifth reason is to show them expedient means (*upāya*) by which they may wipe away the hindrance of evil karma, guard their minds well, free themselves from stupidity and arrogance, and escape from the net of heresy.

The sixth reason is to reveal to them the practice [of two methods of meditation], cessation [of illusions] and clear observation (*śamatha* and *vipaśyanā*; Ch., *zhiguan*), so that ordinary people and the followers of the Hinayana may cure their minds of error.

The seventh reason is to explain to them the expedient means of singleminded meditation (*smṛti*) so that they may be born in

the presence of the Buddha and keep their minds fixed in a non-retrogressive faith.

The eighth reason is to point out to them the advantage [of studying this treatise] and to encourage them to make an effort [to attain enlightenment]. These are the reasons for which I write this treatise.

Question: What need is there to repeat the explanation of the teaching when it is presented in detail in the sutras?

Answer: Though this teaching is presented in the sutras, the capacity and the deeds of people today are no longer the same, nor are the conditions of their acceptance and comprehension. That is to say, in the days when the Tathāgata was in the world, people were of high aptitude and the Preacher excelled in his form, mind, and deeds, so that once he had preached with his perfect voice, different types of people all equally understood; hence, there was no need for this kind of discourse. But after the passing away of the Tathāgata, there were some who were able by their own power to listen extensively to others and to reach understanding; there were some who by their own power could listen to very little and yet understand much; there were some who, without an mental power of their own, depended upon the extensive discourses of others to obtain understanding; and naturally there were some who looked upon the wordiness of extensive discourses as troublesome, and who sought after what was comprehensive, terse, and yet contained much meaning, and then were able to understand it. Thus, this discourse is designed to embrace, in a general way, the limitless meaning of the vast and profound teaching of the Tathāgata. This discourse, therefore, should be presented.

Part Two

Outline

The reasons for writing have been explained. Next the outline will be given. Generally speaking, the Mahayana is to be expounded from two points of view. One is the principle and the other is the significance.

Translator's Note: *It should be noted that the term "Mahayana" here is not used in the usual sense of the word, that is, Mahayana versus Hinayana. According to the definition given in the discussion immediately following, Mahayana designates suchness or the absolute. The title of the text, the Awakening of Faith in the Mahayana, should therefore be understood as the "Awakening of Faith in the Absolute," not in Mahayana Buddhism as distinguished from Hinayana Buddhism.*

The principle is "the Mind of the sentient being." This Mind includes in itself all states of being of the phenomenal world and the transcendental world. On the basis of this Mind, the meanings of the Mahayana may be unfolded. Why? Because the absolute aspect of this Mind represents the essence (*svabhāva*) of the Mahayana; and the phenomenal aspect of this Mind indicates the essence, attributes (*lakṣana*) and influences (*kriyā*) of the Mahayana itself.³⁷

Translator's Note: *The term "Mind" is used neither as the individual mental faculty nor as mind contrasted with matter. It symbolizes the metaphysical principle as defined in the Introduction (see pp. xxvi–xxvii). When the term "mind" is thought to be used in this particular sense, the first letter will be capitalized. Some of the synonyms for the "Mind of the sentient being" are tathāgata-garbha, "the essential nature of Mind," "One Mind," and "the fountainhead of Mind." Though they differ in nuance and emphasis, these expressions mean the same thing. This introduction of the*

principle is abrupt, but no doubt it is intended to impress upon the reader the importance of an awareness of the intrinsic value of the human being as being grounded on the absolute. Though the term “sentient being” is used for the sake of universal significance, it is obvious that it refers to human beings.

This paragraph gives the outline to be developed in the discussion in Part Three, Chapter I, “Revelation of True Meaning.” The term translated as “phenomenal aspect” is literally “primary cause (hetu) and conditions (coordinating causes; pratyaya) [for a sentient being to remain only] in the order of birth and death (phenomenal order; samsara), and the characteristics (lakṣaṇa) [of a sentient being in samsara].” This will be discussed in detail later under the two headings, “The Cause and Conditions of Humanity’s Being in Samsara” and “The Characteristics of Beings in Samsara.”

At first glance this outline may appear to be lines of ciphers. Be that as it may, the important thing is that here the Mind is discussed from two viewpoints: the absolute and the phenomenal. As for the absolute aspect, only essence (unconditional and self-identical substance or being) is mentioned; but in the case of the phenomenal aspect, essence, attributes, and influences are listed. That which is common in the two aspects is the essence; the attributes and influences belong only to the phenomenal aspect of the Mind and not to the absolute aspect.

Of the significance [of the adjective *mahā* (great) in the compound, *mahāyāna*], there are three aspects: 1) the “greatness” of the essence, for all phenomena (*dharmas*) are identical with suchness and are neither increasing nor decreasing; 2) the “greatness” of the attributes, for the *tathāgatagarbha* is endowed with numberless excellent qualities; 3) the “greatness” of the influences, for the influences [of suchness] give rise to the good causes and effects in this and in the other world alike.

Translator’s Note: *“The significance of the adjective mahā” is discussed in detail in Part Three, Chapter I, Section II, under the*

three categories: “*The Greatness of the Essence of Suchness*,” “*The Greatness of the Attributes of Suchness*,” and “*The Greatness of the Influences of Suchness*.”

Tathāgatagarbha is an immanent aspect of the absolute (tathatā) in the phenomenal order, in contradistinction to the transcendental aspect of it in the absolute order; in other words, it is the intrinsic Buddha-nature in all sentient beings yet to be actualized. On tathāgatagarbha, see the Introduction, pp. xxvii–xxviii.

[The significance of the term *yāna* (vehicle) in the compound, *mahāyāna*. The term *yāna* is introduced] because all Enlightened Ones (Buddhas) have ridden [on this vehicle], and all Enlightened Ones-to-be (bodhisattvas), being led by this principle, will reach the stage of Tathāgata.

576a

Translator’s Note: “*The significance of the term *yāna*” is elaborated upon in terms of theory in Part Three, Chapter III, “*Analysis of the Types of Aspiration for Enlightenment*,” and in terms of practice in Part Four, “*On Faith and Practice*.”*

Part Three

Interpretation

The part on outline has been given; next the part on interpretation [of the principle of the Mahayana] will be given. It consists of three chapters: 1) Revelation of the True Meaning; 2) Correction of Evil Attachments; 3) Analysis of the Types of Aspiration for Enlightenment.

Chapter I

Revelation of True Meaning

I. One Mind and Its Two Aspects

The revelation of the true meaning [of the principle of the Mahayana can be achieved] by [unfolding the doctrine] that the principle of One Mind has two aspects. One is the aspect of Mind in terms of the absolute (*tathatā*; suchness), and the other is the aspect of Mind in terms of phenomena (samsara; birth and death). Each of these two aspects embraces all states of existence. Why? Because these two aspects are mutually inclusive.

Translator's Note: *The most authoritative interpreter, Fazang, defines "One Mind (ekacitta; Ch., yixin)" as the tathatāgarbha.³⁸ It should be noted that "one" is used to indicate "absolute" in the sense of "one without any second," not one among many. On One Mind, see the Introduction, pp. xxvi–xxvii.*

“Because these two aspects are mutually inclusive”: Reality is conceived as the intersection of the absolute order and the phenomenal order; therefore, it contains in itself both the absolute and the phenomenal order at once. The absolute order is thought to be transcendental and yet is conceived as not being outside of the phenomenal order. Again the phenomenal order is thought to be temporal and yet is conceived as not being outside of the absolute order. In other words, they are ontologically identical; they are two aspects of one and the same reality. Perhaps the most famous and simplest statement of the relationship between the absolute and the phenomenal order can be found in the sayings of Nāgārjuna (second century C.E.), e.g., “There is no difference whatsoever between nirvana (absolute) and samsara (phenomena); there is no difference whatsoever between samsara and nirvana.”³⁹

A. The Mind in Terms of the Absolute

The Mind in terms of the absolute is the one world of reality (*dharmadhātu*) and the essence of all phases of existence in their totality.⁴⁰

Translator’s Note: *Fazang says of the phrase “in their totality”: “Because the two aspects of One Mind, i.e., the absolute aspect and the phenomenal aspect, are not differentiated, but include each other, the words ‘in their totality’ are used. The one world of reality is nothing but the world of samsara. At the same time the world of samsara is nothing but the world of the absolute. In order to indicate these meanings, the essence which is the same in both aspects is mentioned.”⁴¹*

That which is called “the essential nature of the Mind” is unborn and is imperishable. It is only through illusions that all things come to be differentiated. If one is freed from illusions, then to him there will be no appearances (*lakṣana*) of objects [regarded as absolutely independent existences]; therefore all things from the beginning transcend all forms of verbalization, description,

and conceptualization and are, in the final analysis, undifferentiated, free from alteration, and indestructible. They are only of the One Mind; hence the name suchness. All explanations by words are provisional and without validity, for they are merely used in accordance with illusions and are incapable [of denoting suchness]. The term suchness likewise has no attributes [which can be verbally specified]. The term suchness is, so to speak, the limit of verbalization wherein a word is used to put an end to words. But the essence of suchness itself cannot be put an end to, for all things [in their absolute aspect] are real; nor is there anything which needs to be pointed out as real, for all things are equally in the state of suchness. It should be understood that all things are incapable of being verbally explained or thought of; hence, the name suchness.

Translator's Note: "Unborn (anutpanna)" is a technical term used in the sense of "beyond time determination." For further discussion on "unborn," see p. 58.

*The statement that the absolute transcends all modes of thought is constantly repeated in the Buddhist scriptures and commentaries. The ideas expressed in the preceding several lines are found in terse presentation in the following passage by Nāgārjuna: "While the object of thought is absent predication ceases; for, just as in the case of nirvana, the essential nature of all things (dharmatā-dharma-svabhāva), which is neither born nor perishes, cannot be predicated."*⁴²

In regard to the sentence, "The term suchness is, so to speak, the limit of verbalization wherein a word is used to put an end to words," a Korean monk, Wōnhyo, in his commentary on this text written in the early part of the eighth century says, "It is just as though one stops the voices with a voice."⁴³ Following this comment by Wōnhyo, Fazang explains, "It is just like saying 'Be quiet!' If this voice were not there, other voices would not be made to cease."⁴⁴

The term suchness (tathatā) is symbolic. It is an index to that which is transcendental; it is a provisional device of language on

the conceptual plane used in an attempt to establish some sort of communication in a realm where all verbal communication fails.

Question: If such is the meaning [of the principle of the Mahayana], how is it possible for people to conform themselves to and enter into it?

Answer: If they understand that, concerning all things, though they are spoken of, there is neither that which speaks, nor that which can be spoken of, and though they are thought of, there is neither that which thinks, nor that which can be thought of, then they are said to have conformed to it. And when they are freed from their thoughts, they are said to have entered into it.

Next, suchness has two aspects if predicated in words. One is that it is truly empty (*śūnya*), for [this aspect] can, in the final sense, reveal what is real. The other is that it is truly nonempty (*aśūnya*), for its essence itself is endowed with undefiled and excellent qualities.⁴⁵

Translator's Note: *To paraphrase in more familiar terms, śūnya-approach" may be replaced by "negative approach" which rejects any affirmative identification of the absolute with any mode of thought; and "aśūnya-approach" by "positive approach" which affirms the absolute by means of its attributes and influences. The two approaches are regarded in the text as complementary.*

1. Truly Empty

[Suchness is empty] because from the beginning it has never been related to any defiled states of existence, it is free from all marks of individual distinction of things, and it has nothing to do with thoughts conceived by a deluded mind. It should be understood that the essential nature of suchness is neither with marks nor without marks; neither not with marks nor not without marks; nor is it both with and without marks simultaneously; it is neither with a single mark nor with different marks; neither not with a single mark nor not with different marks; nor is it both with a single [mark] and with different marks simultaneously.

576b

Translator's Note: *This effort at negation of any predication of the essential nature of suchness is typical of Buddhist ways of thought since early times. Beginning with the famous silence of the Buddha on questions such as whether the universe is permanent or impermanent, or whether the universe is limited or unlimited, this attitude has been maintained by Buddhist thinkers. In particular, in a group of sutras known as the Prajñāpāramitā or [Perfection of] Wisdom sutras, the oldest stratum of which belongs to the formative stage of Mahayana Buddhism in the first or second century B.C.E., the negative approach was ruthlessly emphasized. Nāgārjuna formulated, on the basis of the [Perfection of] Wisdom sutras, the pattern for refuting any false identification of that which is beyond, so that the absolute remains absolute and is not brought down to the level of the finite. He gives four alternative predications in order to show the absurdity of affirming any of them. The basic alternatives are two: being and nonbeing, i.e., affirmation and negation. Based on these two alternatives, two more predications are possible by affirming or denying both at once: both being and nonbeing, and neither being nor nonbeing. These four alternatives are negated in the beginning of the sentence; further elaborations follow.*

In short, since all unenlightened people discriminate with their deluded minds from moment to moment, they are alienated [from suchness]; hence, the definition “empty”; but once they are free from their deluded minds, they will find that there is nothing to be negated.⁴⁶

2. Truly Nonempty

Since it has been made clear that the essence of all things is empty, i.e., devoid of illusions, the true Mind is eternal, permanent, immutable, pure, and self-sufficient; therefore, it is called “non-empty.” And also there is no trace of particular marks to be noted in it, as it is the sphere that transcend thoughts and is in harmony with enlightenment alone.

Translator's Note: *This is one of the applications of the method of argument known as "affirmation is negation and negation is affirmation." For example, to say that "this is a pen" is to deny that "this is a teacup." To say that "this is not blue" is to affirm that "this is of some color other than blue." To say that "suchness is empty" is to suggest that suchness is something which defies any conceptualization; i.e., to say that suchness is not this, not that, etc., is to say that suchness is transcendental, empty of concepts. But this negation does not exclude the possibility of suchness being seen elsewhere or from a different view or order with which one is not accustomed. Hence there is room to present suchness, if it is done symbolically, as eternal, permanent, immutable, etc. "Emptiness" does not mean "nonexistence" literally; it is usually used in the sense of, "empty of or devoid of a distinct, absolute, independent, permanent, individual entity or being as an irreducible component in a pluralistic world," or of "empty of all predications." According to this way of thinking, even "nonbeing" is a "being," as it is contingent upon "being." The term "empty" results from a dialectic consciousness of transcending this dichotomy of "being" and "nonbeing." In order to prevent the danger of interpreting "emptiness" as nonbeing or as an advocacy of nihilism, Nāgārjuna says, "Emptiness (śūnyatā), ill conceived, destroys a stupid person, as would a snake when handled improperly, or a spell badly executed."⁴⁷*

B. The Mind in Terms of Phenomena

1. The Storehouse Consciousness

The Mind as phenomena (samsara) is grounded on the *tathāgatagarbha*.⁴⁸ What is called the storehouse consciousness is that in which "neither birth nor death (nirvana)" diffuses harmoniously with "birth and death (samsara)," and yet in which both are neither identical nor different. This consciousness has two aspects that embrace all states of existence and create all states of existence. They are: 1) the aspect of enlightenment, and 2) the aspect of nonenlightenment.

Translator’s Note: “The storehouse consciousness (*ālaya-vijñāna*)”: According to the *Yogācāra* school of Mahayana Buddhism, the system of perception, mind, ego-consciousness, and subconscious mind is divided into eight categories: the five sense perceptions, *vijñāna* (mind), *mano-vijñāna* (ego-consciousness), and *ālaya-vijñāna* (storehouse consciousness). The relationship that exists between the storehouse consciousness and suchness—whether they are identical or nonidentical—has been a subject of great contention among the sectarian scholars. What is essential here, according to the text, is that the storehouse consciousness be defined as the place of intersection of the absolute order and of the phenomenal order, or enlightenment and nonenlightenment, in human beings.

a. The Aspect of Enlightenment

(1) *Original Enlightenment.* The essence of Mind is free from thoughts. The characteristic of that which is free from thoughts is analogous to that of the sphere of empty space that pervades everywhere. The one [without any second, i.e., the absolute] aspect of the world of reality (*dharmadhātu*) is none other than the undifferentiated *dharmakāya*, the “essence body” of the Tathāgata. [Since the essence of Mind is] grounded on the *dharmakāya*, it is to be called the original enlightenment. Why? Because “original enlightenment” indicates [the essence of Mind (*a priori*)] in contradistinction to [the essence of Mind in] the process of actualization of enlightenment; the process of actualization of enlightenment is none other than [the process of integrating] the identity with the original enlightenment.

Translator’s Note: “The process of actualization of enlightenment,” if translated literally, is the “inception of enlightenment.” By this expression the author denotes the entire process from the inception of enlightenment or awakening to the full realization of enlightenment.

(2) *The Process of Actualization of Enlightenment.* Grounded

on the original enlightenment is nonenlightenment. And because of nonenlightenment, the process of actualization of enlightenment can be spoken of.

Translator's Note: *Original enlightenment is intrinsic, but nonenlightenment is accidental. The latter is the unactualized state of the same original enlightenment. That is to say, human beings are originally enlightened or saved, but suffer because they do not realize that they are enlightened or saved and continue on as blind or faithless persons, groping for enlightenment or salvation elsewhere. The premise is that if human beings are not enlightened or saved originally, there is no possibility of their attaining enlightenment or salvation at all.*

Now, to be [fully] enlightened to the fountainhead of Mind is called the final enlightenment; and not to be enlightened to the fountainhead of Mind, nonfinal enlightenment.

What is the meaning of this? An ordinary person becomes aware that his former thoughts were wrong; then he is able to stop (*nirodha*) such thoughts from arising again. Although this sometimes may also be called enlightenment, [properly it is not enlightenment at all] because it is not enlightenment [that reaches the fountainhead of Mind].

The followers of the Hinayana, who have some insight, and those bodhisattvas who have just been initiated become aware of the changing state (*anyathātva*) of thoughts and are free from thoughts which are subject to change [such as the existence of a permanent self (*atman*), etc.]. Since they have forsaken the rudimentary attachments derived from unwarranted speculation (*vikalpa*), [their experience] is called enlightenment in appearance.

Bodhisattvas [who have come to the realization] of the *dharma-kāya* become aware of the [temporarily] abiding state (*sthiti*) of thoughts and are not arrested by them. Since they are free from their rudimentary [false] thoughts derived from the speculation [that the components of the world are real, their experience] is

called approximate enlightenment.

Those bodhisattvas who have completed the stages of a bodhisattva and who have fulfilled the expedient means [needed to bring forth the original enlightenment to the fullest extent] will experience the oneness [with suchness] in an instant; they will become aware of how the inceptions of [the deluded thoughts of the mind arise (*jāti*), and will be free from the rise of any [deluded] thought. Since they are far away even from subtle [deluded] thoughts, they are able to have an insight into the original nature of Mind. [The realization] that Mind is eternal is called the final enlightenment. It is, therefore, said in a sutra that if there is a man who is able to perceive that which is beyond thoughts, he is advancing toward the Buddha wisdom.

Translator's Note: *Here the author applies, in the analysis of the process of the actualization of enlightenment, the four characteristic states of existence, in reverse order. The four characteristic states (avasthā) are: 1) arising—the coming into existence analogous to the birth of a child (jati); 2) abiding—the state of continuity in growth analogous to the stage from childhood to manhood (sthiti); 3) change—the stage of changing periods analogous to the period from the prime of life to old age (anyathātva); and 4) stopping—the period of senility and destruction (nirodha). These four characteristic states, when used in a cosmic sense, designate one cycle of the cosmic age that continues with infinite repetition. This application of the four characteristic states of existence in reverse order for the description of the process of the actualization of enlightenment seems to be unknown elsewhere.*

The simile of a dream, or of mistaking a rope for a snake, treasured especially in the writings of the Yogācāra school of Buddhism, might be helpful in understanding the first sentence of the last paragraph, which is insufficiently explained. To illustrate, only when awake can one realize the true nature of a dream; while dreaming one is not aware that one is dreaming. Being aware that it was a dream, one can be free from the dream. Similarly, only when a cor-

rect view is established can one realize that one's former views were wrong and be able to understand why wrong views were entertained on certain partial or incorrect assumptions. Only then will one be free from the rise of any deluded thoughts.

576c Though it is said that there is [an inception of] the rising of [deluded] thoughts in the mind, there is no inception as such that can be known [as being independent of the essence of Mind]. And yet to say that the inception [of the rising of deluded thoughts] is known means that it is known as [existing on the ground of] that which is beyond thoughts [i.e., the essence of Mind]. Accordingly, all ordinary people are said not to be enlightened because they have had a continuous stream of [deluded] thoughts and have never been freed from their thoughts; therefore, they are said to be in a beginningless ignorance. If a person gains [insight into] that which is free from thoughts, then he knows how those [thoughts] that characterize the mind [i.e., deluded thoughts] arise, abide, change, and cease to be, for he is identical with that which is free from thoughts. But, in reality, no difference exists in the process of the actualization of enlightenment, because the four states [of rising, abiding, etc.] exist simultaneously and each of them is not self-existent; they are originally of one and the same enlightenment [in that they are taking place on the ground of original enlightenment, as its phenomenal aspects].

And, again, original enlightenment, when analyzed in relation to the defiled state [in the phenomenal order], presents itself as having two attributes. One is the “purity of wisdom” and the other is the “suprarational functions.”

Translator's Note: *Purity of wisdom and the suprarational functions of the absolute, or enlightenment, can be discussed only in relation to phenomena, or nonenlightenment. About the absolute, or enlightenment, in its totally transcendental aspect, nothing can be said.*

(a) Purity of Wisdom. By virtue of the permeation (*vāsanā*,

perfuming) of the influence of Dharma [i.e., the essence of Mind or original enlightenment], a person comes to truly discipline himself and fulfills all expedient means [of unfolding enlightenment]; as a result, he breaks through the compound consciousness (i.e., the storehouse consciousness that contains both enlightenment and nonenlightenment), puts an end to the manifestation of the stream of [deluded] mind, and manifests the *dharmakāya* (i.e., the essence of Mind), for his wisdom (*prajñā*) becomes genuine and pure.

What is the meaning of this? All modes (*lakṣana*) of mind and consciousness [under the state of nonenlightenment] are [the products of] ignorance. Ignorance does not exist apart from enlightenment; therefore, it cannot be destroyed [because one cannot destroy something that does not really exist], and yet it cannot not be destroyed [insofar as it remains]. This is like the relationship that exists between the water of the ocean (i.e., enlightenment) and its waves (i.e., modes of mind) stirred by the wind (i.e., ignorance). Water and wind are inseparable; but water is not mobile by nature, and if the wind stops the movement ceases. But the wet nature remains undestroyed. Likewise, a person's Mind, pure in its own nature, is stirred by the wind of ignorance. Both Mind and ignorance have no particular forms of their own and they are inseparable. Yet Mind is not mobile by nature, and if ignorance ceases, then the continuity [of deluded activities] ceases. But the essential nature of wisdom (i.e., the essence of Mind, like the wet nature of the water) remains undestroyed.

(b) Suprarational Functions. [He who has fully uncovered the original enlightenment] is capable of creating all manner of excellent conditions because his wisdom is pure. The manifestation of his numberless excellent qualities is incessant; accommodating himself to the capacity of other people he responds spontaneously, reveals himself in manifold ways, and benefits them.

(3) *The Characteristics of the Essence of Enlightenment*. The characteristics of the essence of enlightenment have four great significances that are identical with those of empty space or that

are analogous to those of a bright mirror.

First, [the essence of enlightenment is like] a mirror that is really empty [of images]. It is free from all marks of objects of the mind and it has nothing to reveal in itself, for it does not reflect any images.

Translator's Note: *From the absolute point of view, the plurality of particulars does not exist. What exists is the absolute only, just as space is one without any second. Division of space is man-made, the result of thought construction made for the sake of convenience; intrinsically it is nonexistent.*

Second, [it is, as it were] a mirror, influencing (*vāsanā*) [all human beings to advance toward enlightenment], serving as the primary cause [of their attaining enlightenment]. That is to say, it is truly nonempty; appearing in it are all the objects of the world which neither go out nor come in; which are neither lost nor destroyed. It is eternally abiding One Mind. [All things appear in it] because all things are real. And none of the defiled things are able to defile it, for the essence of wisdom (i.e., original enlightenment) is unaffected [by defilements], being furnished with an unsoiled quality and influencing all human beings [to advance toward enlightenment].

Third, [it is like] a mirror that is free from [defiled] objects [reflected in it]. This can be said because the nonempty state [of original enlightenment] is genuine, pure, and bright, being free from hindrances both affectional and intellectual, and transcending characteristics of that which is compounded (i.e., the storehouse consciousness).

Fourth, [it is like] a mirror influencing [a person to cultivate his capacity for goodness], serving as a coordinating cause [to encourage him in his endeavors]. Because [the essence of enlightenment] is free from [defiled] objects, it universally illumines the mind of a human being and induces him to cultivate his capacity for goodness, presenting itself in accordance with his desires [as a mirror presents his appearance].

Translator's Note: *Of the four arguments, the first and second correspond to the arguments on the two aspects of the absolute in terms of empty and nonempty. The third and fourth arguments correspond to "purity of wisdom" and "suprarational functions" in the preceding section.*

b. The Aspect of Nonenlightenment

577a

Because of not truly realizing oneness with suchness, there emerges an unenlightened mind and, consequently, its thoughts. These thoughts do not have any validity to be substantiated; therefore, they are not independent of the original enlightenment. It is like the case of a man who has lost his way: he is confused because of [his wrong sense of] direction. If he is freed from [the notion of] direction altogether, then there will be no such thing as going astray. It is the same with human beings: because of [the notion of] enlightenment, they are confused. But if they are freed from [the fixed notion of] enlightenment, then there will be no such thing as nonenlightenment. Because [there are people] of unenlightened, deluded mind, for them we speak of true enlightenment, knowing well what this [relative] term stands for. Independent of the unenlightened mind, there are no independent marks of true enlightenment itself that can be discussed.

Translator's Note: *"Not truly realizing oneness with suchness": Literally: "Not knowing that the dharma of suchness is one," or perhaps, "Not knowing that suchness and dharmas (phenomena) are one." In any case, the meaning remains the same. This has been called the "basic ignorance."*

The discussion is on the two seemingly opposing concepts of enlightenment and nonenlightenment. From the author's point of view, these polar concepts are not mutually exclusive or contradictory; they are merely relative, since enlightenment is inconceivable in the absence of nonenlightenment; they coexist temporarily, as it were, in mutual dependency, on the ground of the original enlightenment or the absolute. Neither enlightenment nor nonenlightenment should be considered to be an absolute state. The irrelevancy

of taking either of them to be a concrete state of being—in other words, the absurdity of regarding a relative as an absolute, or a conventional and symbolic expression as literally true—is here demonstrated.

Because of its nonenlightened state, [the deluded mind] produces three aspects which are bound to nonenlightenment and are inseparable from it.

First is the activity of ignorance. The agitation of mind because of its nonenlightened state is called activity. When enlightened, it is unagitated. When it is agitated, anxiety (*duḥkha*) follows, for the result (i.e., anxiety) is not independent of the cause (i.e., the agitation contingent upon ignorance).

Second is the perceiving subject. Because of the agitation [that breaks the original unity with suchness], there appears the perceiving subject. When unagitated, [the mind] is free from perceiving.

Third is the world of objects. Because of the perceiving subject, the world of objects erroneously appears. Apart from the perceiving, there will be no world of objects.

Conditioned by the [incorrectly conceived] world of objects, [the deluded mind] produces six aspects.

First is the aspect of the [discriminating] intellect. Depending on the [erroneously conceived] world of objects, the mind develops the discrimination between liking and disliking.

Second is the aspect of continuity. By virtue of [the discriminating function of] the intellect, the mind produces an awareness of pleasure and pain [with regard to things] in the world of objects. The mind, developing [deluded] thoughts and being bound to them, will continue uninterrupted.

Third is the aspect of attachment. Because of the continuity [of deluded thoughts], the mind, superimposing its deluded thoughts on the world of objects and holding fast to [the discriminations of liking and disliking] develops attachments [to what it likes].

Fourth is the aspect of the speculation (*vikalpa*) on names and letters (i.e., concepts). On the basis of erroneous attachments, [the deluded mind] analyzes words which are provisional [and therefore devoid of validity].

Fifth is the aspect of giving rise to [evil] karma. Relying on names and letters (i.e., concepts that have no validity), [the deluded mind] investigates names and words and becomes attached to them, and creates manifold types of evil karma.

Sixth is the aspect of anxiety attached to the [effects of evil] karma. Because of the [law of] karma, the deluded mind suffers the effects and will not be free.

It should be understood that ignorance is able to produce all types of defiled states; all defiled states are aspects of nonenlightenment.

c. The Relationships between Enlightenment and Nonenlightenment

Two relationships exist between the enlightened and nonenlightened states. They are “identity” and “nonidentity.”

(1) *Identity*. Just as pieces of various kinds of pottery are of the same nature in that they are made of clay, so the various magic-like manifestations (*māyā*) of both enlightenment (*anāsrava*: non-defilement) and nonenlightenment (*avidyā*) are aspects of the same essence, suchness. For this reason, it is said in a sutra that “all sentient beings intrinsically abide in eternity and are entered into nirvana. The state of enlightenment is not something that is to be acquired by practice or to be created. In the end, it is unobtainable. [for it is given from the beginning].”⁴⁹ Also it has no corporeal aspect that can be perceived as such. Any corporeal aspects [such as the marks of the Buddha] that are visible are magic-like products [of suchness manifested] in accordance with [the mentality of human beings in] defilement. It is not, however, that these corporeal aspects [which result from the, suprarational functions] of wisdom are of the nature of nonemptiness (i.e., substantial); for wisdom has no aspects that can be perceived.

577b

(2) *Nonidentity*. Just as various pieces of pottery differ from each other, so differences exist between the state of enlightenment and that of nonenlightenment, and between the magic-like manifestations [of suchness manifested] in accordance with [the mentality of human beings in] defilement, and those [of people of ignorance] who are defiled (i.e., blinded) as to the essential nature [of suchness].

2. The Cause and Conditions of Humankind's Being in Samsara

Translator's Note: *A literal translation of this title is: "The cause and conditions of birth and death." The cause stands for the aspect of nonenlightenment in the storehouse consciousness, i.e., ignorance; the conditions stand for mind and consciousness in the state of nonenlightenment. In short, this section undertakes to deal with the mentality of a person who is unaware of the absolute order, despite the fact that he is intrinsically in it. In the following argument some similarity can be found between the author's thought and the doctrines of the Yogācāra school of Mahayana Buddhism. The Yogācāra school advocates the concept of "mind only" and its doctrine is known as subjective idealism. The author presents the subject in his own way, developing the concept of tathatāgarbha, but some basic ideas and terms must have been taken into his system from Yogācāra sources.*

That a person is in samsara results from the fact that his mind (*manas*) and consciousness (*vijñāna*) develop on the ground of the storehouse consciousness (*citta*). This means that because of [the aspect of nonenlightenment of] the storehouse consciousness, he is said to be in possession of ignorance [and thus is bound to remain in samsara].

Translator's Note: *Citta, manas, and vijñāna are synonymous in the earliest phase of Buddhism, indicating "mind" in the ordinary sense of the word. Along with the systematization of and speculation on the Buddha's doctrines, Buddhist thinkers (Abhi-*

dharmā philosophers) differentiated among them, ascribing unique psychometaphysical meanings to each. The Yogācāra school of Buddhism, in an attempt to analyze the levels of mind of the non-enlightened person, established a distinctive use of these terms. According to this school, citta corresponds to the ālaya-vijñāna (storehouse consciousness), manas to the mano-vijñāna (ego-conscious mind), and vijñāna remains as it was, denoting the ordinary mind and sometimes the five [sense] perceptions. Though the author (or translator) uses these same terms, their content is often quite different from that found in Yogācāra philosophy. This section, therefore, should be interpreted in the light of the overall thought of the text, without reference to the Yogācāra interpretation of these technical terms. Attempts to equate or harmonize it with Yogācāra thought will invite unnecessary confusion and misunderstanding.

a. Mind

[The mentality] that emerges in the state of nonenlightenment, which [incorrectly] perceives and reproduces [the world of objects] and, conceiving that the [reproduced] world of objects is real, continues to develop [deluded] thoughts, is what we define as mind.

This mind has five different names.

The first is called the “activating mind,” for, without being aware of it, it breaks the equilibrium of mind by the force of ignorance.

The second is called the “evolving mind,” for it emerges, contingent upon the agitated mind as [the subject] that perceives [incorrectly].

The third is called the “reproducing mind,”⁵⁰ for it reproduces the entire world of objects as a bright mirror reproduces all material images. When confronted with the objects of the five senses, it reproduces them at once. It arises spontaneously at all times and exists forever [reproducing, the world of objects] in front [of the subject].

The fourth is called the “analytical mind,” for it differentiates what is defiled and what is undefiled.

The fifth is called the “continuing mind,” for it is united with [deluded] thoughts and continues uninterrupted. It retains the entire karma, good and bad, accumulated in the immeasurable lives of the past, and does not permit any loss. It is also capable of bringing the results of the pain, pleasure, etc., of the present and the future to maturity; in doing so, it makes no mistakes. It can cause one to recollect, suddenly the things of the present and the past and to have sudden and unexpected fantasies of the things to come.

The triple world, therefore, is unreal and is of mind only. Apart from it there are no objects of the five senses and of the mind. What does this mean? Since all things are, without exception, developed from the mind and produced under the condition of deluded thoughts, all differentiations are no other than the differentiations of one’s mind itself. [Yet] the mind cannot perceive the mind itself; the mind has no marks of its own [that can be ascertained as a substantial entity as such]. It should be understood that [the conception of] the entire world of objects can be held only on the basis of a person’s deluded mind of ignorance. All things, therefore, are just like the images in a mirror that are devoid of any objectivity that one can get hold of; they are of the mind only and are unreal. When the [deluded] mind comes into being, then various conceptions (*dharmas*) come to be; and when the [deluded] mind ceases to be, then these various conceptions cease to be.

Translator’s Note: “*The triple world, therefore, is unreal and is of mind only*”: The oldest recorded expression of this statement, encountered in many scriptures of later origin, is found in one of the earliest Mahayana sutras of the first or second century C.E., called the Ten Stages Sutra (Daśabhūmika-sūtra), which was later incorporated, most likely in Central Asia or China, into the Avatamsaka-sūtra. This statement was not only taken up by the Huayan school, but was also utilized as one of the authentic proofs to provide a foundation to the Yogācāra system. In fact, the virtual founder of the Yogācāra school, Vasubandhu, composed a com-

mentary on the Daśabhūmika-sūtra.⁵¹ As it appears in the sutra, the original sentence may be translated: “What belongs to this triple world is mind only.”⁵² The triple world is the world of desire (kāmadhātu), the world of form or materiality (rūpadhātu), and the world of formlessness (ārūpyadhātu).

b. Consciousness

What is called “consciousness (*viññāna*)” is the “continuing mind.” Because of their deep-rooted attachment, ordinary people imagine that “I” and “mine” are real and cling to them in their illusions. As soon as objects are presented, this consciousness rests on them and discriminates the objects of the five senses and of the mind. This is called “*viññāna*” (i.e., the differentiating consciousness) or the “separating consciousness.” Or, again, it is called the “object-discriminating consciousness.” [The propensity for discrimination of] this consciousness will be intensified by both [the intellectual] defilement of holding fast to perverse views and [the affectional] defilement of indulgence in passion.

That the [deluded mind and] consciousness arise from the permeation of ignorance is something that ordinary people cannot understand. The followers of the Hinayana, with their wisdom, likewise fail to realize this. Those bodhisattvas who, having advanced from their first stage of correct faith by setting the mind [upon enlightenment] through practicing contemplation, have come to realize the *dharmakāya*, can partially comprehend this. Yet even those who have reached the final stage of bodhisattvahood cannot fully comprehend this; only the Enlightened Ones (Buddhas) have thorough comprehension of it. Why? The Mind, though pure in its self-nature from the beginning, is accompanied by ignorance. Being defiled by ignorance, a defiled [state of] mind comes into being. But, though defiled, the Mind itself is eternal and immutable. Only the Enlightened Ones are able to understand what this means.

577c

What is called the essential nature of Mind is always beyond thoughts. It is, therefore, defined as “immutable.” When the one world of reality is yet to be realized, the Mind [is mutable and] is

not in perfect unity [with suchness]. Suddenly, [a deluded] thought arises; [this state] is called ignorance.

Translator's Note: "Suddenly" is a literal translation of the Chinese adverbial compound *huran*. Here, casually and in a sentence of a few words, the origin of ignorance (*avidyā*) is explained. Ignorance is the most fundamental problem of Buddhism, comparable in its significance to that of original sin in Christianity. The author's avowed determination to make his discourse as brief as possible should be appreciated, but often he has achieved his aim at the risk of being understood incorrectly, or of not being understood at all.

There has been much discussion on the meaning of *huran* in connection with the origin of ignorance, mainly on the basis of interpretations proposed by Fazang, the most celebrated commentator on the text. Following the comment made by the Korean monk Wōnhyo,⁵³ Fazang says of it: 1) that ignorance alone becomes the source of defiled states of being. It is the subtlest; no other state of being can be the origin of this. It is therefore said in the text that ignorance emerges suddenly. 2) Commenting on a quotation from a sutra, he says "suddenly" means "beginninglessly," since the passage quoted makes clear that there is no other state of being prior to the state of ignorance. 3) The word "suddenly" is not used from the standpoint of time but is used to account for the emergence of ignorance without any instance of inception.⁵⁴ It is clear, then, that Fazang interpreted "suddenly" as "without beginning." Accordingly, the conclusion may be drawn that ignorance, the primary cause of the nonenlightened state of human beings, has no beginning but does have an ending, since it disappears with enlightenment.

A monk of Ming China, named Zhenjie, in his commentary to the Awakening of Faith written in 1599, glosses "suddenly" as *bujue*, which may mean "unconsciously" or "without being aware of the reason."⁵⁵

If *huran* is a translation of a Sanskrit word, the original word *akasmāt* may be posited.⁵⁶ *Akasmāt* means "without reason" or "accidentally." If this is correct, the following metaphor quoted by

another Chinese monk, Zixuan (d. 1038) of the Huayan school, in interpreting “suddenly” is peculiarly relevant. He writes: “[Ignorance is] like dust which has suddenly collected on a mirror, or like clouds which have suddenly appeared in the sky.”⁵⁷

In the earlier part of the text, the claim was made that human beings are originally enlightened and that ignorance or nonenlightenment are not intrinsic but accidental. Ignorance results from an unconscious and accidental estrangement from the essence of Mind (suchness). In the absence of the awareness of estrangement, however, the origin of ignorance cannot be an object of intellectual analysis. For the intellect, the origin of ignorance is unimaginable, unless mythologized; hence, “suddenly” would appear to be an excellent solution.

c. Defiled States of Mind

Six kinds of defiled states of mind [conditioned by ignorance] can be identified.

The first is the defilement united with attachment [to *atman*], from which those who have attained liberation in the Hinayana and those [bodhisattvas] at the “stage of establishment of faith” are free.

The second is the defilement united with the “continuing mind,” from which those who are at the “stage of establishment of faith” and who are practicing expedient means [to attain enlightenment] can gradually free themselves and free themselves completely at the “stage of pure-heartedness.”

The third is the defilement united with the discriminating “analytical mind,” from which those at the “stage of observing precepts” begin to be liberated and finally are liberated completely when they arrive at the “stage of expedient means without any trace.”

The fourth is the [subtle] defilement disunited from the represented world of objects, from which those at the “stage of freedom from the world of objects” can be freed.

The fifth is the [subtler] defilement disunited from the “[evolving] mind that perceives” (i.e., the defilement existing prior to the act of perceiving), from which those at the “stage of freedom from

the [evolving] mind” are freed.

The sixth (and most subtle) is the defilement disunited from the basic “activating mind,” from which those bodhisattvas who have passed the final stage and have gone into the “stage of Tathāgatahood” are freed.

Translator’s Note: “Basic ‘activating mind’” means human beings’ propensity to prefer to remain in the state of ignorance. It exists prior to the separation of the subject-and-object relationship in the context of nonenlightenment. It may be regarded as analogous to the tendency toward evil that exists prior to the motivation and commitment of evil acts that cause evil karma; it is the basic blindness (avidyā), lurking in the deepest level of the subconscious mind.

d. Comments on the Terms Used in the Foregoing Discussion

On [the expression] “the one world of reality is yet to realized.” From this state those [bodhisattvas] who have advanced from the “stage of the establishment of faith” to the “stage of pure-heartedness,” after having completed and severed [their deluded thoughts], will be more and more liberated as they advance, and when they reach the “stage of Tathāgatahood,” they will be completely liberated.

On “united.” By the word “united” [appearing in the first three defilements] is meant that though difference (i.e., duality) exists between the mind (subject) and the datum of the mind (object), there is a simultaneous relation between them in that when the subject is defiled the object is also defiled, and when the subject is purified the object is also purified.

On “disunited.” By the word “disunited” is meant that [the second three subtle and fundamental defilements are the aspects of] nonenlightenment on the part of the mind existing prior to the differentiation [into the subject-and-object relationship]; therefore, a simultaneous relation between the subject and object is not as yet established.

On the “defiled state of mind.” It is called “the hindrance orig-

inating from defilements,” for it obstructs any fundamental insight into suchness.

On “ignorance.” Ignorance is called the “hindrance originating from misconceptions of objects,” for it obstructs the wisdom that functions spontaneously in the world.

Because of the defiled [state of] mind, there emerges the subject that perceives [incorrectly] (i.e., the evolving mind) and that which reproduces [the reproducing mind], and thus one erroneously predicates the world of objects and causes oneself to deviate from the undifferentiated state [of suchness]. Though all things are always in quiescence and devoid of any marks of rising, because of the nonenlightenment due to ignorance, one erroneously strays from the Dharma (i.e., suchness); thus one fails to obtain the wisdom that functions spontaneously by adapting oneself to all circumstances in the world.

Translator’s Note: “The wisdom that functions spontaneously in the world.” Technically this wisdom is called the “later-obtained wisdom” (pṛṣṭhalabdha-jñāna; Ch., houdezhi). It is the wisdom that, after achieving enlightenment and witnessing the pitiful state of existence of the world, naturally emerges to help save the world. When a person caught in a vicious cycle of frustration awakens to his essential being, returns to the absolute order, and reinstates suchness in himself, he can for the first time see the suffering world in its full scope. As eyes cannot see eyes, so as long as he is in the midst of suffering, without transcending it, he cannot see the real state of existence of the world. A keen awareness of the fact that, so long as a person is not awakened, everything is suffering, came to the Buddha after he had attained enlightenment. The well-known words of the Buddha that “everything is suffering (sarvaṃ duḥkam)” were, in fact, uttered after he had attained enlightenment. Hence, he was compelled to work for the salvation of the world.

3. The Characteristics of Beings in Samsara

In analyzing the characteristics of beings in samsara, categories may be distinguished. The one is “crude,” for [those who belong

to this category are] united with the [crude activities of the defiled] mind; the other is “subtle,” for [those who belong to this category are] disunited from the [subtle activities of the defiled] mind. [Again, each category may in turn be subdivided into the cruder and the subtler]. The cruder of the crude belongs to the range of mental activity of ordinary people; the subtler of the crude and the cruder of the subtle belong to that of bodhisattvas; and the subtler of the subtle belongs to that of Buddhas.

Translator’s Note: *Reference is to be made to the “defiled states of mind” in the foregoing discussion. The “crude” corresponds to the first three defilements of mind and the “subtle” to the second three defilements of mind.*

“The subtler of the subtle [belongs] to that of Buddhas.” Does this mean that the Buddhas, the Enlightened Ones, still have some sort of basic defilement, even though it is the subtlest of all? This question was answered by Wōnhyo,⁵⁸ whose words were adapted by Fazang in the following way: “[The range of mental activity belonging to the subtler of the subtle takes place] where there is no separation of subject and object. Since the characteristic of its activity is extremely subtle, only Buddhas can know about it.”⁵⁹ In the later translation of the text by Śikṣānanda this clause is omitted.

578a These two categories of beings in the phenomenal order come about because of the permeation of ignorance; that is to say, they come about because of the primary cause and the coordinating causes. By the primary cause, “nonenlightenment” is meant; and by the coordinating causes, “the erroneously represented world of objects.”

When the primary cause ceases to be, then the coordinating causes will cease to be. Because of the cessation of the primary cause, the mind disunited [from the represented world of objects, etc.] will cease to be; and because of the cessation of the coordinating causes, the mind united [with the attachment to *atman*, etc.] will cease to be.

Question: If the mind ceases to be, what will become of its continuity? If there is continuity of mind, how can you explain its final cessation?

Answer: What we speak of as “cessation” is the cessation of the marks of [the deluded] mind only and not the cessation of its essence. It is like the case of the wind which, following the surface of the water, leaves the marks of its movement. If the water should cease to be, then the marks of the wind would be nullified and the wind would have no support [on which to display its movement]. But since the water does not cease to be, the marks of the wind may continue. Because only the wind ceases, the marks of its movement cease accordingly. This is not the cessation of water. So it is with ignorance; on the ground of the essence of Mind there is movement. If the essence of Mind were to cease, then people would be nullified and they would have no support. But since the essence does not cease to be, the mind may continue. Because only stupidity ceases to be, the marks of the [stupidity of the] mind cease accordingly. It is not that the wisdom (i.e., the essence) of Mind ceases.

Translator’s Note: *This simile, well known for its occurrence in this text, has been popular among the Buddhist thinkers in the Far East as one of the best means to explain the relationship that exists between phenomena and the absolute.*⁶⁰

Because of the four kinds of permeation, the defiled state, and the pure state emerge and continue uninterrupted. They are 1) the pure state, which is called suchness; 2) the cause of all defilements, which is called ignorance; 3) the deluded mind, which is called the “activating mind”; 4) the erroneously conceived external world, which is called the “objects of the five senses and of the mind.”

The meaning of permeation. Clothes in the world certainly have no scent in themselves but if man permeates them with perfumes, then they come to have a scent. It is just the same with the case we are speaking of. The pure state of suchness certainly has no defilement but if it is permeated by ignorance, then the marks

of defilement appear on it. The defiled state of ignorance is indeed devoid of any purifying form but if it is permeated by suchness, then it will come to have a purifying influence.

a. Permeation of Ignorance

How does the permeation [of ignorance] give rise to the defiled state and continue uninterrupted? It may be said that, on the ground of suchness (i.e., the original enlightenment), ignorance (i.e., nonenlightenment) appears. Ignorance, the primary cause of the defiled state, permeates into suchness.

Because of this permeation a deluded mind results. Because of the deluded mind, [deluded thoughts further] permeate into ignorance. While the principle of suchness is yet to be realized, [the deluded mind], developing thoughts [fashioned in the state] of nonenlightenment, predicates erroneously conceived objects of the senses and of the mind. These erroneously conceived objects of the senses and of the mind, the coordinating causes in [bringing about] the defiled state, permeate into the deluded mind and cause the deluded mind to attach itself to its thoughts, to create various [evil] karma, and to undergo all kinds of physical and mental suffering.

The permeation of the erroneously conceived objects of the senses and of the mind is of two kinds. One is the permeation that accelerates [deluded] thoughts, and the other is the permeation that accelerates attachments.

578b The permeation of the deluded mind is of two kinds. One is the basic permeation by the “activating mind,” which causes arhats, *pratyekabuddhas*, and all bodhisattvas to undergo the suffering of samsara, and the other is the permeation that accelerates [the activities of] the “object-discriminating consciousness” and which makes ordinary people suffer from the bondage of their karma.

Translator’s Note: The word “arhat” was originally an epithet for the Buddha meaning “worthy,” but it came to be used often in Mahayana writings in a derogatory sense to designate the perfected one in Hinayana Buddhism who needs to be retrained in Mahayana

Buddhism in order to attain true enlightenment. Here it is used in the latter sense.

The term “pratyekabuddha” designates one who has attained enlightenment on his own without joining the religious order. Because of his selfish attitude and his unwillingness to help save the world, he also is regarded as an inferior sage in the polemical writings of Mahayana literature, though he is slightly higher than an arhat. A bodhisattva, who sacrifices himself for the world, is classified as higher than either of them.

The permeations of ignorance are of two kinds. One is the basic permeation, since it can put into operation the “activating mind,” and the other is the permeation that develops perverse views and attachments, since it can put in operation the “object-discriminating consciousness.”

b. Permeation of Suchness

How does the permeation [of suchness] give rise to the pure state and continue uninterrupted? It may be said that there is the principle of suchness, and it can permeate into ignorance. Through the force of this permeation, [suchness causes the deluded mind to loathe the suffering of samsara and to aspire for nirvana. Because this mind, though still deluded, is [now] possessed with loathing and aspiration, permeates into suchness [in that it induces suchness to manifest itself]. Thus a person comes to believe in his essential nature, to know that what exists is the erroneous activity of the mind and that the world of objects in front of him is nonexistent, and to practice teachings to free himself [from the erroneously conceived world of objects]. He knows what is really so—that there is no world of objects in front of him—and therefore with various devices he practices courses by which to conform [himself to suchness]. He will not attach himself to anything nor give rise to any [deluded] thoughts. Through the force of this permeation [of suchness] over a long period of time, his ignorance ceases. Because of the cessation of ignorance, there will be no more rising of the [deluded activities of] mind. Because of the nonarising [of the

deluded activities of mind], the world of objects [as previously conceived] ceases to be; because of the cessation of both the primary cause (ignorance) and the coordinating cause (objects), the marks of the [defiled] mind will all be nullified. This is called “gaining nirvana and accomplishing spontaneous acts.”

The permeation [of suchness] into the deluded mind is of two kinds. The first is the permeation into the “object-discriminating consciousness.” [Because of this permeation], ordinary people and the Hinayanists come to loathe the suffering of samsara, and thereupon each, according to his capacity, gradually advances toward the highest enlightenment (Ch., *dao*). The second is the permeation into mind. [Because of this permeation,] bodhisattvas advance to nirvana rapidly and with aspiration and fortitude.

Two kinds of permeation of suchness [into ignorance] can be identified. The first is “the permeation through manifestation of the essence [of suchness], and the second is “the permeation through [external] influences.”

Translator’s Note: *The phrase, “the permeation through manifestation of the essence (of suchness),” can perhaps be rendered literally as “the permeation through manifestation of essence on its own accord.” Following Fazang’s comment, this permeation has traditionally been understood as “internal permeation” (Ch., neixun).⁶¹ It is the inner urge of suchness in human beings to emerge, so to speak, from the state of unawareness to the state of awareness, or from the unconscious to the conscious. It is an internal movement of suchness within, from potential to actual, or from essence to existence, so that essence permeates into existence, or nirvana into samsara. Suchness within, i.e., original enlightenment, is constantly asserting itself in order to be actualized by breaking through the wall of ignorance. This intrinsic inner dynamics of suchness is suggested by the term “internal permeation.”*

(1) *Permeation through Manifestation of the Essence of Suchness.* [The essence of suchness] is, from the beginningless beginning,

endowed with the “perfect state of purity.” It is provided with suprarational functions and the nature of manifesting itself. Because of these two reasons it permeates perpetually [into ignorance]. Through the force of [this permeation] it induces a person to loathe the suffering of samsara, to seek bliss in nirvana, and, believing that he has the principle of suchness within himself, to make up his mind to exert himself.

Translator’s Note: “*The perfect state of purity (anāsravadharma)*” is identified by Fazang with “*the original enlightenment of nonemptiness.*”⁶² “*The nature of manifesting itself.*” The original Chinese of this phrase can be literally translated as “*the nature of making the world of object.*” Taken literally, the phrase makes little sense, though commentators have usually tried to take it that way. For example, Tanyan (516–588), the oldest commentator whose work has been preserved, went so far as to interpret it as a magical creation of the objects of the senses.⁶³ Suchness, in an absolute sense, can never be an object or objects. When objectified, it is no longer the absolute but turns into a relative. “*Making the world of object,*” therefore, should be taken symbolically as suggesting “*revealing itself,*” “*manifesting itself from within,*” etc. It does not objectify itself externally, but is internally asserting its absolute subjectivity in human beings.

Question: If this is so, then all sentient beings are endowed with suchness and are equally permeated by it. Why is it that there are infinite varieties of believers and nonbelievers, and that there are some who believe sooner and some later? All of them should, knowing that they are endowed with the principle of suchness, at once make an effort utilizing expedient means and should all equally attain nirvana.

Answer: Though suchness is originally one, yet there are immeasurable and infinite [shades of] ignorance. From the very beginning ignorance is, because of its nature, characterized by diversity, and its degree of intensity is not uniform. Defilements,

578c

more numerous than the sands of the Ganges [River], come into being because of [the differences in intensity of] ignorance, and exist in manifold ways; defilements, such as the belief in the existence of *atman* and the indulgence in passion, develop because of ignorance and exist in different ways. All these defilements are brought about by ignorance, in an infinitely diversified manner in time. The Tathāgatas alone know all about this.

In Buddhism there is [a teaching concerning] the primary cause and the coordinating causes. When the primary cause and the coordinating causes are sufficiently provided, there will be the perfection [of a result]. It is like the case of wood: though it possesses a [latent] fire nature which is the primary cause of its burning, it cannot be made to burn by itself unless people understand the situation and resort to means [of actualizing fire out of wood by kindling it]. In the same way a human being, though he is in possession of the correct primary cause, [suchness with] permeating force, cannot put an end to his defilements by himself alone and enter nirvana unless he is provided with coordinating causes, i.e., his encounters with the Buddhas, bodhisattvas, or good spiritual friends. Even though coordinating causes from without may be sufficiently provided, if the pure principle (i.e., suchness) within is lacking in the force of permeation, then a person cannot ultimately loathe the suffering of samsara and seek bliss in nirvana. However, if both the primary and the coordinating causes are sufficiently provided, then because of his possession of the force of permeation [of suchness from within] and the compassionate protection of the Buddhas and bodhisattvas [from without], he is able to develop a loathing for suffering, to believe that nirvana is real, and to cultivate his capacity for goodness. And when his cultivation of the capacity for goodness matures, he will as a result meet the Buddhas and bodhisattvas and will be instructed, taught, benefited, and given joy, and then he will be able to advance on the path to nirvana.

(2) *Permeation through Influences*. This is the force from without affecting human beings by providing coordinating causes. Such

external coordinating causes have an infinite number of meanings. Briefly, they may be explained under two categories: namely, the specific and the general coordinating causes.

(a) The Specific Coordinating Causes. A person, from the time when he first aspires to seek enlightenment until he becomes an Enlightened One, sees or meditates on the Buddhas and bodhisattvas [as they manifest themselves to him]; sometimes they appear as his family members, parents, or relatives, sometimes as servants, sometimes as close friends, or sometimes as enemies. Through all kinds of deeds and incalculable performances, such as the practice of the four acts of loving-kindness, etc., they exercise the force of permeation created by their great compassion, and are thus able to cause sentient beings to strengthen their capacity for goodness and are able to benefit them as they see or hear [about their needs]. This [specific] coordinating cause is of two kinds. One is immediate and enables a person to obtain deliverance quickly; and the other is remote and enables a person to obtain deliverance after a long time. The immediate and remote causes are again of two kinds: the causes which strengthen a person in his practices [of expedient means to help others], and those which enable him to obtain enlightenment (Ch., *dao*).

Translator's Note: *Mahayanists interpreted Śākyamuni Buddha as a temporal incarnation in history of the Eternal Buddha, the dharmakāya, who appeared in order to help save the world. This theory made it possible to postulate any number of temporal but unhistorical manifestations of Buddhas and bodhisattvas as the popularization of Mahayana Buddhism progressed. In order to become a popular religion, mythologization was inevitable. Perhaps the best example of this trend can be found in a section of the Lotus Sutra (Saddharmapuṇḍarīka-sūtra) in which the Bodhisattva Avalokiteśvara appears in all forms of being in order to protect believers in all conceivable situations, in the end leading them to enlightenment.*⁶⁴

“The four acts of loving-kindness” are defined as charity, kind speech, beneficial action, and cooperation.

The translation follows Fazang’s interpretation.⁶⁵ Wōnhyo says concerning the “causes which strengthen a person in his practice,” that “they develop various practices such as charity, observance of precepts, etc.” Concerning the causes “which enable him to obtain enlightenment,” he says that they are “those which develop [the intention on the part of the devotee] to hear [about doctrines], to think [about them], and to practice [them], and thus [enable him] to obtain enlightenment.”⁶⁶

(b) The General Coordinating Causes. The Buddhas and bodhisattvas all desire to liberate all human beings, spontaneously permeating them [with their spiritual influences] and never forsaking them. Through the power of the wisdom that is one [with suchness], they manifest activities in response to [the needs of human beings] as they see and hear them. [Because of this indiscriminately permeating cause], human beings are all equally able, by means of concentration (*samādhi*), to see the Buddhas.

Translator’s Note: *“The wisdom that is one [with suchness]”: Because the comments of Fazang and others are too brief and vague at this point, the translation follows the interpretation of the Chinese monk, Zixuan (d. 1038). He says: “In essence, this wisdom is the same as suchness,” and also that “this [wisdom] enables one to know that all profane (ordinary people) and sacred (enlightened people), defiled and pure, are equally one in what is real.”⁶⁷*

This permeation through the influence of the wisdom whose essence is one [with suchness] is also divided into two categories [according to the types of recipients].

579a

The one is yet to be united [with suchness]. Ordinary people, the Hinayanists, and those bodhisattvas who have just been initiated devote themselves to religious practices on the strength of their faith, being permeated by suchness through their mind and consciousness. Not having obtained the indiscriminate mind, however,

they are yet to be united with the essence [of suchness], and not having obtained [the perfection of] the discipline of free acts, they are yet to be united with the influence [of suchness].

Translator's Note: *Fazang identifies "[the perfection of] the discipline of free acts" with the "knowledge that emerges after enlightenment, and which functions spontaneously, adapting itself to all circumstances in the world."*⁶⁸

The other is the already united [with suchness]: bodhisattvas who realize the *dharmakāya* have obtained undiscriminating mind [and are united with the essence of the Buddhas; they, having obtained free acts,]⁶⁹ are united with the influence of the wisdom of the Buddhas. They singly devote themselves with spontaneity to their religious disciplines, on the strength of suchness within; permeating into suchness [so that suchness will reclaim itself], they destroy ignorance.

Again, the defiled principle (*dharma*), from the beginningless beginning, continues perpetually to permeate until it perishes by the attainment of Buddhahood. But the permeation of the pure principle has no interruption and no ending. The reason is that the principle of suchness is always permeating; therefore, when the deluded mind ceases to be, the *dharmakāya* (i.e., suchness, original enlightenment) will be manifested and will give rise to the permeation of the influence [of suchness], and thus there will be no ending to it.

Translator's Note: *That is to say, ignorance has no beginning but does have an ending; while original enlightenment, or suchness, has neither beginning nor ending. It is evident that the nature of ignorance is not ontological but is epistemological. If it were ontological and were conceived as "being," this conclusion that ignorance has no beginning but has an ending would be absurd.*

II. The Essence Itself and the Attributes of

Suchness, or the Meanings of *Mahā*⁷⁰

A. The Greatness of the Essence of Suchness

[The essence of suchness] knows no increase or decrease in ordinary people, the Hinayanists, the bodhisattvas, or the Buddhas. It was not brought into existence in the beginning nor will it cease to be at the end of time; it is eternal through and through.

B. The Greatness of the Attributes of Suchness

From the beginning, suchness in its nature is fully provided with all excellent qualities; namely, it is endowed with the light of great wisdom, [the qualities of] illuminating the entire universe, of true cognition and mind pure in its self-nature; of eternity, bliss, self, and purity; of refreshing coolness, immutability, and freedom. It is endowed with [these excellent qualities] which outnumber the sands of the Ganges [River], which are not independent of, disjointed from, or different from [the essence of suchness], and which are suprarational [attributes of] Buddhahood. Since it is endowed completely with all these, and is not lacking anything, it is called the *tathāgatagarbha* [when latent] and also the *dharmakāya* of the Tathāgata.

Question: It was explained before that the essence of suchness is undifferentiated and devoid of all characteristics. Why is it, then, that you have described its essence as having these various excellent qualities?

Answer: Though it has, in reality, all these excellent qualities, it does not have any characteristics of differentiation; it retains its identity and is of one flavor; suchness is solely one.

Question: What does this mean?

Answer: Since it is devoid of individuation, it is free from the characteristics of individuation; thus, it is one without any second.

Question: Then how can you speak of differentiation (i.e., the plurality of the characteristics of suchness)?

Answer: In [contrast to] the characteristics of the phenomena of the “activating mind” [the characteristics of suchness can] be inferred.

Translator’s Note: *The translation of the last sentence follows in the main the interpretation of Fazang.⁷¹ Literally, “we show it, depending on the characteristics of birth and death of the activating mind.” This means that though, in the ultimate sense, suchness defies any predication of its characteristics, the characteristics of suchness can be symbolically suggested in relative terms that are accessible to the deluded mind, and are imagined to be the exact opposites of the characteristics of phenomena of the “activating mind.”*

Question: How can they be inferred?

Answer: All things are originally of the mind only; they in fact transcend thoughts.⁷² Nevertheless, the deluded mind, in non-enlightenment, gives rise to [irrelevant] thoughts and predicates the world of objects. This being the case, we define [this mentality] as “the state of being destitute of wisdom (*avidyā*: ignorance).” The essential nature of Mind is immutable [in that it does not give rise to any deluded thoughts, and, therefore, is the very opposite of ignorance]; hence, [it is spoken of as having the characteristic of] “the light of great wisdom.”

When there is a particular perceiving act of the mind, objects [other than the objects being perceived] will remain unperceived. The essential nature of Mind is free from any partial perceiving; hence, [suchness is spoken of as having the characteristic of] “illuminating the entire universe.”

579b

When the mind is in motion [stirred by ignorance], it is characterized by illusions and defilements, outnumbering the sands of the Ganges [River], such as lack of true cognition, absence of self-nature, impermanence, blisslessness, impurity, fever, anxiety,

deterioration, mutation, and lack of freedom. By contrast to this, the essential nature of Mind, however, is motionless (i.e., undisturbed by ignorance); therefore, it can be inferred that it must have various pure and excellent qualities, outnumbering the sands of the Ganges [River]. But if the mind gives rise to [irrelevant thoughts] and further predicates the world of objects, it will continue to lack [these qualities]. All these numberless excellent qualities of the pure principle are none other than those of One Mind, and there is nothing to be sought after anew by thought. Thus, that which is fully endowed with them is called the *dharmakāya* [when manifested] and the *tathāgatagarbha* [when latent].

C. The Greatness of the Influences of Suchness

The Buddha Tathāgatas, while in the stages of bodhisattvahood, exercised great compassion, practiced *pāramitās*, and accepted and transformed sentient beings. They took great vows, desiring to liberate all sentient beings through countless eons until the end of future time, for they regarded all sentient beings as they regarded themselves. And yet, they never regarded them as [separate] sentient beings. Why? Because they truly knew that all sentient beings and they themselves were identical in suchness, and that there could be no distinction between them.

Translator's Note: “Pāramitās”: *Requirements to be perfected by sentient beings who are potentially enlightened, i.e., by bodhisattvas in order to attain enlightenment. They are means to be practiced by the Mahayanists in order to cross over from this shore of samsara to the other shore of nirvana. The so-called six pāramitās are most frequently encountered in Mahayana literature. They are: charity (dāna), observance of precepts (śīla) (of nonkilling, nonstealing, nonadultery, etc.), patience (kṣānti), zeal (vīrya), meditation (dhyāna), and wisdom (prajñā).*

The type of paradoxical expression that we meet with here can most frequently be found in the [Perfection of] Wisdom literature. To cite an example similar to the one in our text, a passage from

the Diamond Sutra (Vajracchedikā-sūtra) which belongs to the body of the [Perfection of] Wisdom literature, says:

*The Lord said: “Here, Subhuti, someone who has set out in the vehicle of a bodhisattva should produce a thought in this manner: ‘As many beings as there are in the universe of beings, comprehended under the term “beings”...all these I must lead to nirvana, into that realm of nirvana which leaves nothing behind. And yet, although innumerable beings have thus been led to nirvana, no being at all has been led to nirvana.’ And why? If in a bodhisattva the notion of a ‘being’ should take place, he could not be called a ‘bodhi-being.’ And why? He is not to be called a bodhi-being, in whom the notion of a self or of a being should take place, or the notion of a living soul or of a person.”*⁷³

Because they possessed such great wisdom [that could be applied] to expedient means [in quest of enlightenment], they extinguished their ignorance and perceived the original *dharmakāya*. Spontaneously performing incomprehensible activities, exercising manifold influences, they pervade everywhere in their identity with suchness. Nevertheless, they reveal no marks of their influences that can be traced as such. Why? Because the Buddha Tathāgatas are no other than the *dharmakāya* itself, and the embodiment of wisdom. [They belong to the realm of] the absolute truth, which transcends the world where the relative truth operates. They are free from any conventional activities. And yet, because of the fact that sentient beings receive benefit through seeing or hearing about them, their influences (i.e., of suchness) can be spoken of [in relative terms].

Translator’s Note: *The double standards of truth, one being the “absolute truth” and the other the “relative truth,” have played an important role in Mahayana Buddhism. The explanations of the double sets of truth vary from school to school, but we can find a classical exposition of them in Nāgārjuna. His verses on the topic read as follows:*

Elucidation of the Dharma (doctrine) of the Buddha is on the basis of twofold truth: one is the worldly truth (saṃvṛti-satya), and the other, the ultimate truth (paramārtha-satya).

Those who do not know the distinction between these two types of truth do not know the profound truth (tattva) in the instruction of the Buddha.

The ultimate truth is not to be shown except on the basis of the conventional truth (vyavahāra); without gaining the ultimate truth nirvana is not to be obtained.⁷⁴

The ultimate truth is the truth of the ultimately real, i.e., suchness, nirvana, etc., which may be experienced but which is devoid of any empirical determinations. On the other hand, the relative truth, or conventional truth, is the empirical truth accepted by people in the world and can be communicated by the use of language; in this category are scientific truths, the truths of social ethics, etc. One is the truth of the absolute order, and the other, that of the phenomenal order.

The influences [of suchness] are of two kinds. The first is that which is conceived by the minds of ordinary people and the followers of the Hinayana (i.e., the influence of suchness as reflected) in the “object-discriminating consciousness.” This is called [the influence of suchness in the form of] the “transformation body” (*nirmāṇakāya*). Because they do not know that it is projected by the “evolving mind,” they regard it as coming from without; they assume that it has a corporeal limitation because their understanding is limited.

The second is that which is conceived by the mind of the bodhisattvas, from the first stage of aspiration to the highest stage, (i.e., the influence of suchness as reflected) in the mentality which regards external objects as unreal.⁷⁵ This is called [the influence of suchness in the form of] the “bliss body” (*saṃbhogakāya*). It has an infinite number of corporeal forms, each form has an infinite number of major marks, and each major mark has an infinite number of subtle

marks. The land where it has its abode has innumerable adornments. It manifests itself without any bounds; [its manifestations are] inexhaustible and free from any limitations. It manifests itself in accordance with the needs [of sentient beings]; and yet it always remains firm without destroying or losing itself. These excellent qualities were perfected by the pure permeation acquired by the practice of the *pāramitās* and the suprarational permeation [of suchness]. Since the influence is endowed with infinite attributes of bliss, it is spoken of as the “bliss body.”

579c

Translator’s Note: *The “major marks (lakṣaṇa)” are usually regarded as the thirty-two auspicious physical signs visible on the body of the Buddha or universal monarch (cakravartin), such as the halo, the white curl emitting light between the eyebrows, etc. The “subtle marks (anuvyañjana)” are generally regarded as the eighty minor marks of the Buddha or bodhisattva, such as long, thin, shining fingernails.*

What is seen by ordinary people is only the coarse corporeal forms [of the manifestation of suchness]. Depending upon where one is in the six transmigratory states, his vision of it will differ. [The visions of it conceived by] unenlightened beings are not in a form of bliss; this is the reason why it is called the “transformation body” (i.e., the body appearing in the likeness of the conceiver).

Translator’s Note: *One of the most important concepts in Mahayana Buddhism, which appears in this section dealing with the influences of suchness, is the theory of the triple body (trikāya) of the Buddha, the three aspects of which are known as the dharmakāya, the saṃbhogakāya, and the nirmāṇakāya. The Awakening of Faith is known, among other things, for its concise presentation of this theory. As presented in the text, the dharmakāya or “essence body” represents the manifested form of pure suchness, which in its latent form is known as the tathatāgarbha. The saṃbhogakāya or “bliss body” represents suchness as conceived by the mind of the bodhisattvas, endowed with infinite attributes of bliss. The*

nirmāṇakāya or “transformation body” represents suchness as conceived by the minds of ordinary people, the body appearing in the likeness of the conceiver.

“The six transmigratory states” are the states of being or worlds to which sentient beings are led by the force of the karma that they have created in their previous lives. These states are those of: dwellers in hell, hungry ghosts (pretas), animals, vicious fighting spirits (asuras), human beings, and gods (devas). All of them are subject to transmigration, being in the order of samsara.

The bodhisattvas in their first stage of aspiration and the others, because of their deep faith in suchness, have a partial insight into [the nature of the influence of suchness]. They know that the things [of the bliss body], such as its corporeal forms, major marks, adornments, etc., do not come from without or go away, that they are free from limitations, and that they are envisioned by mind alone and are not independent of suchness. These bodhisattvas, however, are not free from dualistic thinking, since they have yet to enter into the stage [where they gain complete realization] of the *dharmakāya*. If they advance to the “stage of pure-heartedness,” [the forms] they see will be subtler and the influences [of suchness] will be more excellent than ever. When they leave the last stage of bodhisattvahood, they will perfect their insight [into suchness]. When they become free from the “activating mind” they will be free from the perceiving [of duality]. The *dharmakāya* of the Buddhas knows no such thing as distinguishing this from that.

Translator’s Note: This is a repeated theme that the “process of actualization of enlightenment is the process of integrating the identity with the original enlightenment.” The direction of the process can be suggested by the following illustration: Essence > existence > essence; nirvana > samsara > nirvana; potential > unawareness of the potential + partial awareness > actualization of the potential; or absolute order > phenomenal order > absolute order. The process is a flight of suchness to suchness; nirvana to nirvana; Buddha to Buddha.

Question: If the *dharmakāya* of the Buddhas is free from the manifestation of corporeal form, how can it appear in corporeal form?

Answer: Since the *dharmakāya* is the essence of corporeal form, it is capable of appearing in corporeal form. The reason this is said is that from the beginning corporeal form and Mind have been nondual. Since the essential nature of corporeal form is identical with wisdom, the essence of corporeal form which has yet to be divided into tangible forms is called the “wisdom body.” Since the essential nature of wisdom is identical with corporeal form, [the essence of corporeal form which has yet to be divided into tangible forms] is called *dharmakāya* pervading everywhere. Its manifested corporeal forms have no limitations. It can be freely manifested as an infinite number of bodhisattvas, Buddhas of the bliss body, and adornments in the ten quarters of the universe. Each of them has neither limitation nor interference. All of these are incomprehensible to the dualistic thinking of the [deluded] mind and consciousness, for they result from the free influence of suchness.

Translator’s Note: *The foregoing discussion would seem to suggest the familiar concept, so often found in creation myths or in rituals of magic practice, that “to think is to create.” Essentially, however, it is different in that these manifestations are visions which are conceived in accordance with the mind; that is, they depend on the mentality of the devotee. What is really noteworthy is the statement that “from the beginning corporeal form (rūpa; Ch., se) and mind have been nondual (advaya; Ch., buer).” The nonduality of mind and matter, spirit and body is the basic concept of this text and a common presupposition of Mahayana Buddhism.*

III. From Samsara to Nirvana

Lastly, how to enter into the realm of suchness from the realm of samsara will be revealed. Examining the five components, we find

that they may be reduced to matter (object) and mind (subject). The objects of the five senses and of the mind are in the final analysis beyond what they are thought to be. And the mind itself is devoid of any form or mark and is, therefore, unobtainable as such, no matter where one may seek it. Just as a man, because he has lost his way, mistakes the east for the west, though the actual directions have not changed place, so people, because of their ignorance, assume Mind (suchness) to be what they think it to be, though Mind in fact is unaffected [even if it is falsely predicated]. If a person is able to observe and understand that Mind is beyond what it is thought to be, then he will be able to conform to and enter the realm of suchness.

Translator's Note: *“The five components (skandhas): The constituents of all physical and mental states. In early Buddhism, particularly in the Hinayana school called Sarvāstivādin (“one who asserts that everything is”), they were believed to be real. They are: matter (rūpa), feeling (vedanā), ideation (saṃjñā), predisposition (saṃskāra), and consciousness (vijñāna).*

For “beyond what they are thought to be,” the original has wunian, which literally means “no-thought.” Wunian is used in the text in the sense of “beyond empirical predication or determination,” and probably corresponds to a Sanskrit term acintya (“unthinkable”) or avikalpaya (“unanalyzable by intellect”). At first glance, this section seems to be disappointingly short and elusive. However, what else could have been said about the problem? The solution lies in personal experience rather than in verbal description. The purport of the paragraph, however, is clear: the knowledge that is relevant within the framework of the subject-object relationship—in other words, the dualistic mentality—must be transcended in order to gain the vision of suchness and to reinstate oneself in the absolute order.

Chapter II

The Correction of Evil Attachments

Translator's Note: *In this chapter, an attempt is made to refute false doctrines so that the assertion made in the preceding chapter may prove to be correct. The content of this chapter is not suggested in the Outline, but to refute irrelevant views is an indispensable step.*

All evil attachments originate from biased views; if a person is free from bias, he will be free from evil attachments. There are two kinds of biased view: one is the biased view held by those who are not free from the belief in *atman* (i.e., ordinary people); the other is the biased view held by those who believe that the components of the world are real (i.e., the Hinayanists).

Translator's Note: *“Biased views” is not a literal translation; the original reads *wojian*, usually understood as indicating a wrong speculative theory which holds that *atman* is real. From the following context, however, it is obvious that *wojian* is not used in this ordinary sense but denotes “biased or subjective or irrelevant views.”*

I. The Biased Views Held by Ordinary People

There are five kinds of biased views held by ordinary people which may be discussed.

Hearing that it is explained in the sutra that the *dharmakāya* of the Tathāgata is, in the final analysis, quiescent, like empty space, ordinary people think that the nature of the Tathāgata is, indeed, the same as empty space, for they do not know [that the purpose of the sutra is] to uproot their adherence.

580a

Translator's Note: *“Quiescent” is literally “tranquil and desolate (jimo),” which suggests a state of complete absence of being. The purpose of stating that the dharmakāya is “quiescent, like empty space,” is to negate the adherence to the notion that the dharmakāya is a being, a kind of anthropomorphic being among beings in the universe. On the other hand, to believe that the dharmakāya is literally nonbeing is a wrong view. This error leads to an adherence to the notion of nonbeing as a form of being.⁷⁶*

Question: How is this to be corrected?

Answer: [The way to correct this error is] to understand clearly that “empty space” is a delusive concept, the substance of which is nonexistent and unreal. It is merely predicated in relation to [its correlative] corporeal objects. If it is taken as a being [termed nonbeing, a negative being, then it should be discarded, because] it causes the mind to remain in samsara. In fact there are no external corporeal objects, because all objects are originally of the mind. And as long as there are no corporeal objects at all, “empty space” cannot be maintained. All objects are of the mind alone; but when illusions arise, [objects that are regarded as real] appear. When the mind is free from its deluded activities, then all objects [imagined as real] vanish of themselves. [What is real,] the one and true Mind, pervades everywhere. This is the final meaning of the Tathāgata's great and comprehensive wisdom. [The *dharmakāya* is, indeed,] unlike “empty space.”

Translator's Note: *“Nonbeing” is inconceivable when there is no “being.” In other words, “non-A” cannot be talked about when there is no “A”; death is meaningless in the absence of life, or vice versa. Seen from the point of view of the absolute order—though this view is in practice possible only for the Enlightened Ones—the phenomenal order simply does not exist. The absolute order is unlike “empty space,” which needs a correlative for its existence. Because of its transcendental nature and, at the same time, because of its immanent nature of suchness, it is symbolically said that “the one true Mind pervades everywhere.”*

Hearing that it is explained in the sutra that all things in the world, in the final analysis, are empty in their substance, and that nirvana or the principle of suchness is also absolutely empty from the beginning and devoid of any characteristics, they, not knowing [that the purpose of the sutra is] to uproot their adherence, think that the essential nature of suchness or nirvana is simply empty.

Question: How is this to be corrected?

Answer: [The way to correct this error is] to make clear that suchness or the *dharmakāya* is not empty but is endowed with numberless excellent qualities.

Translator's Note: *This is a refutation of nihilism. Concerning this biased view, Fazang says, "It is an erroneous adherence to the notion that the essence of suchness (dharma) is absolute nothingness (kongwu)."*⁷⁷ *Since the essence of suchness cannot be predicated, it is called sūnya (empty); but if a person takes it as literally true, he takes a position in nihilism, another extreme and false view. Though suchness defies predication, it can be suggested symbolically by such terms as compassion, light, life, etc.*

Hearing that it is explained in the sutra that there is no increase or decrease in the *tathāgatagarbha* and that it is provided in its essence with all excellent qualities, they, not being able to understand this, think that in the *tathāgatagarbha* there is plurality of mind and matter.

Question: How is this to be corrected?

Answer: [They should be instructed that the statement in the sutra that "there is no increase or decrease in the *tathatāgarbha*"] is made only in accordance with the [absolute] aspect of suchness, and [the statement that "it is provided with all excellent qualities"] is made in accordance with [the pluralistic outlook held by the defiled minds in] samsara.

Translator's Note: *Fazang says: "In accordance with the*

[absolute] aspect of suchness” stands for “the nonduality of the dual (the nonduality of absolute and phenomena),” and “in accordance with the pluralistic outlook held by the defiled minds in samsara” stands for “the duality of the nondual (phenomena on the ground of the absolute).”⁷⁸

Hearing that it is explained in the sutra that all defiled states of samsara in the world exist on the ground of the *tathāgatagarbha* and that they are therefore not independent of suchness, they, not understanding this, think that the *tathāgatagarbha* literally contains in itself all the defiled states of samsara in the world.

Question: How is this to be corrected?

[Answer: In order to correct this error it should be understood that] the *tathāgatagarbha*, from the beginning, contains only pure excellent qualities which, outnumbering the sands of the Ganges [River], are not independent of, severed from, or different from suchness; that the soiled states of defilement which, outnumbering the sands of the Ganges [River], merely exist in illusion; are, from the beginning, nonexistent; and from the beginningless beginning have never been united with the *tathāgatagarbha*. It has never happened that the *tathāgatagarbha* contained deluded states in its essence and that it induced itself to realize [suchness] in order to extinguish forever its deluded states.

Translator’s Note: *This is an argument as to whether suchness contains in itself evils or whether evils are a part of suchness. To this the answer is given: evils are not a part of suchness, for they are not “own-beings”; their appearance is due not to suchness but to a deluded mind on the part of a human being. If evils were a part of suchness, how could suchness help to extinguish evils?*

Hearing that it is explained in the sutra that on the ground of the *tathāgatagarbha* there is samsara as well as the attainment of nirvana, they, without understanding this, think that there is a beginning for sentient beings. Since they suppose a beginning,

they suppose also that the nirvana attained by the Tathāgata has an end and that he will in turn become a sentient being.

Question: How is this to be corrected?

Answer: [The way to correct this error is to explain that] the *tathāgatagarbha* has no beginning, and that therefore ignorance has no beginning. If anyone asserts that sentient beings came into existence outside this triple world, he holds the view given in the scriptures of the heretics. Again, the *tathāgatagarbha* does not have an end; and the nirvana attained by the Buddhas, being one with it, likewise has no end.

580b

Translator's Note: *The misunderstanding lies in mistaking logical conditioning for a time order as to which comes first and which comes later. When any two terms—for example, ignorance and enlightenment, samsara and nirvana, good and evil—are incorrectly thought to be absolutely exclusive polarities, one may fall into the error of supposing that they alternate in time. The assumption in the text is that on the logical ground of the original enlightenment, ignorance appears; on the ground of nirvana, samsara exists. Fazang says of this: “Hearing that an illusion is dependent on what is true, they think that what is true exists first and then illusion comes later. Thus they have come to entertain a wrong view that there is a beginning. [Or in reverse order,] like a certain heretic who claims that from the original darkness emerges enlightenment, they think that there is a beginning to being a sentient being (i.e., an original fall into the order of samsara) and then [an escape from there) depending on what is true.”⁷⁹*

II. The Biased Views Held by the Hinayanists

Because of their inferior capacity, the Tathāgata preached to the Hinayanists only the doctrine of the nonexistence of *atman* and did not preach his doctrines in their entirety; as a result the

Hinayanists have come to believe that the five components, the constituents of samsaric existence, are real; being terrified at the thought of being subject to birth and death, they erroneously attach themselves to nirvana.

Question: How is this to be corrected?

Answer: [The way to correct this error is to make clear that] the five components are unborn in their essential nature and, therefore, are imperishable—that [what is made of the five components] is, from the beginning, in nirvana.

Translator's Note: *Nirvana is conceived by the Hinayanists as a state of perfect annihilation; i.e., as nonbeing, in contrast to being, which undergoes constant transformation.*

“Unborn (anutpanna; Ch., busheng)” is a paradoxical expression suggesting the transcendence of both being and nonbeing, one of the most fundamental ideas of Mahayana Buddhism. Busheng, when used as an adjective, denotes “unborn,” “uncreated,” “unproduced,” etc., and as a noun (anutpāda or anutpatti) “no-birth,” “no-creation,” “no-production,” etc. The popularity of the expression undoubtedly owes much to the opening stanza of Nāgārjuna’s Mādhyamaka-kārikās, declaring the eightfold negation, which begins: “Imperishable, unborn (anutpāda)....” “Unborn” or “uncreated” is not a concept diametrically opposed to its counterpart “born” or “created” but belongs to a higher order transcending the dichotomy of both being and nonbeing, birth and death, eternalism and nihilism, etc. Thus it is used almost interchangeably with śūnyatā, advaya (nondual), niḥ-svabhāva (no self-substance), etc.

Finally, in order to be completely free from erroneous attachments, one should know that both the defiled and the pure states are relative and have no particular marks of their own-being that can be discussed. Thus, all things from the beginning are neither matter nor mind, neither wisdom nor consciousness, neither being nor nonbeing; they are ultimately inexplicable. And yet they are still spoken of. It should be understood that the Tathāgatas, apply-

ing their expedient means, make use of conventional speech in a provisional manner in order to guide people, so that they can be free from their deluded thoughts and can return to suchness; for if anyone thinks of anything [as real and absolute in its own right], he causes his mind to be [trapped] in samsara and consequently he cannot enter [the state filled with] true insight (i.e., enlightenment).

Translator's Note: *The iconoclastic nature of Mahayana Buddhism with regard to the ultimate validity of language is clearly in evidence here, where the dangers involved in the absolutization of the relative are cautioned against. The term "defiled state" here refers to the concepts of samsara, evil, ignorance, being, nonbeing, etc.; while "pure state" refers to the absolute, good, enlightenment, nirvana, etc.*

It may appear strange to negate even wisdom, the acquirement of which is thought to be the only means by which one can destroy ignorance. But wisdom, when solidified as a certain view, turns into a type of knowledge, a product of the analytical mind which only functions dualistically in terms of subject-and-object relationships. In this sense, wisdom should also be transcended, just as śūnyatā, taken as a view among views, must be negated.

Chapter III

Analysis of the Types of Aspiration for Enlightenment, or the Meanings of *Yāna*⁸⁰

All bodhisattvas aspire to the enlightenment (*bodhi*; Ch., *dao*) realized by all the Buddhas, disciplining themselves to this end, and advancing toward it. Briefly, three types of aspiration for

enlightenment can be distinguished. The first is the aspiration for enlightenment through the perfection of faith. The second is the aspiration for enlightenment through understanding and through deeds. The third is the aspiration for enlightenment through insight.

I. The Aspiration for Enlightenment through the Perfection of Faith

Question: By whom and through what kind of discipline can faith be perfected so that the aspiration for enlightenment may be developed?

Answer: Among those who belong to the group of the undetermined, there are some who, by virtue of their excellent capacity for goodness developed through permeation, believe in the [law of] retribution of karma and observe the ten precepts. They loathe the suffering of samsara and wish to seek the supreme enlightenment. Having been able to meet the Buddhas, they serve them, honor them, and practice the faith. Their faith will be perfected after ten thousand eons. Their aspiration for enlightenment will be developed either through the instruction of the Buddhas and the bodhisattvas, or because of their great compassion [toward their suffering fellow beings], or from their desire to preserve the good teaching from extinction. Those who are thus able to develop their aspiration through the perfection of faith will enter the group of the determined and will never regress. They are called the ones who are united with the correct cause [for enlightenment] and who abide among those who belong to the Tathāgata family.

Translator's Note: *“The group of the undetermined”:* Those who have not established a nonretrogressive faith, i.e., those who repeatedly advance and retreat in the course of attaining enlightenment; or in mythological terms, those who have not received the assurance of attaining enlightenment by a certain Buddha.

The exact nature of the “ten precepts” differs in the different

traditions of Buddhism. The following ten are popularly accepted in the Mahayana tradition of the Far East: not to kill, not to steal, not to commit adultery, not to lie, not to use flowery words, not to slander, not to be double-tongued, not to covet, not to give way to anger, not to harbor biased views.

“Eon” is a translation of the Sanskrit kalpa, a unit of time, often said to be the time it would take for a celestial maiden who comes down to the earth once every hundred years to wear away an immense rock by brushing it with her sleeve. Such expressions, needless to say, should be taken symbolically. They are used sometimes in order to suggest the extreme difficulty of establishing correct faith, or sometimes to convey an entirely new sense of dimension. Often a qualitative difference is expressed by an extremely exaggerated quantitative expression.

There are, however, people [among those who belong to the group of the undetermined] whose capacity for goodness is slight and whose defilements, having accumulated from the far distant past, are deep-rooted. Though they may also meet the Buddhas and honor them, they will develop the potentiality merely to be born as human beings, as dwellers in heaven, or as followers of the Hinayana. Even if they should seek after the Mahayana, they would sometimes progress and sometimes regress because of the inconsistent nature of their capacity. And also there are some who honor the Buddhas and who, before ten thousand eons have passed, will develop an aspiration because of some favorable circumstances. These circumstances may be the viewing of the Buddhas’ corporeal forms, the honoring of monks, the receiving of instructions from the followers of the Hinayana, or the imitation of others’ aspiration. But these types of aspiration are all inconsistent, for if the people who hold them meet with unfavorable circumstances, they will relapse and fall back into the stage of attainment of the followers of the Hinayana.

580c

Now, in developing the aspiration for enlightenment through the perfection of faith, what kind of mind is to be cultivated? Briefly

speaking, three kinds can be discussed. The first is the mind characterized by straightforwardness, for it correctly meditates on the principle of suchness. The second is the mind of profoundness, for there is no limit to its joyful accumulation of all kinds of goodness. The third is the mind filled with great compassion, for it wishes to uproot the sufferings of all sentient beings.

Question: Earlier it has been explained that the world of reality is one, and that the essence of the Buddhas has no duality. Why is it that people do not meditate [of their own accord] on suchness alone but must learn to practice good deeds?

Answer: Just as a precious gem is bright and pure in its essence but is marred by impurities, [so is a human being.] Even if a person meditates on his precious nature, unless he polishes it in various ways by expedient means, he will never be able to purify it. The principle of suchness in human beings is absolutely pure in its essential nature but is filled with immeasurable impurity of defilements. Even if a person meditates on suchness, unless he makes an effort to be permeated by it in various ways by applying expedient means, he certainly cannot become pure. Since the state of impurity is limitless, pervading throughout all states of being, it is necessary to counteract and purify it by means of the practice of all kinds of good deeds. If a person does so, he will naturally return to the principle of suchness.

As to the expedient means, there are, in short, four kinds: The first is the fundamental means to be practiced. That is to say, a person is to meditate on the fact that all things in their essential nature are unborn, divorcing himself from deluded views so that he does not abide in samsara. [At the same time] he is to meditate on the fact that all things are [the products of the union of the primary and coordinating causes, and that the effect of karma will never be lost. [Accordingly] he is to cultivate great compassion, practice meritorious deeds, and accept and transform sentient beings equally without abiding in nirvana, for he is to conform himself to [the functions of the essential nature of reality (*dhar-*

matā) which knows no fixation.

Translator's Note: *The last clause in the immediately preceding paragraph, "for he is to conform himself to..." can literally be translated as "because he is to follow the nonabiding of the essential nature of reality (dharmatā)." The term "nonabiding" (apratīṣṭhita) suggests freedom, spontaneity, nonattachment, nondogmatism, etc. It is a way of life, a practical application of "emptiness" (śūnyatā) in a life situation encompassing both intellectual and affectional aspects.*

In this paragraph, three ideas are presented: First, faith in the absolute order; second, the legitimate recognition of the phenomenal order where the law of causality operates; third, the synthesis of these two orders in a way of life for human beings.

The second is the means of stopping [evils]. The practice of developing a sense of shame and repentance can stop all evils and prevent them from growing, for one is to conform oneself to the faultlessness of the essential nature of reality.

The third is the means of increasing the capacity for goodness that has already been developed. That is to say, a person should diligently honor and pay homage to the Three Treasures, and should praise, rejoice in, and beseech the Buddhas. Because of the sincerity of his love and respect for the Three Treasures, his faith will be strengthened and he will be able to seek the unsurpassed enlightenment. Furthermore, being protected by the Buddha, the Dharma, and the Sangha, he will be able to wipe out the hindrances of evil karma. His capacity for goodness will not regress because he will be conforming himself to the essential nature of reality, which is free from hindrances produced by stupidity.

The fourth is the means of the great vow of universal salvation. This is to take a vow that one will liberate all sentient beings, down to the last one, no matter how long it may take to cause them to attain the perfect nirvana, for one will be conforming oneself to the essential nature of reality which is characterized by the absence of discontinuity. The essential nature of reality is all-embracing,

581a

and pervades all sentient beings; it is everywhere the same and one without duality; it does not distinguish this from that, because it is, in the final analysis, in the state of quiescence.

When a bodhisattva develops this aspiration for enlightenment [through faith], he will be able, to a certain extent, to realize the *dharmakāya*. Because of this realization of the *dharmakāya*, and because he is led by the force of the vow [that he made to liberate all sentient beings], he is able to present eight types of manifestation of himself for the benefit of all sentient beings. These are: the descent from the Tuṣita Heaven; the entrance into a human womb; the stay in the womb; the birth; the renunciation; the attainment of enlightenment; the turning of the wheel of the Dharma (doctrine); and the entrance into nirvana. However, such a bodhisattva cannot be said [to have perfectly realized] the *dharmakāya*, for he has not yet completely destroyed the outflowing evil karma that has been accumulated from his numberless existences in the past. He must suffer some slight misery deriving from the state of his birth. However, this is due not to his being fettered by karma, but to his freely made decision to carry out the great vow [of universal salvation in order to understand the suffering of others].

Translator's Note: “The eight types of manifestation” reflect the historio-mythic account of the life of Śākyamuni Buddha. In the usual account, however, a phase called the “subduing of Māra, the [Evil] Tempter,” appears after “the renunciation,” and “the stay in the womb” is omitted. “To turn the wheel of the Dharma” means to preach. The first sermon of the Buddha at Benares is known as “the turning of the wheel of the Dharma.” The form given here is commonly known as the “eight types of manifestation of the Mahayana.”

It is said in a sutra that there are some [bodhisattvas of this kind] who may regress and fall into evil states of existence, but this does not refer to a real regression. It says this merely in order to frighten and stir the heroism of the newly initiated bodhisattvas who have not yet joined the group of the determined, and who may be indolent.

Furthermore, as soon as this aspiration has been aroused in the bodhisattvas, they leave cowardice far behind them and are not afraid even of falling into the stage of the followers of the Hinayana. Even though they hear that they must suffer extreme hardship for innumerable eons before they may attain nirvana, they do not feel any fear, for they believe and know that from the beginning all things are of themselves in nirvana.

II. The Aspiration for Enlightenment through Understanding and Deeds

It should be understood that this type of aspiration is even more excellent than the former. Because the bodhisattvas [who cherish this aspiration] are those who are about to finish the first term of the incalculable eons since the time when they first had the correct faith, they have come to have a profound understanding of the principle of suchness and to entertain no attachment to their attainments obtained through discipline.

Knowing that the essential nature of reality is free from covetousness, they, in conformity to it, devote themselves to the perfection of charity. Knowing that the essential nature of reality is free from the defilements that originate from the desires of the five senses, they, in conformity to it, devote themselves to the perfection of precepts. Knowing that the essential nature of reality is without suffering and free from anger and anxiety, they, in conformity to it, devote themselves to the perfection of patience. Knowing that the essential nature of reality does not have any distinction of body and mind and is free from indolence, they, in conformity to it, devote themselves to the perfection of zeal. Knowing that the essential nature of reality is always calm and free from confusion in its essence, they, in conformity to it, devote themselves to the perfection of meditation. Knowing that the essential nature of reality is always characterized by gnosis and is free from ignorance, they, in conformity to it, devote themselves to the perfection

of wisdom.

III. The Aspiration for Enlightenment through Insight

[As for the bodhisattvas of this group, who range] from the “stage of pure-heartedness” to the “last stage of bodhisattvahood,” what object do they realize? They realize suchness. We speak of it as an object because of the “evolving mind,” but in fact there is no object in this realization [that can be stated in terms of a subject-object relationship]. There is only the insight into suchness [transcending both the seer and the seen]; we call [this the experience of] the *dharmakāya*.

Translator’s Note: *The “evolving mind (pravṛtti-vijñāna)” is that which, because of ignorance, emerges as the perceiving and thinking subject. The implication of the sentence is that, though suchness cannot be predicated, when explanation is needed there is no other way but to use relative terms that are accessible to the mind which functions only in terms of subject-object relationships.*

581b The bodhisattvas of this group can, in an instant of thought, go to all worlds of the universe, honor the Buddhas, and ask them to turn the wheel of the Dharma. In order to guide and benefit all human beings, they do not rely on words. Sometimes, for the sake of weak-willed people, they show how to attain perfect enlightenment quickly by skipping over the stages [of the bodhisattva]. And sometimes, for the sake of indolent people, they say that human beings may attain enlightenment at the end of numberless eons. Thus they can demonstrate innumerable expedient means and suprarational feats. But in reality all these bodhisattvas are the same in that they are alike in their lineage, their capacity, their aspiration, and their realization [of suchness]; therefore, there is no such thing as skipping over the stages, for all bodhisattvas must pass through the three terms of innumerable eons

[before they can fully attain enlightenment]. However, because of the differences in the various worlds of beings, and in the objects of seeing and hearing, as well as in the capacity, desires, and nature of the various beings, there are also different ways of teaching them what to practice.

Translator's Note: *The opening sentence in this paragraph that ends with "the Dharma" is a symbolic presentation of the supra-rational influences of suchness, i.e., dharmakāya. Since the bodhisattvas who have realized the dharmakāya are one with suchness, they are thought to function in accordance with the mysterious functions of suchness. It also corresponds to the spontaneous action of saving others after attaining enlightenment.*

The clause, "they do not rely on words (buyiwenzi)" is ambiguous. Fazang and other commentators give us no clue to the meaning. In the later translation of the Awakening of Faith, made by Śikṣānanda, this clause is replaced by the words, "they do not seek to hear any melodious sounds or words,"⁸¹ which would seem to imply that the bodhisattvas devote themselves to the salvation of humankind and do not remain in heaven enjoying the celestial music and songs—another way of saying that they do not stay in the bliss of nirvana. The statement that "they do not rely on words" is close in spirit to the claim of Zen Buddhism that the "transmission of Zen does not rely on words but is from mind to mind." Here, in view of what follows, the statement would seem to mean that the bodhisattvas do not cling to literal interpretations of the scriptures but are ready to interpret them freely, accommodating their interpretation to all possible situations of suffering beings, with the single aim of helping them to advance to the way of salvation.

The characteristics of the aspiration for enlightenment entertained by a bodhisattva belonging to this group can be identified in terms of the three subtle modes of mind. The first is the true mind, for it is free from [false intellectual] discrimination. The second is the mind [capable] of [applying] expedient means, for it pervades everywhere spontaneously and benefits sentient beings. The third

is the mind [subject to the influence] of karma [operating] in sub-consciousness, for it appears and disappears in the most subtle ways.

Translator's Note: *Of these "three subtle modes of mind," Fazang says: "The true mind is the basic wisdom free from discrimination [of subject and object]. The mind of expedient means is the wisdom which, after having obtained enlightenment, functions spontaneously to help save others. The third, the subconsciousness, is the storehouse consciousness which is the basis of these other two kinds of wisdom."*⁸²

If the third is the storehouse consciousness, as Fazang says, then the expression "appearing and disappearing," literally "birth and cessation," is the characterization of the storehouse consciousness, which is explained by Vasubandhu as being analogous to the flow of a river that changes from moment to moment and yet retains its identity.⁸³ The implication may be that, though these bodhisattvas are enlightened and actively engaged in the work of helping others, they have yet to be perfected, being subject to the influence of the "activating mind," which is stirred by ignorance in the storehouse consciousness.

Again, a bodhisattva of this group, when he brings his excellent qualities to perfection, manifests himself in the Heaven of Akaniṣṭha as the highest physical being in the world. Through wisdom united with [original enlightenment or suchness] in an instant of thought, he suddenly extinguishes ignorance. Then he is called [the one who has obtained] all-embracing knowledge. Performing suprarational acts spontaneously, he can manifest himself everywhere in the universe and benefit all sentient beings.

Translator's Note: *"The Heaven of Akaniṣṭha" is the highest heaven in the world of form, according to the cosmology of Indian Buddhism.*

Question: Since space is infinite, worlds are infinite. Since worlds are infinite, beings are infinite. Since beings are infinite, the variety

of their mentalities must also be infinite. The objects of the senses and of the mind must therefore be limitless, and it is difficult to know and understand them all. If ignorance is destroyed, there will be no thoughts in the mind. How then can a comprehension [that has no content] be called “all-embracing knowledge”?

Answer: All objects are originally of One Mind and are beyond thought determination. Because unenlightened people perceive objects in their illusion, they impose limitations in their mind. Since they erroneously develop these thought determinations, which do not correspond to reality (*dharmatā*), they are unable to reach any inclusive comprehension. The Buddha Tathāgatas are free from all perverse views and thoughts [that block correct vision; therefore,] there are no corners into which their comprehension does not penetrate. Their Mind is true and real; therefore, it is no other than the essential nature of all things. [The Buddhas], because of their very nature, can shed light on all objects conceived in illusion. They are endowed with an influence of great wisdom [that functions as the application] of innumerable expedient means. Accommodating themselves to the capacity of understanding of various sentient beings, they can reveal to them the manifold meanings of the doctrine. This is the reason they may be called those who have “all-embracing knowledge.”

Question: If the Buddhas are able to perform spontaneous acts, to manifest themselves everywhere, and to benefit all sentient beings, then the sentient beings should all be able, by seeing their physical forms, by witnessing their miracles, or by hearing their preachings, to gain benefit. Why is it then that most people in this world have not been able to see the Buddhas?

Answer: The *dharmakāya* of all the Buddhas, being one and the same everywhere, is omnipresent. Since the Buddhas are free from any fixation of thought, their acts are said to be “spontaneous.” They reveal themselves in accordance with the mentalities of all the various sentient beings. The mind of the sentient being is like

581c

The Awakening of Faith

a mirror. just as a mirror cannot reflect images if it is coated with dirt, so the *dharmakāya* cannot appear in the mind of the sentient being if it is coated with the dirt [of defilements].

Part Four

On Faith and Practice

Having already discussed interpretation, we will now present a discussion of faith and practice. This discussion is intended for those who have not yet joined the group of beings who are determined to attain enlightenment.

On Four Faiths

Question: What kind of faith [should a person have] and how should he practice it?

Answer: Briefly, there are four kinds of faith. The first is the faith in the ultimate source. Because [of this faith] a person comes to meditate with joy on the principle of suchness. The second is the faith in the numberless excellent qualities of the Buddhas. Because [of this faith] a person comes to meditate on them always, to draw near to them in fellowship, to honor them, and to respect them, developing his capacity for goodness and seeking after the all-embracing knowledge. The third is the faith in the great benefits of the Dharma (the teaching). Because [of this faith] a person comes constantly to remember and practice various disciplines leading to enlightenment. The fourth is the faith in the Sangha (the Buddhist community) whose members are able to devote themselves to the practice of benefiting both themselves and others. Because [of this faith] a person comes to approach the assembly of bodhisattvas constantly and with joy and to seek instruction from them in the correct practice.

Translator's Note: The word "bodhisattva" does not here refer to beings such as Mañjuśrī, Avalokiteśvara, etc., but to any sentient

being who is intrinsically enlightened but who has yet to actualize the original enlightenment, and who is making an effort to this end.

On Five Practices

There are five ways of practice which will enable a person to perfect his faith. They are the practices of charity, [observance of] precepts, patience, zeal, and cessation [of illusions] and clear observation.

Question: How should a person practice charity?

Answer: If he sees anyone coming to him begging, he should give him the wealth and other things in his possession insofar as he is able; thus, while freeing himself from greed and avarice, he causes the beggar to be joyful. Or, if he sees one who is in hardship, in fear, or in grave danger, he should give him freedom from fear insofar as he is able. If a person comes to seek instruction in the teaching, he should, according to his ability and understanding, explain it by the use of expedient means. In doing so, however, he should not expect any fame, material gain, or respect, but he should think only of benefiting himself and others alike and of extending the merit [that he gains from the practice of charity] toward the attainment of enlightenment.

Question: How should he practice the [observance of] precepts?

Answer: He is not to kill, to steal, to commit adultery, to be double-tongued, to slander, to lie, or to utter exaggerated speech. He is to free himself from greed, jealousy, cheating, deceit, flattery, crookedness, anger, hatred, and perverse views. If he happens to be a monk [or nun] who has renounced family life, he should also, in order to cut off and suppress defilements, keep himself away from the hustle and bustle of the world and, always residing in solitude, should learn to be content with the least desire and should practice vigorous ascetic disciplines. He should be frightened and filled with awe by any slight fault and should feel shame and repent. He should

not take lightly any of the Tathāgata's precepts. He should guard himself from slander and from showing dislike so as not to rouse people in their delusion to commit any offense or sin.

Question: How should he practice patience?

Answer: He should be patient with the vexatious acts of others and should not harbor thoughts of vengeance, and he should also be patient in matters of gain or loss, honor or dishonor, praise or blame, suffering or joy, etc.

582a

Question: How should he practice zeal?

Answer: He should not be sluggish in doing good, he should be firm in his resolution, and he should purge himself of cowardice. He should remember that from the far distant past he has been tormented in vain by all of the great sufferings of body and mind. Because of this he should diligently practice various meritorious acts, benefiting himself and others, and liberate himself quickly from suffering. Even if a person practices faith, because he is greatly hindered by the evil karma derived from the grave sins of previous lives, he may be troubled by the Evil Tempter (Māra) and his demons, or entangled in all sorts of worldly affairs, or afflicted by the suffering of disease. There are a great many hindrances of this kind. He should, therefore, be courageous and zealous, and at the six four-hour intervals of the day and night should pay homage to the Buddhas, repent with sincere heart, beseech the Buddhas [for their guidance], rejoice in the happiness of others, and direct all the merits [thus acquired] to the attainment of enlightenment. If he never abandons these practices, he will be able to avoid the various hindrances as his capacity for goodness increases.

Question: How should he practice cessation and clear observation?

Answer: What is called "cessation" means to put a stop to all characteristics (*lakṣana*) of the world [of sense objects and of the mind], because it means to follow the *samatha* (tranquility) method

of meditation. What is called “clear observation” means to perceive distinctly the characteristics of the causally conditioned phenomena (samsara), because it means to follow the *vipaśyanā* (discerning) method of meditation.

Question: How should he follow these?

Answer: He should step by step practice these two aspects and not separate one from the other, for only then will both be perfected.

Translator’s Note: *These two methods of meditation, i.e., śamatha (Ch., zhi) and vipaśyanā (Ch., guan), singly and also as a pair, appear in the scriptures of old Pāli sources. Much discussion of them is to be found in the sutras and commentaries. Explanations differ, but the basic notion that śamatha implies “tranquilization, stabilization, cessation, etc.,” and that vipaśyanā implies “discerning, clear observation, distinct perception, etc.” remains unchallenged. The most elaborate descriptions of them are to be found in the Tiantai school of Buddhism in China.⁸⁴*

The Practice of Cessation

Should there be a person who desires to practice “cessation,” he should stay in a quiet place and sit erect in an even temper. [His attention should be focused] neither on breathing nor on any form or color, nor on empty space, earth, water, fire, wind, nor even on what has been seen, heard, remembered, or conceived. All thoughts, as soon as they are conjured up, are to be discarded, and even the thought of discarding them is to be put away, for all things are essentially [in the state of] transcending thoughts, and are not to be created from moment to moment nor to be extinguished from moment to moment; [thus one is to conform to the essential nature of reality (*dharmatā*) through this practice of cessation].⁸⁵ And it is not that he should first meditate on the objects of the senses in the external world and then negate them with his mind, the mind

that has meditated on them. If the mind wanders away, it should be brought back and fixed in “correct thought.” It should be understood that this “correct thought” is [the thought that] whatever is, is mind only and that there is no external world of objects [as conceived]; even this mind is devoid of any marks of its own [which would indicate its substantiality] and therefore is not substantially conceivable as such at any moment.⁸⁶

Even if he arises from his sitting position and engages in other activities, such as going, coming, advancing, or standing still, he should at all times be mindful [of the application] of expedient means [of perfecting “cessation”], conform [to the immobile principle of the essential nature of reality],⁸⁷ and observe and examine [the resulting experiences]. When this discipline is well mastered after a long period of practice, [the ideations of] his mind will be arrested. Because of this, his power of executing “cessation” will gradually be intensified and become highly effective, so that he will conform himself to, and be able to be absorbed into, the “concentration (*samādhi*) of suchness.” Then his defilements, deep though they may be, will be suppressed and his faith strengthened; he will quickly attain the state in which there will be no retrogression. But those who are skeptical, who lack faith, who speak ill [of the teaching of the Buddha], who have committed grave sins, who are hindered by their evil karma, or who are arrogant or indolent are to be excluded; these people are incapable of being absorbed into [the *samādhi* of suchness].

Next, as a result of this *samādhi*, a person realizes the oneness of the world of reality (*dharmadhātu*), i.e., the sameness everywhere and nonduality of the *dharmakāya* of all the Buddhas and the bodies of sentient beings. This is called “the *samādhi* of one movement.”⁸⁸ It should be understood that [the *samādhi* of] suchness is the foundation of [all other] *samādhis*. If a person keeps practicing it, then he will gradually be able to develop countless other kinds of *samādhis*.

If there is a person who lacks the capacity for goodness, he will be confused by the Evil Tempter, by heretics, and by demons. Some-

582b

times these beings will appear in dreadful forms while he is sitting in meditation, and at other times they will manifest themselves in the shapes of handsome men and women. [In such a case] he should meditate on [the principle of] “mind only,” and then these objects will vanish and will not trouble him any longer. Sometimes they may appear as the images of heavenly beings or bodhisattvas, and assume also the figure of the Tathāgata, furnished with all the major and minor marks; or they may expound the spells or preach charity, the precepts, patience, zeal, meditation, and wisdom; or they may discourse on how the true nirvana is the state of universal emptiness, of the nonexistence of characteristics, vows, hatreds, affections, causes, and effects; and of absolute nothingness. They may also teach him the knowledge of his own past and future states of existence, the method of reading other people’s minds, and perfect mastery of speech, causing him to be covetous and attached to worldly fame and profit; or they may cause him to be frequently moved to joy and anger and thus to have unsteadiness of character, being at times very kindhearted, very drowsy, very ill, or lazy-minded; or at other times becoming suddenly zealous, and then afterward lapsing into negligence; or developing a lack of faith, a great deal of doubt, and a great deal of anxiety; or abandoning his fundamental excellent practices [toward religious perfection] and devoting himself to miscellaneous religious acts, or being attached to worldly affairs which involve him in many ways; or sometimes they may cause him to experience a certain semblance of various kinds of *samādhis*, which are all the attainments of heretics and are not the true *samādhi*; or sometimes they may cause him to remain in *samādhi* for one, two, three, or up to seven days, feeling comfort in his body and joy in his mind, being neither hungry nor thirsty, partaking of natural, fragrant, and delicious drinks and foods, which induce him to increase his attachment to them; or at other times they may cause him to eat without any restraint, now a great deal, now only a little, so that the color of his face changes accordingly.

For these reasons, he who practices [“cessation”] should be dis-

creet and observant, lest his mind fall into the net of evil [doctrine]. He should be diligent in abiding in “correct thought,” neither grasping nor attaching himself to [anything]; if he does so, he will be able to keep himself far away from the hindrance of these evil influences.

He should know that the *samādhis* of the heretics are not free from perverse views, craving, and arrogance, for the heretics are covetously attached to fame, profit, and the respect of the world. The *samādhi* of suchness is the *samādhi* in which one is not arrested by the activity of viewing [a subject] nor by the experiencing of objects [in the midst of meditation]; even after concentration one will be neither indolent nor arrogant and one’s defilements will gradually decrease. There has never been a case in which an ordinary person, without having practiced this *samādhi*, was still able to join the group that is entitled to become Tathāgatas. Those who practice the various types of *dhyāna* (meditation) and *samādhi* that are popular in the world will develop much attachment to their flavors and will be bound to the triple world because of their perverse view that *atman* is real. They are therefore the same as heretics, for as they depart from the protection of their good spiritual friends, they turn to heretical views. 582c

Next, he who practices this *samādhi* diligently and wholeheartedly will gain ten kinds of advantages in this life. First, he will always be protected by the Buddhas and the bodhisattvas of the ten directions. Second, he will not be frightened by the [Evil] Tempter and his evil demons. Third, he will not be deluded or confused by the ninety-five kinds of heretics⁸⁹ and wicked spirits. Fourth, he will keep himself far away from slanders of the profound teaching [of the Buddha], and will gradually diminish the hindrances derived from grave sins. Fifth, he will destroy all doubts and wrong views on enlightenment. Sixth, his faith in the realm of the Tathāgata will grow. Seventh, he will be free from sorrow and remorse and in the midst of samsara will be full of vigor and undaunted. Eighth, having a gentle heart and forsaking arrogance, he will not be vexed by others. Ninth, even if he has not yet expe-

rienced *samādhi*, he will be able to decrease his defilements in all places and at all times, and he will not take pleasure in the world. Tenth, if he experiences *samādhi*, he will not be startled by any sound from without. Now, if he practices “cessation” only, then his mind will be sunk [in self-complacency] and he will be slothful; he will not delight in performing good acts but will keep himself far away from the exercise of great compassion. It is, therefore, necessary to practice “clear observation” [as well].

The Practice of Clear Observation

He who practices “clear observation” should observe that all conditioned phenomena in the world are unstationary and are subject to instantaneous transformation and destruction; that all activities of the mind arise and are extinguished from moment to moment; and that, therefore, all of these induce suffering. He should observe that all that had been conceived in the past was as hazy as a dream, that all that is being conceived in the present is like a flash of lightning, and that all that will be conceived in the future will be like clouds that rise up suddenly. He should also observe that the physical existences of all living beings in the world are impure and that among these various filthy things there is not a single one that can be sought after with joy.

He should reflect in the following way: all living beings, from the beginningless beginning, because they are permeated by ignorance, have allowed their mind to remain in samsara; they have already suffered all the great miseries of the body and mind, they are at present under incalculable pressure and constraint, and their sufferings in the future will likewise be limitless. These sufferings are difficult to forsake, difficult to shake off, and yet these beings are unaware [that they are in such a state]; for this, they are greatly to be pitied.

After reflecting in this way, he should pluck up his courage and make a great vow to this effect: May my mind be free from discriminations so that I may practice all of the various meritorious

acts everywhere in the ten directions; may I, to the end of the future, by applying limitless expedient means, help all suffering sentient beings so that they may obtain the bliss of nirvana, the ultimate goal.

Having made such a vow, he must, in accordance with his capacity and without faltering, practice every kind of good at all times and at all places and not be slothful in his mind. Except when he sits in concentration in the practice of “cessation,” he should at all times reflect upon what should be done and what should not be done.

583a

Whether walking, standing, sitting, lying, or rising, he should practice both “cessation” and “clear observation” side by side. That is to say, he is to meditate upon the fact that things are unborn in their essential nature; but at the same time he is to meditate upon the fact that good and evil karma, produced by the combination of the primary cause and the coordinating causes, and the retributions [of karma] in terms of pleasure, pain, etc., are neither lost nor destroyed. Though he is to meditate on the retribution of good and evil karma produced by the primary and coordinating causes (i.e., he is to practice “clear observation”), he is also to meditate on the fact that the essential nature [of things] is unobtainable [by intellectual analysis]. The practice of “cessation” will enable ordinary people to cure themselves of their attachments to the world, and will enable the followers of the Hinayana to forsake their views, which derive from cowardice. The practice of “clear observation” will cure the followers of the Hinayana of the fault of having narrow and inferior minds that bring forth no great compassion, and will free ordinary people from their failure to cultivate the capacity for goodness. For these reasons, both “cessation” and “clear observation” are complementary and inseparable. If the two are not practiced together, then one cannot enter the path to enlightenment.

Next, suppose there is a person who learns this teaching for the first time and wishes to seek the correct faith but lacks courage and strength. Because he lives in this world of suffering, he fears

that he will not always be able to meet the Buddhas and honor them personally, and that, faith being difficult to perfect, he will be inclined to fall back. He should know that the Tathāgatas have an excellent expedient means by which they can protect his faith: that is, through the strength of wholehearted meditation on the Buddha, he will in fulfillment of his wishes be able to be born in the Buddha land beyond, to see the Buddha always, and to be forever separated from the evil states of existence. It is as the sutra says: “If a person meditates wholly on Amitābha Buddha in the world of the Western Paradise and wishes to be born in that world, directing all the goodness he has cultivated [toward that goal], then he will be born there.”⁹⁰ Because he will see the Buddha at all times, he will never fall back. If he meditates on the *dharmakāya*, the suchness of the Buddha, and with diligence keeps practicing [the meditation], he will be able to be born there in the end because he abides in the correct *samādhi*.⁹¹

Part Five

Encouragement of Practice and the Benefits Thereof

As has already been explained in the preceding sections, the Mahayana is the secret treasury of the Buddhas. Should there be a person who wishes to obtain correct faith in the profound realm of the Tathāgata and to enter the path of Mahayana, putting far away from himself any slandering [of the teaching of Buddha], he should lay hold of this treatise, deliberate on it, and practice it; in the end he will be able to reach the unsurpassed enlightenment.

If a person, after having heard this teaching, does not feel any fear or weakness, it should be known that such a person is certain to carry on the lineage of the Buddha and to receive the prediction of the Buddha that he will obtain enlightenment. Even if a person were able to reform all living beings throughout all the systems in the universe and to induce them to practice the ten precepts, he still would not be superior to a person who reflects correctly upon this teaching even for the time spent on a single meal, for the excellent qualities which the latter is able to obtain are unspeakably superior to those which the former may obtain.

583b

If a person takes hold of this treatise and reflects on and practices [the teachings given in it] only for one day and one night, the excellent qualities he will gain will be boundless and indescribable. Even if all the Buddhas of the ten directions were to praise these excellent qualities for incalculably long periods of time, they could never reach the end of their praise, for the excellent qualities of the reality (*dharmatā*) are infinite and the excellent qualities gained by this person will accordingly be boundless.

If, however, there is a person who slanders and does not believe in this treatise, for an incalculable number of eons he will undergo

immense suffering for his fault. Therefore all people should reverently believe in it and not slander it, [for slander and lack of faith] will gravely injure oneself as well as others and will lead to the destruction of the lineage of the Three Treasures.

Through this teaching all Tathāgatas have gained nirvana, and through the practice of it all bodhisattvas have obtained Buddha wisdom. It should be known that it was by means of this teaching that the bodhisattvas in the past were able to perfect their pure faith; that it is by means of this teaching that the bodhisattvas of the present are perfecting their pure faith; and that it is by means of this teaching that the bodhisattvas of the future will perfect their pure faith. Therefore people should diligently study and practice it.⁹²

Profound and comprehensive are the great principles of
the Buddha,
Which I have now summarized as faithfully as possible.
May whatever excellent qualities I have gained from this
endeavor
In accordance with reality be extended for the benefit
of all beings.

Notes

- ¹ T. 32: 575–83 (No. 1666). The Taishō edition of the Chinese Tripiṭaka will henceforward be abbreviated as T.
- ² Part One: The Reasons for Writing; cf. translation p. 6.
- ³ Edward Conze, *Buddhist Wisdom Books* (London: George Allen and Unwin, 1958), p. 101.
- ⁴ Mochizuki Shinkō, one of the modern specialists on the text, in a work written in 1922 identified one hundred and seventy-six commentaries. Since he included two English translations and a commentary on the later version of the text as translated by Śikṣānanda, this figure, to be exact, should be reduced to one hundred and seventy-three in his listings. Cf. his *Daijō kishin-ron no kenkyū* (*Study of the Awakening of Faith in the Mahāyāna*) (Tokyo, 1922), pp. 201–346.
- ⁵ The most sound and comprehensive study on these problems can be found in Paul Demiéville's article, "Sur l'authenticité du Ta Tch'ing Ki Sin Louen," *Bulletin de la Maison Franco-Japonaise*, II (no. 2, 1929), pp. 1–78. Also recommended is an article by Walter Liebenthal, "New Light on the Mahāyāna-śraddhotpāda śāstra," *T'oung Pao*, XLVI (1958), pp. 155–216. His approach is radical; he suggests that Daochong (476?–550?) might have been the author (*ibid.*, pp. 210–15). In addition, consult the articles written by modern Chinese Buddhist scholars and collected in a book edited by Shi Taixu, entitled *Ta-ch'eng ch'i-hsin lun chen-wei pien* (Wuchang, China, 1923). The book contains nine articles representing both radical and conservative approaches.
- ⁶ The *Buddhacarita* is the most famous work of Aśvaghōṣa. It is the finest work of the entire Buddhist literature in this genre. In the Sanskrit manuscripts only about half of the epic has been preserved; therefore, translations into Western languages done from Sanskrit contain the account of the life of Buddha from his birth to the attainment of enlightenment only, and not to his last day on earth. The missing half can be supplied from Chinese and Tibetan translations of the missing Sanskrit portions. For those who are interested, a selected bibliography of the translations into Western languages follows: From the Sanskrit: 1) E. B. Cowell, *The Buddhacarita of Aśvaghōṣa, Sacred Books of the East*, Vol. 49 (Oxford, 1894); 2)

Notes

- Carl Cappeller, *Buddha's Wandel* (Jena, 1922); 3) Richard Schmidt, *Buddha's Leben* (Hanover, 1923); 4) E. H. Johnston, *The Buddhacarita or, Acts of the Buddha*, Part II (Calcutta, 1936). From the Chinese: Samuel Beal, *A Life of Buddha by Āśvaghosha Bodhisattva* (translated from Sanskrit into Chinese by Dharmarakṣa, 420 C.E.), *Sacred Books of the East*, Vol. 19 (Oxford, 1883). From the Tibetan: Friedrich Weller, *Das Leben des Buddha von Āśvaghosha*, 2 vols. (Leipzig, 1926–28).
- ⁷ The *Saundarananda* is an epic on the conversion to Buddhism of a handsome young man named Nanda. Though there is no Chinese or Tibetan translation, the Sanskrit manuscripts have been preserved, and there is a good English translation by E. H. Johnston, *The Saundarananda or Nanda the Fair* (Oxford University Press, 1932).
- ⁸ The *Śāriputra-prakarāṇa*, though fragmentary, is significant as being the earliest evidence of dramatic literature in India. It is written partly in Sanskrit and partly in dialects in accordance with the standard style of old Indian drama. The different dialects are spoken by persons such as women and servants and reflect the social status of these characters.
- ⁹ T. 32: 594bc.
- ¹⁰ *Zokuzōkyō*, Part I, Case 71, Vol. 3, pp. 264–80.
- ¹¹ Walter Liebethal, “The Oldest Commentary of the Mahāyānaśraddhotpāda Śāstra,” *Bukkyō bunka kenkyū* (*Studies in Buddhism and Buddhist Civilization*), Nos. 6, 7 (Kyoto, 1958), p. 7.
- ¹² T. 55: 142a.
- ¹³ T. 32: 584–91.
- ¹⁴ This information is found in the introduction to the new translation of the text, and is probably a much later addition. Cf. T. 32: 583c.
- ¹⁵ Mochizuki Shinkō, *Daijō kishin-ron no kenkyū*, p. 99.
- ¹⁶ T. 50: 458b.
- ¹⁷ Those who are interested in the comparative study of the two texts in the original can find a systematic presentation of similarities and differences in the following article: Kashiwagi Hiroo, “Shikushananda no yaku to tsutaerareru Daijō kishin-ron” (“On the Translation of the Awakening of Faith in the Mahayana attributed to Śikṣānanda”), *Journal of Indian and Buddhist Studies*, X (No. 2, March, 1962), pp. 124–5.
- ¹⁸ T. 44: 175–201.
- ¹⁹ T. 44: 202–26.
- ²⁰ T. 44: 240–87.

- ²¹ Mochizuki Shinkō, *Daijō kishin-ron no kenkyū*, pp. 255–6.
- ²² T. 32: 591–668.
- ²³ Cf. Takamine Ryōshū, *Kegon shisō shi (History of Huayan Thought)* (Kyoto, 1962), p. 64; and Kobayashi Jitsugen, “Kishin-ron kaishaku no henshen” (“Transitions in the Interpretations of the Awakening of Faith”), *Journal of Indian and Buddhist Studies*, XIII (No. 2, March, 1965), pp. 225–28.
- ²⁴ This short essay is recommended for students of Chinese thought and religion in general, as it deals with both Confucianism and Daoism from the Buddhist point of view. The characteristic pattern of later Chinese Buddhism, syncretism, is remarkably evidenced in this. It has been said that Zongmi wrote this treatise in reply to the denunciation of Buddhism by Hanyou (768–824), one of the noted champions of Confucianism in the Tang period. Cf. *Kegon shisō (Huayan Thought)*, edited by Kawada Kumatarō and Nakamura Hajime (Kyoto, 1960), p. 507. It has been translated into French and German but not as yet into English. Cf. Paul Masson-Oursel, trans., “Le Yuan Jen Louen,” *Journal Asiatique*, May–April, 1915, pp. 4–58; Heinrich Dumoulin, “Genninron, Tsungmi’s Traktat vom Ursprung des Menschen,” *Monumenta Nipponica*, I, pp. 178–221.
- ²⁵ Cf. *Zokuzōkyō*, Part I, Case 14, Vol. 3, Zongmi’s *Yuanjuejingdashushiychao*, p. 277c.
- ²⁶ Cf. Tsukamoto Zenryū: “Min-shin seiji no bukkyō kyosei” (“Emasculation of Buddhism by the Ming and the Qing Governments”), *Bukkyō Bunka Kenkyū (The Journal of Buddhist Culture)*, No. 2 (1952), p. 2.
- ²⁷ T. 44: 243b.
- ²⁸ Cf. D. T. Suzuki, trans., *The Lankavatara Sutra* (London, 1932)
- ²⁹ This text has been translated from Tibetan. Cf. E. Obermiller, trans., “The Sublime Science of Buddhist Monism,” *Acta Orientalia*, Vol. IX, Parts, 1, 2, 3, 1931.
- ³⁰ E. H. Johnston, ed., *Ratnagotra-vibhāga-mahāyanottaratantra-sāstra* (Patna, 1950), p. vii. Words within brackets are those supplied by the present translator.
- ³¹ Detailed information on the system can be obtained from such publications as: Tamaki Kōshirō, “The Development of the Thought of Tathāgata-garbha from India to China,” *Journal of Indian and Buddhist Studies*, IX (No. 1, January 1961), pp. 378–86; Katsumata Shunkyō, *Bukkyō ni okeru shinshiki-setsu no kenkyū (A Study of the Citta-vijñāna Thought in Buddhism)* (Tokyo, 1961), pp. 593–637; Mizutani Kōshō, “Nyoraizō shisō shi kenkyū josetsu” (“An Introduction to the Study of the History of Tathāgata-garbha Thought”), *Bukkyō Daigaku kenkyū kiyō*, XLIV–XLV (Kyoto,

- 1963), pp. 245–77; Ui Hakuju, *Hōshōron no kenkyū* (*The Study of the Rat-nagotra-sāstra*) (Tokyo, 1947).
- ³² Teitaro Suzuki (D. T. Suzuki), trans., *Āsvaghosha's Discourse on the Awakening of Faith in the Mahayana* (Chicago, 1900).
- ³³ Rev. Timothy Richard, trans., *The Awakening of Faith in the Mahayana Doctrine—The New Buddhism* (Shanghai, 1907).
- ³⁴ Dwight Goddard, ed., *A Buddhist Bible* (New York, 1952), pp. 357–404.
- ³⁵ Richard, *The Awakening of Faith in the Mahayana Doctrine*, p. vi.
- ³⁶ Goddard, *A Buddhist Bible*, Appendix, pp. 668–9. In the same section of the Appendix (p. 668), there is mention of one more English translation of which the present translator has no knowledge: “Another was made by several Sanskrit scholars from a Sanskrit text remade from the Chinese, and misses the profound esoteric significance of the original. This was published in the magazine, *The Shrine of Wisdom*, in 1929 and 1930.”
- ³⁷ This pattern of analysis in terms of essence (Ch., *ti*), attribute (or manifestation, appearance, etc.; Ch., *xiang*), and influence (or function, activity, etc.; Ch., *yong*) is one of the great contributions that the *Awakening of Faith* has made to later Far Eastern thinkers. To cite an example: The master Kūkai (774–835), the founder of Shingon Buddhism in Japan, made use of this pattern as a basis in systematizing his religious philosophy. *Sokushinjōbutsugi* (*On Attaining Enlightenment with This Very Body*), *Kōbō daiishi zenshū*, Vol. I (Tokyo and Kyoto, 1910), pp. 507–8. The pattern of analysis in terms of essence and influence is found in the *Zhaolun* of Sengzhao (374–414). Cf. Tsukamoto Zenryū, ed., *Jōron kenkyū* (Kyoto, 1955), p. 200.
- ³⁸ T. 44: 251b.
- ³⁹ *Mādhyamaka-kārikās* XXV, 19.
- ⁴⁰ Of the phrase, “all phases of existence in their totality,” Dōgen (1200–1253), the founder of Japanese Sōtō Zen, says, “In the one world of reality, the essence (the absolute) and appearances (phenomena) are inseparable and birth and death cannot be spoken about. There is nothing that is not of the essential nature of Mind, including even enlightenment and nirvana. All existences, the entire [range of] phenomena, are of the One Mind alone, and nothing is excluded. All these manifold phases of existences are equally of the One Mind and none differs from it. To discuss it in this manner is, indeed, an indication that a Buddhist really understands the essential nature of Mind. This being truly so, how can one falsely divide this One Reality into body and mind and into samsara and nirvana?” Dōgen, *Bendōwa*, *Shōbōgenzō* (Iwanami Edition) (Tokyo, 1942), pp. 69–70.

- ⁴¹ T. 44: 252b (adapted).
- ⁴² *Mādhyamaka-kārikās* XVIII, 7.
- ⁴³ T. 44: 207b.
- ⁴⁴ T. 44: 252c.
- ⁴⁵ The statement that the *tathāgatagarbha* is of *sūnya* and *aśūnya* is found in the *Śrīmālā-sūtra*, a fact which suggests that this text developed the thought earlier expressed in that sutra. T. 12: 221c.
- ⁴⁶ Innumerable expressions of a similar nature can be found in sutras that place emphasis on “emptiness” (*sūnyatā*) and also in the sayings of Buddhist masters, particularly those of the Zen school. For example, the Japanese Zen master Takuan (1573–1645) has this to say: “All phenomena are like phantoms or dreams; when it is once perceived that they are essentially empty, one does not see any particular marks of individuation in them and thus is free from attachments to them. In order to preclude attachments, this view of the emptiness of everything is taught. When this view is thoroughly realized, attachments will be severed. Having achieved this and on again returning to the world, one will find that there are no particulars to be destroyed and no attachment to be severed.” Takuan, *Tōkai yawa*, *Takuan oshō zenshū*, Vol. 5 (Tokyo, 1929), p. 19.
- ⁴⁷ *Mādhyamaka-kārikās* XXIV, 11.
- ⁴⁸ An almost identical expression can be found in the *Śrīmālā-sūtra*, which is one of the representative works of *tathāgatagarbha* thought: “O Lord, samsara (birth and death) is grounded on the *tathāgatagarbha*.” T. 12: 222b.
- ⁴⁹ I have not been able to identify the source of this quotation.
- ⁵⁰ The use of the term, the “reproducing mind (*khyāti-vijñāna*),” as well as the “object-discriminating consciousness (*vastu-prativikalpa-vijñāna*),” which will appear later in the text, is known to be peculiar to the *Lankāvatāra-sūtra*. This piece of evidence, among others, may indicate the influence of the sutra on this text. Cf. D. T. Suzuki: *Studies in the Lankāvatāra Sutra* (London, 1930; reprinted 1957), pp. 189–91.
- ⁵¹ The corresponding line in the commentary is found in T. 26: 169a.
- ⁵² *Daśabhūmika-sūtra*, ed. J. Ralider (Paris, 1926), p. 49; ed. R. Kondō (Tokyo, 1936), p. 98.
- ⁵³ T. 44: 214c–215a.
- ⁵⁴ T. 44: 267a.
- ⁵⁵ *Zokuzōkyō*, Part I, Case 7 1, Vol. 5, p. 456d.

Notes

- ⁵⁶ Proposed by Itō Kazuo. Cf. Itō Kazuo, *Shinchi no tankyū* (*The Search for True Wisdom*) (Kyoto, 1947), p. 46.
- ⁵⁷ T. 44: 360c.
- ⁵⁸ T. 44: 216a.
- ⁵⁹ T. 44: 269a.
- ⁶⁰ The idea and simile expressed in this paragraph somewhat correspond to a few passages in the *Lankāvatāra-sūtra*. Cf. D. T. Suzuki: *The Lankavatara Sutra*, p. 42.
- ⁶¹ T. 44: 271c.
- ⁶² T. 44: 271c
- ⁶³ *Zokuzōkyō*, Part 1, Case 71, Vol. 3, p. 280a.
- ⁶⁴ Cf. for example, *The Lotus of the True Law*, trans. by H. Kern, *Sacred Books of the East*, Vol. XXI (New York: Dover, 1963), pp. 406–18.
- ⁶⁵ T. 44: 272c.
- ⁶⁶ T. 44: 218a.
- ⁶⁷ T. 44: 372b.
- ⁶⁸ T. 44: 273a.
- ⁶⁹ The passage within the brackets is missing in the text of the Taishō Tripiṭaka. The missing passage was supplied from the commentary of Fazang (T. 44: 273a) and the Koyasan University Edition (1955).
- ⁷⁰ Headings in this section do not exist in the original. In order to clarify the discussion, the traditional practice of supplying these headings has been adopted, using the commentaries of Fazang (T. 44: 273b) and of Wōnhyo (T. 44: 218b) as a basis.
- ⁷¹ T. 44: 273c.
- ⁷² The original for “transcend thoughts” is *wuyunian*, literally, “not to be in thoughts.” This implies that all things are beyond what they are thought to be by the unenlightened mind, namely, they are not real, since they are falsely predicated by the deluded mind alone. In other words, reality defies any thought determinations.
- ⁷³ Edward Conze, trans., *Buddhist Wisdom Books* (London, 1958), p. 25.
- ⁷⁴ *Mādhyamaka-kārikās* XXIV, 8, 9, 10.
- ⁷⁵ Following the interpretation of Fazang (T. 44: 275b). The latter part of the sentence reads literally, “depending on the activating mind.” The use of

the term “activating mind” here is very strange, a typical example of the inconsistent use of technical terms.

⁷⁶ T. 44: 276c.

⁷⁷ T. 44: 276c.

⁷⁸ T. 44: 277b.

⁷⁹ T. 44: 277b.

⁸⁰ This chapter is an analysis of the meaning of the word *yāna* in the compound *mahāyāna* given in the Outline.

⁸¹ T. 32: 589c.

⁸² T. 44: 280c.

⁸³ Vasubhandhu: *Trimśikā* 4.

⁸⁴ Zhiyi (539–597), the founder of the Tiantai school in China, had enthusiastically emphasized the importance of these two methods of meditation as the foundation of all Buddhist practices. There are two books on meditation written by him which contain the words *zhiguan* or “cessation and observation” in their titles. One is the *Mohezhi Guan* (*Great Cessation and Observation*) (T. 46: 1–140) in ten fascicles; the other, the *Xiaozhi Guan* (*Smaller Cessation and Observation*) (T. 46: 462–73) in one fascicle; both have exerted a lasting influence in the Far East.

⁸⁵ The portion in brackets is added to clarify the nature of this meditation and is based on the comment of Fazang. Cf. T. 44: 283b.

⁸⁶ The two sentences starting with “if the mind wanders away . . .” are quoted by Zhiyi in the *Xiaozhi Guan* (T. 46: 467a) as authority to support his assertions concerning meditation. Because of Zhiyi’s citation, the *Awakening of Faith* has been highly esteemed in the Tiantai tradition. A recent critical study of the textual tradition of the *Xiaozhi Guan* has, however, revealed that this famous quotation was a later accretion. Cf. Sekiguchi Shindai, *Tendai shōshikan no henkyū* (*A Study of the Tiantai Xiaozhi Guan*) (Tokyo, 1953), pp. 282, 302–3, 307–10.

⁸⁷ The portions in brackets are based upon Fazang’s interpretation. Cf. T. 44: 283c.

⁸⁸ *Ekacaryā samādhi* (Ch., *yixing sanmei*)—the absorption into the absolute—was first introduced in the [Perfection of] Wisdom sutras and has played an important role in Far Eastern Buddhism. In the Tiantai tradition it is known as one of the four basic *samādhis* as defined by Zhiyi; in the Pure Land school, it was advocated by Shandao (618–681) as the concentrated meditation on Amitābha Buddha by the recitation of his name; in the Chan

or Zen tradition, perhaps because the term appears in the *Platform Scripture of Huineng* (cf. Wing-tsit Chan: *The Platform Scripture*, New York, 1963, p. 46), this *samādhi* has traditionally been regarded as a part of the authentic Zen teaching. It is also called the “*samādhi* of one aspect (*ekalakṣana samādhi*; Ch., *yixiang sanmei*),” perhaps because the term appears in this form in the later version of the *Awakening of Faith* (T. 32: 590c).

- ⁸⁹ Said to be the number of heretical doctrines held by non-Buddhist groups in India at the time of Śākyamuni Buddha. There are two traditions: one enumerates ninety-five, the other, ninety-six.
- ⁹⁰ No such quotation is found in any of the three basic sutras of the Pure Land school of Buddhism, though the idea expressed is typical of the teachings of that school.
- ⁹¹ The followers of Pure Land Buddhism, having found a confirmation of their beliefs in this celebrated and sophisticated text, have naturally esteemed the *Awakening of Faith* very highly. The fact that this expedient means to salvation for those who are deeply aware of their incapability is given at the end of the section on practice may be considered, in a sense, as indicating the conclusion of the text. Though the faith in Amitābha Buddha is suggested as the seventh item in the Reasons for Writing in the beginning of the text (pp. 5–6), it is somewhat strange that the exhortation to the faith in and meditation on Amitābha Buddha appears immediately after the discussion on the two basic methods of meditation, cessation and clear observation. In fact, this paragraph does not belong to the discussion of the five practices but is an appendix. It is not surprising that one Western scholar, being skeptical of this evidence of Amitābha worship in the text, thought that this paragraph might have been added later by the worshipers of Amitābha or by the author under pressure from a group of Amitābha worshipers. Cf. Walter Liebenthal, “New Light on the Mahāyāna-śraddhotpāda Śāstra,” *T'oung Pao*, XLVI (1958), pp. 189–97.
- ⁹² There has been some feeling among modern scholars that this last section, which is rather crude and propagandizing in tone, is incompatible with the lofty spirit of what has gone before. Some regard it as a later accretion, while some have even taken it as evidence that the entire text was forged in China. As a matter of fact, however, such passages praising the merits of the text are customarily found at the end of the sutras of Mahayana Buddhism, and though the *Awakening of Faith* is not, technically speaking, a sutra, it is not altogether surprising to find such a passage at the conclusion. The section may in fact have been added at a later date by some enthusiastic supporter or supporters of the text, but in the absence of any concrete evidence of that fact it is best to regard it as an integral part of the text.

Glossary

Abhidharma: Philosophical analysis; specifically, a collection of treatises that attempt systematic analysis and explanation of the Buddha's teaching.

Amitābha: The name of a transcendent Buddha who dwells in a Buddha land called the Pure Land or the Western Paradise; the principal Buddha and object of worship in the Pure Land schools of Mahayna Buddhism.

arhat: A saint who has completely eradicated the passions and attained liberation from the cycle of birth and death (samsara); the highest stage of spiritual attainment in the Hinayana. *See also* Hinayana; samsara.

Avalokiteśvara: A great bodhisattva who represents great compassion.

bodhisattva ("enlightenment being"): The spiritual ideal of the Mahayana, a selfless being with universal compassion who sees the universal emptiness of all phenomena (*dharmas*) and has generated the profound aspiration to achieve enlightenment in order to benefit sentient beings. In the course of their spiritual careers, bodhisattvas engage in the practice of the perfections (*pāramitās*) and attain stages of increasingly higher levels of spiritual accomplishment. *See also* emptiness; Mahayana; perfections; stage.

bliss body (*sambhogakāya*): *See* three bodies.

Buddha land: A cosmic world or realm in which a particular Buddha dwells.

Buddha-nature: The basic enlightened nature of sentient beings, which is chronically obscured by their ignorance. The complete unfolding of the Buddha-nature is enlightenment itself.

cessation and clear observation (*samatha* and *vipaśyanā*): The two traditional phases of meditative concentration, consisting of calming the mind and stilling discursive thoughts (cessation) in order to prepare a stable base for meditative insight (clear observation) into the nature of reality.

concentration (*samādhi*): Any of various states of meditative absorption, each characterized by different qualities.

Glossary

dharmakāya. See three bodies.

emptiness (*śūnyatā*): The absence of permanent essence in things. All phenomena are devoid of independent, permanent existence, self-nature (*svabhāva*), and instead exist only in dependence on a complex web of causes and conditions and go on existing only as long as those causes and conditions prevail. The doctrine of emptiness is the central teaching of Mahayana Buddhism. See also Mahayana.

Hinayana (“Lesser Vehicle”): A generic term applied by Mahayanists to the teachings and practices of early Buddhism which emphasized individual salvation. See also Mahayana.

karma: Lit., “action,” any mental, verbal, or physical act which leads to rebirth in samsara according to whether it is morally, good, evil, or neutral.

Mādhyamaka: Nāgārjuna’s philosophy of the Middle Way, explaining emptiness. See also emptiness; Nāgārjuna.

Mahayana (“Great Vehicle”): A form of Buddhism that developed in India around 100 B.C.E. and which exalts as its religious ideal bodhisattvas, great beings who aspire to enlightenment in order to help liberate all sentient beings. See also bodhisattva.

Mañjuśrī: A great bodhisattva who exemplifies transcendent wisdom.

mind/Mind (*citta*): **DEFINITION NEEDED**

mind only (*viññapti-mātratā*): The central teaching of the Yogācāra school of Buddhism, which indicates that we mistakenly take mental constructions (*viññapti*) as presenting realities external to the consciousness (*viññāna*) in which they appear, yet they are only mental constructs and not ultimate truth. See also Yogācāra; twofold truths.

Nāgārjuna (second–third century B.C.E.): The principal philosopher of the Mahayana teaching of emptiness. See also emptiness; Mahayana.

pāramitās: Qualities to be perfected by bodhisattvas on their way to complete enlightenment: 1) charity (*dāna*), 2) observance of precepts (*śīla*), 3) patience (*kṣānti*), 4) zeal (*vīrya*), 5) meditation (*dhyāna*), and 6) wisdom (*prajñā*). See also bodhisattva.

permeation (*vāsanā*): The influence of karmic imprints upon consciousness.

Prajñāpāramitā (“Perfection of Wisdom”): The name of a body of Mahayana scriptures that emphasize the doctrine of emptiness, and which served as the fundamental texts for a number of important Buddhist schools, including Yogācāra and Chan/Zen. *See also* emptiness; Mahayana; Yogācāra; Zen.

pratyekabuddha: A sage who attains enlightenment by directly observing the dependent co-arising of phenomena, without the guidance of a teacher, and who intends neither to guide others nor to expound the teaching to others. One of the two kinds of Hinayana sages. *See also* Hinayana.

sense perceptions: The perceptions that accompany contact between the five sense organs of the eyes, ears, nose, tongue, and body with their respective objects, resulting in sight, hearing, olfactory perception, taste, and touch.

stage (*bhūmi*): Various stages or levels of practice and attainment undertaken by bodhisattvas on their way to complete enlightenment. *See also* bodhisattva.

storehouse consciousness (*ālaya-vijñāna*): The latent, seminal consciousness that supports karmically defiled awareness; the storehouse of all the imprints of mental defilements that generate delusion.

suchness (*tathatā*): The state of things as they really are; ultimate truth; ultimate reality.

Tathāgata: An epithet for the Buddha. It means “one who has gone to (*gata*) and come from (*āgata*) the truth of suchness (*tathā*),” i.e., “one who embodies the truth of suchness (*tathā*).” *See also* suchness.

tathāgatagarbha: Another name for the Buddha-nature that is within all beings, conceived of as a kind of matrix where the essence of the Tathāgata is retained and matured. *See also* Buddha-nature; Tathāgata.

three bodies (*trikāya*): The three bodies of the Buddha—1) the *dharmakāya*, which is the Buddha as suchness or ultimate reality, 2) the bliss body (*sambhogakāya*), acquired by Buddhas through absolute perfection of their practice; this body can go everywhere, is omniscient, etc., and 3) the transformation body (*nirmāṇakāya*), whereby, out of compassion, the Buddha manifests in an infinite number of forms in order to assist sentient beings. *See also* suchness.

transformation body. *See* three bodies.

Glossary

transmigration (samsara): The cycle of birth, death, and rebirth to which sentient beings are subject as a result of their past actions (karma). *See also* karma; samsara.

triple word: 1) The world of desire (*kāmadhātu*), 2) the world of form (*rūpadhātu*), experienced by those who have severed all desires but still experience the world as form, and 3) the world of formlessness (*ārūpyadhātu*), experienced by those who have severed all desires and attachment to form but have still not attained enlightenment.

twofold truths: 1) Ultimate or absolute truth, the transcendent truth that is beyond conceptualization, and 2) conventional or relative truth. Conventional, relative, or worldly truth represents a limited understanding of reality based in ordinary thinking and perception, which takes objects of the perceptions as real and independently existent. Ultimate truth is the apprehension of things as they really are, i.e., empty of independent selfhood, and is synonymous with suchness and the state of enlightenment. *See also* suchness.

Vasubandhu (ca. 320–400 C.E.): Co-founder of the Consciousness Only school, also known as the Yogācāra. *See also* Yogācāra.

Yogācāra: An alternate name for the Consciousness Only school developed by the Indian masters Asaṅga and Vasubandhu in the fourth century C.E.. *See also* mind only; Vasubandhu.

Bibliography

Classical Commentaries

- Fazang (643–712). *Dachengqixinlunyiji*, five *juan* (fascicles). Taishō No. 1846.
- Huiyuan (523–592). *Dachengqixinlunyishu*, four *juan*. Taishō No. 1843.
- Zixuan (d. 1038). *Qixinlunshubixiaoji*, twenty *juan*. Taishō No. 1848.
- Yuanxiao (Wōnhyo [617–686]). *Qixinlunshu*, two *juan*. Taishō No. 1844.

Modern Works

- Demiéville, Paul. “Sur l’authenticité du Ta Tch’ing K’i Sin Louen,” *Bulletin de la Maison Franco-Japonaise*, II (No. 2, Tokyo, 1929), pp. 1–78. In this article, the author summarizes the results of study on the problems of the text posed by Japanese scholars up to the date of publication, including a selected bibliography of Japanese publications. For a general background knowledge of the problems, this work is extremely useful.
- Hisamatsu, Shin’ichi. “Kishin no kadai” (“The Problems of the Awakening of Faith”), *Tetsugaku kenkyū* (*The Journal of Philosophical Studies*) (Kyoto University, 1946), No. 354, pp. 20–45; No. 355, pp. 18–37. The author discusses the characteristics of the text on the basis of the Reasons for Writing, Part One. The text is analyzed from the point of view of the philosophy of religion.
- Itō, Kazuo. *Shinchi no tankyū* (*The Search for True Wisdom*). Kyoto, 1947. 274 pp. Three articles collected in this book are strongly recommended for the understanding of the key concepts of the text: “Kishin ni okeru shinnyo no rikai” (“The Understanding of Suchness in the Awakening of Faith”), pp. 25–58; “Shujō no kangensei” (“Returning to the Source of Sentient Beings”), pp. 59–84; and “Mumyō no kōzō” (“The Structure of Ignorance”), pp. 85–106.

Bibliography

- Kashiwagi, Hiroo. "Shikushananda no yaku to tsutaerareru Daijō kishin ron" ("On the Translation of the Awakening of Faith in the Mahayana attributed to Śikṣānanda"), *Journal of Indian and Buddhist Studies*, X (No. 2, March, 1962), pp. 124–5. The textual differences found between the old and new versions of the *Awakening of Faith* are noted in detail. Though short, this article is useful for textual comparison.
- Katō, Totsudō. *Daijō kishin ron kōwa (An Explication of the Awakening of Faith in the Mahayana)*. Tokyo, 1939. 250 pp. Among the several modern works written in Japanese intended for popularization of the text, this book is recommended. The author interprets the text mainly on the basis of Faṅzang's commentary.
- Liang, Ch'i-ch'ao. *Ta-ch'eng ch'i-hsin tun k'ao cheng (A Critical Examination of the Awakening of Faith in the Mahayana)*. Shanghai, 1923. 98 pp. This book is significant among the works written in Chinese in this period in that it evidences the first critical study of the text applying the historical and philological method of textual criticism. It gives a survey of the results of studies of the text done by Japanese scholars and gives a bibliography of the publications of Japanese scholars on the text (pp. 2–4). The author mainly follows the arguments developed by Mochizuki Shinkō, and claims that the text was neither written by Aśvaghōṣa nor translated by Paramārtha and that, having been composed in China, it represents an invaluable monument of the synthesis of Chinese and Indian thought. Though the book is included in the *Ta-ch'eng ch'i-hsin lun chen-wei pien*, edited by Shih Tai-hsü (see below), it is listed separately here because of its historical significance and independent publication.
- Liebenthal, Walter. "New Light on the Mahāyāna-śraddhotpāda śāstra," *T'oung Pao*, XLVI (1958), pp. 155–216. This is a thorough study of the text and its historical problems. The present writer does not agree, in many cases, with the translation of the passages of the text quoted in support of the arguments; nevertheless, this is an important work to be referred to as representing an extremely radical and yet consistent approach to the text.
- Mochizuki, Shinkō. *Daijō kishin ron no kenkyū (Studies of the Awakening of Faith in the Mahayana)*. Kyoto, 1922. 492 pp. Presented in this book are the author's major articles published earlier in various periodicals, an excellent bibliography on the commentaries and subcommentaries, an analysis of the text, and the old and new versions of the text printed side by side (Appendix, pp. 1–84). This is an indispensable work representing modern critical studies of the text.

- Park, Sung-bae. "Wōnhyo's Commentaries on the Awakening of Faith in Mahayana." Dissertation. Berkeley, CA: University of California, 1979.
- Shih, T'ai-hsü, ed. *Ta-ch'eng ch'i-hsin lun chen-wei pien (The Authenticity of the Awakening of Faith in the Mahayana)*. Wucheng, China, 1924. 102 pp. This book contains nine articles written by representative Chinese Buddhist scholars of the period. It is valuable in gaining an understanding of how modern Chinese scholars have viewed the problems of the text.
- . *Ta-ch'eng ch'i-hsin lun chiang-i (Lectures on the Awakening of Faith in the Mahayana)*. Shanghai, 1921. Two *juan*. Though written in the present century, this book can be regarded as an extension of the traditional commentary approach. The work gives evidence of the high esteem in which the text is held by the author, the most eminent Chinese Buddhist monk of recent times.
- Shih, Yin-shun. *Ta-ch'eng ch'i-hsin tun chiang-chi (Lectures on the Awakening of Faith in the Mahayana)*. Taipei, Taiwan, 1952. 308 pp. This is a collection of lectures given on the subject by a devoted Chinese monk-scholar of today. The language used is more colloquial than literary, and is accordingly easily understandable for a student of modern Chinese. The book may be used as a convenient introduction before one embarks upon the classical commentaries.
- Shimaji, Daitō. "Daijō kishin ron kaidai" ("Introduction to the Awakening of Faith in the Mahayana"), *Kokuyaku daizōkyō*, Ronbu, V (Tokyo, 1927), pp. 1–35. This is an introduction to the author's Japanese translation of the text, giving a comprehensive survey of the textual problems, the studies done on the text in early times, and the influences that the text have exerted upon various schools of Mahayana Buddhism. The summary of the contents of the text given in diagram form is helpful in gaining an overall picture of the text.
- Ui, Hakuju. *Daijō kishin ron (The Awakening of Faith in the Mahayana)*. (Iwanami edition.) Tokyo, 1936. 148 pp. This book consists of the critically edited text, a Japanese translation printed on the facing pages, and notes. The notes and the postscript (pp. 131–48) are most useful because of the author's objective approach to the text.

Index

A

- Abhidharma 27
absolute (*see also* Mind; suchness)
xxi, xxix, xxx, xxxi, 3, 5, 7, 8, 9,
11, 12, 13, 14, 15, 20, 22, 23, 24,
39, 55, 59, 86
absorption into (*see also* *ekacaryā*
samādhi) 89–90
aspect(s) 7, 8, 11, 12, 13, 17, 23,
55, 56
order xxix, 9, 12, 17, 26, 33, 48,
50, 52, 54, 63
and phenomena 35, 56
truth 47
act(s) (*see also* deed) 68, 73, 76
evil 32
free 43
four, of loving-kindness 41, 42
good 78
meritorious 73, 79
perceiving 32
spontaneous 38, 69
advaya. *See* nondual
affirmation and negation 15, 16
ālaya-vijñāna. *See* consciousness,
storehouse
Amitābha Buddha xxvii, 80, 89, 90
anāsrava. *See* nondefilement
anāsrava-dharma. *See* purity, per-
fect state of
anutpanna. *See* unborn
anuvyañjana. *See* marks, subtle
anxiety 24, 25, 45, 65, 76
appearance(s) (*see also* *lakṣana*;
phenomena) 12, 18, 22, 56, 86
arhat(s) 36–7
arrogance 5, 77
ārupyadhātu. *See* world, or form-
lessness
Asia, Asian (*see also* Central Asia)
xvii, xix, xxxiii
aspiration 37, 38, 48, 50, 60, 61,
65, 66
for enlightenment 59–67
aśūnya (*see also* nonempty) 14
-approach 87
Aśvaghōṣa xxi, xxiii–xxiv, xxv,
xxxiii, 83
Aśvaghōṣa's Discourse on the
Awakening of Faith in the
Mahayana 86
atman. *See* self, permanent
attachment(s) 18, 24, 29, 36, 37,
65, 76, 77, 79, 87
to *atman* 31, 35
erroneous 25, 58
evil 3, 11, 53
attributes (*see also* *lakṣana*) 7, 8,
13, 14, 20, 44, 49
Avalokiteśvara 41, 71
Avataṃsaka-sūtra 28
avidyā (*see also* ignorance; non-
enlightenment) 25, 30, 32, 45
Awakening of Faith xvii, xix, xxi,
xxiii–xxviii, xxx–xxxii, 49, 89, 90

Index

- Awakening of Faith (continued)*
authorship of xxi, xxii–xxv
analysis of contents xxi xxviii–
xxxi
commentary(ies) on xviii, xxii,
xxv, xxvi–xxvii, xxx, xxxiii,
xxxiv, 30, 83
doubts concerning final section of
90
pattern of analysis in terms of
essence and influence in 86
style of xxii
influence of xxvii–xxviii
terminology in xxxi–xxxii
translations of xxxii–xxxiv, 67
*Awakening of Faith in the Maha-
yana (see also Awakening of
Faith)* xxi, 7
*Awakening of Faith in the Maha-
yana Doctrine—The New
Buddhism, The* 86

B

- Beal, Samuel 84
de Bary, Wm. Theodore xviii, xix
being 7, 8, 15, 16, 24, 28, 29, 30,
33, 34, 40, 41, 43, 45, 50, 54, 58,
59, 62
defiled states of 30
realms of xxix
being(s) (*see also* human being;
sentient being) 34, 47, 49, 54,
60, 62, 67, 68, 69, 71, 72, 76, 78,
81, 82
believers 39, 42
Benares 64
Bendōwa 86
Bhikṣu Wai-tao. *See* Wai-tao
birth and death (*see also* samsara)
8, 11, 16, 26, 45, 58, 86, 87
bliss 5, 39, 40, 44, 49, 50, 67, 79

- bliss body 48–9, 50, 51
bodhi. *See* enlightenment
bodhisattva(s) xxiv, 9, 18–19, 29,
31, 32, 34, 36, 37, 38, 40, 41, 42–
3, 46, 47, 49, 50, 51, 59, 60, 64–
5, 66–7, 68, 71–2, 76, 77, 82
as coordinating causes 40, 42
eight types of manifestation of 64
and realization of *dharmakāya*
29, 43, 64, 67
stages. *See* stage(s)
and suchness 42, 43, 44, 48, 49,
50, 65, 66
vehicle 47
bodhisattvahood 29, 46, 50, 66
Buddha (*see also* Amitābha;
Buddha, Dharma, and Sangha;
Śākyamuni) xxiv, 5, 6, 15, 27,
33, 36, 48, 50, 51, 60, 64, 75, 77,
80, 81, 82, 83, 84
Eternal (*see also dharmakāya*)
xxix, 41
historical xxiv, xxix
marks of 19, 82
triple body of 49–50
wisdom 19, 82
Buddhacarita xxiii, 83–4
*Buddhacarita or, Acts of the
Buddha, The* 84
Buddha, Dharma, and Sangha (*see
also* Three Treasures) 3, 63, 71
Buddhahood 43
Buddhakarita of Aśvaghoṣa, The
83
Buddha land 80
Buddha-nature xxix, 9
Buddhas 3, 9, 29, 34, 40, 41, 42, 43,
49, 50, 51, 57, 59, 60, 61, 62, 63,
66, 69, 71, 73, 75, 77, 80, 81
as coordinating causes 40, 42
and suchness 42, 44

- Buddha's Leben* 84
Buddha's Wandel 84
 Buddha Tathāgata(s) (*see also* Tathāgata) 46, 47, 69
 Buddhism xxiii, xxiv, xxvi, xxvii, xxx, xxxii, xxxiii, 19, 26, 27, 30, 40, 52, 61, 74, 84, 85, 90
 Chinese xvii, 85
 East Asian, Far Eastern xix, 89
 Hinayana. *See* Hinayana
 Indian xxx, xxxii, 68
 Japanese xvii
 Mahayana. *See* Mahayana
 Shingon. *See* Shingon
 Tantric xxiii
 Zen. *See* Zen
 Buddhist(s) xvii, xix, xxiii, xxv, 86, 87, 89
 community (*see also* Sangha) 3, 71
 doctrine, studies, thought xxii, xxix, xxxi, xxxiii, xxxiv, 15
 literature, scriptures, texts, translations, works xxi, xxiv, xxv, xxx, 13, 83
 thinkers 15, 27, 35
Buddhist Bible, A 86
Buddhist Wisdom Books 83, 88
bujue 30
Bukkyō ni okeru shinshiki-setsu no kenkyū 85
busheng. *See* unborn
buyiwenzi 67
- C**
cakravartin. *See* universal monarch
 Capeller, Carl 84
 causality, law of 63
 cause(s) 8, 24, 26, 35, 41, 42, 60, 76
 coordinating 8, 22, 34, 36, 38, 40, 41, 62, 79
 primary 8, 22, 30, 34, 36, 38, 40, 62, 79
 Central Asia xxiii, xxv, 28
 cessation (*see also* cessation and clear observation) 34, 35, 38, 68, 73, 74, 75, 77, 78
 practice of 74–8, 79
 cessation and clear observation 5, 72, 73–4, 79, 89, 90
 practice of 73–4
 Chan (*see also* Zen) xxvii, 89
 and *ekacaryā samādhi* 89–90
 influenced by *Awakening of Faith* xxvii
 Northern School of xxvii
 characteristic(s) 17, 21, 22, 34, 44, 55, 67, 73, 74, 76
 of beings in samsara 8, 34
 states of existence, four 19
 charity 42, 46, 72, 76
 perfection of 65
 practice of 72
 China xix, xxiv, xxv, xxvii, xxx, 28, 30, 74, 83, 89, 90
 Chinese xxii, xxiii, xxiv, xxv, xxx, 31, 42, 85
 Buddhism, Buddhists xvii, 83, 85
 language xxi, xxii, xxiii, xxiv, xxv, xxvi, xxxii, xxxiv, 3, 30, 39, 83, 84, 86
 Christianity xxxii, xxxiii, 30
citta (*see also* mind) 26–7
cittaprakṛiti. *See* Mind, essential nature of
 clear observation (*see also* cessation and clear observation) 74, 78–80
 Columbia University xvii, xix
 commentary(ies) (*see also* *Awakening of Faith*, commentary on; treatise) 13, 29, 74
 compassion 41, 46, 55, 60, 62, 78, 79

Index

- concentration (*see also samādhi*)
42, 75, 77, 79
- concepts, conceptions 16, 23, 28,
54, 59
- conceptual, conceptualization 13,
14, 16
- Confucianism xxvii, 85
- consciousness 16, 21, 26, 29–31, 43,
51, 52, 88
- ego- 17
- eight categories of, in Yogācāra 17
- object-discriminating 29, 36, 37,
38, 48, 87
- storehouse 16–17, 21, 22, 26, 27,
68
- Consciousness Only school xxvii
- continuity 19, 21, 24, 35
- Conze, Edward xxii, 83, 88
- corporeal 25, 48, 49, 50, 51, 54, 61
- Cowell, E. B. 83
- D**
- Dachengqixinlun. See Awakening
of Faith*
- Daijō kishin-ron no kenkyū* 83, 84,
85
- dāna. See charity*
- Dao. See enlightenment*
- Daoism xxvii, 85
- Daochong 83
- Daoxuan xxv
- Daśabhūmika-sūtra* 28, 29, 87
- Das Leben des Buddha von
Aśvaghosha* 84
- deed(s) (*see also act*) 3, 6, 41, 60,
62, 65
- defilement(s) xxx, xxxii, 22, 25, 26,
29, 33, 34, 35, 36, 40, 45, 56, 61,
62, 65, 70, 72, 75, 77, 78
- disunited 31–2, 32–3, 34
- six kinds of 31–2, 34
- subtle 31–2, 34
- deluded 56, 62, 77
- activities 21, 38, 54
- mind 14, 15, 21, 23, 24, 25, 28,
29, 35, 36, 37, 38, 43, 45, 51,
56, 88
- thought(s) 19, 20, 24, 27, 28, 30,
32, 36, 37, 45, 59
- Demiéville, Paul 83
- dharma(s) (see also phenomena)* 8,
23, 28, 43, 55
- Dharma (*see also Buddha, Dharma,
and Sangha*) 3, 20, 33, 48, 63,
67, 71
- wheel of 64, 66
- dharmadhātu (see also reality,
world of)* xxx, 12, 17, 75
- dharmakāya* xxix, xxx, 17, 18, 21,
29, 41, 43, 46, 47, 49, 50, 51, 54,
55, 64, 67, 69, 70, 75, 80
- bodhisattvas' realization of 18,
29, 43, 50, 64, 67
- and corporeal form 51
- distinct from empty space 54
- experience of 66
- of the Buddhas, Buddha Tathā-
gatas 47, 50, 51, 69, 76
- of the Tathāgata 17, 44, 53
- Dharmarakśa 84
- dharmatā. See reality, essential
nature of*
- dhyāna. See meditation*
- Diamond Sutra* 47
- discipline(s) 43, 60, 65, 71, 72, 75
- doctrine(s) 11, 26, 27, 42, 48, 53,
57, 58, 64, 69, 77
- heretical 90
- Dōgen 86
- dream(s), simile of 19, 78, 87

dualism, dualistic xxxi, 50, 51, 52
duḥkha. See anxiety; suffering
 Dumoulin, Heinrich 85

E

ekacaryā samādhi (see also
 absolute, absorption into) 89–90
ekacitta. See One Mind
ekalakṣana samādhi. See *samādhi*,
 of one aspect
 emptiness 16, 63, 76, 87
 empty 14, 15, 16, 22, 23, 55, 87
 space. See space, empty
 Enlightened One(s) (see also Buddha;
 Buddhas) 9, 29, 34, 48, 54
 enlightenment xxi, xxix, 6, 15, 17,
 18, 20, 21, 22, 23, 25–6, 29, 30,
 31, 33, 37, 38, 41, 42, 43, 46, 47,
 57, 59, 60, 66, 67, 68, 71, 77, 79,
 81, 83, 86
 aspiration for 59–62, 64, 65–8
 actualization of 17–18, 19, 20, 50
 attainment of 64, 72, 73, 83
 essence of 21–2
 final 18, 19
 and nonenlightenment 25–6
 original xxx, 17, 18, 19, 20, 21,
 22, 23, 36, 38, 39, 43, 50, 57,
 68, 72, 81
 true 23, 37
 unsurpassed 63, 81
 eon(s) 46, 60, 61, 65, 66, 67, 81
 essence (see also absolute) 7, 8, 12,
 14, 25, 35, 38, 42, 50, 51, 55, 56,
 62, 65, 86
 of Buddha(s) 3, 43, 62
 of enlightenment 21–2, 25
 of Mind 17, 20–1, 31, 35
 of phenomena, things 8, 15
 of suchness 13, 31, 38, 39, 43, 44,
 55

essence body. See *dharmakāya*
Essential Nature of Man. See
Yuanrenlun

eternalism 58

evil(s) 32, 56, 57, 59, 77

attachments 3, 53

karma 5, 25, 32, 36, 63, 64, 73,
 75, 79

states of existence 64, 80
 stopping 63

Evil Tempter 64, 73, 76, 77

existence(s) 86

defiled states of 14

evil states of 64, 80

four characteristic states of 39

expedient means xxvii, 5, 19, 21,
 31, 39, 41, 47, 59, 66, 68, 69, 72,
 75, 79, 80, 90

four kinds of 62–4

F

faith xxi, xxviii, 31, 32, 43, 60, 63,

64, 71, 72, 73, 75, 76, 77, 80, 82

in Amitābha Buddha xxvii, 90

correct 3, 29, 61, 65, 79, 81

four xxviii, 71

in the Mahayana 3, 5

nonretrogressive 5, 6, 60

perfection of 60, 62

in suchness 50

Fajing xxv

Far East, Far Eastern xxviii, 86, 89

Fazang xxvi, xxvii, xxx, xxxiv, 42,
 67, 88, 89

on the absolute and phenomena
 56

on the characteristics of suchness
 45

classification of Indian Buddhism
 xxx

Index

Fazang (*continued*)

- on coordinating causes 42
 - on the perfection of the discipline of free acts 43
 - on false views of polarity 57
 - on ignorance 30
 - on “in their totality” 12
 - on nihilism 55
 - on One Mind 11
 - on the perfect state of purity 39
 - on the permeation of suchness 38
 - on subtle defilement 34
 - on suchness 13
 - on the three subtle modes of mind 68
- Fei Changfang xxiv
five components 51–2, 58
five practices. *See* practice(s), five
flash of lightning, simile of 78
four acts of loving-kindness 41, 42
Further Biographies of Eminent Monks. See Xugaosengzhuan
- ### G
- Ganges River xxxii, 40, 44, 45, 46, 56
“Genninron, Tsungmi’s Traktat vom Ursprung des Menschen” 85
Goddard, Dwight xxxii, xxxiii, 86
good, goodness 57, 59, 62, 73, 79, 80
acts, deeds 62, 78
capacity for 5, 22, 40, 41, 60, 61, 63, 71, 73, 75, 79
causes 8
karma 28, 79
spiritual friends 40, 77
teaching 60
group of the undetermined 60–1
guan. See clear observation;
vipaśyanā

H

- Hakeda, Yoshito S. xvii, xix
Hanyou 85
Heaven of Akaniṣṭha 68
heretic(s) 57, 76, 77
samādhi(s) of 76, 77
scriptures of 57
heretical doctrines, views 77, 90
Hinayana, Hinayanists xxiii, xxx, 7, 18, 31, 37, 52
biased views of 53, 57–8
and conception of nirvana 58
and enlightenment 18, 38
failure to understand cause of deluded mind 20
followers of 5, 18, 29, 48, 61, 65, 79
and influence of suchness as *nirmāṇakāya* 48
and the practice of cessation and clear observation 79
and suchness 42, 44
Hisamatsu Shin’ichi xxxiv
Hōshōron no kenkyū 86
Houdezhi 54
Huayan school xxvii, 28, 31
fifth patriarch of. *See* Zongmi
third patriarch of. *See* Fazang
Huiyuan xxvi
huran 30–1
- ### I
- identity 25, 44, 68
with original enlightenment 17, 50
with suchness 47
ignorance (*see also* stupidity) 21, 23, 24, 26, 27, 28, 29, 30, 31, 32, 33, 35–6, 37, 38, 39–40, 43, 45, 46, 47, 52, 57, 59, 66, 68, 69

- beginningless, without beginning, 20, 43, 57
 as cause of all defiled states, defilements, nonenlightenment 25, 30, 31, 33, 35, 40
 origin of 30–1
 permeation of 29, 34, 36–8, 78
 and suchness 39–40
- India (*see also* West India) xxiii, xxv, xxvi, xxx, 84, 90
- Indian xxi, xxiii, xxv, 84
 Buddhism xxx, xxxii, 68
- Indologists xxiii
- influence(s) 7, 8, 14, 20, 36, 42, 43, 47, 49, 68, 69, 77, 86, 87, 89
 permeation through 38, 41, 42
 of suchness 8, 43, 46, 47, 48, 50, 51, 67
- insight 18, 19, 20, 59, 60, 66
 into suchness 33, 50, 66
- intellect 31, 52
 discriminating 24
- intellectual 63
 analysis 31, 79
 defilement 29
 discrimination 22
 hindrances 22
- Itō Kazuo xxxiv, 88
- J**
- Japan xix, xxvi, xxvii, 86
- Japanese xxii, 86, 87
 Buddhism xvii
- Jizang xxv
- Johnston, E. H. xxx, 84, 85
- Jōron kenkyū* 86
- K**
- Kālidāsa xxiii
- kalpa*. *See* eon
- kāmadhātu*. *See* world, of desire
- karma xxxiv, 25, 28, 36, 50, 60, 62, 64, 68, 79
 good 28, 79
 evil 5, 25, 32, 36, 63, 64, 73, 75, 79
- Kashiwaga Hiroo 84
- Katsumata Shunkyō 85
- Kawada Kumatarō 85
- kāvya* style xxiii
- Kegon shisō* 85
- Kegon shisō shi* 85
- Kern, H. 88
- Khotan xxv
- “Kishin-ron kaishaku no henshen” 85
- knowledge (*see also* understanding) 43, 52, 59, 76
 all-embracing 68, 69, 71
- Kobayashi Jitsugen 85
- Kondō, R. 87
- Korea, Korean xix, xxvi, xxvii, 13, 30
- kriyā*. *See* influence
- kṣānti*. *See* patience
- Kūkai xxvi, 86
- L**
- lakṣana* (*see also* appearance; attribute; characteristic; mark) 8, 12, 21, 49, 73
- language 13, 48
 validity of, in Mahayana Buddhism 59
- Lankāvatāra-sūtra* xxx, 87, 88
- Lankavatara Sutra, The* 85, 88
- Lesser Vehicle. *See* Hinayana
- Le Yuan Jen Louen* 85
- Lidaisanbaoji* xxiv
- Liebenthal, Walter 83, 84, 90
- Life of Buddha*. *See* *Buddhacarita*
- Life of Buddha by Āsvaghosha*
- Bodhisattva, A* 84

Index

Lotus of the True Law, The 88
Lotus Sutra 41
loving-kindness, four acts of 41, 42

M

Mādhyamaka xxiii, xxx
Mādhaymaka-karikas 58, 86, 87, 88
mahā 8, 44
mahāyāna 8, 9, 89
Mahayana, Mahayanists xvii, xix, xxi, xxii, xxiii, xxviii, xxix, xxx, xxxi, 11, 15, 17, 26, 37, 41, 46, 47, 49, 51, 58, 59, 61, 81
eight types of manifestation of 64
faith in 3, 5
principle of 11, 14
sutras xxiv, xxxii, 28, 90
as term meaning suchness 7
Mahāyanaśraddhotpāda-śāstra (see also *Awakening of Faith*) xxi
Maming. See Aśvaghōṣa
manas (see also consciousness, ego-; mind, ego-conscious) 26, 27
manifestation(s) 3, 21, 38, 41, 49, 51, 86
eight types of 64
of the essence of suchness 38, 39, 49
magic-like 25, 26
Mañjuśrī 71
mano-vijñāna. See consciousness, ego-
Māra. See Evil Tempter
mark(s) 14, 15, 22, 23, 28, 33, 35, 36, 38, 47, 58, 75, 87
of the Buddha 25
eighty minor, of the Buddha, Tathāgata 49, 76
major, of the bliss body 48–9, 50, 52
subtle, of the bliss body 49

Masson-Oursel, Paul 85
materialism xxxi
matrix of Tathāgata. See *tathā-gatagarbha*
māyā. See manifestation, magic-like
meditation 74, 76, 77, 80, 89
on Amitābha 80, 89, 90
perfection of 66
singleminded 5, 46
two methods of (see also *śamatha*; *vipāśyanā*) 5, 74, 89, 90
mind(s) 5, 6, 7, 17, 20, 22, 24, 26–8, 29, 32, 34–5, 37, 38, 39, 43, 44, 45, 48, 50, 51, 52, 54, 59, 62, 65, 66, 67–8, 69, 70, 73, 75, 76, 77, 78, 79, 89
activating 27, 32, 35, 36, 37, 45, 50, 68, 88–9
analytical 28, 31, 59
of the bodhisattvas 48, 49
continuing (see also consciousness, storehouse) 28, 29, 31
defiled state(s) of 29, 31–2, 33, 34, 38, 55, 56
deluded 14, 15, 19, 20, 21, 23, 24–5, 28, 29, 35, 36, 37, 38, 43, 45, 46, 51, 56, 88
ego-conscious (see also *manas*) 27
evolving 27, 32, 33, 48, 66
and matter 7, 51, 52, 55, 58
modes of 21, 67–8
object(s) of 22, 24, 27, 28, 29, 32, 35, 36, 52, 54, 69, 74
of ordinary people 48, 50
reproducing 27, 33, 87
subconscious 17, 32
unenlightened 23, 88
Mind (see also One Mind) xxix, 7, 8, 11, 19, 21, 29, 30, 51, 52
absolute aspect of 7, 8, 11, 12–16
essence of 17, 20, 21, 31, 35

- essential nature of xxix, xxx, 7,
12, 30, 45, 46, 86
fountainhead of 7, 18
phenomenal aspect of 7, 8, 11, 16
of the sentient being xxix, 7
true 15, 54, 69
mind only 26, 28, 29, 45, 75, 76
Ming dynasty xxvi, 30
“Min-shin seiji no bukkuyō kyosei” 85
mirror 27, 28, 31, 70
as symbol of enlightenment 21–2
Mizutani Kōshō 85
Mochizuki Shinkō 83, 84, 85
Mohezhiguan 89
monism xxxi
monk(s) xxiv, xxv, xxvi, xxx, 13,
30, 31, 42, 61, 72
- N**
- Nāgārjuna xxiii, xxvi
on the absolute and phenomenal
orders 12
on the two truths 47–8
on emptiness 16
refutation of false identifications
of the absolute 15
and the term “unborn” 13, 58
Nakamura Hajime 85
names and letters (*see also* con-
cepts; words) 25
Nanda 84
*Nanda the Fair. See Saundaranan-
da*
Neo-Confucian thought xxvii
“New Light on the Mahāyāna-
śraddhotpāda śāstra” 83, 90
nihilism xxxi, 16, 55, 58
nirmāṇakāya. See transformation
body
nirvana 12, 13, 16, 25, 37, 38, 39,
40, 46, 47, 48, 50, 51, 55, 56, 57,
58, 59, 62, 63, 64, 65, 67, 76, 79,
82, 86
Hinayanist view of 58
nonabiding 63
nonbeing 15, 16, 54, 58, 59
nonbelievers 39
non-Buddhist 90
nondefilement 25
nondual, nonduality 51, 56, 58, 75
nonemptiness, nonempty 14, 15,
22, 23, 25, 39
nonenlightenment xxi, 16, 17, 18,
20, 21, 23, 24, 25–6, 27, 31, 32,
33, 36, 45
nonexistence, nonexistent 16, 22,
37, 54, 56, 57, 76
nonidentity 25, 26
“Nyoraizō shisō shi kenkyā josetsu”
85
no-thought 52
nun 72
- O**
- Obermiller, E. 85
object(s) (*see also* subject and
object) 12, 13, 22, 29, 31, 32–3,
34, 38, 39, 45, 48, 52, 54, 66, 67,
69, 76, 77
defiled 22, 32
of the mind 22, 28, 29, 32, 35, 36,
52, 69, 72–3
of the senses 27, 28, 29, 35, 36,
39, 52, 69, 73, 74
world of 24, 27, 28, 31, 33, 34, 37,
38, 39, 45, 46, 72–3, 75
object-discriminating conscious-
ness. *See* consciousness, object-
discriminating
Olson, Robert xix
oneness 75
with suchness 19, 23

Index

- One Mind (*see also* Mind) xxviii–
xxix, 7, 11, 13, 22, 46, 69, 86
three greatneses xxviii
two aspects of xxviii, xxix, 11, 12
One Reality 86
ordinary people, person 5, 18, 20, 29,
34, 36, 38, 42, 44, 49, 53, 77, 79
biased views of 53
minds of 48, 50
own-being xxxi, 56, 58
- P**
- Pāli canon, scriptures xxiv, 74
paramārtha. *See* truth, ultimate
Paramārtha xxi, xxiv, xxv, xxvi,
xxxii, xxxiii
pāramitās 46, 49
passion 29, 40
patience 46, 76
perfection of 65
practice of 72, 73
perceiving 24, 32, 45, 50
subject 24, 66
Perfection of Wisdom literature,
sutras 15, 46, 47, 89
permeation(s) 20, 36, 37, 40, 41,
42, 60
four kinds of 35
of ignorance 29, 34, 36, 37–8
internal 38
meaning of 35–6
pure, of the pure principle 43
of suchness 37–8, 40, 43
suprarational 49
through external influences 38, 41
through manifestation of the
essence of suchness 38, 39
phenomena 8, 11, 12, 16, 20, 23,
35, 45, 56, 74, 78, 86, 87
phenomenal xxi, xxx
aspect(s) of Mind 7, 8, 12, 20
order 8, 9, 12, 17, 20, 34, 48, 50,
54, 63
world xxi, 7
Platform Scripture, The 90
Platform Scripture of Huineng 90
Play on Śāriputra. *See* Śāriputra-
prakaraṇa
pluralism pluralistic, plurality
xxxi, 16, 22, 45, 55, 56
practice(s) xxi, xxii, xxviii, 3, 9, 25,
37, 41, 42, 51, 54, 62, 63, 67, 71,
72, 73, 74, 75, 79, 81
of cessation 74–8, 79
of cessation and clear observation
72, 73–4, 78, 79
of clear observation 78–9
of faith xxvii, 60, 73
five xxviii, 72–4, 90
of meditation 5, 77
of the *pāramitās* 49
of patience 72, 73
of precepts 72–3, 81
of zeal 72, 73
prajñā. *See* wisdom
Prajñāpāramitā. *See* Perfection of
Wisdom literature, sutras
pratyaya. *See* cause, coordinating
pratyekabuddha(s) 36, 37
pravṛtti-vijñāna. *See* mind, evolving
precepts 73, 76
ten 60, 61, 81
observance of, observing 41, 42,
46, 72
perfection of 65
prṣṭhalabdha-jñāna. *See* wisdom,
later-obtained
principle(s) 7–8, 9, 43, 75, 76, 82
of the Mahayana 7, 11, 14
of One Mind 11
pure 40, 43, 46

- of suchness 36, 37, 39, 43, 55, 62, 65, 71
- Pure Land school xxvii, 89, 90
- purity 44
- perfect state of 39
- of wisdom 20–1, 23
- Q**
- quality(ies) 22, 44, 46
- excellent 8, 14, 21, 44, 46, 49, 55, 56, 68, 71, 81, 82
- quiescence, quiescent 33, 53, 54, 64
- R**
- Ralider, J. 87
- Ratnagotra-vibhāga-mahāyanottara-tantra-śāstra* 85
- Ratnagotra-śāstra* xxx
- reality (*see also* One Reality) 3, 12, 20, 44, 66, 81, 82, 88
- essential nature of 63–4, 65–6, 69, 74, 75
- two aspects of 12
- world of 12, 17, 30, 32, 62, 75, 86
- realm(s) 14, 47
- of being xxix
- of nirvana 47
- of samsara 51
- of suchness 51, 52
- of the Tathāgata 77, 81
- Record of the Triple Jewel Through the Successive Dynasties, A. See Lidaisanbaoji*
- Richard, Rev. Timothy xxxii–xxxiii, 86
- rope and snake, simile of 19
- rūpadhātu. See* world, of form
- S**
- Saddharmapuṇḍarika-sūtra. See Lotus Sutra*
- Śākyamuni (*see also* Buddha, historical) xxix, 64, 90
- Mahayanist interpretation of 41
- salvation xxvii, xxix, xxx, 18, 33, 67, 90
- universal, vow of 63–4
- samādhi(s)* 42, 75, 76, 77–8, 80, 89–90
- ekacaryā* 89
- four basic 89
- of the heretics 77
- of one aspect 90
- of one movement 75
- of suchness 75, 77
- śamatha (see also* cessation)
- saṃbhogakāya. See* bliss body
- samsara (*see also* birth and death; phenomena; phenomenal, order)
- 11, 12, 16, 26, 38, 46, 50, 51, 54, 55, 56, 57, 59, 62, 74, 77, 78, 86, 87
- cause and conditions of
- humankind's being in 26
- characteristics of beings in 8, 34
- suffering of 36, 37, 38, 39, 40, 60
- saṃvṛti-satya. See* truth, worldly
- Sangha (*see also* Buddha, Dharma, and Sangha) 3, 63
- faith in 71
- Sanskrit xxi, xxii, xxiii, xxiv, xxv, xxvi, xxx, 3, 31, 52, 61, 83, 84, 86
- Śāriputra-prakarāṇa xxiii, 84
- Sarvāstivādin 52
- sattvadhātu* xxx
- Saundarananda* xxiii, 84
- Saundarananda or Nanda the Fair, The* 84
- Sekiguchi Shindai 89
- self 44, 47
- permanent 18
- self-existent 20

Index

- self-nature xxxi, 29, 44, 45
self-identical substance, self-substance 8, 58
Sengzhao 86
sense perceptions, senses
 five 17, 27, 28, 29, 52, 65
 objects of 27, 28, 29, 35, 36, 39, 52, 69, 73, 75
sentient being(s) 3, 8, 9, 25, 35, 39, 41, 46, 47, 49, 50, 57, 62, 63, 64, 68, 69, 70, 75, 79
 mind, Mind of 7, 70
Schmidt, Richard 84
school(s), Buddhist, of Buddhism
 xvii, xix, xxvii, xxx, 27, 47, 52, 90
 Huayan xxvii, 28, 31
 Mādhyamaka xxiii
 Pure Land xxvii, 89, 90
 Shingon xxvi
 Tiantai 74, 89
 Yogācāra 17, 19, 26, 27, 29
 Zen xxvii, 87
Shandao 89
Shenxiu xxvii
Shih Yinshun. *See* Yinshun
“Shikushananda no yaku to tsu-taerareru Daijō kishin-ron” 84
Shingon xxvi, xxvii, 86
Shinchi no tankyū 88
Shi Taixu 83
Shrine of Wisdom, The 86
Śikṣānanda xxv, xxxii, 34, 67, 83, 84
śīla. *See* precepts
sin(s) 30, 73
 grave 73, 75, 77
six transmigratory states 50
skandhas. *See* five components
smṛti. *See* meditation, singleminded
Sokushinjōbutsugi 86
Song dynasty xxvii
space 22, 69
 empty 17, 21, 53, 54, 74
 speculation 18, 25, 27
Śrīmālā-sūtra 87
stage(s) 19, 46, 48, 50, 66, 67
 of establishment of faith 31, 32
 of expedient means without any trace 31
 final, last 29, 32, 50, 66
 first 29, 48, 50
 of the followers of Hinayana 61, 65
 of freedom from the evolving mind 32
 of freedom from the world of objects 31
 of observing precepts 31
 of pure-heartedness 31, 32, 50, 66
 of Tathāgata, Tathāgatahood 9, 32
storehouse consciousness. *See* consciousness, storehouse
Studies in the Lankavatara Sutra 87
stupidity (*see also* ignorance) 5, 35, 63
subject 27, 32, 52, 77
 perceiving, that perceives 24, 27, 33, 66
subject and object, subject-object 32–3, 34, 52, 59, 66, 68
suchness (*see also* absolute; Mind) xxix, xxxi, 3, 7, 8, 11, 13, 15, 16, 25, 26, 31, 33, 36, 37, 38, 39, 40, 42, 43, 44, 47, 48, 49, 50, 51, 52, 54, 55, 56, 59, 66, 67, 68, 80
aspects of in triple body of the Buddha 49–50
attributes of 44–6
bodhisattvas’ realization of 66
characteristics of 45–6

- emptiness of 14–15, 16
 essence of 13, 14, 38, 39, 43, 44, 55
 essential nature of 14, 15, 26, 55
 and evil 56
 influence(s) of 8, 43, 46, 48, 49,
 50, 51, 67
 insight into 33, 50, 66
 meditation on 62
 nonemptiness of 15–16, 55
 oneness with 19, 23
 permeation of 37–8, 39, 40, 43, 49
 principle of 36, 37, 39, 43, 55, 62,
 65, 71
 pure, pure state of 35, 36, 49
 realm of, entry into 51–2
samādhi of 75, 77
 and storehouse consciousness 17
 two aspects of 14
 unity with 24, 30
 suffering(s) 5, 36, 40, 62, 64, 65,
 73, 78, 80, 82
 beings 60, 67, 78–9
 of samsara 36, 37, 38, 39, 40, 60
śūnya (see also empty) 14, 55
 -approach 14
śūnyatā (see also emptiness) [87]
 suprarational 44, 49, 66, 67, 68
 functions 20, 21, 23, 25, 39
 “Sur l’authenticité du Ta Tch’ing
 Ki Sin Louen” 83
 sutra(s) 6, 15, 19, 25, 29, 30, 53,
 55, 56, 64, 74, 80, 87, 90
 Mahayana 28, 90
 Perfection of Wisdom 15, 89
 Pure Land 90
 Suzuki, D. T. xxxii, 85, 86, 87, 88
 syncretism 85
- T**
- Ta-ch’eng ch’i-hsin lun chen-wei
 pen* 83
- Taishō Tripiṭaka xxi, xxxiv, 83, 88
 Takamine Ryōshu 85
 Takuan 87
 Tamaki Kōshirō 85
 Tang period 85
 Tantric Buddhism xxiii, xxx
 Tanyan xxv, 39
tathatā. See suchness
 Tathāgata(s) (see also Buddha;
 Buddha Tathāgatas) xxx, 6, 40,
 57, 59, 76, 77, 80
dharmakāya of 17, 44, 53
 as an epithet of the Buddha xxix,
 5
 family 60
 nirvana of 57, 82
 passing away of 6
 precepts 73
 stage of 9
 teaching(s) of 5, 6
 wisdom 54
tathāgatagarbha xxix–xxxi, 7, 9,
 55, 56, 57, 87
 excellent qualities of 8, 55, 56
 as ground of samsara 16, 56, 87
 as latent suchness 44, 46
 Tathāgatahood, stage of 32
Tendai shōshikan no henkyū 89
Ten Stages Sutra. See *Dāśabhūmi-
 ka-sūtra*
 “The Development of the Thought
 of Tathāgatagarbha from India
 to China” 85
 “The Oldest Commentary of the
 Mahāyānaśraddhotpāda śāstra”
 84
 Theravada (see also Hinayana)
 xxiii, xxx
 “The Sublime Science of Buddhist
 Monism” 85

Index

- thought(s) 13, 14, 15, 17, 18, 19,
20, 22, 23, 30, 36, 45, 46, 47, 69,
73, 74, 75, 88
correct 75, 77
deluded 14, 19, 20, 24, 27, 28, 30,
32, 36, 37, 45, 59
false 18
instant of 66, 68
irrelevant 45, 46
mode(s) of 13, 14
perverse 69
three greatneses xxviii, 8, 44–51
Three Treasures 3, 63, 82
Tiantai school 74, 89
Tibetan xxii, xxiii, xxv, 83, 84, 85
Tōkai yawa 87
transcendental 9, 12, 13, 16, 20, 54
world 7
transformation body 48, 49, 50
transmigration, transmigratory
states, six 49, 50
treatise(s) (*see also* commentary)
xxi, 5, 6, 81, 85
Trimsīkā 89
triple world (*see also* world, of
desire, of form, of formlessness)
28, 29, 57, 77
triratna. *See* Three Treasures
truth(s) xxxiii, 5, 48
absolute, ultimate 47, 48
conventional, relative, worldly
47, 48
twofold 47–8
Tsukamoto Zenryū 85, 86
- U**
- Ujjayini xxiv
Ui Hakuju xxxiv, 86
ultimate reality (*see also* absolute)
xxx
- ultimate truth. *See* truth, absolute
ultimate
unborn 12, 13, 58, 62, 79
understanding 6, 48, 60, 65, 69, 72
Underwood, Fred xix
undetermined. *See* group of the
undetermined
united 32
universal monarch 49
universal salvation, great vow of
63, 64
upāya. *See* expedient means
- V**
- Vajracchedikā-sūtra*. *See* *Diamond
Sutra*
vāsanā. *See* permeation
Vasubandhu 29
on the storehouse consciousness
68
vehicle (*see also* *yāna*) 9, 47
view(s), viewpoints 16, 19, 23, 54,
59, 79, 85, 87
absolute 22, 54
biased 53, 55, 57, 61
correct 19
deluded 62
of emptiness 87
heretical 57, 77
irrelevant 53
perverse 29, 37, 69, 72, 77
two 7, 8
wrong 20, 54, 57, 77
vijñāna. *See* consciousness; mind
vikalpa. *See* speculation
vīpaśyanā (*see also* clear observa-
tion) 5, 74
vīrya. *See* zeal
vow(s) 63, 64, 76, 79
great 46, 78
great, of universal salvation 63, 64

vyavahāra. See truth, conventional,
relative, worldly

W

Wai-tao xxxii, xxxiii
water and wind, simile of 21, 35
Watson, Burton xix
Weller, Friedrich 84
Wei-shi. See Consciousness Only
school
West India xxiv
Western languages, readers, schol-
ars xvii, xix, 83, 90
Western Paradise 80
Wing-tsit Chan 90
wisdom 21, 25, 29, 33, 35, 42, 45,
46, 51, 58, 59, 68, 76
Buddha, of the Buddha Tathā-
gatas 19, 43, 47, 54, 82
essence of, essential nature of 21,
22, 51
great 44, 45, 47, 54, 69
later-obtained 33
perfection of 66
pure, purity of 20–1, 23
that functions spontaneously 33
that is one with suchness 42, 68
wisdom body (see also *dharmakāya*)
51
wojian. See view, biased
wood and fire, simile of 40
word(s) (see also names and letters,
words) 13, 14, 25, 33, 61, 66, 67
world (see also triple world) 3, 6, 8,
12, 18, 33, 35, 37, 41, 43, 47, 48,
50, 53, 55, 56, 66, 67, 68, 69, 72,
77, 78, 79, 80, 87
of desire 29
external 35, 75
of form 29, 68
of formlessness 29

of objects 24, 27, 28, 31, 33, 34,
37, 38, 39, 45, 46, 72–3, 75
phenomenal xxi, 7
pluralistic 16
of reality 12, 17, 30, 32, 62, 75,
86
transcendental 7
worldly 5, 48, 73, 76
wunian. See no-thought
wuyunian 88
Wōnhyo xxvi, 88
on causes for practice 42
on ignorance 30
on subtle defilement 34
on suchness 13

X

Xaozhiguan 89
Xuanzang xxv
Xugaosengzhuan xxv

Y

Yampolsky, Philip xix
yāna (see also vehicle) 9, 59, 89
Yinshun xxxiv
yixiang sanmei. See *ekacaryā*
samadhi
yixing sanmei. See *ekalakṣana*
samādhi
Yogācāra xxx, 19, 26–7
distinctive use of terms for “mind”
27
doctrine of subjective idealism
(mind only) 26
eight categories of consciousness
17
influence on the concept of *tathā-*
gatagarbha 26
and triple world 28–9
Yuanjuejingdashushiyichao 85
Yuanrenlun xxvii

Index

Z

zeal 46, 76

 perfection of 65

 practice of 72, 73

Zen (*see also* Chan) xxvii, 67, 87, 90

 nonverbal transmission in 67

 Sōtō school 86

Zhaolun 86

Zhenjie 30

zhi. *See* cessation; *samatha*

zhiguan. *See* cessation and clear
 observation

Zhixu xxvi

Zhiyi 89

Zixuan 31, 42

Zokuzōkyō 84, 85, 87, 88

Zongmi xxvii, 85