

YONGJIA'S SONG OF
ACTUALIZING THE WAY

OBSERVING THE MIND,
AWAKENING FROM A DREAM

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BDK English Tripiṭaka Series

**YONGJIA'S SONG OF
ACTUALIZING THE WAY**

(Taishō Volume 48, Number 2014)

**OBSERVING THE MIND,
AWAKENING FROM A DREAM**

(Taishō Volume 71, Number 2312)

Translated by A. Charles Muller

BDK America, Inc.

2021

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A Message on the Publication of the English Tripiṭaka

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

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

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

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

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

August 7, 1991

NUMATA Yehan
Founder of the English
Tripiṭaka Project

Editorial Foreword

In the long history of Buddhist transmission throughout East Asia, translations of Buddhist texts were often carried out as national projects supported and funded by emperors and political leaders. The BDK English Tripiṭaka project, on the other hand, began as a result of the dream and commitment of one man. In January 1982 Dr. NUMATA Yehan, founder of Bukkyō Dendō Kyōkai (Society for the Promotion of Buddhism), initiated the monumental task of translating the complete Taishō shinshū daizōkyō 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 included the following members: (late) HANAYAMA Shōyū (Chairperson), (late) BANDŌ Shōjun, (late) ISHIGAMI Zennō, (late) KAMATA Shigeo, (late) KANAOKA Shūyū, MAYEDA Sengaku, (late) NARA Yasuaki, (late) SAYEKI Shinkō, (late) SHIOIRI Ryōtatsu, (late) TAMARU Noriyoshi, (late) TAMURA Kwansei, (late) URYŪZU Ryūshin, and (late) 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 and thirty-nine texts for the First Series of the project, estimated to be one hundred printed volumes in all. The texts selected were not limited to those originally written in India but also included works 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. Given the huge scope of this project, accomplishing the English translations of all the Chinese and Japanese texts in the Taishō canon may take as long as one hundred years or more. Nevertheless, as Dr. NUMATA wished, it is the sincere hope of the Committee that this project will continue until completion, even after all the present members have passed away.

Dr. NUMATA passed away on May 5, 1994, at the age of ninety-seven. He entrusted his son, Mr. NUMATA Toshihide with the continuation and completion of the English Tripiṭaka project. Mr. Numata served for twenty-three years, leading the project forward with enormous progress before his sudden passing on February 16, 2017, at the age of eighty-four. The Committee previously lost its able and devoted first Chairperson, Professor HANAYAMA Shōyū, on June 16, 1995, at the age of sixty-three. In October 1995 the Committee elected Professor MAYEDA Sengaku (then Vice President of Musashino Women's College) as Chairperson, and upon the retirement of Professor Mayeda in July 2016, the torch was passed to me to serve as the third Chairperson. Despite these losses and changes we, the Editorial Committee members, have renewed our determination to carry out the noble ideals set by Dr. NUMATA. Present members of the Committee are Kenneth K. Tanaka (Chairperson), MAYEDA Sengaku, ICHISHIMA Shōshin, KATSURA Shōryū, MINOWA Kenryō, SAITŌ Akira, SHIMODA Masahiro, WATANABE Shōgo, and 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 translated texts. The Publication Committee was organized at the Numata Center in December 1991. In 2010, the Numata Center's operations were merged with Bukkyō Dendō Kyōkai America, Inc. (BDK America), and BDK America continues to oversee the publication side of the English Tripiṭaka project in close cooperation with the Editorial Committee in Tokyo.

At the time of this writing, in July 2017, the project has completed about sixty-five percent of the seven thousand one hundred and eighty-five Taishō pages of texts selected for the First Series. Much work still lies ahead of us but we are committed to the completion of the remaining texts in order to realize the grand vision of Dr. Numata, shared by Mr. Numata and Professor Hanayama, to make the Buddhist canon more readily accessible to the English-speaking world.

Kenneth K. Tanaka
Chairperson
Editorial Committee of
the BDK English Tripiṭaka

Publisher's Foreword

On behalf of the members of the Publication Committee, I am happy to present this volume as the latest contribution to the BDK English Tripiṭaka Series. The Publication Committee members have worked to ensure that this volume, as all other volumes in the series, has gone through a rigorous process of editorial efforts.

The initial translation and editing of the Buddhist scriptures found in this and other BDK English Tripiṭaka volumes are performed under the direction of the Editorial Committee in Tokyo, Japan. Both the Editorial Committee in Tokyo and the Publication Committee, headquartered in Moraga, California, are dedicated to the production of accurate and readable English translations of the Buddhist canon. In doing so, the members of both committees and associated staff work to honor the deep faith, spirit, and concern of the late Reverend Dr. Yehan Numata, who founded the BDK English Tripiṭaka Series in order to disseminate the Buddhist teachings throughout the world.

The long-term goal of our project is the translation and publication of the texts in the one hundred-volume Taishō edition of the Chinese Buddhist canon, along with a number of influential extracanonical Japanese Buddhist texts. The list of texts selected for the First Series of this translation project may be found at the end of each volume in the series.

As Chair of the Publication Committee, I am deeply honored to serve as the fifth person in a post previously held by leading figures in the field of Buddhist studies, most recently by my predecessor, John R. McRae.

In conclusion, I wish to thank the members of the Publication Committee for their dedicated and expert work undertaken in the course of preparing this volume for publication: Managing Editor Marianne Dresser, Dr. Hudaya Kandahjaya, Dr. Carl Bielefeldt, Dr. Robert Sharf, and Rev. Brian Kensho Nagata, Director of the BDK America English Tripiṭaka Project.

A. Charles Muller
Chairperson
Publication Committee

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**YONGJIA'S SONG OF
ACTUALIZING THE WAY**

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Translator's Introduction

Background of the Project

This contains a translation of Taishō number 2014, which consists of two texts. The primary text is the *Yongjia zhengdao ge* (usually referred to simply as *Zhengdao ge*), attributed to the Tang-period monk Xuanjue of Yongjia (665–713). The second is a short biographical sketch of Xuanjue, attached as an appendix. Modern scholarship has arrived at the consensus that this attribution is problematic,¹ but since the present task for the BDK English Tripiṭaka project includes the translation of this biography contained as an appendix to the main text (poem), I will start by introducing its ostensive author.

I first encountered Xuanjue and his works while preparing my Ph.D. dissertation and then my first book, *The Sutra of Perfect Enlightenment: Korean Buddhism's Guide to Meditation (with Commentary by the Sōn Monk Kihwa)* (Albany, NY: SUNY Press, 1999), both of which dealt with the early Joseon monk Gihwa (1376–1433) and his commentary on the *Sutra of Perfect Enlightenment* (*Won-gakgyeong hae seorui*). Gihwa, along with his commentary on the sutra, had also written an exegesis of Xuanjue's *Yongjia ji*, the *Yonggajip gwaju seorui*. Gihwa and other Seon figures of the Goryeo and early Joseon were deeply involved in the study of the formative texts of early Chan, including the *Platform Sutra*, the *Sutra of Perfect Enlightenment*, the works of Yongjia, and so forth.

The works of the early formative period of Chan during the Tang (seventh–eighth centuries) constitute a distinctive layer of the Chan corpus, reflecting an era in which the better-known *gong'an* literature had not yet emerged, when Chan was still in the process of establishing its distinct identity apart from the scriptural tradition. This identity establishment was occurring through the thought and writings of emerging meditation masters, some of whom had started out as members of the established doctrinal traditions. In the biography contained here, Xuanjue is clearly presented as having Tiantai roots, being especially interested in the contemplative aspects of Tiantai, most notably the system of calm abiding

and clear observation (*zhiguan*) that had been in practice for more than two centuries. But as Yi-hsün Huang has shown, some traditions identify Xuanjue as strictly a Chan monk, and furthermore, both claims of affiliation are clearly later attributions from historians of these respective traditions. In any case, it is clear that at least two of Xuanjue's closest friends were Tiantai monks who were ardent practitioners of meditation.

Xuanjue lived in Yongjia in the Wenzhou region (located in present-day Zhejiang). According to his biographical account (more lengthy versions are found in various places in the canon), he entered the sangha at the age of eight, first studying the canon, with an emphasis on Tiantai doctrine, becoming deeply versed in the *Lotus Sutra*, as well as the *Vimalakīrti* and *Nirvana Sutras*. He also became an ardent practitioner of the Tiantai meditative technique of calm abiding and clear observation. He is said to have constructed a small hermitage in a cliff next to Longxing Temple in Wenzhou, where he devoted himself to concentrated study and Chan meditation practice. The eminent Tiantai monks Zuoxi Xuanlang (673–754) and Dongyang Xuance (seventh–eighth centuries) were his comrades in practice and co-travelers seeking instruction in the Dharma. Xuanjue is recorded as having traveled with Yuance to the monastery of the sixth Chan patriarch, Huineng. The centerpiece of his biographical account is the narrative of his encounter with the Patriarch. In this story, Xuanjue goes toe-to-toe with the renowned master in a Dharma battle that results in Huineng's acknowledgement of Xuanjue's enlightenment. He stays at Huineng's temple only one night, which leads to his being nicknamed Yisujue, or “One-night Enlightened” (T.2014:397a). Xuanjue is known as the author of two very popular short Chan texts, the *Zhengdao ge* (T. 2014, *Song of Actualizing the Way*, often rendered as *Song of Enlightenment*; also available in cleaner form in T. 2076) and the *Anthology of Yongjia of the Chan School* (*Chanzong Yongjia ji*). His posthumous title was Wuxiang Dashi.²

According to the *Bussho kaisetsu daijiten*, the *Zhengdao ge* has received commentarial treatment at least two dozen times. Among these, the three best known, with the same title *Zhengdaoge zhu*, are contained in the *Zokuzōkyō* (CBETA Xuzangjing), numbers X1241, X1292, and X1293.³ In working on this translation I relied mainly on X1241, which seems to be the most thorough of the three. For modern Japanese treatments, my two main resources were the book-length translation and study by the Japanese scholar Sawaki Kōdō, *Zen*

to wa nani ka: Shōdōka shinyaku,³ and the study/translation by Yanagida Seizan in the *Zen no goroku* series.⁵ I found Yanagida's version to be extremely well researched and documented, so it became the most important resource for comparison with my own translation. There are several translations into European languages, some of which are gathered online at the Terebess site (<https://terebess.hu/zen/sodoka.html>).

Following my standard procedure, I finished a full first draft of my own translation before looking at any other works on the text. Subsequently reading the other translations, I found that each had strong and weak points. After looking through several, I felt that the renditions by Charles Luk and D. T. Suzuki were most useful for comparison.

The main difference between my translation and the others is that the other translators have all made an earnest attempt to make their translations sound poetic. I admire their efforts and I think it is reasonable to attempt this, since the text is originally a poem. But at least one problem with this approach is that what might sound poetic to a Chinese scholar like Luk writing in the 1930s or a Japanese scholar like Suzuki writing in the 1960s quite often ends up sounding quaint or even weird to the modern reader. While it might be debatable whether this is a good practice or not, at least Luk's and Suzuki's renderings remain fairly close to the original Chinese. Looking into most of the other English translations, one finds that they tend to drift off into poetic fantasy. It is not clear to me at this point whether any of the prior translators aside from Yanagida have tried to use any of the Chinese commentaries.

I had an important advantage over the earlier translators in coming to this project, being able to take full advantage of the wealth of lexicographical and digital tools at my disposal. Between SAT, CBETA, the DDB and so forth, I was able to identify many words and terms that earlier scholars could have only guessed at. Since I prefer not to gloss over precise terminology in an effort to make my rendering "poetic," I have decided not to be overly concerned about this. In the few places where my interpretation differs significantly from my predecessors I have explained my reasoning in the notes.

Content and Structure

As mentioned above, the intent of this text is to provide a condensed summary to help in clarifying the emerging Chan approach, which had, up to this point,

only been laid out in a few works—most importantly the *Platform Sutra of the Sixth Patriarch* and the *Sutra of Perfect Enlightenment*. The emphasis is on the superiority of the Chan method of cutting off discrimination and devalorizing efforts to master the scriptural corpus. One should stop discriminating, stop grasping and rejecting, directly see one's own buddha-nature and actualize it. When you are criticized by other Buddhists for doing this, you should take it as a kind of medicine to develop your tolerance and further spur on your practice.

In terms of structure, in their translations Suzuki and Luk elected to break the text down into fifty-six units, each of four or five lines or so, and later translators have followed this structure. I don't know where the rationale for this structure comes from; it is not indicated in any classical commentary and does not appear to be explained anywhere. These structural breaks seem arbitrary and without thematic grounding, so I have decided not to follow them here. Sawaki's translation breaks the text into several units, to which he has attached thematic labels, but I was not able to agree with his labels or his break points in several places. Yanagida's division of the text and his section labels made the most sense to me, so I have adopted them here. The text could, of course, be left without sections as in the original source, but I think it is useful for readers to offer some kind of thematic organization for the text, so I have adopted Yanagida's section headings.

The BDK submitted this text to one anonymous reviewer, who offered numerous helpful comments and suggestions. I am deeply grateful to this reviewer.

Yongjia's Song of Actualizing the Way
By the Tang Monk from Shenshui, Xuanjue

1. Cutting Off Learning

Don't you see?

395c

The man at ease in the Way who has cut off learning and is unconditioned,
Does not remove deluded thoughts, does not seek for the truth.
[For he knows that] the essence of nescience is none other than
the buddha-nature.

[And that] this illusory, vacuous body is none other than the
Dharma body.

When you are fully awakened to the Dharma body, there is not
a single thing.

Your original nature is the authentic Buddha.

The floating clouds of the five aggregates fleetingly come and go.

The foaming bubbles of the three poisons vacuously emerge and vanish.

When reality is witnessed, there is neither person nor dharma.

In an instant you jettison the karma leading to the *avīci* hell.

If you would deceive sentient beings with nonsense,

You will have your tongue yanked out for countless eons.

Sudden awakening is the Chan of the tathāgatas,

You fully embody the myriad practices subsumed in the six perfections.

When you are dreaming, the six destinies exist, as vivid as can be,

After enlightenment, they are utterly empty; there is no chiliocosm
to be found.

[Here] there is neither punishment nor reward, neither loss nor gain.

Within the nature of extinction, there is nothing whatsoever to seek for.

Up to now the dirty mirror has never been polished.

Today it is clear, awaiting scrutiny.⁶

Who is free from thought? Who is free from birth?

If there is really no birth, [then there is] no nonbirth.

Summon a marionette and ask:

If you are trying to attain buddhahood, when can you achieve it?⁷

2. Extinction

Let go of the four elements—do not grasp them.

In the state of quiescence, eat and drink as needed.

To see that all conditioned things are impermanent, all are empty.
This is precisely the Tathāgata's great perfect enlightenment,
The decisiveness of his pronouncement shows that he is a true monk.⁸
There are those who do not accept that and stubbornly object.
The direct cutting of the roots (of delusion) is approved by the buddhas,
[So] picking through the leaves and searching for the branches is
something I can't do.
People are unaware of the *maṇi*-gem [that they possess]
It is covered closely within the womb of the Tathāgata.
The marvelous function of the six faculties is empty and nonempty.
The single round luminosity [of the gem] is with and without form.
Purify the five eyes; obtain the five powers.
Only when you witness it do you know how hard it is to fathom.
Seeing shapes in a mirror is not difficult,
But how are you going to get hold of the moon in the water?
Always going alone, always walking alone,
The adepts are [his] companions on the road to nirvana.
Investigating the ancient, one's spirit is purified; dignity comes
naturally.
Despite his emaciated appearance, the tough fellow pays no heed.

3. Poor Disciples of Śākyamuni

The poor disciples of Śākyamuni are said to be impoverished,
But their poverty is of the body; their Way is not impoverished.
The bodily impoverished always wear coarse rags,
When it comes to the Way, the mind conceals a priceless gem.
The priceless gem is used without exhaustion,
Bringing benefit to beings according to their capacity, one is never
unsparing.
The three bodies and the four kinds of purified cognition are perfected
in oneself;
The eight kinds of liberation and the six kinds of supranormal
cognition are the seal of the mind-ground.
With a single determination, the superior disciple realizes all;

The middling and inferior disciples learn much, but there is much
that they don't believe.

If you can only within your mind cast off your soiled clothing,
Who dares to show pride in one's vigorous effort?

Let others criticize and condemn me;
Holding out a torch trying to burn the heavens, all they do is tire
themselves out.

I listen to their taunts as if I am drinking sweet nectar.

It all melts away, and I suddenly enter into the inconceivable.

I look on their harsh words as my blessings, for

They serve as my spiritual guide.

Without relying on the criticism that gives rise to enemies and friends,⁹

How can we express our unproduced compassionate tolerance?¹⁰

The doctrine is thoroughly realized, its explanation is thoroughly
delivered;

Meditation and wisdom are perfectly illuminated without getting
stuck in emptiness.

It is not only me who now realizes this;

Buddhas more numerous than the grains of sand in the Ganges have
realized the same thing.

Hearing the fearless preaching that is like the roar of a lion,

The brains of all the beasts are shattered,

And the elephants stampede as if in heat, losing their dignity.

The celestials and snake spirits (*nāgas*) quietly listen, giving rise to joy.

4. Walking is Chan, Sitting is Chan

I have sailed on the rivers and seas, trekked through the mountains
and streams,

Seeking teachers, inquiring about the Way so as to practice Chan.

Having come to attain the Way of Caoxi (the Sixth Patriarch),

I realize that birth and death has nothing to do with me.

Indeed, walking is Chan; sitting is Chan;

Whether speaking or silent, moving or still, your essence is at peace.

Serene in the face of sharp swords,

Even if you are poisoned you will be at ease.
Our teacher (Śākyamuni) was able to meet Dīpaṃkara Buddha, many
eons after he had been the monk Kṣāntivādin.
How many times being born, how many times dying?
Birth and death go on and on, without end.
Since my sudden awakening to the nonarising of phenomena,
How could I suffer over humiliation or exult in glory?
I entered the deep mountains, staying in a secluded place,
On the high mountain peaks, in the deep valleys, under the tall pines.
An unconstrained, peacefully sitting rustic monk,
In quiet retreat, silently abiding, truly unbridled.

5. Once You're Enlightened, That's It

Once you are enlightened, that's it—you don't need to keep striving;
All conditioned phenomena are not the same.
Alms given with attachment earn heavenly rewards,
Just like an arrow, shot into the sky,
Which exhausts its momentum and falls back to earth.
The rebirth you invite will not be as you like it.
How could it compare with the unconditioned reality?
In a single leap, you directly enter the stage of Tathāgata.
Just grasp the roots, don't worry about the branches;
It is like a pure beryl gem containing the moon.
Having understood this wish-fulfilling gem,
Using it for the benefit of yourself and others, it will never be exhausted.
The moon reflects in the river, a breeze wafts through the pines;
What's to be done during the long, still night?
For the buddha-nature is the gem of the precepts, the seal of the
mind-ground;
The mist, dew, clouds, and haze are garments on our bodies.
The dragon-subduing bowl, the tiger-separating staff:
The two-pronged truths, the golden rings of the six perfections,¹¹
each ringing clearly.

This is not the mere display of deportment, or holding to vacuous matters,
They are intimate traces of the jeweled staff of the Tathāgata.

6. Not Seeking the Truth, Not Rejecting the False

He does not seek the truth, or reject the false.
He fully understands these two to be empty, without marks.
Marklessness is neither empty nor nonempty;
This is the real mark of the Tathāgata.
The mind-mirror is clear, reflecting without obscuration,
Boundlessly and brilliantly permeating countless worlds;
Myriad forms in full array are displayed within;
A single perfect illumination which has neither inside nor outside.
Unbridled emptiness rejects cause and effect;
Such looseness will invite disaster.
And the sickness of rejecting existence and clinging to emptiness
is just as bad—
It's like jumping into a fire to avoid drowning.
If you abandon delusion and cling to reality,
The attitude of selecting and rejecting leads to deception.
If the trainee engages in practice without realizing this,
He will be like a man mistaking a thief for his own son.
The spoiling of your Dharma assets, the squandering of your merit 396b
Occurs only though your consciousnesses.
Therefore, in the Chan school we completely abandon thought,
And instantly actualize the power of the insight into the nonproduction
of phenomena.

7. The Great Person

The Great Person wields the wisdom-sword;
The *prajñā*-spear, the *vajra*-flame.
Not only does he smash the minds of the non-Buddhists;
He has already crushed the impudence of *Māra-deva*.

Rousing the Dharma thunder, beating the Dharma drum,
He spreads clouds of compassion and sprinkles down sweet nectar.
Dragons and elephants run loose, spreading blessings in all quarters,
Awakening all those of the three vehicles and the five natures.
A rich grass grows without admixture in the Himalayas,
[The cows that feed on it] produce pure ghee, which I always enjoy.
One nature pervades all natures;
One dharma embraces all dharmas.
One moon is reflected in all waters;
The moons in all the waters are contained in one moon.
All Dharma bodies of the buddhas comprise my own nature;
My nature is one with that of the tathāgatas.
One stage includes all stages;
There is neither form, nor mind, nor activity.
With a snap of the fingers, you perfectly accomplish the eighty-four
thousand teachings,
In an instant you erase three incalculably long eons.
All categories are noncategories;
How can they be compared to my numinous enlightenment?

8. It Can't Be Disparaged, Nor Can It Be Praised

It can't be disparaged, nor can it be praised;
Its essence is like space, lacking any limit.
Not separated from the here and now, always as if filled to the brim;
If you seek it, know that you won't find it.
You won't get it by grasping, nor by letting go;
It is only in its unattainability that you will get it.
It is spoken in silence, and is silent when spoken;
When you open the gate of great charity, there is nothing that will
close it down.
Should someone ask what teaching I elucidate,
I tell them it's the power of great *prajñā*.
Whether I'm right or wrong—nobody knows;
Whether I'm defying the norm or not—even the gods cannot fathom it.

I have already passed through many eons of practice,
This is not just a careless deception.

9. Banner of the Dharma

Hoist the banner of the Dharma, set forth the tenets of our school,
This was clearly the Buddha's transmission all the way up to Caoxi
(Huineng).

Kāśyapa was the first to transmit the lamp,
Which was passed down through twenty-eight generations in India.
The Dharma flowed to the East and entered this land,
Where Bodhidharma became the First Patriarch.
The transmission of the robe through six generations is well known,
And countless others attained the Way afterward.
Truth is unposited; the false is originally empty;
With being and nonbeing both rejected, the nonempty is emptied.
The twenty kinds of emptiness are originally unattached;
The single-nature Tathāgata is the same as all things in essence.
The mind is a faculty; concepts are its objects;
Both are like blemishes on a mirror.
Only when the blemishes are wiped away can the mirror reflect.
When mind and objects are both forgotten, one's nature is true.
Alas! In this evil age of the degeneration of the Dharma,
The virtue of people is shallow and they are difficult to restrain.
The Sage has long since departed and wrong views run thick;
With Māra strong and the Dharma weak, fear and malice are rampant.
When they hear the Tathāgata's teaching of sudden enlightenment,
Regrettably, they abandon it like discarded tiles.¹²
Creation happens in the mind, and troubles come to the body,
So there is no use in accusing or blaming others.
If you wish to avoid inviting unremitting karma,
You should never disparage the Tathāgata's true Dharma wheel.

10. The Sandalwood Forest

The sandalwood forest has no underbrush;
Only the lion lives deep in the jungle.

396c In the quiet forest he roams as he pleases;
The birds and the beasts all run away.
The lion cubs, at first following behind,
Can roar loudly by the time they are three years of age.
If jackals try to imitate the King of the Dharma,
After a hundred years these demons open their mouths and nothing
comes out.¹³
The perfect and sudden teaching is beyond human reasoning;
Unresolved doubt must be confronted head on.
If not, the rustic monk assumes the notion of a self,
And his practice may fall into the pit of annihilationism or eternalism.
Wrong and not wrong, right and not right;
A hair's breadth of difference at the beginning results in an error of
a thousand *li* later on.
When it is "right," a *nāga*-maiden suddenly attains buddhahood,¹⁴
When it is "wrong," Sunakṣatra falls into hell while still alive.¹⁵
In my youth I accumulated much learning,
Investigating the commentaries, poring over the scriptures and treatises.
I never rested in the work of discriminating names and appearances;
Which turned out to be as useless as diving into the ocean to count its
grains of sand.
On the other hand, receiving the Tathāgata's strict admonishment,
Being questioned on what is to be gained in counting another's treasures,
I now see my previous struggles as wasted activity;
For many years I have been a foolish, aimless traveler.

11. Observing as One Wishes

My basic nature wrong, my understanding was skewed,
I could not grasp the Tathāgata's sudden and perfect system.
The adherents of the two vehicles fully apply themselves, but don't
grasp the mind of the Way.
Clearly the intelligence of the non-Buddhists is not wisdom;
Rather, it is folly; indeed, stupidity.
The empty fist¹⁶ and the finger pointing upward produce true
understanding,

But if you attach to the finger as the moon, you waste your efforts;
Within the senses, and the physical and mental objects, you vainly
fabricate absurdities.
Not seeing a single dharma, you are a tathāgata,
And then you can be called Avalokitêśvara (Observing as One Wishes).
If you comprehend, then karmic hindrances are originally empty;
If you don't get it, you'll have to pay your karmic debts.
Hungry, and encountering a royal feast, you are unable to partake in it;
Ill, you meet an excellent doctor, but you cannot be healed.
Even while remaining in desire, cultivate the Chan power of insight;
The lotuses that grow in fire are after all indestructible.
Burdened by his heavy crimes, Heroic Giving awakened to nonarising;
He attained buddhahood long ago and remains such till this day,
Fearlessly expounding the Dharma like the roar of a lion.
Deeply pitiable are the dull and stubborn,
They merely understand that grave offenses obstruct *bodhi*,
They do not see the profound secret uncovered by the Tathāgata.
There were two monks: one committed lustful acts and the other
took a life;
Upāli's firefly-like wisdom increased the tethering to their crimes.
Mahāsattva Vimalakīrti instantly removed their doubts,
The way the hot sun melts frost and snow.

12. The Power of Liberation

Inconceivable, the power of liberation!
It has marvelous and limitless functions, as numerous as the grains
of sand in the Ganges.
Offering the four necessities, how dare one complain about the trouble?
You shouldn't hesitate to offer ten thousand pieces of gold.
Suffering equivalent to grinding one's bones into powder and smashing
the body will not suffice for recompense;
By understanding one phrase, you leap over billions of passages.
The king who is the most excellent in the Dharma,
And tathāgatas as numerous as the sands of the Ganges, share in
the same enlightenment.

Yongjia's Song of Actualizing the Way

I now release this wish-fulfilling gem;
Those who have faith in it all respond.
Completely understanding, you see that there is not a single thing:
Indeed no person, indeed no buddhas.
The numberless worlds in the chiliocosm are like bubbles in the ocean;
All the sages and worthies exist like flashes of lightning.
Even an iron wheel spinning on top of your head
Cannot distract your perfectly clear concentration and wisdom.
The sun may turn cold and the moon may turn hot,
The legions of Māra cannot destroy the true teaching.
When the elephant-drawn carriage slowly heads down the road,
Who can see the mantis trying to block its path?¹⁷
Large elephants don't travel on rabbit paths;
Great enlightenment is not grasped in trifles.
Don't complain about the vast blue sky while looking at it through
 a narrow tube;
If you still don't get it, let me clarify it for you.

Appendix

The Activities of the Great Master of No Marks¹⁸

Composed by Yang Yi, Hanlin Academician, Grand Master for Closing the Court, Serving for the Left, Remonstrator, Drafter of Proclamations; at the same time working as State Historian, Vice-Historian, Assistant Archivist; Pillar of the State of Nanyang County, an Enfeoffed Noble and Provider for a Town of One Thousand One Hundred Households, Invested with the Purple Robe and Goldfish-shaped Pouch Insignia

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Chan Master Yongjia Xuanjue of Wenzhou was a native of Yongjia, originally with the surname Dai. He entered the sangha as a youth, studying the Tripitaka widely and deeply, becoming particularly well versed in the meditative teachings of Tiantai and the teachings of the *Lotus Sutra*. Whether walking, standing, sitting, or lying down he was always absorbed in meditative contemplation. Later, based on the encouragement of Meditation Master Zuo Xilang, he went, along with Meditation Master [Xuan]Ce of Dongyang, to call on [the Sixth Patriarch in] Caoxi.

When he first arrived, he shook his staff and held a vase, after which he circumambulated the Patriarch three times. The Patriarch said, “A *śramaṇa* fully observes the three thousand regulations and the eighty thousand detailed practices. Where do you come from, my good monk, that you demonstrate such arrogance?” The Master said, “Birth and death are a great matter, and impermanence is swift.” The Patriarch said, “Why don’t you attain birthlessness, and realize that which is not swift?” [The Master] said, “Attainment is none other than birthlessness, and realization originally has no speed.” The Patriarch said, “So it is, so it is.”

At that time in the large audience, there were none who were not astounded. The Master then paid obeisance to the Patriarch with full decorum, and soon after announced his departure.¹⁹

The Patriarch said, "Are you leaving so quickly?" The Master said, "I have originally not moved; how could I be quick?" The Patriarch said, "Who is it that is aware of nonmovement?" He replied, "It is you, sir, who makes this discrimination." The Patriarch said, "Indeed, you have grasped the meaning of nonarising." The Master replied, "How can nonarising have a meaning?" The Patriarch said, "If there is no meaning, who should discriminate it?" He replied, "Even if you discriminate it, it is still meaningless." Pleased, the Patriarch said, "Excellent, excellent! Can't you stay for just one night?" Therefore, in those days people referred to the Master as Enlightened in One Night.

The next day, Mr. Ce and Master Enlightened in One Night left the monastery and returned to Wenjiang, where many trainee monks gathered around him. He was posthumously titled Great Master of True Enlightenment. He revealed the Chan school's perfect teaching of enlightenment and cultivation, from the shallow to the deep. Wei Jing, Prefect of Qingzhou, bound his works into ten sections, calling them the *Anthology of Yongjia* and the *Song of Actualizing the Way* under a separate heading. Both became popular works.

Notes

- ¹ As Yi-hsün Huang points out, several scholars, including Walter Liebenthal, are convinced that Xuanjue is not the author of the *Zhengdao ge*, though he is accepted as the author of the *Yongjia ji* (T. 2013). See Huang, “A Study of the Development of Yongjia Xuanjue’s Biographies: With a Focus on Their Relationship to the Concept of School (*zong* 宗) in Chinese Buddhism,” *Chung-Hwa Buddhist Journal* 23 (2010): p. 120.
- ² For his biography, see T.2061:758a–b and T.2014:397a.
- ³ For details, see the entry 證道歌註 in the DDB.
- ⁴ Also translated into English (from a 1962 French translation) as *Commentary On the Song of Awakening: A Twentieth Century Japanese Zen Master’s Commentary on the Seventh Century Poem by the Chinese Ch’an Master Yung-Chia Hsüan-Chüeh* (Tokyo: Seishin shobo, 2010). In Benjamin Brose’s review in the *Journal of Religion in Japan* 6/1 (2017): 63–70, he writes, “The ‘Song of Realizing the Way’ provides the frame or pretext for Sawaki’s dharma talks. While not terribly helpful for unlocking the mysteries of this sometimes elusive poem, Sawaki’s digressions are the most delightful aspect of the book. . . .” (p. 64).
- ⁵ Kajitani Sōnin, Seizan Yanagida, and Kōichi Tsujimura, *Shinjinmei, Shōdōka, Jūgyūzu, Zazengi*, in *Zen no goroku 禪の語録* 16 (Tokyo: Chikuma Shobō, 2016).
- ⁶ *Pouxī* 剖析, which I have rendered here as “scrutiny,” is problematic; the term has been rendered in a wide range of ways by previous translators. Yanagida takes it to mean “break” or “defeat”; see Sōnin, Yanagida, and Tsujimura, *Shinjinmei, Shōdōka, Jūgyūzu, Zazengi*. “Break” is indeed one of its dictionary definitions, but a search through the classical Chinese corpus and the Taishō shows that in the vast majority of cases it is rendered as “to scrutinize” or “analyze,” a synonym of 分析. Although from an iconoclastic Chan perspective it might make sense to “smash the mirror” after cleaning it up (viz., Huineng’s “there is no mirror stand”), it seems to make more sense that one would take the opportunity to examine, enlighten, or penetrate the mind at this point. There is also a line below that reads “Only when the blemishes are wiped away can the mirror reflect.”
- ⁷ Miaogong (X1241) explains thus: Yongjia, thinking of the above verses that emphasize nonarising and unobtainability, is afraid that people will become attached to a nihilistic view, taking the mere state of not-thinking as the ultimate goal. If they did this they would be the same as a lifeless puppet, which also does not think, and through this approach they will never attain perfect enlightenment. Miaogong says that *zǎowǎn* 早晚 is Song-period Jiangsu-Zhejiang slang, meaning “when” 何時.
- ⁸ T. 2076 has *zhensheng* 真乘 here. I follow Yanagida, Miaogong, et al., in retaining the original.

- ⁹ T. 2076 and the commentaries use *yuanqin* 怨親 instead of *yuanqin* 冤親.
- ¹⁰ In other words, if you are never criticized by others, you won't have the opportunity to develop your compassion and tolerance.
- ¹¹ Miaogong's 妙空 commentary 證道歌註 glosses 兩鉗金鑲 as: 兩鉗者, 表真俗二諦也。六鑲者, 表六波羅蜜也。This is corroborated in the *Hongjie fayi* 弘戒法儀 X1126, which has the line 二諦也。兩而復兩。四諦法也。兩鉗六環。六度行也。六而復六。十二因緣也。下以三錡。三乘法也。及戒定慧。Charles Luk understands this as “two hangers of metal rings”; see “Yung-Chia's Song of Enlightenment,” in *Ch'an and Zen Teaching: Third Series* (London: Rider & Co., 1962), pp. 102–145. Yanagida gives a similar explanation, saying that a “tiger-separating staff” has two prongs with six rings attached, used to scare away wild animals.
- ¹² This expression means something like “you can bring a horse to water, but you can't make it drink,” etc. Here I take *wasui* 瓦碎 as shorthand for *powa suishi* 破瓦碎石。
- ¹³ I have not found a classical source that properly identifies the meaning of “hundred-year demons.” Miaogong reads 年 as 千. Thus, “a hundred thousand demons will vainly open their mouths.” Yanagida, *Shinjinmei, Shōdōka, Jūgyūzu, Zazengi*, p. 83, considers both options, mainly understanding hundred-year demons to be the jackals mentioned in the prior line, who after having for a hundred years attempted to imitate the roar of the lion end up voiceless.
- ¹⁴ Nāgakanyā, the daughter of Sāgaranāgarāja, the dragon king at the bottom of the ocean, is presented in the *Lotus Sutra* becoming a buddha under the tutelage of Mañjuśrī.
- ¹⁵ According to the *Nirvana Sutra*, Sunakṣatra was a son of the Buddha who became the Buddha's disciple and always attended him. Although he mastered all the teachings in the twelve categories of the canon, eliminated the afflictions of the desire realm, and attained the fourth level of meditation, due to his association with deluded teachers he developed wrong views rejecting the law of karma. He reviled the Buddha and the Dharma, and as a result he fell into the hell of unremitting suffering (*avīci*) while he was still alive.
- ¹⁶ The term “empty fist” in the sutras usually refers to the skillful means of leading on a child by pretending to have something to give to her/him in one's closed hand.
- ¹⁷ From the *Zhuangzi*, Chapter 4: “Don't you know about the praying mantis that waved its arms angrily in front of an approaching carriage, unaware that they were incapable of stopping it? Such was the high opinion had of its talents. Be careful, be on your guard!” See Burton Watson, trans. *Chuang Tzu: Basic Writings* (New York: Columbia University Press, 1964), p. 59.
- ¹⁸ This version of Yongjia's biography seems to be pasted together from various other versions. For example, the biography contained in T. 2013 does not include the Huineng episode. See Huang, “A Study of the Development of Yongjia Xuanjue's Biographies,” for an overview of Xuanjue's biographies.
- ¹⁹ T.2008:357c9–15; cf. John R. McRae, *The Platform Sutra of the Sixth Patriarch* (Berkeley: Numata Center for Buddhist Translation and Research, 2000), p. 86.

**OBSERVING THE MIND,
AWAKENING FROM A DREAM**

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Translator's Introduction

Origins of Yogâcâra

While Yogâcâra Buddhism is well known to specialist researchers in Buddhist studies, it is still relatively unknown by ordinary Buddhists in Asian countries that have a Buddhist tradition, and almost completely unknown to Buddhist practitioners and other nonspecialist students in the West. One reason for this is that despite the enormous influence of the school during the formative periods of Mahayana Buddhism in India, Yogâcâra died out on the Indian subcontinent, more or less along with Buddhism in general, toward the end of the first millennium. In Tibet, the school had great impact on the new schools that formed, but did not take root as a distinct tradition. In East Asia, Yogâcâra did exist as a distinct tradition, but for practical purposes it ceased to wield any significant influence after the thirteenth century. In East Asia, Yogâcâra ended up losing influence in the face of various forms of competition with (1) doctrinal schools whose teachings proved to be more resonant with the East Asian worldview, and (2) in competition with more popularly oriented schools such as the Pure Land and Meditation (Chan/Seon/Zen) schools, which offered a curriculum of teaching and practice much more readily apprehensible to the ordinary believer.

Despite its lack of enduring status as a separate school, however, the teachings of Yogâcâra have survived to the present in both Tibet and East Asia. Yogâcâra teachings about karma, meditation, cognition, and path theory had a deep impact on the other Mahayana schools that developed during the time of the importation of Yogâcâra to these areas, such that much of the technical terminology on which other Mahayana schools based their epistemological and psychological discourse was absorbed from Yogâcâra.

The founders of Yogâcâra were profound philosophers of religion, who were forced, through apparent contradictions and doctrinal complexities inherent in the Buddhist explanation of the nature of the human mind, to try to work out solutions that were rationally apprehensible. In the process of working out such

solutions they ended up needing to do a very thorough investigation of how, exactly, it is that we know things, and how, exactly, our bodies and minds change and develop. The problems dealt with by the Yogâcârins are Buddhist problems, through and through, and thus to understand the motivations behind the works of these thinkers, a brief overview of what, exactly, were these problems is provided.

No-self

The core problem dealt with in Buddhist doctrine and practice is that of the mistaken attachment to an imaginary notion of a self, ego, or eternal soul. From the erroneously generated notion of a clearly delimited, enduring, unitary self all troubles arise, and due to this erroneous notion beings entrap themselves ever deeper in fictions that tend to engender further troubles. Śākya-muni Buddha's direct discourse on this matter came in the form of the refutation of an idea prevalent in the India of his time, that of an eternal self or soul, called *ātman*, which was explained as the basis for the existence of all living beings. In the general Indian Brahmanistic worldview during the sixth century B.C.E. and afterward, the *ātman* was understood to be the subject of reincarnation, a cycle that only ended in the attainment of an experience of liberation, wherein individual *ātman*s were dissolved into their source, brahman, the eternal world-soul.

While on one level we can understand the refutation of a self to be directed historically toward early Indian suppositions about an eternal *ātman*, the object of the deconstruction of selfhood taught in Buddhism is not limited to this particular event in Indian intellectual history, and thus it has relevance for modern people in any culture. Most of us have probably never been formally inculcated with a specific religious or philosophical doctrine advocating the existence of an "eternal self," yet even the most learned scientists and philosophers cling to a semiconscious intuition of unitary, enduring, independent selfhood. After all, we all possess a stream of memory that goes back to our earliest childhood, providing a cohesive narrative. We have all been conditioned to identify with our own names and various first- and second-person pronouns since before we can remember. We all feel uncomfortable at being disparaged and joy when we receive praise. From a Buddhist perspective, we are deeply attached to an "I," an ego that we see as possessing its own inherent identity.

This ego, or "I," is accompanied by the notion of "mine" (technically described in Buddhism as "objects of self"), referring to all the perceivable objects within

one's environment. In regard to these objects, we give rise to imbalanced (and logically unsupportable) emotions of like and dislike, which further generate a whole range of afflictive feelings such as pride, jealousy, anger, attachment, and so forth. These not only bring us pain but further impair the clarity of our thinking. Thus, a wide variety of contemplative techniques developed later in various doctrinal and cultural forms of Buddhism, most of which had as their ultimate goal to deconstruct or refute this notion of "I," one way or another. The full annihilation of egoistic identification was said to result in liberation, called in Buddhism *mokṣa*, or nirvana, a state in which afflictive mentation has ceased. A key point here is that for this experience to occur, it is not enough to merely gain an intellectual understanding of the fictional character of the self through a logical, discursive, approach. Intellectual understanding alone is not powerful enough to change (for Buddhists) uncountable lifetimes of habituation of the "I"-notion. It was thus understood that applying repeated meditative techniques that work toward undermining the notion of self was necessary.

Dependent Arising

Of critical importance in the exercise of refuting the concept of an eternal identity is the Buddhist view of dependent arising. The main reason Śākyamuni considered such a thing as an independent "self" to be an impossibility rose from his view of the way all things arise, subsist, and cease. Śākyamuni explained that living beings do not exist as distinct, independent entities but only come into being as provisional combinations of a vast array of causes and conditions. This mode of existence, called in Sanskrit *pratītyasamutpāda*, commonly is rendered into English as "dependent arising." The Buddha thus denied the belief in a "higher" or "more real" substance present in living beings as an eternal "self" enclosed in one's body/mind. Instead, he saw living beings as nothing other than a vast network of complex factors: physical matter and sensory, perceptive, emotional, and psychic forces joined in a marvelous combination.

The traditional description of dependent arising taught by Śākyamuni at an early stage in his teaching career elaborates the process of the construction of perception and cognition engendering birth and death in an unending cyclical fashion. In this twelve-limbed model of dependent arising each event occurs with the prior as precondition. The twelve-linked model was used in early Indian Buddhism primarily to deconstruct the notion of a defined, eternal self. Later

on, the implications of dependent arising, especially as they developed in later forms of Mahayana Buddhism, are explained in a broader manner, more akin to the approach of modern-day physics that recognizes the lack of borders between things at the subatomic level. There was a recognition that it was not only sentient beings that do not exist as separate, monolithic entities—all of the myriad objects surrounding us also lack any kind of delimited permanent identity, and exist only by virtue of their dependence on other factors and conditions. Thus, the implications of dependent arising came to be that we should not only not grasp to the notion of an “I,” we should also not grasp to the objects that surround us. This notion of lack of inherence in the objects around us is represented in the well-known Buddhist concept of emptiness (*śūnyatā*). According to this view, even the most basic factors of existence are impermanent: they too arise and cease from moment to moment. And it is precisely because of this constant flux that causation is possible.

In early Buddhist texts the principle of dependent arising is expressed as follows:

When this is, that is;
This arising, that arises;
When this is not, that is not;
This ceasing, that ceases.¹

Several important notions follow from this. First, the principle of causality (*idaṃpratyayatā*) is explained as the functional dependence of any specific element of experience upon a variety of other elements. “Real things” are not produced from causes and conditions that exist completely independently of them; nor is it possible to isolate a single principle as their ultimate cause. Nonetheless, even though Śākyamuni Buddha rejected the Brahmanical view that reduced everything in the universe to a single, ultimate, permanent cause, he also vehemently rejected the views of the materialist-nihilists, who denied causation altogether and thought that everything occurred just by chance. In response to both, he affirmed the reality of causal interaction.

Second, dependent arising is therefore characterized as the middle path that is free from two extreme views: the annihilationist view (*ucchedavāda*) that the effects of actions cease as soon as they are over, and the eternalistic view (*śāśvatavāda*) that the true nature of all phenomena is an unchanging, eternal

essence. From Śākyamuni's perspective, annihilationism cannot account for continuity, rebirth, and the working of karma, and eternalism leaves no possibility for change. Both of these extreme views prevent an adequate understanding of causation: *ucchedavāda* leads to the extreme of nonexistence, while *śāśvataavāda* constitutes the extreme of existence. Śākyamuni Buddha's understanding of causation, indeed his teaching as a whole, is thus designated as the middle path (*madhyamā pratipad*).²

Third, dependent arising depicts the cessation as well as the arising of conditioned phenomena (*saṃskṛta-dharmas*, phenomena that arise depending on causes and conditions). This possibility of cessation—of nirvana—provides the foundation for the Buddhist path to liberation.

In short, dependent arising refers to the basic principle of causality that makes change and transformation possible, particularly as it applies to the arising and cessation of cyclic existence. The specific causal patterns depicting this are typically described in terms of the formula of twelve-limbed (*nidāna*) dependent arising.³

The twelve-limbed model of dependent arising serves two purposes: on the one hand, it reveals the causal patterns that perpetuate cyclic existence, and on the other hand, it shows how liberation from cyclic existence is achieved, first by understanding these causal patterns and then by reversing them. In Buddhist parlance, dependent arising describes both the perpetuation (*pravṛtti*) of cyclic existence as well as its reversal (*nivṛtti*). An understanding of how cyclic existence comes about from these causal patterns is necessary for realizing how they can be reversed through a process of pacification. In later soteriological language, this is expressed as the realization of the original quiescence of things, or nirvana. This soteriological model of the attainment of an aboriginal quiescence that is achieved through the realization that phenomena are conditioned, was first articulated in the Prajñāpāramitā texts, and was subsequently accepted by both the Madhyamaka and Yogācāra schools. This model also provided the foundation for the nondualistic philosophies of both these schools.

The contrast between the mistaken or “unskillful” (*akuśala*) way of seeing oneself and phenomena (i.e., as inherently existent, delimited entities) and the correct or “skillful” (*kuśala*) way of seeing them (i.e., as momentary and dependently arisen) clearly shows that the basic cause of human suffering is the mistaken way we perceive and understand the world. At base, Buddhists see the human problem as an epistemological one, a problem with our modes of understanding.

Thus, although Buddhist meditators clearly recognized and sought to remedy emotional afflictions through such means as cultivating mental focus and observing moral precepts, they prioritized being able to identify and correct cognitive errors through rational analysis and suprarational, direct observation.

The juxtaposition of the mistaken way of seeing oneself and things, i.e., as inherently existent, delimited entities, with the correct way of seeing things as impermanent and dependently arisen, indicates that the most fundamental problem confronting human beings is their mistakenly habituated mode of knowing things. In Western philosophical parlance, the Buddhist problem is primarily an epistemological one, a problem we have with our mode of knowing things. So the investigations, research, and contemplations undertaken by the Yogâcârins were centered on uncovering, demonstrating, and correcting these sorts of errors.

In these efforts, the Yogâcâra masters can be said to have simply been carrying out a deep and elaborate extension of the basic eightfold Buddhist path, said to have been taught by the Buddha at his first sermon as the method for extricating ourselves from affliction and delusion. The first of the eight items in this path is “right view,” which means, simply stated, seeing things as they really are, with the obvious implication that those who are trapped in an existence marked by suffering are not seeing things as they really are. Their view of themselves and their world is colored and distorted by a range of mental obstructions: prejudices, attachments, assumptions, and inaccurate perceptions and conceptions of things, which, again, are produced from the mistaken imputation of the selfhood of persons and things.

Karma

Once we get a basic grasp of the notion of selflessness, we can see that logical problems must arise for Buddhist thinkers when they attempt to reconcile this understanding with the important Buddhist notions of karma and transmigration. Karma, according to Buddhism, is the universal law of cause and effect; it can be compared, to some extent, to Einstein’s law of the conservation of energy: there is no action anywhere in the universe that does not have a corresponding reaction. There is no cause that does not have some kind of effect. However, while Einstein’s theory was primarily directed at clarifying the function of matter and energy at the level of measurable physics, the Buddhist understanding of the flawless binding of cause and effect extends into the mental realm, where

all actions, speech, and thoughts are understood to possess their own qualities, or values, that engender some kind of negative, positive, or neutral/indeterminate moral effect. The moral quality of one's activities in the present moment brings about the creation of the being (ourselves) who is being continually recreated in the ensuing second, minute, year—and, in the case of Buddhism, lifetime. The existence of this law of karma provides the main rationale for the aspect of Buddhist practice that deals with morality.

At first blush, we might well ask what is so special about the insight that causes and effects are inextricably bound to each other? Is it not obvious? While it may be obvious within the limits of the measurable sensory realm it is certainly not obvious within the mental/spiritual sphere. We see that some people live out their lives treating others unfairly with no apparent retribution to be seen, while others whose lives are spent engaged in activities characterized by generous caring meet with continuous misfortune. What guarantee is there of recompense for the deeds, words, and thoughts that one carries out? And if karma is indeed accurately transferred—if we will indeed be held accountable for all of our rights and wrongs and in-betweens, by what kind of process can this be explained? This is one problem.

The second problem, associated with that of karma, is that of transmigration. If it is supposed that beings are reborn in circumstances dictated by the quality of their prior actions, and if there is no “I,” how can the process of rebirth be posited? Exactly who, or what, is being reborn? And if there is rebirth, how is individuated karma transmitted between lifetimes?

Explaining the Doctrine: Abhidharma

Given the flourishing state of competing philosophical schools in India during the period of the rise and development of Buddhism, Buddhist thinkers must have felt compelled to attempt to offer answers for the problems raised above. Arising in response to these sorts of questions was a range of philosophical schools, whose doctrinal inquiries came to be known broadly in India as Abhidharma (“about the Dharma”). Abhidharma became a large and diverse scholarly project that endeavored to elaborate a theoretical background that could explain the phenomena of incessant coursing through cyclic existence, as well as the means of escape therefrom. The Abhidharmists analyzed our experience of the

world into sets of evanescent events referred to as dharmas, which are not fixed entities but physical and mental processes in a continual state of flux. As identified in a relatively early stratum of Buddhist literature, these dharmas are subsumed within the dynamic relationship between the six internal sense bases (*āyatana*s), their six types of respective objects, and the six types of consciousness that arise when these two come into contact. These three sets of six added up to eighteen fundamental factors (*dhātus*) that constitute our basic cognitive processes.

The standard Buddhist analysis of cognition focuses on the relations between, on the one hand, what we perceive through our sensory and mental faculties (i.e., the six classes of objects) and, on the other hand, a sheer awareness (*vijñāna*) of those objects accompanied by various mental factors (*caitta*), such as feelings (*vedanā*), perceptions (*saṃjñā*), and volitions (*saṃskāra*). These mental factors can be either wholesome or unwholesome in moral quality, depending on the motivations associated with them. Buddhist analysis of bondage and liberation, its soteriology, is thus grounded in the recognition that we engage the world both cognitively and affectively.

At the individual level, the human personality is analyzed both in terms of the twelve sense bases and the five psychophysical aggregates (*pañca-skandhas*). These five aggregates include both the person and world, insofar as we perceive and experience it. In the Buddhist view there is no other immutable and substantial essence above, beyond, within, or below this. According to Śākyamuni, the arising of *duḥkha* and its eventual cessation, the whole drama of bondage and liberation, takes place within the five *skandhas*. Since both bondage/delusion and liberation/awakening occur in terms of the five *skandhas*, it would be superfluous to posit another “self,” an immutable, eternal essence such as the Hindu *ātman*.

One of the key differences between these two worldviews is that for the Brahmanical thinkers, all change is illusory once one discovers the immutable Brahman, the ultimate cause and reality of the universe. For Buddhists, however, it is exactly the opposite. Such immutability is nothing but the superimposition of deluded ideas onto a constantly flowing reality. It is precisely our attachment to the superimposed concepts of a permanent self and its correlative, a permanent universe, that invites all kinds of cognitive and behavioral faults (*doṣa*). These wrong views and the attachments they elicit are “unskillful” (*akuśala*) because they bind sentient beings to samsara. To see the human personality (*pudgala*) as a form of eternal self (*ātman*) is itself nothing but an illusion constructed out

of a particular configuration of dharmas, which are, in fact, constantly changing from one moment to the next.

Six Consciousnesses

One of the things the Abhidharma tradition is noted for is its investigation into the problems of causation and rebirth within the matrix of individuated consciousness. Over time, the Abhidharma thinkers developed elaborate schemes to explain these phenomena, built upon extensive technical terminology. One of the major products of their work was the articulation of a well-defined map of human consciousness, divided into six regions according to distinct cognitive functions. This set of six is well understandable from the perspective of modern psychology and physiology, since its first five regions are none other than the five senses, and the sixth is the mind. The principal activity of the mind was understood to be thinking, carried out primarily through concepts: linguistic constructs and mental images. The faculty of mind, as understood by Abhidharmists, had as its principal objects (1) the perceptions received from the five sense consciousnesses, (2) language, and (3) images and other symbols contained in the memory. This model was apparently satisfactory for theoretically oriented Buddhists for a certain period of time, but it also presented new logical problems that required more thoroughgoing treatment. In response to some of these problems the school known as Yogâcâra was born.

Yogâcâra and its Various Projects

Yogâcâra began to take form in the fourth century both as a result of continued aims at refining the theories of the mind developed by the Abhidharmists, and in response to certain philosophical positions found in the discourse of the competing Madhyamaka ("Middle Way") school, which had carried out detailed articulations of the notion of emptiness (*śūnyatā*). The word *yogâcâra* is comprised of the two components *yoga* and *âcâra*; "yoga" in this case refers to meditative analysis, and *âcâra* means "practice." Thus, this school arose as a system of meditative practices aimed at the attainment of liberation. The underlying motivation of the school is salvific—aimed at saving living beings from their suffering. In the process of this work, however, Yogâcâra masters also sought to articulate as comprehensive and rational an account as possible for the psychological/spiritual processes involved in the attainment of liberation.

The Eight Consciousnesses

This model of the five sense consciousnesses together with the sixth, “thinking” consciousness might suffice to explain the function of everyday waking awareness and thought in this life. Yet there are a number of problems that present themselves, such as the fact that Buddhism accepts as a basic principle the doctrine of transmigration and declares, furthermore, that transmigration operates strictly by means of the flawless principle of cause and effect, karma. We can readily see that when the body passes away the senses will also pass away, which means that the mental consciousness will also lose its means of input and its place of residence. Thus, at death, it must be the case that all six consciousnesses are going to disappear. In the absence of a transcendent, enduring self, or *ātman*, what would be there to continue into existence in a subsequent lifetime?

Leaving aside for the moment the question of the continued existence of a distinct living being, how do we maintain continued awareness of anything at all? Obviously, the continuity of our mental experience does not occur by virtue of an unbroken, conscious, holding-in-awareness of all the thoughts and experiences we have incurred. That would be impossible—an incredible overload of our faculties would occur almost immediately. Yet when a thought, or a sensory or emotive experience leaves us, we are somehow able to recall it in the future, despite the fact that we do not continue to maintain it at the forefront of our conscious awareness. Not only are we able to let things disappear from our consciousness and recall them again later on; we are able to accumulate distinctive forms of knowledge, as well as physical and mental skills and to continue to build on these, for example, when we learn how to play tennis, or learn a foreign language, or learn calculus. Where are these batches of information and these abilities all being stored? And how are we able to retrieve them when the need arises?

Again, assuming that the sensory and perceptive faculties of human beings function in pretty much the same way, the fact is that a vegetable patch is seen in a radically different way by a farmer than by a city-dwelling office worker. The perceptions of the farmer are deeply colored by his prior experience but where, in this case, is that coloration coming from? Where is it being stored?

Our definition of what comprises the mind gets more complicated when we attempt to reconcile it with basic Buddhist doctrines such as no-self and transmigration. It also was getting gradually more complicated for the Abhidharmists

who were trying to offer a rational and coherent explanation of the mind and human being in the context of the Buddhist teachings of dependent arising, suffering, and release from suffering. What some thinkers began to conclude was that the mind had to have at least two very distinct regions: (1) an active, manifest region that included thinking, feeling emotion, reception, and interpretation of sensory contact, and (2) a subliminal, subconscious aspect that had the capacity for storage and the maintenance of continuity of karma, in terms of both the day-to-day experiences of the present lifetime and the continuity of a distinct flow of apparent individuality between lifetimes. Thus, an additional consciousness came to be established, a sort of “root consciousness” (*mūlavijñāna*), or “adhering consciousness” (*ādānavijñāna*), which served as the source of continuity on which the other consciousnesses could rest.

After a period of time of working with these theories, the Yogācāra thinkers saw the need to further distinguish the base consciousness into two aspects. One aspect, called the *manas* (which means “mind” in a broad sense) was seen to play the role of a sort of preconscious tendency to assume the existence of an actual self, construing the base consciousness to be *ātman*. This consciousness was numbered as the seventh, after the sixth/thinking consciousness (*manovijñāna*). Since it was the source of attachment to ego, it was also seen to be the origin of all selfish views and tendencies, thus, it was termed the “defiled consciousness” (*kliṣṭavijñāna*).

The remaining aspect of the consciousness, which now came to be seen as the ultimate ground of experience, was understood to be thoroughly the locus of the storage and reproduction of karma, and the consciousness that continued to exist after death and form the basis for the new being in the next life. It was numbered as the eighth consciousness, and called the *ālaya*, or “store,” consciousness. The resulting scheme was of the five sense consciousnesses, the sixth, liminal *manovijñāna* (taken together these are called “the prior six consciousnesses”), the seventh consciousness, *manas*, and the eighth, *ālayavijñāna*.

Yogācāra: The Middle Path and Mind-only

Yogācāra can also be seen to arise as a reinterpretation of the Madhyamaka teaching of emptiness in the continuing context of the dependent arising of mind,

in terms of its theories of mind-only (*cittamātra*) or representation-only (*viññaptimātra*). By refocusing on consciousness (*citta/manas/vijñāna*)⁴ the Yogācāra school reasserts the fundamental Buddhist concern with direct human experience. The experience of suffering (*duḥkha*) and freedom from suffering (*mokṣa*), also called the “arising and cessation of the world (*loka*),” is considered to be a “transformation of mind” (*viññānapariṇāma*); that is, it occurs in terms of the complex of the mind (*citta*) and its associated mental factors (*caitta*). This is the sense of mind-only or representation-only. Only within our mental experience does the perpetuation of the world (*pravṛtti*) as well as its reversal (*nivṛtti*) occur. The perpetuation of the world is brought about by reifying the ongoing flux of experience into the static categories of persons (*pudgala*) and phenomena (dharma). Liberation is the reversal this process (*nivṛtti*), brought about by realizing that the reifications of persons and phenomena are merely modes of mental representation, merely transformations of consciousness. They do not reflect reality as it is (*yathābhūtam*). Rather, they reflect the way we mistakenly construe reality in terms of the reified entities of selves and things.

The Madhyamakās object to this formulation on the grounds that the mind complex and its objects⁵ are also empty of inherent existence and that the ultimate truth of emptiness cannot be predicated by any of the four logical positions (*catuskoṭi*) of existence, nonexistence, both, and neither. In their view, to apply the predicate “exists,” even to something as seemingly self-evident as experience, is misguided if not actually mistaken. For Yogācārin, however, the Madhyamakās’ relentless deconstruction tends toward annihilationism⁶ inasmuch as it denies the obvious fact that we experience the world through mind or consciousness, which is the basis of both saṃsāra and nirvāna. Moreover, in the post-Madhyamaka context the Yogācārin were operating in, to say that something exists ultimately was not to say that it exists with an inherent nature (*svabhāva*), only to say that it was irreducible.

The Yogācārin do not deny that there is some kind of real world. For them, the main problem is how we perceive reality, not what the “world” might be like in and of itself, independent of our engagement with it. It is necessary to know reality as it actually is (*yathābhūtam*) since this leads to liberation, but to accomplish this we must see reality directly, unmediated by the representations (*viññapti*) and reifications constructed by our deluded minds.

The problem, then, is that our deluded or unawakened minds imagine that there are real *pudgalas* and real dharmas. In order to eliminate these tendencies, the Yogâcârins analyze how they occur, classifying these processes into three modes or transformations of consciousness: *viṣaya-vijñapti* (representation of objects), *manana* (reflection) and *vipāka* (ripening). Each of these three modes fulfills a specific function in constructing and sustaining the apparent reality of *pudgalas* and dharmas. The first refers to the six forms of active consciousness (*pravṛtti-vijñāna*): the five forms of sensory consciousness and conceptual or mental consciousness, which arise in relation to their respective objects. The second is called *manas* (intellect) because mind is constantly reflecting; insofar as it is constantly conceiving an enduring (yet illusory) self, toward which four basic afflictions continuously arise, it is also referred to as the afflicted mind (*kliṣṭamanas*). The third mode refers to the store consciousness, or *ālayavijñāna*.⁷ This level of consciousness is called “store consciousness” because it retains and records the results of the activities of the other consciousnesses in the form of seeds (*bīja*) and habitual tendencies (*vāsanā*). When conditions are appropriate, the store consciousness provides the seeds, the causes, for the arising of new forms of active consciousness. This is why the store consciousness is also referred to as *sarvabījakaṃ*: “containing all seeds.”

The notion of the store consciousness is an important contribution to Buddhist thought because it resolves both the problems of continuity of mind and the preservation of the effects from past actions, problems that other Abhidharmic models had failed to adequately explain. Since the first seven forms of consciousness are constantly changing from moment to moment, and therefore cannot “contain” the karmic seeds, it became necessary to conceptualize the dimension of consciousness that actually did persist, relatively unchangingly, throughout our present lives as well as across multiple lifetimes.

Liberation in Yogâcāra

The ultimate goal of the Mahayana Buddhist path has always been awakening (*bodhi*). For the Yogâcârins as well as other Mahayanists, to “be awakened” means to realize buddhahood, with all its salvific implications. Philosophically, this is seen as a process of correcting or eliminating unwholesome mental processes, both affective and cognitive, and replacing them with wholesome

emotions and accurate cognitions. This is accomplished through an intricate course of contemplative practice in which one cultivates ways of seeing themselves and their environment as they actually are, rather than as they imagine them. After all, the elaborate Yogâcârin analyses of cognitive processes was developed not to create a better theory of mind but to attain liberation. To this end, the Yogâcârin devised a bodhisattva path consisting of forty-one stages (a better-known path consisting of fifty-two stages appears in Tathâgatagarbha, Tiantai, and Huayan works). In the final stages of the Yogâcâra path, the four classes of consciousness (the five sensory consciousnesses; the sixth, thinking consciousness; the seventh, afflicted-with-self consciousness; and the eighth, store consciousness) are said to be thoroughly purified and their mode of functioning radically transformed. Liberation is thus explained in terms of four transformations: (1) the five sense consciousnesses become able to transcend their normal physical limitations; (2) the sixth, thinking consciousness, is able to discern phenomena with perfect accuracy; (3) the seventh, afflicted-with-self consciousness, is stripped of its self-centeredness and able to perceive the equality of all phenomena; and (4) the store consciousness perfectly reflects all phenomena like a clear mirror, constituting what Mahayana Buddhists call “omniscience” (*sarvajñajñâna*). The perfect accomplishment of these four purifications is called “transformation of the basis” (*âśrayaparāvṛtti*).

The Base Consciousness: Pure, Defiled, Neither, or Both

Buddhism began to spread gradually into China during the first and second centuries C.E., and eventually more quickly into the entire East Asian region. Giving foundation to Buddhism as a new tradition in East Asia were voluminous translations of Buddhist scriptural texts from Sanskrit into Chinese. In the earliest period of the transmission of Buddhism into East Asia, Yogâcâra proper had not yet been born (although its Abhidharmic predecessors were hard at work). As Yogâcâra developed, however, its texts were also translated into Chinese, and these naturally attracted the attention of Chinese masters of Buddhist doctrine.

Later developments of Yogâcâra and Tathâgatagarbha thought in both India and China evince other forms of confluence, as well as a wealth of complications as the schools, lineages, and authors identified with one tradition are often credited with works produced in another. This confusing situation is especially

evident in sixth-century China, when both the Dilun school,⁸ which soon broke into two lineages, and the Shelun school emerged. The southern branch of Dilun was based on the views of Ratnamati (fifth-sixth centuries), who was followed by the eminent scholars Fashang (495–580) and Huiyuan (523–592); the northern branch adhered to the interpretations of Bodhiruci (?–527). The Shelun school was formed around the doctrine articulated in Paramârtha's (499–569) translation of the *Mahāyānasamgraha*, a seminal Yogâcāra treatise composed by Asaṅga.

The major doctrinal differences between these schools derived from their distinctive schemes for analyzing consciousness. Some scholars posited seven consciousnesses, others posited eight, and scholars such as Paramârtha posited nine, with the ninth characterized as an undefiled (*amala*) consciousness. Even among those groups that held an eight-consciousness model there were various interpretations concerning the nature and composition of the store consciousness, its relationship to the defilements, the objects of the world, suchness (*tathatā*), and so forth. For some, the eighth consciousness was wholly grounded in worldly conditions and therefore inherently defiled. For others, the eighth consciousness was equal to the pure ground of reality, and defilement was found only in the first seven. There were also thinkers who considered the eighth consciousness to be simultaneously defiled and pure, but they understood this dual modality in different ways. Differences could also be seen between the earlier and later writings of individual scholars (such as Huiyuan), as well as differences in their way of explaining consciousness depending upon which text they were interpreting.⁹

Some of the basic Yogâcāra texts were translated in the fifth and sixth centuries by Paramârtha and his contemporaries, but among this earlier set of texts many were incomplete. It took a fair amount of time before the Yogâcāra corpus was accurately and adequately understood in East Asia. During the Sui and early Tang periods, the Chinese Buddhist scholar Xuanzang (602–664), who held a deep interest in Yogâcāra, became increasingly concerned about both the quality and quantity of the translated Yogâcāra materials that were available in China, and he was also perplexed by the various accounts of the constitution of the base consciousness. He eventually became so consumed with the matter of rectifying these accounts that he ignored an imperial edict against foreign travel and took off on a seventeen-year journey, most of which was spent in India.

The story of Xuanzang's trip to India is famous, well known from a variety of perspectives in East Asian cultural history. When he returned to Chang'an in

645 he brought back with him wagonloads of scriptures and treatises representing all sorts of different Buddhist traditions, and the subsequent translation of these texts had a profound, lasting effect on the entire East Asian Buddhist tradition. For Xuanzang personally, however, the real treasures in the corpus he brought back were the Yogâcâra texts, and most important were such texts as the *Samdhinirmocana-sûtra*, the *Yogâcârabhûmi-śâstra*, and the *Mahâyânasamgraha*. Xuanzang and his team translated these texts with a precision and mastery unequaled in the East Asian tradition of scriptural translation. Based on his new translations, the understanding of the Yogâcâra system in East Asia was dramatically transformed.

Practically speaking, there was no sharp distinction to be seen between, on the one hand, the Yogâcâra and Tathâgatagarbha traditions in China prior to Xuanzang's return from India in 645, and his subsequent translations of the major texts of Asaṅga, Vasubandhu, and other Yogâcârins. Clear lines were drawn, however, with Xuanzang's publication of the *Cheng weishi lun*, in which he set out a new understanding of the Yogâcâra system gained from his extensive studies in India and the wide range of texts he had worked on, the most important of which was the *Yogâcârabhûmi-śâstra*. His retranslations of Yogâcâra texts previously translated by Paramârtha also helped delineate the clear differences in their respective understandings of key Yogâcâra doctrines, particularly their philosophies of mind. Paramârtha, especially in the Tathâgatagarbha-oriented texts, tended to equate the deepest stratum of mind with an unsullied suchness, while Xuanzang, in the *Cheng weishi lun* as well as the *Yogâcârabhûmi* and other texts, understood the most fundamental dimension of mind, *âlavyavijñâna*, as neutral at best.¹⁰

The Indian Yogâcâra texts translated by Xuanzang and his assistants were instrumental in directing the subsequent spread of this doctrinal system in East Asia. In terms of the influence of a single text on the East Asian tradition, however, none equaled the *Cheng weishi lun*, composed by Xuanzang and his disciples. The *Cheng weishi lun* was written as an attempt to systematize the main points of the Yogâcâra teachings into a single work. While certain parts of the text drift to some extent from the doctrinal positions put forth in the *Yogâcârabhûmi* and other texts, the *Cheng weishi lun* ended up becoming the definitive text for the Yogâcâra tradition as it developed in East Asia. In Japan it became the foundational text for the establishment of the Hossô school, and the earlier

portions of the text translated here, the *Kanjin kakumushō*, can be seen in great part as a concise summary of the *Cheng weishi lun*.

The Trajectory of East Asian Yogâcāra

The Yogâcāra school came to be defined in East Asian Buddhism in two different ways, reflected in its two names. The first, “consciousness-only” (Ch. *weishi*; Jp. *yuishiki*), refers to one of its central, yet most difficult, tenets: the epistemological point that nothing in the world is apprehended apart from one’s various cognitive processes. The name that eventually came to identify the school, however, “characteristics of phenomena” (Ch. *faxiang*; Jp. *hossō*), was originally used by a rival school to disparage Yogâcāra. Huayan Buddhism (Jp. Kegon), a school with strong Tathāgatagarbha roots, was one of the major rivals to Xuanzang’s Weishi circle in the early Tang period. Its proponents claimed that their own system focused on the true inner nature of phenomena (Ch. *faxing*; Jp. *hosshō*), unlike the Weishi school, which, they argued, was absorbed in the superficial manifestations of things. Thus they referred to it as the school that dwells on the “characteristics of things.” The name “Faxiang” ended up sticking, and so this tradition was transmitted under that name to both Korea (Beopsang) and Japan (Hossō). Although Yogâcāra thought in general made a deep and lasting impact in Korea, Beopsang as a distinct school did not endure for more than a couple of centuries. In Japan, on the other hand, the equivalent Hossō school became one of the most powerful Buddhist institutions throughout the Nara, Heian, and early Kamakura periods. While it was eventually relegated to a minor role in Japanese Buddhism following the ascendance of Tiantai, Zen, and Pure Land, the Hossō school still exists in Japan, headquartered at Kōfukuji in Nara. Hossō continues as the formal name for this tradition, with no pejorative connotations.

In China, the Faxiang school eventually died out, succumbing first to the native Chinese doctrinal systems of Tiantai and Huayan, and finally to the popular, more lay-oriented schools of Pure Land and Chan. Although “Tathāgatagarbha” never existed as a distinct sect, its basic premise of innate buddhahood continued to form the doctrinal core of all other East Asian schools, particularly Tiantai, Huayan, Pure Land, and Chan. Similarly, although Weishi/Yuishiki disappeared as a distinct school in China, the surviving East Asian schools nonetheless continued to rely on Yogâcāra concepts and schemata whenever they were called

upon to provide doctrinal explanations of such phenomena as karma, rebirth, and the gradual course to liberation.

The Transmission of Hossō to Japan

The consciousness-only tradition began to arrive in Japan during Nara period, where it would take on the Japanese name of Hossō. According to Gyōnen's *Essentials of the Eight Traditions*,¹¹ the first transmission to Japan came through Dōshō (629–700) of Gangōji, who traveled to the Tang in 653 and studied under Xuanzang. The second transmission came through two monks, Chitsū (d.u.) and Chidatsu (d.u.), who arrived to Chang'an in 658, and also studied with Xuanzang. In 703, Chihō (d.u.), Chiran (d.u.), and Chiyū (d.u.) went to China, studying with the third Faxiang patriarch Zhizhou (668–723). This is regarded as the third transmission. Finally, in 735 Genbō (?–746) returned to Japan from China, initiating what is regarded as the fourth transmission, at Kōfukuji. The first two transmissions are also known as the Southern Temple transmissions (also Gangōji transmissions), while the third and fourth transmissions are known as the Northern Temple transmissions (also Kōfukuji transmissions). From this era (Nara and early Heian periods) on the school flourished in Nara, producing many excellent scholars.

Among the more prolific Hossō scholiasts of the Heian period was Zenju (727–797), a disciple of Genbō. He was originally affiliated with Kōfukuji and later founded Akishino Temple. Writing prolifically on Yogâcāra doctrines, he was influenced by texts that came into Japan both from the Tang and Silla. He also wrote extensively on Buddhist logic (*hetuvidyā*).

The Hossō school maintained its energy going into the Kamakura period, featuring such figures as Jōkei (1155–1213), who became one of the outstanding thinkers of the Hossō-*shū* in the Kamakura period. Jōkei was a prolific writer on Yogâcāra, liturgical texts, and other topics. He was known for his strict observance of the precepts and for his devotion to Maitreya. Perhaps best-known among his many Yogâcāra-focused works is the *Gumei hosshin shū* (*Anthology of Awakenings from Delusion*). By Jōkei's time, Hossō was engaged in stiff competition not only with competing doctrinal schools such as Kegon, Tendai, and Shingon, but also the new popular schools of Pure Land and Zen. Faced

with this trend, Jōkei sought to resystematize Hossō to make it more compatible with these competing traditions.

One of the last great representatives of Hossō-*shū* was the author of the present translation, Ryōhen (1194–1252), a prolific and influential writer on Yogâcāra doctrine. Born in Kyoto, he entered the Buddhist order as a youth at Kōfukuji, where he learned the Yogâcāra teachings and became especially proficient in Buddhist logic. In 1241 he secluded himself at Chikurinji in Ikoma and devoted himself to the systematization of the Hossō teachings in connection with Kegon, Tendai, Shingon, Madhyamaka, and Pure Land. Ryōhen's most famous work is the subject of this translation, the *Kanjin kakumushō* (*Observing the Mind, Awakening from a Dream*), a compendium of East Asian Yogâcāra teachings that summarizes the key doctrines articulated in the *Cheng weishi lun*, as well as responding to the critiques of Tendai and other traditions. Ryōhen defends the Hossō positions with scriptural citations and logic, but at the same time he makes an effort to find common ground with his interlocutors. After Ryōhen's time, the Hossō school gradually waned in influence, unable to compete with the popularity of the new schools of the Kamakura period. In 1892, Hōryūji, Kōfukuji, and Yakushiji were designated as the three head temples of the school.

The *Kanjin kakumushō*

The *Kanjin kakumushō* (T. 2312) is a work in three fascicles, comprising almost twenty-five pages in the Taishō. It is organized into thirteen chapters, each delving into a seminal Yogâcāra doctrinal theme. The book has two basic aims, first to provide a concise summary of the Yogâcāra system, explaining Yogâcāra understandings of karma, rebirth, cognition, practice, and liberation based almost exclusively as these are taught in the *Cheng weishi lun* and some of its major commentaries, most importantly those by the Chinese Yogâcāra masters Kuiji and Zhizhou. If we could rename the text to be more reflective of its content for a modern audience, it could be called “A Handbook of East Asian Yogâcāra.”¹² In this work Ryōhen pulls out what he considers to be the essentials of consciousness-only doctrine from the *Cheng weishi lun* and summarizes them neatly; however, the text is more than just a mere summary of that work.

As mentioned above, the Hossō school had an early start in Japan, and received significant imperial support that helped it become one of the most powerful

Buddhist institutions during the Nara and early Heian periods. During the later Heian period, however, the rising influence of the Shingon school, founded due to the efforts of Kūkai, and the Tendai school, originating from the works of Saichō, began to offer strong competition to the status of Hossō. By the late Heian and early Kamakura periods lay-oriented schools, such as Pure Land, True Pure Land, Nichiren, and Zen, began to permeate the religious life of the common people. It was not simply the case that the field of Japanese Buddhism was crowded; the newer schools all had in common a later-developing Mahayana doctrinal position strongly based in belief in the One Vehicle to buddhahood, coupled with the notion of the universal possession of buddhahood by all living beings. This stood in sharp contrast to the central Hossō doctrine of distinct predilections of sentient beings, wherein it was thought that people were born with innate potentialities (called “seeds”) that limited to a certain degree the level of their attainment of enlightenment. The Hossō also held that there were certain types of beings who were simply too evil to even attempt attaining buddhahood. This doctrine was a point of contention dating back to the original Faxiang school in China; it was also an issue in Korea and became a major problem for the Hossō school in Japan, and in fact remains a problem for the tradition today.¹³ The teaching that a practitioner needs three incalculably long eons of training before they can attain the goal was also distinctive to Yogācāra, and it was seen as discouraging by other East Asian schools that taught a doctrine of sudden enlightenment.¹⁴

While the issue of universal buddhahood vs. the five predispositions distinction was probably the most contentious for Hossō, other doctrines that were seen as difficult and arcane were in constant need of re-explication. Foremost among these was the central doctrine of consciousness-only (*vijñaptimātra*) itself—that everything we experience is nothing but consciousness, or “representation-only”; i.e., objects do not exist outside the mind. This doctrine was not necessarily at odds with the teachings of other schools but it seemed to go against common-sense reality. It is thus also an important topic for Ryōhen to discuss in this text. Other issues, such as the Hossō notion of the Middle Way, its distinctive explanation of the two truths, its theory of the three natures of cognition, were all complicated and required further explanation.

There were other doctrines that were not really issues in Hossō at all, but which were important to competing doctrinal schools like Tendai and Kegon.

These included identity and difference, distinction and mutual containment, and so forth, which Ryōhen also feels compelled to treat. Because of this, the *Kanjin kakumushō* has a much higher frequency of essence-function (Jp. *tai-yū*) and principle-phenomena (Jp. *ri-ji*) language than its precedent Yogâcāra Chinese works.

The *Kanjin kakumushō* starts off reading like a fairly straightforward summary of *yuishiki* doctrine. Ryōhen first introduces the canonical sources of the tradition and the Faxiang teaching classification system. He then provides an account of the hundred dharmas and the two kinds of emptiness, basically taking the terminological definitions from the *Cheng weishi lun* and trimming them down. He then turns to the East Asian Yogâcāra idea of the four aspects of consciousness, followed by the doctrine of the three kinds of objects, seeds and perfuming, and the twelve links of dependent arising (Chapter VII). Around the middle part of the text the structure turns increasingly to a question-and-answer format, in which his interlocutors (ostensibly adherents of other traditions, but sometimes apparently Hossō followers) put Ryōhen through rigorous questioning on the finer points of the doctrine, raising the kind of objections that might be posed by a Tendai or Kegon adherent. No doubt Ryōhen had in fact fielded these kinds of questions often, so whether or not they actually represent recorded discussions is moot. This tendency toward questions and answers increases as he moves into the eighth and ninth chapters (on the three kinds of intrinsic natures and non-natures). The text concludes with by chapters on the mutual dependence of the two truths, the two levels of the Middle Way, the doctrinal principles of consciousness-only, and the containment of the path of practice in a single moment.

Note on the Translation

The BDK English Tripiṭaka project contracted this translation in 2015, after previous arrangements with another translator fell through. While my specialty is Korean Buddhism, I had long known about this text and was interested in investigating it fully, so I happily agreed to take it on. I carried out the work in the following sequence: (1) I read through the kanbun source text aided by the data contained in the Digital Dictionary of Buddhism (DDB), looking up all technical terms, to get a general sense of the text. (2) I then did my own translation without looking at any other scholarship, trying to arrive at my own basic understanding of the work. (3) Reading through my rough translation in comparison with the study of the *Kanjin kakumushō* done by Ōta Kyūki, *Kanjin kakumushō*,

Butten kōza 42 (Tokyo: Daizō Shuppan, 2001), was of immense help in parsing difficult passages and finding references to other sources. Consulting Ōta's rendition, I especially appreciated the way he outlined the text with headings and subheadings, and I have emulated much of his structure in organizing this translation. Such heading structures are usually not present in Sinitic Buddhist canonical works, but I have found them to be useful for readers so I try to employ them where possible. (4) I then read through my translation in comparison with a partially revised version of Stanley Weinstein's 1965 Ph.D. dissertation, "The *Kanjin kakumushō*" (an annotated translation is forthcoming).¹⁵ This offered an invaluable opportunity to improve the manuscript. Prof. Weinstein has spent decades studying the text and his mastery of its nuances and the care he took in clarifying its discourse is truly something to be emulated. The Weinstein manuscript has almost fifteen hundred endnotes, so it will be an immense scholarly contribution when finally published.

Following standard BDK style, I did my best to keep the number of endnotes to a minimum. Notating all technical terms would have resulted in an unwieldy final manuscript so instead I strove to include all technical terms in an extensive glossary. I have employed brackets for interpolations, indicating words that are implicit but not contained in the text and which are necessary for understanding; for example, "Which afflictions are [eliminated in the] path of seeing, and which afflictions are [eliminated in the] path of cultivation?" Parentheses include explanatory comments that might otherwise be rendered as footnotes; for example, "Response: Afflictions produced by discrimination (i.e., relatively superficial afflictions produced in the present life) are eliminated in the path of seeing, while innate afflictions (i.e., deeply embedded afflictions carried over from former lives) are eliminated in the path of cultivation." The author's interlinear notes, which appear in the source text in a smaller font, are also contained in brackets.

In the course of completing this translation, I added or updated all relevant terminology to the DDB. Interested readers are invited to consult it for further information on terminology. An edited version of the source text will also be posted on www.acmuller.net after publication of this translation.

I would also like to offer my sincere thanks to the two anonymous peer reviewers who read this manuscript carefully and offered numerous helpful comments, along with correcting many errors.

*Observing the Mind,
Awakening from a Dream*
By Ryōhen

Preface

If you want to attain *bodhi* you must first know your own mind. Once you know your own mind, you have entered the doctrinal approach of consciousness-only. Among those who seek the Dharma, who does not study? However, the texts and doctrines of the Yogâcâra system are vast and cannot be learned quickly. So here I will select the essentials among the essentials and do my best to reveal their gist. The order of the topics is as follows: (1) the canonical sources of the tradition, (2) the teaching in terms of the periodization of the Buddha's life, (3) the hundred dharmas and the two kinds of emptiness, (4) the establishment of the four aspects of consciousness, (5) the meaning of the three kinds of objects, (6) seeds and perfuming, (7) the twelve links of dependent arising, (8) the three kinds of intrinsic natures, (9) the three kinds of non-natures, (10) the mutual dependence of the two truths, (11) the two levels of the Middle Way, (12) the doctrinal principles of consciousness-only, and (13) the three incalculable eons contained in an instant. 65a

I

The Canonical Sources of the Tradition

The canonical sources. [Ryōhen: Discussion of the eleven treatises (listed as authorities in the *Cheng weishi lun*) is omitted here.]

The *Commentary on Consciousness-only*¹⁶ says:

This treatise cites from six scriptures: The *Flower Ornament Sutra* (*Huayan jing*), the *Samdhinirmocana-sūtra*, the *Rulai chuxian gongde zhuangyan jing* (*Sutra on the Merit and Adornments of the Appearance of the Tathāgata*), the **Mahāyāna-abhidharma-sūtra*, the *Lankāvatāra-sūtra*, and the *Ghana-vyūha*.¹⁷

65b

Therefore, these six scriptures are taken to be the canonical sources for the Yogācāra school. However, among these six, the *Samdhinirmocana* is regarded as the principal source. This is because it accurately elucidates the topics of consciousness-only, the three kinds of natures, the ten grounds (*bhūmis*), cause and effect, the stages of practice, and it clarifies the distinctive aspects of the middle path of the Great Vehicle. The *Zhuangyan jing*, the **Mahāyāna-abhidharma-sūtra*, and the *Ghana-vyūha* have not been transmitted to East Asia, even though the *Cheng weishi lun* often cites them.

Question: This being the case, what is the venue of the sermon of the *Samdhinirmocana*? Who delivers its teaching, and who is its audience?

Response: The venue of the sermon is the Lotus Store world, its preacher is Vairocana Buddha, and its target audience are the bodhisattvas at the final stage of the Dharma cloud ground. Its doctrine is that of the fully expressed Middle Way—all of which are seen in the sutra. Because of its length I will not cite it here.

II

The Classification of the Teachings in Terms of Periodization

1. Refuting Earlier Classification Schemes

Scholars of the past proposed various taxonomies of the Buddha's teachings. Some posited a single teaching period, some posited two teaching periods, and so forth, up to five teaching periods.¹⁸ But since none of these periods that were established can be confirmed in the scriptural source texts, they cannot be relied upon. Therefore, the *Yideng (Lamp of the Expressed Doctrine)* says, "People establish the teaching period classifications of one, two, four, and five, but since such assertions lack scriptural support, they cannot be relied upon."¹⁹ [Ryōhen: This can be confirmed in the source text.]

2. The Three Periods of the Teaching

However, the founder of our school (Kuiji) relied on the *Samdhinirmocana-sūtra* to articulate his understanding of a three-period taxonomy. This was done using the "No Intrinsic Nature" chapter²⁰ of that sutra. [In that text,] Paramârthasamudgata Bodhisattva questions the Tathāgata regarding the differences between the sutras that emphasize existence and the sutras that emphasize nonexistence. The World-honored One answers him by lecturing on the main import of the teachings of his single lifetime, reconciling these differences. The discussion in the text is complicated and lengthy, but we will summarize it by saying this.

Based on the doctrine of the three kinds of natures, namely, the fabricated nature, the other-dependent nature, and the perfectly real nature, he posited the three types of non-natures: the non-nature of fabricated appearances, the non-nature of the causally produced, and the non-nature of ultimate reality. The lack of nature of fabricated appearances is posited due to the utter lack

of nature in the fabricated. Sky-flowers are an example of the non-nature of appearances.²¹ The non-nature of the causally produced refers to the nature of the other-dependent as that which is causally produced and does not exist independently. Apparitions are an example of the non-nature of the causally produced.²² The non-nature of ultimate reality refers to the fact that all dharmas are utterly devoid of own-nature, and are distantly removed from all appearance. Space is an example of the non-nature of ultimate reality.²³ Based on these three kinds of non-nature, I [the Buddha] teach that all dharmas are utterly devoid of intrinsic nature.

Based on the emptiness of the nonsubstantiality of appearances and the nonsubstantiality of ultimate truth, there is the meaning of intrinsic nature's steadfast permanence, and hence I also teach the unarisen, unextinguished, originally quiescent intrinsic nature of nirvana.²⁴ Based on the other-dependent content of the nonsubstantiality of the causally produced, I also teach the various dharmas of the five aggregates, the Four Truths, and so forth. This being the case, there is no disagreement between earlier and later teachings. [Ryōhen: The above section has been summarized.] "Then, Paramārthasamudgata Bodhisattva deeply understood the Buddha's point. All the teachings of a single lifetime comprise the three periods of the teaching of existence, emptiness, and the Middle Way."²⁵ At that time the Tathāgata gave his emphatic approval to this classification!

65c The first teaching period refers to when the Tathāgata taught for the first time while staying at the Deer Park, skillfully explaining the aggregates, the truths, and so forth to his direct disciples (*śrāvakas*). These teachings can be directly correlated with other teachings, such as the teaching of the nonsubstantiality of causally produced phenomena and other dependence. This doctrine being the shallowest, he taught it first to beings of lesser spiritual capacity.

The second period occurred in the past when the Tathāgata was staying with the bodhisattvas on Vulture Peak and other places, when he taught that all dharmas are devoid of intrinsic nature, that they do not arise and cease, that they are originally quiescent, and that they have the intrinsic nature of nirvana. This directly corresponds to the doctrine of the three kinds of non-nature.

Since these were all incompletely explained (*neyārtha*) teachings, he taught them gradually to practitioners of middling capacity. Although the

above two kinds of teaching were extraordinary, since they were still incompletely explained, they ended up being called “sources of controversy.”²⁶

The third teaching period refers to the present time, in which the Tathāgata, discoursing from the Lotus Store world and such places, posited the doctrine of the three kinds of non-natures based on the detailed explanation of the three kinds of natures, known as the fabricated, other-dependent, and perfectly real. He fully elaborated the empty and existent aspect of the dharmas, and hence it is called the most perfectly complete teaching, which is expounded to the adherents of all vehicles. The Tathāgata’s incompletely explained teaching is here fully revealed. Since it is permanently removed from all controversy, it is called the “teaching beyond dispute or doubt.” This is a general outline of the three teaching periods.

In establishing his various teachings, the Buddha began with those doctrines which were shallow and progressed to those which were profound. This means that the shallowest teaching was expounded first, continuing up to the teaching of neither emptiness nor existence, which, being the most profound, was taught third. This progression in depth of the doctrine was delivered according to the audience at a particular period of time, and occurred in a chronological order. Taking these chronological periods and applying names to them, they are called the three periods of teaching. Thus, when we seek to know the course of the development of the doctrine, it goes from shallow to deep; when we discuss the naming of the teachings, it is in the order of their chronological sequence.

Using this kind of rationale, the ordering of shallow-to-deep is not at odds with the chronological ordering. With the terminology and the doctrine properly matched, taxonomy by time period can be established. Therefore, there is no contradiction when the *Flower Ornament Sutra* is included in the third period, while the *Sutra of the Deathbed Injunction* is included in the first period, and so forth.

Question: What does it mean to say that the terminology of the ordering according to the shallowness and depth of the doctrine is not incongruous with the terminology of chronological order?

Response: In the *Extracts of the Yogācārabhūmi* there is an explanation of the terms “timely death” and “untimely death” in the context of the

Yogācārabhūmi: “‘Timely’ means ‘according to natural law.’ It can also mean ‘according to divisions of time.’”²⁷ So clearly the word “timely” originally includes the meaning of natural law. Hence, “time” has the meanings of position, correspondence, and regularity, which in turn also correspond to the meaning of natural law. Thus, what is emphasized is that even though the “three times of teaching” are based on the temporality of months and years, the word “time” includes these three levels of the teaching.

66a Furthermore, the founder of our school (Kuiji) distinguished the teachings into two main approaches [of sudden and gradual]. The reason why the approach of sudden enlightenment only refers to a single teaching period is because people of sudden predispositions hear all teachings and awaken to the Middle Way. Thus, it was the Buddha’s intention in the first period of the teaching to explain that “existence” was the existence from the perspective of the Middle Way. This is because this “existence” was that of the other-dependent and the perfectly real among the three kinds of natures. The “emptiness” of the second period was also the emptiness of the Middle Way. Among the three kinds of natures, this is the emptiness of the fabricated nature. Prior to sudden awakening there is no distinction of the three time periods.

The second is the approach of gradual enlightenment, in the context of which there are three periods of the teaching. Because the faculties of gradually enlightened people are gradually matured, in these stages they attain enlightenment and understanding of the three periods of the teaching of existence, nonexistence, and the Middle Way, and therefore the Buddha had to develop his teaching in three levels. Because of this, the sequential introduction of the Āgamas, the Prajñāpāramitā sutras, the *Samdhinirmocana*, and so forth is a distinction in teaching especially applied to those of predispositions for the gradual path, and therefore, the three time divisions are taken as basic. Yet in the practice of the establishment of these teaching periods, there is no teaching that is not exhausted. Therefore, it definitely includes the *Flower Ornament Sutra* and so forth.

Hence, in the approach of sudden enlightenment, all of the teachings from the lifetime of the Buddha are subsumed in one time period. In the approach of gradual enlightenment, all of the teachings from the lifetime of the Buddha are included in the three time periods. With both arguments being without fault, the doctrine and the path are perfectly complete.

III

One Hundred Dharmas and Two Kinds of Emptiness

1. Overview

The teaching of the one hundred dharmas was established in order to refute attachment to emptiness. The teaching of two kinds of no-self was established in order to refute attachment to existence.

2. The Hundred Dharmas

I will first discuss the hundred dharmas in terms of their categorization into five groups. The first are the mind dharmas, called *citta* in Sanskrit. This is a term for the mind, with the connotations of “accumulation” and “collectively arising.”

Second are the “mental attributes” (mental function dharmas, also called “mental factors”). Being the property of the “house of the mind,” they are called “possessions of the mind.”

Third are the dharmas of material form, whose implications are that of material obstruction.

Fourth are the dharmas of dispositions not concomitant²⁸ with mind. “Dispositions” (*saṃskāra*) refers to the aggregate of dispositions [among the five aggregates] (*saṃskāra-skandha*). Within the aggregate of dispositions there are two kinds: concomitant dispositions and non-concomitant dispositions. Here the former is omitted, so we are talking about the nonconcomitant dispositions.

Fifth are the unconditioned dharmas. “Conditioned” means “created.” These dharmas abide eternally, apart from creation, and therefore are called “unconditioned.”

Within this group are: (1) the ruling consciousnesses,²⁹ called such because they predominate all other mental functions; (2) the mental functions, which function concomitantly with [the ruling consciousnesses]; (3) the dharmas of material form, which are the images displayed by the ruling consciousnesses

and their mental functions; (4) the nonconcomitant factors, which includes mental states unrelated to the mind, mental functions, and form dharmas; and (5) the unconditioned dharmas, which are revealed as distinct from mind, mental functions, form, and nonconcomitant factors. This is the sequence.

A. The Eight Mind Dharmas

The first group, the dharmas of mind, are arranged into eight kinds. [Ryōhen: When the five sense consciousnesses are functioning the (sixth consciousness) *manovijñāna* also functions without fail. But when the *manovijñāna* is functioning, the five sense consciousnesses do not necessarily function. The five sense consciousnesses also do not necessarily function concurrently with each other.]³⁰

i. The Five Sense Consciousness

1. The first is visual consciousness. It is based on the visual faculty (eye) and takes the four visible colors³¹ as its objects. It is produced from distinct seeds and functions in all three modes of karmic moral quality.³² It exists in the first meditation heaven of the desire realm, and it has four supports. The first is the visual organ, the second is the *manovijñāna*,³³ the third is the *manas* (defiled ego-consciousness), the fourth is the *ālayavijñāna* (store consciousness). In terms of the three means of cognition, it is capable of direct perception (*pratyakṣa*). Although it functions with thirty-four of the mental functions, it does not function with all of them simultaneously; thus, it is partially concomitant to some extent. This will be clarified below.

2. The second is auditory consciousness. It is based on the auditory faculty (ear) and takes sounds as its objects. The number of its concomitant factors and its other attributes are the same as explained in the prior consciousness.

3. The third is olfactory consciousness. It is based on the olfactory organ (nose) and takes odors as its objects. Its other aspects are like the above-explained sense consciousnesses, except for the fact that in terms of its binding to the three realms it is limited to the desire realm.

4. The fourth is gustatory consciousness. It is based on the gustatory faculty (tongue) and apprehends flavors as its objects. The rest of its properties are the same as the above consciousnesses.

5. Fifth is tactile consciousness. It is based on the bodily faculty (skin) and takes tangible things as its objects. The rest of its properties are the same

as the above consciousnesses, except that in terms of its binding to the three realms it is the same as the visual and auditory consciousnesses.

ii. The *Manovijñāna*

Sixth is the *manovijñāna*.³⁴ It is based on the mental faculty (*manas*) and takes dharmas³⁵ as its objects. “Dharmas” refers to “all dharmas” (all phenomena). “Mental faculty”³⁶ refers to the seventh consciousness, *manas*. The *manovijñāna* is produced from its own distinct seeds; it functions in all three modes of karmic moral quality; it is bound to all three realms; it has two supports: the mental faculty (*manas*) and the eighth consciousness (*ālayavijñāna*). It functions through all three modes of cognition and is able to function together with all mental functions, although not necessarily with all of them concurrently. This will be clarified below.

iii. The *Manas*

Seventh is the *manas*, also translated as “mental consciousness.” While the term for the sixth consciousness is a dependent compound (*tatpuruṣa*) word, this one is a compound word in which there is equality of dependence between the terms (*karmadhāraya*), thus the two usages of the term “mental consciousness” (Jp. *ishiki*) are distinguished. It functions beyond the other consciousnesses in that it is continuously examining and assessing, and therefore it is particularly named as *manas*. It is produced from its own distinct seeds and is of merely impedimentary character (i.e., it is not of unwholesome character). It functions bound to all three realms and takes the eighth consciousness as its basis. It cognizes only mistakenly (*apramāṇa*). It takes only the cognizing aspect of the eighth consciousness as its object. It functions concurrently with eighteen mental functions.

iv. The *Ālayavijñāna*

The eighth is the *ālayavijñāna*. *Ālaya* is here translated as “store.” Since it has the connotations of “storer,” “the stored,” and “appropriated store,” it is called the “store consciousness.” It is produced from its own distinctive seeds and has only a nonimpedimentary karmic moral nature. Within the nonimpedimentary nature are four kinds of [undefiled] karmic indeterminacy,³⁷ but this consciousness only has the undefiled karmic morally indeterminate ripening. It functions throughout the three realms and has the seventh consciousness as

its support. Among the modes of cognition, it uses only direct perception (*pratyakṣa*). It has three kinds of objects: seeds, the five faculties, and the natural world. It functions with only the five omnipresent functions.³⁸ The seeds that produce all dharmas reside within this store consciousness.

B. The Six Categories of Mental Functions

Second are the mental functions, which are classified into six types. [Ryōhen: When a ruling consciousness is active its mental functions are necessarily active, and when mental functions are active their ruling consciousness is necessarily active. This is the explanation from the perspective of taking all as a single aggregate.] There are five omnipresent functions. Since they can definitely be observed to function in all states of mind, they are said to be omnipresent.

There are five object-contingent factors; since each one of these arises only in connection with a distinct object, they are said to be object-contingent.

There are eleven wholesome factors. Since they can only arise in wholesome states of mind, they are said to be wholesome.

There are six afflictions. Because their natures are included in the fundamental afflictions, they are called afflictions.

There are twenty derivative afflictions. Because they are derived from the afflictions, they are called derivative afflictions.

There are four indeterminate mental functions, said to be indeterminate because the wholesomeness or defilement of their karmic moral quality is not determined.

C. The Five Omnipresent Factors

[Ryōhen: These five definitely arise in all states of mind.]³⁹

66c

1. Attention (*manaskāra*). Its nature is that of alerting the mind, and its function is to draw the mind to perceptual objects. It is produced from distinct seeds and functions concomitantly in all three modes of karmic moral quality; it functions in all three realms, through all three means of cognition, and throughout the eight consciousnesses. Its supports and perceptual objects, as well as its moral quality, realms, and modes of perception and so forth, are the same as the ruling consciousness with which it is functioning.

2. Contact (*sparśa*). Its nature is that of merging the three [components: faculties, objects, and consciousness], distinguishing and transforming, and

bringing mind and mental functions into contact with objects. It functions to support sensation, ideation, volition, and so forth. In terms of its production from distinct seeds, the three moral qualities and so forth, it is like the previous dharma.

3. Sensation (*vedanā*). Its nature is to experience the appearances of objects as agreeable, disagreeable, and neither agreeable nor disagreeable; it functions to give rise to craving. In terms of its production from distinct seeds and so forth it is like the previous dharma. From it spring the five sensations of sorrow and joy (referring to mental experience); pain and pleasure (referring to physical experience), and indifference.

4. Ideation (*saṃjñā*). Its nature is that of the abstraction of images from objects, and it functions to designate various linguistic expressions. Its other characteristics are the same as the preceding dharma.

5. Volition (*cetanā*). Its nature is to cause the mind to act, and it functions to make the mind work toward cultivating wholesome qualities. Its other characteristics are the same as the preceding dharmas.

D. Five Object-contingent Mental Functions

There are five object-contingent mental functions. [Ryōhen: These five dharmas do not necessarily act concurrently. Sometimes one, sometimes two, or up to all five are active at once. They operate in thirty-one general and specific combinations.]

1. Desire (*chanda*). Its nature is constituted by a yearning for perceptual objects, and it functions as the support for the mental factor of effort (*vīrya*). It arises from distinct seeds and functions in all three modes of karmic moral value, in all three realms, and through all three means of cognition. It can function with any of the first six consciousnesses but not the seventh or eighth consciousnesses. Its supports and so forth are the same as the ruling consciousness with which it is functioning.

2. Ascertainment (*adhimokṣa*). Its nature is to make an accurate determination and resolution of a specific object. It functions to resist distraction. In its being produced from distinct seeds and so forth it is like the preceding dharma.

3. Focus (*smṛti*). Its nature is to cause the mind to clearly recognize a familiar object and not lose it. It functions as a support for concentration. The rest of its characteristics are like the preceding dharma.

4. Concentration (*samādhi*). Its nature is to make the mind focus without distraction on the object being observed. It functions as a support for intelligence; in other respects, is like the preceding dharmas.

5. Intelligence (*prajñā*). Its nature is to enable determinations regarding the object under observation. Its function is to eliminate doubts. It functions in any of the seven forthcoming consciousnesses but not the eighth. Its other characteristics are like the preceding dharmas.

E. Eleven Wholesome Factors

Next are the eleven wholesome factors [Ryōhen: Among these, ten always function concurrently, except for pliancy.]

1. Faith (*śraddhā*). With mental purification as its nature, it is described as the capability to strive for truth and merit with profound patience. It functions to counteract faithlessness and causes the mind to seek for wholesomeness. It is produced from distinct seeds and has only a wholesome karmic quality that operates within all three realms. It functions in direct perception and inference, operating throughout the first six consciousnesses but not the seventh and eighth. Its supports and so forth are the same as those of the ruling consciousness with which it is functioning.

2. Diligence (*vīrya*). Cultivating wholesome qualities and ridding oneself of unwholesome qualities, it has as its nature unflagging courage in the midst of affairs. It functions to counteract indolence and encourage wholesome behavior. The rest of its attributes are the same as the previous dharma.

3. Conscience (*hrī*). It has the nature of profoundly respecting wise and wholesome behavior relying on the power of oneself and the Dharma. It functions to counteract lack of conscience and to stifle unwholesome behavior. The rest of its characteristics are the same as the preceding dharma.

4. Shame (*apatrāpya*). It has the nature of disdain for inflicting of harm on others, relying on the power of worldly norms. It functions to counteract shamelessness and to stifle unwholesome behavior. The rest of its characteristics are the same as the preceding dharma.

67a 5. Noncraving (*alobha*). Its nature is nonattachment to existence and things. It functions to counteract craving and create wholesomeness. The rest of its characteristics are like the preceding dharmas.

6. Nonhatred (*adveṣa*). Its nature is lack of antipathy toward displeasure

and the displeasing; it functions to counteract hatred and develop wholesomeness. The rest of its characteristics are like the preceding dharmas.

7. Nondelusion (*amoha*). Its nature is a clear understanding of principles and phenomena; it functions to counteract folly and to stimulate wholesome behavior. The rest of its characteristics are like the preceding dharma. [Ryōhen: The above three dharmas are also known as the three wholesome roots.]

8. Pliancy (*praśrabdhi*) has the nature of adaptability; freeing oneself from debilitation, body and mind are harmonized. Its function is to counter torpor and to transform the basis of the mind. Its characteristics are the same as the preceding dharmas, except that it only operates in the two realms (of form and formlessness); it does not function in the desire realm.

9. Vigilance (*apramāda*) has the nature of the vigorous application of the three wholesome roots toward the cultivation that eliminates bad influences and the cultivation that wards off bad influences. It functions to consummate all mundane and supramundane wholesome activities. It is not produced from distinct seeds and it operates in all three realms. The rest of its characteristics are the same as the preceding dharmas.

10. Equanimity (*upekṣā*) has effortless abiding as its nature. One's mind becomes serene and correct based on the energetic cultivation of the three wholesome roots. It acts to counter agitation and to allow the mind to abide serenely. It does not have distinct seeds and in its other characteristics is like the preceding dharmas.

11. Noncruelty (*ahimsā*) means that one does not inflict harm on other sentient beings. It has nonhatred as its nature. It has the counteracting of harm and kind caring as its function. Like the preceding dharma, it does not have distinct seeds and so forth. "Nonhatred" refers to "kindness" and "non-cruelty" refers to "caring."⁴⁰

F. The Afflictions

There are six afflictions. [Ryōhen: Here the names of the six are expanded into ten afflictions, as is clarified below. Among these ten afflictions there are different varieties: some that function concurrently, and some that do not function concurrently, as is explained in the sixth fascicle of the *Cheng weishi lun*. When nescience is active, the others are not necessarily active. But when the others are active, nescience must be active.]

1. Craving (*rāga*). Its nature is defiled attachment to existence and existent things. It functions to obstruct noncraving and produce suffering. It is produced from distinct seeds, and operates in the two karmic moral qualities of unwholesome and indeterminate-impedimentary. It functions within all three realms, as well as all three means of cognition; it functions within the seven forthcoming consciousnesses but not the eighth consciousness. Its supports and so forth are the same as those of the ruling consciousness with which it is functioning.

2. Hatred (*pratigha*) has the nature of antipathy toward displeasure and unpleasant things. It has the function of obstructing nonhatred, and serves as a support for unease and unwholesome activity. It is produced from distinct seeds, it is solely of unwholesome karmic moral quality, and only exists in the desire realm. It functions in all three modes of cognition and throughout the six consciousnesses, but not in the seventh and eighth consciousness; its bases and perceptual objects are the same as the ruling consciousness with which it is functioning.

3. Pride (*māna*). Its nature is to presume oneself to be better than others. It functions to obstruct nonpride and produce suffering. It is produced from distinct seeds and has the karmic moral qualities of unwholesome and impedimentary indeterminacy; it is tied to the three realms and never operates through direct perception. It functions in the sixth and seventh consciousnesses, but not the first five or the eighth. The rest of its characteristics are the same as the preceding dharmas. It has the same supports and so forth as the ruling consciousness with which it is functioning. Within the category of pride there are also seven and nine specific kinds of pride.⁴¹

67b 4. Nescience (*avidyā*). Its nature is confusion in regard to principles and phenomena. It functions to obstruct the mental factor of nondelusion and serves as a support for all defilements. In terms of the distinctiveness of its seeds, its karmic moral quality, and its binding to the three realms, it is the same as the preceding affliction. It functions through all three means of cognition and throughout the seven forthcoming consciousnesses, but not the eighth consciousness. Its supports and so forth are the same as the ruling consciousness with which it is functioning.

5. Doubt (*vicikitsā*). Its nature is that of uncertainty regarding Buddhist truths and principles. It functions to obstruct the wholesome qualities of the mental factor of nondoubt. In terms of its seeds, karmic moral quality, and

realms, it is the same as the above affliction. It never functions in the cognitive modes of direct perception and inference and only operates in the sixth consciousness. Its other characteristics are the same as the preceding dharmas.

6. Incorrect view (*asad-dṛṣṭi*) has as its nature defiled intelligence that makes distorted assumptions regarding truths and principles. It functions to obstruct wholesome views and invites suffering. It does not have distinct seeds; its karmic moral quality and the realms in which it functions are the same as the preceding dharma. It functions only through mistaken perception and only operates in the sixth and seventh consciousnesses, not in the first five or the eighth. The rest of its characteristics are the same as the preceding dharmas. It is distinguished into five types of views [described below]. [Ryōhen: These five views do not necessarily function concurrently.]

(1) Identity-view (*satkāya-dṛṣṭi*) reifies the appropriated five aggregates into “I” and “mine.” It serves at the basis for the arising of all views.

(2) View of attachment to extremes (*antagrāha-dṛṣṭi*). This means that one attaches according to the circumstance to annihilationism or eternalism. Thus, it functions to obstruct the practice of the Middle Way and liberation.

(3) Mistaken view (*mithyā-dṛṣṭi*). This means that one denies cause and effect, their functional activity, and real events, and includes all other mistaken attachments not covered by the other four views.

(4) Attachment to views (*dṛṣṭi-parāmarśa*). This means that one clings to various religious and philosophical views as well as their supporting constituents, attaching to them as the most excellent approach that is able to bring one to a state of purity. It functions to serve as the support for all disputes.

(5) Attachment to the precepts (*śīlavrata-parāmarśa*). This means that one follows the precepts and their constituents derived from all kinds of mistaken views, clinging to them as the most excellent approach that is able to bring one to a state of purity. It functions to support futile asceticism.

G. Derivative afflictions

Next are the derivative afflictions, of which there are twenty. [Ryōhen: Among these twenty, there are some that function concurrently, and some that do not. They are distinguished below.]

i. Minor Derivative Afflictions

1. Anger (*krodha*). As it is the tendency for agitation, anger occurs when

one is faced with objects perceived as unfavorable to oneself. It functions to obstruct non-anger and cause one to seize a weapon. Since it is derived from hatred it does not have its own seeds. It is solely of unwholesome karmic moral character and arises only in the desire realm. It never has direct perception as its cognitive mode and functions only in the sixth consciousness. Its supports and referents and so forth are the same as the ruling consciousness with which it is functioning.

2. Hostility (*upanāha*). Preceded by anger, hostility is the tendency to hold to malice by dwelling on a prior injustice, not letting it go. It functions to obstruct the mental function of nonhostility and intensify vexation. It is also a derivative of hatred. Like the preceding dharma, it does not have its own seeds and so forth.

3. Vexation (*pradāsa*). Preceded by anger and hostility, vexation is the tendency for burning rage and acrimony regarding a past or present incident. It acts to obstruct the mental function of nonvexation and to inflict pain on others. It is also a derivative of hatred. In its lack of distinct seeds and so forth it is like the preceding dharma.

4. Dissimulation (*mraṅśa*) is the tendency to conceal one's misdeeds when one is afraid that one will lose advantage or prestige as a result. It functions to obstruct nondissimulation and bring regret. As a derivative of craving and delusion it does not have its own seeds; in other respects, it is the same as the preceding dharma.

67c 5. Deceit (*māyā*) is the tendency for fraudulence through which one makes a pretense of having virtue in order to garner profit and prestige. It functions to obstruct the mental function of nondeceit and has wrong livelihood as its function. It operates with the karmic moral qualities of unwholesome and nonimpedimentary indeterminacy. It also functions in the desire realm and the first meditative level [of the form realm]. Its other characteristics are the same as the preceding dharma.

6. Guile (*śāṭhya*) is the tendency to devious, through which one feigns a different character in order to ensnare others. It functions to obstruct the mental function of nonguile, and to lead others [in the way one wants].⁴² Its other characteristics are the same as the preceding dharmas.

7. Arrogance (*mada*) is the tendency to be deeply attached to, intoxicated with, and boastful about one's own successes. It obstructs the mental function

of non-arrogance and serves as a support for defilement. It is a derivative of craving and can function in any of the three realms. Its other characteristics are the same as the preceding dharma.

8. Cruelty (*pratigha*) is the tendency to heartlessly inflict pain on sentient beings. Its function is to obstruct the mental function of noncruelty and to torment others. As a derivative of the mental function of hatred, it is entirely of unwholesome karmic moral quality. It is only involved in the desire realm and the rest of its characteristics are the same as the preceding dharmas.

9. Envy (*īrṣyā*) is the tendency to be jealous, experienced by one who seeks prestige and wealth and cannot stand to see the success of others. It obstructs the mental function of nonenvy and to bring misery. The rest of its characteristics are the same as the preceding dharmas.

10. Parsimony (*mātsarya*) is the tendency toward incapacity for generosity—to be stingy due to intense clinging to material assets or the Dharma. It functions to obstruct nonparsimony, encouraging selfish hoarding. It is a derivative of craving and the rest of its characteristics are the same as the preceding dharma.

[Ryōhen: Each of the above ten dharmas arises independently, and are therefore called the minor derivative afflictions.]

ii. Middling Derivative Afflictions

11. Lack of conscience (*āhrīkya*) is the tendency to disdain wise and wholesome people while not reflecting on oneself or the Dharma; it functions to obstruct the mental factor of conscience and to encourage unwholesome behavior. It is produced from distinct seeds; it manifests only with unwholesome karmic moral quality; it is involved only in the desire realm; it functions through all three means of cognition as well as throughout the six consciousnesses, but not in the seventh and eighth consciousnesses. Its supports and so forth are the same as those of the ruling consciousness with which is its functioning.

12. Shamelessness (*anapatrāpya*) is the tendency to prize cruelty without heed for secular norms. It functions to obstruct shame and to generate wrong actions. The rest of its characteristics are the same as the preceding dharma.

[Ryōhen: Because the above two dharmas are omnipresent in unwholesome mental states they are called “middling derivative afflictions.”]

iii. Major Derivative Afflictions

13. Faithlessness (*aśraddha*) is the tendency to be mentally polluted, seen in intolerance, nonenjoyment, and the lack of desire for reality, merit, or ability.⁴³ It functions to obstruct pure faith and to support negligence. It arises from its own seeds; it operates in unwholesome, impedimentary, and indeterminate mental states; it functions in all three realms and operates throughout the seven forthcoming consciousnesses, but not with the eighth. Its other aspects are the same as the preceding mental function.

14. Indolence (*kausīdya*) is the tendency to be idle in one's efforts toward cultivation of wholesomeness and elimination of unwholesomeness. It functions to hinder effort and increase defilement. Its other characteristics are the same as the preceding dharmas.

15. Dissipation (*pramāda*) is the tendency toward licentiousness, rendering one incapable of fending off pollution and cultivating purity. It acts to obstruct vigilance, nurturing the supports of unwholesomeness while impairing the supports of wholesomeness. It is derived from the four factors of indolence, craving, hatred, and nescience, and does not have its own seeds. Its other characteristics are the same as the preceding dharmas.

16. Dullness (*styāna*) is the tendency of the mind to be unable to react to objects. It functions to obstruct pliancy and the practice of *vipaśyanā* (analytical) meditation and is produced from its own seeds. In other respects, it is like the above afflictions.

17. Agitation (*auddhatya*) is the tendency for the mind to become overly excited in regard to objects. It functions to hinder equanimity and the practice of *śamatha* (calm abiding) meditation. In other ways it is the same as the above afflictions.

68a 18. Loss of focus (*muṣita-smṛti*) is the tendency to be unable to focus on the object of perception. It functions to obstruct accurate focus and is a support for distraction. It is derived from the mental factors of focus and nescience and does not have its own seeds. In other respects, it is the same as the above afflictions.

19. Nondiscernment (*asamprajanya*) is the tendency to misconstrue objects of scrutiny. It functions to hinder accurate discernment and promote the commission of transgressions. It is derived from the mental factors of intelligence

and nescience and does not have its own seeds. In other respects, it is the same as the above afflictions.

20. Distraction (*vikṣepa*) is the tendency for the mind to wander about among the objects of perception. It functions to hinder stable concentration while serving as the basis for nonintelligence. It is produced from its own seeds and its other characteristics are the same as those of the above afflictions.

[Ryōhen: Since the above eight dharmas pervasively defile the mind they are called the “major derivative afflictions.” Since they defile the mind, it means that they are of unwholesome and impedimentary moral quality.]

H. Four Indeterminate Mental Functions

[Ryōhen: Among these four, the former two and either of the latter two sometimes function concurrently. The latter two never function concurrently.]

1. Drowsiness (*middha*) brings about a lack of free movement and makes the mind muddled, and this serves to obstruct the practice of clear observation (*vipaśyanā*) meditation. Produced from its own seeds it functions in all three types of moral quality. It is limited in its function to the desire realm; it never operates through direct perception; it only functions within the sixth consciousness. Its perceptual objects are the same as the ruling consciousness with which it is functioning.

2. Remorse (*kaukr̥tya*) is the tendency to feel regret after having committed an evil act; it functions to obstruct calm abiding meditation (*śamatha*). Its other characteristics are the same as the preceding dharma.

3. Rough apprehension (*vitarka*) is the tendency of mind to pursue objects of thought and speech and apprehend them approximately. It is derived from the mental factors of volition and intelligence, and thus does not have its own seeds. It functions in the desire realm and the level of the first meditation of the form realm, as well as through all three means of cognition.

4. Scrutiny (*vicāra*) is the tendency of the mind to pursue objects of verbal expression and analyze them in detail. It functions in states of mind up to the intermediate level of meditation.⁴⁴ Its other aspects are the same as the preceding dharma. These two function together to support both stable and unstable states of body and mind.

I. Dharmas of Form (Material Dharmas)

Generally speaking, there are eleven kinds of form dharmas.

i. Five Faculties

1. The visual faculty⁴⁵ (associated with the eyes) is defined as that which “illuminates and guides.” Being produced from its own seeds, it is not a derivative dharma. It is a support for the visual consciousness and is transformed by the *ālayavijñāna* (store consciousness). It is also sometimes a support for the sixth, *manovijñāna*, and sometimes also serves at its perceptual object. This means that when the five consciousnesses function in tandem with the *manovijñāna*, it relies on them. The *manovijñāna* functioning independently of the other faculties cognizes them. Its raw sensate data (*bimba*) all are brought to awareness by the *ālayavijñāna*.

2. The auditory faculty (associated with the ears) is defined as that which hears. It is the support for auditory consciousness. In other respects, it is the same as the preceding dharma.

3. The olfactory faculty (associated with the nose) is defined as that which smells. It is the support for olfactory consciousness.

4. The gustatory faculty (associated with the tongue) is defined as that which tastes. It is the support for gustatory consciousness.

5. The tactile faculty (associated with the body) has the two meanings of “cluster” and “support.” It is the support for tactile consciousness. In other respects, it is the same as the eyes and ears.

The above five dharmas are collectively known as the “five faculties.” “Faculty” (*indriya*) has the meanings of “compelling” and “producing,” because it is the faculties that empower the visual and other consciousnesses.

ii. Five Objects

6. Form (*rūpa*), which has three aspects. The first is color, such as blue, yellow, and so forth. These are not derivative dharmas since each has its own seeds. Its raw data (*bimba*) is brought into awareness at the level of the *ālayavijñāna*; its projected images (*pratibimba*) are brought to awareness by the visual consciousness. Color is also sometimes also taken as an object by the sixth consciousness, *manovijñāna*. The second aspect is shape, i.e., long, short, etc. The third aspect is expression (of intent), referring to going, stopping,

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and so forth. The aspects of shape and expression do not have their own seeds and are objects of the sixth consciousness.

7. Sound (which has six aspects): sounds caused by the sentient, sounds caused by the insentient, sounds arising as a combination (of the prior two categories), pleasant sounds, unpleasant sounds, and sounds that are neither pleasant nor unpleasant. Each of these six aspects has its own seeds, so they are not derivative factors. Their raw data is subliminally apprehended at the level of the eighth consciousness. Their consciously apprehended derivatives⁴⁶ (*pratibimba*) are brought to awareness by the auditory consciousness, and sometimes sound is cognized by the sixth consciousness, *manovijñāna*.

8. Odor is distinguished into the three categories of pleasant, unpleasant, and neutral, each of which has its own seeds. Its consciously apprehended derivatives (*pratibimba*) are brought to awareness by the olfactory consciousness; its other aspects are the same as the preceding dharmas.

9. Flavor refers to the tastes such as bitter, sour, pungent, sweet, salty, and insipid. Each of these has its own seeds and their consciously apprehended derivatives (*pratibimba*) are brought to awareness by the gustatory consciousness. The rest of its aspects are the same as the preceding dharmas.

10. The tangibles refers to earth, water, fire, and wind, which are together called the four elements. Each of these four is produced from its own seeds. These four elements produce all remaining kinds of form. The four data fields and the five faculties are all created from these; hence they are called “creators.” Its consciously apprehended derivatives (*pratibimba*) are brought into awareness by the tactile consciousness. Smoothness, roughness, lightness, heaviness, and so forth are derived from the four elements, so they do not have their own seeds. They are cognized by the sixth consciousness; in other respects, they are the same as the preceding dharmas.

The above five factors are called the “five objects”; they are also called the “five fields.” Among them there are internal and external. The internal are the body on which sentient beings rely; the external are the substance of the natural world.

11. Form restricted to the field of conceptualization. Within this category there are five kinds: minute form, particulate form, undertaken form, fabricated form, and form induced by meditation. Within this group, the first four types

are always hypothesized and do not have their own seeds. Forms induced by meditation can be both hypothesized and real. Those that are real are produced from their own seeds; the hypothesized do not have their own seeds. These five kinds of form are all objects of the sixth consciousness. These real forms that are produced by meditation can also be cognized by the visual and other sense consciousnesses.

Minute form refers to atomic particles.

Particulate form is form in suspension (such as cloud particles and so forth).

Undertaken (of the precepts) form is unexpressed (*avijñapti*).⁴⁷

Fabricated form is like reflections of the moon on the surface of water or images in a mirror.

Forms induced by meditation are the five sense fields when they are generated by the power of meditation.

J. Dharmas Not Concomitant with Mind

Briefly, there are twenty-four dharmas not concomitant with mind.

1. Acquisition (*prāpti*) means “fully obtaining.” It is a derivative of form and mind and is not produced from its own seeds. It is an object of the sixth consciousness.

2. Life faculty (*jīvitēndriya*) means that the period of one’s stay in this world is determined. It is derived from seeds contained in the *ālayavijñāna*. In other respects, it is the same as the preceding dharma.

3. Commonality of sentient beings (*sabhāga*) means “similarity.” It is derived from the bodies and minds of various sentient beings.

4. Ordinariness (*prthag-janatva*) refers to those who have not attained the noble path. It is derived from the seeds of conceptual errors in the three realms (which are dealt with in the path of seeing).

68c 5. Nonideational concentration (*asaṃjñīsamāpatti*) refers to the tranquilization of the body. It is derived from the seeds of the attitude of disillusionment. However, the nonideational concentration cultivated by non-Buddhists only silences the activity of the first six consciousnesses.

6. Concentration of cessation (*nirodha-samāpatti*) also has the meaning of tranquilizing the body and mind and is also derived from the seeds of the attitude of disillusionment. This is the nonconceptualizing concentration cultivated by the noble ones. It silences both the six consciousnesses and the afflicted *manas*.

7. The condition of nonideation (*asaṃjñika*) is the commensurate effect caused by cultivation of no-thought. It is derived from the seeds of the mental state resulting from the sixth stage of the heaven without conceptualization.

8. Assemblages of nouns (*nāma-kāya*) means the intrinsic nature of the verbalization of [the teachings]. They are derived from the field of sound. This can refer to one noun, two nouns, or many nouns.

9. Assemblages of phrases (*pada-kāya*) means the distinctions [in the teaching] that are articulated. These are also derived from the field of sound; there can be one, two, or many phrases.

10. Assemblages of syllables (*vyañjana-kāya*) means that both nouns and phrases rely on syllables. These are also based on the field of sound. There can be one, two, or many syllables.

11. Birth (*jāti*) means that something originally did not exist and now it does. It is derived from dharmas of form and mind.

12. Aging (*jarā*) means “instability.” It is also derived from dharmas of form and mind.

13. Duration (*sthiti*) means that something is temporarily functional. It is also derived from dharmas of form and mind.

14. Impermanence (*anitya*) means that things subsequently vanish. It is also derived from dharmas of form and mind.

15. Continuity (*pravṛtti*) refers to the inseparability of cause and effect. It is also derived from dharmas of form and mind.

16. Differentiation (*pratiniyama*) refers to the fact that there are differences between wholesome and unwholesome causes and effects. It is also derived from dharmas of form and mind.

17. Concomitance (*saṃyukta*) means that cause and effect correspond. It is also derived from the dharmas of form and mind.

18. Rapidity (*jāva*) refers to the swiftness with which all conditioned phenomena [arise and cease]. It is also derived from dharmas of form and mind.

19. Sequence (*anukrama*) means that things are arranged in order. It is also derived from dharmas of form and mind.

20. Direction (*diś*) means that there are delimitations in terms of location. It is derived from form dharmas.

21. Time (*kāla*) is what is calculable based on delimitation. It is derived from dharmas of form and mind.

22. Number (*saṃkhyā*) means the quantification of phenomena. It is also derived from dharmas of form and mind.

23. Compatibility (*sāmagrī*) refers to a situation in which factors do not interfere with each other.

24. Incompatibility (*asāmagrī*) is the opposite of the above compatibility.

None of the above twenty-four have their own seeds; they are all objects of the sixth consciousness (i.e., conceptual objects).

K. Unconditioned Dharmas

There are briefly six kinds of unconditioned dharmas. [Ryōhen: They constitute the inner nature of the prior ninety-four dharmas.]

1. Space (*ākāśa*). Because it is free from obstruction it is called space. Within this category there are two kinds: (1) that which is based on being brought into conscious awareness. These are the characteristics of absence of hindrance apprehended by the mind. They are simulacra, and thus they are in reality conditioned; (2) those that are based on the Dharma-nature—reality. They are not characteristics that are apprehended by the mind, and thus they are really unconditioned.

69a 2. Analytical cessation (*pratisaṃkhyā-nirodha*). This means that one uses the power of analysis to extinguish all defilements and to consummate enlightenment; hence it is called analytical cessation. There are two kinds: (1) that which is based on being brought into conscious awareness, that is, the appearances of the unconditioned state of analytical cessation as apprehended by the mind; (2) the other type is the same as the preceding dharma.

3. Nonanalytical cessation (*aprasaṃkhyā-nirodha*). This is [the attainment of consummate enlightenment based on one's fundamental purity] without relying on the power of analysis. Sometimes it appears without referents; hence it is called nonanalytical cessation. Within this category there are two kinds: the first is the nonanalytical cessation that is apprehended by the mind; the second is the same as explained in the preceding dharma.

4. Imperturbability (*āniñjya*). It is called imperturbability because sensations of pain and pleasure have been extinguished. This is the state experienced in the fourth level of meditation. It is also distinguished into the same two types as the preceding dharmas.

5. Cessation of perception and sensation (*saṃjñā-vedita-nirodha*). It is called cessation of perception and sensation because perception and sensation

no longer function. This occurs in the concentration of extinction (*nirodha-samāpatti*). Its distinction into two types is the same as the preceding dharmas.

The above five are all hypothesized based on thusness.

6. Thusness (*tathatā*). It is principle without distortion; hence it is called “thusness.” The ideograph *shin* means “true,” expressing the connotation of nonfalsity. The ideograph *nyo* means “always like this,” expressing changelessness. It includes the same two types of aspects as the preceding dharma. Thusness is also a metaphorical term.

L. The Two Hindrances

i. Definition

Question: What are the two hindrances of affliction and cognition?⁴⁸

Response: The afflictive hindrances (*kleśāvaraṇa*) are precisely all of the afflictions that have been elaborated above. The cognitive hindrances exist within each of the afflictions. Confusions in regard to function are called afflictive hindrances and confusions that take dharmas as essences are called cognitive hindrances. Therefore, the two hindrances are in essence not separate. The part that is confusion in regard to function refers to the function of the production of present karma and the nourishing of rebirth. These torment sentient beings and compel them to transmigrate through birth and death; hence they are called “afflictions.”

The part that is delusion derived from taking dharmas as essences does not function to produce present karma or nourish rebirth. It simply obscures the knowable objects such that one is unable to attain *bodhi*. These are called cognitive hindrances (*jñeyāvaraṇa*), written both as *shochi shō* and *chi shō*⁴⁹ Hence, the afflictive hindrances obstruct the attainment of true nirvana; the cognitive hindrances obstruct the attainment of great *bodhi*. The former are eliminated by the insight into emptiness of person. The latter are eliminated by the insight into the emptiness of dharmas. The noble path⁵⁰ contains distinctions in the capacity of practitioners along these lines;⁵¹ hence they are called two hindrances although they are actually the same in essence.

If we define them from the perspective of the six afflictions, then when one gives rise to desire toward a sentient being from within the state of the affliction of craving, the desire for this designated being is called affliction, whereas attachment to its dharma essence is called a cognitive hindrance.

The five aggregates are essence; what is nominally designated is the function. The function of the dharma essences of the five aggregates as gathering and coalescing, appearing to be permanent, unitary, and autonomous, is called “sentient being.” If you understand that the five aggregates are illusory and ephemeral, how could you give rise to desire toward this nominal designation of amalgamated dharmas? One errs by taking dharmas to have actual substance, and then pursues this erroneous nominal designation to produce this attachment. This why we can say that the arising of the afflictive hindrances is dependent on the cognitive hindrances. Hence, this state of craving must contain cognitive hindrances. The case is the same with each of the remaining afflictions.

ii. The Two Hindrances in the Context of the Paths of Seeing and Cultivation

69b Question: Among the afflictions, there are the afflictions eliminated in the path of seeing and the afflictions eliminated in the path of cultivation. Which afflictions are [eliminated in the] path of seeing, and which afflictions are [eliminated in the] path of cultivation?

Response: Afflictions produced by discrimination (i.e., relatively superficial afflictions produced in the present life) are eliminated in the path of seeing, while innate afflictions (i.e., deeply embedded afflictions carried over from former lives) are eliminated in the path of cultivation. Since coarse afflictions are easier to remove, they are removed in the path of seeing. Since subtle afflictions are difficult to remove, they are removed in the path of cultivation. Among the ten afflictions, doubt and the latter three views are produced only by discrimination; hence they are called “afflictions removed in the path of seeing.” The remaining afflictions are eliminated in both paths. This means that within the factor of craving, discriminated craving is eliminated in the path of seeing, while innate craving is eliminated in the path of cultivation. The remainder, including hatred, conceit, and so forth, can all be understood in the same way.

Question: Does the same kind of distinction of removal of hindrances in the paths of seeing and cultivation exist within the cognitive hindrances?

Response: They also have this distinction. This means that the cognitive hindrances contained within the afflictions removed in the path of seeing are cognitive hindrances removed in the path of seeing. Cognitive hindrances

contained in the afflictions removed in the path of cultivation are cognitive hindrances removed in the path of cultivation. However, this is only discussed in the case of bodhisattvas, since the adherents of the two vehicles do not eliminate the cognitive hindrances.⁵² There is some overlap with the hindrances to deep concentration but they do not really eliminate them, merely suppress them.

iii. The Two Hindrances and the Three Kinds of Karmic Moral Quality

Question: Among the afflictions, which are unwholesome and which are merely impedimentary [indeterminate moral quality]?

Response: The afflictions of the upper realms (the form and formless realms) are all impedimentary. The discriminatively arisen afflictions of the desire realm are exclusively unwholesome. The innate afflictions of the desire realm that give rise to unwholesome behavior are also exclusively unwholesome; the remainder are merely impedimentary. The cognitive hindrances are only impedimentary, they are never unwholesome. However, in the case of the two vehicles, the cognitive hindrances are also said to be nonimpedimentary, because they do not obstruct the practices of the adherents of those vehicles.

[Ryōhen: This concludes the discussion of the hundred dharmas.]

3. The Two Kinds of Emptiness

[Ryōhen: The one hundred dharmas are all discussed as delusory fabrications. From here we enter into the discussion of reality.]

The first kind of emptiness is the emptiness of beings. This refers to the selflessness of an enduring person (*pudgala-nairātmya*). *Pudgala* is translated into Chinese as “beings subject to transmigration,” which is a term for the conception of “person.” This conception of person includes the implications of mastery and autonomy. Yet since there is actually no real mastery or autonomy, we say “no-self.” “Self” means “being,” “no-self” means “emptiness”; hence it is called “emptiness of beings.”

The second type of emptiness is the emptiness of dharmas, i.e., “selflessness of dharmas.” “Dharma” means “a pattern that is sustained.” “Pattern” means a paradigm that can make beings understand. “Sustained” means preserved, not relinquishing intrinsic nature. Yet since there is no real intrinsic nature or compelling function, it is called “selflessness of dharmas.” “Selflessness” is the same as “emptiness”; hence it is called “emptiness of dharmas.”

A. Emptiness of Person

Question: In our present world there are various kinds of sentient beings—humans, animals, and other forms are all appear vividly before our eyes. So if you say there is no self, who will believe you?

69c Response: What is the substance of the so-called person? If we say that form is the substance, how could form then be impermanent? And how could there be sickness and suffering? If this were the case then the self should be autonomous; hence the remaining organs of ears, nose, and so forth should be understood in the same way. If you take length, shortness, and so forth as substance, since length and shortness are derived from molecular structure they have no substance of their own. Other aspects of form, such as the tactile objects of smoothness and roughness, should also be understood in the same way. If we say that mind is the substance, then how could the mind be impermanent? And how could there be suffering? Each of the fifty-one factors associated with the consciousnesses of the eight consciousnesses is like this.

This being the case, what sort of thing is the “substance” that is being referred to by the word “self”? If you scrutinize the various parts of the body, from head to feet, from the skin to the marrow, the six bowels, the five viscera, bones, flesh, veins and so forth, as well as the states of mind, awareness, and thoughts—a real substance of that which is indicated by the words “self,” and “person” is in the end unknowable, utterly nonexistent. However, there is the impermanent, painful, constrained form, sound, odor, and so forth; hence it is called “no-self.”

Question: This being the case, then why is the term “self” used in both conventional language and the scriptures? The conventional self is called “sentient being,” “those having life,” and so forth.⁵³ The self in the holy teachings is indicated by such terms as “stream-enterer” (*srotaāpanna*), “once-returner” (*sakṛdāgāmin*), and so forth. If people were utterly devoid of such a substance, from where do these nominal designations arise? Even though that which is conventionally designated is erroneous, how could that which is referred to in the scriptures be utterly nonexistent? And even in the case of conventional deluded thinking, if there is no basis whatsoever they should not be able to arise.

Response: The beings that are accepted both conventionally and in the holy teachings are merely based on nominal designation; they do not have

actual substance. That which is nominally designated as the result is the created effect of the transformation by consciousness of the gathering and amalgamation of the various factors of the five aggregates, which resembles a permanent, unitary, and autonomous being. This resembling aspect is called the “nominal self.” If you reject it, you fall into the extreme of annihilationism. If you intensify it, you fall into reification. Thus we can say that this self exists only nominally and is actually nonexistent. It is by contemplating the nominal existence of sentient beings that the buddhas, with their great compassion, rescue them, bringing them to the shore of enlightenment. By awakening to their actual nonexistence, great wisdom dissolves this mistaken fabrication, enabling the revelation of reality.

Yet the foolish, being deluded in regard to these seeming selves since the beginningless past, determine them to be real. Expressing this unenlightened understanding, they use such words as “sentient being” (*sattva*), “living being” (*jīva*), and so forth. These are what people conventionally grasp to as selves. The noble ones, aware that these are appearances, do not say that they are real. Referring to this nominal self, they use such words as “stream-enterer,” “once-returned,” and so forth. This is the “self” spoken of in the holy teachings.

Question: If this is the case, then why did you say earlier that there is no substance of person whatsoever?

Response: In the prior case, the practitioner is being warned away from thinking that the self is real; our purpose is not to object to its nominal status. How much more so with the case of the nominal, which is still the function of dharmas. Reality is in the category of dharmas, and outside of dharmas there is absolutely nothing; hence we say “no-self.”

Question: The meaning of the amalgamated five aggregates appearing to be permanent, unitary, and so forth is still obscure. I beg you to clarify it.

70a

Response: If the five faculties, the five sense fields, the mind, mental functions, and so forth are not amalgamated, how could there be the appearance and activity of a person and so forth? It is because of amalgamation that there exists this appearance and activity. Nonetheless, these appearances and activities have no substance outside of the dharmas. They are nothing but the individual functions of form and mind. It is only because of amalgamation that there seem to be these characteristics of permanence, unity, and autonomy, and sovereignty. This is why the holy teachings call this seeming aspect “nominally designated.”

Let's look at it another way. Take the case of a man who uses an axe to cut down trees and so forth. His shape, body, energy, and movements seem to transcend the standard categories of color, odor, and such factors but, in reality, they don't go beyond them. Why? The activity of swinging the axe is the function of the four elements, thus it resides within the tactile field. The desire to move and apply effort are none other than the mind and mental functions of desire, volition, and so forth. The hands and feet are none other than modes of shape and color from the field of form. As a whole, they are the factors that comprise the five aggregates and there is nothing that lies beyond them. Thus, we know it is merely this amalgamation of the five aggregates that emerge as this single being. If they are not amalgamated then the person could not exist. It is because they are amalgamated that the man seems to exist. [Ryōhen: End of the example.]

If you think this through, you should not end up either reifying or denying a self. If you are able to attain this middle view you will go on to discard existence and nonexistence. Here the four logical positions are severed and all metaphysical disputations are forgotten. This reality is called the nondiscursive ultimate reality of emptiness of self. The aspect revealed here is none other than that of the no-self of the person (*puḍgala-nairātmya*).

B. Emptiness of Dharmas

Question: This being the case, although there is no self, there are some who say that substantive dharmas really exist. By what line of reasoning do you also posit the selflessness of dharmas? And furthermore, what does it mean to say that there is “no-self” in the context of the nonexistence of dharmas?

Response: Substantive dharmas are provisionally said to exist to counter the view of person. The phrase “In order to enter emptiness of self we teach the sixty-two dharmas”⁵⁴ expresses this point. This is the treatment of dharmas as conventional nominal designations. If we approach it from the perspective of reality, the five faculties, the five sense fields, the consciousnesses, and the mental functions are all like the contents of a dream; they do not exist, yet they seem to exist. There is in the end no real intrinsic nature or excellent function. They are merely ephemeral phenomena formed in other-dependence from myriad conditions.

This principle of the dependent arising of form and mind is real, constant, without arising or ceasing, and is thus called “unconditioned.” There is no other unconditioned with a real, separate essence. Already there is no real conditioned or unconditioned; hence it is called the emptiness of dharmas. However, the notion of “no-self” counteracts the notion of independent existence. “Independent existence” is precisely the meaning of *ātman*.

Question: It is acceptable to assert that there is no essential nature to be found in a person. The tangibility of the dharma substances of the five aggregates is obvious. One can see, hear, and conceive of these dharma substances and their functions, that they each exist. Yet you now say that they are empty. How can this be believed?

Response: Although dharma substances are numberless they are all formed through the four kinds of causation. Mental functions are formed through all four, while material factors are formed through two. The principle of dependent arising is indeed, in this case, the principle of our school. Since there is already no independent nature, who can say that there is an intrinsic nature?

70b

Question: If it is the case that dharmas have no intrinsic nature, then what are the substances of the forms, sounds, and so forth that are seen, heard, and conceived of?

Response: They are given rise to by external factors; they do not have their own essential nature. “External factors” means causes and conditions and so forth; they are the product of numerous conditions. When a phenomenon is produced through all four causes, then an instance of conceptualization is produced. Material phenomena are the combination of only two kinds of causes. Conceptualized phenomena differ among the eight consciousnesses. Material phenomena are distinguished according to the five sense data fields. Each single phenomenon manifests when its commensurate conditions are fulfilled, with each separate phenomenon arising with characteristics distinct from the others. Therefore, the objects of seeing, hearing, and so forth are not the same. What we are referring to here as “emptiness” indicates “no intrinsic nature.” Why do you not accept this?

Question: The Sarvāstivādas and others all posit the teaching of the four types of causes and six kinds of causes, but maintain that all dharmas of the three divisions of time continuously exist, and are therefore definitely not illusory,

empty, or ungraspable. Therefore, it is not clear why you claim that phenomena are empty because they are created from the four causes.

Response: Those who adhere to the teachings of other [lesser] vehicles do not understand consciousness-only. They do not recognize the four aspects of cognition, and they do not believe in the existence of the *ālayavijñāna*. Without the *ālayavijñāna* there are no direct causes. Without direct causes, indirect objects are also not posited. If indirect objects are not posited, dependent arising has no real meaning for adherents of the lesser vehicles. Since it has no real meaning for them, even though they talk about the four causes they end up falling back into the position of self-production. Hence in their view dharma substances are permanent. You should understand that the emptiness of dharmas is proved through consciousness-only. Thus, the statement “In order to introduce the emptiness of dharmas, he spoke later of consciousness only, [because it makes us realize that external dharmas are also non-existent.]”⁵⁵ implies this.

Question: [You say that] dharmas are produced from conditions, and hence have no intrinsic nature. But what if the conditions that give rise to dharmas exist independently? If this is the case, then the resultant dharmas would not be selfless.

Response: Those conditions arise from other conditions, and these other conditions also arise from other conditions. Therefore, all dharmas are utterly without self because they are produced from causes and conditions, one after another. Hence the saying “Dharmas arising from causes and conditions I declare to be empty”⁵⁶ truly expresses this principle.

Question: If this is the case and all dharmas are ephemeral, there should be no distinctions between nominal and real. Why did you say earlier that among the material and mental dharmas, etc. there are both nominal and real?

Response: This question arises from a mistaken understanding. The reason I have said here that they are ephemeral, illusory, and dreamlike is to open up the way for a course of discussion that leads one into the true approach of the principle of emptiness. If we were to speak from the perspective of conventional truth, then the majority of the dharmas that are produced from their own seeds are called conditioned-but-real dharmas. Now, at this stage, all are said to be nominal dharmas. There is no contradiction whatsoever.

70c

Question: If you enter the discussion from the true perspective that all are without self, why is it that both conventional and holy teachings say there are dharma substances? Conventional dharmas are those such as substance, quality, activity,⁵⁷ and so forth. Holy dharmas are those such as the aggregates, fields, spheres, and so forth. If they are utterly without intrinsic nature, how can there be this kind of explanation?

Response: The dharmas taught in both conventional and holy doctrine are merely nominally posited—they do not actually have a nature. Their being nominally posited means that the dharmas such as the five aggregates brought forth by consciousness are not form but appear as form; not mind but appear as mind. These semblances are nominal dharmas. Yet the foolish have been confused about these semblances since time immemorial, and cling to them as being real form, sound, odor, and so forth. They call themselves, through their own unenlightened understanding, by such words as form, sound, odor, flavor, and so forth. These are the dharmas spoken of conventionally.

The Great Sage, feeling pity for them, while making them aware of the ephemerality of dharmas, took their meanings as a substance in order to go ahead and explain various dharmas such as form, sound, and so forth. These are called the dharmas explained by the holy teaching. Therefore, all dharmas exist nominally but are actually nonexistent. When you are not aware of nominal existence, you give rise to exclusive annihilationism. When you are not aware of real nonexistence, you give rise to exclusive reification. If you think it through carefully you should neither reify nor annihilate.

Once you lay hold of the middle, emptiness and existence are both abandoned; the four positions and the hundred disagreements all vanish. This points to the absence of characteristics, which is called “the emptiness of dharmas.” The essence of the true principle revealed by this approach of emptiness is nonempty. The path of language is cut off: this is called thusness. This kind of subtlety is unreachable by discrimination. This is precisely the emptiness of dharmas, the nondiscursive ultimate truth.

The prior approach of the emptiness of person is one method of the skillful means included in the teaching of emptiness. The present thusness is one aspect of the meaning of thusness. The thusness that is expressed through the two aspects of emptiness is none other than the unconditioned among

the hundred dharmas. The revelatory teaching of emptiness used here is the same as what has been spoken of as the two aspects of emptiness. This emptiness is not simple emptiness. Emptiness and existence are both empty and nonexistent. What we here call emptiness is none other than the Middle Way. Nonexistence and existence, sameness and difference, concurrence and non-concurrence and so forth are just like sky-flowers and so forth, whose nature and characteristics are utterly nonexistent. This utter nonexistence is the same as this emptiness. This should be contemplated deeply.

Question: If this is so, given that you have previously said that lack of intrinsic nature is called emptiness of dharmas, is this not a contradiction? After all, “no intrinsic nature” could be taken as simple emptiness.

Response: Who says “no intrinsic nature” is equivalent to nonexistence qua simple nonexistence? Even though the position of “no intrinsic nature” rejects independent existence, it does not in any way reject existence through other-production. Since it does not reject other-production, it is nonexistence that is not different from dependent arising. Dependently arisen dharmas are nominally existent. This is because they are already indistinguishable from the lack of intrinsic nature of nominal existence. Thus, although we say “no intrinsic nature,” this is not exclusively nonexistent nonexistence. It is the lack of nature of the unobtainability of the characteristics of both existence and nonexistence. This is the meaning of “all-is-empty” articulated in the Prajñāpāramitā sutras.

C. Nominal Selves and Dharmas

Question: Are the meanings of “nominal” in the case of “nominal self” and “nominal dharmas” equivalent?

Response: Although nominal dharmas are nominal, they are in essence dharmas. Even though nominal selves are selves, in reality they are not selves. This is because in reality they are the emergent aspect of the function of dharmas. Therefore, based on this understanding, from the point of view of reality there are only nominal dharmas, and no characteristics of self whatsoever. Hence, “nominal,” when used in the sense of a nominal self, has an exaggerated meaning. Yet although it is exaggerated it is not entirely devoid of any resemblance [to a self]. So if one rejects this, it is also a seriously wrong view. I’m afraid that people with biased attachments will find this difficult to understand!

Question: Are the two kinds of “selves” referred to in “selflessness of dharmas” and “selflessness of persons” equivalent in meaning?

Response: “Self” is defined as that which is autonomous and independent. In the case of the self of dharmas, how could we completely deny this? But in the case of the self of person, the meaning is further exaggerated because its characteristics of autonomy and independence are even more pronounced. In the aspect of the meaning of self of dharmas, its meaning is subtle because its characteristics are much more obscure.

The reason for this is that because the essence of each individual dharma of form, sound, odor, and so forth is illusory and dependently arisen, they are fundamentally nonautonomous. Yet the essence and function of baseless clinging arise in every moment, flowing in continually, subtly appearing like something that is independently existent. This is called “not form, seeming to be form” and so forth.

When we are confused regarding this aspect and attach to the dharmas of form, sound, etc. as being real, it is called “view of self in dharmas.” It is difficult to say directly that this aspect implies a permanent, singular, autonomous self. Each of the five faculties, five sensory objects, mind, mental functions, etc. are by themselves nothing but ephemeral appearances, since their power as autonomous entities is negligible.

Yet these dharmas harmonize and combine with each other. With the function of each one buttressing the other they seem very much like a single entity, which, without relying on so many conditions, abides for a long time, seemingly self-powered and independent, with distinct sovereign power and influence. Confused by this aspect, people attach to the real existence of persons, animals, and other beings. This is called the “view of selves in persons.” This aspect is none other than the permanent, singular, autonomous, exaggerated self. Hence, the two kinds of self are not the same.

Question: Are all meditations of consciousness-only meditations of the emptiness of dharmas? And are all meditations of the emptiness of dharmas meditations of consciousness-only?

Response: All meditations of the emptiness of dharmas are meditations of consciousness-only. But all meditations of consciousness-only are not necessarily meditations of the emptiness of dharmas. Why is this the case? Because the emptiness of person is a consciousness-only meditation.

Question: Then are all meditations of the emptiness of person consciousness-only meditations?

Response: There are meditations of the emptiness of person that are not consciousness-only meditations, for example, the meditations of the emptiness of person carried out by adherents of the two vehicles.

Question: How does the simple practice of meditation on the emptiness of person cultivated by bodhisattvas tally with the meaning of the meditation of consciousness-only?

71b Response: Nominal selves and nominal dharmas are both projections of consciousness; hence both are nothing but consciousness. As explained above, the projections of consciousness have the two aspects of objective and cognizing. The doctrine of the four aspects of the cognitive moment will be explained in the next section.

IV

The Four Aspects of Consciousness

1. General Framework of the Four Aspects

Question: Do the objects cognized by the eight ruling consciousnesses and the various mental functions exist as distinct external entities? If you say that this is the case, then this contradicts the basic premise of consciousness-only. If it is not the case, then what are these entities? If they are the mind, then there are already distinctions between the deliberating (i.e., mind) and the nondeliberating (i.e., objects), as well as essence and function. How can they be the mind? The argument [that says] that even if you distinguish it [into aspects] it is still mind is extremely problematic. I'm afraid this is beyond our grasp.

Response: All objects are the functions of one's own mind. None of the myriad conditioned dharmas exists as an entity separate from the mind. Among these dharmas, it is mind that cognizes objects. If there is nothing [external] to be cognized, how can cognition be the mind? Here, the principle of dependent arising is critical, since the mind and mental functions are transformed into a function that is cognized and taken as an objective support. That function that is cognized becomes a proximal object of perception; this is the "objective aspect" of consciousness.

With the objective aspect having appeared, there must be a function of subjective perception that apprehends it; this is called the "cognizing aspect."

The cognizing aspect having arisen, there must be a function of internal objectification by the cognition; this function is called the self-witnessing aspect.

This function having arisen, there must again be a function of internal objectification by the cognition. This function is called the corroborating aspect.

This function having arisen, there must again be a function of internal objectification by the cognition. This is none other than a reversion to the prior witnessing aspect. Since the aspects of the mind that are already the

same have all been witnessed, the functions of witnessing cognition are complete. The witnessing aspect perceives the cognizing aspect and the fourth aspect, and therefore a fifth aspect is not posited. Once this marvelous process is put into place, even though the mind and its objects differ in being cognitive or noncognitive, all are the function of one mind—they are illusory and ephemeral. Therefore, the doctrine of consciousness-only is formulated.

To reiterate: If the mind were a fixed substantial entity, it would be difficult for it to transform itself into objects. If objects were fixed substantial entities, it would be difficult for them to be contained within the mind. Since dharmas arising from the mind are like the objects seen in a dream, they are ephemerally cognitive or noncognitive; there is no real grasper nor grasped. How can they be cognized to be outside of the mind? Therefore, everything is nothing but consciousness.

2. Detailed Questions about the Four Aspects

Questions: (1) If, because the mind is a cognizer of dharmas it transforms itself into objects, then can objects as the dharmas that are cognized transform into mind?

(2) If we suppose that substantial objects exist outside the mind, and that in the mind's arising and cognizing these the process of cognition is completed, why would it be necessary for the substance of the mind to transform in objects?

71c (3) Next, if we suppose that objective aspect has appeared to the mind, the self-witnessing aspect should be able to directly perceive it. What profound reason is there for the necessity of the function of the cognizing aspect?

(4) If one gives rise to the cognizing aspect, the pair of mind and objects are sufficient as they are. Why should it be necessary to posit a self-witnessing aspect in addition to the cognizing aspect?

(5) If we acknowledge a self-witnessing aspect, since the cognizing aspect extends its perception to the inside, three aspects should be sufficient. Why is it necessary to posit a fourth? For example, since the self-witnessing aspect perceives the seeing and corroborating aspect, we do not posit a fifth aspect.

(6) Next, when objects are cognized, it makes sense that the mind must also cognize them. The latter three aspects can all be taken as distinctions in cognizing apprehension. Why do we need to forcibly posit the distinctions

between cognizing, witnessing, and corroborating? If such cognitions were not posited, what would be lost?

(7) If the witnessing aspect is also a function of the mind, this means that all four aspects are functions. What is to be regarded as the mind's substance?

(8) The point of "consciousness-only" is that there are no separate dharmas outside of the mind. In this case, you are merely asserting the doctrine of "one mind." Even though you say that the mind contains dharmas, you still admit that there are non-mental dharmas. How can this be the teaching that there are no separate dharmas outside the mind?

Answers: (1) Dharmas such as form, sound, and so forth have obstructive matter as their substance. [Ryōhen: Even though the forms induced by meditative power and so forth are invisible and nonobstructive, they are still obstructions to the mind.] Even if they are not cognized by the mind, they can still be regarded as dharmas of form, sound, and so forth. Hence there is no basis for objective entities transforming into mind. The various consciousnesses and mental functions have cognition as their essence. Suppose there were no objects to cognized: what could be cognized such that there could be such a phenomenon as cognition? Therefore, the essence of the mind must transform into its own objects. These cognizing, discriminating dharmas stand out from other dharmas; they have free reign to produce various other dharmas. The natures of noncognizing dharmas are ineffectual; how could they transform themselves such that they could give rise to cognitive functioning?

(2) Yet there are many reasons why we do not accept the existence of objects outside the mind. These are all the various arguments made in the *Cheng weishi lun* and other Yogācāra texts that refute the notions of a real self and real dharmas held by non-Buddhists and adherents of the lesser vehicles. We don't have time to go into an exhaustive treatment of these here. Nonetheless, I would like to offer as an example the arguments of the four kinds of cognition meditated upon by bodhisattvas as explained in the *Abhidharma-sūtra*.⁵⁸ What are the four?

The first is cognition according to differences in consciousness. That is, what is seen in the same place by hungry ghosts (*pretas*), people, celestial beings, and so forth will differ according to the causal power of their karma. Where ghosts see fire, people see water, celestials see gems, and animals see

a home. What each sees varies. If the object existed intrinsically, how could it be brought forth in all these different ways according to the karmic differences among the viewers?

The second is cognition by consciousness without (actual) objects. That is, when one apprehends unreal objects from the past, the future, dreams, and so forth, the objects don't really exist but they are still evident to the mind. If the mind has to depend on external objects to arise, what is happening in this case? By this example we know that all objects can appear to the mind.

72a Third, cognition should automatically be faultless. That is, if the substances of objects were definitely really existent, all unenlightened worldlings should be sages, since they would be inherently aware that the objects are outside the mind. If this were the case, they would be able to naturally attain liberation without making any effort. How could it not be so?

Fourth is knowledge of transformation of objects according to three means of cognition. What are the three? (i) The knowledge of transformation of objects by those who have achieved mastery [over their own minds]. That is, persons who have achieved full mastery over their minds can transform water and so forth into anything at will. If objects really existed, how could they be transformed by the mind in this way? (ii) Knowledge of the transformation of objects according to meditative investigation. That is, when a meditator achieves advanced states of concentration and cultivates the analysis of dharmas and contemplates a single object, a range of characteristics, such as the blue color [of rotting corpses,] appear before him. If objects really existed, how could they appear differently according to the mind of the viewer? (iii) Knowledge of the change [of objects] according to nondiscriminating cognition. That is, when one gives rise to the nondiscriminating cognition that apprehends reality, none of the characteristics of objects appear. If objects really exist, why do they not appear to this reality-apprehending cognition? When a bodhisattva fully achieves these four kinds of cognition, he will definitely awaken to the actuality of consciousness-only. Therefore, we do not accept the existence of external objects.

(3) Next, [in answer to the question about] the self-witnessing aspect: since the mind is reflectively cognizing its own function, how could it directly apprehend the contents of the objective aspect? Hence it is necessary for the mind to give rise to a function that cognizes objects, which is the cognizing

aspect. With this being the case, it is not worth discussing whether the self-witnessing aspect directly perceives objects.

(4) Next, all instances of knowing and being known must end up producing a result of knowing. If this were not the case, then this process of knowing would not bear fruit. How could this make sense? Thus, there must be a third aspect that confirms the cognizing aspect. The cognizing aspect is able to know the objective aspect.

It is like when a person uses a ruler to measure silk cloth. The silk is the object that is measured, the ruler is the measurer, and the person's knowledge is the result. The ruler's measuring of the objects such as silk is known by the person who takes the measurement. If there were no recourse to the person's witnessing, how could the ruler function as the measurer and the silk and so forth function as the measured? When the ruler measures the silk and so forth, it is the person who is able confirm the measurements. Thus we can assert the framework of the cognizing and objective aspects of knowing.

If there were no ruler, how could the person know the measurements of the silk? If there were no silk, etc., what would be the use of the ruler to the person? If there were no person, who would be there to take the measurement of the silk? The marvelous principle of the three aspects of cognition is like this. The objective aspect is what is measured, the cognizing aspect is the measurer. At the time that the cognizing aspect measures the objective aspect, there must be an internal confirmation that the cognizing aspect is measuring. The structure of knowing is posited through this. If there were no cognizing aspect, how could the mind cognize form and other objects? If there were no objective aspect, what would be the use of the mind giving rise to cognition? If there were no self-witnessing aspect, who could know that the cognizing aspect is apprehending the objective aspect? Therefore, the third aspect of consciousness is posited with certainty.

72b

(5) Next is the discussion of the function of internal witnessing (i.e., corroborating). Given the extreme precision of this function it can only be categorized as direct perception (*pratyakṣa*). Yet since the function of the cognizing aspect is to cognize external referents, in principle it operates through all three modes of cognition. [Ryōhen: The cognizing aspect that functions through the five sense consciousnesses and the eighth consciousness is direct perception. Nonetheless, in general, the cognizing aspect functions through

all three modes of cognition. Here it is discussed in this general sense.] How is it able to know one's own inner essence? This is possible when the cognizing aspect is functioning through direct perception. But how could the cognitive aspect know its own essence when it is functioning through inference or mistaken inference? We clearly know that the basic function of the cognizing aspect is to perceive the objective aspect. Therefore, even when functioning through direct perception, the prospect of the cognizing part witnessing its own essence is untenable. What is more, if there were no fourth aspect, the knowing carried out by the third aspect would yield no cognitive result. How could this not be a major error? [Ryōhen: The dependency of all three kinds of buddha-realizations on the four aspects will be clarified further below.] Therefore, it is necessary to posit a corroborating aspect. This self-witnessing aspect, residing in a medial position, cognizes internally through direct perception. Therefore, we know that the systematic meanings of the cognizing aspect and the fourth aspect are proved. Why should we need to give an example?

(6) Since these four aspects are all aspects of the mind, then all aspects should be witnessable. If this were not so, then there should be a place within one mind which is unknowable, and this would not make sense. Hence, even though the latter three aspects are all cognizing agents, they still remain subject to subtle cognition by one another. All are knowable—is this not mysterious?

(7) Next, the mind is subtle and its essence and characteristics are difficult to know. It is only revealed through its functions, and the four aspects are all functions of the mind. Nonetheless, if among these four aspects we are forced to distinguish between essence and function, then only the third, the self-witnessing aspect, should be regarded as essence. It alone resides in the medial position, pervasively witnessing the preceding and subsequent aspects, in effect taking on the meaning of being the basis of the mind, and thus differing from the other aspects.

(8) Next, the doctrine of consciousness-only explains the arising of conditioned dharmas by investigating their source. It certainly does not assert that there is one dharma of mind beyond which no other dharma exists.⁵⁹ Therefore, although we admit that the dharmas with their myriad distinctions all spring from the mind, there is not a single dharma that is not contained inside the mind.

Even though they reside in the mind, such dharmas as form, sound, water, fire, the visual faculty, the auditory faculty, and so forth, exist with manifold clear distinctions. Yet even though they exist like this, since all dharmas spring from the mind like the contents of a dream they are said to be consciousness-only. Based on this, we should say that the containment of all dharmas in the mind is the existence of all dharmas. To say that dharmas exist outside the mind is to say that they don't exist. When the scriptures say "outside of the mind there are no independent dharmas," this is the point being made. Those who do not understand this principle misunderstand the teachings and texts of mind-only, and instead give rise to wrong views that reject the law of cause and effect. How pitiable they are!

3. The Four Aspects and the Eight Consciousnesses

Question: How are these four aspects of consciousness related to the eight consciousnesses?

Response: Each of the eight consciousnesses has these four aspects, as do their concomitant mental functions. For example, if we clarify the four aspects within the visual consciousness, when the essence of this consciousness arises the material object that is transformed by the eighth consciousness serves as an indirectly perceived object. Therefore, the essence of the thing is transformed into a material visual image, and this visual image serves as a directly perceived object. Hence, the activation of perceiving this is the function of perception. This material visual image is called the objective aspect. The function of perceiving is called the cognizing aspect. These two aspects comprise what is manifested on the surface of the mind itself. The essence that serves as support for the activity of these two functions is called the self-witnessing aspect. The witnessing of the function of this essence is called the corroborating aspect. The relationship of the auditory consciousness and the rest of the consciousnesses with the four aspects of cognition can be understood in the same way.

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Since each of the five objects is matched to its respective sense consciousness, their situation is obvious. The sixth, *manovijñāna* apprehends all of the dharmas in the eighteen spheres as its objects. According to the situation, it manifests each of these various dharmas as projections [of consciousness],

and according to the situation it gives rise to cognizing function that perceives these images. These two are transformations of the self-witnessing aspect of the sixth consciousness.

The seventh consciousness, *manas*, perceives the cognizing aspect of the eighth consciousness as its object.

The eighth, *ālayavijñāna*, generates three kinds of objects: seeds, the five faculties, and the natural world. In other respects, it is the same as the preceding types of consciousness.

However, the witnessing and corroborating aspects function only through direct perception. The mode of knowing of the cognizing aspect differs according to the type of consciousness. Viz. the cognizing aspect of each of the first five and the eighth consciousness always functions through direct perception. The cognizing aspect of the seventh consciousness always functions with mistaken cognition. The cognizing aspect of the sixth consciousness functions with all three modes of cognition. The objective aspect does not bring perceptual objects into thought; hence it is not included in the three modes of cognition. The role of the four aspects of consciousness within the mental concomitants can be understood in the same way as with the main consciousnesses discussed above.

4. The Raw Data of the Seen Aspect of the Eighth Consciousness

Question: Do the objective aspects of all eight consciousnesses contain raw sensate data (*bimba*)?⁶⁰

Response: The objective aspects of the five sense consciousnesses and the seventh consciousness must contain raw data. The five consciousnesses rely exclusively on the objective aspect of the eighth consciousness, which is raw data. [Ryōhen: Among the three kinds of objects apprehended by the eighth consciousness, the natural world and the five sense fields are the essence. That which the five senses perceive is raw data.] The seventh consciousness continually perceives the cognizing aspect of the eighth consciousness as its raw data. The existence or not of raw data in the objects of the sixth consciousness is indeterminate and depends on the situation. Sometimes they contain raw data, such as when the *manovijñāna* perceives the five sensory objects and so forth. Sometimes they do not contain raw data,

such as when the *manovijñāna* apprehends past and future, or [false objects such as] hair on a tortoise and so forth. The objects of the eighth consciousness never contain raw data. This is because the *ālayavijñāna* brings forth objects naturally following upon the karma from previous lives, paying no attention to the raw data originally relied upon.

In the case of apprehension of indirect objects, the existence or not of raw data is indeterminate. For example, the case where the physical body and the natural world are taken in as indirect objects based on their apprehension by another sentient being. On the other hand, actual sensory abilities and seeds only apprehend things directly—they have no indirect apprehension. Even though raw sensate objects and indirectly perceived objects are generally the same in their connotations there are small differences. This should be pondered deeply.

V

The Three Kinds of Objects

Question: How many kinds of objects are transformed by the consciousnesses and mental functions? 73a

Response: They are broadly categorized into three different types.

1. Real Objects

The first are real objects (lit., “nature objects”), which refers to all objects that arise from real seeds and which have real essence and function. The cognizing mind apprehends their actual characteristics. These objects retain their nature without being influenced by the mind, thus they are called “real objects.” There are three ways in which they are not influenced by the cognizing mind.

(1) They are not influenced in terms of karmic moral quality, i.e., they are not necessarily of the same moral quality as the cognizing mind, and in some cases have a different quality. [Ryōhen: “Quality” here refers to the three moral qualities of wholesome, unwholesome, and indeterminate.] (2) They are not influenced by the mind in terms of their seeds, because their seeds differ from those of the cognizing mind. (3) They are not influenced by the realm (among the three realms) to which they are associated. This is because they are not necessarily associated with the same realm, or the same stages as the cognizing mind. Because they are entirely uninfluenced in these three ways they are called “real objects.” In terms of their content, they are the five sense fields that are apprehended by the first five consciousnesses, and the objects of the eighth consciousness. 73b

2. Arbitrarily Imagined Objects

The second kind of objects are arbitrarily imagined objects. These are objects that are arisen from the same seeds as the cognizing mind; they have no real essence and function. The cognizing mind does not apprehend their actual

characteristics, thus they have no raw data—they arise solely from projected images. Therefore, they are called “arbitrarily imagined.” There are three ways that they are derived from the cognizing mind: (1) they are derived from the moral quality of the mind, thus they have the same moral quality as the cognizing mind; (2) they are derived from the seeds of the mind; thus they share the seeds of the cognizing mind; (3) their binding is derived from the mind; this is because they are associated with the same realms as the cognizing mind. Objects that fulfill these three conditions are called arbitrarily imagined objects. In terms of their content, they constitute the objective aspects cognized by the sixth consciousness, such as hair on a tortoise or horns on a rabbit.

3. Objects Derived from Raw Data

The third are objects derived from raw data. Even though the subjectively cognizing mind does not apprehend the actual characteristics of the object, its characteristics are based on raw data, hence they are said to be derived from raw data. Since these objects contain raw data they are not entirely derived from cognitive distortions. Yet also, since one does not apprehend the actual characteristics of the objects, they are not entirely based on raw data. There three further senses in which they are combinations of cognitive distortion and the original raw data.

(1) They are combinations of distortions and raw data in terms of karmic moral character. This is because some of them derive from [subjective] cognition and some derive from perceived objects, and therefore the distribution in their characters is not determined. (2) They are combinations of distortions and raw data in terms of their seeds. This is because some of their seeds according to their derivation are called seeds of cognition, and some according to their derivation are called seeds of raw data. (3) Their binding to the realms includes distortion and raw data. Sometimes they are said to be bound to the same realms as the cognition, and sometimes they are said to be bound to the same realms as the raw data. Thus, there are three ways in which cognitive distortion and raw data thoroughly combine as objects derived from raw data.

If we look at the substance of these objects, the seventh consciousness’ apprehension of the eighth consciousness is the same kind of thing as the

cognizing aspect's bringing forth of the objective aspect. If this objective aspect is derived from subjective cognition it is said to be of impedimentary moral character. If it is derived from raw data it is said to be of nonimpedimentary moral character. Their seeds are in some cases comprised by the seeds of the cognizing seventh consciousness and in some cases comprised by the seeds of the raw data qua eighth consciousness. As for their binding, since the seventh and eighth consciousnesses must associate with the same realm, even though the realms with which cognitive distortion and raw data are associated are not different, based on the interpretation that they follow each other, they are said not to rely on the same association. Therefore, all three of these connotations are included.

Problems as to whether real objects have the same type of seeds as objects of thought and so forth can be understood according to this. Nonetheless, since all three kinds of objects are mental transformations, even if they are not influenced by the cognizing mind they are still said to be "consciousness-only," both in the sense of their origin and because they are like objects in a dream. 73c

VI

Seeds and Perfuming

1. Production from Seeds

Question: Among the one hundred dharmas, how many are produced from seeds?

Response: Aside from the six unconditioned dharmas, those among the remaining dharmas that are considered real are produced from seeds. For example, mental and material dharmas are all produced from seeds.

2. The Composition of Seeds

Question: What is the substance of these seeds?

Response: Seeds represent the potentialities in the eighth consciousness to produce effects. There are two kinds. First are innate seeds. This refers to distinct forms of potentiality that have existed beginninglessly, primordially, within the eighth consciousness, directly producing various dharmas. Hence they are called “innate seeds.” Second are newly perfumed seeds. This means that the various habit energies of distinctions in form and mind perfumed according to the seven forthcoming consciousnesses all end up in the *ālaya-vijñāna*, forming the potential to produce the effects of their respective consciousnesses. These are called “newly perfumed seeds.”

When both types of seeds—new and old—are fully present, they are certain to give rise to the occurrences of their own effects. It is like when an object appears to be blue. If we investigate the direct causes that give rise to this occurrence, they can be distinguished into two types. The first is the ability to produce an effect that can generate this blue color that resides beginninglessly and primordially within the eighth consciousness. The second is the ability to produce an effect that occurs when the prior mental state apprehends the blue color, and depending on the power of each mind’s discrimination, habit energies of the color blue are repeatedly perfumed in the objective aspect residing in the root consciousness (*ālayavijñāna*), which again forms

potentialities to produce effects within that consciousness. The case with other phenomena can be understood according to this model.

3. Detailed Discussion of Perfuming

Question: Can the characteristics of the seeds perfumed by the seven forthcoming consciousnesses be consummated fully? Furthermore, what is the substance of karmic seeds and untainted seeds? Furthermore, is there ever a case where there are only newly perfumed seeds and no innate seeds? Furthermore, are there cases where there are only innate seeds and no newly perfumed seeds?

Response: The doctrine of the perfuming of seeds is extremely complex, so I will only discuss it in general terms. Within the seven forthcoming consciousnesses there are mental states possessing overriding function, [Ryōhen: This refers to qualities of wholesome, unwholesome, and obstructed indeterminate karmic moral quality. Within the nonimpedimentary, except for the ripening consciousness, the other three are of indeterminate quality.] which act in response to their cognitive objects.

The cognizing aspect is able to retain subjectively cognized habit energies. These are the seeds of the latter three aspects of cognition. The objective aspect is able to retain objectively cognized habit energies. There are two kinds here: (1) seeds of the projected images of consciousness (*pratibimba*), and (2) seeds of raw data (*bimba*). [Ryōhen: When apprehending water bottles and such nominal phenomena, one perfumes mixed seeds (of both projected images and raw data).] In some rare cases, one only perfumes seeds related to the objective aspect, and is unable to perfume seeds of its raw data. We don't have time to examine this in detail.

74a The perfuming of these objective and cognizing aspects is called the function of perfumer. You should understand that the seeds of all dharmas arise based on the energy of their own minds and bodies. For example, in an incident where a person hears the voice of an antagonist and feels hatred, that moment must include two kinds of consciousness: (1) the auditory consciousness, and (2) apprehending the same referent, the sixth, *manovijñāna*. At this time, the karmic moral character of both consciousnesses is unwholesome.

Since their energy is powerful, both of these cognizing aspects retain subjectively cognizing unwholesome habit energies. That which is retained by the cognizing aspect of the auditory consciousness is none other than unwholesome seeds of the auditory consciousness. At this time, what appears before each of these two consciousnesses is a single instance of the objective aspect residing in the auditory data field. Here, both the former and latter instances of the objective aspect each retain habit energies of the auditory data field as objective aspect, and also retain the habit energies of the auditory data field as a transformation of the raw data by the eighth consciousness.

These habit energies of the objective aspect are seeds of the objective aspect of the auditory consciousness and the *manovijñāna*. And the habit energies of the perfumed raw data of the auditory field are the seeds of the auditory field contained within the objective aspect of the eighth consciousness. These seeds are both perfumed by hatred. That which is perfumed by the cognitive and objective aspects of the auditory consciousness is all perfumed by unwholesome energies from the essence of the auditory consciousness. At the same time, that which is perfumed by the cognizing and objective of the *manovijñāna* is all perfumed from the unwholesome energy of the essence of the *manovijñāna*. This is explained from the perspective of the ruling consciousnesses. If we include the mental functions then there would be a huge amount of perfuming by the cognizing and objective aspects. In a single moment of thought there would be many seeds perfumed. How much more so in many moments?

These various seeds are all deposited in the base of one's own mind. Once they are deposited, except for those that are eradicated by the holy paths, they come flowing along, just like a raging current. They arise and cease in every moment, without interruption. The base of the mind is the eighth consciousness, the *ālayavijñāna*. It is only this consciousness that preserves the seeds of all dharmas, preventing their loss or corruption—no other mental function has this ability. Why? Because the other consciousnesses either have interruptions, or they change, or they are too rigid, or they are adventitious. Thus, they are unable to accept or maintain the qualities of the seeds. Therefore, it is the eighth ruling consciousness alone (*ālayavijñāna*) that holds the seeds of all dharmas. We have presented this case through this example. The other cases should be understood accordingly.

All ripened dharmas of the mind and mental functions are impotent and cannot perfume seeds. The seeds of these dharmas are cognized by the other consciousnesses, and in their objective aspect they perfume these seeds. These are seeds of raw data. Each one of the overriding concomitant functions also perfumes various seeds; in this, they are not different from the ruling consciousness. The mental functions that function with the ripening consciousness, are, like their ruling consciousness, incapable of perfuming seeds.

74b The characteristics of other mental functions can be understood according to those of their respective consciousnesses.

4. Distinctions in the Connotations of Seeds

A. Karmic Seeds

Next are the karmic seeds.⁶¹ Among the perfumed seeds of the mind and its mental functions, which are of the three karmic moral qualities, the cognizing aspect of wholesome and unwholesome states of mind each perfume the two qualities of wholesome and unwholesome into the remaining three aspects of cognition. Among these, the seeds perfumed from the mental function of intention (*cetanā*) are distinctive in their production of overwhelming energy. They support future seeds of retribution [Ryōhen: These are seeds of the all ripened dharmas of indeterminate moral quality.] so that they can produce both general and specific future retribution. This function occurs specifically in the case of seeds of intention. This function of the seeds of wholesome and unwholesome intention, furthermore producing ripened retribution, is called karmic seeds.

B. Verbal Expression Seeds

These seeds of dharmas of all three karmic qualities are collectively named “verbal expression seeds.” In some cases, they are the result of the perfuming by each characteristic of heard verbal expressions that are brought forth. In some cases, the mind and mental functions actively reveal objective characteristics that resemble verbal expressions, and the seeds that are perfumed are called seeds of verbal expressions.

Each of these seeds of verbal expressions produces its own effects. Therefore, they are called direct causes. This means that seeds of form produce

visible form, seeds of the consciousnesses produce manifest consciousnesses, seeds of mental functions produce manifest mental functions, seeds of wholesome dharmas produce actual wholesome karma, seeds of unwholesome factors produce actual unwholesome karma, impedimentary seeds produce actual impedimentary karma, nonimpedimentary seeds produce actual nonimpedimentary karma, and so on—including the five faculties and five objects that comprise form, the eight consciousnesses that comprise the mind, and the omnipresent mental functions of attention, contact, sensation, ideation, and volition. Throughout all the countless varieties of mental functions, they all work like this. Each one must bring forth its own effect; they do not produce effects of different karmic quality or the manifestation of different phenomena. Therefore, they are called individually distinguished effects. Their own essence differentially produces their own direct causes and conditions.

C. Ripening Indeterminate Seeds

For this reason, ripening indeterminate seeds produce ripening indeterminate retribution, thus following the same pattern as the seeds of verbal expression. These ripening indeterminate seeds are found within: (1) the seeds of the eighth consciousness; (2) the seeds of the mental factors that operate with the five omnipresent functions; (3) the two kinds of seeds of the five faculties such as vision and so forth, which are distinguished into the types of innate sensory ability and the physical sense organs; (4) the ripened indeterminate seeds of the sixth consciousness; and (5) the seeds of their respective concomitant mental functions.

The natural world has the four sense fields as its substance. When a sound arises, it has the five sense fields as its substance. Although the seeds of these four and five sense fields are not seeds of internal ripening, since they have already served as the external supports for the dwelling places of sentient beings they are affected by the same karma. Hence, they are called effects of external contributory factors. Therefore, the seeds of the five sense fields of the natural world are also supports for the karmic seeds.

D. Availing of Supporting Factors

Having ripened, the indeterminate seeds are impotent and thus unable to produce their own distinctive manifestations. Therefore they must depend

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order to emerge. This being the rule, the karmic seeds of wholesome and unwholesome intent are distributed accordingly. When there are indeterminate seeds of general and specific retribution, the overwhelming energy of these wholesome and unwholesome seeds causes one to receive indeterminately ripening seeds, causing these indeterminately ripening seeds to produce future effects. Since this overwhelming energy resides within dharmas of these two—wholesome and unwholesome quality—their karma must be limited to the two kinds of qualities of wholesome and unwholesome. Those that are merely impedimentary and so forth do not possess this level of energy; hence they do not form karma. If we discuss the wholesome and unwholesome qualities in terms of the primary driver of karma, even though this resides in the factor of volition still, when they act together with their related consciousness, the concomitant consciousnesses and mental functions do not lack the energy to bring it about. Hence, all of the concomitant factors that accompany karma are also called karma.

This means that at the moment when one creates unwholesome karma, one thought-moment includes many unwholesome seeds. So when one gives rise to anger within the three forms of activity (word, thought, and deed), the sixth, *manovijñāna*, as an unwholesome consciousness, the unwholesome five omnipresent factors as well as the affliction of hatred, unwholesome nescience, the eight major derivative afflictions, and the two middling derivative afflictions, must act concomitantly. Other mental functions arise according to the occasion. Thus, every one of these numerous factors is unwholesome. These seeds perfumed within the time of a single thought-moment at that time are deposited into the store consciousness, where they support seeds of future retribution, continuing from moment to moment without lapse. Among these the mental factor of intention plays the main role in the formation of karma, and hence, because of their function, these seeds are given the special name of karmic seeds.

Since they are repeatedly supported in this manner, when the retribution for the present life is exhausted, in the moment just following the last moment of thought at the end of life the seeds of retribution that have been supported have already been imbued with the support of unwholesome karma. Therefore, the two karmic retributions of direct and circumstantial that materialize are all undesirable, repulsive, and base. Sometimes one is born in a hell, sometimes

as an animal, and sometimes as a hungry ghost. This all happens naturally according to the distinctions contained in their constituent karmas.

We can also see their characteristics by the example of wholesome karmas. Since karmas produced by activity in the present lifetime and karmas fertilized from past lifetimes operate only within the sixth consciousness, we discuss them from the perspective of the sixth consciousness. The karmas of the five sense consciousnesses are called karmas produced in continuity in the present lifetime. We can thus see how they follow upon one another. Those of the seventh consciousness are entirely of impedimentary indeterminate quality. Those of the eighth consciousness are entirely of nonimpedimentary indeterminate quality. Hence, neither of them produces karma.

Therefore, the important point about karmic seeds is that the ripening indeterminate seeds that are supported by wholesome and unwholesome seeds concomitant with the sixth consciousness have the function of producing retribution. These seeds of volition are able to materialize their own volition. Those on the other periphery are called verbal expression seeds, they are not called karmic seeds. The functions of the two peripheries should not be conflated.

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E. Untainted Seeds

i. Bodhisattva Seeds

Next I will discuss the characteristics of untainted seeds. In the realm of sentient beings there is a natural distinction among people in their predispositions toward five vehicles. Among them, those who can choose the paths of the three vehicles possess within their root consciousnesses the beginningless, primordial potential to give rise to the seeds of untainted dharmas. These seed-natures are of four different kinds.

The first is the seed-nature determined for the Great Vehicle. This means that they inherently possess only the three grades of seeds of the buddha vehicle. What are the three grades?

The first are those of the lower grade: the seeds for the path of seeing, which are the seeds for the two kinds of purified cognition, the marvelous observing cognition and the cognition of equality.⁶² These two kinds of cognition are also distinguished into the two types of innate cognition (*mūlajñāna*) and subsequently attained cognition (*pr̥ṣṭhalabdha-jñāna*). The seeds of the three modes of cognition of emptiness of self, emptiness of dharmas, and

singly and combined are not the same. Furthermore, “cognition” is the name for one of the concomitant factors.⁶³ Since the cognition at the stage of no taint is overwhelmingly powerful, it is from this overwhelming power that it gets its name.

Precisely speaking, the marvelous observing cognition contains a total of twenty-two factors, namely, the untainted sixth consciousness, the five omnipresent mental functions, the five object-contingent mental functions, as well as the eleven wholesome dharmas. At the stage of practice that leads up to enlightenment there are also the untainted mental dharmas of rough apprehension and scrutiny, which brings the total to twenty-four. These twenty-four dharmas each include the four aspects of cognition. Within the objective aspect, according to the situation there are also the five sense fields and such dharmas. Every single seed from each one of these dharmas is contained among the seeds of the marvelous observing cognition. If we were to discuss it in further detail, a great number of seeds would be included.

Scholars have long taken various positions as to whether or not conditioned dharmas are cognized when the cognition of essential equality is operating at the level of the causal stage of practice. If we follow the position that all dharmas are pervasively cognized, then the seeds contained in this cognition of essential equality would be the same as those of the marvelous observing cognition. If we follow the position that only the eighth consciousness and thusness are cognized, then this mode of cognition would, (like the marvelous observing cognition,) also have intrinsic and subsequent cognition. The concomitant factors also number twenty-two, the same as the above case. Since coarse apprehension and scrutiny are not included, we subtract these two. Such seeds also abide in each of the twenty-two concomitant factors. [Ryōhen: This is the general summary of the case of inferior seeds.]

Next are the middling level untainted seeds, that is, the seeds of the path of cultivation. These are also seeds of the marvelous observing cognition and the cognition of essential equality. Their characteristics are mostly the same as the above [inferior quality] seeds, except for the distinction between the two in terms of superiority and inferiority.

Next is the category of superior seeds, the seeds of buddhahood. These are the seeds of all four kinds of purified cognition.⁶⁴ Precisely speaking, we should say that seeds of the four kinds of cognition are the same as the

untainted eight consciousnesses. Because each of the eight untainted consciousnesses functions with one of the four purified forms of cognition, they are generally termed as “cognition.” Hence, they are expanded out as eight kinds of cognition.

The first are those associated with the untainted visual consciousness. Here, twenty-two mental functions are included. The same is true [with the other five consciousnesses] up to the seeds associated with the tactile consciousness, all of which each include twenty-two mental functions. Now within these twenty-two mental functions, the mental function of “intelligence” is generically called “cognition with unrestricted activity.” Thus, this “cognition with unrestricted activity” includes five kinds of cognition. 75b

The sixth are the seeds associated with the untainted sixth consciousness. This category also includes twenty-two mental functions. The seventh are the seeds of the twenty-two factors associated with the untainted seventh consciousness. The eighth are the seeds of the twenty-two factors associated with the untainted eighth consciousness. The naming of each expresses the connotations of the mental factor of intelligence that is in their midst. They are named, respectively, the marvelous observing cognition, the cognition of essential equality, and the mirror cognition. Each one of these twenty-two factors that comprise consciousness fully possesses the four aspects of cognition. Within the objective aspect are found the body, faculties, and sense fields of the limitless excellent characteristics, radiance, and pure lands of the buddhas. Each one of these is an object of subsequently attained cognition. Since it takes thusness as its objective sphere, innate cognition does not have an objective aspect.

In the Pure Land, the untainted four data fields are taken as substance. Such various shapes as palaces and towers, lotus ponds, and jeweled trees, which are long and short, square and round, smooth and rough, coarse and fine, are nominal characteristics appearing on the four data fields, so they are not discussed separately. Sometimes the fifth data field of sound is added as a substance, which means that the arising of the sound of waves or the howling of the wind would also be taken as a substance of the Pure Land.

The untainted five faculties and five sense fields serve as the substance of the excellent characteristics of the Buddha’s body. Within the five faculties, there is a distinction between the actual sense faculties and the physical

organs. The physical organs also take the four sense fields as substances, like the substance of the Pure Land. The actual sense faculties are created from the gross elements, from dharmas of untainted, pure, subtle form. The emanating light and so forth are all included in the sense fields. Each one of the seeds of these multifarious dharma substances is contained among these superior quality seeds. [Ryōhen: This concludes the brief explanation of the superior quality seeds.]

These three categories of pure, subtle seeds are beginninglessly and primordially endowed within the root consciousness. [Ryōhen: The above is a detailed description of the characteristics of the seeds contained within persons who have the predisposition for bodhisattvahood.]

ii. Seeds of Pratyekabuddhahood

Second is the predisposition for a *pratyekabuddha* (solitary realizer). These people also possess three grades of seeds, i.e., the seeds of (1) the path of seeing, (2) the path of cultivation, and (3) the path of no more applied practice. These are the portion of seeds of the untainted innate cognition and the untainted subsequently attained cognition produced within the concomitant mental functions of the sixth consciousness that realize the emptiness of sentient beings. They also include twenty-two mental functions. Their substance is like the above. In terms of association with a specific form of buddha cognition, this untainted cognition is equivalent in function to the marvelous observing cognition that perceives emptiness of person and is untainted. Their subsequently attained cognition is vastly inferior [to that of the bodhisattvas]. Because it lacks the function of vast cognition it cannot be called “omniscience.”

iii. Seeds of Śrāvakahood

Third is the predisposition for a *śrāvaka* (voice-hearer). In terms of lack of taint, they are generally the same as those with the predisposition for solitary realizer, except for the seven standard differences⁶⁵ between *śrāvakas* and *pratyekabuddhas*.

iv. Indeterminate Seeds

75c Fourth are those whose predisposition is not determined. These people are fully endowed with the untainted seeds for each of the three predispositions of each of the three vehicles. The character of their seeds can be understood by referring to the explanations above.

F. About the Four Predispositions

Among these four kinds of predispositions, the first is called the predisposition for sudden awakening. This is because one directly enters into the Great Vehicle without taking a circuitous course. Those of the fourth predisposition are called “gradually awakened.” This is because they first pass through the stages of the other vehicles before gradually entering the Great Vehicle. Those of the middle two predispositions are called people who have the predisposition for the two vehicles. They are headed directly toward quiescence, entering nirvana without remainder.

Besides these, there are also people with various other combinations of seeds, such as those who have the seeds for the two predispositions of bodhisattva and *pratyekabuddha*, those who have the seeds for the two predispositions of bodhisattva and *śrāvaka*, and those who have the seeds for the two predispositions of *śrāvaka* and *pratyekabuddha*. The first two are included in the category of indeterminate predispositions, as they will definitely undergo conversion and seek great enlightenment. The last pair simply has the predisposition for the two vehicles. Even though their predispositions within the two vehicles are not determined, seen from the perspective of the Great Vehicle they are determined for the two vehicles.

Even though these untainted innate seeds have resided within the tainted eighth consciousness from the beginningless past, their basic nature is excellent, luminous, and marvelous. Thus, they are not defiled by afflictive influences and are not contained in the nature of the ripening of the fruits of suffering. Merely relying on the eighth, root consciousness, they maintain their continuity, disappearing and rearing.

G. Those Lacking Predisposition

Those who lack these predispositions are people who lack these untainted seeds. They can still attain the marvelous karmic retribution of [rebirth as] humans and gods.

H. Questions and Answers Regarding the Doctrine of the Five Predispositions

Question: The adherents of other schools do not accept this doctrine of the five predispositions. By what scriptural authority and by what reasoning can your school’s doctrine be proved?

Response: There have always fundamentally been distinctions in the character of conditioned persons and dharmas. Within the dharmas there have always been primordial distinctions among the five aggregates, the sense fields, the eighteen spheres, and so forth. Why should there not also be distinctions among people in terms of three vehicles, five predispositions, and so forth? How could it be reasonable to accept that there are many distinctions among dharmas, but not accept that there are distinctions among the predispositions of people?

Therefore, such Great Vehicle sutras as the *Samdhinirmocana*, the *Laṅkāvatāra-sūtra*, the *Śrīmālā-sūtra*, the *Nirvana Sutra*, and so forth, as well as the Great Vehicle treatises such as the *Yogācārabhūmi*, the *Acclamation of the Holy Teaching* (**Prakaraṇāryavāca-śāstra*), the *Mahāyānasūtrālaṅkāra*, the *Buddhabhūmi*, and so forth, have clearly posited these inherent distinctions in five predispositions.

The scriptures clearly state that there are people who have predisposition, people who do not have predisposition, and people who have set predispositions for each of the three vehicles. Among these the *Samdhinirmocana* clarified the doctrine of the One Vehicle along with the five predispositions.⁶⁶ The *Nirvana Sutra* explains in detail that those who say “[everyone] attains buddhahood” “have not understood my intent.”⁶⁷ [In the *Mahāyāna-sūtrālaṅkāra*] the great saint Maitreya, who was to be reborn just one more time, extensively promulgated the Buddha’s intention, further establishing the eight reasons why the Mahayana is the authentic teaching.⁶⁸ The bodhisattvas Asaṅga and Vasubandhu inherited the teaching from Maitreya and further elaborated the ten reasons.⁶⁹ All agree that the One Vehicle is distributed over five predispositions. All those who have transmitted the lamp of this school know this. Thus, the presence or lack of predisposition is a common teaching of the sages. This being so, why is it suddenly the case that having the predisposition is accepted and not having the predisposition is not accepted? The sentient beings of the three vehicles all ride on one or another vehicle, so how can you acknowledge the existence of set predispositions for the Great Vehicle but not accept that there are set predispositions for the two vehicles? This kind of doctrine is like a large boulder—who can move it?

If you take the doctrine espoused in the *Lotus Sutra* and so forth as your scriptural authority, we will cite as our scriptural authority the doctrine of the

five natures as taught in the *Samdhanirmocana-sūtra* and so forth. If you offer the *Lotus*'s doctrine of "explaining the three, revealing the one"⁷⁰ as your line of reasoning, we will reply to by citing the *Samdhanirmocana*'s "matching the One (Vehicle) while positing five (natures)" as our line of reasoning.⁷¹

If you would valorize the contents of the *Lotus Sutra* over all other teachings, then keep in mind that the teaching of the *Samdhanirmocana-sūtra* in the Lotus Store world is delivered by none other than Vairocana Buddha, aimed at great bodhisattvas with the religious capacities of Avalokitêśvara and Maitreya and their like, who abide at the eighth ground and above. Each passage of the main discourse of this sutra in five fascicles and seven chapters fully exhausts the profundities of nature and characteristics. Each chapter proclaims the final and fully expressed doctrine. Why would a buddha abiding in the reward lands of eighteen perfections of purity deliver an incomplete teaching? How could it be that a great bodhisattva of the most advanced stage would preach the shallowest doctrine? What is more, even if the *Lotus Sutra* understands the three vehicles, it has yet to grasp the five predispositions. The *Samdhanirmocana* clearly distinguishes them and assimilates them into the One Vehicle. The *Lotus Sutra* doesn't even explain the nature and characteristics of the Great Vehicle. The *Samdhanirmocana* provides a detailed explanation of attainment of buddhahood by *śrāvakas* who have dedicated themselves to enlightenment. We can thus see what is made implicit and explicit in both teachings. Even though the scripture and reasoning are quite complex, the overall point is like this.

I. Questions Regarding Doubts Deriving from Mundane Awareness

Question: Since the unenlightened are unable to discern their own predispositions, how would they know whether or not they are of a set predisposition, or if they have no predisposition whatsoever for attaining buddhahood? If they have no buddha-nature, then practicing the buddha way is useless. If this is the case, those who study the teaching of the five natures will always have these kinds of doubts. Is this not a serious problem? Would it not be better to study the teaching that all beings attain buddhahood, and thus become determined? This is also the Buddha's teaching and the transmission of the great bodhisattvas, which is surely reliable as a course of study.

Response: What we are discussing here are the doctrines of provisional and real; what you ask reflects the thinking of a fool. How can you rely on

the doubts of a fool to determine whether a teaching is provisional or real? Suppressing the real out of compassion for the confused is an expedient approach used to encourage practitioners. Revealing the real and exhausting the principle is the true, fully revealed teaching.

Indeed, the marvelous principle of the five predispositions is the secret teaching of the Lotus Store world. However, when it comes to full knowledge of one's own predispositions, then this knowledge lies only in the sphere of the buddhas. If we discuss within the parameters of faith and understanding according to peoples' capacities, then we should go along with [our school's] established doctrine, that is, the innate predispositions and established predispositions explained in detail in our basic treatises such as the *Yogācāra-bhūmi*. If we examine it calmly, our bodies, minds, and activities have such characteristics—do they not? Furthermore, they also explain at length the characteristics of lacking predispositions. If we look at this trying to assess our own situation we should follow the guidelines given above.

76b Our foundational scripture says, “I do not reveal the teaching of the appropriating consciousness (*ādānavijñāna*) to the unenlightened or the foolish.”⁷² The *Cheng weishi lun*, explaining the meaning of “unenlightened” and “foolish” (Jp. *bon gu*), says “unenlightened” (Jp. *bon*) means “lacking predispositions”; “foolish” (Jp. *gu*) means “seeking quiescence (nirvana).”⁷³ How can someone who is profoundly seeking great enlightenment by studying and relying on this doctrine be limited to simple quiescence, or be totally bereft of potential for enlightenment? Even though they believe, if their faith is not deep and firm their tethers are reinforced. Such people are lazy, and it is the same with practitioners of other schools. Who is able to give rise to vast, firm faith in the very beginning stages of religious training?

Among doctrines in general, the expedient and the real are difficult to assess by those of ordinary intelligence, as all are correct teachings that flow out in similar quality from the Dharma realm. How can we discern the shallow from the profound? The founders of the schools were all great sage-avatars, all of whom rely on the golden words of the Tathāgata. How much more should we value the teachings of the coming Maitreya Buddha, or in the full expositions of the Dharma by Vairocana? The assertion that the great bodhisattva Maitreya promulgated expedient teachings is the irresponsible chatter of those who have misunderstood the course of things. To regard the doctrine expounded in the

Lotus Store world (in the *Samdhinirmocana*) to be an inexplicit teaching is nothing but empty chatter that exposes one's own shortcomings.

The great holy teaching must await those who are ready to understand it. During the thousand years of the true Dharma, when wise practitioners were in abundance, Maitreya intentionally descended into the human world. In order to refute the two views of existence and emptiness for deeply established great bodhisattvas such as Asaṅga, he expounded the most profound principle of the Middle Way. How in the world could this be regarded as a provisional teaching? If you insist that it is a provisional teaching, why would Maitreya have stopped without explaining the full truth? If you say that their faculties were not yet fully matured, then when will their faculties attain maturity? If you say that all have already attained enlightenment, this means that the faculties of all practitioners in training have fully matured. In this case, why should Maitreya descend into the world and expound for them the true Dharma? Why is this not the case? Our school does not accept the *Lotus Sutra's* teaching of the four vehicles, but the *Samdhinirmocana-sūtra's* teaching of the five predispositions is accepted by other schools. Which of these teachings is axiomatic and which is not axiomatic? If you rigorously compare the two, superior and inferior can be discerned.

We might make manifold comparisons of this kind. Even if one is from another school, if they are unprejudiced and have faith, with pure, correct views they can determine this and fathom it. Depending on this teaching, Bhāviveka Bodhisattva waited for the day of the descent of Ajita (Maitreya) to make his own determinations on the veridicality of the teachings.⁷⁴ If even Bhāviveka was able to wait, how much more should those of lesser rank be willing to do so? Therefore, it is useless to be in doubt about the possession or not of the seeds for predispositions. It is better to just stop useless speculation and instead believe in and study the final teaching of the fully revealed doctrine.

J. Further Clarification of the Principle of the Five Predispositions

Questions: (1) The principles by which you posit the five predispositions are still not clear. Could you elaborate in further detail?

(2) Furthermore, the principle of thusness is the basis of a myriad dharmas. There is no dharma that does not arise through it. If this is the case, it should be the same for all seeds. Why go to the trouble of making an argument for the existence of conditioned seeds?

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(3) Herein, (a) the tainted eighth consciousness is of ripened karmic moral indeterminacy. Untainted seeds are originally of wholesome moral quality. How could contaminated-yet-karmically indeterminate dharmas somehow use uncontaminated pure seeds in order to have the ability to produce effects? (b) Moreover, though all seeds are the objects of the eighth consciousness, we do not know that untainted seeds are also its objects! (c) If this is so, how could contaminated states of mind render an uncontaminated pure objective aspect? (d) If it is not so, where among the five aspects of consciousness-only would these untainted seeds be contained?⁷⁵ (e) If uncontaminated seeds lie outside of these five aspects, the doctrine of consciousness-only will be difficult to prove.

(4) Next, I still have doubts regarding the existence or not of set predispositions. What kind of skillful means should unenlightened practitioners use to resolve this? The innate set predispositions explained in our fundamental treatise constitute a nature that enables one to have the mental capacity to fully implement the six perfections. If within our beings we are unable to implement one of these perfections, does that mean that we lack the predisposition for buddhahood? If so, it is difficult to believe this teaching. Parsimony and jealousy are always the custom of the secular world; indolence and distraction are the definitive characteristics of the foolish. Those who truly follow the Buddhist teachings are extremely rare. Does this mean that all people lack buddha-nature?

K. Answers to the Questions on Predispositions

i. Response to Question One

Because those who have the predisposition and those who lack it come as a complementary set, and because you can't have one without the other, it is an extremely recondite principle that we must ponder deeply. Should we classify that which we find agreeable as the true teaching, and that which we find disagreeable as the expedient teaching? This means that the truth of the Dharma is originally different from deluded discriminations. You can only understand this principle by relying on faith; you definitely cannot get it by simply going along with what you find to be agreeable or disagreeable.

ii. Response to Question Two

Yet if we investigate their source, the dharmas produced by causes and conditions are certainly extremely numerous, and the extremely numerous

dharmas that constitute phenomena are definitely produced from causes and conditions. The single-flavored Dharma that is the essential nature is definitely not produced by causes and conditions, and the essential nature that is not produced by causes and conditions is definitely of a single flavor. This is the difference between conditioned and unconditioned dharmas. These appearances of difference rely on direct causes and conditions; they are naturally not of a single flavor.

If the single-flavored essential nature is ever-abiding and has no connotations of prior and subsequent, or of transformation, then it is not the direct cause for all dharmas. Therefore, in the same way that the various distinctions in dharmas have existed from time immemorial, the various distinctions among people should exist from time immemorial. This is because both dharmas and sentient beings are the same in being appearances of conditioned phenomena, and both are functions of the characteristics produced by causes and conditions. And yet the direct causes of these differences are conditioned innate and newly produced seeds.

If there were no conditioned seeds the notion of “direct causes” would be untenable. Reality is precisely the markless, ever-abiding nature of the single-flavored Dharma. How could we expect something that is marked, changing, with a multitude of phenomenal characteristics to newly differentiate into its own effects, its own essence, and differentiate to produce direct causes? Therefore, if we do not posit conditioned seeds and instead call thusness seeds, we might commit an error in ignoring the direct causes of all dharmas. Since the unconditioned is not produced by dependent arising it does not have seeds as direct causes. On the other hand, since the conditioned is produced by none other than dependent arising it must have seeds as direct causes. Yet since principle and phenomena are mutually complementary, thusness is a contributory factor, not a direct cause. Hence, there are distinctions in terms of being marked and markless, arising-and-ceasing, or ever-abiding. There is no error here whatsoever.

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If you say that thusness acts as seeds, you are taking causation by contributory factors as direct cause. If you object by saying that from the perspective of identity there is no difference between the two positions, then you are stuck in the extreme path of identity, and you are confused in regard to the Middle Way of neither identity nor difference.

If you say “I also take the position of neither identity nor difference,” we have to ask whether your understanding of “nondifference” is the same as our understanding of “nondifference.” If they are not different, then we end up back with our previous objection to your position. If they are different, then you end up falling into the extreme position of identity. By this we know clearly that when you do not acknowledge the distinction between phenomena and reality, phenomena are not discerned in full detail. Rather, when you label seeds as thusness, you end up rejecting the distinctions in phenomena.

iii. Response to Question Three

Regarding the problem of the relation of consciousness-only with untainted seeds, the *Cheng weishi lun* says:

Although untainted seeds are the basis of this consciousness, they are not part of its nature, and therefore they are not cognized by it. Yet although they are not cognized by it, they are not apart from it. It is the same as we pointed out with the nature of thusness, so this does not conflict with the principle of consciousness-only.⁷⁶

The commentary on this text says, “‘Untainted seeds’ has only a single connotation, which means that since it is not apart from consciousness, it is called ‘only.’”⁷⁷

Therefore, in the overall sense that nothing is separate from consciousness, it is called consciousness-only. The mind already predominates over all other dharmas. How could there be anything separate from it? Since all are called consciousness-only, there is no disagreement whatsoever. If you further insist on including the approach of five aspects of consciousness-only, then it would be included in the explanation of consciousness-only in terms of that which is transformed.⁷⁸ Since both of these seeds are the same in their being seeds, they can be discussed in relation with each other. Therefore, the exegesis by Puyang⁷⁹ says:

Although seeds are not cognized in the causal stage of practice, they are part of the objective aspect of the store consciousness, being taken as objective aspect from other objective aspects.⁸⁰

Although there seems to be a dispute between our school and the others over this classification of predispositions, there is actually no dispute. Why?

“Dispute” implies that within a single approach and a single matter, two doctrines emerge that are as different as water and fire. If the other schools were to discuss the nature and characteristics of all dharmas in a way that is not different from our school and still posit that all sentient beings attain buddhahood, while still not accepting the doctrine of the distinction in five predispositions, then it should be discussed. But up to now they have not thoroughly discussed nature and characteristics; instead, they arbitrarily deal with phenomena based on the approach of principle-nature and the system of perfect interpenetration,⁸¹ and do not acknowledge the difference between determined predispositions and no predisposition. What they are positing is a different kind of doctrine. Why should there be any debate?

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Furthermore, if, in the case of our school’s doctrine of the single flavor of nature and principle, we did not posit the One Vehicle but did posit the five predispositions, then there could be something to debate about, but we do not take this position. From the standpoint of principle, all attain buddhahood and there is no distinction among the five predispositions.

Thus, we can say that in our school, the One Vehicle is real and the five vehicles are also real. The reality of the five vehicles is based on the fine-grained logic of the characteristics of phenomena, and the reality of the One Vehicle is based on the steadfast quality of the underlying nature. These characteristics of phenomena not having set characteristics allows the nominal positing of the five kinds of predispositions in the locus of illusion. They are thus not different from the reality of the equal One Vehicle. As for this nature of principle: since within the real nature of dependent arising we distinguish and witness distinctive characteristics, this is not different from the primordial distinction in five predispositions. Neither identical nor different: one is posited and five are completed. Why stick to one’s own limited interpretation? People insist on doubting the content of other doctrinal systems in their entirety, and therefore our school usually does not like to get into debates, as has been explained in detail in the *Essentials of the Middle School*.⁸² This is because we reconcile the full gamut of the Buddha’s teachings and do not engage in wasted discussion.

iv. Response to Question Four

It is indeed difficult to determine whether one actually has the predisposition for buddhahood in oneself. The provisionality or reality of a teaching

cannot be determined based on this criterion. This is a separate matter that can still be investigated. As our fundamental treatise (the *Cheng weishi lun*) tells us, when one's mind is enveloped by the four derivative afflictions⁸³ as taught in this treatise, even if you have the predisposition for buddhahood their characteristics are obscured. Therefore, even if you are bogged down in envy and such faults, you can't so quickly assume that you lack the predisposition. These afflictions have been cultivated for many lifetimes.

Therefore, we can say that if you even accomplish one, two, or three of the six perfections, even if you do not lack the fundamental inclination for the Great Vehicle, then this is the predisposition for bodhisattvahood. If there is still doubt, you must seek the divine assistance of a great sage. Therefore, when the great Trepitaka (Xuanzang) was in India, he prayed to an image of Avalokitêsvara⁸⁴ to obtain confirmation. Does this not serve as a guide for those of sharp minds in the age of the decline of the Dharma?

VII

Twelvefold Dependent Arising

1. Explanation of the Twelve Limbs

Question: What is it that triggers transmigration through cyclic existence?

Response: In terms of its source, it is triggered by nescience. This means that the minds of ordinary people are extremely ignorant, such that they do not understand the principle of cause and effect and do not comprehend the path to liberation. They have still not wearied of the painful retribution of the three unfortunate destinies. How much more difficult it is to turn away from the superior karmic rewards of rebirth as a human or a god! Here we are referring to the power of the discriminating nescience that functions with the sixth consciousness, which is called the limb of nescience.

Depending on the power of this ignorance, the two kinds of mental inclinations of wholesome and unwholesome fully come into play as the karmic causes of transmigration. These “karmas” come into play through the mental factor “volition” (*cetanā*) that functions with the sixth consciousness. Volition sometimes functions with faith and other wholesome mental functions. At that time, in accordance with bodily, verbal, and mental activity, it creates all wholesome dharmas. At other times it functions with craving and other afflictions. Then, in accordance with bodily, verbal, and mental activity, it creates all unwholesome dharmas. These wholesome and unwholesome orientations associated with the three modes of karmic activity each perfume their own seeds. These seeds are all deposited in the root consciousness, which represents the continuity of the individual’s nominal self. This is called the limb of formation (*saṃskāra*). This limb of formation supports the root consciousness according to its ability. This is called the seeds of painful effects supported by formation. These seeds of painful effects that are supported are of five kinds.

(1) Seeds actively produced by the root consciousness; this is called the limb of consciousness (*viññāna*).

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(2) Seeds that produce name and form. This refers to all the other seeds—beyond the seeds produced from the root consciousness as well as the seeds of contact and sensation in the six internal sense bases—whose karmic ripening is of indeterminate moral quality. This is called the limb of name-and-form (*nāma-rūpa*).

(3) Seeds of the six faculties of vision and so forth. This is the limb of the sixfold sphere of sense contact (*ṣaḍāyatana*). The faculty of thought referred to here is not the *manas*, but it does have the meaning of “uninterrupted ripening.”

(4) Ripening seeds of the mental factor of contact; this is this limb of contact (*sparśa*).

(5) Ripening seeds of the mental factor of sensation; this is the limb of sensation (*vedanā*).

To summarize the main points of the seeds of these five limbs of consciousness and so forth, they are all seeds that can produce circumstantial and direct unpleasant future effects. Nevertheless, as ripened factors they are impotent and unable to independently produce their own manifest effects, and so must await the empowerment of contributory factors. Hence, they provide supporting energy to wholesome and unwholesome activities. Sometimes they produce wholesome effects, sometimes unwholesome effects. However, even though fruition differs in being wholesome or unwholesome, both are of indeterminate character.

The seeds of these six limbs of formation and so forth need to be nourished by conditions before they can actually manifest. It is like actual seeds in the natural world that after having been planted in the ground still need the nourishment of rain and dew before they produce sprouts. Seeds of internal mental functions are the same in this way, and their nourishing conditions are the afflictions. When we give rise to afflictions this nourishes the seeds of future painful consequences. And although all afflictions have this kind of power, thirst (*trṣṇā*) serves as the root and desire (*rāga*) is like the water. This is because they have the distinctive power of providing nourishing energy. Thus, at the moment of death, when they are in a state of extremely subtle conceptual activity, intrinsic low-intensity thirst arises naturally, longing for one’s own existence and the world. At that time, the seeds of the six limbs

of formation and so forth are directly nourished but do not reach full pitch. This low-intensity thirst is called the “limb of desire” (*trṣṇā*).

This kind of yearning is steadily habituated, eventually giving rise to intrinsic high-intensity thirst and so forth. At that time the nourishing conditions of the seeds of the six limbs are in full supply, so their ability to generate effects is all set. These kinds of high-intensity afflictions such as desire are called the “limb of grasping” (*upādāna*).

The direct nourishing of desire and grasping is none other than the intrinsic afflictions that function with the sixth consciousness. These six limbs of volition and so forth that have been nourished are collectively called the “limb of becoming” (*bhava*).

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This limb of becoming, arriving at the first instant of rebirth, directly produces unpleasant circumstantial and directive retributions. These unpleasant retributions of the body with its sense faculties come forth intact. They are comprehensively termed the “limb of birth” (*jāti*). After [the life force] declines one reaches the point of the end of life; this is called the limb of old age and death (*jarā-marāṇa*). [Ryōhen: The limbs proper are directive retribution, which subsumes circumstantial retribution according to their type.]

2. Characteristics of Transmigration

After this one round, one again gives rise to nescience. Nescience produces karma, eventually giving rise to desire, which nourishes the seeds of suffering (for an unpleasant rebirth). And on it goes, in exactly the same order with no variation. Again and again, one transmigrates endlessly, from time immemorial, reaching up to the present. Hence cyclic existence has nescience as its source.

This nescience is produced from the seeds of nescience. These seeds have been perfumed by the activities of previous nescience. These perfumed seeds reside in the root consciousness, producing seeds of the same type without interruption—again and again producing nescience. Since they continuously produce nescience, beings transmigrate again and again, without end.

The root consciousness that keeps the seeds is produced from its own seeds. These seeds of the root consciousness also reside in the root consciousness. These are the same as the seeds of raw data that are perfumed in the

objective aspect of consciousness as the transformation of the sixth and seventh consciousnesses. The sixth and seventh consciousnesses are also produced from seeds of the sixth and seventh consciousnesses. These seeds are thus perfumed by their own sixth and seventh consciousnesses. Once they are perfumed, they already reside in their own root consciousness. In this way, the seeds all reside in the eighth consciousness, reproducing themselves, like a raging river that flows on without interruption. From time immemorial the seeds produce manifest activity. Since manifest activity perfumes seeds, and seeds produce seeds, transmigration through cyclic existence is endless. Thus, you can see that transmigration through cyclic existence is created from nothing other than one's own mind.

3. Nescience and the Nescience Entrenchments

Question: Is this present nescience the same as the nescience entrenchments (Skt. **avidyāvāsa-bhūmi*) taught in the [*Śrīmālā*]-*sūtra*?⁸⁵

Response: It is not the same. The *Śrīmālā-sūtra* speaks of nescience as constituted by the afflictive hindrances and the cognitive hindrances.⁸⁶ This is equivalent to the individual ten afflictions and the twenty derivative afflictions in our Hossō system. In this model the cognitive hindrances refer to the most subtle aspect of each one of the afflictions. Conversely, we can say that the coarsest aspects of the cognitive aspect of the hindrances are the afflictions.

The afflictions are delusions in regard to function, which torment sentient beings and drag them into birth and death; thus they are called the afflictive hindrances. The cognitive hindrances are the essence of delusion; they obscure the knowable objects such that one cannot obtain *bodhi* and these are called the cognitive hindrances. The afflictive hindrances function to produce karma and nourish rebirth. These karma-producing afflictions proper are the afflictions arising from discrimination in the present life; in their aiding the inviting of karma, they also share with the innate afflictions. The nourishing afflictions proper are the innately arisen afflictions. In their aiding of the nourishing of affliction they also share with the afflictions produced by discrimination.

Within the karma-producing afflictions the power of nescience is predominant. However, since the dharmas that produce karma do not occur repeatedly, only one occurrence of the limb of nescience is posited. Among the nourishing

afflictions the power of desire is predominant. Yet nourishing afflictions flow on repeatedly; therefore, the two limbs of desire and grasping are posited.

The cognitive hindrances do not have the functions of producing karma or nourishing rebirth. They are merely able to obscure the knowable objects and prevent people from giving rise to the Buddha's *bodhi*-wisdom. The nescience entrenchments taught in the *Śrīmālā-sūtra* are none other than the cognitive hindrances. Therefore, it is not the same as the limb of nescience under discussion here.

Question: If all afflictions contain cognitive hindrances, they can also be labeled as craving, hatred, conceit, and so forth. Why, then, does the *Śrīmālā-sūtra* separately posit them with the term “nescience entrenchments”?

Response: Since nescience is predominant within the cognitive hindrances, it is generally labeled as nescience. In reality, it is not the case that there is no thirst, anger, or conceit and so forth (i.e., afflictive aspects).

4. Admonition against Disparagement

In the above and below sections where comparisons with the teachings of other systems are made, this is only for the purpose of preventing later scholars from attaching to mistaken terms. We have no intention of disparaging the marvelous principles of their correct Dharma. They are all profound essentials, so why should they not be believed and practiced? If you meet the difficult-to-encounter Dharma with a twisted and attached attitude, you will be unable to clarify the orthodox principles of your own school and you will further greatly malign the doctrine of other schools. Acting in this way, you will certainly fall into the great hells, unable to escape for a hundred thousand eons. These are the consequences of attachment to your own views.

If you harmonize with other schools, your buddha-wisdom eye will naturally penetrate everywhere. The benefit you bring according to the situation will be inexhaustible. If you malign other schools, uncountable Dharma jewels will be obliterated at once. All sentient beings will undergo great suffering and there will be nothing but anguish among the great sages.

Wanting to do away with this attachment, however, you end up seeming to reject the Dharma. When you want to establish the Dharma it is just like establishing attachment. If neither is` rejected, then who indeed will warn

people regarding their attachments? You are stuck between a rock and a hard place. What is one to do? Requesting humbly to the wise, inquiring about refuting others, you must reflect on your own attachments. If you would establish yourself, you must first seek to harmonize with others. The pure, single flavor is the same as the true Dharma of old.

VIII

The Three Kinds of Natures

1. General Explanation

Question: How are the hundred dharmas classified among the three kinds of natures such as the fabricated nature and so forth?

Response: Generally speaking, the first ninety-four dharmas are of other-dependent nature. The last six unconditioned dharmas are of perfectly real nature. If we discuss it in detail, among the six unconditioned dharmas there is a distinction between those that are transformed by consciousness and those that are based on thusness, as we have already explained in detail. Within these hundred dharmas that have either other-dependent or perfectly real nature, there are some cases where they are reified such that we attach to their existence, and some cases where they are deconstructed such that we attach to their emptiness. Thus we can say that the manifestation of these attachments as the extreme view of attachment to existence and the extreme view of attachment to emptiness are what is known as the fabricated nature. This is removed by [the meditation on] the two kinds of selflessness.

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Question: Why are these types of nature known as the fabricated, [the other-dependent,] and the perfectly real?

Response: False fabrications are what we attach to, and hence this is called the “pervasively fabricated nature” (lit., “pervasively fabricated and attached-to nature”). Therefore, pervasive fabrication is a term for “the grasper.” “The grasped” is a term for the false objects. Delusion and false discriminations pervasively fabricate everything, and therefore it is said to be “pervasive fabrication.” Since the false objects that are cognized are what are attached to, it is called “the fabricated.” “Other-dependent” means that things arise depending on myriad other conditions, hence this name. “Perfectly real” means that the actual natures of dharmas are perfectly accomplished, hence this name.

Question: Among these three natures, which are nonexistent and which are existent? Which are nominal and which are real?

Response: The fabricated nature is devoid of substantiality. It only exists as mistaken discrimination and fabrication. Therefore, it is called a dharma that is imaginarily existent but in principle nonexistent. The other-dependent nature is like an illusion, ephemerally existent, formed from myriad conditions. Its substance is nonempty. The perfectly real nature is real and always thus. Its nature is firm, neither ephemeral nor nonexistent. These latter two natures are of the sphere of holy cognition and not the objects of delusive imagination. Therefore, they are called dharmas that exist in principle but do not exist for the worldly.

Question: If it is the case that the fabricated nature is devoid of substance, based on what kinds of objects does it arise in the deluded minds of ordinary people?

Response: It arises because the characteristics of the other-dependent that appear in the mind are perceived as objects, and then these other-dependent characteristics are said to be really existing—or utterly nonexistent. Therefore, such objects that are apprehended outside the mind are either reified or denied. Hence, false imagination is the fabricator and the objects appearing in the mind are the fabricated. The deludedly imagined appearances are said to be of pervasively fabricated nature.

Question: Might it not be the case that the perfectly real nature is fabricated?

Response: The real is not an object cognized by false attachment. Therefore, even though it is not an object fabricated by direct delusion, since it is the real nature of the other-dependent we can also say by extension that it is fabricated.

Question: Are these three natures regarded as being essentially the same or different from one another?

Response: The *Cheng weishi lun* says:

We should say that neither is the case, for although they do not have separate essences, the connotations of false fabrication, dependent arising, and reality are different.⁸⁷

Hence, these three are neither identical nor different. Since they do not have separate essences they are said to be nondifferent. Since there is false fabrication and so forth, they are said to be nonidentical.

Question: Although I have heard the general overview of this teaching, I have still not seen it treated in detail. Can you provide us with an example to clarify its meaning? 79a

Response: Let's take the example of a single blade of grass, green in color. This green color does not exist independently, it is the product of the two causal aspects of direct causation and contingent causation.⁸⁸ The direct causes are the seeds contained in the store consciousness. The contingent causes are the various contingent conditions such as the wind, rain, earth, and so forth. A vast number of direct and indirect causes and conditions combine to produce the color of this blade of grass. Since it is produced by the combination of causes and conditions, even though it has no nature of its own it is also not totally nonexistent. Like an illusion, like a dream, it is neither existent nor nonexistent. This is other-dependency.

When presented with the illusory green color of the blade of grass, ordinary unenlightened beings imagine the color as being real. At the time of this imagining, what is actually being represented in the mind is this illusory green. What is delusively represented is the appearance of a truly existing green. This appearance lacks any underlying reality. This is called pervasive fabrication by reification.

Some also see it from the perspective of emptiness, and reject this appearance of color and take it to be utterly nonexistent. What is represented in the mind at the time of this apprehension is the appearance of utter nonexistence. What is represented in the minds of the deluded is real nonexistence. This appearance lacks any underlying basis and is pervasive fabrication by annihilation.

Now within these falsely imagined appearances of reified real existence and annihilated utter nonexistence there is, within this green blade of grass, a principle that is at every moment and at all times completely removed, stable, and permanently abiding. This principle is real; it neither arises nor ceases. Therefore, it is called the perfectly real nature. These three natures are neither identical nor different. [Ryōhen: Here we offer a single example but all phenomena are like this.]

Question: It is easy to get confused about this recondite teaching of the Hossō school. Can you offer a simile to clarify its meaning?

Response: A verse in the *Mahāyānasamgraha* relates the simile of a snake, a rope, and hemp.⁸⁹ Put briefly, on a dark evening there is a rope lying on the

ground. A foolish man sees it and sees it as a snake. Based on this, all kinds of fears are generated: his eyes glaze over, his mind is unsettled, his hands and legs tremble. At that time, an enlightened person teaches him to try to make him aware of the actuality. Since his confusion runs deep it is difficult to awaken him so easily. After repeated contemplation he gradually comes to understand. Removing his confusion, he suddenly understands that the snake is unreal. Once he knows this, he sees that it was merely a rope. The features of the rope are quite similar to the shape of a snake, and since they are similar the eyes of a fool mistakenly take a rope to be a snake. This is one level of awareness.

Yet he still apprehends the rope as a real thing. With further thought, he eventually understands that the rope is unreal. Its actual substance is hemp, so it is not really a rope. The characteristics of the rope are merely produced from myriad conditions. It is illusory, nominally existent, neither existing nor empty. The hemp is the true substance of the rope, which is neither existing nor empty. The appearance of a real snake and the appearance of a real rope are completely removed in the awareness of the hemp. The three natures are also like this.

79b The delusive vision of the fool is a metaphor for the fabricator; his various fears are a metaphor for the suffering through birth and death. The enlightened person who teaches him is a metaphor for the buddhas and bodhisattvas; the appearance of a real snake is a metaphor for the appearance of a real self. Suddenly knowing that the snake is empty is a metaphor for knowing the emptiness of person; the appearance of a real rope is a metaphor for the appearance of real dharmas. Knowing the rope to be unreal is a metaphor for knowing that dharmas are empty; the nominally existing snake is a metaphor for an other-dependent essence. The similarity of the appearance of the snake and the rope is a metaphor for the aspect of a nominal self; its substance being hemp is a metaphor for the perfectly real nature. The fact that within the hemp there has never been the appearances of a real snake or a real rope is a metaphor for the principle lacking appearances.

When applying this kind of simile, the marvelous principle can be clarified. [Ryōhen: It is in order to elucidate this understanding that I applied a simile.] These three kinds of natures are neither identical nor different. Therefore, this can be called the “single-layered Middle Way.”

2. One Kind of Emptiness and Existence in the Three Natures

A. The Middle Way of the Fabricated

Question: Is this pervasively fabricated nature to be regarded as exclusive emptiness?⁹⁰

Response: It is not exclusive emptiness. Why? Despite the fact that a substance is utterly nonexistent, one falsely fabricates its apparent characteristics. But you can't say that there is nothing there at all. We can thus say that this appearance is exactly the existence of emptiness. It is explained as the fabricated nature, and therefore the *Essay on the Forest of Meanings* says, "It is said to be nonexistent, but the nonexistent can also be said to be existent. This is because ordinary discrimination manifests the pair of self and dharmas."⁹¹ Even though⁹² it is said to exist, in reality it is utterly devoid of substance and only exists as a delusive fabrication. Thus, we can say that this emptiness is the emptiness of existence. When we talk about marvelous emptiness, it is called the lack of essence in characteristics. Therefore, the *Forest of Meanings* also says, "The fabricated is nonexistent; know that self and dharmas are both dispelled."⁹³ Hence this is the Middle Way.

B. The Middle Way of the Other-Dependent

Question: Can other-dependent ephemeral dharmas be regarded as exclusive existence?

Response: Since you have already called them ephemeral, how could they be exclusive existence? Since the phenomena that are produced by causes and conditions lack their own substantiality they are said to be empty. Since ephemeral appearances are there they are said to be existent. Since it is definitely an existence that does not get stuck in existence it is called the other-dependent nature; since it is definitely a nonexistence that does not get stuck in nonexistence it is called the lack of substantiality in the arising of phenomena. Hence it is also the Middle Way.

C. The Middle Way of the Perfectly Real

Question: Is the principle of the perfectly real nature regarded as exclusively existent?

Response: Since we have already called it the principle without appearances, how could it be exclusively existent? The selflessness of dharmas is

free from all obstructions—it is like space. All delusive conceptualization is definitely separated from it; therefore, it is said to be empty. This principle of emptiness is real and always thus, therefore it is said to exist. We can thus say that this existence is the existence of emptiness. Therefore, it is called the perfectly real nature. Thus, we can say that this emptiness is the emptiness of existence. Therefore, it is called the ultimate meaning of lack of substance. Hence it is also the Middle Way.

D. Two Kinds of Emptiness and Existence in Each of the Three Natures

Question: Is the extreme of deluded existence that is fabricated exclusive existence? Is the extreme of nonexistence in principle exclusive nonexistence?

79c Response: This is also incorrect. What is referred to as deluded existence is already not really existent. Whether through appearances of reification or the appearances of annihilation, exclusively deludedly conceptualized existence has no set appearances. Hence it is also the Middle Way. The two appearances of this reified existence and annihilated emptiness are both unobtainable, and this is called nonexistence in principle. How could it be exclusive emptiness? Hence it is also the Middle Way.

Question: Is other-dependent nominal existence entirely existent? And is this real nonexistence entirely nonexistent?

Response: Both of these propositions are wrong. Reification and annihilation are both free from existence, thus it is called nominal existence. How could it be exclusive existence? Hence it is the Middle Way. Reification and annihilation are both empty and nonexistent; this is called real nonexistence. How could it be exclusive nonexistence? Hence it is the Middle Way.

Question: Is the perfectly real emptiness without appearances exclusive emptiness? And is the existence of the real exclusive existence?

Response: These propositions are also both wrong. Reification and annihilation are both nonexistent, and this is called no-appearances. How could it be exclusive emptiness? The principle being real is called real existence. How could it be exclusive existence? Hence it is also the Middle Way.

However, within the fabricated nature there is deluded existence, which is nonexistent in principle; therefore, it is generally called the Middle Way. Neither of these two approaches gets stuck in an extreme interpretation.

Within the nature of the other-dependent there is nominal existence, which is really nonexistent; therefore, it is generally called the Middle Way. Within the nature of the perfectly real there is reality without appearances; therefore, it is generally called the Middle Way. Neither of the former and latter two approaches gets stuck in an extreme interpretation.

3. Various Connotations of the Middle Way

Question: Do fabricated deluded existence, other-dependent nominal existence, and perfectly accomplished real existence have entirely distinct meanings? And do the fabricated nonexistence in principle, the other-dependent real nonexistence, and the perfectly real nonappearance also have entirely distinct meanings?

Response: These are also wrong. Fabricated deluded existence is originally represented on the surface of the other-dependent nominal existence. How could the essence of the dharmas be originally utterly nonexistent? In reference to what would delusion arise and fabricate? Even though it is not real existence it is nonetheless nominally real existence. Therefore, false imagination mistakes this nominal existence and represents it as delusive imagination. How could the nominal existence of the other-dependent be distinguished from delusive imagination? Yet they are not simply identical. Thus, we can say that they are neither identical nor different.

This nominal existence originally arises from perfectly real reality. If there were no substantial principle, how could phenomena arise? Even though there are not numerous phenomena there are separate dharma essences. Therefore, when causes and conditions merge, ephemeral phenomena take form. Yet these are not simply identical. Thus, we can say they are neither identical nor different.

How is it that the fabricated that is nonexistent in principle relies on the other-dependent that is really nonexistent? As for the lack of intrinsic nature in dharmas produced by causes and conditions, the intrinsic nature that is denied is an independently arisen nature, i.e., a real self and real dharmas. Yet this nonexistence in principle completely denies appearances, whereas real nonexistence means nonexistence of substance. We can thus say that they are not completely identical, nor are they entirely different.

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This meaning of the other-dependent that is really nonexistent depends on the meaning of perfectly real without appearances. Substantial reality is always free from all appearances. This is because it is a principle that has no intrinsic nature. Yet the former falls under the real nonexistence of nominal existence, while the latter falls under the lack of appearances in reality. Therefore, these are neither exclusively identical nor exclusively distinct. These three natures are not different in essence, yet they are also not identical. When they are identical, fabricated emptiness is identical with the emptiness of the other-dependent and the perfectly real. The existence of the other-dependent and the perfectly real is identical with fabricated existence. When they are different, the latter and the former are also different.

Principle and phenomena are in the same way, neither identical nor different. If you try to say that they are identical, then characteristics and nature can be bifurcated and mapped to form and emptiness. If you try to distinguish them, then the real and the conventional end up melting together, like ice and water. The countless distinct appearances among phenomena being neither the same nor different are just like this. The unbounded approach of inner realization of the principle being neither identical nor distinct is just like this. Therefore, the *Cheng weishi lun* says:

This is based on the conventional truth. If it were based on the ultimate truth then the mind and mental functions would be neither distinct nor identical. The interrelationship among the consciousnesses should also be understood in this way. This is called the Great Vehicle's marvelous principle of the real and the conventional.⁹⁴

It also says:

As is explained above, the distinction in the characteristics of the consciousnesses is based on the principle of the conventional truth, not on the ultimate truth. This is because in the ultimate truth, thought and language are cut off.⁹⁵

[The *Cheng weishi lun*] also says:

The distinctive natures of the eight consciousnesses cannot be said to be the same, because of their differences in modes of activity, objective supports, and concomitants, and also because when one ceases the rest do

not necessarily cease, and because they are different in terms of being perfumers of seeds or perfumed by seeds. On the other hand, they are not different, because the [*Laṅkāvatāra*]-*sūtra* says that the eight consciousnesses are undifferentiated, like water and waves. If they were different they must not be of the nature of cause and effect [for each other], and because, like illusory things, etc., they are devoid of definite natures [such as identical or different].⁹⁶

The *Essay on Consciousness-only* says, “Yet each dharma has its own principle, which is separately identified within each and cannot be said to be shared.”⁹⁷ “Yet in the essence there are no shared characteristics, and the myriad phenomena are not distinguished from each other. Since the principle is one and not two, we can also say that they have shared characteristics.”⁹⁸ [Ryōhen: And so forth.]

This being the case, the relationship between individual phenomena is that of being neither identical nor distinct; the relationship between individual principles is that of being neither identical nor distinct; the relationship between principle and phenomena is that of being neither identical nor distinct. Yet in the case of nonidentity/nondistinction among individual phenomena, nonidentity is primary. This is because the characteristics of phenomena are numerous. In the case of nonidentity/nondistinction between individual principles, nondistinction is primary. This is because the reality-principle is of a single flavor. In the case of nonidentity/nondistinction between principle and phenomena, the two aspects are equal in primacy. In the mutual dependency of characteristics and nature, identity and distinction all follow this same pattern.

4. Detailed Discussion of There Being neither Identity nor Distinction among Phenomena

Question: In the case of nonidentity and nondistinction between individual phenomena, why is there nonidentity and why is there nondistinction—and why is nonidentity regarded as primary?

Response: Causally produced dharmas must always be different from each other because (1) causes and conditions differ, (2) their appearances are numerous, and (3) there are myriad distinctions in substance and phenomena. Therefore, nonidentity is primary. However, since they are essentially

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ephemeral—like an illusion, like a dream—and since they serve as cause and effect for each other, there is no definite and real distinction. How could there be a definitive distinction? Therefore, even though they are not identical they are also not distinct. The above-cited text that explains how the eight consciousnesses are neither the same nor different clarifies this point.

Let us present an example to clarify this. The various nominal things of the mundane world have innumerable, unbounded distinctions in their characteristics. Take, for example, houses, portals, walls, pavilions, and so forth—phenomena that never have set characteristics. It is possible to tear down a house and use the materials to build a portal, and it is possible to tear down a portal and use the materials to build a wall. Following this reasoning we know that none of these phenomena are determined. The essence of things is like this. Before things have been broken down, their various characteristics are not determined and individual phenomena merge together. This point is certain, without doubt. Yet a house is a house and not a door, etc. A door is a door, and not a house, etc. The characteristics of each phenomenon are distinct and not confused. Since they have no determined characteristics, how could everything be mixed up?

Therefore, even though they are ephemeral, in its ephemerality each thing is distinguished by its characteristics. Even though they lack set characteristics, who rejects the nonexistent characteristics of existence? Hence these can be called the determined characteristics that lack determined characteristics. This being the case, the power produced by causes and conditions cannot disappear. Since the alternating movement of cause and effect continues without anomalies, as long as their causes and conditions are not exhausted various shapes and characteristics are all able to be retained. Yet although they are retained like this, since their intrinsic nature has no set characteristics the fact of their transmutability is also certain.

Conditioned phenomena should also be understood in the same way. Material dharmas, mental dharmas, the consciousnesses, mental functions, five faculties, five objects, three realms, six destinies, the causal stage, the stage of buddhahood—all are the same in type. Since innumerable distinctions are all without exception produced from their own distinct causes and conditions they have no set characteristics. Since they have no set characteristics they are all transmutable. How could they not change into each other?

Yet, since the phenomena formed from causes and conditions are not empty, the inexhaustibly various characteristics of dependently arisen phenomena are sharply distinguished from each other—this and that are not confused in the slightest. Therefore, in the nonidentity and nondistinction among individual phenomena, the aspect of nonidentity is primary.

5. Detailed Discussion of Nonidentity and Nondistinction among Principles

Question: Given that separate principles are neither identical nor distinct, why are they not identical? Why are they not distinct? And why is non-distinction regarded as being their more prominent aspect?

If real principles were to have set distinctions, they would have to be conditioned. The numerous dharmas in their essential natures must await their causes and conditions. If they are produced from causes and conditions it means they are conditioned. This means that if they have different characteristics, then these are characteristics of phenomena. How could they be called dharma-natures? If underlying principles were determined to be the same, there should be no distinctions in nature. If there are no distinctions in nature, how can they be called “various dharma-natures”? Moreover, if they only have a single characteristic, it should be a characteristic of phenomena. How could it be called a “dharma-nature”? Therefore, underlying principles are neither identical nor different. Still, if we were forced to describe it from a doctrinal standpoint, then the “single flavor” would be their prominent aspect.

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Why so? Because within markless dharmas there are no distinct characteristics. Thus, even though there is a principle of form, given that principle has no material obstruction how would it differ from the nature of mind? Even though there is a principle of mind, given that principle has no cognition how would it differ from the nature of form? The case of the principles of the five faculties, five sense objects, consciousnesses, mental functions, and other dharmas can be understood in this way. Therefore, myriad differences are all conditioned characteristics. Everything that is not an underlying nature has difference. Therefore, that which is within the holy teaching is called “equality in nature,” and is also called “immateriality.”

These are the numberless myriad distinctions among the characteristics of phenomena. The underlying principle is of a single flavor; it is not born and does not perish; it is neither the same nor different; it is neither form nor mind, neither internal nor external, because it is without distinctions. Therefore, the natures of the three categories,⁹⁹ Four Noble Truths, and so forth, and the principles of the three realms, five destinies, three vehicles, and so forth all interpenetrate each other; there is no gap between this and that.

Yet this single principle is the underlying nature of individual characteristics of phenomena. The nature of form is stable and thus can serve as the principle for obstruction. The nature of mind is stable and can serve as the principle for cognition. All the rest of the individual cases are like this. The aspect of nonidentity follows from the characteristics of phenomena, but if we analyze it in detail, difference is not the most important aspect of its nature. If we directly discuss the essential point of principle, that is its character of being like a single flavor, and then it is neither identical nor distinct. Although it is difficult to conjecture about, if we are forced to characterize it, nondistinction is its most prominent aspect.

Question: If this is the case, then is the principle of the realms of hell identical with the principle of the buddha realm? And is the principle of the buddha realm identical with the principle of the hells? And would this be the case for all of the realms, from those of the hungry ghosts and animals up to the realm of direct disciples (*śrāvakas*) and so forth?

Response: The mutual inclusion of the ten realms is a doctrine of another school!¹⁰⁰ In our school there are two ways one might explain this. When we discuss the ten realms from the standpoint of conditioned phenomena, the traditional position is that they are not mutually inclusive. Why? Rebirth in a hell is a circumstantial and direct reward of extreme suffering in body and mind. If we discuss its underlying nature, it is called posited thusness.¹⁰¹ The buddha realm is a circumstantial and direct reward of an extremely wholesome subtle body. If we discuss its real nature, it is called thusness of correct practices.¹⁰² The principle of the natures of the former and the latter are clearly distinguished without confusion. This is because the nature of each dharma is witnessed individually. If we speak directly from the perspective of the essence of the principle, they are equal without distinctions—there is no gap between them.

The interpretation of mutual inclusion should also be applied. Posited thusness and the thusness of correct practice are both the same thusness, as they are the principle of dharma-nature. Therefore, the *Commentary on the Cheng weishi lun* says, “Abandoning discursive interpretations and discussing the essence is precisely the single thusness.”¹⁰³ How much more so with the characteristics of phenomena and indeterminate characteristics? Even though nonidentity is primary, there is also an aspect of nondistinctness. How could each individual real principle have set differences? If from this perspective we understand that the characteristics of phenomena all interpenetrate and contain each other, then we need not be troubled.

6. Detailed Discussion of Nonidentity and Nondistinction between Principles and Phenomena

Question: When there is neither identity nor distinction between principle and phenomena, why isn't there identity, and why isn't there distinction? And how is it that the two approaches are equalized?

Response: The *Cheng weishi lun* says:

If the [other-dependent nature and perfectly real nature] were different, thusness would not be the real nature of that [dependent on others]; if they were nondifferent, this [perfectly real] nature would be impermanent. Both [natures] would be both pure and impure realms, and then the functions of original cognition and subsequently acquired cognition would not be different.¹⁰⁴

This is like the discussion seen in our founding sutra, the *Samdhinirmocana*, where Suviśuddhimati Bodhisattva ascends to the stages of resolute practice and a number of minor bodhisattvas get stuck in debate over principle and phenomena and sameness and difference.¹⁰⁵

Some argue that principle and phenomena are entirely identical with each other; some say that they are entirely distinct from each other. Some are indecisive and unable to reach a conclusion. Enmeshed in these various disagreements they pose the question to the Tathāgata. The Tathāgata answers them telling them that they have fallen into the two extremes of exclusive identity and exclusive distinction. From here, the Buddha refutes various objections

and severely rebukes them, saying, “[You people are] stupid, dull, dim, and clumsy, and do not practice according to reality.”¹⁰⁶ This text is lengthy and complicated but it is worth a look. The *Cheng weishi lun* and so forth pick up from this argument.

The gist of the matter is like this: If phenomena and principle are entirely distinct, thusness should not be the true nature of all dharmas, since “nature” is the ultimate reality of dharmas. If phenomena and principle are entirely identical, thusness should not be the constant thusness of reality, since that which comes forth according to conditions should arise and cease. The rest of these objections are resolved as explained in the complicated discourse of the text, so we will not deal with them here. These principles are all definitely like this, so the relationship between phenomena and principle is that of being neither identical nor distinct. The two approaches being equal, there are no further differences. Whether you say that sameness is primary or that difference is primary, neither is tenable. This is because there is no means whatsoever to do so.

7. Detailed Explanation of Identity

Question: Phenomena have characteristics, principles do not have characteristics. Phenomena arise and cease, principles abide eternally. Phenomena are multifarious, principles are equal. Since they are not the same, it is truly problematic to lump them together; i.e., they should be completely distinguished. How can they have an aspect of identity?

81b Response: If phenomena were substantial then this objection might be justified. Since phenomena are ephemeral, however, how can you come to this doubt? Since on one hand they are created based on external forces and don’t have their own nature, even though they seem to have characteristics these are not real characteristics. Even though they seem to arise and cease, they don’t really arise and cease. Even though they seem to be manifold, they are not really manifold. All are like objects in a dream, inconceivable. Therefore, phenomena are actually not different from markless reality. In this the one and the other merge and are mutually identical.

Question: If this is so, they should be entirely identical. How could they have an aspect of distinction?

Response: This point has already been clarified. Why do you bother us with this question? Even though there are no real characteristics there are also no ephemeral characteristics. Even though there is no real arising and ceasing there is also no ephemeral arising and ceasing. Even though there are no real distinctions there are also no ephemeral distinctions. Since the real principle is not like this, there is also the aspect of nonidentity.

Question: This point is difficult to grasp, can you give us an example?

Response: The surface of the water is calm, without any highs or lows; it has no features. When the wind and other conditions come waves suddenly rise up. Their energy is sometimes high and sometimes low; sometimes they look like flowers, sometimes they look like patterned silk. These characteristics of phenomena arise when conditions arrive; when the conditions disappear, they cease. The water, as substance, does not arise for the first time contingent upon the arrival of conditions, and it does not lose its energy when conditions are exhausted. [Ryōhen: In this case, water is contrasted to the waves as not arising and ceasing.] Therefore, we take the water as a metaphor for the originally existent eternally abiding. How could it be entirely identical to the waves?

Yet the waves are entirely water, and outside of the water what else could serve as their substance? When we look at it like this, they are indeed truly nondistinct. In this case, those characteristics exist nominally but are actually nonexistent. Even though there seem to be characteristics, there are no real characteristics. Even though they seem to arise and cease, they do not really arise and cease. Even though they seem to be manifold, they are not really manifold. This is because illusory conditioned arising is difficult to fathom. If the waves were real, they would be distinguished from the water. Since the waves are ephemeral, they merge with the water, being neither identical nor different. In the same way, the phenomena and principles of all dharmas are neither identical nor different. Can you understand the point through this simile?

Question: This is a simile that supports the interpretation of mutual identity. Water and waves are entirely of a single essence, with no aspect of distinction whatsoever. Therefore, the characteristics of the wave that is produced based on the conditions of the wind and so forth actually have no essence. Nonetheless, these highs and lows on the surface of the water resemble the appearance of flowers and so forth. Even though they resemble them, these appearances actually do not exist. If you take this as the metaphor, then it should be the

case for all dharmas that there are no separate dharmas outside of the real principle and that the characteristics of all conditioned phenomena are all delusions in regard to manifest objects. What is the point of using this as an example?

81c Response: Your objection is absurd. The connotations of nonidentity have been fully clarified above. If you object to the above, then are you totally rejecting the premise that the waves arise and cease? Or are you entirely rejecting the premise that the aspect of water is eternally abiding? If you reject both, then you are being obtuse. If you accept both, then the connotations of identity are automatically proved. Appearances are ephemeral yet are not utterly nonexistent. If you insist on holding to the objection you are probably mistaking ephemeral dharmas as nonexistent dharmas. Ephemeral dharmas and nonexistent dharmas have different meanings, which we should not mix up. Ephemeral includes the meanings of both existent and nonexistent. Non-existent means utterly nonexistent without any aspect of existence. The waves are ephemeral and not nonexistent. If they were utterly nonexistent, how could they appear when the appropriate conditions arrive, and how could their features vanish when their conditions are exhausted? If you admit that they are ephemeral, how can you object to the answer given above? Therefore, this simile is valid as an example of nonidentity and nondistinction.

If you raise this sort of objection, it means that you are entirely rejecting phenomenal appearances. If phenomenal appearances are nonexistent, the real principle is nonexistent. The real principle is not the only reality, since there must be conventional reality. If you reject both the real and the conventional, this is a severely wrong view. If you still say phenomena do not exist but principle exists, this interpretation is certainly untenable. If you say that you do not reject phenomena because they reside in the presence of illusion or, similarly, that in the presence of awakening they are nonexistent, how can you acknowledge [the existence of] phenomena? The assertion “existent in delusion, but nonexistent in principle” is based on the rejection of dharma essences. If, based on this, you accept phenomena in the presence of awakening, this is wholly identity, and one’s case collapses on its own. This is because the principle of nonarising and ephemeral arising and ceasing are definitely distinguished from one another and are not simply one thing.

If you say that they are identical because they are ephemeral, or that you object to their definitely being identical because they are ephemeral, then this is the connotation of neither identical nor distinct. How could this be a position of exclusive mutual identity? If, based on this, you say “I accept the position of neither identical nor distinct,” the doctrinal position of the Dharma-character school is automatically validated. The natures and characteristics of the hundred dharmas, the as-it-is-ness of things, the five predispositions—all of these lie within the ephemeral characteristics of phenomena of the single aspect of nonidentity. That is to say, in the presence of illusory persons and dharmas, they are the reason that things are not one but are instead distinguished.

If you further say that even though phenomenal characteristics in the presence of awakening are phenomenal characteristics, since dharma essences abide permanently without arising and without ceasing, they are therefore mutually identical, then are these phenomenal characteristics produced by causes and conditions or not produced by causes and conditions? If they are produced by causes and conditions, why do they neither arise nor cease? To [say that they] arise from conditions but do not cease is illogical. If they are not produced by causes and conditions, they are not the phenomena under discussion here. What is being discussed here is the interpretation of sameness and difference in regard to dependently arisen phenomena. How much more so in the case of phenomena having characteristics or not having characteristics? If they have characteristics they must be produced by causes and conditions. [To say that they are] independently existent without cause is illogical, and taking just-so as cause is also wrong causation.

If they have no characteristics, then this is the principle of thusness. How can you discuss the characteristics of phenomena and the eternal abiding of dharma essences with the aim of proving the doctrine of the mutual identity of phenomena and principle? If you furthermore say that thusness is called phenomena because it is a dharma essence, eternally abiding phenomena are precisely what are called the characteristics of this phenomena, and since they are the characteristics of real characteristics, this is the profound principle. This is also not what we are discussing here. What we are discussing here is in the context of dependent arising.

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If you further say that “phenomena produced by causes and conditions are the characteristics of the underlying principle, and therefore phenomena

are identical with principle and neither arise nor cease, then outside of this how could there be a separate underlying principle?”, then we have returned to the previous problem. This is because the proposition that dependently arisen phenomena do not arise and cease is untenable. If you say that arising and ceasing are merely the ephemeral appearances of arising and ceasing, and therefore they are included in the nonarising and ceasing of the real principle, then this is equivalent to the doctrine of nondistinction taught in our school’s teaching of neither identity nor distinction. Why go to so much trouble to concoct another doctrine? In general, the detailed articulation of the doctrine of the three kinds of natures is clearly explained in the “General Outline” chapter’s discussion of doctrinal classification and so forth. I recommend that you take a look at that.

IX

Three Kinds of Non-nature

[Ryōhen: The lack of nature in characteristics applies to the fabricated nature; the lack of nature in arising applies to the other-dependent nature; the lack of nature in ultimate reality applies to the perfectly real nature. This is the gist.]

Question: Among the three non-natures, what do the latter two have as their substance? If they have the fabricated as their substance, then why would the non-nature of characteristics need to be separately distinguished? If they have the other-dependent and perfectly real as their essence, how can the other-dependent and the perfectly real not have their own natures?

Regarding the essence of the latter two natures, there are two traditions coming down from the prior scholars. If we follow the opinion of the scholars of the Southern Temple,¹⁰⁷ the fabricated is the essence of all three non-natures. If we follow the opinions of Rector Gomyō of the Southern Temple and the members of the Northern Temple,¹⁰⁸ the latter two non-natures have as their essence the other-dependent and the perfectly real, respectively. If, for the time being, we base ourselves on the opinion of the latter transmission, the two natures of other-dependent and perfectly real are the existence of the Middle Way and therefore, even if we say they exist, it is not exclusive existence. Since it is not exclusive existence, it has to carry with it the meaning of emptiness. Apprehending this connotation of emptiness is called “non-nature.”

This connotation of emptiness implies that the other-dependent does not exist independently. The perfectly real nature is free from all characteristics. This ephemeral emptiness, as well as the emptiness of empty nature, are the meanings imposed on the primordial and original essences of dharmas. Here this meaning is appropriated and called “non-nature.”

Since it has this kind of meaning, although it is not that nature is entirely nonexistent, in order to remove mistaken attachment it is nominally designated as “non-nature.” Therefore, in regard to the latter two non-natures, the *Cheng weishi lun* includes both explanations: (1) nominally designated non-nature

and (2) that nature is not is utterly nonexistent. As for the explanation of it not being the case that nature is utterly nonexistent, since it is the Middle Way of dharma essences, even though we call it existence we should not get stuck in existence. Even if we do not get stuck in existence it is also not utterly nonexistent. This is a partial meaning of nonexistence. We generally explain non-nature utilizing this partial meaning. [This is the gist.] Therefore, the three non-natures take the three kinds of natures respectively as their essence.

82c The respective metaphors of sky-flowers, apparitions, and vast space are applied based on this. If all of these had the fabricated as their essence, then the only metaphor that would be needed would be that of the sky-flowers. What need would there be for three metaphors? When the *Prajñāpāramitā-sūtra* discusses these three types, its profound teaching says “all dharmas lack their own nature,” but it does not explain these three kinds of non-nature. Therefore, the *Prajñāpāramitā* period of the teaching is called the period of the “general teaching of the three kinds of natures.”¹⁰⁹

Question: Why is the meaning of emptiness in the two natures of other-dependent and perfectly real the same as that of the emptiness of the fabricated nature? The lack of independent existence of the other-dependent nature is because the independent existence that is rejected is fabricated independent existence. The markless emptiness of the perfectly real nature is because the characteristics that are rejected are the various characteristics of the fabricated. In this case, the proper explanation of the emptiness of the latter two non-natures are all made in reference to the fabricated.

Why do you reject the transmission that advocates emptiness of the fabricated (the Southern Temple transmission)? As for those who reject this and prize the emptiness of essence (the Northern Temple transmission, plus Gomyō), they don't pay attention to the dharmas that they take as empty. If you say directly that the essences of the other-dependent and the perfectly real are empty, then what part is the empty part, and what part is the nonempty part? It is because of fabricated delusive concepts that there is a way to empty them, and it is because the other-dependent and the perfectly real are not delusory that there is a way for them to be present. Within the nondelusory, through what means could there be an empty part? If all are not excluded then we end up, on the other hand, with the emptiness of the fabricated. If all are excluded then one falls into the [mistaken] view of emptiness. If you

consider both positions fully, neither one is as good as that of the emptiness of the fabricated.

Response: This doctrine is extremely subtle, and thus it is easy to unearth points of contention. It can only be understood after serious reflection. For the time being, this is guidance for beginners, so let's stick with the doctrine that says the dharmas without fabrication are the other-dependent and the perfectly real. Therefore, these dharmas are called "non-natures." The term "nonexistence" is already made to cover dharma essences—therefore the term "emptiness of dharmas." Yet since they are not completely nonexistent they are nominally designated as "non-natures."

X

The Mutual Dependence of the Two Truths

Question: The scope of Buddhist teachings is inexhaustible. What kind of doctrine do you regard as the approach of the ultimate truth?

Response: The tenets of our school are posited in the form of four levels of each of the two truths: i.e., the conventional truth has four levels, as does the ultimate truth. The four levels of conventional truth are: (1) the mundane conventional truth, which refers to composite designations such as jars, clothes, armies, and forests; (2) the conventional truth based on real principles, referring to the three categories of the aggregates, sense bases, and elements; (3) the actualized conventional truth, referring to the truth of suffering and the rest of the Four Truths; (4) ultimate conventional truth, referring to the thusness of the two kinds of emptiness.

The four levels of ultimate truth are patterned after the four levels of conventional truth, in the same order. Thus, (1) in the pattern of the first conventional truth, there are four kinds of ultimate truth. These are the three categories [of real principles], the Four Truths, the two kinds of emptiness, and the single reality. (2) Patterned after the second conventional truth, there are established three levels of truth: the Four Truths, the two kinds of emptiness, and the single reality. (3) Patterned after the third conventional truth, there are established two levels of truth: the two kinds of emptiness and the single reality. (4) Patterned after the fourth conventional truth, there is one level of truth: the one true realm of reality. In this method of discarding then positing, the three vehicles are clarified together.

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There is a special definition of the two truths that applies only for bodhisattvas. In this case, the first conventional truth is belief in a real self and real dharmas. The second conventional truth includes the ten approaches for contemplating reality, including contemplation of the five aggregates, the Four Truths and so forth. The third conventional truth includes consciousness-only

principles such as the three kinds of natures and three non-natures. The fourth conventional truth includes the thusness of the two kinds of emptiness. Here, the latter three items are the same as the first three in the ultimate truth. In the fourth level of ultimate truth, the two kinds of emptiness give way to the single realm of reality, which is the nondiscursive approach to apprehending reality. The format for positing the four levels of ultimate truth within the first conventional truth is as explained above.

Taken in a broad sense, the real is not the only reality; there has to be conventional reality. The conventional is not simply conventional; there has to be a real conventional. This is what it means to say that real and conventional give form to each other.¹¹⁰ Therefore, within mundane phenomena there must be a real principle, and within real principles there must be mundane phenomena. If you miss one, you will definitely lose sight of the other. If you miss both, then this is the grave wrong view of annihilationism. Without mundane phenomena you cannot have real principles. Without real principles you cannot have mundane phenomena. This is a certainty.

At the point when accurate cognition apprehends thusness, myriad conditioned phenomena stay just as they are, without loss. This accurate cognition that apprehends objects is merely one dharma among the myriad phenomena. The real principle that is cognized is the intrinsic nature of the apprehending cognition. “Accurate cognition” is categorized as the name of one of the dharmas concomitant with mind. More precisely speaking, each consciousness functions concurrently with twenty-two mental factors. At that time each one witnesses the underlying equality of its own essence. The body-as-basis and so forth are things that the eighth consciousness has incarnated for a long time. The seventh and eighth consciousnesses and so forth remain just as they are.

The numberless phenomenal characteristics of all sentient beings, limitless buddhas, as well as countless circumstantial and direct rewards, should also be understood in the same way. The equal underlying nature of these minds and buddhas and sentient beings are precisely the objects apprehended by accurate cognition. If these myriad distinctions, manifold characteristics of phenomena did not exist, whose reality-principle would this reality-principle be? Therefore, it is only when the conventional truth is posited that the real truth can be accomplished. And once the real truth is established, the conventional truth is accomplished. Based on this kind of framework we can

discuss the dharma characteristics and we can know the dharma-nature. If we cannot discuss dharma characteristics, there is no basis for knowing the dharma-nature.

These four levels of the two truths can be seen as presenting four kinds of contrasts.

The first is the contrast between existence and nonexistence. Since the first conventional truth is that of the fabricated, its essential nature is utterly nonexistent. Since the remainder of the four levels are not the fabricated, their essential nature is not nonexistent.

The second is the contrast between phenomena and principle. The dharmas existing as the previously mentioned “existence” are those of superficial characteristics such as the five aggregates, and therefore they are called phenomena. Dharmas such as the three kinds of natures are deep and underlying, therefore they are called principle.

The third is the contrast between shallow and deep. Among the dharmas such as the three kinds of natures that are part of the above-mentioned principle, there are distinctive aspects, and these are called “shallow.” The thusness of the two kinds of emptiness and so forth are the principle of a single flavor, and these are called “deep.”¹¹¹ 83b

The fourth is the contrast between the discursive and the nondiscursive. Even though the thusness of the two kinds of emptiness that are part of the prior “deep” are hypothesized based on the approach of emptiness, they are called “discursive.” The single realm of reality completely transcends the discursive approach, therefore it is called “nondiscursive.” These four levels include numberless myriads of different doctrinal approaches.¹¹² The four conventional truths and the single ultimate truth are explained in the *Foundational Treatise*.¹¹³ The four levels of ultimate truth are only elucidated in the *Cheng weishi lun*.¹¹⁴ The complete discussion is contained in the chapter on the “Forest of the Meanings of the Two Truths.”¹¹⁵

XI

Two Levels of the Middle Way

1. General Explanation

Question: In the tenets of our school, what kind of doctrinal approach is called “Middle Way?”

Response: In the principle of the Middle Way as elucidated in the *Essay on the Forest of Meanings*, there are two levels. The first is the discursive Middle Way, in which the essences of the dependently arisen dharmas are not utterly nonexistent. The essence of this dependently arisen deluded fabrication of everything is utterly nonexistent. Within dependent arising, the only thing that exists is empty-natured thusness, which is free from all fabrications. Within that empty nature, the existence of dependently arisen dharmas is also obtained. Hence, all dharmas are neither empty nor nonempty. In this way, it is in the contrast among the three kinds of natures that the meaning of the Middle Way is articulated.

The second is the nondiscursive Middle Way. This means that the essences of all dharmas, whether existent or nonexistent, are in real ultimate truth cut off from thought and language, and therefore it is called the Middle Way.

If we discuss these two levels in terms of their dharma essence, there are no differences. However, this is the doctrinal approach of neither identity nor distinction among the three kinds of nature. If we discuss this doctrine from the perspective of another approach, however, then self and dharmas do not exist and emptiness and consciousness are not nonexistent. Since one is free from both existence and nonexistence, it is called the Middle Way. This is the discursive approach. If one abides in inner realization and stops conceptualization, this is the single reality of the nondiscursive Middle Way.

Question: The meaning of the Middle Way is that a single dharma essence is free from the two extremes. What has been posited here is the emptiness of the fabricated and the existence of the dependent and the perfectly real. Is the contrast between the former and latter called the Middle Way? If so,

this is a doctrinal approach that distinguishes between approaches. How can there be a single dharma that is neither empty nor existent? Especially since the essence of the fabricated is utterly nonexistent, it is not this dharma essence. This dharma essence only exists in reference to the real two natures of other-dependent and perfectly real. Therefore, all dharma essences end up remaining in the single extreme of existence. How could this be the ultimate principle of the Middle Way?

Response: Your objections are without basis. Who said that the three kinds of natures are distinguished into separate dharma essences? The meaning of the Middle Way is that within a single dharma there is neither existence nor nonexistence. But even though there is this interpretation of the Middle Way in as single dharma, the doctrinal approach of the three kinds of natures is taught precisely because the three levels of shallow-to-deep of deluded fabrication, dependent arising, and ultimate reality are clearly distinguished without confusion. Therefore the *Cheng weishi lun* says:

Are these three different or nondifferent? It must be said that they are neither, because they have no separate essences and because of the distinction among the fabricated, the dependently arisen, and ultimate reality.¹¹⁶

What intelligent person is going to encounter a text that advocates no distinct essence and misconstrue it as a doctrinal approach positing separate essences with a definite difference? Rather, the three kinds of natures are in fact a single nature, and a single nature is the same as the three kinds of nature. Neither three nor one, yet also three and also one. This is the doctrinal principle of the three kinds of nature. The above is the gist of the position that the fabricated nature is empty and the other-dependent and perfectly real exist.

If we discuss it more carefully, when we say that something is empty, this emptiness is also existence. A real self and real dharmas are perceived by ordinary people, and if we deny this aspect, we fall into annihilationism. Yet speaking according to proper reason, their essence is completely nonexistent. If we do not discern this approach, we end up reifying. Thus, we can say that the fabricated nature is neither empty nor existent.

The other-dependent and perfectly real natures are said to be existent, yet this existence is also empty. This is because the essential nature of the real and the conventional that are fabricated is empty. If, because of saying that

the other-dependent and the perfectly real exist, we further claim that the other-dependent and perfectly real are exclusively existent, then this is deluded attachment, which is none other than reification. Yet in the sphere of holy cognition the essence of the dharma essence that is removed from language is also not nonexistent. If you reject this, this is also annihilationism. Therefore, the two natures of other-dependent and perfectly real are also, in the same way, neither empty nor existent. This is still just the overall gist.

If we delve into this in further detail, within the fabricated nature's nonexistence in principle, there is also the connotation of neither empty nor existent. Since the appearances of the so-called reification and annihilation are all removed, one is able to put an end to exclusive existence as well as exclusive emptiness. How could this be an utter denial of emptiness?

Thus, within the ordinary unenlightened level of consciousness there is also the connotation of neither empty nor existent. Take for example a person who at the moment is deludedly attached to exclusive existence. Even though this appearance seems at the moment to be exclusive existence, if one sees the totality of the situation from the perspective of enlightenment, the appearance to the ordinary unenlightened consciousness is not necessarily the same, because another type of person might also take it as exclusive emptiness. Thus, we can clearly understand that the nature of these appearances of exclusive existence is originally indeterminate.

Or for example, there is another person who is at the moment deludedly attached to exclusive emptiness. If one sees the totality of the situation from the perspective of enlightenment, the appearance to the ordinary unenlightened consciousness is not necessarily the same, because another person might also take it as exclusive existence. We can thus clearly understand that the nature of these appearances of exclusive emptiness is originally indeterminate.

These deluded thoughts can take place because there are no set appearances. To reiterate: the attached views of deluded consciousness reify or annihilate according to the moment. Therefore, neither of the two appearances that are attached to are set appearances, as it were. When we are theorizing in this way, the mundanely cognized appearances are not determined to be either exclusively existent or exclusively empty. How could this not be the doctrine of the Middle Way? In the case of the approach of denying the existence of the other-dependent and the perfectly real, there is also the connotation of

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neither empty nor existent. Because of the doctrine that frees one from all deluded attachments, one is also freed from reification and annihilationism. This is the meaning of “middle.”

In the same way, in the case of the approach of denying the emptiness of the other-dependent and the perfectly real, there is also the connotation of neither empty nor existent. This is the nondiscursive approach, so who can distinguish between existence and nonexistence? If one exclusively denies emptiness, how can one not be attached to dharmas? If one is attached to dharmas, how can it be called other-dependent or perfectly real? The principle of the way is clarified: what else is there like this?

No matter how many times we go over this, the matter will not be exhausted. Why? Take, for example, the approach of removing reification within the nonexistence in principle of the fabricated. Even if because of rejecting existence we advocate nonexistence, we have rejected exclusive existence but have not rejected a balanced view of existence; how then could there be exclusive emptiness? Therefore, there is indeed the connotation of neither empty nor existing. The rest of the individual doctrinal approaches can be repeated according to this same pattern, again and again until we run out of words.

2. Resolving the Issue Relying on the Three Natures

Yet no matter how many times you go through these repeated arguments for nonexistence, if you wrap them up together they all return to the category of emptiness of the fabricated. And no matter how many times you go through these repeated arguments for not-empty, if you wrap them up together they all fall into the category of existence of the other-dependent and perfectly real. Why is this? It is merely because of the nonidentity and nondistinction among the three kinds of nature. The emptiness of the fabricated and the existence of the other-dependent and the perfectly real return and enter in the same reality. They have this kind of inexhaustible meaning.

This being the case, your position that the emptiness of the fabricated must be exclusive emptiness, and the existence of the other-dependent and the perfectly real must be exclusive existence, and the position that exclusive existence and exclusive emptiness merge to taken as the Middle Way, and you still doubt this interpretation, how could your doubt merit attention?

What would it mean to say that the rejection of all fabrications is the rejection of the ephemeral? How could you not refute all biased attachments of exclusive existence and exclusive emptiness established on the other-dependent and perfectly real? Once this kind of refutation is finished and you clearly grasp the other-dependent and the perfectly real, how could this be a dharma of exclusive existence? If it is not exclusive existence, it is definitely the existence of the Middle Way; how could it be stuck in existence?

If the above is seen to be like this even from the standpoint of the discursive Middle Way, how much more is it so from the perspective of the subtle, ultimate single reality of the nondiscursive discussion of reality that is the ultimate truth of the ultimate truth?

3. Analyzing through Questions and Answers

A. The Middle Way of the Other-dependent and the Perfectly Real

Question: In this discussion, the other-dependent and perfectly real are discussed in contrast with the doctrinal approach of emptiness of the fabricated. If we discuss the other-dependent and the perfectly real separately, can each one be interpreted as having its own meaning of Middle Way?

Response: Indeed, each one has this meaning. Since the content of the other-dependent is ephemeral, it is not really existent yet is also not utterly nonexistent. Since the marvelous principle of the content of the perfectly real is without characteristics, there are no characteristics of existence, nor characteristics of nonexistence. Therefore, each one contains the meaning of the Middle Way. Thus, if we iterate through the interpretations of each approach, in terms of the various approaches such as that of the nonidentity and nondistinction of phenomena and principle can all be wrapped as we have done above.

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B. The Middle Way of the Basic Verse

Question: Which aspect of the Middle Way is referred to in the two-line verse spoken by Maitreya? [This refers to the line “There is false discrimination, yet here these two do not exist. . . .”]¹¹⁷ If it is the discursive approach, then why does Maitreya expound such a shallow approach? If it is the nondiscursive approach, the text has already explained the meaning of emptiness

and existence in terms of the contrast among the three kinds of nature. How could this not be the approach of the discursive Middle Way?

Response: In this verse Maitreya is instructing Asaṅga and others regarding the principle of the Middle Way. Hence it is the discursive approach and not the nondiscursive approach. The nondiscursive approach directly points to the inner realization. This is not the teaching formulated according to the capacities of individual listeners. Yet within this verse the revelation of the nondiscursive approach is hidden. Through this profound means one can receive the oral transmission.

C. Three Natures in a Single Dharma

Question: I still cannot understand the position that the relationship of the three natures represents the Middle Way of a single dharma. Can you clarify it fully?

Response: The three kinds of natures of pervasively fabricated and so forth are originally the three kinds of natures of a single dharma. Thus, if we investigate the intrinsic nature of a single object in the form realm, what kind of dharma is the intrinsic nature of this object? Since it is already dependently arisen it is illusory and ephemeral. It is neither truly existent nor utterly nonexistent. Yet the false imaginations of the foolish create confusion; thus, some fabricate its real existence and some fabricate its utter nonexistence. These forms that are deludedly attached to are one of the intrinsic natures contained within the object. Yet the content of the dharma is produced from myriad conditions; even though it is not independently existent, being dependently arisen it is not empty. This is also one of the intrinsic natures of this object.

Within these dependently arisen, dependently produced phenomena, there must be a marvelous principle that is far removed from all deludedly fabricated characteristics of exclusive existence and exclusive emptiness. This principle is real and incontrovertible. This is also the one of the intrinsic natures of this object. Within this single object, this single form, there are these three levels of nature of false, ephemeral, and real. All three of these levels are this material dharma and beyond them there is no other dharma. Therefore, even though we say there are three, it is at the same time only a single entity. This is the intrinsic nature of this single material object. All dharmas can be understood in this way. How can this not be the meaning of the Middle Way of a single dharma?

Therefore, we should say that all the reality of dharmas in our school is eternally abiding. They seem to arise and cease but a really existing, arising and ceasing essential nature is utterly nonexistent. How can these natures of real, ephemeral, and nonexistent be separated from each other? Therefore, they are originally a single essence.

XII

The Doctrinal Principles of Consciousness-only

Question: Which is the most essential teaching among all the doctrinal approaches described above?

Response: If we select the most essential based on the most important in terms of the conditioned, it is that all dharmas are consciousness-only. If we select the most essential based on what is most important in terms of the unconditioned, then it is that all dharmas are thusness. If we chose the most vital based on what is most important in terms of discernment, then all dharmas can be known through *prajñā* (the wisdom of emptiness). 84c

Question: Among these three, which doctrinal approach is most essential? Furthermore, does consciousness-only refer to tainted or untainted consciousness?

Response: Among these three, consciousness-only is most important, since through this approach all others are encompassed. Furthermore, consciousness-only is based on tainted consciousness.

Why? If you are aware that all dharmas arise from your own mind, the realization that all dharmas are like a dream suddenly becomes evident. Once you know that they are like a dream, the erroneous notions of a real self and real dharmas are quickly removed. The real self and real dharmas, which are denied or reified, considered to be existent and nonexistent, the same and different, are all false fabrications.

When these false fabrications are all stopped, nondiscriminating cognition suddenly appears and merges with the principle of the single realm of reality. When we say “from your own mind” here, this means “from your own deluded mind,” which is the tainted consciousness. The nondiscriminating cognition is the ultimate form of discernment, which is contemplative *prajñā*. The single realm of reality is the thusness of all dharmas. By being able to know that all dharmas are produced from our own minds, we automatically take

refuge in *prajñā* and take refuge in thusness. How could this not be the most essential?

The untainted consciousness is something that foolish worldlings are unable to access. The false objects in the three realms do not arise from it. When you want to understand the inexpressible doctrine that reveals that all realms manifested by beginninglessly deluded unenlightened imagination are all like the contents of a dream, you contemplate that it is your own deluded mind that produces all dharmas and you can enter into the profound nondiscursive reality. Hence, for suddenly transforming the beginninglessly deluded mind, quickly realizing the unproduced nature of existence, and entering into the stage of great enlightenment, there is nothing like the contemplation of consciousness-only!

Question: This being the case, how do we know that all dharmas arise from our own mind?

Response: This could be explained in numberless ways but there are basically two approaches: (1) the principle of perfuming and (2) the principle of transformation.

(1) The principle of perfuming: All conditioned real dharmas without exception produce seeds, all of which were perfumed by one's own mind. This means that the essence of the self-witnessing aspect itself perfumes, and that the functions of the two aspects of objective and cognizing also perfume. The cognizing aspect perfumes cognizing seeds. The objective aspect perfumes cognized seeds. As for these cognized seeds, all the seeds of all the mental and material distinctions that end up constituting cognized objects without exception perfume them. This means that when one cognizes forms, one perfumes seeds of form; when one apprehends mind, one perfumes seeds of mind. Within form, there are various differences; within mind, various distinctions—the dharma of each individual cognition perfumes that dharma's seeds. Thus, perfumings are all the productions empowered and given rise to by our own mind's discrimination of distinct essences. So how could the dharmas produced from these seeds not be produced from our minds?

(2) The principle of transformation: Already the substance aspect¹¹⁸ of the consciousness has generated the objective and cognizing aspects, as explained above. All cognizing dharmas must have something to cognize. That which is cognized is all corresponding dharmas. If a cognition is bound to a set

object, how could the cognizing dharma (i.e., the mind) lack transforming power? This principle is certain. Therefore, the empowerment from the substance of one's own mind is able to transform and manifest all objective realms. The above two principles should be believed as the doctrine of "only mind and no objects."

Question: I still do not understand how the mind transforms into objects. How can we know this for certain?

Response: It is like when you close your eyes and think of a color such as blue, yellow, and so forth. At that time these thoughts of blue and so forth generate the images of blue and so forth that appear to the mind. This is definitely the case. At that time, even though these perceptions by ordinary unenlightened cognition are fabricated images, since they must arise as manifestations within the mind, one can infer the manifestation within the mind by the ordinary unenlightened cognition. Even though these thoughts of blue and so forth are the cognizing aspect, since the cognizing aspect must arise from the substance aspect, one can infer the transformation of the substance aspect by the function of the cognizing aspect. Through this one can infer all other cases.

Therefore, when you open your eyes and see actual colors such as blue and so forth, the appearances of blue and so forth that float on the surface of our mind are without a doubt nothing but the thoughts of this mind, transformed into its objects. The raw sensate object (*bimba*) that appears now is the indirectly cognized object of the subjectively cognizing mind. When the mind avails itself of this cognizing thought of the color blue and so forth, the mind's substance aspect then transforms and generates the images of the color blue and so forth, which are manifested before the mind. That which is manifested in the mind at this point is a proper perceptual object. This directly perceived object is none other than the objective aspect of consciousness. Even though this raw sensate object is not the transformation of this present subjectively cognizing mind, it is the direct objective aspect manifested in the mind as a transformation of the substance of the eighth consciousness. What appears before the eighth consciousness is like a dream. At that time the eighth consciousness is also the basis of the observing mind, existing together in the midst of one's one mind. How could these transformed images reside outside of our own minds? Therefore, all objects are the transformations of our own mind.

Question: Even though I now understand that based on the principles of perfuming and transformation all dharmas are the production of the mind, I still don't fully understand the teaching that the myriad dharmas that are based on the mind are like a dream.

85b Response: The dream of the Upright Man lasted for sixty-five years.¹¹⁹ As long as this seems, it was actually only a single night's phantasm. It is only from the discriminations of one's own mind that one gives rise to and brings forth various painful and pleasurable objective fields, which then lead one to attach to them. Sometimes it is described as a sensation of pain, sometimes it is described as a sensation of pleasure. Sometimes it is described as dying here, sometimes it is described as being born there. Sometimes it is described as exclusive existence, sometimes it is described as exclusive nonexistence; sometimes it is said that it is definitely both existent and non-existent, sometimes it is said that it is definitely neither existent nor non-existent. It is thus deludedly fabricated; this is its way of appearing. When one awakens from this dream, none of this exists. There is instead nothing but ephemeral, inconceivable objects. The objects in a dream and the objects when we are awake are nothing but the existence and nonexistence of the discriminations of our deluded mind.

The causes and conditions of all dharmas are like this. The knowledge that all dharmas arise from our mind and that they are to be regarded as being like a dream is a necessary principle. All doctrinal approaches such as the hundred dharmas without exception take the mind as the basis. All spring from the mind, and this principle is evident. All are as has been described above.

Therefore, when we discuss the hundred dharmas, they are established from one's own mind. If we scrutinize the one mind, the hundred dharmas are evident. This is also true for the twelve causes and conditions of birth and death, which are called nescience, formation (and so forth)—all of these are the functions of one's own mind. What is called desire and what is called grasping are both the afflictions of one's own mind. The seeds of the five limbs of consciousness and so forth¹²⁰ are all perfumed by one's own mind. How could the two effects of birth and death not arise from one's own mind?

The present body-as-basis, the natural world (i.e., "container world"), food and drink, clothing, and other things are all produced as the accumulation of impressions from various discriminations generated from within our minds

from prior lifetimes. Due to our ignorance of this principle we transmigrate through birth and death. Once we are awakened to this principle, birth and death are forever let go of. Focus the mind in one place and contemplate this principle. How can you not extinguish your beginningless crimes and folly?

Questions: (1) The *Flower Ornament Sutra* says, “The three realms are only mind; outside of the mind there are no separate phenomena,”¹²¹ “Mind, buddhas, and sentient beings—there is no distinction between these three.”¹²²

Is the consciousness-only doctrine that has been posited here the same as this?

(2) Furthermore, in what category are fivefold consciousness-only and the intrinsic characteristics of consciousness included within the five kinds of consciousness-only?

(3) Furthermore, are the meditations practiced by bodhisattvas in the stage of applied practices, such as the four kinds of investigation and so forth, the same as the meditations of consciousness-only? If it is the case, then in what sense is this so?

(4) Furthermore, is “consciousness-only” only found in tainted consciousness? Or is it mainly included in the conditioned? If it is found in the untainted and is mainly included in the unconditioned, wouldn’t that render it meaningless?

Responses: (1) What has been set forth here is precisely the doctrine of nondistinction between the three, [one’s own mind, the minds of buddhas, and the minds of other sentient beings]. Why? If now, based on principles such as those of perfuming and transformation, you have understood that things are only mind and like a dream, this means that there are already no determined selves or dharmas. In contrast to what could there be a real other? Therefore, beyond the mind there are absolutely no sentient beings, and in the same way there are no real mundane realms. This being the case, in contrast to what could there be an actual buddha realm? Hence, beyond the mind there are also no buddha realms. This is because all things are like an illusion, like a dream, and have no set reality. A determinate, real self and other, a determinate, real worldling and sage, are nothing but delusive images presented to a deluded consciousness. Since these are all gotten rid of, the emptiness of their nature is none other than the equal dharma-nature.

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In the above ephemeral, illusory phenomena, cognizer and cognized are neither the same nor different; raw data and their perceived images are neither the same nor different; buddha realms and mundane realms are neither the same

nor different; essence-function and cause-effect are neither the same nor different. Therefore, we know conclusively that the three realms are nothing but the one mind. The principle of these three nondifferences is naturally proved.

Based on this doctrine, in this approach of nondifference, the bodies and minds of buddhas, the bodies and minds of sentient beings, and the bodies and minds of practitioners are completely equal. This is the one mind from which the myriad phenomena arise. Since it is like a phantasm with no set reality, characteristics are not determined characteristics and its nature is markless. The expression “a universe in a grain of dust, originally without obstruction” has this meaning.

(2) The above-presented brief summary, when expanded, opens out into five levels. That is, based on the principles of perfuming and transformation, we are able to grasp the main point of all phenomena being nothing but mind. Phenomena and principle, nature and characteristics are unfathomably retained, while the attachments of reification and annihilation are expelled without attachment. This is the first of the five levels. It is called “the consciousness-only meditation of expelling the false and retaining the real.”

Furthermore, since the collection of myriad dharmas is taken as consciousness-only, even though there are internal objects we do not say that there are “objects only.” This is the second level. It is called “the consciousness-only meditation of abandoning the disordered and retaining the simple.”

Furthermore, it is already the case that all material and mental dharmas with myriad distinctions rise into activity based on the empowerment and perfuming of seeds coming from the fabrications of one’s own mind. When one knows this, the mental and material dharmas that are gathered have the two functions of cognizing and being cognized. One’s own mind embraces both of these as the mind’s substance. This is the third level. This is called “the consciousness-only meditation of gathering the branches and returning them to the root.”

Furthermore, since this is a reliance on the one mind, one does not discuss mental functions. This is the fourth level. It is called “the consciousness-only meditation of hiding the inferior and showing the superior.”

Furthermore, when one relies in this way on the essence of the one mind, all is like a dream, with no characteristics that can be grasped. That which is realized is nothing but the nondiscursive single real objective realm. This

is the fifth level. This is called “the consciousness-only meditation of expelling characteristics and realizing the nature.”

Next, the five kinds of consciousness-only, such as the consciousness-only of intrinsic characteristic and so forth, also reside within this. Viz., (1) depending on the principles of perfuming and transformation, when one gathers all dharmas and returns to the one mind, this mind’s substance is its own characteristic of consciousness. (2) Within this, the mental functions are concomitant with their consciousness. (3) All objective realms are transformed by consciousness. (4) The nonconcomitant factors are the derivations of consciousness. All of these fall under the rubric of consciousness-only. (5) Fully revealing the marvelous principle of the equality of the real nature is the consciousness-only of the real nature of consciousness.

(3) Next, the four kinds of investigation are identical to the contemplation of consciousness-only. All dharmas based in one’s own mind are nominally existent but in reality nonexistent. Hence, confirming that grasped and grasper are empty, one enters into the real nature of consciousness-only. Yet, within all teachings there are signifying words and signified meanings. These words have distinctions in intrinsic nature, and their meanings also have distinctions in intrinsic nature. These distinctions in the intrinsic natures of words and meanings and four kinds of dharmas manifest from our own minds as nominally existent but in reality are nonexistent. Contemplate like this.

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At a shallow level, this meditation is called four kinds of investigation. At a deep level it is called four kinds of cognition of things as they really are. These kinds of meditation are based on principles such as perfuming and transformation, since all things are like the contents of a dream. Hence, what has been established above applies directly to this meditation.

Next are the five kinds of consciousness-only and the six aspects of consciousness-only, regarding which there are various explanations. The wide variety of different teaching approaches taught by Śākyamuni over the course of his lifetime are all different names for consciousness-only. The *Essay on Consciousness-only* fully elaborates these many different terms, which you can see if you take a look.¹²³ This being the case, one must rely on the untainted and unconditioned aspects.

However, at the stage of taint, cognition is weak and consciousness is strong. In the stage of no taint, cognition is strong and consciousness is weak.

Hence, even though the tainted and untainted stages both contain the two dharmas of consciousness and cognition, the term “consciousness” is usually used in reference to the tainted level.

Furthermore, consciousness discriminates; thusness is not subject to discrimination. If we discuss the nature of discrimination, it is true discrimination. The “thusness of consciousness-only” among the seven aspects of thusness reflects this kind of connotation. Therefore, the *Essay on the Forest of Meanings* says that in some cases consciousness includes both principle and phenomena,¹²⁴ and in some cases it is called the consciousness of the perfectly real nature.¹²⁵ Nonetheless, the place where the term discrimination is properly applied is solely within the mental dharmas of tainted cognitive objects. Because of this framework, the term consciousness-only is used exclusively when talking about tainted deluded mind. [Ryōhen: The material cited above has been abridged.]

Therefore, the *Cheng weishi lun* starts from the point of view of the perfuming of self and dharmas, elucidating the doctrinal approach of the three subjective transformations of consciousness, which is exactly the same as the teaching of the three realms as mind-only of the *Flower Ornament Sutra*. Also, the *Madhyāntavibhāga* calls it “delusive fabrication.” Whether you say the three realms are mind-only or say that they are delusive fabrication, all fall under the purview of the tainted mind. Therefore, it is the principal method for unenlightened worldlings to analyze their own minds and quickly arrive at the stage of enlightenment. The path to the sudden realization of *bodhi* truly resides in this teaching.

A person who is dreaming knows it is a dream and that they must awaken from it. If those of us who are presently living in the dream of birth and death repeatedly contemplate on the principle of the dreamlike consciousness-only, our arrival at the morning of awakening will certainly be nearby. Therefore, the *Cheng weishi lun* says:

If in this way one knows the meaning of “consciousness only,” one will be able to be without error, be well provided with the essentials for practice, quickly penetrate the emptiness of dharmas, realize supreme awakening, and aid sentient beings trapped in the cycle of birth and death.¹²⁶

1. The Practice of Calm Abiding and Clear Observation

Question: This being the case, when one is cultivating this meditation, how can we know how to practice calm abiding (*śamatha*) and clear observation (*vipaśyanā*)? 86b

Response: The method of practicing calm abiding and clear observation in consciousness-only is fully presented in the chapter “Analyzing Yoga” in the *Samdhinirmocana-sūtra*,¹²⁷ so if you read that you should be able to understand it.

Question: What you have elucidated up to now is still a bit overwhelming. I would appreciate it if you could point out the essentials of the beginning practices and the most relevant methods according to the situation.

Response: The verse of instruction of the great saint Maitreya says:

The bodhisattva in the state of *samādhi*
Contemplates images as being mind-only.
The characteristic of meaning having been eliminated,
He examines them as only his own thoughts.
Abiding in this way within the mind,
He realizes that the grasped does not exist;
Then, that the grasper is also nonexistent;
Finally, he contacts [that state in which] nothing is obtained.¹²⁸

“The grasped” (*grāhya*; i.e., the known) includes all set characteristics such as existence and nonexistence, sameness and difference, concurrence and nonconcurrence, and so forth. “The grasper” (*grāhaka*; i.e., the knower) is all the states of mind that grasp these characteristics. Since these mental states and objects spring forth from one’s own mind, they are like the contents of a dream. Before the enlightened cognition, what can be attained? This is the point of the verse. However, if you correctly contemplate according to this orientation you can still conceive of it.

XIII

Three Incalculable Eons in an Instant

1. Outline of the Stages of Practice

Question: What is the sequence of progress for Yogâcâra practitioners?

Response: The *Cheng weishi lun* says:

[What is gradual awakening to and entering consciousness-only?] It means that in the stage of preparation [the bodhisattva] is able deeply to believe and understand the characteristics and nature of consciousness. In the state of application of effort he is able gradually to subdue the mental functions of grasped and grasper (*grāhya-grāhaka*) and bring about an accurate view. In the stage of insight he comprehends according to reality. In the stage of cultivation he cultivates repeatedly the principles he has perceived and subdues remaining hindrances. Arriving at the final stage he escapes from the hindrances with perfect clarity. He is able to the end of time to convert varieties of sentient beings and cause them to awaken to and enter the characteristics and nature of consciousness-only.¹²⁹

2. The Three Paths

A. The Path of Seeing

Question: At what stage are the seeds of the three paths of seeing, cultivation, and no more applied practice developed, and at what stage do they produce visible results? And how are they cultivated?

Response: First one hears the teachings that are a continuity of sameness throughout the Dharma realm. Due to the perfuming power of repeated hearings of this teaching, one produces the profound and firm aspiration for enlightenment, after which one perfumes and enhances primordial untainted seeds. This continues up to the stage of the highest mundane mental state.

At this time the untainted seeds in the path of seeing ripen and their efficacy is completed.

From here one instantaneously enters the ground of joy (the first *bhūmi*). In this first instant one attains the nondiscriminating cognition of the true path of seeing. Next, one enters the instantaneous path and the path of liberation. At the stage of the instantaneous path one directly removes all varieties of the two hindrances that are produced from discrimination. At the stage of the path of liberation one realizes their extirpation. Even though one passes through many moments during this time, in each moment one is able to match wisdom and underlying reality. Since wisdom and underlying reality have been equalized, they are summarized in the term “one mind.”

86c After the path of liberation is finished, one enters the stage of the path of seeing from three perspectives. This is the post-enlightenment cognition. Yet since one still perceives thusness, it is nonpositing cognition. Even though it is nonpositing it apprehends characteristics, and therefore it is called the path of seeing from perspectives. The three perspectives are: (1) internal knowledge that expels the ephemeral object of sentient beings, i.e., the post-enlightenment cognition of selflessness of beings, which is the meditation of the thusness of the emptiness of beings; (2) internal knowledge that expels the ephemeral object of dharmas, i.e., the post-enlightenment cognition of selflessness of dharmas, which is the meditation of the thusness of the selflessness of dharmas; and (3) comprehensive knowledge that expels the ephemeral objects of sentient beings and dharmas, i.e., the post-enlightenment cognition of both kinds of selflessness, which is the meditation of the thusness of the two kinds of selflessness. Here, the simple and combined explanation of the three perspectives is finished. Next one enters into the path of seeing with aspects including sixteen mental states.

The sixteen mental states are counted based on there being four types of cognition for each of the Noble Truths such as suffering and so forth; thus, there are sixteen. In this case there are also two kinds of sixteen. The first are the sixteen mental states of grasped and grasper: the eight meditations on thusness and the eight meditations of accurate cognition. The second are the sixteen mental states of the higher and lower eight truths. Eight of these contemplate the thusness of the Four Noble Truths of the lower realm, and eight contemplate the thusness of the higher realms. These two kinds of

sixteen [mental states] are interpreted differently by the scholars of various schools. Some prioritize the approach of grasped and grasper; some prioritize the approach of the higher and lower eight truths. Some follow in accordance with the situation as seems fitting, without holding to any set position.

The above-discussed one mind, three mental states, and sixteen mental states are all produced from lower-intensity untainted seeds.

B. The Path of Cultivation

Having passed through the stations of these three levels of mind, one next enters into the path of cultivation. In the beginning one is still in the ground of joy (the first bodhisattva ground). The lack of taint at this point is produced from medium-intensity untainted seeds. These medium-intensity seeds are increased in every moment of the practice in the path of seeing. Because they are increased by repeated perfuming, one directly attains the production of the cognition of the first thought-moment of the path of cultivation. At this time the lower-intensity seeds from the path of seeing are also upgraded into medium-intensity seeds. Hence, once one has entered into the path of cultivation there are no lower-intensity seeds.

From this point onward one eliminates innate seeds of the cognitive hindrances at every ground (*bhūmi*). One repeatedly cultivates nondiscriminating cognition up to the level of the adamant absorption. At this time all innate afflictions as well as seeds of extremely subtle cognitive hindrances are completely eliminated.

C. The Path of No More Applied Practice

When one practices this way during the tenth ground, one perfumes high-intensity seeds in every moment. By this effort one finally arrives at the first thought-moment of buddhahood. At this point one rids oneself of all nonimpedimentary taint as well as weak nontaint; high-intensity seeds make their first visible appearance, and all remaining medium-intensity seeds are converted into high-intensity seeds. Therefore, at the buddha stage there are no low or medium-intensity seeds—only the most high-intensity seeds.

Among these high-intensity seeds are included every single one of the most excellent untainted seeds of the consciousnesses of the eight consciousnesses, every single one of the seeds of the twenty-one kinds of concomitant mental functions, every one of the seeds of every objective aspect of these

87a minds and mental functions, along with all the seeds of the five faculties and five objects within the objective aspect. Light emanating from excellent bodily characteristics pervades perfectly without limit. Such bodies as the pure lands adorned with countless jewels, and seeds of the five sense fields of the most extremely wholesome nature, are all retained within. In summary, these are the untainted seeds of the eighteen spheres of the cognitive realm.

At the first moment these seeds enter into buddhahood, they become visibly active. It is like the sun when it first rises from beyond the mountains—a thousand rays and ten thousand beams are fully present all at once. Since it is like this, every one of the faculties, characteristics, and signs of the buddhas are without limit. The limits of their bodies and number of lands are unknowable, and all of their works are beyond conception. This is none other than the cultivation of countless and limitless times the number of grains of sand in the Ganges of provisions for virtue and wisdom. Because it is a place where unlimited wholesome roots are acquired, in every single mark and sign, up to the tip of a hair, there are none up to the number of grains of sand in the Ganges that are not completed. This is called the body of personal enjoyment.

The Dharma body is the full and perfect thusness realized through this cognition. The body of enjoyment by others and the transformation body are the objective-aspect Buddha made visible by this cognition. Within this transformation are numberless, limitless bodily forms of various types manifest in response to their environment. These include such various bodies as tigers, wolves, jackals, and apes, as well as bodies in the human world, the heaven of desire, the heaven of form, and so forth.

These bodies of enjoyment by others and transformation bodies repeatedly appear in the world, each one containing such factors as the five aggregates, the eighteen cognitive spheres, and so forth. Each has eight consciousnesses and they all have mental functions. When they appear as ordinary beings they fully possess the ten afflictions, the twenty derivative afflictions, and other defiled dharmas. Their substance is other-dependent and each one has potent seeds. These material and mental seeds that are manifested all reside in the midst of beginninglessly possessed primordial untainted seeds. Having come to fruition, they are kept by the pure consciousness that functions with the mirror cognition of the body of self-enjoyment.

Even though these minds and mental functions are in essence produced from seeds and are of other-dependent nature, since they are the objective aspect of mind and not the mind itself, none of them conceptualize. Hence, even though they are filled with afflictive and cognitive hindrances they are not really mundane. They are actually untainted, pure dharmas.

At this stage, the purified eight consciousnesses and their mental functions all mutually cognize self and other. This means that the consciousness and mental functions of the cluster of the visual consciousness pervasively perceive the consciousnesses and mental functions of all eight consciousnesses. The same is true through the rest of the consciousnesses up to the consciousness and mental functions of the eighth consciousness, which pervasively perceive the consciousnesses and mental functions of all the eight consciousnesses. There is no obstruction among one cluster of consciousness and mental functions and other consciousnesses and mental functions—they are able to perceive each other pervasively.

Furthermore, at this stage, the four aspects of cognition inconceivably perceive each other. This means that the cognizing aspect pervasively perceives all four aspects. The self-witnessing aspect also pervasively perceives the four, and the same is true for the corroborating aspect. However, in the same way that it is impossible for a sword to cut itself, none of the four aspects are able to directly perceive themselves. Each can only perceive itself by taking the image of its own aspect as rendered by another aspect as its raw sensate data and transforming it into an objective aspect from which it obtains its own perception.

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What are the implications of this? For example, when the consciousness and mental functions of a single cluster perceive each other, the image that is rendered in receiving a mental function's perception of the objective aspect of the consciousness is none other than this consciousness's taking those images as raw sensate data, and therefore it renders those images to perceive a view of itself. The rest of the cases can be understood by this example. [Ryōhen: Although there are two explanations regarding this, I have chosen the better one.]

Furthermore, these cognitions of various qualities witness various combinations of real and conventional. The mirror cognition and the cognition of intrinsic equality always combine the observation of both real and conventional

objects.¹³⁰ The marvelous observing cognition apprehends objects freely according to the situation. Sometimes it observes only principle, sometimes it observes only phenomena, and sometimes it observes both. The cognition with unrestricted activity is the cognition that accomplishes works, so its main function is conventional observation. Knowledge of supernatural transformations and miracles are the special function of this consciousness. Since each concomitant consciousness and mental function has the same referent, they should also be understood in the same way.

Furthermore, although each of these modes of cognition is able to fully perceive all dharmas, their function differs. *Viz.*, the mirror cognition manifests the appearance of the body of self-enjoyment and its pure land. The cognition of intrinsic equality manifests the appearances of the body of enjoyment for others and its pure land. The marvelous observing cognition observes the merits and faults of self and others. The cognition that accomplishes works manifests the appearance of transformation bodies and lands.

Furthermore, all species of sentient beings from time immemorial have all sorts of primordial interrelationships. Sometimes many beings are related to one buddha; sometime one being is related to many buddhas. In the case when those who are taught share affinities with a buddha, even though the buddhas with whom one has affinities may be countless, at the same time and in the same place they manifest bodies and lands with similarities in appearance that do not interfere with each other. They become mixed together as overwhelming contingencies, bringing about the birth of those to be taught. This means that for a single buddha land there is a single buddha body that manifests supranormal powers to preach the Dharma and bring benefit to sentient beings. All of these workings are inconceivable.

Yet these three bodies (the self-enjoyment body, the other-enjoyment body, and the transformation body) are actually a single buddha body. Since they are not like separately distinguished buddha bodies, the noncognizing objective aspect of mind and the cognizing actual mind that is the body of self-enjoyment are eternally merged. With that (other-enjoyment body and transformation body) being function, and this (self-enjoyment body) being essence, they carry out various beneficial works.

Question: How are the five stages of the path distributed among the three incalculably long eons?

Response: The two stages of preparation and application of effort that take place before the bodhisattva grounds together require one great incalculably long eon. The stages from the first ground to the seventh ground together take up a second incalculably long eon. The stages from the eighth through the tenth ground take up a third incalculably long eon. The stage of the adamant absorption, occurring at the end of the tenth ground, is equivalent to virtual enlightenment. The hundred eons of assimilating the excellent bodily characteristics and signs are also included here. 87c

Question: Are there any types of practitioners who are able to skip over these three great eons?

Response: There are some bodhisattvas who have excellent vigor who are able to skip over many of the middling-length eons. And there are some who are able to skip over many great eons. But there are certainly none who are able to skip over an incalculably great eon.

D. Reaching the Goal

Question: If this is so, then this is certainly a very long time. On what day, at what time, is buddhahood attained?

Response: The *Basic Commentary to the Cheng weishi lun* presents this question and provides its own answer: “Those in a dream say that it is many years. It is like the *Mahāyānasamgraha-śāstra* explains at length. . . .”¹³¹ If we have a look at the *Mahāyānasamgraha-śāstra* it explains the rapid attainment of *bodhi*, “Those in a dream say that it is many years. For the awakened it is an instant. Therefore, even though the length of time is incalculable it is contained in an instant.”¹³² Scholars have various opinions regarding the interpretation of this passage.

One interpretation says that the Dharma body is illusory and the three divisions of time are a single moment. A single instant of the present contains endless numbers of eons from the past; it also contains endless years into the future. Thus, when a dharma of the present moment responds to a previous image, it is nominally designated as the past. But this is actually just a prior cause—it is not really the past. When a function is drawn in, it is nominally designated as the future, but this nothing but an effect that is to come; it is not really the future. From the perspective of this dharma of the present, if you look forward or backward it is nominally designated as effect or nominally designated as cause. There are not really two present dharmas of cause and effect.

In this way, the positing of the illusory three times, which exist nominally but not actually, is inconceivable. Therefore, a long time is not determined and a short time is not real. If you say there is a real long time or if you say there is a real short time, this is all deluded fabrication. If you are able to attain the mind-only realization that all is illusory, then there is no definite, real number of three incalculably long eons. Therefore, once you have given rise to the cognition of marvelous enlightenment, the number of eons in the three incalculably long limitless eons are like the contents of a dream; they are the objective aspect contained in a single instant. There is no difference between raw sensate data and their projected images, and no conflict between subject and object.

Therefore, fabricating the three incalculable eons as being lengthy is nothing but the delusion in our own minds. If you contemplate repeatedly, this principle of mind-only will gradually convert these delusions regarding set realities, and bit by bit all will be rid of this “long time”! Why should you waste time troubling yourself over the passage of time?

E. Partial Realization

Question: What has been posited here is the doctrine that from the perspective of meditation on the principle of as-illusion, the three incalculably long eons are contained in an instant, and thus one removes the rigid attachment to length of time. For now let’s leave this here. Is it the position of our school that that there is such a thing as attainment of buddhahood in this very body before arriving at the stage of marvelous enlightenment, when one arrives to the stage of preparation and so forth?

88a Response: If we are talking about partial enlightenment, this interpretation might be possible. That is, if there are beings of superior faculties and superior intelligence who vigorously cultivate the consciousness-only meditations, they can in their present body enter into the abode of arousal of the intention for enlightenment.¹³³ The founding teachers of our school say that in this abode of arousal of the intention for enlightenment one is able to display the eight signs of the Buddha’s career. Therefore, this period can be interpreted as having the meaning of attaining enlightenment in this very body. This means that one has given rise to this partial enlightenment and wisdom. Even though this enlightenment is of the quality of partially attained cognition

within the sixth consciousness, since the eight consciousnesses within a single body are neither the same nor different, in this aspect of nondifference there is no obstruction between this single body and those eight consciousnesses. This lack of separation is nominally designated as the *bodhi* of the four purified forms of cognition.

For example, it is like when the eighth consciousness undergoes defiled perfuming from the other defiled consciousnesses (i.e., the *manas*) and transforms, seeming to be a self and dharmas. The doctrine of inferring purity from defilement is beyond doubt. The body-as-basis and the bodily characteristics and signs are all transformations of the mind. Since transformer and transformed, supported and support, are also neither identical nor different, we should call it a buddha's body. The principle that is contemplated is none other than the single realm of reality that has the nature of consciousness-only. We can also propose to call this the Dharma body.

When making this provisional explanation of partial attainment, the principle that the Buddha's essence fully contains all three bodies is certain. Once you attain this cognition, even when you have not manifested the eight signs of achieving enlightenment you can usually be called enlightened. Thus, since the dharma essence, the illusory, and the ephemeral have no obstruction among them, once one has attained enlightened cognition we can call this a buddha, with no room for objection.

However, those beings possessed of superior faculties and intelligence who have repeatedly cultivated these practices in prior lifetimes have the great capacity in this lifetime to enter into the abode of arousal of the mind intent on enlightenment. In the age of the degenerate Dharma, such people are quite rare indeed!

Even if one does not gain this partial enlightenment, if one cultivates in a focused manner they may experience the benefits according to their ability, according to their capacity. This is because the power of the Dharma of the Great Vehicle is inconceivable and the principle of reality is miraculously powerful. In any case, it will at least stop the useless net of doubt and encourage diligent cultivation!

If we look at the world now, we see the distinctions between those holding right views, those holding wrong views, those of sharp faculties, and those of dull faculties. It is certain that if those straightforward people of sharp

faculties grasp hold of firm faith and practice with concentrated mind, they will gain benefit bit by bit. If through hearing the Dharma they are partially able to gain a new understanding from what they had before, and diminish the three poisons and such faults by even a little bit, this is benefit attained according to their ability.

However, one feels great despair regarding one's own foolishness, thinking, "In what life will I attain an appropriate level of understanding? The only thing I can wish for is that by this minor encounter with the teachings I will attain awakening in the future. How can I, in my stupidity, extend myself to the world? That in the age of the extinction of the Dharma there is an entry into [correct] view is the explanation of the founders of our school." The clear person of right views must not waver!

3. Conclusion

If the above articulated doctrine, inference, and partial explanations match reality, we wish you would offer it to sentient beings, and vow to give rise to the aspiration for enlightenment together with those with whom you have affinity, to be born together in a pure land and fully accomplish the buddha way.

88b When it comes to avoiding all sins, disparaging the Dharma deserves the greatest attention. If because you happen to believe in a certain teaching you disparage other teachings, all such acts will lead you to hell, just as the *Daśa-cakra-kṣitigarbha-sūtra* says.¹³⁴ That which should be of concern and that which should be regarded with caution cannot be disregarded.

Have you not seen that the *Samdhinirmocana-sūtra* explains this point, and the other [texts] do not dispute it? Know for certain that this is not disputed by the golden mouth of Vairocana. The *Yogācārabhūmi* explains this point and the world has not doubted it. Know for certain that this is undoubtedly the lamp transmitted by the upcoming Buddha (Maitreya). We already know for certain that this is the Buddha's intention. How can faith and disparagement, gain and loss, be taken lightly? Slander doesn't necessarily have to be blatant revilement; taking others lightly and rejecting them are also forms of disparagement.

Yet adherents of other schools and small-minded, biased scholars refer to ours as the "expedient school," in fact meaning that our teachings are divorced from the Dharma-nature. They have not yet made it clear what they

mean, however. Do they call it “expedient” because among these dharmas there are utterly none of these kinds of natures and characteristics, and that the Tathāgata merely taught about them to guide sentient beings according to their capacity? Or is it called “expedient” because even though these dharmas really exist, they are not the underlying reality but rather simply phenomenal appearances?

If it is the former position, how could the Tathāgata bring benefit to sentient beings with falsehoods? How could sentient beings believe in nonsense and attain liberation? If you say that it is because expedient teachings are all like this, how could all expedient teachings be falsehoods? This is not the position of our school. We maintain that expedient teachings contain truth and that esoteric teachings must match with the fully revealed. Therefore, prior to the appearance of the language of subitism the Middle Way teachings fully explained the Dharma-nature. This has already been explicated above. We have never seen nor heard of falsehood in the holy teachings. This means that you are making this kind of error because you are mistaken about the doctrines of your own school, as well as other schools.

If you follow the latter explanation, how do the most profound principles of your school go beyond the [Hossō] nondiscursive teaching? If you regard identity of phenomena as superior, why do you relegate the phenomenal to the status of “expedient?” If you take exclusive identity as superior, how can you take the extreme position to refute the middle? If you say that our strategy of making clear distinctions is not the Middle Way, don’t you recall our prior discussion of “neither identical nor different?” If you say there are scholars who claim that we advocate clear distinctions, how can you take the misunderstandings of scholars as the shortcomings of our school? And how could we regard your exclusive attachment to mutual identity as the error of our school?

You might say that the problem is not that the teaching is false, nor that it focuses on phenomenal appearances, which is a shallow teaching, and is not the real doctrine. Yet the gamut of dharmas do not fall outside of three levels: phenomena, principle, and thusness. If it is not false speech then it should definitely discourse on one of these three levels. If they are not phenomenal appearances, however, and are not false, then what kinds of teachings are they? If they are fabricated, how could the Buddha teach the fabricated and bring benefit to all sentient beings? If you say that even though

it is phenomena it is not a profound phenomenon, what would this profound phenomenon be?

88c Do you mean that there is an ineffable phenomenal appearance that transcends the material and the immaterial? If you regard the eternal abiding of dharmas utterly without arising and ceasing as your profound doctrine, and the ephemeral arising and ceasing as being shallow, then you are talking about underlying reality, not phenomenal appearances. Thus, you mistakenly take principle as phenomena. Furthermore, our school discusses the doctrine completely and is not limited to the other-dependent, taking as its final destination the ultimate principle of the nondiscursive single reality. If you take mutual identity as your most profound doctrine, the problems are the same as we have just discussed. Arbitrarily making these criticisms is without doubt disparaging the Dharma. Thus, evil persons are able to pluck out the correct wisdom eyes of innumerable sentient beings, and poisonous words are able to harm the decree of the marvelous Dharma of buddhas as numerous as grains of sand in the Ganges. Alas! Based on a single morning's illusion one blindly turns the inexhaustible wheel of suffering.

In general, among straightforward people in the ages of the semblance Dharma and the degenerate Dharma, there are some who practice meditation who say that the study of nature and characteristics is shallow, and some who study nature and characteristics who say that meditation practice is frivolous speculation. This is because differentiation appears shallow, and therefore others misunderstand its deeper principles. Meditation practice resembles frivolous speculation, and therefore people miss its true merits. Among these, advocates of the Meditation school claim that the object of meditation is the ultimate essential. This is because the methods of meditation are all done in this way. If it were not so, one could not attain enlightenment. Consequently, one advances mental focus and does not advance the clinging partial views. Thus, returning to disparage the other approach of doctrinal study is simply the failure of scholars. We can say that they do not discern the intentions of our founding teacher and do not draw on contemplative wisdom, but instead draw on cunning.

For those who promulgate the teaching of nature and characteristics, the final goal is the comprehensive understanding of all things. The path of nature and characteristics is definitely suitable for this. If it were not suitable it

would not eliminate doubts. Thus, one promotes careful explication and does not promote rigid attachment, and if one reverts to the criticism of the approach of practice it is simply the failure of scholars. Thus, we can say that if you do not discern the original purport of our school and do not exhaust its various approaches, you will end up being stuck in a limited approach. The Dharma waters of a single flavor become muddied by this, and the unobstructed light of wisdom disappears because of this. This is the most pitiful of the pitiful; why does it have to be like this?

If you think of it like this, nothing is better than believing and understanding nature and characteristics and at the same time practicing meditation! The tenets followed by meditation practitioners are not the same, and their non-sameness is seen at the level of skill-in-means. In reality they are not different. Therefore, deeply matured meditators do not disparage the approach of nature and characteristics. Those who have mastered the approach of nature and characteristics do not disparage meditative practice. Those who disparage are nothing but shallow fellows. When we hear about the past and observe the present, they are all like this.

If I reflect and examine myself, I also must be concerned about having done this. What a pity! Why did I not just shut my mouth, collect my thoughts, and stably meditate on the correct principle? Still, being completely silent is a cheap imitation of the true Dharma. If there is someone to be helped why should I remain silent? We cannot but be cautious, we cannot but reflect. Saying that and saying this, calmly we can examine it.

Notes

- ¹ *Majjhima Nikāya* III 63; *Samyutta Nikāya* V 387, quoted in Walpola Rahula, *What the Buddha Taught* (New York: Grove Books, 1959), p 53.
- ² Both of the major Mahayana schools, Madhyamaka and Yogācāra, considered the “middle path” to be the central teaching of Śākyamuni, though their interpretations of this general concept differed.
- ³ The twelve limbs are analyzed in detail in the seventh chapter of the *Kanjin kakumushō*; see “VII. Twelvelfold Dependent Arising,” pp. 127–132.
- ⁴ In Buddhist literature the three terms *citta*, *manas*, and *viññāna* are often considered synonyms that denote mind or consciousness.
- ⁵ Namely, the six internal sense bases and the six external sense bases.
- ⁶ Note that the Yogācāra philosophers only oppose what they consider to be nihilistic in Madhyamaka thought; they do not reject the entire *śūnyatā* doctrine. Indeed, aspects of Nāgārjuna’s critique of causes and conditions are palpable throughout Yogācāra philosophy
- ⁷ For a detailed study of the development of the notion of the *ālayavijñāna* in response to the problems inherent in the Abhidharma model, see William S. Waldron, *The Buddhist Unconscious: The Ālaya-Vijñāna in the Context of Indian Buddhist Thought* (London: RoutledgeCurzon, 2003). For an influential hypothesis on the development of the concept of *ālayavijñāna* in Buddhist literature from a textual/historical point of view, see Lambert Schmithausen, *Ālayavijñāna: On the Origin and the Early Development of a Central Concept of Yogācāra Philosophy IV* (Tokyo: International Institute for Buddhist Studies, 1987).
- ⁸ The Dilun philosophical movement was inspired by Vasubandhu’s commentary on the *Daśabhūmika-śāstra* (also included in the *Yogācārabhūmi*), which also forms the commentary on one the chapters of the *Flower Ornament Sutra*, a strongly Tathāgatagarbha-oriented text.
- ⁹ Diana Paul, *Philosophy of Mind in Sixth-Century China: Paramārtha’s “Evolution of Consciousness”* (Palo Alto, CA: Stanford University Press, 1984), examines the various schools, texts, and thinkers in the interwoven stream of Yogācāra and Tathāgatagarbha thought at the time, based on her appended translation of a seminal work by Paramārtha.
- ¹⁰ Dan Lusthaus, *Buddhist Phenomenology: A Philosophical Investigation of Yogācāra Buddhism and the Ch’eng wei-shih lun* (London: RoutledgeCurzon, 2002), thoroughly examines the relationship between Xuanzang’s newer system of Yogācāra and the

older, more Tathāgatagarbha-influenced systems established by Huiyuan, Paramārtha, and others.

- ¹¹ Leo Pruden, trans., *The Essentials of the Eight Traditions* (Berkeley: Numata Center for Buddhist Translation and Research, 1994), p. 58.
- ¹² Stanley Weinstein titled his revised translation of the text *A Compendium of the Teachings of the Hossō Sect* (forthcoming from University of Hawai'i Press).
- ¹³ Even the modern-day Hossō scholar Tagawa Shun'ei, former abbot of Kōfukuji, felt compelled to defend the five-natures doctrine in *Hajimete no yuishiki* (Tokyo: Shunjusha, 2002); translated into English and published under the title *Living Yogācāra: An Introduction to Consciousness-Only Buddhism* (Boston: Wisdom Publications, 2009); see chapter 8.
- ¹⁴ The issue of sudden vs. gradual enlightenment is also one that Ven. Tagawa felt necessary to treat in *Hajimete no yuishiki* (*Living Yogācāra*).
- ¹⁵ Weinstein's revision of his dissertation on "The *Kanjin kakumushō*" was supplied to me by Paul Groner, and I am deeply thankful to him for passing this on to me. After Prof. Weinstein's death, Prof. Groner has been working to prepare a reprint of this work, to be published by University of Hawai'i Press.
- ¹⁶ Referring to Kuiji's *Cheng weishilun shuji* 成唯識論述記, T. 1830.
- ¹⁷ *Cheng weishilun shuji*, T.1830:229c28–230a1.
- ¹⁸ For discussions and listings of the various taxonomical schemes developed in Chinese Buddhism, please see the entry 判教 in the DDB.
- ¹⁹ The full title of the *Yideng* is *Cheng weishi lun liaoyi deng* 成唯識論了義燈, T.1832:661b15–16.
- ²⁰ The fifth chapter of the *Samdhinirmocana-sūtra*, starting from T.676:693c15 in Xuanzang's translation.
- ²¹ *Samdhinirmocana-sūtra*, T.676:694b1.
- ²² *Samdhinirmocana-sūtra*, T.676:694b2. Xuanzang's translation of the sutra uses 幻像 instead of 幻事.
- ²³ *Samdhinirmocana-sūtra*, T.676:694b4.
- ²⁴ This phrase appears frequently in the *Samdhinirmocana-sūtra*.
- ²⁵ I am unable to find a matching passage in the *Samdhinirmocana-sūtra*. It seems to be related to the discussion starting from T.676:697a23, which also relates to the ensuing discussion.
- ²⁶ *Samdhinirmocana-sūtra*, T.676:697a28 and following.
- ²⁷ *Yuqielun lüezuan* 瑜伽論略纂 (*Extracts of the Yogācārabhūmi*), T.1829:9b21–22.
- ²⁸ Correcting 眼 to 相.
- ²⁹ "Mind-king" 心王 (Jp. *shinnō*) is a term used in East Asian Yogācāra to refer to each consciousness itself (e.g., the sixth consciousness) in distinction to the variety of mental functions that are associated with it.

- ³⁰ The meaning of *manovijñāna*, the sixth consciousness, is explained below in its own section.
- ³¹ I.e., the four primary colors blue, yellow, red, and white.
- ³² The three modes of karmic moral quality are wholesome (*kuśala*), unwholesome (*akuśala*), and indeterminate (*avyākṛta*).
- ³³ The meaning of *manovijñāna* is explained below.
- ³⁴ At present, there is no adequate English translation for the term *manovijñāna*. Other translators for the BDK Tripiṭaka Series, such as Francis H. Cook, *Three Texts on Consciousness Only* (Berkeley: Numata Center for Buddhist Translation and Research, 1999) and John P. Keenan, *The Scripture on the Explication of Underlying Meaning* (Berkeley: Numata Center for Translation and Research, 2000) have opted for “thought consciousness” and “thinking consciousness.” Weinstein renders it as “discriminative consciousness.” Among other modern specialists of Yogācāra “mental consciousness” is also commonly used. The problem with using “thinking” or “discriminating” to characterize the sixth consciousness is that thinking (or conceptualization, discrimination, etc.) constitutes only one narrow aspect of the broad range of functions possessed by this layer of consciousness, which includes gathering data from the five sense organs, memories of the past, intuition, inference, anticipation of the future, emotional responses, and so forth. The problem with the rendering “mental” is that it is redundant and ultimately tells us nothing, since all of the consciousnesses are in some way mental, and furthermore some scholars like to render the name of the seventh consciousness, *manas*, as “mental consciousness.” I have therefore decided to use the Sanskrit term in this translation.
- ³⁵ It is not uncommon to interpret dharmas in this context as “concepts,” but what is referred to here are not merely concepts but also images, odors, sounds, and anything else that can be treated as a mental object. “Phenomena” comes close to rendering this meaning.
- ³⁶ Jp. *ikon* 意根.
- ³⁷ These are four kinds of undefiled moral indeterminacy that do not hinder liberation: (1) the undefiled indeterminacy of ripening; (2) the undefiled indeterminacy of mode of deportment, referring to the indeterminate (or “neutral”) quality of the thoughts that arise in connection with the moving into certain physical positions; (3) the undefiled indeterminacy of the arts and crafts; (4) the undefiled indeterminacy of the transformations, which refers to the moral neutrality of the occurrences that arise through the action of supernormal powers.
- ³⁸ The five omnipresent functions are explained below.
- ³⁹ The following section is derived almost verbatim from the *Cheng weishi lun*, T.1585: 11c4ff. Many other sections also come from the *Cheng weishi lun*, to the extent that it is too unwieldy and not useful to identify them all.
- ⁴⁰ The two ideographs cited here for “kindness” and “caring” are *ji* 慈 and *hi* 悲, which usually appear in compound form 慈悲 to translate the notion of compassion (*karuṇā*).

- ⁴¹ See Glossary: “seven kinds of pride”; “nine kinds of pride.”
- ⁴² *Kyōke* 教誨 (to teach, guide, lead, etc.) is almost always used in a positive sense, and thus other translators render it as a positive teaching that is being obstructed (for example, in Cook’s translation of this line from the *Cheng weishi lun* in *Three Texts on Consciousness Only*, p. 198; Makio Takemura, in *Yuishiki no kokoro: Kanjin kakumushō wo yomu* [Tokyo: Shunjusha, 2001], p. 110). These readings makes sense. The problem is, however, that if one renders in this way, it would be the only case in the this portion of text of the formulaically repeated structure of 〇〇爲業, where 〇〇 is a term with positive connotations. I am thus inclined to read the notion of “teach” 教誨 more along the lines of the way it is used in Vinaya texts, where it means to incite, or to mislead someone to commit a crime.
- ⁴³ The exact opposite definition from faith, above.
- ⁴⁴ Specifically, the stage of meditation between the basic level 根本定 of the first meditation heaven 初禪天 (the stage having coarse apprehension and fine analysis 有尋有伺地) and the adjacent stage 近分定 of the second meditation heaven 二禪天 (the stage without coarse apprehension or fine analysis 無尋無伺地). This intermediate level is the stage of fine analysis only 無尋唯伺地.
- ⁴⁵ It might be just as well to translate these five as “organs” rather than “faculties,” except that in the Abhidharma/Yogācāra philosophy of mind what is being referred to here is not simply the physical eyes and so forth, but the invisible cognitive power contained in the eyes, etc. that generates seeing, etc.
- ⁴⁶ *Pratibimba* 影像 is normally rendered as “image” in English, but since we are talking about sound here, “image” would be odd.
- ⁴⁷ “Unexpressed” refers to the latent energy that remains from verbal or bodily activity that has not achieved fruition or manifestation. Mental activity is invisible and of course is not visibly manifest, but physical and verbal activity also results in expressed karma 表業 and unexpressed karma 無表業. Although expressed karma disappears instantaneously, the effects of the activity continue to exist in latent form. It is thus described as unconscious, unmanifest, latent, subjective. This is internal and not visible to others. It has a “quasi-material” basis called “unexpressed form” 無表色, which has the power to resist evil. This invisible power may serve either wholesome or unwholesome tendencies, and may perhaps be compared to “animal magnetism” or hypnotic powers. It means occult power, whether for higher spiritual ends or for base purposes.
- ⁴⁸ For a comprehensive treatment of the two hindrances, which covers all their aspects discussed here in far greater detail, see A Charles Muller, trans., “The System of the Two Hindrances (*Yijang ūi*),” in A. Charles Muller and Cuong T. Nguyen, eds., *Wōnhyo’s Philosophy of Mind* (Honolulu: University of Hawai’i Press, 2012), Vol II, pp. 45–161.
- ⁴⁹ I.e., 所知障 (Jp. *shochishō*) and 智障 (Jp. *chishō*). The former translation is that of Xuanzang, which is the primary form used in the works of the Faxiang school. The latter rendering is the earlier form used by Paramārtha, Kumārajīva, Huiyuan, etc., as well as in works of the Tathāgatagarbha tradition and Tiantai. For a detailed explanation, see the DDB entry on the two hindrances 二障 (Jp. *nishō*).

- ⁵⁰ The “noble path” referred to here is not the eightfold noble path but rather the forty-one- or fifty-two-stage bodhisattva path taught in Yogâcāra, Tiantai, Huayan, etc.
- ⁵¹ The most general distinction among practitioners made in regard to the two hindrances is that *śrāvakas* and *pratyekabuddhas* are only able to remove the afflictive hindrances, whereas bodhisattvas remove both. Under more careful analysis, this general model features many caveats and exceptions. These are explained in detail in Muller, “The System of the Two Hindrances (*Yijang ūi*).”
- ⁵² This is only true in a general sense. When scrutinized in detail, there are certain kinds of cognitive hindrances that the adherents of the two vehicles are able to eliminate. See Muller, “The System of the Two Hindrances (*Yijang ūi*),” p. 142.
- ⁵³ Buddhist scriptures indicate that there are sixteen terms used to describe the notion of a self. See the term 十六知見 (Jp. *jūroku chiken*) in the DDB.
- ⁵⁴ *Cheng weishi lun*, T.1585:39b12.
- ⁵⁵ *Cheng weishi lun*, T.1585:39b13; Cook, *Three Texts on Consciousness Only*, p. 213.
- ⁵⁶ An oft-cited phrase in the Chinese Buddhist commentarial tradition, deriving from a verse in the *Zhong lun* (**Madhyamaka-śāstra*), T.1564:33b11.
- ⁵⁷ Substance, quality, and activity are the first three among the six categories (*padārthas*) taught in the Vaiśeṣika system. See Glossary: “six categories of existence.”
- ⁵⁸ The *Abhidharma-sūtra* is not extant in Sanskrit, Tibetan, or Chinese and known only by being cited in Yogâcāra works. Ryōhen’s explanation below appears to be derived from the discussion found in the *Cheng weishi lun*.
- ⁵⁹ This is a position found in Huayan literature called “mind-only” 唯心, which on the surface appears similar to that of the Weishi 唯識 school but, as Ryōhen explains here, is somewhat different.
- ⁶⁰ The Sanskrit term *bimba* (本質; Jp. *honzetsu*) is understood as unprocessed appearance, simple perceptive input—the not-yet-interpreted aspect of something that impinges on our consciousness. It is the original form of something as contrasted to its reflection, a projection 影像 (Jp. *eizō*; Skt. *pratibimba*) or a perceived manifestation. Thus, the raw data of things that can’t ever be directly perceived but can only be “represented.”
- ⁶¹ “Karmic seeds” have clear, potent wholesome or unwholesome moral character, and thus bring about clearly negative or positive effects.
- ⁶² The marvelous observing cognition (*pratyavekṣājñāna*) and the cognition of equality in nature (*samatājñāna*) are the second and third of the four kinds of purified cognition obtained at the stage of full enlightenment. See Glossary: “four kinds of purified cognition.”
- ⁶³ Ryōhen says this based on the fact that there is a mental factor called “intelligence,” written with the ideograph 慧 (Jp. *e*), but this is considered to be a translation of the Sanskrit *prajñā* (“wisdom”), while the ideograph 智 (Jp. *chi*) here is a translation of the Sanskrit *jñāna* (“knowing”).
- ⁶⁴ Some translators prefer to render 四智 (Jp. *shichi*) as “four kinds of wisdom.” My reason for choosing “cognition” is based on the fact that the original Sanskrit term

is *jñāna*, not *prajñā*, and wisdom is something that one develops over a long period of trial-and-error, while cognition is immediate. Of course, this instance is talking about the Buddha's cognition, but it is nonetheless cognition.

⁶⁵ See Glossary: “seven differences.”

⁶⁶ *Samdhinirmocana-sūtra*, T.676:695a20–22.

⁶⁷ *Mahāparinirvāṇa-sūtra*, T.374:569a6.

⁶⁸ *Mahāyānasūtrālaṃkāra*, T.1604:591a8. See Glossary: “eight reasons.”

⁶⁹ Explained in the *Xianyang shengjiao lun*, T.1602:581b5–10. See Glossary: “ten reasons.”

⁷⁰ “Explaining the three, revealing the one” means to explain the three vehicles 三乘 and reveal the reality of the one method of salvation 一乘. The idea taught in Tiantai 天台 that the ultimate teaching of the Buddha is that there is but One Vehicle leading to buddhahood, and the doctrine of the three vehicles was merely a provisional teaching to lead unenlightened people. The first clear exposition of this was done by the scholar Fayun in his *Fahua yiji* 法華義記, and was later taken up by Zhiyi, who explained this using the first half of the fourteenth chapter of the *Lotus Sutra*.

⁷¹ To concur with the One Vehicle teaching while making a distinction between the five kinds of dispositions of practitioners, a teaching of the Faxiang school that derives from the *Samdhinirmocana-sūtra*. The *Lotus Sutra*, the *Nirvana Sutra*, and so forth teach that there is only the Dharma of the One Vehicle by which all sentient beings become a buddha, not two or three vehicles. The *Samdhinirmocana* says that even though there is only One Vehicle, there are differences in the religious faculties of sentient beings in terms of their being dull 鈍 or sharp 利, and thus five natures are distinguished.

⁷² From the *Samdhinirmocana-sūtra*, T.676:692c22, in which the Buddha says, “The appropriating consciousness is profound and subtle indeed; all its seeds are like a rushing torrent. Fearing that they would imagine and cling to it as to a self, I have not revealed it to the foolish”; Keenan, *The Scripture on the Explication of Underlying Meaning*, p. 29. “Appropriating consciousness” (*ādānavijñāna*) is an important developmental connotation of the store consciousness (*ālayavijñāna*), pointing to its role as the stabilizing factor from which a being is congealed. Normally 凡愚 (Jp. *bon gu*) indicates a single concept, such as “foolish,” but since Ryōhen breaks it apart for analysis in the next line, I have translated the two ideographs separately here.

⁷³ *Cheng weishi lun*, T.1585:14c12. “Seeking quiescence” is a reference to the practitioners of the two Hinayana vehicles.

⁷⁴ *Da Tang Daci'ensi sanzang fashi zhuan*, T.2053:241b26–27. A more detailed account can be found in the *Da Tang xiyu ji*, T.2087:930c25–b13.

⁷⁵ The five aspects of consciousness-only are explained in the *Cheng weishi lun*, T.1585:39c20–29; translated in Cook, *Three Texts on Consciousness Only*, p. 215. These five aspects are detailed in the glossary.

⁷⁶ *Cheng weishi lun*, T.1585:11a6–8; see Cook, *Three Texts on Consciousness Only*, p. 59.

- ⁷⁷ *Cheng weishilun shuji*, T.1830:320c7–8.
- ⁷⁸ In the *Cheng weishi lun* two kinds of interpretation of consciousness-only are given: (1) the general interpretation 總門唯識, which simply explains that all dharmas are contained in consciousness, and (2) the specific interpretation 別門唯識, which is based on the five aspects. “Consciousness-only in terms of that which is transformed” is the third of the five interpretations; see T.1585:39c24.
- ⁷⁹ Puyang (668–723), better known as Zhizhou 智周, was the third patriarch of the Chinese Faxiang school.
- ⁸⁰ *Cheng weishilun yanmi* 成唯識論演祕, T.1833:859b17–18.
- ⁸¹ This is the general approach of Tendai and Kegon.
- ⁸² The *Chūshū ryakuyō* 中宗略要, assumed to be the work of Ryōhen, is not extant. The Middle School is the Faxiang school, which divides the Buddha’s teaching into three periods, the first in which he preached existence, the second emptiness, the third, neither existence nor emptiness, citing the *Samdhinirmocana-sūtra* and the *Lotus Sutra*.
- ⁸³ The “four derivative afflictions” are parsimony, envy, laziness, and distraction.
- ⁸⁴ According to Xuanzang’s biography, *Da Tang Daci’ensi sanzang fashi zhuan*, T.2053:239b29–c24.
- ⁸⁵ The question being raised here is in reference to a competing account of nescience/affliction and the cognitive and afflictive hindrances elaborated in Tathāgatagarbha-oriented works such as the *Śrīmālā-sūtra* and the *Benye jing*, and is discussed in detail in Huiyuan’s *Erzhang yi* and Wonhyo’s *Ijang ui* (*System of the Two Hindrances*). Nescience entrenchments are a way of describing nescience in its latent aspect as something innate and deeply embedded in the consciousness, which is difficult to remove and which serves as the basis for the production of afflictions categorized within the latter four entrenchments. In the *Erzhang yi* and *Ijang ui* it is explained as being a broad category under which the four distinct entrenchments 四住地 (Jp. *shi jūji*) are subsumed. When the nescience entrenchment is added as a separate item to the previous four, they are spoken of as the five entrenchments 五住地惑 (Jp. *go jūji waku*). For a full explanation, see these terms in the DDB.
- ⁸⁶ The *Śrīmālā-sūtra* itself does not actually identify the nescience entrenchments 無明住地 (Jp. *mumyō jūji*) in terms of the two hindrances. This interpretation is articulated in Huiyuan’s *Erzhang yi*, T.1843:188c5 (also contained as part of his commentary on the *Awakening of Faith in the Mahayana*, where this entrenchment is equated with the cognitive hindrances). See also my annotated translation of this text, “A Pivotal Text for the Definition of the Two Hindrances in East Asia: Huiyuan’s *Erzhang Yi* Chapter,” in Chen-kuo Lin and Michael Radich, eds., *A Distant Mirror: Articulating Indic Ideas in Sixth and Seventh Century Chinese Buddhism* (Hamburg: Hamburg University Press, 2014), pp. 217–271. The explanation of the entrenchments is developed in further detail in Wonhyo’s *Ijang ui*; see Muller, “The System of the Two Hindrances (*Yijang ūi*).” There Wonhyo identifies the four entrenchments as equivalent to the *Cheng weishi lun*’s afflictive hindrances, and the nescience entrenchment as equivalent to the cognitive hindrances. Here Ryōhen provides a description of the

relative functions of the two afflictions based on their characterization given in the *Śrīmālā-sūtra* and other Tathāgatagarbha-oriented texts. The description of the hindrances provided earlier in the *Kanjin kakumushō* is based on the Weishi-oriented approach given in the *Cheng weishi lun*, the *Yogācārabhūmi*, etc.

⁸⁷ *Cheng weishi lun*, T.1585:47c14–15.

⁸⁸ These are number one and number four of the four kinds of causation; see Glossary.

⁸⁹ *She dashenglun ben*, T.1594:143a2. See John P. Keenan, *The Summary of the Great Vehicle* (Berkeley: Numata Center for Buddhist Translation and Research, 1992), p. 65. This story is not contained in a verse as Ryōhen indicates but in the prose portion of the text.

⁹⁰ I.e., seeing only the empty aspect of things and ignoring the nominal manner in which they exist.

⁹¹ *Dasheng fayuan yilin zhang*, T.1861:249a27–28.

⁹² Ōta, *Kanjin kakumushō. Butten kōza* 42 (Tokyo: Daizō Shuppan, 2001), suggests 離 to be 離.

⁹³ *Dasheng fayuan yilin zhang*, T.1861:249a23–24.

⁹⁴ *Cheng weishi lun*, T.1585:37a9–10.

⁹⁵ *Cheng weishi lun*, T.1585:38c8.

⁹⁶ *Cheng weishi lun*, T.1585:38c4–9. Adapted from Cook, *Three Texts on Consciousness Only*, p. 207.

⁹⁷ *Dasheng fayuan yilin zhang*, T.1861:261b5–6.

⁹⁸ *Dasheng fayuan yilin zhang*, T.1861:261b3–4.

⁹⁹ The “three categories” is a classification of all factors of existence into the three categories of the five aggregates, the twelve sense bases, and the eighteen spheres.

¹⁰⁰ The Tiantai school teaches that each of the ten realms of beings contains the other nine in itself. See Glossary: “ten realms.”

¹⁰¹ Also called “thusness of the truth of suffering.” Posited thusness is the attempt to teach about the reality of thusness through linguistic discriminations (*saṃniveśatathatā*). It is an image of reality conveyed by teaching about the noble truth of suffering, and is one of the seven kinds of thusness taught in Yogācāra texts. See Glossary: “seven aspects of thusness.”

¹⁰² “Thusness of correct practices” (Skt. *samyak-pratipatti-tathatā*), another of the seven aspects of thusness (see Glossary), is the aspect of thusness that resides in the full attainment of correct practices, such as the eightfold path. While untainted, the truth of the path is composed of arising and ceasing dharmas and is thus conditioned.

¹⁰³ *Cheng weishilun shuji*, T.1830:548b29.

¹⁰⁴ *Cheng weishi lun*, T.1585:46b19–21; translation adapted from Cook, *Three Texts on Consciousness Only*, p. 255.

¹⁰⁵ This discussion in the *Samdhinirmocana-sūtra* is found at T.676:690a28–b29; Keenan, *The Scripture on the Explication of Underlying Meaning*, p. 17.

- ¹⁰⁶ *Samdhinirmocana-sūtra*, T.676:690b12; see Keenan, *The Scripture on the Explication of Underlying Meaning*, p. 17.
- ¹⁰⁷ This is the *Zongliaojian zhang* 總料簡章 chapter, the first chapter in Kuiji's *Dasheng fayuan yilin zhang* 大乘法苑義林章. The Taishō version of the *Kanjin kakumushō* has a typographical error of the ideograph *liao* 聊 instead of *liao* 料.
- ¹⁰⁸ The Southern Temple transmission is one of the two lineages of the Japanese Hossō school (in the four-transmission classification it includes the first two transmissions). It is also known as the Gangōji transmission 元興寺傳 and the Asuka transmission 飛鳥傳. In 653 Dōshō 道昭, who had traveled to the Tang to study Faxiang with Xuanzang, returned to Japan and established the first transmission. In 658, Chitsū 智通 and Chidatsu 智達 also returned from studying with Xuanzang and established the second transmission, also residing at Gangōji. The third and fourth transmissions were established at Kōfukuji 興福寺 (known as the Northern Temple transmission 北寺傳). For an overview of these schools see Ronald S. Green, "Early Japanese Hossō in Relation to Silla Yogācāra in Disputes between Nara's Northern and Southern Temple Traditions," *Journal of Korean Religions* 11/1 (2020): 97–121.
- ¹⁰⁹ The Northern Temple transmission of the early Japanese Hossō school 法相宗 (in the four-transmission scheme it includes the third and fourth transmissions) is also known as the Kōfukuji transmission 興福寺傳 and the Mikasa transmission 三笠傳. In 703 Chihō 智鳳, Chiran 智鸞, and Chiyū 智雄 went to the Tang where they learned Faxiang doctrine from the third patriarch Zhizhou 智周 (this was considered the third transmission). In 716 Genbō 玄昉 entered the Tang and also studied with Zhizhou 智周 (considered the fourth transmission). Members of both these transmissions were residents of Kōfukuji, the "northern temple" of Hossō, while the members of the first two transmissions did their work at Gangōji, the southern temple.
- ¹¹⁰ That is, the second of the three periods of the teaching (see Glossary), according to the Faxiang/Hossō school.
- ¹¹¹ Although not indicated by Ryōhen, many of the passages in this section are found in Kuiji's *Dasheng fayuan yilin zhang*, T.1861:260a20ff.
- ¹¹² The double negative of 無不 here seems wrong. Ōta reads it with only a single negative.
- ¹¹³ The *Foundational Treatise* is the *Yogācārabhūmi-śāstra*; the four conventional truths and single ultimate truth are discussed at T.1579:653c–654a.
- ¹¹⁴ *Cheng weishi lun*, T.1585:48a19.
- ¹¹⁵ See *Dasheng fayuan yilin zhang*, T.1861:287b16ff.
- ¹¹⁶ *Cheng weishi lun*, T.1585:47c13–15. See Cook, *Three Texts on Consciousness Only*, p. 262.
- ¹¹⁷ *Madhyāntavibhāga*, T.1600:464b16–17. The full line reads: "There is false discrimination, yet here these two do not exist. Herein there is but emptiness, and that is also existent in this." See the translation of this text by Jeffrey Kotyk, *Analysis of the Middle and Extremes* (Moraga, CA: BDK America, Inc., 2021), p. 17.

- ¹¹⁸ “Substance aspect” is 自體分 (Jp. *jitaibun*). The dictionaries of Buddhist terminology by Nakamura, Ui, Yokoyama, and others define this as a synonym of the self-witnessing aspect 自證分 (Jp. *jishōbun*), one of the four aspects of cognition, but further study is required. In the *Kanjin kakumushō* the cognizing aspect and the objective aspect are said to bifurcate from this part (既自體分轉成相見) and this differs from standard definitions of the self-witnessing aspect, which is said to arise subsequent to the first two parts.
- ¹¹⁹ *Da Tang xiyu ji*, T.2087:906c26.
- ¹²⁰ I.e., the five limbs of consciousness, name-and-form, the six sense bases, contact, and sensation.
- ¹²¹ These two phrases are found scattered throughout the Buddhist canon but I am unable to find them in the *Huayan jing* (*Flower Ornament Sutra*).
- ¹²² *Huayan jing*, T.278:465c29.
- ¹²³ *Dasheng fayuan yilin zhang*, T.1861:260c5 and following.
- ¹²⁴ *Dasheng fayuan yilin zhang*, T.1861:259a13. It is in this portion of the text that Kuiji elucidates the five kinds of consciousness-only, the topic here.
- ¹²⁵ *Dasheng fayuan yilin zhang*, T.1861:261a29.
- ¹²⁶ *Cheng weishi lun*, T.1585:39c25–27; see Cook, *Three Texts on Consciousness Only*, p. 214.
- ¹²⁷ The sixth chapter of the *Cheng weishi lun*, starting at T.676:697c13.
- ¹²⁸ *Cheng weishi lun*, T.1585:49b29–c3; adapted from Cook, *Three Texts on Consciousness Only*, p. 272.
- ¹²⁹ *Cheng weishi lun*, T.1585:48b16–20. Adapted from Cook, *Three Texts on Consciousness Only*, pp. 264–265.
- ¹³⁰ The Taishō has 鏡 here, but I follow Ōta’s suggestion of 境.
- ¹³¹ *Cheng weishilun shuji*, T.1830:558b2.
- ¹³² *She dasheng lun shi*, T.1598:419a8–9.
- ¹³³ The arousal of the intention for enlightenment is the first of the ten stages of preparation.
- ¹³⁴ See *Dasheng daji dizang shilun jing*, T.411:691c21–23.

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Acclamation of the Holy Teaching (**Prakaraṇāryavāca-śāstra*): One of the seminal treatises of the Yogācāra tradition. A combination of verse by Asaṅga, commented on by Vasubandhu; translated into Chinese by Xuanzang in 645–646 C.E. It is considered to be a further development of the tradition seen in the *Yogācārabhūmi-śāstra*, as it uses the concepts found in that text in a manner that suggests that they have already been accepted. Contained in this treatise are discussions of all the major Yogācāra topics, such as the eight consciousnesses, the three natures, theories of dharmas, etc.

actual sensory ability: Faculties in the proper or ultimate sense. Yogācāra distinguishes the sense faculties into two aspects: the sensory ability itself, and the physical organ through which the faculty operates, constituted in gross matter (Skt. *audārikarūpa*), whereas the former is the faculty constituted in refined matter (Skt. *rūpaprāsāda*).

adamantine absorption (Skt. *vajrōpama-samādhi*): A state of deep meditative trance in which all of the most subtle defilements are destroyed; the final stage of bodhisattva practice. Mahayana schools say that this is the highest meditative state attainable in Hinayana, i.e., the highest attainment of the arhat. In Mahayana it is considered to be the same as “virtual enlightenment.” In Yogācāra, this state of concentration occurs in the consummating stage of practice.

afflictive hindrances (Skt. *kleśāvaraṇa*): The tormenting afflictions of nescience, anger, jealousy, and so forth that prevent the attainment of mental peace. In the *Abhidharma-kośabhāṣya* the afflictive hindrances are defined in contrast to “hindrances to liberation,” with the former obstructing defiled wisdom and the latter obstructing undefiled wisdom. In Mahayana schools such as Yogācāra the afflictive hindrances are postulated in contrast to the cognitive hindrances; the former are seen as removable by the moral and meditative practices of arhats and *pratyekabuddhas* while the latter require treatment through the compassion and wisdom in regard to emptiness possessed by bodhisattvas. *See also* cognitive hindrances.

Āgamas: Refers to either: (1) The four (or five) Āgama scriptures; or (2) the texts of early Indian Buddhism, as contrasted with Mahayana scriptures. After the appearance of Mahayana Buddhism, *āgama* became synonymous with Hinayana.

appropriating consciousness (Skt. *ādānavijñāna*): An important developmental connotation of the store consciousness (Skt. *ālayavijñāna*), pointing to its role as the stabilizing factor from which a being is congealed.

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Avalokiteśvara: Interpreted as “The One who Observes the Sounds of the World,” a prominent bodhisattva in the Mahayana tradition. Avalokiteśvara is considered to be the embodiment of the Buddhist virtue of compassion and as the power of Amitābha Buddha manifested as a bodhisattva. This bodhisattva is therefore often depicted as the helper of the Buddha of the Pure Land.

avīci hell: The Buddhist hell of incessant suffering. In Buddhism, hell is the lowest of the six realms of existence, and is divided into eight categories; the *avīci* hell is the last and deepest of the eight hot hells, where the culprits suffer, die, and are instantly reborn to suffering, without interruption.

Bhāviveka (ca. 490–570): An influential Madhyamaka scholar, known for his use of positive dialectic to support the theory of emptiness. Bhāviveka’s position forms the basic theme for the branch of Madhyamaka called Svātantrika. He criticized the theories of Asaṅga, Vasubandhu, and Dignāga, and was also critical of the theories of his contemporary, Dharmapāla. Although open debate between Bhāviveka and Dharmapāla apparently did not take place, the controversy between them is called the “Debate regarding Emptiness and Existence.” In this argument, Bhāviveka championed the concept of *śūnyatā*, whereas Dharmapāla stood firmly for the independent existence of external phenomena.

bimba: Raw substance; appearance; unprocessed perceptive input. The not-yet-interpreted aspect of something that impinges on our consciousness; the original form of something as contrasted to its reflection, projection, or perceived manifestation (*pratibimba*). Bimba is substance as it is before it undergoes the transformations of consciousness, thus, the raw substance of things that can’t ever be directly received but can only be “represented.” *See also pratibimba.*

body for the enjoyment for others: The actual manifest body of the Buddha, one of the four bodies of a buddha; the complement of the self-enjoyment body; the reward body of the Buddha that causes other beings to receive and enjoy the Dharma. *See also* transformation body.

Caoxi: A stream southeast of Shaozhou, Guangdong, also the name of the region where the Sixth Patriarch of Chan Huineng lived. In Chan texts it is often used as a nickname for Huineng.

causation by contributory factors (Skt. *adhipati-pratyaya*): Auxiliary causes and conditions; additional contingencies. One of the four kinds of causation in Yogācāra causal theory. The reference here is to the gamut of an unthinkably vast number of contributing factors that contribute to the causation of any single effect. Thus, the term refers to “conditions related to the absence or presence of empowerment,” meaning all the auxiliary factors that aid the main causes of the production of existences, or conditions that while not directly contributing to the cause do not impede it.

chilicosm. (Skt. *trisāhasra-mahāsāhasra-lokadhātu*): The billion worlds that constitute the domain of the Buddha. A world consists of the world of desire and the first heaven of the world of form. One thousand times one thousand times one thousand equals one billion. In ancient Indian cosmology it is a way of describing the vastness and interwovenness of the universe.

circumstantial retribution: Circumstantial retribution refers to the world, country, family, etc., in which we are born; while directive retribution refers to our body and personality. *See also* directive retribution.

cognitive hindrances (Skt. *jñeyāvaraṇa*): The variety of factors that obscure and distort one's awareness of reality. These hindrances to cognition are understood in Yogācāra to be based on a lack of full penetration into the principle of the emptiness of phenomena (dharmas). In everyday terms, it means to be hindered from attaining enlightenment by nothing other than our own knowledge, our own habituated way of knowing. Definitions of the term vary in their tendency to interpret the obstructions as deriving from subjective function or from known objects. These hindrances are taught along with the afflictive hindrances and are referred to together as the "two types of hindrances." *See also* afflictive hindrances.

concentration of extinction (Skt. *nirodha-samāpatti*): The meditative attainment of cessation. An extremely deep state of meditative concentration in which sensory and discriminative mental function is completely extinguished; one of the six states of mental inactivity. When this concentration is attained the thinking consciousness is also extinguished, which enables the practitioner to be reborn into the highest heaven.

continuity of sameness in the Dharma realm: The skillful interaction between the Dharma realm and the mind of the individual practitioner produces the seeds of the mind focused on supramundane goals. The correct teachings issue forth in a continuous flow from the Dharma realm and perfume the consciousness of practitioners through the sense of hearing.

Deer Park (Skt. *Mṛgadāva*): A famous park northeast of Vārāṇasī located in the vicinity of modern Sārṇāth, a favorite dwelling place of Śākyamuni where he is said to have delivered his first sermon.

degenerate Dharma: The third and last phase in widespread belief in East Asian Mahayana Buddhism of the gradual degeneration of the Buddha's Dharma, which is said to progress through three periods. The first thousand-year (or, in a variant scheme, five hundred-year) period following the death of the Buddha is said to have been the "age of the true Dharma," during which his followers were able to practice in accordance with his teachings and attain awakening. The second thousand-year period is called the "age of the semblance Dharma," in which practice of the Dharma continues and seems stable on the surface but spiritual corruption has set in and true attainment is no longer possible. The third and final period, ten thousand years in duration, is called the "age of the end of the Dharma." *See also* semblance Dharma.

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dependent arising (Skt. *pratītyasamutpāda*): The core Buddhist teaching that everything arises from conditions; there is nothing that arises out of nothing, nothing arises of itself, and things do not come into existence through the power of an external creator.

Thus, there is nothing that is self-contained, independent, or which has its own separate and independent nature. It is the condition of relationship to something else resulting in arising or production.

Dharma body: A name for absolute existence, the manifestation of all existences—the true body of reality, or Buddha as eternal principle; the body of essence that is pure, possesses no marks of distinction, and is the same as emptiness. The Dharma body is one of the three bodies of the Buddha.

Dharma cloud ground: The tenth of the ten grounds (*bhūmis*) on the bodhisattva's path; the stage of religious development where wisdom is spread throughout the world like rain from a cloud.

Dharma realm (Skt. *dharmadhātu*): The underlying principle of reality, sometimes also called the reality realm. In Sinitic forms of Mahayana teaching, it refers to a religious basis or principle of the origin of all things. In this kind of teaching, where the whole universe is taken as phenomena, it is understood as the manifestation of thusness.

Dīpaṅkara Buddha: The twenty-fourth predecessor of Śākyamuni, who appears when the Buddha preaches the themes of the *Lotus Sutra*. In his lifetime as Mānava Bodhisattva during Śākyamuni's second incalculable eon of practice, when Śākyamuni offered him five (or seven) lotus stalks, he assured Śākyamuni that he would attain buddhahood and was thereupon designated as a coming buddha.

direct causal conditions: Within the first of the four kinds of causation, causal conditions, direct causes that produce phenomena. Causes that are able to produce their own effects.

directive retribution (Skt. *karmākṣepa*): This refers to the body and personality that we receive based on prior karma, while circumstantial retribution refers to the world, country, family, etc., in which we are born. *See also* circumstantial retribution.

direct perception (Skt. *pratyakṣa*): To have direct awareness of something without interference from conceptualization or predispositions. This is a natural mode of function for the five sense consciousnesses. The other two kinds of cognition are inference (*anumāna*) and mistaken perception or inference (*apramāṇa*). *See also* three means of cognition.

dirty mirror: A metaphor for the untrained mind, filled with affliction and delusion. Mirrors in ancient Asia were not made of glass but of copper or bronze polished until shiny and reflective. Thus, continual polishing was necessary to rid the mirror of corrosion.

dragons and elephants: Great saints, buddhas, bodhisattvas; a monk who is superior (in insight); a term of respect applied to a monk.

dragon-subduing bowl: The Buddhist monk Shegong was invited by Fujian, the king of Jin (338–385), to pray for rain; after he had subdued the dragons and captured them in his bowl, rain began to fall in torrents.

eighteen perfections of purity in a buddha's enjoyment body: (1) The perfect purity of visible color; (2) the perfect purity of visible shape; (3) the perfect purity of extent. The Pure Land where the Buddha abides is limitless and unfathomable; (4) the perfect purity of location. The Pure Land transcends the locations of the three realms and thus is not subject to the truths of suffering or arising of suffering; (5) the perfect purity of cause. The Pure Land is produced by the function of superb supramundane wholesome factors and is thus not subject to causation by the worldly dharmas of suffering and arising of suffering; (6) the perfect purity of effect. The tathāgatas and bodhisattvas have pure unrestricted wisdom as their essence, with no effect from the truth of suffering; (7) the perfect purity of lord. The Pure Land is under the control and protection of the tathāgatas; (8) the perfect purity of the assistants. The Pure Land is the peaceful abode of the great bodhisattvas, who help people advance on the buddha path by providing them with proper teachings and practices; (9) the perfect purity of retinue. The Pure Land is inhabited by the eight kinds of beings who always gather for his sermons; (10) the perfect purity of maintenance. In the Pure Land, bodhisattvas and other associates of the Buddha support and further the taste of the Dharma and nurture the dharma body; (11) the perfect purity of works. The bodhisattvas carry out all kinds of beneficial works for worldlings and adherents of the two vehicles; (12) the perfect purity of benefit. The Pure Land is free from all the afflictions, disasters, and fetters of the three realms; (13) the perfect purity of fearlessness. The Pure Land is free from the harm of all Māras, Yamas, and other evil spirits, and thus there is nothing to fear; (14) the perfect purity of abode. The abode of the Tathāgata in the Pure Land is beautifully adorned; (15) the perfect purity of path. The Pure Land is fully penetrated by the methods of the three ways of attaining wisdom through listening, thinking, and practicing; (16) the perfect purity of vehicle. In the Pure Land, *śamatha* and *vipaśyanā* are taken as the orthodox methods of meditation; (17) the perfect purity of approach. In the Pure Land, emptiness, signlessness, and wishlessness are taken as the correct approaches to liberation; (18) the perfect purity of bases. In the Pure Land, the Dharma King who gathers immeasurable merit is considered to be the basis.

eight kinds of consciousness: According to this doctrine, as taught in the Yogācāra school, the minds of sentient beings are comprised of eight distinguishable regions of consciousness, which can be broken down into four general types: (1) the first five consciousnesses, which correspond to the sense perceptions; (2) the sixth, *manovijñāna*, or “thinking” consciousness, which plays many roles, including gathering sensory perceptions, conducting value judgments, calculation, emotion, and intention; (3) the seventh, *manas*, also referred to connotatively as the “defiled mental consciousness” (*kliṣṭa-manovijñāna*), hypothesized as the origin of the sense of a self, which it develops based on perceiving the apparent continuity of sameness exhibited by the base consciousness; (4) the eighth, *ālayavijñāna* (store consciousness), understood

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as being the most fundamental region of consciousness, functioning as the repository of all the impressions from one's experiences.

eight kinds of liberation: Eight stages of mental concentration, which can vary according to the text. One representative set includes: (1) liberation, when subjective desire arises, by examination of the object, or of all things and realization of their filthiness; (2) liberation, when no subjective desire arises, by still meditating as above. These two are deliverance by meditation on impurity, the next on purity; (3) liberation by concentration on the pure to the realization of a permanent state of freedom from all desire; (4) liberation in realization of the infinity of space; (5) liberation in realization of infinite knowledge; (6) liberation in realization of nothingness; (7) liberation in the state of mind where there is neither thought nor absence of thought; (8) liberation by means of a state of mind in which there is final extinction of both sensation and consciousness.

eight major derivative afflictions: The final eight derivative afflictions in the standard list of twenty: faithlessness, laxity, indulgence, dullness, agitation, loss of focus, incorrect apprehension, and distraction. *See also* two middling derivative afflictions.

eight reasons: The *Mahāyānasūtrālamkāra* lists eight reasons why the Mahayana is the authentic teaching: (1) Mahayana scriptures were unwritten. If they are forgeries they would have been previously recorded somewhere, but they were not. (2) Practiced together. The lesser vehicle is neither prior to or after the Mahayana; they are practiced at the same time. (3) Not practiced. The reason they are not practiced by non-Buddhist theoreticians is because of their vast profundity. (4) Accomplishment. Even if the discourse is not given by Śākyamuni, as long it is given by someone who has attained enlightenment, it is acceptable as Mahayana. (5) Essence. One can't claim that one buddha has the essence of Mahayana and another doesn't. (6) Non-essence. The converse of the previous item. (7) Able to counteract. The Mahayana is able to counteract all afflictions. (8) Not a literal teaching. The Mahayana is extremely profound and thus can't be criticized merely on the basis of a superficial reading of a text.

eight signs (Skt. *aṣṭa-lakṣaṇa*): The eight events of the Buddha's life from his birth to his entry into nirvana: (1) descent from Tuṣita Heaven, (2) entry into his mother's womb, (3) birth from his mother's side in Lumbinī, (4) leaving home to engage in religious training, (5) subduing demons and overcoming afflictions; (6) attaining enlightenment after six years of struggle, (7) turning the wheel of the Dharma (or preaching), (8) entering nirvana.

eighth ground: The eighth of the ten *bhūmis*; the "immovable stage." A pivotal stage on the bodhisattva path mentioned in many Mahayana texts, after which one is not prone to retrogression. In Yogācāra works, it is the stage in which all remaining active afflictions are eliminated.

Extracts of the Yogācārabhūmi (Yuqielun lüezuan; T. 1829): A commentary on the *Yogācārabhūmi-śāstra* by Kuiji, who presents the varying positions of noted Indian

Yogācārin on such matters as the defilement of the store consciousness, the relationship between the store consciousness and the evolving consciousnesses, and so forth.

five aggregates (Skt. *pañca-skandhas*): A term for the division of matter and mind into five categories—form (*rūpa*), sensation (*vedanā*), concepts (*saṃjñā*), physical and mental latent forces (*saṃskārās*), and cognition (*viññāna*). In early Indian Buddhism the framework of the five aggregates is used to explain the notion of no-self; i.e., there is no person apart from the physical factor of form and the four mental factors.

five aspects of consciousness-only: As elaborated in the *Cheng weishi lun*, five senses in which all phenomena are said to exist merely as consciousness—(1) in terms of their own marks, as the eight consciousnesses are the essence of consciousness; (2) in terms of concomitance, as the six categories of mental factors are the concomitance of consciousness; (3) in terms of that which is transformed, since the mind and mental factors are all transformed by the cognizing aspect and objective aspect of consciousness; (4) in terms of derivation, since the nonconcomitant factors are nominally established based on their being derived from the mind, mental factors, and the form dharmas transformed by them; (5) in terms of reality, since they are the actual essence of the unconditioned dharmas, mind, mental factors, form, and nonconcomitant dharmas.

five destinies (Skt. *gati-pañcaka*): Rebirth in the five realms of hell, hungry ghosts, animals, human beings, and gods. When the category of *asura* is added there are then six destinies. *See also* six destinies.

five eyes (Skt. *pañca cakṣū*): (1) the earthly, physical eye (*māṃsa-cakṣus*), which sees the material aspects of things; (2) the heavenly eye (*divya-cakṣus*), possessed by *devas* (gods), as well as humans in the form realm who are in meditation; this eye can see far and near, past and future, inside and outside; (3) the wisdom eye (*prajñā-cakṣus*), possessed by Hinayana sages who can discern the lack of inherent existence in all things; (4) the Dharma eye (*dharma-cakṣus*), possessed by bodhisattvas, which illuminates all teachings in order to save sentient beings; the Dharma eye sees the impermanence of all things; (5) the Buddha eye (*buddha-cakṣus*), which includes all of the prior four.

five natures: A theory of the Yogācāra school that teaches the discrimination of the innate capacities of the temperaments of sentient beings into five types—(1) the nature predetermined for *śrāvaka* practices; sentient beings in this group will ultimately attain the state of arhat; (2) the nature predetermined for *pratyekabuddha* practices; these people will also attain the level of arhat; (3) the nature predetermined for bodhisattvas, who will ultimately attain the full enlightenment of a buddha; (4) the indeterminate nature, whose members inherently possess the potential to attain the goals of two or three of the groups above; (5) the nature lacking capacity for enlightenment (*icchantika*), sentient beings who lack any type of untainted seeds and therefore have no prospect of attaining enlightenment in either the Lesser (Hinayana) or Greater Vehicle (Mahayana) and are doomed to pass through cycles of birth and death for eternity.

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five supernormal powers (*pañcābhijñā*): Five supernatural cognitive powers—(1) supernatural vision, (2) supernatural hearing, (3) the ability to know others' thoughts, (4) the ability to know former lives, and (5) the ability to perform miracles such as appearing anywhere at will.

five views (Skt. *pañca-drṣṭi*): Five kinds of mistaken perception—(1) reifying view or identity view (*satkāyadrṣṭi*) is the attached view of the reality of the inherent existence of one's own self, coupled with the belief in the objects in one's surrounding world as real entities. This view is thought to operate at the level of both the *manovijñāna* and the *manas* (i.e., both consciously and subconsciously), whereas the remaining four views operate at the level of the *mano* (the level of conscious awareness); (2) extreme view (*antaparigraha-drṣṭi*), attachment to the positions of either eternalism or annihilationism; (3) erroneous view (*mithyā-drṣṭi*), in which one does not properly acknowledge the relationship of cause and effect; (4) view of attachment to views (*drṣṭi-parāmarśa*), i.e., holding rigidly to one opinion over all others; (5) view of rigid attachment to the precepts (*śīlavrataparāmarśa*), the view that the austerities, moral practices, and vows of non-Buddhist schools can lead one to truth.

five viscera: The heart, lungs, liver, kidneys, and spleen (or stomach).

Flower Ornament Sutra. See *Huayan jing*.

forms induced by meditative power (Skt. *vaibhūtvika*): Things produced effortlessly by one in a deep state of meditation. For example, producing fire or water by just imagining them. One of the five kinds of objects of the mind that are included as form dharmas, they are understood to exist both nominally and substantially; the nominally existent lack their own seeds but the substantially existent are produced from their own distinctive seeds.

forthcoming consciousnesses (Skt. *pravṛtti-vijñāna*): The seven regions of consciousness that are generated from the base consciousness, the *ālayavijñāna*: the *manas*, the *manovijñāna*, and the five sense consciousnesses. Some Yogācāra scholars consider the existence of the afflictions to be limited to these seven, while others theorize afflictive activity in the *ālayavijñāna* as well.

four data fields (Skt. *catur-artha*): The sense data fields of form, odor, taste, and tactile sensation.

four elements: The four *mahābhūtas* of which all physical substances are composed—(1) earth (*prthivīdhātu*), which has the basic quality of hardness and the function of protection; (2) water (*abdhātu*), which has the function of gathering and storing wetness; (3) fire (*tejodhātu*), which is the nature of heat and has the function of warming; (4) wind (*vāyudhātu*), which has the function of giving motion to all living things.

four kinds of causation: In Indian scholastic traditions the division of the causal conditions that produce all phenomena into four types—(1) direct internal causes that produce

a result (*hetu-pratyaya*); (2) similar and immediately antecedent conditions (*samanantara-pratyaya*); (3) object as condition (*ālambana-pratyaya*); (4) contributory causes (*adhipati-pratyaya*), i.e., contributory factors as causes. This last group includes all kinds of indirect peripheral causes and contingences that lie outside of the three prior, relatively direct types of causation.

four kinds of investigation: Contemplation methods taught in Yogâcāra at the second level of applied practices, which is the eighth of the twelve bodhisattva abodes. These can be mapped to the four kinds of insight into things as they are as taught in the *Tattvârtha* chapter of the *Yogâcârabhūmi-śāstra*, except that (according to the *Kanjin kakumushō*) the four kinds of investigation are relatively shallow contemplations and the four kinds of insight are relatively deep contemplations. These are (1) the investigation of names (*nāma-paryeṣanā*); (2) the investigation of substances (or “given things”) (*vastu-paryeṣanā*); (3) the investigation of the designated intrinsic natures (*svabhāva-prajñapti-paryeṣanā*); (4) the investigation of designated differences (*viśeṣa-prajñapti-paryeṣanā*).

four kinds of purified cognition (Skt. *catvāri jñānāni*): In Yogâcāra, the four kinds of pure cognition attained upon the full enlightenment of the Buddha, first introduced in Aśaṅga’s *Mahāyānasamgraha*. The eight consciousnesses are tainted consciousnesses, whereas the four types of cognition are their untainted counterparts. These are (1) The “mirror cognition” (*ādarśajñāna*), the purified form of the eighth consciousness, the *ālayavijñāna*, so called because it resembles a great mirror that reflects all things in their true state. In the state of buddhahood the untainted eighth consciousness manifests all phenomena within the three worlds; hence it is considered perfect. (2) The “cognition of equality in nature” (*samatājñāna*), a purified form of the seventh consciousness, the *manas*. This cognition is partially realized in the path of seeing, and fully realized at the stage of buddhahood. It perceives the underlying equality identity of all dharmas and of self and others, thereby making it possible to overcome the feelings of separation self from others. The all-embracing compassion of the bodhisattva has its roots in this cognition. (3) The “marvelous observing cognition” (*pratyavekṣājñāna*), the purified form of the sixth consciousness, the *mano-vijñāna*. Its function is to perceive all phenomena as they really are, which enables the preaching of the Dharma without doubt. (4) The “cognition with unrestricted activity” (*kṛtyānusthānajñāna*), the purified form of the five sense consciousnesses. This enables one to work various metamorphoses and produce different manifestations to benefit unenlightened beings and lead them toward enlightenment.

four logical positions (Skt. *catuṣkoṭi*): A tetralemma, four terms of differentiation, e.g., all things are A, not-A, both A and not-A, neither A nor not-A. Or: empty, not empty, both empty and not empty, neither empty nor not empty

Four Noble Truths: The core doctrine of Buddhism; the four truths of suffering, its origin, its cessation, and the path leading to its cessation.

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fourth level of meditation (Skt. **caturtha-dhyāna*): The fourth *dhyāna*, a degree of contemplation wherein the mind becomes indifferent to pleasure and pain.

four vehicles: Refers to the parable of the four carts in the “Chapter of Parables” in the *Lotus Sutra*. Of the goat, deer, and ox carts and the great white bullock cart, the first three represent the three vehicles, which comprise, respectively, the *śrāvaka* vehicle, the *pratyekabuddha* vehicle, and the bodhisattva vehicle. The fourth, the great white bullock cart, represents the One Vehicle, which subsumes them all. *See also* One Vehicle; three vehicles.

Gomyō (749–834): A monk of the Japanese Hossō school, originally from Mino. He began his study of Yogâcāra at Gangōji in Nara. In 791 he was requested to go to Kyoto, where he often lectured at court. In 834 he was made superintendent of monks, after which he traveled around, taking up residence at Tsubosakadera, Gangōji, and other temples. He wrote prolifically; his works include the *Hōengirin shōge sekkī*, the *Yuishiki sūyō gesetsu ki*, the *Daijō hossō kenjin shō*, the *Hōke ronshō*, and others.

heaven without conceptualization (Skt. *asaṃjñika-deva*): The thirteenth of the eighteen heavens in the realm of form where those who have accomplished the nonconceptualizing meditation are reborn; the fourth of the four *dhyānas*; also called the “heaven of no thought,” as all thoughts are extinguished. Practitioners sometimes mistake this state of concentration for nirvana.

Heroic Giving: A monk mentioned in the *Jingyeshang jing* 淨業障經 (T. 1494), who fell in love with the daughter of a wealthy man. When her husband became suspicious and tried to kill him, the monk killed the husband instead. His remorse over this deed drove him to practice to attain insight into the nonarising of all existences.

higher and lower eight noble truths: As taught in the *Yogâcārabhūmi-śāstra* and the *Cheng weishi lun*, two levels of interpretation of the Four Noble Truths. The eight truths are (1) the truth of suffering of transience, wherein all conditioned existence arises and ceases without interruption; (2) the truth of suffering by destruction, wherein one suffers by the disappearance of desirable objects; (3) the truth of everyday suffering, wherein one meets disagreeable objects; (4) the truth of transmigration, or fragmentary samsara; (5) the truth of the cessation of transmigration, or nirvana; (6) the truth of defilement, or affliction; (7) the truth of purity, where one eliminates afflictions on ascertaining their unconditioned nature; (8) the truth of correct skillful means. The expansion of these into higher and lower categories is based on the higher being those of the form and formless realms, and the lower being those of the desire realm.

Huayan jing (Skt. *Buddhāvataṃsaka-sūtra*; *Flower Ornament Sutra*): One of the most influential sutras in East Asian Buddhism, of which three Chinese translations were done; the most widely read are T. 278 translated by Buddhahadra and T. 279 translated by Śikṣānanda. This text describes a cosmos of infinite realms upon realms that mutually contain each other. The vision expressed in this work was the foundation for the

- creation of the Huayan school of Buddhism, which was characterized by a philosophy of interpenetration.
- hungry ghost (Skt. *preta*): One of the three lower destinies, an unpleasant realm of existence that one descends to as retribution for a life of unchecked desire, in which one suffers continuously from hunger.
- implicit teaching: A teaching that requires explanation, usually a translation of the Sanskrit term *neyārtha*, which is distinguished from *nīārtha*, an explicit or definitive meaning or doctrine.
- innate cognition (Skt. *mūlajñāna*): The fundamentally endowed cognitive ability one uses to penetrate to the true nature of reality—ultimate truth. After realizing this form of cognition, bodhisattvas give rise to post-enlightenment cognition (subsequently attained cognition), which they apply in their efforts to save other sentient beings. While innate cognition operates without discrimination, post-enlightenment cognition uses language to communicate truths to ordinary sentient beings.
- karma: Action and its results as they are manifested in subsequent rebirths.
- karmas produced by activity and karmas born from fertility: A reference to the two general modes of the production of afflictive karma that binds sentient beings to saṃsāra, karma from present activity, and karma nourished by the activities of prior lifetimes.
- Kṣāntivādin (or Kṣāntyṛṣi): A *ṛṣi* (seer) of Vārāṇasī who patiently suffered insults; i.e. Śākyamuni who in a former lifetime suffered mutilation in order to convert Kalirāja.
- Kuiji (632–682): A Chinese monk (usually referred to in Japanese scholarship simply as Ji) who was a specialist in Yogācāra, later identified as the founder of the Faxiang (“Dharma character”) school, although he himself never identified a tradition by that name. A native of Chang’an, at the age of twenty-five he began to work at Xuanzang’s translation center, where he eventually served as the master’s main collaborator in the composition of the *Cheng weishi lun*. While the precise extent of Kuiji’s work with and influence on this project is subject to debate, it is clear that he saw himself as the authentic transmitter of Yogācāra as understood by Xuanzang. Kuiji went on to do further important commentarial work on this text, composing influential commentaries that markedly influence the subsequent tradition of East Asian Yogācāra.
- Laṅkāvatāra-sūtra* (*Sutra on [the Buddha’s] Entering [the Country of] Lanka*): A text said to have been delivered on Laṅka Mountain (Sri Lanka), probably composed in the fourth or fifth century C.E., of which three Chinese translations are extant. This text held enormous influence among many schools in all regions of East Asia, including such disparate traditions as East Asian Yogācāra, where it was considered to be one of the six orthodox scriptures, and Chan, where it is associated with some of the early founders of the Chinese tradition. The *Laṅkāvatāra* contains criticisms of the Sāṃkhya,

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Pāsupata, and other Brahmanistic schools, and attempts to explain the points of potential conflation of Mahayana and Brahmanistic philosophy. While discussing a number of characteristic Yogācāra/Tathāgatagarbha theories, such as the eight consciousnesses and the *tathāgatagarbha*, the sutra was instrumental in the formation of the Tathāgatagarbha flow of Mahayana thought that exerted so much influence on the development of Chan.

Lotus Store world: Also called the Flower Store world, the Pure Land of Vairocana Buddha; also the Pure Land of all buddhas in their *sambhogakāya*, enjoyment bodies.

Mahāvāyānasamgraha: An anthology of Mahayana essays attributed to Asaṅga. This work gives an overview of most of the important categories in the Yogācāra system, including the eight consciousnesses, consciousness-only, the three natures, afflictions, two hindrances, buddha bodies, and meditative practices that lead to liberation. A seminal text in the Yogācāra tradition, there are three Chinese translations. An English translation by John P. Keenan was published under the title *The Summary of the Great Vehicle* (Berkeley: Numata Center for Buddhist Translation and Research, 1992).

Mahāvāyānasūtrālaṃkāra (*Treatise on the Scripture of Adorning the Great Vehicle*): This text is attributed to Asaṅga, but according to some traditions the verses were written by Maitreya, and were expanded into prose form by Asaṅga or his brother, Vasubandhu. An important text for the Yogācāra school, one of the eleven treatises on which the *Cheng weishi lun* is based, it is comprised of twenty-four chapters, the contents of which are almost exactly the same as the “Chapter of the Bodhisattva Stages” in the *Yogācārabhūmi-śāstra*.

manas: The seventh of the eight consciousnesses taught in Yogācāra. As the consciousness that localizes experience through thinking, its primary function is to perceive the subjective position of the eighth consciousness (*ālayavijñāna*) and construe it as one’s own self, thereby creating self-attachment. It is characterized in the *Cheng weishi lun* as “continually examining and assessing.” Much of its function is similar to the sixth consciousness, *manovijñāna*, but while the *manovijñāna* has interruptions, the *manas* functions continuously, without lapse. The *ālayavijñāna*, on the other hand, while continuous, does not discriminate. The *manas* is not consciously controllable and is said to give rise to conscious decisions in regard to individual survival and incessant self-love.

man at ease in the way 閑道人: An adept practitioner who no longer needs to rely on conventional modes of practice.

maṇi-gem: A magical jewel that manifests whatever one wishes for. According to one’s desires treasures, clothing and food can be manifested, while sickness and suffering can be removed, water purified, etc. Used as a metaphor for the teachings and virtues of the Buddha.

manovijñāna: Interpreted variously as “mental consciousness,” “discriminating consciousness,” “thinking consciousness,” “liminal consciousness,” etc.; however, none

of these renderings fully express the range of the characteristics and functions of this mode of consciousness, which also handles emotions, intuitions, memories, etc. In Yogâcâra it is the sixth consciousness among the eight consciousnesses, and understood to arise based on the organ of thought, the *manas* consciousness. It is a form of conscious awareness like the five sense faculties, while the eighth, *âlayavijñâna*, and the seventh, *manas*, constitute the subconscious regions of the mind.

Mâra: The demon who personifies evil, defilement, and destruction in Buddhism; tempter of the Buddha; also, a class of such demons.

Middle School: The Faxiang (Yogâcâra) school, which divides the Buddha's teaching into three periods, the first in which he preached existence, the second emptiness, and the third, neither existence nor emptiness, citing the *Samdhinirmocana-sûtra* and the *Lotus Sutra*.

mirror cognition. *See* four kinds of purified cognition.

neither person nor dharma: "No person" (*anâtman*) is the fundamental Buddhist doctrine of no-self, Śâkyamuni's radical departure from prior Brahmanistic belief in an eternal soul. "No dharma" goes one step further by declaring that all the objects that exist in our world (not just living beings) have no substantive identity; all things are impermanent and dependently arisen.

not a single thing: In a state of deep meditation thoughts do not arise, thus there is no apprehension of objects.

nine kinds of pride: (1) That I surpass others, (2) that I am equal to others, (3) that I am not as bad as others, (4) that others surpass me, (5) that others are as bad as me, (6) that others are inferior to me, (7) that none surpass me, (8) that none are equal to me, (9) that none are worse than me.

Nirvana Sutra: This sutra introduced a number of new doctrines to the Mahayana, the most important of which is that all sentient beings without exception possess buddha-nature.

nirvana without remainder: Also called nirvana without residue; a state of total liberation from all physical and mental conditions, contrasted to nirvana with remainder, where the body still exists. One of the four kinds of nirvana in Yogâcâra, in which the afflictive hindrances in the mind are cut off and the body that is composed of the five aggregates is extinguished, and therefore there is nothing remaining on which to depend. Since all afflictive hindrances are destroyed it can be attained by *śrâvakas* and *pratyekabuddhas*.

One Vehicle (Skt. *ekayâna*): The doctrinal position that holds that there are in fact not three vehicles (for *śrâvakas*, *pratyekabuddhas*, and bodhisattvas) or five vehicles, but only one teaching, which is the skillful means to attract people to the one buddha vehicle. *See also* three vehicles.

path of cultivation (Skt. *bhāvanāmārga*): The fourth of the five stages in the Abhidharma/Yogācāra path scheme, second of the three supramundane paths. After the experience of the path of seeing, practitioners renew their efforts based on this new insight, seeking further accordance with reality. In this path one removes the deeply embedded innate afflictions, while in the prior path of seeing one removes the less deeply embedded active afflictions.

path of seeing (Skt. *darśanamārga*): The third of the five stages of attainment in the Abhidharma/Yogācāra path system. It is the stage of the clear view of the Four Noble Truths and also the stage at which one enters the level of uncontaminated cognition. After entry into this stage one is considered in the Abhidharma and Yogācāra to be enlightened. In Abhidharma doctrine it is equivalent to the stage of stream-winner and in the Mahayana it is equivalent to the stage of the first *bhūmi* (stage) of the bodhisattva path. In the *Abhidharmakośabhāṣya* it is equivalent to the attainment of the fourth of the four wholesome roots; in Yogācāra it is equivalent to the stage of proficiency. In this stage the practitioner removes the afflictions created by discriminations in this lifetime. After the consummation of this stage, one moves on to the path of cultivation, where the correct views attained in the path of seeing are thoroughly and repeatedly practiced.

Prajñāpāramitā sutras: A general term for the class of sutras that teach the perfection of wisdom, i.e., emptiness (Skt. *śūnyatā*). Forty-two Prajñāpāramitā texts are extant in Chinese translation, including the *Heart Sutra*, the *Diamond Sutra*, the *Great Perfection of Wisdom Sutra*, etc.

pratibimba: Projections of consciousness; reflections, images, shadows, etc. that lack their own nature. In Yogācāra theory, the term refers to the various images manifested in the mind due to discrimination. The complement of raw substance (*bimba*), which cannot be perceived directly, i.e., colors and shapes, etc. as perceived by the visual consciousness. *See also bimba*.

pratyekabuddha: Solitary realizer self-enlightened one, individual illuminate, etc. One who lives apart from others and attains enlightenment alone, or for themselves only, in contrast with the altruism of the bodhisattva principle. Along with *śrāvakas*, one of the two kinds of practitioners of the lesser vehicle (Hinayana). *See also two vehicles*.

pudgala-nairātmya: Selflessness of person. The idea that human existence is a result of the combination of the five aggregates (*skandhas*) and there is no such thing as an eternal subject. *See also five aggregates*.

ripening consciousness (Skt. *vipāka-vijñāna*): A way of referring to the *ālayavijñāna* that emphasizes its function of bringing to ripening prior causes (or seeds); the consciousness that handles the fruitional economy. The fruition of prior karma is itself karmically neutral; if it were not, karma would become hard determinism, since good and bad karma would perpetuate endlessly.

śamatha: Stabilizing meditation; calming meditation, calm abiding. Stopping the wandering of the mind and focusing it on one object, thus bringing about a condition of quietude.

Śaṃdhinirmocana-sūtra: The single most important scriptural source for the doctrines of the Yogācāra school; the rest of the most important texts for this school are treatises. It contains the authoritative discussions regarding the nature of the store consciousness, the meaning of consciousness-only, the three natures of knowing, the two kinds of meditation, the stages of the bodhisattva path, and the bodies of the Buddha. There are two Taishō versions, T. 675 and T. 679, and an English translation by John P. Keenan, *The Scripture on the Explication of Underlying Meaning* (Berkeley: Numata Center for Translation and Research, 2000).

seeds (Skt. *bīja*): Potentiality; a concept used to explain how causes and properties are maintained through the body and mind, despite the Buddhist teachings of emptiness and momentariness. In Yogācāra the seeds are one phase of the latent potentialities of all mental and physical dharmas that are stored in the *ālayavijñāna*. Coming into existence as the result of present activities and conditions, the seeds result either in actual effects or in new potentialities, giving rise to continued existence.

semblance Dharma: The second of the three periods of the teachings after the passing away of the Buddha, the periods of the correct or true Dharma, the semblance Dharma, and the degenerate Dharma. In this period Buddhists study the teachings that are like those of the true Dharma taught by the Buddha and engage in practice, but the practices do not necessarily lead to the full enlightenment of a buddha. The first period of the true Dharma is said to last five hundred years, the second period of the semblance Dharma one thousand years, and the third period of the degenerate Dharma three thousand years, when Maitreya will appear and restore all things.

seven aspects of thusness: (1) The thusness of transmigration, the thusness of the true nature of the arising and ceasing of all dharmas; (2) the thusness of true marks, revealed in the realization of the selflessness of person and dharmas; (3) the thusness of consciousness-only, experienced in the realization that all phenomena are representations of consciousness; (4) the posited thusness, the thusness of the truth of suffering; (5) the thusness of deviant practices, the thusness of the truth of arising; (6) The thusness of purity, the thusness of the truth of cessation; (7) the thusness of correct practices, the thusness of the truth of the path.

seven differences: Seven differences between *śrāvakas* and *pratyekabuddhas*. In the *Miaoyin chao* (T. 2213) these are given as: (1) *śrāvakas* meet the Buddha directly, *pratyekabuddhas* do not; (2) *śrāvakas* hear the sermons, *pratyekabuddhas* do not; (3) *śrāvakas* contemplate the four truths, *pratyekabuddhas* contemplate the twelve limbs of dependent arising; (4) *śrāvakas* have dull faculties, *pratyekabuddhas* have sharp faculties; (5) *śrāvakas* must pass through all four arhat realizations, *pratyekabuddhas* go directly to highest realization; (6) *śrāvakas* teach, *pratyekabuddhas* do not teach;

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(7) *śrāvakas* eliminate only the afflictions proper, *pratyekabuddhas* go on to vanquish the habit energies.

seven kinds of pride: (1) Pride in regarding oneself as superior to inferiors and equal to equals (*māna*), (2) pride in regarding oneself as superior to equals and equal to superiors (*atimāna*), (3) pride in feeling superior to manifest superiors (*mānātīmāna*), (4) pride in the belief that the aggregates are self and are possessed by self (*asmimāna*, *ātmanāna*), (5) pride in possessing the truth or enlightenment (*abhimāna*), (6) pride in regarding oneself as only a little inferior to those who far surpass one (*avamāna*, *ūnamāna*), (7) pride in regarding oneself as possessing virtues such as wisdom and enlightenment, although one lacks them (*mithyāmāna*).

six categories (*padārtha*) of existence: Posited by the Vaiśeṣika non-Buddhist Indian school. The six *padārthas* are: (1) *dravya* (substance, matter), (2) *guṇa* (quality, characteristic), (3) karma (activity), (4) *sāmānya* (universality), (5) *viśeṣa* (distinctiveness), (6) *samavāya* (inherence, concomitance, the relation between a whole and its parts, between substance and quality, between the general and the particular).

six bowels: The gall bladder, stomach, large intestine, small intestine, bladder, and the three points (the entrance to the stomach, the duodenum, and the entrance to the bladder).

six destinies: Six kinds of rebirth (Skt. *gati*) in cyclic existence undergone by sentient beings in accord with their wholesome or unwholesome activities carried out in previous lifetimes. These are the realms of (1) hell (*naraka-gati*), (2) hungry ghosts (*preta-gati*), (3) animals (*tiryagyoni-gati*), (4) titans (*asura-gati*), (5) humans (*manuṣyagati*), and (6) gods (*deva-gati*).

six faculties: The six sense organs of the eyes, ears, nose, tongue, body, and the object-apprehending aspect of the mind.

six kinds of causes: The sixfold division of causes of the Vaibhāṣikas, which posits that every phenomenon depends on the union of a primary cause and a conditional or environmental cause. Of the primary causes there are six kinds—(1) effective causes (*kāraṇa-hetu*) of two kinds: empowering cause, as the earth empowers plant growth, and nonresistant cause, as space does not resist, i.e., active and passive causes; (2) concurrent causes (*sahabhū-hetu*), cooperative causes, as the four elements in nature, not one of which can be omitted; (3) concomitant causes (*saṃprayukta-hetu*), mutual responsive or associated causes, e.g., mind and mental conditions, subject with object, such as “faith and intelligence”; (4) causes of the same kind as the effect (*sabhāga-hetu*), e.g., good producing good, etc.; (5) pervasively operating causes (*sarvatraga-hetu*), universal or omnipresent causes, i.e., of illusion, as of false views affecting every act; (6) causes that differ from their fruits (*vipāka-hetu*), differential fruition, i.e., the effect different from the cause, as the hells are from evil deeds.

six kinds of supranormal cognition: Six abilities possessed by a buddha, also by arhats through the fourth degree of *dhyāna* (*ṣaḍ-abhijñā*)—(1) unimpeded bodily action;

(2) the power of divine vision, wherein one can observe the full course of passage by sentient beings through the six destinies; (3) the power of divine hearing, with which one is able to hear all the sounds of suffering and joy experienced by living beings in the six destinies; (4) the power of awareness of the minds of others; (5) the power of the knowledge of previous lifetimes; (6) the power of the extinction of contamination, whereby one completely extinguishes all the afflictions of the three realms and thus is no longer subject to rebirth in the three realms.

six perfections (Skt. *pāramitās*): Six practices that ferry one beyond the sea of mortality to nirvana; the pure practices of the bodhisattva, which are all carried out with an attitude of detachment from personal gain, based on the wisdom of emptiness. The six perfections are: (1) charity (*dānapāramitā*), or giving, including bestowing the truth on others; (2) morality (*śīlapāramitā*), maintaining moral rectitude; (3) forbearance (*kṣāntipāramitā*), patience under insult; (4) effort (*vīryapāramitā*), zeal; (5) meditation (*dhyānapāramitā*), contemplation; (6) wisdom (*prajñāpāramitā*), the power to discern reality.

sixth consciousness. *See manovijñāna.*

śrāvaka: Lit., “voice-hearer,” originally a direct disciple of the Buddha (those who heard him teach). In later Mahayana texts it is used as a technical term with somewhat negative connotations. While *śrāvakas* are disciplined monk-practitioners who contemplate the principle of the Four Noble Truths in order to attain arhatship, and thus eventually nirvana, they are also considered a practitioner of the two lesser vehicles, along with *pratyekabuddhas*, inferior in insight and compassion to the bodhisattva. *See also* two vehicles.

Śrīmālā-sūtra: Translated into Chinese in 436 C.E. by Guṇabhadra, this sutra is one of the main early Mahayana texts that taught the theories of (1) innate enlightenment in the form of the *tathāgatagarbha*, (2) the One Vehicle, (3) the possession of permanence, bliss, identity, and purity by the Dharma body. The sutra was delivered by the Indian Queen Śrīmālā, daughter of King Prasenajit. The notion of the *tathāgatagarbha* as the source of all dharmas is introduced in this text, and subsequently taken up as a central topic in such texts as the *Ratnagotravibhāga*, the *Lankāvatāra-sūtra*, *The Awakening of Faith in the Mahayana*, etc. An English translation by Diana Y. Paul was published under the title *The Sutra of Queen Śrīmālā of the Lion's Roar* (Berkeley: Numata Center for Buddhist Translation and Research, 2004).

stream-enterer (Skt. *srota-āpanna*): The name for a practitioner who has attained the first of the four realizations of the *śrāvaka* path, which eventually leads to the level of arhat. The practitioner succeeds in breaking the deluded view of the three worlds, pushing their own karmic flow clearly onto the path of enlightenment. Also rendered as “stream-winner.”

subsequently attained cognition (Skt. *prṣṭhalabdha-jñāna*): The knowledge attained as a result of enlightenment that bodhisattvas use for the task of liberating other sentient beings; contrasted with innate cognition. Buddhas and bodhisattvas are able to utilize

their discriminating capacities after attaining enlightenment, but without reifying and appropriating notions regarding their own selfhood or the intrinsic reality of objects. The existence of this clear function means that they understand and take advantage of conventional “realities” and are thus not disconnected from the world.

Sutra of the Deathbed Injunction (T. 389, translated by Kumārajīva): A sutra said to have been delivered by the Buddha as he was approaching death, wherein he instructs his disciples to uphold the precepts, guard the five senses, lessen desires, seek equanimity, and cultivate concentration and wisdom after his passing.

tathāgatagarbha. See womb of the Tathāgata.

ten afflictions: The first five characteristics of those with developed religious sensitivity are view of self, extreme view, evil view, view of attachment to views, and view of attachment to the precepts. The second five characteristics of those with undeveloped religious sensitivity are desire, hatred, ignorance, pride, and doubt.

ten approaches for contemplating reality: The *Madhyāntavibhāga* lists these as: (1) skillful contemplation of reality through the aggregates, (2) skillful contemplation of reality through the perceptual bases, (3) skillful contemplation of reality through the sense bases, (4) skillful contemplation of reality through dependent arising, (5) skillful contemplation of reality through the appropriate and inappropriate, (6) skillful [contemplation of reality through] the faculties, (7) skillful contemplation of reality through time, (8) skillful contemplation of reality through the truths, (9) skillful contemplation of reality through the vehicles, and (10) skillful contemplation of reality through conditioned and unconditioned phenomena.

ten realms: Ten divisions of the unenlightened and enlightened worlds, categorized into levels. The realms of hell, hungry ghosts, animals, *asuras*, humans, gods (*devas*), *śrāvakas*, *pratyekabuddhas*, bodhisattvas, and buddhas. The first six realms, from the hell realm to the *deva* realm, are the unenlightened realms; the latter four realms of *śrāvaka* to buddha are enlightened. They are also classified as follows: the first three, the realms of hell, hungry ghosts, and animals, are the result of unwholesome karma, the next three realms of *asuras*, humans, and gods are the result of wholesome karma, the realms of *śrāvakas* and *pratyekabuddhas* are Hinayana rewards, and the realms of bodhisattva and buddhas are Mahayana rewards.

ten reasons: Ten reasons why the Mahayana is considered to be the Buddha’s teaching: (1) The Mahayana texts were previously unwritten. If these scriptures were forgeries then they would have been previously recorded somewhere, but they were not. (2) They were previously unknowable. (3) They handle many tasks. (4) They master the grave hindrances. (5) They are not in the realm of coarse apprehension and scrutiny. (6) They attest to great enlightenment. (7) They do not contain the errors of the three vehicles. (8) Without them there is no omniscience and one makes mistakes. (9) If one studies them and thinks accordingly, one can subjugate all afflictions. (10) They are not confined to literal meanings.

three bodies (Skt. *kāyatraya*): The three bodies of a buddha, the *dharmakāya*, the *sambhogakāya*, and the *nirmāṇakāya*. The *dharmakāya* (Dharma body) is a reference to the transcendence of form and realization of true thusness. The *sambhogakāya* is the “reward body” or “body of enjoyment of the merits attained as a bodhisattva.” The *nirmāṇakāya* is the body manifested in response to the need to teach sentient beings. *See also* body for the enjoyment of others; transformation body.

three incalculable eons: A concept of the incredibly long period of time required for an unenlightened sentient being to attain buddhahood. This concept can be found in early Indian Buddhism in the Āgamas/Nikāyas, as well as in Abhidharmic texts. It is taken up in Yogācāra teaching as a way of framing the fifty-two stages of bodhisattva practice and other distinctions and milestones in the course of practice.

three kinds of objects: In consciousness-only theory the objects of consciousness are divided into three categories according to their properties—(1) Objects as they are in themselves. These are images manifested through transformation based on raw substance, and are correct objects of cognition. They are manifested from seeds in the store consciousness; (2) “image-only” objects are arbitrarily manifested from a subjective view. These are objects that exist purely in the mind and have no relationship to any raw substance. They are images projected on the mind by the power of the attention that the mind has generated on its own, and thus are utterly ungrounded cognitive objects. Illusions are good examples of the objects of this category, but this can also include objects that appear in meditation or objects perceived by devas (gods). (3) Objects that derive from raw substance but which are mistakenly perceived. Despite being grounded in raw sense appearance they are, according to circumstance, not correctly apprehensible, and thus are the sorts of objects called “mistaken,” “misconstrued,” or “misidentified.”

three means of cognition: Three kinds of cognition taught in *hetuvidyā* and Yogācāra—(1) direct perception (*pratyakṣa*), (2) inference (*anumāna*), (3) mistaken inference (*apramāṇa*).

three periods of the teaching: According to the Faxiang school, these are the periods of the teaching of existence, the teaching of emptiness, and the teaching of the Middle Way. The teaching of the first period (the period of the teaching of existence) holds that all existence is established due to causes but the elements of this composition are truly existent. This is in accordance with the Āgama sutras and other Lesser Vehicle (Hinayana) sutras. Also called “the turning of the Dharma wheel that allows for the existence of characteristics.” The teaching of the second period says that the original nature of all things is empty. This is also called the “negative” period. This is the beginning of the Great Vehicle (Mahayana) teaching, as it diverts from the Lesser Vehicle teaching. The Prajñāpāramitā sutras are cited as examples of this teaching, which is also called the “turning of the Dharma wheel based on the approach of marklessness.” The teaching of the third period is that of true emptiness; the Middle Way is explained affirmatively through such texts as the *Avataṃsaka-sūtra* (*Flower Ornament Sutra*) and the *Samdhinirmocana-sūtra*.

Glossary

three poisons: The three basic afflictions from which all others are derived: (1) nescience, ignorance, folly (*avidyā, moha*); (2) desire, craving (*rāga*); (3) anger, ill-will (*dveṣa*).

three realms: The realms of existence to which living beings transmigrate—(1) the realm of desire (*kāmadhātu*), which consists of the realms of hells, hungry ghosts, animals, human beings, and the six lower heavens, (2) the realm of form (*rūpadhātu*) of heavens, and (3) the formless realm (*ārūpyadhātu*) of heavens.

three unfortunate destinies: Rebirth in the realms of hell, hungry ghosts, and animals. *See also* six destinies.

three vehicles (Skt. *triyāna*): The three methods through which living beings are carried across cyclic existence (samsara) to the shores of nirvana. As taught by the Mahayana schools, three programs of practice are considered to be suitable for different capacities of sentient beings: the vehicles of *śrāvakas*, *pratyekabuddhas*, and bodhisattvas. The first two, those of the *śrāvaka* and *pratyekabuddha*, are categorized by the Mahayana schools as lesser vehicles (Hinayana), and are referred to as the two vehicles. *See also* two vehicles.

thusness of the two kinds of selflessness: The experience of thusness attained upon the eradication of the two delusory views of attachment to self and attachment to phenomena. The thusness of the emptiness of self and the thusness of the emptiness of phenomena.

tiger-separating staff: A monk's staff powerful enough to stop fighting tigers. Meditation Master Chou (480–560) of the Northern Qi is said to have broken up a tiger fight with his staff.

tongue yanked: Among the Buddhist hells is a special hell for liars, in which they suffer the torment of having their tongues pulled out for eons.

transformation body (Skt. *nirmāṇakāya*): The temporal body of a buddha; the transformation of the Buddha's body into the form of a sentient being in order to teach and save them. In order to teach sentient beings, this kind of buddha manifestation utilizes superknowledges to appropriately discern and respond to the various capacities of beings. In addition to this form, buddhas manifest themselves in the Dharma body (*dharmakāya*) and the reward body (*sambhogakāya*). *See also* body for the enjoyment of others; three bodies.

trichilocosm. *See* chiliocosm.

true Dharma: The period of the true teaching, as opposed to the latter two periods of the semblance Dharma and the degenerate Dharma. This period of the Buddha's teaching is said to last either five hundred or one thousand years, followed by the thousand-year period of the semblance Dharma and the ten thousand-year period of the degenerate Dharma, a period of decay and termination of the teaching.

twenty kinds of emptiness: The twenty aspects of emptiness that show the principle of nonsubstantiality in all forms of existence—(1) internal emptiness: the six sense organs are empty of inherent existence; (2) external emptiness: the six objects are empty of inherent existence; (3) internal and external emptiness: both internal and external objects are empty of inherent existence; (4) emptiness of emptiness: nonsubstantiality itself is nonsubstantial; (5) great emptiness: the Four Noble Truths or the twelve links in the chain of causation are empty of inherent existence; (6) lesser emptiness: the four steps of enlightenment are empty of inherent existence; (7) the ultimate is empty, emptiness itself is empty; (8) emptiness of conditioned things: conditional forms are empty of inherent existence; (9) unconditioned emptiness: unconditional elements are empty of inherent existence; (10) absolute emptiness: both conditional forms and unconditional elements are empty of inherent existence; (11) emptiness of the unlimited: unlimited space, unlimited consciousness, etc. are empty; (12) analytical emptiness: emptiness by breaking down—when thoroughly analyzed, all existents arising through conditioned coarising are seen to be empty of inherent existence; (13) unchangeable emptiness: all forms of existence are inconceivable as they are; (14) emptiness of inherent existence, empty by way of its own nature, inherently empty; (15) emptiness of characteristics specific to particular things (*svalakṣaṇa*): the five aggregates are empty of characteristics; (16) emptiness of general characteristics (*sāmānyalakṣaṇa*): general categories shared by different particularities are empty of inherent existence; (17) emptiness of all phenomena: all phenomena are originally empty; (18) unobtainable emptiness: all phenomena are unobtainable and have no nature to be grasped; (19) emptiness of lacking a nature: all existence is empty and has no substantiality; (20) emptiness of self-nature: the emptiness of all forms of existence is actually empty.

two kinds of emptiness: Emptiness of self (person) and emptiness of dharmas (phenomena).

two kinds of no-self: The two categories of *anātman* (nonself), the lack of substantial personhood and the lack of a substantial essence in phenomena. This term has the same connotations as the two kinds of emptiness (see above).

two middling derivative afflictions: Shamelessness and lack of conscience. *See also* eight major derivative afflictions.

two vehicles: The vehicles of the *śrāvakas* (direct disciples) and *pratyekabuddhas* (solitary realizers). In Mahayana literature these two kinds of practitioners are usually cast in a negative light as representatives of the so-called Hinayana (Lesser Vehicle) tradition, set as foils for bodhisattvas, who represent the third vehicle. They are understood as practitioners engaged in a view toward practice and enlightenment that will permit them to reach the level of arhatship but not the full enlightenment of buddhahood. *See also* three vehicles.

Upāli: One of the ten principal disciples of the Buddha; a barber of the *śūdra* caste who became one of the three Sthaviras of the First Council and was reputed to be the principal compiler of the Vinaya; hence his title “Keeper of the Laws.”

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Vairocana Buddha: The main buddha of the *Huayan jing* (*Flower Ornament Sutra*) who is the teacher in the Lotus Flower Treasury world.

vipaśyanā: Analytical meditation, or observation meditation, as contrasted to *śamatha*, concentrative meditation. It involves the application of previously cultivated concentration to investigate a Buddhist truth, such as dependent arising or emptiness, in order to “discern” or “observe” the principle of reality, to see things as they really are. *See also śamatha.*

virtual enlightenment: The second to last stage the Mahayana path scheme, virtual enlightenment (the forty-first stage in Yogācāra, the fifty-first stage in Huayan) is the stage attained by the most advanced bodhisattvas who are ready to attain perfect enlightenment. Also rendered as “equal enlightenment,” implying that the bodhisattva’s level of awakening at this stage is essentially the same as that of a buddha. It is also the stage of the adamant absorption that precedes the final marvelous enlightenment.

womb of the Tathāgata (Skt. *tathāgatagarbha*): The matrix of the Thus Come One (Tathāgata), an embryo that will become a buddha, or the “womb” where a buddha-to-be is carried. This expression refers to sentient beings as the full embodiment of the Buddha’s capability for existence. At the same time, in concrete terms it is in the condition of being temporarily defiled by noninherent factors, and so cannot be called an actualized buddha. The term therefore refers to the capability for becoming a tathāgata present in the minds of unenlightened sentient beings.

Yogācārabhūmi-śāstra (*Discourse on the Stages of Concentration Practice*): The definitive text of the Yogācāra school of Buddhism, composed in India between 300 and 350 C.E., translated into Chinese by Xuanzang between 646–648. In the process of explaining the spiritual states, practices, and fruits incurred in the course of the seventeen stages leading to buddhahood, the text delves deeply into discussions of fundamental Yogācāra concepts such as the store consciousness, the three natures and the three kinds of lack of nature, seeds, perfuming, the two hindrances, and consciousness-only.

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BDK English Tripiṭaka (First Series)

Abbreviations

<i>Ch.</i> :	Chinese
<i>Skt.</i> :	Sanskrit
<i>Jp.</i> :	Japanese
<i>Eng.</i> :	Published title

Title	Taishō No.
Ch. Chang ahan jing (長阿含經) Skt. Dīrghāgama Eng. <i>The Canonical Book of the Buddha's Lengthy Discourses</i> (Volume I, 2015) <i>The Canonical Book of the Buddha's Lengthy Discourses</i> (Volume II, 2017) <i>The Canonical Book of the Buddha's Lengthy Discourses</i> (Volume III, 2018)	1
Ch. Zhong ahan jing (中阿含經) Skt. Madhyamāgama Eng. <i>The Madhyama Āgama (Middle-length Discourses)</i> (Volume I, 2013) <i>The Madhyama Āgama (Middle-length Discourses)</i> (Volume II, 2020)	26
Ch. Dasheng bensheng xindi guan jing (大乘本生心地觀經) Eng. <i>The Mahayana Sutra of Previous Lives and Contemplation of the Mind-ground</i> (2021)	159
Ch. Fo suoxing zan (佛所行讚) Skt. Buddhacarita Eng. <i>Buddhacarita: In Praise of Buddha's Acts</i> (2009)	192
Ch. Zabao zang jing (雜寶藏經) Eng. <i>The Storehouse of Sundry Valuables</i> (1994)	203

Title	Taishō No.
Ch. Faju piyu jing (法句譬喻經)	211
Eng. <i>The Scriptural Text: Verses of the Doctrine, with Parables</i> (1999)	
Ch. Xiaopin banruo boluomi jing (小品般若波羅蜜經)	227
Skt. Aṣṭasāhasrikā-prajñāpāramitā-sūtra	
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Ch. Dasheng zhuangyanjing lun (大乘莊嚴經論) Skt. Mahāyānasūtrālamkāra	1604
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Ch. Jingangding yuqie zhongfa anouduoluo sanmiao sanputi xin lun (金剛頂瑜伽中發阿耨多羅三藐三菩提心論) Eng. <i>The Bodhicitta Śāstra</i> (in <i>Esoteric Texts</i> , 2015)	1665
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Ch. Banruo boluomiduo xin jing yuzan (般若波羅蜜多心經幽贊) Eng. <i>A Comprehensive Commentary on the Heart Sutra</i> (<i>Prajñāpāramitā-hṛdaya-sūtra</i>) (2001)	1710
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Eng. <i>The Essentials of the Eight Traditions</i> (1994)	

Jp.	Sangō shīki (三教指歸)	extracanonical
Jp.	Mappō tōmyō ki (末法燈明記)	extracanonical
Eng.	<i>The Candle of the Latter Dharma</i> (1994)	
Jp.	Jūshichijō kenpō (十七條憲法)	extracanonical