THE HUNDRED RECORDS OF THE
TEMPLE OF NATIONAL PURITY

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BDK English Tripiṭaka Series

THE HUNDRED RECORDS OF THE TEMPLE OF NATIONAL PURITY

(Taishō Volume 46, Number 1934)

Translated by Paul L. Swanson

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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.

NUMATA Yehan
Founder of the English
Tripiṭaka Project

August 7, 1991

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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Translator's Introduction

The *Hundred Records of the Temple of National Purity* (Ch. *Guoqing bailu,* Jp. *Kokusei hyakuroku*) is a collection of documents concerning the life and activities of Tiantai Zhiyi (538–597), the founder of the Tiantai tradition and one of the most creative and influential figures of East Asian Buddhism. It was compiled and edited by Guanding (561–632), one of Zhiyi's disciples who also edited many of the major works by Zhiyi, such as the *Mohezhiguan* (*Great Cessation and Contemplation,* T. 1911) and the *Fahuaxuanyi* (*Profound Meaning of the Lotus Sutra,* T. 1716). The collection, as included in the Taishō canon (T.1934: 793a–824a), contains one hundred and four sections plus an introduction and preface, and in addition a chronological outline of Zhiyi's life and a postscript appended during the Song period (1185). It is an extremely valuable source of historical documentation on the life and times of Zhiyi and provided the primary basis for all subsequent biographical works, as well as information on other figures and events of China in the sixth and early seventh centuries.

Here is a brief outline of the contents:

I. Introduction by Guanding and Preface by Youyan
II. Guidelines on Buddhist Practice (Sections 1–7)
    Regulations (1), Liturgies (2–6), Instructions (7)
III. Correspondence concerning Zhiyi with Chen Dynasty and Other Officials (Sections 8–23)
    Imperial Decrees (8–12)
    Various Requests (13–23)
IV. Correspondence concerning Zhiyi and Yang Guang (eventual Sui Emperor) (Sections 24–92)
    During Zhiyi's Life (24–66)
    After Zhiyi's Death (67–92)
V. Miscellaneous Items
    Stone Memorial Inscriptions (93–94)

Various Letters and Requests (95–103)
Zhiyi's Testament with Regard to the Ritual Release of Living Beings (104)
VI. Material Appended in the Song Period (1185)
Chronological Record of Zhiyi's Life and Postscript

Despite the title "Hundred Records," the work includes one hundred and four sections, and many sections contain more than one item; for example, section 11 contains five items, section 12 twelve items, section 19 three letters, section 20 five letters, and section 102 three letters. There is some controversy concerning whether or not the original compilation consisted of exactly one hundred "records" or sections. Rosan Ikeda, in *Kokusei hyakuroku no kenkyū* 国清百録の研究 (*Studies on the Guoqing bailu*) (Tokyo: Daizō Shuppan, 1982), takes the traditional stance that the "hundred" in the title, as in many cases in Chinese use, refers to "about a hundred" and is not necessarily an exact figure. Jinhua Chen argues vociferously (and often persuasively) in *Making and Remaking History: A Study of Tiantai Sectarian Historiography* (Tokyo: The International Institute for Buddhist Studies of the International College for Advanced Buddhist Studies, 1999) that the collection "was originally composed of exactly one hundred documents" and that, for various reasons, sections 100 and 102–104 were added later. Except for a few comments below, the details of this matter will not concern us, as our task here is to produce an English translation of the Taishō edition (introduction, preface, sections, and the additional two items appended in the Song period).

As is clear from the outline above, the bulk of the contents (and thus the core of the collection) consists of historical documents of various correspondence and official decrees and such. As Guanding points out in his Introduction, "the monk Zhiji collected the Teacher's correspondence and [imperial] orders concerning his (Zhiyi's) coming and going, but he passed away before he could sufficiently edit them. . . . I have come to see his manuscripts and continued the work, further adding explanations of practices [such as liturgies] based on the sutras" (presumably sections 1–7). Although these documents reveal support and admiration for Zhiyi among many powerful people of various sorts (including of the Chen, Liang, and Sui), a majority of these (sections 24–92) involve Zhiyi's relationship with Yang Guang—an important patron from the time he was a powerful prince

(Jin Wang). Yang Guang's support continued as he ascended the throne as the second emperor of the Sui dynasty and after Zhiyi's death (sections 67–92). This was valuable in planting the roots of the Tiantai tradition.

The sections (1–7) on "practices" added by Guanding provide significant details on regulations and liturgies that supplement such information in other works such as the *Mohezhiguan.* Three lengthy sections (21, 93, 94) are detailed literary expositions on memorial inscriptions that were particularly difficult to render into English. Two extensive sections (21 and 104) celebrate Zhiyi's efforts to establish a pond for the "release of living beings (fish)" and thus liberate people from the evil karma from taking life. Finally, among the most famous items are three letters and a statement (sections 102 and 103) attributed to Jizang (549–623), a master of the Sanlun tradition, that have Jizang showing great deference to Zhiyi and requesting him to give a lecture on the *Lotus Sutra* for his group. There are reasons to believe that at least some of these letters are spurious and were added later (perhaps by Guanding himself) to support Tiantai prominence over other schools, and that it would have been unnatural for Jizang to have paid such deference to Zhiyi. Recent research, however, suggests that Guanding borrowed much from Jizang's commentaries on the *Lotus Sutra* while editing some of Zhiyi's works, rather than the other way around. Others (including Ikeda) claim that it would have been appropriate for Jizang (a person of foreign origin, whose parents were from Parthia) to have shown such polite regard toward the older Zhiyi. In any case, the documents are part of the Taishō text, and are translated here without reference to such issues.

Finally, a few words about translation style. The BDK English Tripiṭaka Project policy of aiming for straightforward English translations without extensive annotation requires certain modifications in order to maintain a readable English text, and I have resisted the temptation to add annotation. Many of the documents in the *Hundred Records* are written with a dense and literary style, with many nuances that are not easily conveyed in an English translation. I have attempted to come up with a natural English rendering that conveys (as much as possible) the meaning of the original Chinese, and can be understood through the translation alone. This often required adding information that is not explicit (but often implicit) in the original Chinese, resulting in what some may call a paraphrase rather than a literal translation. Even so I feel that some of my translations are somewhat stilted by the attempt to avoid straying too far from the literary style

of the text (as in the translation of the memorial inscriptions), and the polite wording in many of the letters may seem excessive and grating to the Western ear.

Parentheses contain information that is not explicit in the Chinese but obvious from the context, for example, "the Wise Master (Zhiyi)" or "the tenth year of Kaihuang (590)." Square brackets are used for interpolations, information necessary to make the passage more intelligible without the addition of notes, for example, "for the stability and benefit [of the temple and monks]" or "if he without reason violates [something as insignificant as] one fine hair." For easier identification I often provide both the Sanskrit and Chinese rendering of Buddhist names, for example Avalokiteśvara (Guanyin), Maitreya (Mile), Vairocana (Lushena), and Sudhana (Shancai). In some instances of names of buddhas and bodhisattvas with long and meaningful titles I give the translation, for example "Buddha Victorious Through Great Penetrating Wisdom (Mahābhijñājñānābhibhū)" and "Bodhisattva Great Eloquence (Mahāpratibhāna; Dabian)." There are many names of people and places, both famous and unknown, and allusions to classical Chinese figures, tales, texts, and events that are impenetrable to the ordinary English reader without an education in the Chinese classics. The Glossary provides identification and minimal details on people, places, events, concepts, and so forth that appear in the text without any explanation.

Acknowledgments

My work would have been impossible without the detailed studies published by Rosan Ikeda, whose publication is centered on the *Hundred Records* in traditional *yomikudashi* and a translation in modern Japanese, along with very detailed annotation and discussion. His work includes careful analysis of the history and contents of the text, specifics on the major figures who appear in the text, critical textual analysis, a detailed index, and so forth. Since his translation is based on a different manuscript than the one in the Taishō canon, the final "Chronological Record" and "Postscript" from the Song period are not included in his work.

The best study of the life of Zhiyi in English is Leon Hurvitz's *Chih-i (538–597): An Introduction to the Life and Ideas of a Chinese Buddhist Monk* (Bruxelles: Institute Belge des Hautes Études Chinoises, 1980, reprint). Many of the sections in the *Hundred Records* are undated and often not in chronological order (although sections 24–92 concerning Yang Guang are roughly chronological), and Hurvitz has carefully stitched together the events of Zhiyi's life and times, with reference

mostly to the *Hundred Records* but also other historical documents, such as Guanding's *Records of the Great Master the Wise One of Tiantai (Zhiyi) of the Sui* 隋天台智者大師別傳 (T.2050:191–197). Many of the sections of the *Hundred Records* are partially translated or summarized in his expansive account, which serves as an invaluable source to gain an overview and put this work in context.

I have relied on Charles Hucker's *Dictionary of Official Titles of Imperial China* (Palo Alto, CA: Stanford University Press, 1985) to translate official titles and have appended the Hucker reference number to these items in the Glossary. Some titles sound archaic (e.g., "Gentleman Cavalier Attendant and Secretarial Receptionist"), but given that I have no expertise in this area Hucker's renderings appear authoritative in the field.

Daniel Stevenson's work on Zhiyi's liturgical texts, especially his Ph.D. dissertation, "The T'ien-t'ai Four Forms of Samadhi and Late North-South Dynasties, Sui, and Early T'ang Buddhist Devotionalism" (Columbia University, 1987), provided a solid model for my translations. He also shared some of his unpublished translations with me; my translations of sections 2–6 owe much to his pioneering work.

Some sections (2, 3, 4, and 6) have appeared previously with some annotation as "Supplementary Texts" in the Appendices of *Clear Serenity, Quiet Insight,* vol. 3 of my translation of the *Mohezhiguan, T'ien-t'ai Chih-i's Mo-ho Chih-kuan* (Honolulu: University of Hawai'i Press, 2018). The passages have been modified somewhat to fit BDK style.

I would like to thank Liang Xiaohong of Nanzan University for checking the Pinyin and names and places in the translation and Glossary, saving me from some embarrassing mistakes as well as identifying some local pronunciations that differed from the Pinyin found in the usual dictionaries.

Finally, Thomas Juelch assisted and advised me concerning many difficult passages, especially on non-Buddhist matters, and provided his partial and tentative translation of the fourth fascicle (sections 89–104). I look forward to the fruition in the near future of his proposal to prepare a fully annotated translation of the *Hundred Records* along with other biographical sources on Zhiyi's life and work. I would also like to thank the BDK reviewers of the translation, who pointed out some mistakes (especially concerning references to classical Chinese texts or stories) and inconsistencies and offered useful suggestions for a better translation.

THE HUNDRED RECORDS OF THE TEMPLE OF NATIONAL PURITY

Introduction

Compiled by the Sui Monk Guanding

The Teacher [Zhiyi] first secluded himself on Mount Tiantai in the seventh 793a
year of Taijian of the Chen dynasty (575), in the year of the goat, the thirty-second year of the sexegenary cycle. The mountain peak on which he dwelled was, in the past, called Buddha Hill (Folong). According to the local people, it is said that many of those who traverse these mountains see images of the Buddha, and this has been passed down and the name is based on these stories. [The temple on this location] was named Xiuchansi, "Temple for Cultivating Meditation," by decree of Emperor Xuandi of the Chen in the tenth year of Taijian (578), in the year of the dog, the thirty-fifth year of the sexegenary cycle. The official envoy Maoxi wrote the name with seal-style characters on a plaque and sent it, and the plaque was hung on the temple gate. In the eighteenth year of Kaihuang since the founding of the great Sui dynasty (598), in the year of the horse, the fifty-fifth year of the sexegenary cycle, Taiwei Jinwang (the Prince of Jin, Minister of War) founded a temple for our Teacher at the foot of the mountain. This temple was called "Tiantai" after the name of the surrounding mountains. In the first year of Daye (605), in the year of the ox, the second year of the sexegenary cycle, when the Prince [of Jin] ascended the highest honor [and became emperor], he decreed to the eminent monks in the Jiangyang area, saying, "In the past I founded a temple for the Wise One (Zhiyi), and tentatively named it after the mountains. Now we should establish a new name. Is there a superior title to be found in the sutras and treatises? You should each state your opinion, and I myself will choose among them." The monks presented two names. The first was Chan-men, "Gate of Meditation," and the second was Wujingju, "Five Pure Suddhāvāsa Deities." Before presenting these suggestions to the Emperor, the monk envoy Zhizao suggested the auspiciousness of the name Guoqing, "National Purity." [Emperor Yang] decreed, "This is an auspicious spiritual sign for our Teacher (Zhiyi). We should use it." He decreed that the large plaque from the Great Tusk Palace in the capital Jiangdu be taken, filled with

yellow ochre, and the name of the temple written in large seal-like characters. Lu Zhengli, both a monastery clerk and an official for the imperial family, was dispatched and [the plaque was] delivered and hung on the temple gate. The title "National Purity" (Guoqing) dates from this time.

The Teacher [Zhiyi] was born in the midst of a mysterious light, and passed away sitting in the lotus position. While dwelling here [on Mount Tiantai] he gained insight into the sublime Dharma, and leaving [the mountain and going to the capital] he became the Emperor's teacher. Details are contained in three biographical works: by Falun of Zhugong, by Zhiguo of Huiji, and [the *Records of the Great Master the Wise One of Tiantai (Zhiyi) of the Sui* (T.2050:191–197)] by Guanding of Guoqing. Also, the monk Zhiji collected the Teacher's correspondence and [imperial] orders concerning [Zhiyi's] comings and goings, but Zhiji passed away before he could sufficiently edit them, and the effect of his brush was lost along with his spirit. I have come to see his manuscripts and continued the work, further adding explanations of practices [such as liturgies] based on the sutras. All together there are one hundred [and four] sections. It is called the *Hundred Records of the Temple of National Purity* (*Guoqing bailu*), and it will remain for future generations so that they may know the magnificent virtues revealed therein.

Preface

By Monk Youyan of Danqiu

The circumstances are neither glorious nor fine, but I merely append what I 793b
have seen and heard in order to guide people to be alert and to proceed toward the good path [of the Buddha Dharma]. Therefore I cannot but record this and leave it behind for future generations.

In the past our founder, the wise Meditation Master [Zhiyi], was one of the original group of noble people [to hear the preaching of the *Lotus Sutra*] on Vulture Peak. When the Chen and Sui dynasties emerged in the world, he took the place of the Buddha in proclaiming the mysteries [of the Buddha Dharma], serving as the eyes for human and divine beings. He directly guided the minds and hearts of people in more than sixty provinces. Endowed with the Buddha's knowledge and insight, he augmented their cultivation of the perfect practices so that they were not far from attaining the sublime fruit [of awakening]. Apart from his teachings on the Dharma, other matters were entrusted to and gathered together by the honorable Zhang'an Guanding, who compiled them all into about one hundred sections and named the collection "National Purity" [after Guoqing Temple]. During the Tiansheng period [of the Song dynasty (1023–1032)] it was respectfully received by the court and included in the official Tripiṭaka canon. Previously it was sealed into the cases of the canon, and therefore ordinary people were unlikely to get access to it.

Meditation Master [Zhiyi] passed away in the seventeenth year of Kaihuang [since the founding of the great Sui dynasty] (597), in the year of the snake, the fifty-fourth year of the sexegenary cycle. It has now been a full five hundred years to the fourth year of Shaosheng (1097). In spring of the following year Chen Zongyi of Siming began plans to publish a printed edition [of the *Hundred Records*], and as a result the Emperor, nobles, monks, and laypeople were able to read it. By having this text included in the Buddhist section we can know Meditation Master Zhiyi and that he was an outstanding hero [of the Buddha Dharma]. Although we cannot see him face to face, by reading

these documents we can gain insight into his mind, and by perceiving his mind we can see his face all the better.

This preface was written by imperial command and therefore it is placed at the head [of the compilation].

Fascicle 1

Edited by the Sui Monk Guanding

1. The Establishment of [Ten] Regulations, with an Introduction

A new garment without holes does not need to be mended with thread. Pure and good people who have planted the seeds of good karma in the past do not need to be punished. I became a Buddhist monk at a young age, and dwelled in the capital Jinling in my middle age. When I first entered Tiantai (in 575), many Dharma disciples gathered from various places to practice the Buddhist path. It was not necessary to encourage their activities on the path with gentle words, let alone establish regulations to respectfully restrain them. Later when I reentered Tiantai (in 595) and saw the state of their late studies, they were like young monkeys or horses—without any restraints to control them they would become increasingly [worse] by the day and month. In order for them to accomplish their goal, it was necessary to control one even if two are lost. These regulations are like a whip made of bulrush that 793c
shames; I do not mean to cause anyone to suffer. Thus I instruct all of the students by briefly explaining ten articles. If disturbances arise later, the group should together judge whether to add or delete regulations.

1. The abilities of various people are not the same. Some may be able to attain the path by practicing alone. Some must rely on others for liberation. Those who rely on others should cultivate three kinds of practices. First, sit in meditation in a temple hall; second, perform repentance at a special place; and third, come to know the affairs of the sangha. One who cultivates these three practices is to be fully bestowed with the three robes and six personal belongings of a monk. One who cultivates even one of these practices should be admitted [to the sangha]. If you lack these garments and personal belongings and do not cultivate even one of these practices, you should not be allowed to stay.

2. The monks who sit in meditation in a temple hall should, as their regular duty, sit in meditation four times during the day and pay homage to the

buddhas six times every day. You should not miss even one of these ten times of meditation and homage. Monks involved in "other activities" (or "in activities elsewhere") should limit this to three days, and otherwise should keep the communal practices of all ten times [of six for rituals and four for meditation]. If you are late for one time of paying homage, you must as a punishment bow three times and confess in front of the assembly. If you completely miss one time, as a punishment you must bow ten times and confess in front of the assembly. If you completely miss all six times, the punishment shall be decided by the temple authorities. The same goes for the four times of meditation. Exceptions are made for times of illness. There is no punishment if you tell your superior in advance.

3. The monks must wear the proper garments during the six times of paying homage. The coat should have no designs or patterns, and even unpatterned silk garments are not acceptable. When the bell is struck thrice, all should gather quickly and spread out their mats, take out incense burners, and kneel together. Do not chant before the call for chanting, and do not chatter and make small talk of your own accord. When bowing your head or snapping your fingers [during the ritual], do not drag your footwear in haste or bow out of order. All these matters should be punished by having the person bow ten times and confess to the assembly.

4. The meaning of "other activities" is that if you are lax in practicing with the assembly, you are encouraged to diligently cultivate the four *samādhi*s. If you are tentatively relegated to another place of practice, however, but this is not worthy of the intent of "other activities," an investigation will determine the truth of the matter and punishment will be decided by the temple authorities.

5. The temple administrator basically is responsible for the stability and benefit [of the temple and monks]. If, on the contrary, he brings about harm, damaging the group to benefit himself, relying on his own selfish feelings, and if he without reason violates [something as insignificant as] one fine hair, even if done for the sake of the assembly, and he is not able to disclose it, an investigation will determine the truth and he should not be allowed to stay.

6. For the two mealtimes, all who are not physically ill or need not lay down immediately after eating due to illness or who have already recovered from illness must assemble in the temple dining hall and should not be allowed

to seek meals [elsewhere]. As for eating utensils, when you join the assembly it is permitted to use steel or ceramic utensils. As for the two utensils used for vegetables and oil, small bowls, spoons, and chopsticks, it is not allowed to have any made of bone, ivory, bamboo, wood, gourd, lacquer, leather, or shells. All of these are inappropriate for use in the temple dining hall. Also, you should not strike your bowl, make slurping or sucking noises, or make conversation while eating. You should not individually seek out and bring your own vegetables and consume them alone in the midst of the assembly. Those who violate [this regulation] should be punished by having them bow three times and confess in front of the assembly.

7. A minor rule for a fully ordained monk or nun: whether near or far or 794a
inside or outside the temple, never secretly partake of fish, meat, spicy food, or alcoholic beverages, or eat at the wrong time. If this is suspected and the truth discovered, that person will not be allowed to stay [with the assembly]. In the case of a serious disease, however, those who are examined and have received instructions from a physician, or have gone outside the temple to seek healing, are exempt from punishment.

8. The word "sangha" implies harmonious unity. Harmony implies flexibility and patience; unity implies righteousness and tolerance. You should not quarrel or raise your voice and use offensive language, letting your face change color. Both parties in a dispute should be punished by having them bow thirty times and confess in front of the assembly. If you do not respond [in kind to the abusive language], you should not be punished. If you physically attack each other, whether or not any injury is caused, you should not be allowed to stay [in the assembly]. If you do not raise your hands [in anger and instead turn the other cheek], you should not be punished.

9. If you violate the [ten] major [prohibitions], you should be judged according to the Vinaya rules. If you arbitrarily slander another, the slandered person should not be punished but the slanderer should not be allowed to stay [in the assembly]. If the trespass is by a student before entering the assembly, the supervisor should not hold it [against him], because this student is not yet an accepted member [of the assembly]. If one who calls himself a monk and has already entered the community violates a major prohibition or slanders another, he should be punished as outlined above.

10. These regulations are established on the basis of the sutras, as medicine is prescribed upon perceiving a disease. But if the medicine is not accepted it will be vomited out, and what is the benefit? If those who are told to confess in accordance with the above nine articles and confess often, but are without remorse and are not able to reform themselves, these people are like those who vomit up their medicine. They should be expelled from the assembly. If they can be rehabilitated, they can be accepted again later into the assembly. If they violate all the regulations and refuse to repent, they are lawless people. People who do not follow the regulations of the assembly should not be allowed to stay.

2. Liturgy for Respectful Homage

(With Introduction.)

This ceremony is properly based on the *Treatise on the Ten Stages* (*Daśa-bhūmika-vibhāṣā-śāstra*) of Nāgārjuna, and also enriched with the teachings of the sutras. During the single day and night [of its performance] it can be abbreviated [or expanded] as appropriate to the time. The Respectful Homage Liturgy may be omitted in the early morning and noon [rituals], and the threefold regular ceremonies utilized. This Respectful Homage Liturgy may be utilized in the late afternoon and the [threefold] ceremonies omitted. In the early evening, the entire liturgy of homage to the ten buddhas of noontime is used. In the mid- and late nighttime, the Liturgy for Regular Homage is used.

Singlemindedly pay homage to the constantly abiding Three Treasures [of Buddha, Dharma, and Sangha]. Solemnly hold incense and flowers and make offerings in accordance with the prescribed method, saying:

> May this cloud of incense and flowers universally permeate the world in all ten directions, and may each and every one of the buddha lands be adorned with the grandeur of immeasurable incense so that I may complete the path of the bodhisattva and fulfill the fragrant realization of a tathāgata.

After finishing the offerings, practice the path of paying homage [by circumambulating the images of the buddha(s)] according to proper ceremony. When this practice is done, pay homage to the constantly abiding Three Treasures, praise the Buddha, and utter vows. Speak these vows:

May his color be like the gold in the river that flows from [the fruit of] the *jambū* tree [on Mount Sumeru], his face purer than the full moon, his body radiant with the glow of wisdom. May he illumine an unlimited extent, conquer a host of demonic forces, and instruct well all human and divine beings. May I ride on the ship of the eightfold correct [path] and be able to save those who are difficult to save. Those who hear the names [of the buddhas] can attain the state of nonretrogression. Thus I bow down and pay homage.

Praise the virtues of the buddha(s) as follows so that all divine and super- 794b
normal beings in the triple world, the seven ministries of the imperial court, teachers, parents, patrons who build temples, and all of your enemies and friends will encounter the truth and together fulfill the fruit of buddhahood. Then the head priest is to preach freely according to the power of his wisdom.

[Praise for the buddhas:]

I pay homage to Vairocana (Piluzhena) in the land of eternally quiescent light, and to all buddhas who pervade the universe.

I pay homage to Rocana (Luzhena) of the Lotus Sea, and to all buddhas who pervade the universe.

I pay homage to Śākyamuni (Shijiamouni) of the *sahā* world, and to all buddhas who pervade the universe.

I pay homage to the Tathāgata of good virtue in the realm of the *aśoka* tree without sorrow to the east, and to all buddhas who pervade the universe.

I pay homage to the Buddha of sandalwood-like virtue in the realm of joy to the south, and to all buddhas who pervade the universe.

I pay homage to the Buddha of immeasurable brightness in the realm of good names to the west, and to all buddhas who pervade the universe.

I pay homage to the Tathāgata of virtuous attributes in the immobile realm to the north, and to all buddhas who pervade the universe.

I pay homage to the Buddha of virtue without sorrow in the realm of the bright moon to the southeast, and to all buddhas who pervade the universe.

I pay homage to the Tathāgata of jeweled charity in the realm of many attributes to the southwest, and to all buddhas who pervade the universe.

I pay homage to the Tathāgata of lotus-like virtue (Padmaśrī; Huade) in the realm of many sounds to the northwest, and to all buddhas who pervade the universe.

I pay homage to the Buddha who practices the way of the three vehicles in the realm of repose to the northeast, and to all buddhas who pervade the universe.

I pay homage to the Tathāgata of bright virtue in the vast realm below, and to all buddhas who pervade the universe.

I pay homage to the Buddha of vast and various virtues in the realms of the moons above, and to all buddhas who pervade the universe.

I pay homage to the Buddha Vipaśyin (Piposhi) [who attained awakening] under the *aśoka* tree, and to all buddhas who pervade the universe.

I pay homage to the Tathāgata Śikhin (Shiqi) [who attained awakening] under a lotus plant, and to all buddhas who pervade the universe.

I pay homage to Viśvabhū (Pishoushi) [who attained awakening] under the twin *śāla bodhi* tree, and to all buddhas who pervade the universe.

I pay homage to the Buddha Krakucchanda (Jiaqiucuntuo) [who attained awakening] under the *śirīṣa* tree, and to all buddhas who pervade the universe.

I pay homage to the Buddha Kanakamuni (Jianahanmouni) [who attained awakening] under the *udumbara* tree, and to all buddhas who pervade the universe.

I pay homage to the Tathāgata Kāśyapa [who attained awakening] under the *nyagrodha* fig tree, and to all buddhas who pervade the universe.

I pay homage to the Tathāgata Maitreya [who will attain awakening] under the *nāga bodhi* tree, and to all buddhas who pervade the universe.

I pay homage to the relics, images, mausoleums, and jeweled stupas.

I pay homage to the Buddhist scriptures in twelve sections, the pure and sublime Dharma.

I pay homage to all noble ones and monks who have attained the paths of the three vehicles.

I pay homage to all buddhas, who are constantly abiding, in hope that Brahman, Indra, the four [heavenly] kings, the eight kinds [of supranormal beings] (*deva*s, *nāga*s, *yakṣa*s, *gandharva*s, *asura*s, *garuḍa*s, *kiṃnara*s, and *mahoraga*s), those officials who protect the country and defend the Dharma, and all divine beings, may with authority and power manifest and support Buddhist activity.

I pay homage to all buddhas, who are constantly abiding, in hope that the dragon kings may cause the wind and rain to come at the proper time to moisten and sustain living things.

I pay homage to all buddhas, who are constantly abiding, in hope that the guardian deity of Mount Tiantai, the deity's retinue, and all the spirits at the foot of the mountain and in the forests and fields may assist the monasteries and bring about great benefits. 794c

I pay homage to all buddhas, who are constantly abiding, in hope that the spirits of Emperor Wu (Wuyuan huangdi), Empress Dowager Yuanming, and those of the seven ministries may traverse to the Pure Land and enter the [highest bodhisattva] stage of the Dharma cloud.

I pay homage to all buddhas, who are constantly abiding, in hope that his highness the noble Emperor and his rule may endure, that his reign will last forever, that he may look down with compassion on all lands, and that he may preserve and protect all living beings.

I pay homage to all buddhas, who are constantly abiding, in hope that the body of the Empress may be adorned with all attractive features, and that she may support a thousand sages.

I pay homage to all buddhas, who are constantly abiding, in hope that the Crown Prince may protect the country and bring peace to the people, and that good fortune will continue for all ages.

I pay homage to all buddhas, who are constantly abiding, in hope that the host of ministers who serve at the court and the many civil servants of five ranks and in the hundreds of ministries may assist the imperial family, work hard, and fulfill their duties.

I pay homage to all buddhas, who are constantly abiding, in hope that parents who have passed away, teachers and masters throughout the ages, monks, nuns, laymen, and laywomen, and patrons, with the twofold blessings of property and the Dharma, may quickly transcend this sea of suffering and forever cross this river of passions.

I pay homage to all buddhas, who are constantly abiding, in hope that patrons who have provided for our basic needs, patrons who have passed away, and all monks who have gone on to the next world may quickly perfect the six virtues and be completely endowed with the seven properties [required for cultivating the path (faith, morality, a sense of shame, humility, willingness to listen, rejection of worldly pleasures, and wisdom)].

I pay homage to all buddhas, who are constantly abiding, in hope that the local authorities and imperial envoys, the heads of the six local government

offices and their employees, the military commandant of this prefecture, and the men and women of the five local villages may follow the good natural ways, like the wind and rain, so that the entire country may prosper and be at peace.

I pay homage to all buddhas, who are constantly abiding, in hope that all those who caused harm while clearing new farmland and fields, and who worked and lived in kitchens and warehouses since the founding of this temple, may not receive evil retribution when they have passed away and return to dust.

With a sincere mind I repent of my transgressions, so that both those who are close to me and those who despise me (helpers and adversaries) throughout the world, and the nature of my consciousness, will be equanimous, and that the three obstacles [to awakening (karma, passions, and retribution)] be severed and removed. These can be exhaustively removed with the knowledge of the innumerable buddhas of the ten directions. I now publicly expose all my black and evil deeds. Three [obstacles] in three [ways, (bodily, verbally, mentally)] makes nine types; these arise through three passionate afflictions [of covetousness, anger, and ignorance]. I repent of all offenses in this life and in previous lives. If I am to receive retribution for my deeds by being reborn in the three evil destinies (hell, hungry ghosts, and animals), may I in this life make atonement and thus not enter the evil destinies.

After making confession, pay homage to all the buddhas as follows.

With a sincere mind I petition all buddhas in the ten directions and all who have presently attained the path: I now ask them to turn the wheel
795a of (preach) the Dharma and bring peace to all sentient beings. To all buddhas in the ten directions, if they desire to put an end to their worldly life, I now bow my head and petition them to abide longer in this world.

After making this petition, pay homage to all the buddhas:

With a sincere mind I have appropriate joy concerning all the blessings derived from charity; from the practices of keeping the precepts and cultivating meditation; from the people who have cultivated all physical, verbal, and mental practices in the past, present, and future; and from

those who have studied and fulfilled [the paths] of the three vehicles. I rejoice over all the good fortunes of all ordinary people.

After rejoicing, pay homage to all the buddhas:

With a sincere mind I transfer all my merits, fusing them all for the sake of all sentient beings, so that they may turn and face the path of the Buddha. Offenses should be confessed in this way, and the blessings from petitions and rejoicing are transferred so that [people] turn toward awakening.

After transferring merit, pay homage to all the buddhas:

With a sincere mind I make this vow: May all sentient beings without exception arouse the aspiration for awakening and concentrate their minds constantly on contemplating all the buddhas of the ten directions. Also, may all sentient beings forever destroy their passionate afflictions, perfectly perceive their buddha-nature, and become like Mañjuśrī (Miaode) and other [bodhisattvas].

After making vows, take refuge in and pay homage to all the buddhas as follows: Chant all of the above. After chanting, sing Sanskrit verses. After singing Sanskrit verses, perform repentance. After repentance, respectfully pay homage to the buddhas as follows:

I take refuge in the Buddha. I vow to experience and understand the great path [of the Buddha] along with all sentient beings, and arouse the unsurpassed mind of awakening.

I take refuge in the Dharma. I vow to enter deeply into the store of the sutras along with all sentient beings, and attain wisdom [that is vast] like the sea.

I take refuge in the Sangha. I vow to organize the great multitude of sentient beings, and be in harmony and unobstructed unity with them.

I vow to perform pure physical, verbal, and mental deeds with all sentient beings, respectfully follow the honored teachings, and cherish the Buddha, Dharma, and Sangha.

Next, if there is time, explain the above verses, and when finished chant them according to your inclination.

3. Liturgy for Regular Homage to All Buddhas

(The paying of respect, chanting of vows, and so forth are the same as in the previous section.)

I pay homage to all the buddhas of the past, present, and future in the ten directions, and to the Buddha Vairocana (Lushena) of Buddhagayā.

I pay homage to all the buddhas of the past, present, and future in the ten directions, and to the Buddha Vairocana at the Hall of the Dharma of Universal Light.

I pay homage to all the buddhas of the past, present, and future in the ten directions, and to the Buddha Vairocana in Trāyastriṃśa Heaven [of the thirty-three gods].

I pay homage to all the buddhas of the past, present, and future in the ten directions, and to the Buddha Vairocana in Yamadeva Heaven.

I pay homage to all the buddhas of the past, present, and future in the ten directions, and to the Buddha Vairocana in Tuṣita Heaven.

I pay homage to all the buddhas of the past, present, and future in the ten directions, and to the Buddha Vairocana in Paranirmitavaśavartinodevāḥ Heaven.

I pay homage to all the buddhas of the past, present, and future in the ten directions, and to the Buddha Vairocana met again at the Hall of the Dharma of Universal Light.

795b I pay homage to all the buddhas of the past, present, and future in the ten directions, and to the Buddha Vairocana [who preached the Dharma to] Sudhana (Shancai) in the Jetavana Grove.

I pay homage to all the buddhas of the past, present, and future in the ten directions, and to the Buddha Vairocana who taught the Dharma completely and immediately at nine times in seven places.

I pay homage to all the buddhas of the past, present, and future in the ten directions, and to the Buddha Vairocana who is the store of precepts that are immobile like space.

I pay homage to all the buddhas of the past, present, and future in the ten directions, and to the Buddha Vairocana who is the store of meditative concentration that is immobile like space.

I pay homage to all the buddhas of the past, present, and future in the ten directions, and to the Buddha Vairocana who is the store of wisdom that is immobile like space.

I take refuge in the Buddha and pay homage to all the buddhas of the past, present, and future in the ten directions, and to the Buddha Vairocana who has attained the good mind of awakening and will never retrogress.

I take refuge in the Dharma and pay homage to all the buddhas of the past, present, and future in the ten directions, and to the Buddha Vairocana who has universal wisdom and has entered the gate of great concentration.

I take refuge in the Sangha, and pay homage to all the buddhas of the past, present, and future in the ten directions, and to the Buddha Vairocana who has put an end to useless disputes and has entered the sea of great harmony.

I vow to perform pure physical, verbal, and mental deeds with all sentient beings, respectfully follow the honored teachings, and cherish the Buddha, Dharma, and Sangha.

4. Liturgical Repentance for Petitioning Avalokiteśvara (Guanshiyin)

(Only the ritual ceremony is recorded. The contemplation of wisdom will be explained in a separate text.)

The sutra [on petitioning Avalokiteśvara] says, "For three weeks (three times seven) or for seven weeks (seven times seven)." You should always choose one of six auspicious days of abstinence to begin.

Adorn the meditation hall, spread incensed mud on the ground, hang up various kinds of banners and parasols, and place the buddha images facing south, except for the image of Avalokiteśvara, which should face east. Replace your tooth-cleaning stick [made from a willow branch] and pure water (symbols of Avalokiteśvara) daily, and burn incense and scatter flowers. There are to be ten practitioners. Then make seats on the ground facing west. If the ground is damp, use a low stool. Remove your pure robes, wash thoroughly to the left and right and the places of excretions, and then put on clean clothes. You must make offerings daily to your full capacity. If you are not able to perform [these preparations] even from the first day, then you will not be able to finish the practices. Each of [the ten] should take an incense burner

and singlemindedly and with a single intent face the west, and fall flat on the ground in five-limbed prostration. With a clear voice chant as follows:

We singlemindedly bow our heads and venerate the original teacher, the World-honored Śākyamuni;
We singlemindedly bow our heads and venerate the World-honored Buddha of Infinite Life (Amitābha) in the west;
We singlemindedly bow our heads and venerate the world-honored seven buddhas [of the past];
We singlemindedly bow our heads and venerate all the world-honored buddhas in the ten directions;
We singlemindedly bow our heads and venerate the *dhāraṇī* for eliminating poison, the *dhāraṇī* for destroying the obstacles of bad
795c karma, the *dhāraṇī* of the spells of the six-syllable phrases;
We singlemindedly bow our heads and venerate all the honored Dharma teachings in the ten directions;
We singlemindedly bow our heads and venerate the bodhisattva *mahāsattva* Avalokiteśvara (Guanshiyin);
We singlemindedly bow our heads and venerate the bodhisattva *mahāsattva* Mahāsthāmaprāpta (Dashizhi);
We singlemindedly bow our heads and venerate all bodhisattva *mahāsattva*s in the ten directions;
We singlemindedly bow our heads and venerate the *śrāvaka*s, *pratyekabuddha*s, and wise and noble monks.

After finishing the paying of reverence—burning incense and scattering flowers and saying these words—each and every member of the assembly should kneel, carefully maintain the incense and flowers, and make offerings in accordance with the prescribed method. After making an offering to the Three Treasures in the entire universe in the ten directions, contemplate and then verbally pronounce the following pledge:

May this cloud of incense and flowers disperse throughout the entire universe in the ten directions as an offering to all buddhas, the honorable Dharma, all bodhisattvas, and the immeasurable assembly of all disciples, arouse a platform of clear light, pass through unlimited realms and unlimited

buddha lands to be received and used to perform the deeds of a buddha, and may it perfume all sentient beings, causing them all to arouse the aspiration for awakening.

After finishing this offering, face west seated in the lotus position, concentrate your thoughts, and count your breaths, so that your mind will not be distracted. Do not count the breaths that are windy, coarse, or constricted. For the sake of sentient beings, continue for the period of ten thoughts. After counting ten, contemplate the buddhas of the ten directions and the seven [past] world-honored buddhas as follows: their physical bodies are in reality the sublime buddha bodies, like space. Also, contemplate sentient beings with a compassionate mind. When contemplating these thoughts in this way, meditate singlemindedly as explained above. After contemplating for a while, gently and gradually suspend the practice. One person should light incense, and everyone should kneel and make the following petition:

I singlemindedly petition and take refuge in the original teacher, the Buddha Śākyamuni.
(Petition three times the Three Treasures as listed above.)

After making these petitions, say:

I am now endowed with [a tooth-cleaning stick made from] a willow branch and pure water [like Avalokiteśvara], and my only vow is to have great compassion and sympathy and accept [my responsibility to act like Avalokiteśvara and save sentient beings]. (repeat three times)

Next, chant thrice the names of the Three Treasures and the name of Avalokiteśvara. Next, press your palms together and say the verses [in the sutra beginning with the phrase], "May I be saved from my suffering" to the end of the verse, and the four lines of prose that follow the verses in the sutra. Next, chant the *dhāraṇī* spells for neutralizing poison and removing harm. After chanting the spells, chant seven lines from the sutra (either three or seven times). Next, chant again the names of the Three Treasures and chant the *dhāraṇī* spells for destroying the obstacles of bad karma. Next, chant again the names of the Three Treasures, and then chant the spells of the six-syllable phrases [from the *Sutra on Petitioning Avalokiteśvara*]. Then, with your own power of wisdom, publicly repent and perform penance. Those

who have not maintained ethical conduct, or have committed the ten evil deeds, can remove their defilements and retrieve their pure status. Next, they should make this vow and finish the repentance:

I bow singlemindedly and worship the Three Treasures as invoked above.

After finishing this worship, circumambulate according to proper practice. After circumambulating either three or seven times, chant the Triple Refuge
796a [in the Buddha, Dharma, and Sangha]. After this is finished, one [of the ten] should ascend a high seat and chant the *Sutra on* [*Petitioning*] *Avalokiteśvara.*

The above ceremony is to be conducted in the morning [before noon] and in the early evening. At the other [four] times, you should sit in meditation and worship the buddhas while following the regular liturgies. These are the regulations for a single day and night, and should be conducted likewise from the second to the seventh of the seven-day periods (i.e., every day, each week).

5. Repentance Based on the *Golden Light Sutra* (*Suvarṇaprabhāsa-sūtra*)

(Only the ritual ceremony is recorded. The contemplation of wisdom will be explained in a separate text.)

Adorn the place of practice and prepare a separate seat for chanting the sutra. Line up banners, flowers, and so forth as described above. Set up an altar for the Goddess of Merit (Lakṣmī or Mahāśrī) to the left of the Buddha altar. If the place of practice is expansive [and has enough room], also set up an altar for Sarasvatī (Dabian) and an altar to the right for the four heavenly kings. Burn incense and scatter flowers in front of each altar, and offer fruit and vegetables, to the best of your ability. Also, offer various fruits and vegetables on a dish to the side, in preparation for scattering and sprinkling in all directions. Every day bathe and put on new pure robes. The sutra says, "For seven days and seven nights," and you should utilize one of the six auspicious days of abstinence as the opening day. At noon on the first day, each person should take an incense burner, and one person should chant as follows: "With respect toward all, we singlemindedly bow and pay homage to all the Three Treasures (Buddha, Dharma, and Sangha), which abide constantly everywhere in the ten directions." Then everyone in the assembly should

kneel, carefully holding the incense and flowers, and make offerings in the prescribed manner. Silently contemplate and finish the offerings, then orally chant the following: "May this cloud of incense and flowers pervade the entire universe in the ten directions." Follow the prescribed manner as described above. After saying these words you should make the following petitions:

I singlemindedly petition the original teacher, the Buddha Śākyamuni.

I singlemindedly petition the Buddha Akṣobhya (Achu) in the east.

I singlemindedly petition the Buddha True Marks (Ratnasaṃbhava; Baoxiang) in the south.

I singlemindedly petition the Buddha Immeasurable Life (Amitāyus; Wuliangshou) in the west.

I singlemindedly petition the Buddha Sublime Voice (Madhura-svara-nirghoṣa; Weimiaosheng) in the north.

I singlemindedly petition the World-honored One Jeweled Flowers Like Lapis Lazuli.

I singlemindedly petition the Buddha Superior Jewel (Ratnaketu; Baosheng).

I singlemindedly petition the Buddha with features of undefiled fire like the Luminous King (Vidyārāja; Mingwang) Jewel Light (Ratnaprabha; Baoguang).

I singlemindedly petition the Buddha Radiance Like a Golden Flame.

I singlemindedly petition the Buddha Store of Gold Illuminating Like a Hundred Lights.

I singlemindedly petition the Buddha Golden Mountain Jeweled Canopy.

I singlemindedly petition the Buddha with Attributes of Golden Flowers and Flaming Light.

I singlemindedly petition the Buddha Great Torch.

I singlemindedly petition the Buddha with Attributes of Jewels.

I singlemindedly petition all buddhas in the *Golden Light Sutra* and of the past, present, and future in the ten directions. 796b

I singlemindedly petition [all buddhas in] the twelve sections of the Mahayana scriptures that are like a sea of golden light.

I singlemindedly petition the bodhisattva *mahāsattva* Attributes of Faith.

I singlemindedly petition the bodhisattva *mahāsattva* Golden Light.

I singlemindedly petition the bodhisattva *mahāsattva* Treasure House of Gold.

I singlemindedly petition the bodhisattva *mahāsattva* Constant Compassion.

I singlemindedly petition the bodhisattva *mahāsattva* Superior Dharma.

I singlemindedly petition all bodhisattva *mahāsattva*s in the *Golden Light Sutra* and in the past, present, and future in the ten directions.

I singlemindedly petition Śāriputra, and all voice-hearers (*śrāvaka*s), those enlightened on their own through contemplating dependent coarising (*pratyekabuddha*s), and wise and noble monks.

I singlemindedly petition Brahman, the deities of the thirty-three Trāyastriṃśa heavens, the four [heavenly] kings who protect the world, the *deva* guardians of the secrets [of Vairocana], Pañcika, Sarasvatī, Lakṣmī, and Hāritī, [ruler] of the south and the Mother of Demons with her retinue of five hundred; may they all become great bodhisattvas. I also petition the deities of this land.

(Repeat the petitions three times.)

Also, state the intent of your repentance as established in your mind, and state freely according to your capacity for wisdom. After doing this, chant three times "The World-honored One Jeweled Flowers Like Lapis Lazuli, the *Golden Light Sutra* (*Suvarṇaprabhāsa-sūtra*), and the Goddess of Merit (Lakṣmī)."

After chanting three times, take the tray with various [fruits and vegetables] and pass it around for all to partake. State the passage [in the *Golden Light Sutra*] from "Pūrṇa Maitrāyaniputra" to "all that I seek is provided by the Goddess of Merit (Lakṣmī)" (T.16:345b8–18). After doing this, chant "paying respect to all," then pay homage to each [of the deities]. After petitioning and paying homage to the Three Treasures as described above, then circumambulate [the altar] three times. After circumambulating, chant the taking of refuge in the Three [Treasures]. After chanting, everyone is seated and partakes of the meal. This is the liturgy for the morning. At other times follow the regular liturgy. Chant only the *Golden Light Sutra.*

6. The *Vaipulya* Repentance

(Abbreviated in five chapters; the rest of the text through contemplative wisdom.)

1. Exhortations to Cultivate This Method

The [*Great and Broad* (*Vaipulya*) *Dhāraṇī Sutra*] says:

> After I [the Buddha] leave the world, this *Vaipulya* scripture will be present in Jambudvīpa. This is like the sun and moon illuminating the world, and sentient beings experiencing their blessings and thereby able to see in all four directions.

"Jambudvīpa" is this realm of ignorance. To hear the *Vaipulya Sutra* and have a profound awareness about causes and conditions is like perceiving everything in the four directions when you see [by the light of] the sun and moon. Therefore, know that the sublime Dharma in this profound sutra is able to indicate the attributes of this world; that is, it indicates what is the path and what is not the path. Worldly "suffering" and "the cause of suffering" are not of the path; the world-transcending "path" and "extinction" [of the causes of suffering] are of the path. These four truths are all clearly illuminated by this *Vaipulya Sutra*.

The sutra says: "This *Vaipulya Sutra* has immeasurable power, and is able to lead all human, divine, *asura*-like, hellish, and hungry ghost-like beings 796c
to reach the place of awakening. In this way the text is exceedingly precious. It is able to extinguish all great offenses and karmic retributions"—how can it not but indicate worldly causality? Why is this so? These five destinies are mentioned in order to clarify suffering. Also, it says "the extinguishing of offense and [evil] karma"—how can this not be about the causes of suffering?

The sutra also says:

> If you are able to cultivate this practice, you can attain the entire treasure. You can attain a middling portion of the treasure just by reading and chanting. You can attain a small part of the treasure by offering flowers and incense. . . .

Up to [the section on] those of the two vehicles receiving a prophecy of eventual buddhahood—how can this not be about the causes and effects with regard to transcending the world?

To penetratingly comprehend the four truths and clearly understand phenomena and reality, [you should cultivate this practice] as explained previously [in the sutra]. I should now explain how this practice converts the three obstacles [to awakening]. The sutra says:

> If you offend against the Triple Refuge [in the Buddha, Dharma, and

> Sangha] or the six grave [precepts], or against the twenty-four bodhisattva precepts, or against the various precepts for the laymen, laywomen, monks, and nuns, then you should try to repent sincerely and it will not be the case that you cannot recover.

You should know that the *Vaipulya Sutra* is able to extinguish all evil karma and the obstacles of offensive [behavior], decidedly and without doubt.

Again the sutra says:

> Those in the extremely evil destinies of retribution, such as that of hell and hungry ghosts, can attain the path of awakening through the power of this sutra, and transform their ugly and vulgar form.

It also says:

> If [a sentient being commits the five heinous offenses and] the body breaks out with leprosy, you should singlemindedly repent. If so, it will not be the case that you are not able to remove the leprosy.

Thus you should know that this sutra is able to convert all obstacles of karmic retribution due to committing serious offenses.

The earnest words from the golden mouth of the Buddha are certainly not vacuous. If you practice this true Dharma, first the bodhisattvas Kuśala (Huaju, "Flower Garland") and Avalokiteśvara (Guanshiyin, "He Who Hears the Cries of the World"), then Treasure King (Ratnarāja; Baowang) and the Buddha Śākyamuni will come, [and so on] to the seventh day when all the buddhas and their retinues will assemble. The Dharma will be preached in accordance with your capacity and you will arouse the aspiration for awakening and never retrogress. You should know that this sutra is able to destroy the obstacles of passionate afflictions. Since these are such clear passages, no one should have any doubt.

Therefore the practitioner should "with the attributes of quiescent extinction practice the six perfections and . . . though it is not something [substantial] to be sought [since all 'things'] are empty, including nirvana], therefore I will seek this true Dharma of the Buddha." "In accordance with my will I will be reborn in the realm of sublime bliss," and in front of all the buddhas destroy all of my passionate afflictions, escape from the husk of ignorance,

be forever separated from suffering, complete the noble path, climb the bodhisattva stages, save all sentient beings, and become like a father and a mother to the vast realm of this triple world. If it were not for the *Vaipulya Sutra* the power of compassion would not be available. This is analogous to the sun and moon "wishing" to remove the darkness and cause all things to grow.

This sutra is also like this. It is able to extinguish that which is not of the path, and manifest the correct path. This is the Great Dharma King, good medicine, a priceless jewel, a rich and happy land. If you hear this sutra, it is like a prisoner hearing of being pardoned, like a sick person meeting a doctor, like a poor person obtaining treasure, like a traveler coming home—their joy and excitement are all the same.

Do not refrain from sacrificing your bodies or even your lives, not to mention other matters, for the sake of the Dharma. You should know that no small merit follows hearing this sutra. Whoever hears this Dharma will not fail to arouse the aspiration for awakening, except those who are ignorant or are foolish and lacking in wisdom.

Therefore it is said: 797a

> If Mañjuśrī preaches for a *kalpa,* teaching all and leading them to rise to the highest of the [bodhisattva] stages, it does not compare with the smaller portion of treasure [attained through the practice of this *Vaipulya Sutra*].
>
> How much more so for the greater portion. Also:
>
> Even if all *śrāvaka*s and *pratyekabuddha*s, and bodhisattvas in the ten stages of faith and in preparation for buddhahood, numerous as the sands of the Ganges River, in the same way enter deep meditation, the merit is not equal to a portion [of the merit gained from keeping the practice of this sutra].
>
> Also:
>
> [T]he offering to the Tathāgata of all the treasures of this world in the four continents under heaven does not compare to offering and feeding a meal to a person upholding this sutra.

Is there anyone who can doubt this? The seven buddhas of the past appear as witnesses that it is true and not vacuous. The tathāgatas of the past, present, and future all attained the path of buddhahood due to this Dharma.

2. The Preparations

The practitioner, after already hearing of the great authority and power of the *Vaipulya Sutra,* wishes to increase his life span and cause thoughts to grow in the Dharma. This is analogous to being resurrected from the dead, and should be considered as your mother. How can you not establish a firm commitment upon arousing the aspiration for awakening? You should rebuke yourself and languish [in the knowledge] that for immeasurable eons you did not cultivate that which is essential for escaping [the bonds of passion and ignorance]; be ashamed and repent of it. If you have committed a severe offense be sincerely dismayed, as if you are hanging over a cliff. Contemplate what is required to quickly extract the poisoned arrow, and diligently make efforts to heal the serious disease of passionate afflictions. If you do this sincerely and so that it is no longer difficult, then be mindful of these matters and take refuge in the twelve dream kings, and seek to have an auspicious dream. If there is none, there will be no benefit from this practice, so earnestly redouble your efforts and do not forget to eat and drink. Upon seeing a single king [in a dream], you have permission [to go ahead with this practice]. After this experience, gather together all the necessary equipment. Though it is not permitted to crush your bones or sell your body, strive to destroy your greed.

If there is already a meditation hall, clean and purify it further. If there is none you should build one. The toilet, kitchen, bath, and so forth should all be convenient. There are no limits on the amount of flowers, incense, oil, fruit, and vegetables [used for offerings]. If you are unable [to make offerings] every day, there should be enough for the beginning and end [of the retreat]. If you cannot do it on your own, then seek outside assistance.

Follow the sutra's instructions closely; one new robe is required; if there is no new robe, then wash [an old one]. Rely on a Vinaya master who has a lucid understanding of both the internal and external [precepts], repent of your offenses, and receive the twenty-four precepts [as listed in the sutra (T.21:645c–646b)]. Receive the spells and recite them, then recite the names of the ten buddhas [as given in the sutra (T.21:650c3–5): Immeasurable Life (Amitāyus), Śākyamuni, Vipaśyin, Śikhin, Viśvabhū, Krakucchanda, Kanakamuni, Kāśyapa, King of Roaring Thunder of the Past, and Secret Dharma Treasury]; the ten Dharma princes [(T.21:650b9–12): Śākyamuni, Mañjuśrī, Ākāśagarbha, Avalokiteśvara, Vaiśravaṇa, Ākāśa ("Space"), Breaker of Darkness, Universal Hearer,

Wonderful Form, Great Emptiness, and True Thusness]; and the twelve dream kings (T.21:652a–b). Memorize and do not forget them.

Abandon all attachments to desires of sight, sound, scent, taste, and touch; arouse a mind that is profoundly adverse to evil. Know that [desires of] sight are like molten gold, sounds are like a poisonous drum, scents are like an evil wind, flavors are like boiling honey, and tactile sensations are like viperous snakes—you should not be attached to any of these, for being attached to them will surely bring you harm.

Also, sever connections with the performance of all secular responsibilities, lifestyles, affairs, and arts. Do not seek to participate in these activities, nor should you yearn for them. Exhaust them at the source so that they do not lead to disruptive distractions. Also abandon greed, anger, and delusion and other negative attitudes. Do not contemplate other thoughts and seek worldly pleasures but aspire only for supreme and pure awakening and, thought by thought, one after the other, enter the realm of goodness.

3. The Method of Practice 797b

Bring to completion all of the above preparations, be guided, refine yourself, thirst after and yearn [for awakening]—do not begrudge life or limb. Set a date and time and perform the ceremonies at the meditation hall. There are two days in the month [the eighth and the fifteenth, that are appropriate] for the commencement of this practice. The number of colleagues, or "companions on the path," should be no more than ten.

Smear scented mud on the earth, lay out the "circular altar" [with twenty-four images] and adorn it with colorful pictures, in imitation of a pure land. Burn incense, scatter flowers, and hang five-colored parasols and various silk banners. Petition the twenty-four images, prepare various foods of a hundred flavors, wash three times in one day, put on a new robe, hold the incense burner in your hand, and singlemindedly and with a single purpose make a bow. Then kneel with both knees and be mindful of these thoughts:

> May this cloud of incense permeate the universe in the ten directions and everywhere rain down all treasures, all flavors, clothing, and utensils. May stately towers and palaces sing with the voice of the Dharma. May offerings be made to the Noble Ones above, and to sentient beings below. May we receive the supranormal power of the Buddha and benefit all

sentient beings, so that all will enter the path of the Buddha and become equal with the emptiness that is the Dharma realm itself.

After being mindful of these thoughts, petition the Three Treasures (Buddha, Dharma, and Sangha). Verbalize the following thoughts while tears flow down your cheeks and, as if facing your death, seek the great power of a buddha:

I singlemindedly petition and pay homage to the Buddha Treasure King (Ratnarāja; Baowang) (and the ten buddhas included in the sutra);
I singlemindedly petition and pay homage to the father and mother of the *Vaipulya,* the *Great Tanchi Dhāraṇī* (*mohe tanchi tuoluoni*);
I singlemindedly petition the ten Dharma princes and [the bodhisattva] Kuśala (Flower Garland) and [the Buddha] Roaring Thunder.
I singlemindedly petition and pay homage to Śāriputra and all *śrāvaka*s and *pratyekabuddha*s.
I singlemindedly petition Brahman, Indra, and the twelve dream kings.
(All together make these petitions three times.)

Next, praise the Buddha:

The wisdom of the World-honored One is like empty space,
All-perceiving the coming and going of all sentient beings,
Seeing and hearing all in the ten directions.
We should bow and pay reverence to the Dharma King.

Next, after bowing to the ten buddhas and the ten Dharma princes one by one, kneel and make public your repentance, plaintively weep tears of regret, repent in front of the Three Treasures; be truly sincere, without flattery, without covering up your trespasses. This should be explained freely in accordance with your capacity.

Next, make a vow as follows:

May I, together with my friends and enemies in the universe, be reformed, be cleansed, be perfumed with the cultivation of the practices, and become pure.

Next, circumambulate [the central altar] a hundred and twenty times and chant the spells a hundred and twenty times, one spell for each circumambulation, with a voice neither too loud nor too subdued, and at an appropriate speed.

After finishing circumambulating and reciting, you should bow to the ten buddhas and the ten Dharma princes. Briefly repent, make a vow, then retreat, sit, and ponder, concentrating on the single aspect of reality. The method for contemplation is given in a different text.

After pondering these things, arise again and readjust your robes, make a single bow before the Buddha, and again circumambulate and chant the spells one hundred and twenty times. After chanting and circumambulating, bow to the Three Treasures, repent your own offenses, then return to sitting and 797c
pondering. After accomplishing everything, make another single round and then begin again. However, from the second day, omit the petitions. The rest of the matters should be conducted to the end for seven days.

4. Mental Attitudes That Are Contrary to or In Accord with Nirvana or Samsara

The four major transgressions and the five heinous offenses make one a corpse in the sea of buddhahood. According to the Hinayana sutras, [committing these offenses are] like cutting down the *tāla* (palm) tree—it will not grow back. Therefore you cannot repent and be forgiven these [offenses]. According to the Mahayana sutras, forgiveness and cleansing [of these offenses] is permitted. This is like a spell that causes a withered plant to bloom, or like resurrecting a dead person. However, if this practice is to be done, it must be done sincerely.

With regard to reality itself, there is no such thing as being contrary to or in accordance with it, but with regard to phenomena there are such things as differences or conformity. For example, if we speak of evil, it is contrary to nirvana but it is in accord with samsara. Briefly, there are ten [mental states that are contrary to or in accord with nirvana or samsara].

[First, ten mental states that are contrary to nirvana:]

1. To be intoxicated with the delusions of ignorance, and so arouse attachment to objects with which you come in contact.

2. For your inner mind to be intoxicated, so that when you are seduced by an evil friend you become absorbed in delusions and an evil mind—contrary to the Dharma—is inflamed.

3. Evil conditions are prevalent both internally and externally, mentally and physically, so that you destroy both your own goodness and destroy the

good in others, and you do not have joyful thoughts upon perceiving good deeds.

4. You do not cultivate goodness, but only follow after evil—physically, verbally, and mentally doing as you please, and not refraining from evil.

5. The evil deeds that are performed are not yet widespread but your evil thoughts are rampant, so that all pleasures are stifled and all suffering is conferred.

6. Evil thoughts follow one after the other without ceasing day or night, so that the thoughts in your mind are only evil and from the beginning cannot be put to an end.

7. Defects are covered over and transgressions hidden. Inside you yearn for wicked deception, while on the outside you appear wise and good.

8. Wickedness is strong and constantly maintained, so that you increasingly commit transgressions and you do not fear evil destinies.

9. You are foolish and brawl like a goat yet you are not ashamed, and ultimately you have no sense of remorse.

10. You deny causality, do not believe in good and evil, sever all good dharmas, and become an *icchantika* [devoid of any goodness and faith and lacking buddha-nature].

These ten mental states have ignorance as their basis—they increase and multiply until ultimately you become an *icchantika,* cling to samsara, enter darkness from darkness, and weave bonds of karmic deeds until there is no hope for liberation. This is called "being contrary to [good mental attitudes] and in accordance with samsara."

[Second, ten mental attitudes states that are in accord with nirvana:] If you are conscious of the beginning and end of ignorance and now wish to repent, cultivate goodness, and reform from evil, then you should oppose that which leads to cyclic rebirth in samsara and be in accord with nirvana. Foster the following ten states of mind as a remedy.

1. Properly believe in causality. The performance of good deeds results in good; the performance of evil results in evil. Even though there is no immediate reward in the present, future resultant rewards will not be lost. Although thoughts are extinguished one after the other, the karma from good and evil is never annihilated. Faith is the mother of virtue; faith is the first

gate for entering the path, for adhering to nirvana, and for reversing and destroying the faithless mind of the *icchantika.*

2. You should have a sense of shame: [be ashamed] that your transgressions are unworthy of a human being. Be ashamed that your transgressions are unworthy of divine protection, and repent of your faults. These are called "pure deeds." These are practices of those of the three vehicles—the transworldly pure deeds. By being ashamed [of past misdeeds], shameless evil deeds are reversed and destroyed.

3. Fear that which is transient. Life is like rivers in the mountains [that alternately flow full with water and then dry up], like a temporary loan [that must be repaid]. When your breathing stops and you transmigrate according to your karma, you go alone into the darkness. Who can tell whether this is 798a
positive or negative? Only your good deeds count, and you become grist for the mill of dangerous [destinies]. You should struggle against the foam [of the transient world], not taking needless time for even eating and breathing. This is what it means to contemplate transiency, to reverse and destroy a reliance on eternalism, and have a lack of fear concerning the evil destinies.

4. If you confess and repent your trespasses will be extinguished. Consider the branches and leaves of a tree that wither if the roots are exposed. Through repentance the "covered vault" of hidden offenses are reversed and destroyed.

5. Sever the thoughts that continue [from past evil deeds and thoughts], and ultimately reject evil. Determine to be brave, like a mighty sword. This is what it means to be determined to reverse and destroy [thoughts that] continue [from past evil deeds].

6. Arouse the aspiration for awakening, universally dispense bliss, vow to relieve all suffering, permeate the universe, and reverse and destroy the pervasively evil mind.

7. Cultivate virtue to compensate for faults. Strive to practice physically, verbally, and mentally, and do so diligently, without ceasing. This is what it means to cultivate virtue and to reverse and destroy physical, verbal, and mental [karma] so that you do not perform any evil deeds.

8. Keep the correct Dharma and do not let non-Buddhists and demons thwart the Buddha Dharma, but vow and seek to make it clear. This is what it means to keep [the Dharma] and to reverse and destroy all things that hinder good deeds.

9. Be mindful of the immeasurable virtue, supranormal power, and wisdom of the buddhas in the ten directions, and appeal for their protection. This is what it means to be mindful of the Buddha and to reverse and destroy having the thoughts of an evil friend in your mind.

10. Contemplate the fact that the nature of transgressions is empty. Transgressions are born from the mind. If the mind can be conceptually understood, then trespasses also cannot be otherwise. [However,] my mind is in itself empty, so how can trespasses have substantial being? Trespasses and righteousness in themselves are without self-being—neither internal nor external nor somewhere in between, they have no eternal self-existence but merely conventionally named existence. The mind of conventional names gives the names "trespasses" and "righteousness." Names are empty; if you return to the basis, ultimately they are "pure." This is what it means to have insight into the emptiness of the nature of trespasses, to reverse and destroy ignorance, perversion, and attachment. The extinction of ignorance means the extinction of volitional impulses. The extinction of all volitional impulses means the extinction of the cycle of life and death, and the great tree of twelvefold conditioned arising is felled. It is also called transworldly causality, and this is the meaning of "being able to see clearly in all four directions."

5. Manifesting the Symbolic Significance of This Method

The practitioner has already become conscious of the ten mental attitudes that are contrary to or in accord with [nirvana or samsara], and thus can correctly contemplate the mind through the passing of all things, that each and every condition manifests the supreme Dharma. Thoughts follow one after the other without interruption in the path of contemplation, and you enter the gate of nonduality.

[Here are descriptions of various terms that appear in the *Great and Broad* (*Vaipulya*) *Dhāraṇī Sutra:*]

That which is called the "*vaipulya* (*fangdeng*) spells" refers to contemplating the true marks of reality. Reality is beyond description but it is not indescribable. Depending on the four kinds of capacities of sentient beings, four methods are constructed to describe the true marks of reality. Therefore it is called a "method" (*fang*). Although such descriptions are verbally constructed, these descriptions are not [ultimately complete] descriptions. To not be [ultimately complete]

verbalizations means that they are empty. Because they are empty they are not perceived as descriptions or nondescriptions, are without limits, and are without a middle. Therefore they are called "equal" (*deng*).

Also, when described within the limits of the capacities of sentient beings, these spells are described as spells [to be used against] the three obstacles. The way to use the spells is ultimately indescribable, and the trespasses for which the spells are effective are also ultimately indescribable. There is no substantial trespass, therefore no substantial samsara. There is no substantial spell, so there is no substantial nirvana. These are ultimate and pure; therefore they are called the *fangdeng* ["method for equality" (the Chinese translation of *vaipulya*)] spells.

To "smear perfumed mud on the earth and adorn with colored pictures. . ." means as follows: "The earth" represents the nature of the Dharma. "Incense" represents virtuous qualities. "Pictures" manifest wisdom. Virtue and wisdom 798b
are the two adornments of the Dharma body.

The "five-colored parasols" represent the five aggregates. These are not identical with buddha-nature, but neither are they separate from buddha-nature. They arouse the unconditioned compassion that permeates and covers all.

The "twenty-four images" represent the forward and reverse contemplation of twelvefold causes and conditions. Of the twenty-four links, there is the forward contemplation of twelvefold [causes and conditions], from the first to the last, which leads to awakening insight into threefold buddha-nature. The reverse contemplation of twelvefold [causes and conditions], from the last to the first, leads to awakening insight into threefold buddha-nature. That is, the links of ignorance, passion, and attachment correspond to buddha-nature as complete cause; the links of volitional action and existence correspond to buddha-nature as conditional cause; and the links of consciousness, name-and-form, and so on correspond to buddha-nature as direct cause of buddhahood. The twenty-four buddhas are those who are awakened with regard to these twenty-four links of causes and conditions.

The "hundred-flavored food" represents the idea that all dharmas include Dharma joy and the taste of meditative ecstasy of the Middle Way.

"Wash three times in one day" represents coming in contact with the one single reality by cultivating the three *samādhi*s, putting an end to the detritus

of the delusions of ignorance, to the innumerable and minute dust-like delusions, and to deluded views and attitudes, thus manifesting the pure Dharma body.

"Putting on a new robe" represents the fact that the patience that comes from attaining quiescence "covers" the meanness of the two extremes [of annihilationism and eternalism, nihilism and substantialism, hedonism and asceticism, and so forth].

"Circumambulating one hundred and twenty times" represents the ten kinds of contemplating twelvefold conditioned arising; these ten kinds of contemplations make up one hundred and twenty links. These are all included in the threefold path of cyclic samsara:

[1] Passion and attachment correspond to the path of passionate afflictions;

[2] Volitional activity and existence correspond to the path of karma; and

[3] Consciousness, name-and-form, and so forth correspond to the path of suffering.

You circulate among these paths from one to the other, so that the constant contemplation of these objects is represented by circumambulating one hundred and twenty times. One spell destroys one link, thus destroying the threefold path [of cyclic samsara]. The destruction of the threefold path means the destruction of the three kinds of obstacles. The sutra says, [1] "Arouse aspiration for awakening and attain the state of nonretrogression." This bears witness to destroying the obstacle of passionate delusions. [2] "Even if you break all the precepts, it is not the case that you cannot return to the holy life." This bears witness to the destruction of the obstacle of karma. [3] "The healing of white leprosy" bears witness to the destruction of the obstacle of karmic retribution.

Contemplating the chanting of spells, you perceive that the sound is "unobtainable." It is like an echo in an empty valley—it has no substantial self-existence. Contemplating the feet that do the circumambulating, you perceive that the feet are "unobtainable." They are like clouds and shadows that neither come nor go. If you sit and ponder, pondering a single thought in the mind, [you perceive that this thought] does not arise internally from the mind organ alone, nor did it arise in conjunction with external objects, nor did it arise separately, nor did it arise due to the arising of a previous thought, nor did it arise due to the fact that the previous thought neither arose nor was extinguished;

also, it does not arise from arising, nor does it arise from nonarising, nor is it an arising that is both arising and nonarising, nor is it an arising that is neither arising nor nonarising. Ultimately there is no single thought [with substantial self-being]. It is not possible to know from what a thought arises, merely that there is the arising [of a thought] that is so named. The name is neither internal nor external nor in the middle, so a name is not a name [with self-existence].

Therefore "contemplating thoughts" is like this. All dharmas that arise in the mind are also like this. Contemplating all dharmas, you perceive that everything is as the sutras say. When you have this insight, the answers to "What is the self?", "What deeds are performed by the self?", "What is a trespass?", and "What is virtue?" [are answered: all are empty of self-existence]. With the power of this contemplation and insight, you are immediately and fully awakened and wisdom concerning emptiness is completely clarified, 798c
as the cool nature of water is clearly known only by one who drinks it. Others cannot perceive this. The virtues of wisdom and *samādhi* that are thus attained are all indescribable. When you are awakened in this way, you are conscious of the obstacles [to awakening] and it is not necessary to conceptually discriminate them.

If you have not advanced to this stage but have merely attained the "virtues with regard to phenomena," you should refrain from speaking and not talk about it in front of others. [Why?] If you speak publicly you will bring into effect the trespasses that obstruct the path, such as moral blindness, immorality, leprosy, and stubborn ignorance.

The practitioner will also bring into effect trespasses that obstruct the path, if you abandon your vow in the middle of the seven days. The reason is that this is a betrayal of the fundamental mind, a betrayal of all buddhas, and a betrayal of all sentient beings. Thus you should take this seriously and restrain yourself. If there is anything that you cannot understand about these features during the period of practice, you should directly consult the *Vaipulya* master.

7. Instructions for Temple Administrators [by Zhiyi]

I (Zhiyi) strove diligently from the time I was young and experienced many hardships. I traveled and studied, without resting in winter or summer, for over thirty years throughout the provinces of Jing[zhou], Yang[zhou],

Yong[zhou], and Yu[zhou in central and southern China], wearing only a single donated robe. When I received alms—from the Emperor above or the people below—I did not accept even one fruit or one thread for myself personally. Even after I entered the community I had not even the slightest thought [for such mundane matters], let alone about breaking [the precepts and rules]. The reason is that I honor the treasure that is the sangha. If one is able to increase benefits [for the sangha], that person is like a garden of sweet dew, but one who harms or takes away from [the sangha] is like a garden of thorns and briars. Whether you are weary or hurt, or are caused to rise or fall, you should have the intent to benefit [the sangha]. [This should be so obvious that] it does not require many words.

The arousal of the aspiration for awakening comes in accordance with deeds that are done. So, chant [the sutras], listen and learn, give lectures, circumambulate, repent, make offerings, perform physical labor, and refrain from quitting before the task is finished. If you quit you are defying your original (fundamental) mind, and if you try to perform the same task again you will encounter difficulty when you reach the point where you previously quit and the practice will never be completed. The obstacles that appear in this life will be even more pervasive in obstructing the path later. Therefore, practitioners should greatly abhor [the idea of quitting] and should exhaust their strength to have a good beginning and see it through to the end. If your karmic deeds are tranquil, then your karmic recompense will also be perfect and complete. Your intention should be realized.

In the past there was a temple with many hundreds of masters and disciples. The noon and evening meditation [sessions] and lectures were never neglected. There was a pure layman who secretly heard the preaching of the Dharma. After hearing this he decided that every time he raised his fan or washed, he would meditate and cultivate the following thought: "With a pure mind I will blow away unrighteousness, and with the pure water of meditation I will wash away impurity." He carefully contemplated these thoughts as he went about his work. One time he was in charge of the oven. He gazed at the fire as it burned the kindling wood and, contemplating how it was exhausted with every passing thought, he realized the transiency [of this world] and how fast it all passes away. He knelt down before the oven and quietly entered a concentrated *samādhi,* while the fire died down and the hot water turned

cold. The temple administrator, afraid that the monks' rice gruel would be spoiled, reported this to his superior. The superior said, "This is extraordinary! The assembly should have patience and refrain from touching and alarming him; let him be until he rises of his own accord." A few days later he finally emerged [from his meditative state], went to see the superior, and reported on his awakening in detail. What he said of the Dharma was very profound. The superior interrupted him and said, "What you have said until now is all within the realm of my experience. However, you are speaking of things now of which I myself do not know. Do not say any more." Then [the superior] 799a
instead asked, "Are you not extremely knowledgeable about your past lives?" [The layman] answered, "I know a little." Again [the superior] asked, "What offenses in the past caused to you to be born in such a humble position, and what good deeds caused you to attain awakening so quickly?" [The layman] answered, "In a previous life this humble body was the teacher of today's group of elder monks, and the master of the younger monks' master. What is [now] studied by these monks is all what I have instructed in the past. At that time I had many private visitors, but I always kept the rules and never violated [the rules of] the assembly. Once I unexpectedly had some sudden visitors, and I took a small vegetable and forgot to return it in kind. Therefore I was reprimanded, and now I am a servant of the assembly. It has not been long since this happened. So, with a little practice I attained awakening easily. The offenses and good deeds of my previous life were like this." When the assembly heard this they were not able to suppress their grief. With such a good mirror-like example, how can we not be restrained [in our actions]?

The meditation master Zhao, my colleague, was most superior in the ascetic practice of meditation among those assembled on Mount Nanyue [under Huisi]. However, he took one pinch of the assembly's salt and used it in his drink at the noontime meal. The amount taken was not much, so he did not take it seriously. Later while he was practicing the *Vaipulya* [*samādhi*], he suddenly saw the features [of the salt] arise before him. It had grown in three years to become tens of tubs [of salt]. He hastened to make restitution by selling his robe, buying salt, and repaying it to the sangha. This incident did not happen a long time ago, nor is it just a rumor. This should serve as an example for you to not do things you must later regret and confess.

Though I have few virtues, many people come to visit from near and far. We are separated by sharp cliffs and the way is difficult to traverse. Many of the old and infirm come and go and are met and seen off by the use of a donkey. These people are my guests, so I prepare the proper hospitality, and I see to it that no harm comes to them here. I am the leader of the assembly and received the donkey [as a donation], but since I have abandoned [such possessions] on entering the sangha, they are no longer mine and I am not free to use them as I please. But what can I say to those who are not me? Therefore I have prepared these instructions, and other matters should all be handled accordingly.

8. The Decree of Xuandi, Emperor of the Chen, Denying Permission [for Zhiyi] to Enter Mount Tiantai

In the capital [Jinling (present-day Nanjing)], there are teachers who propagate the Buddhist Tripiṭaka teachings, but they all lean to one extreme and it is unusual for one to be endowed with [proficiency in both meditation and wisdom]. I have heard that Waguan [Temple] is very prosperous and dignified, which can be a source of profound comfort. I hereby declare that you should remain [in the capital] and instruct the people. Why should you make haste [to cultivate] only your own good? [I have dispatched my envoy] Caoyi once or twice to verbally explain, so that you can learn of my intentions in detail.

The first day of the fourth month, Minister (Cai) Jingli.

9. A Decree of Emperor Xuandi in the Ninth Year of Taijian (577) concerning Offerings

Meditation Master Zhiyi is a courageous hero of the Buddha Dharma, the most distinguished of present-day teachers. He instructs both monks and laypeople and is the object of hope for the nation. I hereby declare that [a portion of] the tribute from Shifengxian [in the Tiantai area] be applied to support the assembly [of monks on Mount Tiantai]. Two households shall be exempt in order to provide firewood and water. The officials in charge shall carry out [this decree].

The sixth day of the second month, Minister (Cai) Jingli.

10. A Decree of Emperor Xuandi Granting the Temple Name in the Tenth Year of Taijian (578)

The Archer of the Left Xuling has reported to the Emperor that Meditation Master Zhiyi has established Mount Tiantai as a famous peak for sitting in meditation, and it is declared that this be named Xiuchansi ("Temple for the Cultivation of Meditation"). 799b

The first day of the fifth month in the tenth year of Taijian (578), Minister (Cai) Jingli.

11. Decrees from Chen Shaozhu in the Third Year of Zhide (585)

(All together five decrees.)

[The first decree of Shaozhu:]

The chill of early spring is still keen. How is your health? Are you not exhausted from sitting in meditation and the practice of circumambulation? In the capital Buddhist ceremonies are performed regularly, but we hope that we can cooperate to propagate them further. Now I have dispatched my minister Zhao Junqing with these orders. He will greet you, and it is my wish that you will be able to depart [Mount Tiantai and come to the capital.]

The eleventh day of the first month, written down respectfully by Minister (Cai) Zheng. The details will be pronounced orally by [Minister Zhao] Junqing. I sincerely hope that our views concur and that you will quickly arrive [at the capital].

The second decree of Shaozhu:

I have received a report from my envoy Zhao (Junqing) and have considered the answer in your letter. I understand that you wish to dwell in the forests and fields and that you also suffer from illness, so you prefer to stay at your temple on Mount Tiantai rather than come to the capital. I will not bother you with details. The high peaks and deep valleys are suitable for recluses, but are not necessarily appropriate for the manifestation of the Buddha Dharma. In addition, there are many doctors and medicines available in the capital. If you are ill it is even more desirable [that you come to the

capital]. Therefore I have dispatched former Secretary Zhuzhou to greet you. May you accompany him and depart for the capital. I only hope that the flow of the Dharma will not stagnate. May we meet again soon.

The eighth day of the second month, written down respectfully by the minister Zheng. The details will be described orally by Zhuzhou.

The third decree of Shaozhu:

Although I have already dispatched envoys twice, I have yet to receive a satisfactory reply. I am devoted to the Three Treasures [of Buddha, Dharma, and Sangha], therefore I repeatedly invite you [to come to the capital]. Now I have again dispatched Daosheng of Longgongsi who will repeat the details to you face-to-face.

[Recorded] the twenty-eighth day of the second month by the minister Zheng.

Shaozhu's decree to Prince Yongyang, Governor of Dongyang province:

I have heard that you have welcomed Meditation Master [Zhiyi] in your province and are greatly propagating the Dharma. This is exceedingly in tune with my heartfelt desires. Now I wish to welcome [Zhiyi] to the capital, and to have you communicate my resolve [to him].

[Recorded] the tenth day of the first month by the minister Zheng.

A decree of welcome to greet those on the road at Ling (Tingzhen, near Shanghai):

Recently I received a report from Prince Yongyang and learned that Meditation Master [Zhiyi] was finally able to yield in his [pursuit of] virtue [in the mountains] and [agreed] to follow my envoy to the capital. This is a matter for great rejoicing, and I look forward to meeting him soon. During the journey the roads are perilous and your feet especially become tired (or "your efforts are sufficient"). I have now dispatched Minister Huang Jibao to greet him. However, it is still unknown in which temple he wishes to dwell. I think that the envoy should be informed [concerning this matter] and that [the envoy] return [to the capital] in advance so that the way can be improved and arrangements made for a dwelling. I look forward to meeting and speaking with him soon, so I will not go into great detail.

[Recorded] the twenty-fourth day of the third month by the minister Zheng.

12. The Oral Decrees of Shaozhu to Be Declared by Official Chen Jianzong Upon [Zhiyi's] Arrival at the [Southern] Kaiyang Gate

(Altogether twelve decrees.)

[1.] To Meditation Master [Zhiyi]: Your virtuous self must be very tired after many days of travel by boat. Secretary Chen Jianzong is dispatched with a palanquin certainly hoping that you will reach Zhijing Temple. The twenty-sixth day of the third month.

[2.] A decree orally declared [to Zhiyi] at Zhijing Temple: You must be 799c
anxious from being kept waiting. Since quiet meditation requires leisure and escape [from distractions], Lingyaosi was cleaned and prepared as a temporary center for sitting [in meditation]. Secretary Luochan is dispatched with this decree. During the fourth month.

[3.] A decree orally declared [to Zhiyi] at Lingyao Temple: There is no greater power to protect the country than to proclaim [the Dharma]. You are invited to the Great Imperial Palace (Taijidian) to expound the message of the *Great Treatise* (*Dazhidulun*) and give lectures when you return to the temple. The official Shi Wenqing has been dispatched to discuss the presentation of these lectures as "Dharma offerings."

[4.] A decree orally declared [to Zhiyi] at Lingyaosi by Secretary Luochan: We have sent one [buddha] image of pure gold [on a stand of about five inches], a copy of the *Treatise* (*Dazhidulun*), a desk decorated with the image of a roaring tiger, a whisk made of mountain goat's hair with a handle [in a box], an incense burner with a tiger's profile [in a box], and two servants from the eastern fields.

[5.] Another decree orally declared by Luochan: It is not permitted to yield the servants. They should remain in the mountains for you to use, so do not trouble to send them back.

[6.] A decree orally declared by Luochan: We are sending monthly supplies of the following offerings: one set of summer clothes; five *duan* (about six meters) of fine abaca cloth; ten rolls each of silk and linen cloth; ten *jin* (about thirteen pounds) of cotton; two *dou* ("bushels," about ten gallons, or thirty-six liters) of grain; five *shi* ("stone"; one stone equals ten *dou*) or a month's

supply of white rice; three thousand in cash (copper) coins; and as much fruit and vegetables as needed. These will be sent out monthly to three official scribes and thirty disciples, but everyone else will be supplied with summer clothing. These offerings are made in accordance with ancient customs.

[7.] A decree orally declared by Luochan: It is not allowed that you reject the monthly offerings. These monthly offerings are insignificant and not worthy of being rejected. If you accept these offerings, this will function to sustain my mindful intent of virtuous qualities [and thus grant beneficial karma].

[8.] A decree orally declared by Luochan: It is not permitted to reject the gifts of clothing. Your offering of [teaching] the Dharma is inexhaustible, while the material gifts are soon exhausted. What was sent is not much. Disregard your reluctance and accept them. The twenty-fourth day of the ninth month.

[9.] A decree orally declared by Luochan: An offering of two thousand betelnuts; one hundred *jiezi* (meaning unknown); one grassy seat.

[10.] A decree orally declared by Luochan requesting a lecture: The nation has performed the *Benevolent Kings* (*Renwang*) ceremony twice a year from ancient times. You are invited to Taijidian Palace to present this lecture, and take responsibility for being in charge of conducting this Dharma ceremony. I now send Secretary Luochan to inquire after your intention.

[11.] A decree orally declared: You are requested to lecture on the *Benevolent Kings* (*Renwang*) *Sutra* at Guangzhaisi. Now I wish to "abandon my body" to this temple and thus make a large offering to benefit the sangha. I respectfully request that you lecture on the *Benevolent Kings Sutra.* On that day I myself wish to be in the audience. Now I dispatch Official Li Shanqing, who knows the details and will pass them on to you.

[12.] A decree orally declared concerning the renovation of Guangzhaisi: Guangzhai [Temple] is the place where Emperor Wu of the Liang stayed when he was heir-apparent. It is in need of much repair, so I have now decreed that renovations be made and work proceed in accordance with [your instructions or wishes]. See Luochan for details, who will state my intent [to you].

End of Fascicle 1 of *The Hundred Records of the Temple of National Purity*

Fascicle 2

13. A Hand-carried Summons from Shaozhu's Empress Shen

I bow down with respect to the sublimely awakened (Zhiyi). Now I have dispatched an internal administrator, Xu Dafan, to pay respects and request that you transmit the incense fire [of the bodhisattva precepts]. I wish that you would bestow a bodhisattva name upon me, so that I may cultivate and be perfumed with all virtues and join the retinue of the awakened ones. I humbly bow before you. In response, the name "Bodhisattva of Wisdom like the Sea" (Haihui Pusa) was granted.

Empress Shen's monthly offerings: ten *jin* (packets of about sixteen ounces) each of *xunlu* (*kunduruka*; frankincense), *shen* (*agaru*; aloe), and sandalwood incense; one *dou* (bushel) of yellow grain; five hundred sheets of fine paper; ten torch candles, five stone of *chisongjian* ("red pine stream") rice; one thousand cash (copper coins). These items are to be supplied to Guangzhaisi every month.

[Dated] The twelfth day of the third month.

14. A Letter from the Crown Prince of Shaozhu Requesting the Bestowal of the Precepts

I, Yuan, bow down before you (Zhiyi). If considered carefully, your propagation (of the Dharma) is unlimited, saving beings according to their capacities, protecting the country, and uplifting divine and human beings. The shining light [of the Buddha] was made manifest, and his traces were entrusted to close colleagues. A *bhikṣu* appeared in a dream [beckoning to Zhiyi] and the promised image appeared after a while. Your deportment, high station, and virtue became manifest. With an outstanding heart and mind you attained the seven purities, and longed for the four types of reliance. I desire to propagate taking refuge in the Three Treasures (Buddha, Dharma, and Sangha), and have long kept the law of the five precepts (prohibitions against killing, stealing, lustfulness, false speech, and imbibing intoxicants). I have learned a little about both

Buddhist and non-Buddhist teachings, and about the great and small vehicles. I have taken the path seriously and respected the [Buddhist] teachers for a long time.

It is my humble wish that you accept my request and I pass on my basic desire, which increases daily, that we make a karmic connection that will last for generations. On the fifteenth of this month at Chongzhengdian Palace we will sponsor a Dharma assembly for a thousand monks. I respectfully request that you act as the bodhisattva precept master. I humbly dispatch my head secretary Liuxuan. Though briefly, I speak sincerely, and there is much that remains unsaid. Your disciple Yuan bows to you. The thirteenth day of the first month.

The Crown Prince makes the following monthly offerings; one *he* (about three and a half ounces) of *xunlu* (*kunduruka*) incense, thirty *jin* of sandalwood incense, one bunch of medium wisteria paper, one *dou* (bushel) of butter, and two thousand cash (copper coins). These items are to be supplied every month to Guangzhaisi.

15. Letters Written by the Hand of Prince Chen Yongyang

(Includes three letters.)

[The first letter from the Prince:]

800b The autumn air is crisp and cold; I hope that your practice is serene. I, your disciple, have few virtues and am unable to master the path. It is my earnest desire that you will come in this direction and share your guidance. Now I have dispatched Minister Chen Wenqiang who will share with you all the details. Your disciple Chen Bozhi (Prince Yongyang) bows before you. The tenth day of the eighth month.

The second letter from the Prince:

I, your disciple, have served the correct and true [Dharma] from when I was a child, [my faith] growing increasingly strong. When I have time off from affairs of state I turn my attention [to the Buddhist path]. However, since [I heard of] your coming I have an earnest request. In a previous letter we requested you to come to town to lecture but we have not yet received your reply. This is truly disheartening; I earnestly wait for your coming and there is not a moment when I can put this out of my mind. We have again

dispatched this letter and hope that you will certainly change your mind. Please bring with you a few or many of your students. As said previously, we will have people ready at the boatyard to await your arrival. We look forward to meeting and speaking with you. Your disciple Chen Bozhi bows before you.

The third letter from the Prince:

The envoys have returned to the mountains; I gaze up to you [with respect]. My sincere desires are unfulfilled, which I deeply regret. I know that [the purity and serenity of] the mountain water matches your inherent nature, but for the sake of sentient beings you should forget this longing [for seclusion in the mountains] and should tranquilly have patience [with the worldly bustle of the city]. Now I have dispatched an envoy to meet you and eagerly await your arrival. Your disciple Chen Bozhi bows to you. You have sent back the Goryeo (Korean) seaweed, carrots, and so forth, but I have returned them again to your side.

16. A Letter from Prince Yongyang Requesting a Lecture

The disciple of bodhisattva precepts Chen Jingzhi (Prince Yongyang) pays respect and humbly bows before the Three Treasures (Buddha, Dharma, and Sangha) that abide constantly everywhere, the obscure yet clear profound [meaning of] emptiness that is manifested to ordinary people and sages. If considered humbly, the Dharma King's power of [preaching] the Dharma shows pity on the ignorance of those in the triple world, is undefiled and unconditioned, and reveals the deep (profound) teachings of the One Vehicle [of the *Lotus Sutra*]. Its profound essence transcends verbal expression, so [the symbol of] the name of the "lotus flower" is established. True wisdom is difficult to comprehend, so the analogy of the jewel [sown in the garment] is borrowed to explain reality, and [the Buddha] diligently strove to disseminate [the Dharma] and convert [sentient beings]. First [the Buddha] performed great deeds [by accomplishing his one great purpose in appearing in the world], explaining verbally with analogies and so forth, finally leading those of the small vehicle to awakening. This is more difficult even than picking up Mount Sumeru and throwing it across the great trichiliocosm (of the universe). To reveal the secret [of the true nature of reality] and guide sentient beings [to awakening] is not as easy as this feat.

The *ācārya* master Zhiyi of Tiantai has both penetrated Buddhist teachings and mastered meditation, is freed of the bonds of conditioned things, and manifests the patient tranquility that comes from knowing the nonarising of all things. I entreat you to come and clarify the ultimate teachings. The noble assembly will gather like clouds and renunciants will flock like mist in the palace with its high eaves and wide expansive rooms. They will all receive the light of the Dharma transmission, and together draw from the flow of an unending stream. The monks will rejoice and the divine spirits [of heaven and earth] will dance [with joy].

Your disciple (Yongyang) is buffeted by the winds of karma and sinking in the waters of passion. Even though I take joy in the Dharma, I cannot rid my heart of its shroud of ignorance. Though I yearn for the bliss of *dhyāna* meditation, in the end I embrace distracting thoughts. However, the sun is like a driven horse, and the driver Xihe (i.e., dawn) never pulls in the reins. The mirror-like moon revolves above the eaves, and the shadowy light of the moon is difficult to halt. It is like opening a golden box and putting in treasured scrolls [never to be read again]. If the turning of the wheel of the Dharma is stopped, how can the sermons on Vulture Peak [such as the *Lotus Sutra*] be heard? If the pure voices come to an end, the songs of Mount
800c Yushan are stopped. There is separation and there is reunion, I say with a sigh, but my love and respect for the Dharma flows without ceasing.

With respect, I humbly establish [and sponsor] a Dharma assembly for the merit of your lecture on the thirteenth day of this month, for people who will leave home and become renunciants. Also, we will make and offer a figure of the bodhisattva Avalokiteśvara (Guanyin), a great being of the Dharma body who rescues us from disasters and benefits human and divine beings, and cast it on this same day. Utilizing the meritorious blessings from this act, the above merit will be expended for the noble (ancestral) spirits in the pure mausoleum. Also, it will be offered to the Most Honorable [Emperor] of the present day, may he always be in good health. May the rising and retiring of Degong, the Bodhisattva Empress [Shen], be at ease, and all the actions of the Crown Prince be blessed. May all princes and lords maintain happiness so that the inner and outer attendants of myself and my son Chen, in all their conditions, have long life and have pleasure in body and mind. I merely wish to manifest and propagate the Three Treasures (Buddha, Dharma, and Sangha),

penetrate the five vehicles (human, divine, *śrāvaka, pratyekabuddha,* and bodhisattva; or human, divine, *śrāvaka* and *pratyekabuddha,* bodhisattva, and buddha), be completely clear like the autumn moon with regard to the precepts, and pure in meditation like a spring pond. From age to age may you (Zhiyi) and the members of the audience, both monks and laypeople, perceive, hear, be awakened to, and know [the Buddha Dharma], always associate with good friends, and constantly seek to save [sentient beings]. May you have "accumulated wisdom" [like Zhiji] and pay homage to Zhisheng ("Superior Knowledge"; Mahābhijñā-jñānābhibhū) Tathāgata. May you also be awakened like the Medicine King encountering the Leiyin ("Roaring Thunder") Tathāgata, or see birth in a blissful realm, or be in the palace of Tuṣita Heaven. May all be cleansed of the practices of the three vehicles and completely face the path of the One Vehicle. May the bodhisattvas as numerous as the sands of the Ganges River be your companions, may you perform buddha-like activities in realms as numerous as the sands of the Ganges River, and may you attain mastery of the Dharma and the mind. May you all be the same in cultivating the seven components of awakening (mindfulness, discernment, diligence, joy, serenity, concentration, and equanimity) and together obtain perfect awakening (*saṃbodhi*). There are limits to space, but this vow is inexhaustible. May you attain clear awakening concerning that which is hidden and manifest, and with your friends and enemies in the entire universe enter the desired sea [of wisdom], face toward the universal wisdom [of buddhahood], and attain the realm in which there is no attachment and nothing left to be attained.

17. A Letter from the Hand of Prince Yongyang Entrusted to the Two Dharma Masters Zhenguan and Huipei

(Huipei was a household priest of the Eastern prince Xiaoyi [Emperor Yuan of Liang]; Zhenguan was from Zhejiang of Liangxiang (Hunan), a former teacher of Prince Yongyang.)

Jinghui (or Jingzhi, Prince Yongyang) humbly bows before you. Again there is snow and the cold is severe. May your religious practice of meditation and repentance rituals not adversely affect your health. I, your disciple, am confused and without principles. Dharma Master Zhenguan wishes to enter the mountain

[Tiantai] to gather his thoughts and attain the quiescence of meditative concentration. Now he will take this letter and present it to you. Huipei also will make the proper preparations and begin his journey at an appropriate time when the weather improves [in the early spring in the third month]. Moreover, Zhenguan is one who not only understands the meaning but also can chant the *Lotus Sutra*. His is lucid wisdom, serene and clear like calm waters.

I respectfully suggest that you, an *ācārya*, are equal in virtuous [scholarly] qualities to [Dao]an and [Hui]yuan, and surpass [Ding]guang and [Tan]you in [cultivating] the path. People near and far incline their minds [toward you], and when you travel [and "shake your staff"] people gather like clouds. You should save people from the darkness of ignorance that accompanies this age of the semblance Dharma, manifest the remaining light of the (Buddha's) sunlike wisdom, and help decadent worldly [people]. [For you to leave the capital to go to Mount Tiantai is] like abandoning the good fields in the shadows [to the north] of Mount Kong to cultivate new fields, or like rejecting pure offerings from elegant noble maidens and instead being given salted vegetables. If you practice in the meditation hall [in the capital], you need not worry that the granary may be empty. I will gladly look after all these matters for your
801a welfare. Your disciple [Yongyang] is inferior and weak, but I am sincere in making offerings. Please do not be concerned about supplies for the assembly of your followers, for I will take care of it. By accepting this good deed, I will relieve you of [mundane] worries, and by taking on this task I hope to gain blessings for the afterlife. I, Chen Jinghui, humbly bow before you.

The Prince sends sutras and images to Tiantai: One gilt bronze seated image; one copy of the *Nirvana Sutra;* one hundred sticks of candles; twenty large banners; one hundred rolls of silk; the servant Baishi; the servant Agan.

Sealed as above.

18. A Letter of Request from Shen Junli, Director of Pasturage (*Chen Yitonggong*) Official

Shen Junli of Wuxing, a disciple of the bodhisattva precepts, bows before you. I have heard that the Great Vehicle (Mahayana) is the vehicle of great heroes (bodhisattvas). It is tall and wide, carries everyone directly to the place of awakening, and also [is the vehicle] for creating the four reliances

and traversing throughout the six destinies [from hell to gods to save others]. I respectfully consider that the virtuous one (Zhiyi) is profoundly proficient in the scriptures. As the first of five vows I request that you reveal [by lecturing on the meaning of] the title of the *Lotus Sutra.* Please analyze and explain it during the course of one summer [retreat]. Monks and laypeople will all look up with respect and eagerly await your excellent lecture. Having compassion and benefiting [sentient beings] is no different from the original vow [of a bodhisattva to save all beings]. I respectfully and humbly bow before you.

19. Letters from Xuling, Archer of the Left of the Chen

Xuling's letters were most numerous, but the disciples wrangled over them and took them away. I searched for them but only three letters and [a list of] vows were found.

[1.] Xuling bows humbly before you. The other day we enjoyed the ambrosia [of your lecture on the Buddha Dharma] at the Dharma feast sponsored by Shen [Junli], the Yitong [Official]. The fearless lion's roar [of your lecture] won the respect of the entire audience, lit the torch of the true Dharma, and enlightened all who were as yet unawakened. I am delighted that in my advanced years I could encounter such a sublime lecture, inquire about certain matters, and consult with you. I cannot fully express my thoughts, but respectfully bow before you.

[2.] Xuling bows humbly before you. It is difficult to fully express my thoughts of reverence. The official [Hui]ba arrived and I received [a report on] your intentions on the twentieth day of the third month. This has comforted me after waiting for so many years. Now, [at this time of] coldness when the barley [matures in the fourth month], how is your physical well-being? I hope that you are feeling well all day, and that you will not have any vexing distractions during the spring and summer [or all year round] in the mountains. Please respond with your thoughts. I, your disciple, have aged suddenly in the past two or three years, to the point where my eyes have become dim, my ears deaf, and my heart heavy, so that I hardly feel human. In addition, last year my sixth child died young, and my sorrow led to an illness that has yet to heal. During this month also there has been a grievous event. In this way, recently there has

been repeated and profound suffering and sorrow. If I consider the life remaining to me, there will not be much more. I was not able to sufficiently pay my respects [to you]; how can I express my esteem for and desire to see you? [Zhi]zao will now return. I could not express [what I want to say] so I leave the letter blank. Your disciple Xuling bows humbly before you.

[3.] Xuling bows humbly before you. I have heard a little about your proposal for releasing living beings. The court is very pleased with this matter. You can hear the details from [Hui]ba, so I will refrain from giving a long report. Wait until [Hui]ba can get away from the court. The hundreds of *li* [of the wide expanse] of the waters [of the pond where the fish are to be released] will benefit from this source of life. The merit from this cannot be calculated
801b and our joy is immeasurable. I cannot adequately report the details. Your disciple Xiling bows humbly before you.

[4.] Chen Xuling offers five vows to Meditation Master Zhiyi.

Xuling bows humbly before you. I have considered resigning from my [stifling, binding] official post, but have not been able to set myself free [and fly like a sage]. My good roots are minute and weak; I hope to adorn them with the power of vows. First, I vow to fulfill [a rebirth of] proper concentration when I pass away. Second, I vow to never again be reborn in the three evil destinies such as hell. Third, I vow to return to the human realm and be reborn in a position that is neither high nor low. Fourth, I vow to be a home-departed novice and accept the precepts in accordance with the Dharma. Fifth, I vow not to degenerate into a worldly monk. With a mind and heart based on these vows I will plan [the remainder of my life that is ebbing away like the sun] sinking in the west. I now write down my sincere intentions and respectfully seek your approval. Xuling bows humbly before you.

20. Letters from Maoxi, Head of the Civil Office of the Chen

(Altogether five letters.)

[1.] It is not easy to express what I have yearned for over so many long years. I have been informed that during this summer [retreat] you stayed and practiced at the place with the stone image [of Maitreya in Shanxian], which brings me great joy. Also, I hear that you desire to construct a temple, a place for

meditation, on Mount Tiantai by the end of the summer. Many students and followers should gather from near and far. You should be able to find peace in the forests, find pleasure in the joy of the Dharma, and continue your meditations and lectures without interruption. I have kept close [a copy of] the *Gate of Forty-two Letters* and though I took much time to read it to the end, I could not understand it. I am not able to consult and ask you about the meaning [of this text], which has increased my regret. At Nanyue they had the meditation master Xinzhao on the mountain, and so the disciples had it no different from when the great master [Huisi] was there. The good man [Xinzhao] lectured on the *Great Treatise* on the mountain, and he also anxiously awaits your return [to the capital] as a head monk to bind together the great Dharma. Could you not return to Mount Sheshan in the Zhongling ridge [in Jiangsu]? Here there are also places you could rest your mind. Why is it necessary to go to a meditation hall far away [on Mount Tiantai]? Please do not forget those of us in the capital. How can people in rustic areas understand this mind [of mine] that beckons you without a moment's relief (or "who could expect the people in the provinces to appreciate the bodhisattva-like virtues of a man like Zhiyi")? Since I am not able to meet you I can only face east and cry in agony, and respect your virtuousness [from afar]. The envoy will now return and [I cannot express my feelings], so I leave the letter blank and incomplete. Your disciple Maoxi bows humbly before you.

[2.] Myself (Maoxi) and all my brothers, children, and so forth are all fine and at peace. My second [son] has been appointed to [a post in] the district of Poyang. My third [son] is a minister of war under the Prince of Yuzhang. My fourth [son] is the minister of foreign affairs. My fifth [son] has entered the court to serve in the Finance Ministry. My eldest son is in the Eastern Palace [with the Crown Prince], where he serves as a secretary. May you watch over us with grace, and as a great and good friend [of ours] and a fellow student [of Huisi], [allow me to] consult [you] for help from afar.

[3.] Maoxi's next letter: The autumn colors [can be seen] but it is still warm. How is your physical health? I hope you do not feel any adverse effects from your [strenuous] practice of meditation. I suffer from both old age and disease and medicine is not effective. Nor have I been able to take a rest, so I am much troubled.

I have heard that you moved your dwelling to the Buddha Hill (Folong) [on Mount Tiantai]. I fear that we will not face each other again for a long time, and this grieves me deeply. May I humbly point out that your original task (or responsibility) is to save many people, and for you to stay alone in solitude is, I fear, contrary to the broad purpose of a bodhisattva [to help others]. Recently I discussed this matter with Xu Danyang (Xuling) and many good friends. What is the difference between the Zhongling peaks [near the city] and Tiantai? They are both equally singular mountains. Please consider
801c this carefully and do not be hindered by this or that. As for the capital, there are a few [good] reasons for Master [Zhiyi to stay there]. Master [Hui]ba will give an oral explanation of the details. Meanwhile, please take care. Your disciple Maoxi bows humbly before you.

[4.] Maoxi's next letter. I have just received your letter from Nanyue. The assembly [of people] on the mountain is peaceful. I have answered and mentioned various matters in detail. In a later letter they will probably mention other matters [such as your entrance to Mount Tiantai]. Now I present to you two incensed tablets, two *jin* (about thirty-two ounces) of *xunlu* incense (frankincense), and three hundred betelnuts. It is not much, just an expression of my goodwill; please do not be offended. Your disciple Maoxi bows humbly before you.

[5.] Maoxi's next letter, expression of thanks for a lecture. We are fortunate to have received and feasted on your lecture. Your instruction was smooth and natural so that both monks and laypeople appreciated it and *prajñā*-wisdom was illuminated. How can I adequately express it with clumsy words? Your disciple Maoxi bows humbly before you.

21. The Monument Inscription concerning the Release of Living Beings by Meditation Master Zhiyi of Xiuchansi (Temple for Cultivating Meditation) on Mount Tiantai

Compiled by Xu Xiaoke of Donghai (Eastern Sea),
Chancellor of the National University and
Cavalier Attendant-in-Ordinary of the Chen

The Great Ultimate is without form, and therefore it pervades all things. The great unity [of all things] is nameless, and those who comprehend this establish

their teachings on this basis. One bows down to upwardly contemplate the truth, taking what is afar yet seeking what is near. The movements of all three (heaven, earth, and human beings) together arouse and support the myriad phenomena. To establish governmental administration is to bring about peace among the five great mountains [of China as a whole], and if local officials control matters in all [four] directions, the flow of the four rivers is kept apart [and stable]. Bursting through the pass of Yique, one can see to all eight corners [of the land]; when the Dragon's Gate of the Mount Longmen peaks is chiseled (or plugged), the nine swamps [of the world] are sealed. By sowing [good seeds] and controlling risk, one benefits the people. The signs [of the five elements of fire, water, wood, metal, and earth] were divined by the Emperor and his ministers to determine the building of the capital. That which is attained at the time of a threshold is great. Our Emperor has become a sage and has concentrated his spirit and foreseen the future, as the path of the unconditioned and nondesire was realized [by Emperor Yao] at Fenyang. [The state of peaceful acquiescence when] your arms are folded and your robe is hanging loose is one of superior virtue for attaining [successful] governance. The heavenly bodies are proper and bright, the climate well foreseen, there is no concern [of invasion] from abroad, and the domestic situation is under control. Tasteful customs (or both local customs and imperial elegance) are [accepted among both] the Chinese and the barbarians, and elegance and harmonious governance flourishes as in the past. This loftiness [of the Emperor and his reign] is rare and should be praised.

To reach [an awakening like] the flourishing of the *bodhi* tree and a revelation of the Dharma that is like light, one should teach and manifest the ten good deeds and broadly save the four kinds of living things (i.e., born from a womb, from an egg, from moisture, or through transformation). Meditation Master Zhiyi of Xiuchanshi on Mount Tiantai cultivated simple (vegetarian) training on his own and subjected himself to painful austerities. He received the respect of the Emperor and maintained an upright life in this [corrupt] age of the semblance [Dharma]. This meditation master's secular name was Chen. He was from the Yingchuan River area, a descendant of the Gui. Four friends sat startled on hearing of six fine and extraordinary things from far away, then they successively attained court ranks. His grandfather and wise ancestor [Chen] Quan died young, and his father [Chen] Qizu was

appointed as an envoy of the Liang, became a cavalier attendant, and was a duke in Yiyang prefecture.

The meditation master (Zhiyi) left home [for the religious life] when he was a young boy. He was very bright and quickly attained awakening. He dwelled temporarily in the gorges of Jing[zhou] and traveled for instruction in the You (Mount Daxian) and Bing (Mount Nanyue) areas, from north to south, cultivating both *dhyāna* meditation and wisdom. He explored the caves
802a of Yuxue and finally chose Mount Tiantai as his dwelling. A white chicken appeared on the road and a lovely blue glow illumined the way through the craggy cliffs; he "grasped the cinnamon tree" [and climbed Mount Tiantai] to build a temple, and there took his rest in solitude. The forest had five intertwined willow trees and was filled with the scent of sandalwood. There was a three-storied stupa from which colorful crystals were suspended. From the clouds on the edge of the cliff divine music emerged naturally without any musical instruments (such as drums). A rock cave contained no golden image (of the Buddha), but its shadow could be seen. There are superb peaks and towering cliffs. The large raging waves [of the ocean seen from the peak] are like vast billows spewn forth by shellfish. The sky is vast and all-encompassing. The huge rocks are shaded by the clouds suspended on tall pine trees. Rare birds and animals soar and gather, fly and run, flock and grow. Treasured jewels stored in the earth can be easily discerned with a crooked staff, and pearls deep in the lake can be seen clearly in the flowing eddies. Bodhisattvas with supranormal powers and monks with wish-fulfilling abilities swing their staffs [and thus meet each other], and bring forth magical springs, fly in the sky, and cause their begging bowls to dance. Sages who have received cinnabar [and attained immortality] appear floating on the rapids. Seekers of the truth who have avoided official ranks come from afar riding on the whirlwind. That land is vast and elegant, and the mysterious sign [of the prophecy that Zhiyi would climb this mountain] came to pass. The meditation master (Zhiyi's) virtues and wisdom was a tool [for their cultivation], and the light of his voice benefited [many].

Ji Shang'er, the vigorous General and Ruler of Linhai, was descended from a noble family. He transmitted alchemical techniques from generation to generation, selling medicine and ascending to the status of a sage. It has been heard that from the ancient times of the Han, one who "splits the seal" (i.e., rules the

land) becomes governor. At this time of enlightened peace, he arranged for a turning of the wheel of the Dharma, that is, a lecture on a section of the *Golden Light Sutra.* Chen Sizhan, the previous "cloud-horseman" (*yunqi*) general and governor of Linhai, along with his nephew Chen Yaoqing and other people from this area—all adorned with noble raiments showing their family's superior rank—humbly requested that Meditation Master [Zhiyi] next lecture on the *Lotus Sutra.* He took a fan made of white elephant tusks and first expounded on the teaching of the Vinaya rules, and then holding a whisk with a jeweled handle he explained the verses of this king of the sutras (*Lotus Sutra*). The jewel hidden in the garment [like the analogy in the *Lotus Sutra*] was revealed for the first time, all friends were awakened from their intoxicated slumber, the dream-like drum sounded out [the Dharma spontaneously], and it seemed as if the gods and demons [of this world] were banished.

Due to these two [lectures], both instruction and admonitions were clarified, misfortune and blessing were broadly explained, and thus Shang'er urged and instructed the owners of fishnets and traps, and wise men such as Yan Xuzu, Yang Gonghe, and so forth, and all of the nobles to make a faithful vow to follow these instructions and agree to sincerely and diligently perform good deeds [and refrain from taking life]. Their regret [from previously taking life by fishing] was as if good governance had come again, and they grieved over the conditions that had led to fishing in the waters of Pu. [The people of] each of a total of sixty-three places abandoned making nets and fishing. These two conditions [of the lectures on the *Golden Light Sutra* and the *Lotus Sutra,* like Śākyamuni] under the *bodhi* tree are like calling out "Well done!" and the sound of clapping could be heard from the seats [of the listeners] for fifty days. Limitless sentient beings together were relieved of their burdens and became peaceful, as if the unlimited and vast ocean became clear and calm in an instant. [Compared to this accomplishment,] it is not difficult to conceive holding the universe in one's palm, and grasping empty space in one's hands would not be called a rare achievement.

The honorable Guiyang Wang [who ordered that fishing be prohibited] was a noble of high rank, considerate of attaining peace, and honored both Confucius and Śākyamuni. The proclamation of the gist [of the Dharma teachings] flowed forth like a river and gave clear witness to its dignity. The form of the half moon was revealed, and he rejoiced deeply in his mind. The

five types of rulers and three ministers would not find anything to criticize, and both young and old should dance for joy. Even if this is recorded on cloth or bamboo, it will eventually be erased, but if a stone monument is erected [the worthy message of] its fragrant voice will not vanish. Even if a mountain stops the flow of the sea, the beautiful [legacy] of Huishi will still be passed on. Good and evil fortune foretold by turtle shells or divining rods last longer if carved into metal.

802b My talents are only a tenth of what they should be, and my ability to learn is insufficient [to study only] during the three free times (during the evening, in winter, and when it is raining) and must be supplemented, like hunting in the spring and autumn. I have not done any writing for awhile; how can I write [this inscription] when I can barely scribble notes and doodles? Though I put water in my inkwell and make ink, I cannot compose a sublime text. I vainly rub my inkstone and am not able to [compose an inscription that would] cause tears to flow. I merely look up with awe at superior virtue, yearn for the clear sound of the mountain waters, and attempt to express my humble feelings with this inscription:

[Inscription on the Monument]

Establishing the levels [of heaven and earth] one perceives the images [of divination];
The chaos of the Great Ultimate is manifested,
Vast and expansive, luxuriant and noble,
Like a graceful river and a large fast-flowing river,
Like the underground rivers and the source of the Yellow River (Changjiang);
Guidance is sought from [the legendary Emperor] Yu
In arranging for official ranks.
Ah, the virtues of water!
Can the virtues of earth measure up to them?
The simple customs and blissful land [of the people],
The Emperor rules over and dwells among them
With enlightened and filial government.
The noble Emperor is majestic and solemn,
His present rule is supreme,

His virtues greater than those of old.
We rejoice and celebrate these auspicious signs;
To share this joy, we play music.
Showering benevolence for animals and plants,
His favor extends to distant places.
The noble one of the Śākya family [Zhiyi]
Supports his body with vegetables and [water from] a gourd.
He does not yearn for jade tablets [symbolizing court titles],
But takes refuge in a dyed [black monk's] robe.
He refuses to take on secular airs
And his words are circulated in deep valleys.
His resolve is entrusted to the pines and bamboo,
And his form is like a withered tree.
He provides good guidance with the seven components of awakening.
He is pure and respectful concerning the five approaches to meditation.
No matter how far, there is no place he does not reach,
And there is no concept he has not mastered.
Generals and the country's ministers
By accepting his seal have erased their offenses.
These gentle women and good men
Have precious treasures as their livelihood.
If one scatters wide the ten bright [good deeds]
These will effortlessly increase a hundredfold;
One will not perceive anything to desire
And will forget the yearning for things to cling to.
All of the people have abandoned their source of livelihood [by giving up fishing]
And all fulfill [the path of] the Buddha [that is vast] as the sea.
When the dark state of ignorance is opened wide
And one only gazes up at the empty sky,
Pingshi (the god of the wind) will send the rain
And Liezi will raise the wind,
North of where the leviathan dwells,
To beyond the extremely far east
At the distant waters where the sun rises,

Wave after wave follows one after the other.
On the earth people look up [to the Emperor and Zhiyi]
And at the foot of the mountain they are subject to them.
The pure Jing River and the turgid Wei River
Both flow into the sea and become the same.
Mount Tiantai maintains the [eight patterns of] divination links.
The forest stirs and the springs burst forth.
The sun, moon, and stars line up along the peak.
The paths wind around the dangerous cliffs.
A tall waterfall cascades down;
Its divine form is elegant and clear.
It roars like thunder,
And its foam is like pure snow.
It does not freeze even in the dead of winter
Nor dry up in the heat of summer.
A stone bridge spans a wide expanse
And gleams in the morning light.
Gazing up, one sees the blue sky;
Bowing down, one peers into the pool [at the foot of the waterfall].
The birds fly up through the passages of the clouds.
There are roads impenetrable for people to cross.
Even the expansive gulf of Bohai does not compare.
The sentient beings (fish) swim up- and downstream
Noisily, swiftly,
By the thousands and tens of thousands,
Beating their gills and wagging their tails.
802c They (human beings and fish) face each other spontaneously.
Nets are not hung on the walls.
[The fish] are not strung up with hooks.
The singing on the boats while dragging up the nets has been stilled.
The grating of the board [for preparing fish] and the smell of raw meat has ceased.
Of the fulfilment of great deeds,
Saving life is most supreme.
Cutting down trees should also be regulated

And there should be admonitions against cages.
Cengcan received a divine gift from a crane [that he had rescued];
Jingkang [was rewarded for saving] the divine tortoise.
By following their feelings [to help these beings, they received]
bright jewels,
And at that time received a noble reward.
These are symbols of fortunate encounters;
[The tortoise] sinking [into the sea] and [the crane] rising [to the sky]
relied on [the saving of life].
When the sun sets,
The large and small waves easily shift;
Tall cliffs become deep valleys,
The mulberry fields stretch like a sea to [the legendary land of Mount]
Peng[lai].
A [mountainous] rock remains after how many rubbings?
How many years are required to remove all the sesame seeds [that
make up a *kalpa*]?
The great earth eventually crumbles,
And even Mount Sumeru eventually will be hollowed out.
The wind will topple the ring of metal [at the base of the universe],
And the fire [at the end of a *kalpa*] will burn [everything] up to the
realm of the first *dhyāna* concentration.
Ah, the virtues of the water [that brings the world back to life,
And symbolizes the life saved by the release of fish back into the pond,]
Will bring its reward, constantly perfect.

22. An Imperial Rescript from Emperor Wen, Founder of the Sui Dynasty

The Emperor respectfully questions Meditation Master Zhiyi of Guangzhai Temple. I respectfully believe and am a devout follower of the Buddha's teaching. Previously, during the reign of Emperor Wu of the Northern Zhou, the Buddha Dharma was persecuted. [At that time] I aspired for and made a vow that I would surely allow and protect the Buddha Dharma. When I accepted the Mandate of Heaven [and became emperor] I immediately restored

[Buddhism] and sought supranormal powers to help to make the Dharma wheel turn again, and thus assure benefits for sentient beings everywhere. Recently, however, the Chen have been oppressive and violent. The people to the southeast faced hardship and could not bear their suffering. Thus, I commanded my generals and sent soldiers to relieve the people of this burden. The lands of Wu and Yue have now been purified, and both clergy and laity are at peace. This is in profound accord with my will.

I honor the true Dharma and seek to save the people, and desire that the field of merit (the Buddhist sangha) continues forever and that the pillar of our lives (i.e., the Buddha's teachings) never comes to an end. You, our teacher (Zhiyi), have already been freed from worldly bonds, have cultivated practices for yourself [to master self-control], and can teach other people. You should seek to encourage other monks to strictly keep the precepts, so that people who see them will follow reverently and people who hear of them will be inspired to [perform] good deeds. Certainly, emulating a mind that follows the great path (of the Buddha) is the true vocation of those who leave their homes [to follow the Buddhist path]. It is not proper for sentient beings to take refuge in the religious who are tainted with vulgar impurities. Unfortunately, this will lead to slandering the teachings of the sublime Dharma. Let us encourage each other, and may you be of like mind with me.

The spring days will gradually become warm. May you be of good health in your practice.

The sixteenth day of the first month of the tenth year of Kaihuang (590). Declared by Li Delin, Minister of Peace and Harmony, Head of the Interior. Presented by Li Yuancao, Minister of Peace (*wuanzi*) and attendant to Head of the Interior (*neishi sheren*), and acted on by Peiju, assistant to the Head of the Interior.

23. Letters from Prince Xiao of the Qin

(Two letters.)

[1.] It is near the end of winter, when the cold is severe. How is your health? I hope you are not strained by the diligent performance of your religious duties. I have prepared a temple, Fangdengsi, in An province, which was

established in honor of the Emperor. Would it be possible for the Dharma Master [Zhiyi] to come and practice the path here? It is very difficult to put this into words, but I have already given orders to an official and dispatched him with this request. I seek this for the sake of being pervaded with cultivating [the Buddha Dharma] and not for any other benefit. I deeply respect the 803a
virtues of the path and cannot sufficiently express [my wishes]. Your disciple, Yangjun, bows humbly before you. The seventeenth day of the twelfth month.

[2.] The next letter. My devotion is deepening daily. How is your health in the extreme heat [of summer]? I hope you are not strained by your practice. We have not yet succeeded in completing our plans [and have not received a positive reply from you]. I deeply desire to attain precious virtues and cannot sufficiently express [my wishes]. Your disciple Yangjun bows humbly before you. The nineteenth day of the fifth month.

I present you with gifts of aloe incense and so forth as listed below. Please examine and accept them:

Ten *jin* (about sixteen ounces) of aloe incense.

Ten *jin* of musk incense.

A small amount of *xunlu* incense (frankincense).

These small offerings, as listed above, are presented to you.

24. The First Letter of Invitation from Jin Wang (Yang Guang)

It is the season for autumn winds and jewel-like dew. Is your physical condition restful and harmonious, and your practice peaceful? Your (Zhiyi's) bold intent is to remain on the famous mountain (Tiantai) for your mind to dwell on wisdom and meditation, to quietly enjoy the Dharma teachings, and to cultivate the moral life. I have received word long ago of your reputable virtue. I have admired your deportment for a long time and have striven to partake in the flavor of the path. I hope that you will entrust yourself to a boat [and come visit me] to enlighten [my ignorance that is like] clouds and fog. Therefore, I have dispatched an envoy to you to make this request. I hope that you can easily comply and will moisten my empty heart [through your presence and teachings]. I eagerly await your arrival. May you not adamantly refuse my eager wish. Your disciple Yang Guang bows humbly before you.

25. A Letter from Prince [Yang Guang] on the Provision of Chanzhong Temple

I have deeply examined your modest rejection. Though a great man may disport himself in comfort at any place he happens to be, nevertheless [matters concerning] temples and monks should be exhaustive and strict. The sutras say that four kinds of offerings (clothing, food and drink, bedding or shelter, and medicine) should be provided without exception. I have already instructed officials to renovate [Chanzhong Temple]. Please overlook your reluctance and accept this offering. Your disciple Yang Guang bows humbly before you.

26. The Prince's Request to Receive the Bodhisattva Precepts

Yang Guang, Supervisor General, supreme pillar of the nation, Great General and Military Commander of Yang Province, Governor of Yang Province, Jin Prince, and disciple [of Zhiyi], bows down and pays homage.

I serve and petition all the buddhas everywhere in the ten directions at all three times (past, present, and future), the original teacher Śākyamuni Tathāgata, the future buddha Maitreya (Mile) who will surely descend to this land [from Tuṣita Heaven], all noble sutras that contain the immeasurable Dharma treasure, all noble bodhisattva *mahāsattva*s with conventional bodies who have advanced beyond the stage of first aspiration and are before the stage of the *vajra* [diamondlike mind of a buddha], the *pratyekabuddha*s who are awakened through [insight into causes and] conditions, the twenty-seven types of wise and noble ones who are clearly awakened and have liberated themselves, those who have the [six kinds of supranormal] ability [such as] reading others' minds and the [penetrating] eyesight of the path and thus have attained the supreme peak in the triple world (desire, form, and formless realms), the eighteen kings of the Brahma heavens [of the realm of form] and the six divinities of the realm of desires, the heavenly lord Indra, the four great heavenly kings (guardians of the four quarters of the universe), divine sages [*deva*s and *ṛṣi*s] and dragon gods, *yakṣa* demons that fly up and appear and disappear, those who rule the world and bring about great benefit—who protect the temples and guard the Dharma, and protect people's bodies and guard their lives—
803b and the immeasurable good gods who maintain the pure precepts. I seek and

desire that all will receive the supranormal power of the Buddha in an instantaneous thought-moment, and all gather together at the meditation hall to be witnesses to my vow and accept my virtuous deeds.

If considered carefully [one perceives that] the nature [or seed] of the Tathāgata can sprout unconsciously in darkness. We are sunk in ignorance and our originally existent [potential buddha-nature] is not yet manifest, but this principle will "return" [and come to the fore]. Ultimately matters will return [to their original potential]. If one wishes to bring about future results [such as attaining the awakening of a buddha], one must accumulate the proper causes. The Hero Who Tamed the World (Buddha) passed through many births and deaths—beyond measurement, like counting the plants and trees, like gathering the sands of the Ganges River, difficult to comprehend—and finally was able to be liberated from deeply ingrained suffering. The King of the Dharma's teaching career began with the saving of bodhisattvas [as in the *Avataṃsaka-sūtra*]. This is analogous to the rising sun first illuminating [the peak of] a tall mountain. Then he provided conventional teachings and skillful means in accordance with people's capacities and ability to understand. This is like all the rivers that eventually flow into the great sea.

I, [your disciple,] in the past accumulated good deeds and so was born into a royal family, quickly mastered the instructions of my family, and early in life gradually learned the bequeathed teachings [of the Buddha]. I gathered together the meritorious truths and the sublime opportunities for attaining awakening. I shamefully [avoided] narrow paths in torturous mountain terrain and sought a superior gentle ride on the Great Vehicle. I laughed to see that I had stopped at the conjured city [only partway on the path] and vowed to take the boat to the other shore [of awakening]. However, the sundry practices of the bodhisattvas begin with the wholesomeness of [keeping the moral] precepts. The ten precepts of a bodhisattva are the best way for maintaining [a moral life]. This is analogous to building a palace; first it is necessary to establish the foundation. If one mistakenly erects it on empty space it will never be firmly constructed. One cannot measure one's own foolishness.

I have also heard that the ways of Confucius, Laozi, and Śākyamuni are all helpful in molding [human beings], and none is the fundamental rule [for all the others]. On what shall I place my trust? [As it is written in the *Contemplation of Samantabhadra Sutra,*] Śākyamuni Buddha is the basic master,

and Maitreya is the teacher [who guides us] in the darkness. One must rely on a teacher to manifest the transmission and pass on the noble [precepts and teachings], and advance from the feelings that are near to finally penetrating far [until achieving the penetrating insight of awakening]. [In the *Aṣṭasāhasrikā-prajñāpāramitā-sūtra*] Sadāprarudita ["Everweeping"] exhausted his marrow [in offering] to Dharmodgata, and [in the *Avataṃsaka-sūtra*] Sudhana lost his physical body in the Dharma realm. This appears clearly in the sutras so this is not an empty hypothesis. I profoundly trust the Buddha's words, so I will follow his clear guidance.

Meditation Master Zhiyi of Tiantai is a dragon and an elephant of the Buddha Dharma. He left home at a young age and is perfect and pure like a pearl in keeping the precepts. He is almost sixty years of age and his meditative concentration is like deep pure water. He aroused wisdom through quiet serenity, and he rests in an unobstructed state. He puts the interests of other beings first and his own last, maintaining a modest composure. His fame is widespread and many people know of him. I, his disciple, therefore pay him my respects and invited him to come from afar. I have often feared that our relationship will be disrupted by various obstacles, but finally this is realized. Suddenly my desires are fulfilled, my cloud-like doubts have dissipated, and my afflictions have melted away.

I respectfully will now sponsor a vegetarian feast for a thousand monks at the governor's palace, on the twenty-third day of the eleventh month of the eleventh year since the founding of the [Sui] dynasty (Kaihuang 11; 591), and humbly receive the bodhisattva precepts from Meditation Master Zhiyi. The precepts are called "filial piety," and are also called "restraints" [in the *Brahmā's Net Sutra*]. One takes refuge in and serves skillful means and wisdom as if they were one's parents. With these superior virtues one serves the Emperor and Empress. Be greatly adorned with the Tathāgata's compassion and widely disseminate the compassionate love of all the buddhas, perceiving with equanimity the four kinds of living beings as if they were your only child. May I, your disciple, on this day become in deed like Rāhula (Śākyamuni's son), so that life after life and from age to age I may be reborn in the
803c Buddha's family, and like the eight princes [and sons] who followed [the Buddha] Sun and Moon Light (in the Introduction of the *Lotus Sutra*) and the sixteen novices [and sons] who were followers of [the Buddha] Victorious

Through Great Penetrating Wisdom (in the chapter on the "Conjured City" in the *Lotus Sutra*). Their conditions as part of the retinue [of the Buddha] led them to become followers of the Dharma, completely escaping the flow of existence [of this samsaric world], and achieving the unconditioned realm. May I perfect the six virtues (charity, morality, patience, effort, meditation, and wisdom), calmly maintain the four states of equality (kindness, compassion, joy, and equanimity), never be slack in saving and liberating the inexhaustible number of sentient beings, gird in my beginner's mind the armor [of the four universal vows], and finally face difficulties with great compassion. May I be vast and far-reaching like the Dharma realm, ultimately like empty space, fully accomplish [buddhahood], and completely fulfill the sea of vows. Yuan Guang bows humbly before you.

The gifts presented by the Prince to the master of the precepts: One monk's robe for one of noble lineage. One undergarment with a yellow crest. Thirty *tun* (one hundred eighty rolls) of cotton cloth. One robe of *yuninan* cloth. One set of yellow thread stockings. Forty bolts of silk. One monk's robe made of *yuninan* cloth. One mattress made with yellow silk threads. Thirty *chan* (unknown unit of measure) of cloth (or "cloth for thirty meditation [cushions]"). One set of sitting mats made of cloth of *yuni* thread. One mosquito net made of black gossamer. Two hundred sheets of paper. One undergarment made of cloth of *yuni* thread. One pair of shoes covered with purple cloth. Fifty strings of a thousand cash coins. One blanket with a cloud and dragon design made of *yuni* [cloth]. One seat made from a dragon's beard. Ten candles. One cap made of thin *yuni* silk. One woolen rug with a design of Mount Sumeru. A copper inkstone. One set of blue sitting cloths from Korea. One pair of black leather shoes. Two ink sticks. One vest of yellow thread cloth. One camphor wood pillow. Some blended incense. One steel staff [still in stock]. One flute made of elephant tusk. One whisk. One shiny black steel bowl [with a bag]. Two spotted bamboo brushes. One set of copper ladles and chopsticks. One scepter made of rhinoceros horn [with a box]. One armrest made of white sandalwood. Three matching copper bowls. One set of brass incense burners and incense box. One seat with a scenic [mountains and rivers] design. One copper ash rake. One set of copper ladles and sticks for lighting incense. One seat made of white sandalwood. One copper washbasin. One piece of knobby camphor wood for placing between the

knees. One fly whisk made of "peach" bamboo. One pair of steel scissors. A desk made of bulrush and fine wood, with a cushion. One nail clipper with a rhinoceros design. One steel razor. One coat made of yellow thread cloth. One stationery box set made of purple sandalwood. One set of steel tweezers. One white tile spittoon [with a container]. One brush case of black persimmon wood. One set of copper candlesticks. One set of brass decorated persimmon wood racks for holding sutras. One paper cutter with a rhinoceros decoration. One white fan. One set of folding screens made of grain husk paper [with characters written in the claw, seal, dragon, fish, tadpole, quick-and-white, hanging dew, inverted scallion, and other calligraphy styles, inscribed with the following phrases:] "The Teacher adorned with the Noble Teachings" (written in the "claw" style); "Give and make offerings with joy" (written in the "dragon" style); "Remove the traces of passions" (written in the "suspended needle" style); "the conquering [of passions] by *pratyekabuddha*s" (written in the "hanging dew" style); "all ascend to constant bliss" (written in the "quick-and-white" style); "How like a bodhisattva!" (written in the "inverted scallion" style); "able to accept offerings" (written in the "fish" style); "the awakening of a *śrāvaka*" (written in the "tadpole" style); "the completion of precepts, concentration, and wisdom" (written in the "seal" style); "suffering, the causes of suffering, extinction of suffering, and the
804a path" (written in the "large seal" style).

By the servant Shanxin in the eleventh year [since the founding of the Sui dynasty].

As listed above, the twenty-third day of the eleventh month of the eleventh year of Kaihuang (591). [The Prince received the Dharma name Zongchi Bodhisattva, and immediately was documented as Zhiyi's disciple. Zongchi bows humbly before you.]

27. A Letter of Thanks from Prince [Yang Guang]

Liu Guyan has returned and I have received your message. He has reported that you have received and accepted the sixty kinds of gifts. The gifts that I, your disciple, respectfully offered to you on that day (the twenty-third of the eleventh month of 591) are crude and meager, and not as much as I truly intended. But my intentions have already been requited and the merits [from

making these gifts] will fully increase. The offerings of compassion and respect are profound and equal. Of course I am not able to perceive everything due to my limited intelligence. I am indebted to you in many matters. The gifts are not many but please accept them and use them constantly. Thus has the envoy reported. I respectfully bow before you.

28. A Letter Concerning the Prince's Visit

Your disciple Zongchi bows humbly before you. All the people are celebrating during the season just before winter (end of November). This is probably a time of respite from your cultivation of meditation and wisdom. I, your disciple, since accepting the precepts have achieved a state of quiescent control. I respectfully wish to pay you a visit. I respectfully and humbly bow before you.

29. A Letter from Prince [Yang Guang] Requesting [Zhiyi] to Remain

Your disciple Zongchi bows humbly before you. I have here a message from you saying that you would like to dwell in the Jing[zhou] and Chu[zhou] areas. I have said all that I could and have paid respects to your noble demeanor. It has not been long, however, since I received the pure precepts, and I have not yet had the time to consult with you concerning the doubts and questions I have held from the past. *Ācārya* teachers and monks are compared to "superior fields [of merit]" in the sutras, but though seeds have been sown good shoots have yet to sprout. I would like to make offerings to you both physically and mentally for a long time. All people rely on good guidance to daily wash away their passionate afflictions, and all share the same conditions in wanting to rely on you. If two boats sail together their profits expand. Why should the saving guidance of the Tathāgata be limited to India? The activity for conversion [of others] by the bodhisattvas is not originally limited to one place. I deeply wish that you simply accept my requests. I await your reply and express my regards, wishing to meet you face-to-face to consult with you concerning my humble [feelings]. I respectfully bow before you.

Official Liu Guyan verbally stated this message as follows. The Wise One (Zhiyi) now intends to go far away. When do you intend to return? Your disciple does not wish for you to leave and go far away. If you are able to return

soon, we will not try to stop you. You may dwell in peace in a nearby mountain in the Zhen area. Also, please stay a while longer and on the twenty-eighth of the second month I will accompany you to the mountainous area of Zhen as far as Qixia [Temple], where we will part ways.

30. A Letter in Which Prince [Yang Guang] Again Requests Zhiyi to Remain

Your disciple Zongchi bows before you. I have received your message. We must part tomorrow though my cultivation [of the Buddha Dharma] is insuf-
804b ficient, which makes me deeply distressed. Yesterday I considered and reflected on this day and night. Not even one summer has passed since you, Wise One (Zhiyi), came here. On top of this, the road through Jing and Tan is far. The time of summer retreat is soon upon us, the waves of the Huanghe (Yangtze) River are vast and wide, and it will be difficult to plan your trip. If you leave here and if you must enter the summer retreat before arriving at your destination, it would be difficult to halt [and find a place for the retreat]. Also, the sutras and vinayas say that the merit from supporting a monk during even one summer retreat is immeasurable. How much more so for the power of you and your assembly! An ordinary person [like myself] is shallow and weak, and must depend on superior conditions [such as the opportunity to make offerings to the monks]. Please accept my offerings with the great compassion of a bodhisattva. Spring is passing and soon it will be the beginning of summer. [If you are on the road,] the three-month [summer retreat] will have to be interrupted, and the four kinds of offerings will be fruitless. You should cultivate the mind in accordance with principle, or one's feelings will not be peaceful.

Now I wish to ask you to stay to past the summer retreat and have sent a messenger [to relay this request]. It is our hope that you will not be caught in the midst of [travel on] the road or blown about in the wind or like dew. If you still have doubts that the capital is too tumultuous, you should be able to find refuge in the forests and valleys by spending the summer retreat in the convenience of Mount Sheshan. When the retreat is completed, a boat can be prepared at Jiangzhou. If you go south to Shitou and then go west, this is the easiest. When the autumn comes you can expect a favorable wind.

The circumstances will be favorable and all conditions met. I would like to hear whether you choose this or that option (i.e., whether Zhiyi will remain or depart). I cannot fully express my thoughts and words fail me. I respectfully bow before you. The first day of the third month.

31. A Letter from the Prince Allowing [Zhiyi] to Leave

Your disciple Zongchi bows before you. Again I have now received your message concerning your previous intentions. How can I oppose your performance of meritorious deeds? I respectfully honor your request. I will immediately give orders to the officials to dispatch envoys. Please make your plans and let me know the day of departure. I hope that the conclusion of your summer retreat is not far off, and may you ride on the flow of the autumn waters [of the Huanghe River]. May you favor me with an answer telling of your return and may this certainly come to pass. I will then rejoice and cease my mournful sighing. I respectfully bow before you.

32. A Letter from the Monks of Jiangzhou Protesting the Destruction of Temples

Huiwen of Fengcheng Temple, Faling of Longguang Temple, and Zhisheng of Guangzhai Temple respectfully bow before you. We have seen with our own eyes, and as we watch emissaries of the government bear warrants and destroy abandoned temples. There are not [only] a few [temples] that have been destroyed, whether they are intact or abandoned and whether or not there are any monks. Upon reflection we realize that Great Prince Bodhisattva [Yang Guang] has loftily and clearly cultivated his [Buddhist] faith, supported and established the Three Treasures (Buddha, Dharma, and Sangha), and saved beings with compassion and benevolence. How can one disseminate and protect the Buddha Dharma without having consideration for stupas and temples? However, the monks in this area are all terror-stricken by the sudden destruction that they have seen.

Though the noble virtue of the Great Prince shines like the morning sun and the people look up to him, there is no way for us to communicate with him. Upon reflection we realize that if you, Meditation Master and Wise One

[Zhiyi], venerated by both the clergy and laity, would put in a word of encouragement, all would work out to the good. We, Huiwen and the others, are just ordinary people, so we appeal to you. Please employ your great compassion to convey this message to His Highness, so temples that have not yet been
804c destroyed may remain safe and intact. We depend on receiving your help, and thus present this request to you. We respectfully bow before you. The eighth day of the second month of the twelfth year of Kaihuang (592).

33. Zhiyi's Letter [to the Prince] Stating the Request of the Jiangzhou Monks

Now I have received a letter from Vinaya Master Huiwen of Fengcheng Temple in Jiangzhou. I respectfully offer it to you [enclosed] separately. Upon respectful reflection one can see that you guard and maintain the Three Treasures and practice the compassion of a bodhisattva, but in recent years bandits have run amok, burning and destroying temples. We have relied on your great power to restore [Buddhism] from its endangered state. The Buddha Dharma is finally safe and intact, the clergy and laity have obtained benefits, sutras and images have been collected and are distributed everywhere, the crossroads are filled with people intoning your virtues, and the streets filled with those who have obtained blessings. Even in the past, when you fought with the Chen, you were able to maintain a mind [devoted to the Dharma]. How much more so should the light [of the Buddha Dharma] be made manifest now that the wars are over and the culture is prospering. As Huiwen has written, the destruction of the temples must be due to many of the local officials misunderstanding [your intentions], leading to consternation and distress among the monks.

I am constantly aware that I am unworthy of your friendship. If I were concerned only with my own life, how could I dare to appeal to the secular authorities? Rather, [I speak out] particularly because this is related to the Buddha Dharma and is of great importance for the fragrant light [of offerings for Buddhism]. I am just anxious that the path may be darkened, so I disregard my present security and seek the future welfare [of the Buddha Dharma]. If I do not state my foolish thoughts then the four kinds of offerings [that we have received from you] for the past three years would have been in vain. Who could do such a thing? Who could do such a thing?

The local officials are merely zealous in the execution of their duties, and do not take into consideration the causes and effects [of their actions] and future [retribution from] good and evil [deeds]. Therefore I ask that His Highness, endowed with noble virtues, will trod the path that leads to universal peace, so that prosperity will abound at a high level without precariousness, that bodhisattva practices will be cultivated, that you will be the pillar for the Buddha Dharma and the moat [protecting] the Three Treasures, that blessings will expand throughout [the land of] the four seas, and that the [Buddha's] teachings will prosper for all generations.

It may be said that there are too many temples for too few areas and so the state will not accept [my request], but a skillful devising of various means would allow the establishment [of these temples]. If it is necessary to construct and build walls and moats, the Jiangnan area [south of the Huanghe River] has bamboo and timber that can be felled easily. It is my fervent hope that you will disseminate and assist [the Buddha Dharma] and rescue [the temples] that are about to be lost. If old temples survive, new blessings will increase further. May you have mercy and offer your grace both in hidden and manifest ways. It is with profound trepidation that I intrude upon your attention with this matter of the [Buddha] Dharma. I, a monk, say these things respectfully. The eleventh day of the third month [of Kaihuang 12 (592)].

34. The Prince's Reply to [the Monks of] Jiangzhou

Your disciple Zongchi bows humbly before you. I have received your esteemed proposal and the message of the Jiangzhou monks has been delivered. If I may say so, monks wish to dwell in monasteries and their food is derived from almsbegging, so the temples are built based on the support of local villages. In recent years I received an imperial decree and have been busy waging a military campaign, saving the people and punishing the guilty. I have unified the area east of the Huanghe [River, the country] within the seas is at peace, stupas are set up at the boundaries, and the markets go about their business, as you can clearly see. However, the adherents of the former dynasty that I have conquered have no shame, and the Miao people, the longtime ["barbarian"] inhabitants, act dangerously like mantises or dragonflies in arbitrarily 805a
burning and destroying temple compounds. In this way building after building

falls to ruin, the ringing of the temple bells ceases, even the cries of [household animals such as] chickens and dogs are not heard. Temples are destroyed like the burning house [in the parable in the *Lotus Sutra*], and even if one carries his bowl [and makes his rounds to beg for food] he returns almost empty-handed. The assembly of monks has no refuge, and is in a truly pitiable state.

In this area good lands (or "fields that support the sangha") are exhausted, and it will surely become arid wasteland. The remaining temple compounds have stayed as they were without being destroyed, and the surviving monks were allowed to dwell there. However, corridors and eaves of empty [unoccupied temples] were sometimes torn down and utilized elsewhere, or they were used as government offices. Sometimes logs and planks were borrowed temporarily to build fortifications. If an unoccupied temple was still in good condition with sound corridors, it was borrowed for use as a warehouse or as an office. In a year or two when the people regain their resources, timber from the upper Huanghe [River] will be brought downstream, and [the temples] will be newly restored. In fact, the local officials have been ordered to provide detailed lists, so you need not worry that some will be omitted. I fear that monks in outlying areas are not able to know about this and have a distorted view, and thus suddenly make these charges. I certainly hope that you will explain this to them and keep them all safe in your palm. It has been a long time [since we last met], and very frustrating since my longing [to see you] is very deep. I respectfully bow before you.

35. A Letter [from Zhiyi] about Temples on Kuangshan (Lushan)

Donglin Temple on Lushan in Jiangzhou was founded during the Eastern Jin dynasty by Dharma Master Huiyuan from Yanmen. Huiyuan was an outstanding disciple of the preeminent Dao'an. Dao'an was a disciple of Fotucheng. These three virtuous men were comparable to the sun, moon, and stars. They established the true Buddha Dharma and were all inconceivably great personages. Huiyuan quietly mastered both the incomplete (Hinayana) and complete (Mahayana), both the conventional and true [Buddhist teachings], and also was well versed in the non-Buddhist teachings of the three mysteries (Laozi, Chuangzi, and the *Book of Changes*). His virtuous qualities were known afar, and his praises reached as high as the sky. First he visited the

foot of the mountain [Lushan], and dwelled in one of the forests. He practiced austerities together with and under [the tutelage of] the meditation master Yeshe (Dharmayaśas), sometimes speaking and sometimes remaining silent, cultivating contemplation of [Amitābha's Pure Land in] the west. Eventually he established a monastery to the right of the forest, which is the origin of its name as "the temple east of the forest" (Donglinsi). Huiyuan himself constructed the two pavilions, Prajñā and Buddha-shadow. Xie Lingyun dug ponds in three places and Liang Xiaoyuan constructed multistoried towers. Thus the temple compound was grandly adorned and attained its present state.

As for Fengding Temple, the meditation master Huijing of the Qi was moved by the invitation from the people of the mountain to dwell on these peaks. Next, Huigui of the Liang climbed the mountain later and built a temple there. There is a spring on the peak that suddenly dried up. Huigui burned some incense and performed prayers, whereupon a clear stream sprang forth, and ambrosia rained from the sky on the day of [Buddha's entering] nirvana (fifteenth day of the second month). In this way our virtuous predecessors left their marks, and [Lushan's] fame has been passed on without ceasing. The mist is pure and spreads among the pines and it is peaceful throughout [the mountain]. Both public officials and private people can come and go and find it conducive to tranquility. When you worked a great transformation to the left of the Huanghe [River] [to establish the Sui dynasty] I came to this mountain and stayed for awhile at Donglin Temple. At times I visited [Fengding Temple at] the peak and thus passed the days, joyfully forgetting my troubles. However, the temple compounds at the foot of the mountain are very close to the post road, and the coming and going of travelers causes much disruption. I now petition you to become a patron of both of these temples, and by bestowing your influence bring peace to the minds of the assembly. They will repay this great favor by strictly observing worship ceremonies and chanting. Also, could you instruct 805b
the local government office to forever forbid the lodging of public officials and private persons? [I, Zhiyi,] a monk, respectfully state this request.

36. A Letter with the Prince's Reply concerning Lushan

Your disciple Zongchi bows humbly before you. Your instructions that I should become a patron of Donglin Temple and Fengding Temple on Mount

Lushan in Jiangzhou have been received. The mountain peak is large and tall, and rivers and lakes abound at its foot. The prominent peak shines with the reflection of the sunlight on the clouds. It is a place where immortals come and stay, and these recluses never leave. Even more, it is a place where Dharma Master Huiyuan dwelled, the location of ponds dug by Xie Lingyun and multistoried towers built by Liang Xiaoyuan. Here Master Huiyuan cultivated a tranquil mind and experienced spiritual powers on the mountaintop. You, Wise One (Zhiyi), have rested there, following in the footsteps of previous sages. These teachers are glorious and the path honorable, truly a matter worthy of great rejoicing. I regret that I am unworthy and lacking in future benefits, so I will cultivate merits to eventually attain eternal bliss. Concerning the fact that both of these temples are very close to the post road, and the coming and going of travelers causes much confusion, I shall send a command to this district and order that lodging will be forbidden, except for public and private official envoys. The local officials will be ordered to immediately put this edict into effect. I respectfully bow before you. The first day of the third month.

37. Letters from the Prince to Three Temples on Kuangshan (Lushan)

[1.] [Letter to Zhiyi at Donglin Temple:] How is your health during this very warm period? Is the assembly [of monks] doing well? Dharma Master Huiyuan of Yanmen was one of the four kinds of bodhisattvas on whom we can rely, who "flew down" from the northern districts and made his dwelling on this southern mountain (Lushan). Since then famous virtuous personages have dwelled here one after the other. The Wise One (Zhiyi) has perceived this and has asked me to become a patron of these temples. Upon reflection, I realize that I am unworthy and cannot help you sufficiently, but have received guidance and encouragement, which is truly a cause for profound rejoicing. This is written to accept [the honor of being a patron] with respect for your virtue. Yang Guang bows before you. The twenty-first day of the third month.

[2.] Letter to Change Temple: Springtime is almost over. How is your health? Is the assembly of monks pure and good? The Buddhist temples of Kuangshan (Lushan) were established by Dharma Master Huiyuan. The master of this

Dharma master was the preeminent Dao'an. Fotucheng was Dao'an's master. These wonderfully virtuous personages followed one after the other, and none were superior [to them]. The dragon-like (Mahayana) canon east of the Huanghe [River] is all based on [the work of] Huiyuan. From the time Huiyuan first visited Lushan—from the (Eastern) Jin through the Liang dynasty—there was only Donglin Temple. Along with the decadence and fall of the Chen, Change Temple was also established, and the monks reveled in controversy. How can this be called a harmonious community? The Wise One (Zhiyi) dwelled here [for a while], and he desires that these two temples, Donglinsi and Changesi, should return to their [original] harmonious unity [as one temple]. This desire is as vast as the ocean, like the vow [of a bodhisattva]. May there be no disagreement. I have dispatched an envoy to convey this message. Yang Guang bows before you. The twenty-first day of the third month.

[3.] Letter to Fengding Temple: I hope the temple assembly is doing well in this warm, late spring season. I hope you are fully enjoying the ecstasy of meditation and the joy of hearing the Dharma. The scent of incense and the smoke of the mist on the peak are both far away. The Wise One (Zhiyi) has guided me to a superior place and since this is within the realm of my authority, 805c
he has asked me to be a patron. I truly and profoundly rejoice [at this opportunity], while also feeling ashamed [of my unworthiness]. I will do my best to respectfully and diligently [fulfill my duties]. Yang Guang bows before you. The twenty-first day of the third month.

38. A Letter of Thanks from the Prince for Instruction in the Dharma

Your disciple Zongchi bows before you. I have received your message and today the period of religious observance ends. May you immediately board a boat [and return here]. We are separated by long distances and I feel increasingly lonesome. You have shared some of your doctrine but the meaning of the text is very profound, and it is difficult to comprehend its fundamental meaning. However, through the skillful means of [your] teaching methods, I should be able to realize awakening and attain benefits. I respectfully acknowledge receiving your guidance, and will always accept and keep it. May I rely on [your guidance that is like] a bridge for crossing the ford, and

never retrogress. I seek to embrace the true path, receive the vast protection [of the Buddha], and when performing deeds always seek to follow the correct path. Please provide me again with good medicinal instruction. Having benefited from your blessing and compassion, I will try to follow [your instructions]. I respectfully bow before you.

39. A Letter from the Prince upon Dispatching an Envoy to Lushan

Your disciple Zongchi bows before you. The trustworthy Zhuan Zhongshen has returned and I received your letter of the beginning of last month, which has comforted me despite your long absence. May your health be harmonious during this season of intense heat. I hear that you passed through Sheshan and the peaks of Zhong, found the temples peaceful and good, and the assembly of monks harmonious and respectful. Thereupon the twenty monks [accompanying Zhiyi] stayed temporarily at Kaishan Temple. Then you advanced to Kuangyue (Lushan) where you kept the summer retreat, reunified Donglinsi and Changesi into one temple, and caused rejoicing among all at Fengding Temple [on the peak of Lushan]. I have respectfully followed your instructions, kept the meritorious practices, attempted to avoid physical indiscretions, and joyfully accepted the rain of the Dharma in the form of the blessings of the *Golden Light Sutra,* which is increasingly profound.

I, your disciple, left on the fourteenth day of last month and first visited Zhufang, where the climate caused me to become indisposed. This was during the season of [intense heat like] flowing gold, which was very unsuitable for recuperation. Every day was unbearable but on the twenty-ninth, after coming to Shitou, I somewhat recovered my health. Since parting from you at the riverside of the Huanghe, my feelings have been directed toward Pengli (Lake Poyang near Lushan, where Zhiyi is spending the summer retreat); a day seems like a year, and there is not a moment when I have forgotten you. Please, even before the summer retreat is dissolved, make preparations for your journey, and when the summer retreat is complete immediately head west by boat. During this period may you accede to my request and attempt to meet again soon. It is not only that I, your humble disciple, desire your support and assistance, but I deeply fear that the novice monks studying meditation and wisdom all earnestly remember you with high esteem [and also

seek your instruction]. When Xuanni (Confucius) was in Chen he sighed and returned from Wei. I am not the only one who would be pleased if you changed your mind. I have now dispatched Chief Secretary Wangguan to go and serve your needs. Also, I offer [the gifts] listed separately. You need not be reluctant [to accept them]. I will be brief and not excessively wordy. I respectfully bow to you. The first day of the seventh month.

Six Dharma robes.

One hundred *hu* (tubs) of salt.

One hundred *hu* of rice.

Of the items listed above, the salt and rice are all to be given out of the public warehouses of Jiangzhou. Wangguan wrote and sealed this with the official seal and delivered the letter.

40. A Letter from the Prince Again Dispatched to Lushan

Your disciple Zongchi bows before you. The messenger from Donglinsi mountain temple has arrived and I received your letter dated on the eighth day of the eighth month, which has served to console my yearning. I hear that you have already gone to Hengshan (Nanyue), which is very proper but [the day we can meet again] is increasingly far away. When you finish with your Dharma affairs, please come back down the Huanghe River and I hope to certainly meet you by the end of the year. I, your disciple, have crossed the Yangtze River and moved to a new dwelling at the beginning of the ninth month. There are still many areas under construction, and I have yet to resettle completely. 806a

In your letters I see that you are very diligent in performing your religious duties, which truly puts me to shame. I have begun construction of the Huiri Daochang meditation hall in the outer precincts of the palace, and have supported here the meditation master Zhao and others, including Dharma Master [Fa]lun of Jiangling who came from afar. In the inner precincts [of the palace] I have constructed the Fayun Daochang meditation hall, where the meditation master Jue of Tanzhou (Hunan) and others are supported. In other words, I have done meritorious works one after the other, and though I deeply wish to help you this is difficult from so far away.

I have dispatched people to Jiangzhou with supplies for the sangha, but did you find any of this useful? Concerning the salt and rice that was sent

previously, I made arrangements for the rice to be sent around to Donglin Temple and that the salt should be forwarded [to you]. Except for those items of which you have more than enough, I will make further offerings. Now I will have one of the mountain monks [of Donglinsi] return to you and travel with these greetings, and will also dispatch another envoy to return [with your message]. Please consider plans to return here. As the Huanghe River and the mountains are far apart, how can I adequately express my sincere desires? I respectfully bow before you. The tenth day of the tenth month.

41. A Letter from the Prince Dispatched by Envoy to Tanzhou (in Hunan)

Your disciple Zongchi bows before you. The year is coming to an end. During this season of severe cold I hope you are constantly peaceful in cultivating the joy of sitting and walking in meditation. Recently I have been constantly ill. We have been unable to meet for a long time and I have thoughts only for our reunion. It is my impression that your performance of good meritorious deeds is already finished. Now I have dispatched a trustworthy messenger who will greet and meet you with due respect. May you quickly ride down the current [of the Huanghe River and return here] so that I may inquire concerning our delayed meeting. The fifteenth day of the eleventh month.

42. A Letter from the Prince Dispatched by Envoy to Jingzhou Province

Your disciple Zongchi bows before you. I hope you are well during this warm and comfortable season. I have heard that you have completed your religious observances at Hengyue (Mount Nanyue) and have fulfilled your meritorious deeds at Jiangling. I do not know how to express my feelings of supreme joy. I, your disciple, have just arrived in Shanzhou for a seasonal imperial audience. My yearning to meet you increases with time. Therefore I will dispatch an envoy to greet you. May you quickly proceed down the road and I await the opportunity to meet you during the latter part of next month. May your travels proceed quickly as I cannot adequately express [my desires]. I respectfully bow to you. The twenty-second day of the second month.

43. Letters from the Prince Dispatched from the Capital

(Altogether six letters.)

[1.] Your disciple Zongchi bows before you. Many years have passed since we parted, and I suffer from yearning [to meet you]. I have reentered the capital, 806b
and increasingly long to see you again. The Wuguan barrier is an obstacle between us, but Jing[zhou] is closer than Wu. Having stayed for a while at Shanzhou, and having dispatched an envoy to inquire after you, the envoy returned with your reply and explained it in detail. Not only am I advancing in years but I am also beset by illness. Please conclude matters connected with the summer retreat and consider putting an end to it. I will return to the city [in Yangzhou] before too long, so please come down the [Huanghe] River and meet me at [the capital of] Jiangzhou. It may be that you should cultivate the fruits of noble virtue day and night, and there may be situations that prevent this, but please do not trouble yourself with these conditions and many busy tasks. I respectfully bow before you. The tenth day of the ninth month.

[2.] Your disciple Zongchi bows before you. The monk-envoy Zhisui arrived and presented your letter dated the second day of the fifth month, which served to comfort my anxiety. I have heard that you completed the performance your meritorious deeds at Hengyue (Nanyue) and then went on to Jing[zhou] and [Mount] Wu. I am deeply disturbed by the report that you had some trouble during your journey. I, your disciple, entered the court from the Jiang capital, but when I arrived at the Shan barriers I became dizzy and stopped at Qiyang. My stomach also was unsettled, so at the end of last month I returned to the capital. I wish to give a report of you but because of my fatigue I will not have an audience until the end of this month. [I yearn to see you,] like one who gazes at distant clouds. Please take care of yourself. The envoy (Zhisui) will now return [to you]. I cannot adequately express myself. I respectfully bow before you.

[3.] Your disciple Zongchi bows before you. I received your message that you have constructed a temple and are cultivating the path at the foot of Mount Yuquan at the border of Dangyang prefecture and Jingzhou. A diagram of the topography was presented to me in detail. I humbly suggest that, just

as when [Sudatta] bought a garden [for Śākyamuni and his disciples] and built [the Jetavana *vihāra*] covering the grounds completely with gold, and built [a place of retreat] for enshrining the three noble objects [of Buddha, Dharma, and Sangha] so that they would continue for all generations, no amount of praise does sufficient honor [to your meritorious deed] and no calculation is able to measure [its merit]. Who would consider this lightly, thinking that [the temple] could be built quickly? Upon rereading your message, I am speechless and have no place to stand. I have already explained matters to the Emperor, and since reason is on your side he should not be able to refuse it. If you prepare a proposal and immediately submit it to the Emperor, he will approve an excellent title [for the temple]. The name will be marked as a meditation hall with the Emperor's crown, and its praises will resound throughout the world. This good news cannot be conveyed adequately with words. I respectfully bow before you.

[4.] Your disciple Zongchi bows before you. I received your message about composing a memorial inscription for the meditation master of Hengyue (Huisi of Nanyue). "Guo Youdao had no shameful words" [in composing a famous memorial] and the superior virtues [of Huisi] are analogous to this. Although I am embarrassed, I have consulted the writings of Lu Shiheng for reference. You have already encouraged me to complete it and I have not succumbed to discouragement, but I fear that the exquisite ways of Handan are difficult to imitate. I will return to Zhen (Jiangsu) to cure my illness and consider all these matters further. As I reread the biography [of Huisi], many parts are [marvelous] beyond comprehension, and even [his teachers] Fotucheng and Dao'an did not outdo him. I bow before you.

[5.] Your disciple Zongchi bows before you. I have presented you with one robe of *wanchun* ("ten thousand springs") tree bark. It is said that of the four sets presented from a foreign country during the time of Liang Wudi (Emperor Wu of the Liang dynasty), only this one remains, the one used by Dharma Master Wuqiong of Jianchu Temple. If one respectfully examines the teachings of the bodhisattva precepts, a robe that is worn [by a monk] should be dyed in off-colors. Indeed this is [made from] a magnificent and natural tree, in
804c which the wonderful colors are "heaven-made." This corresponds to the description [of what a monk's robe should be like], and no further work on

outer appearances is required. “Ten thousand springs” is a name that symbolizes long life. These “two wings” [of natural color and the pattern of ten thousand springs] are good symbols. Wear it long and well, constantly using it twice a month for the bimonthly *poṣatha* (repentance) ceremonies and not limiting its use to just the New Year. You should wear the robe of the Tathāgata and profoundly carry the burden of compassionate exhortation. I respectfully bow before you.

[6.] Your disciple Zongchi bows before you. Ten items, such as five-colored banners and a brocade incense burner stand, are promptly presented as shown in the enclosed list. These only faintly signify my sincerity and are a weak expression of generosity. At least it is a humble attempt to follow [your virtuous contributions]. I respectfully bow before you.

Two five-colored banners of forty-nine *chi* (feet). Two five-colored speckled gauze sutra wrapping cloths. Fifty rolls of silk. Ten brocade incense burner stands. Two *jin* (one *jin* equals sixteen ounces) of *xunlu* incense (frankincense). Ten razors. One [black] kite robe. Ten iron bowls for oil. Seven *jin* of *xionghuang* (yellow face cream). Five blue rugs with a Mount Sumeru design.

44. A Decree of Emperor Wen Bestowing the Title on Yuquansi in Jingzhou

The Emperor respectfully addresses Meditation Master Zhiyi of Xiuchan Temple. I have examined your letter and carefully considered your excellent intent. I hope you are doing well during this early autumn season when the heat is still severe. Are you cultivating the joy of meditation and thus consoled and content? The naming of the temple, which you requested, should be granted in accordance with your petition. Master Zhisui will return with instructions to convey this message.

The twenty-third day of the seventh month of the thirteenth year of Kaihuang (593).

Announced by Minister Xiu, Prince of Shu and Head of the Interior; presented by Minister Li Yuancan, Minister of Peace (*wuanzi*) and assistant to the Head of the Interior (*neishi shilang*); acted on by Minister Zheng Ziliang, assistant to the Head Clerk and rank of *changtannan* (“long self-possessed man”).

45. Letters Dispatched by the Prince When He Was at the Capital

(Altogether two letters.)

[1.] Your disciple Zongchi bows before you. It is already a long time since we parted, and my anxious feelings of yearning are truly deep. It is not long before the New Year. I await the opportunity to meet you. In early spring I will again dispatch envoys. I respectfully bow before you. The twenty-fourth day of the ninth month.

[2.] The Prince is in the capital and again dispatches envoys. Your disciple Zongchi bows before you. I have received your recent occasional messages, which have served to console my anxious feelings. I hope that you are healthy during the spring warmth. The establishment of Yuquan Temple, the adornment of the place of meditation, the gathering of practitioners, and the daily renewal of quiescent wisdom causes profound joy that is difficult to put into words. I, your disciple, began using the *sanshisan* ("three stone powder") medicine and finally recovered from my fatigue. I will return from abroad [to Yangzhou] in mid-autumn. I ask that when your summer retreat is over you may come down the river so that I may have the opportunity to meet you. Do not go back on your promise. Meanwhile, please take care. Now I will dispatch the military commander Lu Ziyu to respectfully serve you. I respectfully bow before you.

46. A Letter Dispatched by the Prince While on the Road with the Emperor on the Way to Dongyue (Eastern Peak, Mount Tai)

(Altogether two letters.)

807a [1.] Your disciple Zongchi bows before you. I hope that you are in good spirits during this season of mid-autumn when it is turning cold. I, your disciple, will soon accompany the Emperor on a journey. I have not yet had the opportunity to meet you, which increases my frustration. Please do me the favor [of meeting with me]. I respectfully dispatch this message. I respectfully bow to you.

[2.] A letter while on the road. Zongchi bows before you. During this season of increasingly severe cold weather I sincerely hope that you are in good spirits, are happy whether active or at rest, and that your daily life is peaceful

and joyful. I, your disciple, am on a trip as an attendant to the Emperor, but am encouraged from afar by your eminent strength and the journey is peaceful. I hope the time is not far off when I can meet you and speak to you face to face. May you take [this request] to heart. I cannot declare in detail [all that I want to say]. I respectfully bow before you. The nineteenth day of the tenth month.

47. A Letter from the Prince upon Returning to Zhen and Dispatching an Envoy

Your disciple Zongchi bows before you. The spring has arrived with the New Year, and I hope that you are healthy. Your meditative ecstasy and Dharma joy have all been accomplished and you have returned to the way one should be, thus you can clearly guide all [people]. I respectfully recall that I traveled for a while to the west [along the Huanghe River] from Jiangdu, first arriving at Hengyue (Nanyue) and receiving the blessing of your grace. Next I proceeded to the Zhugong Palace [in Jiangling], where I paid due respect to the place of your birth, and where I respectfully received this appeal. May you traverse the Huanghe River and cross at the Yangzi [bridge (or ford)]. I have explained in detail the request for your return and received your acceptance, so you may return and see the waves [of the river].

Since then many years have passed and the cold and hot seasons have come and gone. I respectfully heard that your meritorious deeds are completed, but being separated by such a distance it is difficult to convey my praises. I, your disciple, am richly blessed. Having been born in a Buddhist household, I was taught in my home not only poetry and manners but I also received the turning of the wheel [of the teachings of the Buddha (Dharma)], truly reflecting on them both day and night. Now I am accompanying the Emperor's procession, having departed from the capital, and am staying at Luoyang. We also stayed at Lixia. The Chaiwan firewood ceremonies are based on the *Book of Yu,* and the imperial audiences and tours are abundantly set forth in the *Statutes of Ji.* The imperial charter is in accordance with those of old, and both men and gods follow his guidance as the wind blows, and honor his rule.

At Dongdai (the Eastern Peak of Mount Tai), on the eleventh day of this month—a propitious day—official ceremonies were performed. At this time

heaven and earth were pacified, the sun and moon increased in brightness, propitious energy and mysterious lights lit up the vicinity and even to a far distance. Mystical plants competed to grow on the mountains and in the valleys, trees lined up by the palace, and the deaf, dumb, blind, and lame were cured spontaneously without a doctor. Those who cared for the elderly or for little children were [blessed] in the same way even though they had made no preparations. The Emperor's ministers all saw these things; it is not empty grandiloquence.

It is said that if one thing is established it affects all places [in the entire world]. It is not necessary for me to repeat how valuable you are as a teacher. I, your disciple, follow your lead, and will leave the imperial company and will certainly reach Yangzhou by the end of the second month. I will send an envoy to greet you, and I request again that you return [to Yangzhou]. I certainly hope to meet you and pay my respects before the spring comes to an end. Meanwhile, please take care. I will continue to serve your needs. I respectfully bow before you. The twentieth day of the first month.

48. A Letter from the Prince with Thanks for a Crown and Asking for a Commentary [on the *Vimalakīrti-sūtra*]

Your disciple Zongchi bows before you. In the past I had planned for a bodhi-
807b sattva crown, but deeply disliked its forced style and lack of artistry, so I presented it to you for your comments. Just now it has been returned having been remade. It seems in conception to be a sublime work, and its design is comparable to that of [the powers of] Maudgalyāyana (Mulian). In subtlety it is comparable to the workmanship of Ying craftsmen. This [artistic workmanship] is counted among the five skills of a bodhisattva. The diamondlike wisdom [of a buddha] is completely manifested in this object. This wisdom, on the causal stages for transforming all beings, is beyond conceptual understanding. The inducements [of the Buddha] lead beings [to awakening], and can be exhaustively attained. A crown makes the body noble; it is the most supreme among grand adornments. I knelt and had it placed on my head. Looking in a mirror I walked this way and that, and it made my ignoble visage more dignified. It was as if the light increased and altered my appearance.

I, your disciple, am greatly blessed and unworthy of receiving your instruction. For immeasurable eons I will always rely on your enlightened [guidance].

If I am spontaneous in body and mind [in accepting the precepts] and rely on such superior conditions [conducive to awakening], how can I not attain the result that comes from taking the boat to cross [from this shore] to liberation? With only the precepts as a foundation and faith as the precursor of true practice, I keep the Vinaya, as I respectfully accepted [the bodhisattva precepts] in a previous year. I am physically unstable, but mentally I keep the [the precepts like] bright gems. In addition, with various meditative practices I seek to remove distractions and retain quiescence. I am vulgar and shallow, but I must bear the burdens of the country, pacify the barbarians, and for the sake of the people and the government I cannot be negligent or careless. How can I avail myself of the four conditions to enter into *samādhi*?

This is not an arbitrary matter but is truly supported by the sincere teachings [of the Buddha]. The [*Dharmatara Meditation*] *Sutra* says, "If not through *dhyāna* meditation it is not wisdom; if it is not [based on] wisdom it is not [true] *dhyāna* meditation" (T.618:300c24–26). Samadhic meditation and understanding [wisdom] are mutually supportive, through which one is able to realize undefiled [awakening]. Again, there are many examples of severing the bonds [of passion and delusion] in a flash of lightning, and there are not a few people who are liberated through wisdom. Some day soon I desire to take to heart [the twin virtues of both] wisdom and severance [of passionate afflictions], enthusiastically promote the teachings [of the Buddha], float forever on the flow of the Dharma, and at the same time rule the country.

I do not know if it is possible for those who stagnate in their ignorance to realize the flowering of awakening. Will the Teacher not turn his attention [to me] and graciously grant his noble instruction? Is it not possible for the shallow roots from past lives to germinate [and bring forth fruit]? Is it not possible for a bodhisattva to respond according to his capabilities to the demands of the times? If you do not feel capable of disseminating the teachings [of the Buddha], then rest a while from your task [of preaching]. If you are to be like a bridge for [crossing] the ford, then again reveal the secret storehouse [of the Buddha's teaching]. A text says, "Among the people there are three [objects of respect: father, teacher, and ruler]. These [three] objects are as one." How much more so [is this true] with regard to Buddhist scriptures if one does not follow a teacher? Now I must be content to say that I have fully expressed my true feelings. I respectfully bow before you. The twenty-first day of the sixth month.

49. A Letter [from Zhiyi] Denying the [Prince's] Request for a Commentary

In reply to the letters I have frequently received from you, [I must admit that] you have been zealous in seeking the Dharma. The good deeds of this humble man (Zhiyi) are limited to merely saving one person [himself], but the dissemination of the path by you, the benevolent Prince, brings hope to all sentient beings. As it were, [the Prince, like] a bodhisattva on the highest stages, was born in a suitably noble home and therefore aspired to promote the great path. How can this be measured? To what can it be compared? As a poor mountain monk, my basic wish for a long time has been to stay at my old abode on Mount Tiantai and I have never abandoned this intent. All in all, since the world has become peaceful and pleasant, I again seek to remain in the dark forests and wish to cultivate the path away from the bustling city. Though unworthy, I have recently received support from people as if I am a model and teacher of all, but I wish that my solitary refuge be considered and that the time is not right. Still more, the noble Prince has shone his light down and again sent his appeal [to me], but reflecting on my mediocre capability I cannot bear to undertake this task. Although poor in following the path, I received instruction from my master and acquired a little wisdom and some meditative
807c skill, but my ears did not hear and my eyes did not perceive, and I am like the dew that happened to rest on the flower. My ability to interpret the sutras and treatises is quite shallow and I relied on meditative practice to cultivate samadhic concentration. Compared to "professional" scholars with regard to the analysis of numerous texts, my efforts are not mature, although the meaning is not different [from their interpretations]. I am not the Tathāgata with his clear and accomplished wisdom and superior and perfect talents. Who, then, is able to accomplish both [wisdom and meditation]? How much more so now that it is a long time since the Noble One has left [the world], and those who are clearly awakened are exceedingly rare. By accepting your graceful support and yet going contrary to your profound appeal, I fear that I have invited punishment in the next world and offended the noble Prince. But I especially wish that you will again use your numinous discernment to find a different person of superior intelligence who can fragrantly realize the sublime

fruit [of awakening], without bringing about a severance [between us]. A sutra says that if you memorize one verse, this will not decay for eons. [As it says in the *Dazhidulun* (T.25:63a1–3),] "Wisdom, like the great sea, can be entered through faith." I know for certain that wisdom is most supreme for a profound understanding of Mahayana, to dwell constantly in the Buddha Dharma, and to easily fulfill virtuous qualities, but I continue to embrace my ignorant nature. I humbly seek your views, and though I continue to state my mediocre opinion, finally I am unable to adequately express it. I, a monk, inscribe this.

50. A Letter from the Prince Requesting the Commentary Again

Your disciple Zongchi bows before you. I have received your reply, in which you were extremely humble. It has been a long time since I began following you and I feel a dimness as if I had lost a sense of myself. It strikes me that scholarship requires following a teacher, to deduce things and discuss matters, progressively seek the conditions for the Dharma truth, and establish it in one's mind. If you study the Abhidharma you become stagnant with regard to [the concept of] existence and attached to feelings. If you cultivate the Sanlun (Madhyamaka) tradition, you become excessively involved in emptiness. If [you concentrate on] the *Chengshilun,* though you straddle both [the Mahayana teaching of emptiness and the Hinayana teaching on phenomena], you are still entangled in the Hinayana. If [you choose] the *Great Treatise of Bodhisattva Stages* (*Bodhisattvabhūmi-sūtra*), then you penetrate the gist of only one sutra. If you onesidedly cultivate them one by one, even a monk would have difficulty exhaustively completing them all; how much more so for a layperson who wishes to well cultivate both [wisdom and meditation]?

At this time there is no other place [in the world] that has more Dharma masters specializing in the Abhidharma or the *Chengshilun,* but unfortunately [their understanding is] not based on meditative practice and so many provoke confrontational minds. Guṇavarman wrote a wise verse, "Accomplished people do not have differences." Upon reflection one can see that you have diligently cultivated good roots, which cannot be attained in just one life, so upon first studying you quickly achieved a noble state. Meditation Master Nanyue (Huisi) affectionately accepted you as his disciple, and you are

supreme in preaching the Dharma, with no one who can surpass you. The meditation master [Xin]zhao has come and reported on these matters in detail. At that time my heart rejoiced, and my mind was made up.

You, the Wise One (Zhiyi), joined the Chen in the past and were a model for this country, gathering large crowds [for lectures] at Waguan Temple, and inspiring much debate. [Hui]rong, with a powerful voice, was the first to have his "horns broken," and though the two Qiongs (Wuqiong and Baoqiong) followed after him, both were defeated [in debate]. This was celebrated by Master [Da]ren, who said it was extraordinary. The first time that I, your disciple, invited you, and at the time of the distinguished gathering [where I received the bodhisattva precepts], I was inspired by your fearless [preaching], and your interpretation of difficult issues flowed forth effortlessly. I listened affectionately, and the audience all looked on with reverence. I have also heard that you were in Jingchu (Jingzhou and Chuzhou) and lectured on the *Lotus Sutra* (these lectures/commentaries became the *Fahuaxuanyi* and the *Mohezhiguan*) and that there were none who did not take refuge in you, even among the eminent senior monks.

Therefore it is known that without [the practice of] meditation there is no wisdom, and that you act as the golden mouth [of the Buddha]. According to what I hear from eminent monks here, your fusion [of teachings] is incisive, comparable to all the rivers flowing into the great sea. This sort of comprehensive explanation is primary for attaining the intent of the Buddha. I, your disciple, [should have requested this of you] immediately, but I did not ask and my regret is like that of Maitreya (Mile). Who is there now that I can ask? I merely request that you "help those who have not yet attained [awakening] to attain it, and save those who are not yet saved" (see the *Necklace of Precious Stones Sutra,* T.1485:1013a20–22). May your eloquence be unlimited and may your Dharma offerings be inexhaustible. Again, I am dispatching Liu Guyan to pay our respects. I respectfully bow before you. The twenty-fifth day of the sixth month.

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End of Fascicle 2 of *The Hundred Records of the Temple of National Purity*

Fascicle 3

51. A Letter from Prince [Zongchi] Thanking [Zhiyi] for His Commentary [on the *Vimalakīrti-sūtra*]

Your disciple Zongchi bows before you. I received your letter and the first fascicle of your commentary [on the *Vimalakīrti-sūtra*]. I humbly kneel down and accept this Dharma treasure, and have roughly perceived its gist. I had not yet heard of the "inner and outer" (worldly and transworldly) methods of instruction, and as a result I now know that Nāgārjuna is a substitute for the Buddha, [his teachings] beyond conceptual understanding. What you have now written cannot be perceived and understood [as clear or obscure] by the physical eye. I will respectfully study it again and await the opportunity to meet you. I humbly bow before you.

52. A Letter from the Prince concerning the Temples in Jingzhou

Your disciple Zongchi bows before you. Two temples in Jingzhou, Yuquansi and Shizhusi, have recently been ordered to be examined, and already now a letter of instructions has been sent to the regional commander at Jiangling. That office will be in control and ultimately should follow the urgent needs of the monks' representative[s]. I, your disciple, have received the pure (bodhisattva) precepts, and due to the causes and conditions from my former lives I seek to know the truth. You have manifested to me the perfection of wisdom and composed the first part of the commentary on the meaning [of the *Vimalakīrti-sūtra*], so I could rely on your guidance and face toward the gate of wisdom. I request that you dwell in Qixia Temple as in past years. Then you could practice contemplation, and yet be close by. If I could plan on leaving in the morning [to meet with you] and returning in the evening, this would be no different than if you lived in the city. A peaceful mind is of fundamental importance for practicing the path. [Having you nearby] is preferable to the difficult and distant journey on the road to Tiantai. I plead

with you to reconsider. For the sake of others, please yield your own [desire to return to Mount Tiantai]. Bodhisattvas are bestowers [of grace and compassion]; may you not act contrary to the teachings of the scriptures. In any case, the acceptance of the servant Shanxin into the sangha shows that there is no barrier to salvation, and it is a matter for rejoicing. I respectfully bow before you. The twenty-seventh day of the seventh month.

53. A Letter [from Zhiyi] Repeating His Intention to Return to Mount Tiantai

Concerning your previous inquiries about [my return to] Mount Tiantai, I thought I would decide after hearing your advice. Now I have received your reply that my long-cherished desire is not to your liking. You say that Qixia Temple is very near, but this is not in accordance with my heart's original vow. Mount Tiantai is where I want to face my final days, so I continue in my resolve to carry out this intent. I have already instructed my disciples that if my life does not continue until the time [when I reach Mount Tiantai],
808b and I pass away some day, then my body should be given to the birds and the remaining bones cremated and sent to Mount Tiantai. I vow that in the next life I will return [to dwell] in the valleys of the mountain and fulfill the cultivation of my practices for the benefit of other people. Also, I feel shame and humility in submitting the commentary [on the *Vimalakīrti-sūtra*]. My aspiration for awakening weighed heavy on my mind, so I responded to the task in a mediocre and trifling way. Please show compassion and allow me to go, do not press me [to stay].

I should say that managing [the community on] Mount Tiantai is fundamentally for the purpose of [benefiting all beings in] the ten directions [that is, the whole world], for the peace and establishment of the community of monks, and not solely for my own personal benefit. I wish to construct a temple where I made renovations in past years. If the form fits the conditions, an incense lamp [for example] lasts a long time. Therefore I wish to make renovations. I would like to use various means to make our paths cross and be compatible. Concerning the acceptance and elevation of servants, and another matter that I requested [of the Prince] and previously inquired of you—that is, to have you pick a name for the temple and become its patron—

I feared troubling you too much so I did not request these at the same time. The establishing of relationships here and there [that is, the gradual building up of virtuous deeds] eventually grows into great virtue. I hope that you have seen fit to show your grace with regard to Yuquansi and Shizhusi. For this reason alone I await your instructions and so dispatch a priestly envoy. May you show your enlightened grace. Though the three temples are a faraway burden, and even if the temples are not yet finished, your merit [from naming them] will be fully complete. I do not know how to thank you for your frequent messages.

Written by a monk (Zhiyi), the twentieth day of the third month.

54. A Letter from the Prince in Reply

Zongchi bows before you. Another message from you grants me further benefits from your benevolence and compassion. The carefree mind of a bodhisattva has the ability to respond according to the needs [of sentient beings]. Who would not mourn if this original vow bore no fruit? I should say that there were not enough days for adherence to the path [with you] and I am still far [from mastering the Dharma]. I rely deeply on your guidance to reveal and indicate [the Dharma] and to realize awakening. [The three temples of] Yuquansi, Shizhusi, and your original dwelling on Mount Tiantai can be [re]constructed due to your superior virtue. I will surely be a supporter like the shadows and echoes [of the retinue of bodhisattvas and such who surround the Buddha]. May they last forever, like a diamond. I have sent a message to Jiangling and instructed Kuaiji (Zhiguo) and other officials to take care of this matter. In time I will dispatch [another envoy]. I respectfully bow to you. The twenty-ninth day of the seventh month.

55. A Letter from the Prince to Da Xiru, National Pillar and Regional Commander of Jingzou, Qi County

Meditation Master Zhizhe (Zhiyi) is noble in virtue and well known. In recent years he graciously went out of his way to confer the bodhisattva precepts on me. Now we are restoring Shizhu Temple in this province and constructing Yuquan Temple to the west, and at your request I have become a patron of these [two temples]. I have also heard that you officials have built up many

good relationships and are working to disseminate the Mahayana, which makes me very happy. The master (Zhiyi) has dispatched the two priestly envoys, Zhiguo and Facai, and on returning these [temples] will be managed by Dharma Master Facan and Dharma Master Daohui of Yuquan Temple, and Dharma Master Daozhen of Shizhu Temple. I think that we should put our minds together in being shadows and echoes [of the retinue of bodhisattvas and such who surround the Buddha], encourage fulfillment of the wonderful deeds [of practicing the Buddha Dharma], extend merit both publicly and privately, and have blessings both in this world and the next. I extend to you Dharma blessings from afar. Also, [forgive my] lack of seasonal greetings.

From Yang Guang, the second day of the eighth month.

56. A Letter concerning Leaving Home [and Becoming a Monk] to Save People

808c It is my strong impression that on a propitious day of this month, a bodhisattva (the Prince) responded to [the needs of] the world and offered virtuous merits for the sake of the Emperor and Empress, molding and copying numinous images, and saving people by having them depart from their homes [to become monks].

The causes and conditions that contribute [to awakening in] this present life and the fortunate karma [for the future] is immeasurable. I have accepted the five novices as my disciples, that is, I have acceded to your wishes that I be their teacher in explaining [and initiating them into] the precepts. They are still young in years, so I will certainly choose a virtuous monk in whom they can take refuge as their mentor. You have also contributed some robes, which were presented to the community and which we received gladly.

Respectfully written by a monk (Zhiyi). The nineteenth day of the seventh month.

57. A Letter [from Zhiyi] in Response to the Amnesty of Prisoners

Secretariat and scholar Liu Guyan has conveyed your message. The *Golden Light Sutra* (*Suvarṇaprabhāsa-sūtra*) ceremonies have come to an end, and

like the pure and perfect completeness of the full moon, you have graciously liberated [and given amnesty] to prisoners and those in exile, and pardoned those sentenced to flogging. The former Secretariat, Pan Huida, Official Zhang Siniang, and so forth, altogether forty-five people, were given amnesty, which 1 respectfully inquired about concerning the details. It is said that if one person [such as the Buddha] advances many people are benefited (*Dazhidulun,* T.25:59c1–2), and to rule the secular world by performing good deeds is comparable to a *cakravartin* ("wheel-turning world ruler"). It is proposed in this sutra (*Golden Light Sutra,* T.16:338b1–3) that "if the king's law is violated and people are shackled in chains, they should all be liberated from their suffering." It also says in the *Sutra of Consecration* (T.1331:535b21–22), "The king should pardon people who are persecuted. If the people are liberated from their chains, the king will obtain good fortune, the world will be harmonious, the rain will moisten [the earth] in its season, and the people will have peace." Your pardon matches the teaching of these sutras. These indeed are [seeds] planted, which will grow as a basis for virtue and are the roots and power of compassionate goodness.

I undeservedly have received many blessings and humbly accept this great connection. I will encourage the community of monks to perform purifications and cleanse [our bodies and minds]. The rain poured down by the dragon king sweetly moistens [the earth] for all everywhere. On this occasion of opening the prison gates and release from the shackles, from among the prisoners and those in exile who were pardoned, who would not dance for joy in your palace gardens and praise your grace with thanksgiving? Also in addition [I have heard that] victory banners were hung on the pagodas, people climbed to a high place and scattered flowers, incense was burned brightly, [the pardoned prisoners were] gathered together and offerings made, the Dharma was preached and manifested, and everyone was led to face toward goodness. Monks such as Fayun, though they wore Dharma robes, were not able to properly cultivate their minds and physically violated the state laws and became defiled monks. Considering the above matters, I tremble with profound shame. They will confess before the assembly for seven days and receive instruction from early morning to late night. After a temporary expulsion they will be led to feel ashamed through being instructed and admonished.

Respectfully written by a *śramaṇa* (Zhiyi). The sixteenth day of the tenth month.

58. A Letter [from Zhiyi] in Response to the Receipt of Gifts

Secretariat Liu Guyan has reported your message. My Dharma years are now full, and you have shown consideration for my well-being, along with a gift of a newly produced golden-colored incense burner and its box, one Dharma robe, one hundred rolls of cotton and silk, thirty candles, two thousand sheets of paper, and superior kitchen fruits and other edibles. Things do not dwell [and remain the same] for even a moment, and the seasons follow one after another. I have grown old and easily become plaintive, and it is difficult to maintain a contemplative mind. Happily I can rely [on you] to propagate and
809a establish the true Dharma. I reflect on my lack of precept-keeping and wisdom, and truly I am apprehensive over that which is difficult to overcome. The incense burner rises like a mountain peak, the lotus blossom [carved on the box] is breathtaking. [The robe that symbolizes] patience is without blemish, so I can perform my peaceful practices. It says in a sutra that if one experiences [awakening], spontaneity will constantly abide. I will wait for nighttime to light the candles, and the paper will be used for [the commentary on] the *Vimalakīrti-sūtra.* Truly you have given according to your capacity and I have neglected to thank you, being involved in Dharma-related matters. The food and silk will both enrich the monastery and will certainly bring about much merit. My thanks cannot be expressed in words.

Written respectfully by a monk (Zhiyi). The fifteenth day of the seventh month.

59. A Letter from the Prince in Which an Invitation to the City Is Postponed Due to Rain

Zongchi bows before you. I had invited you to come from afar but the long rains have blocked it. If it clears up by tomorrow I will dispatch another message. I respectfully bow before you. The twenty-sixth day of the seventh month.

60. A Letter Inviting [Zhiyi] to the City

Zongchi bows before you. I hope you are healthy and well during the season of extreme cold. I, your disciple, have just returned, and have not yet had

time to extend an invitation from afar. My longing for you is deeper than before. I now will dispatch [someone] to inquire after you and I hope that I can see you soon. I respectfully bow to you. The sixteenth day of the ninth month.

61. A Letter from the Prince upon Dispatching an Envoy to Visit Mount Tiantai

Zongchi bows before you. I hope you are well and relaxed during this early and clear spring season [of the fourth month]. May you be adorned with blessed virtues and wisdom, in full bloom as appropriate for the season. It is not long since I, your disciple, have returned, and soon I must go away again. Recently I have received two volumes from you, and thus virtuous merits have been conferred on me. The *Xuanyi* (commentary on the *Vimalakīrti-sūtra*) has been abbreviated [from ten to six fascicles], and you have begun the first part of the *Wenju* (textual explanation on the opening of the *Vimalakīrti-sūtra*). The old will become new, and the crude become sublime. It will certainly entice [people to understand the Dharma] and clear away the smoke and clouds [of ignorance].

Spring is almost over, and the summer retreat about to commence. Even though it goes against the teaching of the sutras, I would bear the heat and go to greet you. Or, when the white dew gathers in the evening [in the ninth month] and when the autumn wind blows down the leaves, you should certainly take a boat [from Mount Tiantai to here,] and I will go to greet you at Jiangyang [north of the Huanghe River]. You have been working hard on your writings for many years; may the obstacles to *prajñā*-wisdom [be overcome] and may your desired accomplishment arrive soon. May every day and month bring you closer to completion, so that I may receive your instruction. I have rashly offered the gifts listed separately, and thus manifest my respect for you. It is a nonverbal way to show my respect. Please accept them magnanimously. Meanwhile, may you maintain your virtuous deeds. I will continue to send messages. I respectfully bow before you.

Ten robes. Two "dragon beard" seat mats. Two Mount Sumeru[-patterned] felt rugs. Three bottles of *gyak* cow cheese. One *he* (tenth of a pint) of *xunlu* incense (frankincense).

62. A Letter from the Prince upon Dispatching an Envoy to Enter Mount Tiantai

Zongchi bows before you. The frost is already severe, the hot [summer season] of mosquitoes is long gone, and soon it will be the season when [everything] freezes over. May you have well-regulated and agreeable [health]. I have now dispatched [an envoy] to greet you. I honor you, without exaggerating, and respectfully bow before you. The twenty-second day of the ninth month.

63. A Letter from the Prince Inquiring about [Zhiyi's] Illness

809b Zongchi bows before you. I have heard that you left Tiantai and arrived at Shicheng Temple, but suffer from an illness and have not yet recovered. [It is said that] when a bodhisattva falls ill he can face that illness and heal it, and my yearning to meet you increases my concern. I have now dispatched the doctor Li Ying to go and treat you. If he can help a little to relieve the illness, I hope that you can continue slowly on your journey. I look forward to when our time of meeting face to face is not far off. I respectfully bow before you.

64. Statement on a Vow

May the two images of [the past buddhas] Vipaśyin (Weiwei) and Kāśyapa (Jiaye) at Wu prefecture be restored together, may the crumbling King Aśoka stupa at Maoxian be restored, and may the ten-meter stone image of Maitreya (Mile) in Shanxian where the gold color has peeled off be newly adorned. I beseech you to cultivate merit [by restoring these items] at the three places mentioned above.

A monk (Zhiyi) writes this respectfully.

I worship and bow down before all the buddhas of past, present, and future. In my humble opinion, the Dharma body has no form but is manifested in accordance with the capabilities [of people to realize it]. The Pure Land is not destroyed but people perceive it to be consumed by flames. [The two images now at Wu prefecture,] which came floating down the Hudu River; the spiritual stupa that burst up out of the ground; and the heavenly music

that floats like a dream around the peak of Shanshan—the noble events at these three places appeared time after time in the past, present, and future. The power of the roots of compassion and goodness have benefited this land. As the years have passed, however, the traces of the sages have faded. If the images of the buddhas disappear, the good roots of sentient beings will have nothing to depend upon.

I, due to good fortune in past lives, have gratefully relied on the Dharma teachings. Though my virtue is slight and my actions unworthy of emulation, I have undeservedly become known among both clergy and laity. When I look at my reflection I am ashamed, and do not know what to do with myself. Upwardly I am ashamed that I was not able to contribute to manifesting the Three Treasures (Buddha, Dharma, and Sangha), and downwardly I am ashamed that I had little power to lift up the multitudinous beings. How can I make amends, though I carve up my flesh and bones! Fortunately I have encountered an enlightened age, when the authorities support the light of the Buddha. I wish to place my reliance on the imperial aspirations, and also receive strength from the multitude, and would encourage those with the proper karmic conditions to restore these three places. First, in order to propagate and manifest the Buddha Dharma in the past, present, and future; next, for the protection of the country of the great Sui; and finally, for the sake of all sentient beings in the universe. If the stupas and images are adorned they will continue to prosper without end, and this will serve as recompense for the Buddha's grace. When these places are bright and new the country will naturally become supremely beautiful, and thus the blessings of earth and water will be recompense for the Prince. If anyone sees or hears [of these deeds] and arouses the aspiration for awakening, then all receive benefit and the seeds of supramundane karma are planted.

However, though I had this in mind for a long time, there are conditions that obstructed fruition. On this occasion when I face the westward journey [toward death], my ailment worsens. It is not that I am strongly attached to my weak physical body that is like a poisonous vessel, for I primarily offer my body and life to the Three Treasures. I respectfully obey the will of the gods. If my life is to continue in this form and I can bring forth good things for sentient beings without defiling the Buddha Dharma, then I will humbly obey [your entreaty], and hope that this illness be quickly removed and that

I can act to quickly complete this vow. If my life span is not yet exhausted but I am beset by demonic obstructions that hinder the good roots of sentient beings or defile the Buddha Dharma, why should I remain in this world? May I quickly perish and become ashes. After I perish, I entrust all my vows
809c to later men to cultivate and establish. I pray that the Three Treasures will be established and that [my vows] quickly attain perfect completion. Previously I made these vows at Golden Light (Jinguangming) Temple on Folong (Buddha Hill on Mount Tiantai). Now I repeat them before the stone image [of Maitreya] and again state my unworthy request. I humbly ask that a helping hand be offered for both noble and ordinary [ignorant people].

I respectfully write this on the twenty-first day of the eleventh month of the seventeenth year of Kaihuang (597).

65. [Zhiyi's] Testament Presented to the Ruler of Jin

I (Zhiyi), deficient in the Way, early encountered superior conditions [conducive to practicing the Buddha Dharma], and when I first aspired for awakening, upwardly I set the goal of achieving the patience that comes from realizing the nonarising of all things, and downwardly I sought purity of the six senses. My physical, verbal, and mental actions were diligent and I sought all my life to attain these goals. However, my misdeeds in former lives were profound, bringing on various obstacles and difficulties. Though inwardly I lacked true virtue, outwardly I was conferred with vain praise. Disciples gathered insistently and lay patrons came of their own accord. Before long I was unable to escape far off to a remote region, and I also vacillated between dissenting and assenting to others, causing torment and confusion for myself. I wandered from the path and became deficient in practice and did not attain that which should be attained. How can I compensate for these regretful results? Facing upwardly I am a burden to the Three Treasures (Buddha, Dharma, and Sangha), and facing downwardly I am ashamed in the depths of my heart. This is my first regret.

In this way I fell short of the noble Dharma and realized that it was not my lot. Wishing, however, to pass on the meditative techniques and wisdom of my master to other students, I stayed at the Chen capital [Jiankang], disseminating the Dharma for eight years. Of all who came to study, some were

awakened easily but forgot quickly [or quickly disappeared], and others understood in part but then [sought to] benefit [only] themselves. Having no talent for helping others, I spread the teachings in vain, [and despite the warning of my master] I merely caused "a severance in the lineage." First, I am lacking in my own practice. Next, my [efforts to] benefit others were in vain. Again, I failed to follow the guidance of my master, which was precious as a hundred pieces of gold. This is my second regret.

However, I now face my twilight years and constantly yearn for the sublime path. Thinking of encountering an enlightened age, I sought to meet with external support. First, I received the four kinds of alms (clothing, food and drink, bedding, and medicine), and was encouraged in my waning years. Forty of us, including teachers and disciples, practiced the path for around three hundred days in Jiangdu. I again opened my heart and welcomed visitors, [hoping that] if I met one who could attain awakening easily I could repay the Prince's kindness. However, I did not perceive even one who sought meditative concentration and wisdom. Suddenly I reached the conclusion that I lacked both [the necessary] things and appropriate conditions. I undeservedly received trust and alms but was ineffective in guiding beings to salvation. This is my third regret.

I also had this thought. I have no suitable conditions in this place (Jiangdu), but there may be another place [that is more appropriate]. First, responding to the requests from Jing and Tan [in Jingzhou], I sought to repay my debt to the land [of my birth]. The Great Prince, with vast compassion, showered me with approval, so that through my deeds in Xiangtan [in Jingzhou] I could crudely express my insignificant thoughts. Although there were many who made a connection [and converted to Buddhism], who can be entrusted with this work [as my successor]? At first I said that those with the right conditions did not come. Now [I know that] even if I go to seek them they cannot be found. My expectations were misguided. This is my fourth regret.

At the Dharma assembly in Jingzhou the audience consisted of a thousand monks and three hundred students of meditation. The prefectural officials were concerned and afraid, saying that we violated the national codes. Why would I gather a crowd and use them to trouble the officials? Thus those who in the morning gathered like clouds, in the evening scattered like the rain. Even if there were good sprouts [among them], they were not allowed to

grow. In this I was not capable of controlling the situation and was not able to bring about harmony. This is my fifth regret.

After I again went to Jiangdu, your noble mind attached great weight to the Dharma, and you commanded me to compose a commentary on the
810a *Vimalakīrti-sūtra.* With no regard for my own ignorance I recklessly stated my biased opinions. When the first part of the *Xuanyi* (Zhiyi's commentary on the *Vimalakīrti-sūtra*) was completed, I formally entered your presence and was again given permission to return east [to Mount Tiantai]. The monks at Wu and Kuai[ji] all rejoiced to listen and learn [the Dharma], but within the mountains there was an emptiness and it was not possible to gather a multitude. Disciplining my mind, I awaited the emergence of one who sought the Dharma, but in my waning years I became weak in partaking in the conversion [of others]. Now the opportunity [for such people] to emerge has been cut off and conditions [conducive to the] Dharma are exhausted. This is my sixth regret.

I dwelled on the mountain (Tiantai) for two summers, working exclusively on the *Xuanyi* (*Commentary on the Vimalakīrti-sūtra,* T. 1777). I then proceeded to explain the text of the [*Vimalakīrti-*]*sūtra* up to the [eighth] chapter on "The Buddha Path," for a total of thirty-one fascicles (*Wenju,* T. 1778). Since I paid no attention to my physical health, I finally came down with a high fever. For over one hundred days I wrestled with my illness while editing and revising [my work]. At the end of this summer, expecting that there would be a summons I prepared my things and waited for the time to come. On the seventeenth day of last month an envoy arrived at the mountain and stayed for only one night. In a hurry, we wished to quickly proceed down the road at the break of dawn. On our way we passed Shanshan peak, and then reached Shicheng Temple, where my illness became even more severe and I was unable to proceed further.

This commentary [on the *Vimalakīrti-sūtra*] was given orally and made into a book. I went through it myself once, but not all of the sutra and treatise passages have been checked and there are still many mistakes, so it is not worthy of wide circulation. It was made for the sake of the Prince but I am ashamed of its coarseness. I have instructed my disciples to copy the later volumes. Please, except for the *Xuanyi* and textual notes (*Wenju*) that I sent to you previously, I ask that these be handed over to my disciples to be burned.

I wish that you open and read it once and perceive its general intent with your heavenly wisdom. Others should not be allowed to see it.

I, deficient in the path, will take leave [of this world] and return to ashes and dust. May you keep your mind and heart on the Buddha Dharma and seek those of superior virtue, so that the doctrines will not be abandoned. Deeply probe the Buddha's teachings, so that your rule may be progressively enlightened. Universal practice and universal learning—these are the actions of a bodhisattva. The Tathāgata entered extinction and passed on the Dharma to the ruler of the country, and I can entrust to you (the Emperor) the gates of wisdom. Joyfully I can go to my extinction, because there is glory that remains after death. Though long years were spent on my writings the meaning of the text is still disorganized, so I am disappointed and ashamed of myself.

Throughout my life my concern has been all for the sake of the Buddha Dharma, for the sake of the country, and for the sake of sentient beings. Now I can respectfully entrust the teachings and these three concerns [for Dharma, country, and sentient beings] completely [to your care], and my six senses can be released. Even after my life span is exhausted, if I have any spiritual power I vow to guard over the Emperor's territory like a shadow. May the Dharma be propagated in response to the Emperor's grace, in keeping with our fundamental intent. A bodhisattva's vow is sincere and not deceitful. The meaning of [your bodhisattva vows made by] lighting incense is profound. I do not know how to thank you. May you, when contemplating bubbles or a mirage, know that conditioned things are all transient, and that it is impossible to meet without ever separating. One should merely strive to keep the precepts, be charitable, and struggle with the four mountains [of birth, old age, sickness, and death]. Quickly seek the way of liberation, and then how could you injure the Dharma or have your noble yearning be troubled? The lotus incense burner and scepter made of rhinoceros horn (see section 26) were gifts from the Prince. Now I take my leave with these [as mementoes]. May the incense of your virtue spread far and may your rule [symbolized by the scepter] be preserved for a long time.

Even after the death of the great master of Nanyue (Huisi), there is still no inscribed monument [to his memory]. You have previously given your approval and agreed to do this yourself. Please do not forget this intention. The teacher Nanyue established Daming Temple in Tanzhou. The expansive

Dao'an established Shangming Temple in Jingzhou. Previously you have
810b agreed to protect [these temples], and I request that you honor these former men of virtue by becoming a patron. I, deficient in the path, have been in this world for sixty years, and have yet to produce any meritorious deeds. In my waning years I have become weak and lack vigilance. I have also received repeated gifts of incense. Recently in Jingzhou Yuquan Temple was constructed and Shizhu Temple was restored, for which we received your letter of support (see section 55). You sent a letter of instruction with the monks to Da Xiru, regional commander in Qi county, but this official of Qi died in Xiakou and the message has not gotten through. Your compassionate grace is already sufficient but I ask that you become a patron for Yuquan Temple.

Now a humble dwelling [hut] has been prepared at the temple on the peak of Mount Tiantai, and at the foot of the mountain there is a place that is much to my liking. Again I would like to establish another temple building. First the trees must be felled and the foundations laid, and I have instructed my disciples to construct it, but it is regretful that my eyes may become darkened before I can see the completion of the temple. [Mount] Tiantai has not yet received an official plaque [to hang on the gate of the temple] (see section 1). May we receive an official name. May ten monks who are registered at Yuquan Temple in Jingzhou be transferred to dwell at the temple at Tiantai. Also, may the fields of abandoned temples become the property of Tiantai. An illustration of the temple and the vows concerning the stone image [of Maitreya] (see section 54) are all presented for your perusal.

The peaceful prosperity of your noble reign is regulated by your imperial grace, and like the pure land of a bodhisattva, it is beyond conceptual understanding. Something I have pondered is that shipping fees for the tax crops shipped between all the provinces has increased three- to fivefold. The official charges are small but the private expenses are great. Carrying out the law must follow some deep standard of which I, deficient in the path, am not aware, so I have suddenly and recklessly spoken of the country's codes. But it seems to me that it is good to ship [grain] to provinces that have no grain, but shipments to provinces that have grain should not require private expenditures. This is only my private opinion, perhaps not perceiving the reality [of the situation], so if the codes prove to be an obstacle please do not pay attention to this suggestion. If there is any merit

in these suggestions, may you consider and act on it and lead the people to contented reliance [on your rule].

The land is the Emperor's land, and the people are the Emperor's people. May you rule with a compassionate heart and gently nurture the people. Even dogs and horses are conscious of their trainer; how can people forget their debt of gratitude? I have heard that in the past Qi Gaoshi (Emperor Wenxuan, founder of the Northern Qi) saw how having the soldiers carry coal made them emaciated, and he had pity on them for their suffering. He released them to become monks but only one person was happy to leave [and become a monk]. The Lord of Qi praised this, "People all love [and are passionately attached to] their wives and children. Who wants to live alone in a lonely dwelling, staring at the four walls, and be one's own servant in the mountain forests?" In light of this, it is truly difficult to find those who would leave home [to become a monk]. Now the world is vast and large, regulated and at peace, but there are few home-departed ones. Old monks are passing away; every day their number decreases. As for registering [as a monk], some pursue their studies in accordance with their conditions, and some cultivate the [Buddhist] path in the mountain forests and do not register their names. It seems that there is some concern and worry about this, but there are not many examples of this. May all who have experience [as monks] be allowed to register, so that people may become a home-departed one seeking to cross over [to awakening], and then the assembly of monks will increase, the Buddha Dharma will prosper, and immeasurable merit will be attained.

In the past there were countries established on three sides (i.e., the Northern Zhou [Sui], the Northern Qi, and the Chen) so people were required to serve as soldiers, but now the world is at peace and unified, so the cultivation of letters and happiness is the proper order of the day. Also, in this age of the latter Dharma many monks are involved in various unsuitable activities but I hope you will not interfere with people's intentions. How much more so for those who keep the laws. If the Emperor maintains the country's laws and also supports the Buddha's teachings, punishing the guilty and respecting 810c
the innocent, and arouses a mind of incomprehensible equanimity, the merits will be immeasurable. I have wished to present these matters to you face to face but I will probably not have that opportunity and hope that eventually they will be accomplished. This also is for the sake of the Buddha Dharma,

for the sake of the country, and for the sake of sentient beings. If you could be mindful of this, you will be repaid with merit.

These [instructions were] given orally on my deathbed; my words are exhausted and my strength has reached its limit. As the time draws near, I find that I yearn for many things. Also, [may you know] the detailed sayings of great and good friends concerning the attainment of awakening.

By a monk (Zhiyi). The eleventh month of Kaihuang 17 (597).

66. A Letter from the Prince in Reply to [Zhiyi's] Testament

Your disciple of the bodhisattva precepts Zongchi pays homage and bows down before you. Guanding and Puming, close disciples of the Teacher and Wise One of Tiantai (Zhiyi), have arrived and delivered your seven-page testament dated the twenty-first day of the eleventh month of the seventeenth year of Kaihuang (597), with forty-six characters in your own hand, along with the *Commentary on the Vimalakīrti-sūtra* in thirty-one fascicles, the rhinoceros horn scepter, the lotus incense burner, and so forth (see section 65).

I knelt down and read [the *Commentary*] carefully and my heart was moved. It was as if the relics of the Buddha are there solemnly adorned, and the meritorious sounds [of the Buddha's teachings] are all included therein. It is reminiscent of the physical awakening of [Mahā]kāśyapa on Mount Langji (Gurupāda; "Buddha's Foot") in the distant past, and of Tanguang's peaceful meditation recently on Tiantai. Truly, again, when the Tathāgata [passed away] in the *śāla* tree forest, the four groups [of the Buddha's followers] (monks, nuns, laymen, and laywomen) wailed with grief, and the teachings of the *Great Nirvana Sutra* and the *Last Testament* (sutras taught at the time of the Buddha's death; see T. 375 and T. 389) were held in high esteem. How much more so five hundred years later do [we need] the four kinds of refuge [or bodhisattvas] that save us from drowning. We profoundly follow the Buddha's intention: he dwelled in the world in the same way as ordinary people, yet truly desired [to enter] nirvana, which was a manifestation of an exceedingly rare matter.

You (Zhiyi) yourself have already clearly attained the level of the five preliminary grades [of a disciple] and the ten stages of faith, and Amitābha (Amituo) and Avalokiteśvara (Guanyin) have appeared and guided you

onward. Departure [through death] is forever, which increases my sorrow and yearning. I sought awakening in this life, and it is a great joy that I was entrusted with [and initiated into the precepts by you]. Regretfully, I was not able to receive your favor concerning the *Commentary on the Vimalakīrti-sūtra,* and though I hoped to study it and compensate for my faults, seeking to reflect on troublesome points, we did not realize the opportunity [to receive your direct instruction]. I must be satisfied with the attainment reached from what I have heard previously from afar, as it is not the case that awakening is shallow or profound.

In any case, in time, many great sages appeared after the death of the Buddha, some early and some late, making the path shine in other lands, coming from the darkness to manifest the dawn, and then leave the world. Fortunately, we were blessed with the Great Master (Zhiyi) due to good karmic relations from former lives when we must have accumulated the opportunity for such familiarity. This passionate love will reach into the next life, and certainly make felt its influence, and I will not abandon the vows manifested in detail in your writings. I will maintain sincerity, and earnestly rely on your spiritual precepts. I kneel and accept this *Commentary on the* [*Vimalakīrti-*]*sūtra,* the scepter, and the incense burner, respectfully bow, worship in the westerly direction, vow verbally and in my heart to take the fascicle rolls firmly in my hands, and value them to the end.

On the eighteenth day of this month I saw in an auspicious dream that you had finished ferrying people [across to the realm of awakening] and were disembarking from a ship. I merely hope that one day soon you will come to be on a flowering lotus blossom (or "preach the *Lotus Sutra*") in the jeweled pond [of the Pure Land]. But for now dwell in the pure precinct [of a temple] and console those nearby with their defiled "muddy" minds. From age to age and life to life, may we not lack masters and disciples so that the ordinary are reformed and ascend to nobility, nor fail to provide attendants [to maintain Zhiyi's legacy].

However, the meaning [of your *Commentary*] has hooked us profoundly (or "inserted its hooks deeply"), and your testament is deep and broad. I fear, however, that even if one applies a whip to an old horse, in the end it does not advance even one step. I entreat you to pour the ghee like scented milk, 811a
illuminate the dark [and deep] well, and make manifest the true gold [of the

Buddha Dharma]. Then, upwardly with supernormal powers and downwardly with all spiritual strengths, consulting separately with renowned monks to provide the flavor of the Dharma, this will greatly benefit all sentient beings everywhere. Then there will be no disagreements over what is provided and [people] in the same way will rise to the other shore [of awakening], honoring [your legacy as] the highest and most superior.

Guanding has delivered the final part of the *Commentary on the Vimalakīrti-sūtra* in thirty-one fascicles, up to the [eighth] chapter on "The Buddha Path." I have respectfully received it, will have it prepared [and bound], and will read it carefully. You have asked that what I received previously—[earlier rough versions of] the *Xuanyi* commentary and textual comments [on the *Vimalakīrti-sūtra,* the *Wenju*]—be turned over to your disciples to be burned, so I gave them to the envoy and had them burned as you requested. The rhinoceros horn scepter and the lotus incense burner symbolize our distant separation. I will certainly use these without negligence for a long time for religious ceremonies. Now I have given you a finely glazed tile incense burner to use for offerings in the stone niche [for a buddha image].

According to your testament, you have discovered a very agreeable place at the foot of Mount Tiantai and wish to construct a temple for the sake of helping [future generations], and have begun cutting trees and clearing the forest and establishing the foundations. Now I will dispatch Minister of War Wanghong to construct the temple, with everything according to your design. A temple requires an official plaque and the establishment of an auspicious name, and in this matter also I will not act contrary to your instructions. [The temple] on Buddha Hill (Folong) [of Mount Tiantai] used for austerities will also each be left as before.

Concerning the transfer of ten monks at Yuquan Temple in Jingzhou to maintain [the temple on] Tiantai: the present assembly now on the mountain is comprised for the most part of people from the Zhugong Palace. They already are under orders and I will not let them be scattered. But, how can it be that ten monks are sufficient?

Concerning your request for using the fields of abandoned temples for enterprises supporting [the temple on Tiantai]: I have also commanded Wanghong to present fertile fields and good land to provide substantial assistance [to the Tiantai establishment]. This year additional supplies will be provided;

one collection of sutras will be sent, and in accordance with Dharmic needs and for the sake of our master (Zhiyi), various vessels, bells, banners, incense, and so forth will be offered. Money will also be presented to be used to defray daily expenses.

The [King Aśoka] pagoda in the region of Mao, the stone images in Wu, the Maitreya [image] in Yanxian, and the place where you lay ill will all be adorned as you requested. Yuquan Temple in Jingzhou has already been constructed, and is thus an exception to the other places of practice. I have already been allowed to be a patron for Daming Temple in Tanzhou, and Shizhu Temple in Jingzhou. I will never act contrary to your intentions.

Concerning your new instructions for me to construct a memorial for Master Nanyue (Huisi), I have already ordered the secretariat and scholar Li Guyan to write a prologue and I myself will compose the inscription.

As you have recommended, guilty monks will be punished and innocent ones treated with equanimity in accordance with their actions, as taught in the *Great Nirvana Sutra.* The sutras contain truly sincere [and relevant] passages. The correct way to rule a country is expounded in the *Golden Light Sutra.* I will support the Three Treasures (Buddha, Dharma, and Sangha) and certainly not be neglectful. Also, I will see to the cultivation of a compassionate mind in order to nurture the people. Even dogs and horses are aware of their nurturer; how could people forget their obligations? I have learned from non-Buddhist books the teaching that if you value benevolence, you will be tolerant. Buddhist scriptures have as their gist [the ideal of] great compassion. The words are different but the principle they point to is the same. If there is no emperor the country cannot function, and if there are no bodhisattvas how can sentient beings be saved?

Also, those monks who are not yet registered will be pardoned when they 811b
appear [to be registered], and I will offer an imperial mandate to that effect. May you return from the next world in response to a perceived opportunity, as it is said [in the *Yijing*], "Following heaven and in accordance with the time of heaven"; [thus will I follow your will].

As for the shipping and transferring of food supplies, this is deeply involved with military and political matters, and your recent account [of affairs] has not yet been reported to me by the local administrator. Eventually steps will certainly be taken in conformity with your desired results.

In acceding to your requests, this has also been effective in illuminating the minds of others. As one can see from my replies so far, I will not act contrary to your intentions and will always seek to cultivate virtue and bring fortune and prosperity to the people of the land.

Guanding and Puming were invited for an audience, where it was reported that you rest peacefully in seated meditation. I greatly regret having lost the chance to again receive your teachings. I respectfully consider your power of meditation as comparable to the towering Mount Sumeru as you come to the end of your life as a monk.

I earnestly desire that a palanquin bear you to Jiangyang and that you return to Chanzhong Temple, so that all clergy and laypeople may bow down and all people and gods pay reverence [to you] before sending you off again to the mountain temple.

May I, with your help, be able to open my mind's eye. I deeply desire the power of the [Buddhist] path that I may not go against your teachings. However, in order to repay my heavy debt [to you], I will carefully keep my vows and truly state my reliance [on you], and thus will truly repay [this debt].

The two monks [Guanding and Puming] will now return to you, and I have casually presented this report. I pay homage to you from afar with my heart full of sighing. I respectfully bow before you. The twentieth day of the first month of the eighteenth year of Kaihuang (598).

67. The Prince Dispatches an Envoy to Tiantai with a Letter Seeking the Establishment of Merits

Your disciple of the bodhisattva precepts Zongchi bows before all buddhas of the past, present, and future in the ten directions, before the entire honorable Dharma, before the noble assembly of those of the three vehicles (*śrāvaka*s, *pratyekabuddha*s, and bodhisattvas), before the heavenly immortals and dragon gods in the upper realms, before those who can read others' minds and have insight into the path and who provide protection through various manifestations, and before those who are extended through space immeasurably [in both this world and the next] of hidden and manifested realms.

I earnestly ask all buddhas and bodhisattvas to never abandon their vows, to be teachers of humans and gods, and save sentient beings. Again, may

priests and masters throughout the ages provide the model and lead those who come after them [to awakening], not unlike the Buddha. The importance of respecting your superiors is found in detail in the sutras and vinayas. If there are no enlightened guides, how can one be saved from this sea of suffering? If there is no reward for substantial virtue, how can one harvest the field of merit? One should banish deplorable activity and respectfully rely on the Buddha's words.

Tiantai (Zhiyi), the Wise One, my teacher of the precepts, crossed over the Shan peaks and passed away at Shicheng Temple. When I first heard this report I was overcome with grief. I respectfully recall that his superior deeds were increasingly complete and widely influential. The Buddha was able in his last moments to explain the content of his attainments [in the *Nirvana Sutra*]. Now, upon opening that which was written by his attendant, [the *Guanxinlun,* Zhiyi's final statement,] [I see that] it is vast and unique, and says, "I (Zhiyi) am at the level of the five preliminary grades of disciples." This matter is based on the *Lotus Sutra* (T.9:44a), and the text on the ten stages of the faithful mind is detailed in the *Necklace of Precious Stones* (T.1485:1011c7). Here it says that a voice echoed strangely in space and permeated the mountain monk quarters, and [Zhiyi] removed his cloak and said "Avalokiteśvara (Guanyin) has come!" It was verified that he had joined the assembly of the elect, seen Amitābha (Mituo) face to face, quietly returned to the gods, peacefully sat as one who is awakened in this body, and his solemn expression did not change for a month. Moreover, unless you have fulfilled [the six perfections] from charity to wisdom and profoundly kept the Buddha Dharma in order to arouse the aspiration for awakening among sentient beings, you cannot appear and leave the hidden and manifested realms [of this world and the next]; this is not possible for just anyone. Only 811c
the noble sage is consistent from beginning to end. Even if we eloquently praise the master's virtue and wisdom with millions and billions of verses, finally we would not be able to exhaust [his requisite praise].

At the beginning of the summer retreat I dispatched a message to the mountain (Tiantai) to the effect that I would like to meet him when the retreat was over, and when the retreat was completed I was worried that the poisonous airs of the valley would take away your attention and that your spirit would mingle with the frost and snow. As Beidu ("Bowl Crossing") crossed the

mirror-like waters, so [Zhiyi] arrived at the foot of the Shan mountains where he was again forced by his illness to lie down. Before three days had passed his spirit ascended to the Pure Land. In the end I was not able to see him or hear his voice again, nor consult with him on the meaning of the Dharma. Nor was he able to further state his commentary on the meaning of the *Vimalakīrti-sūtra.* Truly the roots of karmic misdeeds are deep and beyond our comprehension. I must remember your previous teachings that I have already received, and supplement them with [the writings] that arrived later.

Soon I will establish a ceremony [for lectures on the *Vimalakīrti-sūtra*] at Zhiyi's former dwelling at Chanzhong Temple in this prefecture [in Yangzhou].

I will also construct a temple in the precincts of Mount Tiantai. However, the place for practice on this mountain, [Xiuchansi,] is not yet suitable for concentrated cultivation. Now, upon respectfully perusing the other document [of your testament] (see section 65), the incomprehensible matters of the Buddha Dharma are presented and I was moved and deeply impressed by its unending sincerity. Now, based on your testament, I will gather the assembly [of monks] on the peak of Folong (Buddha Hill) for a ceremonial feast. May we receive the power of the Three Treasures (Buddha, Dharma, and Sangha) and quickly attain [the Pure Land in] the west. The Wise One (Zhiyi) has realized the assurance of [entering] the Pure Land. From life to life and age to age, for a long time may we rely on the Great Master (Zhiyi) and may those disciples who have not yet attained it quickly attain liberation before the Buddha, not abandon their connection [to these good conditions], and reach awakening.

I also beseech to confess with all my power for the sake of the disciples. May [all delusions from] fundamental ignorance to the present obstacles of delusion that are as numerous as the sands of the Ganges River—the passionate afflictions, dark delusions, the five obstacles (covetousness, anger, sloth, envy, and doubt), the ten fetters (lack of conscience, shamelessness, envy, parsimony, remorse, drowsiness, frivolity, slackness, wrath, and hypocrisy), and that which causes the growth of the eighty-four thousand dustlike defilements that cause one to transmigrate in this samsaric realm—may they be influenced by an accumulation of virtues and merit, may all offenses be removed by the light of wisdom, just like the frost and dew [that are dissolved by the sun], may all goodness be available everywhere, may

the rain of the Dharma fall and moisten [everyone], may the supranormal powers of those on the path bless the imperial household, and may the Prince prosper forever and expansively protect the myriad people.

The twenty-ninth day of the first month, the eighteenth year of Kaihuang (598).

68. A Letter of Condolence from the Prince to the Assembly [of Monks on Tiantai]

The twenty-ninth day of the first month. Zongchi bows before you, saying, "All things are impermanent; this is the law of arising and perishing." Even all the buddhas and *pratyekabuddha*s [eventually] abandon their impermanent bodies, but I am not able to overcome my sorrow and regret that the spirit of the Great Master and Wise One (Zhiyi) has passed away, and my thoughts of yearning and grief are difficult to bear. Now that he is gone forever, what can we do, oh, what can we do?

The two attendants Guanding and Puming have brought the last testament and the *Treatise on Contemplating the Mind* (*Guanxinlun*), the *Commentary on the Vimalakīrti-sūtra,* the rhinoceros horn scepter, the lotus incense burner, and Dharma Master Zhiyue's letter representing the entire assembly (see section 66). Upon seeing these I was struck with even more remorse, wishing that [Zhiyi] was still alive [to share his] virtuous message. He left behind these relics and his spirit passed away to the spiritual realm. Auspicious omens were brightly manifested, so clear that they were self-explanatory, and the remains of his entire body remain peacefully seated even now. His awakening was not the small (inferior) fruit of the *śrāvaka;* rather, the concentration he realized was at the great level of a bodhisattva. I have heard that he early attained the 812a
lotus *samādhi,* fulfilled the turning of the Dharma wheel that is irreversible, saw Amitābha (Amituo), Avalokiteśvara (Guanyin), and Mahāsthāmaprāpta (Dashizhi) face to face, and with the knowledge of past lives illuminated this land. How can the four groups of disciples (monks, nuns, laymen, and laywomen) not make efforts [to continue his legacy]?

If I consider my own inadequacies I am not able to repay him [fully], but at least I will respect and honor him and I will certainly not forget his last wishes. I will surely construct a temple according to his plans and at

his designated place. We already have the example of when Sudatta drew ropes [to plan and build the dwelling for Śākyamuni and his disciples at Jetavana] and the gods assisted [in laying the foundations of] the ends of the earth. The necessary roads are already there. This [temple] should be constructed and renovated all according to his noble intentions. In the past when Confucius died, his disciples watched over his grave for three years, and his disciple Zigong did so for six years. How much more so should a temple be established to plant forever the foundation for blessings. The monks who reside in this area should be prudent and not disperse. However, why should those who plan [to follow] the path suffer from lack of food? In seeking rebirth, the western [Pure Land of Amitābha] is not far, but certainly if one is indolent the jeweled pond is extremely distant.

Now I have dispatched an envoy who will with respectful sincerity perform ceremonies on the peak of Folong (Buddha Hill on Mount Tiantai) to cultivate blessings and establish purification. The details are in the vows (see section 67) which I have abbreviated and have restated the gist here. The two monks will now return [to Tiantai], entrusted especially with this letter of condolence.

Spoken by Yang Guang. The fifth day of the eleventh month. (Translator's note: this date is wrong; it should be the twenty-ninth day of the first month as noted at the beginning of the text and in the following letter.)

69. A Letter of Thanks from the Assembly on Mount Tiantai

The Tiantai monk Zhiyue greets you for the entire assembly. Minister of War Wanghong has arrived and the monk envoys Guanding and Puming have also returned [to Mount Tiantai]. We have received your message of the twenty-ninth day of the first month (section 68), with your offering of condolence, along with words of your kind offering of sympathy and goodwill. I respectfully burned incense and knelt to read [your message] before the gate of [Zhiyi's] mausoleum. Your words are mournful and my mind and spirit burst with grief. I will follow [Zhiyi's] testament and accept as my burden to carry on [the legacy of] he who has passed away.

When the Master was still with us he always taught us, "If we now establish the temple foundations, the Prince will construct it. This is not something

that you insignificant monks can manage. There is another man of great power and influence who will later accomplish this work. I regret that I will not see the completion of the temple." At that time we were not able to understand the reasons for this, but now that you have agreed to sponsor the construction the above prophecy has been fulfilled. The accomplishment of this obscure sign is beyond conceptual understanding.

The Dharma treasure of the storehouse of sutras is the boat for crossing to the transworldly realm, the teacher of all buddhas, and the guide that leads all sentient beings to cross the ford [to the other shore of awakening]. It will be preserved forever on Folong (Buddha Hill), and kept as a refuge.

The gifts of bells, banners, incense, and so forth will be used in memorial services, and the beating of the Dharma drum will admonish and awaken [sentient beings], benefit humans and gods, and complete the merits from a thousand-monk Dharma ceremony. I humbly consider that the compassion of [Zhiyi's] departed spirit has been appreciated far and wide. I respectfully read your vows publicly on a ceremonial day. The Dharma assembly, with trembling hearts, seeks to enter the sea of vows. Provisions have been given with your support and you have gracefully supplied fields, so our basic provisions are inexhaustible and the life-power of your gifts is unlimited. We have caused you much trouble and I do not know how to respond to your graciousness.

You have given instruction to support the monks who are here now and that they should not disperse. I humbly suggest that this vast support is a heavy responsibility while attempting to complete the temple, but the members of this community will remain as they are. [Zhiyi's remains are] kept solemnly in the mausoleum; how can we think of leaving? How much more so, having received your grand instructions, are we anxious to earnestly maintain it. We should respectfully control our passions and redouble our efforts. However, 812b
the assembly has lost the presence [of our master Zhiyi] and has long fallen away from his compassionate vows, but we welcome the past connections with rejoicing, and again accept your protection and support. Joy and sorrow intermingle and I shed tears as I attend to this message.

Respectfully, on the fifteenth day of the second month, the eighteenth year of Kaihuang (598).

70. A Letter from the Prince upon Dispatching an Envoy to Tiantai to Establish a Commemoration of the Anniversary [of Zhiyi's Death]

The seasons of a year have turned, like the sun and moon pass [one after the other]. Already almost a year has passed since the Wise One (Zhiyi) passed away. I recall this with profound sorrow and pain and, unable to control my feelings, recall it with longing and deep distress, so that I cannot bear to stay still.

Now 1 have dispatched Minister of Letters Wu Jingxian to go [to Mount Tiantai] and establish a commemorative ceremony to offer blessings for the departed, and to take care of various matters.

Yang Guang bows before you. The eighteenth year of Kaihuang (598).

71. A Message from the Assembly on Tiantai Expressing Thanks for the Meritorious [Offerings]

A message from the Tiantai monk Zhiyue for the entire assembly. Minister of Letters Wu Jingxian has arrived and presented your instructions for establishing a commemorative ceremony on the anniversary of our Master's death. An assembly of five hundred monks gathered like the clouds, and though the realm of the dead is far away the sympathetic resonance surely found its way. We monks (Zhiyue and others) are not ready to be reduced to dust [and pass away], yet quickly this anniversary has come. We yearn for the compassionate gaze [of our Master] and bow down choked with sorrow, wiping away our tears as we accept our meal, unworthily accepting your offerings. I respectfully convey this message of thanks.

72. A Message of Congratulations from the Tiantai Assembly

A message by Zhiyue, a disciple of the former Wise One (Zhiyi) for the entire assembly of Tiantai Temple.

I humbly reflect that [due to] Your Honor's sagacity you have been presented by the Emperor with the venerable position of Crown Prince. The

people rejoice and the entire country celebrates. There are none among the clergy and laity who do not dance and clap their hands [for joy]. How much more do we monks [here at Tiantai]—who have from an early date received your protection and support and presented abundantly with your compassionate grace—find ourselves unable to express our true and sincere joy.

I have respectfully dispatched the monk envoys Guanding, Zhizao, and so forth to present this message and report to you. I present this message respectfully. (Translator's note: this should be dated 600 or 601.)

73. A Message of Thanks from the Tiantai Assembly upon Completion of the Building of the Temple

The third day of the tenth month of the first year of Renshou [601], reported by the assembly of monks [represented by] Zhiyue, a monk and disciple of the departed Wise One (Zhiyi) of Tiantai Temple.

I have humbly heard that after Nāgārjuna passed away, temples were built in India [in his honor], and after Baozhi died the Liang lavishly constructed Kaishan Temple. Truly the results of your original bodhisattva vow will become manifest as with the above [two situations]. We disciples can only express our praise.

I humbly reflect that the Master (Zhiyi) who passed away had perfected virtues that were difficult to comprehend, was a teacher of gods and humans, entered nirvana while in a tranquil meditative state, and manifested rare events. Even if one opens and examines the sutras and vinayas, it is only once in a thousand years [that there is the opportunity to come across someone like Zhiyi,] whose sublime virtues shine forth clearly and raise up a noble age.

I humbly reflect that in honor of our teacher and to accentuate the path, a temple (Guoqingsi, "Temple of National Purity") has been renovated. The place of its construction is in a very scenic mountainous area. Our former master once said, "This land should certainly be kept for a good occasion." Upon reflecting on this statement, the location is very suitable for the present 812c
[temple construction]. That is, the temple is located within five peaks and between the flow of two mountain torrents. The large temple buildings are ornately decorated and the monks' dwellings magnificently solemn, as if it were a pure land used for a gathering of the immortals. Since the completion

[of the temple] our former master constantly [lends his presence by] "hanging down his shadow and echoes." Though the noble realm [of the Buddha] is far away, if there is sympathy [for awakening] there will be a response. Already, after the temple buildings were raised up, rare mystical signs have appeared. Thus it is indicated that the buddhas are all the same in offering magnanimous acceptance.

We monks (Zhiyue and others) are ignorant and weak, and were unworthily accepted into the ranks of (Zhiyi's) disciples. Our family backgrounds are nothing to be proud of, and we must diligently apply our mental powers. We constantly cultivate confessional ceremonies at a separate place within the temple, and regularly cultivate meditation and paying homage [to the buddhas (see section 1)]. May all of us be permeated with cultivation [of the path] and present you with the rewards of your noble grace, although we cannot expect to please you.

I have respectfully dispatched Guanding and Zhizao to present this message and relay our thanks.

Respectfully submitted.

74. The Replies of the Monk Envoys to the Questions of the Crown Prince

The first three days of the eleventh month of the first year of Renshou (601).

Mentor of the Right Zhangheng proclaimed to the monk envoys Guanding and Zhizao that they were invited to come into the Prince's inner chambers. The Prince himself asked the following questions.

Question: Have there been any unusual spiritual signs after your former master's death?

Answer: Our former master (Zhiyi) passed away and entered extinction while sitting in the lotus position on the twenty-fourth day of the eleventh month of the seventeenth year of Kaihuang (597). On the sixteenth day of the fourth month of the eighteenth year (598), the monks were meditating, each on their own straw mats, in the early evening. Just as they were attempting to concentrate their thoughts, a monk named Daoxiu saw the figure of our former master. He was clothed in his original robe and held a bamboo staff in his hand. He entered from the western door, stopped for a short time, and then departed through the eastern door. Daoxiu jumped up in surprise

and bowed down in homage, but as he completed his bow [Zhiyi's form] disappeared. The entire assembly asked Daoxiu, "What is the meaning of this disturbance?" whereupon Daoxiu explained the circumstances in detail. All of the monks in the assembly were awestruck.

The Prince commented: "Very strange, very strange. Is there anything else?"

[The monks] answered: On noon of the second day of the eleventh month of the eighteenth year (598), two men, the soldier Fang Bonu of Yiquanin village in the Xuren district, Muyang prefecture in Haizhou (Jiangsu), and the soldier Wei Bosheng of Dongzhao village in the Mouling district, Zhao prefecture in Xuzhou (Jiangsu), were cleaning the room that our former master once used. They saw a monk roll up the bamboo screen at the door of the room, enter the room quickly, and then let down the screen by hand. The two men suspected that this was an unusual psychic event and went into the room to find out what was happening but were unable to see anyone. Astonished [by this event], they reported to the monks and explained about the above incident.

The Prince commented: "This is very strange indeed. Is there anything else?"

[The monks] answered: On the eighth day of that month, a man named Qiubiao from Lianshui prefecture in Haizhou (Jiangsu) was in the mountains [of Folong] cutting lumber. In the morning and evening he had worshiped at the mausoleum [of Zhiyi] seeking peace of mind, and this continued day after day. Just after noontime he wished to lie down when suddenly he saw a monk who pushed open the door with his staff and entered. Biao hastened to rise but [the monk] had already come up to his bed and said, "Keep trying and surely you will attain peace." Biao answered "Yes, yes," and knelt before him. Upon rising he saw [the monk] go out the door, circumambulate Xiuchan 813a
Temple once, face the Buddha Hall, and raise his staff slightly. After waving [his staff] he went out the gate, and after advancing about twenty steps he disappeared and could not be seen again. Biao followed after him and looked around everywhere, and at dawn went to the monks and reported [what had happened]. The monks asked him what kind of robe he had worn, and [Biao] answered that it was a cotton robe with [an image of] a kite. The monks led him into [the room with] the bed made of scented wood and showed him the monk's robe that [Zhiyi] used to wear regularly when he was alive. Biao said, "The color and form were exactly like this."

The Prince commented, "Very strange. Is there anything else?"

[The monks] replied: On the twenty-sixth day of the eleventh month of the nineteenth year [of Kaihuang (599)] a native of the area named Zhangzao was worshiping at the mausoleum and said, "I am one who formerly received incense and candles [from Zhiyi]; may I attain liberation from age to age." He heard the snapping of fingers but could see no one around him. He prayed again, saying, "If this is truly a psychic sign, may there be another snapping of fingers," whereupon he heard it again. Zao reported this auspicious sign in detail [to the temple monks].

The Prince commented, "Very strange. Is there anything else?"

[The monks] replied: On the nineteenth day of the third month of this year (601), Sengjiao of Yongjia prefecture (Zhejiang) had heard [Zhiyi's] voice while he was still alive and heard an unusual psychic sign after he died, and therefore paid a visit to the mausoleum to perform confession. He circumambulated the mausoleum a thousand times, and knelt in worship a thousand times. In late morning the outer door of the mausoleum suddenly opened of its own accord, and a light shone forth from the mausoleum lighting up the surrounding area, illuminating the valley and forest so that the branches and leaves of the tree could all be seen clearly. The assembly did not know what this light was and came dashing out to ask about it. Jiao also came running back and reported this to the assembly, to which they all responded with great joy and homage. After a while the light faded back into the darkness and the people did not see this sign again.

The Prince commented, "Very strange. I would like to open up the mausoleum tomb. Is there not a way [to open the mausoleum] explained in the sutras or treatises?"

[The monks] replied: "I, Guanding, am ignorant and of little talent, and do not know what the other sutras and treatises say, but I have heard that the *Lotus Sutra* (T.9:33b26–29) explains that Śākyamuni Tathāgata opened the stupa of Prabhūtaratna (Duobao, "Many Treasures") [Buddha] with his own right hand, and the eightfold assembly saw the entire body [of Prabhūtaratna]. The Prince's desire to open the mausoleum tomb is profoundly in keeping with the teachings of the sutra. It has been a long time since we monks have been separated [from our master Zhiyi], and we have perceived strange and special auspicious signs. These have aroused a great longing, like hunger or thirst. If it is permitted to

open and make manifest [the contents of the tomb] to again worship and honor [Zhiyi's] noble spirit, I would not regret it even if my life were to come to an end." At this [Guanding] shed tears, choked with emotion.

The Prince commented, "The envoys should return to the mountain (Tiantai), perform a purification ceremony, and open [the tomb]. Then both of you return here again and report back to me without regard to the hardships."

[The monks] replied, "So be it."

The twenty-first year of Kaihuang or the first year of Renshou [601], the year that the Jin Emperor [Yang Guang] accepted the title of Crown Prince.

75. Crown Prince [Yang Guang] Pays Homage to [Zhiyi's] Departed Spirit

In the first year of Renshou (601) of the Sui, the year of the rooster, the fifty-eighth year of the sexegenary cycle, the seventeenth day of the twelfth month on the day of the tiger, Crown Prince Zongchi, the keeper of bodhisattva precepts and disciple [of Zhiyi], bows before you. I respectfully report to my former master, the Wise One of Mount Tiantai Temple, whose full-body relics are kept in his mausoleum tomb. I have heard that the lives of the people rely on the unity of the three relationships (with one's father, teacher, and ruler). They act as a noble model for achieving wisdom and merit. If Yan Hui had not met Confucius, would he be [praised as being] close to [attaining the Way]? If Yinxi had not encountered Laozi, could he have reached old age in peace? How much more [important] is it for riding on the boat of 813b
prajñā-wisdom in hopes of reaching the other shore of awakening. Without having clear guidance, how can one reach the place of treasures [as with the group of travelers in the "Conjured City" chapter of the *Lotus Sutra*]? Again, it is due to a trustworthy guide that one can reach [the final goal of] the Dharma City. [The Mahayana ideal of] so-called "benefiting self and benefiting others" includes benefiting both [other] people and oneself; a master and disciple together fulfill [the virtues of] wisdom and the severance [of passionate afflictions]. So, again, I have heard that Shufu [resigned from his post,] saying he was [too] old, and the Crown Prince presented him with gold; the teacher Huanshi retired to his home and wore mourning clothes. These are examples of those who stayed within the realm of their conditions and scarcely repaid

their debt of obligation. But can it be said that they fulfilled their ultimate bounds [of duty] and exhaustively requited the influence of their teachers?

I, [Zhiyi's] disciple, have in my past deeds planted the roots of virtue, quickly accepted the teachings of the path, physically kept the precepts and mentally [sought] wisdom, secretly polishing the clear jewel [of the Dharma]; [I am] like grain that grows on dry fields [after the harvest] or water chestnuts in the cold [of winter] that have been exhaustively moistened by the dew. Though, again, time flows forever and we cannot overcome [the continuous interplay of] arising and perishing, our existence is one of constantly being subdued by [the activities of] moving, staying, sitting, and laying down. Here, though filled with dark faults, I have been mistakenly set up in the fine position [of Crown Prince]. It is to be greatly feared that my ascension will expose that I am not a proper vessel and am without talent. Again, I offer a clear proclamation that in the past I became an official [in Yangzhou], for a while stayed as a supervisor, and then returned to the imperial residence. I watched over Mount Tiantai, from where monk envoys came and went as if the earth was dancing, and auspicious signs at the mausoleum [of Zhiyi's tomb] occurred repeatedly. The body was divided [like a body of transformation] as intended in the stupa of Prabhūtaratna, the golden light from the tuft of hair [between the Buddha's eyebrows] broke through the darkness, the sound of fingers snapping occurred from moment to moment, and there was a voice in an empty room: these are but individual examples that can be called manifestations of [Zhiyi's] response (see section 74). These four [examples] are difficult [to explain]; how can they not be rare [auspicious] events? Even after the end of Tanguang's sitting [in meditation for fifty-three years], even since [Tan]you registered as a monk, even after the travels (the "flying staff") of Xinggong, they were nothing to speak of in comparison to these [auspicious signs]. Even among the sacred mountain ranges there are no examples like these. How marvelous! This is the foundation that shows the path of awakening of our Great Master (Zhiyi)! Indeed, is it not so!? This is like the annual recompense [from the harvest] of our good fields. The [*Classic of*] *Poetry* (*Shijing*) says, "There are no words that are not requited, no virtue that is not rewarded." A sutra says, "Knowing grace and repaying grace: this is the way of all buddhas [and the practice of bodhisattvas]" (*Great Collection of Jewels,* T.11:500a9).

In recent years, although I have followed the regulations and reconstructed the temple, I am ashamed that the monetary donations have not been greater. I would like to stay at [Tiantai] mountain and place my mind in a pure state like you all, and thus adorn the superior [Pure] Land. Fortunately, the assembly of monks is without fault, practices diligently without quitting, is profoundly assisted by the power [to overcome] dark [ignorance], and has human merits of which many are envious.

Now I have dispatched the supernumerary official and Gentleman Cavalier Attendant and Secretarial Receptionist Zhang Qianwei, along with the monk envoys Guanding and so forth, to return to Mount [Tiantai] to perform a [Dharma] assembly at the temple, to bow their heads at the feet of the current great assembly [of monks] and the immeasurable [bodhisattvas and so forth] both hidden and manifest and all of the Three Treasures (Buddha, Dharma, and Sangha) in all ten directions in the three times (past, present, and future), and through this merit pay homage to the Teacher, the Wise One (Zhiyi). May their true awakening be quickly realized, endowed with a manifested awakening as when one approaches the moment of death, as if one has already attained birth in the peaceful state [of the Pure Land]. The recent auspicious signs of the lengthy manifestation of Amitābha (Amituo), the visitation of Avalokiteśvara (Guanyin), and the connection with Mahāsthāmaprāpta (Dashizhi), who turn their gaze and look to the east [from the western Pure Land], do not abandon this secular *sahā* world of ours but turn to look at [our world of] the southern continent of Jambudvīpa, show that they have mercy on [those of us in] China. The vast and great oceans do not yield to the flow of minor rivers; the towering peaks of Mount Song and Mount Hua are content without being compared to minute mounds of dirt. Despite these meager offerings, may [the Buddha] let down his gracious acceptance, send his limitless Dharma body, exhaustively provide the ambrosia [of the Dharma teachings], and appear in immeasurable transformations so that all may advance to [the highest level of awakening that is like] ghee. The feast of 813c
nirvana cannot be fathomed; the taste of *prajñā*-wisdom cannot be depleted.

I have exhausted my mental powers and follow the path of my master; I have dissolved my passionate afflictions and completed my vows. From the present time into the future I will elevate his unending grace, and the retinue of my national family will all enter the Great Vehicle (Mahayana Buddhism).

He (Zhiyi) may secretly come and go but constantly [lends his presence by] "hanging down his shadow and echoes." The dustlike afflictions and various obstacles and fetters are dissolved, removed, hidden, and blocked, and [realized to be] ultimately empty and perfectly complete like the Dharma realm; this is due to the superior powers of our Great Master (Zhiyi), and the burden is carried by the buddhas. I, the disciple [of Zhiyi], wish to chew on compassion, extract [wisdom from] the storehouse of the Tathāgata, and seek liberation without being apart from words. The nature of words is itself liberation; may I be like the lotus blossom without attachment to the world, always perform good practices to realize emptiness, penetrate all phenomena, and be without obstruction. I bow my head [to Zhiyi, who], like emptiness, is without reliance on anything.

76. A Vow by the Crown Prince to Offer a Ceremonial [Vegetarian] Meal on Mount Tiantai

Zongchi [Yuan Guang], the Crown Prince and disciple of the bodhisattva precepts, pays homage and bows down before the Buddha as Dharma, Buddha as reward, and Buddha as manifestation. The Dharma is the teacher of all buddhas: the Dharma body, manifestation bodies, and the [historical] transformation bodies. Since the Dharma is constant, all buddhas are also constant. The Buddha is constant, the Dharma is constant, and the Sangha is constant. Everything in the world is empty [of substantial being], but reality is not empty [of conventional being]. All the buddhas have sublime existence, even though reality is nonexistent, nonexistent yet existing, nonempty yet empty, extremely quiescent and peaceful. Only upon realizing this can it be called the attainment of bliss. Ordinary sentient beings have inferior karmic recompense, so they are all born into extreme suffering. Those who are thus deluded are as born blind and [already elderly] with white hair. Those who find themselves in this situation are like dark pearls in an image of a net (or "like [old and blind] Xiangwang [finding] the lost jewels").

I, the disciple (of Zhiyi), fortunately could rely on superior conditions, having planted my meager [good karmic] causes in the past through [the practice of the six perfections from skillful] means to the perfection of wisdom,

and thus was born in a Buddhist family and my imperial parents raised me with loving-kindness in the womb of the teachings [of the Buddha]. I received graceful treatment like that of the eight princes from the Buddha Sun and Moon Light (Candrasūryapradīpa) (in the "Introduction" to the *Lotus Sutra,* T.9:3c–4a), and was encouraged like the sixteen novices by Victorious Through Great Penetrating Wisdom (Mahābhijñājñānābhibhū) Buddha (in the chapter on the "Conjured City" in the *Lotus Sutra,* T.9:22a). In addition, in the past I arrived at the Huai [River by] sea seeking the teachings of Śākyamuni, and invited Meditation Master Zhiyi—the Wise One and former master—to confer the bodhisattva precepts to me at Jiangdu. Through this I was opened to awakening and had something to rely on. Dreams of pillars, [like that of Confucius a week before he died, where he made an offering to the gods between two pillars,] teach us a lesson; the crossbeams [symbolic of wise people] are the first to collapse. I join my palms in reverence and peacefully sit in meditation that indicates my extinction [of passions].

For many years until today (four years after Zhiyi's death) I have solemnly reflected on [the auspicious occurrences related to Zhiyi (see section 74), such as] the manifestations of his dignified form, the continuous appearance of blazes of light, and the sound of snapping fingers that echo through the mausoleum. The envoy monks have reported on these matters that caused people far and near to rise up in [joyful] dance. Thus all have felt the power of the Buddha, Dharma, and Sangha. These manifestations have occurred due to mutual relations and response [between Zhiyi and his followers] to induce and invite sentient beings, like drawing water from a well.

I have respectfully made a clear declaration but have temporarily abstained from direct rule of the country and making the rounds for consolation in the Huaihai area, yet I have sought to be diligent in recompensing my debt to the grace of the Buddha, and thought in a small way to repay the path of my master (Zhiyi). So now, in this first year of Renshou of the Great Sui dynasty (601), the seventeenth day of the twelfth month of the Xinyou year of the rooster, the fifty-eighth year of the sexegenary cycle, I reverently dispatch the supernumerary official Gentleman Cavalier Attendant and Secretarial Receptionist Zhang Qianwei to visit the temple of Mount Tiantai and respectfully sponsor a vegetarian feast [as a memorial service]. This will be prepared 814a

with the water of eight [virtues, like the water in the pond in Amitābha's Pure Land] and with more than a hundred flavors, in hopes that it will all be comparable to the final offering [made to Śākyamuni just before his death] by Cunda (Chuntuo), or like the remote invitation by Vimalakīrti [who offered a meal to his visitors]. The appearance and aroma should be fine and soft, spreading out in all directions. Those who rejoice at this tasty banquet are not limited to a hundred million [people], but also divine sages and dragon spirits will gather like clouds in anticipation, and those who maintain the world will all seek to line up like a matrix of the stars. This can be accepted and received as a gift to the teacher's disciples, as part of the body of the Wise One (Zhiyi).

A sutra (*Dazhidulun,* T.25:63a1–2) says, "By faith one can enter [the sea of the Buddha Dharma], and through wisdom one can cross [to the other shore]." May the ambrosia [of the Buddha Dharma] be dispersed [widely] so that all will be saved from the sea of suffering; may this defiled land be transformed to be the same as a pure land; may the heavens and earth be overlaid and for a long time transformed into the golden wheel [of the highest layer that forms the foundation of our world]; may the seven mausoleums of the six ancestors [surrounding the Emperor] long keep the [imperial] Jade Throne at peace; may the roots and branches of hundreds of generations be perpetuated and prosper for thousands of years; may men and women, both black (monastic) and white (laypeople), all be imbued with the Mahayana; may all beings who traverse in the waters, land, and sky realize their buddha-nature. Even fitting Mount Sumeru into a mustard seed is not as difficult as fulfilling these [vows]. Even if the time spent on a single meal is like a great *kalpa* [of immeasurable time], why should we think it strange? A frog in a well is not aware of the rivers flowing into the sea, and how can a mosquito's eyebrows know [the expanse of] a roc's wings?

I now, through this repentance and prayers, dissolve the ice [of my offenses]; I now, through my sincerity, wish for all beings everywhere to enter the sea of vows and arouse [the aspiration for] the mind of awakening. The "mind of awakening" is the mind of Buddha: it seeks below to save sentient beings and seeks above the fruit of buddhahood. This is unattainable physically, and unattainable mentally. Being unattainable is the mind of awakening. Being unattainable is to attain the unattainable. I bow and take refuge in the Three Treasures (Buddha, Dharma, and Sangha) in the ten directions.

77. An Imperial Decree to the Assembly of Monks on Mount Tiantai

The monastic envoys Guanding and Zhizao have arrived and we have seen your letter of the third day of the eleventh month (see section 74). It reports on the auspicious manifestations at the mausoleum [of Zhiyi], such as the appearance of his [physical] form, the blazes of light, and the sound of snapping fingers whose echo rings in our minds. These are truly mysterious powers that bring about such transformations to appear in many ways; these are exceedingly rare events experienced by those of sensitivity with certain conditions. Careful recollection of those who have passed with proper memorial rituals involves a deep sense of admiration. Long ago [the passing of Śākyamuni under] the twin *śāla* trees signified an extinction that was not a [real] extinction. He alone appeared along with Prabhūtaratna (Duobao) when the stupa emerged [from underground, as revealed in Chapter 15, "Welling Up out of the Earth," in the *Lotus Sutra*]. Kāśyapa's physical remains were divided here on Mount Gurupāda [after his death], and the shadow of Śākyamuni remained [to preach the Dharma] on Vulture Peak. The light [that blazed at Zhiyi's mausoleum is like that] which emerged from the tuft of hair between [Śākyamuni's] eyebrows [at the beginning of the *Lotus Sutra* before he started preaching the Dharma], and the sound of snapping fingers within the mausoleum [is proof of the continuing efficacy of Zhiyi's example]. How can it not be that even a reflection of the [Buddha's] teachings is able to save unlimited [sentient beings]? These are great causes and conditions for hearing from a good teacher.

From long ago in the past we carefully followed a master (Zhiyi) whose virtuous sounds entered our ears and whose divine light entered our eyes. Let us rely on these auspicious signs, and thus make a connection with awakening [to the Buddha's wisdom]. Having respectfully accepted the imperial declaration and being consoled with regard to the surrender of the south [to the rule of the Sui], the Dharma followers on the mountain (Tiantai) assembly share our will and are our friends, and have become comrades, as if we all ride in the same boat. I hope that you are victorious on the path, despite the extreme cold at the end of the year. Tiantai is a famous mountain and it is

also close to the sea. The great forest (Guoqing Temple) has been repaired, although its pavilions leave much to be desired. Even if services are offered three times [a day, in the morning, at noon, and in the evening], the four matters [of the necessities of a monk (clothing, food, bedding, and medicine)] are inadequate. May they enjoy meditative bliss and be one with delight in the Dharma. During this period may they respect virtue and mutually listen to each other as we exchange communications. Now I have dispatched the supernumerary official and Gentleman Cavalier Attendant Zhang Qianwei,
814b and had the monk envoys return to Mount [Tiantai] to sponsor memorial services at the old site [of Xiuchansi]. May all share the same sweet nectar [of the Dharma] and be able to transform their rough and crude [passions]. Also, by relying on [the Buddha of the Land of] the Accumulation of Fragrances (Xiangji), may they unlock the awakening of the path.

This letter cannot exhaust my words and in retrospect it is not all [I want to convey]. Yang Guang bows before you.

The monk envoys Guanding and so forth have received and now offer the following items.

The seventeenth day of the second month of the first year of Renshou (601).

One white-stone incense burner [with three strips of incense].
One copper temple bell.
One kite[-patterned monastic] robe.
Two sleeveless kite[-patterned monastic] robes.
Seven forty-nine–foot (*chi*) banners.
One yellow silk waistrobe.
Two hundred felt rugs.
Two silk cloth shoulder robes.
One hundred small banners.
Two *he* measures of blended incense.
One basket of walnuts.
Three hundred pieces of clothing.
One cluster of dried fruit.
One cluster of rock salt.
Six pitchers of curds.

78. The Tiantai Assembly Expresses Gratitude

The monk Zhiyue, disciple of the departed Wise One (Zhiyi), and the entire assembly of Tiantai Temple express their thanks. The envoy and Secretarial Receptionist Zhang Qianwei arrived and carefully prepared the previously mentioned matters and saw to it that all were perfectly pure. He immediately lined up in front of the mausoleum containing the relics of our former master (Zhiyi), proclaimed in full the reason for his coming (i.e., the imperial decree), and announced [the contents of] the offerings.

Again, the Dharma feast for a thousand monks, if I may humbly note, was assiduous in providing broad protection [from evil karma], and was fertile in encouraging compassion that embraced all. The incense burners were sublime and were of divine and grand workmanship. The large bells were refined and their vibrations gathered together both common and holy people. Superior banners stretched out [in the wind], appearing like those that hang in Brahma's palace. The curds, salt, and peach [offerings] were, if you please, equivalent to those from [the pure land] Accumulation of Fragrances (Xiangji) [offered by Vimalakīrti]. The Dharma robes were purely decorated, without attachment and free of the dust [of passions, like when the heavenly flowers in the *Vimalakīrti-sūtra* did not "stick" to the bodies of the bodhisattvas because they were without conceptual attachments]. The felt rugs were lush and people gazed on them with amazement. The thousand monks gathered like the clouds, spreading out and filling the mountain yard [of the temple on Mount Tiantai]. The light of the ruler that descended here shone in the forests and valleys [of Mount Tiantai] and was humbly received at the mausoleum [of Zhiyi]. Certainly the supranormal powers [of the miraculous appearances of Zhiyi's spirit] will be accepted, having been manifested to the assembly of the holy [monks on Mount Tiantai]. May the sea of vows be so adorned.

Those who seek to cross over [to the other shore of awakening] are ordinary and insignificant; [sometimes they are] inadvertently bathed in [the Buddha's] grace and repeatedly moistened with compassion, such that it is difficult for them to respond and they are overwhelmed. Everyone should act reverently, just as if traversing [carefully and dangerously] between ice and swords. We

do not deserve your favor; we respectfully offer our gratitude. With deepest respect.

The sixth day of the first month of the second year of Renshou (602).

79. Another Letter from Crown Prince [Yuan Guang]

Guanding and Zhizao have arrived and we have received the letter from the temple assembly [of Mount Tiantai] (see section 78). The offerings are light but the Dharma teachings are weighty. The perfection of giving brings to perfection the virtue of wisdom; without being endowed with both conditions, how can one attain liberation? Both giving and receiving reach their ideal in being beyond words, so there is no need for a response or to refuse [the offering].

Yuan Guang bows before you.

Mentor of the Right Wanghong reports this list of offerings to [the assembly of monks at] Mount Tiantai:

One hundred and sixty silk Dharma robes of a flying dragon (*feilong*) [pattern].

One hundred and fifty banners.

One stone of "radiant" [rock] salt.

814c Five pitchers of curds.

80. Expressions of Gratitude from the Assembly on Mount Tiantai

The monk Zhiyue and the assembly [of monks on Mount Tiantai], disciples of the Wise One (Zhiyi) formerly of Tiantai Temple, express their thanks.

We have, over and over and repeatedly been blessed by your joyful giving [of offerings]. The monk envoys have returned and we have again received your graceful gifts. The various colors of the superior banners adorn the temple eaves, and the silk Dharma clothing brightens the appearance of the monks. The five pitchers of curds fill our bodies and drive away illness. The tub of radiant [rock salt] can be applied both as medicine and food. Those who seek to cross over [to the other shore of awakening usually] wear dirty rags while in the mountains and fields and seeking alms, but now their clothing is warm and flowery. The flavor of their food is rare and sweet. They are not

able to appreciate it by themselves and our fear increases that we are not worthy of accepting [your largesse]. We respectfully communicate our gratitude. Respectfully submitted. The fifteenth day of the fourth month of the second year of Renshou (602).

81. Letters from Crown Prince [Yuan Guang] on Disseminating the *Commentary on the Vimalakīrti-sūtra*

Zhangheng, Mentor of the Right, declares that "two teachers, the monks Huizhuang and Falun of the Huiri Daochang ("Wisdom Like the Sun") meditation hall, lectured on the *Vimalakīrti-sūtra* in the Eastern Palace [of the Crown Prince], completely relying for their interpretation and textual commentary on the Wise One (Zhiyi's) *Commentary* [*on the Vimalakīrti-sūtra*]. The two sessions in one day were attended and carefully listened to by [the Prince] himself. He has ordered the comptroller-general of Yangzhou to dispatch Administrator Zhangxie to Mount Tiantai to find a person who fully comprehends the Wise One (Zhiyi's) interpretation of the *Lotus* [*Sutra*], and to bring [a copy of] this commentary (Zhiyi's *Fahuaxuanyi,* or *Commentary on the Vimalakīrti-sūtra*) back to the Capital."

The envoy arrived at the temple [on Mount Tiantai], and the temple sent Guanding in response to the request of the envoy. The *Commentary* was delivered and an official made a copy. After the copy was finished Guanding checked it, and after it was examined it was taken to and received by the palace.

Mentor of the Right Zhangheng declares that Guanding was invited to have an audience [with Prince Yuan Guang] on the eighteenth day of the eighth month of the second year of Renshou (602).

The declaration [of Yuan Guang] says, "I, a disciple, take seriously the teachings of our former master (Zhiyi), and therefore am suffering pain [over his passing]. You (Guanding), a teacher, are also acting on behalf of the Dharma. In order that you do not have to speak of [such suffering], I am now dispatching Duan Zhixing, Area Commander-in-Chief, to accompany the teacher [Guanding] back to the temple and bow before the great assembly [on Mount Tiantai]. I was fond of and relied on the Dharma of our former master (Zhiyi) to practice the path. May you not lose the aspirations [of our master Zhiyi]. Go in peace, along with the following offerings:

Three hundred and twenty silk Dharma robes with a flying dragon (*feilong*) [pattern].

Two pitchers of cat-cow curds.

One tub of "radiant" [rock] salt.

Mentor of the Right Zhangheng declares separate offerings for Guanding:

A statue of Maitreya (Mile) of golden thread, along with attendant bodhisattvas and surrounded by sagely monks.

Seven sutra platforms woven with [images of] fifty-three buddhas.

Two woven sutra sacks.

One hundred pieces of *xunlu* incense.

One set of curd-mixed incense.

Also, the letter of declaration should be given to the assembly in a box. Also, Caike, Personnel Manager and Administrator of Yangzhou, is to go [to Mount Tiantai] to sponsor a memorial rite [for Zhiyi] and a feast for a thousand monks.

82. The Tiantai Assembly Congratulates the Great Lord, Crown Prince [Yuan Guang], on Ascending the Throne in the Fourth Year of Renshou (604)

The monk Zhiyue and the assembly [of monks on Mount Tiantai] express their congratulations. We have furtively heard that the golden wheel[-turning
815a world ruler has attained his] purple jeweled [throne], and that this has been passed on from realm to realm, and your royalty was conferred at the time of the overlapping *li* ☲ (or ䷝, no. 30 of the *Yijing* hexagrams) and minor *yang* (*shaoyang* double hexagram).

We submissively consider that the sagely actions of the imperial bodhisattva will bring about peace due to your enthronement and bring great blessing to [the world of] the four seas, and that both clerics and laypeople in the entire country will rejoice. Those who seek to cross over [to the other shore of awakening] cannot but celebrate with joy. We respectfully dispatch the monk envoy Zhizao to present our felicitations.

Respectfully submitted, the third day of the eleventh month of the fourth year of Renshou (604).

Presented by the monk Zhizao of Tiantai Temple in Linhai prefecture, Kuozhou.

83. A Decree from the Great Lord

The Emperor enquires respectfully, "Are the monk and Dharma Master Zhiyue and others at Tiantai Temple in Kuozhou doing well at this time of lingering cold [in the early spring]? The monk envoy Zhizao arrived and we have received your meaningful letter." The thirteenth day of the first month of the first year of Daye (605).

Minister Weishang, Pillar of State (*zhuguo*), Head of the Interior, and Duke of Juguo.

Minister Yu Shiji, Area Commander-in-Chief and Director of the Secretariat.

Minister Feng Deyi, Assistant to the Head of the Interior.

Assistant Feng Deyi announced the decree to the monk envoy Zhizao, "You, Master [Zhizao], were able to come so far despite the painful cold along the way. When you return to the temple [on Mount Tiantai], may you pronounce the message from the Emperor to the great assembly of those who delight in practicing the path, so that they may not lose the aspirations of their former master (Zhiyi)."

Archer of the Right Su announced the donation of five hundred items to Tiantai Temple. The treasurer of Yangzhou sent the army of Xiang Deyuan to deliver these goods to the temple.

84. The Assembly on Mount Tiantai Expresses Gratitude [for Donations]

Zhiyue and the monks of Tiantai Temple express [their gratitude]. The envoy Zhizao has returned and presented his report of the imperial decree of the thirteenth day of the first month, and about the donations of five hundred items. We have attentively gathered the assembly [of monks] before the Buddha [image in the temple] and respectfully greeted the envoys [who delivered the donations] and offered invocations [on their behalf].

[Zhi]yue and the others have the pleasure of and rejoice in coming into contact with a sagely era [with an enlightened ruler]. We humbly accept your compassionate decree and delight for the resulting prosperity. We have also received your substantial gifts and [are grateful for] your repeated and gracious

donations. We have furtively considered that the lands and waters of the wheel-turning ruler (i.e., the current Sui emperor) are already awakened [to the benefits of this rule] and it is difficult to erase, not to mention the reverent receipt of marvelous goods from the Imperial Office. This all relies on your compassionate decree. Again, we have received the power of the Buddha and will strive to exhaust our hearts, to follow our teacher's instructions, concentrate on cultivating our rituals and recitations, and respond to the fertile [grace] of the Emperor. Although we are not worthy of the tremendous favors that have come our way, we respectfully attend to the envoy from Yangzhou and convey our gratitude as we receive them. Respectfully submitted, the seventeenth day of the third month of the fifth year of Daye (605).

85. A Message from the Temple Assembly [on Mount Tiantai] on the Occasion of the Arrival of the Imperial Carriage at the Palace at Jiangdu

The monk Zhiyue and the temple assembly [of monks on Mount Tiantai] greet you. At this time of the mid-autumn chill, we humbly ponder the well-being and good fortune of his majesty, the Emperor.

[Zhi]yue and the other monks were quick to receive the encompassing favor of your compassionate grace, and the mountain assembly has attained constant peace of mind and respectfully serves the country by practicing the path.

We have humbly heard that the imperial carriage will make its rounds in
815b Jiangdu. The monks are dancing with joy and we anxiously await [your arrival]. We respectfully dispatch the monk envoy Zhizao to welcome you and hear your instructions. Respectfully submitted. The thirtieth day of the eighth month of the first year of Daye (605).

86. The Monk Envoy [Zhizao's] Response to Inquiries

[1.] On the nineteenth day of the ninth month [of the first year of Daye (605)], the monk envoy Zhizao was in the Hualin ("Flowery Forest") Park in Chuzhou to deliver greetings [to the Emperor]. Secretarial Receptionist Li Dafang delivered the [emperor's] decree, "You, the teacher [Zhizao], did well in

coming down a distant path. Your journey must have been very arduous. We will meet the teacher upon arriving in Yangzhou."

[2.] On the twenty-sixth day of the ninth month [of the first year of Daye (605)], the monk envoys of all the provinces were gathered together in front of the Great Tusk Palace (Dayadian). An official from Piguo announced the imperial decree, "We bow before the teachers [of the Dharma]. It is gradually becoming chilly; you teachers have each been persistent in following the path [of the Buddha]. I, [Yuan Guang,] a disciple [of Zhiyi], have made my rounds to my old [former] dwellings [in Yangzhou], and you teachers have done well in seeking and coming to meet us. May you teachers go in peace."

[3.] On the twentieth day of the eleventh month [of the first year of Daye (605)] Secretary Li Dafang introduced [Zhizao] into the palace and orally transmitted the [Emperor's] pronouncement, "May the teacher [Zhizao] be seated on the high seat."

After he was seated the Attendant Gentleman of the Yellow Gate [and Mentor of the Right] Zhangheng announced the imperial declaration, "Are the teachers and the assembly of monks at your former master's (i.e., Zhiyi) temple [on Mount Tiantai] harmonious or not? Do they quarrel with each other or not?"

[Zhi]zao stood, wishing to answer, but [Zhangheng] declared, "The teacher may sit. The teacher may stay seated and does not need to stand."

[Zhi]zao then replied, "The entire assembly of disciples [of Zhiyi on Mount Tiantai] are [always] sweeping and cleaning the temple of our former master. Both senior and junior monks are harmonious, like water and milk. They devote their lives in service to the country by following the path [of the Buddha]. None dare to quarrel over this and that; they are always cautious and wary [of such quarreling]."

[Zhangheng] declared, "Good."

Zhangheng also made a pronouncement, "The temple of the teachers [such as Zhizao] is the temple of your former master (Zhiyi). Are the ways of following the path there [on Mount Tiantai] the same or different as other places?"

[Zhizao] responded, "The Dharma teachings of our former master have some differences from other temples. There are ritual practices at six times [during

the day], and sitting in meditation four times [a day] (see section 1, regulation 2), at separate places and using different practices. The places of worship are constantly conducting ritual practices in honor of the Great Lord (the Emperor)."

[Zhangheng] declared, "Very good. Very good."

Zhangheng again made a pronouncement, "The teacher [Zhizao] and others [of Mount Tiantai] have already formed an assembly that is following the path. They need not accept monks from the north or visiting monks from other provinces; privately ordained (unofficial) monks should be avoided at all costs, as well as the frequent counterfeit [monks], who should both be rejected."

[Zhizao] responded, "The one temple on Mount Tiantai is a place protected by the heavens. The temple has established permanent regulations (see section 1) and will not allow foreign or visiting monks. Also, we prefer to die before accepting privately ordained monks."

[Zhangheng] declared, "Fine."

Zhangheng again made a pronouncement, "[The Emperor,] a disciple [of Zhiyi], caused forty-nine people to leave home and be guided by the former master (Zhiyi), to stay at the temple and carry out their [priestly] duties, and then to be taken over [by you]. You, the teacher (Zhizao), should examine them, and those who have an aspiration for the path should be registered [as official monks]. They are not [to be included among the so-called] privately ordained monks.

[Zhizao] responded, "So be it."

Zhangheng again made a pronouncement, "So, after [the various propitious signs] has the mausoleum of our former master (Zhiyi) been opened again?"

[Zhizao] responded, "Since the mausoleum was opened by imperial decree in the first year of Renshou (605), it has not been reopened."

[Zhangheng] declared, "I understand."

Zhangheng again made a pronouncement, "Even after returning to the
815c temple [on Mount Tiantai] you should not open the former master (Zhiyi's) mausoleum again. [If you do reopen it,] certainly a great disaster will occur."

[Zhizao] responded, "So be it."

[Zhangheng] declared, "The disciple [of Zhiyi, the Emperor,] wishes that a stone memorial be built in honor of the former master (Zhiyi). Do you have any documentation on the former master [Zhiyi, to serve as a basis for the inscription]?

[Zhizao] responded, "From the time of his birth until his inevitable finish, marvelous wonders continued without end. His disciple Guanding has recorded these events in a document of one fascicle. This is kept on the mountain (Tiantai) and has not yet been submitted [to the Emperor]."

[Zhangheng] declared, "Very good. Very good. The disciple [of Zhiyi, the Emperor,] truly wishes to build a memorial for his former master (Zhiyi), so the teachers [of Mount Tiantai] should immediately dispatch an envoy to deliver [the document]."

[Zhizao] responded, "So be it."

Zhangheng again made a pronouncement, "Where is Guanding?"

[Zhizao] responded, "Master Guanding is at the temple [on Mount Tiantai]. Ordinarily he would depart and visit you for an audience, but he has suffered from dysentery for over forty days and is not able to travel."

[Zhangheng] declared, "Fine."

Zhangheng again made a pronouncement, "The monks such as the teacher [Zhizao] are at the temple [on Mount Tiantai], are they not? They do not just register their names as being at the temple but physically dwell someplace else?"

[Zhizao] responded, "Since our former master (Zhiyi) was in this world we have had the tenfold regulations [see section 1]. If someone has their name registered at the temple but actually live apart [from the mountain/temple], that means they are not dwelling together [with the community]."

[Zhangheng] declared, "Very good. Very good."

Zhangheng again made a pronouncement, "Does the teacher's temple have any leaks or skewed [beams], or not?"

[Zhizao] responded, "When the temple was first built it was already the beginning of spring—not an appropriate season for gathering bamboo and lumber—so up to today there are various leaks. Officials from Linhai are constantly inspecting and making repairs."

[Zhangheng] declared, "Good. If there is anything that is not yet rectified, the disciple [of Zhiyi, the Emperor,] will dispatch envoys to inspect [the situation and make repairs]."

[Zhizao] responded, "So be it."

Zhangheng again made a pronouncement, "The materials granted to you, the teacher, should be provided as clothing and property for the various teachers [and monks of Mount Tiantai], and not used for other purposes. They are provided

for the sake of creating meritorious benefit, as per the intent of [the Emperor,] the disciple [of Zhiyi]. This disciple's support of the teachers differs from that of others. He will certainly continue to supply [such support] unceasingly. The temple monks [of Mount Tiantai] should not seek [support] elsewhere and harm [your reputation] after [the passing of] your former master (Zhiyi)."

[Zhizao] responded, "So be it."

Zhangheng again made a pronouncement, "The disciple [of Zhiyi, the Emperor,] will dispatch an envoy [to accompany] the teacher [Zhizao] and others when they return to the temple [on Mount Tiantai], create meritorious benefits for your former master (Zhiyi), finalize [the ordination of] the home-departed ones seeking to cross over [to awakening], and open [Zhiyi's] mausoleum. This will certainly bring about great and unusual [events]. The teacher [Zhizao] should quickly return [to Mount Tiantai] and finalize these meritorious benefits. The teacher and others should follow after the envoys."

[Zhizao] responded, "So be it." Then Zhizao and the others arose and took their leave.

[Zhangheng] declared, "The disciple [of Zhiyi, the Emperor,] has finished responding to the statements of the great assembly."

[Zhizao] responded, "So be it."

Taking his leave, [Zhizao] went to Qiling Temple.

Liu Guyan of the Secretarial Office made a pronouncement, "Our intent is to officially produce a memorial for the Wise One (Zhiyi). If it cannot be produced officially, then my resolve has not been achieved. I should state to the monk envoy to quickly take and deliver a pronouncement [to this effect], so that a memorial can be established by the second month [of the year]. I declare that fifty monks of Yangzhou province be instructed. Is there any teacher who is superior to the Wise One (Zhiyi) with regard to the [Buddhist] sutras and treatises?"

87. A Decree on Establishing the Name of the Temple of National Purity (Guoqingsi)

816a In the past I founded a temple for the Wise One (Zhiyi), and tentatively named it after the mountains. Now we should establish a new name. Is there a superior

title to be found in the sutras and treatises? You should each state your opinion, and I myself will choose among them.

88. A Report to the Emperor on [the Name] "National Purity"

The report to the Emperor by the monks (in response to the request in section 87)—the precepts masters and associated people—was that a noble title for the temple would be "Gate of Meditation" (Chanmen) or "[Temple of] the Five Pure Suddhāvāsa Deities" (Wujingju). Before these titles were presented to the Emperor, however, the monk envoy Zhizao suggested, "In the past, in the Chen era, there was a meditation master, Dingguang, whose virtues were incalculable, and after his death his spirit appeared to the Wise One (Zhiyi) in a dream, saying, 'Now you wish to construct a temple but it is not yet the right time. When the three countries become one family and one with great power appears, then he should bring about a temple for the sake of [you,] the meditation master. If a temple is completed the country will be purified, and so it should be called the Temple of National Purity.' I have heard that there is a decree seeking to establish the name of the temple [on Mount Tiantai], and I cannot remain silent. I humbly make this report and present this suggestion."

Secretarial Receptionist Li Dafang passed the message up to the Emperor, who decreed, "This is an auspicious spiritual sign for our former master (Zhiyi). We should use it. Take the plaque from the Great Tusk Palace (Dayadian), fill it with yellow ochre, inscribe it with [the name of the temple] written in large seal-like characters, and dispatch an envoy to place it at the temple gate."

End of Fascicle 3 of *The Hundred Records of the Temple of National Purity*

Fascicle 4

89. A Decree concerning Dharma Names for Forty-nine Ordinands

A decree from the Emperor. The Emperor respectfully enquires after Dharma Master Zhiyue and other monks of the Temple of National Purity in the province of Kuozhou. The monk envoy Zhizao has arrived bearing a letter, which [the Emperor] has taken to heart. Tiantai is a blessed place and a superb environment. Therefore I have established a temple there in honor of the Wise One (Zhiyi). The Dharmic conditions are profound and the honorable teacher's uprightness is weighty. We wish to follow the founder's legacy, holding to it respectfully without failing. May the pure actions of a bodhisattva last for a long time and yet still be new.

Nevertheless, it has been a long time since the Noble One (either Śākya-muni or Zhiyi) passed away and Buddhist followers have become corrupt; they seek after profits and do not sever their mundane connections. They relish sweet and rich food and thus break the precepts. While such impure offenses increase, how can [the Buddhist community] be called a "field of merit"? Teachers [of the Buddhist Dharma] should be apart from such conditioned phenomena, seek the supreme path, reject the contaminations of the mundane world, and reflect on what is elegant and refined. Thus they should train in what is yet unlearned and cultivate pure practices, so that these Dharma matters of the disciples will all return to harmonious unity, and the prohibitory precepts of the buddhas will finally be honored and followed.

Again, this temple [derived from] a fortunate manifestation of reasons revealed through mysterious senses [in a dream] to the previously awakened one (Zhiyi) that the name should be the Temple of National Purity, so that 816b
donations should be given along with joyful congratulations.

It is wintertime and very cold; may you maintain the purity of your health. I, the Emperor, have been traversing [the country] inspecting local customs, and have reached Jiangdu [near Tiantai]. Gazing at the mountains and rivers, my troubled thoughts have deepened. Therefore I have dispatched Associate Secretarial Receptionist Lu Zhengli to go and present this trivial [gift of a

plaque for the temple gate]. When the envoy Lu Zhengli arrives at the temple he will announce the decree and present the gift to the temple.

The twenty-ninth day of the tenth month of the first year of Daye (605).

I, [the Emperor,] decree the ordination of forty-nine people to leave their homes [and become monks].

[A list of donations:]

Two tubs of *xunlu* incense (frankincense).

The construction of dirt walls on four sides, built with a roofed gate of five spaces.

Provisions for a [vegetarian] feast for a thousand monks, two thousand sections of materials, and a thousand tubs of rice.

[Accompanied by:] Minister Weishang, Pillar of State (*zhuguo*), Head of the Interior (*neishiling*), and Duke of Juguo.

Minister Yu Shiji, Area Commander-in-Chief and Director of the Secretariat (*neishi shilang*).

Minister Zhang Qianwei, Area Commander-in-Chief, Grand Master for Closing Court (*zhaosan dafu*), and Assistant to the Head of the Interior (*neishi sheren*).

After the shaving of the heads of the forty-nine people for their ordination, as decreed, the envoy [Lu Zhengli] should ask for the creation of Dharma names for the monks. Guanding should follow the rules of the community and establish names on the basis of six options: [with regard to the auspicious signs of national purity, with regard to leaving home, with regard to establishing vegetarian feasts, with regard to the donation of rice, with regard to (temple building) repairs, and with regard to the admonishments of the imperial decree]. The envoy will record and report them [to the Emperor].

[The names of the forty-nine ordinands are as follows:]

[1.] Rui, Xiang, Gan, Che, Ying, Yan, Guang, and Sheng: these eight names, based on the auspicious signs of [the Temple of] National Purity, should all be topped with the character *ling* ("spiritual"), [giving the names Lingrui, Lingxiang, and so forth].

[2.] Ji, Jing, Zhen, Shi, Kong, Ru, Ji, Sheng: these eight names are based on the action of leaving home [and becoming a monk], and should all be topped with the character *dao* ("path"), [giving the names Daoji, Daojing, and so forth].

[3.] You, Jie, Ding, Hui, Yan, Zhi, Kai, Jue: these eight names are based on providing [pure] vegetarian feasts, and should all be topped with the character *jing* ("pure"), [giving the names Jingyou, Jingjie, and so forth].

[4.] Ming, Li, Bian, Xi, An, Zhu, Kan, Le: these eight names are based on the action of the donation of rice, and should all be topped with the character *hui* ("blessing"), [giving the names Huiming, Huili, and so forth].

[5.] Ji, Ye, Zong, Ben Yin, Guo, Yan, Jing: these eight names are based on the action of [temple building] repairs, and should all be topped with the character *zheng* ("correct/right"), [giving the names Zhengji, Zhengzong, and so forth].

[6.] Fang, Miao, De, Yuan, Zun, Pu, Xian, Xing: these eight names are based on the admonishments of the imperial decree, and should all be topped with the character *si* ("individual"), [giving the names Sifang, Simiao, and so forth].

[These six lists of eight names together add up to forty-eight names.] The final [forty-ninth] person should be called Jixiang ("Auspicious").

90. A Report of Gratitude from the Community of the Temple of National Purity

A report from the monk Zhiyue and the assembly of the Temple of National Purity on Mount Tiantai.

Associate Secretarial Receptionist Lu Zhengli arrived and presented a declaration that, according to the decree of the nineteenth day of the tenth month (see section 89) and in line with the instructions of the compassionate Emperor, an auspicious name was presented to the temple along with donations of two thousand sections of materials, a thousand tubs of rice and two tubs of *xunlu* incense (frankincense), a vegetarian Dharma feast for a thousand monks, the ordination of forty-nine home-departed ones, and repairs for the temple building. Immediately the assembly [of monks] gathered to burn incense and chant [in grateful celebration].

We respectfully consider that the virtue of your noble rule unites that of heaven and earth, that you nurture [the people of] all the lands as if they are your children, peacefully reconcile [all those of] the four seas, and help to propagate the transformative teachings of the Buddha and thus save and liberate sentient beings. The light of your grace is great, and is truly beyond compare [like that of a buddha].

I, [Zhi]yue, and others, though we wear the Dharma robes, cannot be said to shine in our practices. Though we attended to our former master [Zhiyi], we often act contrary to his guidelines and we reproach ourselves day and night, with no place to take our rest. We humbly submit to the intent of your decree and will accept and uphold it. However, ordinary and inferior [people]
816c cannot know the great wisdom of a bodhisattva.

In the past, at the time of the Chen dynasty, I was told intimately by the teacher [Zhiyi], "When the three countries are united there will be a person of great authority who will build a temple [on Mount Tiantai]. If the temple is built, the country will become purified. This must be called the Temple of National Purity." At that time [such things as the make-up of] chariots and scripts were not yet unified, so people could not understand what was being said [to each other], and since that time the doubts they embraced could not be cleared up. On receiving the decree conferring the name "National Purity," to the temple, however, which matched the original auspicious sign, the mountain monks and people [of the Tiantai area] were delighted and rejoiced.

We now know for the first time that the aspirations of the bodhisattvas [Zhiyi and the Emperor] were revealed to be mutual, whether to attain the results of the five preliminary grades [by Zhiyi] or to govern with a myriad opportunities [by the Emperor]. They brought to light the three noble matters (Buddha, Dharma, and Sangha in the case of Zhiyi's case; the three relationships of master, father, and teacher in the case of the Emperor), benefited the nation, and brought joy to sentient beings. Thus we are fortunate in hearing of the fulfillment of this auspicious sign. Gazing up at the temple plaque, it is as if we have attained the path of awakening. We have all received your compassionate grace, as if all under the sun were equally moistened [by the rain], and yet on the other hand Tiantai has onesidedly experienced a vast lushness. Well-dressed officials visit us one after the other, and delicious foods of rice and grain are gathered in large piles.

I, [Zhi]yue, and others, are not proficient in the three types of learning (precepts, meditative concentration, and wisdom) and find it difficult to accept even one [donated] meal, not to mention overflowing mounds of rice and other goods. How can we respectfully repay [such donations]? We cannot help but feel a profound dread and are concerned about extending our offenses. May we all rely on your compassion and forgiveness; we have exhausted

our foolish sincerity and humbly accept the rewards from the North Star (i.e., the emperor).

Although Mount Tiantai was mysterious and secluded, and from long ago subsisted on its own, now we are blessed with prosperity and peace and the establishment of the Temple of National Purity. Forty-nine people left their homes [and were ordained] in one day, cutting off their hair and extinguishing obstacles [to awakening]. This is truly extraordinary! May their mental powers increase and progress, and their learning be renewed daily. May each thought be perfumed with merit, so that they may serve the Emperor and country.

Again, a thousand monks assembled for a vegetarian feast; both ordinary and noble [people] gathered like clouds. The light of the sun shone brilliantly and the monks rejoiced. We look up to and reflect that our former master [Zhiyi's] sublime virtue was beyond comprehension. His supranormal powers will be felt in response [to our needs] and will certainly enlighten us.

In the afternoon [after the vegetarian feast], the mausoleum [with Zhiyi's remains] was opened for the sake of the envoy, and this was accompanied by an extraordinary and holy auspicious sign that was seen by the envoy and others—public and private, monk and layperson. I, [Zhi]yue, and others were filled with a mixture of joy and sorrow. We respectfully report this to you.

We respectfully report; the twenty-fourth day of the eleventh month of the first year of Daye (605).

Reported by the monk [Zhi]yue and others of the Temple of National Purity in the country of Zuozhou.

91. An Oral Decree Given to a Hundred Officials on the Decree and Report of Congratulations

The envoy Lu Zhengli has returned and proclaimed, "We opened the former master [Zhiyi's] mausoleum and tomb but did not see any remains." He also presented a one-fascicle report of events [in Zhiyi's life]. The hundred officials all congratulated him. Now I proclaim to all the officials, "The Wise One (Zhiyi) was my bodhisattva precepts master who performed many marvels. He constantly said to me, 'If one is certain to attain the path, then after attaining the path one must protect the country and benefit all the people.' When he [passed away and] reached nirvana, he remained sitting in a stone

room, his form unchanged. I dispatched the envoy Zhang Qianwei in the first year of Shouyuan (601) to go and see this, and [his majestic form] was just like in the past. Then I recently dispatched Lu Zhengli to go, and he carefully opened the mausoleum door. Although it had been closed and tightly sealed there was nothing there (i.e., Zhiyi's physical remains were gone), and though I inquired about the remains there was nothing to be seen. The numinous
817a body had already been transformed; it was not an empty claim that he (Zhiyi) had attained the path [and become a buddha]. The promise of his protection and benefits is certainly not in vain.

I now have received a one-fascicle report of events [in Zhiyi's life] (the biography written by Guanding), which all the officials can contemplate. Envoys will be dispatched to each province, each with a copy [of this text], which will be distributed as they return to their offices.

92. An Oral Decree for the Donation of Banners

The monk Zhizao, on the twenty-seventh day of the second month of the third year [of Daye, 607], was invited to the palace and given an oral decree for a donation of one thousand and twenty-five banners.

93. A Decree for Constructing a Stone Memorial Epitaph for the Temple of National Purity

A Stone Memorial Epitaph for Meditation Master [Zhiyi], the Wise One, of the Tiantai Temple of National Purity.

Minister Liu Guyan of the Sui, Director of the Palace Library, Officer of the Interior directly under the Emperor, Secretariat, in deportment equivalent to three offices, humbly accepted this decree [to compose an epitaph in honor of Zhiyi].

I, Minister [Liu Guyan], have heard (from the commentaries to the *Book of Changes,* the *Xicizhuan*) that "when images were achieved in heaven" they were preserved in the teachings of the classics and the apocrypha, and "when forms were achieved on the earth" they fashioned an equal partition of the land. The twofold deportments [of heaven and earth, *yin* and *yang*] are already such, and the three capacities [of heaven, earth, and human beings]

are likewise clear. The superior sages succeeded to the ultimate and thus wise rulers were able to spread the teachings. Those who are already awakened transmit the path, and those in alignment ascend to sagehood. Therefore [non-Buddhist activities and traditions such as] ordering a carriage to Mount Kongtong [to learn about how to rule a country], bending the light of the Shanjuan caves, clarifying the deeds in the historical records, widely disseminating the wind-like recitations of Chi[songzi], mining for quality within the nine districts, and mounting the void in all six directions (north, south, east, west, heaven above, and earth below): these all are alike in being expedient means [of limited but not ultimate worth] in hoisting up [and saving others] and temporarily maintaining a "free and unfettered" (*xiaoyao*) existence. In the end, however, one is overcome by pain and emptiness and wanders in the cycle of birth and death. These [activities] do not achieve [the teachings and results of the Buddha and of Zhiyi concerning] nonarising and nonperishing; neither going nor coming; neither true nor void; neither thuslike nor different; the permanence, bliss, selfhood, and purity [of nirvana]; the solid quietude and tranquility [of awakening]; and the liberation that is incomprehensible.

Here in Guangdong, our great Sui Emperor [Yang Guang], with his Dharma name "Zongchi," transports himself as if thawed by the sun of the Buddha, auspicious signs emanate from the pure palace, and with the keen insight of a Dharma King he should be the lord of this world of Jambudvīpa. With the seal of the Tang and carrying out its business, [Yao] succeeded Gaoxin [as emperor], was established as a sage, and chose able people [to assist him]; the Zuo [imperial line decending from Yao] prospered and the Ji [family of the Zhou dynasty] commenced. He was granted free reign by Heaven and embraced great virtue and sheltered the small-minded. Rare in the world, he received the Mandate of Heaven, so that [China] was civilized within, and [in the lands outside its borders] all was supple and orderly. [As it says in the *Xicizhuan,* Yang Guang] "knew what was subtle and knew what was manifest," and deeply penetrated into the "mysterious mirror" [of peoples' minds]. He was accomplished in both military and cultural matters.

After losing control in the Yongjia [disaster in 311], the country crumbled and was divided [into north and south], and was at the mercy of the assertive and strong, each one staking their claim as a ruler. Propriety and music became submerged and without a proper place; [auspicious treasures such as] tortoises

and jade were destroyed or transferred to other places. Texts and rules were divided and fought over for about thirty generations. Heaven itself regretted these disasters and the evil harvest had its day.

[On the other hand,] the Emperor [Yang Guang] amply followed the Way (*dao*) while at [his palace in] Fenyang [after he ascended the throne], and his traces shone brightly as he went from place to place (or "while at his Daidi palace before ascending the throne"). The land was divided up propitiously and marvelous achievements were made known. In his time, the numinous plans of Gaomiao (Emperor Wen of the Sui) were deeply concerned with unifying the country, and he focused on taking up the *yue* halberd ax in battle [to reunite China under his rule]. The Emperor said, "This is so! The ruler considers his ministers the way a parent considers their children." Thus he demonstrated his authority in all the land (lit., "ten thousand *li*"), inquired after the nine types of punishment for crimes, in one fell swoop sta-
817b bilized the area left [that is, south] of the Jiang, and again drove his carriage out so that all remaining ashes [of resistance] were buried. Those within the country competed to offer tribute, and those outside the country were cut off [from interfering].

Even though Jiu and Xie combined to form the five [ancient] ministers [under Emperor Shun] and Zhoudan was among the ten raucous ministers, [compared to] the great achievements of the roots and branches [of this lineage] in the ancient past, we have much of which to be abashed. A firm foundation [as solid as a rock] has great merits, and it is not right for it not to be a model. I raise up the three abilities of the rod-like [imperial] clan and the nine types of officials: their basis is benevolent compassion, their contribution is to voice their instructions, their actions follow the essential Way, and their essence is to be spontaneous (*wuwei*).

[The sage of Mount] Gushe suddenly went dark (i.e., Zhiyi passed away) and still our thoughts are deep [in mourning], like the pounding of azure waves, reminiscent of crossing over by boat. Come to think of it, [Śākyamuni,] the one who is able to care for others and is fully awakened, descended to this *sahā* land, our world [that requires] much endurance. [Then there are those like Zhiyi] who "entered the path through faith" and "gave priority to keeping the pure precepts," as clarified in the text of the *Brahmā's Net* [*Sutra*]. This was profoundly transmitted to sentient beings, and [Zhiyi as] the Master

of the Nation (*guoshi*) and treasure of the sangha community was certainly endowed with both meditative concentration and wisdom.

Such was the great meditation master of Mount Tiantai near Kuaiji. When he was born the room was filled with a numinous light and both of his eyes had double pupils. This meditation master's Dharma name was Zhiyi. His family was the Chen of Yingchuan, which had a long history in Taiqiu and prospered with many sons. At the decline and fall of Sima (of the Eastern Jin dynasty in 420) they took refuge in Huarong [to the west]. His father Qizu served the Liang [as Area Commander-in-Chief] Commissioned with Extraordinary Powers and Cavalier Attendant-in-Ordinary. He was enfeoffed as the Marquis of Yiyang prefecture.

Meditation Master [Zhiyi] possessed an elegant demeanor and extraordinary insight. While he was [still young and] losing his baby teeth he [already] possessed rare qualities, and as the years passed he could recite the *Lotus Sutra* as a young student. His father wished for him to marry and prayed that he would dwell nearby. He mastered the Confucian teachings and historiographic materials. He was also profoundly adept in the ways of the "Archivist Under the Pillar" (Laozi) and the "Trenchant One" (Zhuangzi). When the Zhugong Palace collapsed (at the end of the Liang dynasty), he was reduced to poverty (lit., "eating only rough vegetables"), and upon reaching maturity and attaining the frail crown [of manhood] he became a home-departed one [and ordained as a Buddhist monk] at Guoyuan Temple in Changsha. He guarded the precepts as if they were a bright jewel, and his calm mind was like still waters.

One by one he attended to the Buddhist sutras and treatises, and he was able to attain the gist [of a text] upon only one hearing, and could then transmit it orally. The Xiangtan area was limited and narrow, however, so his great capabilities could not be realized. He left Hengyang and walked peacefully on the banks of the Ru River. He then went to Mount Dasu and sought to practice under Meditation Master Huisi. When the meditation master saw him he exclaimed, "I remember in the past on Vulture Peak (Gṛdhrakūṭa) we heard together [the preaching of] the *Lotus Sutra.* Please come to my Samantabhadra meditation hall, and I will explain for your sake the four practices for attaining peace [from the *Lotus Sutra*]." [Zhiyi] remained [in the hall] for two weeks reciting the "Medicine King" chapter [of the *Lotus Sutra*]. When he reached the phrase about all buddhas joining in praising [the Medicine King for his

sacrifice], he serenely entered into a state of samadhic concentration and aroused clear wisdom. He arose and reported to his teacher. His teacher [Huisi] said, "If not you, this would not be experienced; if not me, this would not be recognized. The samadhic concentration you entered is a preliminary skillful means for realizing the lotus *samādhi,* and the *dhāraṇī* for retaining what is heard. Even if I were to indulge a thousand groups of a billion types of teachers of letters, I would not find anyone with your wise eloquence or who matches your abilities. You are the first and foremost among those who preach the Dharma."

[Zhiyi] also tasted of the *Benevolent Kings* [*Sutra*] and the [*Sutra of the Bodhisattva'*s] *Necklace,* and from [the teachings] of Nāgārjuna and Aśvaghoṣa he established [the practices of] threefold contemplation and [the doctrinal classification of the] fourfold teachings, and stated the basic gist of his school as the key to the Mahayana. His attainments [allowed him to] control his inner [feelings] and he shared what he had learned. His knowledge contained the riches of the past, as when Aśoka established the true teachings. His numinous abilities allowed him to know the future, as in mirroring the destruction of the great Dharma by [Emperor] Wu of the [Northern] Zhou. Therefore he tread lightly in high places, ascended Mount Tiantai, traversed many famous mountains, and made for Mount Lushan.

Prince Xiao of Qin (Yangjun) was installed as governor in Huaihai
817c (Yangzhou). He dispatched a letter [to Zhiyi] humbly requesting an audience (see section 23). In response to the envoy, however, [Zhiyi] said, "Although I wish to see you I fear that the conditions are not right." A great wind had been blowing for many days and monstrous bandits were fighting. Thus both land and sea lanes were obstructed, so he (Zhiyi) remained safe and secure on Kuangxiu (Mount Lushan).

Then the dragon flags [of the forces of the future emperor Yang Guang] triumphed over the troubles [of rebellion in Huaihai] and he replaced Prince Xiao to rule over this area. [Yang Guang] sincerely extended an invitation [to Zhiyi], and, like following the flow [of the river] and with the wind at his back, in a few days [Zhiyi] quickly arrived and had a meeting [with Yang Guang]. A teacher-disciple relationship was established and it was like [the eight princely sons in the *Lotus Sutra,* such as] Shanyi ("Good Intent") facing the sublime light [emanating from the Buddha], or like [the ruler] Gaozong

employing Fushuo [as his advisor]. [Zhiyi] firmly and repeatedly declined [Yang Guang's request that he remain at the palace] (see sections 29–31), and finally he could not agree [to stay and returned to Mount Tiantai].

In the eleventh year of Kaihuang (591), the year of Xinhai (the forty-eighth year of the sexegenary cycle), the twenty-third day of Xinchou (the ninth day of the sexegenary cycle [of the eleventh month] of Huangzhong), an unobstructed great feast [for monks] was sponsored at Datingsi [in the Governor's palace] in Yangzhou (see section 26). [Here Yang Guang] respectfully received the bodhisattva precepts (ten major and forty-eight minor precepts), abandoned his honorary official titles, and, based on the [Buddhist] canons of the masters [such as Śākyamuni and Zhiyi], discarded the dragon-themed imperial robes and put on the "robes of patience" [of a monk or follower of the Buddha], thus leaving behind the scepter of secular authority and instead [committing to] transmitting the scent of the [Buddhist] precepts. He perfectly aroused an initial aspiration [for awakening], and paid homage to all the buddhas. At that time the heavens and earth were in prosperous harmony and the sun and moon were adorned like flowers, a peaceful wind wafted in the garden yard, and the sky was pure with a restful air. The woods flowered with the seven components of awakening (mindfulness, discernment, diligence, joy, serenity, concentration, and equanimity), and the ponds sparkled with the water of eight kinds of purity (i.e., water that is sweet, fresh, soft, light, pure, scentless, clean, and nourishing) [like the ponds in the Pure Land]. The transformations spread both inside and outside, matters were akin to that of the palace of King Aśoka, the teachings were like turning the wheel of the Dharma, and its principles matched [in profundity] the treasured depth of a cavern. Both civil and military officials were shaded with the cloud of compassion; they rejoiced with great joy, were sustained with deliverance, were solemn in their clarity, and yielded in their obedience.

Sutras [such as the *Necklace of Precious Stones* (T.1485:1020c1–3)] explain the "precepts for maintaining restraint," "the precepts for practicing all good deeds," and "the precepts for benefiting sentient beings"; thus one manifestly arouses the threefold vows [to realize the truth for all sentient beings, to preach the Dharma to all sentient beings, and abandon one's life to serve the Dharma], accepts and follows the ten true and correct precepts [such as not killing, not stealing, and so forth], and realizes that all visible

forms are included in the realm of emptiness. When Dharma services referred to here (i.e., the precept ordination held for Yang Guang) came to an end, the seven rare treasures (gold, silver, lapis lazuli, moonstone, agate, coral, and amber) were all abandoned, and [Zhiyi] left the dwelling to go outside the palace and join the community of meditators in the pure forest. He was given donations to cover the four [necessary] matters (clothing, food, bedding, and medicine; see section 77), such that he (Zhiyi) doubted that he had fulfilled the Prince's wishes.

Upon reflection, I think that to do the utmost in honoring your teacher (or "Shishi, an official of the Zhou dynasty, in doing his utmost to do what was proper") will certainly result in a fine reputation, like Yiyin being called "the one in charge of weighing [policies]" (*aheng*) or Luwang being called "like a father" (*shangfu*). Thus he (Yang Guang) examined the *Bodhisattva* [*Stages*] *Sutra* and called his teacher "Zhizhe" ("Wise One"). He prudently relied on the golden mouth [of Śākyamuni and Zhiyi], and devoutly manifested their jewellike magnificence. Thus, choosing an auspicious day, [Yang Guang] himself went forth to pay homage [to Zhiyi]. Although Youxiong (the Yellow Emperor) climbed Mount Juci [in an act of religious devotion], and the Han emperor visited the Heshang ("Above the River") [hermit for advice, Yang Guang] scorned these precedents [and wanted to do better].

The Wise One (Zhiyi) based his external practices on his inner [insight], supported by the profound instructions of the buddhas. His true wisdom and skillful means overlapped and was shared with that of the bodhisattvas. [The actions of Yang Guang were like] the gifts of Indra that embrace faith and understanding, and the protection of the *Benevolent Kings* (*Renwang*) that reach far and are of broad benefit.

Despite his reservations, [Zhiyi] announced that he was leaving to return to his old [abode] on Mount Tiantai. [Yang Guang] solicitously requested him to remain, repeatedly diverging from [Zhiyi's] noble intent, but [Zhiyi was adamant] like the four white-haired [hermits] who subsisted on herbs in the southern mountains, or the two Shus (Shu Guang and Shu Shou) who scattered their gold in the area of the Donghai Eastern Sea [instead of remaining in the employ of the emperor]. You can first say that you have departed from the world upon shaking a monk's staff and separating from the dust [of the secular world]. The glory of the Confucians with their gentle words is insufficient.

With all due respect, my impression is that the Shiming and Tiantai [mountains], with marvelous peaks to the east of the Shan area (in southwest Zhejiang), rise up above the clouds and both should be eulogized. Jinting [Peak] in the south of Yin (Zhejiang) is steep and reaches to the heavens. Gazing up [from the peak], one can almost touch the shining sun; like a stone slab it weighs down the earth, and looking down [from the peak] one can gaze on the vast azure sea [to the east]. The rosy clouds of the dawn and the evening mist flow past; the snowy clouds are brushed away like wispy sleeves. Fabulous birds soar above the superlative rainbow. Flowers and fruits vie to 818a
flourish, causing confusion about the seasons; herbs and grasses bourgeon, such that they can be categorized into a hundred million types. Daoyou dwelled here and witnessed its fruits; even Gongfu (Sunchuo) was not able [to express its beauty in his "poetic exposition" on the Tiantai mountains].

The foundations of [Guoqing] Temple originally were associated with the Shifeng district [of Tiantai], and the peak was named Folong (Buddha Hill). Originally Meditation Master Dingguang was here, miraculously appearing and disappearing. At first he dwelled on this peak and always addressed his disciples, "Before long there will be a superior good friend and teacher who will lead an assembly of followers to gather on this mountain." Soon the Wise One (Zhiyi) crossed over rivers and lakes [to arrive at Tiantai], and somehow [people] came and gathered. Suddenly one could hear the sounds of temple bells and stone chimes reverberate in the mountain valleys. When [Ding]guang was asked about the origin of these sounds, he answered, "This is [the sound of] a *ghaṇṭā* (*jianchui*) bell, a sign for monks to assemble and take up a dwelling place. Do you not remember in the past when I raised my hand and invited you?" The Wise One (Zhiyi) immediately understood.

When he was fifteen years of age, while performing prostrations as homage to the buddhas, he saw dimly, as in a dream, an extremely tall mountain rising near the shores of a great sea. A monk who looked like the present Master [Ding]guang raised his hand and motioned for him to arise, saying, "You should dwell in this place; you should meet your end here." [Zhiyi] saluted him with words both sad and glad, and cried great tears of joy. He then made his way to the south of Folong (Buddha Hill) and searched for a temple site. He also saw the five peaks surrounding [the future site of the Guoqing Temple precincts], equal [in majesty] to Vulture Peak (Gṛdhrakūṭa), with two creeks

joining and flowing into each other, like the mountain streams of Jinyun. Pushing aside the shrubbery and opening a path, he repaired and thatched the roof [of the old buildings] with floss-grass and reeds. The forest of merit (i.e., the temple) was constantly perfumed with *campaka.* The temple walls exuded patience and the doors did not require bars or keys. Monkeys howled, insects hummed, and the springs made music with their vibrations. [Birds and animals] flew and ran to hear the Dharma, and they safely inhabited the verandas and stairways [of the temple grounds].

To the southwest [of Guoqingsi] are the branches of the Yongfeng River, which have split off from the source of the Zhe[jiang] (rivers) and flow east until they meet the sea. The waves of the tides come and go along hundreds of *li* (kilometers), and the main occupation of the villagers had always been fishing. Upon their gradual conversion [to Buddhism], they burned their nets and abandoned their traps. Instead they cultivated fields and planted fruit trees, resulting in abundant riches. Many of those with deep faith and understanding became monks (*śramaṇa*s). Wherever the compassionate teachings [of Buddhism] spread, the results were the same.

After Master Dingguang had passed away and was no more, the people wished to build a large [memorial temple in his honor]. Suddenly [in a dream, Zhiyi] saw a monk who looked to be about the age of Master Dingguang. Facing [Zhiyi] he said to the Wise One, "Though you wish to build a temple now is not the time. When the three kingdoms are united and there is someone with great power, he will be able to establish a temple. The temple will make the country pure, so it should be called Guoqingsi, "Temple of National Purity" (see section 88). These words were vague and obscure; who could believe them? How could such an omen be anticipated? However, it was mysteriously accepted to be this way, and [this vision] was achieved with the coming of our Prince [Yang Guang]. His reign lasted for many years, and his filial nature was genuine. He entered the capital and visited his seniors, then returned to Jiangdu. Immediately he ordered his ministers [who were like his boat and oars] to invite [Zhiyi] to his tranquil place [of residence in Jiangdu] and greet him. When the envoys arrived [at Tiantai] (see sections 61–62), [Zhiyi] directly packed his luggage and said to the great assembly, "Since I take seriously the intent of those above me (i.e., Prince Yang Guang), I dare not refuse [his request for me to visit]. If I go I may not return. Therefore this may be a long

separation." He said to his close disciples, "You should complete the temple (Guoqingsi) at the southern foot of Folong (Buddha Hill). The foundations of the halls should match my plans." His attendants replied, "If we have no master how can we complete it?" He again said, "The Prince will surely see to the building for me. You will see this [completed], but I will not see it." 818b

Having walked for hundreds of *li,* he (Zhiyi) arrived at Shicheng Temple in Shanxian. At the temple there was a stone statue a hundred feet (*chi*) tall, painted gold, which had been sculpted by Nanpingyuan Xiangwang, the Grand Steward (*taizai*) of the Liang. There were many numinous traces here. Therefore this place was where symptoms of illness appeared and [Zhiyi] reclined on his right side [in the same position as at the Buddha's final nirvana]. Suddenly the windblown clouds changed color and the forest of pine and cinnamon trees thrust up like a heavenly choir whose voices entered the door of his quarters. He (Zhiyi) arose and sat [in meditation] and pressed his palms together; his divine form was splendid and joyful. He addressed his attendants, "Avalokiteśvara (Guanyin) has come to welcome me; it will not be long before I pass." His disciple Zhilang entreated him, "The Buddha allows wise and virtuous ones at the time of death to state the stage they have attained. Please shed your light clearly, so that we can properly pay our respects." Zhiyi answered, "I have attained only the stages of the five preliminary grades of the disciples." For the record, the five preliminary grades are the stages of prior preparation before [the practice and attainment of] the lotus *samādhi.* This claim has a mysterious union with what was said in the past by Master Huisi.

Then [Zhiyi] asked for a brush, composed a verse, and dictated his will (see sections 60 and 66), whose wording was appropriate and to the point. It was a profound telling of superior circumstances and his cryptic comings and goings, and he promised that he would be a shadow guardian. He compiled sections of his *Xuanyi* commentary on the *Vīmalakīrti-sūtra* and at that time sent it [to the Prince] (see section 65). Then he asked for his *saṃghāṭī* monk's robe, put it on with his own hands, and turned his body to face the west. His spirit was transported [and he passed away] while sitting in the proper position. [He had lived] sixty turnings of the seasons.

A vegetarian feast was held for a period of ten days. [During that time Zhiyi's body] was perspiring while still sitting upright in the lotus position; pearl-like beads gathered at the edge of his hairline and glistened like dew

on his chest, demonstrating that phenomena originally do not arise [because all is empty] and yet now are not [totally] extinguished. He was returned to Folong [on Mount Tiantai] borne on a bed made of ropes; it was light to carry, as if floating in space. At that time the fragrant sacrarium was opened and all was the same as before.

When the first epitaph was delivered by the postal envoys [reporting Zhiyi's death to Yang Guang, the Prince's] heart was shaken. He forsook his wealth [by donating to the monastery] in honor of [Zhiyi's] virtuous merit, which was [quickly] passed on from post to post so that a mausoleum for his relics could be built. Although the temple (Guoqingsi) remained on its original land, all of the old parts were renewed. The reddish rooms and violet halls were imbued with the spirit of the state; they resembled the high Trāyastriṃśa Heavens, and like Vulture Peak and Mount Gurupāda quietly and spontaneously became a seat for awakening (*bodhimaṇḍa*). Famous craftsmen comparable to Ban and Chui competed to show off their skill with tools, sons [of the Buddha] among the common people came [to Mount Tiantai to help with the construction], and it was completed in no time. With the support of the deities, it was if it emerged suddenly [like the jeweled stupas welling up from the ground in the *Lotus Sutra*]. The foundations of the temple halls spread out below craggy peaks with the tall mountains in the background. Looking up one gets dizzy, and looking down one can observe how exquisite it is—even better than a painting. [It was as if] Prabhūtaratna (Duobao) apportioned his seat [in his stupa with Śākyamuni] and both shared the necklace of precious stones, and the celestial crowns and flagpoles lined up like Buddhist temple banners.

[Here on Mount Tiantai] the golden boxes and jeweled tablets [of the Buddhist scriptures] are constantly made available in public places; [the practices of] meditation, chanting, and the restraints [on evil action through keeping the precepts] are no different from what was taught by the master (Zhiyi). This should be called the place where austerities (*dhūta*) are completed, the pure place of Amitābha (Mituo), always full like Lake Anavatapta and forever solid like Mount Sumeru. Thus the light [of enlightened rule] recurs, the calendar is [properly] compiled, and heaven and earth are peaceful.

Now it is the ninth month of the first year of Daye (605). The imperial palanquin has fortuitously arrived in Huaihai (Yangzhou); [the Emperor]

casts his eyes to the south of the Huanghe (Yangtze River, Jiangnan) and gazes forlornly at Tiantai Peak. He gathers together eminent monks in Yangzhou and queries them all, "The Wise One (Zhiyi) established this temple [on Tiantai], which provisionally received its name from the mountain. You should each state your opinion [for a proper name] and I will choose one with care" (see section 87). Although many days passed, no suggestions were submitted. Then one of the Tiantai Temple monks, Zhizao, presented a recommendation and came to explain how in the past Master Dingguang had suggested the name Guoqing ("National Purity"). A Grand Scribe (*taishi*) examined these words and confirmed that in the time of the [Northern] Zhou, 818c
at the beginning of Jiande period (572–578), before [the lands of] the eight directions were unified and when the three states (Chen, Northern Zhou, and Northern Qi) were still in opposition—now more than forty years ago—this sagely testimony was a remote record, a sure premonition of an enlightened time. Thus the editorial director (*zhuzuo*) was summoned and provided [this information], and the left scribe (*zhoshi*) wrote an imperial order that the full [name of Guoqingsi] be inscribed [on a plaque] for the temple gates with seal-like characters (see section 88). Thus an attendant was dispatched to send off Zhizao in order to lay the foundations of this enterprise.

Going forward to the twenty-fourth day of the eleventh month, the monks were invited to gather for a memorial service on the death of their former master (Zhiyi). When they knelt and opened the stone chamber [of the mausoleum], they saw only a vacant bed and an empty blanket [but no body], along with some moss and spider webs. The monks wailed in anguish, just as when [Zhiyi] had first passed away. Officials and civilians grasped one another's others wrists [in despair] as if they no longer had anything on which to rely.

Again, the thousand monks who had assembled for the Dharma service were each registered but when setting up for the feast and counting the participants, suddenly there was one too many. When the supervisor made the rounds again, this time there was an even thousand. Then, when the feast approached and they were accepting offerings, again there was one thousand and one. The steward was startled and could not explain these occurrences. Could it not be that the transformed body of the former master (Zhiyi) came to receive the state offerings? Imperial Minister [Lu Zhengli] returned and reported on these matters (see section 91).

These mysterious appearances and ethereal numinous traces were a matter of wonderment to hundreds of officials and became renowned in the whole world of the four seas. It is indeed marvelous! The appearance of the Dharma has not yet perished. The buddha seeds steadily continue and many sages can still be experienced. The Great Teacher (Zhiyi) adapts and changes, his sublime powers are difficult to know, his divine plans [for Guoquingsi] continue forever, and its auspicious foundations will exalt the country. Intermingling, flourishing, and blazing brightly, they (i.e., the Mount Tiantai community and the state) will surely thrive.

In the past the Golden Dragon King praised the virtuous qualities of the Buddha, and the elder Accumulator of Jewels (Ratnarāśi) donated canopies in his honor. The fame of Fan Wuzi still lives among the people and Zang Wenzhong's words are still passed on and do not decay. Even more so are the superior results [of Śākyamuni] under the *bodhi* tree and at the blessed grounds of our teacher's gate [on Mount Tiantai]. Thus we respectfully build a memorial that reaches to the clouds and whose expression is as solid as a diamond.

I (Liu Guyan) was ordered by the Emperor to weave together these words. Writing words and recording affairs is something done by historiographers, but [interpreting the Dharma is comparable to] scattering flowers and linking flowers is the grand performance of a Dharma Store [such as Zhiyi]. At the risk of repeating myself, I again express these matters in verse:

The [eight] trigrams were transcribed from the Dragon Chart,
    Implanting the Five Classics.
The Golden Wheel [of the Buddha] saves [beings] from drowning,
    Stops [evil] and expands the ten good deeds.
How can there be one like our Emperor,
    Planting virtue far and wide?
Returning to the source to purify the basis (or "where the basis is pure"),
    The path home is now made manifest.
With our wise men of old shining like a mirror,
    How can nets and traps be shallow?
When the heavens were made and the grasses obscured,
    The sun and moon rose in the sky.
The tall mountains are in shadow,
    And the vast seas sparkle.

Tigers roar and the wind blows,
Dragons dance and generate clouds.
Accomplished people begin gradually
Cultivating what is right and following it.
Be humble and basically open;
Take to heart your teachers as models.
Who can stand alone?
In carefully gazing at the conqueror (Zhiyi),
Who was perfumed with the discipline of meditation and had contemplated quietude,
Like the frozen peace of winter.
His honing of goodness was like the welling up of a spring,
As ice melts in the spring.
If we have a stone craftsman like Jiang[bo]shi
We can weave ropes upright and straight.
If we have an anchorage,
Our boats can be tethered there.
Approaching devoutly and zealously, 819a
Accepting joyfully and carefully,
Able to be assisted in all activities,
Mixing with and perfecting the One Vehicle.
Along with the six types of shakings
There are exaltations in all directions.
Those of the same voice [such as the Prince and Zhiyi] are in mutual agreement;
They have faith and receive signs.
Those with perfect sincerity experience the numinous
And their path merges with the portents (as in the vision of Dingguang who foretold the name of Guoqingsi).
How profound is the Wise One (Zhiyi),
There are no limits to the surging waves [of his teachings].
The Emperor's teacher poured forth [his teaching and compassion]
But longed to return to Tiantai.
Here, on this mountain slope,
Here, on this river shore,

By the vast azure sea,
The peaks and cliffs tall and remote.
The sun [on rising in the east] bathes the [mythical] *fusang* tree;
The moon pierces a thicket of cinnamon trees.
Above the throngs the Wucai constellation of stars,
Close by are the plans of Emperor Yu.
The windblown mists cascade like torrents of water;
The residences are draped red with the haze of the morning and evening.
[Zhiyi] was full of benevolence and wisdom; he could escape [the ways of the world],
And take shelter [and pass his time] in the forests of the mountains.
It is not that his words are unrewarded,
For already the echos of his voice [are well known and] have been tallied,
Nor are his virtues without recompense,
For his image is equally well known.
When he first chose his wholesome hut of twining vines
And sincerely took refuge [in the Three Treasures] with fond devotion,
Manifesting genuine faith in Master Dingguang,
He fulfilled the promise made long ago,
When, indistinct and rather obscure,
The form [of Dingguang appeared] in days of yore [in a dream] as in a mirror,
Saying the temple should be called "National Purity" (Guoqing).
When the door of the mausoleum was furtively opened
Who would have thought that our teacher (Zhiyi)
Had so swiftly attained peace in the Pure Land!
The Dragon Tower [of the Prince] recorded the morning
But the Crane Gate [of the mausoleum] showed no sign [of his passing].
In the distant past the imperial prince [Jeta]
In his grief built the temples at the Jetavana gardens,
Acting at the end as he did at the beginning,
Reverencing his teacher and honoring the Buddhist Way.

Gauging the position of the sun and taking into account the directions,
Observing the stars and adjusting for the darkness,
Pillars were positioned and foundations carefully laid,
Repeatedly planing wood to make walls [for the temple].
The rocky crags were like the petals of a lotus flower,
A spring burst forth and flowed to Peach Blossom Valley.
The "window of the sages" is cool in the summer;
The meditation room is warm in the winter.
The jeweled stairs are like a tame leopard,
The golden pagodas are the dwellings of phoenix-like birds.
The wind blows soft on the jeweled bells,
The pearled banners twist in the sky.
The many grains put forth buds,
And the forests flourish for thousands of miles.
Magic mushrooms aid the joy of meditation,
As well as ambrosia in a heavenly goblet.
These wonderful foundations tamped the terrain
For a pure region that astonishes the soul.
Gold was distributed to purchase a garden,
Resplendent like a celestial palace.
The good fortune from these creations;
How can its worth be measured?
[The temple buildings are] circular and abundant, penetrating and sharp,
Marvelously adorned in their construction.
Prasenajit smelted [an image of the Buddha],
And Udayana chiseled and carved [an image].
The golden visage like the full moon,
The pearl-like *ūrṇā* tuft of hair [between the eyebrows] clear as the frost,
They render the magnificence [of the Buddha],
Like opening up the Dragon Palace.
Dharma heirs are thus informed;
Their upright thoughts extinguish obstacles.
The arrangement of stars is already serene;
The way of the Prince is already pure;

The path has already reached agreement;
For what should we be anxious?
The thoughts of the Emperor are wise and abstruse,
Profound and penetrating, without emotion.
Things are originally empty and pure,
And this emptiness is always accompanied by things.
Repeatedly taking the precepts
819b With the true refinement of meditation and wisdom,
Concern with reaching out [to others] is a clear reflection [of compassion];
Making offerings from afar is evidence of sincerity.
The great assembly sprinkles incense,
And pays homage at the gate of the mausoleum;
All bodies sit in meditation,
The door is gravely shuttered as with a spider's web.
Kāśyapa (the past buddha) and [Zhiyi] on Folong (Buddha Hill)
Are equally renowned in this good present eon (*bhadrakalpa*).
The mysterious increase [by one figure] in the number of monks at the meal
Is an omen indicating our prosperity.
The fields of our physical activity are watered by the rain [of Zhiyi's teachings];
They blossom like flora in our hearts.
At the present time we plant together,
And in the future we will share in their growth [to perfect buddhahood].
Like hanging up a mirror
Reflecting and illuminating our current lives;
Like a sundial illumined by the sun
With no deficit or gain.
With mastery over supranormal powers,
Playfully advancing to the Fragrant City [of buddhahood],
We will have complete awakening,
Shining brightly and clearly.

94. The Stone Memorial at Yuquan Temple

Compiled by Huangfu Pi, Director (*Ling*)
of Dangyang Prefecture

It has undoubtedly been heard that all began based on the original qualities of *yang,* and the sun, moon, and stars manifested their forms in the heavens; all arose based on the way of *yin,* and thus were created the forms of all things on earth. The rulers thus established their states, and the wise sages let forth their prose. The renowned teachings [of Confucius] arose but they were not all the same; proper deportment was systematized but there were differences. In drawing the hexagrams and contemplating their *yao* lines, their symbolism is grasped in general and applied according to the times. Binding together the warp and knowing the woof, the mien of government is realized. Great propriety is the same as [achieving] harmony, and great music equivalent to [gaining] composure. [With propriety] that which is above is peaceful and the people are well governed; [with music] the wind shifts and the ordinary is transformed. This is a brief description of matters during our life. But if we should speak of and ask questions about [matters] after death, Confucius has nothing to say.

[Neither is there any ultimate benefit in following the way of the Dao.] Even though [you drink] the falling snow [of cinnabar] and fly in the sky, [partake of] the murky frost [of cinnabar] and brush over [the tips of] the trees, imbibe the golden elixir nine times, swallow chalcedony (jade marrow) and float on the clouds for a thousand years, ride the nine-colored dark dragon and journey through the Milky Way, control the swans of the three mountains, leisurely enjoy the heights and are allowed access to the jeweled gates of the Imperial palace—if you do not gaze into the [Buddhist] gate of liberation, in the end you are destined to remain in the realm of passionate afflictions. Only the true awakening [of a buddha] is deep and profound. The sublime reality of being-as-it-is neither arises nor perishes, is devoid of marks, cannot be explained in words, responds in accordance with conditions and dispositions, and conventionally takes on colors and forms. [Buddhas and bodhisattvas such as Avalokiteśvara (Guanyin)] perceive sounds in accordance

with [the experiences of] sentient beings and this causes their voices to preach [the Dharma]. Therefore, they have silver bodies a thousand feet tall, or sixteen-foot–tall physical bodies of purple gold. The eight sections of the Prajñāpāramitā sutras explain the meaning of the four methods of instruction (*siddhānta*), of autonomy in supranormal powers, and how to, with an inexhaustible power of wisdom, guide and transform [other sentient beings], disclose and indicate [the Buddha Dharma], and awaken [sentient beings] to enter [realization of buddhahood]. Those who take refuge [in the Buddha Dharma] will convert and exhaustively arouse the aspiration for awakening, and all will ascend to the constant bliss [of nirvana].

Thus, even the *markaṭa* monkeys who built a stupa were eventually reborn in the Trāyastriṃśa Heavens, and the wild geese who carried flowers [in their beaks as an offering while listening to the preaching of the Buddha] could be reborn in the Pure Land of Amitābha (Amituo). How can it be that only the *śramaṇa* Rizang traversed the correct path, and the youth Candraprabha alone saw the Tathāgata? Beings of the four kinds of birth (i.e., through an egg, a womb, moisture, and by spontaneous transformation) attain liberation through these causes, [such as building stupas, hearing the Dharma preaching, following the path, and meeting the Buddha]; those of the six destinies rely on this to have a springlike revival [in the Pure Land]. These [causes] are truly the great cart [that carries one to buddhahood and is the reward for escaping] the burning house, the great raft for crossing the murky river [from this shore to the other shore].

819c Accordingly, in the era of the bright rulers of the Zhou dynasty, a shadow covered the fixed [North] Star (i.e., the Buddha Dharma was still unknown); Emperor Ming of the Han dynasty had a resplendent dream [of a golden deity identified as the Buddha] as bright as the sun. An envoy was dispatched to the western regions, and thus the teachings [of Buddhism] gradually advanced to the eastern capital [of Luoyang]. A statue [of the Buddha] was placed in the Nangong Southern Palace, and [the Emperor] stated his intent that [his audience should] face north. Kāśyapa Mātaṅga (Moteng) entered Luoyang and Kumārajīva journeyed to the land of the Qin [and transmitted the Buddha Dharma]. [Due to the influence of Buddhism,] the renowned teachings [of Confucius] became broader and the Way [of Daoism] blazed brighter. With towers for sutras, pavilions for statues, jeweled stupas, and

mountains of incense [such as *xiangshan*], elegance overflowed on the craggy mountains and gorgeousness filled the capital city.

How could it be that during the Zhenjun period of the Latter (Northern) Wei (during the 446 persecution) and then during the Jiande period of the Latter (Northern) Zhou (in 574), stupas were first removed [during the Wei] and then again Buddhist monasteries were annihilated [during the Zhou]? Their structures were all abandoned and destroyed and the texts scattered to the wind. The exquisite temple bells failed to ring and the jeweled chimes lost their voices. The elders who had cultivated meditation curled up their tongues and did not converse. Wise men of old who had kept the precepts changed their appearance [by returning to lay life] and one by one hid in the shadows. The path of controlling one's mind was cut off from the world; the way for drawing up the water [of the Buddha Dharma] was lacking in those times; there was no ferry for departing from the secular world [and becoming a monk]; the great hope of the people was lost.

Our great Sui emperor ascended to supremacy and ruled the world, grasping the mirror [of soothsaying] and making plans. With a father's love toward all people, he ruled the red district [of the Han] (i.e., China). Heaven and earth are in agreement with regard to his great virtue; the sun and moon approve of his recurring light. Thunder beats like drums [in his praise] and [his reign is] moistened by the wind and rain. He eliminates violent disturbances so that there is great peace. He expands to the four corners [of the world] so his court embraces all lands. His perfection of virtue creates delight [with music], and his stable rule systematizes propriety [and ritual]. He takes the correct path spontaneously and the whole world is orderly.

Now, [after the persecutions have ended and the Sui emperor is ruling,] the road to nirvana is accessible, the gate of *prajñā*-wisdom is open, the twelve sections of the Buddhist texts are proclaimed, and four thousand years of the Dharma flow forth. The diligent elders can again abandon secular life and take refuge as monks, novices can dwell in a pure [temple] and maintain a mind for keeping the precepts. Not only is the wheel of the Dharma turning again, but the pounding of the Dharma drum has returned. The world surrounded by the four seas is thus without fear, and all the people collectively have something on which to rely. [The appearance of Zhiyi was like] using feathers to ride a crane [on Mount Weiyu]; the entire land yearned to be

taught [by him]. Thus when he came to court there was an auspicious omen of the fine gift of mystical birds, which was a portent for all to gather. This is truly lofty and majestic! It is not in the realm of knowledge that can be conceptually grasped. How vast and overwhelming! How can it be spoken of, or exhausted?

Yuquan Temple has its foundations on (i.e., gets its name from) this [Yuquan] Mountain [in Jingzhou]. Meditation Master Zhiyi performed a divination to choose this place as his dwelling. The proper name was promulgated by imperial decree, and a tablet was placed on the gate of the mountain temple. Ah, the lofty heights and rocky slopes, the rugged crags and sheer cliffs! The peak makes one suspect a covering; the mountain range resembles capsized boats. Its appearance is like that of the tremendously powerful and extraordinarily mysterious *qiongqi* creatures; its form is comprised of treacherous and steep cliffs. The knolls curve and embrace to form a wall; the waters coil to bond into pallid stalactites. The leaves of the green maple trees sway and the golden dawn shines from afar. The branches of the emerald willows shake and hang low over the jeweled marsh. Monkeys shriek above the white clouds, and warblers twitter among the blue-green trees. The sun and moon are covered and hidden [by the mountain heights], and the rain is dispersed and collected. In front one can contemplate the course of the Huanghe (Yangtze) River, and turning back one can gaze on the highlands of Jingzhou. To the left is the grave mound of King Zhao, and to the right passes the gorges of the Ba Valley.

Meditation Master [Zhiyi's] original family name was Chen; he was a man from Yingchuan. Naturally endowed from birth, as a youth he shaved his head and became a Buddhist monk. He followed his teacher [Huisi] on Nanyue, and accumulated practices of the Buddhist path on Mount Tiantai. The echoes of his astute wisdom and his vast talents were not just limited to their spread in the Jiangnan area (south of the Huanghe River). The voice of
820a his crucial knowledge of capacities and his sublime eloquence was definitely heard in Heshuo (north of the Changjiang [Yellow] River).

The adopted son of Emperor [Wen of Sui], the Prince of Jin and Minister of War [Taiweigong Jinwang] (Yang Guang), was naturally endowed with filial devotion and empathy, and his feelings embraced compassion. He was a talented minister and talented son, assisting the state and assisting his family.

He accumulated ingenious and wonderful wisdom and bestowed a mind of boundless love. He spread gentlemanly manners like the wind, and the grasses of the common people were thus laid flat [by his example and teachings].

In the past the false Chen dynasty raised a rebellion and thus received a reprimand; troops were employed and [Yang Guang] brilliantly directed a [military] strategy and established power in Jianghai (along the river to the sea in southeastern China), ultimately conquering and pacifying Jinling (the capital of the Chen), and bringing peace by planting his copper pillars. The three Wu territories [around the Huanghe (Yangtze) River] had been shrouded in mist, but now the dust was cleared for the hundreds of Yue local communities. The teacher (Zhiyi) swiftly crossed the [Huanghe] River [from Tiantai] and the bodhisattva precepts were finally conferred by him to the Prince (Yang Guang). When the teacher came here he practiced Buddhist austerities, and by imperial proclamation a temple was built.

Here people of aptitude from various hinterlands who yearned for this path [offered by Zhiyi] mobilized like clouds. Monks of austere practices from other municipalities got wind of the flavor [of this place] and gathered like the rain. The teacher (Zhiyi) guided people to the truth with refined words, and his discussion of the profound [teachings] thoroughly explicated their meaning. His words illuminated the [ten] limbs of meditation and his mind opened up the basis for concentration. The obscure gist and expansive meaning [of the Buddha Dharma] is inexhaustible, like trying to scoop out all the water in the sea [with a cup]. His eloquent phrases and clear expressions resemble the natural pouring forth of a waterfall. Although already overflowing with friendly companions, many competed to take refuge [with Zhiyi]. Young followers were faced with severe limitations but did not turn back.

Then, together, the faithful patrons and the experts who had accumulated good works each donated a single piece of timber and a single tile. Relying on this assembled power, the construction [of the temple was completed] as if by divine might, and finishing the decorations did not take even a day. As time passed, further endeavors were added, such as multistoried towers, bright pavilions, numerous halls, and linked monk quarters. There were dissimilar shapes for the cold and the hot [seasons], and different parameters for the *yin* and *yang*. The carved eaves and the decorated arches were high and precipitous, competing for the heights. The chiseled base stones and

engraved foundations were stable and hard like rocky cliffs. The wind and light drift out of the doors and windows, and the clouds and mist arise among the pillars and beams [of the temple buildings]. Flowers make a dazzling display on gold bowls and their fragrance blends with the jeweled trees. The unique features [of the Buddha] are exquisitely portrayed, tranquil as a mountain of gold; the true forms are skillfully copied, resembling a full moon. The temples are built on three layers of pillars, bells that ring spontaneously are hung, halls are [decorated with] the flowering of thousands of lotus petals, the base [of the buddha image is covered with] offerings of flying lotus flowers, the candlelight is never extinguished and its brightness is like the pouring out of the sea (or "exceeds the brightness of the flow into the sea"), the temple flagpoles are hung low with banners lifted up.

The auspicious *kuśa* grass, soft and smooth, [upon which Śākyamuni was seated under the *bodhi* tree] flourishes in the garden. The aroma of incense, wafting gently with the wind, abundantly fills the temple hall. Obliquely passing from a cavern, a concentrated spring flows forth; its hue resembles lapis lazuli and it tastes of ambrosia. Its waves pitch against the incense tripod, and its current rushes past the main temple hall. By imbibing its waters one can be rid of sickness, and sprinkling it on the body heals disease. The shape of the stone pillars and copper beams cast shadows on the lotus pond. The scent of the peach blossoms and chrysanthemums at the water's edge, like those in Peach Blossom Valley, floats over the Nai Garden [of the monastery, as in the *Vimalakīrti-sūtra*]. It should be said that this mountain is similar to Vulture Peak and the temple is the same as [the dwelling of] Revata. Their emergence resembles that of the Dragon Palace. One suspects that the Deer Park itself came flying here.

Indeed, it seems that the previous [Chen] ruler chiseled his name only to claim the state as his own and usurp power, but we now carve this monument to forever record the path of awakening. I was appointed as an official (*zai*) affiliated with the district where the temple dwellings are situated in the mountains. Although this text is meant to express my intent, the words I have written are inadequate. I now say in verse:

820b The two deportments [of heaven and earth, *yin* and *yang*] are
widely distributed;
The four energies (*qi*) perfuse and saturate [all things].

The realms cluster by kind,
And things are apportioned by group.
Penetrating in wisdom, penetrating in sagacity,
Is the bright prince and bright ruler.
[The way of Confucius involves] establishing teachings in accordance with opportunity,
Offering culture while observing change.
Blissful music already created,
Ritual deportment already systematized.
Intimacy and peculiarity settled,
Doubt and obstruction resolved.
Plans unfurled, matters discussed,
Lyrics enjoined, examples clarified.
Only teaching about one life,
And not discoursing on the three times (past, present, and future).
[Daoism involves] the jade-like writings of Xuandu (the dwelling of immortals),
The silver (Daoist) texts of the purple palace [of the immortals].
The liberation of [the spirit from] a corpse leaves behind only bones,
[After performing Daoist practices, such as] drinking fluids and swallowing essences.
Riding a dragon for ten thousand periods,
Controlling a swan for a thousand years.
In the end this does not result in realizing the true features [of life and death],
But rather [you remain with] the dusty senses [of passionate afflictions].
Only the Great Hero (the Buddha)
Is placid and dwells forever,
Neither arising nor perishing,
Neither coming nor going.
The thousands of teachings [of the Buddha] are of sublime intent;
He preached [the Dharma consistently] with a single sound,
Liberating sentient beings,
Until entering nirvana among the twin *śāla* trees [in Kuśinagara].

Through a dream Liu Shan, Emperor of the Han,
The Zhou ruler, became aware [of the Buddha].
The brightness of the fixed [North] Star was concealed
And the light of the full moon was limpid [because the Buddha Dharma was yet unknown],
But then the image [of the Buddha] was shown to the eastern lands [of China],
And it was pointed out that there was a sage (i.e., the Buddha) in the west.
[For crossing] the ocean of vows with compassion,
The Well-gone One (Sugata, the Buddha) is the ferry.
Faxian returned to China [after visiting India];
And Mātaṅga (Moteng) entered Luoyang.
Flowers were scattered in the sutra towers
And incense flowed in the pavilions of statues.
The teachings of Śākyamuni flourished,
And the Buddhist community (sangha) prospered.
Dew glistened like pearls on the banners,
And the jeweled bells tinkled in the wind.
The actual ruler [of the Latter Wei] and in the Jiande period [of the Latter Zhou],
Made efforts to extinguish the path [of the Buddha];
Beings of the four types of birth perished,
And the Three Treasures (Buddha, Dharma, and Sangha) were destroyed.
Our emperor [of the Sui] is enlightened with regard to the noble [way of the Buddha];
His virtuous qualities are like the azure sky.
He broadly extends the sublime Dharma
And reestablishes true deportment.
When the Chen family usurped the imperial title,
The Emperor was livid and conquered them,
Clearing the mist surrounding the We territories,
And purifying the Min and Yue districts.

Thus he (Yang Guang) could meet the Wise One (Zhiyi),
  Inviting him from far away in the mountain gardens.
Pearls floated in the Milky Way of the Han;
  Jade emerged from deep within Jingzhou.
The flowering peaks are steep crags,
  The stone caverns penetrate to the deeps.
The chrysanthemums at the water's edge are fragrant,
  The fine jade-like spring trickles forth.
The eddies swirl through the valley,
  The veiled peaks resemble [overturned] boats.
He (Zhiyi) arrived appropriately and sat restfully,
  His feet touching the ground [while traveling] was somber.
His sublime eloquence was accomplished;
  He profoundly exhausted *prajnā*-wisdom.
Black-robed [monks and nuns] and laypeople gathered like clouds,
  [As Zhiyi's teaching] flowed forth like a river.
Some donated lumber,
  Others threw in tiles.
Not a day [had passed since] the work began [on the temples],
  Turning into great structures.
It was like the reemergence of the Dragon Palace,
  The reopening of the Deer Park.
The mountain range reaches to the purple crowns of [Mount] Zigai,
  The [nearby] Huanghe (Yangtze) River embraces [the fort of] Huangniu.
To the west is a view of the moon over [Ba] Valley,
  The east joins with the grave mound of King Zhao.
The scent of sandalwood surrounds [the temples];
  The environs are of sapphire forests. 820c
The spring windows and summer lattices,
  [Look out on the] water flowing past the temples and the mountainous pavilions.
The seats [for meditation] are like lotus blossoms,
  Stone mirrors are hung in the stupas.

The special features [of a buddha are reflected in the statues], such as
The white tuft of hair [between the eyebrows] and the gleaming head of violet hair.
The silver swallows hover,
[Fish with] brocade scales swim about.
The monkeys climbing in the trees sooth the mind,
And the fearful pigeons are settled in the shadows.
Ah! The wise ruler [Yang Guang]
Was ordered to "mend fences" [by subjugating the unruly districts].
His naturally endowed virtues
Included both filial piety and sincerity.
Even [Zhou]dan (Duke of Zhou) and [Zhaogong] Shi (Duke of Shao) were not in his company;
How could Jian [Liude of the Han] and Ping [Liucang of the Han] be thought comparable?
Outside he lined up the bridles [of the warhorses];
Inside he arranged bells and tripods.
He constructed these Buddhist temples
And fulfilled the requests for funding.
The mountainous halls of the demon Māra
And the luxuriant slopes of Mount Sumeru [are difficult to overcome].
Soon we will see the end of this era (*kalpa*);
Suddenly we will be faced with the fires of the end times!
To what shall we compare this shore [of our lives]?
All should escape this cycle of life and death.
The hard gold metal-like stone [of this memorial] will not decay.
Though heaven and earth should come to an end,
What is engraved here
Will forever stand witness to the majestic truth.

95. Letter [to Zhiyi] from Xiao Cong, Ruler of the Later (Western) Liang Dynasty

From afar I pay my respects to your noble grace, not yet having the opportunity to approach you. Disenchanted, I look to the west (where Zhiyi resides

at Yuquan Temple), and a day seems like the passing of a year. I have been informed that you have put an end to your wanderings and are staying at Yuquan, have built a temple, and that eminent monks have gathered like clouds and assembled from afar to seek the path [of the Buddha Dharma]. The mountain forests are a superior place for dwelling and help in attaining the joy of meditation. The immediate [building of the temple] in this way should be admired for a long time, like the wind and clouds. The [winter] cold and the [summer] heat should be moderated, and I will support continued maintenance [of the temple]. If I could now return with the supranormal power [of absolute freedom of movement like that of the Buddha], I would dare to request an audience, [but lacking that] if we could meet through the medium of posting letters, I would like to keep in touch.

Xiao Cong bows before you.

96. Letter [to Zhiyi] from Cai Zheng, Military Commander of the Former Chen Dynasty

Since the fall and occupation [of the Chen capital, Jinling,] east of the Huanghe (Yangtze) River, Jiangdong, I, your disciple (Cai Zheng), was sent as a hostage to the capital (Chang'an). I have not been able to maintain rituals of devotion for over five years. How can the earnestness of my true sincerity be conveyed in a letter? It goes without saying that the mountains and rivers are long and far away [like my separation from you].

Master Zhisui received an order and therefore arrived at the imperial court [in Chang'an]. The Emperor showed his grace and he (Zhisui) was able to meet the noble ruler. Both the new and the old respectfully welcomed his arrival, and those from both north and the south showed their admiration. It could even be said that they cried out, "Behold the envoy, behold the envoy!" Confucius used this phrase as an expression of high admiration (*Analects* 14:26). With respect I state my overwhelming trust and take consolation in showing my respect from afar. As the heavens are high and the air pure, I wish you—the embodiment of the Buddhist path—to have good health. May you nestle in the true and unfathomable [state of concentration], the quiescence of the four stages of dhyanic meditation. May the bridge of your harvest span the smoky clouds, and may you feast on the joy of the

Dharma. Certainly this is not something that lay followers are capable of praising sufficiently.

I, Zheng, am declining due to my age, and matters are pressing, so I must seek to convey my intent. My brothers, nephews, children, and grandchildren pass the time and spend their days [in trivial pursuits such as] piling up mounds of dust and pounding the earth [with their shoes in a playful rhythm], thus using up their remaining years. Although we have already experienced both scarcity and success many times nothing remains constant, and now we are ashamed of our poverty. I only wish to have a quick audience [with you]; truly my heart sighs [with regret].

My humble wish is for your precious well-being. If again there is communication and if you meet the envoy, allow me to inquire after matters of life and death.

The seventeenth day of the ninth month of Kaihuang 13 (593).

821a Cai Zheng, Palace Attendant of the former Chen dynasty, General for Security on the Right, Secretariat Director, General of the Palace Guard, Great Rectifier of South Yongzhou (Luoyang), Dynasty-founding Marquis of Xinchang Prefecture, and disciple from Jiyang, bows down before you in obeisance.

97. Letter from Meditation Master Tanxian of Chang'an

The thirteenth day of the ninth month of Kaihuang 13 (593). Tanxian, a [meditation] master of Xingguo Temple in the capital (Chang'an), bows down at the feet of Meditation Master [Zhiyi] of Mount Tiantai.

Considering respectfully your lofty renown, your strides on the path, your resemblance to a senior monk [such as Fotucheng] in deportment, being of profound virtue and deep wisdom, it seems as if Mitian ("He who Pervades Heaven"; Dao'an) has reappeared. I prostate myself and pay homage to you in thoughts and words, touching your feet [in prostration] to express my true sincerity. I stand and gaze longingly at the mountain (Tiantai) in the east, yearning with a thirst for the appearance of your light [through a visit]. The time has come for the recurring cold [of winter]; I hope that you have prepared a good dwelling. Sentient beings are difficult to control; may you be diligent in your efforts save them and disseminate [the Buddha Dharma]. It has been

reported that you have traveled far to Jingzhou and the Zhen area to benefit beings and propagate [the Buddha Dharma] among many. Your thoughts dwell on the blue creek of Qingxi, and your feet and heart are sufficiently at ease.

My hope is that the distant light of your virtue be shared and thus expand your elevated sincerity. May your practices of teaching and guiding go around from place to place so that they may cover and moisten [many beings] with superior benefits.

May the precious path of [Buddhist] virtue continue to form and simply be supported. I solemnly bow before you. I openly wait on he who is the ghee [and best among men, Zhiyi], wishing that you will accept my tenuous intentions (or "I simply accept the ghee [of your teachings] and hope to receive your minute instructions").

98. Receipt of a Letter from Huiyan and Others of Daoyin Temple

In my opinion, the sublime truth [of the Buddha Dharma] is deep and mysterious, beyond words and images, saves beings by allowing for a response according to various capacities, and is conveyed through the discourse of real and mundane [truths]. Since hiding his demeanor [by passing into nirvana] at the white-as-a-swan trees [in the Śālavana Grove of Kuśinagara], [the Buddha was] placed in a gold coffin and his traces were darkened. His subtle words were entrusted [to his disciples] to be passed on, and his esoteric teachings made into conventional [words] (i.e., written in texts) to be broadly disseminated. Therefore there are five types of Dharma masters (i.e., those who keep, read, recite, expound, and copy the sutras) and four kinds of bodhisattvas on whom we can rely. Thus, after [the Buddha's death] there continued many successors who followed in his footprints for hundreds of years. In the meantime there were also times when the gleam of the torch of wisdom was hidden [through the persecutions of Buddhism], but the current of the Dharma always flowed. In addition, great scholars with wise thoughts [like Huisi] also wished to exhaustively understand the nature and origin [of all things], but "nature" cannot be exhausted, and how can one easily understand origins?

People are already deluded concerning the texts about the deer and goat [vehicles] (i.e., the inferior paths of *śrāvaka*s and *pratyekabuddha*s); they have doubts about the teachings concerning rabbits and horses, [just as *śrāvaka*s

and *pratyekabuddha*s are not able to cross a river while an elephant-like buddha can]. If the great mind [of Mahayana and the Buddha, like the ox vehicle and the elephant,] is not explained conventionally [so that people can understand], then in the end people will long revert to having obstructions [of ignorance and passionate afflictions].

I look up to Meditation Master [Zhiyi], whose abundant virtue is clear and elevated and who strides on the surface of all currents. His extraordinary abilities and internal mystery surpasses that of the [sagacious] poets. Even if you did not return home with a robe of brocade, still it is seen that you return to the basics clutching the pearl [of the Buddha Dharma] in your heart. Owing to the heavens being pure, the earth cleaned up, and the ruler pacifying the barbarians, the four assemblies (monks, nuns, laymen, and laywomen) incline their hearts [to your teaching of the Buddha Dharma] and the common people are respectfully grateful. Each person wishes to listen and all think of hearing [your teaching]. Fortunately they are moistened by the cloud of wisdom, are not stingy about what is as yet unheard, and the lion's roar (of the Buddha and Zhiyi's teaching) is broadly propagated and admired among those who yearn for it. You have temporarily moved the traces of the wolf's tracks [on Mount Kukkuṭapāda to your temple so that it is a place one can enter nirvana], and expediently opened the gate for attaining the concentration of total cessation. Please condescend to respond to the minds and hearts of the assembly [of monks], and have compassion toward their prayerful request. A classical text (the *Analects* of Confucius) says, "If you hear [of the way] in the morning, you can die in the evening." Even one phrase of your explanation of the Dharma colors the spirit, and it is not necessary to strain for many months or engage for many years, striving to see and hear [the Dharma]. All who have already heard of the one truth have certainly received the jewel in the garment, and those who have not yet aroused the aspiration for awak-
821b ening can know about converting [to the Buddhist path]. Both the wise and the foolish can dance for joy, and both the ordinary and the noble can rejoice. How can the Dharma not be disseminated when you are the pillar and girder, the boat and oar (or "the boat's rudder") for sentient beings? How can it not be accepted that you are the leader?

I respectfully dispatch Dharma Master Daozhen of Shizhu Temple to take refuge and sit at your feet, and fully convey the thoughts of the assembly.

It is our earnest wish that your resources well up like a fountain, and our intense hope is that [your teachings will] reverberate like a great bell. Therefore we present this dusty request, as all yearn to dance with joy [upon hearing your teaching].

99. The Monks and Laypeople of Jingzhou Request a Commentary on the *Lotus Sutra*

Chen Zixiu and the disciples of the bodhisattva precepts at the eastern crag of Daoyin Temple respectfully bow down before you.

In my humble opinion, the Dharma teachings are nondual and the truth is beyond words, but [they are taught] in response to diseased [minds] and in accordance with capacities, using conventional terms appropriate for teaching [the Dharma]. Even if you constantly dwell in a state of quiescent extinction, you can still generally display a dignified demeanor. Without arising from the seat of awakening (or the meditation hall) one can rise freely to discuss the broad and narrow meanings [of the Buddha Dharma] and manifest its shallow and deep traces. All of these are like a ford and a pillar for conscious beings, a boat and an oar for sentient beings. These discourses are for guiding people and are not possible without giving priority to skillful means. When words provide support by taking people by the hand, it is not possible without using parables as a basis. The children in the [burning] house (in the parable in the *Lotus Sutra*) become conscious of [the promise of] three carts and rush out [of the house]. The poor son (in the parable in the *Lotus Sutra*) is hired to remove dung [as a ploy, since he has not yet recognized his father].

With respect, I think that you, Meditation Master [Zhiyi], occupy an incomparable level [of attainment], you harbor a heart and mind of universal scope, your way penetrates the three kinds of emptiness, and your knowledge ascends the hundred types of Dharma teachings. We therefore wish to receive your blessing of preaching on a section of the *Lotus Sutra.* [The officials] Zhanqin and Shaobo are said to have made only minute contributions, yet they expanded government policy in the shade of the crabapple tree and proclaimed manners under the willow tree. How much more [is the contribution of Zhiyi] in personally transmitting the idea of the "three dots" [∴] (i.e., the "three yet one, one yet three" pattern basic to Tiantai Buddhism), and in

greatly cultivating the six perfections (giving, morality, patience, effort, meditation, and wisdom). We certainly hope that you will condescend to visit us and will deign to stay [and share] your heart and mind, so that we can study diligently under your guidance. Emperor Gaozu of Han (Liubang) was like clear water when he composed the [poem] "Great Wind"; [the common people of] the mulberry trees [around the country] praised him, with no room for remaining silent.

[In like manner,] may both the noble and humble, those above and below, all come to know the One Vehicle [of Mahayana Buddhism], and that both the large leaves and small branches (i.e., people with varying capacities) be equally covered with the mist and moisture of compassion. [Zhiyi's teaching] is like digging a well on a high plain [as expounded in the *Lotus Sutra*], and soon one sees a great spring burst forth; it is like [the parable of the "jewel in the garment" in the *Lotus Sutra* about] the drunk man who was addled and confused until [his friend] returned and he found out about the jewel [that had been sewn into his garments] long before.

Therefore, I have stated everyone's feelings, not knowing if I was able to state them completely. I respectfully ask [for your response]. The tenth day of the eighth month of Kaihuang 13 (593).

100. Baogong of Qixia Temple on Mount Jiang Presents an Invitation

Baogong and others in the assembly of Qixia Temple bow down before you.

May I be so bold as to say that we respect and admire your clear virtue. As time passes like ashes [falling from the twelve holes] of a flute, things change repeatedly. Ever since our meeting, many seasons of heat and cold have passed. If we could sit at your feet and feed on the premier Dharma, we would thus be granted the teachings [of the Buddha]. Still waters flow quietly and without restriction [like the practice and attainment of cessation]; the learned peaks [of contemplation and insight] are high and without limit. Attaining such cessation and contemplation means insight into the vast meaning [of the Buddha Dharma] (as explained in the *Mohezhiguan*). The texts of Nāgārjuna and Aśvaghoṣa are inexhaustible; their truths are deep as a cave and they are the ultimate in profundity and sublimity.

Although I (Baogong) am not astute, I have attended lectures since I was young, and played around a bit in the north and south under Dharma masters of the (Buddhist) sutras and treatises for over thirty years. Although I sought the deep purport (of the Buddha Dharma), I have not [fully realized it and become] awakened. Contemplating the vast sea of Dharma teachings and considering the few years remaining in my life, I am like a broken plate tilted in hope [of receiving your teaching], thus to find joy in filling my empty stomach.

Thus, as Dao'an met the eminent master Fotucheng and decided to face 821c
north [and study with him], and as Huiyong met the excellent master Huiyuan and thus came to build Donglin Temple, it should be known that serving an excellent person leads to attaining repose in a superior state. Although I am scatterbrained and shallow, I humbly respect accomplished people of the past.

Yet, Qixia Temple where I dwell was once the home of Ming Zhengjun of the Song dynasty, Sengshao, the founder of this temple. The mountains are engraved with Buddhist images and the crags are carved out with spacious rooms, as if [Vulture Peak] had flown over [from India], and it is not embarrassing to compare it to [the stupas that] emerge out of the ground [along with Prabhūtaratna (Duobao) in the *Lotus Sutra*]. Its springs and forests are cool and elegant, and its temple buildings loop around and around [the mountain]. The tops of the cinnamon trees are fragrant in the spring, and the clouds through the windows provide repose during the day. I myself in the past took part in noble practices here; you could use it for rest from your wanderings.

Therefore, the temple assembly collectively and sincerely invites you (Zhiyi) of dignified virtue to a long stay [at this temple]. We wish to contemplate your timeworn wisdom at our side as you deign to descend to these temple dwellings. Relying on the experience of [your preaching concerning] the sutras, you should certainly plant your traces in this place. The gardens and fields owned as basic commercial holdings [of this temple] are listed in a separate document. Along with Secretariat Liu Guyan, we respectfully bear witness to these claims. May all of this region be as solid as a diamond and last as long as Vulture Peak. May the treasure of the Dharma be transmitted and be as imperishable as Mount Kukkuṭapāda.

Respectfully submitted by Baogong and others, the sixth day of the eighth month of Kaihuang 15 (595).

101. A Letter from Liu Guyan, Director of the Palace Library

Your disciple Liu Zhengshan (Guyan), having accomplished his work, respectfully bows down before you.

It is now warm and calm; how are you doing? As the noble embodiment [of the Buddha], how is your physical condition and daily life? I humbly hope you enjoy the bliss of meditation and the joy of the Dharma.

Since I received a letter from you last year, I have retained it faithfully to this day. I also received the gift of the ten-fascicle *Xuanyi* (Zhiyi's commentary on the *Vimalakīrti-sūtra*). When I visited the Renshou Palace I read through it eight times. My crude uncertainties were generally satisfied, but the finer points are difficult to resolve. I have not yet finished copying the new six fascicles [of the *Commentary on the Vimalakīrti-sūtra*], along with the eight scrolls of the textual commentary [on the *Lotus Sutra* (*Fahuawenju*)], but I will study them in a few days (see section 65).

The great ruler (Jin Wang) now dispatches the envoy Xiao Tongguo to convey this letter's intent and personally receive your reply. He will urgently make enquiries; may you reply that you will certainly come [to visit]. I humbly beg that at the end of the summer [retreat] you will directly make the journey by boat [as we await your coming as our reliable boat and oar to guide us]. It is my earnest wish that in my remaining lifetime I can fill my heart and mind by hearing and receiving [your teaching]. I repent of my laziness and stupor in past days. Respectfully submitted.

102. Letters from Dharma Master Jizang

(Three letters.)

[1.] I, Jizang, respectfully state that Jingshang has arrived and I have received word of your intentions. My modest feelings have been consoled. How are you, the noble embodiment [of the Buddha], faring with your slight fever? Having received your letter I humbly wish that you are sleeping and eating better than normal, and that your teaching is not adversely affected. When I, Jizang, was still rough [and young] I followed the crowd [of the assembly of monks to visit you] but did not have a personal audience [with you], and

my humble wish to have an intimate bond with you only increases. May you cherish [your health]. I will now dispatch Zhizhao to return to you with this message. Although insufficient, I respectfully post [this letter].

[2.] I, Jizang, respectfully state that Jingshang has arrived. We have received the master (Zhiyi's) compassionate message and cannot but dance for joy. I have long had a heartfelt desire to kneel before you and receive the ambrosia and the Dharma bridge [of your teachings]. I, Jizang, have reflected on my own awkward way with words, and cannot bear to teach others (or "I find myself lazy and dull, not worthy of your guidance"). However, were the sun of the Buddha to set [upon your death], the people's eyesight would be extinguished. Without the broad patience of the great teacher (Zhiyi), how can we defeat and overcome [our inadequacies]? I humbly wish that your cloud of compassion be disseminated widely, so that the ignorant stagnation [of the people] will be enlightened [by your teaching].

I, Jizang, respectfully should reduce my delusions by receiving your 822a
instruction and guidance. I dedicate my life even into the far *kalpa*-age to come, that it is my humble wish for the great master (Zhiyi) to intimately let down his traces and offer his teachings. When the summer [retreat] is over, may we immediately have an audience. Now I will dispatch the envoy Zhizhao to consult with you. Respectfully posted.

[3.] I, Jizang, respectfully state that Jingshang has arrived. For many days I have had visions in dreams. Again, even after Jingshang's arrival I have yet again had these dreams. Zhizhao will orally convey the details. Jingshang will call on you after his return so please consult with him. Respectfully posted.

103. A Statement from Dharma Master Jizang Requesting Lectures on the *Lotus Sutra*

Jizang of Jiaxian Temple, in Kuaijixian, Wuzhou, respectfully bows down before you. I have heard that Dao'an climbed a mountain called Cuiwei ("Precipitous and Lofty") to preach the Dharma, and Huiyuan settled on a peak named Kuangxiu (Lushan) to calmly meditate. Yet these [two mountains] are not as vast and magnificent as these [Tiantai] peaks that touch the Milky Way and are aligned with the clouds of the dawn; the valleys run deep with

cascades of waterfalls [and the mist] reaches to the sky and baptizes the sun. Chicheng (the "Red City" leading to Tiantai) with its cinnabar waters (the Shifeng brook) is a harbor worthy of being a dwelling for sages and immortals. The incense burners of the Buddha Hill (Folong) indicate that it is a blessed place for attaining the noble fruit [of awakening]. Also, here one can become an expert in the beauty of the sutras; all of these marvels are extolled in (Gongfu) Sunchuo's "Poetic Exposition" [on the Tiantai mountains].

The Wise One (Zhiyi) dwelled here for more than twelve (actually twenty) years. His disciples trained in both [the practice of] meditation and [study for] wisdom, and the flow of his teaching reached both near and far. In the past, heroic monks who shared their lifetimes were somewhat capable in understanding the Dharma of the sutras, but those of pure spirit and outstanding talent [like Zhiyi] transmitted the practice of meditation. If you were not a participant in exhaustively studying the path and your virtue was not equal to an imminent buddha [like Maitreya], how could you profoundly and clearly understand the sutras and treatises and illuminate both concentration and wisdom? It is just as when after the Duke of Zhou (Zhoudan) died, Confucius appeared in the world; and when Aśvaghoṣa's manifestation [in this world] came to an end, Nāgārjuna took his place. In this way both Buddhist and non-Buddhist traditions did not collapse and there were people who believed and expanded [the teachings]. The light of Mahayana Buddhism was manifested, abstruse teachings were disclosed, and [the teachings of the Buddha that lasted] for five hundred [years after his death] and then for [another] thousand years truly remained until this day. Nanyue (Huisi) was a wise sage and Tiantai (Zhiyi) had clear wisdom. In the past the three activities [of refuge in the Buddha, Dharma, and Sangha] were maintained, and now two honorable ones (Huisi and Zhiyi) transmit the legacy. Not only did they sprinkle the ambrosia [of the Buddha Dharma] in China but they also struck the Dharma drum in India! They have innate knowledge and sublime awakening [concerning the Dharma]; there has truly not been such an assembly [of good teachings] ever since the classics such as the poetry in the time of the Wei and the Jin. The master teacher Śākyamuni responded to the doubts of the young bodhisattvas, and Sudhana sought the path from Dharma King Vairocana. I would like to follow in their footsteps, truly considering and admiring your instruction.

Sincerely, and along with over a hundred monks in an assembly of meditators, we respectfully request the Wise One and Great Master [Zhiyi] to lecture on and explain the *Lotus Sutra*. This text is [crucial and of great import,] like the throat and heart for the assembly of monks, and is the key to the gate of all sutras. We humbly beg you to reveal the knowledge and insight of the Buddha [as found in the *Lotus Sutra*] and shine a light on our deep darkness, indicate the true and real path, and brighten our murky night. All together, people who have not yet had the chance to hear [about this Dharma] will come from three thousand lands, and those born after life in a hundred *kalpa*-ages will be able to follow the great meaning [found in the *Lotus Sutra*]. Lumber will be split and a platform will be erected [for holding ordination ceremonies] to join with the precepts in preparation for your coming. [The people, just like] mountain weeds, will tremble and flatten and become equal on the fields of the dark (heavens) and yellow (earth). The grandeur of the cinnamon trees [on the mountain crags], the jade pistils [that are the food of the immortals], and the flourishing of chrysanthemum flowers on the riverbanks inspire the hearts and minds of the disciples (*śrāvaka*s), although it somewhat impairs the embrace of *pratyekabuddha*s.

I, Jizang, am honored and grateful for your previous message. Although I am chagrined and apprehensive to inquire again, I am determined to challenge my fears and [again] respectfully invite you [to come]. 822b

The twenty-first day of the eighth month of Kaihuang 17 (597).

104. The Wise One Zhiyi's Testament and a Statement to Xie Baguo, Commandant (*Zhenjiang*) of Linhai County, with Regard to [the Ritual of] Releasing Living Beings into a Pond

When I, a poor follower of the path, was young I sought the quiet aspirations of a Buddhist mendicant and vowed to abandon the clamorous dust [of the secular world]. I had a slight insight into [the truths of] suffering and emptiness, and determined to follow the freedom and broadmindedness [of the Buddhist path]. Thus I left the western valleys of my old home [in Shanzhou where I was born], eventually gathered some disciples, and rested from my wanderings at Tiantai, residing there for twelve years.

These [Tiantai] mountain streams flow into the Huanghe (Yangtze) River and eventually connect to the seacoast. Here fishers use traps, placed next to each other to block the water, to catch fish. There is much slaughter of life; the amount [of fish that are] broiled and fried cannot be calculated and many young lives are snuffed out. This is a matter of great grief. Again, both private people and public officials, in their comings and goings, often met the fate of drowning [as a karmic result of taking the lives of fishes], such that the number of their deaths could not be counted.

I, a poor mendicant, though thoughtless and without power, made a vow to speak out and try to rescue [these living beings]. So, exhorting [my disciples,] the mountain monks, we sold our robes and other things to support the local people such as Kong Xuanda, thus taking over the fishing activity. Instead [this area] became a pond for releasing living beings (i.e., the fish). The enterprise of fishing was transformed and this area was changed to waters where the Dharma flows. Hence Ji Shang'er, Head of the Interior of Linhai near the sea, who earnestly respected the Dharma, invited me to lecture on the *Golden Light Sutra.* When we reached the chapter on "Flowing Water," upon hearing these sublime words patrons such as Yang Gonghe all abandoned their occupation of fishing, totaling about fifty-five places. In the end the waters and land were moistened and blessed, and both people [on the land] and insect-like lower animals [such as the fish in the waters] were relieved of their burden [of bad karma]. You have also heard [the phrase in the *Golden Light Sutra,*] "when flowers rained down and filled the room," this was in response to the grace of the Elder; when the bright pearl illuminated the night, this was due to the virtue of Suihou [for saving a serpent who repaid the deed by presenting him with a great pearl]. It is therefore certain that if you plant [good seeds through] sublime actions and cultivate them, you will spread a fragrant wind in later times [when the plants mature]. Blessings will not be denied and good results will not be absent. You can depend on these matters as explained clearly here.

A decree was declared by the previous Chen [rulers]: "In this area of the Huanghe (Yangtze) River there are no delicacies such as squid. In support of your request, may this area be a pond of merit forever." Xu Xiaoke, chancellor of the National University, had planted virtuous roots in previous lives and was blessed with both talent and rank, and when he heard of this accumulation

of good deeds [of releasing living beings to avoid killing] he inquired after establishing a great stone monument (see section 21). He hoped that this would serve as a great foundation, as solid as the mountain cliffs, and vowed that this grand work would last as long as the sun and moon. Thus in the past the Chen family ruled the area, not more than a few thousand square miles (*li*) east of the Huanghe (Yangtze) River (Jiangdong), but in this way yearned to do good and forget their regrets.

I respectfully reflect on his majesty, Emperor (Wendi), taking hold of the golden wheel [for imperial rule] over the entire world of the eight directions, and gripping the jeweled mirror [of the world-ruler *cakravartin*] to govern all the four classes of people (i.e., scholars, farmers, artisans, and merchants). Wind and rain come in a timely fashion; horses and cattle face inward.

I believe that the way [of Emperor Wendi] is greater than that of Yao and Shun, and his virtue surpasses that of Xuan[yuan] (the Yellow Emperor, Wuyuan Huangdi) and [Emperor Fu] Xi. In addition, you yourself practice the ten good deeds and treat the people equally as your own children. You yourself have adhered to the four universal vows [of a bodhisattva] and seek to save all living beings. It is written even in non-Buddhist texts about not consuming eggs and [the meat of animals such as] fawns, but in Buddhist texts rescuing even ants and fish is considered. When all under heaven is prosperous, how much more should we spare [life in] one source of a river! Your grace permeates the whole country; could not a few hundred *li* be set apart [in which killing fish would be banned]? But [now] the lake of lotuses (i.e., the pond for releasing fish) has changed to become a place to roast and cook [fish]. Soldiers act as they please to injure and kill, and the offspring of the aquatic animals suffer grievously, their bodies are separated from their heads and their bones and flesh rot and 822c
break down. As a poor mendicant monk, I appeal to the heart of the Emperor. How can this be, how can this be!?

Only His Highness Jin Wang follows the path [of the Buddha] both now and in the past. He is impartial in both cultural and military matters, even the two southern [dukes of Zhou and Zhao] do not measure up to his achievements. He has many talents and skills; even the two Xian [princes, Liude of Hejianwang and Liufu of Peixian,] cannot be the equal of such virtue. His fertile deeds reach beyond the west of the mountains, and his heroic voice circulates to the left of the Huanghe (Yangtze) River. He controls the land

at Huaihe (near the sea in Yangzhou) and leads the people of the Wu and Kuaiji [districts]. Despite the unworthiness of this poor mendicant monk, he bowed and showed courtesy to me, showed himself to be a model for the world, and erroneously burdened me the with the title of "Teacher of Men," and I explained in detail the source of these matters. Therefore, he deigned to proclaim a decree [to prohibit taking the lives of fish], which I have respectfully received, so no one should dare violate it. In case there is another rigorous envoy who possesses and presents a decree to destroy the stone monument that was placed [by the Chen], so that people can once again conduct their [fishing] business, this poor mendicant (Zhiyi) will immediately shake my staff, throw on my robe, take up my umbrella, put on my walking shoes, and travel far to the capital, and upon reaching the palace I would submit a report, even if I were to lose my neck and my body is crushed for the sake of all living beings. Not to mention, the command of his highness in general refers to catching fish from the sea in the Jiangnan area and there are no sea fishes in the river valleys and mountain streams. If one opens and inspects the text of his order the matters are not related to each other, especially with regard to this place.

If one wishes to indeed destroy [the practice of] releasing life and bring back the business of killing and harming [fish], then [it must be said that] this is a path certainly not to be chosen in this age of great peace. If soldiers are given free rein to use traps and collect fish in a net, this is like people's possessions being snatched away or officially allowing for burglary. If by interpreting the imperial [order], you (Xie Baguo) wish to have the soldiers and local farmers ignore the practice of releasing life, [you should consider my experience] in the past when this poor mendicant (Zhiyi) traveled to the west. My path crossed through Yuezhou, where the clerk Wang Xuanwu made a bond with burning incense (i.e., converted to Buddhism) and accepted the Mahayana. However, the people of this area were not involved in farming or sericulture but mostly had occupations involving slaughter and hunting. The scholar Tanjian invited me to lecture, so I stayed there for a while. [As a result,] people in five districts of this region all abandoned their occupations [that involved killing animals], a total of more than a thousand households. These matters were reported to the court and a decree was announced officially recognizing this. Since then auspicious omens have frequently appeared in

Yuezhou. An envoy of the ruler awarded [Wang] Xuanwu double his usual [salary]. The marvelous wisdom of the Emperor is elevated and bright, and responds as appropriate. How can he allow snatching away the good deeds of people [releasing fish to save their lives] so that soldiers and the locals can enjoy the taste [of fish] in their mouths? If District Defender [Xie Baguo, commandant of Linhai,] asserts [that it is fine to allow fishing rather than protect the pond for releasing living beings], I am afraid this is a perverse view. The rivers and streams [of Tiantai] are narrow and small and do not compare to the great expanse of Yuezhou. Also, there are only coarse fish here, never like the type in the open sea.

His Majesty Jin Wang is extraordinarily talented in both cultural and military matters, and therefore he was appointed [by the Emperor] to govern all the area of Jiangnan [south of the Huanghe (Yangtze) River], to make decisions over all matters great and small without exception. If now you do not follow these words of warning you will become one who does not listen to the instructions of the ruler. If you say that you are following the judgment of the local district as to what is right and wrong, and do not follow that of Jin Wang, how will these words sound in the ears of the ruler? The great ruler has personally expressed his intent in an official order to allow the opening [of the pond] for releasing living beings. What excuse is there for private actions to obstruct and suppress this?

I, a poor mendicant monk, had two reasons to retire and return to the secluded mountains [of Tiantai]. The first is the great meritorious works of the great ruler (Jin Wang) in restoring the old temples. The second is that I searched through the rivers and streams to find and establish a place of merit 823a
[for a pond to release living beings]. Along with the patrons [who made these works possible], we sought to establish [the basis for attaining] a faraway awakening. Here, those who faced death were adorned instead with an everlasting vow [to save their lives]; the felicitous protection from one person can serve as a foundation of firm rock so that tens of thousands of fishes can blissfully forget their worries.

It has already been a long time since I, a poor mendicant monk, have frequently received your favored support with supplies and other materials, and the influence of powerful people. On each occasion I thought [to repay your kindness by] going to visit you, but such a journey has not yet come to pass.

I have heard distant rumors of the considerable transmission of the wise [Buddhist] teachings, that within your borders there are three unusual yet meritorious happenings, [such as harmful insects not coming into the country, birds and animals converting to Buddhism, and children showing great benevolence,] the people [are wealthy and] sing the songs of having five silk trousers, good manners are relished and sincerely enjoyed. However, one's reign soon comes to an end and the possible overturning [of your intentions] is not far away. I only hope a good beginning will lead to a good ending and your fine reputation will be complete. When you grasp the shaft of your carriage [to retire], may people lie down on the tracks [in a display of support to try and hold you back], and may it be that wise ones of the past will not be ashamed.

I, a poor mendicant monk, reflect on the nine considerations (seeing and hearing clearly, etc.), and tread carefully around the three matters of reflection (on loyalty, trustworthiness, and exercising what has been learned). The people in the north live long and prosper. How can they not, since they have compassion and cause little harm, and thus they all live to a marvelous (i.e., old) age? Many of the common people along the eastern sea die young; their occupations of fishing and hunting shorten their lives. This rustic poverty can be seen in the world and should be taken as a warning and lesson.

If, at this time, the life of the Triple Refuge (Buddha, Dharma, and Sangha) is undone and instead the material body of the five aggregates is nourished, this will devastate the flowering of [rebirth in] the Pure Land and heavily obstruct the arousing of unlimited [awakening]. This is contrary to how things should be, and I fear it is not the way to nourish life.

The fortifications of other provinces do not border on rivers and the sea but are placed among high plains; there are no lands that are occupied with fishing and one does not hear of death [at a young age]. In other districts, people who fall ill and return to their home villages do not necessarily rely on aquatic beings (fish) to sustain their own physical lives. Nor is it encouraged to catch [fish] as an occupation. How much more [unacceptable it is] to abolish the release of other living beings and instead supply soldiers [with fish as food].

You, the enlightened commandant (Xie Baguo), should be calm and pure, praised by those near and far, even without receiving even one coin [in taxes] and leaving the calf behind [instead of claiming it for oneself]. Kuaican nourished a swan and in return was gifted with precious pearls; Kongyu released

a turtle and eventually he wore a golden seal (symbolizing his appointment as a duke). If you as a patron do not reject the intended orders of the ruler Jin Wang, and do not act contrary to the words of this poor mendicant monk (Zhiyi), then the flow of the Dharma will again pour forth and the Emperor's way will be accepted and proclaimed. Virtue is certainly rewarded and the lack of goodness is not rewarded (or "it is not the case that goodness is not rewarded"). The jeweled ornaments and carved bow [of a government official] are extended without being requested, the golden seal and purple ribbon are rewarded when deemed appropriate.

Now I am dispatching my disciple Puming, who will bring the letter in response to former matters. Only you, the enlightened commandant (Xie Baguo), are responsible for the affairs of this land and control the peacefulness of the military soldiers. You should certainly act according to instructions [of the Emperor], as the grass is blown by the wind.

May the letter written by this poor mendicant monk (Zhiyi) be announced to all people and be a lesson to the soldiers, so that they honor the teaching of the nine phrases (i.e, do not start a rebellion, do not rely on wealth, do not be pampered, do not violate one's peers, do not flaunt courtesy, do not be arrogant, do not be angry, do not act without virtue, and do not act contrary to righteousness), do not begin to trespass, rectify their thoughts of ten evil deeds, and for a long time be blessed with good fortune.

This matter will be taken up orally by my trusted envoy so I will not go into detail here. Declared by the *śramaṇa* monk Zhiyi.

End of Fascicle 4 of *The Hundred Records of the Temple of National Purity*

Additional Material Appended in the Song Period

(Dated 1185, five hundred and ninety-two years after Zhiyi's death, and Included in the Taishō Collection)

Chronological Record of the Traces of the Great Meditation Master and Wise One Zhiyi

Meditation Master [Zhiyi] was one year old [at birth], born in the fourth year of Datong (538) of Emperor Wu of the Liang, the year of the horse, the fifty-fifth year of the sexagenary cycle. His father's family name was Chen, a 823b
dynasty-founding Marquis in Huarong, Jingzhou. His mother was of the Xu family. In a dream she saw perfumed clouds, and she swallowed a white mouse and became pregnant. When [Zhiyi] was born the room was filled with a mysterious light and his eyes had double pupils. Upon reaching the age of seven years he happily visited a Buddhist monastery. When a monk recited the chapter on the "Universal Gate" (in the *Lotus Sutra*) just once, he (Zhiyi) became proficient in the rest of the text even without hearing it. His parents did not allow him to visit frequently, however.

In the first year of Chengsheng (552) of Emperor Yuan of the Liang, [Zhiyi] was fifteen years of age and wished to leave home [to become a monk], but his parents would not hear of it. Then he carved a sandalwood statue and ritually chanted for a full day. While worshiping the Buddha he suddenly had a vision of a mountain overlooking a great sea, with a monk raising his hand in greeting.

In the first year of Shaotai (555) of Emperor Jing of the Liang, [Zhiyi] was eighteen years old. His parents yielded to his determination and, despite the resolute words of his elder brother [trying to dissuade him], he left home [and became a monk]. He then took refuge with Master Faxu of Guoyuan Temple in Xiangzhou, who gave him the name Zhiyi with the cognomen De'an ("Virtuous Peace").

In the first year of Yongding (557) of the founder of the Chen dynasty (Emperor Wu), [Zhiyi] was twenty years of age. He received the full precepts [and was ordained] under Vinaya Master Huikuang, who had a thorough knowledge of the Vinaya canon. And yet before he received the precepts [Zhiyi] had already gone north to study the extensive [*Vaipulya* (*Fangdeng*) Mahayana Buddhist texts].

In the first year of Tianxi/Tianjia (560) of Emperor Wen of the Chen, [Zhiyi] was twenty-three years old. He took refuge with Meditation Master [Nanyue] Huisi on Mount Dasu in Guangzhou. Master [Huisi] acknowledged him as a member of the assembly on this numinous mountain. He was assigned to the Samantabhadra meditation hall, where he chanted the *Lotus Sutra* for two weeks (or two seven-day periods) and had a great awakening of serene quiescence.

In the first year of Guangda (567) of the destructive Chen emperor, [Zhiyi] was thirty years of age and his master instructed him to go to the capital of Jinling. He dwelled at Waguan Temple for eight years, lecturing on the *Great Treatise* and explaining the gradual method of meditation (*Cidichanmen,* T. 1916) and also the *Fahuaxuanyi* (*Profound Meaning of the Lotus Sutra*, T. 1716).

In the seventh year of Taijian (575) of Emperor Xuan of the Chen, [Zhiyi] was thirty-eight years old and entered Mount Tiantai. Emperor Xuan asked him to stay and not go [to Mount Tiantai], but he stepped onto the stone bridge [at the entrance to Tiantai] for the first time and moved to Folong (Buddha Hill at Tiantai). The following year he defeated the demons on Huading Peak.

In the ninth year of Taijian (577), [Zhiyi] was forty years of age, and Emperor Xuan gifted him with Xiuchan Temple.

In the thirteenth year of Taijian (581), [Zhiyi] was forty-four years of age. He lectured on the *Golden Light Sutra* so that fishermen would abandon their traps, and established a pond for releasing living beings. The following year he was requested by Prince Yongyang to give lectures.

In the second year of Zhide of Emperor Shao of the Chen (584/585), [Zhiyi] was forty-eight years old and accepted the invitation to leave [Mount Tiantai and return to the capital], where he expounded on the *Great Treatise* and lectured on the *Benevolent Kings Sutra* (*Renwangjing*) at the Taijidian

palace in Jinling. The following year the Prince [of the Chen] received the [bodhisattva lay] precepts.

Up until the first year of Zhenming (587) [of the Chen dynasty, Zhiyi] was fifty years of age and dwelled at Guangzhai Temple in Jinling and lectured on the *Lotus Sutra.* Zhang'an (Guanding) at this time was twenty-seven years of age and heard the text of the [*Lotus*] *Sutra* for the first time.

In the ninth year of Kaihuang (589) since the founding of the Sui, [Zhiyi] was fifty-two years old. The Chen dynasty perished in Jingzhou and [Zhiyi] experienced a vision in a dream that he stayed on Mount Kuangshan (Lushan). In the next year (590) the Sui emperor asked to question him.

At fifty-four years of age [Zhiyi] was invited by Jin Wang (Yang Guang) to come to Yangzhou. In the eleventh month [of that year] Jin Wang received the [bodhisattva lay] precepts, and presented the title Zhizhe "Wise One" [to Zhiyi].

At fifty-five years old he was able to go to Jing and Xiang and again pass through Mount Kuangshan (Lushan) until the end of the summer [retreat], after first reaching Tanzhou.

At fifty-six years of age he visited Jingzhou in response to obligations to this area, and built Yuquan Temple. Zhang'an (Guanding) accepted the *Xuanyi* (*Commentary on the Lotus Sutra*).

At fifty-seven years old [Zhiyi] gave the lectures of the *Mohezhiguan* (*Great Cessation and Contemplation*) at Yuquan Temple.

At fifty-eight years of age he himself went to [the capital city of] Jinling in Jingzhou at the invitation of Jin Wang and produced the commentary on 823c
the *Vimalakīrti-sūtra.*

At fifty-nine years old he returned to Tiantai in the spring. During winter of the following year Jin Wang dispatched letters summoning him [to visit again].

At sixty years of age [Zhiyi] accepted the summons and traveled as far as the stone statue at Xinchang (Zhejiang), where he entered nirvana (passed away) while sitting in meditation. This was at an unknown time on the twenty-fourth day of the eleventh month of the seventeenth year of Kaihuang (597).

It has now been five hundred and ninety-two years since Zhiyi entered nirvana, the year of the snake, the forty-second year of the sexagenary cycle, the twelfth year of Chunxi (1185) of the Song.

Postscript to the *Hundred Records*

The Wise One (Zhiyi) transmitted the path of threefold contemplation as seen in the documents of one school (i.e., Tiantai Buddhism). His virtuous teaching benefited two dynasties (Chen and Sui), and Zhang'an (Guanding) recorded [and edited] the hundred records [of the *Guoqing bailu*]. Contemplating this [text], the beginning establishes a systemization of teachings with respect to the internal assembly [of the Buddhist sangha], the middle [section] describes letters and comments with regard to the activities of the Prince and his ministers, and the end discusses the release of living beings with regard to the safety of insect-like lower animals [such as fish in the waters]. How bright and marvelous is this great dissemination of the teachings! Its splendor is like that of the sun and stars, which was stated [by Zhiyi] at Guangzhai Temple for all under heaven. As Zhang'an (Guanding) wrote in his introduction, this "will remain for future generations so that they may know the magnificent virtues revealed therein," and this should be firmly believed.

Although the [old] engraved blocks are available for printing, the process of comparing [and editing] the texts had not been completed, and thus we first had to verify [the text] based on the old edition. There were more than a few errors to be corrected here and there, in more than ten places. Due to this process of scrutiny there are no further obstructions to perceive the intent. Those who read this text can check if there are additional mistakes to be corrected.

Written by the *śramaṇa* Jingfan, a transmitter of the teachings of the Tiantai patriarchs, of the Northern Chan Wuliangshouyuan Temple in Suzhou.

Our patriarch the Wise One and Great Meditation Master [Zhiyi] was truly the rebirth of the one [who heard the preaching of the *Lotus Sutra*] on the numinous [Vulture] Peak. He transmitted the path of threefold contemplation for awakening to singlemindedness. He restored and expanded the true school of Nāgārjuna, and subtly extolled the mysterious text of the *Lotus Sutra.* He classified the interpretations [of various Buddhist traditions] into five periods and eight teachings, concluding with the threefold contemplation [of emptiness, the conventional, and the middle] and the ten vehicles (or modes of contemplation), eloquently advocating [the ideal of] "not relying on words."

Zhang'an (Guanding) put together and edited [Zhiyi's lectures], preserving them to inspire [people in] later circumstances. Those who can understand and practice in this way are those who are enlightened; it cannot be known by the many thousands and tens of thousands of the masses.

The carved blocks of all the sections [of the Tripiṭaka] have been distributed in all directions, except for the *Guoqing bailu*. Due to certain causes, a demonic fire burned and destroyed it, leading to our current situation. After the passing of many years there was still no agreement to complete the task. But now practitioners have been led [to gather] like clouds on a high hill, and everywhere both monks and laypeople, not dreading the bitterness of pain and not lacking in sincerity, sought to finally complete this publication. All have attained a broad understanding to transmit [the contents of this book] long and far. It should be therefore known that our patriarch [Zhiyi] was great in the path and his name renowned. The Emperor and his ministers could perceive with their own eyes the traces of [Zhiyi's] teaching from beginning to end. When his life was finally exhausted [and Zhiyi passed away], rituals were performed with reverence and respect, and we can perceive [through this book] what he said from first to last. 824a

Respectfully submitted by Jieying who dwells on the mountain of white lotuses, on the occasion of the binding [of this book] in the twelfth year of Chunxi (1185) of the Song, the year of Jupiter, the year of the snake, the forty-second year of the sexagenary cycle.

Glossary of Chinese Names, Places, and Titles

Annotated with source in Hucker, *Dictionary of Official Titles of Imperial China;* the DDB; and Taishō reference where the term appears in *The Hundred Records*.

Abhidharma (*pitan* 毘曇): The traditional collection of treatises interpreting the sutras and investigating the Buddha Dharma (807c14).

Accumulation of Fragrances (Xiangji 香積): The buddha land described in the *Vimalakīrti-sūtra,* from which delicious food was supplied to Vimalakīrti to serve his guests; also, a name given to the kitchen and the food it produces in a monastery (DDB r21; 814b2, 15).

Accumulator of Jewels (Baoji 寶積; Skt. Ratnarāśi or Ratnakūṭa): The name of a layperson or bodhisattva, or a group of elders, from Vaiśālī who supported the Buddha (818c14).

Administrator (*canjun* 參軍): A local adjutant or administrator (Hucker no. 6876; 814c12, 26).

Agan 阿甘: A servant sent by Prince Yongyang to help Zhiyi (801a5; see also section 26).

Aheng 阿衡: "The one in charge of weighing [policies]"; a regent; a designation given to Yiying of the Shang dynasty.

Akṣobhya (Achu 阿閦): A buddha whose Pure Land is in the east (596a17).

aloe incense (*shenxiang* 沈香): A rare type of incense made from the fragrant wood of aloe trees (Skt. *agaru*); incense of the *agaru* tree, agarwood (803a5).

ambrosia (*ganlu* 甘露): The "nectar of the gods" (Skt. *amṛta*), which can ward off old age and death; a metaphor for the teachings of the Buddha and the final goal of nirvana (819a21, 821c27).

Amitābha (Amituo 阿彌陀, Wuliangshoufo 無量壽佛): The Buddha of Limitless Light and Immeasurable Life, whose Pure Land is in the west (796a19, 812a2, 818b23, 27).

Amituo. *See* Amitābha.

Anzhou province 安州: The Yangzhou area (802c27).

Archer of the Left (*zuo pushe* 左僕射) or Right (*you pushe* 右僕射): "Lit., charioteering archer, one of the most interesting and important titles in Chinese government through

the [Song] dynasty; traditionally believed to have originated in the early minitary-dominated society's custom of letting the best archers take charge of things" (Hucker no. 4826; 799a29, 815a13).

Area Commander-in-Chief (*dadudu* 大都督): Interchangeable with Regional Inspector, one of several titles awarded to or adopted by warlords who dominated clusters of regions (Hucker no. 6096; 814c18, 815a10, 816b8).

ashes of a flute (*huiguan* 灰管): A flute-like tube with twelve holes filled with ashes that was used to predict the weather; the twelve holes are symbolic of the twelve months of the year and the ashes falling from the holes symbolize the passage of time (812b23).

Aśoka (Ayu wang 阿育王): Ashujia 阿輸迦, the third king of the Mauryan dynasty (r. 669–232 B.C.E.) who became a famous patron of Buddhism and built numerous stupas and pillars (817b27, c12).

aśoka tree, realm of (*wuyou shijie* 無憂世界): Lit., "the realm without sorrow" (Skt. *aśoka*), an ideal land to the east (794b7).

Assistant to the Head of the Interior (*neishi sheren* 内史舍人): Secretary; assistant to the Head Clerk (802c24, 806c17, 815a11).

Aśvaghoṣa (Maming 馬鳴): A prolific Indian scholar-monk and author of the *Buddhacarita;* attributed (likely mistakenly) as the author of the *Awakening of Faith* and as such considered an important figure in the Tiantai tradition (817b25, 821b26, 822a16).

Attendant Gentleman (*shilang* 侍郎): One of the three categories in which court gentlemen were divided, a relatively lowly secretarial post (Hucker no. 5278).

Attendant Gentleman of the Yellow Gate (*huangmen shilang* 黃門侍郎): One of the attendants to the right and left of the emperor (815b11).

Avalokiteśvara (Guan[shi]yin 觀[世]音): "He Who Hears the Sounds of the World," the bodhisattva of compassion (section 4; 800c3, 811b26, 812a2, 813b26, 818b5, 819b22).

bhadra-kalpa (*xianjie* 賢劫): The "good" present eon (*kalpa*) in which we live (819b3).

Baishi 白石: A servant sent by Prince Yongyang to help Zhiyi (801a5; see also section 26).

Ban and Chui 班倕: Two famous craftsmen during the reign of the Yellow Emperor (818b19).

Baogong 保恭 (542–621): A Sanlun scholar, resident of Qisiasi, and contemporary of Zhiyi; the composer of the letter in section 100 (821b22).

Baoqiong 寶瓊. *See* Wuqiong.

Baozhi 寶誌: Shi Baozhi 釈保誌, a monk of the Liang dynasty (812b24).

Ba Valley (Baxia 巴峽): A valley that courses through the western part of Hubei province (819c27, 820b29).

Beidu 杯渡: "Bowl Crossing," a legendary monk who was known for constantly "crossing the waters" carrying his wooden begging bowl (811c4).

Benevolent Kings [*Sutra*] (*Renwangjin*g 仁王經): Abbreviated name for the *Prajnāpāramitā-sūtra of the Benevolent Kings* (*Renwang bore boluomi jing* 仁王般若波羅蜜經) (T.245: 8.825–834), translation attributed to Kumārajīva but most likely an apocryphal text produced in China; Zhiyi often quotes from this sutra (799c24–25, 817b25, 823b21).

boat and oar (*zhouji* 舟楫): This term may refer to an actual boat Zhiyi used in his travels (809a19, 818a25); in other places it refers to Zhiyi himself as a "boat and oar" or a "boat's rudder," i.e., a reliable examplar and leader (818c29, 821b2, b10); sometimes the term can be understood in both ways (821c19).

Bodhisattva Stages (*Bodhisattvabhūmi*) *Sutra* (*Pusadechi jing* 菩薩地持經): A text on the practices and stages of the Mahayana bodhisattva, attributed to Maitreya and Asaṅga, translated into Chinese by Dharmakṣema (T.1581:888–959) (807c16, 817c19).

Bohai 渤海: The large bay or gulf east of northern China and west of the Korean peninsula (802b28).

Book of Yu (*Yushu* 虞書): A chapter in the classic history *Shujing* 書経, dealing with the history of the Yu 虞 period (807a17).

Brahmā's Net Sutra (*Fanwangjin*g 梵網經): An apocryphal work on the Mahayana precepts, very influential in Chinese and Japanese Buddhism, which expounds on the Mahayana bodhisattva precepts (see T.1484:997–1010); the reference comparing the precepts to "filial piety" and "restraints" is found at T.1484:1004a25 (803b26, 817b7).

Brahma's palace (Fangong 梵宮): The realm of Brahma, a heavenly level in Buddhist cosmology; also a euphemism for a Buddhist temple (814b15).

Bright King (Mingwang 明王): The King of the Dharma, Śākyamuni; or the Emperor (817a13).

Buddhagayā (Jimie daochang [jiaye] 寂滅道場 [伽耶]): Lit., "the site of awakening to quiescent extinction"; a city in Magadha where Śākyamuni became Buddha (795a22).

burning house (*huozhai* 火宅): A metaphor for this world of suffering; see the analogy of the burning house in the *Lotus Sutra,* Chapter 3 (805a2, 819b29, 821b11).

Cai Jingli 蔡景歷. See Jingli.

Caike 蔡恪: A local administrator (further details unknown) who was dispatched by the Prince to Mount Tiantai in order to sponsor a memorial service for Zhiyi (814c26).

Cai Zheng 蔡徵: The military commander (*lingjun* 領軍, Commandant) of the previous Chen dynasty (sections 11, 96); the son of Cai Jingli 蔡景歷, a minister in the service of Emperor Xuan who delivered a number of messages to Zhiyi (sections 8–10). *See also* Jingli.

Candraprabha (Yueguang Tongzi 月光童子): Lit., "Moonlight Youth," a young man from Magadha who sought to destroy the Buddha in a pit of fire, but the Buddha transformed the fire into a pool of water. The Buddha later predicted that he would become a king of China in a future incarnation (819b28).

cangbo 滄波: Azure waves; "watchet whitecap, blue-grey billows, name of a portion of the Han 漢 [R]iver, also of a Dao paradise isle in the Eastern Sea" (Kroll, *Student's Dictionary of Classical and Medieval Chinese,* p. 33) (817b5).

Caoyi 曹義: A messenger dispatched by Emperor Xuan to deliver an order to Zhiyi to remain in the Capital (799a22).

Cavalier Attendant (*sanqi* 散騎): "[A]n honorific title conferred on favored officials, entitling them, in addition to their normal functions and privileges, to ride alongside the imperial carriage or chariot on outings, ceremonial or otherwise, and thus to be available as companions and advisers to the Emperor" (Hucker no. 4833); a Cavalier Attendant-in-Ordinary (*sanqi changshi* 散騎常侍) is an important and close advisor to the Emperor who was responsible for transmitting imperial declarations or orders; "an honorific title conferred on [a] favored official giving them status as companions and advisers of the ruler" (Hucker no. 4834) (801c12, 27; 813b21); for Gentleman Cavalier Attendant (*sanqi shilang* 散騎侍郎) see Hucker no. 4837.

Cengcan 噌參: A person said to have received a precious jewel as a reward from a crane he had rescued (805c4).

cessation-and-contemplation (*zhiguan* 止觀; Skt. *śamatha-vipaśyanā*): A meditative practice of "calming and contemplation," attaining a still and quiet mind through cutting off all extraneous deluded thoughts and passionate afflictions in order to gain clear insight into or awakening to seeing things as they are; the general term for Buddhist practice in the Tiantai tradition (821b25).

chaiwang firewood ceremonies (*chaiwang zhili* 柴望之禮): Festive ceremonies involving bonfires (807a17). *See also Book of Yu; Statutes of Ji* (*Jidian*).

Chancellor of the National University (*guoji jijiu* 國子祭酒): The official rank of Xu Xiaoke; see Chancellor of the Directorate of Education (Hucker no. 3540) (801c12, 822b19).

Chang'an 長安: An ancient capital in central China (present-day Xian), at its height one of the greatest cities in the world and still a cultural center in Zhiyi's time (820c18, 821a4).

Changesi 禪閣寺: The name of an unknown temple mentioned in letters from Yang Guang to Zhiyi (805b20, c14).

Changsha 長沙: The city where Zhiyi was ordained, the present-day capital of Hunan province (817b15). See also Guoyuansi/Guoyuan Temple.

changtannan 長坦男 ("long self-possessed man"): A rank of a Sui official (806c18).

Chanmen[si] 禪門[寺]: "Gate of *Dhyāna* Meditation," one of the names for the temple on Mount Tiantai suggested to the Sui Emperor (793a14, 816a4).

Chanzhongsi 禪衆寺: A temple in Yangzhou province supported by Yang Guang, the eventual Sui emperor (803a16, 811b8, c8).

"Chapter of the Universal Gate" (*Pumenpin* 普門品): The twenty-fifth chapter of the *Lotus Sutra,* which focuses on the activity of Guanyin (Avalokiteśvara) (823b3).

Chen 陳: The fourth and last of the Southern dynasties in China (557–589), eventually replaced by the Sui dynasty and thus sometimes referred to as the "false Chen" 僞陳 (820a4, 822b18); also, the secular family name of Zhiyi (801c23, 816a5, 817b9).

Chen Bozhi 陳伯智. *See* Yongyang, Prince.

Chen capital 陳都: Jiankang 建康 (present-day Nanjing), the capital of the Chen dynasty, where Zhiyi lived, mostly at Waguansi 瓦官寺, for eight years during his early teaching career (809c13).

Chengsheng 承聖: An era (552–555) during the Liang period (823b4).

Chengshilun 成實論 (Skt. **Tattvasiddhi-śāstra* or *Satyasiddhi-śāstra*): A critique of the Sarvāstivāda teaching of phenomena with an analysis of emptiness that is close to that of Mahayana (T.1646:239–373) (807c15).

[Chen] Jianzong 陳建宗: A person (further details unknown) who officially greeted Zhiyi on his arrival at the capital (799b28).

[Chen] Jingzhi 陳靜智: The bodhisattva name of Prince Yongyang (800b15).

Chen Qizu 陳起祖. *See* Qizu.

Chen Quan 陳詮. *See* Quan.

[Chen] Shaozhu (Shaodi) 陳少主 (少帝): The last Chen emperor (r. 581–589), who sent decrees to Zhiyi on Mount Tiantai inviting him to visit the capital (sections 11–14); also known as Chen Houzhu 陳後主 (the last Chen emperor) or Chen Shubao 陳叔寶 (823b20).

Chen Sizhan 陳思展: Mentioned as a general and governor (further details unknown) who attended a lecture on the *Golden Light Sutra* (802a13).

Chen Wenqiang 陳文強: An official (further details unknown) dispatched by Prince Chen Yongyang to deliver a message to Zhiyi (800b2).

Chen Xuandi 陳宣帝. *See* Xuandi.

Chen Yaoqing 陳要卿: Mentioned once in the text as a person (no further details) who attended a lecture on the *Golden Light Sutra* (802a14).

Chen Zixiu 陳子秀: A disciple "of the bodhisattva precepts" (further details unknown) of Zhiyi mentioned in section 99 (821b6).

chi 尺: A unit of measurement of length, approximately equal to a foot (806b7, 814b6, 818b2).

Chicheng 赤城: "Red City," the northern part of the Tiantai area serving as the entrance to the Tiantai temple complex (822a11).

Chisongzi 赤松子: A legendary master of wind and rain (716a14).

chisongjian rice 赤松澗米: "Red pine stream," a type of rice, gifted monthly to Zhiyi (800a12).

Chongzhengdian 崇正殿: Crown Prince Yuan's palace (800a22).

Chunxi 淳熙: The era (1174–1189) of the Song dynasty when the timeline of Zhiyi's life and the postscript were written for the republication of the *Hundred Records* (823b–c, 824a1).

Chuzhou 楚州: A district during the Sui period (present-day Jiangsu province) (804a15, 815b4).

cidi chanmen 次第禪門: The "gradual" method of meditation, explicated in the *Shichan boluomi cidifamen* 釋禪波羅蜜次第法門 (T. 1916), an early text by Zhiyi based on his lectures at Waguansi in Jinling (823b15).

Classic of Poetry (*Shijing*) 詩経: The oldest collection of Chinese poetry, dating from the eleventh to seventh centuries B.C.E. (13b17).

Clerk (*cishi* 刺史): Also called Regional Inspector (Hucker no. 7576) (822c16).

Commandant (*zhenjiang* 鎮將): A local military commander of the Sui period (794c18, 822b2).

Commandant of Lin County (*Linhai zhenjiang* 臨海鎮將). *See* "Xie Baguo" (822b2).

Commissioned with Extraordinary Powers (*shichijie* 使持節): A high official rank in the Liang held by Zhiyi's father (817b11); "lit., sent holding a warrant: Commissioned with Extraordinary Powers, the most prestigious of 3 prefixes appended, especially after Han, to the titles of such territorial magnates as Area Commanders-in-chief, in effect giving them viceregal authority over all governmental agencies in their jurisdictions" (Hucker no. 5223).

Comptroller-General (*zongguanfu* 總管府): Supervisor-in-Chief (Hucker no. 3991) or Area Commander-in-Chief (Hucker no. 7112); a local official, in this case of Yangzhou (814c12).

concentration of total cessation (*mieding* 滅定; Skt. *nirodha-samāpatti*): A state of concentration that reaches total cessation or the annihilation of all mental activity and feelings (821a27).

Confucius (Kong 孔): The famous social philosopher of China, mentioned under various names, such as Xuanni 宣尼 (805c23, 813a29), Zhongni 仲尼 (820c22), and Kongqiu 孔丘 (822a16).

conjured city (*huacheng* 化城): A metaphorical image from the parable in the "Chapter on the Conjured City" in the *Lotus Sutra* (T.9.22a–c); a mirage conjured by the guide for tired travelers to rest in before advancing further to the final goal (i.e., buddhahood) (803b11). *See also* Dharma city.

Contemplation of Samantabhadra Sutra (*Fo shuo guan Puxian pusa xingfa jing* 仏説観普賢菩薩行法経; T.277:389–394): The "closing sutra" of the threefold *Lotus Sutra* collection; the quote at 803b15–16 refers to T.262:93c22–23.

Cuiwei 崔嵬: "Precipitous and Lofty," a mountain in northwest Dianyang county, Hebei province, which Dao'an climbed at the age of forty-two to build a temple (822a9).

Cunda (Chuntuo) 純陀: A lay disciple of Śākyamuni who provided his final meal on the evening before Śākyamuni's death; see *Great Nirvana Sutra* (T.374:611b) (814a1).

Daidi 代邸: "To go from place to place," the name of the palace where Yang Guang resided before becoming Emperor; the term was later used in general to refer to the Emperor or his palace (817a27).

Damingsi 大明寺: The temple on Mount Nanyue where Huisi taught his disciples, including Zhiyi (810a28, 811a21).

Dangyang prefecture 當陽縣: An area west of Jingzhou (present-day Hubei province) (806b13, 819b10).

Dao'an 道安 (314–385): A prominent early scholar and translator of Buddhist texts in the Eastern Jin dynasty (800c25, 805a13, b21; 806b25, 810b29, 821a7, b29; 822a9).

Daohui 道慧: A Dharma master (further details unknown) affiliated with Yuquansi (808b26).

Daosheng of Longgongsi 龍宮寺道昇: Details of this monk and temple are unknown; in the text he is dispatched by the Chen emperor Shaozhu to instruct Zhiyi to return to the capital (799b15).

Daoxiu 道修: A disciple of Zhiyi (further details unknown) who saw a vision of his former master while meditating in the temple a year after Zhiyi's death (812c15–18).

Daoyinsi 導因寺: A temple in Jingzhou (further details unknown) mentioned in sections 48 and 49 (821a14, b6).

Daoyou 道猷: Another name for Zhutanyou 竺曇猷, a monk active in the Tiantai area (818a2).

Daozhen 道臻: A Dharma master (further details unknown) affiliated with Shizhusi 十住寺 (808b26, 821b2).

[Da]Ren [大]忍(忍師): A person (further details unknown) who appears in only one passage in the *Hundred Records,* though his name also appears in a biography of Zhiyi (807c24).

Datingsi 大聽寺: A temple mentioned in section 26 (801c23–24); however, this must refer not to a specific temple but to the place in the governor's palace in Yangzhou where Prince Yang Guang received the bodhisattva precepts from Zhiyi (817c7).

Datong 大同: An era (535–546) during the reign of Emperor Liang Wudi, during which Zhiyi was born (823a29).

Da Xiru 達奚儒: A regional commander in Qi county 蘄郡 of Jingzou (present-day north-east part of Qichun prefecture 蘄春県), with the title National Pillar (*Shangzhu guo* 上柱國) (808b20, sections 55, 56).

Dayadian 大牙殿. *See* Great Tusk Palace.

Daye 大業: The Sui period era (605–618) that began with the ascension of Prince Yuan Guang in 605 (815a8, 816b5, 818b25).

Dazhidulun 大智度論 (*Shilun* 釋論): An encyclopedic work on Buddhism in the form of a commentary to the *Mahāprajñāpāramitā-sūtra,* attributed to Nāgārjuna and of great importance for Tiantai Buddhism (799c5, 801b15, 807c16, 823b15, b21).

De'an 德安: "Virtuous Peace," the "style name" or cognomen given to Zhiyi at his ordination at age eighteen (823b9).

deer and goat (*lu yang* 鹿羊) carts: The deer-drawn cart and the goat-drawn cart are two of the three vehicles mentioned in the parable of the burning house in the *Lotus Sutra,* representing the inferior paths of *śrāvaka*s and *pratyekabuddha*s (821a20). *See also* great cart; three carts.

Deer Park 鹿野苑 (Skt. Mṛgadāva): A park near Vārāṇasī, a favorite place of Śākyamuni where he preached his first sermon (820a26, b28).

Degong 德宮: The bodhisattva name of Empress Shen 太后沈 (800c6).

dhāraṇī for retaining what is heard (*wenchi tuoluoni* 聞持陀羅尼): To hear and remember what one has been taught; one of four kinds of *dhāraṇī*s of hearing, meaning, spells, and patience (817b23).

Dharma city (*fa cheng* 法城): The final destination of the path, in contrast to the "conjured city" metaphor in the *Lotus Sutra,* which represents a temporary rest along the way; the final goal of buddhahood in contrast to the lesser achievements of the Hinayana paths (813b2). *See also* conjured city.

Dharma drum (*fagu* 法鼓): A large drum, usually kept in the main hall of a Buddhist temple; the pounding of the drum also symbolizes preaching the Dharma (819c16).

Dharma name (*fahui* 法諱): A religious name one receives on accepting the precepts and entering the Buddhist community, usually *faming* 法名; a more respectful form used for the emperor (817a19) and also for Zhiyi (804a3, 817b9). *See also* Zongchi.

Dharmatara Meditation Sutra (*Damoduoluo chan jin*g 達摩多羅禪經, T.618:300–325): A *dhyāna*-meditation text translated by Buddhabhadra in the fifth century (807b11).

Dharmodgata. *See* Sadāprarudita.

dhūta (*toutuo* 頭陀): Austerities; ascetic practices undertaken to eliminate attachment to food, clothing, and shelter; the practice of relying on almsbegging for one's material needs (818b23, 820a7).

digging a well on a high plain (*gaoyuan zaojing* 高源鑿井): A metaphor about Dharma preachers in the *Lotus Sutra,* Chapter 10 (T.262:32a10–12): "Suppose there was a thirsty man seeking water. He drills in search of water on a high plain, yet he sees only dry earth and thus realizes that water is still far away. But he does not cease his efforts until he turns up moist earth and gradually reaches mud. Now he is sure that water must be near" (821b19).

Dingguang 定光 (?–581): A prominent monk of Mount Tiantai; also, a legendary figure said to have dwelled on the mountain before Zhiyi and who appeared to Zhiyi in a dream to suggest "National Purity" as the name of the Tiantai temple (800c25, 816a5, 818a3, b29; 819a11).

Director (*ling* 令): "One who gives orders" (Hucker no. 3733); one of the most common titles given to administrative or executive heads of agencies.

Director of the Palace Library (*mishujian* 祕書監): "Established in predynastic times as principal administrative aide to the Emperor, dealing both with general administration and with archival record keeping" (Hucker no. 4592) (817a9).

Director of the Secretariat (*neishi shilang* 内史侍郎): A high government office, palace scribe, Director of the Secretariat (Sui) or "Attendant Gentleman" (Hucker no. 5278), Head Clerk (802c24, 806c17, 815a10, 816b8).

District Defender (*xianwei* 縣尉): A "status comparable to the Vice Magistrate, with special responsibility for police activites in the District" (Hucker no. 2549) (822c21).

divine sages (*tianxian* 天仙): *Deva*s and immortals (814a3).

Donghai 東海: The Eastern Sea area, a district of ancient China along the mid-seacoast (present-day Shandong and northern Jiangsu provinces) (801c12, 817c26).

Donglinsi 東林寺: The temple on Lushan founded by Huiyuan 慧遠 in the fourth century (805a13, c14; 806a11, 821c1).

Dongpingwang Liucang 東平王劉蒼: "King of the Peaceful East," the son of Emperor Guangwu of the Han (820c6).

Dongyang province 東陽州: An ancient province of China along the southeast coast.

Dongyue 東嶽: Mount Tai 泰山 in Shandong, one of the five great mountains of China (806c29); also called Dongdai 東岱 (807a19).

dou 斗: A unit of volumetric measurement, a bushel or peck (799c12).

Dragon Chart (*longtu* 龍圖) or River Chart (*hetu* 河図): A traditional story of a "dragon horse" (*longma* 竜馬) that emerged from the Yellow River with the Dragon Chart on its back, from which Fu Xi transcribed the eight trigrams (818c20).

Dragon King (Longwang 龍王): A guardian deity for Buddhism who is able to cause rain to fall (808c17).

Dragon Palace (Longgong 龍宮): The dwelling place of the *nāga* dragon king; see the story of the young dragon princess in the chapter on Devadatta in the *Lotus Sutra* (820a26, b27).

Dragon's Gate (*longmen* 龍門): The gate that controls the flow of all water into an area (801c16). *See also* Mount Longmen.

dragon spirits (*longshen* 龍神): One of the eight kinds of spiritual beings that appear in Mahayana texts (814a3).

Dragon Tower (Longlou 龍樓): The name of the palace of the Han emperor; by extension, the palace of Prince Yang Guang (819a14).

duan 端: A unit of measurement for cloth; one *duan* is just under one meter in length (799c12).

Duan Zhixing 段智興: An Area Commander-in-Chief (further details unknown) dispatched by Prince Yang Guang to hold memorial services for Zhiyi on Mount Tiantai (814c19).

Duobao 多寶. *See* Prabhūtaratna.

Dynasty-founding Marquis (*kaiguohou* 開國侯): The highest of fifteen common titles for nobility (see Hucker nos. 3107, 3110) (821a2, 832b1).

Eastern Jin 東晋 dynasty (317–420): A dynasty that ruled southern China; a division of the longer Jin dynasty founded by Sima Rui 司馬睿, who moved the capital to Jiankang 太極康 (present-day Nanjing) (805a12, 822a20).

Eastern Palace (Donggong 東宮): The palace of Crown Prince Yang Guang (814c11).

Editorial Director (*zhuzholang* 著作郎): The office or Secretariat in charge of historical materials (Hucker no. 1442) (818c3).

eight kinds of purity (*bajing* 八淨): Eight characteristics of the ponds in the Pure Land: water that is sweet, fresh, soft, light, pure, scentless, clean, and nourishing; also referred to as "the eight waters of virtuous qualities" (*ba gongde shui* 八功德水) (817c11).

eight kinds of supranormal beings: Mythical beings drawn from Indian mythology; *deva*s, *asura*s, *nāga*s, *yakṣa*s, *gandhārva*s, *garuḍa*s, *kiṃnara*s, and *mahoraga*s (794b27).

eight princes (*ba wanzi* 八王子): The introductory chapter of the *Lotus Sutra* (T.262:4a) tells of eight princes from many eons ago who heard the Dharma and followed the teachings of their father, who became the Buddha Sun and Moon Light (803c1, 813c19). *See also* Sun and Moon Light.

Emperor Ming of the Han 漢朝明帝 (r. 58–75): The second emperor of the Eastern Han dynasty; Buddhism began to spread in China during this time (819c1).

Facai 法才: One of two priestly envoys (further details unknown) dispatched by Zhiyi with a message to the Prince (808b25).

Facan 法璨: A Dharma master (further details unknown) affiliated with Yuquansi (808b26).

Fahuawenju 法華文句 (T. 1719): A line-by-line commentary on the *Lotus Sutra* by Zhiyi, one of the so-called three great texts of Tiantai Buddhism (821c16).

Fahuaxuanyi 法華玄義 (T. 1716): An explication of the "profound meaning" of the *Lotus Sutra,* one of the so-called three great texts of Tiantai Buddhism (807c26, 823b15).

Fahui 法諱: A scribe (further details unknown) who recorded the Emperor's letter and list of gifts in section 26 (804a3).

Falin 法令: One of the Jiangzhou monks (further details unknown) of Longguangsi 龍光寺 who wrote to Zhiyi to protest the destruction of temples (section 32).

Falun of Zhugong 渚宮法論: A Dharma master from Jiangling 江陵 and a monk of the Huiri Daochang ("Wisdom like the Sun") meditation hall; author of one of three biographical works on the life of Zhiyi (not extant) (793a21, 806a6, 814c10).

Fang Bonu 房伯奴: A soldier (further details unknown) said to have experienced an encounter with Zhiyi soon after his death (812c20).

fangdeng 方等: The Chinese translation of the Sanskrit term *vaipulya* ("broad"), parsed in this text as including the meanings of "method" (*fang* 方) and "equality" (*deng* 等); "vast and broad" (798a22ff, 812b26).

Fangdengsi 方等寺: A temple prepared for Zhiyi by Prince Xiao, located in Yangzhou (northeast of present-day Nanjing) (802c28).

Fang, Miao, De, Yuan, Zun, Pu, Xian, Xing 仿妙德願遵普賢行: Eight characters used as the names of new ordinands, based on the admonishments of the imperial decree (*chijie* 勅誡), all of which are topped with the character *si* 私 ("individual") (816b17–18).

Fanwangjing 梵網經. *See Brahmā's Net Sutra.*

Fan Wuzi 范武子: A figure from the Spring and Autumn period (818c15).

Faxian 法顯 (d. 418–423): A famous pilgrim and translator who traveled to India between 399 and 414; on his return to China he translated the *Great Nirvana Sutra* (*Mahā-parinirvāṇa-sūtra*) (820b14).

Faxu 法緒: The Buddhist master at Guoyuansi in Xiangzhou who first accepted Zhiyi into his temple at the age of eighteen and gave him his name (823b8).

Fayun 法運: A monk (further details unknown) who received a pardon for violating state laws (808c21).

Fayun Daochang 法雲道場 ("Dharma Cloud") meditation hall: A temple or meditation hall built by order of the Emperor within the inner precincts of the palace (806a7).

Fengchengsi 奉誠寺: A temple in the Jiangzou area, associated in other documents with monks such as Saṃghavarman (Sengjiabamo 僧伽跋摩) and Huiguan 慧觀 (804b21).

Feng Deyi 封德彝: A high official of the Sui (further details unknown) (815a11).

Fengdingsi 峯頂寺: The temple located on the peak of Lushan (805a21, 805b28, 805c15).

Fenyang 汾陽: An area north of the Fen River 汾水(河) where, as related in the *Zhuangzi,* the legendary Emperor Yao 堯 met a sage, became enlightened, and neglected matters of state (801c19, 817a26).

five aggregates (*wuyin* 五陰; Skt. *pañca skandhāni*): The five compositional elements of a person: form, feeling, perceptions, impulses, and consciousness (798b2).

five approaches to meditation (*wuchan* 五禪): Contemplation of impurity, of compassion, of causes and conditions, mindfulness of the Buddha, and counting the breath (802b14). Also called five contemplations for putting the mind at rest (*wu tingxin guan* 五停心觀).

five great mountains (*wuyue* 五嶽): The five great peaks or mountains of China, often listed as Mount Tai 泰山 (Dongyue 東嶽, in Shandong), Mount Hua 華山 (Xiyue 西嶽, in Shanxi), Mount Heng 衡山 (Nanyue 南嶽, in Hunan), Mount Heng 恒山 (Beiyue 北嶽, in Shanxi), and Mount Song 嵩山 (Zongyue 中嶽, in Henan), which are representative of the country itself (801c15).

five heinous offenses (*wuni* 五逆): The five "unforgivable" offenses of matricide, patricide,

killing an arhat, wounding the body of the Buddha, and destroying the harmony of the sangha (797c3).

five-limbed prostration (*wutitoudi* 五體投地): A type of prostration practice where both knees, both elbows, and the head touch the ground (795b23).

Five Peaks (*wufeng* 五峯): The mountainous area surrounding the site of the Guoqing Temple precincts in Tiantai (818a12).

five periods and eight teachings (*wushi bajiao* 五時八教): The Tiantai doctrinal classification system that analyzes the life and teachings of the Buddha into five successive periods and eight types of teachings (823c22).

five precepts (*wujie* 五戒): The five fundamental precepts against killing, stealing, lust, false speech, and imbibing intoxicants (800a19).

five preliminary grades [of Buddhist disciples] (*wupin* [*dizi*] *wei* 五品[弟子]位): A classification of the five lowest or preliminary levels of practice and attainment (in the Perfect Teaching) for a disciple of the Buddha: appropriate joy (*suixi pin* 隨喜品), reading and reciting the sutras (*dusong pin* 読誦品), preaching the Dharma (*shuofa pin* 說法品), preliminary practice of the six perfections while practicing contemplation (*jianxing liudu pin* 兼行六度品), and proper practice of the six perfections (*zhengxing liudu pin* 正行六度品); the level of a practitioner preceding the attainment of the ten stages of faith. On his deathbed Zhiyi claimed to have reached only this relatively low stage of attainment (810c16; 811b24–25, 816c6, 818b7–8).

five [classic] roles (*wudian* 五典): Five relationships or roles in human life, consisting of the righteousness of a father (*fuyi* 父義), the compassion of a mother (*muci* 母慈), the friendship of an older brother (*xiongyou* 兄友), the modesty of a younger brother (*digong* 弟恭), and the filial piety of a child (*zixiao* 子孝) (818c20).

five silk trousers (*wuku* 五袴): A sign of wealth (823a5).

five skills of a bodhisattva (*kaishi wuming* 開士五明): In India, the five sciences or fields of learning: grammar and linguistics, skills and crafts, medical skill and knowledge, logic and epistemology, and psychology (807b2).

five types of Dharma masters (*wuzhong fashi* 五種法師): Five kinds of authorities on Buddhist teachings; according to the *Lotus Sutra,* those who receive and keep, read, recite, expound, and copy the sutras (812a17).

Folong 佛隴: "Buddha Hill," the peak of Mount Tiantai where Zhiyi dwelled (Introduction; 801b26, 809c1, 811a12, c11; 818a4, 11, 27; 819b3, 823b17).

Fotucheng 佛圖澄 (?–348): A monk of Central Asian origin who came to Loyang in 310; one of Dao'an's teachers (805a13, b22; 806b25, 821a6, b29).

four classes of people (*simin* 四民): A classification scholars, farmers, artisans, and merchants; or "all people" (822b23).

four conditions (*siyuan* 四緣): Four types of causal conditions: (1) direct internal causes, (2) antecedent conditions, (3) objects as conditions, (4) contributary factors as conditions (807b10).

four energies (*qi* 四氣): Various lists of physical and psychological energies include warm (*nuan* 暖), hot (*shu* 暑), clear/pure (*qing* 清), and cold (*han* 寒); or joy (*xi* 喜), bliss (*le* 樂), anger (*nu* 怒), and sadness (*ai* 哀) (820b1).

fourfold teachings (*sijiao* 四教): The Tiantai doctrinal classification of all Buddhist teachings into categories: the Tripiṭaka, Shared, Distinct, and Perfect teachings (817b26).

four heavenly kings (*si tianwang* 四天王): The four guardian deities who protect the four corners of the universe (796a7, b11).

four kinds of birth (*sisheng* 四生): Four ways that beings are born into this world: through eggs, from the womb, from moisture, and through transformation or spontaneously (819b28, 820b17).

four kinds of bodhisattvas on whom we can rely (*siyi pusa* 四依菩薩, *siyi kaishi* 四依開士): Four great reliable teachers who can instruct sentient beings after the passing of the Buddha (805b16, 821a17).

four kinds of reliance (*siyi* 四依): Various lists of "four reliances" occur in the Buddhist tradition; where it appears in this text (800a19) the term seems to refer to the division of the bodhisattva stages into four levels; another common list is: (1) to rely on the Dharma and not the teacher, (2) to rely on the meaning and not the letter, (3) to rely on the definitive and not the indefinite meaning, and (4) to rely on wisdom and not on ordinary consciousness (800a19, 801a10, 810c15). *See also* seven purities.

four major transgressions (*si zhongzui* 四重罪): Egregious offenses by monks that result in expulsion from the sangha: engaging in immoral sexual behavior or bestiality, stealing, killing a human being, and lying about one's spiritual attainments (797c3).

four [necessary] matters (*sishi* 四事): There are various sets depending on the context; in this text it could refer to the four necessities of a monk: clothing, food, bedding, and medicine (as listed in the *Lotus Sutra*); or dwelling place, clothing, food, and medicine (814a28; 817c17).

four practices for attaining peace (*si anle xing* 四安樂行): Physical, verbal, and mental practices and vows to attain peace, based on the fourteenth chapter of the *Lotus Sutra* (817b20).

four rivers (*si du* 四涜[瀆]): The four great rivers of China: Huanghe 長江 (Yangtze), Changjiang 黃河 (Yellow), Huaihe 淮河, and Jishui 濟水 (801c16).

four stages of dhyanic meditation (*si chan* 四禪): Progressively subtle stages that one passes through while practicing dhyanic meditation (820c24).

four states of equality (*si deng* 四等): Also known as the "four immeasurable states of mind" or "four boundless demeanors" (*si wuliang xin* 四無量心): kindness, compassion, joy, and equanimity (803c3).

four truths (*si di* 四諦): The fundamental four noble truths of Buddhism: existence is characterized by suffering, the arising of suffering, the cessation of suffering, and the path to the cessation of suffering (796c7).

(four) universal vows (*sengna* 僧那, *si hong shiyuan* 四弘誓願; Skt. *saṃnāha-saṃnaddha,* lit., "girding on armor"): The great vows of a bodhisattva; in Tiantai, the four universal bodhisattva vows: sentient beings are unlimited, I vow to save them all (*zongsheng wubian shiyuan du* 衆生無邊誓願度)/passions are immeasurable, I vow to sever them all (*fannao wuliang shiyuan duan* 煩惱無量誓願斷)/dharmas are inexhaustible, I vow to master them all (*famen sujin shiyuan zhi* 法門無盡誓願知)/the Buddhist path is supreme, I vow to perfect it (*wushang fudao shiyuan cheng* 無上佛道誓願成) (803c3, 822b25).

four white-haired hermits (*si hao* 四皓): According to an ancient historical text, the *Shiji* 史記, four white-haired elders who went into retreat on Mount Shang in protest against the political policies of the day (817c25).

Fragrant City (*xiang chen*g 香城): A symbol for the goal of buddhahood; a buddha land called "All Fragrances" to which Sadāprarudita ("Ever-weeping") makes his way at great effort in order to hear the Dharma (819b7).

fusang 扶桑 tree: A mythical tree on the eastern edge of the world that is bathed by the rising sun (819a7).

Fushuo 傅說: An advisor to Gaozong, whose advice helped the Shang dynasty to prosper (817c5).

Fu Xi 羲帝: One of the ancient mythical Chinese emperors (822b24).

Gaoxin 高辛: The name of the man who became Emperor Ku (Diku), a descendant of the Yellow Emperor (817a21).

Gaozong 高宗: The title of the Shang ruler Wuding 武丁 (r. 1324–1265 C.E.) (817c5).

Gaozu, Emperor of Han 漢高祖: The founder and first emperor of the Han dynasty (r. 202–195 B.C.E.); his personal name was Liubang 劉邦 (821b16).

General of the Palace Guard (*lingjun jiangjun* 領軍將軍): "Lit., general commanding the army" (Hucker no. 3754) (821a1).

ghaṇṭā bell (*jianchui* 犍槌, *jianzhi* 犍稚): Transliteration of the Sanskrit term for a bell or gong (818a7).

ghee (*tihu* 醍醐): In the metaphor of five flavors (milk, cream, curds, butter, and ghee) of the Buddhist teaching, ghee as the most refined level refers to the most sublime teachings or the highest level of attainment (813c1, 821a12).

Goddess of Merit (Gongdetian 功德天; Skt. Lakṣmī or Mahāśrī): Name of a goddess of fortune often regaded as the wife of Viṣṇu or Nārāyaṇa (796a6, b16).

Golden Dragon King (Jinlong zunwang 金龍尊王): One of the four wheel-turning kings who rule over Jambudvīpa; the one who has dominion over all four continents (818c130).

golden elixir (*jindan* 金丹): In Daoist alchemy, the elixir of eternal life; a metaphor for breathing and contemplative exercises used in the alchemical tradition; also called "falling snow" (*jiangxue* 絳雪) and "murky frost" (*xuanshuang* 玄霜) (819b17).

Golden Light Sutra (*Jinguangming jing* 金光明經; Skt. *Suvarṇaprabhāsa-sūtra,* T.663:335–359): In East Asia, this text is regarded primarily as a scripture for state protection. It offers a wide variety of instruction on Buddhist practices such as expression of faith and repentance, as well as on basic doctrine, such as the five aggregates, dependent arising, emptiness, buddha-body doctrine, and so forth; and also includes considerable material incorporating non-Buddhist Indian religious ideas and deities (DDB) (section 5; 802a12, 805c16, 811a25; section 57, 822b13, 823b19).

golden mouth (*jinkou* 金口): A reference to the words/teaching of Śākyamuni Buddha (817c20).

golden wheel (*jinlun* 金輪): A ring of iron or metal wheel; in Buddhist cosmology the foundation of the world consists of three layers, or "wheels": wind, water, and metal; metal is further divided into iron, copper, silver, and gold, of which gold is the highest layer. The term is also "a symbol of the ruling authority of the wheel-turning king borrowed into Buddhism, where it is used to symbolize the authority of the King of the Dharma (the Buddha)" (DDB) (814a6, 815c29, 818c20, 822b23).

Gongfu 公賦: Also called Sunchuo 孫綽, a poet famous for his landscape poetry, who published a "poetic exposition" (*fu* 賦) about the Tiantai mountains (818a2, 822a12).

Good Mind (Shanyi 善意): The name of one of the eight princely sons in the Introduction of the *Lotus Sutra,* who saw the glow emanating from the Buddha's forehead before he preached the sutra (817c3).

Grand Scribe (*taishi* 太史): A government official, court historiographer (818b29).

Gṛdhrakūṭa. *See* Vulture Peak.

great cart (*gauche* 高車): In the metaphor of three carts in the *Lotus Sutra,* the great cart is the all-inclusive vehicle (One Vehicle) of the Buddha offered to the children as their reward for escaping the "burning house" of this world (819b29). *See also* deer and goat carts; three carts.

Great Collection of Jewels (*Dabaoji jing* 大寶積経; Skt. *Mahāratnakūta-sūtra,* T. 310:1–678): An extensive collection of Mahayana Buddhist texts (813b18).

Great Nirvana Sutra (*Dabanniepan jing* 大般涅槃經). *See Mahāparinirvāṇa-sūtra.*

Great Rectifier (*dazhongzheng* 大中正): One of the "local dignitaries appointed in each Region, Commandery, and District to register and classify all men in their jurisdictions who were considered eligible for government office of the basis of their hereditary social status" (Hucker no. 1534) (821a2).

great *tanchi dhāraṇī. See mohe tanchi tuoluoni.*

Great Treatise. See Dazhidulun.

Great Tusk Palace (Dayadian 大牙殿): A hall or palace where the Emperor is present, marked in front by the display of a large tooth or tusk; the place from which a plaque was taken to display at the new Temple of National Purity on Mount Tiantai (793a18, 815b7, 816a11).

Great Ultimate (*taiji* 太極): A Daoist cosmological term referring to the "ultimate" state of undifferentiated absolute and infinite potential, the state of oneness before duality (802b5). As explained in the text, "The Great Ultimate is without form, and therefore pervades all things" (801c13). *See also* minor *yang.*

Great Vaipulya Dhāraṇī Sutra (*Da fangdeng tuoluoni jing* 大方等陀羅尼經; **Mahāvaipulya-dhāraṇī-sūtra,* T.1339:641–661): The text from which the basis of the *Vaipulya* Repentance practice is derived (section 6).

"Great Wind" (*Dafeng ge* 大風歌): A famous poem written by the Han emperor Gaozu (Liubang) about the triumph of the Han and the founding of the dynasty (821b17).

Guangda 光大: The brief era (567–568) at the end of the Chen dynasty (823b13).

Guanding. *See* Zhang'an Guanding.

Guangdong 粵 (Yue): A coastal province, formerly Canton, in southeast China bordering on Hong Kong in the south (817a19).

Guangzhaisi 光宅寺: A temple founded by Emperor Wu of the Liang in 502 in the Jiangzou area; the place where Zhiyi delivered the lectures that eventually became the *Fahuawenju* (799c24–29, 802c11, 804b21, 823b22, c13).

Guan[shi]yin. *See* Avalokiteśvara.

Guanxinlun 觀心論: "Treatise on Contemplating the Mind," the final teaching of Zhiyi given just before his death (T. 1920: 46.584–587) (811c26).

Gui 鳩: The family name of Zhiyi (801c25).

Guiyang Wang 桂陽王 (?–538): A local governor who approved Zhiyi's request to ban fishing to avoid the taking of life (802a24).

Guṇavarman (Qinabamo 求那跋摩; 367–431): A former Kashmiri prince who translated many Buddhist texts into Chinese (807c19).

Guoqingsi 國清寺: The Temple of National Purity, founded on Mount Tiantai for Zhiyi.

guoshi 國師: "master of the nation," an exalted title for a Buddhist master, one of the honorific titles bestowed on Zhiyi (817b7).

Guo Youdao 郭有道: The composer of a famous memorial (608b21).

Guoyuansi 果願寺: The temple in Changsha, Xiangzhou, where Zhiyi was ordained (817b15, 823b8).

gyak cow (*maoniu* 猫牛): A cow from the Tibetan highlands, valued for providing milk, meat, and leather (809a23).

Hall of the Dharma of Universal Light (Puguan Fatang 普光法堂): A site near Buddhagayā (Northern India) where the Buddha preached parts of the *Avataṃsaka-sūtra* (795a23, 28).

Handan 邯鄲: A sophisticated urban area, the ways and styles of which are difficult to imitate without looking foolish (806b23).

Hāritī (Helidi 訶利帝): A guardian deity, the mother of demons (*guizimu* 鬼子母) (796b12).

he 合: A unit of measurement, about one-tenth of a pint (809a24, 814b7).

Head of the Interior (*neishi*[*ling*] 内史[令]): An official rank in ancient China; the official in charge of "interior" matters close to the capital; or a monastery clerk (DDB) (802c23–24, 806c16, 815a9, 816b7, 822b12).

Hejianwang Liude 河間王劉: "King of the River," the son of Emperor Jing 景帝 of the Han (820b29, 822c4).

Hengshanyue 衡山嶽: Mount Nanyue, where Zhiyi studied under Huisi (806a2, b9; 807a11).

Hengyang 衡陽: Present-day Hengyang City in Hunan (817b17).

Hero Who Tamed the World (Diao yushi xiong 調御世雄): One of many laudatory terms for the Buddha (803b5).

Heshang Gong 河上公: According to the *Laozi,* the name of a hermit (immortal) who was visited by Han Emperor Wen seeking advice (817c21).

Heshuo 河朔: The area north of the Changjiang (Yellow) River (820a1).

hexagrams (*gua* 卦): The system of sixty-four hexagrams in the *Yijing,* each composed of six horizontal lines of either a long line or two short lines, representing *yin* or *yang* (819b13).

hu 斛: A unit of volumentric measurement for dry goods ("tub"), such as salt or rice (805c26).

Huaihai 淮海: The "Huai (River) by the Sea" in Yangzhou (813c26, 817b29, 818b26).

Huaihe 淮河: One of the major rivers of China, running west to east (822c4). *See also* four rivers.

Hualin 華林園 ("Flowery Forest Park"): A park in the northeast section of the present-day city of Nanjing (815b4).

Huangfu Pi 皇甫毘: A Director (*ling*) (further details unknown) of Dangyang prefecture who compiled the memorial in honor of Zhiyi at Yuquansi (see section 94; 819b10).

Huang Jibao 黃吉寶: Details unknown (799b22).

Huangniu 黃牛: Lit., "Yellow Bull"; location unclear; Ikeda (*Kokusei hyakuroku no kenkyū,* p. 522) identifies it as a fort in northeast Fengxiang county in Shaanxi province, but this area does not match the context (820b28).

huangzhong 黃鍾: Lit., "yellow bell"; the first of twelve pitches in ancient Chinese music, also used to refer to the eleventh month in the twelve months of the year (817c7).

Huanshi 桓師: Details unknown; a name used as an example of someone who improperly retired to his home (813b5).

Huarong 華容: A district in present-day Hubei province near Wuhan, where Zhiyi was born (817b10, 823b1).

Hudu 滬涜(瀆) River: A river northeast of present-day Shanghai district in Jiangsu 江蘇省 (809b11).

[Hui]ba [慧]拔(拔公, 拔師): An official (further details unknown) who reported on Zhiyi and acted as a messenger for Maoxi (section 20; 801a18, 27).

Huigui of the Liang 梁慧歸: The person (further details unknown) said to have built a temple on Lushan (805a22).

Huijing of the Qi 齋慧景: The person (further details unknown) said to have come to dwell on Lushan after being invited by the people of the mountain (805a21).

Huikuang 慧曠 (534–613): The Vinaya master who ordained Zhiyi at the age of twenty with the full precepts; an acquaintance of Paramārtha (823b10).

Huipei 惠裴 (538–611): Listed as a "household priest of the Eastern prince Xiaoyi [Emperor Yuan of Liang])" (further details unknown) (800c20, 23).

Huiri Daochang 慧日道場: The "Wisdom Like the Sun" meditation hall, a new temple built by order of the Emperor within the precincts of his palace (806a6, 814c10).

Huirong 慧榮(榮公): A monk who debated Zhiyi (807c23).

Huishi 惠施: A famous scholar in the Warring States period (802a28).

Huisi 慧思. *See* Nanyue Huisi.

Huiwen 慧文: One of the Jiangzhou monks (further details unknown) of Fengchengsi 奉誠寺 who wrote to Zhiyi to protest the destruction of temples (sections 22, 23).

Huiyan 惠嵓: A monk (further details unknown) of Daoyinsi who posted a letter to Zhiyi (section 93; 821a14).

Huiyong 慧永: A monk associated with Huiyuan; one of the "eighteen sages of the White Lotus Society" (821c1).

Huiyuan 慧遠 (334–416): A prominent Buddhist master and scholar of the eastern Jin, known for his Pure Land practices; usually referred to as Huiyuan of Lushan 廬山慧遠 (800c25) to distinguish him from Jingying Huiyuan 淨影慧遠 (523–592) (805a12, b7, b20; 821c1, 822a9).

Huizhuang 慧莊: A monk of the Huiri Daochang ("Wisdom Like the Sun") meditation hall, who taught the *Vīmalakīrti-sūtra* based on Zhiyi's commentary; perhaps refers to Daozhuan 道莊 (525–605) (814c10). *See also* Huiri Daochang.

hundred types of Dharma teachings (*baifa* 百法): This term may refer to the hundred types of experiential phenomena of the Yogacāra school, but most likely in this text means simply "all teachings" (821b13).

hut of twining vines (*anluo* 菴蘿): A Buddhist monk's dwelling; could also be a translation for *āmra,* mango fruit, but also meaning "pure and spotless," indicating a monk's residence (819a11).

icchantika (*yichanti* 一闡提): A person whose good roots are cut off, whose seeds for improvement are burned away, and who is not capable of attaining buddhahood (797c17, 25).

incensed tablet (*jian xiang* 牋香): Tablets of paper infused with a type of incense (801c4, 803a7).

Jade Throne (*yuzuo* 玉座): The imperial seat or throne, symbolic of the Emperor himself (814a7).

jambū (*yanfu* 閻浮): A type of tree; in Buddhist cosmology the juice of the fruit of this large tree on Mount Sumeru is said to flow down to our world, Jambudvīpa (794a27).

Jambudvīpa (Nan yanfuit 南閻浮提): In Buddhist cosmology, one of the four continents that comprise the world; the continent to the south of Mount Sumeru, the part of the universe that contains the human realm (796b23, 813b27, 817a20).

Jetavana Garden/Grove (Qiyuan 祇園, Qihuanlin 祇洹林): A park near Śrāvastī (northern India) donated by Prince Jeta where monastery buildings were built; a favorite dwelling place of Śākyamuni (795b1, 806b15, 819a15). *See also* Sudatta.

jewel in the garment (*yi*[*bao*]*zu* 衣[寶]珠): One of the seven parables in the *Lotus Sutra,* Chapter 8, "Five Hundred Disciples," in which the potential for buddhahood possessed by every person is compared to a priceless jewel sewn into the garment of a person who remains poor and starving, unaware of their hidden riches: "Suppose a person came to the house of a close friend and fell asleep after becoming intoxicated with wine. The close friend, having to go out on official business, sews a priceless jewel into his friend's garment and departs. But the person who was drunk and asleep is totally unaware of this" (800b18, 821a29, b19).

jeweled bells (*baoduo* 寶鐸): Decorated bells hung on pagodas and other temple buildings (819a19).

Ji 姬: The family name of the rulers of the Zhou dynasty (1046–256 B.C.E.) (817a21).

Jianchusi 建初寺: An unknown temple, associated with Dharma Master Wuqiong (806b28).

Jiande 建德: A period of the Northern Zhou from 572 to 578, during which major persecution of Buddhism occurred (818c1, 819c5).

Jiang[bo]shi 匠[伯]石: A famous craftsman/carpenter from the Zhou period (818c28).

Jiangdong 江東: A city east of the Huanghe (Yangtze) River, the capital of Jinling (820c19).

Jiangdu 江都: A district in Jiangzhou, Jiangsu province (807a11, 809c18, 813c21, 815a26, 816b2, 818a24).

Jianghai 江海: "Along the river to the sea," the entire area of southeastern China (820a5).

Jiangling 江陵: The birthplace of Zhiyi, present-day Jingzhou (808a17, b18).

Jiangnan 江南: The area south of the Huanghe (Yangtze) River, mainly along the seacoast (819c29, 822c10, c24).

Jiangyang 江陽: The area north of the Huanghe (Yangtze) River (809a19).

Jiangzhou 蔣州(江州): the area surrounding present-day Nanjing (sections 30–35).

Jiankang 建康: Present-day Nanjing, the capital of the Eastern Jin and Southern dynasties (420–589) and the locale for many important events in Zhiyi's life.

Jiaxiansi 嘉祥寺: A temple in Wuzhou known as the dwelling place of Jizang (822a8).

Jieying 戒應: The author of the second half of the Song-period *Postscript* included in the printing of the *Hundred Records* (824a2).

jiezi 節子: Exact meaning unknown, but indicates something flat, extrapolating from the counter (*yibaimei* 一百枚) (799c20).

Ji, Jing, Zhen, Shi, Kong, Ru, Ji, Sheng 寂靜眞實空如迹乘: Eight characters used for the names of new ordinands, based on the action of leaving home (*chujia* 出家) to become a monk, all topped with the character *dao* 道 ("path/way") (816b12–13).

jin 觔: A unit of weight, about sixteen ounces (799c12, 800a26, 801c5, 803a7, 806c8).

Jing 涇 River: A river known for its clear water; a tributary of the Wei River (which has turgid waters) that flows into the Changjiang (Yellow) River (812b22).

Jing and Tan 荊潭: Abbreviated names of two provinces (804b2, 809c22). *See also* Chuzhou; Jingzhou.

Jingchu 荊楚. Abbreviated names of two provinces (804a12, 807c26). *See also* Chuzhou; Jingzhou.

Jing, Emperor of the Liang 梁敬帝: Emperor for a brief period (555–557) until he was forced to yield the throne to the Chen dynasty (823b6).

Jingfan 淨梵: The author of the Song-period *Postscript* to the *Hundred Records* (823c18).

Jinghui 靜惠: The Buddhist name of Prince Yongyang; perhaps a corrupt text (800c21). *See also* Jingzhi.

Jingkang 敬康: A person said to have been rewarded for saving a tortoise (802c4).

Jingli 景歷: A minister in the service of Emperor Xuan who delivered a number of messages to Zhiyi (sections 8–10; 799a 23, 27, b1).

Jingshang 景上: Perhaps a disciple (details unknown) who served as the envoy dispatched by Zhiyi to Jizang (821c22, 26; 822a4, 5).

Jinguangming 金光明道場: "Golden Light Temple," the temple or meditation hall on Mount Tiantai, Folong Peak, where Zhiyi made some vows for people after his death; perhaps a part of Xiuchansi 修禪寺 (809c1).

Jingzhou 荊州: One of the nine provinces of ancient China, (present-day state of Chu) centered in Hunan in central China (798c10); the dwelling place of Zhiyi when he was young (sections 42, 52; 801c28, 809c25, 820b22, 823b1, b24).

Jinling 金陵: An ancient capital of China, present-day Nanjing 南京 (793b26, 820a6, 823b14, b21). *See also* Jiankang.

Jinting 金庭: A mountain in the southern part of Zhejiang province (817c28).

Jin Wang 晋王: The emperor/prince of Jin; the second emperor of the Sui dynasty and patron of Zhiyi; see also Yang Guang (803a9, 809c5, 813a23, 820a1, 821c21, 822c3, c23; 823a18, b25).

Jinyun 縉雲 or 晋雲: A mountainous area in south-central Zhejiang province (818a13).

Ji Shang'er 計尚兒 (Jixu 計詡): A person (further details unknown) identified in this text as the "vigorous general and governor of Linhai" (802a10–11, 822b12).

Jiu 咎: A minister under Emperor Shun, in charge of the law and criminal punishment (817b1). *See also* Shun, Emperor.

Ji, Ye, Zong, Ben Yin, Guo, Yan, Jing 基業宗本因果儼淨: Eight characters used for the names of new ordinands, based on the action of temple building repairs (*xiuzhi* 修治), and all topped with the character *zheng* 正 ("correct/right") (816b16).

Ji Xiang 吉祥: The last of forty-nine names given to new ordinands on Mount Tiantai by decree of the Emperor (816b19).

Jiyang 濟陽: The area southwest of Cao county in Shandong 山東省曹県 (821a2).

Jizang 吉藏 (549–623): A famous scholar-monk and contemporary of Zhiyi; founder of the Sanlun tradition (sections 102, 103; 821c21). *See also* Sanlun.

Juci 具茨: A mountain in northern Hunan; it is said that the Yellow Emperor climbed this mountain as an act of religious devotion (817c21).

Jue 覺禪師: A meditation master (further details unknown) from Tanzhou 潭州 (present-day Hunan); supported by the Emperor to serve in the Fayun Daochang meditation hall within the inner precincts of the palace (806a8).

Juguo 莒國: Meaning unclear; the "Land of Ju," perhaps Juzhou 莒州 (present-day Shandong province) in eastern China (8125a9, 816b7).

Kaihuang 開皇 (581–600): The era name of the opening years since the founding of the Sui dynasty.

Kaishansi 開善寺: A temple in the present-day Nanjing area where twenty monks accompanying Zhiyi stayed temporarily (805c14, 812b24).

Kaiyangmen 開陽門: One of the gates at the south of the imperial palace (799b26).

Kanakamuni (Jianahanmouni 迦那含牟尼): The fifth of the seven past buddhas, six of whom preceded Śākyamuni (794b21).

Kāśyapa (Jiaye 迦葉): The sixth of the seven past buddhas, six of whom who preceded Śākyamuni (794b22, 809b6, 814a21, 819b3).

Kāśyapa Mātaṅga: *See* Mātaṅga.

Kong Xuanda 孔玄達: A local representative (further details unknown) of a community that Zhiyi and his disciples supported financially so they would stop taking life by fishing (822b10).

Kongyu 孔愉: The hero of a story that involves saving the life of a turtle and being rewarded with appointment as a duke. Thomas Juelch (personal correspondence) explains, "One day [Kong] Yu embarked on a journey and did not rest. [Eventually] he saw an encaged turtle by the wayside. [Kong] Yu bought it and released it in a brook. In the middle stream the turtle turned around [to Kong Yu] four times. Later on [when Kong Yu had become duke] a duke's seal was cast for him, and the turtle on the seal always turned to the left. It was cast three times and it was always the same. The seal maker reported the matter, and [Kong] Yu understood [that he had

become duke as a retribution for having saved the turtle]. Thus he carried the seal on his belt" (823a18).

Krakucchanda (Jiaqiucuntuo 迦求村馱): The fourth of the seven past buddhas, six of whom who preceded Śākyamuni (794b20).

Kuaican[shen] 噲參: The hero of a story that involves saving the life of a crane or swan and receiving bright pearls in return as a reward; Thomas Juelch (personal correspondence) explains: "Kuai Shen nourished his mother in absolute filial piety. One day there was a black crane that was shot down by an archer, and in its misery he went to [Kuai] Shen. [Kuai] Shen took it in to foster it, and medically treated his wound. When it had recovered he set it free. Later on the crane during the night arrived outside [Kuai Shen's] door. [Kuai] Shen took a torch to view and saw that it had come with its mate. Each [of the cranes] had carried a bright pearl in the beak to reward [Kuai Shen]" (823a17).

Kuaiji 會稽: A mountain in the present-day Shaoxing, Yuecheng district; Mount Tiantai is to the southeast.

Kuaijixian 會稽縣: A district in Wuzhou, present-day Shaoxing (822a8, 833c5).

Kuangshan[yue] 匡山[嶽]; Kuangxiu 匡岫. Refers to Lushan (sections 35–40; 817c2, 822a9, 823b24). *See also* Lushan.

Kumarajīva 鳩摩羅什 (344–413): One of the greatest translators of Buddhist texts into Chinese, including the *Lotus Sutra* and the *Dazhidulun,* which became the basis for Tiantai Buddhism (819c3).

Kuozhou 括州: An area in Zhejiang, south of present-day Shanghai (815a5, 7; 816a20; 816c20).

kuśa grass (*jixiang cao* 吉祥草): The auspicious grass upon which Śākyamuni was seated when he attained awakening under the *bodhi* tree (820a21).

Lake Anavatapta (Anouda 阿耨達): A lake north of the Himalaya mountains said to be the source of the four great rivers of India (818b24). *See also* four rivers.

Laozi 老子: The ancient Chinese philosopher considered to be the "founder" of Daoism, attributed as the author of the *Daodejing* 道德經 (813a29).

"large leaves and small branches" (*daye xiaozhi* 大葉小枝): A reference to the parable in the *Lotus Sutra,* Chapter 5, describing rain falling equally on all types of vegetation ("three types of grasses and two types of trees") (821b18).

Last Testament Sutra (*Yijiao jing* 遺教經): A short text said to be the final words and testament of the Buddha before he entered nirvana (T.389:1110–1112) (810c14).

Latter Wei 後魏: Also called Northern Wei, (386–534) a period in which severe persecution of Buddhism occurred (819c5).

Latter Zhou 後周: Also called Northern Zhou (557–581), the kingdom that followed the Western Wei; the last of the northern dynasties of the Northern and Southern Period, during which there was a severe persecution of Buddhism; overthrown by the Sui dynasty (819c5).

Left Scribe (*zhoshi* 左史): The official designation of imperial diarists (Hucker no. 6990) (818c3).

Leiyin 雷音: Roaring Thunder ("Sound of Thunder"), the name of a buddha who appears in the twenty-seventh chapter of the *Lotus Sutra* (T.9:59b–61a), who has an encounter with the King of Fine Adornment (Miao Zhuangyan Wang 妙莊嚴王) (797b15, 800c12).

li 里: A unit of measurement, sometimes referred to as a "Chinese mile"; the length varies over time but is now standardized at a half-kilometer (818a16, b1).

Liang Wudi 梁武帝 (464–549): Emperor Wu, the founding emperor of the Liang dynasty (806b27, 823a29).

Liang Xiaoyuan 梁孝元: An emperor of the Liang who helped build the temple complex on Lushan (805a20, b8).

Li Dafang 李大方: The Secretarial Receptionist (further details unknown) who delivered a message from the Emperor to Zhizao (815a5, b10; 816a10).

Li Delin 李德林 (531–591): A historian of the Sui period; Minister of Peace and Harmony (*anping gong* 安平公) and head of the Internal Ministry of Letters; Head Clerk (*neishiling* 内史令) (802c24).

Liezi 列子: A Daoist text attributed to Lie Yukou (also known as Liezi), one of the members of the "Hundred Schools of Thought" in the fifth century B.C.E. (802b20).

Ling Tingzhen 陵亭鎮: A place near present-day Shanghai (799b20).

Lingyaosi 靈曜寺: A temple near the Capital of Jiankang (present-day Nanjing) prepared for Zhiyi to continue his meditation practice during his visit (799c2ff.).

Linhai 臨海: An ancient Chinese prefecture (present-day Taizhou, Zhejiang province), in eastern China where the Lin River flows into the sea (802a10, 815a5, c14; section 104).

Li Shanqing 李善慶: An official (further details unknown) who was dispatched to convey a message to Zhiyi (799c26).

Liubang 劉邦: *See* Gaozu, Emperor of Han.

Liufu of Peixian 沛献王劉輔: The son of Emperor Guangwu 光武帝 (822c3).

Liu Guyan 柳顧言: An envoy for the Emperor (Yang Guang) and the composer of a memorial for Zhiyi (sections 43, 86, 93); he held the ranks of Secretariat (*kaifu* 開府) and Director of the Palace Library (*mishujian* 祕書監). A biography is included in many

works, such as the *Sui Documents* (*Suishu* 隋書), fascicle 58. He is mentioned many times in the *Hundred Records* (804a5, 808a2, c8, 26; 811a23, 815c24, 817a10, 821c9, section 101); his Buddhist name may have been Zhengshan 正善 (821c12).

Liu Shan 劉后: Usually Liuchan 劉禪 (the text may be corrupt here), the second and last emperor of the state of Shu Han during the Three Kingdoms period; or Emperor Ming of the Han, whose prophetic dream foretold the arrival of Buddhism (820b11).

Liuxuan 劉璿: The head secretary of Crown Prince Yuan (further details unknown) who was dispatched with a message for Zhiyi (800a23).

Lixia 歷下: The area at the foot of Mount Taishan, west of Shandong; a center during the Spring and Autumn period and the Qi dynasty (807a17).

Li Ying 李膺: A doctor (further details unknown) dispatched by the Prince to treat Zhiyi's illness (809b3).

Li Yuancan 李元慘: An official (further details unknown) of the Sui emperor (806c17).

Li Yuancao 李元操: An official (further details unknown) of the Northern Zhou (802c25).

Longguangsi 龍光寺: A temple in the Jiangzhou area known as the place where Kumarajīva produced some of his translations and the dwelling place of some of his disciples, such as Daosheng 道生 (804c21).

Lotus Samādhi (*Fahua sanmei* 法華三昧): A meditative practice and attainment based on the *Lotus Sutra;* in Tiantai, one of the four *samādhi*s (812a1, 817b22–23, 818b8).

Luochan 羅闡: A secretary (further details unknown) dispatched by the emperor with messages for Zhiyi (section 12).

Luoyang 洛陽: The ancient capital of China (present-day Henan province) where Buddhism was first introduced (807a16, 819c3, 820b14).

Lushan 廬山 or Luyue 廬嶽: A famous mountain in southeast China, a center for Buddhist Pure Land Buddhism (817b29).

Lu Shiheng 陸士衡, also known as Lu Ji 陸機: A writer and literary critic of the Three Kingdoms period and the Jin dynasty (806b22).

Luwang 呂望: Also known as Lushang 呂尚 or Jiang Ziya 姜子牙, a noble who helped the kings Wen and Wu of Zhou overthrow the Shang dynasty (817c19).

Lu Zhengli 盧政力: An official for the imperial family and a monastery clerk who delivered the new plaque for Guoqingsi (793a20, 816b3, b22, c23).

Lu Ziyu 魯子譽: A military commander (further details unknown) dispatched by the Sui Prince to serve Zhiyi (806c28).

Madhura-svara-nirghoṣa (Weimiaosheng 微妙聲佛): "Sublime Voice," a buddha whose pure land is in the north (796a20).

magic fungi/mushrooms (*lingzhi* 靈芝): Glossy Ganoderma (*Ganoderma lucidum*) used as a medicine; also considered a symbol of good luck (819a21).

[Mahā]kāśyapa [摩訶]迦葉: One of the main disciples of Śākyamuni, who attained awakening on Mount Gurupāda or Kukkuṭapāda (Langji 狼跡) (810c12).

Mahāparinirvāṇa-sūtra (*Da banniepan jing* 大般涅槃經): The *Great Nirvana Sutra* (T. 374, T. 375), the Mahayana version of Śākyamuni's final sermon delivered before his passing into nirvana (810c14).

Mahāpratibhāna (Dabian 大辯): The Bodhisattva of Great Eloquence (596a6, b12).

Mahāsthāmaprāpta (Dashizhi 大勢至): A bodhisattva representing the wisdom of Amitābha; often represented as one of the two attendants of Amitābha along with Avalokiteśvara (795c4, 812a2, 813b26).

Maitreya (Mile 彌勒): The bodhisattva destined to be the next buddha in our world (794b223, 808a1, 809b7).

Mañjuśrī (Miaode 妙德 or Wenshu 文殊): The bodhisattva of wisdom (795a11, 797a1).

Maoxi 毛喜 (516–587): An official of the Chen and Liang dynasties (793a9); considerably older but recorded as "a disciple of Zhiyi" (section 20; 801b8–c9).

Maoxian 鄮縣: A prefecture in the area of the present-day western part of Jiangsu 江蘇省 (809b6, 811a18).

markaṭa monkey (*mihou* 獼猴): A large monkey, one of "six wild creatures"; in the *Hundred Records* refers to a story in the *Dharmapada* (see T.211:590b16–17) (819b26).

Mātaṅga (Moteng 摩騰): A Central Indian monk who came to China to transmit the Buddha Dharma with Zhu Falan 竺法蘭 (*Dharmaratna) in 67 C.E., by invitation of Emperor Ming of the Han; translator of the *Sutra in Forty-two Sections* (819c3, 820b14).

Maudgalyāyana (Mulian 目連): One of the principal disciples of the Buddha, said to be the best in psychic powers (807b1).

"Medicine King" chapter (*Yaowang pin* 藥王品): Chapter 23 of the *Lotus Sutra,* "The Former Affairs of the Medicine King Bodhisattva," which relates how this bodhisattva offered his body to the Buddha by leaping into a fire (817b20).

Mentor of the Right (*yushuzi* 右庶子): Lit., the "secondary son, son of a secondary wife," one of the closest official positions of the Sui crown prince; "Mentor, prefixed Left and Right, heads of the 2 major subdivisions of the Supervisorate of the Household of the Heir Apparent—in Sui the Secretariat of the Heir Apparent" (Hucker no. 5468) (812c10, 814b27).

Miao 苗 people: Long-time inhabitants ("barbarians") of southern China who were conquered by the Sui emperor (804c29).

Ming, Li, Bian, Xi, An, Zhu, Kan, Le 命力辯喜安住堪樂: Eight characters used for the names of new ordinands, based on the action of donating rice (*cimi* 賜米), and all topped with the character *hui* 惠 ("blessing") (816b15).

Mingwang 明王: Enlightened Ruler or Bright King [of the Dharma], an epithet for Śākyamuni (817a13).

Ming Zhengjun 明徵君: Another name for the monk Sengshao 僧紹, founder of Qixiasi (821c3).

minor *yang* (*shaoyang* 少陽): One of the double hexagrams; in Daoist cosmology, the Great Ultimate is divided into *yin* and *yang* (negative/dark and positive/light), which are further divided into great/major and small/minor *yin* and *yang* (815a1). *See also* Great Ultimate; hexagrams.

Mitian 彌天: Lit., "He Who Pervades Heaven," an epithet for Dao'an (821a7). *See also* Dao'an.

mohe tanchi tuoluoni 摩訶袒持陀羅尼: The "great *tanchi dhāraṇī*" used in the *Vaipulya* Repentance practice, a set of eighteen types of spells given in the *Great and Broad* (*Vaipulya*) *Dhāraṇī Sutra* (T.21:641a–648a) (797b14).

Mohezhiguan 摩訶止觀: The *Great Cessation and Contemplation* (T. 1911), one of the three great works of Tiantai Buddhism, based on lectures given by Zhiyi at Yuquansi in 594 (823b29).

Mount Dasu 大蘇山: The dwelling place of Nanyue Huisi 南嶽慧思, with whom Zhiyi studied for seven years (817b18, 823b12).

Mount Gurupāda (Langjishan 狼迹[跡]山): "Wolf Tracks," also known as the "Mount of Buddha's Footprints" (814a21, 818b18). *See also* Mount Kukkuṭapāda; Mount Langji.

Mount Gushe 姑射: A legendary mountain in China, the dwelling place of the sagely immortals who subsist on wind and dew, ride on clouds and dragons, and who can protect people from calamity (817b5).

Mount Kong 孔山: A mountain range east of Nanjing (800c27).

Mount Kongtong 崆峒: One of the sacred mountains of Daoism, located in Gansu province; the mythical meeting site between the Yellow Emperor and Guangchengzi (817a14).

Mount Kukkuṭapāda (Langji shan 狼跡山 or Jizu shan 雞足山): "Wolf Tracks" or "Cock's Foot" mountain. *See also* Mount Gurupāda; Mount Langji.

Mount Langji 狼跡 (Skt. Gurupāda or Kukkuṭapāda): "Buddha's Foot" or "Wolf Tracks" mountain (810c12, 818b18). *See also* Wolf Tracks.

Mount Longmen 龍門山: A major mountain range in the northern part of Sichuan province in southeast China (801c16). *See also* Dragon's Gate.

Mount Nanyue 南嶽. *See* Nanyue Huisi.

Mount Sumeru (Xumi shan 須彌山): In Buddhist cosmology, the axis mundi, the mountain at the center of the universe, surrounded by four continents, of which the southern continent, Jambudvīpa, is the world inhabited by human beings (818b24, 820c8).

Mount Weiyu 委羽: A sacred mountain in southern Zhejiang province; a cave on the northeast side is said to be the place where a sage/immortal Lu Fenglin captured a crane and gathered its feathers (819c17).

Mount Yuquan 玉泉山: A mountain on the border of Jingzhou 荊州 and Dangyang prefectures 當陽縣 (806b13).

Mount Yushan 漁山: A mountain in Tai'an, Shangdong province; also called Mount Tai 泰山 (800b29).

Mount Zigai 紫蓋: A mountainous area south of Hubei, which appears purple from a distance (820b28).

Nāgārjuna 龍樹 (龍猛) (second–third centuries C.E.): Founder of the Madhyamaka school and an important patriarch for Tiantai Buddhism; author of the *Middle Treatise* (*Mūla-madhyamaka-kārikā*) (808a12, 817b25, 821b26, 822a16, 823c21).

Nai Garden (Naiyuan 奈苑): The garden where the preaching of the *Vimalakīrti-sūtra* takes place; symbolic of a Buddhist monastery (820a25).

Nangong 南宮: The "southern palace" in the capital, Luoyang (819c2).

Nanpingyuan Xiangwang 南平元襄王: An official of the Liang dynasty who sculpted the gold statue at Shichengsi in Shanxian (818b2).

Nanyue Huisi 南嶽慧思(惠思) (514–577): One of Zhiyi's teachers, under whom he mastered practices based on the *Lotus Sutra* (799a9, 801b13, 806b2, 807c20, 810b27, 817b18, 818b8, 819c28, 821a19, 822a18, 823b12).

Necklace of Precious Stones Sutra (*Yingluo jing* 瓔珞經): An apocryphal Chinese sutra (*Pusa yingluo benye jing* 菩薩瓔珞本業經, T.1485:1010–1023) quoted often by Zhiyi, classified as a text on precepts; used in the Tiantai tradition as authoritative for terms such as "threefold truth" and "stages of bodhisattva practice" (808a1–2, 811b25, 817b25, c14).

nine considerations (*jiusi* 九思): A passage in the *Lunyu* 16.10 says, "There are nine things the gentleman turns his thought to: to seeing clearly when he uses his eyes, to hearing acutely when he uses his ears, to looking cordial when it comes to his countenance, to appearing respectful when it comes to his demeanor, to being conscientious when he speaks, to being referent when he performs his duties, to seeking advice when he is in doubt, to the consequences when he is enraged, and to what is right at the sight of gain" (君子有九思: 視思明, 聽思聰, 色思溫, 貌思恭, 言思忠, 事思敬, 疑思問, 忿思難, 見得思義) (D. C. Lau, *Confucius: The Analects,* pp. 164–167) (823a8).

nine districts (*jiufu* 九府): Nine regions of ancient China that are rich in resources (817a15).

nine phrases (*jiuyan* 九言): Nine proscriptions for right living: do not start a rebellion, do not rely on wealth, do not be pampered, do not violate your peers, do not flount courtesy, do not be arrogant, do not be angry, do not act without virtue, and do not act contrary to righteousness (823a24).

nine swamps (*jiuze* 九沢): A metaphor for the nine districts of China (801c16). *See also* nine districts.

not relying on words (*buliwenzi* 不立文字): A phrase popularized in Song Chan Buddhism, deemphasizing the dependence on texts and emphasizing the need to remain unfettered by linguistic constructs (823c23).

nyagrodha tree (*juloutuo shu* 拘樓陀樹): A type of fig tree, the banyan or Indian fig tree (794b22).

One Vehicle (*yicheng* 一乘; Skt. *ekayāna*): The single, unified vehicle for buddhahood; the Mahayana, in contrast to the three-vehicle paths of the Hinayana (810a2, 821b18).

original qualities of *yang* (*qianyuan* 乾元): The term *qian* is indicative of all the images and qualities identified with *yang* (one of the principles of cosmic duality), i.e., generative, energetic, creative, potent, masculine, light, heat, and so forth; one of the eight fundamental trigrams (819b11). *See also* Way of *yin.*

overlapping *li* (*chongli* 重離): No. 30 of the sixty-four hexagrams, indicating "radiance"; a doubling of the *li* ☲ hexagram, one of the basic eight hexagrams (815a1). *See also* hexagrams.

pagoda in the region of Mao (*maojing lingta* 鄮境靈塔): The King Aśoka stupa at Maoxian (section 64; 811a19).

Palace Attendant (*shizhong* 侍中): "[S]upplementary title awarded to officials of the central government chosen by the Emperor as his confidential advisers, led by one among them known as Supervisor of the Palace Attendants" (Hucker no. 5229) (821a1).

Pañcika (Sanzhi 散脂): A guardian deity (796b12).

Pan Huida 潘惠達: An official (further details unknown) who received amnesty (808c10).

Paranirmitavaśavartino devaḥ Heaven (Tahuazizai tian 他化自在天): Lit., "heaven of mastery in saving others" or "heaven where one can partake of the pleasures created in other heavens"; the sixth of the six heavens in the realm of desire (794a27).

patron (*tanyue* 檀越; Skt. *dānapati*): One who supports Buddhist temples with funds and donations of goods (820a12).

Peach Blossom Valley (Taoyuan 桃[花]源): A mythical hidden land of peace and prosperity (819a18, 820a25).

Peaks of Zhong (Zongxiu [shan] 鍾岫[山]): Mountain peaks near present-day Nanjing (805c13).

Peiju 裴矩: An assistant official of the Northern Zhou (802c25).

Pengli 彭蠡: Lake Poyang 鄱陽湖 in Jiangxi province, south of Juijiang and the Huanghe (Yangtze) River; the largest freshwater lake in China (805c19). *See also* Poyang.

Personnel Manager (*sigong* 司功): "A prefix commonly found attached to the titles of Administrators and lesser members of Personnel Evaluation Sections in units of territorial administration" (Hucker no. 5682) (814c25).Piguo 邳國: The "land of Pi," an area in present-day Shandong province (815b7).

Pillar of State (*zhuguo* 柱國): "A designation of high merit apparently stemming from high antiquity, throughout history encountered as an unofficial reference to an eminent civil official such as a Counselor-in-chief or a Grand Councilor" (Hucker no. 1400) (815a9, 816b7).

Pingshi 屏師: The god of the wind (802b19).

Poetic Exposition (*fu* 賦): Refers to famous landscape poetry by Gongfu 公賦 (Sunchuo 孫綽) about the Tiantai mountains (818a2, 822a12).

poisoned arrow (*dujian* 毒箭): An analogy for the dangers of passionate afflictions; a traditional story used to illustrate the importance of practice rather than pointless discussion, which describes the folly of arguing about the various characteristics of a poisoned arrow that one has been shot with instead of quickly extracting it (797a12).

poor son (*qiongzi* 窮子): Refers to the parable in the *Lotus Sutra* about an impoverished and ignorant son who does not recognize his father and therefore is first hired to clean out toilets until he becomes accustomed to being in his father's house and can accept his noble birthright (821b12).

poṣatha (*busa* 布薩): Bimonthly (or six times a month) repentance ceremonies that involve chanting texts on the precepts and making public confession (806c2).

Poyang 鄱陽: A district in southeastern China, present-day Poyang County northeast of Jiangxi province, on the eastern side of Lake Poyang.

Prabhūtaratna (Duobao 多寶): The buddha "Many Treasures" who, in the seventeenth chapter of the *Lotus Sutra,* appears in a stupa that rises up from underground to attest to Śākyamuni's enlightenment (813a17, b11; 814a20, 818b).

Prasenajit (Bosini 波斯匿): The king of Śrāvastī, a patron of Śākyamuni, who is reputed to be the first to make an image of the Buddha (819a24). *See also* Udayana.

precepts for maintaining restraint (*she luyi jie* 攝律儀戒), precepts for practicing all good deeds (s*he shanfa jie* 攝善法戒), and precepts for benefiting sentient beings (*she zhongsheng jie* 攝衆生戒): Three categories of the pure precepts as explained in the *Necklace of Precious Stones Sutra* (T.1485:1020c1–3) (817c14, 15).

Pu 濮: A prefecture in ancient China, present-day Juancheng County, Shandong province (802a20).

Puming 普明 (?–582 or 601–?): A leading disciple of Zhiyi; along with Guanding he delivered Zhiyi's will to the Emperor (810c9, 811b5, c25; 812a15, 823a21).

Qi Gaoshi 齊高氏 (526–559): Emperor Wenxuan 文宣帝, founder of the Northern Qi 北齊 dynasty (801b19).

Qilingsi 棲靈寺: A temple (further details unknown) visited by Zhizao after his imperial audience (815c24).

Qin 秦: A state during the Zhou period and again later during the Warring States period; its capital, Chang'an, welcomed Kumarajīva in 401 for his monumental translation work (819c3).

Qingxi 青溪: Lit., "blue stream/creek"; a brook in Hubei? (821a10).

qiongqi 窮奇: Ancient Chinese mythological creatures or monsters of various forms, some with features of winged tigers or dragons (819c22).

Qiubiao 丘彪: A person (further details unknown) who saw a vision of Zhiyi soon after his death (812c25–813a4).

Qixiasi 棲霞寺: A large temple in the Qixia Mountains (Mount Jiang 蔣山) near present-day Nanjing (804a26, 808a20, 821b22, c3; section 100).

Qiyang 岐陽: A place south of Mount Qi, once the center of the Zhou dynasty (806b10).

Qizu 起祖: Zhiyi's father; an official of the Liang dynasty (801c27, 823a29).

Quan 詮: The grandfather (or "wise ancestor," *xianzu* 賢祖) of Zhiyi (801c26).

rabbit and horse (*tu ma* 兎馬): A Buddhist parable in which rabbits and horses (representing *śrāvak*as and *pratyekabuddha*s) are unable to cross a large river, while an elephant (the Buddha) can (821a20). *See also* deer and goat carts.

Rāhula (Luohouluo 羅睺羅): The eldest son of Gautama born before he left home to become the Buddha; he later became one of Śākyamuni's main disciples (803b29).

Ratnasambhava (Baoxiang 寶相佛): "True Marks," a buddha whose Pure Land is in the south (796a18).

real and mundane (*zhen su* 眞俗): The Buddhist concept of the two truths, which contrasts the mundane, conventional truths of ordinary life with the real, ultimate truth one realizes as a buddha (821a15).

releasing living beings (*fangsheng* 放生): A Buddhist practice of deliberately releasing living beings, such as birds or fish, as a way of attaining merit (sections 21, 104).

renowned teaching (*mingjiao* 名教): An expression for the Confucian tradition and teachings (819b13, c3).

Renshou 仁壽: "Benevolence and Longevity," the opening period of the Great Sui dynasty (601–604) (816c26). Also, the name of an imperial palace (Renshougong 仁壽宮) built in the Sui period (821c15).

renwang 仁王: "Benevolent kings," celestials who protect and preserve the Buddhist teachings (817c23); the *Renwangjing* 仁王經 is a sutra that describes a set of ceremonies for protecting the country (799c21–22). *See also Benevolent Kings Sutra.*

Revata 離越: An arhat, a disciple of the Buddha (820a26).

Rizang 日藏沙門: Lit., "Sun Store"; a *śramaṇa*/monk (further details unknown) (819b27).

roc's wings (*peng yi* 鵬翼): A roc (*peng*) is a large mythological bird with a fabulously wide wingspan (814a10).

Rui, Xiang, Gan, Che, Ying, Yan, Guang, and Sheng 瑞相感徹應驗光昇: Eight characters used for the names of new ordinands, based on the auspicious signs of the Temple of National Purity (Guoqingsi 國清瑞), all topped with the character *ling* 靈 ("spiritual") (816b11).

Ru River 墳汝: The Ruhe River 汝河 in Henan province (817b18).

Sadāprarudita (Satuobolun 薩陀波崙; "Ever-weeping") and Dharmodgata (Wujie 無竭): A story in the *Aṣṭasāhasrikā-prajñāpāramitā-sūtra* (*Daoheng bore jing* 道行般若経, T.224:470c–471a) relates how the bodhisattva Sadāprarudita wept for seven days and seven nights seeking wisdom (*prajñā*) from the Buddha Dharmodgata (803b16).

sahā (*suopo* 娑婆): The ordinary, secular world in which human beings live, which requires much patience and endurance, thus the translation of this term as "land of patience" (*rentu* 忍土) (794b6, 813b26, 817b6).

Samantabhadra meditation hall (Puxian daochang 普賢道場): Huisi's temple or meditation hall for chanting sutras (modeled after the twenty-eighth chapter of the *Lotus Sutra*), where Zhiyi practiced for seven years as a young monk (817b19–20, 823b12); Samantabhadra is the bodhisattva of universal compassion, often portrayed riding a white elephant; the name also refers to an early-stage practitioner.

saṃghāṭī monk's robe (*sengjiali dayi* 僧伽梨大衣): The "patchwork robe," largest of the three robes that monks receive upon ordination (818b11).

Sanlun 三論: School of the "three treatises": the *Middle Treatise* (*Zhonglun* 中論; Skt. *Mūla-madhyamaka-kārikā*), the *Twelve Gates Treatise* (*Shiermenlun* 十二門論; Skt. *Dvādaśanikāya-śāstra*), and the *Hundred Verse Treatise* (*Bailun* 百論; Skt. *Śata-śāstra*). The Chinese Madhyamaka tradition, exemplified by Jizang (807c15).

sanshisan 三石散: "Three-stone powder," a kind of traditional Chinese medicine to cure fatigue (806c26).

Sarasvatī (Gongde 功德): A guardian deity (796b12).

Śāriputra (Shelifu 舍利弗): One of the ten principal disciples of the Buddha (796b10, 797b16).

Secretarial Receptionist (*tongshi sheren* 通事舍人): "[M]iddle or lower-level officials responsible principally for the handling of incoming memorials and outgoing imperial pronouncements in the early Secretariat" (Hucker no. 7507) (813c29, 814b11, 815b5, 816a10, b3).

Secretariat Director (*zhongshuling* 中書令): "[H]ead of the former Palace Secretaries in the Secretariat" (Hucker no. 1616) (821a1).

Sengjiao 僧皎: A monk (further details unknown) who experienced a psychic event associated with Zhiyi after his death (813a10–15).

Sengshao 僧紹: Founder of Qixiasi (821c3).

seven buddhas (*qifu* 七佛): The six past buddhas and Śākyamuni: Vipaśyin, Śikhin, Viśvabhū, Krakucchanda, Kanakamuni, and Kāśyapa, and Śākyamuni (795b27, 797a6).

seven components of awakening (*qijuezhi* 七覺支): The characteristics of awakening: mindfulness, discernment, diligence, joy, serenity, concentration, and equanimity (800c15, 802b14, 817c11).

seven mausoleums of six ancestors (*qimiao liuzong* 七廟六宗): Various interpretations of this term exist; Ikeda (*Kokusei hyakuroku no kenkyū,* p. 424) describes a central mausoleum for the Emperor surrounded by six other "ancestors" (814a7).

seven properties (*qicai* 七財): Seven "noble assets" required for cultivating the path: faith, morality, a sense of shame, humility, willingness to listen, rejection of worldly pleasures, and wisdom (794c17).

seven purities (*qijing* 七淨): Meaning unclear, the term perhaps refers to the seven stages of bodhisattvas from the ten levels of faith to sublime awakening (800a19).

seven [rare] treasures (*qizhen*, *qibao* 七珍, 七寶): A traditional list of seven jewels or treasures: gold, silver, lapis lazuli or beryl, moonstone, agate, coral, and amber (817c16).

Shangfu 尚父: "Like a Father," a nickname given to Luwang, a noble of the Zhou dynasty (817c19).

Shangminsi 上明寺: A temple established by Dao'an in Jingzhou (810b29).

shangzuo 上座: A superior, the "head seat" (798c26).

Shanjuan 善卷: Caves near the Yixing forests southeast of Nanjing and west of Shanghai (817a14).

Shanshan 剡山(嶺): A mountain in present-day Zhejiang, a region in eastern China south of Shanghai; traversed by Zhiyi shortly before his death (809b12, 811b22, c4).

Shanxian 剡縣: A district in southern China during the Sui dynasty, present-day southwest of Zhejiang prefecture (801b9, 817c27, 818b2).

Shanxin 善心: A "servant" (*jingren* 淨人) (further details unknown) whose name appears in correspondence from Prince Yang Guang (Zongchi) (804a1, 808a24).

Shanzhou 陝州: An ancient district, part of present-day Henan, south of the Changjiang (Yellow) River (806a24, b2; 822b).

Shaobo 邵伯: An official of the Jin dynasty, also known as Wangxun 王遜 (812b14).

Shaotai 紹泰: A brief period (555–556) at the end of the Liang before the Chen dynasty (823b7).

Shen, Empress 后沈: The empress of Chen Shaozhu who summoned Zhiyi to transmit the bodhisattva precepts (section 13); also known as Bodhisattva Empress Degong 德宮太后菩薩 (800c6).

Shen Junli 沈君理: A Chen official who requested Zhiyi to lecture on the *Lotus Sutra* (section 18; 801a15).

sheren 舍人: Secretary or attendant, a low-ranking official; "a general reference to, or a quasi-official title for, kinsmen and others who were squire-like dependents of dignitaries" (Hucker no. 5136) (818c4).

Sheshan 攝山: A mountain in Jiangsu province near the eastern coast of China and northeast of present-day Nanjing (801b16, 804b9, 805c13).

shi 石: A "stone" unit of measure (one *shi* equals ten *dou,* "bushels") (799c13).

Shichengsi 石城寺: A temple in Shanxian 剡縣 in southern China (present-day southwest of Zhejiang prefecture), where Zhiyi passed away (809b1, 810a9, 811b22, 818b1).

Shifengxian 始豐縣: The area surrounding Mount Tiantai (799a26, 818a3).

Shiming[shan] 四明[山]: A mountain in Zhejiang province southeast of Hangzhou, near the Tiantai mountains (817c27).

Shishi 師氏: An official of the Zhou dynasty; or "master/teacher" (817c18).

Shitou 石頭: The present-day Stone City of Nanjing; the walls of the ancient city that became the capital Jiankang (804b11–12, 805c19).

Shi Wenqing 施文慶: An official (further details unknown) dispatched with a message for Zhiyi (799c6).

Shizhusi 十住寺: The "Temple of Ten Stages" in Jingzhou mentioned in letters between Zongchi to Zhiyi (808a16, b16, b23; 810b3, 811a21, 821b2).

Shu, Prince of 蜀王: Shu was an ancient district in central China, part of present-day Sichuan province (806c16).

Shufu 疎傅: An official of the early Han dynasty, better known as Shuguang 疎広, notable for his indifference to the Emperor's request not to resign his post (813b4). *See also* Two Shus.

Shun, Emperor 舜帝: A legendary leader of ancient China, one of the Three Sovereigns and Five Emperors (817b1, 822b24).

siddhānta (*xitan* 悉檀): "Accomplished"; in Zhiyi's works, the term refers to different methods of instruction, ways to teach or guide sentient beings: based on the *Dazhidulun,* these are the worldly (*shijie* 世界, Skt. *laukika-siddhānta*), the individual (*gegeweiren* 各各為人, Skt. *prātipauruṣika-siddhānta*), the therapeutic (*duizhi* 對治, Skt. *prāti-pākṣika-siddhānta*), and the supreme (*diyiyi* 第一義, Skt. *paramārthika-siddhānta*) (808a12, 819b24, 820b25).

Śikhin (Shiqi 尸棄): The second of the seven past buddhas, six of whom who preceded Śākyamuni (794b18). *See also* seven buddhas.

Siming Chen Zongyi 四明陳宗逸: He produced a printed edition of the *Hundred Records* in 1098 (793b14).

śirīṣa tree (*shilishashu* 尸利沙樹): *Acacia sirissa,* the "marriage tree" (794b20).

Sishierzimen 四十二字門: "The Gate of Forty-two Letters," a compilation on the forty-two letters of the Siddham alphabet by Zhiyi's teacher Nanyue Huisi, recommended to Maoxi (801b12).

six auspicious days of abstinence (*liuzhai* 六齋): Six days of fasting on the eighth, fourteenth, fifteenth, twenty-third, twenty-ninth, and thirtieth days of each month (795b17, 796a9).

six destinies (*liudao* 六道): The six realms of transmigration: the hells and the realms of hungry ghosts (*preta*s), animals, *asura*s, humans, and heavenly gods (*deva*s) (819b28). *See also* three evil destinies.

six types of shakings (*liufan zhendong* 六反震動): Various lists exist, such as the quakes that occurred at the Buddha's conception, his birth, when he left home, his enlightenment, at his first preaching, and at the time of his death; or the six shakings of the world when the Buddha enters *samādhi* or preaches the Dharma, and so forth (819a2).

sixteen novices (*shiliu shami* 十六沙彌): The sixteen sons of the Buddha Victorious Through Great Penetrating Wisdom (Mahābhijñājñānābhibhū), who were born before he left home to become a buddha and then became his followers; described in the "Chapter on the Conjured City" in the *Lotus Sutra* (T.262:22c) (803c1, 813c19).

six virtues (*liudu* 六度 [*liu boluomi* 六波羅蜜]): The six perfections (*pāramitās*): charity (*dāna*), morality (*śīla*), patience (*kṣanti*), effort (*vīrya*), meditation (*dhyāna*), and wisdom (*prajñā*) (794c16, 796c19, 803c2).

snapping fingers (*tanzhi* 彈指): An expression of support, or part of a ritual action (793c16).

Statutes of Ji (*Jidian* 姬典): A ceremonial manual from the Zhou period (807a18).

Su 蘇, Su Weixuan 蘇威宣, or Suwei 蘇威 (531–618?): An Archer of the Right who announced gifts from the Emperor to the Mount Tiantai assembly; he is later mentioned as "an official from Piguo"; a biography is found in the *Sui Chronicles* (*Suishu* 隋書), fascicle 41 (815a13, b7).

Sudatta 須達: A wealthy man of Śrāvastī who bought and then prepared and built the Jetavana grounds as a dwelling place for Śākyamuni and his disciples so that they could live near Śrāvastī (806b15, 812a5). *See also* Jetavana Garden/Grove

Sudhana (Xuda tonzi 善財童子): One of the main figures in the *Flower Garland Sutra* (*Avataṃsaka-sūtra*), known for his extensive search through many realms in order to attain awakening, during which he encountered fifty-three teachings, beginning with his original aspiration under Mañjuśrī (795b1, 803b17, 822a22).

Sui 隋 dynasty: The dynasty under which China was briefly unified from 581 to 618 C.E.

Suihou 隋侯: A character from a story in which he healed a wounded serpent that repaid him by delivering a large pearl from within the Huanghe (Yangtze) River (822b16).

Sun and Moon Light (Riyuedengming日月燈; Skt. Candrasūryapradīpa): A buddha who appears in the introductory chapter of the *Lotus Sutra* (T.262:3c–4b), who taught the Buddha Dharma to eight princes many eons ago (803c1, 813c19). *See also* eight princes.

Sunchuo 孫綽. *See* Gongfu.

Supernumerary Official (*yuanwai*員外): "[A] prefix to titles indicating appointees beyond the authorized quota for the position" (Hucker no. 8250) (813c28).

supranormal power [of absolute freedom of movement] (*shenzu* 神足): One of the supranormal powers of a buddha (820c16).

Sutra of Consecration (*Guanding jing* 灌頂經; T.1331:495–536): A book of spells; translation attributed to Śrīmitra but probably composed in China (section 57, 808c13).

Sutra of the Bodhisattva's Necklace (*Yingluo jing* 瓔珞經): *See Necklace of Precious Stones Sutra.*

Sutra on Petitioning Avalokiteśvara (*Qing guanyin jing* 請觀音經, T.1043:34–38; *Qing guanshiyin pusa xiaofu duhai tuoluonizhou jing* 請觀世音菩薩消伏毒害陀羅尼呪經): The scriptural basis for the "Liturgical Repentance for Petitioning Avalokiteśvara" (section 4).

Suzhou 蘇州: A district next to present-day Shanghai (823c18).

Taijian 太建: An era (569–582) during the reign of Emperor Xuan of the Chen (823b15).

Taijidian 太極殿: "Great [Imperial] Palace," a building within the residence of the Chen Emperor in Jinling (799c5, 823b21).

Taiqiu 太丘: A district in the northwestern part of present-day Henan prefecture in east-central China, a center of activity for the Chen family before Zhiyi was born (817b10).

Taiwei[gong] Jinwang 太尉(公)晋王: The Prince of Jin, Minister of War, later to become the Sui emperor Yangdi (793a11ff, 820a1). *See also* Yang Guang.

taizai 太宰: An official rank; Minister of Personnel or Grand Steward (Hucker no. 6225); also called *shaozai* 少宰, Junior Steward (Hucker no. 5122) (818ba2, 820a27).

Tanguang 曇光: A monk reknowned for spending fifty-three years meditating at Shichengsi 石城寺 (810c13, 813b14).

Tanjian 曇揵: A scholar (further details unknown) Zhiyi met in Yuezhou who asked him to lecture to those whose occupations involved slaughtering animals (833c17).

Tanxian 曇暹禪師: A meditation master (further details unknown) from Chang'an, the composer of a letter to Zhiyi (section 97).

Tanyou 曇猷 (?–396?): A prominent monk of Mount Tiantai (800c25).

Tanzhou 潭州: The Hunan area, home to Mount Nanyue (section 41; 810a28, 823b27).

ten Dharma princes (*shi fawangzi* 十法王子): A list of ten figures in the *Great and Broad (Vaipulya) Dhāraṇī Sutra:* Śākyamuni, Manjuśrī, Ākāśagarbha, Avalokiteśvara, Vaiśravaṇa, Ākāśa ("Space"), Breaker of Darkness, Universal Hearer, Wonderful Form, Great Emptiness, and True Thusness (797a22, b15).

ten evil deeds (*shi e* 十惡): Killing, stealing, lustful acts, lying, slandering, using harsh language, speaking frivolously, being greedy, being angry, having mistaken views (823a24).

ten good deeds (*shi shan* 十善): The opposite of the ten evil deeds: not killing, not stealing, avoiding lustful acts, not lying, not slandering, not using harsh language, not speaking frivolously, not being greedy, not being angry, not having mistaken views (801c23, 802b17, 818c20, 822b25).

[ten] limbs of meditation ([*shi*] *chan zhi* [十]禪支): Ten aspects of practicing meditation: (1) investigation (Skt. *vitarka*), (2) analysis (*vicāra*), (3) joy (*pramuditā*), (4) bliss (*sukha*), (5) one-pointedness of the mind (*cittaikāgratā*), (6) internal clarity (*adhyātma-saṃprasāda*), (7) equanimity (*upekṣā*), (8) mindfulness (*smṛti*), (9) attentiveness (*saṃprajāna*), (10) sensation of neither pleasure nor pain (*aduḥkha-asukha vedanā*) (820a9).

ten bodhisattva precepts (*pusa shishou* 菩薩十受): The major bodhisattva precepts in the *Brahmā's Net Sutra,* proscriptions against killing, stealing, lustful acts, using false words, ingesting intoxicants, criticizing others, praising oneself, stinginess, resentment, and denigrading the Three Treasures (803b12). *See also* Three Treasures.

ten stages of faith (*shi xin* 十信): In the Tiantai scheme of the stages to buddhahood, these comprise the first ten of the fifty-two stages of bodhisattva practice (810c16, 811b25).

ten vehicles/modes (*shicheng* [*guan fa*] 十乘[觀法): The ten "modes of contemplation" expounded by Zhiyi in the *Mohezhiguan:* (1) to contemplate objects as inconceivable, (2) to arouse compassion and the correct aspiration for awakening, (3) contemplation that skillfully quiets the mind, (4) to universally deconstruct (or destroy one's conception of) all dharmas (phenomena), (5) to be conscious of what is conducive or obstructive to awakening, (6) to choose appropriate types of practice from among thirty-seven ways of meditation or "steps on the path" to awakening, (7) to control the auxiliary methods that help one attain awakening, (8) to know the stages of attainment, (9) to practice peace through patient forbearance, (10) to avoid passionate attachments to all dharmas (823c22).

three carts (*san che* 三車): In the parable of the burning house in the *Lotus Sutra,* the endangered children are promised three carts as a means of deliverance: deer, goat, and ox-drawn carts, which symbolize the paths of *śrāvaka*s, *pratyekabuddha*s, and bodhisattvas, respectfully; in the end they are liberated by the great white ox cart (the One Vehicle of buddhahood) (821b11). *See also* deer and goat carts; great cart.

three dots (*san dian* 三點): An image used by Zhiyi referring to three dots [∴] in a triangular pattern, such as the arrangement of the three eyes of Īśvara, or parts of the Siddham letter "I," to illustrate the threefold pattern of "three yet one, one yet three," referring to the threefold truth, three virtuous qualities, and so forth (821b15).

three evil destinies (*san edao* 三惡道): The three lowest realms transmigration, the hell realms, and the realms of hungry ghosts and animals (794c26, 801b4). *See also* six destinies.

threefold buddha-nature (*san* [*yin*] *fuxing* 三[因]佛性): Zhiyi's analysis of the interweaving aspects of buddha-nature: our fundamental nature as its direct cause (*zhengyin fuxing* 正因佛性), attainment of wisdom as its completing cause (*leyin fuxing* 了因佛性), and practices that are the conditional causes of buddha-nature (*yuanyin fuxing* 緣因佛性) (798b5).

threefold contemplation (*san guan* 三觀): The basic pattern of Tiantai practice based on the threefold pattern of emptiness, conventionality, and the middle, as expounded in depth in the *Mohezhiguan* (817b26, 823c10, c21).

threefold vows (*san yuan* 三願): According to Ikeda (*Kokusei hyakuroku no kenkyū*, p. 487), in line with the three types of precepts, these vows are to realize the truth for

all sentient beings, to preach the Dharma to all sentient beings, and abandon one's life to serve the Dharma (817c15).

three matters of reflection (*san sheng* 三省): *See Lunyu* 1.4: "Every day I examine myself on three counts: In what I have undertaken on another's behalf, have I failed to do my best? In my dealings with my friends, have I failed to be trustworthy? Have I failed to practice repeatedly what has been passed on to me? 吾日三省吾身: 為人謀而不忠乎? 與朋友交而不信乎? 傳不習乎?" (Lau, Confucius: *The Analects,* pp. 2ff.) (823a8).

three mysteries (*san xuan* 三玄): The three profound books and teachings of China, the *Laozi,* the *Chuangtzu,* and the *Book of Changes* (805a16).

three obstacles (*san zhan*g 三障): Three impediments to awakening, karma, passionate afflictions, and retribution (794c23, 796c7, 798a26).

Three Treasures: Buddha, Dharma, and Sangha.

three types of emptiness (*san kong* 三空): Various lists exist; in Tiantai the term usually refers to emptiness (*kong* 空), lack of marks (*wuxiang* 無相), and wishlessness (*wuyuan* 無願) (821b13).

three unusual yet meritorious happenings (*sanyi zhi de* 三異之德): A classical saying from the latter Han illustrating conditions that indicate a stable society: harmful insects do not come into the country, birds and animals convert to Buddhism, and children show great benevolence (823a5).

three vehicles (*san cheng* 三乘): The three paths of *śrāvaka*s (those who heard the Buddha's teachings, disciples), *pratyekabuddha*s (self-enlightened ones), and bodhisattvas (794b14, b26; 795a4).

three Wu 三吳 territories: Various areas around the Huanghe (Yangtze) River during the Warring States period (820a5, b20).

Tiantai 天台: A mountainous area in south-central China that served as the home base for Zhiyi and thus lent its name to the Tiantai Buddhist tradition.

Tianxi/Tianjia 天禧/天嘉: An era (560–566 C.E.) during the reign of Emperor Wen of the Chen (823b11).

Trāyastriṃśa Heaven (Daolitian 忉利天): The Heaven of the Thirty-three Gods; the abode of thirty-three levels of celestial beings on top of Mount Sumeru, the "top of the world" (795a24, 796b11, 818b18, 819b).

Treatise on the Ten Stages (*Shizhu piposha lun* 十住毘婆沙論, T. 1521; Skt. *Daśabhūmika-vibhāṣā-śāstr*a): A commentary on the *Daśabhūmika-sūtra* attributed to Nāgārjuna, focusing on the ten bodhisattva stages (794a19).

tun 屯: A unit of measurement for rolls of cloth; one *tun* equals six rolls (803c7).

Tuṣita Heaven (Doulu[tuo] tian 兜率[陀]天): The fourth of the six heavens in the realm of desire; the place where the future buddha Maitreya resides before being reborn into the human world (795a26, 800c13).

twelve dream kings (*shier mengwang* 十二夢王): A group of twelve figures mentioned in the *Great and Broad (Vaipulya) Dhāraṇī Sutra* (T.1339:642a, 652a–656a), one of which will appear in a practitioner's dream before they are allowed to proceed with undertaking the *Vaipulya samādhi* (or repentance rite) (597a13).

twin *śāla* trees (*shaluo shuangshu* 沙羅雙樹): The "twin trees" in the Śālavana Grove in Kuśinagara, the site where Śākyamuni passed into final nirvana (794b19, 814a20, 820b11). *See also* white-as-a-swan trees.

two deportments (*er yi* 二儀): The two fundamental manners or rites, such as *yin* and *yang,* heaven and earth (802b1).

Two Shus 二疎: Shu Guang 疎広 and Shu Shou 疎受, two Han officials who resigned their offices, returned to their homes, and shared their gold/money with the local people instead of heeding the request of the Emperor to remain in his employ (817c25). *See also* Shufu.

Udayana (Youtian 優填): The king of Kauśāmbī and a contemporary of Śākyamuni, reputed to have made the first image of the Buddha (819a24). *See also* Prasenajit.

udumbara tree (*youtanboshu* 優曇鉢樹): A legendary tree thought to blossom once every three thousand years, symbolic of something that is very rare, such as the appearance of a buddha (794b21).

Vaipulya samādhi (*Fangdeng sanmei* 方等三昧): One of the methods of contemplation taught by Zhiyi, based on the *Great Vaipulya Dhāraṇī Sutra* (799a11).

Vairocana (Pilushena 毘盧舍[遮]那): "Great Sun," a buddha representing the Dharma itself, a transcendent and cosmic apotheosis of the historical Buddha (795a22–b13).

Victorious Through Great Penetrating Wisdom (Datongzhishen 大通智勝; Skt. Mahābhijñājñānābhibhū): A buddha who appears in the "Chapter on the Conjured City" in the *Lotus Sutra* (T.262:22a–c); also called Great Buddha of Supreme Penetration and Wisdom (800c12, 803c1, 813c19–20).

violet hair (*ganfa* 紺髮): One of the special physical characteristics of a buddha (820c2).

Vipaśyin (Piposhi 毘婆尸 or Weiwei 維衛): The first of the seven past buddhas, six of whom preceded Śākyamuni (794b17, 809b6).

Viśvabhū (Pishoushi 毘首尸): The third of seven past buddhas, six of whom preceded Śākyamuni (794b19).

Vulture Peak ([Ling] Jiushan [靈]鷲山, Jiuling 鷲嶺): Gṛdhrakūṭa (Qidujeu 耆闍崛), a mountain near Buddhagayā, India, the site of many of Śākyamuni's sermons late in his life, including the *Lotus Sutra* (814a21, 817b19, 818a12, 820a25, 821c10, 823c20).

Waguansi 瓦官寺: A prominent temple near the former capital Jiankang (present-day Nanjing), where Zhiyi gave popular lectures under the Chen (799a21, 807c23, 823b14).

wanchun tree bark 萬春樹皮: Lit., "ten thousand springs"; a type of material (further details unknown) used for a robe presented to Zhiyi (806b26).

Wangguan 王灌: An official (further details unknown) dispatched by the Emperor to serve Zhiyi (805c24).

Wanghong 王弘: A Minister of War (*sima* 司馬) or Mentor of the Right (further details unknown) dispatched by the Emperor to help Zhiyi with the construction of a temple at the foot of Mount Tiantai; later the bearer of offerings after Zhiyi's death (811a11–16, 812a14, 814b27).

Wang Xuanwu 王宣武: A clerk (further details unknown) converted to Buddhism by Zhiyi during his travels in the west (822c16).

Way of *yin* (*kundao* 坤道): The term *kun* is indicative of all the images and qualities identified with *yin* (one of the principles of cosmic duality): receptive, quiescent, fecund, latent, feminine, earth, darkness, cold, and so forth; one of the eight fundamental trigrams (819b11). *See also* original qualities of *yang*.

Wei 渭 (River): A major river in west-central China that flows into the Changjiang (Yellow) River (802b22).

Wei 衛: One of the districts of the Zhou (805c23).

Wei Bosheng 衛伯生: A soldier (further details unknown) who is said to have experienced an encounter with Zhiyi soon after his death (812c20).

weina 維那: Temple administrator, "rector"; transliteration of Skt. *karmadāna;* "Buddhist Deacon . . . an assigner of duties, commonly the [second] most senior member of a Buddhist monastery" (Hucker no. 7672) (793c12, 20; 798c26).

Weishang 未上: A figure (further details unknown) referred to twice as "Pillar of State (*zhuguo*), Head of the Interior, and Duke of Juguo" (815a9, 816b8).

Well-gone (*shanshi* 善逝; Skt. Sugata): One of the ten titles or epithets of the Buddha (820b14).

Wenju 文句: A "textual explanation," line-by-line commentary on a text; in this case the title of Zhiyi's commentary on the text of the *Vimalakīrti-sūtra* (T.1778:562–710) (809a160); also refers to the *Fahuawenju* 法華文句 (T. 1719), Zhiyi's textual commentary on the *Lotus Sutra* (821c16).

Wen, Emperor 文皇帝 (541–604): The founder and first emperor of the Sui dynasty; personal name Yang Jian 楊堅 (802c10; sections 22, 44). He is sometimes referred to by his posthumous title and mausoleum, Gaomiao 高廟, or as Sui Gaozu 隋高祖 (817a27); also Sui Wendi 隋文帝, the adopted father of Yang Guang, Zhiyi's patron (820a1, 822b22).

Wen, Emperor of the Chen (Chen Wendi) 陳文帝 (r. 559–566): The second emperor of the Chen dynasty (823b11).

wheel of the Dharma (*falun* 法輪): An important iconographic symbol of the Buddha's teachings; to turn the wheel of the Dharma is to preach or teach the truth (819c16).

white-as-a-swan trees (*hushu* 鵠樹): The "twin trees" in the Śālavana Grove in Kuśinagara, which turned white when Śākyamuni passed into final nirvana (821a16). *See also* twin *śāla* trees.

white tuft of hair [between the eyebrows] (*baihao* 白毫; Skt. *ūrṇā*): One of the special physical characteristics of a buddha (820c2).

window of the sages (*xianchuang* 仙窓): The dwelling place of the immortals; a residence for Buddhist monks in the mountains (819a18).

Wise One (Zhizhe) 智者: A title given to Zhiyi by Prince Zongchi, still used today.

Wolf Tracks (Langji 狼跡): Mount Kukkuṭapāda, where Mahākāśyapa is said to have passed away and entered nirvana (821a26, c10). *See also* Mount Kukkuṭapāda: Mount Langji.

Wu and Yue 吳越: Ancient districts in eastern/central China, around present-day Zhejiang province, pacified by Yang Guang of the Sui (802c16, 806b1, 820a5, b20).

wuanzi 武安子: Minister of Peace, a high official title (802c24, 806c17).

Wucai 婺采 or Wunu 婺女: The name of a constellation of stars (819a7).

Wu[di] 周武[帝] of the [Northern] Zhou (r. 560–578): An emperor of the Northern Zhou dynasty, known for his persecution of Buddhism and Daoism (802c12, 817b28).

Wuguan 武關 barrier or Wu Pass: One of the four strategic mountain passes along the southern border of the ancient state of Qin (806b1).

Wujingju 五淨居: "Five Pure Suddhāvāsa Deities," one of the names for the temple on Mount Tiantai suggested to the Sui emperor (793a15–16, 816a4).

Wu Jingxian 吳景賢: An official (further details unknown), the Minister of Letters (*dianquian* 典籤) dispatched by the Emperor to oversee a commemorative ceremony on the occasion of the one-year anniversary of Zhiyi's death (812b7, 10).

Wuliangshouyuan 無量壽院 Temple: The affiliated temple in Suzhou of Jingfan 淨梵, a monk who wrote the Song-period Postscript for the *Hundred Records* (823c18).

Wuqiong, Dharma Master 烏瓊法師: A monk defeated in debate by Zhiyi; mentioned in annals of famous monks under the entry for Baoqiong 釈寶瓊 (*Xu gaoseng zhuan* 續高僧傳, T.2060:478c–479c); supposedly the former owner of a "ten-thousand springs" robe donated from a foreign country (806b28, 807c24).

Wushan 巫山: A mountain in present-day Hubei province in central China (806b8).

wuwei 無爲: An important concept in Chinese Confucian and Daoist thought, often used to refer to an ideal form of government, variously translated as "unconditioned," "passive," "spontaneous," "natural, "nonaction," "effortless action," and so forth (817b5).

Wuxing 吳興: The ancient name for present-day Huzhou in Zhejiang, southeastern China (801a9).

Wuyuan huangdi 武元皇帝: Emperor Wu 武帝 (156–87 B.C.E.), the seventh emperor of the Han dynasty, whose reign is said to have lasted a record fifty-four years (794c4).

Wuzhou 吳州: Ancient districts in eastern/central China (806b1, 822a8, 833c5).

Xiakou 夏口: The name of a place where the envoy Da Xiru passed away, perhaps present-day Wuhan in Hubei; the term could be read as "the beginning of summer," but the envoy is mentioned as still alive at the beginning of the eighth month of the year (section 55), i.e., autumn, so it must be a place name (810b5).

Xiang Deyuan 向德元: The head of an army (further details unknown) sent by the Sui officials to deliver donations to Mount Tiantai (815a14).

Xiangji 香積: "Accumulation of Fragrances," the buddha land described in the *Vimalakīrti-sūtra* (814b2, 15).

Xiangshan 香山: "Mountain of Incense," one of the famous spiritual mountains of China, near Luoyang (819c4).

Xiangtan 湘潭: The area of present-day Hunan in central China (817b17, 823b27).

Xiangwang 象罔: A figure in a story from the *Zhuangzi,* an old blind man who somehow was able to find the Yellow Emperor's lost jewels; a possible reading for *wangsiang xuanzhu* 罔像玄珠 (813c17).

Xiangzhou 湘州: One of the ancient districts of China, present-day Hunan (823b8).

Xiao Cong 蕭琮 (r. 585–587): Emperor Jing, the deposed final emperor of the Western Liang (section 95).

Xiao, Prince (of the Qin) (秦)孝王 (571–600): Imperial prince of the Sui dynasty, son of Emperor Wen (802c26, section 23, 817b29). *See also* Yangjun.

Xiao Tongguo 蕭通國: An envoy (further details unknown) dispatched by the Sui ruler Jin Wang with a letter from Liu Guyan to Zhiyi (821c18).

xiaoyao 逍遙: "Free and easy," "unfettered"; a key phrase and goal promoted by Zhuangzi (817a16).

Xiaoyi, Eastern prince 東王蕭繹: Emperor Yuan 元帝 of Liang (r. 552–554), the seventh son of Emperor Wu of the Liang (800c20).

Xicizhuan 繫辭傳: "Commentary on the Appended Phrases," one of ten "wings" or categories of commentaries to the *Book of Changes* traditionally attributed to Confucius (817a11–12).

Xie 卨: A minister of ancient times (817b1).

Xie Baguo 解拔國: A commandant (further details unknown) of Linhai of whom Zhiyi requested the ritual release of living beings into a pond (section 104).

Xie Lingyun 謝靈運 (385–433): A famous poet who contributed to establishing the temple complex on Lushan by digging ponds (805a19, b8).

Xihe 曦和: The "driver" of the sun, that is, a mythological representation of dawn (800b27).

Xinchang 新昌: The location of a large stone Buddhist statue near the Tiantai area (present-day Zhejiang), where Zhiyi passed away (823c3).

Xinchang prefecture 新豐縣: The area now east of present-day Zhushan county, Hubei (湖北省竹山県) (821a2).

Xinchou 辛丑: In the traditional Chinese calendar, the ninth day of the sexegenary cycle of days (817c7).

Xinggong 興公: A Tiantai monk, the author of numerous works (813b15).

Xingguosi 興國寺: The temple (further details unknown) of Meditation Master Tanxian in the capital of Chang'an (821a5).

Xinhai 辛亥: In the traditional Chinese calendar, the forty-eighth year of the sexegenary cycle of years; in Zhiyi's time, the year 591 (817c6).

Xinyou 辛酉: In the traditional Chinese calendar, the fifty-eighth year of the sexegenary cycle of years; in Zhiyi's time, the years 541 and 601 (813a25, c28).

Xinzhao 信照禪師: An accomplished meditation master who lived on Mount Nanyue and practiced under Huisi at the same time as Zhiyi (801b14, 807c21). *See also* Zhao.

xionghuang 雄黃: Yellow face cream (806c9).

Xiu, Minister 臣秀: A high official of the Sui Emperor; perhaps Chen Zixiu 陳子秀 (806c16).

Xiuchansi 修禪寺: "Temple for Cultivating Meditation," the name of the original temple on Mount Tiantai before it was renamed Guoqingsi (793a9, 799b1, 806c13, 813a1, 823b18).

Xuandi 宣帝: Emperor Xuan of the Chen, who seized the throne from his nephew Emperor Fei in 569 and ruled for thirteen years until his death in 582 (793a9; section 8, 799a19–23, 823b15).

Xuandu 玄都: An ancient land, the dwelling place of the immortals (820b6).

Xuanni 宣尼: Confucius (805c23, 813a29); also known as Zhongni 仲尼 (820c22) and Kongqiu 孔丘 (822a16).

Xuanyi 玄義: "Profound Meaning," a commentary by Zhiyi on the *Vimalakīrti-sūtra* (T.1777:519–562) (section 48; 809a16, 810a1, 818b10–11, 821c15); may also refer to the *Fahuaxuanyi* 法華玄義, Zhiyi's interpretation of the *Lotus Sutra.*

Xu Dafan 許大梵: A person (further details unknown) dispatched by Empress Shen to hand-deliver a message to Zhiyi (800a8).

Xu Danyang 徐丹陽: A district in present-day Jiangsu province; Ikeda (*Kokusei hyakuroku no kenkyū,* p. 246) identifies this as referring to Longmen 徐陵.

Xuling 徐陵 (507–583): A minister (Archer of the Left, *zuopushe* 左僕射) of Emperor Xuan; "a high-ranking personage under both Liang and Chen dynasties" and "a man of letters" with an intense faith in Buddhism (Hurvitz, *Chih-i [538–597]: An Introduction to the Life and Ideas of a Chinese Buddhist Monk,* p. 111) (799a29; sections 19, 20).

xunlu incense 熏陸香 (Skt. *kunduruka*): Frankincense (800a11, 26; 801c5, 10; 803a7, 806c8, 809a24, 816b5, 23).

Xu family 徐氏: The family of Zhiyi's mother (832b1).

Xu Xiaoke 徐孝克 (527–599): The third son of Xuling; a producer of memorials to Zhiyi who held the official rank of Chancellor of the National University (*kuotzu chichiu* 國子祭酒) (Hucker no. 3540) (801c12, 822b19, 22).

Yamadeva Heaven (Yanmotian 炎(焰)摩天): The realm of Yama, the king and judge of the realm of the dead; the third of the six heavens in the realm of desire (925a25).

Yangdi 揚帝, 煬帝 (569–618): Emperor Yang of the Sui (r. 604–618). *See also* Yang Guang.

Yangzhou 揚[楊]州: Yang province, one of the nine provinces of ancient China, along the southeastern coast of China (798c10, 803a22, 815b6, 817c7, 818b27, 823b25).

Yang Gonghe 羊公賀: A person (further details unknown) who appears as one of those admonished to stop taking life through fishing (802a18–19, 822b13).

Yang Guang 楊廣 (569–618): The personal name of Emperor Yang (or Jin Wang 晉王 [Prince of Jin], Yangdi 煬帝) of the Sui dynasty; the second son of Emperor Wen and the second ruler of the Sui dynasty. He received the bodhisattva precepts and the Dharma name Zongchi 總持 from Zhiyi. Sixty-seven of the one hundred and four sections in the *Hundred Records* are comprised of communications between Yang Guang and Zhiyi. While highly praised in the *Hundred Records* for his support of the Buddha Dharma and of Zhiyi personally, some historians consider him to be one of the worst tyrants in Chinese history and responsible for the brief rule of the Sui dynasty.

Yangjun 楊俊: An imperial prince of the Sui dynasty and patron of Zhiyi (803a1–2, section 23, 817b29). *See also* see Xiao, Prince (of the Qin).

Yangzi 陽子: A location south of Jiangdu 江都 where there is a bridge for crossing the Huanghe (Yangtze) River (807a12).

Yan Hui 顏回: The favorite disciple of Confucius and one of the most revered figures in the Confucian tradition. It is said that his hair had turned white by the time he was twenty-nine and he died at an early age, passing away before his master (813a28).

Yanmen 雁門: Present-day Shanxi province west of Beijing; the birthplace of Huiyuan, and thus sometimes the term refers to him rather than the place (805a12, 805b15, b23).

Yan Xuzu 嚴續祖: A person (further details unknown) who appears in the text as one of those admonished to stop taking life through fishing (802a18).

Yao, Emperor 堯帝: A legendary Chinese ruler, one of the Three Sovereigns and Five Emperors (822b24).

yao lines 爻: The combination of single and double lines that make up the traditional hexagrams of the *Yijing* (819b13). *See also* hexagrams.

Yellow Emperor (Huang di 黃帝): One of the legendary Chinese rulers and culture heroes.

Yeshe, Meditation Master 耶舍禪師: This probably refers to Dharmayaśas (Tanmoyeshe 曇摩耶舍), a translator of Kashmiri origin in the fifth century, though there is no record of him visiting Lushan (805a17).

Yijing 易経: The "Book of Changes," a divination text and one of the ancient Chinese classics (811b2).

Yin 鄞: An ancient name for an area in the southern part of Zhejiang (817c28).

Yingchuan 潁川: An area in the western part of the present-day Jiangnan district of Henan in central-east China, where Zhiyi was born (801c25, 817b9, 819c27).

Ying craftsman 郢匠: Artistic craftsmen from the capital (807b2).

Yinxi 尹喜: A disciple of Laozi 老子 who disappeared with him in the west (813a29).

Yiyang prefecture 益陽縣: An area east of present-day Hanshou county in Hunan province, south-central China (801c27); Zhiyi's father served the Liang as the marquis of this area (817b11).

Yitonggong 義[儀]同公: An official "Director of Pasturage" (Hucker no. 3023) (section 18; 801a15).

Yique 伊闕: A mountain pass, one of the eight passes of the Han dynasty, located in the present-day Jiangnan district of Luoyang prefecture (801c16); the location of the famous battle of Yique (239 B.C.E.), where the Qin defeated the combined forces of the Wei and Han.

Yiyin 伊尹: A high-ranked minister of the early Shang dynasty (817c18).

Yongding 永定: A brief era (557–559) at the beginning of the Chen dynasty (823b9).

Yongfeng River 永豐江: Possibly the present-day Sanmao Brook that runs southwest of Guoqingji and joins the Shifeng Brook along the Shifengxian Valley 始豐溪 (818a15).

Yongjia 永嘉: A disastrous event in which the Jin dynasty capital of Luoyang was sacked by barbarians in 311 C.E. (817a23).

Yongyang, Prince 永陽王: A Chen prince who later served the Sui dynasty; also known as Chen Bozhi 陳伯智 (sections 9, 15–17; 800b3, 9, 12; 823b).

Yongzhou 雍州: One of the ancient provinces in central China, west of the Changjiang (Yellow) River and north of the Wei River (798c10, 821a2).

You and Bing areas 幽并: Two ancient provinces of China, located to the north in which Mount Daxian 大賢山, where Zhiyi studied the *Lotus Sutra,* and Mount Nanyue 南嶽, where Zhiyi studied under Huisi, are located (801c29).

You, Jie, Ding, Hui, Yan, Zhi, Kai, Jue 由戒定慧眼智開覺: Eight characters for the names of new ordinands based on providing vegetarian feasts (*zhai* 齋), and all topped with the character *jing* 淨 ("pure") (816b14).

Youxiong 有熊: "Like a Bear," one of the titles of the Yellow Emperor (817c21).

Youyan of Danqiu 丹丘沙門有嚴: The monk who wrote the second preface to the *Hundred Records* (793b3–18).

Yu 禹: The legendary ruler of ancient China who established the Xia dynasty, attributed with successfully controlling floods; also known for his moral and upright character (802b7, 819a8).

Yuan, Emperor of the Liang 梁元帝: The emperor at the end of the Liang dynasty (r. 552–555) who was executed by the conquering Western Wei (823b4).

Yuanming, Empress 元明皇太后 (d. 263 B.C.E.): Also known as Empress Guo, an empress dowager of the state of Caowei during the Three Kingdoms period (794c4).

Yuan 淵, Prince 皇太子: The Crown Prince of Emperor Shaozhu, who requested Zhiyi to bestow on him the precepts at a feast for a thousand monks (section 14).

yue halberd 鉞: A battle ax and imperial insignia that only the emperor could carry; "taking up" this halberd indicated that the person intended to unite China and become emperor (817a28).

Yue 越 local communities. *See* Wu and Yue.

Yuezhou 岳州: The northern part of present-day Hunan (822c15–19).

yuninan cloth 黫(鬱)泥南布 and *yuni* thread 黫(鬱)泥絲: Details unknown (803c7–12).

Yuquansi 玉泉寺: A temple in Jingzhou 荊州 that was rebuilt under the guidance of Zhiyi, after he requested the Emperor's approval and support (806c12, 24; 808a16, b9, 23; 810b3, 811a13–20, 819b9–820c11, 820c14, 823b28–29).

Yu Shiji 虞世基: A high official of the Sui emperor; mentioned in the *Sui Chronicles* (*Suishu* 隋書), fascicle 67; mentioned twice in the text as Area Commander-in-Chief and Director of the Secretariat (815a10, 816b8).

Yuxue caves 禹穴: "The name of a defile in the Wu mountains, one of the Huanghe (Yangtze) gorges" (Mathews, no.7620). Ikeda (*Kokusei hyakuroku no kenkyū,* p. 255) takes it to refer generally to Zhiyi's travels, "visiting and crossing various mountains and rivers" (801c29).

Yuzhang, Prince of 豫章王: The pre-ascension title of a short-term emperor of the Liang dynasty (r. 551), known also as Xiaodong 蕭棟 or Yuanji 元吉. Yuzhang was a district in ancient southeastern China, now part of present-day Jiangxi province.

Yuzhou 豫州: One of the ancient provinces in central China, present-day Henan province (798c10).

Zhang'an Guanding 章安灌頂 (561–632): A disciple of Zhiyi who compiled the *Hundred Records,* known for recording and editing many major works, including the *Mohe-zhiguan,* based on Zhiyi's lectures (793a4, 810c9, 811a4, b5, c25; 812a1, b19, c7, c11; 813a16, b22; 814b23, c14; 823b23–c3).

Zhangheng 張衡: Mentor of the Right under the Sui crown prince (812c10, 814c10, 815b11ff).

Zhang Qianwei 張乾威: A government official, the Gentleman Cavalier Attendant and Secretarial Receptionist dispatched to Mount Tiantai by the Crown Prince (813b21–22; sections 75–78; 816b9, c27).

Zhang Siniang 張四娘: An official (further details unknown) who received amnesty (808c10).

Zang Wenzhong 臧文仲 (d. 617 B.C.E.): A politician during the Spring and Autumn period (818c15).

Zhangxie 張諧: A local administrator (further details unknown) of Yangzhou (814c13).

Zhangzao 張造: A person (further details unknown) who experienced a vision of Zhiyi about a year after his death (813a6–9).

Zhanqin 展禽: An ancient Chinese politician; governor of the district of Liuxia (812b14).

Zhaogong Shi 召公奭: A high-ranking minister of the early Zhou dynasty, younger brother of Wuti, founder of the Zhou dynasty, and half-brother of the Duke of Zhou (820c6, 822c3).

Zhao Junqing 趙君卿: An official (further details unknown) dispatched by the Chen emperor Shaozhu with instructions to Zhiyi to return to the capital (799b4–5; section 11).

Zhao, King 昭王: King Zhoaxiang 昭襄王 of Qin (r. 306–251 B.C.E.); his grave mound (*zhaoqui* 昭丘) was in Jingzhou near the Yuquan mountains (819c27, 820b29).

Zhao, Meditation Master 照禪師: A colleague of Zhiyi who also practiced under Nanyue Huisi 南嶽慧思 (799a8–9, 801b21, 807c21). *See also* Xinzhao.

zhaosan dafu 朝散大夫: "Grand Master for Closing Court, prestige title for official of rank in Sui and T'ang" (Hucker no. 339) (816b9).

Zhejiang 浙江: A region in eastern China south of Shanghai where the Zhejiang River flows (present-day Zhejiang province), with Hangzhou as the capital; the area that includes Mount Tiantai (800c20).

Zhe[jiang] (rivers) 浙: Rivers that flow through Zhejiang in the Tiantai area (818a16).

Zhen 鎮 area: Present-day Yangzhou area in Jiangsu province northeast of Nanjing (804a25, 807a8, 821a10).

Zhenguan 眞觀 (538–611): A Dharma companion of Zhiyi (800c20).

Zhengshan 正善. *See* Li Guyan.

Zhenjun period 眞君: An era (440–451) during the Northern Wei when major persecution of Buddhism occurred (819c5).

Zheng Ziliang 鄭子良: An official (further details unknown) of the Sui Emperor (806c18).

Zhenming 貞明: A brief era toward the end of the Chen dynasty (823b22).

Zhide 至德: An era beginning in 583 or 584 during the reign of Emperor Shao of the Chen (823b20).

Zhiguo 志果: One of two priestly envoys (further details unknown) dispatched by Zhiyi with a message to the Prince (808b25).

Zhiguo of Kuaiji 會稽智果: Author of one of three biographical works (not extant) on the life of Zhiyi (793a21, 808b17).

Zhiji 智寂: The novice monk who first compiled Zhiyi's correspondence, which was later expanded and edited by Guanding into the *Hundred Records* (793a22).

Zhiji 智積: "Accumulation of Wisdom," a figure who appears in the "Chapter on the Conjured City" in the *Lotus Sutra;* also identified with Akṣobhya or Prajñākūṭa, a bodhisattva in the retinue of Prabhūtaratna (800c12).

Zhijingsi 至敬寺: "Temple for Attaining Respect," the temple to which Zhiyi was guided in order to rest on his arrival in the Capital (799b29ff).

Zhilang 智朗: A disciple of Zhiyi who was present at his death (818a6).

Zhisheng 智勝: One of the Jiangzhou monks (further details unknown) of Guangzhaisi 光宅寺, who wrote to Zhiyi to protest the destruction of temples (section 32).

Zhisheng rulai 智勝如來. *See* Victorious Through Great Penetrating Wisdom.

zhishi 知事: An officially prescribed rank for a monk as "officer" or "governor" (section 7; 798c9).

Zhisui 智遂: A monk (further details unknown) who served as an envoy for the Emperor (sections 43, 44, 96; 820c21).

Zhiyue, Dharma Master 智越法師 (543–616): Zhiyi's disciple who took over management of the Tiantai assembly after Zhiyi's death (811c27, 812a14, 814b10, c2, c29; sections 70ff; 816a20).

Zhizao 智璪 (556–638): A monk who practiced contemplation and repentance rituals associated with the *Lotus Sutra* under Zhiyi on Mount Tiantai; he served as a priestly envoy and frequent messenger for Zhiyi, and suggested the name Guoqingsi ("Temple of National Purity") to the Sui emperor for the temple at Mount Tiantai, a suggestion that was ultimately accepted (793a16, 812b19, c7, c11; 814a17, 815a3, 818b28; sections 1, 72–74, 77, 79, 82–86, 88, 89, 92, 93).

Zhizhao 智照: A disciple of Jizang (further details unknown) who delivered a message to Zhiyi (821c25, 822a2).

Zhizhe 智者: "Wise One," a title given to Zhiyi by Prince Yang Guang (Zongchi), still used today (817c19, 823b26).

Zhongling 鍾嶺: The ridge of mountain peaks (including Mount Sheshan) surrounding the former capital of Jiankang, the area of the present-day city of Nanjing (801b16, 29).

Zhou 周 dynasty (1046–256 B.C.E.): The longest dynasty in Chinese history, idealized as a model for later dynasties (817a21, 819b29).

Zhoudan 周(公)旦: The Duke of Zhou (r. 1042–1035 B.C.E.) who played a major role in consolidating the kingdom established by his elder brother King Wu (817b2, 820c6, 822a15, c3).

Zhuan Zhongshen 傳中詵: An envoy (further details unknown) who delivered a letter from Zhiyi to the Emperor (805c11).

Zhufang 朱方: Present-day Zhenjiang on the banks of the Huanghe (Yangtze) River in Jiangsu province (805c17).

Zhugong Palace 渚宮: A Liang dynasty palace in Jiangling 江陵, the birthplace of Zhiyi (807a11, 811a14, 817ba14).

Zhuzhou 朱宙 or Zhulei 朱雷: The official (further details unknown) dispatched by the Chen emperor Shaozhu to accompany Zhiyi back to the Capital from Mount Tiantai (799b11).

Zigong 子貢: A disciple of Confucius who watched over his grave for six years (812a7).

Zongchi 總持: The Dharma name given by Zhiyi to Prince Yang Guang, the second Sui emperor (804a2, 813c11, 817a19).

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See also Yang Guang

BDK English Tripiṭaka (First Series)

Abbreviations

Ch.: Chinese
Skt.: Sanskrit
Jp.: Japanese
Eng.: Published title

Title		Taishō No.
Ch.	Chang ahan jing (長阿含經)	1
Skt.	Dīrghāgama	
Eng.	*The Canonical Book of the Buddha's Lengthy Discourses* (Volume I, 2015) *The Canonical Book of the Buddha's Lengthy Discourses* (Volume II, 2017) *The Canonical Book of the Buddha's Lengthy Discourses* (Volume III, 2018)	
Ch.	Zhong ahan jing (中阿含經)	26
Skt.	Madhyamāgama	
Eng.	*The Madhyama Āgama (Middle-length Discourses)* (Volume I, 2013) *The Madhyama Āgama (Middle-length Discourses)* (Volume II, 2020)	
Ch.	Dasheng bensheng xindi guan jing (大乘本生心地觀經)	159
Eng.	*The Mahayana Sutra of Previous Lives and Contemplation of the Mind-ground* (2021)	
Ch.	Fo suoxing zan (佛所行讚)	192
Skt.	Buddhacarita	
Eng.	*Buddhacarita: In Praise of Buddha's Acts* (2009)	
Ch.	Zabao zang jing (雜寶藏經)	203
Eng.	*The Storehouse of Sundry Valuables* (1994)	

Title		Taishō No.
Ch.	Faju piyu jing (法句譬喻經)	211
Eng.	*The Scriptural Text: Verses of the Doctrine, with Parables* (1999)	
Ch.	Xiaopin banruo boluomi jing (小品般若波羅蜜經)	227
Skt.	Aṣṭasāhasrikā-prajñāpāramitā-sūtra	
Ch.	Jingang banruo boluomi jing (金剛般若波羅蜜經)	235
Skt.	Vajracchedikā-prajñāpāramitā-sūtra	
Ch.	Daluo jingang bukong zhenshi sanmoye jing (大樂金剛不空眞實三麼耶經)	243
Skt.	Adhyardhaśatikā-prajñāpāramitā-sūtra	
Eng.	*The Sutra of the Vow of Fulfilling the Great Perpetual Enjoyment and Benefiting All Sentient Beings Without Exception* (in *Esoteric Texts,* 2015)	
Ch.	Renwang banruo boluomi jing (仁王般若波羅蜜經)	245
Skt.	*Kāruṇikārājā-prajñāpāramitā-sūtra	
Ch.	Banruo boluomiduo xin jing (般若波羅蜜多心經)	251
Skt.	Prajñāpāramitāhṛdaya-sūtra	
Ch.	Miaofa lianhua jing (妙法蓮華經)	262
Skt.	Saddharmapuṇḍarīka-sūtra	
Eng.	*The Lotus Sutra* (Revised Second Edition, 2007)	
Ch.	Wuliangyi jing (無量義經)	276
Eng.	*The Infinite Meanings Sutra* (in *Tiantai Lotus Texts,* 2013)	
Ch.	Guan Puxian pusa xingfa jing (觀普賢菩薩行法經)	277
Eng.	*The Sutra Expounded by the Buddha on Practice of the Way through Contemplation of the Bodhisattva All-embracing Goodness* (in *Tiantai Lotus Texts,* 2013)	
Ch.	Dafangguang fo huayan jing (大方廣佛華嚴經)	279
Skt.	Avataṃsaka-sūtra	
Ch.	Shengman shizihou yisheng defang bianfang guang jing (勝鬘師子吼一乘大方便方廣經)	353
Skt.	Śrīmālādevīsiṃhanāda-sūtra	
Eng.	*The Sutra of Queen Śrīmālā of the Lion's Roar* (2004)	
Ch.	Wuliangshou jing (無量壽經)	360
Skt.	Sukhāvatīvyūha	
Eng.	*The Larger Sutra on Amitāyus* (in *The Three Pure Land Sutras,* Revised Second Edition, 2003)	

Title		Taishō No.
Ch.	Guan wuliangshou fo jing (觀無量壽佛經)	365
Skt.	*Amitāyurdhyāna-sūtra	
Eng.	*The Sutra on Contemplation of Amitāyus* (in *The Three Pure Land Sutras,* Revised Second Edition, 2003)	
Ch.	Amituo jing (阿彌陀經)	366
Skt.	Sukhāvatīvyūha	
Eng.	*The Smaller Sutra on Amitāyus* (in *The Three Pure Land Sutras,* Revised Second Edition, 2003)	
Ch.	Da banniepan jing (大般涅槃經)	374
Skt.	Mahāparinirvāṇa-sūtra	
Eng.	*The Nirvana Sutra* (Volume I, 2013)	
Ch.	Fochuibo niepan lüeshuo jiaojie jing (佛垂般涅槃略説教誡經)	389
Eng.	*The Bequeathed Teaching Sutra* (in *Apocryphal Scriptures,* 2005)	
Ch.	Dizang pusa benyuan jing (地藏菩薩本願經)	412
Skt.	*Kṣitigarbhapraṇidhāna-sūtra	
Ch.	Banzhou sanmei jing (般舟三昧經)	418
Skt.	Pratyutpanna-buddhasammukhāvasthita-samādhi-sūtra	
Eng.	*The Pratyutpanna Samādhi Sutra* (1998)	
Ch.	Yaoshi liuli guang rulai benyuan gongde jing (藥師琉璃光如來本願功德經)	450
Skt.	Bhaiṣajyaguru-vaiḍūrya-prabhāsa-pūrvapraṇidhāna-viśeṣavistara	
Eng.	*The Scripture of Master of Medicine, Beryl Radiance Tathāgata* (2018)	
Ch.	Mile xiasheng chengfo jing (彌勒下生成佛經)	454
Skt.	*Maitreyavyākaraṇa	
Eng.	*The Sutra That Expounds the Descent of Maitreya Buddha and His Enlightenment* (2016)	
Ch.	Wenshushili wen jing (文殊師利問經)	468
Skt.	*Mañjuśrīparipṛcchā	
Eng.	*The Sutra of Mañjuśrī's Questions* (2016)	
Ch.	Weimojie suoshuo jing (維摩詰所説經)	475
Skt.	Vimalakīrtinirdeśa-sūtra	
Eng.	*The Vimalakīrti Sutra* (2004)	

Title	Taishō No.
Ch. Yueshangnü jing (月上女經) Skt. Candrottarādārikā-paripṛcchā Eng. *The Sutra of the Girl Candrottarā* (2018)	480
Ch. Zuochan sanmei jing (坐禪三昧經) Eng. *The Sutra on the Concentration of Sitting Meditation* (2009)	614
Ch. Damoduoluo chan jing (達磨多羅禪經)	618
Ch. Yuedeng sanmei jing (月燈三昧經) Skt. Samādhirāja-candrapradīpa-sūtra	639
Ch. Shoulengyan sanmei jing (首楞嚴三昧經) Skt. Śūraṅgamasamādhi-sūtra Eng. *The Śūraṅgama Samādhi Sutra* (1998)	642
Ch. Jinguang ming zuishengwang jing (金光明最勝王經) Skt. Suvarṇaprabhāsa-sūtra	665
Ch. Dasheng rulengqie jing (大乘入楞伽經) Skt. Laṅkāvatāra-sūtra	672
Ch. Jie shenmi jing (解深密經) Skt. Saṃdhinirmocana-sūtra Eng. *The Scripture on the Explication of Underlying Meaning* (2000)	676
Ch. Yulanpen jing (盂蘭盆經) Skt. *Ullambana-sūtra Eng. *The Ullambana Sutra* (in *Apocryphal Scriptures,* 2005)	685
Ch. Sishierzhang jing (四十二章經) Eng. *The Sutra of Forty-two Sections* (in *Apocryphal Scriptures,* 2005)	784
Ch. Dafangguang yuanjue xiuduoluo liaoyi jing (大方廣圓覺修多羅了義經) Eng. *The Sutra of Perfect Enlightenment* (in *Apocryphal Scriptures,* 2005)	842
Ch. Da Biluzhena chengfo shenbian jiachi jing (大毘盧遮那成佛神變加持經) Skt. Mahāvairocanābhisambodhi-vikurvitādhiṣṭhāna-vaipulyasūtrendra-rājanāma-dharmaparyāya Eng. *The Vairocanābhisaṃbodhi Sutra* (2005)	848

Title		Taishō No.
Ch.	Jinggangding yiqie rulai zhenshi she dasheng xianzheng dajiao wang jing (金剛頂一切如來眞實攝大乘現證大教王經)	865
Skt.	Sarvatathāgata-tattvasaṃgraha-mahāyānābhisamaya-mahākalparāja	
Eng.	*The Adamantine Pinnacle Sutra* (in *Two Esoteric Sutras,* 2001)	
Ch.	Suxidi jieluo jing (蘇悉地羯囉經)	893
Skt.	Susiddhikara-mahātantra-sādhanopāyika-paṭala	
Eng.	*The Susiddhikara Sutra* (in *Two Esoteric Sutras,* 2001)	
Ch.	Modengqie jing (摩登伽經)	1300
Skt.	*Mātaṅgī-sūtra	
Eng.	*The Mātaṅga Sutra* (in *Esoteric Texts,* 2015)	
Ch.	Mohe sengqi lü (摩訶僧祇律)	1425
Skt.	*Mahāsāṃghika-vinaya	
Ch.	Sifen lü (四分律)	1428
Skt.	*Dharmaguptaka-vinaya	
Ch.	Shanjianlü piposha (善見律毘婆沙)	1462
Pāli	Samantapāsādikā	
Ch.	Fanwang jing (梵網經)	1484
Skt.	*Brahmajāla-sūtra	
	The Brahmā's Net Sutra (2017)	
Ch.	Youposaijie jing (優婆塞戒經)	1488
Skt.	Upāsakaśīla-sūtra	
Eng.	*The Sutra on Upāsaka Precepts* (1994)	
Ch.	Miaofa lianhua jing youbotishe (妙法蓮華經憂波提舍)	1519
Skt.	Saddharmapuṇḍarīka-upadeśa	
Eng.	*The Commentary on the Lotus Sutra* (in *Tiantai Lotus Texts,* 2013)	
Ch.	Shizha biposha lun (十住毘婆沙論)	1521
Skt.	*Daśabhūmika-vibhāṣā	
Ch.	Fodijing lun (佛地經論)	1530
Skt.	*Buddhabhūmisūtra-śāstra	
Eng.	*The Interpretation of the Buddha Land* (2002)	
Ch.	Apidamojushe lun (阿毘達磨俱舍論)	1558
Skt.	Abhidharmakośa-bhāṣya	

Title	Taishō No.
Ch. Zhonglun (中論) Skt. Madhyamaka-śāstra	1564
Ch. Yüqie shidilun (瑜伽師地論) Skt. Yogācārabhūmi-śāstra	1579
Ch. Cheng weishi lun (成唯識論) Eng. *Demonstration of Consciousness Only* (in *Three Texts on Consciousness Only,* 1999)	1585
Ch. Weishi sanshilun song (唯識三十論頌) Skt. Triṃśikā Eng. *The Thirty Verses on Consciousness Only* (in *Three Texts on Consciousness Only,* 1999)	1586
Ch. Weishi ershi lun (唯識二十論) Skt. Viṃśatikā Eng. *The Treatise in Twenty Verses on Consciousness Only* (in *Three Texts on Consciousness Only,* 1999)	1590
Ch. She dasheng lun (攝大乘論) Skt. Mahāyānasaṃgraha Eng. *The Summary of the Great Vehicle* (Revised Second Edition, 2003)	1593
Ch. Bian zhongbian lun (辯中邊論) Skt. Madhyāntavibhāga Eng. *Analysis of the Middle and Extremes* (2021)	1600
Ch. Dasheng zhuangyanjing lun (大乘莊嚴經論) Skt. Mahāyānasūtrālaṃkāra	1604
Ch. Dasheng chengye lun (大乘成業論) Skt. Karmasiddhiprakaraṇa Eng. *A Mahayana Demonstration on the Theme of Action* (in *Three Short Treatises by Vasubandhu, Sengzhao, and Zongmi,* 2017)	1609
Ch. Jiujing yisheng baoxing lun (究竟一乘寶性論) Skt. Ratnagotravibhāga-mahāyānottaratantra-śāstra	1611
Ch. Yinming ruzheng li lun (因明入正理論) Skt. Nyāyapraveśa	1630
Ch. Dasheng ji pusa xue lun (大乘集菩薩學論) Skt. Śikṣāsamuccaya	1636

Title		Taishō No.
Ch.	Jingangzhen lun (金剛針論)	1642
Skt.	Vajrasūcī	
Ch.	Zhang suozhi lun (彰所知論)	1645
Eng.	*The Treatise on the Elucidation of the Knowable* (2004)	
Ch.	Putixing jing (菩提行經)	1662
Skt.	Bodhicaryāvatāra	
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)	1665
Eng.	*The Bodhicitta Śāstra* (in *Esoteric Texts,* 2015)	
Ch.	Dasheng qixin lun (大乘起信論)	1666
Skt.	*Mahāyānaśraddhotpāda-śāstra	
Eng.	*The Awakening of Faith* (2005)	
Ch.	Shimoheyan lun (釋摩訶衍論)	1668
Ch.	Naxian biqiu jing (那先比丘經)	1670B
Pāli	Milindapañhā	
Eng.	*The Scripture on the Monk Nāgasena* (2021)	
Ch.	Banruo boluomiduo xin jing yuzan (般若波羅蜜多心經幽贊)	1710
Eng.	*A Comprehensive Commentary on the Heart Sutra* (*Prajñāpāramitā-hṛdaya-sūtra*) (2001)	
Ch.	Miaofalianhua jing xuanyi (妙法蓮華經玄義)	1716
Ch.	Guan wuliangshou fo jing shu (觀無量壽佛經疏)	1753
Ch.	Sanlun xuanyi (三論玄義)	1852
Ch.	Dasheng xuan lun (大乘玄論)	1853
Ch.	Zhao lun (肇論)	1858
Eng.	*Essays of Sengzhao* (in *Three Short Treatises by Vasubandhu, Sengzhao, and Zongmi,* 2017)	
Ch.	Huayan yisheng jiaoyi fenqi zhang (華嚴一乘教義分齊章)	1866
Ch.	Yuanren lun (原人論)	1886
Eng.	*Treatise on the Origin of Humanity* (in *Three Short Treatises by Vasubandhu, Sengzhao, and Zongmi,* 2017)	
Ch.	Mohe zhiguan (摩訶止觀)	1911

Title		Taishō No.
Ch.	Xiuxi zhiguan zuochan fayao (修習止觀坐禪法要)	1915
Ch.	Tiantai sijiao yi (天台四教儀)	1931
Eng.	*A Guide to the Tiantai Fourfold Teachings* (in *Tiantai Lotus Texts,* 2013)	
Ch.	Guoqing bai lu (國清百録)	1934
Eng.	*The Hundred Records of the Temple of National Purity* (2022)	
Ch.	Zhenzhou Linji Huizhao chanshi wulu (鎮州臨濟慧照禪師語録)	1985
Eng.	*The Recorded Sayings of Linji* (in *Three Chan Classics,* 1999)	
Ch.	Foguo Yuanwu chanshi biyan lu (佛果圜悟禪師碧巖録)	2003
Eng.	*The Blue Cliff Record* (1998)	
Ch.	Wumen guan (無門關)	2005
Eng.	*Wumen's Gate* (in *Three Chan Classics,* 1999)	
Ch.	Liuzu dashi fabao tan jing (六祖大師法寶壇經)	2008
Eng.	*The Platform Sutra of the Sixth Patriarch* (2000)	
Ch.	Xinxin ming (信心銘)	2010
Eng.	*The Faith-Mind Maxim* (in *Three Chan Classics,* 1999)	
Ch.	Huangboshan Duanji chanshi chuanxin fayao (黃檗山斷際禪師傳心法要)	2012A
Eng.	*Essentials of the Transmission of Mind* (in *Zen Texts,* 2005)	
Ch.	Yongjia Zhengdao ge (永嘉證道歌)	2014
Eng.	*Yongjia's Song of Actualizing the Way* (2021)	
Ch.	Chixiu Baizhang qinggui (勅修百丈清規)	2025
Eng.	*The Baizhang Zen Monastic Regulations* (2007)	
Ch.	Yibuzonglun lun (異部宗輪論)	2031
Skt.	Samayabhedoparacanacakra	
Eng.	*The Cycle of the Formation of the Schismatic Doctrines* (2004)	
Ch.	Ayuwang jing (阿育王經)	2043
Skt.	Aśokāvadāna	
Eng.	*The Biographical Scripture of King Aśoka* (1993)	
Ch.	Maming pusa zhuan (馬鳴菩薩傳)	2046
Eng.	*The Life of Aśvaghoṣa Bodhisattva* (in *Lives of Great Monks and Nuns,* 2002)	

Title	Taishō No.
Ch. Longshu pusa zhuan (龍樹菩薩傳) Eng. *The Life of Nāgārjuna Bodhisattva* (in *Lives of Great Monks and Nuns,* 2002)	2047
Ch. Posoupandou fashi zhuan (婆藪槃豆法師傳) Eng. *Biography of Dharma Master Vasubandhu* (in *Lives of Great Monks and Nuns,* 2002)	2049
Ch. Datang Daciensi Zanzang fashi zhuan (大唐大慈恩寺三藏法師傳) Eng. *A Biography of the Tripiṭaka Master of the Great Ci'en Monastery of the Great Tang Dynasty* (1995)	2053
Ch. Gaoseng zhuan (高僧傳)	2059
Ch. Biqiuni zhuan (比丘尼傳) Eng. *Biographies of Buddhist Nuns* (in *Lives of Great Monks and Nuns,* 2002)	2063
Ch. Gaoseng Faxian zhuan (高僧法顯傳) Eng. *The Journey of the Eminent Monk Faxian* (in *Lives of Great Monks and Nuns,* 2002)	2085
Ch. Datang xiyu ji (大唐西域記) Eng. *The Great Tang Dynasty Record of the Western Regions* (1996)	2087
Ch. Youfangjichao: Tangdaheshangdongzheng zhuan (遊方記抄: 唐大和上東征傳)	2089-(7)
Ch. Hongming ji (弘明集) Eng. *The Collection for the Propagation and Clarification of Buddhism* (Volume I, 2015) *The Collection for the Propagation and Clarification of Buddhism* (Volume II, 2017)	2102
Ch. Fayuan zhulin (法苑珠林) Eng. *A Forest of Pearls from the Dharma Garden* (Volume I, 2019) Eng. *A Forest of Pearls from the Dharma Garden* (Volume II, 2019) Eng. *A Forest of Pearls from the Dharma Garden* (Volume III, 2020) Eng. *A Forest of Pearls from the Dharma Garden* (Volume IV, 2020) Eng. *A Forest of Pearls from the Dharma Garden* (Volume V, 2022)	2122
Ch. Nanhai jigui neifa zhuan (南海寄歸內法傳) Eng. *Buddhist Monastic Traditions of Southern Asia* (2000)	2125

Title	Taishō No.
Ch. Fanyu zaming (梵語雜名)	2135
Jp. Shōmangyō gisho (勝鬘經義疏) Eng. *Prince Shōtoku's Commentary on the Śrīmālā Sutra* (2011)	2185
Jp. Yuimakyō gisho (維摩經義疏) Eng. *The Expository Commentary on the Vimalakīrti Sutra* (2012)	2186
Jp. Hokke gisho (法華義疏)	2187
Jp. Hannya shingyō hiken (般若心經秘鍵)	2203
Jp. Daijō hossō kenjin shō (大乘法相研神章)	2309
Jp. Kanjin kakumu shō (觀心覺夢鈔) Eng. *Oberving the Mind, Awakening from a Dream* (2021)	2312
Jp. Risshū kōyō (律宗綱要) Eng. *The Essentials of the Vinaya Tradition* (1995)	2348
Jp. Tendai hokke shūgi shū (天台法華宗義集) Eng. *The Collected Teachings of the Tendai Lotus School* (1995)	2366
Jp. Kenkairon (顯戒論)	2376
Jp. Sange gakushō shiki (山家學生式)	2377
Jp. Hizōhōyaku (秘藏寶鑰) Eng. *The Precious Key to the Secret Treasury* (in *Shingon Texts*, 2004)	2426
Jp. Benkenmitsu nikyō ron (辨顯密二教論) Eng. *On the Differences between the Exoteric and Esoteric Teachings* (in *Shingon Texts*, 2004)	2427
Jp. Sokushin jōbutsu gi (即身成佛義) Eng. *The Meaning of Becoming a Buddha in This Very Body* (in *Shingon Texts*, 2004)	2428
Jp. Shōji jissōgi (聲字實相義) Eng. *The Meanings of Sound, Sign, and Reality* (in *Shingon Texts*, 2004)	2429
Jp. Unjigi (吽字義) Eng. *The Meanings of the Word Hūṃ* (in *Shingon Texts*, 2004)	2430
Jp. Gorin kuji myōhimitsu shaku (五輪九字明秘密釋) Eng. *The Illuminating Secret Commentary on the Five Cakras and the Nine Syllables* (in *Shingon Texts*, 2004)	2514

Title		Taishō No.
Jp.	Mitsugonin hotsuro sange mon (密嚴院發露懺悔文)	2527
Eng.	*The Mitsugonin Confession* (in *Shingon Texts,* 2004)	
Jp.	Kōzen gokoku ron (興禪護國論)	2543
Eng.	*A Treatise on Letting Zen Flourish to Protect the State* (in *Zen Texts,* 2005)	
Jp.	Fukan zazengi (普勧坐禪儀)	2580
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