

# Perfect Enlightenment Bodhisattva: A Translation of Chapter 11 of the *Scripture of Perfect Enlightenment*<sup>1</sup>

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The *Scripture of Perfect Enlightenment* (*Yüan-chüeh ching* 圓覺經) is a major, if somewhat problematic, text within the East Asian Buddhist tradition. It was especially important in China. The number of commentaries written on it from the eighth century on bears ample testimony to its continuing influence throughout the course of Chinese Buddhist history. It is still studied today, being one of the texts most frequently chosen as a subject for lectures by modern Chinese masters. Despite its perduring importance, a shadow of controversy has always surrounded the text. Although it purports to have been translated into Chinese by Buddhatrāta (佛陀多羅、覺救) in 693 (長壽二年), modern scholarship has shown that the *Scripture of Perfect Enlightenment* was an apocryphal text composed in China sometime around the end of the seventh or the beginning of the eighth century. Even though it is impossible to determine precisely either where or when the text was first composed, circumstantial evidence indicates that it was current in Ch'an circles in or around Lo-yang during the reign of Empress Wu (690-705). Indeed, the fabrication of apocryphal texts like the *Scripture of Perfect Enlightenment* played a crucial role in legitimating the teachings of the nascent Ch'an movement.

The "Perfect Enlightenment Bodhisattva" (圓覺菩薩) chapter is the penultimate chapter of the sūtra. The fact that the chief interlocutor is named Perfect Enlightenment

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Bodhisattva suggests that the practice it discusses has a special importance within the scripture as a whole. The chapter discusses the conduct of a special retreat to be carried out in a sanctuary separated from the general activities of the monastic community at large during the course of the regular summer retreat. Since this retreat is the exclusive domain of bodhisattvas, it is not governed by the vinaya regulations that determine the conduct of the regular summer retreat. The chapter thus provides scriptural justification for the kind of specialized elite practices that were evolving within the Chinese Buddhist monastic community during the sixth and seventh centuries, such as those found within T'ien-t'ai communities and associated with the practice of the four kinds of samādhi<sup>2</sup> or, perhaps, those found within early Ch'an or proto-Ch'an communities. The noted Ch'an and Hua-yen scholar Kuei-feng Tsung-mi 圭峰宗密 (780-841) took this chapter as the scriptural warrant for the 80- to 120-day retreat detailed in his massive 18-fascicle ritual manual, the *Yüan-chüeh ching tao-ch'ang hsiu-cheng i* 圓覺經道場修證儀, which incorporates the liturgical recitation of the *Scripture of Perfect Enlightenment* within an elaborate devotional regime carried out six times a day over the full course of the retreat.<sup>3</sup>

Tsung-mi's various commentaries to this text did much to make the *Scripture of Perfect Enlightenment* one of the most widely read texts in Chinese Buddhism. All subsequent commentaries to the *Scripture of Perfect Enlightenment* were written in reference to Tsung-mi's, which have remained the most authoritative

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<sup>2</sup> For an excellent discussion of the four kinds of samādhi and their practice within special sanctuaries, see Daniel B. Stevenson, "The Four Kinds of Samādhi in Early T'ien-t'ai Buddhism," in Peter N. Gregory, ed., *Traditions of Meditation in Chinese Buddhism* (Honolulu: University of Hawaii Press, 1986), pp. 45-97.

<sup>3</sup> See my "Tsung-mi's Perfect Enlightenment Retreat: Ch'an Ritual During the T'ang Dynasty," *Cahiers d'Extrême-Asie*, vol. 7 (1993-1994), pp. 115-147. The structure of Tsung-mi's retreat is based on Chih-i's 智顗 Lotus Samādhi (*fa-hua san-mei* 法華三昧).

commentaries down to this day.<sup>4</sup> According to Tsung-mi, the practice described in the Perfect Enlightenment Bodhisattva chapter falls within the domain of the gradual cultivation suited to those of inferior capacities—that is, it occupies the bottom tier in his hierarchically graded system of practice. It is thus especially effective for those people whose karmic obstructions are heavy. Tsung-mi refers to it as "the effortful practice" in a sanctuary,<sup>6</sup> the cultivation and realization for those of inferior capacities" (*tao-ch'ang chia-hsing hsia-ken hsiu-cheng* 道場加行下根修證), which he explains as follows:

The place where the way is realized is called the "sanctuary" (*tao-ch'ang* 道場; *bodhimāṇḍa*). That is to say, in this place one determines one's resolve and fixes a period of time to exert effort toward effecting the results of practice in the pursuit of realization—hence it is referred to as "effortful practice" (*chia-hsing* 加行). "The cultivation and realization for those of inferior capacities" means that even though one has faith in and understanding of the previous teaching [of the marvelous mind of perfect enlightenment], since one's [karmic] obstructions are heavy and one's mind agitated, one must take part in the practice of the sanctuary in order to restrain oneself. When conditions have become strong

<sup>4</sup> See my "Finding a Scriptural Basis for Ch'an Practice: Tsung-mi's Commentaries to the *Scripture of Perfect Enlightenment*," Yoshizu Yoshihide, ed., *Kegongaku ronshū* (Festschrift for Professor Kamata Shigeo) (Tokyo, forthcoming).

<sup>5</sup> In addition to its meaning of "effortful practice," *chia-hsing* 加行 carries the further implication of a supplementary or preparatory practice undertaken in order to effect the proper conditions for engaging in whatever is taken as the central practice (see Nakamura, *Bukkyōgo daijiten* 1.293c-d).

<sup>6</sup> *Tao-ch'ang* 道場 is the Chinese translation of *bodhimāṇḍa*, the place where the Buddha was seated when he attained enlightenment and, by extension, any place where enlightenment can be attained (as Tsung-mi's explanation notes). In the context of this chapter it refers to a separate ritually-consecrated sanctuary in which a specialized three-month bodhisattva retreat is carried out.

and one's state [of mind] has become optimal, the results of one's efforts will come into effect (TS 194d6-9; LS 571a18-22).

Tsung-mi notes that the chapter falls into two parts. The first deals with the general discussion of the retreat carried out in the sanctuary, and the second deals with the "effortful practice" of the three kinds of contemplation (of *śamatha*, *samāpatti*, and *dhyāna*) practiced during the retreat.

The following translation of the prose section of this chapter is based on the edition of the text found in volume 17 of the *Taishō daizōkyō* (page numbers are given in brackets at the beginning of each paragraph for easy reference). In preparing my translation, I have relied on the following commentaries by Tsung-mi:

*Yüan-chüeh ching ta-shu* 圓覺經大疏 (TS), 12 fascicles (823), *Hsü tsang ching* 14.108a-203b;

*Yüan-chüeh ching ta-shu ch'ao* 圓覺經大疏鈔 (TSC), 26 fascicles (823 or 824), *Hsü tsang ching* 14.204a-15.41b;

*Yüan-chüeh ching lüeh-shu* 圓覺經略疏 (LS), 4 fascicles (823 or 824), *Taishō daizōkyō* 39.523b-578a; *Hsü tsang ching* 15.57c-88a;

*Yüan-chüeh ching lüeh-shu ch'ao* 圓覺經略疏鈔 (LSC), 12 fascicles (823 or 824), *Hsü tsang ching* 15.90a-227b;

*Yüan-chüeh ching tao-ch'ang hsiu-cheng i* 圓覺經道場修證儀 (HCI), 18 fascicles (ca. 828), *Hsü tsang ching* 128.361a-498c.

## Translation

[920c27] Then Perfect Enlightenment Bodhisattva arose from his seat within the great assembly, bowed his head at the feet of the Buddha, circumambulated him three times, knelt before him with clasped hands, and addressed the Buddha, saying, "Great Compassionate, World Honored One, you have

extensively expounded to us the various expedients [for the realization] of pure enlightenment so as to enable beings in the final age to gain great benefit. World Honored One, we here now have gained an enlightened understanding, but how should unenlightened beings in the final age after the Buddha has passed away dwell in retreat<sup>7</sup> and cultivate the pure realm<sup>8</sup> of perfect enlightenment? What [approaches] are foremost in [the practice of] the three kinds of pure contemplation<sup>9</sup> within this [cultivation

<sup>7</sup> The term *an-chü* 安處, here used verbally (or, more precisely, an adverb-verb construction), refers to the traditional rain retreat (*varṣa*), when from early times in India it was customary for Buddhist monks to abandon their itinerant life to gather to pass the period of the monsoon rains together in temporary or fixed lodgings. In China the summer retreat was held from the middle of the fourth lunar month to the middle of the seventh lunar month or from the middle of the fifth lunar month to the middle of the eighth lunar month. *An-chü* not only refers to the summer retreat, but it is also used in this chapter to refer to a specialized retreat that is conducted within a separate sanctuary (*tao-ch'ang* 道場) during the summer retreat. The summer retreat was governed by the vinaya (and hence in a Chinese context could be seen as Hīnayāna in its orientation); the specialized retreat that is the focus of this chapter is a Mahāyāna practice exclusively reserved for bodhisattvas, and it therefore does not have to follow the vinaya prescriptions—a point that underlies many of Tsung-mi's subsequent comments. Tsung-mi's comment that this part of Perfect Enlightenment Bodhisattva's question applies to the sanctuary (*tao-ch'ang*) (TS 195a9; LS 571b15) indicates that *an-chü* should here be understood in its specialized sense. Throughout this chapter the text plays on the term (which in Chinese literally means "peaceful dwelling"), and it will thus be rendered variously according to context.

<sup>8</sup> "Realm" translates *ching-chieh* 境界, employed here in its common usage as *viśaya* or *gocara*; see note 23 below.

<sup>9</sup> The three contemplations of *śamatha*, *śamāpatti*, and *dhyāna* were discussed earlier in the Respect Inspiring Bodhisattva (917c15-918a4) and Discriminating Sound Bodhisattva (918b6-919a11) chapters and are explained further in this chapter below. The unorthodox grouping of the three terms together, as well as their unusual treatment individually, is but one of many indications of the *Yüan-chüeh ching*'s apocryphal character. Tsung-mi explains that "although the teaching of the practice of contemplation is the same [as that expounded in earlier chapters], their method of cultivation is different because they were devised in accord with the [different] capacities [of different beings]." According to Tsung-mi's schematic outline of the *Yüan-chüeh ching*, the two chapters in which the "three contemplations" were previously discussed fall within the domain of the cultivation and realization for those of average capacities (*chung-ken hsiu-cheng* 中根修證). Tsung-mi goes on to say that this chapter refers

of] perfect enlightenment? Would the Great Compassionate One please confer abundant benefit on the great assembly and beings in the final age [by answering these questions]." Having spoken these words, he prostrated himself fully. He made his request in this way three times in succession.

[921a6] At that time the World Honored One addressed Perfect Enlightenment Bodhisattva, saying, "Excellent! How excellent, son of good family, that you are capable of asking the Tathāgata about such expedients to confer abundant benefit on beings. Now listen carefully to what I shall expound to you." Then Perfect Enlightenment Bodhisattva, delighted [to be able] to receive the teaching, listened silently along with the great assembly.<sup>10</sup>

[921a10] "Son of good family, when the Buddha dwells in the world, after the Buddha has passed away, or during the final age of the dharma,<sup>11</sup> there may be beings who are endowed with the potentiality<sup>12</sup> for [realizing] Mahāyāna, who have faith

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back to the earlier context in which the terms were discussed when it mentions those who "dwell in a monastery, have taken residence in the community, . . . [and] meditate as much as circumstances permit in accordance with what I have already set forth." "Only after that," he continues, "does [the text] explain the procedures to be carried out in the sanctuary. Thus we know that [the practice of the three contemplations in the sanctuary] is a separate category" (TS 194d9-13; LS 571a22-26). Tsung-mi further notes that Perfect Enlightenment Bodhisattva's question about the three contemplations applies to effortful practice (*chia-hsing* 加行) (TS 195a9-10; LS 571b7). See notes 36, 40, and 42 below.

<sup>10</sup> This chapter follows the standard opening formula found in all of the ten preceding chapters.

<sup>11</sup> *Fa-mo-shih* 法末時, Tsung-mi and subsequent commentators point out that this refers to *mo-fa* 末法, the final period in the decline of the dharma according to the standard three-periods scheme. As Tsung-mi notes, the time when the Buddha was alive corresponds to the period of the "true dharma" (*cheng-fa* 正法), and the time after Buddha died corresponds to the period of the "reflected dharma" (*hsiang-fa* 象法) (TS 195b5 and TSC 20d8-10; see also LS 571b16-18 and LSC 216b7-9).

<sup>12</sup> *Hsing* 性 (nature). Tsung-mi explains that having the capacity for realizing Mahāyāna refers to someone who has been influenced by having heard Mahāyāna teachings in a previous life. He goes on to point out that the term *ta-sheng hsing* 大乘



in the mind of great perfect enlightenment, the profound arcanum of the Buddha, and who wish to cultivate its practice. If they dwell in a monastery,<sup>13</sup> have taken residence in the community,<sup>14</sup> and are bound by their responsibilities, they should meditate as much as circumstances permit in accordance with what I have already set forth.<sup>15</sup> If, however, they are free of such involvements, they should set up a sanctuary (*tao-ch'ang*) and set aside a period of time for abiding in peace and dwelling in purity:<sup>16</sup> 120 days for a long period; 100 days for a middle-length period; and 80

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性 (Mahāyāna nature) does not occur within the Fa-hsiang theory of five *gotra* and that the use of the term *hsing* here should not be confused with its use in Fa-hsiang theory (TS 195b6 and TSC 20d10-a6; see also LS 571b18-19 and LSC 216b9-c5). The Fa-hsiang theory that there were five utterly discrete spiritual potentialities or *gotra* went against the teaching of the One Vehicle and the universality of the Buddha-nature, which were fundamental axioms in Hua-yen thought.

<sup>13</sup> *Ch'ieh-lan* 伽藍, Skt. *saṅghārāma*.

<sup>14</sup> *T'u-chung* 徒衆 has the general meaning of "followers," "disciples" (Nakamura, *Bukkyō daijiten* 2.995b; Oda, *Bukkyō daijiten*, p. 1276c), although its precise sociological denotation here (and elsewhere in this chapter) is not fully clear. The phrase *an-ch'u t'u-chung* 安處徒衆 has already occurred in the Universal Eyes Bodhisattva chapter (914b21), where Tsung-mi explained *t'u-chung* 徒衆 as meaning "people who engage in the same practice and who share the same views" (*t'ung-hsing t'ung-chien jen* 同行同見人). Their pursuit of a common goal (*hsing-yeh chi t'ung* 行業既同) provides them occasion to refine one another (*hu-hsiang tiao-cho* 互相雕琢) and confer with each other (*tieh-kung shang-liang* 迭共商量), thus enhancing the conditions for their realization of the way (*wei chang tao yüan* 為長道緣) (TS 142b3-5; LS 540a6-12; cf. TSC 339c18-d10). The term occurs twice more in this chapter, where it refers to those who do not take part in, or perhaps are excluded from, the three-month retreat. I take it to be a general reference to the monastic community at large (which in the fictionalized Indian context of the *Yüan-chüeh ching* would include both Mahāyāna and Hinayāna practitioners).

<sup>15</sup> According to Tsung-mi (TS 195b7; LS 571b23), "meditate" (*ssu-ch'a* 思察) here refers to the three contemplations of *śamatha*, *samāpatti*, and *dhyāna* discussed in the Universal Eyes Bodhisattva through the Discriminating Sound Bodhisattva chapters—see note 9 above. The second part of this sentence ("if they dwell in a monastery, . . .") refers to those residents of the monastic community whose duties prevent them from taking part in the specialized retreat in the separately consecrated sanctuary mentioned in the next sentence.

<sup>16</sup> *An-chih ching-chü* 安置淨居—the text is here playing on *an-chü*. Once again, the text connects the retreat with the specially consecrated sanctuary (*tao-ch'ang*).

days for a short period.<sup>17</sup>

[921a15] "When the Buddha is present in the world, one may truly behold<sup>18</sup> [his form]. After the Buddha has passed on, [however,] one must set up images [of him]; when [his form] is made present<sup>19</sup> in the mind and pictured by the eye, true recollection is produced, and it will thereby be the same as if the Tathāgata were always alive.<sup>20</sup> One should adorn [the altar] with banners and flowers<sup>21</sup> and, for three weeks,<sup>22</sup> prostrate oneself before the Buddhas of the ten directions and [call upon] their names, beseech [their mercy] and confess and repent one's

<sup>17</sup> This passage (921a10-15) provides scriptural authority for Tsung-mi's 120-, 100-, or 80-day Perfect Enlightenment Retreat detailed in his 18-fascicle *Yüan-chüeh ching tao-ch'ang hsiu-cheng i*. Tsung-mi comments that "just as [people's] capacity may be sharp or dull so the designated time periods may be long and short" (TS 195c4; LS 571c9-10). He thus notes: "In terms of the degree of difficulty one has in getting rid of one's obstructions, the long time period is appropriate for those of inferior capacities, the middle-length time period is appropriate for those of average capacities, and the short time period is appropriate for those of superior capacities." He adds that when looked at in terms of the energy one is able to expend during the practice of the retreat, the situation is reversed (TS 195c1-4; LS 571c7-9).

<sup>18</sup> Since this entire section deals with "seeing" the Buddha (whether actually seeing him when he was alive, seeing a representation of his likeness in an image after his death, seeing his likeness in an eidetic image visualized in the meditator's mind, or seeing his likeness in a vision), I have chosen to translate as *ssu-wei* 思惟 as "behold" rather than the more literal "think upon." Tsung-mi and subsequent commentators go on to say that *cheng* 正 or "true" *ssu-wei* refers to the understanding that there are no objects outside of the mind (TS 195d1-2; LS 571c15-16).

<sup>19</sup> See Edward Schafer's comments on *ts'un* 存 in "The Jade Woman of Greatest Mystery" (*History of Religions* 17.3-4 [1978]: 387), where he points out that in the context of Taoist meditation *ts'un* has the meaning of "to make sensibly present," "to give existence to"—almost "to materialize."

<sup>20</sup> Literally, "it will be the same as the days when the Buddha constantly dwelt [in the world]" (*t'ung ju-lai ch'ang-chu chih jih* 同如來常住之日); I have followed the interpretation suggested by Yanagida Seizan, *Chūgoku senjutsu kyōten I: Engakukyō, Bukkyō kyōten sen*, vol. 13 (Tokyo: Chikuma shobō, 1987), p. 235n.

<sup>21</sup> Tsung-mi explains *hsien chu fan hua* 懸諸幡花 (literally, "hang banners and flowers") as meaning "adorn the altar" (*yen-shih t'an-ch'ang* 嚴飾壇場) (TS 195d5; cf. LS 571c25).

<sup>22</sup> Literally, three seven-day periods. These are not Chinese ten-day weeks.



sins [before them]. One may [thereby] receive an auspicious sign,<sup>23</sup> and one's mind will be disburdened and put at ease. Even after the three weeks have passed, one should continue to maintain single-minded concentration.<sup>24</sup>

[921a19] "When the beginning of summer arrives and [it is the time for] the three-month retreat (*an-chü*), you should stay with pure bodhisattvas, you should be removed from śrāvakas in your thoughts,<sup>25</sup> and you should not rely on the community at

<sup>23</sup> Tsung-mi explains the phrase *yü shan ching-chieh* 遇善境界 as meaning "receiving a divine response" (*kan-ying* 感應) such as "perceiving the Buddha's countenance" or "seeing a radiant light" (LS 572b1-2). Han-shan Te-ch'ing 慇山德清 (1546-1623) comments: "Experiencing auspicious signs (*te shan ching-chieh* 得善境界) as a result of confessing and repenting [one's sins] refers to perceiving light, seeing auspicious omens, receiving confirmatory dreams, and so forth, which are indications that one's sins have been expunged" (*Yüan-chüeh ching chih-chieh* 圓覺經直解, HTC 16.69a1-2). *Ching-chieh* 境界 is frequently used to translate the Skt. *viśaya* and *gocara*, which, in addition to their usual meaning of "realm" and "sphere," can also refer to the objects of perception. *Ching-chieh* is occasionally also used to translate the Skt. *nimitta* (more commonly translated by *hriang* 相) (see Nakamura, *Bukkyōgo daijiten*, 1.238c), which, in Buddhist meditation theory, refers to the eidetic image visualized in the mind or the confirmatory "sign" that occurs as the result of the successful mastery of various meditative practices—it is in this last sense that the word seems to be used here.

<sup>24</sup> This passage (921a15-19) provides scriptural authority for the three-week period of preparatory veneration and repentance (*li-ch'an* 禮懺) that Tsung-mi specifies should precede the longer Perfect Enlightenment Retreat. Tsung-mi uses his commentary (TS 195d6-197c5) and subcommentary (TSC 22a9-30a9) to this passage to embark on a protracted discussion of the eight components that form the core structure for Chinese Buddhist devotional ritual—i.e., (1) Offering (*kung-yang* 供養), (2) Exaltation (*tsan-t'an* 讚歎), (3) Veneration (*li-ching* 禮敬), (4) Repentance (*ch'an-hui* 懺悔), (5) Solicitation (*ch'üan-ch'ing* 勸悔), (6) Sympathetic Joy (*sui-hsi* 隨喜), (7) Dedication (*hui-hsiang* 廻向), and (8) Vows (*fa-yüan* 發願). These eight—followed by a period of circumambulation, during which the *Scripture of Perfect Enlightenment* is recited, and a period of seated meditation—comprise the basic ritual cycle performed six times a day throughout the course of Tsung-mi's three-month Perfect Enlightenment Retreat.

<sup>25</sup> Śrāvakas (*sheng-wen* 聲聞, i.e., those disciples of the Buddha who, on hearing his voice, were able to attain liberation) refers to Hinayāna practitioners. Tsung-mi justifies the separation of Mahāyāna practitioners from Hinayāna practitioners during the retreat by explaining that the observation of the precepts has a different meaning

large.<sup>26</sup> When the day to begin the retreat (*an-chü*) comes, you should profess as follows before the Buddha:

[921a21] "I—such-and-such a bhikṣu, bhikṣuṇī, upāsaka, or upāsikā—will mount the bodhisattva vehicle to cultivate the practice of utter tranquility.<sup>27</sup> I will enter into purity together [with the other participants] to abide in true reality.<sup>28</sup> I will take great perfect enlightenment as my monastery so that my body and mind may dwell peacefully<sup>29</sup> in the wisdom of equality.<sup>30</sup>

for the two groups, paraphrasing the *Chüeh-ting pi-ni ching* 決定毘尼經 (*Upāliparipṛcchā*) to the effect that "maintaining the śrāvaka precepts is tantamount to violating the bodhisattva precepts, and maintaining the bodhisattva precepts is tantamount to violating the śrāvaka precepts" (TS 197d1-2). He quotes extensively from the *Chüeh-ting pi-ni ching* passage in question (T 12.39c19-40a) in his subcommentary (TSC 30a18-d6). Tsung-mi's comment on the next section (921a21-27) goes on to specify eight ways in which the practice of a Mahāyāna retreat differs from that of a Hinayāna retreat (TS 198a7-12).

<sup>26</sup> Tsung-mi explains *pu chia t'u-chung* 不假徒衆 as meaning that it is not necessary to engage the sangha that is harmonious in six ways (*pu pi liu-bo*) (TS 197d3; LS 572b23). Ch'ing-yüan 清遠 further explains Tsung-mi's comment by saying that the text simply means that the retreat should not involve a large group, adding that in the Mahāyāna that means no more than ten (*Yüan-chüeh ching shu-ch'ao sui-wen yao-chieh* 圓覺經疏鈔隨文要解, HTC 15.376c9-11). Han-shan explicitly identifies *t'u-chung* with Hinayāna practitioners (HTC 16.69a12), as is reflected in Lu K'uan Yü's (Charles Luk) translation in *Ch'an and Zen Teaching, Third Series* (Berkeley: Shambala, 1973), p. 267.

<sup>27</sup> *Chi-mieh* 寂滅, a Chinese translation of nirvāṇa.

<sup>28</sup> "True reality" renders *shih-hsiang* 實相.

<sup>29</sup> *An-chü* is being used metaphorically here.

<sup>30</sup> Although the "wisdom of equality" (*p'ing-teng hsing chih* 平等性智; *śamatājñāna*) does not seem to be used here in any doctrinally-laden sense, it nevertheless occupies an important place in Yogācāra theory, according to which it refers to the state where one no longer differentiates self and others and all things are seen as equal. It thus involves the transformation of the seventh-consciousness, *manas*, which is the basis of attachment to self (*ātma-graha*). Tsung-mi explains it in more technical terms drawn from the *Ch'eng wei-shih lun*: "Associated with the four delusions [of self-delusion, self-belief, self-conceit, and self-love], [*manas*] falsely clings to the ālaya [*vijñāna*] as its inner self and thereby gives rise to differentiated (*pu-p'ing-teng* 不平等) perception in the midst of the reality of universal equality (*p'ing-teng li* 平等理). Now since the object clung to [i.e., ālayavijñāna] is, in its nature, tranquil, the seventh consciousness that takes it as its object is itself likewise [tranquil]. Because like natures are always

Nirvāṇa is by its very nature not bound by anything. Therefore I now sincerely request that I [be allowed] not [to] follow [the strictures for] śrāvakas that I may dwell in peace for three months together with the Buddhas of the ten directions and the great bodhisattvas. To cultivate the profound causes and conditions for supreme marvelous enlightenment,<sup>31</sup> I will not be involved in the community at large."

[921a27] "Son of good family, this is called the retreat of the manifestation of the bodhisattva. When the days<sup>32</sup> of the three periods [set for the retreat]<sup>33</sup> have been completed, [the participants] may go where they will without hindrance.<sup>34</sup> Son of good family, those beings who cultivate [this] practice in the final age and participate in the three periods to pursue the way of the bodhisattva should never grasp after any state<sup>35</sup> that they have not heard about [from the Tathāgata here].

[921b2] "Son of good family, any beings who would cultivate śamatha<sup>36</sup> should first secure utmost stillness and not give rise

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the same, they are equal (*p'ing-teng* 平等)" (TS 198a3-5; LS 572c15-18). For the *Ch'eng wei-shih lun*'s explanation of the wisdom of equality, see T 31.55a16-21, b15-18, and c13-19.

<sup>31</sup> In technical contexts "marvelous enlightenment" (*miao-chüeh* 妙覺) refers to the highest of the fifty-two stages of the bodhisattva.

<sup>32</sup> The Kanei (1644) version of LS has "months" (*yüeh* 月) instead of "days" (*jih* 日), see Ogisu Jundō's 1965 translation, *Engakukyō ryakusho*, in vol. 12 of the section on scriptural commentaries (*kyōshū*) of the *Kokuyaku issaikyō*, p. 390, n. 43.

<sup>33</sup> I.e., 80, 100, or 120 days.

<sup>34</sup> Tsung-mi comments: "When the three designated periods for [the retreat in] the sanctuary have been completed, the limits for the summer [retreat] according to the Hīnayāna [practice] are not yet over. Because [this special retreat] is not a Hīnayāna retreat, it does not prevent them from going where they will without hindrance" (TS 198a17-18; LS 573a2-3).

<sup>35</sup> "State" here renders *ching-chieh*.

<sup>36</sup> In Buddhist meditation theory, śamatha refers to the practice of psycho-physical calming and as such represents one of the major poles of meditative practice, the other being vipaśyanā, the practice of observation or discernment. Whereas śamatha leads to the attainment of states of concentrative absorption, vipaśyanā leads to the attainment of insight. For previous explanations of the practice of śamatha in the

to thoughts. When they are completely still, they will then realize enlightenment.<sup>37</sup> In this way the first [attainment of] stillness extends from one person throughout one world. Enlightenment is also like this.<sup>38</sup> Son of good family, when enlightenment pervades an entire world, whenever a being in that world gives rise to a thought, they will always be able to know it thoroughly.<sup>39</sup> It is also the same for hundreds or thousands of worlds. They should never grasp after any state that they have not heard about [from the Tathāgata here].

[921b8] "Son of good family, any beings who would cultivate samāpatti<sup>40</sup> should first recollect the Buddhas of the ten directions and all the bodhisattvas in the worlds of the ten directions. Relying on various methods, they should cultivate their practice gradually, strive diligently after samādhi, and extensively make great vows, which perfume themselves to form [wholesome]

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*Yüan-chüeh ching*, see Respect Inspiring Bodhisattva chapter (917c15-19) and Discriminating Sound Bodhisattva chapter (918b6-8).

<sup>37</sup> Tsung-mi identifies stillness (*ching* 靜) with concentration (*ting* 定; samādhi), which is the essence (*t'i* 體), and enlightenment (*chüeh* 覺) with wisdom (*hui* 慧; prajñā), which is the function (*yung* 用) (TS 198b14-15; LS 573a22-23)—that is, to use the well-known formula of Shen-hui and the *Platform Sūtra*, stillness is the essence of enlightenment, and enlightenment is the function of stillness.

<sup>38</sup> In other words, as Tsung-mi explains, "the first [realization of] enlightenment extends from one person throughout one world" (TS 198b14; LS 573a22-23).

<sup>39</sup> Tsung-mi comments: "This is to know the thoughts of beings. Since the world is already fully enlightened, beings exist fully within enlightenment. Thus he thoroughly penetrates any thought that arises just as a mirror reflects any image that appears before it without leaving anything out" (TS 198b 2-3; LS 573a26-28).

<sup>40</sup> In standard Buddhist meditative theory, the samāpattis refer to a set of four advanced states of meditative absorption, which correspond cosmologically with the four "heavens" of the realm of formlessness (*ārūpyadhātu*). Sometimes a fifth samāpatti (*nirodha-samāpatti*) is added. For previous explanations of the practice of samāpatti in the *Yüan-chüeh ching*, see Respect Inspiring Bodhisattva chapter (917c20-26) and Discriminating Sound Bodhisattva chapter (918b9-11). Both chapters associate samāpatti with the discernment of the illusory (*huan* 幻) character of all things discussed earlier in the Samantabhadra Bodhisattva (913c23ff) and Universal Eyes Bodhisattva (914b5ff) chapters.

seeds.<sup>41</sup> They should never grasp after any state that they have not heard about [from the Tathāgata here].

[921b11] "Son of good family, any beings who would cultivate dhyāna<sup>42</sup> should first use the method of counting<sup>43</sup> so as to become thoroughly aware of the number<sup>44</sup> of the thoughts that arise, continue, and disappear in their minds.<sup>45</sup> In this way if

<sup>41</sup> The perfuming (*hsün* 熏; *vāṣana*) here refers to the positive influence that the making of vows and the other practices have in forming the seeds (*chung* 種; *bīja*) of their enlightenment.

<sup>42</sup> In its more narrow and technical meaning, "dhyāna" refers to a state of concentrative absorption, in which sense it typically designates a prescribed set of four states corresponding cosmologically to the four "heavens" of the realm of form (*rūpadhātu*). The "dhyānas" often explicitly or implicitly include the four *samāpattis* as well. For previous explanations of the practice of *samāpatti* in the *Yüan-chüeh ching*, see Respect Inspiring Bodhisattva chapter (917c27-918a4) and Discriminating Sound Bodhisattva chapter (918b12-13).

<sup>43</sup> Tsung-mi points out that there are two methods of counting (LS 573b20-25). The first is the practice of counting breaths, which he explains in terms of the first set of six wonderful methods of meditation in Chih-i's *Liu-miao fa-men* 六妙法門 (see T 46.549b4-c18). The second is the practice of becoming aware of the process by which thoughts arise (*sheng* 生), continue (*chu* 住), change (*i* 異), and disappear (*mieh* 滅) in the mind (see note 45).

<sup>44</sup> I have followed the explanation of *fen-ch'i t'ou-shu* 分齊頭數 in Yanagida's note on p. 242.

<sup>45</sup> Tsung-mi notes that the text has left out the third of the four stages of the process by which thoughts arise (*sheng* 生), continue (*chu* 住), change (*i* 異), and disappear (*mieh* 滅) according to the *Awakening of Faith*. By following this process backwards, one reaches the point where the fundamental source whence thoughts arise can be discerned. Tsung-mi thus notes that awareness of the disappearance of thoughts corresponds to the stage of the "ten degrees of faith" (*shih-hsin* 十信), awareness of the changing of thoughts corresponds to the stage of the "three worthies" (*san-hsien* 三賢—i.e., the ten abodes [*shih-chu* 十住], ten degrees of practice [*shih-hsing* 十行], and ten degrees of dedication [*shih-hui-hsiang* 十廻向]), awareness of the continuation of thoughts corresponds to the "ten bhūmis" (*shih-ti* 十地), and awareness of the arising of thoughts corresponds to the stage where all fifty-two bodhisattva stages have been completed (*wei-man* 位滿), when "the movement of thought has been completely brought to an end and just the one mind is present" (LS 573b28-c3). This stage is equivalent to what the *Awakening of Faith* calls "ultimate enlightenment" (*chü-ching chüeh* 究竟覺, which it explains as follows: when one sees the inception of thoughts, one realizes that the mind has no beginning. One is then far removed from the subtlest thought and is able to see the nature of the mind, which is eternal

they extend [this practice] in everything [they do], discriminating the number of thoughts in the midst of the four modes of activity,<sup>46</sup> then there will be none that are not known. They will gradually advance more and more until they are aware of everything including even a drop of rain in hundreds and thousands of worlds just as if their eyes were looking at something they had in hand. They should never grasp after any state that they have not heard about [from the Tathāgata here].

[921b16] "These are called the foremost expedients of the three contemplations.<sup>47</sup> If beings thoroughly cultivate these three kinds [of contemplation], diligently practicing and persevering, they will be called Tathāgatas appearing in the world.

[921b18] "If beings of dull capacity in the final age desire in their hearts to pursue the way but cannot succeed in realizing it due to karmic obstructions from the past, they should ardently repent and always keep up their hope. They must first cut off love and hate, envy, and deceitfulness and pursue the superior mind. They may practice any one of these three kinds of pure contemplation. If that contemplation does not succeed, they should then practice another contemplation. They should not become disheartened but should [continue to] pursue realization gradually."

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(*ch'ang-chu* 常住) and without thoughts (*wu-nien* 無念) (T 32.576b24-27). Tsung-mi goes on to quote from the *Awakening of Faith*, which says that although the mind has no beginning, "when we speak of knowing the characteristic of beginning that means [knowing that it is] without thoughts (*wu-nien* 無念). . . . When one understands that it is without thoughts, then one knows the arising, continuing, changing, and disappearance of the characteristics of the mind. . . . [The four characteristics lack any basis on which to stand by themselves] and are from the beginning equal and identical with enlightenment" (T 32.576b27-c4).

<sup>46</sup> I.e., walking, standing, sitting, and lying.

<sup>47</sup> This concludes the answer to the second part of Perfect Enlightenment Bodhisattva's question, as Tsung-mi notes (TS 220a6; LS 573c24-25).