

The *Hasshū-Kōyō* by the Scholar-Monk Gyōnen (1240-1321) Part One: Preface and Kusha Tradition

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EDITOR'S NOTE:

We are pleased to be able to begin the publication of Leo Pruden's translation of one of the most important historical studies of Japanese Buddhism. In this volume of *Pacific World* (1991) appears the first two sections of the work, the author's Preface and Chapter One: The Kusha Tradition. It is our intent to publish the entirety of the translation in following volumes.

TRANSLATOR'S PREFACE:

This work was not initially undertaken as a full translation of the *Hasshū-kōyō*; rather, I first translated the section on the *Ritsu* Tradition for the benefit of my students at Brown University, and later for the use of my students at the College of Oriental Studies (Los Angeles). I later translated the section on the *Kusha* Tradition for courses that I taught at the Nyingma Institute (Berkeley). It was only later, when I began to teach a course in the History of Japanese Buddhism (at the College of Oriental Studies) that I then completed the translation of the whole of this work.

The *Hasshū-kōyō* (八宗綱要 *The Essentials of the Eight Traditions*) was composed in 1268 (Bun'ei 5) by the scholar-monk Gyōnen (凝然 1240-1321), one of the most eminent scholars of his time.

The first mention of this work is in volume two of the book catalogue, the *Shōshū shōsho roku*.

The text of the *Hasshū-kōyō* was (first?) printed in 1827 (Bunsei 10) and in 1886 (Meiji 19).

A variant title of this same work is the *Hasshū-kōyō-shō* (八宗綱要抄 *An Essay on the*

Essentials of the Eight Traditions). A printed edition of this work, with this title, appeared in 1653 (Shōō 2), in 1862 (Bunkyo 2), and in 1885 (Meiji 18). [This is also the title of an undated MSS preserved in the Library of Ryūkoku University, Kyoto.]

Although written in the second half of the 13th century, this work appeared to have but few pre-Meiji (=pre-1868) commentaries composed on it.

The first commentaries to the *Hasshū-kōyō* which have been preserved are:

1. The *Hasshū-kōyō*, also called the *Kōtei* (校訂) *Hasshū-kōyō*, in two volumes, was composed by the monk Enkai (円解 1767-1840). This work was published in 1827 (Bunsei 10).

2. Enkai also wrote a one volume *Hasshū-kōyō ryakuroku* (略録) the undated MSS of which is preserved in the Library of Ōtani University, Kyoto.

3. The *Hasshū-kōyō monki* (聞記), in two volumes, was composed by the scholar monk Gijō (義談 1796-1858). This was published in 1840 (Tempō 11), and a copy of this work is preserved in the Library of Ōtani University.

4. Gijō also published the *Hasshū-kōyō kōgi* (講記), at an unknown date, in three volumes. This work is also preserved in the Library of Ōtani University.

The Meiji period (1868-1912) saw the publication of almost two dozen editions and commentaries of the *Hasshū-kōyō*.

5. The *Hasshū-kōyōkōge* (講解) was composed by Fukuda Gidō (福田義導). This work was published in 1878 (Meiji 11.11.12) in some six *kan*, in two volumes.

6. The *Hasshū-kōyō-shō* (啓蒙錄) *Keimō-roku* (啓蒙錄) was composed by Kusunoki Senryū (楠潜龍) [and was compiled by Atsumi Kei'en (渥美契縁)]. This five volume work was published in 1878 (Meiji 11) by the Department of Education (*Kyō-iku-bu*) of the Higashi Honganji, Kyoto. Printed by the Kōbundō of Kyoto, this work was reprinted in 1880 (Meiji 13) and in 1896 (Meiji 29).

7. The *Hasshū-kōyō kōjutsu* (講述 var. *Hasshū-kōyō kōshō* 考証) was composed by Shimmyō'in Mongō (1771-1831) and was edited by Fujii Genjū. This work was (first?) published in 1881 (Meiji 14.5) in two volumes by the Department of Buddhist Studies (*Kyōgaku-bu*) of the Kōshōji-ha branch of the Jōdo Shin-shū denomination. [The MSS of this work is preserved in the Library of the Ryūkoku University.]

8. The *Hasshū-kōyō kahon* (科本) was compiled by Sakai Saishō (酒井最正) and was published in two volumes in 1882 (Meiji 15).

9. The *Hyōchū Hasshū-kōyō* was compiled by Kuroda Shindō and was published in 1885 (Meiji 18). This work was reprinted three years later, in two volumes.

10. A two volume *Hasshū-kōyō-shō* (抄) var. *Kōtei Hasshū-kōyō* of unknown authorship was published in 1886 (Meiji 19) in two volumes.

11. This period also saw the appearance of a *Hasshū-kōyō monki* (聞記), in three volumes. A MSS dated 1886 is preserved in the Library of Ōtani University.

12. A *Hasshū-kōyō-shō chōki* (聴記), in three volumes and dated 1886, is also preserved in the Library of Ōtani University.

13. The *Kandō* (冠導) *Hasshū-kōyō-shō* was composed by Senabe Edō (瀬辺恵灯) and

Sugihara Shundō (杉原春洞). In one volume, and still occasionally available in present-day Japan, this work was published in 1887 (Meiji 20.10.5) by the Shishōdō, Kyoto. This work was reprinted in 1888, in two volumes.

14. The *Hasshū-kōyō kōgi* was written by Yanagizawa Geizon (柳沢迎存) in two volumes, and was printed in 1888.

15. The *Keimō* (啓蒙) *Hasshū-kōyō*, with commentary by Zuishin'in Kyokuga (=Sayeki Kyokuga) and Machimoto Donkū, was published in two volumes by the Butsugaku-shōin, Kyoto, in 1888 (Meiji 21.12.27). This work was reprinted in 1890.

16. The *Hasshū-kōyō shiki tsuketari bunka* (私記附分科) was composed in four volumes (the *bunka* in a separate volume) by Gonsaku Gijō (義城, the Srāmana Gijō, 1848-1921), and was published in 1889 (Meiji 22).

17. The *Hasshū-kōyō*, in one volume, was written by Horie Keiryō (堀江慶了) and was published in 1889.

18. The *Hyōka-bōchū* (標科傍註) *Hasshū-kōyō* in two volumes, was written by Machimoto Donkū (see above no. 15) and was published in 1890 (Meiji 23).

19. The *Hasshū-kōyō-ki* (記) was published in two volumes by Mineya Ryōjun (峰屋良潤) in 1890. The MSS (?) of this work is preserved in the Library of Ōtani University.

20. The *Hasshū-kōyō kōjutsu* (講述), in three volumes, was composed by Yoshitani Kakujū (吉谷覚寿) and was published in 1894 (Meiji 27).

21. The *Hasshū-kōyō kōgi* (講義), in one volume, was composed by the well-known scholar Oda Tokunō (織田得能, 1860-1911), and was published in 1901 (Meiji 34) in the series *Bukkyō-tsūzoku-kōgi* (Popular Lectures on Buddhism). This work was reprinted in 1919 (Taishō 8).

22. The *Hasshū-kōyōkōgi* (講義), by Sakaino Kōyō was published in one volume in 1909 (Meiji 42) by the Tōyō University Press (Tōyō Daigaku Shuppan-bu), Tokyo. This work was reprinted in 1924 (Taishō 13).

The Taisho period (1912-1926) saw some five editions and commentaries on the work.

23. The *Hasshū-kōyō kōgi* (講義) was published in one volume in the series *Bukkyō-kōgi-roku* (A Record of Lectures on Buddhism) in 1913 (Taishō 2), published by the Bukkyō-gakkai.

24. The *Hasshū-kōyō kōgi* (講義), in one volume, was written by Wada Ryūzō (和田龍造) and published in 1916 (Taishō 5).

25. The *Hasshū-kōyō mondai kōjutsu* (問題講述), by Hino Anjū (日野安住) was published in 1917.

26. The *Hasshū-kōyō-kōgi* was written by Fujii Ryūshin and published in the series *Butten-tsūzoku-kōgi* (Popular Lectures on Buddhist Texts) in 1924 (Taishō 13).

27. The *Hasshū-kōyō kōwa* (講話) was written by Sakaino Kōyō (see above no. 22) and was published in 1924 (Taishō 13) by the Hino-uma (Heigo?) Shuppan-sha, Tokyo.

The modern period, that is, the Shōwa period (1926 to 1988) has seen a comparatively small number of new editions and commentaries on the *Hasshū-kōyō*. During the Shōwa period, however the Bukkyō-gakkai's edition and commentary (below no. 29) has been reprinted a number of times and has become the most popular edition of the work.

28. The *Hasshū-kōyō*, a Japanese translation or rendering (*wa-yaku*, or *kaki-kudashū*) of this work was published in volume ten of the *Shōwa-shinsan Kokuyaku Daizōkyō: Shūten-bu* (=the section on sectarian works).

29. The *Hasshū-kōyō kōgi* (講義), edited by the Bukkyō-gakkai of the Higashi Honganji, was first published by the Hōzōkan, Kyoto, in one volume, in 1927 (Shōwa 2). To date this work has seen some six editions (6th edition, 1974: Shōwa 49.5.1). The commentary to this work is the work of seven different scholars: Inaba Enjō (Preface and Sanron), Naiki Ryūshū (Kusha, Jōjitsu, and Ritsu), Kojima Eken (Hossō), Honda Shūme (Tendai), Hanayama Daian (Kegon), Kumabe Jimyō (Shingon), and Furuzawa Bunryū (Zen and Jōdo). This edition of and commentary on the *Hasshū-kōyō* is by far the most popular of all of the commentaries on this work.

30. The *Hasshū-kōyō kaisetsu* (解説) was composed by Kashiwara Yūgi (柏原祐義), in one volume, and was published in 1927 (Shōwa 2) by the Hōzōkan, Kyoto.

The University libraries of Japan preserve for us a number of unpublished, undated, and uncirculated MSS commentaries on the *Hasshū-kōyō*.

31. The *Hasshū-kōyōkōroku* (講録), in one volume, is preserved in the Library of Ryūkoku University.

32. The *Hasshū-kōyō fuketsu* (補闕), in three volumes, is also preserved in a MSS edition at Ryūkoku University.

33. The *Hasshū-kōyō Bemmo-shō* (便蒙抄), in five volumes, is preserved in a MSS at Ryūkoku University.

34. The *Hasshū-kōyōkōroku* (講録), originally in two volumes (the first volume is now lost) by one Hifumi Jin'en (一二三尽演), is preserved in a MSS at Ryūkoku University.

35. The *Hasshū-kōyō shōchū-suyō* (掌中樞要) is preserved in a MSS at Ryūkoku University.

36. The *Hasshū-kōan* (講案), in one volume, by Aima Kanryō (相馬観梁), is preserved in the Library of Ōtani University.

37. The *Hasshū-kōyō kikigaki* (聞書), in two volumes, is preserved in the Library of Kyoto University.

38. The *Hyōchū* (標註) *Hasshū-kōyō*, in one volume, is preserved in the Library of Risshō University, Tokyo.

The *Hasshū-kōyō*

PREFACE

Question: How many teachings are there within Buddhism?

Answer: There are in all a countless number of teachings within the Teaching of the Bhagavat; but there are some eighty-four thousand major teachings, (and this number) embraces all of the dharmas preached by the World Honored One during his one lifetime of some fifty-odd years of preaching, and excludes none.

Question: Why is this necessarily the number of teachings?

Answer: It is because he desired to put down all of the eighty-four thousand various afflictions of all creatures that the teachings are also necessarily eighty-four thousand in number.

Question: Do these teachings pertain only to the Mahayana, or are they also held in common by the Hīnayāna?

Answer: Both the Mahayana and the Hīnayāna posit some eighty-four thousand teachings.

As the *Abhidharmakośa* says, "The dharma-skandha preached by the Muni are eighty-thousand in number..."

In addition to this, many of the various Hīnayāna scriptures say that there are eighty-four thousand dharmas, so this is also a position held by the Hīnayāna.

In the case of the Mahayana teachings, this principle is often spoken of, and the textual sources for it are quite numerous and we need not mention them here.

Thus both the Mahayana and the Hīnayāna establish that there are some eighty-four thousand (teachings).

Question: How are these teachings classified?

Answer: Even though the teachings are numerous, they do not exceed Two Piṭakas and Three Piṭakas, which totally and completely embrace all of the various teachings. The Five Piṭakas, the Ten Piṭakas, and the Twelve-fold Division of the Teachings are also not separate from the Three Piṭakas.

Question: What are the Two Piṭakas?

Answer: First is the Piṭaka of the Śrāvakas, and this is the Hīnayāna. Second is the Piṭaka of the Bodhisattvas, and this is the Mahayana. This is the significance of the statement that both the Mahayana and the Hīnayāna each establish that there are some eighty-four thousand (teachings). The teaching of these Two Piṭakas comes from out of the *Daichido-ron* (*Mahā-prajñā-pāramitā Upadeśa*) and from out of the *Shōgon-ron* (*Sūtra-ālamkāra*). Many masters quote this teaching from these works in their judgement of what is Mahayana and what is Hīnayāna.

Question: What then are the Three Piṭakas?

Answer: First there is the Sutra Piṭaka (*sotaran-zō*), which in the Old School of Translators was termed *Shūtarā*; translated (into Sino-Japanese) this is termed *kai-kyō*, which in the Old School was simply termed *kyō*. Second there is the Vinaya Piṭaka (*binaya-zō*), which in the Old School was termed *Bi-ni*; translated this is termed *Jō-buku*, which in the Old School was termed *Ritsu*. Third there is the Abhidharma Piṭaka (*abidatsuma-zō*), which in the Old School was termed *Abidon*; translated this is termed *tai-hō*, which in the Old School was termed *Mubi-hō*. This refers to the commentarial literature.

These then are called the Three Piṭakas. They express, in this order, the Learnings of the Precepts, of Meditation, and of Wisdom. The Three Piṭakas are the teachings as they are expressed; the Three Learnings are the principles which are expressed. These then embrace all of the teachings of the Dharma, with nothing being omitted.

Question: What does it mean to speak of 'being embraced'?

Answer: During the lifetime of the Tathāgata, He would give out the Dharma in accord with the capacity (of His listeners). If a person had the capacity, He would then give him the Dharma, and in this way the Dharma was preached in an unsystematic manner, in many different places. However the scope of the teachings preached (by the Buddha) did not exceed that of the Three Piṭakas.

When these Scriptures were compiled, all of the various saints gathered them together and formed the Three Piṭakas from them. When they had all been compiled (into these Three Piṭakas), they were then disseminated to the world.

Question: Do both the Mahayana and the Hīnayāna have Three Piṭakas?

Answer: They do. The *Shōgon-ron* explains this in great detail. Thus with respect to the Two Piṭakas of the Śrāvakas and of the Bodhi-

sattvas, each one has Three Piṭakas, and these are the Suttas, the Vinayas, and the Abhidharma.

Question: What are the circumstances of the transmission — from ancient times up to the present — of the writings that embody these teachings?

Answer: When the Tathāgata was in the world, He did not employ written records. Accordingly as they heard the teachings, persons cultivated their practice, and they would thus attain the benefit which is Enlightenment. After the Extinction of the Tathāgata, there then came to be the first written records; these came to be disseminated and in this way the eyes of many sentient beings came to be opened. Based on this then, Kāśyapa, and others, compiled the Three Piṭakas of the Hīnayāna in the Pippala Cave; Ajita, and others, compiled the teachings of the Mahayana on Mount Cakravala.

Thereupon Mahākāśyapa grasped the Holy Law and continued its profound teachings. The Venerable Ānanda upheld the Dharma and so benefiting many beings. Madhyāntika and Śāṇāvasa each held high the banner (literally: the net) of these teachings. In a singular manner Upagupta manifested a glorious name.

In this way then, for a period of one hundred years after the Extinction of the Tathāgata, the Dharma was transmitted, as one would pour water from out of one vessel to another, with nothing being lost. These five masters of the Dharma were in this manner meritorious in their transmitting, and in their upholding, of the Dharma.

After some one hundred years, many saints also appeared, and each in his turn transmitted the Sacred Canon, each taking (and passing on) the Great Dharma. Nevertheless with the disappearance of these various saints, there came to be some extinction of the Dharma, and of its significance.

In this way then Ānanda entered into Samādhi, and Śāṇāvasa was unable to understand this. Śāṇāvasa entered into Extinction, and with him many scriptures also disappeared. Even though this was the case, what remained was still

quite a lot, and the remaining teachings were truly many.

The true Dharma lasted for one thousand years. Eventually the Period of the End of the Dharma arrived, and during this period the Dharma was grasped, and upheld, and was spread to very many different places, to all of the lands in India, and even unto Japan; all of the other countries are too numerous to be mentioned. Each propagated the Sacred Scriptures, and caused the affairs of Buddhism to flourish.

Let us now narrate the circumstances of the diffusion of the Dharma in the Three Countries of India, China, and Japan.

It is the tradition that in a period some four hundred years after the Extinction of the Tathāgata, the Hīnayāna flourished greatly, and that different opinions flourished in competition one with another. The Mahayana declined into extinction and was preserved within the Palace of the Nāgas.

During this period then — for one hundred years — a single pure vessel transmitted its contents to another; but after one hundred-odd years, variant opinions came to contend with one another. At this time Mahādeva willfully spew forth his deluded words on the five points, and Vatsiputra also had not yet cast away his strong attachment to a substantial self.

The Sarmītiyas and the Sautrāntikas clamorously contended over major principles, and the Avaraśailas and the Uttaraśailas gave rise to differing views, and fought like wild animals. Finally, during this four hundred year period, some twenty groups came to compete with one another within India, and eventually some five hundred groups were locked in mutual combat.

In a period five hundred years (after the Extinction of the Buddha) the non-Buddhists flourished; the Hīnayāna came to be somewhat obscured, and even more so the Mahayana.

At this time the Śāstra Master Aśvaghōṣa first began to propagate the Mahayana in the period approaching some six hundred years (after the death

of the Buddha). His *Awakening of Faith in the Mahayana*, and other works, were composed at this time. The non-Buddhists with their false views, folded in their tongues and were all defeated, and the differing sects of the Hīnayāna all shut their mouths and were put down. The profound Mahayana teachings once again flourished in Jambudvīpa, and the capacities and the responses of all beings were now directed to the correct path.

Next there was the Bodhisattva Nāgārjuna, who, in a period six hundred years (after the death of the Buddha) and at the beginning of some seven hundred years (after His death), succeeding upon Aśvaghōṣa, walked alone in India. There were no non-Buddhists who were not crushed in defeat, and the whole of the Buddha-dharma came to be transmitted and upheld. He carried within his breast the whole of the three editions of the Avatamsaka. The streams of his writings, four-fold in their eloquence, marvelously controlled rivers and bays. He widely composed commentarial works, and he was even a deeper blue than indigo (=he surpassed his teacher, Aśvaghōṣa). Deeply he fathomed the Buddha-dharma, and he was colder than ice (=ibid.).

Both of these two Śāstra masters were bodhisattvas of high (spiritual) rank. Aśvaghōṣa was, in the past, the Buddha Great Light, and now he manifested his traces in the Eighth Bhūmi. Nāgārjuna was, in the past, the Buddha Marvellous Cloud Marks, and now he abided, in his rank, in the First Bhūmi, that of Joy (Skt: pramudita-bhūmi).

Both of them were originally Buddhas, and both of them manifested their traces for us. In their knowledge and in their eloquence they surpassed ordinary men, which was as it should be. Thereupon when the converting conditions of the manifestations of these Great Sages was completed, they ceased their converting work and so returned to their origins.

But the Karmic conditions of sentient beings also arose in confusion, and their wrong views became even deeper. Because of this then, in the period some nine hundred years (after the death

of the Buddha), the Bodhisattva Asaṅga arose in the world, benefitting living creatures.

At night he would ascend to Tuṣita Heaven, and there he personally received instruction from the Compassionate Lord, Maitreya. In the daytime he would descend to Jambudvīpa, to there widely teach sentient beings. However, the clinging of sentient beings was deep, and they would not follow after his teachings. He thereupon requested Lord Maitreya to Himself descend (to Jambudvīpa) and to preach the Dharma. The Lord Maitreya acceded to his request and came down to the Lecture Hall at Ayodhya, in Central India, and there He spoke the Five Major Śāstras, as for example, the *Yuga-ron* in some one hundred folio volumes. He profoundly discussed the deep principles of the eighty thousand teachings. Of all the Buddha's lifetime teachings, there are none that he did not judge (in this work), so this work is termed 'the Commentary that broadly explains all of the Sutras' (*kōshaku-shūkyō-ron*).

At this time the false views of all beings were all put down; they all together proceeded on the correct path, and their progress and their attainment were marvellous and magnificent. After Lord Maitreya ascended to Heaven, Asaṅga continued his teaching in Jambudvīpa.

It was during this period that Vasubandhu taught. Originally he propagated the Hīnayāna, and he composed some five hundred commentarial works on it. Later he studied the Mahayana and again he composed some five hundred commentarial works (on the Mahayana). For this reason everyone called him 'the Śāstra Master of One Thousand Works' (*sempu ronjū*).

In addition, it was at this time too that Harivarman composed the *Jōjitsu-ron*, and Saṃghabhadra composed the *Junshōri-ron*.

In a period some one thousand years after the Extinction of the Tathāgata, the major tenets of the Mahayana had not yet been divided into differing opinions. After some one thousand and one hundred years (after the death of the Buddha) the Mahayana first began to generate differing opin-

ions. At this period one thousand and one hundred years (after the death of the Buddha), Dharmapāla and Bhavaviveka debated Emptiness and Existence with reference to the Dependent Level of Truth.

Some one thousand and two hundred years (after the death of the Buddha) Śīlabhadra and Jñānaprabha discussed external characteristics and internal nature in sharp debate. These masters in debate were like diamonds against diamonds, like boulders against boulders.

All of the various other śāstra masters, such as Nāgabodhi, Nilanetra, Rāhula, Dignāga, Bandhuśrī, Citrabhāna, Jñānacandra, *et al.*, were, all of them, bodhisattvas 'Four Supports of Living Beings,' the refuge of all creatures. From ancient days to the present they prominently appeared, and like orchids and chrysanthemums they competed with one another for excellence.

All of the various Traditions (within Buddhism) would take them to be their patriarchal masters and teachers, and all beings would depend upon them to be their leaders. In this way then various commentarial masters appeared and succeeded one another from ancient days down to the present, illuminating all of India, and saving all beings. Such are the circumstances of the propagation of the Buddha-dharma in India.

In the case of China, in the period towards the end of one thousand years (after the death of the Buddha), Kāśyapa-matāṅga first came to China.

Chu Fa-lan came next, and first disseminated the Three Precious Ones, and he gradually propagated the Five Vehicles.

From this time onward, during the various dynasties of the Han, Wei, Chin, (Liu)-Sung, Ch'i, Liang, Ch'en, Sui, T'ang and Sung, many Tripiṭaka masters each transmitted Buddhism, and each one propagated the Sacred Dharma.

In the case of translating the scriptures of the Three Piṭakas, some monks came to China from the West, whereas others went from China to the West, and came back to China. The Three Piṭakas of both the Mahayana and the Hīnayāna were all translated

and disseminated, and both the Revealed and the Secret Teachings were widely spread about.

In this way Kumārajīva and Hsuan-tsang exhausted the most excellent scriptural translations, and their efforts ultimately called forth the heavenly praise of the Deva Veda.

Buddhabhadra and Dharmakṣema are praised for the beauty of their translations, and they too attained the divine protection of the Nāgas.

There were other eminent monks who revered the Buddha-dharma: the moon of the Golden Mountain (=Chi-tsang) and of pure reflection (=Hui-yuan) was clearly reflected in the waters of the Eight Negations which Reveal the Truth; the flowers of the Southern Peaks (=Hui-su) and of Mt. T'ien-t'ai (=Chih-i) were ever fresh in the garden of the Three Insights in the One Mind; the breezes from the Tz'u-en ssu Monastery (=K'uei-chi) and from out of the Province of Tzu (=Hui-chao) were cool among the branches of the Three Herbs and the Two Trees; the jade of the Musk Elephant (=Fa-tsang) and of Lake Anavatapta (=Ch'eng-kuan) was bright and clear in the pavilion of the Ten Profundities and the Six Marks.

In addition to these, the two masters P'u-kuang and Fa-pao most clearly plumbed the profundities of the Abhidharma; the two scholar-monks, Fa-li and Tao-hsuan, brightly polished up the Precepts and the Vinaya; how much more too was the monk Hui-ying alone resplendent with respect to the major principles of the *Jōjitsu-ron*, and the monks I-hsing and Hui-kyo were, both of them illustrious with respect to the Secret Teachings of the Mantrayāna.

Other than these, all of the various masters are too numerous to mention; they all propagated the Great Path, and each one of them penetrated the Teachings of the Buddha. They were lofty and eminent in their awe-inspiring qualities, and they frequently called forth heavenly gifts; their marvellous understanding was broad and vast, and

often they perceived the Buddha within their own minds. Such eminent monks, from ancient days up to the present, have been very many, and very great! How can words do justice to them! Such have been the circumstances of the dissemination of the Buddha-dharma in China.

In the case of Japan, in the eleventh month of the sixth year of the reign of the thirtieth Japanese sovereign, the Emperor Kimmei, which year corresponded to the eighth year of Ta-t'ung of the Liang Dynasty (=AD 545), a *kinoto-ushi* year, the King of Paekche, Song-myong wang, presented (to the Japanese Court) one gold and bronze mixed alloy image of the Buddha Śākyamuni, along with its pennants and banners, and some volumes of the Buddhist Canon. The Emperor was overjoyed with this, and seeing them, he worshiped them.

Although at that time the Ministers and subjects did not revere these objects, a temple was constructed for them, and the Buddhist scriptures were placed therein. From this time onward, the Three Precious Ones gradually came to flourish and to be established.

On the first day of the first month, in the first year of the reign of the thirty-first Japanese sovereign, the Emperor Bidatsu, (=AD 572), a *mizunoe-tatsu* year, Prince Shōtoku was born in the Province of Yamato. He further propagated the Buddha-dharma, filling the Empire in many places with saṅghāramas (=large monasteries), and the persons he saved were countless.

The rebellious minister Moriya was stricken by the bows and arrows of samādhi and prajñā, and the two monks from Koguryo gained fame for their propagation of the Buddha-dharma.

In his putting down of false views, in his building up of the Three Precious Ones, in his salvation of living beings, and in his carrying out of the affairs of the Buddha-dharma, wherein could he (=Prince Shōtoku) be surpassed in the countless goings and comings from ancient days to the present? For this (flourishing of the Buddha-

dharma) was all exclusively due to the power of the skillful means of this Prince of the Inner Palace (=Prince Shōtoku).

From this time onward, eminent monks appeared in great numbers and broadly propagated the Buddha-dharma; These monks were none other than the traces of the Great Sage (=Śākyamuni) who came down in order to widely disseminate the Three Precious Ones.

Hye-kuan *sōjō* transmitted the profound principles of the Sanron; Gembō *sōjō* propagated the Hossō Mahayana; the Perfect Tradition of the Kegon was introduced by the Vinaya Master Tao-shūan; and both the Precepts and the Vinayas, and the Tendai, were propagated by the Upadhyāya Chien-chen (Ganjin *wajō*).

It was Dengyō-daishi (=Saichō) who again caused the Tendai to flourish, and Kōbō-daishi (=Kūkai) established, with great success, the Mantrayāna.

The *Kusha-ron* and the *Jōjitsu-ron* have both had their transmission.

Some of these great masters have come to Japan from T'ang Dynasty China, whereas others have gone to China, and have come back (to Japan with their teachings).

There were many other masters who disseminated the Buddha-dharma and they all studied these above teachings, from beginning to end. Some would drink from the jade-like streams (of the Gyokusenji Monastery; =the Tendai), some would transmit the light of the sun of Wisdom (=the Enichi-dōjō of Kichijō [Chi-tsang]; =the Sanron), some would receive the full moon from out of Lake Anavatapta (=the Kegon), and some became disciples of the jade flowers (=the Gyok-kakyū Translation Bureau; =the Hossō); some walked beneath the chaste pines of Mt. Nan-shan (=the Ritsu Tradition), and some sported in the Miraculous Fungi Garden of West Lake (=the masters In-tan [Yūn-k'an] and Ganjō [Yuan-chao]; =the Ritsu Tradition); in some cases, the Green Dragon (=Shingon) deeply plummeted the depths of the

seas, and the Great Clouds (=Kusha) covered all four sides of the globe.

Both the Mahayana and the Hīnayāna, the traditions of internal nature (=Sanron) and of external characteristics (=Hossō), the teachings of both Teachings and of Meditational Insight, and the two teachings of the Revealed Teachings and the Secret Teachings, had each of them, those who propagated them and who are, in all, too numerous to mention.

All of the seven major monasteries were, shoulder to shoulder, looked up to and esteemed, and both the Southern Capital (=Nara) and the Northern Capital (=Kyoto) competed in the excellence of their academic studies. These masters were all of them the followers and disciples of Nāga- and Elephant-(like saints), and all were the great teachers of both gods and men. All rural districts too, accordingly, saw the dissemination of the Buddha-dharma, and from ancient times up to the present there has been no interruption of this.

Even though in this, the period of *Mappō* (=the Period of the End of the Dharma), the taste of the Buddha-dharma has become weak, the ocean-like teachings are still as deep as ever. Even though a person would want to snare its depths, he would not be able to do so. Great it is, for one cannot grasp it nor adequately speak of it. These are the circumstances of the dissemination of the Buddha-dharma in Japan.

Question: We now know in general terms the circumstances of the dissemination of the Buddha-dharma into these Three Countries. Now, however, how many types of the Buddha-dharma in all have been transmitted into Japan? Please explain this again!

Answer: In Japan, from ancient times, there has only been some Eight Traditions which have been pursued, and up to the present day this has not changed. In this interval however there have been some other Traditions. Nevertheless there has been, by common consent, only these Eight Tradi-

tions which have, from ancient times up to the present, been studied.

Question: What are these Eight Traditions?

Answer: The Eight Traditions are: 1. the Kusha-shū, 2. the Jōjitsu-shū, 3. the Ritsu-shū, 4. the Hossō-shū, 5. the Sanron-shū, 6. the Tendai-shū, 7. the Kegon-shū, and 8. the Shingon-shū.

Question: Of these Eight Traditions, how many are Hīnayāna, and how many are Mahayana?

Answer: The three Traditions of the Kusha, the Jōjitsu, and the Ritsu, are all Hīnayāna. The five Traditions of the Hossō, the Sanron, the Tendai, the Kegon, and the Shingon are all Mahayana.

Question: Could we hear of the principles and the teachings of these Eight Traditions?

Answer: The principles of these various Traditions are deep and profound, and are difficult to understand. I have not yet fully tasted of even one of these Traditions, so how much less for some eight Traditions! For this reason then I shall present only an itemized list of their doctrines, and in this way I shall roughly present but one of their teachings.

CHAPTER ONE: KUSHA TRADITION

1. **Question:** Why is this tradition termed the Kusha Tradition?

Answer: The word 'Kusha' (Skt: Kośa) is the name of the principle Commentary of this tradition (i.e., the *Abhidharmakośa-bhāṣyam*).

To speak in greater detail, the full name of this Commentary is 'Abidatsuma-kusha-ron' (=the *Abhidharmakośa śāstra*). The word -ron is a Chinese word, and the other six syllables are Sanskrit. *Abhi-* signifies 'facing'; *-dharma-* signifies 'item, thing'; and *-kośa* signifies 'sheath, enclosure' so this work may be called 'the Commentary that embraces all things relevant to the *dharma*s'; that is, 'undefiled wisdom', and it is that which this

Commentary approaches. There are two meanings to the word 'facing': first, facing or going towards Nirvana; and second, facing the Four Noble Truths in meditation. There are two meanings to the word 'dharma': first, the dharma of Absolute Truth, or Nirvana; second, the external characteristics of the dharmas, which permeate all of the Four Noble Truths. That is, undefiled wisdom is turned towards Nirvana, and meditates on the Four Noble Truths. There are two meanings to 'enclosure': first, 'embracing'; and second, support. 'Embracing' means that this Commentary embraces all of the absolutely true words from out of the *Hotchi-ron* (=Jñānaprasthāna), et al., and so for this reason this work is called a *Kośa*. The phrase 'the Kośa of Abhidharma' is a Tatpuruṣa compound (in Sanskrit grammar). With respect to the meaning of *Kośa* as support, this Commentary was written based upon the *Hotchi-ron*, et al., and so it is called a *Kośa*.

This work completely adopts the name of Abhidharma from this more basic work (i.e., the *Jñānaprasthāna*), and since the *Kośa* is an enclosure of all things concerning the dharmas, it is called an enclosure (*kośa*) of all things concerning (*abhi-*) the *dharma* (=the *Abhidharma-kośa*). This is a Karmadhāraya compound.

This then is the significance of the full title of this Commentary. Now since this *Abhidharmakośa* is what is revered in this Tradition, this Tradition is termed the *Abhidharmakośa* Tradition (Japanese: *Kusha-shū*).

2. **Question:** This work was written by whom, after how many years had elapsed after the Parinirvāṇa of the Tathāgata?

Answer: This work was composed by the Bodhisattva Vasubandhu, in a period some 900 years after the Parinirvāṇa of the Tathāgata.

Of the twenty different Buddhist groups in existence at that time, Vasubandhu belonged to the Sarvāstivādins. Originally this group had come out of the Vaibhāṣikas, and in their influence they embraced all other teachings.

The *Mahā-vibhāṣā* is based on the *Jñāna-prasthāna*, and the six 'Pāda Śāstras.'

Some four hundred years after the Parinirvāṇa of the Tathāgata, there was a king of the land of Gandhara, by the name of Kanishka, who revered, and deeply believed in the Buddhist scriptures. One day he invited some monks to come into his palace, there to receive his offerings. The king took this opportunity to inquire concerning the Way. The monks differed in their teachings one from the other, and the king thought that this was very strange. He addressed the Elder Parśva saying, "The Teachings of the Buddha were identical in their origins, and there was then no difference in its principles. How can there then be such differences in what these elders say?"

The Elder answered him, saying, "All of these teachings are correct, for if one but cultivate (any one of them), he shall attain to the fruits (of the religious life). The Buddha in fact gave a prophesy, saying (that His Teachings) would come to resemble a golden staff, broken into many pieces!"

When the king heard these words, he again asked, "Which is the best of all of these various philosophical positions?, for I wish to cultivate it. Oh Venerable One, please tell me what it is!" The Elder answered him, saying, "Of all of these various groups, there is none that surpasses the School of Existence (=the Sarvāstivādins). If Your Majesty wishes to cultivate a practice, you would do well to revere this one." Thereupon the king was overjoyed, and he commanded that the Tripiṭaka teachings of this one sect be brought together.

Eminent and venerable monks assembled together from the four directions, like the clouds. Ordinary persons and saints were exceedingly many, but because of their numbers, there was much confusion and disorder. Finally the king removed the ordinary monks, and only the saintly monks were allowed to remain. The number of these saintly monks was also very great, and so the king removed those that were śaikṣas (=learners), and only those who were aśaikṣas (=those with

nothing more to learn, arhats) were allowed to remain. The number of aśaikṣas was still large, and they could not assemble together. So from among the aśaikṣas, he chose those who had attained the Six Supernormal Powers in their samādhis, who had perfected the Four Eloquences in their Knowledge, who had learned the Tripiṭaka, and who were proficient in the Five Vidyās — such were permitted to assemble together.

Now of those saintly worthies allowed to remain, they were in number some 499 persons. Eventually however the Elder Vasumitra was chosen too, and the number was then an even five hundred persons. The Elder Vasumitra was chosen to be the presiding elder.

Thereupon the five hundred saints first collected together some 100,000 ślokas, which served as a commentary on the *Sūtra Piṭaka*. Next they composed some 100,000 ślokas which served as their commentary on the *Vinaya Piṭaka*. And lastly they composed some 100,000 ślokas which served as their commentary on the *Abhidharma Piṭaka*: this is the *Mahā-Vibhāṣā*.

After these five hundred arhats had finished this compilation, they had (these ślokas) engraved on stones, and set up the resolution that (these teachings) were to be allowed only within this land (=Gandhara), and were not to be allowed to foreign lands. Indeed Yakṣas were commanded to guard the city gates, so that persons could not leave at will.

Now the Venerable Elder, Vasubandhu, had initially studied the Sarvāstivādin doctrines, and later he had studied the doctrines of the Sautrāntikas, and he realized that these latter teachings corresponded to the Truth; thus with respect to the doctrines of the Sarvāstivādin School, he embraced thoughts of 'taking and rejecting', and he desired to determine which was right and which was wrong (in its teachings). He thereupon hid his (real) name, and again went (to Gandhara), where he now spent some four years. He frequently proclaimed that (the Sarvāstivādins) were his own school, and he would vigorously crush all other groups.

The Elder Skandila was once defeated (by Vasubandhu) in debate and was unable to respond (to his assertions). Thereupon Skandila entered into samādhi, and so came to know that this person was Vasubandhu. Skandila then privately told Vasubandhu, "Among the followers of the Sarvāstivādin teachings, there are some persons who have not yet been liberated from desires; if they come to know of your defeating (their philosophical positions), they will surely kill you. You must quickly return home to your native land!"

When Vasubandhu reached his native land he began to lecture on the *Mahā-Vibhāṣā*. After a day's lecture he would then compose one *śloka* which would embrace within this one *śloka* all of the teaching that he had lectured on during that one day. He had these *ślokas* engraved on leaves of copper, and in this manner he wrote down all of the *ślokas*. In this way then there gradually came to be some 600 *ślokas* which embraced all of the teachings of the *Mahā-Vibhāṣā*, perfectly and completely. These *ślokas* he attached to a musk elephant (Skt: Gandha-hastin), and beating a drum, Vasubandhu announced, "If there is anyone who is able to refute (these propositions), I shall gladly confess my faults." But there was no one who could refute the propositions contained in the *ślokas*.

Thereupon Vasubandhu sent someone with these *ślokas* to go to the land of Gandhara. Then the king of that land, and the assembled clergy, saw these *ślokas* and they all rejoiced, saying that Vasubandhu was promulgating the teachings of their own school (i.e., that of the Sarvāstivādins). Only Skandila knew that this was false, and saying so, he alarmed many persons.

Vasubandhu was eventually requested by the king to compose a commentary (on these *ślokas*), and the śāstra master Vasubandhu acceded to the king's request, and for him he commented on the original text (=the *ślokas*), and this commentary was some 8,000 *ślokas* in length. Later, when he saw this Commentary (=the *Abhidharmakośa-bhāṣyam*), he in fact knew that the words of the Arhat Skandila (were correct).

At this time a disciple of the Elder Skandila, the Śāstra Master Saṅghabhadra, composed a treatise which refuted the *Abhidharmakośa*. This treatise was entitled the *Kusha Baku-ron* (A Treatise, Hailstones on the Kośa). He showed this work to Vasubandhu, and when Vasubandhu saw it, he praised it, and changed its name to the *Jun-shōri-ron* (Skt: *Nyāya-anusāra*, 'In Accord with the Truth'). This Śāstra Master Saṅghabhadra also composed the *Kenshū-ron* (Skt: *Abhidharma-samaya-pradipika*), which forms some forty fascicles in its Chinese translation. Translated into Chinese, the *Nyāya-anusāra* forms some eighty fascicles. Thus do we know that the *Abhidharmakośa* comes originally from the *Mahā-Vibhāṣā*.

3. **Question:** When this Commentary arose and flourished was indeed in a period some nine hundred years (after the Parinirvāṇa of the Tathāgata). But when was this Commentary transmitted to China?

Answer: There have been two occasions when this Commentary was translated into Chinese. The first occasion was during the Ch'en Dynasty, when it was translated by the Tripiṭaka Master Paramārtha, forming some twenty Chinese fascicles. Paramārtha thereupon wrote his own commentary on the text, in fifty fascicles. At present this work has been lost, and has not been transmitted to us.

Later, in the T'ang Dynasty, the Tripiṭaka Master Hsuan-tsang translated this Commentary into Chinese, making some thirty fascicles; this was done during the Yung-hui period (AD 650-655) and the work was carried out in the Tz'u-en ssu monastery. This then is the present text of the work.

Now since this Commentary (=the *Abhidharmakośa*) and its commentary (=the *Bhāṣyam*) were composed by the Śāstra Master Vasubandhu, the Bodhisattva Vasubandhu is regarded as the First Patriarchal Master (of this Tradition). The Tripiṭaka Master of Universal Learning (=Hsuan-tsang) marvelously translated this work during the Great T'ang Dynasty, and the Dharma Masters P'u-

kuang and Fa-pao wrote commentaries on the *Kośa*, and indeed many other masters have all studied this work.

This work has been transmitted to Japan, and it is studied in all of the monasteries, in an unbroken succession down to the present time.

4. **Question:** Does this Tradition only teach the doctrines of the Sarvāstivādins, or does it also include the teachings of other schools?

Answer: This Commentary primarily teaches the doctrines of the Sarvāstivādins. Thus the doctrines established in this text are based on those of the Sarvāstivādins, and it was on the basis of these that this work was composed. However, on occasion, the teachings of the Sautrāntikas are approved of; thus it says in the work, "The doctrines of the Gandharans are proven (to be correct): I have relied on them in commenting on the *Abhidharma*." But it also says, "The doctrines of the Sautrāntikas are not in opposition to the Truth." Vasubandhu picks and chooses from among these two Schools, and it appears that the author has both a revealed and a secret aspect (*i.e.*, Vasubandhu publicly approves of the Sarvāstivādins and rejects the positions of the Sautrāntikas but he secretly approves of the Sautrāntikas and rejects certain positions of the Sarvāstivādins). But the principles behind these references may be known on the basis of the work itself.

5. **Question:** What are the principle tenets of this Commentary?

Answer: Since this Commentary narrates the doctrines of the Sarvāstivādins, it does teach that all of the dharmas have real existence, and this then is regarded as its main tenet. Speaking in greater detail however, we cannot say that its teachings are not those of the Sautrāntikas.

With reference to the revealed intention of this work, then we must say that it is solely Sarvāstivādin; that is, it teaches that all the dharmas really exist in all the three periods of time (=past, present, and future), and that the natures of these

dharmas is eternally existent. All such teachings are the doctrines taught in the School of the Sarvāstivādins.

There are a variety of different opinions with respect to the teaching of the real existence of the dharmas in the three time periods. There are some four opinions.

The first is that of the Venerable Dharmatrāta who holds that (the dharmas) differ with respect to their natures (*bhava*), and thus differ in the three time periods.

The second is the opinion of the Venerable Ghoṣaka who maintains that the dharmas differ with respect to their external characteristics (*lakṣaṇa*), and thus differ in the three time periods.

The third is the Venerable Vasumitra who holds that the dharmas differ with respect to their condition (*avasthā*), and thus differ in the three time periods.

The fourth is the Venerable Buddhadeva who holds that the dharmas differ with respect to their mutual relationship, and thus differ in the three time periods.

Now the Śāstra Master Vasubandhu judges all of these four opinions, and he holds that the opinion of the Venerable Vasumitra is the best. However the Sautrāntikas hold that the dharmas of the past and of the future have no real structure, and that only the dharmas of the present are real.

The *Abhidharmakośa* is an Abhidharmic work, so it is in the *Abhidharma Piṭaka*.

6. **Question:** In sum, how many principles does this Commentary elucidate?

Answer: In all there are some nine chapters in the thirty fascicles that make up this Commentary. These nine chapters are: first, the Chapter on the Dhātus; second, the Chapter on the Indriyas; third, the Chapter on the Physical World; fourth, the Chapter on Karma; fifth, the Chapter on the Defilements; sixth, the Chapter on the Stages of Holiness; seventh, the Chapter on Knowledge; eighth, the Chapter on the Absorptions; and ninth, the Chapter on the Refutation of the Ātman.

A short stanza says, "Kai ni, Gon go, Seken go; Go roku, Zui san, Genjō shi; Chi ni, Jō ni, Haga ichi; se myo Kusha sanjikkān ("Dhātu two, Indriya five, World five; Karma six, Defilements three, Saints four, Knowledge two, Absorptions two, Refuting the Ātman one: this is termed the thirty fascicles of the *Kusha-ron*").

The Ninth Chapter, Refutation of the Ātman, does not have any separate *śloka*s, but rather assembles a number of Gathas from out of the Sūtras.

Of these nine Chapters, the first two elucidate, in general, defiled and undefiled dharmas; the last six Chapters specifically elucidate the defiled dharmas. The last three Chapters specifically elucidate the undefiled dharmas.

In the elucidation of the defiled dharmas, the Third Chapter, "On the Physical World," elucidates resultant states, the Fourth Chapter, "On Karma," elucidates its causes, and the Chapter on the Defilements elucidates conditions.

In the elucidation of undefiled dharmas, the Sixth Chapter, "On the Saints," elucidates the resultant states, the Seventh Chapter, "On Knowledge," elucidates their causes, and the Eighth Chapter, "On the Absorptions," elucidates their conditions.

The Ninth Chapter, "The Refutation of the Ātman," elucidates the principles of Non-ego.

This then is the classification of the principles elucidated from the beginning to the end of the nine Chapters and thirty fascicles, of this literary corpus.

7. **Question:** How many different ways does this Tradition embrace all of the dharmas?

Answer: Some seventh-five (types of) dharmas embrace all of the dharmas.

The seventy-five dharmas are:

First, the dharma of physical matter (*rūpa dharma*), which contains some eleven things: five *indriyas*, five *viśayas*, and *avijñapti-rūpa*.

Second, the mind dharma (*citta dharma*), which has only one item, namely the mind which is the six types of consciousness, but which make up in their totality only one (dharma).

Third, the dharma of mental states (*caitasika dharma*), which contains some forty-six dharmas, which are divided into six classes: the *mahābhūmika dharmas* are ten; the *kuśala mahābhūmika dharmas* are ten; the *kleśa mahābhūmika dharmas* are six; the *akuśala mahābhūmika dharmas* are two; the *parittakleśabhūmika dharmas* are ten; the *aniyata dharmas* are eight; and altogether these make up some forty-six dharmas. These are called the six-fold division of the dharmas of mental states.

The ten *mahābhūmika dharmas* are as given in a *śloka* from the *Abhidharmakośa*, "Sensation, perception, volition, contact, desire, intellect, memory and attention, determination, *saṁdhi* — these permeate all mental states."

The ten *kuśala mahābhūmika dharmas* are, as given in that same *śloka*, "Faith, earnestness, freedom from dullness, indifference, modesty, shame, the two roots (of good: freedom from covetousness and freedom from hatred), non-violence, and diligence permeate only good mental states."

The six *kleśa mahābhūmika dharmas* are, as given in a *śloka*, "Ignorance, carelessness, indolence, absence of faith, languor and eccentricity — these are always, and solely defiled."

The two *akuśala mahābhūmika dharmas* are, as given in a *śloka*, "These only permeate bad minds, that is, immodesty and shamelessness."

The ten *parittakleśabhūmika dharmas* are, as given in a *śloka*, "Anger, hypocrisy, miserliness, jealousy, affliction, violence, enmity, guile, trickery, arrogance — such are termed the *parittakleśabhūmika dharmas*."

The eight *aniyata dharmas* are, as given in a brief *śloka*, "Reflection, investigation, and repentance, torpor, attachment, anger and conceit, doubt"

Fourth are the *citta viprayukta saṃskāra dharma*s, which are fourteen in number. A *śloka* from the *Kośa* says, "The *citta viprayukta saṃskāras* are: attainment, non-attainment, class-generality, unconsciousness, the two absorptions (absorption of unconsciousness, and the absorption of extinction), life force, the characteristics (of origination, continuance, decay, and impermanence), word, etc. (=sentence, letter)."

Fifth are the three *asaṃskṛta dharma*s: (1) extinction through cogitation, (2) extinction without cogitation, and (3) space.

These then are what are called the seventy-five dharma. Among these seventy-five dharma, the first seventy-two are all conditioned dharma, and the last three are unconditioned. All of the dharma are included within these two (=conditioned and unconditioned dharma). Within the conditioned dharma, there are dharma which are defiled, and there are those which are undefiled. Unconditioned dharma are undefiled. Thus does this Tradition posit some seventy-five dharma, and so includes all dharma, with none being omitted.

8. **Question:** In what way are the causes and the resultant states of the Three Vehicles (=Śrāvaka, Pratyekabuddha, and Bodhisattva) posited within this Tradition?

Answer: Within the Three Vehicles, the Śrāvaka traverses a minimum of three lifetimes and a maximum of some sixty Kalpas in his cultivation of his practice and his attainment of the result (which is the state of Śrāvaka-hood). There are some seven stages to his expedient means, and there are four grades to his resultant state (=srotaṅgī, sakṛdāgāmin, anāgāmya, and arhat).

The pratyekabuddha traverses a minimum of four lifetimes and a maximum of one hundred Kalpas in his cultivation of the causes and the attainment of his resultant state. He accumulates causal cultivations and straightaway ascends to the state of aśaikṣa (=arhat): there is not for him many

grades, but only one approach and only one resultant state.

The bodhisattva traverses some three asaṃkheyya kalpas and cultivates all of the Pāramitās. For one hundred kalpas he plants the roots of actions which will result in the major and minor marks of full Buddhahood. In his last body he will sit on the Vajra Throne, and cutting off all of the bonds, he will attain to Buddhahood. When the conditions whereby he converts others is finally exhausted, he will enter into Nirvana-without-residue.

The śrāvaka meditates on the Four Noble Truths, the pratyekabuddha meditates on the Twelve Links of Dependent Origination, and the Bodhisattva cultivates the Six Pāramitās.

9. **Question:** How many types of Emptiness (=Śūnyatā) does this Tradition elucidate?

Answer: This Tradition only elucidates the Emptiness of Living Beings, and it does not discuss the Emptiness of the Dharma.

'Emptiness of Living Beings' means that it cuts off attachment to self: within the five skandhas there is no personality or self. There are only the five skandhas which join together and which thus are provisionally called 'person.' There is no real person in them. If one meditates on things in this way, he will then be awakened to the truths of the emptiness of self.

However, this Tradition does teach that the nature of the various dharma really exist in the three time periods, and so because of this fact the other Traditions (within Buddhism) have called this Kuśa-shū the Tradition that teaches 'the emptiness of ātman and the existence of dharma.'