

The Hasshū-Kōyō by the Scholar-Monk Gyōnen (1240-1321) Part Two: Jōjitsu, Ritsu and Hossō Traditions

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EDITOR'S NOTE:

In this issue we continue the publication of Leo Pruden's translation of this very important work on the history of Buddhism from the Japanese tradition. In the previous issue the translator's preface appeared together with the author's preface and the first chapter on the Kusha, or Abhidharmakośa, Tradition. The entirety of the translation will appear in subsequent volumes. This work will also appear as a part of the *Tripitaka Translation and Publication Project* of the Bukkyo Dendo Kyokai. For further information concerning this project, see the closing pages of this issue.

THE JŌJITSU TRADITION

[1.] Question: Why is this Tradition called the Jōjitsu Tradition?

Answer: It is called the Jōjitsu Tradition because the *Jōjitsu-ron* is its basic, authoritative text. The word *Jōjitsu* (Skt: *Tattva-siddhi*, or *Satya-siddhi*) signifies an exposition of all of the truths within the *Three Piṭakas* as spoken by the Tathāgata. The author of this Commentary says, in a passage where he narrates his intention, "... for I wish to truly expound on the truths within the *Three Piṭakas*."

[2.] Question: This Commentary was composed by whom, how many years after the Extinction of the Tathāgata?

Answer: In a period some nine hundred

years after the Extinction of the Tathāgata, a scholar of the Sarvāstivādin School, Kumāralabha, had a chief disciple by the name of Harivarman. Harivarman despised his teacher's views and understanding as being very shallow and inferior, and so he took the outstanding points from the various sectarian traditions, brought them together and formed one Tradition out of them.

During the Yao-Ch'ien Dynasty, the Tripitaka Master Kumārajīva translated this work, and disseminated it. This work consists of sixteen folio volumes and is made up of some two hundred and two chapters. Chinese masters composed many commentaries on this work, and it was also studied in Japan.

[3.] Question: The Jōjitsu Tradition is primarily included within which one of the twenty different Hinayāna groups? And what are the outstanding principles of these various groups?

Answer: Various opinions differ with respect to determining the original affiliation of the *Jōjitsu-ron*. Some say that it relies on the Bahuśrutīyas; some say that it relies on the Sautrāntikas; some say that it searches for (= tends to) the Mahayana in its commenting on the Hinayāna; some say that it relies on the Dharmaguptakas; some say that it adopts the outstanding points of all of these various groups, that is, the best points of the Hinayāna; and some say that it relies on the Mahīśāsakas.

Also the Three Great Dharma Masters of

the Liang Dynasty, that is: the Dharma Master Fa-yün of the Kuang-che-ssu Monastery, the Dharma Master Chih-tsang of the K'ai-yuan-ssu Monastery, and the Dharma Master Wen-min of the Chuang-yen-ssu Monastery, these three masters all said that the *Jōjitsu-ron* is Mahayana The T'ien-t'ai Master Chih-i, and the (San-lun) Master Chi-tsang both judged this work to be Hinayāna. The Nan-shan (Vinaya) Master Tao-hsüan, and the Ling-chih (Vinaya) Master Yüan-chao both said that the work is "partial Mahayana," which was the same opinion that they held for the *Dharmaguptaka Vinaya*. Thus the various opinions of these masters were all different.

After the time of the Ching-yen-ssu Master Hui-yuan, and the T'ien-t'ai Master Chih-i, many shared the opinion that judged this work saying, "The *Jōjitsu-ron* is the best of the Hinayāna" However the Nan-shan (Vinaya) Master Tao-hsüan held that in its teaching the work was Hinayāna, but that its principles had points in common with the Mahayana Many say that within the Hinayāna, the *Jōjitsu-ron* relies in many points on the Sautrāntikas ..., or that it belongs to the Dharmaguptakas

As for its best points, this Tradition fully elucidates two types of Emptiness, and thus it posits two types of Meditational Insight. First, there is the Meditation into Emptiness: in the way that there is no water within a pot, in this way there is no soul (Skt: *pudgala*, or *ātman*) within the Five *Skandhas*. This then is the Meditation into the Emptiness of a Soul. Second, there is the Meditation into Soullessness: in the way that there is no substantial reality in the nature of the pot, in this way all of the dharmas of the Five *Skandhas* are only Provisional Names. This then is the Meditation into the Emptiness of the dharmas. These are its outstanding points, since it elucidates these two Emptinesses.

[4.] Question: If this is the case, it cuts off the two clings, and so reveals the two Emptinesses.

Answer: This is not so. Although it dis-

cusses the two Emptinesses, it only cuts off (the delusions of) views and of thoughts, but it does not cut off the hindrance of intellectualization (Skt: *jñeya-āvaraṇa*). It has only a very profound intellectual understanding.

This Commentary elucidates some twenty-seven stages of the Wise and the Saintly in embracing all of the stages of the Wise and the Saintly. These twenty-seven are: 1. the practice of following through faith lies in the stage of (obtaining wisdom) by hearing and by (discursive) thought; 2. the practice of following the Dharma lies in the stage of the Four Roots of Good; 3. the practice of no-characteristics: the above two persons have now entered into the Path of Insight (Skt: *darśana-mārga*), and now all three of these persons practice the approach to the state of *Srotāpanna*; 4. the fruit of *Srotāpanna*; 5. the practice which approaches the state of *Sakṛdāgāmin*; 6. the fruit of *Sakṛdāgāmin*; and 7. the practice which approaches the state of *Anāgāmya*.

Within the state of *Anāgāmya* there are some eleven types of persons: 1. one who attains the state of *Anāgāmya* in the interval (Skt: *antarābhava*) between death (in *Kāmadhātu*) and birth (in *Rūpadhātu*); 2. one who attains the state of *Anāgāmya* soon after birth (in *Rūpadhātu*); 3. one who attains the state of *Anāgāmya* upon its practice (in *Rūpadhātu*); 4. one who attains the state of *Anāgāmya* (in *Rūpadhātu*) not after practice (but only after the elapse of time); 5. one who attains *Anāgāmya* by desiring *prajñā* (= within the fourth, or highest, stage of *Rūpadhātu*); 6. one who attains *Anāgāmya* by desiring *samādhi* (= after being reborn in the highest stage of *Ārūpyadhātu*); 7. one who attains *Anāgāmya* after being often reborn (in *Kāmadhātu*, and without being reborn in either *Rūpadhātu* or *Ārūpyadhātu*); 8. one who attains *Anāgāmya* in this life; 9. one who attains *Anāgāmya* after hearing the teaching and practicing the Way; 10. one who attains *Anāgāmya* through his own understanding; and 11. one who attains *Anāgāmya* in his present physical body. Together with the above seven types of persons, these make

in all some eighteen types of persons, and these are all called Learners (Skt: *Saikṣas*).

The following nine types of persons are all Non-Learners (Skt: *Aśaikṣas*): 1. one who still has the possibility of regression (from the fruits of enlightenment); 2. one who protects himself (so that there is no possibility of falling away); 3. one who seeks death (so as not to lose the fruits of enlightenment); 4. one who attains a nature that cannot regress; 5. one who feels he must advance; 6. one who has a nature that cannot be destroyed; 7. one who is liberated through *prajñā*; 8. one who is liberated from both (the hindrance of the defilements and the hindrance of intellectualization); and 9. one who attains the state of non-regression. Together with the above eighteen, these form the twenty-seven stages of the Wise and the Saintly.

Some eighty-four dharmas embrace all of the various dharmas. Although this Tradition has not yet progressed into the Mahayana, it is the most outstanding of the Hīnayāna. This is truly to be marvelled at! Perhaps this *is* Mahayana! All of the various dharmas are only subsumed into the One Truth of Extinction. The principle of Emptiness is quiescent, but all of the various dharmas are posited with respect to it. A firm attachment to the substantial dharmas dissolves away like ice, and all of the many phenomenal images—provisional existence—are as profuse as a forest. (Emptiness and Existence) fuse together like space, and marvellously interpenetrate: these teachings are profound!

THE RITSU TRADITION (RISSHŪ)

[1.] Question: Why is this Tradition termed the Ritsu (= Vinaya) Tradition?

Answer: The *Vinaya Piṭaka* (= *Ritsu-zō*) is its basic, authoritative text, so it is termed the Ritsu Tradition.

[2.] Question: How many sectarian divisions are there with regard to the *Vinaya Piṭaka*?

Answer: There are various sectarian divi-

sions to the *Vinaya Piṭaka*. There is a two-fold division, a five-fold division, an eighteen divisions, and a five hundred-fold division.

In the fifty-odd years during which the Tathāgata was in the world, He preached in a dispersed manner to fit the variety of human capacities. After He entered into Extinction, His disciples assumed the leadership (of the *Samgha*), and they compiled (the *Piṭaka*), and this compilation is termed the single work. This is the Great *Vinaya Piṭaka*, recited in eighty sections.

For one hundred years after the Extinction of the Buddha, the five masters, one after the other, faithfully transmitted the *Vinaya Piṭaka*. It was of one flavor, and there was not yet any divisions of it into differing views.

After a period of one hundred years, this text gradually came to be divided into two sectarian divisions, five divisions, twenty divisions, and even into five hundred divisions. These differing views arose in contention, like stormy waves. Such was also the case with the scriptures and commentaries.

As the *Tripitaka*'s teachings radically divided, so too did its *Vinaya Piṭaka* come to form differing collections according to these differing views. Thus did the *Piṭakas* divide, forming various literary corpora. In this way the number of the divisions is very many, but they do not exceed in scope the twenty sectarian groups. Thus with regard to the *Vinaya* there are also twenty sectarian divisions. Each of these various sectarian groups were diffused widely throughout all of India. However, there were in all only four *Vinaya Piṭakas* and five commentaries on them which were transmitted into China.

The four *Vinayas* are: 1) the *Vinaya in Ten Recitations*, which make up sixty-one fascicules in its Chinese translation. This is the *Vinaya Piṭaka* of the Sarvāstivādins; 2) the *Four-fold Vinaya* which makes up sixty fascicules. This is the *Vinaya Piṭaka* of the Dharmaguptakas; 3) the *Mahāsāṅghika Vinaya* which in Chinese translation comprises forty fascicules. This is the *Vinaya Piṭaka* of the

Sthaviravādins, those who, of the two original divisions within the Sangha were inside the cave, since the name "Mahāsāṅghika" is common to both groups; and 4) the *Five-fold Vinaya* which in translation comprises thirty fascicules. This is the *Vinaya Piṭaka* of the Mahīśasakas. Only the *Prātimokṣa* section of the *Vinaya Piṭaka* of the Kāśyapiyas was transmitted to China; the full text has not yet been introduced to China. All these four *Vinaya Piṭakas* were translated into Chinese, and all of them were circulated in China, but the only one that was to be carried on in later ages was the *Four-fold Vinaya* tradition of the Dharmaguptakas.

The five commentaries are: 1) the *Vinaya-maṭrkā* and 2) the *Maṭrkā*, these are Sarvāstivādin works; 3) the *Clear-Sighted Commentary* which explains the Dharmaguptaka *Vinaya Piṭaka*; 4) the *Sarvāstivāda-śāstra* which comments on the *Vinaya Piṭaka* of the Sarvāstivādins; and 5) the *Commentary of Clear Understanding* which is a commentary on the *Vinaya Piṭaka* of the Saṃmitiyas.

In addition to the above, various other *Vinaya* works of the Mūla-Sarvāstivādins, such as the *Pi-na-yeh Lü*, in the New Translations (of *I-ching*), have also been transmitted to China. Nevertheless, it was the Dharmaguptaka *Vinaya Piṭaka* that had the deepest ties with this land, China.

In ancient times, before the time of the *Vinaya* Master Chih-shou (566-635), all of the various *Vinayas* were in confusion, and there was not one that was exclusively studied to the exclusion of all others. Chih-shou composed the *Wu-pu ch'ü-fen ch'ao* ("On the Differences between the Five *Vinaya Piṭakas*"), and the *Vinaya* Master of Mt. Chung-nan, Tao-hsüan (595-667) wrote the *Chieh-shu*, the *Yeh-shu*, and the *Hsing-shih-ch'ao*, wherein both these masters examined the circumstances of first ordination in China; both of these masters relied exclusively on the Dharmaguptaka *Vinaya Piṭaka* in their examinations of the nature of this ordination, and they also relied on this same *Vinaya Piṭaka* in discussing the practices subsequent to ordination. From that time up to the

present, it has only been this school of *Vinaya* practice and study that has been transmitted to Japan. It is for this reason that we shall narrate the essentials of the arising of but this one *Vinaya* tradition, that of the Dharmaguptakas, and so explain the history of its transmission and diffusion.

[3.] Question: At what period did this Dharmaguptaka *Vinaya* tradition first begin to flourish?

Answer: Before the various sects divided one from another, only one flavor of the doctrine was faithfully transmitted. While the Tathāgata was still in the world, He preached the Dharma in a dispersed manner, to suit the variety of individual capacities. One hundred years after the Extinction of the Buddha, the scriptures were compiled, and were widely circulated. In a period one hundred-odd years after the Extinction of the Buddha, the Arhat Dharmagupta narrated (a new *Vinaya Piṭaka*) which accorded with his views, thus creating a separate sectarian group. It was at this time that this *Vinaya Piṭaka* first appeared.

[4.] Question: When was this tradition transmitted to China, and to Japan?

Answer: During the Ts'ao Wei dynasty the Venerable Dharmakāla first carried out an ordination ceremony. During the Yao Ch'in dynasty, the Tri-*piṭaka* Master Buddhayaśa first (translated and) transmitted the complete text of a *Vinaya Piṭaka*. This is the history of the transmission of the precepts into China.

As for Japan, in the past, during the Tempyō period, two Japanese masters, Yōei and Fushō travelled to T'ang dynasty China, and there they requested the Preceptor (Skt: *mahā-upadhyāya*) Chien-chen (Jpn: Ganjin) of the Ta-ming-ssu Monastery (to come to Japan). He promptly acceded to their request and began on his journey to Japan. The calamities encountered on his way were extremely numerous, yet he regarded them as nothing. For some twelve years he bore the difficulties of the open sea, being thrown back to shore

by heavy waves six times. His will remained totally unwearied, and on the sixth occasion (*sic*) he finally reached Japan. He was requested to reside as abbot in the Tōdaiji Monastery.

The joy of the Emperor Shōmu, the princes, and of all the court officials was unbounded. They had an ordination platform erected in front of the sanctuary of the main image, Vairocana, and there an ordination ceremony was carried out. The Emperor, the Empress, in all some four hundred persons, all received the precepts. Later (this ordination platform) was moved to the west of the Great Buddha Sanctuary, and there it was constructed separately in the Kaidan'in (= the Chapel of the Ordination Platform). From that time forward until the present, these ordinations have been performed yearly, without interruption.

In all of the provinces of Japan, the teachings of the precepts and of the *Vinaya Pīṭaka* were at this time very widely practiced, and there was no one who did not study them. In addition the Tōshōdaiji Monastery was constructed, from whence the precepts and the *Vinaya Pīṭaka* were transmitted and propagated. This has continued without interruption up to the present day. The transmission of the teaching of the precepts and the *Vinaya Pīṭaka* to Japan is solely due to the efforts of the Great Preceptor Chien-chen.

[5.] Question: How many patriarchal masters does this Tradition recognize?

Answer: From the Venerable Kāśyapa up to the recent Sung dynasty, their numbers have been many, both in general enumeration, and in their more specific enumeration. They are as follows.

The Buddha is the Master of the Teaching, needless to say (so He is not counted); then there is the Venerable Kāśyapa; Ānanda, Madhyāntika, Śāṇāvasa, Upagupta, Dharmagupta, and Dharmakāla; the Vinaya Masters Fa-ts'ung, Tao-fu, Hui-kuang, Tao-yün, Tao-hung; the Vinaya Masters Chih-shou, the Mt. Chung-nan Master Tao-

hsüan, Chou-hsiu, Tao-heng, Hsing-kung, Hui-ch'eng, Fa-pao, Yuan-piao, Shou-yen, Wu-wai, Fa-ying, Ch'u-heng, Ts'e-wu, Yün-k'an, Ts'e-ch'i, and Yuan-chao.

If, however, we count the patriarchs starting from the origins of this specific (Dharmaguptaka) school to the master Tao-hsüan, we find that there are nine patriarchs, since we take the count starting with the Venerable Dharmagupta. The order after Tao-hsüan is as given above. If we look to the Japanese transmission, we will have the Vinaya Masters Tao-hsüan, Hung-ching, Ganjin (= Chien-chen) *Daisōjo*, Hōshin (= Fa-chin) *Daisōzu*, Nyohō (= Ju-pao) *Shōsōzu*, Buan *Sōjō*, and others.

[6.] Question: Does the Dharmaguptaka Vinaya Tradition have many variant schools within it?

Answer: There were in the T'ang dynasty. Each of the Vinaya Masters—the Vinaya Master Fa-li of the Hsing-chou school, Tao-hsüan of Mt. Chung-nan, and Huai-su of the Eastern Pagoda (*Ch: tung-t'a*) of Ta-yuan-ssu Monastery—set up differing interpretations, and their disciples and followers contended one with another. These are termed the three schools of the Vinaya Tradition.

Ganjin *Wajō* (Skt: *upādhyāya*) brought both the *Ta-shu* ("The Great Commentary") of Fa-li and the fine works of Tao-hsüan to Japan, where all of the various temples and monasteries sponsored lectures on these three T'ang dynasty schools. Later however, it was only the school of Tao-hsüan that survived. All the other schools ceased to be cultivated, having fallen into disuse.

For truly in the teachings of Nan-shan Vinaya school (= the School of Tao-hsüan), the precepts and their subsequent practice are in mutual harmony; the practice of the precepts and their external features are both perfect. The Mahayana and the Hinayāna paths are harmonized, and learning and practice are in perfect union.

Various masters in both the past and the present have vied one with another in praising this

school, and the worthies and scholars of all Traditions studied and practiced (this Tradition's teachings). In the case of Tao-hsüan's *Hsing-shih-ch'ao*, there were some seventy-three scholars who wrote commentaries on it. Those of this same Tradition, and those in other places both held Tao-hsüan in the highest esteem. Who is like unto this patriarchal master! What other person has been so praised by worthies and by saints!

Speaking in broadest terms, from the time of the translation of the Dharmaguptaka *Vinaya Piṭaka*, the number of the various masters who composed commentaries on it approach some twenty persons. However, the most essential of these commentaries are only three: 1) the *Lüch-shu* ("The Abbreviated Commentary"), in three *chüan*, by Hui-kuang; 2) the *Chung-shu* ("The Medium Length Commentary"), in ten *chüan*, by Fa-li; and 3) the *Kuang-shu* ("The Extended Commentary") in twenty *chüan*, by Chih-shou. These are termed the "Three Essential Commentaries." Now the teachings of the three T'ang dynasty schools—those of Fa-li, Tao-hsüan, and Huai-su—are largely embraced within these three works.

The Master Ting-pin composed a commentary on the Commentary of Fa-li, the *Shih-tsung i-chi* in ten *chüan*. Tao-hsüan upheld and maintained the Commentary of Chih-shou, and so (the teachings of Chih-shou) are one with the teachings of Tao-hsüan. The *Ssu-fen K'ai-tsung chi*, in ten *chüan*, by Huai-su circulated alone throughout the world (= without benefit of commentary). Each of these works can be said to have exhausted the glories (of the Vinaya Tradition), and all have come to serve as reputable guides. Towards the end of the T'ang dynasty (all these works) flourished in the capital, Loyang. In addition there is the *Pi-ni T'ao-yao*, in three *chüan*, of the Master Tao-shih, which differs only slightly from the other commentators.

The major and minor commentaries on the Dharmaguptaka *Vinaya Piṭaka* are all of them in large measure identical (in content) with those of Tao-hsüan. All of the commentaries of these six

masters were transmitted to Japan, but now those which are popularly studied are those of the school of Tao-hsüan, with the new principles of Ting-pin also occasionally being studied. We shall not narrate the differences in the Vinaya teachings of these three schools, for fear of being prolix.

There are five major works among Tao-hsüan's literary corpus: 1. the *Hsing-shih-ch'ao*, in three *chüan*, but now in twelve *chüan*; 2. the *Chieh-shu*, in four *chüan*, but now in eight *chüan*; 3. the *Yeh-shu*, in four *chüan*, but now in eight *chüan*; 4. the *Shou Pi-ni i-ch'ao* in three *chüan*: originally in three *chüan*, the last *chüan* has been lost; there is now only the first and second *chüan*, and these are now divided into four *chüan*; and 5. the *Pi-ch'iu-ni ch'ao*, in three *chüan*, but now in six *chüan*.

Tao-hsüan composed his own commentaries to his *Chieh-shu* and *Yeh-shu*, and these together with his minor works on Vinaya, and with his other literary compositions, form a voluminous corpus, which cannot be listed in detail here. The Nan-shan Vinaya Tradition primarily studies these five major works. But its basic text is the Dharmaguptaka *Vinaya Piṭaka*, in sixty *chüan*, and its commentary, the *Clear-Sighted Commentary*.

[7.] Question: What are the teachings elucidated by this Tradition?

Answer: This Tradition elucidates the precepts, of which there are two types. First are the prohibitive precepts, the five groups (of rules in the *Vinaya Piṭaka*) that put an end to evil; second are the injunctive precepts, the various practices of good, such as the *Posadha* ceremony, etc. All of the precepts taught by the Tathāgata are completely embraced by these two types of precepts. Thus the principles expressed by this Ritsu Tradition are nothing more than these two, the prohibitive and the injunctive precepts.

(In the *Vinaya Piṭaka*,) first, the two *pratimokṣas* are termed the prohibitive precepts, and then the following twenty *Skandhakas* are the injunctive precepts. The two *pratimokṣas* are those for monks and for nuns. The precepts that bhiksus

and bhikṣuṇīs uphold are termed "the full number of precepts."

If we first explain the precepts for the monks, from among those precepts taught in the *pratimokṣa*, then there are 250 precepts for monks, and these are divided into some eight divisions.

First (of the eight divisions) are the *pārājikā* precepts, which are four in number: the precepts against unchastity, against robbery, against murder, and against bragging (about having attained *ṛddhī*).

Second are the *saṅghādisēṣa* precepts, which are thirteen in number: the precepts against 1) intentional emission of semen; 2) touching a woman; 3) harsh language; 4) praising oneself in order to receive *pūja*; 5) acting as a marriage go-between; 6) building a dwelling too large; 7) receiving a building that is too large from a donor; 8) slandering another without cause; 9) indicting another with having committed transgressions greater than he actually committed; 10) encouraging schism in the *saṃgha*; 11) aiding someone in creating schism in the *saṃgha*; 12) not heeding a charge of defiling the donations of laymen; and 13) not heeding the admonitions of the *saṃgha* through obstinacy.

Third are the indeterminate (Skt: *aniyatā*) precepts, which are two in number: the precepts against 1) being with a woman in a secluded place, and 2) being with a woman in a public place.

Fourth are the *nissaggiya-prāyaścittika* precepts, which are thirty in number: these precepts concern extra robes, not wearing the robes, extra bowls, and going on the begging rounds, etc.

Fifth are the *prāyaścittika* precepts, which are ninety in number: these precepts concern lying, disruptive speech, digging the earth, destroying vegetation, drinking alcoholic beverages, eating at forbidden times, etc.

Sixth are the four *pratideśaniya* precepts, which concern receiving donations of food within the monastery (and not on begging rounds), and receiving donations of food from laymen who are Śaikṣas.

Seventh are the one hundred rules of training (Skt: *śikṣa-karaṇīya*), which concern the proper wearing of the robes, laughing loudly, jumping around, etc.

Eighth are the seven methods of settling disputes (Skt: *adhikaraṇa-samatha*): litigation based on what one has seen, and litigation based on what one remembers, etc.

These eight divisions embrace all of the two hundred and fifty precepts.

These eight divisions which embrace all the precepts can also be divided into five sections: 1. the *pārājikās* and 2. the *saṅghādisēṣa* precepts embrace the two types of transgressions as given above; 3. the *prāyaścittika* combine with the *nissaggiya-prāyaścittika* and the *prāyaścittika* precepts to form one section, embracing in their number one hundred and twenty precepts; 4. the *pratideśaniya* precepts, as above; 5. the *duṣkṛta* precepts, which combine with the two indeterminate precepts, the one hundred rules of training, and the seven methods of settling disputes, forming one section, and embracing a total of one hundred and nine precepts.

And again, all these transgressions can be included in six groups: 1. the *pārājikās*, 2. the *saṅghādisēṣas*, 3. the *sthūlatyayas*, 4. the *prāyaścittikas*, 5. the *pratideśaniyas*, and 6. the *duṣkṛtas*. These are the six groups.

If we were to elaborate upon the *duṣkṛtas*, then there are seven groups. Five are all as above; sixth is evil actions (the *duṣkṛtas* proper), and seventh is evil speech (Skt: *durbhāṣitas*).

Of these seven groups, the *pārājikās*, the *saṅghādisēṣas*, the *prāyaścittikas*, and the *pratideśaniyas* are identical to the above divisions. The category of *sthūlatyayas* embraces all of the major and minor transgressions not included in the *duṣkṛtas* with reference to them either as cause or as result. The *duṣkṛtas* of the above groups and all the other major and minor *duṣkṛtas* are embraced within "evil actions" and "evil speech."

Thus apart from these seven groups, there are no further transgressions, because the six

groups, and the seven groups completely embrace all the transgressions.

Next, we shall explain the nuns' precepts. The precepts of the *bhikṣuṇīs* are, as itemized in the Dharmaguptaka *Vinaya Piṭaka*, three hundred and forty-one precepts, grouped into six divisions; 1. eight *pārājikās*, 2. seventeen *saṅghādisēṣas*, 3. thirty *nissaggiya-prāyaścittikas*, 4. one hundred and seventy-eight *prāyaścittikas*, 5. eight *pratideśanīyas*, and 6. one hundred rules of training. The nuns' precepts do not have the two indeterminate precepts.

There has traditionally been a debate concerning the seven methods of settling disputes, (concerning whether they are included within the nuns' precepts or not): some say that they are, and some say that they are not. Now then, according to Tao-hsüan, they are there in principle, but are not in fact in the *Vinaya Piṭaka*, since that section of the text is abbreviated. Thus there may be seven divisions (to the nuns' precepts). If one were to add the seven methods of settling disputes, then there would be a total of three hundred and forty-eight precepts. These precepts also do not exceed the five sections, which may be known by referring to the monks' precepts. These form the two parts of the full *Vinaya Piṭaka* text. The classification of the teachings as presented in the first half of the *Vinaya Piṭaka* is as given above. These are the prohibitive precepts.

Next, the twenty *skandhakas* of the last half of the Dharmaguptaka *Vinaya Piṭaka* are the injunctive precepts. They are: 1. "On Receiving the Precepts" (*Pravyajyā-skandhaka*); 2. "On Reciting the Precepts" (*Posadha-skandhaka*); 3. "On Retreats" (*Varṣa-skandhaka*); 4. "On the End of the Retreats" (*Pravāraṇā-skandhaka*); 5. "On Leather Goods" (*Carma-skandhaka*); 6. "On Robes" (*Civara-skandhaka*); 7. "On Medicine" (*Bhaiṣajya-skandhaka*); 8. "On the Kathina Robes" (*Kathina-skandhaka*); 9. "On the Monks in Kosambi" (*Kośāmbaka-skandhaka*); 10. "On the Monks in Campa" (*Campa-skandhaka*); 11. "On Censuring" (*Pāṇḍulohitaka-skandhaka*); 12. "On Persons"

(*Pudgala-skandhaka*); 13. "On Hidden Faults" (*Pārivāṣika-skandhaka*); 14. "On Suspending the Pratimokṣa" (*Posadhassthāpana-skandhaka*); 15. "On Schism" (*Samghabheda-skandhaka*); 16. "On Eliminating Disputes" (*Adhikaraṇa-samatha-skandhaka*); 17. "On Bhikṣuṇīs" (*Bhikṣuṇī-skandhaka*); 18. "On Dharma" (*Dharma-skandhaka*); 19. "On Dwellings" (*Śavana-āsana-skandhaka*); and 20. "Miscellaneous" (*Kṣudraka-skandhaka*). These are what are called the twenty *Skandhakas*, and these are, all of them, the injunctive precepts.

However, these two halves of the *Vinaya Piṭaka* mutually interpenetrate one with another: the prohibitive precepts contain injunctive precepts, and the injunctive precepts contain prohibitive precepts. Although they mutually interpenetrate, it is with reference to their respective primary teachings that the two halves have been judged and have been assigned to either the prohibitive precepts, or to the injunctive precepts.

If we view these precepts with reference to Tao-hsüan's Five Major Works—the *Hsing-shih-ch'ao*, the *Chieh-shu*, and the *Yeh-shu* are called the Three Major Works—then we may say that the *Chieh-shu* contains the details of the practice of the prohibitive precepts, and the concomitant actions that aid these prohibitive precepts; the *Yeh-shu* narrates with great clarity the practice of the injunctive precepts, the official legislative actions of the *saṅgha*, by any of the three types of groups, that is, of four monks or more, of one monk, or of two or three monks; the *Hsing-shih-ch'ao* explains both the prohibitive precepts and the injunctive precepts to equal perfection; his *Pi-ch'iu-ni-ch'ao* specifically elucidates both the prohibitive precepts and the injunctive precepts of the *bhikṣuṇīs*; and the *Shou Pi-ni i-ch'ao* largely explains the prohibitive precepts.

Thus, all of these works of the Master Tao-hsüan rest on these two types of precepts: the prohibitive precepts and the injunctive precepts. These two types of precepts have both general and specific characteristics. Generally speaking, all good actions are embraced in these two types of

precepts, but speaking specifically, they are as explained only by reference to this Vinaya Tradition. Now then, the two types of precepts spoken of here are those referred to in the Vinaya Tradition, but even so there is some reference to their more general characteristics.

[8.] Question: Are the total number of precepts of the monks and nuns limited to these (mentioned above)?

Answer: No, they are not. The total number of monks' and nuns' precepts are numberless and limitless. To have decided on a definitive number was due to the fact that these precepts were legislated according to circumstances.

Both the number of monks' and nuns' precepts have three levels (of understanding): in their broadest form, (the monks' precepts) are numberless; in their median form, they consist of three thousand rules of discipline (Skt: *samvara*) with their sixty thousand minute rules; and in their most abbreviated form, they consist of the two hundred and fifty precepts.

The precepts of the nuns have three levels (of understanding): in their broadest form they are innumerable; in their median form, they consist of eighty thousand rules of conduct, with their one hundred and twenty thousand minute rules; and in their most abbreviated form, they consist of the three hundred and forty-eight precepts.

A scripture speaks of "the five hundred precepts," but this is merely a name, having no specific characteristics. As the Master Yuan-chao says, "If we speak with reference to (the Absolute) Realm, the precepts are without number; nevertheless, the number two hundred and fifty serves as a guide to conduct." Such is also the case for the nuns' precepts.

Thus, when the two congregations—monks and nuns—receive the full number of precepts in ordination, they both receive these numberless, limitless number of precepts. The precepts are equal in number to space, and their sphere permeates the *Dharmadhātu*. There are no precepts that

are not Perfect, and so they are termed "all the (Perfect) precepts."

The Five Precepts (Skt: *pañca-sīla*), the Ten Precepts (Skt: *daśa-sīla*), and the Six Rules, are extracted from out of the total number of (two hundred and fifty) precepts, for the gradual inducement of people of various capacities; these form an *upāya* (an expedient means) leading to the total number of precepts. One gradually progresses and advances with them, until one finally attains to the uncommitted stage, which (naturally) possesses all the precepts. Because of this there are said to be in all four ranks of precepts: the Five Precepts, the Eight Precepts (Skt: *aṣṭāṅga-samanvāgatopavāsa*), the Ten Precepts, and the full number of precepts. If we add the Six Rules, then there is a total of five ranks.

There are seven groups of persons within Buddhādharma, which groups are set up (by these five types of precepts). These seven are: 1. *bhikṣu*, and 2. *bhikṣuṇī*; these two groups of persons have both undertaken the full number of precepts; 3. *śikṣamaṇa*, who undertakes the Six Rules of Training; 4. *śrāmaṇera* and 5. *śrāmaṇerikā*, who both undertake the Ten Precepts; 6. *upāsaka* and 7. *upāsikā*, who both undertake the Five Precepts. The first five groups of persons are those who have left the householders' life (= clerics), and the last two are still in the householders' life (= laymen).

Although the precepts of the *śikṣamaṇas*, the *śrāmaṇeras*, and the *śrāmaṇerikās* are in number the Ten Precepts, etc., when it comes to the actual upholding of them, they are like unto a fully ordained monk (or nun). The Eight Precepts of Abstinence are clerical precepts undertaken by the laity. Nevertheless, these precepts are included in those precepts kept by the laity, the *upāsakas* and the *upāsikās*. There are no other groups of persons (within Buddhism) outside of these seven.

The Five Precepts are: 1. the precept against the taking of life; 2. the precept against stealing; 3. the precept against illicit sexual practices; 4. the precept against lying; and 5. the precept against drinking liquor. The Eight Precepts of Abstinence

are: the first five are as above, except that the precept against illicit sexual practices becomes a precept against all sexual activity; 6. the precept against putting perfumes or oils on the body; 7. the precept against seeing or listening to songs and dances; 8. the precept against using high and broad beds; and 9. the precept against eating at forbidden times. The *Sarvāstivāda-sāstra* says, "Eight are precepts, the ninth is abstinence; when counted together there are then nine." The Ten Precepts are: the first nine are as above; and 10. the precept against grasping gold, silver, and jewels.

The Six Rules of Training are: 1. the rule against killing any living thing; 2. the rule against stealing even three coins; 3. the rule against touching (a man); 4. the rule against lying; 5. the rule against drinking liquor; and 6. the rule against eating at forbidden times.

Of these seven groups of persons within the Buddhadharmā, there are three groups for men: *bhikṣu*, *śrāmaṇera*, and *upāsaka*; and four for women, namely, the other four.

[9.] Question: How many teachings does this Tradition set up to embrace all of the various teachings?

Answer: The Master Tao-hsüan sets up two types of teachings, that of converting and that of legislating, in order to embrace the full lifetime teaching of the Buddha. These are also termed the teaching of converting and the teaching of practice. The teaching of converting is the teachings of *samādhi* and *prajñā* as taught in the Scriptures and in the Commentaries, the *Four Āgamas*, etc. The teaching of legislating is the teaching of the precepts as taught in the *Vinayas*, such as the *Dharmaguptaka Vinaya Pīṭaka*.

Now then, this Tradition is a teaching based on the *Vinaya Pīṭaka* and so it regards the precepts as primary. If the practice of the precepts is purified, then *samādhi* and *prajñā* arise automatically. Thus, if one first upholds the precepts, and guards against faults in one's actions, *samādhi* and *prajñā* then, and only then, put down and cut off

mental defilements and errors.

It is for the purpose of obtaining *bodhi* that the precepts are legislated; it was never for any worldly benefit. The path to holiness of all the Three Vehicles cannot be established in the absence of the precepts, so herein lay the reason that the Tathāgata initially legislated the precepts. [This is the explanation of Tao-hsüan].

[10.] Question: It is popularly said, "(Keeping) the Five and the Eight Precepts brings retribution in either human or *deva* realms. The Ten Precepts and the full number of precepts bring forth arhatship." What does this signify?

Answer: This is not necessarily true. If one keeps the Five of the Eight Precepts, one will then receive—as a retribution based on such as a cause—rebirth as a human or as a *deva*. If one keeps the Ten Precepts, or the full number of precepts, one will then receive—as a retribution based on such as a cause—the end result of arhatship, that is Hinayāna arhatship. It is based on this that the popular saying is as given above.

If, however, one views this from the point of view of the intention (Skt: *āśaya*) of the person undertaking the precepts, this is not the case. As the Master Yuan-chao says, "There are four groups of precepts: the Five, the Eight, the Ten, and the full number of precepts. Now if any of these are undertaken by one of dull capacities, they will all lead to worldly good. If they are undertaken by one of superior understanding, then they will form the basis for Enlightenment." Thus, we should remember that the precepts differ according to the individual's capacities. This is the teaching of this Tradition, the purport set forth by Tao-hsüan.

[11.] Question: To which of the two, the Mahayana or the Hinayāna, does the *Shibun* (= Dharmaguptaka) Ritsu Tradition belong?

Answer: The judgments of the various masters of the Ritsu Tradition differ with respect to this. The Master Hui-kuang said, "The Dharmaguptaka Vinaya Tradition is Mahayana" The

Masters Fa-li and Hsüan-yün both said that this Tradition "... is purely Hīnayāna." The Master Tao-hsüan said, "This Dharmaguptaka Tradition is, in its principles, Mahayana." Now then, this latter judgment has in large measure become authoritative.

The *Yeh-shu* sets up five points in which the Dharmaguptaka *Vinaya Pīṭaka* is Mahayana. These are: 1. the Arhat Dabba searched for a higher goal; 2. Buddhahood was bestowed on all creatures with the phrase, "May all sentient beings together attain Buddhahood!"; 3. the *vijñāna* perceives external phenomena; 4. monks were addressed as "Sons of the Buddha"; and 5. the penalties for infractions of the precepts were determined according to the intention of the transgressor. In these points, the Dharmaguptaka *Vinaya Pīṭaka* far surpasses all other Vinaya works. It is truly profound.

Each one of all of the above various precepts has four aspects: 1. the precept itself, for precepts legislated by the Tathāgata apply to all situations; 2. the nature of the precepts: the person receiving the precepts generates this, and it becomes absorbed into the consciousness. This Dharmaguptaka Tradition, relying upon the *Jōjitsuron* (= the *Ch'eng-shih lun*), holds that an element neither physical matter nor mental constitutes this nature; 3. the practice of the precepts: upon receiving the precepts, they are carried out, and the three actions—of body, speech, and mind—are thus formed; and 4. the external aspect of the precepts: these virtues are manifested outwardly, and so become a model of conduct for others. Each one of the many precepts possesses all of these four aspects.

[12.] Question: Be they Mahayana or Hīnayāna, what are the basic practices and the resultant attainment posited in the doctrines of this Tradition and in the ideas of Tao-hsüan?

Answer: The teachings of this Tradition are basically Hīnayāna, as the Dharmaguptaka *Vinaya Pīṭaka* is concerned with those persons of Hīnayāna capacities. Nevertheless, in principle it is Maha-

yana, as it obliges persons of such capacities to gradually progress (to the Mahayana). It is Hīnayāna, because as Hīnayāna there is nothing that it does not include. And it is partially Mahayana, since as Mahayana there is nothing that it does not anticipate. This is the purport of the teachings of this Tradition.

According to Tao-hsüan, the lifetime teaching of the Tathāgata, both Mahayana and Hīnayāna, is divided into Three Teachings: 1. the teaching of the Emptiness of Nature (Skt: *svabhāva-sūnyatā*); this includes all Hīnayāna teachings; 2. the teaching of the Emptiness of External Characteristics (Skt: *lakṣaṇa-sūnyatā*); this includes all shallow Mahayana teachings; and 3. the Perfect Teachings of Cognizing-Only (Skt: *vijñapti-mātratā*); this includes all profound Mahayana teachings.

Now then, this Dharmaguptaka Vinaya Tradition is but one aspect of the teaching of the Emptiness of Nature. Nevertheless, Tao-hsüan's heart lay in the Perfect Teaching of Cognizing-Only, which he regarded as a perfect interfusion of the Three Learnings, the unimpeded perfect practice. In his *Yeh-shu*, Tao-hsüan elucidates the essences of the precepts as discussed in various schools, and he presents the significance of three schools; the School of Existence and the School of Emptiness are both included in the teaching of the Emptiness of Nature. And the teaching of the nature of the precepts is that of the teaching of Cognizing-Only.

Both the Mahayana and the Hīnayāna each recognize the Three Learnings (Skt: *triṇi śikṣāṇī*). But in the Three Learnings of the Perfect Teaching of the Mahayana, the Learning of the Precepts refers to the keeping of the three-fold pure precepts, and a seed (Skt: *bīja*) in the *ālayavijñāna* is held to constitute its nature. *Samādhi* and *prajñā* are the practice of Cognizing-Only. *Samatha* ("stilling") and *vipaśyana* ("insight") carried out together are held to constitute its characteristics. The precepts (Skt: *śīla*) are none other than *samādhi* and *prajñā*; there is not one precept that is not *samādhi* and *prajñā*. *Samādhi* and *prajñā* are none

other than the precepts; there is no aspect of these that is not of the precepts. This is termed the practice, and the characteristics, of the perfect interfusion of the Three Learnings.

The three-fold pure precepts mentioned above are: 1. the precept that embraces all rules of conduct, which cuts off all evil; 2. the precept that embraces all good dharmas, which is the practice of all good; and 3. the precept that embraces all creatures, which means to bear (the sufferings of) all creatures, and to bestow the Ultimate Benefit (of Enlightenment) upon them. These three-fold pure precepts are also a practice that perfectly interfuses, so that these three precepts, each one of them, perfectly and totally embraces all of the various precepts. For instance, the precept against taking life embraces the three-fold pure precepts, and such is the case for all of the precepts. And so it follows that if one upholds one precept, all of the three-fold pure precepts are then totally upheld.

Although this is the practice of but one precept, yet it broadly embraces all (lit: "the ten thousand") precepts; although this may be of the duration of one moment of thought, yet it instantly spans three *asamkhyeya kalpas*. The three *asamkhyeya kalpas* are not negated, and yet this one moment of thought is recognized; this one moment of thought is not ignored and yet the three *asamkhyeya kalpas* are really spanned. Long and short are unhindered; creatures and the Buddha are the same; all phenomena mutually interpenetrate, and all the various external characteristics are identical one with another without end. How can this not be profound and marvellous!

Now then, for the purpose of abbreviation, we shall not discuss either the precept that embraces all good dharmas, nor the precept that embraces all creatures.

There are three categories to the precept that embraces all the rules of discipline: 1. the precepts that lead to separate liberation (Skt: *pratimokṣa-sīla*); 2. the precepts that (necessarily) accompany *samādhi*; and 3. the precepts that (necessarily) accompany Enlightenment.

Within the first of these, the precepts that lead to separate liberation, there are three aspects to its activities, namely, the precepts as upheld by one's body, one's speech, and one's mind. Whereas the precepts upheld by one's body and one's speech have two aspects—those precepts upheld by both Mahayana bodhisattvas and Hīnayāna *śrāvakas*, and those precepts not upheld by the Hīnayāna *śrāvakas* but only by Mahayana bodhisattvas—the precepts relating to mental action are precepts upheld only by Mahayana bodhisattvas. For this reason, the precepts received by Hīnayāna *śrāvakas* are merely one part of those precepts relating to the actions of the body and speech held by both Hīnayānists and Mahayanists. The precepts taught in the Dharmaguptaka *Vinaya Piṭaka* are these precepts. Nevertheless, the Dharmaguptaka *Vinaya Piṭaka* partially corresponds to the Mahayana precepts relating to mental activity. Because of this (the Mahayana precepts) contain the Hīnayāna precepts.

Now then, this Mahayana Tradition regards the precepts held in common by both the Hīnayāna and the Mahayana as being included within the three-fold pure precepts, in order to reconcile and to subsume them all within the Mahayana.

The precepts taught in the Hīnayāna *Vinaya Piṭaka* are, all of them, the greater, perfect, and sudden (Mahayana) precepts, and have no separate characteristics apart from them. Being pure, one, and of greatest perfection, these rules for the seven groups of persons are totally identical to those of the Hīnayāna *Vinaya Piṭaka*, because these are as recognized within the first of the three-fold pure precepts, the precept that embraces all the rules of discipline.

This is the purport of the teaching concerning the Teaching and its resultant insight of Tao-hsüan, the disposition of those followers who receive, follow, understand, and practice the precepts. However, in the receiving of the three-fold pure precepts, there is a general receiving (of all the three) and a separate receiving. When all of the three precepts are received, this is termed the

general receiving. The receiving of only the first of these three precepts, the precept that embraces all the rules of discipline, is termed the separate receiving.

Now then, as maintained by Tao-hsüan, the perfect precepts relating to mental activity as transmitted in a correct, Hinayāna *karma-vacana* ceremony, are what correspond to this separate receiving of the precept that embraces all the rules of discipline. When one then later receives the Bodhisattva Precepts, this is what corresponds to the general receiving of all of the three-fold pure precepts.

The followers of this Ritsu Tradition receive both the general receiving and the separate receiving (of the three-fold pure precepts) within a ritual enclosure (Skt: *sīmā*) and the precepts of both the (Hinayāna) *Vinaya Pīṭaka* and the (Mahayana) *Bodhi-kyō* (Ch: *Fan-wang ching*) are all upheld. The two terms, "general receiving" and "separate receiving" originated with scholars of the Hossō (= Yogācāra) Tradition, but its principles lie within the sphere of the Nan-shan Vinaya Tradition of Tao-hsüan.

The legislation of the five sections and those for the seven groups in the *sangha* arose from among the *śrāvakas*, and yet its practice spans the Mahayana. Clear are the true teachings of the *Yuga-ron* (= *Yogācāra-bhūmi*), and the judgments of Tao-hsüan.

If the disposition of the devotee but resides in this Tradition, how can the marvellous result which is Buddhahood be far away!

THE HOSSŌ TRADITION

[1.] Question: Why is this Tradition termed the Hossō Tradition?

Answer: It is termed the Hossō (tangible characteristics of the dharmas, Skt: *dharma-lakṣaṇa*) Tradition because it determines the characteristics and the nature of all of the various dharmas. Broadly speaking this Tradition has some four

names.

First, it is called the Tradition of Cognizing-only (*Yuishiki-shū*, Skt: *Vijñapti-mātratā*) because the major purport of this Tradition is to elucidate the fact that there is only (*yui*-, *-mātratā*) mental concepts (*-shiki*; *vijñapti*-). Second, it is called the Perfect and True Tradition which is in Accord with Reason (Jpn: *Ōri-enjitsu-shū*) because all of its teachings are in accord with the Truth. Third, it is called the Teaching which is Universally for all Vehicles (Jpn: *Fūjō-kyō*) because it embraces all of the Five Vehicles. Fourth, it is called the *Hossō-shū* because of the reason given above. We now present only one of these names.

[2.] Question: Which scriptures and commentaries does this Tradition rely upon for its authority?

Answer: There are some six scriptures and eleven commentaries which are quoted in the *Jō-yuishiki-ron*. The six scriptures are: the *Kegon-kyō*, the *Gejin-mikkyō*, the *Nyorai-shutsugen-kudoku-shōgon-kyō*, the *Abidatsuma-kyō*, the *Ryōga-kyō*, and the *Kōgon-kyō*. The eleven commentaries are: the *Yuga-ron*, the *Ken'yō-shōkyō-ron*, the *Shūryō-ron*, the *Shō-daijō-ron*, the *Jūji-kyō-ron*, the *Fumbetsu-yuga-ron*, the *Ben-chūben-ron*, the *Nijū-yuishiki-ron*, the *Kan-sōen-ron*, and the *Zōshū-ron*.

Speaking generally however, some five major commentaries, or ten subsidiary commentaries are all the textual authorities of this Tradition. Nevertheless the *Gejin-mikkyō* Scripture, and the *Yuga-ron* and the *Jō-yuishiki-ron* Commentaries especially serve as a guide to the study (of this Tradition).

[3.] Question: Who does this Teaching regard as its patriarchal masters?

Answer: The various generations of the lineal succession of this Teaching in the three countries is clear.

Some nine hundred years after the Extinction of the Tathāgata, the Bodhisattva Maitreya

descended from Tuṣita Heaven, down to the country of Ayodhya in India, and there in the Lecture Hall of Ayodhya he preached the five major commentaries. The spiritual stage of the Bodhisattva Maitreya was that of the Tenth *Bhūmi*, and he was transmitting that which he had personally heard when the Tathāgata was in the world. The marvelous truth of the Middle Way, which is neither emptiness nor existence, is truly a clear mirror within all of the various teachings.

The *Yuga-ron*, in its one hundred scrolls of text, evaluates all of the various teachings. For this reason it is called the Commentary which Broadly Comments on All the Various Scriptures (Jpn: *kōshaku shūkyō ron*).

Next, there was the Bodhisattva Asaṅga, whose spiritual stage was that of the First *Bhūmi*. He succeeded upon the Bodhisattva Maitreya, and he widely disseminated this Tradition. Asaṅga made detailed commentaries on all of the writings of the Bodhisattva Maitreya, and he composed commentaries upon the teachings of the Buddha Śākyamuni.

Next, in a period some nine hundred years (after the Extinction of the Tathāgata), there was the Bodhisattva Vasubandhu, the younger brother of Asaṅga. He was a bodhisattva who had clearly attained the four roots of good. He succeeded upon the Bodhisattva Asaṅga and widely disseminated this Tradition.

Vasubandhu composed explanatory commentaries based upon Maitreya's Commentary (= the *Yuga-ron*). Initially, Vasubandhu had studied the Hīnayāna, and had composed some five hundred commentaries upon it. Later, he disseminated the Mahayana, and again he composed some five hundred commentaries on it. He thoroughly penetrated the teachings of all of the texts of the whole lifetime teachings of the Tathāgata.

Next, there was the Bodhisattva Dharmapāla, who profoundly understood the commentarial literature of Vasubandhu, and who widely disseminated the teachings of Maitreya. Being a Buddha of this, the *Bhadra Kalpa*, he gave an explanatory

revelation from out of the sky. All the non-Buddhists with their perverse clinging, closed their mouths and were as dumb. The various sectarian traditions of the Hīnayāna all folded in their tongues and were as stammerers. Thus did the non-Buddhists and the Hīnayānists of India all say, "The Mahayana has only this one man"

Next, there was the Commentary Master Śīlabhadra, who was as a great general in the Transmission of the Buddhādharma. During his age, he far transcended ordinary persons. He transmitted all of the teachings of the Hossō, and commented upon the whole lifetime teachings of the Tathāgata.

These five great commentary masters were all of them great masters, transmitters of the Dharma in India.

Next, in the early years of the Great T'ang Dynasty in China, there was the Tripiṭaka Master Hsüan-tsang. He traversed the distant, shifting sands on his journey to far away India. There he eventually met the commentary master Śīlabhadra, who was widely disseminating this Tradition. The master Śīlabhadra has waited long for Hsüan-tsang, and he transmitted to him all of the teachings of the Hossō, that is, the Five Major Commentaries, and the Ten Subsidiary Commentaries, omitting nothing. Finally, Hsüan-tsang returned to China, where he widely propagated this Tradition.

Hsüan-tsang had some three thousand students, seventy disciples who were spiritually advanced, and four chief disciples. Indeed, the whole realm went to him in allegiance, and the whole country within the four seas paid court to him. He translated an exceedingly large number of the various scriptures, *Vinayas*, and commentaries, both of his own Tradition and those of other Traditions. Hsüan-tsang is the first of the patriarchal masters of the Tradition in China, and he is the sixth patriarchal master in the Indian lineage of succession.

Next, there was the Dharma Master K'uei-chi. He was the chief disciple of the Tripiṭaka Master Hsüan-tsang. His wisdom and his under-

standing far surpassed the ordinary. Succeeding upon the Tripiṭaka Master Hsüan-tsang, he widely transmitted this Tradition. K'uei-chi was "the master of the one hundred volumes of commentaries," a manifestation of a Bodhisattva of the Tenth *Bhūmi*, a master whose outstanding qualities stand out as a flower among weeds. The whole world looked to him in allegiance. He was given the honorific posthumous title of "the Great Master of the Tz'u-en Monastery" (= *Jion-daishi*).

Next, there was the Great Master Hui-chao of Ssu-chou, who succeeded upon the Great Master of the Tz'u-en Monastery, K'uei-chi. He widely disseminated this Tradition.

Next there was the Great Master Chih-chou of P'u-yang, who succeeded upon the Great Master of Ssu-chou, Hui-chao. He broadly transmitted this Tradition.

These then are the generations of the lineage succession in the land of the Great T'ang Dynasty.

There have been some three transmissions of this Tradition into Japan. First, the two monks, Chih-t'ung and Chih-ta received these teachings from the Tripiṭaka Master Hsüan-tsang. Second, the Dhyāna Master Chih-feng, of the Kingdom of Silla, received these teachings from the Tripiṭaka Master Hsüan-tsang, and initially transmitted them to the monk of *Sōjō* rank Gishin, of Japan. He propagated this Hossō Tradition in the Yuima-dō (of the Kōbokuji Monastery). Third, the monk of *Sōjō* rank Gembō, of Japan, went to T'ang Dynasty China, where he studied under the guidance of the Great Master of P'u-yang, Chih-chou. Returning to Japan, he transmitted the teachings to the monk of *Sōjō* rank, Zenjū.

From that time to the present there has been a continuous transmission of these teachings; the monasteries have been filled with those who cultivated this study up to the present day, with no interruption. All of these masters were a multitude like unto dragons and elephants, and the spears of their wisdom and their eloquence were truly sharp; all of them had the outstanding qualities of lions,

and the roar of their determining (truth from error) was exceedingly loud and fierce. The whole land of Yamato (= Japan) was widely spread about with the Hossō teachings. What other Tradition can match this?

In the above narration nothing has been omitted with respect to the lineage succession of this Tradition in the three countries.

[4.] Question: How many periods of the teaching does this Tradition posit in order to embrace the whole lifetime teachings of the Tathāgata?

Answer: This Tradition posits some three periods of the teaching in order to embrace all of the lifetime teachings of the Tathāgata. This is the clear teaching of the *Gejin-mikkyō*.

First, there is the teaching of existence. During the first of these chronological periods the Buddha elucidates, for those who aspire after the Vehicle of the Śrāvakas, the teaching of the emptiness of the self and the existence of the dharmas, thus destroying the clings of the non-Buddhists for a substantial self. All of the various Hīnayāna groups are included within this teaching. For now however, we shall speak of this teaching from the point of view of its teaching of existence, and all of the other (Hīnayāna) groups may be subsumed within this.

Second, there is the teaching of emptiness. The Buddha, in this the second chronological period of His teachings, elucidates, for those who aspire after the Mahayana, the teaching that all of the various dharmas are empty, in order to destroy the above clinging after substantial dharmas.

Third, there is the teaching of the Middle Way. In this, the third of the chronological periods, the Buddha taught the teaching of neither emptiness nor existence, in order to destroy the above one-sided clings to existence or to emptiness.

Nevertheless, the first period teaches existence with reference to its temporary, dependent (Skt: *paratantra*) nature (Jpn: *etaki-shō*). The second period teaches emptiness with reference to clinging to (false concepts of) a self. It is not yet

the fully revealed teaching of the Three Natures, or of the Three Non-natures. Thus, these first two periods are "the not yet fully revealed teachings," for they are philosophical positions easily leading to argumentation. In the third period, the Three Natures and the Three Non-natures are fully taught. Because of the illusory (Skt: *parikalpita*) nature of existence (Jpn: *henge-shoshū-shō*), there is no existence. But because of the temporary, dependent (Skt: *paratantra*) nature (Jpn: *etakishō*) of things, there is no non-existence. This is the marvelous truth of the Middle Way, neither emptiness nor existence. It is from its very beginnings apart from the two extremes, and immediately enters on to the right path. This is the most profound of the whole lifetime teachings of the Tathāgata, and especially the most marvelous of all of the eighty(-four) thousand teachings. All of the most profound Mahayana scriptures, such as the *Kegon-gyō*, the *Gejin-mikkyō*, the *Kongō-myō-saishō-ō-kyō*, the *Hokke-kyō*, the *Nehan-gyō*, etc., are included within this period. All of the *Prajñāpāramitā* scriptures are included within the second period. All of the various Hinayāna groups are included within the second period.

[5.] Question: Are these three periods a chronological sequence, or are they an ideational sequence?

Answer: Scholars differ in their opinions with respect to this. Some say that the three periods are a chronological sequence, some others say that the three periods are an ideational sequence of different teachings, and some others say that the three periods are a combination of both ideational and chronological sequences.

[6.] Question: Is the Middle Way, which is taught within these three periods, posited with respect to the Three Natures? Or is the Middle Way elucidated with respect to one dharma (= with respect to any one of the Three Natures)?

Answer: There are two teachings with re-

spect to this. The first one says that the Three Natures are seen with respect to the Middle Path. The second one says that the Middle Path is one of these dharmas. Many, however, hold that the Three Natures are given with respect to the Middle Path, and that the Middle Path is also one of these dharmas.

[7.] Question: How is emptiness taught in the second period?

Answer: There are two teachings in this. The first holds that emptiness is taught based on the teaching of the illusory nature of things, and that it teaches only in its hidden meaning that all things are empty. The second holds that emptiness is taught based on the Three Non-Natures.

[8.] Question: How many different types of Vehicles does this Tradition posit?

Answer: The teachings of this Tradition posit some Three Vehicles and Five Natures. The Five Natures are: first there are those with the definitive nature of a *śrāvaka*; second, those with the definitive nature of a *pratyekabuddha*; third, those with the definitive nature of a bodhisattva; fourth, those with no set nature; and fifth, those sentient beings without any natures.

Those beings of the Two Vehicles with their definitive natures attain to the fruit taught within their own vehicles, and in addition they attain an entry into extinction without any residue. Those who have the nature of a bodhisattva perfect the practice of the two benefits (= benefitting oneself and others), and are awakened to the Greatest Bodhi. Those sentient beings without any natures are by their natures without any undefiled seeds (Jpn: *shūjī*; Skt: *bījas*); they have only defiled seeds. If they do progress, then they shall be reborn among humans or devas, but this is as high as they shall advance.

[9.] Question: Do those beings of the Two Vehicles (= *śrāvakas* and *pratyekabuddhas*) who

enter into extinction, ever return to the round of birth and death?

Answer: Not for those who have entered into (extinction) without residue, for their bodies are reduced to ashes and their intellects are extinguished, and all of their cognizing consciousnesses are extinguished. How can there be for them any return to the round of birth and death? Those persons with no definitive natures will certainly convert to the Mahayana, and they shall not enter into this extinction. When they do convert (to the Mahayana), they enter into the first mental stage of the Ten Stages of Faith. And from the First Abode, they enter into the stage of the *asamkhyeya kalpas*, and attain to buddhahood.

By nature there is within the capabilities of all sentient beings these five different natures. For this reason then the Buddha gives an appropriate dharma to each one of these capacities or faculties. Thus, there is by necessity some Five Vehicles. Those sentient beings without any natures are those beings of the Vehicles of Humans and Devas; those beings with definitive natures of the Three Vehicles constitute those beings of the Three Vehicles. Those with no definitive natures are those beings common to any of the Three Vehicles, as is appropriate. In this manner then there are some Five Vehicles. However, if we speak with reference to those Vehicles which are trans-worldly, then this Tradition posits only some Three Vehicles. Truly the reason why this Tradition is also called "the Teaching which is for All Vehicles, Universally" is truly based on this.

[10.] Question: The *Hokke-kyō*, and other texts, teach that there is only One Vehicle, and for this reason those beings who have the definitive natures of the Two Vehicles can all attain buddhahood. Why must this Tradition maintain some Five Natures?

Answer: The teachings of the *Hokke-kyō*, and of other scriptural texts, are teachings with a hidden meaning. They speak of the One Vehicle with respect to those beings with no definitive

natures; these texts do not say that all beings with the five different natures can all attain to Buddhahood. But when (these scriptures) say "all," this means the "all" of one small portion. It is in the nature of things that these Five Natures have been distinct one from the other from the beginning of beginningless time, and they cannot be changed.

[11.] Question: What are the characteristics of the cultivation of religious practices by beings of the Three Vehicles, and of their attainment of the fruits?

Answer: *Śrāvakas* traverse some three lifetimes (at a minimum), or sixty *kalpas* (at a maximum) and attain the fruit of arhatship. *Pratyekabuddhas* traverse some four lifetimes or one hundred *kalpas*, and attain to his fruit. Bodhisattvas traverse three *asamkhyeya kalpas* and attain the fruit of Great Awakening.

[12.] Question: How many different bodhisattva stages does this Tradition posit?

Answer: In discussing this from the point of view of both the cause and the effect of this path, there is posited in all some forty-one stages. These are: the Ten Abodes, the Ten Practices, the Ten Transfers of Merit, the Ten *Bhūmis*, and Buddhahood.

If the stage Almost Equal to Enlightenment (Jpn: *tōgaku*) is also delineated, then there are some forty-two stages. However, this is included within the (tenth) *Bhūmi*, "Cloud of the Dharma" (Skt: *dharma-megha bhūmi*). Also, if the Ten Stages of Faith are delineated, then there are some fifty-one stages. However, the Ten Stages of Faith are included in the First *Bhūmi*.

The Great Master of the Tz'u-en Monastery, K'uei-chi, also posits some forty-one stages. The Dharma Master of the Hsi-ming Monastery, Yuan-ts'e, posits in all some fifty-two stages. These forty-one stages are grouped into five stages.

First is the Stage of Preparation (Skt: *sambhara*). This is the thirty stages before the *Bhūmis*. Second is the Stage of Additional Reli-

gious Practice (Skt: *prayoga*). After the ten stage of the Transfer of Merit, the four roots of good are delineated, and they come to make the expedient (Skt: *upāya*) additional religious practice (Skt: *prayoga*) leading to the Path of Views (Skt: *darśana-mārga*). Third is the Stage of Penetration. This is the mental state of entering into the First *Bhūmi*, the Stage of the Path of Views (Skt: *darśana-mārga*). Fourth is the Stage of Cultivation (Skt: *bhāvanā-mārga*). This is the stages from the mental state which abides in the First *Bhūmi* to the end of the Tenth *Bhūmi*. Fifth is the Stage of the Ultimate. This is buddhahood. These are termed the five stages of religious cultivation.

[13.] Question: What hindrances do persons in the Three Vehicles cut off?

Answer: Beings in the Two Vehicles cut off only the hindrance of the defilements (Skt: *kleśa-āvaraṇā*). Beings who are Mahayana bodhisattvas cut off both of the hindrances. The two hindrances are: first, the hindrance of the defilements; and second, the hindrance of intellectualization (Skt: *jñeya-āvaraṇā*). Each of these two hindrances is two-fold: that is, those that are acquired and those which are with a person from birth.

Bodhisattvas before the First *Bhūmi* put down the outward manifestations of the two acquired hindrances. In the First *Bhūmi* they cut off the seeds (Jpn: *shūji*; Skt: *bījas*) of these two defilements. From the Second *Bhūmi* onwards, up to (but not including) the Tenth *Bhūmi*, in each *Bhūmi* they gradually cut off the hindrance of intellectualization which has been with them since birth. When they reach the Tenth *Bhūmi* they cut off the seeds of the hindrance of the defilements which have been with them since birth. The influences of these two hindrances are gradually cut off in this same order, from the Second *Bhūmi* onwards. When one reaches the state of buddhahood, all of these hindrances are totally cut off at once.

[14.] Question: How many stages are traversed

during the period of the three *asaṃkhyeya kalpas*?

Answer: The three stages of the Wise, and the four roots of good are traversed in the First *Asaṃkhyeya Kalpa*. The First *Bhūmi* to the Seventh *Bhūmi* is traversed during the Second *Asaṃkhyeya Kalpa*. The Eighth, Ninth, and Tenth *Bhūmis* are traversed during the Third *Asaṃkhyeya Kalpa*. After one has traversed the three *asaṃkhyeya kalpas*, one attains to buddhahood.

The forty-one stages of the bodhisattva are divided into the Four Reliances. The stages before the *Bhūmis* are the First Reliance. At this time the bodhisattva makes *pūja* offerings to buddhas as numerous as the sands of five Ganges Rivers. The stages from the First *Bhūmi* to the Sixth *Bhūmi* are the Second Reliance. Now the bodhisattva makes *pūja* offerings to buddhas as numerous as the sands of six Ganges Rivers. The stages of the Seventh, Eighth, and Ninth *Bhūmis* make up the Third Reliance. Now the bodhisattva makes *pūja* offerings to buddhas as numerous as the sands of seven Ganges Rivers. The Tenth *Bhūmi* is the Fourth Reliance. Now the bodhisattva makes *pūja* offerings to buddhas as numerous as the sands of eight Ganges Rivers. For these three *asaṃkhyeya kalpas* the bodhisattva makes *pūja* offerings in all to buddhas as numerous as the sands of twenty-six Ganges Rivers.

During these three *asaṃkhyeya kalpas* all of the various practices are cultivated, and the six *pāramitās* are perfected. Before the *Bhūmis*, cognizing-only with respect to external characteristics is cultivated, and within the *Bhūmis* the cognizing-only aspect of internal nature is revealed.

[15.] Question: How many categories of dharmas does this Tradition posit, in order to embrace all of the dharmas?

Answer: It posits one hundred dharmas in order to totally embrace all of the various dharmas.

[16.] Question: What are the one hundred dharmas?

Answer: They are divided into some five groups.

First is the mind itself (*citta*), which is eight-fold: the eight consciousnesses (*viññāna*), which are eye-(consciousness), ear-(consciousness), nose-(consciousness), tongue-(consciousness), body-(consciousness), the mind, *mano*-consciousness, and the *ālaya*-consciousness. Second are the dharma-s which are mental states (Skt: *caitasika dharma-s*). There are some fifty-one of these, and together they are divided into some six groups: First are the five ever-present (Skt: *sarva-traga*) dharma-s: attention (Skt: *manaskara*), contact (Skt: *sparsa*), impressions (Skt: *vedanā*), thoughts (Skt: *samjñā*), and volitional thought (Skt: *cetanā*). Second are the five mental conditions which may or may not be conjoined with the mind (Skt: *vinīyata-dharma-s*): desire (Skt: *chanda*), resolve (Skt: *adimokṣa*), remembrance (Skt: *smṛti*) *samādhi*, and *prajñā*.

Third are the thirty-one good dharma-s (= good mental states): trust (Skt: *śraddhā*), energy (Skt: *vīrya*), shame (Skt: *hrī*), bashfulness (Skt: *apatrāpya*), absence of greed (Skt: *alobha*), absence of animosity (Skt: *adveṣa*), absence of ignorance (Skt: *amoha*), well-being (Skt: *prasrabdhī*), vigilance (Skt: *apramada*), equanimity (Skt: *upekṣā*), and non-injury (Skt: *ahiṃsā*).

Fourth are the six mental defilements (Skt: *kleśa-s*): greed (Skt: *rāga*), animosity (Skt: *pratiṭigraha*), ignorance (Skt: *mūḍhā*), pride (Skt: *māna*), doubt (Skt: *vicikitsā*), and wrong views (Skt: *dṛṣṭi*). Wrong views can be expanded into some five views: the view that (the five *skandha-s*) constitute a self (Skt: *satkāyadṛṣṭi*), the view of the (two) extremes (Skt: *anta-dṛṣṭi*), perverse views (= not believing in karmic retribution, Skt: *kudṛṣṭi* ?), the view that holds to (the above) views, and the view that there is efficacy in (non-buddhist) precepts and in (non-buddhists) ascetic practices (Skt: *śīla-vrata-paramarśa dṛṣṭi*).

Fifth are the twenty minor defilements (Skt: *upakleśa-s*): anger (Skt: *krodha*), enmity (Skt: *upanāha*), concealing one's misdeeds (Skt: *mṛakṣa*),

anguish (Skt: *pradāsa*), stinginess (Skt: *mātsarya*), envy (Skt: *īrsyā*), deception (Skt: *māyā*), fraudulence (Skt: *sāṭhya*), injury (Skt: *vihiṃsā*), pride (Skt: *mada*), shamelessness (Skt: *āhrikyā*), non-bashfulness (Skt: *anapatrāpya*), restlessness (Skt: *auddhatya*), melancholy (Skt: *styāna*), lack of confidence (Skt: *āśraddhya*), laziness (Skt: *kausidya*), negligence (Skt: *pramāda*), forgetfulness (Skt: *muditasmr̥titā*), distraction (Skt: *vikṣepa*), and incorrect understanding (Skt: *asamprajanya*).

Sixth are the four indeterminate (Skt: *anīyatā*) mental states: repentance (Skt: *kaukr̥tya*), drowsiness (Skt: *middha*), reflection (Skt: *vitarka*), and investigation (Skt: *vicāra*). These six groups of dharma-s make up a total of fifty-one dharma-s. [This ends the sublist of *caitasika dharma-s*, returning to the main list of five groups of dharma-s. Ed.]

Third are the eleven material (*rūpa*) dharma-s: the eye, ear, nose, tongue, and body; forms, sounds, smells, tastes, and tangibles; and the physical matter included within the *dharma-āyatana* (Skt: *dharmāvatānikāni rūpāṇi*). There are five kinds of this physical matter: exceedingly small matter, exceedingly unstable matter, matter that is drawn out by receiving (the precepts), matter which is generated in *samādhi*, and matter which arises through the illusory nature of existence. These are all physical matter which is included within the *dharma-āyatana*.

Fourth are the twenty-four types of objects not (necessarily) associated with the mind (Skt: *citta-viprayukta-samskāra*): acquisition (Skt: *prapti*), life (Skt: *jīvitendriya*), similarity (Skt: *nikāyasabhāga*), difference (Skt: *viśabhāga*), the thoughtless absorption (Skt: *asamjñi-samāpatti*), the absorption of extinction (Skt: *nirodha-samāpatti*) being in the thoughtless absorption (Skt: *asamjñika*); names (Skt: *nāma-kāya*), words (Skt: *pada-kāya*), sentences (Skt: *vyañjana-kāya*); birth (Skt: *jāti*), old age (Skt: *jarā*), stability (Skt: *sthiti*), impermanence (Skt: *anityatā*), progress (Skt: *pravṛtti*), distinction between cause and effect (Skt: *pratinīyama*), union (Skt: *yoga*), constant change (Skt: *jāva*), orderly progression within change (Skt:

anukrama), direction (Skt: *deśa*), time (Skt: *kāla*), number (Skt: *saṃkhyā*), harmony (Skt: *sāmagrī*), and disharmony (Skt: *anyathātva*).

Fifth are the six un compounded (Skt: *asaṃskṛta*) dharmas: space (Skt: *ākāśa*), extinction through conscious effort (Skt: *pratisaṃkhyā-nirodha*), extinction not obtained through conscious effort but through natural causes (Skt: *apratisaṃkhyā-nirodha*), extinction obtained through a motionless state of heavenly absorption (Skt: *āniṣṭya-nirodha*), and extinction obtained through the cessation of ideas and of sensations of an *arhat* (Skt: *saṃjñā-vedayita-nirodha*), and the Absolute (Skt: *tathatā*). These are the one hundred dharmas. This is nothing other than a systematization of all of the various dharmas.

[17.] Question: What is the relationship of the three groups, the *skandhas*, the *āyatana*s, and the *dhātus*, which include all of the dharmas of mind and of matter, with this present schema of one hundred dharmas?

Answer: Of these one hundred dharmas, the mind, mental states, and the dharmas of physical matter, are divided into the five *skandhas*. The *skandha* of physical matter (*rūpa skandha*) is the dharma of physical matter (*rūpa dharma*), and the two *skandhas* of sensation (Skt: *vedanā-skandha*) and thoughts (Skt: *aṃjñā-skandha*) are mental states.

The *skandha* of consciousness (Skt: *vijñāna-skandha*) is the mind (*citta*), made up of the eight consciousnesses. All of the other mental states are included within the *skandha* of mental formations (Skt: *saṃskāra-skandha*). Un compounded dharmas (Skt: *asaṃskṛta dharma*) are not included among the *skandhas*.

As for the twelve *āyatana*s, the twelve *āyatana*s are a full elaboration on physical matter, and is an abbreviated explanation of the mind. It may be known on the basis of the above *skandhas*. The eighteen *dhātus* are a full elaboration on both physical matter and the mind, and they also include un compounded dharmas.

The main purport of this Tradition is only to elucidate "cognizing-only" (Jpn: *yuishiki*; Skt: *vijñapti-mātra*). All of the various dharmas are cognizing-only, and there is not one dharma which exists outside of the mind. Thus did the Great Master of the Tz'u-en Monastery, K'uei-chi, say, "If there are dharmas outside of the mind, then there is transmigration in the round of birth and death; if one is awakened to the one mind, then birth and death will be eternally cast off." However, if there is differentiation within the various dharmas, this is only the permutations of cognizing-only. Apart from the consciousness there are no separate dharmas. All spheres and realms of the mind (*viśayas* and *dhātus*) are all subsumed within mind and consciousness (= *citta* and *vijñāna*).

In elucidating this teaching, there are some five levels of cognizing-only. The first is the consciousness which rejects non-existence (= *parikalpita* views) and which resides in the actual (Jpn: *kenko zonshitsu shiki*). This consciousness rejects *parikalpita* views, which are empty, and abides in the truths of *paratantra* and *pariṇiṣpanna*, which are real.

The second is the consciousness which rejects the mixed, and which abides in the pure (Jpn: *sharan rujun shiki*). In this consciousness the inner realm of *paratantra* perception mixes with the external world. For this reason it is cast aside, and it is only termed consciousness.

The third is the consciousness which subsumes the peripheral layers of the mind into the basic consciousness (Jpn: *shōmatsu kihon shiki*). The two subsidiary aspects (of the consciousness), the mind as the viewing agent (Skt: *darśana-bhaga*) and objective reality as the consciousness (Skt: *lakṣaṇa-bhaga*) are embraced and are subsumed into the more fundamental mind functioning as a self witness (Skt: *sakṣatkarī-bhaga*).

The fourth is the consciousness which hides the inferior and which manifests the superior (Jpn: *onretsū-kenshō-shiki*). This consciousness hides the interior mental states (Skt: *caitasika dharmas*) and manifests the superior mind (*citta dharma*).

The fifth is the consciousness which rejects external characteristics and which becomes enlightened to (the mind's) real nature (Jpn: *kenshō-shōshō-shiki*). This consciousness rejects the characteristics of phenomenal, *paratantra* events, and is awakened to the true nature of cognizing-only. The first four of the above is the teaching of the cognizing-only of external characteristics, and the fifth is the cognizing-only of internal nature.

In all there are four aspects to the functions of the mind: first is the external phenomena as perceived by the consciousness; second is the consciousness as perceiver; third is the consciousness as self aware; and fourth is the consciousness that affirms its self awareness. The *Bunryō-ketsu* says, "The functional limits of the mind are of four distinct types. It is thus called 'the four-fold division'."

However, four masters differ in their teachings with respect to this. First, the Bodhisattva Sthiramati posits only one functional aspect (to consciousness), that is, as the consciousness that affirms its own self awareness. Second, the Bodhisattva Nanda posits some two functional aspects, that is, as external phenomena and as perceiver (of this phenomena). Third, the Bodhisattva Dignāga posits some three functional aspects, as external phenomena, as perceiver, and as self aware. Fourth, the Bodhisattva Dharmapāla posits some four functional aspects, that is, as given above. Now it is the teaching of Dharmapāla which exhausts the Truth (= is orthodox), and so the four functional aspects of the consciousness are posited (in the Hossō Tradition).

(External) characteristics in all their multiplicity are conditioned by the mind, and so (this aspect of the consciousness) is termed "the portion of characteristics" (Skt: *lakṣaṇa-bhaga*). As it is the object which conditions the above sphere (of perception), it is called "the seeing portion" (Skt: *darśana-bhaga*). As it is able to condition this seeing portion, it is termed "the portion which is self aware" (Skt: *sakṣātkari-bhaga*). As it is able to condition this portion of its self nature, it is termed

"the portion that is aware of self awareness." Of these four, only "the portion of characteristics" is that which is conditioned, and it is without any thought of conditioning (something else).

The next three portions are both conditioned and conditioner (= both subject and object of the conditioning). This is none other than the mind (*citta*) with its eight consciousnesses, and mental states (Skt: *caitasika dharmas*), each one of which has these four portions. Even though each of the eight consciousnesses has its own nature, they each have these four portions with respect to their functions. For this reason then each of the eight consciousnesses has these four portions.

In its elucidation of the principles of Truth and of Error, this Tradition posits in all some Three Natures. First is the *Parikalpita* Nature. This is the appearance of the characteristics of present, actual defilements. This is also divided into three parts: the person who generates the deluded thought, the object of the deluded thought, and the delusion itself. The former two are included in *paratantra*, while the last one, the deluded clinging itself, is the appearance of the characteristics of present, actual defilements. (The mark of this is that) one terms a non-existent thing to be existent. This is empty, deluded clinging.

Second is the *Paratantra* Nature. All of the various dharmas which arise from out of the four conditions exist by the harmonious coming together of causes and conditions, and so there is existence.

Third is the *Pariniṣpanna* Nature. The true nature of all of the dharmas are possessed in the three principles of Perfection, Attainment (Jpn: *jōjū*; Skt: *siddhi*), and True Reality (Jpn: *shinjitsu*).

Of these Three Natures, *parikalpita* is erroneous existence, *paratantra* is provisional existence, and *pariniṣpanna* is true existence. *Parikalpita* is deluded clinging, and *paratantra* and *pariniṣpanna* are the marvelous truth. These Three Natures are separate one from the other, and they are not confused with one another. Nevertheless, the phenomenal dharmas of *paratantra* existence

are not one with, nor different from, the true nature of *pariṇiṣpanna* existence. Its characteristics are not apart from its nature, and its nature is not apart from its characteristics.

As a *Gāthā* of the *Sanjū-jū* (= the *Triṃśika*) says, when speaking of these Three Natures,

Because there is *parikalpita* (discrimination)
about this and that,
there is *parikalpita* thought about many and
various different types of things.
The self nature of *parikalpita* clinging
is nothing at all,

but is generated by the conditions of discrimination of the self nature of *paratantra* (discrimination).

Pariṇiṣpanna Nature is always far apart in its nature from that (i.e., the *parikalpita*), and so because of this it is not different from, nor not different from, *Paratantra* Nature, as the nature of impermanence, etc., is not without being seen in this and that.

In opposition to these Three Natures, this Tradition elucidates some Three Non-Natures, which are none other than the opposites of the *Parikalpita*, *Paratantra*, and *Pariṇiṣpanna* Natures. In this order these reveal the Three Non-Natures of Characteristics, of Arising, and of the Absolute Truth. As the *Sanjū-jū* says:

Because there are these Three Natures,
the Three Non-Natures are posited.
The Buddha taught, in His hidden meaning,
that all of the dharmas are without any natures.

First there is no nature to Characteristics;
next there is no nature through the process of
Arising;
and lastly there is a nature because it is far
apart from the above mentioned
clings to self and to dharmas.

These above Three Natures are also not apart from consciousness, and so the Three Non-Natures are posited based upon the Three Natures.

The *Jō-yuishiki-ron* says, "Know then that the Three Natures are also not apart from consciousness." It also says, "Because there are the Three Natures that we have spoken of previously, later to them there is established the three types of Non-Nature."

All the cultivation of religious practice in all of the various stages is to develop insight meditation into cognizing-only. The awakening attained in buddhahood is only awakening to cognizing-only. Thus, all of the various religious practices arise from out of cognizing-only, and the myriad of qualities are perceived based on cognizing-only.

This Tradition teaches the permutation of the eight consciousnesses and the forming thereby of the four wisdoms. These four wisdoms are: first, the great, perfect, mirror-like wisdom (Skt: *ādarśa-jñāna*); second, the wisdom that sees that all things are the same in nature (Skt: *śamatā-jñāna*); third, the wisdom of marvelous insight (Skt: *pratyavekṣanā-jñāna*); and fourth, the wisdom that accomplishes the work that is to be done (Skt: *kṛtyānusthāna-jñāna*).

When one enters into the First *Bhūmi*, one brings about a change in the sixth and the seventh consciousnesses and attains the wisdom of marvelous insight and the wisdom that all things are the same in nature. When one attains to buddhahood, one brings about a change in the fifth and the eighth consciousnesses, and attains the great, perfect, mirror-like wisdom and the wisdom that accomplishes the work that is to be done. At this time the four wisdoms are perfected, and the marvelous fruit of the two permutations becomes clearly apparent.

There are four *nirvanas* in the truth to which one is awakened. First is the *nirvana* which is inherent in one's basically pure nature. Second is the *nirvana* with residue. Third is the *nirvana* without residue. Fourth is the *nirvana* in which

there is no abode.

The first of these four is also possessed by an ordinary person. The second and the third are also attained by *śrāvakas* and by *pratyekabuddhas*. Only a Tathāgata in the state of buddhahood fully possesses all four of these. These four are altogether called the realm (Skt: *dharmadhātu*) of purity. When the four wisdoms are added on to this, these go to make up the five dharmas. The five dharmas and the three modes of existence (= bodies of the buddha, *kāya*) mutually embrace one another. In the *Jō-yuishiki-ron*, there are the opinions of two masters with respect to this.

In the opinion of the first master, the realm of purity and the great, perfect, mirror-like wisdom go to make up the *Dharmakāya*; the wisdom which sees that all things are same in nature and the wisdom of marvelous insight constitute the *Sambhogakāya*; and the wisdom that accomplishes the work that is to be done constitutes the *Nirmāṇakāya*.

In the opinion of the second master, the realm of purity is itself the body pure in nature; the tangible characteristics on the surface of the four wisdoms is the body experienced for the benefit of oneself; the mode of existence manifested by the wisdom that sees that all things are the same in nature is the body experienced for the benefit of others. The mode of existence manifested by the wisdom that accomplishes the work that is to be done is the body of transformations. The wisdom of marvelous insight is the wisdom of the preaching of the Dharma which cuts off all doubts. The orthodox teaching of this Tradition regards the understanding of the second master as an authoritative guide.

Know then that the cultivation of the practice of the five grades is gradually plumbed to its utmost, and that the two types of hindrances as well as their influences are totally cut off and extinguished. During three long *asaṃkhyeya kalpas* all of the myriad of virtuous deeds are perfected, and are embraced within one moment of thought; in the swiftness of buddhahood the eight defiled con-

sciousnesses are changed and the four wisdoms are obtained. The marvelous result of the two permutations, and the three bodies are perfected. They are quiescent and yet shining brightly, brightly shining and yet clear. Further, all of the five vehicles are included (within this teaching), and each of the three vehicles are carried to their ultimate. The One Vehicle Teaching is an expedient teaching, and the Three Vehicle Teaching is the Truth. Before the attainment of the wisdom of this true nature (= basic wisdom), the Truth is quiescent; within the wisdom that is gained later, all sentient beings are universally converted.

In the presentation of this teaching which relies on words, the Three Natures and the Three Non-Natures are as a suspended mirror (= clear for all to see). In the teaching that dispenses with words, the Four Sentences and the One Hundred Negations put an end to all discursive thoughts. In its evaluation of the internal nature and the external characteristics (of the dharmas), there is no Tradition which is like unto this one. In the ultimate perfection of its principles, what Teaching can match this one?

The full moon of the three bodies and of self awareness, and the light of the five vehicles which work for the conversion of others, is ever bright and clear. Both self awareness and the conversion of others is vast and profound. The teachings of the highest vehicles are perfect in its principles and in its truth. The teachings of the Hossō Tradition are in outline thus.