

The *Hasshū-Kōyō* by the Scholar-Monk
Gyōnen (1240–1321)

Part Three: Sanron, Tendai, Kegon, Shingon,
Zen and Jōdo Traditions

translated by

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EDITOR'S NOTE: In this issue we conclude the publication of Leo Pruden's translation of this important historical work. This work will also appear as a part of the Tripitaka Translation and Publication Project of the Bukkyō Dendō Kyōkai. For further information concerning this project, please see the closing pages of this issue.

The *Sanron-shū*, the Sanron Tradition.

Question: Why is this tradition termed the *Sanron* (= three treatise) tradition?

Answer: It is termed the *Sanron* tradition because some three commentarial works constitute the literary authority upon which it relies.

Question: What are these three works?

Answer: First, the *Chū-ron* (= the *Mūla-madhyāka-kārikas*), in four volumes. This was composed by the Bodhisattva Nāgārjuna. Second, the *Hyaku-ron* (=the *Śata śāstra*), in two volumes. This was composed by the Bodhisattva Āryadeva. Third, the *Jūni-mon-ron* (=the *Dvadaśa-mukha*), in one volume. This was composed by the Bodhisattva Nāgārjuna. These are called the three treatises (*sanron*). However if we add the *Chi-ron* (=the *Daichido-ron*, the *Mahāprajñāpāramitā upadeśa*) in one hundred volumes, then this makes some four treatises (*shiron*). This work was also composed by the Bodhisattva Nāgārjuna.

Of these four treatises, the (first) Three Treatises are treatises of a general nature, for they all expound the various teachings of both the Mahāyāna and the Hinayāna. The *Daichido-ron* is a commentary that serves as a commentary on only one specific text, for it specifically comments on the text of the *Daibon-hannyakya*. If the *Daichido-ron* were to be fully translated (into Chinese), it would fill some one thousand volumes. The Tripitaka Master Kumārajīva reduced the text by some ninety percent, and taking only that which was essential, he translated the work in only one hundred volumes.

As for the three treatises, the *Chū-ron* primarily demolishes the Hinayāna, while at the same time demolishing the teachings of the non-Buddhists, and in this way it presents the teachings of the Mahāyāna. The *Hyaku-ron* primarily demolishes the non-Buddhists, and only secondarily demolishes all other (Buddhist) groups, and in this way it presents the teachings of the Mahāyāna. The *Jūni-mon ron* demolishes both the Hinayāna and the non-Buddhists, and truly presents the profound teachings of the Mahāyāna. What is elucidated in these three treatises is none other than the two truths.

Now it is the major purport of this tradition that the two teachings, that of demolishing error (*haja*) and of presenting the truth (*kenshō*), serves as their rule. Although there are three treatises, there are only these two primary paths to their teaching. The demolishing of error on the one hand rescues sinking humanity, while on the other hand the presentation of the truth disseminates the Mahāyāna Buddhādharma. That which serves as a standard and as a model is only these two teachings, and these indeed make up this great tradition.

Question: What errors are destroyed in the demolition of error?

Answer: In sum, all clinging views are demolished. Elucidating these in summary form however, there are not more than four views.

First, this tradition demolishes the erroneous, non-Buddhist view of a substantial self (*ātman*); second, it demolishes the Abhidharma's clinging views of real, substantial existence; third, it destroys the one-sided views of emptiness of the *Jōjitsu* tradition; and fourth, it destroys the Mahāyāna views and opinions that there is anything to be grasped.

Both internal and external (= Buddhist and non-Buddhist) opinions are all demolished, and both the Mahāyāna and the Hinayāna are totally crushed. What is demolished is only that there is anything to be grasped. For this reason then there is nothing that is not demolished, and there is nothing that is not criticized. This is what is termed this tradition's teaching that "demolishes error."

Question: What truth is presented in this tradition's presentation of the truth (*kenshō*)?

Answer: There is no separate presentation of the truth outside of the demolition of error. When the demolition of error has been thoroughly

exhausted, then there is nothing that can be grasped. If there is nothing that can be grasped, speech and rational thought have nothing in which they can lodge.

However, it is only in opposition to the demolition of error that there is also the presentation of the truth. If this one source (of enlightenment) is not comprehended, then discriminative thoughts have not been extinguished; if even a small fraction of the truth has not been exhausted, then the truth has not been presented. If there is nothing in the source that has not been comprehended, then vain discussion is exhausted therein. If there is no truth that has not been exhausted, then the most profound way is understood. If, however, we are to rely upon words in discussing this truth, then there is nothing that will not be elucidated.

Question: If this is the case, what does it mean to say "present the truth?"

Answer: The ultimate truth is profound and ultimate, and words cannot touch it. If we say that it is existence, then we devolve into stupidity. If we say that it is non-existence, then such is not wisdom.

Subhuti was scolded and Śāriputra was criticized (for holding such views). It is neither existence nor non-existence; it is not existence and non-existence together; and it is not non-existence nor not-non-existence. Words and speech are cut off, and thoughts and ideas are all extinguished. Profound, there is nowhere wherein thoughts may lodge; broad and vast, all supports are sundered. We do not know how we may verbalize it, but obliged to do so, we call it "presenting the truth."

Question: If the mind and speech are both cut off, and if both existence and non-existence are abandoned, then this is the teaching of emptiness. What relationship does this have with the presentation of the truth?

Answer: Since both existence and non-existence have been abandoned, how can one abide in emptiness? The nature of the way of the Buddhas lies truly in that there is nowhere wherein one can lodge (the mind, and discriminative thinking). Since both existence and non-existence have been sundered, there is nothing that can be grasped. The purport of presenting the truth is exhausted in this.

Question: Both existence and non-existence have been abandoned. Now if this is the case, how can all of the various *dharma*s which arise through conditions be posited as existing?

Answer: All of the various *dharma*s which arise through conditions are only provisionally existent. Being provisionally existent, they are nothing that can be grasped. It is on the basis of this that the two truths are posited, and the four middles are posited with reference to this. Because of conventional truth, the limits of (real) existence are not touched, and the existence of all of the *dharma*s is established. Because of absolute truth, provisional names are not destroyed, and yet the true aspect (of things) is explained.

Thus emptiness, just as it is, is existence; and existence, just as it is, is emptiness. The meaning of the statement, that "*Rupa* is identical to emptiness, and emptiness is identical to *rupa*" lies in this.

The two truths are merely the words of the teaching, and do not concern the realm of truth. But because (the teaching) is couched in conditioned things, there are the two truths. Because there is the substance of truth, the two truths are submerged.

Existence is the existence of emptiness. Although we speak of existence, it is not existence. Emptiness is the emptiness of existence. Although we speak of emptiness, it is not emptiness. Because it does not equal existence, we speak of emptiness as being identical to existence. Because it does not equal emptiness, we speak of existence as being identical to emptiness. All the *Dharmas* preached by all of the Buddhas depend always on these two truths. This is the meaning of them.

What this tradition presents is none other than the true insight into the fact that there is nothing that can be grasped. Thus did a person of ancient times say, "The wind of the marvellous truth of the eight negations sweeps away the dust of deluded thoughts and vain discussions. The moon of true insight that there is nothing to be grasped floats on the surface of the water of the One, True Middle Way." Because there is nothing to be grasped, all of the *dharma*s of provisional names abound just as they are. All this may be known on the basis of the above.

Question: What does this tradition say with respect to the resultant state of Buddhahood?

Answer: All sentient beings are basically and originally Buddhas. All sentient beings in the six realms of rebirth are basically quiescent and extinguished. There is no delusion, and also there is no enlightenment. How can one then speak of attaining or not attaining Buddhahood? Thus, this tradition teaches that both delusion and enlightenment are basically non-existent, that both are clear and transparent, quiescent and extinguished. However, within the teaching of provisional names, delusion and enlightenment, and the attainment and the non-attainment of Buddhahood, are discussed.

Based on this teaching then, there is both the slow and the speedy attainment of Buddhahood, depending on whether the human faculty in question is sharp or dull. The attainment of Buddhahood in one moment of thought is the short (attainment of Buddhahood), and the attainment of Buddhahood that takes some three *asamkhyeya kalpas* is the long (period of attainment).

However, this one moment of thought does not obstruct the three *asamkhyeya kalpas*, and the three *asamkhyeya kalpas* do not hinder (the attainment) in one moment of thought. The one moment of thought is identical to the period of three *asamkhyeya kalpas*, and the three *asamkhyeya kalpas* are identical to the one moment of thought. This is

likened to one night's sleep wherein one dreams of one hundred years' events, and the events of some one hundred years devolve into this one night. Because some three *asamkhyeya kalpas* are traversed, the myriad number of practices are accumulated, and when they exist in one moment of thought, the attainment of Buddhahood is swift.

Question: How many stages are there in the accumulation (of the various practices) during the three *asamkhyeya kalpas*?

Answer: During the three *asamkhyeya kalpas* the Bodhisattva traverses some fifty-one stages, and only then does he arrive at Buddhahood. Thus, this tradition posits some fifty-two stages (leading to, and including Buddhahood).

The teaching of this tradition is that the nature of enlightenment is basically existence. But because there is delusion, there is the round of birth-and-death. When one turns his back on delusion, he returns to his source. When one merely sweeps away the accumulated dust of the defilements, one's basically enlightened nature will reveal itself just as it always has been. This is termed the initially enlightened Buddha. Know then that this enlightenment is posited only in opposition to delusion, and that it is by opposition to enlightenment that there is delusion. When enlightenment is generated then there is no delusion, and when there is no delusion, how can there be enlightenment? There is neither delusion nor enlightenment. Both delusion and enlightenment are originally non-existent, and both are basically and essentially quiescent and extinguished. Delusion and enlightenment, defilement and purity are temporarily established, provisional names. True insight into the non-existence of anything to be grasped is what marvelously comprehends the Path of the Ultimate.

Question: What are the eight negations?

Answer: They are: no arising, no extinction; no annihilation, no eternity; no similarity, no differentiation; no going (= no past) and no coming (= no future). These eight negations are taught in order to abandon the eight delusions. This is the truth revealed by this tradition.

This tradition has four types of analysis in their elucidation of all of the *dharma*s. First is the analysis based on a thing's name; second is the analysis based on the causes and conditions that generate a thing; third is the analysis based on meditation practice; and fourth is the unstructured analysis. All of the various teachings may be analyzed on the basis of these.

This tradition also sets up four levels of the two truths. First, existence is conventional truth, and emptiness is the absolute truth. Second, both existence and emptiness constitute conventional truth, and neither emptiness nor existence is the absolute truth. Third, emptiness and existence, and neither emptiness nor existence constitute conventional truth, and neither non-existence nor non-emptiness is the abso-

lute truth. Fourth, all of the former constitutes conventional truth, and neither not-non-existence nor not-non-emptiness is the absolute truth. This does nothing other than demolish (the philosophical positions) of the non-Buddhists, of the Abhidharma, and of the Mahāyāna which still holds that there is something to be grasped.

Question: How many teachings does this tradition posit to include all of the various teachings?

Answer: It posits two *piṭakas* and three turnings of the *dharmacakra*, in order to embrace all of the teachings taught in the whole lifetime of the Tathāgata. The two *piṭakas* are: first, the *śrāvaka piṭaka* this is the Hinayāna teachings; second, the *bodhisattva piṭaka* this is the Mahāyāna teachings. All the teachings of both the Mahāyāna and the Hinayāna are totally included within this. This is based on the *Daichido-ron*.

The three turnings of the *dharmacakra* are the following:

First is the fundamental *dharmacakra*. This is the *Kegon* teachings. Second is the secondary *dharmacakra*. This is all of the teachings from the time of the *Agamas* up to, but not including, the *Lotus Sūtra*. Third is the *dharmacakra* that includes the secondary, and reverts to the fundamental teaching. This is the *Lotus Sūtra*. All of the various teachings given by the Tathāgata during his one lifetime of preaching are totally included within this. This is based on the *Lotus Sūtra*.

Both the Mahāyāna and the Hinayāna are one and the same in their presentation of the truth, but they differ in accord with various types of human faculties. The various Mahāyāna scriptures are one in their presentation of the Truth, but they differ with respect to various conditions. But in the evaluation of the various Mahāyāna scriptures, each (scripture) sets up some three aspects—equality, superiority, and inferiority—and it is by this that all of the various teachings are judged. In this way then there are not any one-sided opinions.

The Tripitaka Master Kumārajīva arrived in China during the era of the Yao-ch'īn Dynasty. Here he translated a large number of scriptures and commentaries, and he exclusively transmitted this tradition. All of the four treatises were translated by the Master Kumārajīva. The beauty of their translation has received praise from ancient times up to the present. Kumārajīva was esteemed in all three countries—India, Kucha, and China—for the talent of his profound wisdom, and he was surrounded by disciples and students, as the myriad stars surround the full moon. Members of the nobility revered and honored him, and in this they resembled the various rivers which merge into a great sea.

His disciples Tao-sheng, Seng-chao, Tao-jung, and Seng-ying worked shoulder to shoulder and transmitted these teachings, and his disciples T'an-ying, Hui-kuan, Tao-heng and T'an-ch'i were praised for their unity of will. The Master T'an-ch'i succeeded his teacher and widely disseminated these teachings, eventually transmitting them to the

Master Tao-lang. Tao-lang transmitted them to the Master Seng-ch'üan, and Seng-ch'üan transmitted them to the Master Fa-lang. Fa-lang transmitted them to Chi-tsang, the Great Chia-hsiang Master (= the Master of the Chia-hsiang ssu monastery). The Great Chia-hsiang Master, Chi-tsang, was originally a native of a barbarian country. In his youth he accompanied his father to China, and it was here that he studied the *San-lun* (= *Sanron*) teachings under the guidance of the Master Fa-lang. Chi-tsang is truly the model and leader of these teachings, and he far surpassed those of both past and present ages. Imposing in his awesome qualities, he manifested majesty as does the elephant, the king of beasts. In wisdom and eloquence he was so illustrious as to steal away the brightness of the sun and the moon. His literary compositions were many and profuse, and he brought forth many volumes of texts. The three treatises and the *Lotus Sutra* were his major concern, but he thoroughly comprehended the profundities of both the Mahāyāna and the Hinayāna. The greatly flourishing state of the *San-lun* is exclusively due to this master. Thus, among all of the various masters of this tradition, he is especially designated as the Great Master. In his understanding and in his explanations he exhausted the truth. There is no one like unto him. Eventually he transmitted the *San-lun* teachings to the *sōjō* rank monk Hui-kuan of Kōryō.

Hui-kuan came to Japan and widely disseminated this tradition. Hui-kuan transmitted this teaching to the *sōjō* rank monk, Fu-liang. Fu-liang transmitted the teachings to the *sōjō* rank monk Chih-tsang. Chih-tsang transmitted them to the Vinaya Master Dōji, and to the Dharma Master Raikō. Dōji transmitted the teachings to the Venerable Zengi. Zengi transmitted them to the *sōjō* rank monk, Gonsō, and Gonsō transmitted the teachings to the Venerable Anchō.

Thus, there has been a transmission from master to master up to the present time, without any interruption. Eminent masters arose and one after another they widely disseminated these great truths. It is clear that the transmission of this tradition has not died out in any one of the three countries. Thus did the Tripiṭaka Master I-ching say, "In India there are two (Mahāyāna) traditions, the Yogācāra and the Madhyāmaka . . ."

Its teachings and its truths are very deep: what tradition can come up to this one? The monk Dōsen of Mt. Fuki has said, "The waters of all four rivers flow equally out of Lake Anavatapta. The seven traditions have split off one from the other, but in turn they all come from out of the *Sanron*."

Know then that all of the various Buddhist traditions are subsidiaries of the *Sanron*, and that the *Sanron* is the basis of all of the traditions. How can there be a tradition that does not enter into the mind of Nāgārjuna, for all traditions esteem him as their Great Master!

Tendai-shū, the Tendai Tradition

Question: Why is this called the Tendai (= T'ien-t'ai) tradition?

Answer: Because this tradition arose from out of that mountain, it takes its name from the mountain (= T'ien-t'ai shan).

Question: What teachings form the basis for this tradition.

Answer: The *Hokke-kyō* (= the *Lotus Sūtra*) constitutes its fundamental scriptural authority, and this text is used in evaluating all of the teachings proclaimed during the lifetime of teaching of the Tathāgata. However, in the outline of its doctrinal classification, all of the various teachings are utilized. As the Dharma Master Yin-jen (= Ching-hsi Chan-jan) says in his *I-Li*, "As for the teachings of this tradition, and the teachings that it utilizes, the *Hokke-kyō* are the bones (= the underpinnings) of this tradition, the *Daichi do ron* serves as its guide, the *Dai-kyō* (= the *Daihatsu Nehangyō*, the *Mahāyāna Parinirvāṇa Sūtra*) serves as the support for its teachings, and the *Daibon-hannya-kyō* serves for its teaching of meditation.

"All of the various scriptures are quoted in order to increase one's faith, and all of the various commentaries are quoted in order to aid one's attainment. Meditative insight is the warp and all of the *dharma*s are the woof, and by this all of the various texts are woven together, unlike any other tradition within Buddhism."

Question: Who does this tradition regard as its patriarchal masters?

Answer: The chief master of this tradition is Chih-che (= Chih-i), the Great Master of Mt. T'ien-t'ai. Nevertheless, the Dhyāna Master Hui-wen, on the basis of the *Daichi do ron*, posits the three insights into the one mind, and transmitted his teachings to the Dhyāna Master Hui-ssu, of Mt. Nan-yüeh. The Dhyāna Master Hui-ssu had heard the *Lotus Sūtra* when it was preached on Mt. Gr̥dhrakuṭa, and at this time he remembered it. When he cultivated the *Lotus samādhi* he attained the rank of the purification of the six sense organs. He marvelously understood the phrase in the *Daichi do ron*, "The three wisdoms are attained in one mind . . .", and the *gāthā* of the three truths from out of the *Chu-ron*. He most profoundly generated both *samādhi* and *prajñā*, he attained *siddhi* in his *samādhis*, and he attained perfection and illumination in both insight and understanding. He eventually transmitted this teaching to Chih-che, the Great Master of Mt. T'ien-t'ai.

The Great Master Chih-che was also on Mt. Gr̥dhrakuṭa in the past, and he too heard the (preaching of the) *Lotus Sūtra*. When he met the Great Master of Mt. Nan-yüeh, Hui-ssu, he marvelously remembered this event. Cultivating the *Lotus samādhi*, Chih-che attained the stage of the Five Grades (of spiritual attainment, the stage of identity through the cultivation of insight meditation). Chih-che established this one sectarian tradition. In his person he fully possessed the ten qualities.

Hui-wen and the Master of Mt. Nan-yueh, Hui-ssu, had merely raised up the outlines of this teaching, but when the succession reached the Great Master of Mt. T'ien-t'ai, it was he who most grandly set up the teachings of the various times, and it was he who fully evaluated the whole lifetime teachings of the Tathagata. The flourishing state of this tradition is solely due to this patriarch.

Next, there was the Great Master Chang-an (= Kuan-ting), who succeeded upon the Great Master of Mt. T'ien-t'ai, and he widely disseminated this tradition. Chih-che had merely spoken in an unsystematic manner, and it was Chang-an who collected all the works of Chih-che together and formed from them the writings of this one tradition, creating the outline of this tradition's teachings.

Next, there was the Great Master Chih-wei, who received the teachings from the Great Master Chang-an, and he widely transmitted this tradition. Chih-wei handed down these teachings to the Great Master Hui-wei, and Hui-wei handed down these teachings to the Great Master Hsüan-lang. Hsüan-lang handed down these teachings to the Great Master Miao-lo (= Chan-jan). The Great Master Miao-lo wrote commentaries upon the writings of the Master Chih-che, and in addition, he composed many essays and writings. Chan-jan composed, in this order, the *Fu-hsing*, the *Shih-ch'ien*, and the *Shu-chi* to the *Chih-kuan*, the *Hsüan-i*, and the *Wen-chü* of Chih-che. None of the writings of any other tradition can match those of this Master.

There are none of other writings of the Patriarchal Master (= Chih-che) upon which Chan-jan did not comment. For this reason then his writings have been especially relied upon from past times up to the present, and in all places they are revered as authoritative. He most marvelously grasped the purport of Chih-che's teachings, for only the writings of Chan-jan truly ally with the teachings of this Great tradition.

The Dharma Master I-t'ung, the Dharma Master Chih-li, the Dharma Master Ching-ch'üeh, and others, were all successors to Chan-jan. The Great Master Miao-lo (= Chan-jan) handed down the teaching to the Upadhyāya Tao-sui. He was the spiritual center of the teachings. The masters Hsing-man, Tao-hsien, as well as Chih-tu, and others, all received the teaching from Chan-jan. They joined their shoulders together and taught others, and they were all like dragons and elephants, the kings of beasts.

Now then, the Great Master Dengyō (= Saichō) of Japan went to the China of the Great T'ang Dynasty, where he met the Upadhyāya Tao-sui. This tradition was fully transmitted to him, as water is poured into a vessel, with not a drop being spilled. When the transmission was completely finished, Saichō returned to Japan, and widely disseminated these teachings on Mt. Hiei.

Saichō was succeeded by the Upadhyāya Gishin, the Great

Master Jikaku (= Ennin), and the Great Master Chishō (= Enchin). In this way patriarchal masters, worthies of former ages, succeeded one after the other, transmitting the teachings in a continuous stream, without interruption, up to the present time.

Throughout the land of Japan there was not one place where these teachings were not disseminated. In all of the various provinces and districts these teachings were handed down and were widely studied. Although we are now in *mappō*, there is none that surpasses this tradition in the allegiance of mankind. How noble it is! How great it is! *Question:* This tradition sets up how many chronological periods of the teaching in its evaluation of the whole lifetime of the teaching of the Tathāgata? Also, what teachings does it elucidate?

Answer: The major purport of this tradition is two-fold: the teaching itself, and the practice of insight meditation.

With respect to the teaching, the understanding of its principles nurtures the spirit, because the path of the Buddha is perfectly revealed therein. As for the practice of insight meditation, when one advances in the practice of this insight meditation, a state of awakened enlightenment is marvelously generated.

The teachings are: the four teachings, the five tastes, the *ekayāna*, and the ten aspects of the absolute. Insight meditation is (insight into): the twelve links of dependent origination, the two truths, the four types of *samādhi*, the three delusions, etc.

In its evaluation of the whole lifetime teachings of the Tathāgata, there are some four teachings with respect to the teachings, and some five times with respect to the chronological period (during which these four teachings were given).

The four teachings are of two types. First, there are the four teachings of the conversion *dharma*s (= four teachings of doctrinal content). These are the major outlines which explain the teachings. Second, there are the four teachings of methods of teachings. These are the major outlines for the evaluation of the teachings. These two types of four teachings together make up the eight teachings.

Question: What are the four teachings of the conversion *dharma*s?

Answer: First, there are the *tripiṭaka* teachings. All of the Hinayāna teachings are included within this teaching. Second, there are the common teachings. All of the teachings of the various Mahāyāna scriptures which are directed to beings of the *trīyāna* (= *śrāvakas*, *pratyekabuddhas*, and *bodhisattvas*) are included within the scope of this teaching. Third, there are the separate teachings. All of the teachings of the various Mahāyāna scriptures which have nothing in common with the Hinayāna (i.e., with the *śrāvakas*), but which are exclusively for the *bodhisattvas*, are included within this teaching. Fourth, there are

the perfect teachings. All of the teachings of the various Mahāyāna scriptures which teach the unhindered teachings of perfect interpenetration and mutual identity of the tangible characteristics of objects are included within this teaching.

The first are the *tripitaka* teachings; within the Hinayāna teachings the various sectarian groups have divided into many streams. However, there are only four of these groups which are essential. The first is the Hinayāna teaching of existence. This is the Abhidharma. The second is the Hinayāna teaching of Emptiness. This is the *Jojitsu-ron*. The third is the Hinayāna teaching of both existence and emptiness. This is the *Biroku-ron*. The fourth is the Hinayāna teaching of neither existence nor emptiness. This is the *Kasen-kyō*. The *Biroku-ron* and the *Kasen-kyō* have not yet been transmitted into China.

Explaining these teachings (= the *tripitaka* teachings) then from the point of view of the Abhidharma's teaching of existence, this teaching teaches the tangible characteristics (= the reality) of the cultivation of the practice and the attainment of the fruit of each of the *trīyāna*. First, the vehicle of the *śrāvakas* has the seven stages of the wise and seven stages of the holy.

The seven stages of the wise are: first, the five types of settled minds; second, concentration on one specific characteristic; third, general concentration on all characteristics. These three are the stages of external common persons, stages in accordance with their degree of liberation. Fourth is the *dharma* of warmth. Fifth is the supreme *dharma*. Sixth is the *dharma* of patience. Seventh is the highest worldly *dharma*. These four are the stages of internal common persons, stages in accord with their degree of attainment of discriminative wisdom.

The seven stages of the holy are: first, practice based on faith; second, practice based on the *Dharma*; third, understanding based on faith (= *adhimokṣa*); fourth, attainment of insight; fifth, the bodily attainment of awakening; sixth, occasional liberation; and seventh, non-occasional (= perpetual) liberation.

The first two of these seven are the path of views (= *darśana-mārga*). When one has dull faculties, this is called the practice based on faith; when one has sharp faculties, this is called the practice based on the *Dharma*. When a person with dull faculties enters on to the path of cultivation (*bhāvanā-mārga*), he is termed one who has understanding based on faith; when a person with sharp faculties enters on to the path of cultivation, he is termed one who has the attainment of insight. These two persons—the one who has understanding based on faith and the one who has the attainment of insight—attain the absorption of extinction (*nirodha-samāpatti*). They are also called ones who have the bodily attainment of awakening. When a person with dull faculties attains the

fruit of Arhatship, he is termed one who has attained occasional liberation. When a person with sharp faculties attains the fruit of Arhatship, he is termed one who has attained non-occasional liberation. Although this teaching has these seven stages of the holy, this is only the attainment of the four types of the fruit of Arhatship. At its swiftest, this attainment of awakening takes some three lifetimes, and at its slowest, some sixty *kalpas*.

The vehicle of the *pratyekabuddhas* is two-fold. First is the *pratyekabuddha* who cultivates his religious practices together with a group, and second is the *pratyekabuddha* who is likened to a unicorn's horn (= totally alone). He who cultivates his religious practice together with a group does so by arising in a period when a Buddha is in the world, in a period when the various sectarian groups are numerous. The *pratyekabuddha* who is likened to a unicorn's horn is totally alone, for he does not know a Buddha's appearance in the world. At its swiftest, the attainment of this fruit takes some four lifetimes, and at its slowest, one hundred *kalpas*.

The *bodhisattva* traverses some three *asamkhyeya kalpas*. He also traverses some one hundred *kalpas*, and only then does he attain to Buddhahood under the Bodhi Tree.

All of these beings of the *triyāna* cut off the delusions of both views and of intellectualization. But what these beings of the *triyāna* meditate on differs for each of them. The *śrāvakas* meditate on the four noble truths. The *pratyekabuddhas* meditate on the twelve links of dependent origination. And the *bodhisattvas* cultivate the six *pāramitās*. When these beings of the *triyāna* attain to their fruits, they all of them enter into *nirvāṇa*-without-residue (*anupadīśesa-nirvāṇa*) wherein their bodies are reduced to ashes, and their intellects extinguished.

This teaching elucidates the *dharma*s of birth and death, the four noble truths, the twelve links of dependent origination, the six *pāramitās*, the two truths, etc. This is a phenomenal teaching within the Three *dhātus*.

Second are the separate teachings. There are some four teachings within this. Much of this teaching elucidates the teachings of Emptiness. This teaching elucidates Ten *bhūmis* held in common by all the beings in the *triyāna*. These ten *bhūmis* are: first, the *bhūmi* of dry wisdom: this is the external, common stage; second, the *bhūmi* of inner wisdom: this is the internal, common stage; third, the *bhūmi* of the eight types of persons; fourth, the *bhūmi* of insight: these cut off the delusions of views within the three *dhātus*: this is the first fruit (of *śrotāpanna*); fifth, the shallow *bhūmi*: this is the fruit of *sakṛdāgāmin*; sixth, the *bhūmi* separated from desires: this is the fruit of *anāgāmya*; seventh, the *bhūmi* wherein one has accomplished that which one should have accomplished: this is the fruit of arhatship. The *śrāvakas*, from the

beginning of their cultivation, arrive at this stage and enter into nirvāṇa-without-residue, wherein their bodies are reduced to ashes and wherein their intellects are extinguished.

Eighth is the *bhūmi* of the *pratyekabuddha*: the influences (of the defilements, the *vasanas*) are cast aside and one enters into the insight meditation of emptiness. The *pratyekabuddha* attains this stage and, being awakened to this fruit, enters into quiescence.

Ninth is the *bhūmi* of the *bodhisattva*: this is the stage wherein one (definitively) departs from provisional existence. When the *bodhisattva* attains this stage he goes somewhat beyond the *kalpas* as numerous as particles of dust. Departing from provisional existence, he yet benefits all living beings. Both the path and its insight are outflowing in him. Tenth is the *bhūmi* of the Buddha. In his last body, the *Bodhisattva* cuts off all of the remaining influences (of the defilements), and with the garments of the *devas* going to make up his seat, he attains Buddhahood under a seven-jewelled tree, and he eventually enters into quiescence.

This teaching elucidates the *dharmas* of the unarisen four noble truths, the twelve links of dependent origination, the two truths, etc. This is a teaching of principle within the three *dhātus*.

Third there are the separate teachings. There are also some four teachings within this. Much of this teaching employs the teaching of both existence and emptiness. This teaching elucidates some fifty-two stages.

First there are the ten stages of faith. This is the external, common stage. From the provisional one enters into emptiness. Second there are the ten abodes. This is the stage in which one cultivates his tendencies. In the first abode one cuts off the delusions of views of the three *dhātus*. In the next six abodes one cuts off the delusions of cultivation of the three *dhātus*. And in the last three Abodes one eliminates the influences from the above delusions as well as minute delusions. In this stage one perfects (= attains *siddhi* in) emptiness insight, and in addition, he cultivates the provisional and the middle. Third are the ten practices. This is the stage in which one cultivates one's nature. One primarily cultivates insight meditation into the middle, and one destroys minute delusions. Fourth are the ten transfers of merit. This is the stage of the cultivation of the path. One cultivates insight meditation into the middle path, and one puts down ignorance. These stages of the ten abodes, the ten practices, and the ten transfers of merit are internal, common stages.

Fifth are the ten *bhūmis*. This is the stage of the cultivation of holiness. Sixth is the stage almost equal to enlightenment. In both of these two stages one destroys ignorance, and one is partially awakened to the middle path. These are called the stages of partial holiness. Seventh is the stage of marvellous enlightenment. This is the stage of

extreme holiness. One destroys Ignorance, and is awakened to the fruit of Buddhahood. In this stage some seven jewels constitute one's seat, and in this manner one attains Buddhahood.

This teaching elucidates countless four noble truths, twelve links of dependent origination, etc. This is a provisional teaching outside of the three *dhātus*.

In its elucidation of the hindrances, this tradition sets up in sum some three delusions. First, there are the delusions of views and of intellectualization. Second, there are the delusions which are minute delusions. Third, there is the delusion of ignorance. The delusions of views and of intellectualization are delusions within the three *dhātus*. Thus they are cut off by those beings within the *trīyāna* teachings of the *tripitaka* teachings and of the common teachings. Minute delusions, and the delusion of ignorance, are delusions which are outside of the three *dhātus*. Thus they are cut off by those beings within the separate teachings and the perfect teachings. Each one of the fifty-two stages puts down and cuts off these three delusions. Such is also the case for the stages of the six identities within the perfect teachings.

Fourth, there is the perfect teaching. There are also some four teachings within this. Much of this teaching is with reference to the teaching of neither existence nor emptiness.

This teaching posits the stages of the six identities. First is the stage of identity in principle. In any one moment of thought of all sentient beings there is the truth of *tathāgatagarbha*. This mind then fully possesses the marvellous principles of the three truths, and is inconceivable. This is termed identity in principle. Second is the stage of identity in name. One hears of the above mentioned one, true *bodhi*, and one penetrates it and understands it with respect to its name. One knows that all of the various dharmas are the *Buddhadharma*. This is called identity in name. Third is the stage of identity through the cultivation of insight meditation. This is the stage of the five grades. The ten thoughts are fully possessed, and there is insight meditation into the attainment-vehicle of the ten *dharmas*.

One recites scriptural texts, and, in addition to this, one preaches the *dharma*. One cultivates the six *pāramitās* as a subsidiary practice, and then one cultivates the six *pāramitās* as a primary practice. Because these (five) practices are cultivated, this is termed the stage of the five grades. This is the external, common stage. Fourth is the stage of identity in appearance. This is the stage of the purification of the six sense organs, the ten stages of faith, likened to an iron *cakra*. In the first stage of faith one cuts off the delusions of views within the three *dhātus*. In the next six stages of faith one cuts off the delusions of intellectualization within the Three *dhātus*, and in the last three stages, one cuts off any remaining influences (of the defilements) and the minute defilements

outside of the three *dhātus*. One puts down (= but does not definitively cut off) the delusion of ignorance. This is the internal, common stage. Fifth is the stage of partial identity with the truth. These are the stages of the ten abodes, the ten practices, the ten transfers of merit, the ten *bhūmis*, and the stage almost equal to enlightenment. In each one of these forty-one stages one cuts off one grade of ignorance, and in each one of these stages there is revealed one part of the truth of the middle path. Also (at the end of these stages) one attains Buddhahood complete with the eight marks, and saves all beings. One manifests himself universally (= in many different forms) and so benefits persons with their different capacities and faculties. This is termed the stage of partial holiness. Sixth is the stage of ultimate identity. From the stage almost equal to enlightenment, one undergoes just one change and enters into the stage of marvellous enlightenment. The fruit of Buddhahood is perfect, and both the cutting off (of the defilements) and the awakening (to enlightenment) are carried to their ultimate limits. This teaching elucidates the uncreated four noble truths, the twelve links of dependent origination, etc.

Question: Of the three bodies (=modes of manifestation) of the Buddha, what are the fruits of Buddhahood as discussed in these Four teachings?

Answer: The *tripitaka* teachings and the common teachings are of the *nirmāṇakāya*. Of them, the *tripitaka* teachings are of an inferior *nirmāṇakāya*, and the common teachings are of a superior *nirmāṇakāya*. The separate teachings are of a body experienced for the benefit of others (= an aspect of the *sambhogakāya*). The perfect teaching is of a body experienced for the benefit of itself. In this body both the principle (= the Truth) and its wisdom are fused together; unobstructed in its interpenetration, the Three Bodies are one *tathāgata*.

Question: In what lands do the Buddhas of these Four teachings dwell?

Answer: This tradition posits some four types of pure lands. First there is the land where (saints and non-saints) dwell together. Here ordinary persons and saints live, mixed together. The inferior *nirmāṇakāya* Buddha as taught in the *Tripiṭaka* teachings dwells in the midst of this land. This land is two-fold; first, there is the defiled land where (saints and non-saints) dwell together, as in the case of (this) *Saha* world, etc.; second, there is the pure land where (saints and non-saints) dwell together, as in the case of *Sukhāvatī*, etc. Second is the expedient land, wherein one still possesses the delusions. This lies outside of the three *dhātus*. Only those persons of the *trīyāna*, who have separated from bodies in the three *dhātus*, dwell in this pure land. The superior *nirmāṇakāya* Buddha, as taught in the common teachings, dwells in this land. Third is the land of true recompense. *Bodhisattvas* who have cut off the delusions of ignorance and who have revealed the truth of the middle path—*bodhisattvas* of the ten *bhūmis* of the separate teachings,

and of the ten abodes of the perfect teachings, or higher—dwell in this land. If we speak with reference to the Buddha as its teacher, then this is the Buddha the body of which is experienced for the benefit of others, as elucidated in the separate teachings. Fourth is the land of stillness and light. Only the true body of the Buddha dwells in this land. This land is apart from capacities and faculties, for it is the Buddha realm of the Buddhas. This is the dwelling place of the *dharmakāya*, which possesses the *pāramitās* of the four qualities, which are: all permeating, quiescent and all-illuminating, the mystical union of principle and its wisdom. The Buddhas of the four teachings dwell, in this order, in these four lands.

It is by means of these four teachings that the various teachings, both Mahāyāna and Hīnayāna of the one lifetime teaching of the *tathāgata* are evaluated. There is not one of them that is not totally comprehended. The Four teachings of the converting *dharma*s are, in outline, like this.

Next, there are the four teachings of the methods of conversion. First there is the sudden teaching, as in the case of the *Kegon-gyō*. Second, there is the gradual teaching, as in the case of the chronological periods of the *Agon* (= the *Agamas*), the *Hodo* (= the *Vaipulya*, or miscellaneous Mahāyāna) texts, and the *Hannya* (= the *Prajñāparamitā*) texts. Third, there is the indeterminate teaching. In this case the hearers' individual capacity and their understanding differ one from the other: although they listen to one and the same sermon, they hear it differently. Although they may hear the Hīnayāna, they understand it to be Mahāyāna. However, their knowing one another's (presence, capabilities, and sermons that they have heard) is the indeterminate teaching. Fourth there are the esoteric teachings. On one occasion of preaching, the *Tathāgata* preaches differently in accord with individual capacities. Sometimes when preaching a Hīnayāna sermon, he may speak of the one, true *dharma*. Sometimes when preaching a Mahāyāna sermon, he may yet speak of other *dharma*s. Nevertheless, his hearers do not know of one another's (presence, capabilities, or understanding), and so this is called the esoteric teachings. All these are called the four teachings of the methods of conversion.

Know then that the teachings of these methods of conversion do not differ from the teachings of the converting *dharma*s, and the method of the teachings of the converting *dharma*s do not go beyond these methods of conversion. Thus, this tradition posits the eight teachings to serve as an evaluation and as an understanding.

These then are the items of this broad outline of the teachings.

The five chronological periods are: the *Kegon-gyō*, the *Agon-gyō*, the *Hodo-kyō*, the *Hannya-kyō*, and the *Hokke-kyō* and the *Nehan-gyō*. The sequence of the presentation of the methods of conversion, and of the one lifetime of teaching of the *Tathāgata*, do not go beyond these five.

They are also termed the five tastes.

This tradition teaches some one thousand aspects of thusness (*tathatā*) in one hundred realms, and some three thousand aspects of existence: these are all perfectly and rapidly contained within one moment of thought, but neither temporally nor spatially so.

This tradition has a seven-fold teaching of the two truths. The four types of *samādhi* constitute its method of religious cultivation. The three insights are fully and perfectly contained within one thought, and it has the free mastery of the mutual identity of all tangible characteristics, unobstructed and perfectly interpenetrating. One sees the Buddha as identical with ordinary beings, and ordinary beings are revealed as identical to the Buddha. If the three thousand (aspects of existence) are only in the realm of truth, they will likewise be called ignorance. If the fruit of these three thousand is realized, then they are likewise termed eternal and bliss. Now the marvellous purport of the *Hokke-kyō* truly lies in this.

Among the various teachings, this teaching is the most outstanding. Among the various traditions, this is the deepest and most profound. The most exceedingly perfect, which transcends the eight (types of teachings), its purport is profound and majestic. Its speedy attainment of the great fruit (= Buddhahood) is also marvellous!

The *Kegon* tradition.

Question: Why is this tradition termed the *Kegon* tradition?

Answer: It is so called because the *Kegon-gyō* (the *Avatamsaka Sūtra*) constitutes its authoritative text.

Question: How many different types of scriptures are there in the *Kegon-gyō* corpus?

Answer: Speaking in detail, we would say that there are some ten different types (of scripture). However, speaking of the most essential scriptures, we would say that there are only three (essential) texts.

First is the most expanded form of the *Kegon* scripture. This work is made up of *gāthās* equal in number to the number of dust particles found in ten three-thousand great thousand universes, and of chapters equal in number to the number of dust particles found in all four world systems. Second is the *Kegon* scripture of medium length. This work is made up of 498,800 *gāthās*, and is in 1,200 chapters. These two texts are kept within the palace of the *nagas*, and have not been transmitted to Jambudvīpa. Third is the shortest form of the *Kegon* scripture. This work is made up of 100,000 *gāthās*, and is in thirty-eight chapters. This work has been transmitted to Jambudvīpa, and has been widely propagated throughout all of India. These are termed the three texts of the *Kegon* scripture.

The shortest form of the *Kegon* scripture, in 100,000 *gāthās*, has been transmitted into China, and has been translated some three times: in the Eastern Chin Dynasty, the Tripiṭaka Master Buddhahadra translated this work, which comprises sixty volumes. The Sanskrit text that he had was 36,000 *gāthās* in length. Next, in the Great T'ang Dynasty the Tripiṭaka Master Śikṣananda translated this work, which comprises eighty volumes. The Sanskrit text that he had was 45,000 *gāthās* in length. Lastly, in the Great T'ang Dynasty the Tripiṭaka Master Prajñā translated this work during the Chen-yuan period (785-805), and this comprises forty volumes. However, this is merely a translation of one of the chapters, that of "Entering into the *Dharmadhātu*" (= *Gaṇḍa-vyūha*).

Question: Who does this tradition regard as its Great Master?

Answer: The Great Teacher Hsiang-hsiang (= Fa-tsang) is regarded as its Great Master. However, speaking in greater detail, this tradition sets up the seven masters. The first is the Bodhisattva Aśvaghosa. The second is the Bodhisattva Nāgārjuna. The third is the first Chinese master, the Meditation Master Tu-shun. He was a manifestation of the Bodhisattva Mañjuśrī. Tu-shun resided on Mt. Chung-nan, and here he composed the *Hua-yen Fa-chieh kuan*, the *Wu-chiao Chih-kuan*, the *Shih-hsüan chang*, etc. He widely propagated this tradition, and he was awarded the posthumous title of Ti-hsin tsun-che ("The Venerable One, the Mind of the Emperor").

The fourth master is the Meditation Master Chih-yen. He received the teachings from the Master Tu-shun, and he too widely propagated this tradition. He composed many literary works, and he resided in the Yun-hua ssu monastery. He was awarded the posthumous title Yun-hua tsun-che ("The Venerable One of the Yun-fa ssu monastery"). The fifth master, the Hsiang-hsiang Great Teacher (= Fa-tsang) received the teachings from the Meditation Master Chih-yen, and he widely diffused the *Kegon*. The whole court looked upon him as the National Teacher, and all within the four seas esteemed him as precious. When he would lecture on the scripture heavenly flowers fell down as rain, and when he would elucidate its principles five colored rays of light would shine out of his mouth. The usurping Empress Wu of the Great T'ang Dynasty awarded him the posthumous title Hsien-shou P'u-sa ("Bodhisattva Chief of the Wise Ones"). Fa-tsang composed an exceedingly large number of explanatory commentaries on scriptures and on commentaries: he composed the basic commentary on the major scripture (of this tradition, that is, on the *Kegon-gyō*), separate essays on other scriptures, and "records of principles" on various commentaries. There was nothing that he omitted in his explanation of all of the principles of this tradition, and he narrated in full all of its principles. In all, the greatly flourishing state of the *Kegon* tradition is exclusively due

to this Master.

The sixth master, the Ch'ing-liang Great Teacher (= Ch'eng kuan) received the teachings from Fa-tsang, and he widely propagated the *Kegon* teachings. His wisdom and his understanding were deep and vast, and encompassed all of the traditions of Buddhism. However, this perfect tradition (= the *Kegon*) was his major concern. He composed the *Yen-i-ch'aoon* (Fa-tsang's) *Major Commentary*, as well as various other essays and sub-commentaries. Their number are very many, and the whole court took refuge in this tradition, and he was regarded as a National Teacher. He was firm in his ten vows, and he was never lax his whole life long. He resided on Mt. Chung-nan Ch'ing-liang, and he was awarded the posthumous title Hua-yen P'u-sa ("The Bodhisattva of the *Avatamsaka*").

The seventh master, the Meditation Master Tsung-mi, received the teachings from Ch'eng-kuan, and he widely propagated the *Kegon*, as well as being thoroughly versed in all of the various traditions of Buddhism. He composed many works. He resided in the Ts'ao-t'ang ssu monastery, on Mt. Kuei-feng, and he was awarded the posthumous title of Ting-hui Ch'an-shih ("The *Samādhi* and *Prajña* Meditation Master"). A list of these seven masters was compiled under Imperial auspices by the Dharma Master Ching-yuan.

In the case of China, there are only some five masters, starting with the Master Tu-shun. In Japan, some four masters have been especially revered and studied. These are the Masters Tu-shun, Chih-yen, Fa-tsang, and Ch'eng-kuan. The Vinaya Master Dōsen (Tao-hsüan) is regarded as the first master of this tradition in Japan. Dōsen received these teachings from Fa-tsang, and in turn he transmitted them to Rōben-sōjō. From that time onward, up to the present, there has been a continuous transmission of this tradition in an unbroken lineage from master to disciple.

Question: How many traditions and teachings does this *Kegon* tradition posit in order to embrace the whole lifetime teaching of the *Tathāgata*?

Answer: It sets up some five teachings and ten traditions in order to embrace the whole lifetime teaching of the *Tathāgata*. The five teachings are: first, the Hinayāna teaching; second, the initial teaching of the Mahāyāna; third, the final teaching of the Mahāyāna; fourth, the sudden teaching; and fifth, the perfect teaching.

First, there are the Hinayāna teachings. The purpose of the *Tathāgata's* appearing in the world is to teach the one vehicle teaching, and to so convert living beings. Thus, under the Bodhi Tree, he taught the basic teaching of the one vehicle, in the manner that a high mountain is the first to receive the light (of the rising sun), and so by this obtains a great benefit. The sun (= the Buddha) first shone and so enlightened all beings of various capacities. Nevertheless, those beings of small (=

Hinayāna) temperament could not bear to hear this profound *dharma*. So the *Tathāgata* distinguished some three vehicles within the one vehicle, and gradually induced those of shallow capacity, that they were caused to follow the great path (= the Mahāyāna). In this then the Hinayāna teachings are a teaching that are provisionally established, a temporary expedient of the *Tathāgata*. He temporarily gave to these beings sheep and deer (= the vehicles of the *śrāvakas* and of the *pratyekabuddhas*) in order to induce those of small temperament; he temporarily set up a magic city in order to give rest to those exhausted by their labors. For this reason then the principles elucidated in this teaching are in accord with those of shallow and superficial capacities, and the resultant, enlightened state to which these beings progress lies only within the scope of the narrow and the inferior. In this manner they are induced and embraced, and are caused to progress towards the Mahāyāna.

Question: What are the characteristics of the teachings elucidated within these scriptures (=the Hinayāna Canon)?

Answer: The teachings as taught are many and numberless. But to now only give one or two of them, we would say that there are some seventy-five aspects of the *dharma*s, and the marks of the conditioned and the unconditioned are clear and obvious. When they speak of the origins of the *dharma*s, they teach that these lie in the six consciousnesses and in the three poisons (= greed, anger, and ignorance), and in this the principles of defilement and of purity are clear and obvious. The four fruits of enlightenment are all of them merely an entering into total extinction, and the spiritual progress carried out for three *asamkhyeya kalpas* lies exclusively within the five-fold *dharma* *ka*ya.

The banners of the non-Buddhists and of their perverse views are crushed like dust, and the numerous defilements of views and of thoughts, which lead to different types of rebirth within the three realms, vanish like the clouds. Nevertheless this teaching does not yet comprehend the origins of the *dharma*s, and so its contentions and disputes are very many, leading to the twenty sectarian groups. These are the marks of this teaching.

Next there is the initial teaching of the Mahāyāna. This teaching has already left the Hinayāna and now for the first time enters into the Mahāyāna. Thus although it slightly resembles the Hinayāna teachings, it frequently speaks of the profound teaching of immediate penetration, of spiritual progress lasting for three *asamkhyeya kalpas*, and of attaining to the great result of total enlightenment. The manifest enlightenment of the two types of emptiness far transcends the natures of those who one-sidedly cling to the Hinayāna. The one hundred *dharma*s are as clear as a mirror, and they are clearly and definitively distinguished. For this reason then contention and discussion come to an end here, and all

is at peace in the garden of the *Dharma*. The four wisdoms and the different categories of the mind, and the self functioning (of the enlightened state) are as clear as the moon. The marvellous result is the three bodies, and cutting off and attainment are as perfect as light. In the establishment of the eight levels of consciousness, the marks of the *dharmas* are widely laid out, and the teachings of the two truths are ever more profound in their various layers. The two hindrances are put down and are cut off, and the various defilements melt away like ice. The cultivation of the six *pāramitās*, the carrying out of the benefiting of oneself and of others, and the depth of its marvelous principles are truly something not even glimpsed within the Hinayāna. The profundity of the Mahāyāna far transcends the provisional vehicles of the sheep and of the deer.

However, the absolute (of this teaching) is unknowing, and this teaching has not yet penetrated to the path of dependent arising. Phenomenal matter and principle are not seen as identical, and the gate of the mutual interfusion of external characteristics is not yet opened. Thus, this teaching divided individual capacities into some five natures, and it posits that some do attain the trans-worldly goal, while some do not. There are real differences between the two vehicles, and with respect to the resultant state of Buddhahood, it posits that there are some who will attain it, and that there are some who will not attain it. This then is the distinction between those who have the nature and those that do not have the nature (for Buddhahood), the difference between those who have set natures and those that do not have set natures. Thus this teaching holds that those without the natures do not depart from out of the round of birth and death, and those with set natures are never converted (to the Mahāyāna). This then is the purport of this teaching.

Even though this teaching may be an advance from the Mahāsāṅghikas and the Sthaviravādins, it does not yet discuss "arising from dependent origination" and the universal attainment (of Buddhahood). This is why this teaching is termed "the initial teaching of the Mahāyāna."

Next there is the final teaching (of the Mahāyāna). In this teaching all of the various external characteristics are taught to mutually interpenetrate, and so one enters into the teaching of non-dual *samādhi*. The absolute arises in accord with dependent arising, and flourishes in the luxuriant *dharma* garden. The ocean-like *Tathāgata* store permeates the eight levels of consciousness, and these are like ice and water. It is taught that both those with natures and those without natures all attain to Buddhahood, and are thus like space. Dependent arising (*paratantra*) and those without nature are identical to the perfected state (*pariniṣpanna*); all of the defilements of living beings are identical to *nirvāṇa*.

The absolute level of the truth of emptiness embraces both the true and the deluded in perfect stillness. Arising, abiding, change, and extinction are ultimately far apart from the three times (= past, present, and future). The profound teachings of the Mahāyāna are all included within this teaching. This teaching exhausts the positing of the *dharma*s.

However, this teaching does not discuss the unhindered interpenetration of the various aspects of phenomenal things, and it does not elucidate the inter-relationship of subject and object. The teaching that dispenses (with conceptions and with words) is not set up, and this teaching sets up grades in the marks of one's spiritual progress. It is for these reasons then that this teaching is termed the gradual teaching.

Lastly, there is the perfect teaching. This teaching elucidates the unhindered interpenetration of all items of phenomenal existence, it comprehends the natures and the marks of all *dharma*s, it discusses the inexhaustible relationships of subject and object, and it reveals the perfection of the state of enlightenment. Thus, it propounds the ten types of profound dependent arising which interfuse with all of the various *dharma*s and is identical with (nature) and which penetrates (activity). The six characteristics perfectly interfuse, and permeate all marks without hindrance. The one is identical to the many, there being no difference between them, and the many are identical to the one in perfect interpenetration.

The nine time periods are embraced and enter into one *ksāṇa*, and one moment of thought is unfolded and embraces many long *kalpas*. The attainment of enlightenment through three lifetimes reveals, rather, one's original attainment of Buddhahood. The path of the ten levels of faith is perfect, and is subsumed into the ocean-like state of enlightenment. The provisional establishment of the spiritual path fully traverses many *kalpas*, and the marvelous teaching of perfect interpenetration teaches the attainment to Buddhahood in this very body. The spiritual path does not hinder this perfect interpenetration, and this perfect interpenetration does not hinder the spiritual path. By this then one attains identity and interfusion with all tangible marks. This is the purport of this teaching.

Although the words of the teachings elucidated by the Tathāgata during his one lifetime of teaching may differ in their shallowness or profundity, they do not exceed these five (teachings). Truly this evaluates all of the *dharma*s, and omits none; it embraces all teachings and leaves none out.

Of these five teachings, the first one is Hinayāna, and the last one is the one vehicle (= *ekayāna*) teaching; the middle three are all teachings of the three vehicles. The initial teachings and the final teachings (of the Mahāyāna) are both gradual teachings, and together (with the above) they form the two, the gradual and the sudden,

teachings. The gradual teaching is divided into the initial and the final teachings, and so form three. These five taken together constitute one, great, expedient and skillful teaching.

This broad net of the *Dharma* embraces all divisions of the *dharmas*; it is the perfect teaching, which is complete in itself, because it embraces and exhausts all things within all of the four *dharmadhātus*. In all there is nothing like this perfect teaching in all of the outstanding teachings of the one lifetime teaching of the *Tathāgata*, nor in all of the profundities of any of the various sectarian traditions. It is only this (perfect) teaching that comprehends all things. The *Kegon* is like Mt. Sumeru, and all of the other teachings are like the hills grouped around it. All teachings merge into the great sea which is the *Kegon*, and all of the three vehicles emerge from out of the vast garden which is this scripture. For this reason then this teaching is called, the basic, fundamental *dharmacakra*, the teaching of exceedingly perfect sovereignty.

Next there are the ten traditions. This is a division of the above five teachings on the basis of the sectarian traditions (of Buddhism), and they do not exceed ten traditions. First, there is the tradition that affirms the existence of both the *ātman* and the *dharmas*. Second, there is the tradition that affirms the existence of the *dharmas* but denies the existence of the *ātman*. Third, there is the tradition which affirms that the *dharmas* do not have a past or a future existence. Fourth, there is the tradition that affirms that present *dharmas* have both a provisional existence and a real existence. Fifth, there is the tradition that affirms that the relative level of truth is false, and that the absolute level of truth is real. Sixth, there is the tradition that affirms that all of the *dharmas* are merely names. The above traditions are all elaborations of the Hinayāna teachings.

Seventh, there is the tradition that affirms that all of the *dharmas* are empty. This is the initial teaching (of the Mahāyāna). Eighth, there is the tradition that affirms that absolute qualities are not empty. This is the final teaching (of the Mahāyāna). Ninth, there is the tradition that discards both (external) marks and (internal) thoughts. This is the sudden teaching. Tenth, there is the tradition that perfectly explains innate qualities. This is the perfect teaching.

Question: What are the characteristics of the stages of spiritual cultivation within these Five teachings?

Answer: The delineation of the stages of spiritual cultivation, as taught in the Hinayāna teachings, are as given in the Hinayāna commentaries.

The initial teaching (of the Mahāyāna) also elucidates stages within the teaching of the two vehicles.

The vehicle of the *bodhisattva* sets up some fifty-one stages, as the ten stages of faith are set up as a (separate) stage. This delineation is given

for those with the capabilities of direct and immediate religious progress. Otherwise it sets up the ten *bhūmis*, etc., which are held in common by all of the three vehicles. This delineation is given for those with the capacities for conversion to the Mahāyāna. In the final teaching (of the Mahāyāna), all living beings can attain to the path leading to Buddhahood (= attain to Buddhahood), and in this teaching some forty-one stages are set up. This is because the ten stages of faith do not form a (separate) stage. There is only this one difference that the one stage, the stage almost equal to enlightenment, may or may not be divided into two stages. The sudden teaching abolishes and transcends all abodes, and so it has never set up any stages.

There are two divisions to the perfect teaching.

First, there is the similar teaching of the one vehicle. This teaching is exactly the same as the final teaching (of the Mahāyāna). Second, there is the separate teaching of the one vehicle. This teaching is totally separate from the three vehicles, and has nothing in common with them.

There are two teachings in this (separate teaching of the one vehicle). First, there is the teaching of the gradual cultivation of the spiritual path. Cause and effect are gradual, as are spiritual progress and the entering into of enlightenment. Second, there is the teaching of the perfect interfusion and embracing of the external, tangible characteristics of things. In this teaching cause and effect interfuse and embrace one another, and there is unhindered identity and interpenetration of these two. Because there is the delineation of a course of spiritual cultivation, one traverses *kalpas* equal in number to unspeakable, totally unspeakable numbers of particles of dust. But because there is the perfect interfusion (of cause and effect), one rapidly attains the fruits of Buddhahood in one moment of thought. This teaching posits the attainment of Buddhahood in three lifetimes, that of seeing and hearing, of understanding and practice, and of enlightenment and entering into (Buddhahood).

The principles of the perfect teaching embrace all things within the four *dharmadhātus*, and omit nothing.

(These four *dharmadhātus* are:) first, the *dharmadhātu* of phenomena; second, the *dharmadhātu* of principle; third, the *dharmadhātu* of the unhindered penetration of phenomena and of principle; and fourth, the *dharmadhātu* of the unhindered penetration of all items of phenomena. *Question:* How many different bodies of the Buddha, and how many different Buddha lands are posited in this tradition?

Answer: The five teachings differ with respect to this.

The perfect teaching posits some three lands. All three are the lotus store adorned world, where the pure and the impure interfuse and are identical, and where the one and the many are unhindered. The Buddha has some ten bodies: the body of living beings, the body of lands,

the body of *karmic* retribution, the body of a *śrāvaka*, etc. There is no *dharma* that is not the body of the Buddha, adorned with the ten thousand qualities, all embracing and inexhaustible. When (this tradition) speaks of cutting off, then the cutting off of one is the cutting off of all. When it speaks of attaining enlightenment, then the attainment of one is attainment by all. Rocana, who fully possesses the ten bodies (of the Buddha) initially revealed the inexhaustible and profound tradition, which totally embraces all *dharma*s. For beings with shallow capacities he gradually divided (this teaching), until he preached the *Lotus Sūtra*, which reconciles the three vehicles into the one vehicle, and he finally caused beings to enter into, and to become enlightened to the one vehicle of the *Kegon*. The purpose of his one lifetime of teaching was only to present this scripture. His final and ultimate subsuming (of all other teachings) is to be found only in this scripture. Unfolded, the eighty thousand (teachings) of the lifetime of the *Tathāgata* are luxuriant and profusely intertwined; folded up, the teaching of the nine assemblies (= the *Kegon-gyō*) is vast and all embracing.

The *Dai Hoko Butsu Kegon gyō* signifies the interfusion of principle and wisdom, as the name of the title has already revealed. Prince Sudhana, in the ocean-like assembly of the *Kegon*, attained to Buddhahood in one lifetime, as the last assembly of the scripture clearly states. If one wishes to speedily attain to the great result, then nothing can surpass this scripture. In the profundity of its teachings, what tradition can match this one? The flowers of the ten profundities and of dependent arising are ever fresh, and the moon of the perfect interpenetration of the six marks is ever bright.

This is the chief of all scriptures, the most venerable leader of all of the various traditions. How grand it is, how vast it is! It is only this scripture and this tradition that cannot be adequately described in words!

Shingon-shu, the Mantrayāna Tradition

Question: Why is this tradition termed the tradition of *mantras*?

Answer: It is termed this because it takes as its basic teachings the secret, *mantra* teachings of the *Dainichi-kyō* (= *Mahāvairocana-sūtra*), the *Soshitsuji-kyō* (= *Susiddhikara-sūtra*), and of other scriptures.

Question: Who transmitted and propagated this tradition?

Answer: In a period seven hundred years after the *parinirvāṇa* of the *Tathāgata Śakyamuni*, the Bodhisattva Nāgārjuna opened the Iron Pagoda in South India. Here he encountered Vajrasattva, and received from him the *abhiṣekha*, confirming him in the succession. Nāgārjuna then widely diffused these teachings. Vajrasattva had personally received these teachings from the *Tathāgata Mahāvairocana*, and so Mahāvairocana is the ultimate source of these teachings. Nāgārjuna

transmitted these teachings to the Bodhisattva Nagabodhi. From this time onward, the Tripiṭaka Master Śubhākarasimha, the Tripiṭaka Master Vajrabodhi, the Meditation Master I-hsing the Tripiṭaka Master Amoghavajra, the Upadhyāya Hui-kuo transmitted this teaching from one to the other, in an uninterrupted succession.

Regarding the transmission of this tradition to Japan, the Great Master Kōbō (Kōbō-daishi, Kūkai) crossed the seas (to China), and there met the Acarya Hui-kuo. This tradition's teachings were transmitted *in toto* to Kūkai and eventually he returned to Japan, where he introduced this tradition with great success. From that time onward throughout all of Japan, both in the capital and in rural areas, there was no place where this tradition was not studied. Up to the present time, this teaching has flourished without interruption in Japan. All this has been due to the influence of Kōbō-daishi.

Kōbō-daishi was a manifestation of a *bodhisattva* of the third *bhūmi*. His virtues excelled those of average men, and his deeds have no equal. He thoroughly fathomed all of the various traditions of Buddhism—the exoteric and the esoteric teachings, and the scriptures of the Hinayāna and the Mahāyāna—without any exception. In his defense of the Buddhadharma, in his spiritual attainments, in his miracles, and in his artistic and literary talents, is there any man who can surpass Kōbō-daishi. Truly, Kōbō-daishi is a bright beacon of remote antiquity, and he is as the sun and the moon in his illuminating of our later ages. Finally he entered into *samādhi* on Mt. Koya, revered by both gods and men, and venerated by all of the eight types of beings. For neither his inner awakening nor his outward actions can be adequately conceived by man. *Question:* How many teachings does this tradition recognize within Buddhism?

Answer: This tradition sets up the ten stages of religious consciousness, and so completely exhausts all of the various teachings of the Mahāyāna and the Hinayāna, and the exoteric and the Esoteric teachings.

Question: What are these ten stages of religious consciousness?

Answer: They are 1) the goat-like consciousness of common, ignorant people, 2) the consciousness of those who, like foolish children, hold to (unnecessary) precepts, 3) the childlike consciousness of those who have no fear, 4) the consciousness that knows that only the *skandhas* exist, and that there is no *ātman*, 5) the consciousness that has rooted out the causal-seeds of *karma*, 6) the Mahāyāna consciousness that feels a relationship with others, 7) the consciousness that knows (the true nature of) the mind, and that knows (that the *dharma*s are) unarisen, etc., 8) the consciousness that knows that there is only the *ekayāna*, and that (the truth underlying reality is essentially) uncreated, 9) the consciousness that knows that ultimately there is no self nature, and 10) the secretly adorned consciousness. This is that is termed the ten stages

of religious consciousness.

The first three stages of these consciousnesses are *samsaric*, worldly teachings. Of these three, the first leads to rebirth into any of the three painful realms of rebirth, the second is a teaching leading to rebirth in human realms, and the third is a teaching leading to rebirth in heavenly realms of rebirth. The last seven stages of these consciousnesses are all teachings leading one out of *samsaric* existence. Of these seven, the fourth is the teaching of the *śrāvakas*, and the fifth is the teaching of the *pratyekabuddhas*. Both of these are Hinayāna teachings.

The last five stages are all Mahāyāna teachings. The Mahāyāna consciousness which feels a relationship with others, and the consciousness that knows (the true nature of) the mind, are both *trīyāna* teachings. The consciousness that knows that there is only the *ekayāna*, and the consciousness that knows that ultimately there is no self-nature, are both *ekayāna* teachings. The tenth is the teaching of the *vajrayāna*. This is the true teaching, the most venerable and the ultimate of all these teachings. The (first) nine types of religious consciousness are all provisional teachings, and deal only with the stages (on the path to enlightenment). The tenth stage of religious consciousness alone is the true result (enlightenment).

The Tathagata Mahāvairocana is the awakened nature of our minds, and all of the various deities—as numerous as dust particles—are his attendant mental states, created through the five wisdoms. (These five wisdoms which) make up the physical worlds and all of its inhabitants are termed 1) the basic diamond realm, 2) the sovereign, *mahāsamaya*, 3) the understanding that all dharmas are basically unarisen, 4) the great Bodhi Mind, and 5) the palace-like mind illumined by the light of an indestructible *vajra*. These are all the physical worlds. The thirty-seven deities, and the nine *maṇḍalas* (of the *vajradhātu maṇḍala*), and the thirteen great assemblies and the four-fold *maṇḍala* (of the *garbhadhātu maṇḍala*) interpenetrate one with another, like the heavenly net of Śakra (=Indra), and possess saintly hosts, in lands as numerous as grains of sand. These are the creatures dwelling within these physical worlds. Both the physical worlds and the creatures therein are endless, and they are both sovereign and perfect.

(This tradition) soars high above all other schools, and it embraces within itself all other scriptures. The enlightenment taught by the various revealed teachings do not even enter into the temple (of this tradition's understanding), so how could any Hinayāna saint enter into the sanctuary (of this tradition's doctrines)! The four Mahāyāna traditions regard emptiness as an absolute principle.

The defilements and clinging of all creatures within the nine realms obscure their minds, and (the truth) has not yet been revealed to

them. It is only these secret teachings which clearly manifest the absolute truth, and which deeply enter into (the nature of) the mind. The secretly adorned lotus-like realm, and all of its various deities—as numerous as dust particles—all dwell (in this mind) in all their profusion, and all the qualities and all the deeds of all living creatures are perfectly embraced (within this mind). Thus all living creatures are Mahāvairocana, and all the various external, tangible characteristics are themselves the cognized sphere of Him, the Lord of Enlightenment.

This tradition posits six primary elements which illustrate the total nature of Buddhahood. The four types of *maṇḍalas* are its external appearance, and when the three secret (actions of the body, speech, and mind of the devotee) are in union (=yoga, with the body, speech, and mind of the Buddha), then this is the active, functioning aspect (of Buddhahood). The first five (of the six primary elements: earth, water, fire, wind, and *ākāśa* [empty space]) are inert, physical principles, whereas the sixth, the primary element of consciousness is the active, mental element of wisdom. Now both principle (= physical matter) and wisdom have both an external appearance and an active, functioning aspect, and it is this that goes to make up the four types of *maṇḍalas* and the three secret (actions of *mudrās*, *mantras*, and the secret objects of meditation). Wisdom is identical with the *vajradhātu*, and principle is identical with the *garbhadhātu*, and together they are termed the Mahāvairocana of both *maṇḍalas*, of both *dhātus*. This is the reason why the six primary elements are held to be identical to the Tathāgata Mahāvairocana.

All of the various *dharma*s are one with these six primary elements. The nature of these six primary elements permeates all *dharma*s. Thus, of all the various *dharma*s, there are none that are not themselves Mahāvairocana, and so the Tathāgata Mahāvairocana totally permeates the universe (*dharmadhātu*). Know then that the two *maṇḍalas* are the qualities (= *guṇa*) of principle and of wisdom of the Tathāgata Mahāvairocana.

Because his qualities of principle (= physical matter) are numberless, the *garbhadhātu* has the four-fold group of saintly beings, and because his qualities of wisdom are numberless, the *vajradhātu* has some thirty-seven deities. These two *maṇḍalas* are united, bringing about the union of principle and wisdom.

This tradition posits four modes of existence of Buddhahood. These are: 1) the mode of self-nature, 2) the mode of experiencing, 3) the mode of changes, and 4) the outflowing mode. These are termed the four-fold *dharmakāya*. The five directions, as well as the five wisdoms, go to make up these four modes of existence.

When we attain to Buddhahood in our present existence, then we, as the Lord of Enlightenment, Mahāvairocana, shall speedily attain to this great awakening; rising to this state we shall attain to the ultimate. (We

will understand that) phenomena is itself the truth, that the multiplicity of all the various external characteristics, and all the various *dharmas*, just as they now are, are the absolute.

The exoteric teachings were taught by Śakyamuni, and the esoteric teachings are taught by Mahāvairocana. In this manner, these two Buddhas are clearly and definitely separate one from the other. However, from the absolute point of view, these two Buddhas are not two (separate entities, but one), for apart from Śakyamuni there exists no separate Mahāvairocana.

The steps in the ten stages of religious consciousness (are a progression upward, each step) rejecting the inferior, and being superior (to each previous step). This is a delineation established for the purposes of putting down individual defilements. But to understand that all of the various *dharmas* of these same ten consciousnesses are entirely the same is the teaching which presents all the qualities (of Mahāvairocana).

There is thus a teaching of eternal differentiation, and a teaching of eternal sameness. These are one but are dual, two but yet one. Because of the aspect of the teaching which presents these qualities, not one particle of dust is omitted, and all is seen as but the marvellous qualities of Mahāvairocana.

That aspect of the teaching which is intended to put down individuals' defilements applies to all of the exoteric teachings, whereas that aspect that manifests the many qualities (of Mahāvairocana) is limited to the esoteric teachings. The purport of this tradition's teaching is that all of the various *dharmas* are, all of them, Mahāvairocana. The absolute is identical to our own bodies, and the Buddhadharma is identical to our own forms. The four-fold secret interpretation increases in profundity the one after the other, and the three secret actions (of body, speech, and mind) are evermore secret in their profundity.

Apart from this teaching, there will almost never be any path to Buddhahood: how can those creatures who strive for deliverance not believe and practice these teachings! In outline the esoteric teachings of the Mantrayāna are as given here.

Zen-shū and Jōdo-shū

The principles and truths of the various traditions are vast and profound, and are hard to fathom. At the present time we have but dipped one hair into their waters, in order to moisten the minds of beginners. From ancient times up to the present only these eight traditions have been commonly recognized and have been studied in Japan. However, in addition to these eight traditions the Zen tradition and the Jōdo teachings flourish and have been widely disseminated.

The Zen tradition is the most profound basis of the

Buddhadharma, for it is very deep and most subtle. Basically there is not any one thing that exists. From the very beginning there are no defilements; originally (all) is *bodhi*.

Bodhidharma came from the West; (this tradition) does not posit any written authority; it points directly to the mind of man; (it teaches) the attainment of Buddhahood by seeing into one's nature. This is not like the other traditions, which distinguish various principles in respect to a vast multitude of *dharma*s, and which repeatedly debate them.

In India this tradition has some twenty-eight patriarchs, who transmitted (this teaching) from mind to mind. The Twenty-eighth Patriarch, the Great Master Bodhidharma, transmitted this tradition into China during the period of the Liang Dynasty, and it was successively transmitted from generation to generation down to the Sixth Patriarch. Among the disciples of the Fifth Patriarch, this tradition first divided into two schools, the Northern School and the Southern School. Among the later disciples of the Sixth Patriarch of the Southern School, the tradition gradually divided into some Five Houses.

The Vinaya Master Tao-hsüan received the Zen (tradition) of the Northern School, and he transmitted it to Japan. Also the Great Master Dengyō (= Saichō) transmitted this tradition from the China of the Great Tang Dynasty; he termed it the tradition of the Buddha's Mind. In more recent times eminent worthies have come to Japan from the Sung Dynasty, and have transmitted this teaching. Now in every place in Japan this tradition has been widely disseminated and is flourishing.

Also the teachings of the *Jōdo* tradition are widely practiced in Japan. Now the purport of this teaching is that ordinary persons are totally bound (by the defilements); but, desiring (rebirth in) the Pure Land, they are reborn into the Pure Land by means of the *karmic* actions that they have cultivated. The Pure Land of the Western Direction has a deep affinity with this world.

Persons of inferior capacity who cultivate the *nembutsu* practice find it especially easy to be born into the Pure Land, and later they attain to Buddhahood.

Broadly speaking (i.e., with reference to the other traditions of Buddhism when the merits of all of the various religious practices are transferred to (rebirth in) the Pure Land, this is called the teachings of the Pure Land.

When one cultivates all of the myriad other practices, and when one looks to the attainment (of Buddhahood) in this world, this is called the teachings of the path of the holy ones. All of the various other traditions and all of the various other teachings are all the path of the holy ones. To desire (rebirth in) the Pure Land is called the teaching of the Pure Land.

This teaching has its origins in the (*Daijō Kishin-ron*) (= "The

Awakening of Faith in the Mahāyāna"). Following upon this there are the teachings of the treatises of Nāgārjuna; then (such masters as) the Bodhisattva Vasubandhu, Bodhiruci, T'an-luan, Tao-ch'ō, Shan-tao, Huai-kan, and others. This teaching came to Japan, where all persons composed explanations and commentaries on it, and where all competed with one another for its widespread dissemination. From the present time onward this teaching has especially flourished in Japan.

If we add these two traditions (to the above eight), we have ten traditions. However, relying upon what is usually spoken of, there are only eight traditions. The order of the traditions as arranged above is not in a progression leading from the shallow to the profound. Rather, they have been arranged according to popular parlance. Any order would be permissible. Thus we have provisionally arranged them as given above.

A human body is difficult to obtain, and the sacred teachings are difficult to encounter. By chance however, we have obtained (human form) and have encountered (the teachings). How can we remain silent at this? Thereupon I have presented my limited views, in order to bind (those who read this work) with some future affinity. May my humble efforts not wither away, and may we all with a certainty attain *tobodhi*.

Written on the twenty-ninth day of the first month, of the fifth year of Bun'ei (= A.D. 1268), *tsuchinoe-tatsu* (a year of the dragon), in the Nishidani (section of the) Emmyōji monastery, in the province of Iyo.

I am not yet an authority in the teachings of (my) one tradition, and I do not know even one thing about the teachings and the meditation practices of other traditions. I have done no more than present a list of terms, and in some manner narrated my own views with respect to them. There are many mistakes in this work, and the correct interpretation (of these teachings) is totally lacking. May those with knowledge and insight correct these errors.

Gyōnen, a Śramaṇa of the *Kegon* tradition; age 29