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SUBTLETY OF PRACTICE – CHIH-I'S ILLUSTRATION OF RELIGIOUS PRACTICE

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Abstract

Truth that one strives to penetrate, knowledge that concerns truth, and practice that leads one to attain liberation are the three basic concepts of Chih-i's systematization of the attainment of buddhahood. According to Chih-i, these three closely refer to each other and are indispensable for reaching liberation: truth is the substance, knowledge is the gist, and practice is the actual implementation. Having established the “subtlety of objects” (as truth) and the “subtlety of knowledge” as the first two categories of subtlety in his commentary *The Profound and Subtle Meaning of the Lotus Sūtra*, a third category is introduced, the “subtlety of practice.” The present article intends to describe Chih-i's view of religious practice as conceptualized in his commentary *Hsüan-i*.

I. Introduction

In Chih-i's systematization of Buddhism, truth pertains to liberation, knowledge concerns truth, and practice is the means to obtain knowledge in penetrating truth. Accordingly, truth as substance, knowledge as gist, and practice as means are regarded as three indivisible components constituting Buddhism. In his commentary *The Profound and Subtlety Meaning of the Lotus Sūtra* (*Miao-fa lian-hua-ching hsüan-i* 妙法蓮花經玄義, abbr. *Hsüan-i*), Chih-i delineates their significance in terms of interactive relations between objects as truth, knowledge and practice, emphasizing that knowledge as understanding relies on diligent practice to be obtained, practice must be guided by knowledge, and knowledge will not be correct without a concern for objects as truth: only with knowledge as the “eye” and practice as the “foot” can truth be conceived and enlightenment reached.¹

1 *Hsüan-i*, T.33, 715b. For a complete text of Chih-i's own discussion of practice, cf. T.33, 715b–726b.

Chih-i's category of practice as one of the Ten Subtleties (objects, knowledge, practice, positions, threefold *dharma*, empathy and response, supra-mundane power, expounding the *dharma*, retinues, and benefits) is developed in the *Hsüan-i*. The importance of practice is stressed by Chih-i in relation to knowledge. Both practice and knowledge are indispensable, and put together, they allow a person to gain religious accomplishment. Without practice, there would not be the fruition of enlightenment, and without knowledge, practice cannot accomplish anything.² Chih-i's point is that practice must be guided by knowledge, and the achievement of practice, in return, perfects knowledge. However, correct knowledge is derived from objects as truth. Only correct knowledge can guide practice in the right direction, i.e. with perfection of knowledge and completion of practice, enlightenment is gained.

II. Four Levels of Buddhist Practice

Chih-i's elaboration of practice is systematized according to the Four Teachings, a division of Buddhist practice into four levels: *Tripiṭaka*, Common, Separate, and Perfect.³

- 2 According to Chih-i: "Although there are many practices, they are all based on knowledge. Knowledge is like a guide and a master, and practice is like a merchant. Knowledge is like a sharp needle, and practice is like a long thread. When a cart [i.e., practice] is driven by knowledge, the ox cart rides smooth and steady, and is capable of getting somewhere." *Ibid.*, p. 715c.
- 3 The Four Teachings refer to the *Tripiṭaka* (*tsang-chiao* 藏教), Common (*t'ung-chiao* 通教), Separate (*pieh-chiao* 別教), and Perfect Teachings (*yüan-chiao* 圓教), in terms of the content of the teaching of the Buddha as they are classified by Chih-i. The *Tripiṭaka* (collection of writings in Buddhism) refers to *Śrāvakayāna* Buddhism, which consists of the teachings of the three *piṭakas*, including *sūtras* (*ching* 經, i.e., the teachings of the Buddha), *vinayas* (*lü* 律, i.e., discipline) and *abhidharmas* (*lun* 論, i.e., commentaries on Buddhist doctrines), and is designed for the *śrāvakas* and *pratyekabuddhas*. The Common Teaching is common to both *Śrāvakayāna* and elementary *Mahāyāna*, and caters to *śrāvakas* and *pratyekabuddhas*, and the *bodhisattvas* of lower faculties. The Separate Teaching means that the teaching caters to the capability of the *bodhisattvas* only, and is separate from the former two teachings and also from the last teaching of the Perfect, for the doctrine of the Separate Teaching does not yet enable one to perceive an integrated reality. The Perfect Teaching addresses all Three Vehicles (*śrāvakas*, *pratyekabuddhas*, and *bodhisattvas*, and expounds the Middle Way of mutual identification, whereby the fundamental identity of all things is conveyed. The scheme of the Fourfold Teaching is termed later by the Korean Buddhist

1.

Chih-i regards the practice of the *Tripiṭaka*-Teaching as being guided by a lower level of knowledge, which can be summarized by three types of practice increasing in numbers. (1) The first type of practice refers to the “single practice.” This is basically the practice of concentration, described by Chih-i as to control one’s mind and not let it go lax while experiencing all *dharmas* for the purpose of attaining *nirvāṇa*. (2) “Two practices” refers to the cultivation of both concentration and contemplation. Chih-i states that if one practices concentration, various evils can be put to rest, various precepts can be kept, and various merits and virtues can be accomplished; and if one practices contemplation, the Four Noble Truths (suffering, accumulation, extinction, and the path) can be perceived properly. (3) “Three practices” refers to the practice of precepts (*chieh* 戒, Skt. *sīla*), concentration (*ting* 定, Skt. *saṃādhi*), and wisdom (*hui* 慧, Skt. *prajñā*). Chih-i’s declares that these three types of learning (*san-hsiueh* 三學, Skt. *tisraḥ śikṣāḥ*) can lead one to transcend the cycle of transmigration within the three realms, as they incorporate all *buddha-dharmas* in terms of Buddhist doctrines and practices.

2.

Chih-i considers practice of the Common Teaching as being guided by a middle level of knowledge, by which one contemplates illusory appearances of all entities in order to remain free from the attachment to existence. Furthermore, with the truth of emptiness, one practices in order to annihilate the attachment to the concept of emptiness, so that emptiness itself would not be mistaken as something real, for it cannot be grasped either. Hence, the practice of contemplating phenomenal appearances as non-substantial and empty is the characteristic of the Common Teaching.

Monk Chegwan (Ch. *Ti-kuan* 諦觀) (d.971) in his *T’ien-t’ai ssu-chiao-i* 天臺四教儀 (T.46, No.1931, 773–780) as the *hua-fa ssu-chiao* 化法四教 (Four Teachings of Conversion). For a further explanation of the Four Teachings, see Hurvitz, *Chih-i*, pp. 248–271; Mou Tsung-san, *Fo-hsing yü po-jo*, vol.2, pp. 624–648, Ming-Wood Liu, *Madhyamaka Thought in China*, pp. 207–215; Ng, *T’ien-t’ai Buddhism and Early Mādhyamika*, 39–47; Yang Huinan, “*Chih-i te wu-shih pa-chiao p’an*,” *Cheng-kuan*, No.3, 1997, pp. 38–63.

3.

The practice of the Separate Teaching is guided by a higher level of knowledge, and can be characterized as striving to master immeasurable methods of practice. This indicates that each practice is separate, and cannot incorporate other practices. One may master any one of these methods of practice in order to annihilate ignorance, and to attain profound realization. However, as various types of practice in the Separate Teaching are not interrelated, i.e., one must go through immeasurable methods of practice before one can attain perfect enlightenment.

4.

The practice of the Perfect Teaching is guided by a supreme level of knowledge, and can be characterized as one practice incorporating all practices. If one masters one method of practice, one simultaneously masters all methods of practice. For the practitioners of the Perfect Teaching, reality is integrated, and one method of practice is identified with all methods of practices. Since all methods of practice are interconnected, one method of practice incorporates all methods of practice. Consistent with his view of the Perfect Teaching to be supreme to the previous three teachings, Chih-i summarizes ten methods of practice, which can not only incorporate all practices of the other three teachings, but are also superior to all the other types of practice in terms of content and methods of the Perfect Teaching.

- i. One method of practice refers to the *bodhisattva*, who practices to obtain *saṃādhic* (*san-mei* 三昧) experience, which means to concentrate single-mindedly on suchness of the *dharma*-realm (as the principle), so that all ignorance and distortion are forever quiescent like emptiness.
- ii. Two methods of practice refers to the practice of cultivating concentration and contemplation.
- iii. Three methods of practice refers to the practice concerning hearing, thinking, and practicing (*wen ssu hsiu* 聞思修, Skt. *śrutacintābhāvanā*), i.e., hearing the teaching of the Buddha, thinking according to what one hears, and practicing according to the teaching. These are the three ways to wisdom, and are, thus,

identical to teaching, practice, and doctrine respectively. These three methods may also refer to the practice of cultivating precepts, concentration, and wisdom.

iv. Four methods of practice refers to the practice of the Four Types of Mindfulness (*ssu nien-ch'u* 四念處, Skt. *catvāri smṛtyupasthānāni*).⁴

v. Five methods of practice refers to the practice of Five Objects of Meditation (*wu-men ch'an* 五門禪, Skt. *pañcadvārāṇi*), including impermanence (*wu-ch'ang* 無常, Skt. *anitya*), suffering (*k'u* 苦, Skt. *duḥkha*), emptiness (*k'ung* 空, Skt. *śūnyatā*), no-selfhood (*wu-wo* 無我, Skt. *anātman*), and *nirvāṇa* (*nieh-p'an* 涅槃).

vi. Six methods of practice refers to the practice of the Six Perfections (*liu-tu* 六度, Skt. *śatpāramitāḥ*).⁵

vii. Seven methods of practice refers to the practice associated with the Seven Wholesome Factors (*ch'i shan-fa* 七善法).⁶

4 The Four Types of Mindfulness (*ssu-nien-ch'u* 四念處, Skt. *catvāri smṛtyupasthānāni*) consist of two groups, i.e., the “Four Types of Mindfulness that are practiced individually” (*pieh-hsiang nien-ch'u* 別相念處), and the “Four Types of Mindfulness that are practiced together” (*tsung-hsiang nien-ch'u* 總相念處). *Tsung-hsiang nien-ch'u* 總相念處 refers to the stage of the Four Types of Mindfulness (*ssu-nien-ch'u* 四念處, Skt. *catvāri smṛtyupasthānāni*) that eliminates false views in relation to all things, i.e., all things are impure, suffering, impermanent, and non-selfhood. *Pieh-hsiang nien-ch'u* 別相念處 refers to the stage of the Four Types of Mindfulness that eliminates false views in relation to individual entities, i.e., observing that the body is impure (*kuan shen-pu-ching* 觀身不淨, Skt. *kāyasmṛtyupasthāna*), sensation is suffering (*kuan shou-shih-k'u* 觀受是苦, Skt. *vedanāsmṛtyupasthāna*), the mind is impermanent (*kuan hsin-wu-ch'ang* 觀心無常, Skt. *cittasmṛtyupasthāna*), and *dharmas* have no independent reality in themselves (*kuan fa-wu-wo* 觀法無我, Skt. *dharmaśmṛtyupasthāna*).

5 The Six Perfections (*liu-tu* 六度, Skt. *śatpāramitā*) are: perfection of giving (*shih-tu* 施度; *dānapāramitā* 檀波羅密多), perfection of self-discipline (*chieh-tu* 戒度, *śīlapāramitā* 尸波羅密多), perfection of forbearance (*jen-tu* 忍度, *kṣāntipāramitā* 犀提波羅密多), perfection of exertion (*chin-ching-tu* 精進度, *vīryapāramitā* 毗梨耶波羅密多), perfection of meditation (*ting-tu* 定度, *dhyānapāramitā* 禪那波羅密多), and perfection of wisdom (*chih-tu* 智度, *prajñāpāramitā* 般若波羅密多). Cf. Hurvitz, *Chih-i*, pp. 351–353; Chappell, *T'ien-t'ai Buddhism*, pp. 105–106.

6 These seven wholesome factors are the characteristics of the teaching of the *Lotus Sūtra*. They are: good in its (1) timing or seasonableness (*shih* 時); (2) meaning (*i* 義); (3) expression (*yü* 語); (4) uniqueness (*tu-fa* 獨法); (5) completeness (*chiü-tsü* 具足); (6) pure

viii. Eight methods of practice refers to the practice of the Eightfold Correct Path (*pa cheng-tao* 八正道, Skt. *asṭāṅgamārga*).⁷

ix. Nine methods of practice refers to the practice of the nine kinds of the great *dhyāna* of the *bodhisattva* (*chiu-chung ta-ch'an* 九種大禪).⁸

x. Ten methods of practice refers to the practice of the Ten Objects of Contemplation (*shih-ching* 十境), or the Ten Modes of Contemplation (*shih-ch'eng kuan-fa* 十乘觀法)⁹ that accomplish the One Buddha-vehicle.

adaptability (*ch'ing-ching t'iao-jou* 清淨調柔); and (7) its noble objective, *nirvāṇa* (*fan-hsing* 梵行). Soothill, p. 11, s.v. 七善法; *San-tsang fa-shu* 三藏法數, p. 301, s.v. 大乘七善.

7 They are: (1) *cheng-chien* 正見 (*samyagdṛṣṭi*), right view with regard to the Four Noble Truths, and freedom from delusions; (2) *cheng-ssu-wei* 正思惟 (*samyaksamkalpa*), right attitude; (3) *cheng-yü* 正語 (*samyagvāc*), right word in avoiding false and idle talk; (4) *cheng-yeh* 正業 (*samyakkarmānta*), right behavior in getting rid of all improper actions so as to dwell in purity. (5) *cheng-ming* 正命 (*samyagājīva*), right livelihood; (6) *cheng-ching-chin* 正精進 (*samyagvyāyāma*), right endeavor in uninterrupted progress on the path to *nirvāṇa*; (7) *cheng-nien* 正念 (*samyaksmṛti*), right mindfulness in order to retain the true and exclude the false; and (8) *cheng-ting* 正定 (*samyaksamādhi*), right concentration. Cf. Chappell, *T'ien-t'ai Buddhism*, p. 95; Hurvitz, *Chih-i*, p. 346. For details, see Chih-i, *Fa-chieh tz'i-ti ch'u-men*, T.46, 682c–683a.

8 Nine kinds of the great *dhyānas* are associated with acquiescence (*jen* 忍, Skt. *ksanti*) and with the *dhyāna*: (i) *tzu-hsing ch'an* 自性禪 (*dhyāna* of self-nature) is the meditation on the original nature of things, or on the mind as the real nature, for mind is the source from where all things derive; (ii) *i-ch'ieh ch'an* 一切禪 (*dhyāna* of all) is the meditation on the development of the self and on transforming others to the utmost; (iii) *nan ch'an* 難禪 (*dhyāna* of difficulty) is the meditation on the difficulties of certain *dhyāna* conditions; (iv) *i-ch'ieh-men ch'an* 一切門禪 (*dhyāna* of all doors) is the meditation on the entrance to all the (superior) *dhyāna* conditions; (v) *shan-jen ch'an* 善人禪 (*dhyāna* of the wholesome person) is the meditation on good; (vi) *i-ch'ieh-hsing ch'an* 一切行禪 (*dhyāna* of all practice) is the meditation on all *Mahāyāna* practices and actions; (vii) *ch'u-fan-nao ch'an* 除煩惱禪 (*dhyāna* of eradicating defilement) is the meditation on eradicating all sufferers from the miseries of passion and delusions; (viii) *tz'u-shih t'a-shih-le ch'an* 此世他世樂禪 (*dhyāna* of the joy of present and future periods) is the meditation on the way to bring joy to all people both in this life and hereafter; (ix) *ch'ing-ching-ching ch'an* 清淨淨禪 (*dhyāna* of the purity of tranquility) is the meditation on perfect purity in the termination of all delusions and distress and the obtaining of perfect enlightenment. Soothill, p. 19, s.v. 九種大禪. For a further explanation, see Chih-i, *Fa-chieh tz'u-ti ch'u-men*, T.46, 688b–689b.

9 The ten objects of contemplation are stated in Chih-i's *Mo-ho chih-kuan* 摩訶止觀, T.46, 49a. They are: (i) *yin-ju ching* 陰入境, object of the five *skandhas*; (ii) *fan-nao ching* 煩惱境, object of life's distresses and delusions; (iii) *ping-huan ching* 痘患境, object of illness or

Chart 1: Increasing numbers of practice corresponding to the Four Teachings

約教增數明行

三藏增數行

1. 一行	— 不放逸心
2. 增二數	— 修止, 修觀
3. 增三數	— 戒, 定, 慧

通教增數行

一切法皆一相

別教增數行

一一行皆破無明

圓教增數行

1. 一行三昧
2. 止、觀
3. 聞, 思, 修 (戒, 定, 慧)
4. 四念處
5. 五門禪
6. 六波羅蜜
7. 七善法
8. 八正道
9. 九種大禪
10. 十境 (十乘觀法)

According to the above stated various types of practice of the Four Teachings that indicate different levels, Chih-i classifies them into coarse or subtle. The practices of the three teachings (*Tripiṭaka*, Common, and Separate) are characterized as coarse, and those of the Perfect Teaching as subtle. The knowledge that guides the practice of the *Tripiṭaka* Teaching serves to reach extinction, and

duḥkha, its cause and cure; (iv) *yeh-hsiang ching* 業相境, object of age-long *karmic* influences; (v) *mo-shih ching* 魔事境, object of Mara affairs as how to overthrow their rule; (vi) *ch'an-ting ching* 禪定境, object of the conditions of *dhyāna* and *samādhi*; (vii) *chu-chien ching* 諸見境, object of various views and doubts that arise; (viii) *man ching* 慢境, object of pride in progress and delusions of the one who has attained lower *nirvāṇa*, instead of going on to the greater reward; (ix) *erh-sheng ching* 二乘境, object of the Two Vehicles (*śrāvakas* and *pratyekabuddhas*) in order not to be attached to the attainment of the Two Vehicles; and (x) *p'u-sa ching* 菩薩境, object of bodhisattvahood, in order not to be attached to the attainment of bodhisattvahood. Soothill, p. 48, s.v. 十境. For a further explanation, see Hurvitz, *Chih-i*, pp. 328–330. For an extensive elaboration of this teaching, see Chih-i, *Mo-ho chih-kuan* 摩訶止觀, T.46, 51c–140c. For a study of the perfect and sudden thought of Chih-i, see Kuo Ch'ao-shun, "Chih-che te yüan-tun ssu-hsiang", *Chung-Hwa Buddhist Journal*, No.5, 1992, pp. 121–148; Chen Ying-shan, "Tiantai yüan-tun chih-kuan chih hsiu-cheng: chiu shih-sheng kuan-fa erh-lun", *Chung-Hwa Buddhist Journal*, No.15, 2002, pp. 305–333.

is thus not considered to be the ultimate goal of buddhahood. Chih-i regards the knowledge that guides the practice of the Common Teaching to be skillful, but because the aim still is to reach extinction, this practice is classified as coarse. In terms of the knowledge that guides the practice of the Separate Teaching, Chih-i considers it to be subtle compared with the previous two types, for the goal of this practice is not to stop at the place of extinction, but to move further to participate in the altruistic activity of saving living beings. Nevertheless, Chih-i regards this practice as coarse, because the various types of practice are separate from each other, and facts and principle are not yet merged. According to Chih-i, only the practice of the Perfect Teaching is subtle, because the knowledge that guides this type of practice is perfect, and therefore each method of practice embraces all the remaining methods.

Having classified the practices of the Four Teachings, Chih-i further points out the ultimate reality of the Buddha's teaching by means of establishing the coarse practices and revealing the subtle practice. What Chih-i intends to state is that although there are different types of practice of either coarse or subtle, they are all subtle, for they all contain the Buddha's intention in leading sentient beings to attain Buddhahood.

With the clarification of various practices of the Four Teachings, what Chih-i focuses on is the delineation of the five practices of the Separate Teaching and of the Perfect Teaching. Of these two groups of practice, the practice of the Separate Teaching is extensively elaborated in order to represent the whole system of Buddhist practice comprehensively.

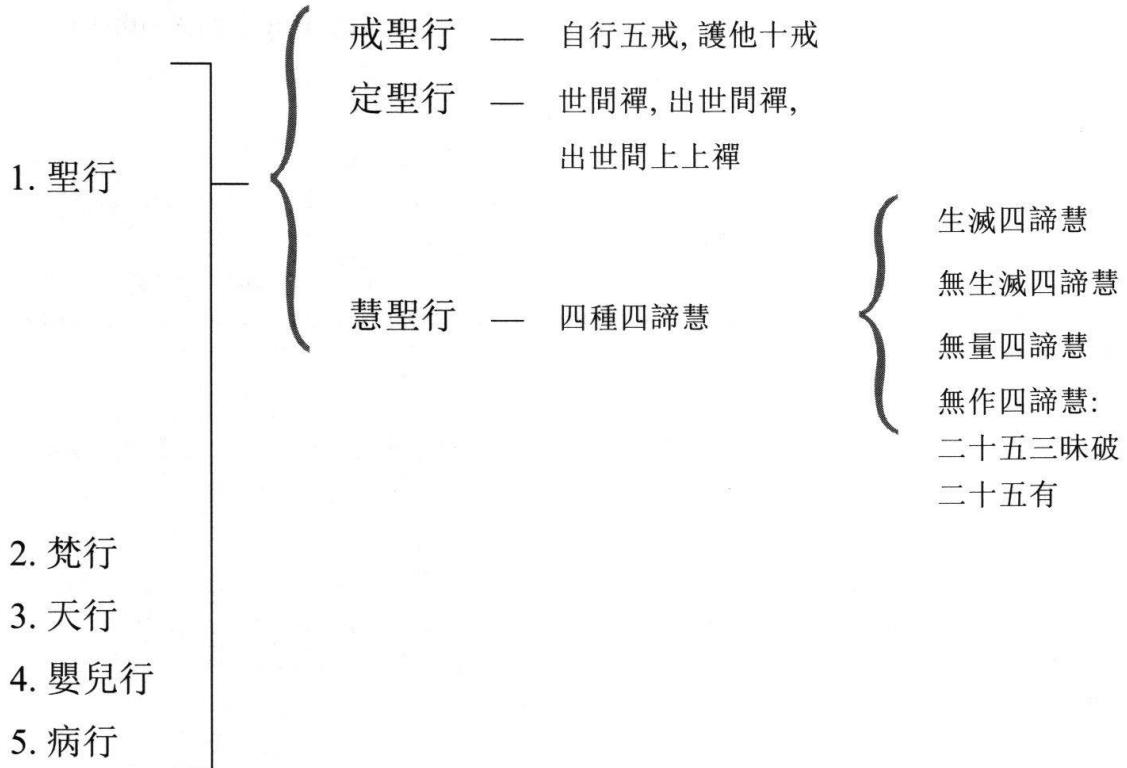
III. Five Types of Practice of the Separate Teaching

Five types of practice of the Separate Teaching refer to the *bodhisattva* practice. They are: 1. *sheng hsing* 聖行 (Noble Practice, Skt. *āryacarya*), 2. *fan hsing* 梵行 (Pure Practice, Skt. *brahmacarya*), 3. *t'ien hsing* 天行 (Divine Practice), 4. *ying-erh hsing* 嬰兒行 (Infant-like Practice), and 5. *ping hsing* 病行 (Illness-like Practice).¹⁰

10 These five practices are derived from the chapter on “Noble Practice” (*Sheng-hsing-p'in* 聖行品) in the *Mahāparinirvāṇasūtra*, T.12, 673b21ff. For details, see Swanson, *Foundations of T'ien-t'ai Philosophy*, p. 318, note 323.

Chart 2: Five types of practice of the Separate Teaching

別五行

1. NOBLE PRACTICE (*sheng hsing* 聖行)

“Noble Practice” is Chih-i’s first classification of the five types of *bodhisattva* practice, including cultivating precepts (*chieh sheng-hsing* 戒聖行), concentration (*ting sheng-hsing* 定聖行), and wisdom (*hui sheng-hsing* 慧聖行):

(1) *Noble Practice of Cultivating Precepts (chieh sheng-hsing 戒聖行)*.¹¹

Chih-i’s category of the Noble Practice of Cultivating Precepts consists of two groups. The first group of precepts refers to the cultivation of five precepts (*śīla*), which is for the benefit of one’s own (*tzu-hsing wu-chieh* 自行五戒). The

11 Altogether, there are six texts translated into Chinese concerning *bodhisattva* precepts, including *Pu-sa Yin-luo pen-yeh ching* 菩薩瓔珞本業經, *Fan-wang ching* 梵網經, *Yü-chia shih-ti lun* 瑜伽師地論, *Pu-sa t'i-chih ching* 菩薩地持經, *Pu-sa shan-chieh ching* 菩薩善戒經, and *Yu-p'o-sai chieh ching* 優婆塞戒經. For a study of *bodhisattva* precepts, see Shih Sheng-yen, *P'u-sa chieh chih-yao*, for a study of Chinese precepts, *Chieh-lü-hsüeh kang-yao*; also: Lao Cheng-wu, *Fo-chiao chieh-lü-hsüeh*.

second group of precepts refers to the cultivation of ten precepts, which is for the benefit of others (*hu-t'a shih-chieh* 護他十戒).¹²

The first group (cultivation of five precepts)¹³ can be regarded as Chih-i's attempt to codify both *Śrāvakayāna* and *Mahāyāna* practice:

The *Śrāvakayāna* precept includes Three Refuges, Five Precepts, Eight Precepts, Ten Precepts and Full Precepts. The lay Buddhists can receive only the former three kinds of precept while the *sangha* up to the fifth. The *bodhisattva* precept doesn't belong to *Śrāvakayāna* precept. Accordingly, the laity can also receive the *bodhisattva* precept, while the *bodhisattva* precept can encompass the *Śrāvakayāna* precept. So, the Mahayana Buddhist *sangha* should receive it.¹⁴

Consequently, Shih Sheng-yen addressed the comprehensiveness of the *bodhisattva* precept:

Bodhisattva precept takes the meditation on emptiness as its focus, the purification of mind as its objective and the arousing of ultimate *bodhicitta* as basis. Therefore, the *bodhisattva* precept can not only encompass all *buddhadharmas* but also control complicated matters with simple principles.¹⁵

These five precepts are defined by Chih-i as follows:

i. *Chü-tsu ken-pen-yeh ch'ing-ching chieh* 具足根本業清淨戒 (pure precepts endowed with fundamental virtue). “Fundamental” refers to the ten wholesome

12 These two categories of precepts, that of the precepts for the benefit of oneself (*tzu-hu* 自護) and for protecting others (*hu-t'a* 護他) are derived from the *Mahāparinirvāṇasūtra*, T.12, 861ff.

13 Chih-i's list of the five precepts are derived from the chapter on “Noble Practice” (*Sheng-hsing-p'in* 聖行品) in the *Mahāparinirvāṇasūtra*, T.12, 674a26–29.

14 According to Shih Sheng-yen; see the summary of his article “Ts'ung san-chü ching-chieh lun p'u-sa-chieh te shih-k'ung hsiao-ying”, *Chung-Hwa Buddhist Journal*, No.6, 1993, p. 31. For a detailed elaboration of the *bodhisattva* precepts, see Chih-i, *P'u-sa chieh-i shu*, T.40, pp. 563a–580a. For a study of Chih-i's theory concerning the substance of precepts, cf. Chen Ying-shan, “T'ien-t'ai Chih-che te chieh-t'i lun yü pu-sa chieh-i shu”, *Journal of Buddhist Research Center*, No.5, 2000, pp. 113–133. For a full study of the Buddhist precepts, Lao Cheng-wu, *Fo-chiao chieh-lü-hsueh*, Beijing: Religion and Culture Publishing House, 1999.

15 See the summary of his article “Ts'ung san-chü ching-chieh lun p'u-sa-chieh te shih-k'ung hsiao-ying”, *Chung-Hwa Buddhist Journal*, No.6, 1993, p. 31.

precepts,¹⁶ as they are fundamental to the *bodhisattva* precept. Since the ten precepts are upheld by a person with a non-defiled mind, they are, thus, called “pure”.¹⁷

ii. *Ch'ien-hou chüan-shu yü-ch'ing-ching chieh* 前後眷屬余清淨戒 (pure precepts including former retinues, later retinues, and the remaining precepts). *Ch'ien-chüan-shu* 前眷屬 (former retinues) refers to the precepts such as *t'ou-lan-che* 偷蘭遮 (Skt. *sthūlātyaya*) that a person receives from a master in ceremony. *Hou-chüan-shu* 後眷屬 (later retinues) refers to the precepts that are acquired by the practitioner after an ordination ceremony.¹⁸ *Yü-chieh* 餘戒 (rest of precepts) refers to the twenty-four precepts that are stated in the *Mahāvai-pulyadharanisūtra*,¹⁹ but not included in the *Vinayapitaka*.

iii. *Fei-chu-e chüeh-chüeh ch'ing-ching chieh* 非諸惡覺覺清淨戒 (pure precepts concerning the thoughts departing from the evil conceptual working of the mind) refer to the precepts acquired by a practice of concentration, named *ting-kung chieh* 定共戒 (concentration arouses precepts). This means that when a person is in meditation, he is naturally endowed with the pure precepts that enable him to get rid of hindrances, such as affliction, and the delusions of false views and wrong attitudes.

iv. *Hu-ch'ih cheng-nien nien-ch'ing-ching chieh* 護持正念念清淨戒 (pure precepts concerning the thoughts protecting and keeping one's mind being correct) is acquired by the practice of the Four Types of Mindfulness (*ssu-nien-ch'u* 四念處, Skt. *catvāri smṛtyupasthānāni*). With this practice, one can accomplish the precepts that are acquired by one's aspiration to the path of religious practice that leads to liberation (*tao-kung chieh* 道共戒). In other

16 The ten precepts include: not to kill (*pu-sha-sheng* 不殺生, Skt. *prāṇātipātavirati*), not to steal (*pu-t'ou-tao* 不偷盜, Skt. *adattādānavirati*), not to commit adultery (*pu-hsieh-yin* 不邪淫, Skt. *kāmamithyācāraviramaṇa*), not to lie (*pu-wang-yü* 不妄語, Skt. *mṛṣāvādavirati*), not to slander (*pu-liang-she* 不兩舌, Skt. *piśunavacanaviramaṇa*), not to use immoral language (*pu-e-k'ou* 不惡口, Skt. *paruṣavacanaviramaṇa*), not to equivocate (*pu-ch'i-yü* 不綺語, Skt. *asamphinnapralāpa*), not to covet (*pu-t'an* 不貪, Skt. *anapekṣa*), not to get angry (*pu-ch'en* 不嗔, Skt. *akrodhana*), and not to be stupid (*pu-ch'ih* 不癡, Skt. *amūḍha*). For details, see Chih-i, *Fa-chieh tz'u-ti ch'u-men*, T.46, 669c–670a.

17 *Hsüan-i*, T.33, 716c.

18 See *ibid.*, p. 717a.

19 See T.21, 645c–646b.

words, when a person brings forth a resolve to attain enlightenment, naturally, he will not violate precepts. Chih-i stresses that both concentration (*ting* 定, Skt. *samādhi*) and the path (*tao* 道, Skt. *mārga*) are fundamental precepts, for when they are achieved, there no longer arouses any deviant thoughts, from which morality is produced.

v. *Hui-hsiang chü-tsü wu-shang-tao chieh* 回向具足無上道戒 (precepts concerning merit-transference that is replete with the unsurpassed path), also called by Chih-i *Mahāyāna* precepts (*ta-sheng chieh* 大乘戒),²⁰ referring to the *bodhisattva*, who upholds the Four Great Vows (*ssu-hung shih-yüan* 四弘誓願, Skt. *catvāri prajñādhānāni*)²¹ and practices the Six Perfections (*liu-tu* 六度, Skt. *satpāramitāḥ*).

The above first two classifications are the precepts that prevent wrongdoing, and can be considered to include the full *Śrāvakayāna* precepts. The third classification is concerned with the precepts that are observed by the person in meditation. These are the precepts that accompany meditation, in a sense that when one meditates, one's mind is controlled, and any wrong thoughts are prevented from arising. The fourth classification is the precepts that are derived from one's attainment of a certain stage on the path to enlightenment. The fifth classification is the precept that arises from the practice of the four great vows and the six perfections, and is observed by the *bodhisattva* with *Mahāyāna* faculties.

20 According to this context, *Mahāyāna* precepts should be referred by Chih-i to the *bodhisattva* precepts. For a study of the *bodhisattva* precepts, see Shih Sheng-yen, “Ts’ung san-chü ching-chieh lun p’u-sa-chieh te shih-k’ung hsiao-ying”, *Chung-Hwa Buddhist Journal*, No.6, 1993, pp. 1–30.

21 The Four Great Vows of the Buddha or the *bodhisattva* are: (i) to save all living beings though it is limitless (*chung-sheng wu-pien shih-yüan-tu* 衆生無邊誓願度); (ii) to sever all afflictions though they are endless (*fan-nao wu-chin shih-yüan-tuan* 煩惱無盡誓願斷); (iii) to study all *dharma*-doors though they are measureless (*fa-men wu-liang shih-yüan-hsüeh* 法門無量誓願學); and (iv) to accomplish the Buddha-way though it is unsurpassed (*fo-tao wu-shang shih-yüan-ch’eng* 佛道無上誓願成). Cf. Chappell, *T’ien-t’ai Buddhism*, pp. 102–103, p. 113, note 29. The other Four Great Vows are: “We having crossed (the stream of transmigratory existence), may we help the living beings to cross (*wei-tu-che ling-tu* 未度者令度)! We being liberated, may we liberate others (*wei-chieh-che ling-chieh* 未解者令解)! We being comforted, may we comfort others (*wei-an-che ling-an* 未安者令安)! We being finally released, may we release others (*wei-nieh-p’an-che ling-nieh-p’an* 未得涅槃者令得涅槃)!” See Hurvitz, *Chih-i*, p. 256. For details, cf. Chih-i, *Fa-chieh tz’u-ti ch’u-men*, T.46, 685b–686a.

The second group of practice of cultivating the ten precepts is for the benefit of protecting others (*hu-t'a shih-chieh* 護他十戒).²² Having cultivated the five precepts for one's own benefit, the *bodhisattva* vows to guide all beings to obtain the ten precepts. Chih-i says that these ten precepts are actually derived from the above-mentioned five precepts. From the first and second classification of the precepts, the *chin-chieh* 禁戒 (precepts of prohibition as protection; Skt. *vrata*), the *ch'ing-ching chieh* 清淨戒 (pure precepts; Skt. *parisuddhaśīla*), and the *shan-chieh* 善戒 (wholesome precepts; Skt. *sauṣīlyā*) are derived. From the third classification of the precepts, the *pu-ch'üeh chieh* 不缺戒 (unbroken precepts; Skt. *akhaṇḍaśīla*) is derived. From the fourth classification of the precepts, the *pu-hsi chieh* 不析戒 (precepts of non-disintegration), i.e., *tao-kung chieh* 道共戒 is derived. From the fifth classification of the precepts, the *ta-sheng chieh* 大乘戒 (*Mahāyāna* precepts), the *pu-t'ui chieh* 不退戒 (precepts of non-retrogression; Skt. *acyutaśīla*), the *sui-shun chieh* 隨順戒 (precepts of accordance), the *pi-chin chieh* 畢竟戒 (ultimate precepts), and the *chü-tsü chu poluo-mi chieh* 具足諸波羅蜜戒 (precepts that are replete with all *pāramitās*) are derived.

- i. Precepts of prohibition as protection (*hu-ch'ih chin-chieh* 護持禁戒) is the precept that is conferred upon a person during a ceremony.
- ii. Pure precepts (*ch'ing-ching chieh* 清淨戒) means that when one is upholding the precepts of prohibition, he will not commit any evil acts. Therefore, it is called “pure”.
- iii. Wholesome precepts (*shan chieh* 善戒) refers to one's application of morality in daily life.
- iv. Full precepts (*pu-ch'üeh chieh* 不缺戒) means that when the *bodhisattva* further obtains profound *samādhi*, the precepts he upholds are perfect without any defects in terms of his practice that leads him to attain *dhāraṇī* (*shi-hsing* 事行)²³ and the practice that arises from his original nature (*hsing-hsing* 性行).²⁴

22 Chih-i's list of the ten precepts is probably assembled from several sources, such as from the *Ta-chih-tu lun* (T.25, 225c–226a), and from the *Nirvāṇasūtra* (T.12, 675a).

23 There are four kinds of practice that can lead a *bodhisattva* to attain the method of *dhāraṇī*, including: always being respectful in terms of the body; always being honest in terms of speech; always being subservient in terms of the mind; and always being skillful in applying expedient means.

v. Precepts of non-differentiation (*pu-hsi chieh* 不析戒) is to enter emptiness by embodying *dharmas* rather than by analyzing and differentiating *dharmas*. The term *pu-hsi* (non-differentiation) can also mean that the precepts acquired by one's aspiration are so internalized that they cannot be differentiated anymore.

vi. *Mahāyāna* precepts (*ta-sheng chieh* 大乘戒) is particularly assigned to the *bodhisattva*, who upholds both the precepts of observing nature (*hsing-chung chieh* 性重戒)²⁵ and the precepts of avoiding the doubts of the world (*hsı-shi chi-hsien chieh* 息世譏嫌).²⁶ Since the *bodhisattva* strives to attain Buddhahood not only for himself, but also for liberating others, this precept is regarded by Chih-i as a *Mahāyāna* precept.

vii. Precepts of non-retrogression (*pu-t'ui chieh* 不退戒) is also held by the *bodhisattva*, who is capable of saving others skillfully, i.e., to act by the means of expediency in various places, but will not retrogress and lose the precepts of prohibition as protection. He is like a doctor who cannot be infected while treating the illnesses of his patients.

viii. Precepts of accordance (*sui-shun chieh* 隨順戒) means that the *bodhisattva* acts in accordance with what is suitable to the circumstances and the capacities of living beings, and in accordance with the principle or truth.²⁷ In Chih-i's view, such a meaning indicates expedient means contained in the *bodhisattva* precepts. The *bodhisattva*, in order to comply with sentient beings, does not enter the *saṃādhi* of extinction, but demonstrates dignified manners, and participates in worldly affairs.²⁸

24 There are four kinds of the *bodhisattva*'s acts that are derived from his original nature. First, all *bodhisattva*'s original nature is honest and upright, with which they respect their parents, teachers, and elderly, and practice various virtual acts. Second, all *bodhisattvas* vow to attain Buddhahood. Third, all *bodhisattvas* practice Six Perfections. Fourth, all *bodhisattvas* should emulate Śākyamuni Buddha by making offerings to *Dīpaṅkara* Buddha. With this kind of cause and condition, they will be able to recite Buddhist scriptures and be transformed into a sage from an ignorant man.

25 This precept is upheld for the sake of cultivating oneself, and is mentioned in the *Nirvāṇasūtra*, T.12, p. 674b.

26 This precept is upheld for the sake of liberating others, and is elaborated in the *Nirvāṇasūtra*, T.12, p. 674b-c.

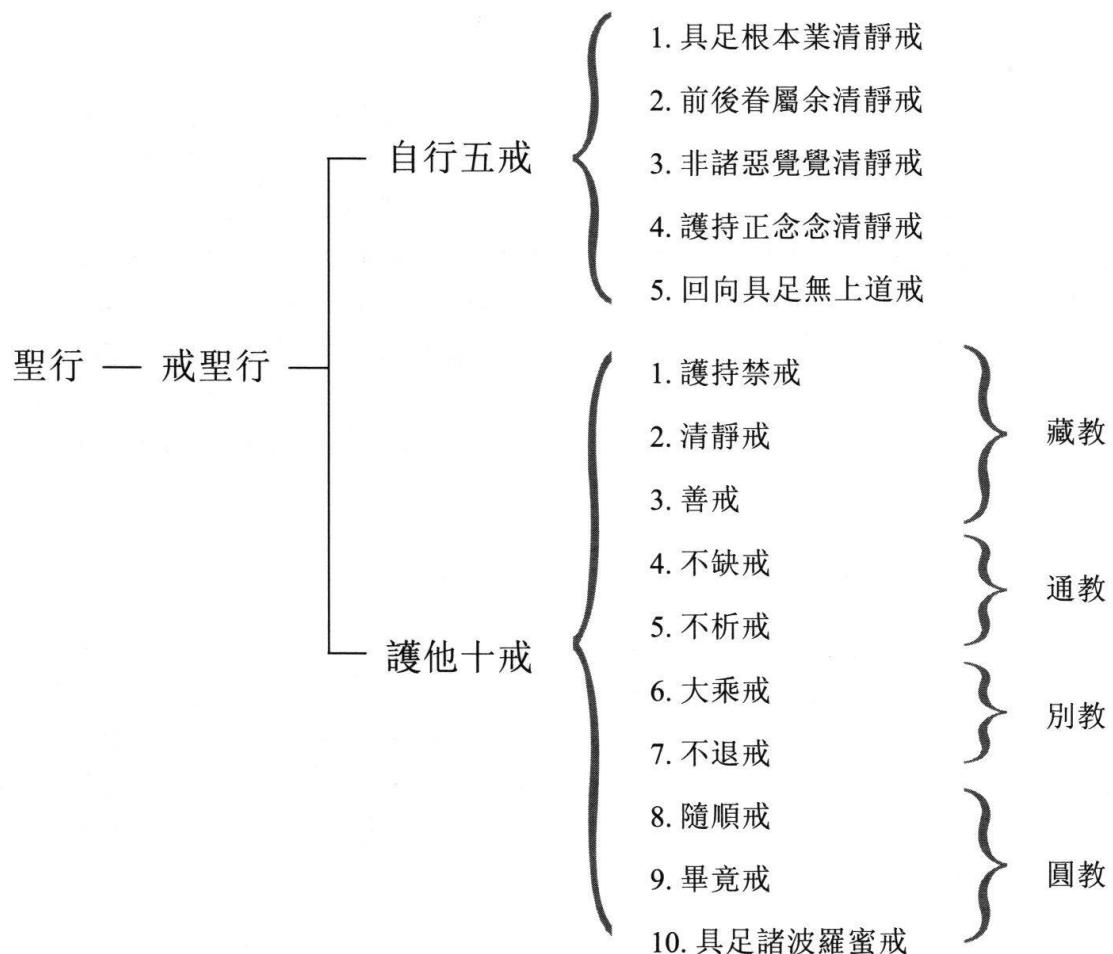
27 *Hsüan-i*, ch.4, T.33, 717b.

28 See *ibid.*, p. 717c.

ix. Ultimate precepts (*pi-ching chieh* 畢竟戒) refers to the penetration of the supreme *dharma*. For Chih-i, this type of precepts conveys the nature of *bodhisattva* precepts, emphasizing that only the Buddha is endowed with the pure precepts, named “ultimate precepts”.²⁹

x. Precepts that are replete with all *pāramitās* (*chü-tsü chu-po-luo-mi chieh* 具足諸波羅蜜戒) refers to perfectly traversing all phenomenon and the endowment with all *dharma*s. According to Chih-i, this type of precepts indicates the function of *bodhisattva* precepts, as it can deliver sentient beings to the other shore of liberation, from which it is replete with all *buddhadharma*s.³⁰

Chart 3: Noble Practice of cultivating precepts – five precepts and ten precepts



29 See *ibid.*

30 See *ibid.*

The *bodhisattva* precepts can be outlined by the three cumulative pure precepts,³¹ which refer to three phases: the precept of regulating behavior of not doing evil, the precept of doing goodness, and the precept of saving sentient beings. Chih-i's category of "Five Precepts" and "Ten Precepts" can be exactly characterized by these three phases. With regard to the "Five Precepts", the first and second are for the purpose of preventing one from doing evil, and thus belong to the precept of regulating behavior. As a result of upholding the previous precepts, the third and fourth function to generate virtues, and thus belong to the precept of doing goodness. The goal of the fifth precept is to benefit sentient beings. Therefore, this precept belongs to the precept of saving sentient beings. On the other hand, the characteristics of the "Ten Precepts" can be deduced from those of the "Five Precepts". The first, second and third belong to the precept of regulating behavior; the fourth and fifth belong to the precept of doing goodness; and the last five (from sixth all the way up to tenth) belong to the precept of saving sentient beings.

In Chih-i's opinion, these "Ten Precepts" can be classified into either coarse or subtle ones. The first all the way up to the seventh are coarse, and the last three ones are subtle. The first three kinds belong to the *Tripitaka* Teaching; the fourth and fifth belong to the Common Teaching; the sixth and seventh belong to the Separate Teaching but also entail the Common Teaching, implying that the *bodhisattva* of the Common Teaching can also observe the provisional aspect of all *dharma*s with which he enters the mundane world to save beings. In terms of the last three precepts, they are classified to be subtle as they belong to the Perfect Teaching.

(2) *Noble Practice of Cultivating Concentration* (*ting sheng-hsing* 定聖行)

"Noble Practice of Cultivating Concentration" is the second classification of "Noble Practice", and consists of three groups of meditation (Skt. *dhyāna*): i. *shih-chien ch'an* 世間禪 (worldly *dhyāna*), ii. *ch'u shih-chien ch'an* 出世間禪 (transcendental *dhyāna*), and iii. *ch'u-shih-chien shang-shang-ch'an* 出世間上上禪 (supreme transcendental *dhyāna*). Each of these three groups of meditation is elaborated by Chih-i as follows:

31 For details, see Shih Sheng-yen, *The Guideline of the Bodhisattva Precepts*, p. 37, and "On the Adaptation to Time and Space of the Bodhisattva Precept – from the perspective of Three Cumulative Pure Precepts, *Chung-Hwa Buddhist Journal*, No.6, 1993, pp. 1–30.

i. Worldly *dhyāna* constitutes the first major group of *dhyāna*, divided into two minor groups: *ken-pen wei-ch'an*: *yin-mo yu-kou wu-chi* 根本味禪: 隱沒, 有垢, 無記 (*dhyāna* of the fundamental flavor that is hidden, with defilement, and without mark), and *ken-pen ching-ch'an*: *pu-yin-mo wu-kou yu-chi* 根本淨禪: 不隱沒, 無垢, 有記 (*dhyāna* of the fundamental purity that is not hidden, without defilement, and with mark).

(i) Concerning the first minor group, Chih-i explicates that “fundamental flavor” (*ken-pen wei-ch'an* 根本味禪) is the initial stage of *dhyāna*, at which one is attached to the stages of experience. “Fundamental” indicates that *dhyāna* is an important means in obtaining worldly truth and absolute truth. “Hidden” (*yin-mo* 隱沒) suggests that one has not attained realization yet, and that even though one has obtained concentration, one lacks wisdom. Chih-i claims that this type of *dhyāna* contains no contemplative wisdom that can illuminate truth (*an-cheng wu kuan-hui* 暗證無觀慧). “With defilement” (*yu-kou* 有垢) infers that in every stage of *dhyāna*, one is tainted by one's enjoyment of that particular stage. This kind of enjoyment is described as the “desire of flavor being engendered” (*ti-ti sheng ai-wei* 地地生愛味). “Without mark” (*wu-chi* 無記) infers that the state of the object in one's experience is not clear. This group includes twelve types of *dhyāna* (*shih-erh-men ch'an* 十二門禪)³² in three levels. The first level includes four types of *dhyāna* (*ssu-ch'an* 四禪, Skt. *caturdhyāna*),³³ the second level four types of equivalence (*ssu-teng* 四等, Skt. *catuh-sama*),³⁴ and the third level four types of *saṃādhi* of emptiness (*ssu-k'ung ting* 四空定).³⁵

32 These twelve types of *dhyāna* (*Shih-erh-men ch'an* 十二門禪) are mentioned in the *P'u-sa yin-lo pen-yeh ching* 菩薩瓔珞本業經, T.24, 1015a.

33 The four types of *dhyāna* are the four progressively subtle stages of meditation which lead from the desire realm into rebirth in the four meditation heavens in the realm of form. In the first *dhyāna*, the practitioner experiences the joy and pleasure of abandoning coarse desires, and gaining freedom from the realm of desire. However, at this stage of *dhyāna*, one still has two kinds of mental functions (investigation and analysis) which need to be overcome. In the second meditation, one dwells solely in the joy and pleasure produced by meditation. This second *dhyāna* is achieved by making an effort to remove oneself from the former *dhyāna*, as it is considered to be suffering, coarse, and a hindrance. In the third meditation, one attains sublime pleasure that transcends ordinary joy. This third *dhyāna* is achieved not only by practicing meditation in one's *saṃādhic* experience, but also by practicing meditation when one exits *saṃādhi*. In the fourth meditation, one dwells in a state of mental stability free from various sensations of pain and pleasure. In other words, this fourth *dhyāna* is the stage when one is skilled in practicing meditation. As a result of this skill, not only misery, but also joy, are eliminated; not only suffering, but also pleasure, are removed.

34 Four types of equivalence refer to the cultivation of compassion, rejoicing, kindness, and generosity. According to Chih-i's explanation, these are designed for a person who aims at further cultivating merit, virtue, and conduct externally, after realizing the previous four types of *dhyāna* internally.

(ii) In terms of the second group “*dhyāna* of the fundamental purity that is non-hidden, without defilement, and marked” (*ken-pen ching-ch'an*: *pu-yin-mo wu-kou yu-chi* 根本淨禪: 不隱沒, 無垢, 有記), the “*dhyāna* of fundamental purity” (*ken-pen ching-ch'an* 根本淨禪), stands in opposite to the first group. Chih-i remarks that “non-hidden” (*pu-yin-mo* 不隱沒) implies that one has attained realization. “Without defilement” (*wu-kou* 無垢) means that the practitioner is not attached to the stages of experience, and “marked” (*yu-chi* 有記) that the state of objects in one's experience is clear. This group of *dhyāna* also includes three levels of meditation. The first level refers to the six subtle doors (*liu-miao-men* 六妙門).³⁶ The second level refers to the sixteen superior excellencies (*shih-liu t'e-sheng* 十六特勝).³⁷

35 Four types of *saṃādhi* of emptiness are the four states in the realm of formlessness, including the abode of limitless space, the abode of limitless consciousness, the abode where nothing exists at all, and the abode of neither thought nor no-thought. These four are designed for a practitioner who intends to gain freedom from the delusion of forms. It is called the four types of emptiness, because one's deluded view of forms is extinguished, but one's mind is still in existence. The first state is to perceive that one's deluded view of forms is the root of suffering. The second state is to praise emptiness as pure and subtle. The third state is to end all suffering and to transcend the deluded view of all forms, in order to conform to the *saṃādhi* of emptiness. In the fourth state, one's perception of emptiness of forms is enhanced in terms of neither suffering nor joy. In one's deep *saṃādhic* experience, the mind is not distracted, and one conceives only an empty space that lacks the characteristics of all forms.

36 *Liu-miao-men* is ascribed to the category *pu-ting chih-kuan* 不定止觀 (indeterminate concentration and contemplation). For Chih-i's work *Liu-miao fa-men* 六妙法門, see T.46, No. 1917, 549–555. There are three categories of *chih-kuan* 止觀 (concentration and contemplation) in Chih-i's systematization: gradual (*ch'ien-tz'u* 漸次), perfect (*yüan-tun* 圓頓), and indeterminate (*pu-ting* 不定). *Chih* 止 (concentration) means that one concentrates on certain objects in order to stop one's flow of thoughts. *Kuan* 觀 (contemplation) means that one eliminates defilements through perceptive wisdom.

37 The sixteen superior excellencies refer to the superior excellencies of being aware of (i.) breathing in (*chih-hsi ju* 知息入), (ii.) breathing out (*chih-hsi ch'u* 知息出), (iii.) long or short breath (*chih-hsi ch'ang-tuan* 知息長短), (iv.) breath going through the body (*chih-hsi pien-shen* 知息遍身); the superior excellencies of (v.) eliminating *karman* committed by the body (*ch'u-chu shen-hsing* 除諸身行), (vi.) joy of experience (*shou-hsi* 受喜), (vii.) joy of sensation (*shou-lo* 受樂), (viii.) the correct mind of experiencing sensation (*shou-chu hsin-hsing* 受諸心行); the superior excellencies of (ix.) the joyful mind (*hsin-tso-hsi* 心作喜), (x.) the calm mind (*hsin-tsuo-she* 心作攝), (xi.) the sovereign mind (*hsin-tsuo chieh-t'uo* 心作解脫), (xii.) the contemplation of impermanence (*kuan-wu-ch'ang* 觀無常); the superior excellencies of (xiii.) contemplating the dispersion of entities (*kuan-ch'u-san* 觀出散), (xiv.) the contemplation of removing oneself from desire (*kuan-li-yü* 觀離欲), (xv.) the contemplation of extinction (*kuan-mieh* 觀滅), and (xvi.) contemplating abandonment (*kuan-ch'i-she* 觀棄舍). *San-tsang fa-shu*, pp. 499–500, s.v. 十六特勝. For details, see Chih-i, *Fa-chieh tz'u-ti ch'u-men*, T.46, 673c–674c.

And the third level refers to the *dhyāna* of transparent brightness (*t'ung-ming-ch'an* 透明禪).³⁸

For the first level, Chih-i explains that the name “six subtle doors” infers that these can be integrated with one another, and that they are designed for the people with abundant attributes of wisdom. These doors are so effective that each of them at once gives rise to non-defilement, with which one is able to transcend life and death of the three realms. The first door *shu* 數 (counting) concerns breathing technique, which is designed to help one to concentrate one’s mind. The second door *sui* 隨 (following) concerns gaining awareness of one’s breath circulating in and out, without making any effort during contemplation. The third door *chih* 止 (concentration) is the practice of ceasing the flow of thoughts. The fourth door *kuan* 觀 (contemplation) is the practice of severing one’s false views with knowledge and wisdom. The three meanings of contemplation are stated in terms of *kuan* 觀. First, it means to apply wisdom to contemplate emptiness as absolute truth (*hui-kuan kuan-chen* 慧觀觀真), i.e., the truth about the non-substantiality of the phenomenal world. Second, it means to contemplate the aspect of provisional existence (*chia-hsiang kuan* 假想觀). Third, it means to contemplate the true reality (*shih kuan* 實觀) as being both empty and provisional. The fifth door *huan* 還 (returning) means that a practitioner who is skilled in breaking apart and differentiating (*p'o-hsi* 破析) the substantiality of entities, applies wisdom to contemplate and to enter *nirvāna* by returning to a contemplation of the essential and original teaching of the Buddha. This teaching refers to the fundamental doctrines of Buddhism, such as the Four Noble Truths, the Twelvefold Causality, and the correct contemplation of the Middle Way (*chung-tao cheng-kuan* 中道正觀). The sixth door *ching* 淨 (purification) refers to one’s realization of truth being contained in all entities, with which one embodies and recognizes that all *dharmas*, by nature, are pure and tranquil.³⁹

38 Which includes: *ch'u-ch'an* 初禪 (initial *dhyāna*), *erh-ch'an* 二禪 (second *dhyāna*), *san-ch'an* 三禪 (third *dhyāna*), *ssu-ch'an* 四禪 (fourth *dhyāna*), *hsü-k'ung-ch'u* 虛空處 (place of empty space), *shao-ch'u* 少處 (place of reduction), *fei-yu-hsiang fei-wu-hsiang ch'u* 非有想非無想處 (place of neither conception nor non-conception), and *mieh-shou-hsiang ting* 滅受想定 (*dhyāna* of extinction). See Chih-i, *Fa-chieh tz'u-ti ch'u-men*, T.46, pp. 674c–675b.

39 *Ibid.* For details, see *Liu-miao-men*, T.46, No.1917, 549–555.

The second level of meditation (Sixteen Superior Excellencies) is designed for persons with abundant attributes of concentration. Chih-i points out the significance of this level:

At the stage of a lower level, [the person] does not bring forth non-defilement. [Only] at the stage of a higher level [when the practice of] *dhyāna* is complete, can the person gain enlightenment.⁴⁰

These Sixteen Superior Excellencies are derived from the Four Types of Mindfulness. From the mindfulness of body, the superior excellency of being aware of breathing in and out, and long and short; from the mindfulness of sensation, the superior excellency of eliminating all deeds committed by the body, the superior excellencies of joy of experience, joy of sensation, and correct mind are engendered. From the mindfulness of thought, the superior excellencies of the joyful mind, calm mind, sovereign mind, and the contemplation of impermanence are derived, from the mindfulness of *dharma*, the superior excellency of the contemplation of entities becoming, decaying and dispersing, the contemplation of removing oneself from desire, the contemplation of extinction of entities, and the contemplation of abandoning the attachment to the phenomenal world.

The third level of meditation (Transparency of Brightness) is designed for persons with attributes of both concentration and wisdom. This *dhyāna* enables one's wisdom of contemplation to become deep and meticulous, and this can lead one to attain real non-defilement of an *arhat* in any of the ten stages of a lower or a higher level.⁴¹ It includes two aspects of practice: cultivation concerning the characteristics of *dharma*s (*hsiu-hsiang* 修相) and cultivation concerning realization of truth (*hsiu-cheng* 修證). Concerning the first aspect of practice (cultivation concerning the characteristics of *dharma*s), by contemplating the nature of breath lacking substantial being, one proceeds to contemplate the nature of the body, which is what one's breath is dependent upon. By conceiving the emptiness of the body, which is composed of four elements (earth, water, fire, and wind), one continues to contemplate the mind, which is what one's body relies on. One sees that the mind is also empty, for it is created by the combination of conditions. The second aspect of practice (cultivation concerning realization of truth) is meant to "internally realize emptiness as absolute truth."

40 *Hsüan-i*, T.33, 718c.

41 See *ibid.*

Gradually, [one] is able to penetrate and understand the distinctiveness of one's body-form and breath. [One] also knows that one's body corresponds to the mundane astronomy and geography, and can embrace *samādhis* within the three realms.”⁴²

ii. Transcendental *dhyāna* (*ch'u shih-chien ch'an* 出世間禪) is the second major group of meditation, including four minor groups of *dhyāna*, namely *kuan* 觀 (contemplation), *lien* 練 (exercise), *hsün* 熏 (influence), and *hsiu* 修 (cultivation). The following is Chih-i's explanation of each of these four groups of *dhyāna*:

(i) *Dhyāna* of Contemplation (*kuan ch'an* 觀禪) is the first minor group of the Transcendental *dhyāna*, which is to contemplate certain objects during meditation. These are varieties of contemplation, including: *chiu-hsiang* 九想 (nine kinds of conception, Skt. *navasaṃjñā*), *pa pei-she* 八背舍 (eight types of abandonment, Skt. *asṭāvimokṣa*), *pa sheng-ch'u* 八勝處 (eight dwellings of excellence, Skt. *asṭābhībhvāyatānāni*), and *shih i-ch'ieh-ch'u* 十一切處 (omnipresence of the ten elements, Skt. *daśakṛtsnāyatānāni*).

The nine kinds of conception (*chiu-hsiang* 九想) are meant to annihilate one's desires in the six worlds: the conception of death (*ssu-hsiang* 死想) abolishes two desires for awesome deportment and speech (*wei-i yen-yü liang-yü* 威儀言語兩欲). The conception of swelling (*chang-hsiang* 脹想), decay (*huai-hsiang* 壞想), and swallowing (*tan-hsiang* 咽想) abolishes one's desire for outer appearance (*hsing-mao-yü* 形貌欲). The conception of bloody smear (*hsueh-t'u-hsiang* 血塗想), blues (*ch'ing-yü-hsiang* 青瘀想) and running sore (*nung-lan-hsiang* 腫爛想) abolishes one's desire for beautiful forms (*se-yü* 色欲). The conception of skeleton (*ku-hsiang* 骨想), and burning (*shao-hsiang* 燒想) abolishes one's desire for delicacy and smoothness (*hsı-hua-yü* 細滑欲).⁴³

The eight types of abandonment (*pa pei-she* 八背舍)⁴⁴ are explained as *pei* 舍 that stands for purification of one's five desires, and *she* 舍 that stands for removing one's mind from attachment.⁴⁵

42 *Ibid.*, p. 719b6–8.

43 The nine kinds of conception (*chiu-hsiang* 九想) are originally stated in the *Ta-chih-tu lun*, T.25, 218a–b. See also Chih-i, *Fa-chiehtTz'u-ti ch'u-men*, T.46, 675b26–c27.

44 Another name for *pa-pei-she* 八背舍 is *pa-chieh-t'uō* 八解脫 (eight types of liberation). By abandoning the bond of defilement in the three realms, one achieves liberation. These are: i. *nei-yu se-hsiang wai-kuan-se* 內有色相外觀色, meaning when one has the thought of form, one contemplates the impurity of objects to prevent desires from arising. ii. *nei-wu se-hsiang wai-kuan-se* 內無色相外觀色, meaning although one does not have the thought of desire, one still contemplates the impurity of objects in order to forever remove oneself from any possible rise of desire. iii. *ching-pei-she shen-tsuo-cheng* 淨背捨身作證: *ching-pei-she*

Eight dwellings of excellence (*pa sheng-ch'u* 八勝處)⁴⁶ is the contemplation more advanced than the above two, because it is achieved by mastering the contemplation of impurity as well as the contemplation of pure objects with excellent knowledge and insight.

Omnipresence of the ten elements (*shih i-ch'ieh-ch'u* 十一切處) concerns the contemplation of the ten elements in the world, including four colors – blue, yellow, red and white, and earth, water, fire, wind, space, and consciousness.⁴⁷

(ii) *Dhyāna* of Exercise (*lien-ch'an* 練禪) is the second minor group, and refers to *chiu tz'u-ti-ting* 九次第定 (*samādhi* with nine gradations, Skt. *navānupūrvasamāpattayah*).⁴⁸ One

means that one achieves liberation by contemplating on certain bright, pure, wonderful, and precious colors. *Shen-tsuo-cheng* means that when one contemplates on this color without any rising desires, one attains liberation. From iv. to vii., i.e., iv. *k'ung-wu-pien-ch'u chieh-t'uo* 空無邊處解脫 (liberation in the stage of unlimited emptiness), v. *shih-wu-pien-ch'u chieh-t'uo* 識無邊處解脫 (liberation in the stage of unlimited consciousness), vi. *wu-suoyu-ch'u chieh-t'uo* 無所有處解脫 (liberation in the stage of nothing exists), and vii. *fei-hsiang fei-fei-hsiang-ch'u chieh-t'uo* 非想非非想處解脫 (liberation in the stage of neither conception nor non-conception), liberation is achieved by the person in the realm of formlessness, if he strives to abandon everything by contemplating suffering, emptiness, impermanence, and no-selfhood. viii. *Mieh-shou-hsiang-ting shen-tsuo-cheng chü-ts'u-chu* 滅受想定身作證具足住 or *mieh-chin-ting* 滅盡定 means that by extinguishing sensation and conception in meditation, one is able to eliminate everything. *San-tsang fa-shu*, pp. 336–337, s.v. 八背舍. For details, see Chih-i, *Fa-chieh tz'u-ti ch'u-men*, T.46, 676c–677b.

45 *Hsiān-i*, T.33, 719b.

46 The eight dwellings of excellence refer to eight kinds of meditation that can initiate excellent knowledge and insight in order to abandon desires. They include: i. *nei-yu se-hsiang wai-kuan se-shao* 內有色想外觀色少 (contemplation of reduced form when there is internal conception of form), ii. *nei-yu se-hsiang wai-kuan se-to* 內有色想外觀色多 (contemplation of proliferate form when there is internal conception of form), iii. *nei-wu se-hsiang wai-kuan se-shao* 內無色想外觀色少 (contemplation of reduced form when there is no internal conception of form), iv. *nei-wu se-hsiang wai-kuan se-to* 內無色相外觀色多 (contemplation of proliferate form when there is no internal conception of form), v. *ch'ing-sheng-ch'u* 青勝處 (dwelling in excellence of blue color), vi. *huang-sheng-ch'u* 黃勝處 (dwelling in excellence of yellow color), vii. *ch'ih-sheng-ch'u* 赤勝處 (dwelling in excellence of red color), and viii. *p'ai-sheng-ch'u* 白勝處 (dwelling in excellence of white color). *San-tsang fa-shu*, pp. 337–338, s.v. 八勝處. For details, see Chih-i, *Fa-chieh tz'u-ti ch'u-men*, T.46, 677b16–c24.

47 For further explanation, see Chih-i, *Fa-chieh tz'u-ti ch'u-men*, T.46, 677c–678a.

48 The *samādhi* with nine gradations (*chiu tz'u-ti-ting* 九次第定) includes four kinds of *samādhi* in the realm of form (i.e., first, second, third and fourth stages of meditation), four kinds of *samādhi* in the realm of formlessness (i.e., meditation in the stages of emptiness, consciousness, nothing-exists, and neither conception nor non-conception), and the last one

exercises these nine grades of *samādhi* to gradually advance from the lower to the higher grades, and experiences these different grades of *samādhi* in a proper order but without any interval between them.

- (iii) *Dhyāna* of Influence (*hsün-ch'an* 熏禪) is the third minor group; it refers to *shih-tzu fen-hsün san-mei* 獅子奮迅三昧 (*samādhi* of lion-like moving with resolute speed).⁴⁹ This is not only about entering *samādhi* in a proper order without any interval, but also about withdrawing from *samādhi* in a proper order without any interval.
- (iv) *Dhyāna* of Cultivation (*hsiu-ch'an* 修禪) is the fourth minor group; it refers to one's capability of mastering meditation. Such a *dhyāna* creates deepest merit, and therefore, it is called peak *dhyāna* (*ting-ch'an* 頂禪), as one becomes able to freely enter and withdraw from all types of meditation.

iii. Transcendental Supreme *Dhyāna* (*ch'u-shih-chien shang-shang-ch'an* 出世間上上禪) is the last major group of *dhyāna*, and refers to nine kinds of great *dhyāna* (*chiu-chung ta-ch'an* 九種大禪) of the *bodhisattva*. The *bodhisattva* is able to perceive nothing else but the Middle Way that is contained in all entities or *dharmas*. Chih-i comments:

All these nine kinds of great *dhyāna* are equivalent to the *dharma*-realm. All [dharmas] tending toward *dhyāna* and its objects are identical to the Absolute [Truth].⁵⁰

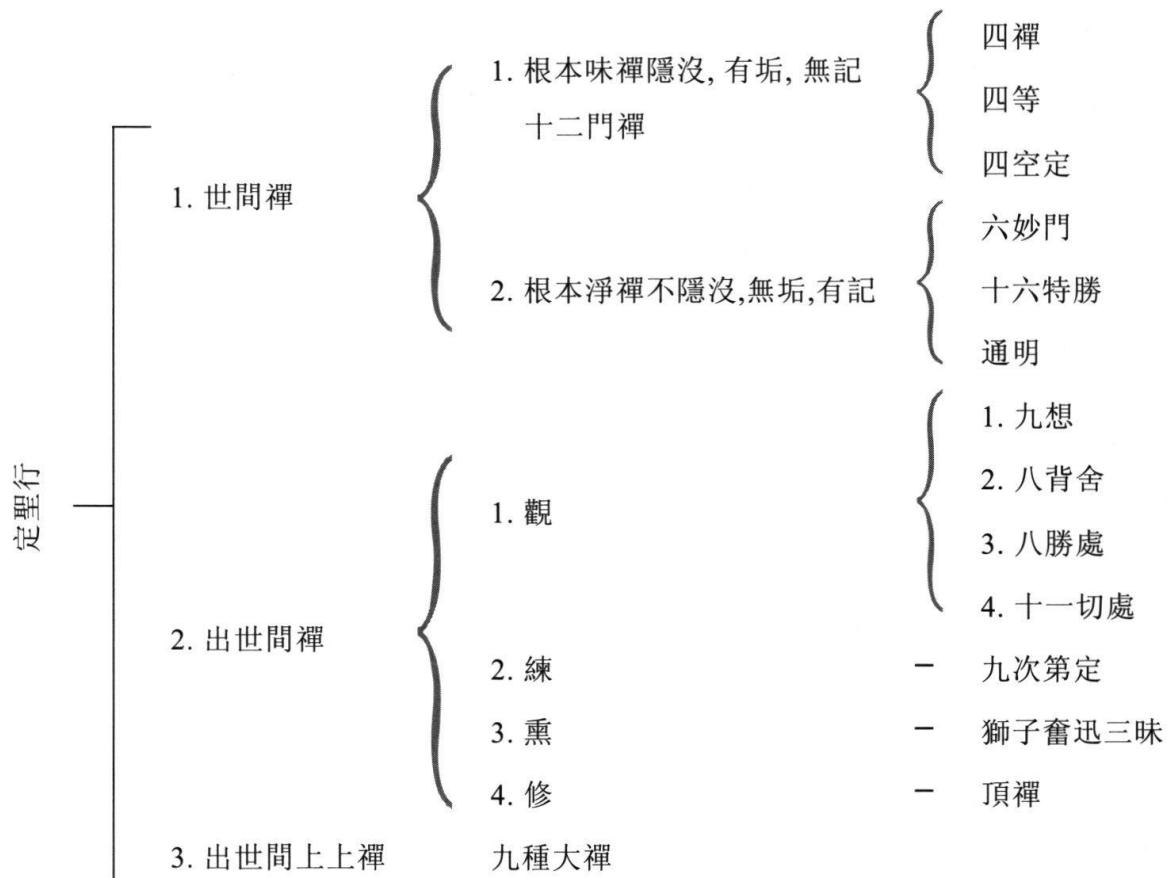
is the *mie-shou-hsiang tz'u-ti-ting* 滅受想次第定 (*samādhi* with a gradation of extinguishing sensation and conception); *ibid.*, pp. 678c–679a.

⁴⁹ *Shih-tzu fen-hsün san-mei* 獅子奮迅三昧 (Skt. *siṃhavikrīḍitasamādhi*): The powerful influence of this *samādhi* is compared with the dignity and strength of a lion. With this *samādhi*, one can quickly eliminate the remnants of the delusions of ignorance that are still slightly present, and one can also quickly get in and out of *samādhi* without any interval; cf. *ibid.*, p. 679b–c.

⁵⁰ *Hsüan-i*, T.33, 720b–c.

Chart 4: *Noble Practice of cultivating concentration – three groups of dhyāna*

聖行



Following such classification of the Noble Practice, i.e., cultivation of precepts, and cultivation of concentration, Chih-i's illustration of the last classification of the Noble Practice, i.e., cultivating wisdom, can be described.

(3) *Noble Practice of Cultivating Wisdom (hui sheng-hsing 慧聖行)*

Noble Practice of Cultivating Wisdom refers to four types of wisdom of the Four Noble Truths (*ssu-chung ssu-ti hui* 四種四諦慧), including Origination and Extinction, Neither Origination Nor Extinction, Immeasurable, and No-function. They are a further elaboration of the four types of understanding the Four Noble Truths,⁵¹ Chih-i sets forth to address one of six categories of objects as truth, from the perspective of function that is exerted by wisdom.

51 They are: Four Noble Truths of origination and extinction (*sheng-mieh ssu-ti* 生滅四諦), Four Noble Truths of neither origination nor extinction (*wu-sheng-mieh ssu-ti* 無生滅四諦),

Regarding “Wisdom of the Four Noble Truths of Origination and Extinction” (*sheng-mieh ssu-ti hui* 生滅四諦慧), “Wisdom of the Truth of Suffering” contemplates characteristics of suffering. “Wisdom of the Truth of Accumulation” pursues good causes, in order to avoid committing evil deeds. “Wisdom of the Truth of the Path” annihilates erroneous views in the world of desire. By contemplating impurity of entities, one abolishes erroneous views about purity. By contemplating all sensations as suffering, one abolishes erroneous views about pleasure. By contemplating all actions as a temporary combination, one

Four Noble Truths of the immeasurable (*wu-liang ssu-ti* 無量四諦), and Four Noble Truths of no-function (*wu-tsuo ssu-ti* 無作四諦). (i) Four Noble Truths of origination and extinction is the truth of the *Tripiṭaka* Teaching. The disciples of the *Tripiṭaka* Teaching only understand the Four Noble Truths in terms of origination and extinction, and cause and effect. This means that the Truth of accumulation is taken as the cause of suffering; the Truth of the path is taken as the cause of reaching extinction. The Truth of suffering is taken as the effect of the accumulation; the Truth of extinction is taken as the effect of the path. (ii) Four Noble Truths of neither origination nor extinction is the truth of the Common Teaching. The disciples of the Common Teaching are able to understand the Four Noble Truths in terms of neither origination nor extinction: if everything is empty due to dependent origination, then – it is said – origination of phenomenal appearances cannot be sustained. Deducing from this principle of emptiness, if there is no origination of *dharma*s, there is no extinction of *dharma*s either. If there is neither origination nor extinction, the Four Truths are also empty of the characteristics of cause and effect. (iii) The *bodhisattvas* of the Separate Teaching understand the Four Noble Truths as bearing immeasurable marks. This is different from the perception of the disciples of the *Tripiṭaka* Teaching, for the *bodhisattvas* of the Separate Teaching have already perceived emptiness. Nevertheless, as they advance to perceive phenomenal appearances in their involvement in worldly affairs to saving living beings, they are unable to perceive the principle of the Middle Way that underlies the immeasurable facts. With the view of the Middle Way, one understands that one *dharma* contains all *dharma*s, and all *dharma*s are different aspects of one *dharma*. However, the *bodhisattva* of the Separate Teaching has not yet attained such a view of an integrated reality. Since he cannot view reality as a merging unity, to him, there are immeasurable *dharma*s in the phenomenal world that bear immeasurable marks. With regard to the Four Noble Truths, the *bodhisattva* sees that there are immeasurable types of suffering and causes of suffering, and therefore, there are also immeasurable paths to the extinction of suffering and immeasurable ways to reach extinction. (iv) Four Noble Truths of no-function is the truth of the Perfect Teaching. The *bodhisattva* of the Perfect Teaching has supreme understanding of the Four Noble Truths. With the principle of the Middle Way, he understands that suffering and the cause of suffering result from one who mistakes *bodhi* as suffering, and *nirvāṇa* as birth-death. If one can use wisdom to identify suffering with *bodhi*, and birth-death with *nirvāṇa*, one is able to attain the path leading to the extinction of suffering and extinction. The non-distinction of the Middle Way conveys the true nature of reality, and renders the state of no-function. Cf. *Hsüan-i*, T.33, 700c–702a.

abolishes erroneous views about the self. By contemplating origination and extinction of all thoughts, one abolishes erroneous views about permanence. “Wisdom of the Truth of Extinction” is to realize that such truth serves to extinguish false views. If false views as a cause do not arise, *karman* as an effect will not arise either.⁵²

With regard to “wisdom of the Four Noble Truths of neither origination nor extinction” (*wu-sheng ssu-ti hui* 無生滅四諦慧), “wisdom of the truth of suffering” means that when contemplating impurity of forms, one realizes that forms are inherently empty, and emptiness is not due to extinction of forms. The truth is that there is no suffering to be analyzed and differentiated, since suffering is itself empty. “Wisdom of the truth of accumulation” is to know that the cause of suffering is created by mind. Since mind is illusory, the cause of suffering is also illusory. “Wisdom of the truth of the path” is to know that since suffering (as the cause) is illusory, the path to the extinction of suffering (as the effect) does not arise either. “Wisdom of the truth of extinction” is to realize that since *dharma*s or entities originally do no arise; presently, they are not subject to extinction either.⁵³

Concerning “wisdom of the Four Noble Truths of the immeasurable” (*wu-liang ssu-ti hui* 無量四諦慧), “wisdom of the truth of suffering” is to know thoroughly the difference between the provisional existence and the true characteristics of the Ten *Dharma*-realms (underworld-dwellers, hungry ghosts, animals, *asuras*, humans, heavenly beings, *śrāvakās*, *pratyekabuddhas*, *bodhisattvas* and *buddhas*).⁵⁴ “Wisdom of the truth of accumulation” concerns a full knowledge of distinguishing among afflictions of five levels of attachment (*wu chu-fan-nao* 五住煩惱).⁵⁵ “Wisdom of the truth of the path” (*tao-ti hui*) is to thoroughly understand the half-written letter (*pan* 半),⁵⁶ the full-written letter

52 *Ibid.*, p. 721a.

53 *Ibid.*

54 Chih-i defines the true characteristics of the Ten *Dharma*-realms in terms of the Ten Suchnesses (e.g. appearance, nature, substance, power, function, causes, conditions, effects, retributions, and beginning and end-ultimately-alike). For his elaboration of the Ten Suchnesses, see *Hsüan-i*, T.33, 693b–694a.

55 The “afflictions of the five levels of attachment” (*wu chu-fan-nao* 五住煩惱) refers to defilement of false views as one level of attachment, defilement or wrong attitudes as being divided into three levels of attachment, and defilement of ignorance as one level of attachment. Thus, there are altogether five levels of attachment.

56 Half-written letter (*pan-tzu* 半字) points to the Śrāvakayāna Teaching, indicating that such teaching contains a partial truth, or refers to the three teachings (the *Tripiṭaka*, the Common, and the Separate).

(*man* 滿),⁵⁷ direct teachings (*cheng* 正),⁵⁸ and auxiliary teachings (*chu* 助).⁵⁹ “Wisdom of the truth of extinction” is to understand those four aspects. Each of these four aspects is multiplied by the Four Noble Truths of the immeasurable, adding up to sixteen types of wisdom, called sixteen doors (*shih-liu men* 十六門).⁶⁰ Chih-i remarks that these sixteen doors belong to the wisdom of the *bodhisattva*. The reason wisdom of the *bodhisattva* is associated with various *dharma*-doors as explained by Chih-i:

The *bodhisattva*, as the king of a great doctor, has to understand and judge various pulses, recognize various illnesses, master various medicines, and be aware of differences [of illnesses]. Accordingly, the *bodhisattva* gives rise to various types of kindness and compassion, and practices various conducts, [such as] various degrees of conditions [leading to enlightenment],⁶¹ in order to benefit various living beings, and to purify various Buddha-lands.⁶²

As for the “wisdom of the Four Noble Truths of no-function” (*wu-tso ssu-ti hui* 無作四諦慧), it is derived from the understanding of the Perfect Teaching. One understands that there is no difference among all *dharma*s as they are the manifestation of the One True Reality. Based on this view of One True Reality

- 57 Full-written letter (*man-tzu* 滿字) denotes the *Mahāyāna* Teaching, indicating that such teaching contains the full truth, or it refers to the Perfect Teaching.
- 58 Direct teaching (*cheng* 正) means that in the context of each of the Fourfold Teachings, each teaching is a direct teaching.
- 59 Auxiliary teaching (*chu* 助) is spoken of in terms of each of the three teachings (the *Tripiṭaka*, the Common, and the Separate) functioning to assist the next teaching. This is to say that the *Tripiṭaka* Teaching assists the Common Teaching to come into being; the Common Teaching assists the Separate Teaching to come into being; and the Separate Teaching assists the Perfect Teaching to come into being.
- 60 Cf. Lee Chih-fu, *Miao-fa lien-hua-ching hsüan-i yen-chiu*, vol.1, p. 471, for an explanation of the sixteen doors that consist of the four aspects *pan* 半, *man* 滿, *cheng* 正, and *chu* 助.
- 61 Various degrees of conditions (*chu-tu tao-p'in* 諸度道品) refer to the thirty-seven conditions leading to enlightenment (*san-shih-ch'i tao-p'in* 三十七道品). They are grouped into seven categories: i. four types of mindfulness (*ssu-nien-ch'u* 四念處, Skt. *catvāri smṛtyupasthānāni*), ii. four right efforts (*ssu-cheng-ch'in* 四正勤, Skt. *catvāri prahāṇāni*), iii. four foundation for supernatural power (*ssu-ju-i-tsu* 四如意足, Skt. *catvāra ṛddhipādāḥ*), iv. five faculties (*wu-ken* 五根, Skt. *pañcendriyāṇi*), v. five powers (*wu-li* 五力, Skt. *pañca balāṇi*), vi. seven factors of enlightenment (*ch'i-chüeh-chih* 七覺支, Skt. *sapta bodhyāṇī*), and vii. eightfold correct path (*pa-cheng-tao* 八正道, Skt. *āṣṭārgamārga*). Cf. Chappell, *T'ien-t'ai Buddhism*, pp. 93–95, p. 110, note16; Hurvitz, *Chih-i*, p. 344–349. For details, see Chih-i, *Fa-chieh tz'u-ti ch'u-men*, pp. 681b–683a.
- 62 *Hsüan-i*, T.33, 721a.

underlying all things, there is also no separation between path, extinction, suffering and accumulation. The Four Noble Truths actually result from one's delusions that confuse *bodhi*-wisdom with affliction, and *nirvāṇa* with *samsāra*. Chih-i remarks that one's delusions are the cause of suffering, and therefore one must strive to overcome suffering. If one identifies affliction with *bodhi*-wisdom, and *samsāra* with *nirvāṇa*, then one does not need to take the path and extinction as the two truths concerning getting rid of suffering, and suffering and accumulation as two truths concerning suffering. The Four Noble Truths (*ssu-ti* 四諦, Skt. *catvāryāryasatyāni*) are actually not four, because with the wisdom of the Four Noble Truths of no-function, one is able to penetrate the suchness of things as no-distinction, what is beyond conceptual thought. Chih-i deduces that the Four Noble Truths as potentially immeasurable actually are not immeasurable, because if there is only one reality of suchness, there cannot be immeasurability. Immeasurability is derived from the *bodhisattva* view perceiving emptiness of existence as no-emptiness (because of his provisional existence). Since immeasurability cannot be sustained based on the true reality of suchness, the view of the provisional existence or the view of emptiness is inadequate in perceiving the truth. In other words, notions, being unavoidably associated with language, are inadequate for conceiving the suchness of things. Everything is as it is, neither coming into existence, nor going into extinction, and this is the true nature of reality that is beyond words and thoughts. Cultivation of this wisdom enables one to abide in the first of the Ten Stages, i.e., in the joy of benefiting one's self and others (*huan-hsi ti* 歡喜地, Skt. *pramudita*). Chih-i describes the accomplishment of this stage in the following words:

[If one is able to] enter this stage, one embraces twenty-five kinds of *samādhi*⁶³ in order to abolish twenty-five kinds of existence,⁶⁴ and to reveal the self-nature [of sentient beings] in

63 The term twenty-five kinds of *samādhi* (*erh-shih-wu san-mei* 二十五三昧) is mentioned in the chapter on "Noble Practice" of the *Mahāparinirvāṇasūtra*, T.12, 690b.

64 The twenty-five kinds of existence (*erh-shih-wu yu* 二五有) refer to the four evil rebirths (*ssu-e-ch'ü* 四惡趣), the four continents (*ssu-chou* 四洲), the six desire heavens (*liu-yü-t'ien* 六欲天) and the *Brahmā* heavens of the realm of form (*fan-t'ien* 梵天), the four meditation stages of the realm of form (*ssu-ch'an-t'ien* 四禪天) and the four stages of the formless realm (*ssu-k'ung-ch'u-t'ien* 四空處天), the state of non-conception (*wu-hsiang-t'ien* 無想天), and the *Anāgāmin* heaven (*a-na-han-t'ien* 阿那含天). For a summary, cf. Hurvitz, *Chih-i*, pp. 339–342; for a further elaboration, see the following description of them in relation to the twenty-five kinds of *samādhi*. Chih-i also discusses the relationship of the twenty-five kinds of *samādhi* to the twenty-five states of existence in the *Ssu-chiao-i*. See T.46, 755c–758b.

twenty-five kinds of existence. The self-nature is real nature, and the real nature is the Buddha-nature.⁶⁵

This indicates that the *bodhisattva* at the initial stage of the Ten Stages⁶⁶ is able to benefit himself and others through entering the twenty-five kinds of existence that constitute the six worlds of transmigration. In Chih-i's systematization, twenty-five kinds of existence are related to the twenty-five kinds of *samādhi* the *bodhisattva* practices. Since the former is the outcome of erroneous views and thoughts that keep beings in the world of *samsāra*, the practice of the latter is for the purpose of the annihilation of these different kinds of existence, so that the Buddha-nature that is possessed by all beings can be revealed. For Chih-i, the revelation of one's Buddha-nature can lead one to eventually attain buddhahood that is characterized as constancy, bliss, selfhood, and purity. Chih-i explains the significance of abolishing twenty-five kinds of existence that way:

[If] twenty-five kinds of existence are abolished, then there is no more affliction, and this is the virtue of purity. [If] twenty-five kinds of existence are abolished, then there is no longer suffering as the effect, and this is the virtue of constancy. Attaining twenty-five kinds of *samādhi* is bliss. Perceiving self-nature [of sentient beings] in twenty-five kinds of existence is selfhood. Therefore, [through abolishing twenty-five kinds of existence,] these four virtuous qualities become clearly present.⁶⁷

Chih-i lays the twenty-five kinds of *samādhi* (*erh-shih-wu san-mei* 二五三昧) out in detail in relation to the twenty-five kinds of existence (*erh-shih-wu yu* 二十五有). These types of *samādhi* are the means for the *bodhisattva* to attain the

65 *Hsüan-i*, T.33, 721c.

66 The Ten Stages (*Shih-ti* 十地, Skt. *daśa bhūmayaḥ*) are the fifth group of the ten stages in the fifty-two stages of a *bodhisattva*, on which the *bodhisattva* severs fundamental ignorance, and realizes the Middle Way. They include: (1) joyful stage (*huan-hsi-ti* 歡喜地, Skt. *pramuditā*), (2) free from defilement (*li-kou-ti* 離垢地, Skt. *vimalā*), (3) light-giving (*fa-kuang-ti* 發光地, Skt. *prabhākari*), (4) brilliant wisdom (*yen-hui-ti* 焰慧地, Skt. *arcismatī*), (5) hard-to-conquer (*nan-sheng-ti* 難勝地, Skt. *sudurjayā*), (6) facing true-reality (*hsien-ch'ien-ti* 現前地, Skt. *abhimukhī*), (7) thoroughgoing practice (*yüan-hsin-ti* 遠行地, Skt. *dūramgama*), (8) immovable (*pu-tung-ti* 不動地, Skt., *acalā*), (9) wonderfully wise (*shan-hui-ti* 善慧地, Skt. *sādhumatī*), and (10) *dharma*-cloud (*fa-yün-ti* 法雲地, Skt. *dharmameghā*) that reveals all things through the Middle Way. Cf. Chappell, *T'ien-t'ai Buddhism*, pp. 135–136; Hurvitz, *Chih-i*, pp. 366–367.

67 *Hsüan-i*, T.33, 722a.

Threefold Truth.⁶⁸ Chih-i interprets the Chinese term *san-mei* 三昧 (a transcribed word for Skt. *samādhi*) in a literal way, i.e. that it means three aspects of darkness. Darkness refers to contemplation, and the three aspects are categorized in terms of the Threefold Contemplation. The accomplishment of these twenty-five kinds of *samādhi* is linked to the Threefold Contemplation in terms of the Threefold Truth, emptiness, the provisional, and the Middle Way. Since the Threefold Truth is the Ultimate Truth, it legitimizes the twenty-five kinds of *samādhi* considered to be the most superior when compared with other types of *samādhi*. Hence, they are entitled the “*Dharma-king*” (*fa-wang* 法王). In addition, the superiority of these twenty-five kinds of *samādhi* lies in their potential to deconstruct the twenty-five kinds of existence.

The twenty-five kinds of *samādhi* in relation to the twenty-five kinds of existence are explained under the heading of four points. First, Chih-i states the faults and harms of various kinds of existence (*chu-yu kuo-huan* 諸有過患) so as to emphasize the necessity of their annihilation through twenty-five kinds of *samādhi*. Second, the *bodhisattva*, in order to annihilate faults of his own and others, carries out various practices, which is called *pen-fa kung-te* 本法功德 (merits and virtues as the fundamental *dharma*). Third, as a result of the annihilation of various illusions, the *bodhisattva* realizes the Threefold Truth, from which three kinds of *samādhi* are derived. This is the point of *hsing-ch'eng san-mei* 行成三昧 (the establishment of three kinds of *samādhi*). Fourth, having established three kinds of *samādhi*, together with kindness and compassion, the *bodhisattva* is able to save living beings in various kinds of existence. This is the state of *tz'u-pei p'o-yu* 慈悲破有 (abolishing existence with kindness and compassion). The following is to paraphrase Chih-i's systematization in four points in terms of employing the twenty-five kinds of *samādhi* meant to annihilate the twenty-five kinds of existence.⁶⁹

68 The Threefold Truth is Chih-i's formulation in describing true reality. True reality is simultaneously empty (*k'ung* 空) and provisional (*chia* 假), and this is the Middle Way (*chung* 中). In other words, all *dharmas* are insubstantial and thus empty, but they are also temporarily existent with names, and as such provisional. This view of the Middle Way is taken by Chih-i to approach True Reality or Ultimate Truth.

69 Cf. *ibid.*, p. 722a–724a.

Chart 5: Correspondence between twenty-five kinds of existence and twenty-five kinds of samādhi

	二十五有	二十五三昧
四惡趣	地獄有	— 無垢三昧
	畜生有	— 不退三昧
	餓鬼有	— 心樂三昧
	阿修羅有	— 歡喜三昧
四(人界)洲	弗婆提有(東)	— 日光三昧
	衢耶尼(西)	— 月光三昧
	欝單越(北)	— 热焰三昧
	閻浮提(南)	— 如幻三昧
欲界	四天王天	— 不動三昧
	三十三天	— 難伏三昧
	焰摩天	— 悅意三昧
	兜率天	— 青色三昧
	化樂天	— 黃色三昧
	化樂自在天	— 赤色三昧
	初禪天	— 白色三昧
	梵王	— 種種三昧
色界	二禪天	— 雙三昧
	三禪天	— 雷音三昧
	四禪天	— 注雨三昧
	無想天	— 如虛空三昧
	阿那含天	— 照鏡三昧
	空無邊處	— 無礙三昧
無色界	識無邊處	— 常三昧
	無所有處	— 樂三昧
	非想非非想處	— 我三昧

i. *Samādhi* of non-defilement (*wu-kou san-meい* 無垢三昧) annihilates the existence of hell (*di-yu yu* 地獄有, Skt. *naraka*). The *bodhisattva* foresees that the retribution in hell is caused by four kinds of heavy defilement: evil *karman* (*e-yeh-kou* 惡業垢), false views and wrong attitudes (*chien-ssu-kou* 見思垢), lacking innumerable kinds of knowledge (*ch'en-sha-kou* 塵沙垢), and ignorance

(*wu-ming-kou* 無明垢).⁷⁰ To counteract defilement, the *bodhisattva* cultivates various types of the “noble practice” concerning precept, concentration, and wisdom. The cultivation of the “precept of the purification of the fundamental *karman* of ignorance” is to annihilate defilement of evil *karman*. The cultivation of the concentration in reference to “eight types of abandonment” is to overcome defilement of false views and wrong attitudes. The cultivation of the “wisdom of the Four Noble Truths of origination and extinction and of neither origination nor extinction” is to annihilate defilement of false views and wrong attitudes. The cultivation of the “wisdom of the Four Noble Truths of the immeasurable” is to annihilate defilement of lacking innumerable kinds of knowledge. The destruction of the “defilement of false views and wrong attitudes” serves to establish three kinds of *samādhi*: *samādhi* of the Absolute Truth, the Worldly Truth, and the Middle Way, the last one being the most superior *samādhi*, called the “King of *samādhi* of the Middle Way” (*chung-tao wang-san-mei* 中道王三昧). The *bodhisattva*, having accomplished the destruction of defilement in hell, with great kindness and compassion, and with vows of saving living beings in hell, applies the wisdom of the four types of the Four Noble Truths. He proceeds to respond to the capacities of beings that possess virtue (*yu-shan chi* 有善機) and are suitable to receive the truth of emptiness (*ju-k'ung chi* 入空機), the provisional (*ju-chia chi* 入假機), and the Middle Way (*ju-chung chi* 入中機). Furthermore, the *bodhisattva* leads living beings to overcome suffering, to obtain

70 These last three kinds of defilement are derived from the three classifications of delusions set up by Chih-i, namely, *chien-ssu-huo* 見思惑 (delusion of false views and wrong attitudes), *ch'en-sha-huo* 墓沙惑 (delusion of lacking innumerable kinds of knowledge), and *wu-ming-huo* 無明惑 (delusion of ignorance). The first delusion is composed of two parts: false views and wrong attitudes, which can be severed by the *śrāvaka* and the *pratyekabuddha* upon their realization of the truth of emptiness, whereby they can transcend the cycle of transmigration. The second delusion is related to the *bodhisattvas*, who lack innumerable kinds of knowledge of saving living beings, i.e., the *bodhisattvas* have not yet obtained the full knowledge of immeasurable methods in saving living beings, considering that the methods are so many that they are like dust and sand. However, with the contemplation of the provisional existence, they are able to sever this delusion, and to realize the truth of the Provisional. The last kind of delusion is ignorance, which prevents the *bodhisattva* from attaining the truth of the Middle Way. This delusion is fundamental, for delusions of false views and wrong attitudes and lacking innumerable kinds of knowledge are derived from ignorance. The fundamental ignorance can only be annihilated by the Buddha of the Separate and of the Perfect Teachings by means of the contemplation of the Middle Way. For a treatment of these three types of delusions, and the subduing and destruction of them, see Mou Tsung-san, *Fo-hsing yü po-jo*, vol.2, pp. 983–1016.

joy, and to attain the Threefold Truth (the Worldly Truth, the Absolute Truth and the King of *samādhi*) respectively. By doing so, he not only eliminates his own defilements, but also helps others to dissolve their defilements.

ii. *Samādhi* of non-retrogression (*pu-t'ui san-mei* 不退三昧) annihilates the state of existence of animals (*ch'u-sheng yu* 畜生有, Skt. *tiryagyoni*), which is characterized by retrogression. Without shame and because of evil *karman*, ignorance, false views and wrong attitudes, lacking innumerable kinds of knowledge, animals are sentient being that have retrogressed and lost the wholesome path. To overcome various retrogressions, the *bodhisattva* cultivates various types of the “noble practice”. The cultivation of the “pure precepts endowed with fundamental virtue” annihilates the retrogression of evil *karman*. The cultivation of concentration overcomes retrogression of false views and wrong attitudes. The cultivation of the Wisdom of the Four Noble Truths of Origination and Extinction and of Neither Origination Nor Extinction annihilates retrogression of false views and wrong attitudes. The cultivation of the Wisdom of the Four Noble Truths of the Immeasurable annihilates retrogression of lacking innumerable kinds of knowledge. The cultivation of the Wisdom of the Four Noble Truths of No-function annihilates retrogression of ignorance. The destruction of these various retrogressions leads to the establishment of the *samādhis* of the Absolute Truth, the Worldly Truth, and the Middle Way. With the cultivation of various types of practice, the *bodhisattva* is able to save living beings by responding to various capacities of them that are suitable for receiving different truths. By his act of salvation, he does not retrogress, and also causes others not to retrogress.

iii. *Samādhi* of the joyful mind (*hsin-lo san-mei* 心樂三昧) annihilates the state of existence of the hungry ghosts (*erh-kui yu* 餓鬼有, Skt. *preta*). This state of existence is characterized by the suffering experienced by hungry ghosts. To counteract such suffering, the *bodhisattva* carries out various practices: the cultivation of precepts annihilates suffering of evil *karman*; the cultivation of concentration overcomes suffering of false views and wrong attitudes; the cultivation of the “wisdom of the Four Noble Truths of origination and extinction and of neither origination nor extinction” annihilates suffering of false views and wrong attitudes; the cultivation of the “wisdom of the Four Noble Truths of the immeasurable” annihilates suffering of lacking innumerable kinds of knowledge; the cultivation of the “wisdom of the Four Noble Truths of no-function” annihilates suffering of ignorance. As a result of the annihilation of

these different types of suffering, the *samādhi* of the joyful mind of non-activity (*wu-wei hsin-lo san-mei* 無爲心樂三昧), the *samādhi* of the joy of hearing the teaching of truth and of distinguishing evil from wholesomeness (*tuo-wen fen-pieh-lo san-mei* 多聞分別樂三昧), and the *samādhi* of constant joy (*ch'ang-lo san-mei* 常樂三昧) are established. By an act of salvation, the *bodhisattva* not only obtains joy, but also leads others to gain joy.

iv. *Samādhi* of happiness (*huan-hsi san-mei* 歡喜三昧) annihilates the state of existence of the *asuras*. *Asuras* are suspicious and fearful demons. In order to subdue their various fears of evil *karman*, ignorance, false views and wrong attitudes, lacking innumerable kinds of knowledge, the *bodhisattva* carries out various “noble practices”. As a result of the annihilation of these fears, the *samādhi* of the joy of viewing emptiness (*k'ung-fa-hsi san-mei* 空法喜三昧), i.e., truth of emptiness, the *samādhi* of joy of viewing all living beings (*i-ch'ieh chung-sheng hsi-chien san-mei* 一切衆生喜見三昧), i.e., truth of the provisional, and the *samādhi* of the king of joy (*hsı wang-san-mei* 喜王三昧), i.e., the truth of the Middle Way, are established. With his act of salvation, the *bodhisattva* not only attains these *samādhis*, but also causes others to become fearless.

v. *Samādhi* of sunlight (*rih-kuang san-mei* 日光三昧) annihilates the state of existence of the *Pūrvavideha* (*fu-p'o-t'i yu* 弗婆提有) in the east.⁷¹ Sunlight is a metaphor of the light of wisdom that illuminates and abolishes the darkness of delusions. Beings of this state of existence still are subject to various kinds of darkness of delusion. In order to overcome such darkness, the *bodhisattva* carries out various practices related to various kinds of light. With the annihilation of darkness, the *samādhi* of the sunlight of all-knowledge, the *samādhi* of the sunlight of the knowledge of the path, and the *samādhi* of the sunlight of universal knowledge, are established. By his act of salvation, the *bodhisattva* not only breaks through darkness, but also helps others to break through darkness.

vi. *Samādhi* of moonlight (*yüeh-kuang san-mei* 月光三昧) annihilates the state of existence of *Aparagodāniya* (*ch'üü-yeh-ni* 衢耶尼) in the west. This practice works out the same way as the previous practice of sunlight concerning the existence of *Pūrvavideha*, since moonlight also overcomes darkness.

71 The state of existence of the *Pūrvavideha*, *Jambudvīpa*, *Aparagodāniya*, and *Uttarakuru* denotes a rebirth on the four continents of human existence.

vii. *Samādhi* of hot flame (*je-yen san-mei* 热焰三昧) annihilates the state of existence of *Uttarakuru* (*yü-tan-yüeh* 酔單越) in the north. Beings born in the north are cold and stubborn, and their no-selfhood entails the self. The *bodhisattva*, in order to annihilate their form of self, carries out practices that are related to the flame of wisdom, so that he overcomes such false self, while causing others to overcome the false self too.

viii. *Samādhi* of illusion alike (*ju-huan san-mei* 如幻三昧) annihilates the state of existence of *Jambudvīpa* (*yen-fu-t'i* 閻浮提) in the south. Beings born in this world have different life spans and retributions. Such uncertainty is illusory, as the illusions are the product of one's mind. The *bodhisattva*, in order to annihilate all kinds of illusions, conjures up various truths from four types of wisdom in terms of the four types of the Four Noble Truths. With the destruction of various illusions, the illusion of the Threefold Truth is established for the sake of saving living beings.

ix. *Samādhi* of the unshakable (*pu-tung san-mei* 不動三昧) annihilates the state of existence of the heaven of the four divine kings (*ssu-t'ien-wang t'ien* 四天王天). These four guard their respective worlds, and therefore also have their own retributions, caused by their activity of moving. The *bodhisattva*, in order to annihilate such activities, carries out various practices to establish *samādhis*. For the sake of responding to the capabilities of the four kings, the *bodhisattva* helps them to annihilate their activity of moving in order to lead them to attain a state of non-motion.

x. *Samādhi* of subduing difficulties (*nan-fu san-mei* 難伏三昧) annihilates the state of existence of the Thirty-three Heavens (*san-shih-san t'ien* 三十三天, Skt. *trayastriṁśeṣu deveṣu*).⁷² This state of existence is on the summit of earthly dwelling (*di-chü chih-ting* 地居之頂), i.e., Mount Sumeru. The retributions and the three types of illusions in this existence are difficult to be subdued. To get beyond these varieties, the *bodhisattva* carries out various practices, and with the destruction of the related illusions, the *bodhisattva* establishes the *samādhi* for himself, causing others to obtain this *samādhi* as well.

72 Thirty-three Heavens refers to the *trāyastriṁśa* (*tao-li-t'ien* 切利天) which is located on the top of Mt. Sumeru. There is a palace in the center, inhabited by *Śakra*. On each of the four corners of the plateau on the top of the mountain, there is a small peak on which eight gods live, making altogether thirty-three gods living on the top of that mountain. *Japanese-English Buddhist Dictionary*, p. 320, s.v. *tōri-ten* 切利天.

xi. *Samādhi* of delight (*yüeh-i san-mei* 悅意三昧) annihilates the state of the *Yāma* Heaven (*yen-mo t'ien* 焰摩天). Although beings in this heaven are delighted by peace, such delight is merely derived from the retribution of their remaining in state of peace. They do not have the delight of the unshakable, or of non-defilement, the knowledge of the path as well as the knowledge of the Middle Way. The *bodhisattva*, in order to abolish various kinds of unhappiness, therefore establishes the *samādhi* of delight, causing others to obtain delight also.

xii. *Samādhi* of blue-green color (*ch'ing-se san-mei* 青色三昧) annihilates the *Tuṣita* Heaven (*tou-shuai t'ien* 兜率天, meaning “joyful contentment”). In which sentient beings enjoy the blue-green color so much that everything is tinted with this color. The *bodhisattva*, in order to annihilate the blue-green, cultivates the Supreme Truth of both negation and affirmation. That is to say that the Supreme Truth is not about precept, concentration, and wisdom, while at the same time it is about precept, concentration, and wisdom. Precept is taken to annihilate retributions resulting from the blue-green color. Wisdom of origination and extinction and no-origination are taken to annihilate false views and wrong attitudes derived from the blue-green color. The Threefold Truth that is conceived as both negation and affirmation is also to annihilate the blue-green color, and to establish three kinds of *samādhi* of the blue-green color. The same principle can also be applied to the following two heavens.

xiii. *Samādhi* of yellow color (*huang-se san-mei* 黃色三昧) annihilates the state of the *Nirmāṇarati* Heaven (*hua-lo t'ien* 化樂天), a heaven of delight by transformation.

xiv. *Samādhi* of red color (*ch'ih-se san-mei* 赤色三昧) annihilates the state of the *Paranirmitavaśavartin* Heaven (*t'a-hua tzu-tsai t'ien* 他化自在天), in which self-mastery is obtained by transforming another's pleasure.

xv. *Samādhi* of white color (*pai-se san-mei* 白色三昧) annihilates the state of existence of the first meditation (*ch'u-ch'an t'ien* 初禪天). Although beings in this stage have obtained the “white” as a result of removing themselves from the five desires, they are still in the “black”, because they have not yet removed

themselves from their mental functions *chüeh* 覺 and *kuan* 觀.⁷³ The *bodhisattva*, in order to annihilate various kinds of black, carries out practices concerning the white color, and establishes three kinds of *samādhi* in terms of the Threefold Truth, helping others to establish these three kinds of *samādhi*.

xvi. *Samādhi* of varieties (*chung-chung san-mei* 種種三昧) annihilates the Great Brahma-Heaven (*ta-fan t'ien* 大梵天).⁷⁴ The Brahma rules over thousands of vast worlds (*ta-ch'ien shih-chieh* 大千世界, Skt. *mahāsāhasralokadhātu*) that have attributes of varieties, and thus he receives retributions resulting from these varieties. He has not perceived various types of Emptiness, the Provisional, and the Middle Way. In order to annihilate the attribute of variety, the *bodhisattva* cultivates various types of practice, establishing the *samādhi* of varieties in terms of the Threefold Truth, and causes others to do the same.

xvii. Double *samādhi* (*shuang san-mei* 雙三昧) annihilates the second meditation (*erh-ch'an t'ien* 二禪天), because the practitioners have not been able to perceive the double Threefold Truth yet, namely, the double emptiness, the double provisional, and the double Middle Way (*shuang-k'ung* 雙空, *shuang-chia* 雙假, *shuang-chung* 雙中).⁷⁵

xviii. *Samādhi* of the sound of thunder (*lei-yin san-mei* 雷音三昧) annihilates the third meditation (*san-ch'an t'ien* 三禪天). This is because the practitioners are most deeply involved in enjoyment, and are attached to the joy of perceiving the Threefold Truth. To astonish and to awake them with various enjoyments, the *bodhisattva* carries out various practices related to the sound of thunder. He establishes *samādhi* in terms of the Threefold Truth, and causes others to do the same.

73 *Chüeh* 覺 (*vitarka*) and *kuan* 觀 (*vicara*) are two mental functions, the former being a coarse contemplation, the latter being a sublime one. *Japanese-English Buddhist Dictionary*, p. 137, s.v. *jinshi* 尋伺.

74 It refers to the fourth stage of the First Meditation (*Ch'u-ch'an-t'ien* 初禪天), named *ta-fan* 大梵 (*Mahābrahman*).

75 Chan-jan 湛然 mentions that the double emptiness is a perception of both false views and wrong attitudes being empty; double provisional is the perception of both false views and wrong attitudes being provisional; double middle way is the perception of both false views and wrong attitudes entering the *dharma*-realm. Double middle way refers to the Middle Way that reflects double negation and double affirmation, i.e., neither emptiness nor the provisional and both emptiness and the provisional. See his *Miao-fa lien-hua ching hsüan-i shih-ch'ien*, T.33, 880b.

xix. *Samādhi* of pouring rain (*chu-yü san-mei* 注雨三昧) annihilates the fourth meditation (*ssu-ch'an t'ien* 四禪天). This is because all wholesome factors are embedded in this stage, but need rain to be sprouted. The *bodhisattva* carries out various practices that involve rain. He establishes three kinds of *samādhi*, and causes others to establish these *samādhis* as well.

xx. *Samādhi* of empty space alike (*ju-hsü-k'ung san-mei* 如虛空三昧) annihilates the state of the *Aviṭṭha* Heaven (*wu-hsiang t'ien* 無想天). This is because heretics hold the doctrine of no-emptiness, which is a false view about *nirvāṇa*. They consider retributions as not empty, and the Threefold Truth as not devoid of any substance. The *bodhisattva* carries out various “pure practices” that concern the truth of emptiness. He establishes three kinds of *samādhi*, while causing others to establish these *samādhis* also.

xxi. *Samādhi* of reflection in a mirror (*chao-ching san-mei* 照鏡三昧) annihilates the *Anāgāmin* Heaven (*a-na-han t'ien* 阿那含天), the state of non-defilement of sagehood (*sheng wu-lou t'ien* 聖無漏天). Although these beings have achieved a state of mere form, this is still a retribution derived from non-defilement, for it is not the ultimate emptiness of form (*chih-chin se-k'ung* 究竟色空). With the Threefold Truth, this *samādhi* helps one to further perceive the pure form as the resemblance of a mirror. The pure form is like a mirror: emptiness of forms denotes transparency; the provisionality of forms denotes no reflection; and the Middle Way of forms denotes purity and perfection.

xxii. *Samādhi* of non-hindrance (*wu-ai san-mei* 無礙三昧) annihilates the Heaven of Infinite Space of Emptiness (*k'ung wu-pien-ch'u* 空無邊處, Skt. *ākāśānāntyāyatana*),⁷⁶ being used to achieve non-hindrance in terms of the Threefold Truth, because although this stage is beyond the bonds of form, non-hindrance is still a type of retribution.

xxiii. *Samādhi* of constancy (*ch'ang san-mei* 常三昧) annihilates the Heaven of Space-like Consciousness (*shih wu-pien-ch'u* 識無邊處; Skt. *vijñānānāntyāyatana*),⁷⁷ because beings in this stage take the continuity of consciousness as constant (*shih hsiang-hsu pu-tuan wei-ch'ang* 識相續不斷為常). Constancy is

76 This is the first of the Four Stages in the realm of formlessness (*ssu-k'ung-ch'u-t'ien* 四空處天).

77 The second of the Four Stages in the realm of formlessness.

derived from cultivating concentration, not from viewing the Threefold Truth as constant emptiness (*san-wu wei-ch'ang* 三無爲常), neither from viewing the constant transformation of others as function (*hua-yung ch'ang* 化用常), nor from viewing constant bliss (*ch'ang-lo ch'ang* 常樂常). According to Chih-i, this constancy is not actual constancy, because concentration related to constancy is still a type of retribution (*ting-pao* 定報).

xxiv. *Samādhi* of bliss (*lo san-mei* 樂三昧) annihilates the Heaven of Non-Existence (*wu-so-yu ch'u* 無所有處, Skt. *ākīmcanayāyatana*).⁷⁸ This is to apply to *samādhi* of bliss in order to overcome the state of stupidity-alike (*ru-ch'ih* 如癡) in this heaven, which can be identified with suffering, and suffering with ignorance.

xxv. *Samādhi* of selfhood (*wo san-mei* 我三昧) annihilates the Heaven of neither Conception nor Non-conception (*fei-hsiang fei-fei-hsiang ch'u* 非想非非想處, Skt. *naivasamjñānāsamjñāyatana*),⁷⁹ because there is still some slight defilement and ignorance hindering one's attainment of sovereignty (*tzu-tsai* 自在) in this heaven. By annihilation of the last bit of defilement and ignorance, one attains the real self (*chen-wo* 真我) that reveals the Buddha-nature, the temporal self (*sui-su-wo* 隨俗我) that is for the purpose of transforming others, and the self of constant bliss (*ch'ang-lo-wo* 常樂我), i.e., *nirvāṇa*.

The twenty-five kinds of *samādhis* the *bodhisattva* establishes to annihilate the twenty-five kinds of existence paraphrased above are the result of his cultivation of the “noble practice of wisdom” concerning the Four Noble Truths of no-function. This concludes the first of the five types of *bodhisattva* practice of the Separate Teaching, i.e., the “Noble Practice”.

2. PURE PRACTICE (*fan-hsing* 梵行)

“Pure Practice” is the second of the five classes of *bodhisattva* practice. According to Chih-i, *fan* 梵 means purity that refers to a depart from the dichotomy of existence and non-existence. To save living beings with such “pure practice” is identical to unconditional kindness, compassion, rejoicing, and giving (*wu-yüan tz'u-pei hsi-she* 無緣慈, 悲, 喜, 舍). While the *bodhisattva*

78 The third of the Four Stages in the realm of formlessness.

79 The last of the Four Stages in the realm of formlessness.

carries out the “noble practice” (*sheng-hsing* 聖行), he attains the stage of fearlessness (*wu-wei-ti* 無畏地), and is adorned with twenty-five kinds of *samādhi* (*erh-shih-wu san-mei* 二十五三昧). The kindness and compassion he possesses, based upon what he has achieved, represents in turn the “pure practice” (*fan-hsing* 梵行) which differs from the kindness and compassion derived from other methods of practice. Chih-i stresses that to influence and to carry out all practices with this sort of kindness, compassion, rejoicing, and giving, the *bodhisattva* is capable to accomplish everything in terms of removing living beings from suffering and in bestowing joy. The kindness and compassion is defined by Chih-i as synonymous with the Buddha-nature, which is adorned with all merits and virtues. As such, it is called “pure practice”.

3. DIVINE PRACTICE (*t'ien-hsing* 天行)

“Divine Practice” is the third class of *bodhisattva* practice. Chih-i explains that the word *t'ien* 天 is associated with the principle. What is called *t'ien-jan chih li* 天然之理 (principle of nature) conveys the fact that the formation of “divine practice” (*t'ien-hsing* 天行) stems from following the principle (*yu li ch'eng-hsing* 由理成行). In other words, divine practice is in accordance with the nature of reality, an adornment of knowledge and wisdom (*chih-hui chuang-yen* 智慧莊嚴). He says that “noble practice” and “divine practice” are intended for the *bodhisattva* to ascend the Buddha-path (*shang-ch'iu fo-tao* 上求佛道); through “pure practice”, “illness-like practice” (*ping-hsing* 病行), and “infant-like practice” (*ying-erh-hsing* 嬰兒行), the *bodhisattva* condescends in order to transform living beings (*hsia-hua chung-sheng* 下化衆生).

4. INFANT-LIKE PRACTICE (*ying-erh-hsing* 嬰兒行)

“Infant-like Practice” is the fourth class; based on the mind of kindness and joy (*tz'u-hsin yü-lo* 慈心與樂), it refers to the *bodhisattva*, who condescends to various levels of living beings. By performing various degrees of practice, such as the practice of the Four Noble Truths, the Twelvefold Causality, the Six Perfections, and the Threecold Truth, he leads living beings to develop their meritorious roots, and eventually causes them to conceive the Buddha-wisdom.

5. ILLNESS-LIKE PRACTICE (*ping-hsing* 痘行)

“Illness-like Practice” is the last among the five classes of *bodhisattva* practice. According to Chih-i, this practice is the outcome of the *bodhisattva*’s unconditional great compassion, treating living beings as suffering from the illness of evil deeds. The *bodhisattva* identifies himself with the others, and sharing the illness of living beings in different realms, he manifests himself as an animal, a hungry ghost, a human, and so forth. While identifying himself with living beings, he shows the impermanence of life – birth, death, illness, and old age – and exerts his influence throughout the *dharma*-realm for the sake of saving them.

IV. Five Types of Practice of the Perfect Teaching

Besides the above described five types of practice of the Separate Teaching as *bodhisattva* practice, Chih-i adds this category, the “five types of practice of the Perfect Teaching”, and names it the “single practice of the *Tathāgata*” (*ju-lai i-hsing* 如來一行), which is superior to the *bodhisattva* practice of the Separate Teaching. Chih-i argues that compared with the previous categories, this is the only one that qualifies as belonging to the “Greater Vehicle” (*ta-sheng* 大乘), for the Greater Vehicle indicates riding on the Buddha-vehicle, and is synonymous with “*Tathāgata* practice”:

The [practice of the] Perfect [Teaching] embraces the Ten *Dharma*-realms, and a single execution involves all executions. This is called the ‘Greater Vehicle’, [which means] riding on the Buddha-vehicle. Therefore, it is called the *Tathāgata* practice.⁸⁰

The practice of peace and joy (*an-le-hsing* 安樂行, Skt. *sukhasaṃsparśavihāratā*) that is mentioned in the Lotus Scripture represents this category of “practice of the Perfect Teaching”. Chih-i mentions that the designation “peace and joy” means “perfect”, taken as effect of buddhahood, while on the other hand, the practice itself that concerns peace and joy is to be understood as the cause of attaining buddhahood:

80 *Hsiüan-i*, T.33, 725b1–2.

Peace and joy is called *nirvāṇa*, and indicates the perfect effect. Practice indicates perfect cause, synonymous with the meaning *nirvāṇa*. Therefore, [the practice of peace and joy] is called *Tathāgata practice*.⁸¹

Another reason for these five practices of the Perfect Teaching to be called the “*Tathāgata practice*” is because they can be accessed by one’s mind that perfectly embraces all five practices considered to be the single practice of the *Tathāgata*:

These five types of practice are contained in a single mind, and are complete without any deficiency. Therefore, they are called the *Tathāgata practice*.⁸²

Because the mind is the representation of the universe, being identical to three kinds of *samādhi* in terms of the Threefold Truth (emptiness, the provisional, and the Middle Way), Chih-i concludes:

When a single mind reflects the Ten *Dharma*-realms, it instantaneously embraces five types of practice of the Perfect. Moreover, a single mind [that embraces] the five types of practice is identical to three kinds of *samādhi* in terms of the Threefold Truth.⁸³

Each of these five practices is exposed with reference to the quotations from the Lotus Scripture concerning the entry into the “chamber of the *Tathāgata*”, putting on the “robes of the *Tathāgata*”, and sitting on the “throne of the *Tathāgata*”,⁸⁴ as follows:

1. THE NOBLE PRACTICE OF THE PERFECT TEACHING (*yüan sheng-hsing* 圓聖行)

This is the first of five classes of *Tathāgata* practice, including precept, concentration, and wisdom. Concerning the precept, it is related to the Buddha-precept as indicated in the statement “upholding the Buddha’s pure precept”,⁸⁵ which is, as stressed by Chih-I, the precept of the Perfect Teaching (*yüan-chieh* 圓戒). It is also associated with the softness of the “robes of the *Tathāgata*” (*lai-i* 如來衣, Skt. *tathāgatacīvara*):

81 *Ibid.*, p. 725b6–7.

82 *Ibid.*, p. 725b12–13.

83 *Ibid.*, p. 725c9–10.

84 See *Lotus Sūtra*, T.9, 31c.

85 *Ibid.*, T.9, 18c.

[When this softness] reflects the wholesome nature and appearance, it is identical to precepts. When its reflection is quiescent, it is identical to the concentration and wisdom. This is [the meaning] ‘Noble Practice’.⁸⁶

In terms of concentration and wisdom, both are related to the Buddha’s adornment, his residence in the Greater Vehicle:

The Buddha himself resides in the Greater Vehicle. The Buddha’s attainment of the *dharma* as such that he adorns himself with the power of concentration and wisdom.⁸⁷

2. THE PURE PRACTICE OF THE PERFECT TEACHING (*yüan fan-hsing* 圓梵行)

This the second class of *Tathāgata* practice. This Pure Practice is symbolized by the “chamber of the *Tathāgata*”⁸⁸ (*ju-lai-shih* 如來室, Skt. *tathāgatālayana*), because the Buddha’s unconditional kindness and compassion can be relied upon by living beings throughout the *dharma*-realm. In addition, the Buddha leads living beings in all realms, with his vows, his supra-mundane powers, and his wisdom, to abide in the *buddhadharma*:

[For the sake of] removing [suchness of its] nature and appearance in the nine *dharma*-realms, [the Buddha’s] compassion thus arises; [for a sake of] bestowing bliss of the [Buddha] *dharma*-realm on [living beings], kindness thus arises. This is Pure Practice.⁸⁹

This “pure practice” is identical to the *Samādhi* of the Worldly Truth (*ssu-ti san-mei* 俗諦三昧), concerning the Buddha’s response to the capacities of beings that are suitable to receive the truth of the Provisional.

3. THE DIVINE PRACTICE OF THE PERFECT TEACHING (*yüan t’ien-hsing* 圓天行)

This is the third class of *Tathāgata* practice, symbolized by the “throne of the *Tathāgata*”⁹⁰ (*ju-lai-tso* 如來座, Skt. *tathāgatāsana*); it is said to be in accor-

86 *Hsüan-i*, T.33, 725c.

87 *Lotus Sūtra*, T.9, 8a.

88 *Ibid*, 31c.

89 *Hsüan-i*, T.33, 725c.

90 *Lotus Sūtra*, T.9, 31c.

dance with the nature of reality, revealed by the Supreme Truth, which is cherished by all Buddhas. Chih-i points out:

The natural principle of the supreme truth is the Ultimate Truth of the subtle principle. It is cherished by all Buddhas, and is where all *Tathāgatas* rest upon.⁹¹

The characteristic of such nature of reality is quiescence, and it is represented by the seat of the *Tathāgata*:

[If one] further perceives [the characteristics of] quiescence and extinction of the Ten *Dharma*-realms, this is the seat of the *Tathāgata*.⁹²

This “divine practice” is identical to the King of *Samādhi*, i.e., *Samādhi* of the Middle Way (*chung-tao wang-san-mei* 中道王三昧), which is the Buddha’s response to the capabilities of living beings that are suitable to receive the truth of the Middle Way.

4. THE INFANT-LIKE PRACTICE OF THE PERFECT (*yüan ying-erh-hsing* 圓嬰兒行)

This is the fourth of the five classes of *Tathāgata* practice, symbolized by the “robes of the *Tathāgata*”,⁹³ associated with its aspect of softness (*jo-ho* 柔和). Softness is regarded by Chih-i as wholesome, and is compared to an infant:

Softness reflects the wholesome nature and appearance, which is the same as ‘infant-like practice’.⁹⁴

The “infant-like practice” is identical to the *Samādhi* of the Worldly Truth, which is the Buddha’s response to the capabilities of living beings, whose virtue can be aroused (*sheng shan-chi* 生善機).

91 *Hsüan-i*, T.33, 725b.

92 *Ibid.*, p. 725c.

93 *Lotus Sūtra*, T.9, 31c.

94 *Hsüan-i*, T.33, 725c.

5. THE ILLNESS-LIKE PRACTICE OF THE PERFECT TEACHING (*yüan ping-hsing* 圓病行)

This is the last of the five types of *Tathāgata* practice, also symbolized by the “robes of the *Tathāgata*”, but is associated with its aspect of enduring humility (*jen-ju* 忍辱).

[Softness accompanied by an enduring nature] reflects evil nature and appearance, which is the same as illness-like practice.⁹⁵

This practice is identical to the *Samādhi* of the Worldly Truth, which is the Buddha’s response to the capabilities of living beings, who suffer from being ignorant, and being defiled in different realms of transmigration.

V. Conclusion

The above is a description of Chih-i’s conceptualization of the Subtlety of Practice. Various types of practice are first examined in terms of the Fourfold Teaching. Practice bears different characteristics in association with each of the Four Teachings. (1) The practice of the *Tripiṭaka* Teaching is guided by the knowledge of a lower level, and is characterized by cultivating precepts, concentration, and wisdom in order to control one’s behavior and mind, and eventually reach the extinction of existence. (2) The practice of the Common Teaching is guided by the knowledge of a middle level, and is characterized by the annihilation of illusory existence in order to enter the state of emptiness. (3) The practice of the Separate Teaching is guided by the knowledge of a higher level, and is characterized by mastering immeasurable methods of practice individually in order to annihilate different grades of ignorance and enter the profound state. (4) The practice of the Perfect Teaching is guided by the knowledge of a supreme level, and is characterized by one practice embracing all practices. This is to say that all practices are interrelated, one is all and all is one, by which one is able to penetrate all practices through one practice. One does not need to go through different stages of practice in order to gradually annihilate ignorance like the practice of the Separate Teaching, but is able to instantaneously annihilate all grades of ignorance with one practice. Therefore,

95 *Ibid.*, p. 725c.

Chih-i concludes that the practice of the first three teachings is coarse, and the practice of the Perfect Teaching is subtle.

The categories of practice that are most elaborated are the five types of practice of the Separate Teaching and of the Perfect Teaching. The former is ascribed to *bodhisattva* practice, and the latter to *Tathāgata* practice. The first classification of five types of *bodhisattva* practice – “Noble Practice” is described by Chih-i in great detail in terms of cultivating precepts, concentration, and wisdom. (1) The noble practice of cultivating precepts (*chieh sheng-hsing* 戒聖行) is spoken of by Chih-i in terms of the five precepts for the benefit of one’s own (*tzu-hsing shih-chieh* 自行十戒), and the ten precepts for the benefit of protecting others (*hu-t’ā shih-chieh* 護他十戒). (2) The noble practice of cultivating concentration (*ting sheng-hsing* 定聖行) is spoken of in terms of the worldly *dhyāna* (*shih-chien ch’ān* 世間禪), the transcendental *dhyāna* (*ch’u-shih-chien ch’ān* 出世間禪), and the supreme transcendental *dhyāna* (*ch’u-shih-chien shang-shang-ch’ān* 出世間上上禪). (3) The noble practice of cultivating wisdom (*hui sheng-hsing* 慧聖行) is described in terms of the four types of wisdom of the Four Noble Truths: wisdom of the Four Noble Truths of origination and extinction, wisdom of the Four Noble Truths of neither origination nor extinction, wisdom of the Four Noble Truths of the immeasurable, and wisdom of the four noble truths of no-function. Related to the practice of cultivating the wisdom of the Four Noble Truths of no-function, twenty-five kinds of *saṃādhi* are presented as systematization of the *bodhisattva* practice to save living beings in twenty-five kinds of existence. (i) *Samādhi* of non-defilement annihilates existence of hell; (ii) *saṃādhi* of non-retrogression annihilates existence of animals; (iii) *saṃādhi* of the joyful mind annihilates existence of hungry ghosts; (iv) *saṃādhi* of happiness annihilates existence of *asuras*; (v) *saṃādhi* of sunlight annihilates existence of *Pūrvavideha*; (vi) *saṃādhi* of moonlight annihilates existence of *Aparagodānīya*; (vii) *saṃādhi* of the hot flame annihilates existence of *Uttarakura*; (viii) *saṃādhi* of illusion alike annihilates existence of *Jambudvīpa*; (ix) *saṃādhi* of unshakable annihilates existence of heaven of the four divine kings; (x) *saṃādhi* of subduing difficulty annihilates existence of thirty-three heavens; (xi) *saṃādhi* of delight annihilates existence of *Yāma*; (xii) *saṃādhi* of blue-green color annihilates the *Tuṣita* Heaven; (xiii) *saṃādhi* of yellow color annihilates the *Nirmāṇarati* Heaven; (xiv) *saṃādhi* of red color annihilates the *Paranirmitavaśavartin* Heaven; (xv) *saṃādhi* of white color annihilates existence of the first meditation; (xvi) *saṃādhi* of varieties annihilates the Brahman Heaven; (xvii) double *saṃādhi* annihilates the existence of the second meditation; (xviii) *saṃādhi* of the sound of thunder annihilates

existence of the third meditation; (xix) *saṃādhi* of pouring rain annihilates existence of the fourth meditation; (xx) *saṃādhi* of empty space alike annihilates the *Aviha* Heaven; (xxi) *Samādhi* of reflection in a mirror annihilates the *Anāgāmin* Heaven; (xxii) *saṃādhi* of non-hindrance annihilates the Heaven of Infinite Space of Emptiness; (xxiii) *saṃādhi* of constancy annihilates the Heaven of Space-like Consciousness; (xxiv) *saṃādhi* of bliss annihilates the Heaven of No-existence; (xxv) *saṃādhi* of Selfhood annihilates the Heaven of Neither Conception Nor Non-conception.

With regard to the five types of practice of the Perfect Teaching, they have the same categories as those of the Separate Teaching in terms of the Noble Practice (*sheng-hsing* 聖行), Pure Practice (*fan-hsing* 梵行), Divine Practice (*t'ien-hsing* 天行), Infant-like Practice (*ying-erh-hsing* 嬰兒行), and Illness-like Practice (*ping-hsing* 痘行). However, the five types of practice of the Perfect Teaching are called by Chih-i the *Tathāgata* practice, and are thus superior to the *bodhisattva* practice of the Separate Teaching. By such a comparison between the *bodhisattva* practice and the *Tathāgata* practice, the five types of practice of the Perfect Teaching are confirmed to be the Ultimate Practice.

The category Subtlety of Practice is the third category Chih-i presents after the Subtlety of Objects as truth and Subtlety of Knowledge. Chih-i's view of religious practice is indispensably linked to his theory of objects as truth and knowledge that concerns truth. According to him, one cannot depart from objects as truth and knowledge to view practice; one cannot depart from objects as truth and practice to obtain knowledge; and one cannot depart from knowledge and practice to penetrate objects as truth. In Chih-i's view, knowledge that guides practice must resort to objects as truth to be correct, given that the purpose of religious practice is to reach liberation as a result of realizing truth. Furthermore, knowledge as understanding is the basis for the practice to be undertaken, and practice in turn accomplishes that knowledge. With the completion of practice and acquirement of knowledge, truth can be revealed, and buddhahood attained. In consequence, objects, knowledge, and practice constitute one entity that displays three virtuous qualities of buddhahood: objects are related to the *dharmakāya*, knowledge to *prajñā*, and practice to liberation. Hence, by presenting three categories of Subtlety (Subtlety of Objects, Subtlety of Knowledge, and Subtlety of Practice) as a whole, Chih-i attempts to demonstrate that only if these three are accomplished altogether as a unity, they can be regarded as constituents of the perfect path to buddhahood.

VI. Glossary of Key Terms

A-na-han t'ien 阿那含天 (the *Anāgāmin* Heaven)

An-cheng wu kuan-hui 暗證無觀慧 (the type of *dhyāna* contains no contemplative wisdom that can illuminate truth)

An-lo-hsing 安樂行; Skt., *sukhasaṃsparśavihāratā* (practice of peace and joy)

Chü-tsü 具足 (completeness)

Chü-tsü chu po-lo-mih chieh 具足諸波羅蜜戒 (the precepts that is replete with all *pāramitās*)

Chü-tsü ken-pen-yeh ch'ing-ching chieh 具足根本業清淨戒 (the pure precepts endowed with fundamental virtue)

Ch'ü-yeh-ni 衢耶尼 (existence of *aparagodānīya*)

Ch'ang san-mei 常三昧 (*samādhiof* constancy)

Ch'ang-lo ch'ang 常樂常 (viewing the constant bliss)

Ch'ang-lo san-mei 常樂三昧 (*samādhiof* constant bliss)

Ch'ang-lo-wo 常樂我 (the self of constant bliss)

Ch'en-sha-kou 塵沙垢 (defilement of lacking innumerable knowledge)

Ch'i shan-fa 七善法 (Seven Wholesome Factors)

Ch'i-chüeh-chih 七覺支; Skt., *sapta bodhyāṅgāni* (seven factors of enlightenment)

Ch'ien-tz'u 漸次 (gradual)

Ch'ih-se san-mei 赤色三昧 (*samādhiof* red color)

Ch'ing-ching chieh 清淨戒; Skt., *parisuddhaśīla* (pure precepts)

Ch'ing-ching t'iao-jou 清淨調柔 (pure adaptability)

Ch'ing-se san-mei 青色三昧 (*samādhiof* blue-green color)

Ch'ing-yü-hsiang 青瘀想 (conception of blues)

Ch'u shih-chien ch'an 出世間禪 (transcendental *dhyāna*)

Ch'u-ch'an t'ien 初禪天 (existence of the first meditation)

Ch'u-ch'an 初禪 (initial *dhyāna*)

Ch'u-chu shen-hsing 除諸身行 (eliminating *karman* committed by the body)

Ch'u-sheng yu 畜生有; Skt., *tiryagyoni* (existence of animals)

Ch'u-shih-chien shang-shang-ch'an 出世間上上禪 (transcendental supreme *Dhyāna*)

Chang-hsiang 脹想 (conception of swelling)

Ch'an-ting ching 禪定境 (object of the conditions of *dhyāna* and *samādhī*)

Chao-ching san-mei 照鏡三昧 (*samādhiof* reflection in a mirror)

Cheng 正 (direct teachings)

Cheng-chien 正見; Skt., *samyagdrṣṭi* (right view with regard to the Four Noble Truths, and freedom from delusions)

Cheng-ching-chin 正精進; Skt., *samyagvyāyāma* (right endeavor in uninterrupted progress on the path to *nirvāṇa*)

Cheng-ming 正命; Skt., *samyagājīva* (right livelihood)

Cheng-nien 正念; Skt., *samyaksmṛti* (right mindfulness in order to retain the true and exclude the false)

Cheng-ssu-wei 正思惟; Skt., *samyaksamkalpa* (right attitude)

Cheng-ting 正定; Skt., *samyaksamādhi* (right concentration)

Cheng-yü 正語; Skt., *samyagvāc* (right word in avoiding false and idle talk)

Cheng-ye 正業; Skt., *samyakkarmānta* (right behavior in getting rid of all improper actions so as to dwell in purity)

Ch'en-sha-huo 塵沙惑 (delusion of lacking innumerable kinds of knowledge)

Chen-wo 真我 (the real self)

Chia 假 (provisional)

Chia-hsiang kuan 假想觀 (to contemplate the aspect of the provisional existence)

Chieh sheng-hsing 戒聖行 (cultivating precepts)

Chieh-tu 戒度; *sīlapāramitā* 尸波羅密多 (perfection of self-discipline)

Chieh 戒; Skt., *sīla* (precepts)

Chien-ssu-huo 見思惑 (delusion of false views and wrong attitudes)

Chien-ssu-kou 見思垢 (defilement of false views and wrong attitudes)

Chih-hsi ch'ang-tuan 知息長短 (being aware of long or short breath)

Chih-hsi ch'u 知息出 (being aware of breathing out)

Chih-hsi ju 知息入 (being aware of breathing in)

Chih-hsi pien-shen 知息遍身 (being aware of breath going through body)

Chih-hui chuang-yen 智慧莊嚴 (an adornment of knowledge and wisdom)

Chih-kuan 止觀 (concentration and contemplation)

Chih-sheng-ch'u 赤勝處 (dwelling in excellence of red color)

Chih-tu 智度; *prajñāpāramitā* 般若波羅密多 (perfection of wisdom)

Chin-chieh 禁戒; Skt., *vrata* (precepts of prohibition as protection)

Ching 經; Skt., *sūtras* (the teachings of the Buddha)

Ching 淨 (purification)

Ch'ing-ching-ching ch'an 清淨淨禪 (*dhyāna* of the purity of tranquility)

Ching-ching-tu 精進度; *vīryapāramitā* 毗梨耶波羅密多 (perfection of exertion)

Ching-pei-she shen-tsuo-cheng 淨背捨身作證: *Ching-pei-she* means that one achieves liberation by contemplating on certain bright, pure, wonderful, and precious colors; *shen-tsuo-cheng* means that when one contemplates on this color without any rising desires, one attains liberation.

Ch'ing-sheng-ch'u 青勝處 (dwelling in excellence of blue color)

Chiu tz'u-ti-ting 九次第定; Skt., *navānupūrvasamāpattayāḥ* (*samādhi* with nine gradations)

Chiu-chin se-k'ung 究竟色空 (ultimate emptiness of form)

Chiu-chung ta-ch'an 九種大禪 (nine kinds of great *dhyāna*)

Chiu-hsiang 九想; Skt., *navasamjñā* (nine kinds of conception)

Chu 助 (auxiliary teachings)

Chu-chien ching 諸見境 (object of various views and doubts that arise)

Ch'u-fan-nao ch'an 除煩惱禪 (*dhyāna* of eradicating defilement)

Chung 中 (the Middle Way)

Chung-chung san-mei 種種三昧 (*samādhi* of varieties)

Chung-sheng wu-pien shih-yüan-tu 衆生無邊誓願度 (to save all living beings though limitless)

Chung-tao cheng-kuan 中道正觀 (correct contemplation of the Middle Way)

Chung-tao wang-san-mei 中道王三昧 (the king of *samādhi* of the Middle Way)

Chu-tu tao-p'in 諸度道品 (various degrees of conditions)

Chu-yü san-mei 注雨三昧 (*samādhi* of pouring rain)

Chu-yu kuo-huan 諸有過患 (faults and harms of various kinds of existence)

Erh-ch'an t'ien 二禪天 (the second meditation)

Erh-ch'an 二禪 (second *dhyāna*)

Erh-kui Yu 餓鬼有; Skt., *preta* (existence of hungry ghosts)

Erh-sheng ching 二乘境 (object of the Two Vehicles)

Erh-shih-wu san-mei 二十五三昧 (twenty-five kinds of *samādhi*)

Erh-shih-wu yu 二十五有 (twenty-five kinds of existence)

E-yeh-kou 惡業垢 (defilement of evil *karman*)

Fa-kuang-ti 發光地; Skt., *prabhākarī* (stage of light-giving)

Fa-men wu-liang shih-yüan-hsüeh 法門無量誓願學 (to study all *dharma*-doors though measureless)

Fan hsing 梵行; Skt., *brahmacarya* (pure practice)

Fan-nao ching 煩惱境 (object of life's distresses and delusions)

Fan-nao wu-chin shih-yüan-tuan 煩惱無盡誓願斷 (to sever all afflictions however endless)

Fan-t'ien 梵天 (*brahmā* heavens of the realm of form)

Fa-wang 法王 (*dharma*-king)

Fa-yün-ti 法雲地; Skt., *dharma-medhā* (stage of *dharma*-cloud)

Fei-hsiang fei-fei-hsiang ch'u 非想非非想處; Skt., *naivasamjñānāsaṃjñāyatana* (stage of neither conception nor non-conception)

Fei-hsiang fei-fei-hsiang-ch'u chien-t'uo 非想非非想處解脫 (liberation in the stage of neither conception nor non-conception)

Fei-ju-hsiang fei-wu-hsiang ch'u 非有想非無想處 (place of neither conception nor non-conception)

fo-tao wu-shang shih-yüan-ch'eng 佛道無上誓願成 (to accomplish the Buddha-way however unsurpassed)

Fu-p'o-t'i yu 弗婆提有 (existence of *pūrvavideha*)

His-shi chi-hsien chieh 息世譏嫌 (precepts of avoiding the doubts of the world)

Hsü-k'ung-ch'u 虛空處 (place of empty space)

Hsün 熏 (influence)

Hsün-ch'an 熏禪 (*dhyāna* of influence)

Hsi wang-san-mei 喜王三昧 (*samādhi* of the king of joy)

Hsia-hua chung-sheng 下化衆生 (to transform living beings downwards)

Hsien-ch'ien-ti 現前地; Skt., *abhimukhī* (stage of facing true-reality)

Hsi-hua-yü 細滑欲 (desire for delicacy and smoothness)

Hsing-ch'eng san-mei 行成三昧 (the establishment of three kinds of *samādhi*)

Hsing-chung chieh 性重戒 (precepts of observing nature)

Hsing-mao-yü 形貌欲 (desire for outer appearance)

Hsin-lo san-mei 心樂三昧 (*Samādhī* of Joyful Mind)

Hsin-tso chieh-t'uo 心作解脫 (the sovereign mind)

Hsin-tso-hsi 心作喜 (the joyful mind)

Hsin-tso-she 心作攝 (the calm mind)

Hsiu 修 (cultivation)

Hsiu-ch'an 修禪 (*dhyāna* of cultivation)

Hsiu-cheng 修證 (the cultivation concerning realization of truth)

Hsiu-hsiang 修相 (the cultivation concerning the characteristics of *dharma*s)

Hsueh-t'u-hsiang 血塗想 (conception of bloody smear)
Hua-fa ssu-chiao 化法四教 (Four Teachings of Conversion)
Huai-hsiang 壞想 (conception of decay)
Hua-lo t'ien 化樂天 (the *nirmāṇarati* heaven)
Huan 還 (returning)
Huang-se san-mei 黃色三昧 (*samādhiof* yellow color)
Huang-sheng-ch'u 黃勝處 (dwelling in excellence of yellow color)
Huan-hsi san-mei 歡喜三昧 (*samādhiof* Happiness)
Huan-hsi ti 歡喜地; Skt., *pramudita* (stage of rejoicing at benefiting one's self and others)
Hua-yung ch'ang 化用常 (viewing the constant transformation of others as function)
Hu-ch'ih chin-chieh 護持禁戒 (precepts of prohibition as protection)
Hui sheng-hsing 慧聖行 (cultivating wisdom)
Hui-hsiang chü-tsü wu-shang-tao chieh 回向具足無上道戒 (precepts concerning merit-transfer-
ence that is replete with the unsurpassed path)
Hui-kuan kuan-chen 慧觀觀真 (to apply wisdom to contemplate emptiness as the Absolute Truth)
Hui 慧; Skt., *prajñā* (wisdom)
Hu-t'a shih-chieh 護他十戒 (cultivation of ten precepts for the benefit of protecting others)
I-ch'ieh chung-sheng hsi-chien san-mei 一切衆生喜見三昧 (*samādhiof* joy of viewing all living
beings)
I-ch'ieh ch'an 一切禪 (*dhyāna* of all)
I-ch'ieh-hsing Ch'an 一切行禪 (*dhyāna* of all practice)
I-ch'ieh-men Ch'an 一切門禪 (*dhyāna* of all doors)
Jen 忍; Skt., *kṣānti* (acquiescence)
Jen-ju 忍辱 (enduring humility)
Jen-tu 忍度; *kṣāntipāramitā* 犀提波羅密多 (perfection of forbearance)
Je-yen san-mei 热焰三昧 (*samādhiof* of Hot Flame)
Jih-kuang san-mei 日光三昧 (*samādhiof* of Sunlight)
Jo-ho 柔和 (softness)
Ju-ch'ih 如癡 (stupidity-alike)
Ju-chia chi 入假機 (beings who are suitable to receive the truth of the provisional)
Ju-chung chi 入中機 (beings who are suitable to receive the truth of the Middle Way)
Ju-hsü-k'ung san-mei 如虛空三昧 (*samādhiof* empty space alike)
Ju-huan san-mei 如幻三昧 (*samādhiof* illusion alike)
Ju-k'ung Chi 入空機 (beings who are suitable to receive the truth of emptiness)
Ju-lai i-hsing 如來一行 (single practice of the Tathāgata)
Ju-lai-i 如來衣; Skt., *tathāgatacīvara* (robes of the Tathāgata)
Ju-lai-shih 如來室; Skt., *tathāgatalayana* (chamber of the Tathāgata)
Ju-lai-tso 如來座; Skt., *tathāgatāsana* (throne of the Tathāgata)
K'u 苦; Skt., *duḥkha* (suffering)
K'ung wu-pien-ch'u 空無邊處; Skt., *ākāśānantyāyatana* (the heaven of infinite space of empti-
ness)
K'ung-fa-hsi san-mei 空法喜三昧 (*samādhiof* joy of viewing emptiness)
K'ung 空; Skt., *śūnyatā* (emptiness)

Ken-pen ching-ch'an: pu-yin-mo wu-kou yu-chi 根本淨禪: 不隱沒, 無垢, 有記 (*dhyāna* of the fundamental purity that is not hidden, without defilement, and with mark)

Ken-pen wei-ch'an: yin-mo yu-kou wu-chi 根本味禪: 隱沒, 有垢, 無記 (*dhyāna* of the fundamental flavor that is hidden, with defilement, and without mark)

Kuan ch'an 觀禪 (*Dhyāna* of Contemplation)

Kuan fa-wu-wo 觀法無我; Skt., *dharmaśmṛtyupasthāna* (observing *dharma*s having no independent reality in themselves)

Kuan hsin-wu-ch'ang 觀心無常; Skt., *cittasmṛtyupasthāna* (observing the mind being impermanent)

Kuan shen-pu-ching 觀身不淨; Skt., *kāyasmṛtyupasthāna* (observing the body being impure)

Kuan shou-shih-k'u 觀受是苦; Skt., *vedanāsmṛtyupasthāna* (observing sensation being suffering)

Kuan 觀 (contemplation)

Kuan-ch'i-she 觀棄舍 (contemplating abandonment)

Kuan-ch'u-san 觀出散 (contemplating the dispersion of entities)

Kuan-li-yü 觀離欲 (the contemplation of removing oneself from desire)

Kuan-mieh 觀滅 (the contemplation of extinction)

Kuan-wu-ch'ang 觀無常 (the contemplation of impermanence)

Ku-hsiang 骨想 (conception of skeleton)

K'ung-wu-pien-ch'u chieh-t'uo 空無邊處解脫 (liberation in the stage of unlimited emptiness)

Lü 律; Skt., *vinayas* (discipline)

Lei-yin san-mei 雷音三昧 (*samādhi* of sound of thunder)

Lien 練 (exercise)

Lien-ch'an 練禪 (*dhyāna* of exercise)

Li-kou-ti 離垢地; Skt., *vimalā* (stage of being free from defilement)

Liu-miao-men 六妙門 (six subtle doors)

Liu-tu 六度; Skt., *satpāramitāḥ* (Six Perfections)

Liu-yü-t'ien 六欲天 (Six Desire Heavens)

Lo san-mei 樂三昧 (*samādhi* of bliss)

Lun 論; Skt., *abhidharma*s (commentaries on Buddhist doctrines)

Man ching 慢境 (object of pride in progress and delusions of the one who has attained lower *nirvāṇa*, instead of going on to the greater reward)

Man-tzu 滿字 (full-written letter)

meaning (*i* 義)

Mieh-shou-hsiang ting 滅受想定 (*dhyāna* of extinction)

Mieh-shou-hsiang-ting shen-tsuo-cheng chü-tsü-chu 滅受想定身作證具足住 or *Mieh-chin-ting* 滅盡定 (by extinguishing sensation and conception in meditation, one is able to eliminate everything)

Mo-shih ching 魔事境 (object of Mara affairs as how to overthrow their rule)

Nan ch'an 難禪 (*dhyāna* of difficulty)

Nan-fu san-mei 難伏三昧 (*samādhi* of subduing difficulty)

Nan-sheng-ti 難勝地; Skt., *sudurjayā* (stage of hard-to-conquer)

Neither conception nor non-conception

Nei-wu se-hsiang wai-kuan se-shao 內無色想外觀色少 (contemplation of less form when there is no internal conception of form)

Nei-wu se-hsiang wai-kuan se-to 內無色相外觀色多 (contemplation of more form when there is no internal conception of form)

Nei-wu se-hsiang wai-kuan-se 內無色相外觀色 (although one does not have the thought of desire, one still contemplates the impurity of objects in order to forever remove oneself from any possible rise of desire)

Nei-yu se-hsiang wai-kuan se-shao 內有色想外觀色少 (contemplation of less form when there is internal conception of form)

Nei-yu se-hsiang wai-kuan se-to 內有色想外觀色多 (contemplation of more form when there is internal conception of form)

Nei-yu se-hsiang wai-kuan-se 內有色相外觀色 (when one has the thought of form, one contemplates the impurity of objects to prevent desires from arising)

Nieh-p'an 涅槃 (*nirvāna*)

Nung-lan-hsiang 腫爛想 (conception of running sore)

P'o-hsi 破析 (destroying and disintegrating)

Pa cheng-tao 八正道; Skt., *aṣṭāṅgamārga* (Eightfold Correct Path)

Pa pei-she 八背舍; Skt., *aṣṭāvimokṣa* (eight types of abandonment)

Pa sheng-ch'u 八勝處; Skt., *aṣṭāv abhibhvāyatanaṇi* (eight dwellings of excellence)

Pai-se san-mei 白色三昧 (*samādhi* of white color)

P'ai-sheng-ch'u 白勝處 (dwelling in excellence of white color)

Pan 半字 (half-written letter)

Pen-fa kung-to 本法功德 (merits and virtues as the fundamental *dharma*)

Pi-chin chieh 畢竟戒 (ultimate precepts)

Pieh-chiao 別教 (Separate Teaching)

Pieh-hsiang nien-ch'u 別相念處 (Four Types of the Mindfulness that are practiced individually)

Ping hsing 病行 (Sickness-like Practice)

Ping-huan ching 痘患境 (object of sickness or *duḥkha*, its cause and cure)

Pu-ch'üeh chieh 不缺戒; Skt., *akhaṇḍaśīla* (unbroken precepts)

Pu-ch'en 不嗔; Skt., *akrodhana* (not to get angry)

Pu-ch'ih 不癡; Skt., *amūha* (not to be stupid)

Pu-ch'i-yü 不綺語; Skt., *asam̄bhinnapralāpa* (not to equivocate)

Pu-e-k'ou 不惡口; Skt., *paruṣavacanaviramaṇa* (not to use immoral language)

Pu-hsi chieh 不析戒 (precepts of non-disintegration)

Pu-hsieh-yin 不邪淫; Skt., *kāmamithyācāraviramaṇa* (not to commit adultery)

Pu-liang-she 不兩舌; Skt., *piśunavacanaviramaṇa* (not to slander)

P'u-sa ching 菩薩境 (object of bodhisattvahood)

Pu-sha-sheng 不殺生; Skt., *prāṇātipātavirati* (not to kill)

Pu-t'an 不貪; Skt., *anapekṣa* (not to covet)

Pu-t'ou-tao 不偷盜; Skt., *adattādānavirati* (not to steal)

Pu-t'ui chieh 不退戒; Skt., *acyutaśīla* (precepts of non-retrogression)

Pu-t'ui san-mei 不退三昧 (*samādhi* of non-retrogression)

Pu-ting 不定 (indeterminate)

Pu-tung san-mei 不動三昧 (*samādhi* of the unshakable)

Pu-tung-ti 不動地; Skt., *acalā* (stage of immovable)

Pu-wang-yü 不妄語; Skt., *mṛṣāvādavirati* (not to lie)

San-ch'an t'ien 三禪天 (the third meditation)
San-ch'an 三禪 (third *dhyāna*)
San-hsüeh 三學; Skt., *tisraḥ siksāḥ* (three types of learning)
San-mei 三昧 (*samādhic* experience)
San-shih-ch'i tao-p'in 三十七道品 (thirty-seven conditions leading to enlightenment)
San-shih-san t'ien 三十三天; Skt., *trayastrīmīśu deveśu* (existence of thirty-three heavens)
San-wu wei-ch'ang 三無爲常 (viewing the Threefold Truth as constant emptiness)
Se-yü 色欲 (desire for beautiful forms)
Shan-chieh 善戒; Skt., *sauśīlya* (wholesome precepts)
Shang-ch'iu fo-tao 上求佛道 (to pursue the Buddha-path upwardly)
Shan-hui-ti 善慧地; Skt., *sādhumatī* (stage of wonderfully wise)
Shan-jen ch'an 善人禪 (*dhyāna* of the wholesome person)
Shao-ch'u 少處 (place of reduction)
Shao-hsiang 燒想 (conception of burning)
Sheng hsing 聖行; Skt., *āryacarya* (Noble Practice)
Sheng shan-chi 生善機 (the capabilities of living beings whose virtue can be aroused)
Sheng wu-lou t'ien 聖無漏天 (the state of non-defilement of sagehood)
Sheng-mieh ssu-ti hui 生滅四諦慧 (Wisdom of the Four Noble Truths of Origination and Extinction)
Sheng-mieh ssu-ti 生滅四諦 (Four Noble Truths of Origination and Extinction)
Shih hsiang-hsu pu-tuan wei-ch'ang 識相續不斷爲常 (to take the continuity of consciousness as constancy)
Shih i-ch'ieh-ch'u 十一切處; Skt., *daśa kṛtsnāyatana* (omnipresence of the ten elements)
Shih Kuan 實觀 (to contemplate the true reality)
Shih wu-pien-ch'u 識無邊處; Skt., *vijñānānāntyāyatana* (the heaven of space-like consciousness)
Shih 時 (timing or seasonableness)
Shih-chien ch'an 世間禪 (worldly *dhyāna*)
Shih-erh-men ch'an 十二門禪 (twelve types of *dhyāna*)
Shih-liu men 十六門 (sixteen doors)
Shih-liu t'e-sheng 十六特勝 (sixteen superior excellencies)
Shih-ti 十地; Skt., *daśa bhūmayaḥ* (Ten Stages)
Shih-tu 施度; *dānapāramitā* 檀波羅密多 (perfection of giving)
Shih-tzu fen-hsün san-meい 獅子奮迅三昧; Skt., *siṃhavikrī-itasamādhi* (*samādhi* of lion-like moving with resolute speed)
Shih-wu-pien-ch'u chieh-t'uo 識無邊處解脫 (liberation in the stage of unlimited consciousness)
Shou-chu hsin-hsing 受諸心行 (the correct mind of experiencing sensation)
Shou-hsi 受喜 (joy of experience)
Shou-lo 受樂 (joy of sensation)
Shu 數 (counting)
Shuang san-meい 雙三昧 (double *samādhi*)
Shuang-k'ung 雙空, *shuang-chia* 雙假, *shuang-chung* 雙中 (double emptiness, double provisional, double middle)
Ssu nien-ch'u 四念處; Skt., *catvāri smṛtyupasthānāni* (Four Types of Mindfulness)
Ssu-ch'an 四禪 (fourth *dhyāna*)

Ssu-ch'an 四禪; Skt., *caturdhyāna* (four types of *dhyāna*)
Ssu-ch'an-t'ien 四禪天 (Four meditation stages of the Realm of Form)
Ssu-cheng-ch'in 四正勤; Skt., *catvāri prahāpāni* (four right efforts)
Ssu-chou 四洲 (Four Continents)
Ssu-chung ssu-ti hui 四種四諦慧 (four types of wisdom of the Four Noble Truths)
Ssu-e-ch'ü 四惡趣 (Four Evil Rebirths)
Ssu-hsiang 死想 (conception of death)
Ssu-hung shih-yüan 四弘誓願; Skt., *catvāri praṇidhānāni* (Four Great Vows)
Ssu-ju-i-tsü 四如意足; Skt., *catvāra ṛddhipādāḥ* (four foundation for supernatural power)
Ssu-k'ung ting 四空定 (four types of *samādhi* of emptiness)
Ssu-k'ung-ch'u-t'ien 四空處天 (Four Stages of the Formless Realm)
Ssu-t'ien-wang t'ien 四天王天; Skt., *Cāturmahārājika* (existence of the heaven of the Four Divine Kings)
Ssu-teng 四等; Skt., *catuḥsama* (four types of equivalence)
Ssu-ti 四諦; Skt., *catvāry āryasatyāni* (Four Noble Truths)
Sui 隨 (following)
Sui-shun chieh 隨順戒 (precepts of accordance)
Sui-su-wo 隨俗我 (the temporal self)
T'a-hua tzu-tsai t'ien 他化自在天 (the *Paranirmitavaśavartin* heaven)
T'ien hsing 天行 (divine practice)
T'ien-jan chih li 天然之理 (principle of nature)
T'ung-chiao 通教 (Common Teaching)
T'ung-ming-ch'an 透明禪 (*dhyāna* of transparent brightness)
Ta-fan t'ien 大梵天 (the *brahman* heaven)
Tan-hsiang 咳想 (conception of swallowing)
Tao-li-t'ien 切利天; Skt., *trāyastriṁśa* (thirty-three heavens)
Ta-sheng chieh 大乘戒 (*Mahāyāna* precepts)
Ti-chü chih-ting 地居之頂 (on the summit of earthly dwelling)
Ti-kuan 諦觀 (Chegwan)
Ting sheng-hsing 定聖行 (cultivating concentration)
Ting-ch'an 頂禪 (top *dhyāna*)
Ting-tu 定度; *dhyānapāramitā* 禪那波羅密多 (perfection of meditation)
Ting 定; Skt., *samādhi* (concentration)
Ti-ti sheng ai-wei 地地生愛味 (desire of flavor being engendered in every stage)
Ti-yu yu 地獄有; Skt., *naraka* (existence of hell)
Tou-shuai t'ien 兜率天 (the *Tuṣita* heaven; joyful contentment)
Tsang-chiao 藏教 (Tripitaka Teaching)
Tsung-hsiang nien-ch'u 總相念處 (Four Types of the Mindfulness that are practiced together)
Tu-fa 獨法 (uniqueness)
Tuo-wen fen-pieh-lo san-meい 多聞分別樂三昧 (*samādhi* of joy of hearing the teaching of truth and of distinguishing evil from wholesomeness)
Tz'u-hsin Yü-lo 慈心與樂 (the mind of kindness and joy)
Tz'u-pei p'o-yu 慈悲破有 (demolishing existence with kindness and compassion)
Tzu-hsing ch'an 自性禪 (*dhyāna* of self-nature)

Tzu-hsing wu-chieh 自行五戒 (cultivation of five precepts which is for the benefit of one's own)
Tz'u-shih t'a-shih-le ch'an 此世他世樂禪 (*dhyāna* of the joy of present and future periods)
Tzu-tsai 自在 (sovereignty)
Wei-an-che ling-an 未安者令安 (we being comforted, may we comfort others)
Wei-chieh-che ling-chieh 未解者令解 (we being liberated, may we liberate others)
Wei-i yen-yü liang-yü 威儀言語兩欲 (two desires for awesome deportment and speech)
Wei-nieh-p'an-che ling-nieh-p'an 未得涅槃者令得涅槃 (we being finally released, may we release others)
Wei-tu-che ling-tu 未度者令度 (We having crossed the stream of transmigratory existence, may we help the living beings to cross)
Wen ssu hsiu 聞, 思, 修; Skt., *śrutacintābhāvanā* (hearing, thinking, and practicing)
Wo san-mei 我三昧 (*samādhiof* selfhood)
Wu chu-fan-nao 五住煩惱 (afflictions of five levels of attachment)
Wu-ai san-mei 無礙三昧 (*samādhiof* non-hindrance)
Wu-ch'ang 無常; Skt., *anitya* (impermanence)
Wu-hsiang t'ien 無想天; Skt., *Avīha* (state of the *Avīha* Heaven)
Wu-ken 五根; *pañcendriyāṇi* (five faculties)
Wu-kou san-mei 無垢三昧 (*samādhiof* non-defilement)
Wu-li 五力; Skt., *pañca balaṇi* (five powers)
Wu-liang ssu-ti hui 無量四諦慧 (Wisdom of the Four Noble Truths of the Immeasurable)
Wu-liang ssu-ti 無量四諦 (Four Noble Truths of the Immeasurable)
Wu-men ch'an 五門禪; Skt., *pañcadvārāṇi* (Five Objects of Meditation)
Wu-ming-huo 無明惑 (delusion of ignorance)
Wu-ming-kou 無明垢 (defilement of ignorance)
Wu-sheng ssu-ti Hui 無生滅四諦慧 (Wisdom of the Four Noble Truths of Neither Origination Nor Extinction)
Wu-sheng-mieh ssu-ti 無生滅四諦 (Four Noble Truths of Neither Origination Nor Extinction)
Wu-so-yu ch'u 無所有處; Skt., *ākiṇīcanyāyatana* (the Heaven of no-existence)
Wu-suo-yu-ch'u Chieh-t'uo 無所有處解脫 (liberation in the stage of nothing exists)
Wu-tso ssu-ti Hui 無作四諦慧 (Wisdom of the Four Noble Truths of no-function)
Wu-tsuo ssu-ti 無作四諦 (Four Noble Truths of No-function)
Wu-wei hsin-lo san-mei 無爲心樂三昧 (*samādhi* of joyful mind of non-activity)
Wu-wo 無我; Skt., *anātman* (no-selfhood)
Wu-yüan tz'u-pei hsi-she 無緣慈, 悲, 喜, 舍 (unconditional kindness, compassion, rejoicing, and giving)
Yü 語 (expression)
Yüan fan-hsing 圓梵行 (Pure Practice of the Perfect Teaching)
Yüan ping-hsing 圓病行 (Sickness-like Practice of the Perfect Teaching)
Yüan sheng-hsing 圓聖行 (Noble Practice of the Perfect Teaching)
Yüan t'ien-hsing 圓天行 (Divine Practice of the Perfect Teaching)
Yüan ying-erh-hsing 圓嬰兒行 (Infant-like Practice of the Perfect Teaching)
Yüan-chiao 圓教 (Perfect Teachings)
Yüan-chieh 圓戒 (precept of the Perfect Teaching)
Yüan-hsing-ti 遠行地; Skt., *dūramgamā* (thoroughgoing practice)

Yüan-tun 圓頓 (perfect and sudden)
Yüeh-i san-mei 悅意三昧 (*samādhiof* delight)
Yüeh-kuang san-mei 月光三昧 (*samādhiof* moonlight)
Yü-tan-yüeh 鬱單越 (existence of *Uttarakuru*)
Yeh-hsiang ching 業相境 (object of age-long *karmic* influences)
Yen-fu-t'i 閻浮提 (existence of *Jambudvīpa*)
Yen-hui-ti 焰慧地; Skt., *arcismati* brilliant wisdom)
Yen-mo t'ien 焰摩天 (the *Yāma* Heaven)
Ying-erh hsing 嬰兒行 (Infant-like Practice)
Yin-ju ching 陰入境 (object of the five *skandhas*)
Yu Li ch'eng-hsing 由理成行 (practice following the principle)
Yu-shan chi 有善機 (the capacities of beings that contain virtue)

VII. List of Abbreviations

Hsüan-i = *Miao-fa lien-hua ching hsüan-i*
 No. = Number
 T. = *Taishō*-edition of the Chinese Tripitaka

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