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Author(s): Walter Liebenthal

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The World Conception of Chu Tao-sheng

By Walter Liebenthal, Santiniketan*

Texts

1. The Buddha

- a. CNS 300b 2. The Buddha is nature.

Who sees the *dharma* (Cosmic Life) in their *t'i* aspect is (in this act) integrated in self-same (nature). No Buddha has ever led an individual life. Therefore the *dharma* are nature.^a

- b. CNS 289c 10.

Buddhahood is attained by conforming to Cosmic Order (*li*).^b

- c. CVS 353c 15.

The Buddha judges applying the standard of accord with *li*.^c

- d. CVS 405b 4. Definition of *Tathāgata*.

Seng-chao says: (The Buddhas) come and go in accordance with the *dharma*. Time flows but they do not change; one and the same is the course of the thousand sages. So they are called "*tathā-āgata*" or "*tathā-gata*". Tao-sheng says: "Same"—the mind (of the Buddha) is absorbed in the same, in *li* (a state) which does not allow any later non-absorption. Following that within which he is, he "comes". Therefore he is never not "same".^d

- e. CSPS 398d 14.

Though the ten thousand *dharma* are manifold they are yet uniform (as integral parts of) the Self-same. The Sage, absorbed in the vision of their integral state, "comes"; "coming" he transforms creation. He is

For explanation of the symbols cf. the Bibliography in MN XI, I p. 44. The numbers refer to page, column, line in the *Taishō* edition.

a 夫體法者，冥合自然。一切諸佛莫不皆然。所以法爲佛性也。

b 成佛從理。

c 佛以窮理爲主。

d 肇曰。如法而來，如法而去。古今不改，千聖同轍。故名如來，亦名如去。
生曰。如者謂心與如冥。無復有不如之理。從此中來。故無不如矣。

therefore called *tathāgata* (same-coming or “nature developing”).^a

f. CSPS 400b 6. One Buddha.

“Buddha is the one center (of the universe); to proclaim this oneness he has arisen.” Cosmic Order (*li*) does not allow three (Vehicles); it is *unum mysticum* and nothing else.^b

(N. B. I am conscious that the Sanskrit text would not allow that translation, but thus Tao-sheng understood the text.)

g. CVS 405a 22. Cf. *Taishō* LXXXV 492b 14. One Buddha.

Though incarnations are numerous, yet one Buddha certainly exists.^c

h. CVS 410b 20. The Buddha is *śūnya* (not found in Existence).

The Buddha is not human. If he (were composed of the four elements), he would belong to World, (in fact) he belongs to non-World.^d

i. CSPS 396d 10. The absolute. Cf. *Lao Tzu* 41.

The absolute is free from individual features. Where things have got out of sight, where traces (of life) have vanished, what designation fits that realm?^e

j. CVS 405b 23. The two sides of the Buddha.

There is nothing that he does not know, nothing that he cannot achieve. (His power) is unexhaustible.^f

k. CNS 157d 9.

Without he is (active), responding (to the needs of the Beings), which is his “long-lived” aspect. Within he is (passive), Reality reflected, which is his “diamond” aspect.^g

(Cf. *The Book of Chao*, Part III, eighth objection, trsl. p. 83.)

l. CSPS 399d 10. The wisdom of the Buddha: progress is regression.

The (way of) good deeds begins at the end; it ends in the beginning with the attainment of the Buddha wisdom. Only the Buddha understands this.^h

m. CSPS 401c 15. The Educator.

Cultivating he removes the weeds that the sprouts of the *Tao* may rise.ⁱ

n. CSPS 400b 9.

All the Beings possess the innate ability to see what is known only to the Buddhas. But this knowledge is covered with rubbish. This the Buddha removes and thus makes (knowledge) possible.^j

a 萬法雖異，一如是同。聖體之來，來化群生，故曰如來。

b 佛爲一極，表一而爲出也。…理中無三，唯妙一而已。

c 諸佛色身，唯復若干，而一佛無不有之。

d 佛不(人)矣，於應(從四大起)爲有。佛常無也。

e 至像無形，至音無聲。希微絕朕思之境，豈有形音者哉。

f 無不知無不能者，豈可窮之哉。

g 長壽爲外應之跡，金剛爲內照之實。

h 萬善之始爲末，佛慧之終爲本。唯佛了此諸義。

i 化去其穢，生其道(芽)。

j 衆生本有佛知見分，但爲垢障不現耳。佛爲開除，則得成之。

o. CSPA 411b 4. Nearness of the Buddha.

As the Three Thousand (Buddha Worlds) are one, how can there be many spread out in the ten directions? Surely, in the light of the *dharma-kāya* (World) appears integrated, but the three types of human intelligences must be taught by means of scriptures and sermons. Thus the explanations vary. The general idea is one but expressed in innumerable ways. Explanations bring (the Buddha) near to us.^a

p. CSPA 406a 2. The Body of Response.

All the Beings are watered in the marsh of the *Tao* yet they are unconscious of the source (from where the rain pours) ... (a8) The (above described) deeds (*dāna*) and their fruits lead all to the Buddha but the Beings do not know. Each one expects something else. Only the Buddha knows their common goal. The thick cloud reaching deep (spending rain) symbolizes the Body of Response which seems to approach (the Beings) so closely that they can climb up to it.^b (Cf. *ibid.* 411a 16.)

2. Cosmic Order (*u*)

a. CVS 377b 2. Allusions to the *I Ching*.

Who suffers and in order to get rid of it strives for *śūnyatā* will consequently seek a place which secures him freedom from suffering. Holding this to be supreme bliss, he will no more hope for realization of *li*. Realizing (*śūnyatā*) in this manner... means stopping half-way.^c

b. CVS 374c 29-375a 7.

We value life because we are attached to bodily pleasures; we do not normally loath it. When then we are told that it is transient how can we still value it? When we, however, without passing judgment recognize (what it is) and do not want to remove illusion, illusion vanishes by itself and with it our body. Removing illusion and the body (by a wilful act) will not bring down the fruit of *li*. If, however, we do not try to pluck the fruit of *li*, we reach union with it automatically. "In union with Cosmic Order, having fulfilled our destiny", we return (to Origin) and simultaneously save (mankind). As long as we are inside Illusion we suffer from it and must try to get rid of it. This desire is the reverse of the loathing of the body on account of its transiency. Thus this loathing holds us inside Illusion, it is not (identical with) the desire to be ab-

a 三千既然，十方有可異哉。斯則法身體極照也。三根明功於讀說，故示數不同。總明可一，別明無量。蓋是近侍之數耳。

b 衆生雖同沾道澤，而莫知所以... (a 8) 如此因果，皆趣於佛，而衆生不知，各執謂異。唯佛了之同歸耳。觀聽垂布。喻應身接物，似若近而可階也。

c 據患受 (*duḥkha-vedanā*) 之情，欲求無，滅之者，必取其足能除患之處，以爲極妙。不復希盡理也。是則証明無義，中道而止矣。

sorbed in the Order of Things (*li*).^a

c. CNS 109a 14. *Li* is Nature.^b

Cf. (3a).

d. CSPS 400d 16. *Li* is indivisible. Cf. *ibid.* 400b 7.

Li is a *summum*. There cannot be two of them.^c

e. CSPS 405d 3.

The three thousand chiliocosms constitute deviations from *li* and belong to Illusion, the realm of manifoldness. Turn the back (to that manifoldness) and you face *li*. *Li* is never manifold; the *Tao* of the *Tathāgata* is one. The defectiveness of things is symbolized in the three Vehicles; these originate in individual life (*ch'ing*). *Li* is only one, as the cloud which spends rain is one, while the grasses and trees (which it waters) are many. One cannot from the manifoldness of the grasses deduce that of the rain.^d

f. CVS 396c 12. One (*advaita*).

Vision One and all is yours! Therefore One is the source of creation.^e

g. CVS 373a 21. *Li* is *śūnyatā*.

Recognition of *śūnyatā* (*śūnya-darśana*) is not an act of discernment by which something is recognized as empty, but it is a vision reached in union with *li*. If so what else is *śūnyatā* but *li*?^f

(Cf. also CNS 282b 1 and b 4.)

h. CNS 281d 12 (cf. 282b 3). *Li* is *summum bonum*.

To be good is to be in accord with *li*; to be bad is to be in disaccord with *li*.^g

i. CVS 356c 4.

Rightly understood there is no moral law but that of Nature (*li*).^h

j. CSPS 404b 15, cf. c 3, d 5, also CVS 416c 2.

Li subdues inclinations.ⁱ

a 夫戀生者是愛身情也。情即愛之，無有厭已。苟曰無常，豈可愛戀哉。若能從悟，不期遣惑而惑自亡矣。亡乎惑者無復身也。雖已亡惑無身，終不撥理。於理不撥，必能窮之。窮理盡性，勢歸兼濟。至於在惑之時，固應患惑求通。求通之懷，必以無常厭身。然則厭身出於在惑，非理中懷也。

b 真理自然。

c 理無二極矣。

d 三千乖理爲惑，惑必萬殊。反則悟理，理必無二。如來道一，物乖謂三。三出物情，理則常一。如雲雨是一，而藥木萬殊。萬殊在於藥木，豈雲雨然乎。

e 既悟其一，則衆事皆得。故一爲衆事之所由也。

f 空慧者，非謂分別作空之慧也，任理得悟者耳。若以任理爲悟而得此空，然後空者，理不可然乎哉。

g 得理爲善，乖理爲不善。

h 善解律爲理也。

i 理能伏其情。

k. CSPS 404b 7. Freedom from fear.

Li is the *dharmakāya*; freedom from fear (*vaiśāradya*) is there enjoyed.^a

l. CVS 386b 2. Establishing *li*.

By force of Memory (*anusmṛti*) contemplating (upon the transiency of World) is the first step towards establishing *li*. First the bad inclinations must be subdued and the good ones fostered.^b

m. CNS 282b 5. *Li* is *Nirvāṇa*.

To deviate from *li* is bondage; to attain *li* is *Nirvāṇa*.^c

3. The Middle Path

a. CNS 109a 14 – b 1. Tao-sheng's confession.

The Inner Order (of things) is that of Nature and Recognition is a transcendental act of union (with that Order). Inner (Order) is without distinctive features; how then can Recognition change (with its object)?¹ The unchanging basis (*t'i*) of Existence is like the unruffled (surface of a pond) the reflection of which is eternally (the same). But through Illusion (the picture) is distorted and events have got out of our control.² Trying many ways³ we may find that which leads back from Illusion, and return to the (immutable) Center of Existence. Returning we reach Origin and wonder that we are again at the point from which we started. For the end is the beginning. This point has never been clear to me. But when I searched for the state where (everything goes) I found that I had been in it at the very start (of my journey). (In this state) not what exists now is reflected. If what exists there is not found now then "*mahā*" (in *mahāparinirvāṇa*) can signify only "what existed before anything else".^d

b. CNS 231d 16. (3b)–(d) are perhaps quoted from Writing B3.

In the aspect of *li* there cannot be two realities but there can be two names. For, if (the two realities) existed, they (would both represent the whole and therefore) could not be termed two; if they both failed

1. 容易 was not a phrase before the poet Tu Fu. Cf. Fu Ting-i 符定一, *Lien-mien tzu-tien* 聯綿字典, Peiping 1943, p. 56. I understand 易 as in CVS p. 333b 7.

2. 真我. True Self of Will identical with the Divine Will.

3. 涉 = 涉獵.

a 理爲法身，所處無畏。

b 念力而觀，爲造理之初。始是制惡就善者。

c 乖理成縛，得理則涅槃。

d 夫真理自然，悟亦冥符。真理無差，悟豈容易。不易之體，爲湛然常照。但從迷乖之，事未在我耳。苟能涉求，便反迷歸極。歸極得本，而似始起。始則必終，常以之昧。若尋其趣，乃是我始會之，非照今有。有不在今，則是莫先爲大。

to exist, (neither would represent the whole and therefore) both would belong to Illusion.^a

c. CNS 235a 1. The two periods. *Mārga* defined as pilgrimage.

Mārga means: while still in World (*yung*) to pass through (all the barriers) on the way to non-World. (As long as one is on the way) he is not beyond World. Not being beyond World, he progresses inside the transient realm; only in the goal the eternal realm (is touched).^b

d. CVS 354a 11. Tao-sheng misunderstands the Middle Path.

Impermanence is a common experience. As creatures end (against their will) so they must begin to exist (against their will). Since they cannot fix the dates of their births, can they fix those of their deaths? Where is then their real body? From the fact that it is not (on Earth) we conclude that it is (real in) *li* and that this is the real state of the *dharma*. Real is called what is neither born nor dies, that is, what survives in the impermanent, or not?^c

e. CVS 354b 13. Reality is autonomy. *Ātmaśūnyatā*.

Those in Illusion believe that the *dharma* are theirs (that they can dispose of them). But set as they are in the Order of things, they suffer, which means that they cannot dispose of things. Things are not dependent on them. Thus they are not theirs.⁴ Because things are not ours, they are not.^d

f. CVS 356a 21. The two aspects are differentiated by Illumination.

"The mind of the Beings is unpolluted." It is thus in truth (*li*), but it does make a difference whether it is illuminated or not.^e

g. CVS 410a 15. "Recognition of the Buddha is recognition of myself."

If recognition is understood as taking part between me and the Buddha, then we are two different persons; we would be separate from each other and recognition would be impossible.^f

4. The goal

a. CNS 128c 9. Cf. NS 613a 11 – 13. Pilgrim's progress.

4 Because we belong to an order of things independent from our will we are not autonomous. We cannot dispose of them as, for instance, an artist can.

a 理無二實，而有二名。如其相有，不應設二。如其相無，二斯妄矣。

b 道之名者，在用能通，不及無用也。未極則轉通無常，極則常也。

c 夫言無常者，據事滅驗之也。終苟有滅，始無然乎。始若果然，則生非定矣。生不定生，滅孰定哉。生滅既已不定，真體復何所在。推無在之爲理，是諸法之實也。實以不生不滅爲義，豈非無常之所存耶。

d 惑者皆以諸法爲。我之有也。理既爲苦，則事不從已。已苟不從，則非我所保。保之非我。彼必非有也。

e 衆生心相無垢，理不得異。但見與不見，爲殊耳。

f 若謂已與佛接爲得見者，則已與佛異，相去遠矣，豈得見乎。

In truth (that *Nirvāṇa* in which the Buddha in the *Sūtra* enters) is not the actual *Nirvāṇa*. We possess a body because we are misled by enticing phantoms, and because we possess it we are misled. How to reverse this process? We follow a teacher and understand. We understand and are no more misled. Illusion is miraculously subdued. It cannot rise again. This state is called *Nirvāṇa*; it is not yet *Parinirvāṇa*. Not before (the very end of the career), when we need no teacher any more, and all is finished, we may speak of complete separation (*atyanta-nirodha*). Then (we know that) we have never possessed (a body). A single act of relinquishment is not the actual (*Nirvāṇa* which is identical with *Samsāra*).^a

b. CSPA 407c 14.

The period of striving is opposed to the Great *Tao*; in comparison with *li* it is toil. Whatever happiness (the Lower Vehicles) may find there, it is always small when compared with the Great Vehicle, though it might look great enough when compared with worldly pleasures.^b

c. CVS 378c 20.^c

(Translation MN XII, 1–2 p. 81)

d. (Sui) Shuo fa-shih: *San-lun yu-i i. Hsü* 1. 73/3 p. 173a 2.

Up to the Thunderbolt (at the end of the career) all is a Great Dream, what follows is *mahābodhi*.^d Cf. (1k).

e. CVS 416b 7. Cf. *Chao-lun* 153a 5.

Sūtra: You must turn the back to the misery of life. Commentary: Do that in an act of intuition into its nature (*t'i*), then the fetters fall off. That is *Nirvāṇa*.^e

f. CVS 345c 12. Cf. CNS 128b 9. Danger of a sermon.

Preaching is done in order to urge worship of the *Dharma*, not to urge abandonment of it. But one who worships is attached (to the object of his worship) and the joy he derives from that act is that of the Small Vehicles. He wants to get rid of the disease of life and thus precludes the joy of the Great (Vehicle as experienced in the) Origin of things. He becomes attached and deviates from the Order of the *Dharma*. His behavior shows the will to leave (Order). Thus the suspicion is justified that a sermon may close the door to the root.^f

a 以理驗知，非實涅槃也。夫從惑有身，身必起惑。何由能反。要從師乃悟。而受悟有解，惑則冥伏。冥伏不起，亦名為滅，而未永滅。若至於無師，然後都盡，謂究竟斷矣。然則久已無有。今日捨身，明非實滅。

b 行乖大道，於理有艱。所得之樂，比大乘則少，比世為足也。

c 觀理伏心者，三乘所同偏執，則縛在小也。若以為化方便用之，則不縛矣。行功效果者有結，便受三界之報，則縛在生也。若得結盡之慧，則解矣。

d 竺道（生曰）…金剛以還皆是大夢，金剛以後乃是大覺也。

e 背生死苦。生曰。體之則結盡泥洹也。

f 說法本欲引使貴法，非除法也。彼既貴之，便封著而樂小。樂小者專欲離病，然違其大本。封著則乖於法理。乖違誠出彼情，而說法者可致開根之嫌。

g. CVSPS 376b 24. The idea of an autonomous Self.

Being produced by co-operating causes the *dharma* arise dependent upon each other. They must arise when the conditions are fulfilled; they cannot stage their rise (any time they like). For, if they could, they would have to have knowledge of these conditions. And these being located not in themselves but outside, it follows that they would have to have knowledge of other people's intentions. That describes the idea of an autonomous Self.^a

5. Buddha's response

a. CSPS 411c 18. Buddha's universal love.

"He spreads out a canopy covering all the Buddhas." Uniting all the Buddha domains, he creates one (all-comprising domain). Truly truthful must be and in loving contact (with the whole of creation) who can perform so much.^{5b}

b. CSPS 405b 4. *Kan-ying* productive of bad *Karma*.

When the *akuṣala mūla* yearn (for external things) they stir up the *anuśaya*. These flare up and produce the three types of *Karma*. *Karma* and the *anuśaya* in co-operation call forth retributions.^c

c. CSPS 397b 8. *Kan-ying* of the Sage.

When the spiritual state of a Being calls for the Sage he is able to bend down and answer (the call). For the relation of the Sage to the Beings is reciprocal (like that of Heaven to Earth) and no true spiritual need is slighted.^d

d. CSPS 403a 9.

The spiritual state created by a former contact (with the Sage) calls him. He then bends down and answers.^e

e. CSPS 406c 2 and 405d 17. All hopes are fulfilled.

Where there is a call it is surely answered.^f

f. CNS 128b 9. Prayer is not necessary.

The mechanism of hope and fulfilment is under the responsibility of the Buddha. A demand (implies a relation as it is possible only) on the plane of external things. By prayer one intrudes upon a natural process.

5 Cf. *I Ching*, Hsi-tz'u A 9: 易无思也，无爲也，寂然不動，感而遂通天下之故。非天下之至神，其孰能與於此。

a 衆法合成之時，相緣而起。相緣起者不能不相起，非能相起也。若能相起者，必有相起之知，而所知在彼不在於己，反覆爲相知矣。是即自在爲我義焉。

b (經曰)。實輟覆此諸佛。(生曰)。乃令十方爲一者。自非懸誠感至，孰能如此乎。

c 三不善根既感，發動諸使。諸使紛熾，作身口(意)。業。業使相與，招未來報。

d 物機感聖，聖能垂應。凡聖道交，不先良機。

e 昔化之機扣聖，聖則(俯)應。

f 有感必至，有緣必聞。

Surely, the Buddha is always there (ready to answer our calls). What is the use to pray (for an answer)?^a

g. CSPA 398b 6. But prayer may be the articulation of a natural feeling. When Heaven and Earth stir how can men be silent?^{6b}

h. CSPA 411c 18. Visible reaction of the Buddha.

When within longing is deepest it rouses the feeling (of the Cosmic Agent) which is expressed without (by a miracle).^c

i. CSPA 400a 13. The state of maturity enforces a reaction.

The Buddha is called three times, not because he is interested but because it is demanded by the state of the Beings.^{7d}

j. CSPA 403d 1.

When an individual has mysteriously grown to a state of spiritual maturity which now shows, Śākyamuni bends down and responds.^e

k. CSPA 402b 18, Cf. 404b 15.

That the children question in this way shows that the final day dawns which brings them in contact with the One.^f

l. CSPA 406b 2.

Believers ask for an announcement of their impending liberation (*vyākaraṇa*). For they feel that what they are pregnant with will be miraculously delivered. A natural law (*li*) demands that they be informed. So they ask. (The embryo) is secretly expected though not yet visible, it presses for delivery in an act of Illumination. When what is going to be delivered has become seed, the announcement is simultaneously due.^{8g}

m. CSPA 389a 10.

Compassion is the main motive of (Buddha's) response. He certainly illuminates (the room of Vimalakīrti). But this is not noticed (by the Bodhisattvas present). It is their own fault.^h

n. CSPA 412b 2. Invocation has value as token of one's faith.

The Sage can save a Being only when there is a root of which he can get hold. When he is not expected (lit. "when within there is not a spring of *tao*", i.e. when the being is not impregnated before) he cannot

6 This explains omens as *kan-ying*, a Chinese tradition. Cf. the *Ming-fo lun HMCHI* 2, p. 9 foll.

7 Cf. 文心調龍, 26, comm. ch. 6: 弘鍾無聲心機, and 積老史 p. 25a: 千變萬化有德不德, 隨感応物厥迹無常 (said of Lao Tzu!).

a 應感之事是佛境界。示同於外，理不可請。內實常存，又何所請耶。

b 天地既感，人安嘿乎。

c 情鍾內至，有感外發。

d 所以三請者，非聖欲然，機須爾耳。

e 神機冥著，釋迦(俯)應。

f 索義如此，斯則扣之機冥著。

g 此人所以索記者明其內懷妙解。理應得記，故致索耳。密率未悟，教其悟解。解義既精，獲記亦爾。

h 應主在慈。豈不有照(室)乎。而不見之者，彼自絕耳。

respond. Can one attain salvation by the calling of the name (of Kuan-yin, i.e. by a magical act)? No. Then, what does (the *Sūtra*) mean expressing itself in this way? Kuan-yin is such that she reaches everywhere and releases every Being. If (a believer) desires earnestly to see (the Truth) (lit. "has a spring of Illumination") and knocks (at the Gate of) the Sage, he possesses the means to guide him to the goal. He extends these means to him and he will be released. (Thus understood it can be said that salvation is attained by calling the name of Kuan-yin and this calling) is not meaningless.^a

6. The response of the Buddha is conditioned

a. CVS 374a 22. Seng-chao and Tao-sheng on Buddha's compassion.

Seng-chao: Great Compassion (*mahākaruṇā*) is not conditioned and yet conditioned by each (single change in the Cosmic situation). Tao-sheng: A disease as something limited exists. For it is visible. But it is not real.^b

b. CVS 384a 25.

(a 25) Seng-chao: True Compassion is not conditioned and not unconditioned... If compassion is bestowed upon a Being in a mental act directed to that Being then it is vain compassion. (b 9) Tao-sheng: But salvation is certainly real. It cannot be vain imagining.^c

c. CSPS 408b 16. Our future *Nirvāṇa* is conditioned by the fact that we are in *Nirvāṇa*.

We are all Buddhas, all in *Nirvāṇa*. In the eternal aspect what difference is there between *Nirvāṇa* and a Buddha? But (our Buddhahood) is covered by moral dirt (*kleśa-anuśaya*) as the pagodas when under the earth were covered by it. (Our true nature) is destined to appear in its glory, it cannot be covered for ever. It must come to light all at once as the pagoda shoots forth from the earth. This cannot be hindered. For from the beginning we are in the heaven of *li* as the pagodas are in the sky.^d

8 Cf. Hui-yüan in *HMVHI* 31c 29: 因緣密攝，潛相伝写。Notice the metaphor! As nature is always pregnant 冥 with life 妙，so the spiritual cosmos is pregnant with spiritual life.

a 聖人振(物)理不拔無恨。苟內無道機。聖則不應矣。豈直稱名，便得解脫乎。而今云爾，何耶。觀世音者，以無不通爲理，無不濟爲懷。物有悟機扣聖，聖有遂通之道。遂通之道既申，爾乃解脫，豈虛哉。

b (僧肇曰。)大悲無緣而無所不緣...(道生曰。)病是形，理有必可見，而無其實...

c (a 25) 眞慈無緣而不離緣... (b 7) 若有心於衆生而爲慈者，此虛誑慈耳。(b 9) 必能實齊，非虛念而已矣。

d 一切衆生莫不是佛，亦皆泥洹。泥(洹)與佛，始終之間，亦奚以異。但爲結使所(覆)，如塔潛在，(或)下爲地所隱。大明之分，不可遂蔽。必從挺出，如塔之踰地，不能导出。本在於空理，如塔住於空中。

7. Buddha nature

- a. CSPTS 400d 14. The Root-of-good (*kuśala-mūla*).

Under past Buddhas the Beings have planted Roots-of-good. Little bits, single deeds, accumulating, secure salvation to the believer.^a

- b. CSPTS 400b 12.

Originally all the Beings possess the wisdom of the Buddha which now becomes manifest under the impact of his teaching.^b

- c. CNS 296a 14. All the Buddhas form a clan.

All the Buddhas originate in the (original?) Buddha. Therefore the ancient Buddhas belong to the same clan as the late ones.^c

- d. CSPTS 408b 16.

All the Beings are Buddhas, all are in *Nirvāṇa*.^d

- e. CNS 294c 3; cf. 293c 5.

T'i is the nature of the Buddha... *paramārtha-sūnya*... first as a Buddha one sees it. There is; therefore, no other Buddha nature than the Buddha himself.^e

- f. CNS 297b 3. Growth of the Buddha nature.

(When the *Sūtra* says that Buddha nature) originally exists and grows, it does not mean that it is a transient entity. It is eternal, bliss, *asaṃskṛta*.^f

- g. CNS 299a 3. The True Cause.

Buddha nature is what grows (and later becomes a Buddha); therefore this is cause, not result. *Nirvāṇa* is the end, therefore result.^g

- h. CNS 293d 17.

The Buddha is seen with an eye that has turned towards him.^h

8. Buddha nature will be realized in the future

- a. CSPTS 401a 13.

All the Beings will once become Buddhas.ⁱ

9. Soul and Self

- a. CVS 354b 25. Mortal and immortal Self.

In truth, not I am responsible that (the *dharma*) are empty. What role have I to play in this matter? It follows that no Self (*ātman*) exists.

a 衆生於過去佛種諸善根。一毫一善皆積之成道...

b 衆生本有佛知見分...由今教而成。

c 一切諸佛莫不由佛而生。是以前佛是後佛之種類也。

d 一切衆生，莫不是佛，亦皆泥洹。

e 佛性體也...第一義空...佛始見之，故唯佛是佛性也。

f 本有，種生，非起滅之謂。是以常樂無爲耳。

g 佛性是種生義，故是因非果也...涅槃是究竟義，故唯果而非因也。

h 以佛對之眼見佛。

i 一切衆生皆當作佛。

This simply means that no Self exists among all that is born and dies. But surely there exists that Self which is Buddha nature.^a

b. CNS 203a 11. True Self is Self recognized as Buddha.

We cannot divorce from the realm of causation, for causation is a fact. (But) we can by way of learning become Buddhas. (We do not change the abode but change ourselves.) (For) there exists no Self apart from that Self which does not exist.^b

c. CNS 301c 9. The True Self autonomous.

Self denotes what is eternal and sovereign (over birth and death). Unceasingly it responds (to the call of the Beings). This sovereignty is peculiar to supramundane conditions, not to my (mundane) Self.^c

d. CVS 386c 29. Spirits.

In India even spirits exist which are gods. A good man's house is, of course, haunted by good spirits. That the Bodhisattvas are visited (by a Heavenly Maiden) is for that reason. (All such events, however,) come under what happens on Earth.^d

10. The *icchantika*

a. KSCH 7 p. 367a 4.

All the *icchantika* possess the Buddha nature.^e

11. The Shrine of the *Tathāgata*

a. CVS 392a 17.

Final Illumination in *Mahāyāna* is not attained by first forsaking this world and then claiming another one. It follows that (the seeker) while still in life discovers life itself (its true nature) and thus awakens to the truth. The first phase of this development is correctly described as the rise in life of the first sprout of a Buddha. While his understanding grows he acts more wisely. Isn't growing a good instance (of this process)? (The *Sūtra* mentions our) body first, then all suffering, in order to indicate that our understanding (*li*) grows like a seed, expanding into a tree till at the end the fruit of *mahābodhi* forms.^f

9 Notice that what here is translated as growth is *gotra* in Sanskrit!

a 理既不從我爲空，豈有我能制之哉。則無我矣。無我本無生死中我，非不有佛性我也。

b 因緣不得相離，因緣有故。學得成佛，豈離無我而有我耶。

c 常故自在，是我義也。應感無端。此之自在，從彼而出，本非我也。

d 外國亦以神爲天也。夫有福之家必有福神附焉。是以菩薩託爲之矣。是人生死事也。

e 一闍提悉有佛性。

f 夫大乘之悟本不近捨生死，遠更求之也。斯爲在生死事中，即用其實，爲悟矣。苟在其事而變其實，爲悟始者，豈非佛之萌芽，起於生死事哉。其悟即長，其事必巧，不亦是種之義乎。所以始於有身，終至一切煩惱者，以明理轉扶疎，至結大悟實也。

b. CNS 189b 11.

Garbha is *li* which is eternal bliss, is hidden and has not yet come to light.^a

12. The *dharmakāya* is bodyless

a. CSPS 409d 8.

The mortal Buddhas appear as they are called. They have no definite shape and therefore also no definite age. It follows that (to the real Buddha) who integrates all the phenomena in all the ages the past is present and the present past. He is always and everywhere. If there existed any time or any place where he is not, he would be like other creatures. The Sage is different. If one agrees that the word "long-lived" is used as symbol for a *summum* and that this applies to Gayā¹⁰ also, (I maintain that) if Gayā is such, it is no more Gayā (the place on earth) and "long-lived" cannot refer to (mundane life which, though long, is limited). If (the life of the Buddha) is neither short nor long, it is potentially long as well as short.^b

b. CVS 343a 17–28.

(a 17) The *dharmakāya* is real, the human body (of the Buddha) is an image that by each individual is made differently. How is this to be understood? When the *dharma* are recognized (as empty) the distinctions created by illusion vanish for ever and all doubts go. Below the transcendent realm lie the three Worlds; in union with Nature (the *dharmakāya*) has lost individuality. Without individual (life) he shares (the life of) each individual; separated from the three Worlds, he is in union with all of them. (The *dharmakāya*) being without individual life appears (everywhere), (but) only when he is called. For the Buddha does not intrude upon things (*wu-wei*¹¹). He is big and small, long-lived and short-lived, showing himself in a different reflection to each individual. But (these reflections) are not the real Buddha.

(a 22) If he is not called for, he does not appear. Not that he shies from the Beings, but if they do not seek him, he has no way to establish a contact. That he appears without their initiative is absolutely impossible. (The *dharmakāya* is) like the sun. When he is in the sky¹² bodies are reflected (in quiet water). The many reflections and reflected forms are called forth by the bodies not made by the sun. If the bodies are not by a water, he does not appear. Not that (the sun) refuses to

10 Place where Śākyamuni obtained Enlightenment.

11 Sanskrit would be *asaṃskṛta*, but this is here understood as the Chinese *wu-wei*.

12 Cf. I Ching, Li- kua (30).

a 藏者常樂之理隱伏未發也。

b 夫色身佛者，皆應現而有，無定實形。形苟不實，豈壽哉。然則(萬)形同致，古今爲一。古亦今也。今亦古矣。無時不有，無處不在。若有時不有，(有)處不在者，於物然耳。聖不爾也。是以極設長壽言，伽耶是之。若伽耶是者，非復伽耶。伽耶既非，彼長壽豈獨是乎。長短斯非，則所以長短存焉。

appear, no, the bodies give him no occasion to appear and thus make appearance impossible. It follows that the Buddha whether six *chang* or eight *ch'ih* tall are nothing but our own imaginations reflected in the water of our heart. The Buddha is not an individual, how then can there exist two of him?^a

13. The Buddha is not found in a paradise

a. *Fa-hua hsüan-lun* 9, *Taishō XXXIV* p. 441c 19 ff., cf. *CSPS* 410b 14–c3.

That (the Beings imagine) the Buddha as absent is due to their sins. For the sinless he is always present. Therefore (the *Sūtra*) describes (the Paradise as decorated with) the Seven Precious Things (symbolizing innocence), free from sand and rubble (symbolizing sin). (But the Buddha does not say that in reality the Paradise is free from the dirt of sin.) For what difference is there in the Absolute between innocence and sin? Perfect innocence does not suffer a Paradise. Thus in order to say that the Land is not existing (on the mundane plane, the *Sūtra*) calls it pure. Its purity, is it not that of the *dharmakāya*?

That we see (this Land) burn in impure fire (at the end of a *kalpa*) is the fruit of our sins. What relation has this fact to the non-impurity (of the *dharmakāya*)? (None.) It is told in the *Sūtra* only in the expectation that those who love beauty and the good, when they hear the Pure Land to be unaffected, will hope and believe the more deeply. There is certainly an advantage in painting the abstract in concrete colors.^b

b. Chi-tsang: *Fa-hua hsüan-lun*, *Taishō XXXIV* p. 442a 9.

Sheng Kung wrote a paper *On the Seven Precious Things* which is also called *The Dharmakāya is not Found in a Paradise*. This I am discussing now. He says that the *dharmakāya* is found neither in the dirt of the sand nor in the purity of the Precious Things. So he says that "true innocence is not found in Paradise."... If he wants to define the Middle Path saying that the *dharmakāya* moves his body into Reality,

a 法身真實，丈六應假。將何以明之哉。悟夫法者封惑永盡，勢麗亦除。妙絕三界之表，理冥無形之境。形既已無，故能無不形。三界既絕，故能無不界。無不形者，唯感是應佛無爲也。至於形之巨細，壽之脩短，皆是接衆生之影迹，非佛實也。衆生若無感，則不現矣。非佛不欲接，衆生不致，故自絕耳。若不致而爲現者，未之有也。譬日之麗天而影在衆器，萬影萬形皆是器之所取，豈日爲乎。器若無水，則不現矣。非不欲現，器不致故自絕耳。然則丈六之與八尺，皆是衆生心中佛也，佛常無形，豈有二說。

b 夫佛之不在者，良以衆生穢惡故也。以穢故不在，則無穢必在。無穢故寄七寶以明之者，明無土砂之穢耳。雖有寶土之淨，比於無形，亦何異穢質耶。然則無穢之淨，乃是無土之義。既寄土言無，故言淨土。無土之淨，豈非法身之所託。至於穢土被燒者，自是衆生罪報，亦何傷於無不淨乎。是以衆生見燒，而淨土不毀也，且(令)人情欣美尙好。若聞淨土不毀，則生企慕意深。借事通玄所益多矣。

and therefore is not found in Paradise, then he is wrong. For he has expressed (only one side of the picture) saying that the Land is free (even) from the Precious Things and calling that the Middle Path. He has in this way described the Land of the *dharmakāya* (non-World) but omitted that of the Traces (World)—(which is the other side of the picture).^a

c. CSPS 406a 16.

All phenomena in the Buddha domains created by good *karman*, still feature inside World. As the Sage is in union with *li*, they disappear altogether, World has then disappeared. If so, what further purpose could Buddha domains serve? (But) though (in reality) there are no domains, yet all the domains there are; though there are no bodies and names (of Buddhas), yet none of them is lacking. It follows that the domains, the Buddha names, and the prophecies are responses answering the expectations of the Beings. They are expedients, not final.^{13b}

14. Instantaneous Illumination

a. *Yu-lu* 9. 22 p. 68b 17–c9. Liu Ch'iu: Introduction to the *Amitārtha Sūtra*.^c Text and punctuation as in the *Taishō* edition.

The authorities on Buddhism (are split into two parties). One says: *li* can be recognized gradually. The other says: *śūnyatā* (or *li*) cannot be entered but in one moment.¹⁴ In the following exposition I shall try to bring out the gist of this matter.

1. Gradual Illumination. Everything must gradually be brought to perfection. Ice is beginning to form when we step upon hoarfrost.¹⁵ A terrace of nine steps is constructed from layers of earth.¹⁶ Even though the believer, on the way to *śūnyatā*, has not yet reached the end,¹⁷ he has climbed a little nearer to the Three *Śūnyatā* (the Gates to Salvation).¹⁸ (He resembles a man who) cuts brushwood: when he cuts off an inch, an inch is lacking; when he cuts off a foot, a foot is lacking.¹⁹ Does he not

13 This quotation seems to have been overlooked by Chi-tsang.

14 Cf. (2g).

15 *I Ching*, K'un-kua (2) first female line.

16 *Lao Tsu* 64.

17 Version 10.

18 The *vimokṣa-mukhāni*, *The Book of Chao*, note 612.

19 *Ibid.* p. 134.

a 生公著七珍論。此是法身無淨土論。今請評之。若言法身不託土沙之穢，復不在寶玉之淨，故云無土…，若取法身栖形實相中道之法，亦無此土者，是義不然。詳生公意，但是無寶玉之土也，非無中道之土也。若爾生公得法身土，則失迹土。

b 然事象（功）成，累之所得。聖既會理，則纖爾累亡。累亡故豈容有國土者乎。雖曰無土，而無不土。無身無名，而身名愈有。故知國土，名號，授記，之義者應物而然，引之不足耳。

c 劉虬，無量義經序。

reach the goal by degrees?

2. Instantaneous Illumination. The best we can hope for is the vision of *dharmatā*. *Dharmatā*, when we try to track it down, neither exists nor does it non-exist. If we cease worrying about this problem, in final vision it disappears. That is called *śūnyatā-vimokṣa*. As long as we ponder about these alternatives and treat them as subjects of investigation, the dilemma remains in existence. In existence, temptations are subdued, they get less from day to day; in non-existence, there still is mind which has not yet entered *li*. When (the *Saddharma-puṇḍarīka Sūtra*) says²⁰ that hearing (the *Sūtra*) once, one may become an Arhat, or that *anupatti* (cessation of transmigration) can be obtained in the beginning of the career, that is a *pia fraus* and not according to truth. A transcendent goal is not gradually reached. This is certainly valid for *li*.

These opinions contradict each other radically; each opponent holds fast to his own and there is nobody able to decide the issue.

The first scholars to investigate this problem were Chih (Tao-lin) and (Shih Tao-)an. Tao-lin explained *anupatti* saying, "In the seventh *bhūmi mārgajñatā*²¹ is attained and the *skandha* are thereby overcome, in the tenth *bhūmi* the power (of the Saint) extends over the whole universe. But the difference (between the last three *bhūmi*) is only in the Traces (the Vehicles); the vision realized is (in all cases) the same."²²

Tao-an, discussing the difference of the Vehicles, said that the three *yāna* represent the cause, "With the first basket (of earth completion is begun)", while *śamatha-vipaśyanā*²³ denotes the fruit, namely, final achievement. He said, "In the beginning (of the career) three (Vehicles might be mounted), corresponding to the three types of intelligences, but in salvation there are not two visions." Illustrating this point, he further said, "When the Great Turmoil (of life) has subsided, the three (*yāna*) are no more, at the end of the dangerous path the *fata morgana* disappears."²⁴ There may be three names for the same, but there cannot be three Illuminations. That is evidently the meaning.²⁵

Tao-sheng said, "That *Nirvāṇa* is reached (piecemeal) in (37) steps to *bodhi*²⁶ is not the meaning of the Arhat; that practising the Six *Pāra-*

20 Cf. (14d).

21 "Omniscience in regard to the Path". Obermiller, *The Doctrine of Prajñāpāramitā*, *Acta Orientalia* IX, Leningrad 1932, p. 62.

22 I punctuate the text: 辯異觀。三乘者，始實之因稱。定慧者，終成之實錄。此謂。始求可隨根三，入解則其慧不二。

23 The *śamatha-vipaśyanā bhūmi* is the seventh. J. Rahder, ed., *Daśabhūmikāsūtra et Bodhisattvabhūmi*. Paris 1926, p. XIV Cf. CVS (Chi-tsang) *Taishō* XXXVIII p. 915a 28, CVS p. 379a 3.

24 Allusion to the simile of the travelers *SPS Pūdvayogaparivarta* p. 26c 27a.

25 Tang, *History* p. 655.

26 The *bodhipakṣikā dharmāḥ*, *smṛtyupasthāna* etc., cf. XXXI 488b and CVS 345a b.

mitā one gradually becomes a Buddha is not what the King under the *bodhi* tree said. The simile of the wood-cutter (I understand differently), namely, as long as there is wood, an inch or a foot can be removed in a gradual process. But, when *anutpatti* is reached, then incarnations have ended. Thus the (final) vision is instantaneous."²⁷

(Notice that Liu Ch'iu does not mention the distinction of Small and Great Instantaneous Illumination; that the *bhūmi* are not mentioned at all; that the problem is the indivisibility of the final vision into three parts [*yāna*] as in 14b and c.)

b. Hui-ta: *Chao-lun shu*. Hsü 2B 23/4 p. 425c 11 - d4.

(There are two types of Instantaneous Illumination, the "small" and the "great" type.) The "great" type is propagated by Tao-sheng who says: Those who believe in Instantaneous Illumination declare that *li* is indivisible and the *wu* expresses that experience (in which *li* appears in one) final vision. As *li* is indivisible, there cannot be two acts in which it appears. (These scholars) define Instantaneous Illumination as that in which the dualism²⁸ of cognition (*chih*) and its content (*li*) has gone. (They distinguish between two kinds of) experience: that arrived at in a vision, called Illumination (*dr̥ṣṭyāpta*) and the arrived at by study, called Faith (*śraddhādhimukta*),²⁹ In (the preparatory period, that of) Faith, Reality is not yet seen; when Illumination is reached, (the period of) Faith has ended. The sequence of events in the Order of Things (*li*) is controlled by the natural law, as when a fruit is ripe it drops. Illumination does not arrive automatically, but is gained by a gradual progress in Faith. In (the preparatory period of) Faith errors are discarded;³⁰ in (the final moment of) Illumination the fetters (that bind us to Life) are severed. When Illumination is reached, our insight needs no further widening (we understand the meaning of it all), while during (the preparatory period of) Faith many steps have to be taken. Therefore the ten Stages and the four Fruits³¹ are spoken of (in the

27 Tang, *History* p. 660.

28 Cf. Hanno Chōhachi, *Dōsei no Tongo-setsu seiritsu no jijō*, *Tohō Gakuhō* 7 (1936), p. 127 (quoted Hanno) and Tang, *History* p. 658. Hanno 忘, Tang 慈. Cf. Hu Shih, *Shen-hui ho-shang i-chi* p. 130. 11.

29 Prof. Tang thinks that the use of these terms derives from the *Abhidharmasāra*, studied on Lu-shan by Tao-sheng. Cf. XXVIII 819a and the corresponding part of the *Kośa* VI 196, especially verse 31 (more correctly 32, cf. V. Gokhale, *The Text of the Abhidharmakośakārikās of Vasubandhu*, JRAS, Bombay Branch, New Series Vol. XXII, 1946, p. 94: *śraddhādhimukta-dr̥ṣṭyātau m̐dutiḥśnendriyau tadā*). But the meaning is not exactly the same. The fourth *parivarta* of the SPS is entitled *adhimukti* which Kumārajīva translates 信解. Here and in the related literature 信 has a technical meaning: studying and striving while not yet seeing the truth and therefore blindly following the Buddha. This meaning was later lost.

30 Hanno 偽, I follow Tang.

31 *Śrotāpanna* etc.

sutras) because the Sage wishes to bring *li* near to our reach³² that the pilgrim (to salvation)³³ may be 'filled with courage and yet not conceited'.³⁴ (My opponents) object:³⁵ The cause of our faith is the Doctrine; if³⁶ we cannot trust it, (because what we are taught is not the real) truth,³⁷ we would be cheated (by the *Dharma*) as by one who hoaxes a market crying "Tiger!". I answer: The disputant has not well understood that, if faith is real, salvation will mysteriously follow.³⁸ Through generations of sages it has been handed down that faith in the Doctrine will be mysteriously rewarded, that we shall leave this World of suffering and that then all worries will end. That is not just a hoax.

Answering (further) objections of the Old School³⁹ (Tao-sheng) says: If Emptiness (*śūnyatā*) were experienced gradually,⁴⁰ the same would apply to Buddha nature: but if Buddha nature is described as self-same and is not to be experienced gradually, the same applies to Emptiness. So we know that as a Buddha not earlier one sees the Truth.

Kumārajīva expresses the same idea saying:⁴¹ The King under the twin tree attained *bodhi*, according to the *Hinayāna* in thirty-four moments,⁴² according to the *Mahāyāna* in only one moment of recognition in which all was revealed to him at once. Then he had obtained omniscience (*sarvajñatā*).^a

32 Hanno 今. I follow Tang. Cf. CSPA 400c 12.

33 夫者(?). *Li-chi* p. 97. 8 explains 帥人者, which makes little sense.

34 Tang differs. Cf. Chi-tsang XXXIV 364b 15: 外云. 自見不明, 自強不勝, and *Lao Tzu* 22 and 33.

35 Hanno 爾. Concerning the following controversy cf. (14e).

36 Hanno 教. The text is certainly spoiled but I think the meaning can be guessed.

37 Better read 實 for 是 as below.

38 Cf. CSPA 399b 15: (佛)言必冥當, "the word of the Buddha will be mysteriously corroborated by future events," also *ibid.* 403d 1.

39 Tao-sheng's group was called the New School (新教).

40 Read 者 for 若.

41 CVS 365a 6. Cf. (12a).

42 *Vibhāṣā* LIII 780b, c. 9 *ānantāryamārga*, 9 *vimuktimārga*, 16 *kṣānti* and *jñāna*, beginning with *duḥkhe dharmajñānakṣāntiḥ*; Dict. under 三十四心剎那.

a 竺道生法師大頓悟云. 夫稱頓者, 明理不可分, (Cf. Wang Pi *ad Lao Tzu* 25: 有分則失其極矣), 悟語照極. 以不二之悟, 符不分之理. 理智(兼)釋, 謂之頓悟. 見解名悟, 聞解名信. 信解非真, 悟發信謝. 理數自然, 如菓就自零. 悟不自生, 必籍信漸. 用信(伏)惑, 悟以斷結. 悟境停照, 信成萬品. 故十地, 四果, 蓋是聖人提理(令)近, 使(行)者自強不見. (問). 信從教生. 設非信是, 義同市虎. 答曰. 信實解當復. 由說主所謬. 聖聖相傳, 信教冥符. 出苦累亡, 豈同市虎. 難舊云. 空若漸見, 若言佛性亦漸見. 若言佛性平等非漸見者, 空亦如是, 豈得漸見. 故知諸佛乃能悟耳. 用此義者, 什師注云. 樹王成道. 小乘三十四心成道, 大乘中唯一念確然大悟, 具一切智也.

c. MSCH 13. Hsü 2B 7/1 p. 8c 6-13, d 1-6.

From Tao-sheng's debate with Hui-kuan.

In the (*Chien-wu*) *lun*⁴³ it is said:

Question: (You maintain that) the three Vehicles (*yāna*) experience Truth (*tattva*) gradually. Now, a sutra says: The three *yāna* experience *tattva* all in the same manner and are saved.⁴⁴ Does this imply that *tattva*—which is *li*—is threefold? Or that, because there are three experiences, there must be three (different) fruits (corresponding with these experiences)? (In the first case I answer:) *Tattva* is contentless (*śūnya*) and nothing else; how can there be three (different contentless items)? (In the second case I answer:) If (as I have just proved) there is only one experience, yet to maintain that there are three (different) fruits (seems strange). One experience cannot lead to three (fruits).

Answer: *Tattva* is not even one. But there are three stages of maturity.⁴⁵ The pilgrims (to salvation), experiencing *śūnyatā*, penetrate more or less deeply into this subject. (I am speaking of) three (different salvations) with regard to the pilgrims.

Question: We have agreed that *tattva* is no thing at all. If so, when experienced, this must be the final experience; when not experienced, (nothing of it is experienced, and the pilgrim) just faces a wall. There is no possibility of more or less deep penetration, or diversity, with regard to pilgrims.

Answer: When the pilgrim experiences *tattva* which is free individual diversity, he must be acquainted with this diversity first before he experiences that *tattva* is free from diversity. He must e.g. learn that rise alternates with decay, (as we are taught in the law of) the twelve *nidāna*. (In the following, three types of believers are distinguished: the two minor *yāna*, the Bodhisattva and the *Tathāgata* or Buddha.⁴⁶ The text continues:) ... (d 1) Actually *li* is not threefold but the vision of the pilgrims is more or less clear, and their knowledge of origination is more or less complete, so (one) *tattva* is yet threefold with respect to the three *yāna*.

Question: But how can the two types of pilgrims who do not possess complete insight into origination be said to experience *tattva* and be saved?

Answer: These pilgrims, though without a clear vision, know (the World) to be subject to the Law of Causation and fleeting, so they forsake mundane pleasures, leave the Three Worlds and are saved.⁴⁷

43 Probably of Hui-kuan, cf. *The Book of Chao* p. 183. The questioner is supposed to be Tao-sheng.

44 Perhaps an allusion to *SPS*, *aupamyā-parivarta* (3) p. 13.

45 Read 而有三緣, i.e. 根緣.

46 Cf. *The Book of Chao* p. 184 for a translation of the omitted section and note 792 *ibid.* for a parallel passage from the northern edition of the *Nirvāṇa Sūtra*.

47 This shows what the controversy between Hui-kuan and Tao-sheng amounted to. To Tao-sheng all Beings, irrespective of their intelligence, are equal before the Buddha; Hui-kuan's classification of believers in major and minor ones he must have felt as degradation.

d. CSPTS 410c 9-d 1. The fish and the fishing-basket.

(When the Buddha tells Maitreya what merit is acquired through the study of the *Lotus Sūtra*, Tao-sheng comments:)

Why (does the Buddha) tell that to one who has seen the Truth? It is done in order to praise this *Sūtra* that he enumerates all those who have reached Enlightenment. (For) it contains guidance for everybody, an inexhaustible (store) where each Being gets what he needs. Implicitly he urges those who seek salvation to study this *Sūtra*.

As long as *li* is not yet seen we must necessarily make use of speech; thereafter speech, as an effort of the mundane kind, is superfluous. Fishes and hares are caught in baskets and traps, but after the fishes and hares have been caught these devices are no longer needed.

(We are told that) hearing the *Sūtra* once (the Saint) immediately^a attains the fruit of *ekāgamin*⁴⁸ or *anupattidharmakṣānti*.⁴⁹ But in reality that is certainly not so. Would (the hearing of) the words (of the *Sūtra*) be of any use if (those Bodhisattvas addressed) were not already released? There is (for one released) no alteration possible, neither for the better nor for the worse.⁵⁰ And the fact that the *Sūtra* (enumerates all these rewards) must be explained by its (above outlined) intention. *Li* occupies the tenth *bhūmi*. (It is the end.)

Though (these rewards) are not lies they are yet, taken literally, lies.⁵¹ The story the *Sūtra* tells us is not (in itself) a means to salvation but the possibility exists that it becomes a means to salvation. The enumeration of rewards (given to those who hear the *Sūtra*) is therefore made, (not as an aim in itself, but) in order to draw our attention to the meaning (of the *Sūtra*). (Or, are we supposed) to be content with the knowledge gained (from listening to somebody else)? Is (what we are told in the *Sūtra*) our own experience?^b

e. KHMCHI 18 p. 228a. Tao-sheng answers a letter of Wang Wei asking his opinion on Hsieh Ling-yün's *Pien-tsung lun*. Writings C2.⁵²

48 One who is separated from *Nirvāṇa* by one birth only.

49 One who is no longer reborn.

50 Cf. (14b) note 11; (14e); (4c).

51 All Beings are released from the very beginning; they need not to be changed, the more so as changes are steps inside *Samsāra*. The *Sūtra* neither adds nor removes anything. Yet, it initiates some mysterious personal experience.

52 Cf. *Tang, History* p. 669 and *Fung, History* (Chinese text) p. 694, for a different interpretation.

a 頓

b 賞悟之徒，豈須言哉。所以廣引得悟者，欲美此經，體蘊衆解，應物無窮。密教涉求之徒，使持法花耳。夫未見理時，必須言津。既見乎理，何用言爲。其猶筌蹄，以求魚菟。魚菟既獲，筌蹄何施。若一聞經，頓至一生補處，或無生法忍。理固無然。本苟無解，言何加乎。進退無據而文言麗者，良由經之所明理護十住。彼雖不假，而在假之位。經讚無施，而有施之能。以此示得事表經義。若從知之，豈能自己哉。

(After a polite introduction praising Hsieh's exposition Tao-sheng summarizes its contents.)

(a 11) The problem is how it is possible to believe without (preliminary) knowledge (of the facts to be believed). Now, faith in (Buddhist) revelation is based on (knowledge of) the Scriptures which is also knowledge. But knowledge based upon other people's experience is, on principle, to be distinguished from our own, yet we may get to our own from their experience. Who can afford to neglect work which brings one "daily nearer to the truth"? As this is not yet our own experience, why should it imply diversity in our "(final) entrance into Illumination"? Shouldn't we rather say that apart from Recognition of *li* not all is dark? Knowledge not anchored in myself, is it not nevertheless Illuminating?^a

f. CSPS 398a 15. Gradual progress during the preparatory period.

With the aim of preaching the *Lotus of the Law* in mind (the Buddhas) lead (the believers) first to the goals of their own liking and give them all the Heavens they may wish (*amitārtha*). When then (the believers), having stuck to the word of the Scriptures so long, would suddenly hear that the three Vehicles (and their Heavens) do not exist, they might doubt the good (intention of the earlier revelation) and turn back in sight of the yonder shore. And the Great Path would be barred to them. Better proceed gradually!^b

g. CSPS 408c 16. Cf. *The Book of Chao* p. 179.

Why does (the Buddha) transform (the Buddha domains) by degrees (and not at once)? This procedure shows that (the final state of) *li* cannot be reached in one instant. One must work through matter in order to reach the immaterial. "Diminish and further diminish in order to reach the undiminishing." Manifold though the causes are they result in one fruit.^c

h. CVS 365a 6

Sūtra: "In one moment all the *dharma* are known. That is the *bodhimāṇḍa*. Omniscience (*sarvajñatā*) is then reached."

Kumārajīva: transl. in Doc. 14b.

Tao-sheng: "Not until the one final moment of complete illumination *mahābodhi* is attained. This (moment) is called (Great Illumination) because then the pilgrimage is terminated and (the goal) is reached. One begins directing one's mind towards (this goal) till in one moment the meaning (of Existence) is lit up and all the problems (*dharma*) are solved. Is not then the place reached where (Śākyamuni) became a

a 苟若不知，焉能有信。然則由教而信，非不知也。但資彼之知，理在我表。資彼可以至我，庸得無功於日進。未是我知，何由有分於入照。豈不以見理於外，非復全昧。知不自中，未為能照耶。

b 將說法華，故先導達其情，說無量義。其既滯迹日久，忽聞無三，頓乖昔好。昔好若乖，則望岸而返。望岸而返者，則大道廢焉。故須漸也。

c 何以漸漸變耶。所以爾者，欲表理不可頓階，必要研蠶以至精，損之又損之。以至於無損矣。萬因雖殊，終成一果也。

Buddha (*bodhimanda*)?"^a

i. *CSPS* 397a 2

Mahābodhi is attained at the end, but during the progress each little bit of good counts.^b

j. *Platform Sūtra* 2008 XLVIII 358b 9. Hui-neng defines Instantaneous Illumination.

What is the meaning of Instantaneous and Gradual? The *Dharma* is neither, (but) people are quick or slow. Therefore (Illumination) is spoken of as Instantaneous and Gradual.^c

k. *SPS* IX p. 12b 26. Quoted by Shen-hui in *I-chi* p. 130.

There exists a natural wisdom which is not derived from a teacher: those in whom *li* works find the Way quickly; those who learn from a teacher find it slowly.^d

15. *Karma*

a. *CSPS* 399c 6. Good deeds bring rewards.

Consummation reached by accumulation of merit is "marvellous".^e

b. *CVS* 336c 10.

To practise the ten Virtues and thus, by acquiring the above described behavior, to achieve purity of body, speech and mind is fundamental for attaining the Pure Land.^f

c. *CVS* 415b 12.

By accumulating merit (not by analysing) one succeeds.^g

d. *CSPS* 406a 14. *Karma* is a natural law of growth.

It is prearranged in nature that good deeds must bear (good) fruits.^h

e. *CSPS* 411c 6. Where *Karma* leads to.

When *Karma* draws to a stand, the consummation of our existence is reached in *li*, then all affairs are settled.ⁱ

f. *CSPS* 406a 8. The *Dharma* is *ekarasa*, preaches only one thing.

All *Karma* is conducive to Buddhahood, but the Beings do not know and each of them aims at another goal. Only Buddha knows that (in fact) there exists only one goal for all of them.^j

a 經曰。一念知一切法是道場，成一切智故。什曰。二乘法以三十四心成道。大乘中唯以一念，則豁然大悟，具一切智也。(a 18) 生曰。一念無不知者，始乎大悟時也。以向諸行終得此事，故以名焉。以直心爲行初。義極，一念知一切法。不亦是得佛之處乎。

b 大慧者，就終爲稱耳。若統論始末者，一毫之善皆是也。

c 何名頓漸。法無頓漸，人有利鈍，故名頓漸。

d 有自然智無師智。理發者向道疾，外修者向道遲。

e 積行...所得造極，爲未曾有。

f 修於十善者，會上諸行，成身口意淨，爲淨土之本也。

g 要積功德，然後會矣。

h 夫功成則果遂，自然之歷數。

i 因果既(盡)，斯則理圓，事畢。

j 如此因果，皆趣於佛，而衆生不知，各執謂異。唯佛了之同歸耳。

g. CVS 351c 25. Cf. CSPA 411c 3. Reflection and echo.

Reward follows (upon a deed) like a reflection (upon a form), an echo (upon a sound). It fits the deed like the two halves of an identity mark. A man who harbours wrong views must bear the fruit of these views and falls into the three bad *gati*.^a

h. CVS 372b 5. Free will.

The disease of the Bodhisattava has that purpose: he wants to save all the Beings. But there are those who do not accept his guidance and thus exclude themselves. He neither excludes the one nor does he admit the other one.^b

i. CSPA 407b 15. Salvation is possible only through the Buddha.

(The disciples) are longing for transcendental insight. This insight is given by the Buddha, and it is (only) through the Buddha that it can be achieved.^c

j. CVS 372c 8. Limits of Buddha's power.

Though Buddha is almighty he cannot make his own domain real (because all safe Reality is unreal), much less can he make real what belongs to the lives of other Beings. (Our dreams he cannot make real.)^{d53}

k. CSPA 403d 3–405b. Tao-sheng comments on the parable of the Prodigal Son. The sentences in quotation marks are from the *Sūtra*.^{e54}

1. "The son wanders." He wavers in his faith, pursues mundane ends and also goes occasionally in the right direction. 2. "He lives in another country." He withdraws from the guidance of the Buddha, or Nature, his "native country". Rise and decay, which are created by a mind, adverse to Nature, are the "foreign country". 3. "He wanders till

53 Notice the use of 有 in the naively realistic sense!

54 The following sentences are printed for the lexicographical material they contain and in order to acquaint the reader with Tao-sheng's concept of guidance of the Buddha.

- a 報應影響，若合符契。苟施邪見之人，則致邪見之報，而墮在三惡道也。
- b 菩薩病以汎濟為主。衆生有不蒙者彼自不應從化。非有偏也。
- c 所懷妙解，解從佛來。成功由佛。
- d 良以佛得自在，尙不能使已國爲有，況餘事乎。
- e 1. 捨父逃逝。還深世惑，或走正道。 2. 去化日遠。化境自然爲本國，生死橫造爲他國。 3. 報不可頓受爲漸漸 4. 化勢應還，歸悟。 5. 緣潛率來，非意欲爾。 6. 佛昔既化…子墮在生死…今子昔緣應至，而著生死樂。情異於本。父應俯就人身作佛。 7. 迹不及實。 8. 昔緣率向父所止城，理爲至也。 9. 昔所行善，以取世樂…而實非善受。 10. 自昔緣爲潛到父舍。 11. 本緣應入而情率不受。 12. 昔緣使見大乘說旨。 13. 父理…爲法身，所處無畏。 14. 住足恆在無爲。 15. 奉教信手，執無漏慧拂。 16. 陳顯法相。 17. 父理能伏其情…含大之機，扣聖。而情惑翳心，未能受大。 18. 修五戒，十善，求人天之樂，爲易得也。 19. 行大道者，必爲物。爲物者功不在我。 20. 子今雖復情逆，後必悟大。 21. 冥機微至而已不知。 22. 理不容間。 23. 佛理絕人，俯示得接耳。

unexpectedly he approaches his native country." A fruit does not ripe suddenly but very, very gradually. 4. The state of education of the son demands his return, that is, that he recognizes (the truth which he has forgotten). 5. Not knowing that such is demanded by his spiritual state, he feels an urge rising and contrary to his own intention finds himself longing (for the Buddha). 6. "The father has searched for the son but in vain. The son discontinues his wanderings and settles in one place, a town." Formerly the son had been under the guidance of the Buddha... Then he has fallen into the pitfalls of life... Now the former impulse would bear fruit were he not attached to mundane pleasures. His will to live leads him away from Origin, and the father responding to his (unexpressed) demand, bows down and, though a Buddha, is incorporated into a human body. 7. His appearance on the phenomenal plane is not real. 8. "He arrives in the town." The former impulse leads him to the place where the Father lives. His time has come.⁵⁵ 9. "He stands by the gate." He has formerly done good deeds for mundane rewards but actually got nothing worth-while. 10. Driven by the latent force of the former impulse, he reaches the dwelling of the Father. 11. On the strength of the former impulse he should enter, but his desires lure him in another direction. 12. "He wavers, enters, and sees the Father." The former impulse lets him see the truth revealed in the *Mahāyāna Sūtras*. 13. The Father represents in the religious milieu (*li*) the *dharmakāya* where there is no fear (*vaiśārāḍya*). 14. He rests in *asaṃskṛta*. 15. "Servants hold large white fans in their hands." Their hands (are those of Mercy, which) he takes, i.e. he begins to believe in the Doctrine. Their fanning symbolizes immaculate wisdom (*anāsrava prajñā*). 16. "Treasures are brought from inner apartments where they are stored. They are received (by the retinue)." He hands out the *dharma-lakṣaṇa*. 17. "The poor son seeing the great power of the Father, is frightened and regrets to have come." He is afraid that the Order (*li*) of the Father may subdue his desire. He is entitled (mature) to be taught *Mahāyāna*; he calls the Sage. But his fancies dim his mind and make this impossible. 18. "He decides to go to a poor hamlet," i.e., in the Three Worlds, to practice the five *śīlāni* and the ten *kuśolāni*, in order to be reincarnated as man or god.⁵⁶ For this is the easy way.

55 理 is Fate like 數, but one is defined by growth, the other one by the magic of the numbers.

56 This passage is interesting in connection with the problem of the origin of the Classification of Teaching. Prof. Tang advances the theory that Liu Ch'iu was the first to define the fruit of the first level as that of "men and gods" (人天教門). "He got this knowledge from the North" (cf. *Tang, History*, p. 814 lines 6-8, also Kuan-ting in 1736 XXXVI p. 44a). There shortly after the suppression of Buddhism, T'an-ching 曇靖 had forged the *T'i-wei-po-li ching* 提謂波利經 in two chapters and there this motif occurs. This seems to be disproved by the above passage.

The pilgrimage of the son with its four stages (CSPS 404b 18-405a 8) is equated to the four phases of the *dharmacakra*, as outlined in the beginning (p. 396b).

19. "He is afraid that he may be forced to work." The Great Vehicle involves sacrifice for the sake of other Beings. 20. "The Father sees the son, remembers and rejoices." Though he is still following his own will, he will awake to the Great Vehicle. 21. He himself does not know that the latent power of his impregnation begins to work. 22. "The Father sends a messenger who starts at once." For *li* does not allow delay. 23. "Later he goes himself and approaches the son." *Li* is beyond our reach; (the Buddha) must bow down and reveal it. Thus we get into contact with him.

16. (True) piety requires no (mundane) reward

a. *Vajracchedika Sūtra*, *Taishō* 235 VIII. 752a 25 – b 2.

Suppose there are two Bodhisattvas, one who spends the seven kinds of Precious Things from all conceivable worlds, and another who knows that all the *dharma* are without Self and (by that thought) attains *anūpattidharma-kṣānti*, then the latter gains more merit than the former. For, Subhūti, Bodhisattvas do not appropriate merit conducive to happiness. Subhūti greeted the Buddha and said: World-honored One, why do the Bodhisattvas act that way? (The Buddha said) Subhūti, because the Bodhisattvas do not cling to the merit which they have gained.^a

b. CNS 196a 18. Cf. NS 649c 15.

Buddha nature, though incorporated in thousand forms, is always the same. To realize this, is true piety.^b

c. CVS 357c 27.

"*Asaṃskṛta* is a *dharma* denoting *li*, therefore it is non-existent, (and yet) it is the reward of true piety.^c

d. CVS 385c 9. *Dāna-pāramitā*.

"Who harbors the illusion that the Beings (whom he hates or loves) exist and (while still under the spell of this illusion) gives up his hatred and his love, does not (in truth) free himself (from these affections). But who does this without hoping for a reward of this meritorious act, is truly free."^d

e. CVS 414b 28. Mundane rewards.

"Worship by spending of clothes and food is meritorious and will be rewarded (in Heaven) but it is not instrumental in achieving the final goal (*li*). It is adequately rewarded by reincarnations among gods and

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- a 若菩薩以滿恆河沙等世界七寶布施，若復有人知一切法無我，得成於忍。此菩薩勝前菩薩所得功德。須菩提，以諸菩薩不受福德故。須菩提白佛言。世尊。云何菩薩不受福德。須菩提。菩薩所作福德，不應貪著。是故說不受福德。
- b 雖復受身萬端，而佛性常性，若能計此得者，實為善也。
- c 無為是表理之法，故無。實功德利也。
- d 虛想衆生，以捨憎愛者，非實捨也。若能不望功德之報，捨之極者也。

men, but one cannot become a Buddha that way.⁵⁷ Who worships the *dharmakāya* must cherish what is essential (behind the image) of the Buddha till he understands it all in one final intuition. (These two acts) suffer no comparison. How can in one breath be spoken of two things so radically differently?"^a

f. CNS 130b 14, c5, cf. 154d 13. Original good.

To hate the bad and strive for the good is not the Original Good.^b

17. Tao-sheng's belief in revelation

a. CSPS 410b 10.

(The Father has sent a message of his death to the children, where-upon they swallow the good medicine which they had refused before. The medicine symbolizes the Scriptures. Then he returns in person. The *Sūtra* asks: Did the Buddha lie when he substituted the Scriptures for himself? Sheng reasons:) When penetrating to the meaning (of the Scriptures) we meet the Buddha in the medicine he offers though not in person. (The Buddha) came home to those children (who swallowed the medicine) . . . His intention was that they should accept (his message) and be saved in reality. Though words are not everlasting (truth), if they do not conflict with truth, then talk, though continued the whole day, does not involve the sin of untruth.^c

b. CSPS 411a 6, cf. 409b 18.

The *Tao* of the *Tathāgata* is adaptive complying with the status of each single Being. (The Buddha) is not deceitful. Promising a thousand-fold reward (for the study of the *SPS*) he certainly does not tell a lie.^d

c. CSPS 412b 10. The truth of *mantras*.

Whatever happens in this universe (is occasioned by *Karma* that) operates like a reflection and an echo; unavoidable are the changes of fortune (in consequence of this law). (Its function is wrapped in secret. For) the truth expressed in the Scriptures is beyond the understanding of common people. Their narrow minds harbour shallow desires; so to comply with the fashion of the time (the Sage) gave them the *mantras*. Foreigners favor *dhāraṇīs* because they give them power to call forth fortune and ward off disaster. There is nothing which they cannot control.

57 Cf. Part II. 7. MN XI, 3 p. 83 ff.

a 衣食供養，本以施功致福，非求理之法。據此正可生入天之中，終不得成佛也。供養法身者，以佛所體為懷，至於大悟智慧，而以相比。豈可同(氣)而語其優劣哉。

b 厭苦求樂，而非本善。

c 既解玄旨，為方見佛，非形見佛。於彼人中，亦為歸矣。本以識受為心，有濟物之賞。言雖反常，理不乖真。雖復終日說，而無虛妄罪也。

d 如來道遂。道遂由乎此人者，其功安可追耶。故言百分千分不及其一，豈虛也哉。

In our period of decay people are afraid. They do the good for this reason. Pitying their foolishness the merciful Sage taught them this means, so that those to whom final insight is denied, and who look with apprehension to their future may suddenly believe. He uses the syllables of the *dhāraṇīs* as symbols for truth which cannot be directly applied. (Apart from the real truth) he creates a symbolic truth. Further, good and bad luck comes from the demons whom the words of the *dhāraṇīs* order to desist from doing damage. Those people who fear for their future eagerly memorize sutras. At the end of that activity they must get behind the mere verbiage. Behind the verbiage is found the true meaning. When that appears, bad luck vanishes automatically.^a

d. CSPTS 408b 14; cf. CSPTS 402a 4. Miracles.

The passions becloud *li*; they must by miracles be induced to believe. The pagoda is raised in order to bear testimony for the truth (of the message). A visible demonstration is needed.^b

e. CSPTS 401b 5. Prophecies.

Does what is related in the *vyākaraṇa* stories really happen that way? No, but in order to attract those believers who hope for a (marvellous) future (these stories are useful).^c

f. CSPTS 400d 10. *Upāya*.

Li is originally indescribable; to use words, though words must fail, is called using convenient means.^d

g. CSPTS 412a 15. In the idols the one Buddha is worshipped.

When the sages hang up their lamps (in the darkness we are in) and guide (the Beings to salvation) making use of expedients, they may avail themselves of miracles or may argue. For Beings are in a varying state of maturity and (what they must be told to) acquire and to renounce cannot be the same (in all cases). Therefore, though (the *Sūtra* in this chapter) praises Kuan-yin alone, (this does not mean that the Buddha is a deity with definite characteristics, but that) it wishes to lead the Beings to the way home. (Thus it allows them to worship) any deity they like (if only they would do that) with their whole might and let their hearts be filled (with veneration). If they are able to worship one (deity) then (in that act) they have worshipped all others.

a 夫因緣曆數符若影響。吉凶禍福豈可避哉。但玄言理說妙絕群庶。致令近識受持心薄。欲寄之呪術以敦時情。外國之人信畏禁呪。禁呪之法能排凶。招吉。無所不制。末時多畏。莫不懼害而修善。是以聖人臨其愚冥。爲說其方。昧理望(通)者。懷然信至。故借呪名以(銘)理說。理說無處。更成名實。又吉凶之來關於鬼神。因用其語訓令莫害。畏果懼害者。無不修經。修經既至。自然潛語。潛語之解既著。凶自亡矣。

b 夫人情昧理。不能不以神奇致信。欲因茲顯証。故現實塔。以事表義。使顯然可見。

c 受記之唱。豈實爾耶。以引希記之徒耳。

d 理本無言。假言而言。謂之方便。

(This *Sūtra*) does not intend by its admonition (to worship Kuan-yin) to play off (one deity against another one).^a

18. Tao-sheng's meditation

a. CVS 344b 29. To become bodyless.

A meditator sits in the woods because he wishes to hide his body (in nature). If he did not hide, his participation (in worldly affairs) would certainly (be required). So he hides in order to keep free from participation. This he holds to be the (right) method of attaining *samādhi*. Now, the man who hides worries that his body might not be hidden. If, possessed by that idea, he hides, still disturbed by doubt whether he hides, he is not let to hide. Who hides his body actually wants to store his *manas*.⁵⁸ For, if *manas* is not stored, one is affected by the six kinds of sense objects. When it is stored, nothing that could be desired is perceived and desires consequently cease.... When in the Three Worlds there is no spot unhidden and unstored, meditation is no more disturbed.^b

b. CVS 371c 2. At the bottom of things.

(*Sūtra*:) Mañjuśrī said: When you came you did not come again; when you left you did not leave again. (Your action could not be repeated.)

(Comm.): This means that *li* is now what it was once. He came, but that coming did include non-coming. (An irrepeatable action is identical with the whole.) For it was a coming which cannot happen twice, and thus there is no difference between his coming and not coming. At the bottom of things no merit is found; what good deeds have I (to show which in this aspect still count)?^c

58 Notice that *satipatthāna* was translated 抱意. Cf. Taoist 守一. "Hiding one's body", in order not to expose it to wear and tear, is definitely a Taoist idea. For in Taoism the body must be preserved.

- a 夫聖人懸燭，權引無方，或託神奇，或寄名號。良由機有參差，取捨不同耳。所以偏美觀音名者，欲使衆生歸憑，情一，致敬心濃。若能推敬於一者，則無一而不然矣。勸物之爾，豈偏勝乎。
- b 原夫宴坐於林中者，以隱其形也。若不隱，必爲事之所動。是以隱之使離於事，以爲求定之方。而隱者有患形之不隱。苟執以不隱，爲患而隱者，猶爲不隱所亂，非所使隱也。隱形者本欲藏意也。意不藏，必爲六塵所牽。是以藏之，以不見可得，因以息欲。若能於三界不見有不隱不藏之處，則不復爲之所亂爾。
- c 文殊師利言。如是，居士，若來已更不來，若去已更不去。生曰。如是者謂前理爾也。若者，設使來，不能自表於不來。既來，不復更來，來爲不來相，居然顯矣。體之無功，我何有善哉。