

Doctrinal Essentials of the Lotus Sūtra (Beophwa jong-yo) 法華宗要

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December 23, 2009

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將欲解釋此經。略開六門分別。初述大意、次辨經宗、三明詮用、四釋題名、五顯教攝、六消文義。

I will explain this sūtra from six perspectives: (1) the conveyance of its general sense, (2) the articulation of its doctrinal essentials, (3) the clarification of the function of the explainer of its discourse, (4) the explication of its title, (5) the disclosure of its doctrinal categories, and (6) the exegesis of the main text. ²

1.1. Conveyance of the General Sense

初述大意者。

妙法蓮華經者、斯乃十方三世諸佛出世之大意。九道四生咸³入一道之弘門也。文巧義深、無妙不極。辭敷理泰、無法不宣。文辭巧敷、華而含實。義理深泰、實而帶權。理深泰者、無二無別也。辭巧敷者、開權示實也。

The *Sūtra of the Lotus Blossom of the Marvelous Dharma* reflects the broad purpose of all the buddhas in the ten directions and three divisions of time appearing in the world. It is the vast gate through which all those of the nine paths ⁴ and the four kinds of birth ⁵ enter into the single way. The text is artful and the meaning profound, such that there is no level of subtlety to which it does not reach. Its words are well arranged and its principle all-embracing, and thus no teaching is not explained. With the text and words being artful and well arranged, the text is attractive, yet contains the real. With the

meaning and principle being profound and all-embracing, there is reality, yet it contains the provisional. “The principle being profound and all-embracing” implies non-duality and non-distinction. “The words being artful and well arranged” implies opening the provisional to show the real.

開權者、開門外三車是權。中途寶城是化。樹下成道非始、林間滅度非終。示實⁶者、示四⁷生竝是吾子、二乘皆當作佛、算數不足量其⁸命、劫火不能燒其土⁹。是謂文辭之巧妙也。言無二者、唯一大事於佛知見開示悟入。無上無異、令知令證故。言無別者。三種平等、諸乘諸身、皆同一揆、世間涅槃、永離二際故、是謂義理之深妙也。

“Opening the provisional” is similar to [the father's] revealing that the three wagons outside the gate are provisional—and that the jeweled city [seen] during the trip is conjured. His enlightenment under the bodhi tree was not the beginning, and his passing into nirvāṇa between the śāla trees was not the end. “Showing the real” is similar to the Buddha's showing that the beings born in four ways are all his children and that the adherents of the two vehicles¹⁰ will all become buddhas. Numerical calculation is not adequate to express the length of his life. The eon-ending conflagration cannot scorch the ground of his Pure Land.¹¹ This is what is meant by the “artfulness of the prose.” The meaning of “not-two” is that there is only one great matter,¹² in the Buddha's view, which is to reveal [the truth for sentient beings], show them, awaken them, and make them enter. [The Buddha's teaching being] unsurpassed and unaltered, he has caused them to understand it and realize it. The meaning of “no distinction” is like the three kinds of equality¹³ where all vehicles and all bodies follow the same method, and the mundane world and nirvāṇa have never been two different realities. This is the subtle mystery of the meaning of the principle.

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斯則文理咸¹⁴妙。無非玄則、離龜之軌、乃稱妙法。權華開敷、實菓泰彰。無染之美、假喻蓮華。然、妙法妙絕何三、何一。至人¹⁵至冥、誰短誰長。茲處恍惚¹⁶、入之不易。諸子瀾漫、出之良難。

Thus, the text and its principles are both wondrous. It is the principle that lacks no profundity, the standard free from crudity, and is thus called the marvelous dharma. The provisional flowers are scattered broadly, and the real fruit is amply manifested. With unsullied beauty, it is described as being like the lotus flower. Yet why is the marvelous dharma which is perfectly excellent sometimes three, and sometimes one? This perfected person [the Tathāgata] is most mysterious: how could [his life span]

be determined as short or long? ¹⁷ Initially, one is dull-minded, and entering is not easy. The children are all running around, so getting them out is extremely difficult.

於 ¹⁸ 是如來引之以 ¹⁹ 權。羨羊 ²⁰ 車於鹿苑、示有待 ²¹ 之龐 ²² 身。駕白牛於鷲岳、顯無限之長命。「斯乃借 ²³ 一以破三、三除一捨。假修 ²⁴ 以斥 ²⁵ 短、短息而脩 ²⁶ 忘 ²⁷。」是法不可示。言辭相寂滅。蕩然靡據、肅焉離奇。不知何以言之、強稱妙法蓮花。是以、分坐令聞之者、當受輪王、釋梵之座。逕 ²⁸ 耳一句之人、竝得無上菩提之記。況乎受持演說之福。豈可思議所量乎哉。舉是大意以標題目。故言妙法蓮花經也。

It is here that the Tathāgata draws them out with expedients. Enticing them with the goat cart in the Deer Park, he shows them his coarse body that is dependent on physical existence. Hitching up the white ox at Vulture Peak, he reveals his limitlessly long life. “From here, he borrows the one to refute the three, and with the three removed, the one is also abandoned. He provisionally uses the long to remove the short, and once the short is removed, the long is forgotten.” ²⁹ Since this dharma cannot be shown, signs of the words and text are annihilated. Vanishing, it can't be grasped; totally serene, it abandons all dependencies. Not knowing what to call it, I am forced to name it the “flower of the marvelous dharma.” This being the case, those who share a seat and are allowed to listen will some day take the seat of the wheel-turning kings, Indra, and Brahma. Those who hear a single phrase all attain the guarantee of the attainment of perfect enlightenment—not to mention that the merits of receiving and transmitting the teaching lie far beyond calculation. The broad purport of the sūtra is shown in its title; thus it is called the *Sūtra of the Lotus Blossom of the Marvelous Dharma*.

1.2. Articulating the Doctrinal Essentials

第二辨經宗者。此經正以廣大甚深一乘實相為所詮宗。總說雖然、於中分別者：一乘實相略說有二。謂能乘人及所乘法。此經所說一乘人者、三乘行人、四種聲聞、三界所有四生衆生、竝是能乘一佛乘人。皆為佛子、悉是菩薩。以皆有佛性、當紹佛位故、乃至無性有情亦皆當作佛故。

This sūtra properly takes the vast and extremely profound true aspect of the One Vehicle ³⁰ as its point of doctrinal concern. Yet though this is the general objective, there are specific issues addressed under this topic. The true aspect of the One Vehicle can be summarized in two general categories—the person who avails himself of the teaching and the teaching that is resorted to.

1.2.1. The Perspective of the Person

The One Vehicle adherents introduced in the sūtra include the practitioners of the three vehicles,³¹ the four kinds of śrāvakas,³² and the sentient beings of the four kinds of birth throughout the three realms—all are people who avail themselves of the One Vehicle. All are children of the Buddha, and all are bodhisattvas. Since they all possess the Buddha-nature, they will attain to the rank of Buddhahood. In addition, those sentient beings lacking in buddha-nature (*icchantikas*) will all become buddhas.

如寶雲經言。「菩薩發心便

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作是念。一切世界中、少智衆生、愚癡瘡痍、無涅槃分、不生信心者、而爲一切諸佛³³菩薩之所棄捨。如是衆生我皆調伏乃至坐於道場得阿耨菩提。發此心時。魔宮震動。」。

As the *Ratnamegha-sūtra* says:

When bodhisattvas give rise to the aspiration for enlightenment they immediately think thus: “There are sentient beings of small wisdom in all worlds, who are stupid and foolish,³⁴ who have no recourse to nirvāṇa, and who do not give rise to faith, and yet are abandoned by all buddhas and bodhisattvas. I will guide all these sentient beings until they sit at the site of enlightenment and attain *anuttarā-samyak-saṃbodhi*.” When they give rise to this kind of determination, the palace of Māra trembles and quakes.³⁵

又言、「菩薩成佛衆願滿足」

The same text also says: “When bodhisattvas become buddhas, myriad vows are fulfilled.”³⁶

方便品說、「三世諸佛但教化菩薩。」

The Chapter on Skillful Means says: “The buddhas of the three divisions of time only teach the bodhisattvas.”³⁷

譬喻品云、「一切衆生皆是吾子故。」又言、「諸法從本來常自寂滅相。佛子行道已來世得作佛。」

The Chapter of Parables says: “All sentient beings are my children...”³⁸ [The Chapter on Skillful Means] also says: “All dharmas are originally marked by quiescence. The Buddha's children, having practiced the path, shall be able to become buddhas in an age to come.”³⁹

斯則無一衆生而非佛子。所以廣大。此衆生界即涅槃界、是故甚深。如論說言、三界相者、謂衆生界即涅槃界。不離衆生界有如來藏故、是謂能乘一佛乘人也。

In this way there is no sentient being who is not a child of the Buddha—thus, the teaching is said to be vast in scope. Since the world of sentient beings is none other than the world of nirvāṇa, [this doctrine] is [said to be] extremely profound. As the **Saddharmapuṇḍarikôpadeśa* (hereafter *Upadeśa*) says, “When we say ‘characteristics of the three realms,’ we mean that the realm of sentient beings is none other than the nirvāṇa-realm. This is because the tathāgatagarbha does not exist apart from the realm of sentient beings.” Therefore they are called people who are able to avail themselves of the one Buddha-vehicle. ⁴⁰

此一乘人所乘之法、略而說之有四種。一謂一乘理、及一乘教、一乘之因、一乘之果。一乘理者、謂一法界。亦名法身、名如來藏。如薩遮尼撻子經云、「文殊師利白佛言、若無三乘差別性者、何故如來說三乘法。佛言。諸佛如來說三乘者、示地差別、非乘差別。說人差別、非乘差別。諸佛如來說三乘者、示小功德知多功德、而佛法中無乘差別。何以故。以法界法無差別故。」

The type of teaching to which One Vehicle practitioners avail themselves can be broken down into four general types. These are (1) the One Vehicle principle, (2) the One Vehicle teaching, (3) the cause of the One Vehicle, and (4) the effect of the One Vehicle.

1.2.1.1. The One Vehicle Principle

The One Vehicle principle refers to the one dharma-realm. It is also called the dharma-body, as well as the tathāgatagarbha. As the *Mahāsatya-nirgrantha-sūtra* says:

Mañjuśrī, addressing the Buddha, said: “If there is no distinction in the nature of the three vehicles, why do the tathāgatas teach such as thing as the three vehicles?” The Buddha said: “The buddha-tathāgatas' teaching of the three vehicles is to indicate differences in level, not differences in vehicle (i.e., teaching). It is to explain differences in [the capacities of] persons, not differences between vehicles. The explanation of the three vehicles by the buddha-tathāgatas is to point out small merit so as to let people know great merit.

Nonetheless, within the buddha-dharma itself there is no distinction in terms of vehicle.

Why? Because within the dharma-realm, there are no distinctions among dharmas.” ⁴¹

金光明經言、「法界衆生故、分別說三乘。」

The *Suvarṇa-prabhāsa-(uttama)-sūtra* says: “In the reality-realm there are no distinctions, and hence there are no separate vehicles. It is in order to save sentient beings that [the Buddha] explains three [separate] vehicles.”⁴²

又此經言。「諸佛如來能知彼法究竟實相。」

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論釋此云、「實相者、謂如來藏。法身之體不變相故。」。又下文言、「同者、示諸佛如來法身之性。同諸凡夫聲聞辟支佛等、法身平等無有差別故。」

This sūtra also says: “All buddha-tathāgatas are able to know the ultimately real aspects of this dharma.”⁴³ The *Upadeśa* explains this, saying: “‘Real aspect’ means the tathāgatagarbha. This is because it is the unchanging aspect of the dharma-body.”⁴⁴ A passage below says, “‘Same’ refers to the nature of the dharma-bodies of the buddha-tathāgatas. It is the same as [the natures of] worldlings, śrāvakas, pratyekabuddhas, and so forth. The dharma-body is the same everywhere, without distinctions.”⁴⁵

案云、如來法身 如來藏性 一切衆生平等所有。能運一切同歸本原。由是道理無有異乘、故說此法爲一乘性。如是名爲一乘理也。

It can be understood like this: The Tathāgata's dharma-body and the nature of the tathāgatagarbha are equally possessed by all sentient beings. They are able to carry all [sentient beings] back to their origin. Based on this principle, there are no separate vehicles, and hence it is said that this dharma has the character of the One Vehicle. This is called the “principle of the One Vehicle.”

1.2.1.2. The Teaching of the One Vehicle

一乘教者、十方三世一切諸佛從初成道乃至涅槃、其間所說一切言教。莫不令至一切智地、是故皆名爲一乘教。如方便品言、「是諸佛亦以無量無數方便、種種因緣、譬喻言辭而爲衆生演說諸法。是法皆爲一佛乘故。是諸衆生從佛聞法。究竟皆得一切種智。」故。是教遍通十方三世、無量無邊。所以廣大。故一言一句皆爲佛乘。一相一味、是故甚深。如是名爲一乘教也。

The teaching of the One Vehicle refers to all the verbal teachings explained by the buddhas of the ten directions and the three divisions of time from their first attainment of enlightenment up to their entry into nirvāṇa. Since there are none that are not caused to attain the stage of omniscience, it is called the One Vehicle teaching. As the Chapter on Skillful Means says:

These buddhas resort to incalculable and numberless devices, various causes and conditions, parables, and explanatory prose to explicate the various teachings to all sentient beings. These teachings all constitute the One Buddha Vehicle, and so these beings, hearing these teachings from the buddhas, will ultimately attain omniscience. ⁴⁶

This teaching is universally applicable throughout the ten directions and three divisions of time, incalculable and without limit; hence it is vast. Therefore each word and each phrase is subsumed in the Buddha-vehicle. Since it has [only] one mark and one flavor, it is extremely profound. This is what is meant by the term “One Vehicle teaching.”

1.2.1.3. One Vehicle Causes

一乘因者、總說

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有二。一者、性因、二者作因。言性因者。一切衆生有佛性。爲三身果而作因故。如常不輕菩薩品云、「我不輕汝。汝等皆當作佛。」論釋此言、「示諸衆生皆有佛性故。」又言、「決定增上慢二種聲聞根未熟故、佛不與授記、菩薩與授記。菩薩與授記者、方便令發心故。」當知依此經意而說趣寂二乘、無性、有情、皆有佛性悉當作佛。

Broadly speaking, there are two kinds [of One Vehicle causes]: the first is causation by nature, and the second is causation by becoming.

1.2.1.3.1. Causation by nature

Causation by nature is the possession of buddha-nature by all sentient beings. When the three bodies are realized, it is causation by becoming. As the Chapter of the Bodhisattva Never Disparaging says: “I do not hold you in contempt. ...You shall all become buddhas.” ⁴⁷ The *Upadeśa* elaborates on this, saying, “This shows that sentient beings all possess the buddha-nature.” ⁴⁸ It also says: “Since the spiritual capacities of the two kinds of śrāvakas—the determined and the arrogant—are immature, the buddhas do not guarantee their attainment of buddhahood; but they guarantee it to the bodhisattvas. The guarantee for the bodhisattvas is done as an expedient ⁴⁹ in order to encourage them to arouse the aspiration for enlightenment.” ⁵⁰ You should understand that it is explained based on the theme of this sūtra that [adherents of] the two vehicles intent on extinction, sentient beings who [are said to] lack

[buddha-]nature (*icchantikas*), and those who have the buddha-nature—all have the Buddha-nature and all will become buddhas.

1.2.1.3.2. Causation by becoming

言作因者。若聖、若凡、內道、外道、道分、福分、一切善根。莫不同至無上菩提。如下文言、「或有人禮拜、或復但合掌、乃至舉一手、或復少傾頭⁵¹。若人散亂心入於塔廟中一稱南無佛、皆已成佛道。」乃至廣說。

Whether sage or worldling, Buddhist or non-Buddhist, whether focused purely on enlightenment or focused on merit, among those who have wholesome roots, there are none who do not attain peerless bodhi. As a passage later [in the *sūtra*] says:

There will be some who prostrate themselves ceremoniously;
Others, again, who merely join palms;
Others, yet, who do no more than to raise one hand;
Others yet again who slightly nod in assent.
...
If sentient beings, even in a state of distraction,
Enter a *stūpa*
And recite **namo Buddhāya** just once,
They have already accomplished the Buddha's enlightenment.⁵²

and so forth.

本乘經言、「凡聖一切善 不受有漏果、唯受常住之果。」大悲經言、「佛告阿難、若人樂着三有果報、於佛福田、若行布施諸餘善根、願我世世莫入涅槃、以此善根不入涅槃、無有是處。是人雖不樂求涅槃、然於佛所種諸善根、我說是人必入涅槃。」

The *Sūtra of the Original Vehicle* says: “None of the wholesome actions of worldlings and sages engender the reception of intention-tainted effects—they only achieve the result of constant abiding.”⁵³

The *Mahākaruṇā-puṇḍarīka-sūtra* says:

The Buddha said to Ānanda: “If people who, in a state of enjoyment of the karmic fruits of the three realms, cultivate donation and all other wholesome roots directed at the Buddha's fields of merit, and vow ‘In lifetime after lifetime I will not enter *nirvāṇa*,’ [and think,]

based on these wholesome roots they will not enter nirvāṇa—this is impossible. Even if such a person does not take delight in seeking nirvāṇa, I am telling you that those whose wholesome roots have been planted in the Buddha's place will definitely enter nirvāṇa.”⁵⁴

尼健子經一乘品言、「佛語文殊、我佛國土所有僧伽尼乾子等。皆是如來住持力故、方便示現。此諸外道善男子等、雖行種種諸異學相、皆同佛法。一橋梁度、更無餘度故。」

The Chapter on the One Vehicle in the *Nirgrantha-sūtra* says: “The Buddha said to Mañjuśrī: ‘All the Sāṃkhyas and Nirgranthas in my Buddha-land are there by virtue of being skillful manifestations through the power of the maintenance of the vows of the Tathāgata. Even if these non-Buddhists, sons of good families and so forth practice various aspects of non-Buddhist paths, all are the same Buddha-dharma. There is only one bridge to be crossed—there is no alternate crossing.’”⁵⁵

案云、依此等文

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當知佛法、五乘諸善、及與外道種種異善如是一切皆是一乘。皆依佛性、無異體故。如法花論顯此義云、「何體法者。謂理無二體。無二體者、謂無量乘皆是一乘故。」

Explanatory note: Based on these kinds of passages, we should understand that the Buddhist teachings, [including such things as] the wholesome practices contained within the five vehicles as well as the various non-Buddhist wholesome practices of the heterodox paths are all subsumed in the One Vehicle. All rely on the Buddha-nature, because there is no other essence. The *Upadeśa* expresses this point when it says: “What is dharma-as-essence? This means that the principle does not have two essences. ‘Not having two essences’ means that innumerable vehicles are all this One Vehicle.”⁵⁶

而下文言、「汝等所行是菩薩道者、謂發菩提心退已還發者、前所修行善根不滅、同後得果」故者。為顯種子無上義故。且約發心善根而說。非謂餘善不得佛果。是故不違前所引文。

Further below it says: “The practices that you are all engaged in are the bodhisattva path, which means those practices from the time of the arousal of the intention for enlightenment.”⁵⁷ The wholesome roots that are cultivated before this do not disappear, and later on they bear fruit. This is an expression of the most profound implication [of the notion of] seeds.⁵⁸ This is explained from the perspective of the wholesome roots of the aspiration for enlightenment. It does not mean that

alternative wholesome roots do not aid in the attainment of Buddhahood. Therefore it does not contradict the passage cited above.

由是言之、若凡、若聖、一切衆生內道、外道、一切善根、皆出佛性同歸本原。如是本來唯佛所窮。以是義故、廣大甚深。如是名爲一乘因也。

Based on this we can say that whether one be a worldling or a sage, all sentient beings, whether Buddhist or non-Buddhist, who have wholesome roots—all emerge from the buddha-nature to return to the origin. This sort of thing is something that is originally fathomed only by the Buddha. Because of this, the doctrine is vast and deep and is therefore called the One Vehicle cause.

一乘果者。略說有二種。謂本有果及始起果。本有果者、謂法佛菩提。如壽量品云、「如來如實知見三界之相無有生死。若退若出、亦無在世及滅度者。非實非虛非如非異。」⁵⁹

1.2.1.4. One Vehicle Effects

These are broadly distinguished into two types: intrinsic effects and actualized effects.

1.2.1.4.1. Intrinsic effects

The intrinsic effects are the dharma[-body] Buddha's enlightenment.⁶⁰ As it says in the Chapter on the Tathāgata's Life Span:

The Tathāgata accurately perceives that the characteristic of the three realms is that they lack birth and death. Whether one is in a condition of withdrawal from or emergence into the world, there is neither existence in the world [of cyclic existence] nor its extinction. It is neither substantial nor vacuous, neither the same nor different.⁶¹

案云、此文就一法界、顯一果體。非有體故、非實。非無體故、非虛。非真諦故、非如。非俗諦故、非異本乘經⁶²云、「果體圓滿無德不備、無理不周。無名無相非一切法可得。非有體非無體。」乃至廣說。又言、「二體⁶³之外獨在無二」故、是明法佛菩提果體。

It can be elaborated like this: From the perspective of the one dharma-realm, this passage reveals the essence of the single effect. Not having an essence, it is insubstantial; not lacking an essence, it is not vacuous. Not being the absolute truth, it is not thus; not being the conventional truth, it is not different. As the *Sūtra of the Original Vehicle* says: “The essence of the effect is complete, with no quality not included, and no principle not pervading. Without name and without characteristics, it

cannot be grasped in all phenomena. It neither possesses nor lacks an essence” and so forth. ⁶⁴ The same text also says: “It exists alone, beyond the two truths, without a second.” ⁶⁵ This clarifies the dharma[-body] as the essence of the Buddha's enlightenment as effect.

始起果者、謂餘二身。如論說言、「報佛菩提者、

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十地行滿足得常涅槃證故」。如經言。「我實成佛已來。無量無邊百千萬億那由他劫。」故。

1.2.1.4.2. Actualized effects

Actualized effects [realizations] are those experienced by the buddhas in the other two bodies. As the *Upadeśa* says: “The enlightenment of the reward-body ⁶⁶ buddhas means that when the practices of the ten grounds are completed, one is able to continually experience nirvāṇa.” ⁶⁷ As the sūtra says: “Since the time I actually achieved Buddhahood, it has been incalculable, limitless hundreds of thousands of myriads of millions of *nayutas* of eons.” ⁶⁸

應佛 ⁶⁹ 菩提者、隨所應見而為示現。謂出釋宮樹下成道及與十方分身諸佛。如寶塔品之所廣明。總而言之、一切衆生皆修萬行同得如是佛菩提果。是謂一乘一乘果也。如方便品云、

舍利弗當知 我本立誓願
欲令一切衆 如我等無異
如我昔所願 今者已滿足。
化一切衆生 皆令入佛道。

The enlightenment of the response-body buddhas is manifested in accordance with its need to be seen. This refers to the Buddha's departure from the Śākya palace, his attainment of enlightenment under the bodhi tree, on up to his manifestation of multiple buddha-bodies. ⁷⁰ This is as is extensively clarified in the Chapter of the Apparition of the Jeweled Stūpa. Generally speaking, all sentient beings cultivate myriad practices, and are able to attain the same result of the Buddha's enlightenment. This is called the One Vehicle result of the One Vehicle. As it is said in the Chapter on Skillful Means:

Śāriputra, you should know
That I formerly took a vow
To cause all beings
To attain to my level with no difference.

That ancient vow of mine
Is now perfectly fulfilled;
I have converted all sentient beings,
Allowing them to enter the Buddha-path. ⁷¹

案云、此文正明如來所願滿足。所以然者、遍化三世一切衆生。如應皆令得佛道故。如寶雲經云、「譬如油鉢、若已平滿、更投一滷、終不復受。菩薩成佛、衆願滿足亦復如是。更無減少一塵之願。」

Explanation: This passage properly clarifies that what the Tathāgata has vowed has been fulfilled. This is because he pervasively teaches the sentient beings of the three divisions of time, adapting to the condition of each one and causing them to attain the buddha-way. As the *Ratnamegha-sūtra* says: “It is like a bowl filled to the brim with oil—you can't add another drop because it won't accept it. It is the same when the bodhisattvas become buddhas, and all their vows are completed. There is no further decrease in [the force of] the vow, even an iota.” ⁷²

大雲密藏藏 ⁷³ 經云、「大雲密藏菩薩曰言世尊、唯願如來爲未來世薄福衆生。演說如是深進大海水潮三昧。佛言、善男子、莫作是言。何以故、佛出世難、此大雲經聞者亦難。云何偏爲未來之人 ⁷⁴。吾當遍爲三世衆生廣門分別。」

The *Mahāmegha-sūtra* says:

Great Cloud Secret Store Bodhisattva said: “World Honored One, I only request that the Tathāgata explain this deep entry into the great ocean *samādhi* for future sentient beings of shallow merit.” The Buddha said: “Good son, do not say such a thing. Why? It is difficult for the Buddha to appear in the world, and gaining a hearing of this sūtra is also difficult. Why should special treatment be accorded to beings of the future? I will broadly elaborate [the teachings] for sentient beings throughout the three divisions of time.” ⁷⁵

花嚴經云、「如來轉法輪。於三世無不至。」依此等文、當知諸佛初成正覺一念之頂。遍化三世一切衆生、無一不成無上菩提。如昔所願已滿足故。設

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有一人不成菩提。如昔所願即不滿故。雖實皆度而無盡際。雖實無際而無不度。以無限智力度無限衆生故。

The *Flower Ornament Sūtra* says: “[When] the Tathāgata turns the wheel of the dharma, there is no time among the three divisions of time where it does not reach.”⁷⁶ Based on these kinds of passages, you should know that at the zenith of the thought-moment when the buddhas first achieve perfect enlightenment, they pervasively transform all sentient beings throughout the three divisions of time, such that there is not one of them who does not achieve peerless enlightenment. This is the result of the completion of their ancient vow. If there were one person who did not achieve enlightenment, it would mean that the ancient vow was not fulfilled. Even though they are truly all saved, there is no end to the process. And even though there is really no end to the process, there are none who are not saved.⁷⁷ This is because the Buddha saves limitless sentient beings through his limitless wisdom power.

而此經下文言。「我本行菩薩道所成壽命、今猶未盡復倍上數。」論釋此云、「我本行菩薩道今猶未滿者以本願故、衆生界未盡。願非究竟、故言未滿。非謂菩提不滿足故。所成壽命復倍⁷⁸上數者。示現如來常命方便。顯多過上數量不可數知故」

Yet the sūtra says in a later passage: “[Sons of good families,] the lifespan I achieved in my former treading of the bodhisattva path even now is not exhausted—it is twice again as large as the above number.”⁷⁹ The *Upadeśa* explains this as follows:

It is because of his past vow that “I tread the bodhisattva path, which even now is not complete,” that the realms of sentient beings are inexhaustible. Since the vow has not been exhausted, the text says “incomplete.” But this does not mean that his enlightenment is incomplete. “The lifespan I achieved is twice again as large as the above number” is an expedient device for showing the Tathāgata's eternal life. It shows that the number far surpasses the above amount, and is beyond what can be known through reckoning.⁸⁰

此論意者。爲明約今衆生未盡度⁸¹。如是時本願未滿。非謂菩提已滿而其本願未滿。亦非本願未滿而說佛法已足。如花嚴經云、「一切衆生未成菩提、佛法未足。本滿⁸²未滿」是故當知願與菩提不滿等則已滿則等滿。如是名爲一乘果也。合而言之。理、教、因、果、如是四法更互相應共運一人到薩婆若。故說此四名一乘法。猶如四馬更互相應共作一運、故說四馬名爲一乘。當知此中道理亦爾。

The *Upadeśa*'s point here is to clarify the fact that from the perspective of the present, sentient beings have not yet all been saved, and so at this time the past vow is not yet fulfilled. This does not mean, however, that enlightenment is already complete while the great vow has not been fulfilled. It is

also not the case that when the original vow has not yet been fulfilled that one can say that the Buddha-dharma is already complete. As the *Flower Ornament Sūtra* says: “[When] all sentient beings have not yet achieved enlightenment, the Buddha-dharma is not complete, and the great vow has not been fulfilled.”⁸³ Hence we should know that the vow and bodhi are equal in their being incomplete, and when they are fulfilled, then they are equally fulfilled. This is what is called the effect of the One Vehicle.

Summing up the four together, the principle, teaching, cause, and effect interoperate to the effect of carrying the individual to the attainment of omniscience. Hence the four are termed together as the dharma of the One Vehicle. It is like four horses which when matched together form a single team. Therefore, when we speak of four horses, we call them One Vehicle. The rationale of the present discussion should be understood in the same way.

問。理、教、及因、共運衆生到薩婆若、此事可爾。果既到究竟之處、云何與三共運衆生。

Question: It is understandable if one says that the principle, teaching, and cause function together to carry sentient beings to omniscience. But since “effect” implies that one has already arrived at the finish, how can it be said to function together with the other three to carry sentient beings [to liberation]?

解云。此有四義。一者、由未來世有佛果力、冥資衆生令生善心。如是展轉令至佛地。如涅槃經云、「以現在世煩惱

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因緣能斷善根。未來佛性力因緣故、還生善根。」故。

Explanation: There are four ways of interpreting this:

1. Based on the power of the buddha-effects [realizations] in the future, [the buddhas] supernaturally bring merit to sentient beings, causing them to give rise to wholesome states of mind. This way they can continuously develop until they reach Buddhahood. As the *Nirvāṇa Sūtra* says: “With the afflictions of the present life as causes and conditions, [sentient beings] can sever their wholesome roots. With the power of future buddha-nature as cause and condition, they can regenerate their wholesome roots.”⁸⁴

二者、當果報佛現諸應化、化今衆生令得增進。如本乘經云、「自見己身當果、諸佛摩頂說法身心別行不可思議。」故。

2. Reward-body buddhas who will attain the effect incarnate variously, transforming sentient beings in the present, enabling them to advance. As the *Sūtra of the Original Vehicle* says, “From seeing that they will attain fruition in their own bodies, the buddhas lay their hands on their disciples' heads and explain the Dharma. Their special bodily and mental functions are inconceivable.”⁸⁵

三者 此經六處授記。記當得成阿耨菩提。由得此記 策⁸⁶心進修當果屬彼亦⁸⁷得運彼故。下文言、各賜諸子等一大車。

3. In the sūtra's six cases of assurance of future Buddhahood, [the Buddha] assures [those individuals] that they will attain *anuttarā-samyak-sambodhi*. Based on this guarantee they steel their wills and pursue their practice toward future fruition so that they become affiliated with and avail themselves of him. As a later sentence in the sūtra says, “...[H]e gives to each child the same great carriage.”⁸⁸

四者、此經中說一切種智無法⁸⁹不盡、無德不備。一切衆生、同到此果。衆生緣此能詮所詮發心。勝進逕四十心遊戲神通、化四生類。故說衆生乘於果乘、乘能運因地衆生。如下頌「諸子是時歡喜踊躑 乘是寶車 遊於四方。」

4. In the scope of the omniscience that is taught in this sūtra, there is no phenomenon that is not apprehended and no attribute with which one is not endowed. All sentient beings arrive together to this same realization. Sentient beings arouse their aspiration in relation to the elaboration of the teaching and that which is explained. Advancing through the forty stages of practice,⁹⁰ they traverse in the supernormal cognitions, transforming the beings of the four kinds of birth. Hence it is said that sentient beings avail themselves of the fruition vehicle—a vehicle that is able to carry sentient beings in the causal stages. As a verse in the sūtra says:

The children at this time,
Dancing for joy,
And mounting these jeweled carriages,
Cavorted in all four directions . . .⁹¹

由方是四義、當知果乘與餘三法 共運一人。人人四法因緣和合。遠離諸邊、不可破壞、除此更無若過若增。如是名爲 廣大甚深 究竟一乘真實相也。所詮之宗略述如是。

Based on the [notion of] direction, there are these four interpretations. We should understand that the fruition vehicle as well as the three other factors together carry the individual; in each individual these four kinds of factors join together as causes and conditions. Far from all extremes, they cannot be destroyed, and beyond these, there is nothing to be subtracted and nothing to be added. Thus it is called the true aspect of the vast and profound ultimate One Vehicle. This ends the brief section regarding the doctrine to be explained.

1.3. Clarifying the Function of the Explainer of the Discourse

第三明能詮用者。如法師品云、「一切菩薩阿耨菩提 皆屬此經。開方便門 示真實相。」此文正明是經勝用。用有二種。謂開及示。開者、開於三乘方便之門。示者、示於一乘真實之相。總說雖然於中有三。先開次示。第三合明開示之用。

As the Chapter of the Dharma Teachers says: “The *anuttarā-samyak-saṃbodhi* of all bodhisattvas is the purview of this sūtra. It opens the door of skillful means, and it shows its real character.”⁹² This line properly clarifies the excellent function of this sūtra, which is of two kinds—that of opening and that of showing. “**Opening** means to open up the gate of the expedient teaching of the three vehicles. **Showing** means to show the true aspect of the One Vehicle.” Yet although it can be generally understood like this, we can herein identify three more precise distinctions. The first is opening. The second is showing. The third clarifies the combined function of opening and showing.

1.3.1. The Meaning of Opening

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明開義、即有二種。謂所開。所開之門即三乘教。此名方便、略有四義。一者、佛方便智之所說教。依主立名、名方便教。二者、即三乘教巧順三機。持乘作名名方便教。三者、為一乘教、作前方便。因是後說一乘正教。對後正教名為方便。四者、於一乘理權說方便。非真實說、是方便義對真實。說名為方便。

First, in clarifying the meaning of “opening”, there are two connotations: that of the gate that is opened and that of the function of opening. The gate that is opened is none other than the teaching of the three vehicles. This is called skillful means, within which four connotations can be distinguished: (1) the teaching that is explained by the Buddha's expedient wisdom; it is called “skillful teaching”

based on the subject (the Buddha) who establishes the teaching; (2) the three vehicle teaching which skillfully accords with sentient beings of the three levels of religious capacity; it is called “skillful teaching” with reference to the vehicle; (3) the One Vehicle teaching, for which [the Buddha] devises the prior skillful means, and based on this, subsequently explains the correct teaching of the One Vehicle; it is in contrast to the subsequent correct teaching and it is called “skillful means;” (4) the principle of the One Vehicle, in regard to which [the Buddha] provisionally teaches through skillful means; this is not the true explanation, as the meaning of **expedient** is contrasted to the **real**; thus they are called skillful means.

依此四義、故名方便。此名為門、有其二義。一者、出義。諸子依此出三界故。二者、入義。又、依此教入一乘故。然門有二名。若言佛門人門、則門非佛人。若言板門竹門、則門是板竹。今三乘教名方便門者、同板竹門。門即方便。是故名為方便門也。

It is based on these four connotations that they are called skillful means. In what was referred to above as “gate,” there are two connotations. The first is that of leaving. All the children leave the three realms through this gate. The second is that of entering. Again, based on this teaching, one enters into the One Vehicle. But there are two ways that the gates are named. If we say “buddha gate” or “human gate,” then the gate being referred to is neither buddha nor human. If we say “wooden gate” or “bamboo gate” then the gate is indeed made of wood or bamboo. The present reference to the teaching of the three vehicles as the gate of skillful means is like that of the wooden or bamboo gate. The gate is exactly the skillful means. Hence the term “gate of skillful means.”

開方便門。方便有其二義。若望出義、說三乘時、開而不閉。望其入義、說三之時、閉而不開。雖出三界、未入一乘故。今說一乘教、言三是方便。方開方便門令入一乘故。如下文言、「當知諸佛方便力故。於一佛乘分別說三。」此言正開方便之門。諸餘言語 例此可知。

In the phrase “opening the gate of skillful means,” the term “skillful means” can have either of these two connotations [of leaving or entering]. When the three vehicles are explained from the perspective of leaving, the gate is open—not closed. When the three are explained from the perspective of entering, the gate is closed—not open. This is because even though they leave the three realms, they have not yet entered into the One Vehicle. Now, when teaching the One Vehicle, these other three are called expedients. At this point [the Buddha] skillfully opens the gate of skillful means and has them enter the One Vehicle. As it says in the sūtra, “You should know that it is because of the Buddha's

power of skillful means that he distinguishes the One Vehicle into three.”⁹³ This is called “properly opening the gate of skillful means.” All other verbal teachings can be understood in this way.

1.3.2. The Function of Showing

次明示用、於中亦二。先明所示、次明能示。所示之真實相、謂如前說、一乘人法。法相常住、道理究竟。天魔外道所

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不能破、三世諸佛所不能易。以是義故、名真實相。而非三非一、無人無法、都無所得。如是正觀乃名真實究竟一乘。

Next is the clarification of the function of showing, within which there are also two aspects. The first is the clarification of what is shown; the second is the clarification of the act of showing. Characteristics of reality that are shown refers to the prior explained person and dharma of the One Vehicle. The character of the dharma constantly abides, and its principle is final. It is something that Deva-māra and non-Buddhists cannot refute, and something that the buddhas of the three divisions of time cannot alter. For this reason, it is called the characteristic of reality. Yet it is neither three nor one, neither person nor dharma—it is totally inapprehensible. This proper observation is called the true, final, One Vehicle.

所以然者。諸有所得、無道無果、不動不出。故知如前非三是一。能乘所乘、人法之相、不出四句、是有所得。云何說此為真實相。

Why is this so? All apprehensible things have neither path nor fruition. They are unmoving and do not manifest. Hence we understand according to the above framework, there are not three [vehicles], but one. The rider and the ridden and the marks of person and dharmas do not lie outside the four logical possibilities,⁹⁴ and thus they are apprehensible. How can this be called the characteristics of reality?

解云。此言不然。所以者何。若言非三是一。不出四句故、是有所得非究竟者。是則有得為非、無得為是。亦入四句故、是有所得亦非正觀。

Resolution: This statement is not right. Why? Suppose one says that “there are not three [vehicles], but only one [vehicle].” Since this does not lie outside the four logical possibilities, these means that they are apprehensible and not final. In this case apprehensibility is denied, and

inapprehensibility is affirmed. Since this also falls within the four possibilities, then apprehensibility is also not a correct observation.

若言寄言說無所得、而非如言取於無得。是故無得不入四句者。他亦寄言假說一乘、而非如言取於一乘。所以一乘亦出四句。是故當知遂言俱非。不如言取二說無異。

If, relying on words, we say it is inapprehensible, yet it is not like language attaching to inapprehensibility, and therefore this inapprehensibility does not fall within the four logical possibilities. Then again when one also relies on words to provisionally explain the One Vehicle, it is still not like the case of language grasping to the One Vehicle. This is because the One Vehicle also does not fall outside the four possibilities. Therefore we should know that if we are attached to the language, both are wrong. If we are not attached to the language, there is no disagreement between the two explanations.

問。若不取言皆為實者、彼三乘教亦應是實。

Question: If both approaches that do not attach to language are true, then shouldn't the three vehicle teaching also be true [if one does not attach to language]?

答。通義皆許、而有別義。以三乘教下 都無三理 一乘教下 不無一理故。三是權、一乘是實。雖不無一 而非有一。是故亦非有所得也。所示真實其相如是能示之⁹⁵ 用 有其二種。一者、則開之示。如前開三是方便時。即知一乘 是真實故。如開門時 即見內物。二者異開之示。異前開三 別說一乘。聞之得悟一乘義故。如以手指⁹⁶ 方見內物。如下文言、「諸

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佛唯以一大事因緣故出現於世。」如是等言是示真實相也。

Response: In a general sense, all can be accepted, but there are specific connotations to be kept in mind. While there is no such thing as three principles underlying the three vehicles, there cannot but be a single principle underlying the One Vehicle. The three are expedient, and the One Vehicle is real. Although it cannot but be one, one does not exist. Hence there is also no attainment [of it]. These are the aspects of the truth that is shown. In the function of showing there are two kinds: (1) Showing that is patterned after opening. This is like the above time of showing that the three are expedients. Thus we know that the One Vehicle is real. It is like when one opens the door and thus sees the things that are inside [a room]. (2) Showing that is disjunctive from opening. Differing from the previous revelation of

the three [as expedients], [the Buddha] separately teaches the One Vehicle. This is because the listeners are able to understand the gist of the One Vehicle teaching. It is like seeing the things inside [a room] after they are pointed out. As a line in the sūtra says: “The buddhas appear in the world only due to their engagement in one great matter.”⁹⁷ These kinds of passages show the true character [of the teaching].

1.3.3. The Combined Clarification of the Function of Opening and Showing

第三合明開示用者。一開示中合有四義。一者、用前三爲一用。前三乘之教卽爲一乘教故。二者、將三致一。將彼三乘之人同致一乘果故。三者、會三歸一。會昔所說三乘因果還歸於本一乘理故。四者、破三立一。破彼所執三乘別趣以立同歸一乘義故。此經具有如是四種勝用。故言開方便門示真實相。

Within the combined clarification of the function of opening and showing there are four connotations: (1) Using the prior three to function as one. This is the case where the previous teaching of the three vehicles is taken to actually be the One Vehicle teaching. (2) Bringing the three to the one. [The Buddha] takes the adherents of the three vehicles and brings them to the same One Vehicle fruition. (3) Combining the three into one. [The Buddha] combines the causes and effects of the previously taught three vehicles and returns them to their original One Vehicle principle. (4) Refuting the three and positing the one. [The Buddha] refutes the attachment to the notion of separate destinations of three vehicles by asserting that all are subsumed in the doctrine of the One Vehicle. The sūtra fully contains these four kinds of excellent applications. Therefore it is said that it “opens the door of skillful means, and shows the character of reality.”⁹⁸

問。用三爲一。將三致一。是二未知以何爲證。

Question: We have never heard the expressions “using the three to function as one” and “bringing the three to the one.” How can the usage of these terms be attested?

答。方便品言、「佛以無數方便。演說諸法。是法皆爲一佛乘故。」此文正是用三爲一之證也。又言、是諸衆生從佛聞法。究竟皆得一切種智。此言正是將三致一之證也。

Answer: It says, in the Chapter on Skillful Means: “The buddhas, using countless skillful means, expound all the teachings. These teachings all comprise the One Vehicle.”⁹⁹ This passage properly expresses the notion of “using three to function as one.” The sūtra also says, “These sentient

beings, from hearing the Buddha explain the Dharma, ultimately all attain omniscience.”¹⁰⁰ These words properly express the notion of “bringing the three to the one.”

問。會三因果歸本一者、爲當三皆非實故、歸於一實耶。爲當唯二非實故歸於一實耶。若如後者、何故經言、「我有方便力開示三乘法。」若如前者。云何復言、「唯是一事實餘二則非真。」

Question: As for combining the causes and effects of the three and returning them to the original one: Is it because all three are not real that they revert to the one? Or is the case that only the two [lesser vehicles] are not real, and therefore they revert to the one real [vehicle]? If it is the latter case, then why does the sūtra say “Using my power of skillful means, I show the teaching of the three vehicles”?¹⁰¹ If it is the former case, then why, again, does [the Buddha] say: “Only this one purpose is true; the other two are unreal”?¹⁰²

答。或有說者、三皆非實、如前文說。而言一實二非真者、三中之一與無三之一俱是佛乘通說是實。餘二不用開別言非實。由是義故二文不違。

Answer: There are some who say that all three are unreal, as is expressed in the above passage. Yet when they say that one is real and two are not real, this means that the one that is among the three as well as the one that is not among the three are both the Buddha-vehicle and equally described as being real. The other two do not function for opening, so they are separately labeled as being unreal.

Understood in this way, there is no discrepancy between the two sentences.

或有說者、唯二非實、如後文故。

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而說三乘皆方便者。於一實中加二非實合說爲三。是三非實。如人手內實有一菓方便言三。三非是實無三菓故。考而論之、一菓是實、二是方便。有一菓故。如智度論云、「於一佛乘開爲三分。如人分一斗米以爲三聚。亦得言會三聚歸一。亦得言會二聚歸一¹⁰³。會三會二猶是一義、不相違也。」

There are some who say that only two are unreal, as seen in the latter sentence. There is furthermore the position that says that all three of the vehicles are expedient. When we add the two unreal vehicles to the one real vehicle, their total is said to be three, but this “three” is not real. It is like a person who, holding one fruit in his hand, for reasons of expediency says that he has three. This “three” is not real, because there are not three fruits. If we carefully consider it, the one fruit is real, and

the other two are expedients. This is because he has only one fruit. As the *Mahāprajñāpāramitā-sāstra* says: “The one Buddha-vehicle is opened into three parts. It is like a person dividing a barrel of rice into three packages. You could also say that if one combines the three together they will again become one. You could also say that we could combine two so that they again become one. Whether we say ‘combining three’ or ‘combining two’ it is basically the same thing, so there is no discrepancy between the passages.”¹⁰⁴

或有說者、前後二文各有異意、不可一會。所以然者、三乘之教有其二種。一者、別教、二通教。別教三乘三皆非實。皆是方便。以彼教說三僧祇劫唯修四度。百劫之中修相好業。最後身中修於定惠 菩提樹下 成無上覺。如是因果 以為佛乘。是故佛乘亦是方便。

There are some who say that each of the prior and latter sentences reflects a different interpretation and that the two cannot be reconciled. Why? There are two kinds of three vehicle teaching: the Distinct Teaching and the Shared Teaching. In the specific teaching of the three vehicles, all three are not real—all three are expedients. This is because in their teaching it is explained that during the three incalculable eons of practice, one only cultivates the [first] four perfections. During the [last] hundred eons one cultivates the karma of the major and minor marks. During the final lifetime one cultivates concentration and wisdom, attaining perfect enlightenment beneath the bodhi tree. These kinds of causes and effects are regarded as the Buddha-vehicle. Hence the Buddha-vehicle is also an expedient.

若論通教所說三乘、佛乘是實、定餘二非真。以彼教說於十地中具修六度萬行圓滿、致薩婆若。此薩婆若果不與三世¹⁰⁵合。如是因果究竟真實、此為佛乘。豈是方便。是故當知二文意異。「我有方便力開示三乘法」者、是顯別教所說三乘也。「唯是一事實 餘二則非真」者、是對通教所說三乘。其餘諸文皆作是通。

If we are discussing the three vehicles as interpreted in the general sense, the Buddha-vehicle is real, and the other two are definitely not real. According to this interpretation of the teachings, while in the ten grounds, one fully cultivates to their completion the myriad practices subsumed in the six perfections, arriving at the state of omniscience. This fruition of omniscience is not included in the three vehicles. These causes and effects are totally true and real. This is the Buddha-vehicle. How could it be regarded as expedient? Hence we can understand the meaning of the two passages to be different. The phrase “using my power of skillful means, I open up and show the teaching of the three vehicles”

¹⁰⁶ shows the three vehicles as explained in the Distinct Teaching. The phrase “only this one cause is true; the other two are unreal” ¹⁰⁷ is said in relation to the three vehicles of the Shared Teaching. ¹⁰⁸ The remaining passages can be interpreted based on this.

問。若說別教三乘因果皆是方便故歸一者、爲歸一因、爲歸一果。

Question: If we say that the causes and effects of the three vehicles of the Distinct Teaching are all expedients, and are therefore based in the One Vehicle, does this mean that they are based in the One [Vehicle's] causes, or in the One [Vehicle's] effects?

答。於一

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佛乘分別說三故。隨其本歸因歸果、是義如 ¹⁰⁹ 何。聲聞緣覺若因若果皆於一因分別爲二。如經說言、「聲聞緣覺若智若斷、皆是菩薩無生法忍。」

Answer: Since the one Buddha-vehicle is distinguished into three, they are based in the causes or based in the effects according to their origins. What does this imply? Considering the causes and effects in the [vehicles of] śrāvakas and pratyekabuddhas, both are based in the same cause, but are distinguished into two. As a sūtra says: “ śrāvakas and pratyekabuddhas, whether they are liberated through [enlightened] wisdom or elimination [of afflictions], all are [manifestations of] the bodhisattvas' patient acceptance based on awareness of the non-arising of phenomena.” ¹¹⁰

當知此二皆歸一因。歸一因故、終致一果。彼教中說、佛乘因果。分別佛地化身少分。如經說言、「我實成佛已來。百千萬億那由他劫」故。當知彼說佛乘因果同歸於此一乘果內。

It should be understood that these two kinds of practice are both based in a single cause. Since they are both based in a single cause, they end up achieving the same effect. Within this teaching explaining the causes and effects of the Buddha-vehicle are slightly distinguished from the transformation body ¹¹¹ of the Buddha-stage. As the sūtra says, “Since the time I actually achieved Buddhahood, it has been incalculable, limitless hundreds of thousands of myriads of millions of *nayutas* of eons.” ¹¹² It should be understood that the causes and results of the Buddha-vehicle explained there are subsumed within the same One Vehicle effect.

若有菩薩依彼教故 望樹下佛發心修行 如是願行 歸於一因。同彼二乘未至果故。通而言之。應作四句。一 以方便因 歸真實因。謂菩薩因及二乘因。二 以方便果 歸真實果。謂於樹下 成無上覺。三 以方便因歸真實果。謂樹下佛前菩薩行。四 以方便果 歸真實因 謂二乘人之無學果。總攝如是四句、以說會三歸一。

If there is a bodhisattva who, depending on this teaching, thinks of the Buddha under the bodhi tree and arouses his mind to practice, this kind of vow and practice is based in one cause. It is the same case with the two vehicle practitioners who have not yet achieved their respective realizations. Generally speaking, this can be explained in four ways: (1) Using expedient causes, one ends up with true causes; this refers to bodhisattva causes and two-vehicle causes. (2) Using expedient effects, one ends up with true effects; this refers to attaining perfect enlightenment beneath the bodhi tree. (3) Using expedient causes, one ends up with true effects, like when one carries out bodhisattva practices prior to attaining enlightenment underneath the bodhi tree. (4) Using expedient effects, one ends up with true causes; this is like the attainment of the realization where no more applied practice is needed. Fully including these four perspectives we say that the three [vehicles] are united and subsumed in the One Vehicle.

問。方便教中有人天乘。何故不會此二、唯會彼三。

Question: The vehicles of men and gods are contained in the expedient teachings.¹¹³ Why is it that these two are not subsumed in the One Vehicle, and that only these other three are discussed?

答。會三之言 亦攝此二。所以然者、法花教中說。三乘有二。一者、三車所譬。出喻品。二者、三草所喻¹¹⁴ 出藥草品。此義云何。人天二乘合為小乘、如小藥草。聲聞緣覺名為中乘、如中藥草。依彼別教發心菩薩、說名為大乘。如大藥草。會此三乘、即攝五乘。

Answer: When we say “combining three,” these other two vehicles are also assumed to be included. How so? The *Lotus Sūtra* includes two kinds of teaching of three vehicles. The first is exemplified in the metaphor of the three carts as contained in the Chapter on Parables. The second is seen in the metaphor of the three kinds of grasses as found in the Chapter on Medicinal Herbs. What does this mean? The vehicles of men and gods together comprise the lesser vehicle—like the lesser medicinal herbs. The practices of the śrāvakas and pratyekabuddhas are called the middle vehicle, like the middle-level medicinal herbs. The bodhisattvas who arouse their minds relying on their Distinct

Teaching are all called practitioners of the great vehicle—they are like the great medicinal herbs. If all the types of the practitioners of these three vehicles are added together, it comes to five vehicles.

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然彼人天會因而不會果。果是無記、不作一因故。彼因善法有二功能。報因功能亦不會之。有受盡故。等流因用、是今所會。無受盡故。會此因義、入第一句。

However, the humans and gods have unified causes but do not experience unified effects. Since their causal activities are multiple, [the moral quality of] their fruition is indeterminate. Their causes as wholesome factors have two kinds of efficacy, and retribution causes also do not match, because there is an end to their reception.¹¹⁵ Matching activity does occur in the activity of same-type-engendering causes, since there is no end to their reception. The connotations of the matching of this causation are included in the first connotation (discussed above).

問。會三歸一 其義已顯。破三立一、云何可知。

Question: The meaning of uniting the three into one has now been explained. How are we to understand the connotation of “refuting three and positing one”?

答。欲知此義、有廣有略。略而言之、破四種三。一、執三教定非方便。二、執三人定是別趣。三、執三因別感。四、執三果別極。破此四種所執之相、遣其四種能執之見。是故建立一乘真實。謂立一教故、則破三教。立一人故、則破三人。立一因故、則破三因。立一果故、則破三果。立一理性通破四三、以四一皆同一乘理故。略說如是。廣而論之、為破十種凡聖執故。說七種譬及三平等。此義至彼第六門釋。第三明詮用竟也。

Answer: If you want to understand the connotations of this, there is a long explanation and a short explanation. The short explanation is that “refutation” includes four kinds of three [vehicles]: (1) Attachment to the three vehicles as definitely not being expedients. (2) Attachment to the three persons definitely having distinct destinations. (3) Attachment to the three causes as having distinct effects. (4) Attachment to the three effects as each being separately final. In order to refute these four kinds of attachment we clear away four kinds of subjectively attached views. Therefore [the Buddha] posits the One Vehicle as being real and true. This means that since he posits one teaching, he refutes the three teachings; since he posits the one person, he refutes the three people; positing the one cause, he refutes the three causes; positing the one effect, he refutes the three effects. Positing the nature of single

principle, he pervasively refutes the four kinds of three, taking the four kinds of oneness as all being the same as the principle of the One Vehicle. This is the short explanation. If we were to explain it at length, we can say that refuting the ten kinds of attachment of worldling and sage, [the Buddha] teaches the seven kinds of parables and the three kinds of equality. The meaning of this will be explained in chapter six. Here ends chapter three, the clarification of the function of the explainer of its discourse.

1.4. Explaining the Title

第四釋題名者。具存梵音應云薩達摩分陀利修多羅。此云、妙法蓮華經。言妙法者略有四義。一者、巧妙。二者、勝妙。三者、微妙。四者、絕妙。

The original Sanskrit for the title is *Saddharma-puṇḍarīka-sūtra*. Here (in Chinese) it is called “Marvelous-Dharma-Lotus-Blossom-Sūtra.” The connotations of **Marvelous Dharma** can be broken down into four: (1) skillful, (2) excellent, (3) uncanny, (4) sublime.

言巧妙者、此經巧開方便之門、巧滅執三之見、巧示真實之相、巧生已一之惠。以是四義而作真軌故。言妙法。

(1) “Skillful” refers to the sūtra's skillful opening of the door of expedient means; to the skillful erasure of the view of attachment to the three vehicles, to the skillful showing of the true aspect [of the One Vehicle], to the skillful production of the wisdom that was already only one vehicle. Based on these four connotations, a true standard is established, and therefore it is called the marvelous dharma.

言勝妙者、此經能宣一切佛法、能示一切神力、能顯一切

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祕藏、能說一切深事。以此四義最爲勝妙、故名妙法。如神力品云、「以要言之。如來一切所有之法、如來一切自在神力、如來一切祕密之藏、如來一切甚深之事、皆於此經宣示顯示顯說。」故言妙法。

“Excellent” indicates the sūtra's ability to articulate all the Buddha's teachings; its ability to manifest all supernatural powers, its ability to reveal all esoteric content; its ability to explain all profound matters. Based on these four connotations of highest excellence, it is therefore called the excellent dharma. As the Chapter on the Buddha's Supernatural Powers says: “Briefly stated, all of the Tathāgata's teachings; all of the Tathāgata's unimpeded supernatural powers; the Tathāgata's esoteric

content; all of the Tathāgata's profound matters are entirely proclaimed, revealed, and explained in this sūtra.”¹¹⁶ Therefore it is called the marvelous dharma.

言微妙者。此經所說一乘之果。無妙德而不圓、無雜染而不淨、無義理而不窮、無世間而不度。以是四義故、名微妙之法。如譬喻品云、「是乘微妙清淨第一於¹¹⁷諸世間為無有上。」故言妙法。

(3) “Uncanny” refers to the sūtra's teaching of the fruition of the One Vehicle. There is no excellent quality that is not perfected, no pollution that is not cleansed; no meaning that is not plumbed, no world that is not saved. Based on these four connotations it is called the uncanny dharma. As it is said in the Chapter of Parables:

This vehicle is uncanny;

The most pure

In all the worlds;

Nothing surpasses it.¹¹⁸

言絕妙者。此經所說一乘法相廣大、甚深、離言、絕慮。以是四義故為絕妙之法。如方便品云、是法不可示。言辭相寂滅。諸餘衆生類、無有能得解。故。

“Sublime” means that the characteristics of the One Vehicle dharma explained on the sūtra are vast, are deep, free from language, and cut off thought. Based on these four nuances, it is called the sublime dharma. As it is said in the Chapter on Skillful Means:

This dharma cannot be shown;

Its linguistic aspect is extinguished;

Among the rest of the kinds of living beings,

There are none who can understand them.¹¹⁹

此四義中¹²⁰、巧妙、勝妙之法、當能詮用立名。微妙、絕妙之義、從所詮宗作目。合而言之、具含如是。巧勝微絕十有六種極妙之義。十方三世、無二之軌。以是義故、名為妙法。妙法之名略釋如是。

Among these four connotations, the two of “skillful” and “excellent” are terms that are established [to indicate] the function of the explainer. The two of “uncanny” and “sublime” fittingly

comprise the sense of the title as the doctrine which is explained. The implication of the two sets combined together is like this: skill, excellence, uncanniness, and sublimity include sixteen kinds of perfectly marvelous connotations. In the ten directions and three divisions of time, this is a paradigm that has no second. For this reason, it is called the marvelous dharma. The meaning of marvelous dharma has been briefly explained thus.

蓮華之喻、有別有通。通者、此華必具華、鬚、臺、實四種。合成殊為美妙。喻於此經具四妙義 合成一經 故名妙法。

The metaphor of the lotus flower has specific and general applications. Generally speaking, this flower must include the four parts of blossom, beard, calyx, and fruit, which in their combination are especially beautiful. This exemplifies this sūtra's possession of the four connotations of marvelous, which combine to form one sūtra. Hence it is called the marvelous dharma.

別而言之。即有四義。一者、蓮華之類有四種。中分陀利者、是白蓮華鮮白分明 花開實顯。喻於此經 了了分明

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開權顯實之巧妙也。

Specifically speaking, there are these four connotations:

1. Lotus flowers come in four varieties. Among these, the *punḍarīka* is pure, vivid white in color. When it opens its flowers its fruit is revealed. This exemplifies the skill of the sūtra in clearly revealing and opening up the provisional and showing the real.

二者、此花凡有三名。未敷之時名屈摩羅。將落之時名迦摩羅。已敷未衰處中之時開榮勝盛稱分陀利。喻於此經大機正發之盛時 宣示顯說之勝妙也。

2. This flower is generally named in three ways. When it is half-opened it is called the **kumala*. When it is about to fall off the stem, it is called *kamala*. When it is fully opened, but not yet fading—when it is flourishing in full bloom, it is called *punḍarīka*. This is exemplified in the sūtra when the person of great abilities flourishes in correct awakening and in the excellence of his clear exposition.

三者、此花非直出離泥水、亦乃圓之香潔衆美具足。喻於此經所說佛乘出煩惱濁 離生死海 衆德圓滿之微妙也。

3. Not only does this flower emerge freed from the muddy water—it is also perfect in its fragrance and in its endowment with all kinds of beauty. This exemplifies the uncanniness of the Buddha-vehicle taught in this sūtra, which emerges from the mire of the afflictions, leaves the ocean of birth-and-death, and brings myriad virtues to their completion.

四者、此花非直荷廣藕¹²¹深。亦乃不着水滯、不染塵垢。喻於此經所說一乘法門廣大、道理甚深、離言諸慮之絕妙也。由是四義有同妙法故。寄是喻以立題名也。

4. Not only does this flower have broad leaves and deep roots. It also never touches a drop of water and is thus never muddied in any way. This exemplifies the sublimity of this sūtra's vast dharma gate of the One Vehicle. Its logic is profoundly deep, removed from all language and thought. Since these four connotations are all part of the same marvelous dharma, the title is constructed based on these metaphors.

1.5. Clarifying the Doctrinal Categories

第五明教攝門者。是法華經何教所攝。爲是了義、爲不了義。有說此經是不了義。所以然者、大分佛教有三法輪。一者、有相法輪。唯爲發趣聲聞乘者。依四諦相轉法輪故、如阿含經等。二者、無相法輪唯爲發趣菩薩乘者。依法空性、轉法輪故。如般若經等。三者、無相無上法輪普爲發趣三乘者。依諸法空無自性性而轉法輪無上無容故。如解深密經等。

In what doctrinal categories is the *Lotus Sūtra* included? Is it a fully revealed teaching or a partial revelation? Some say that the sūtra is a partial revelation. Why? The Buddhist teachings are broadly classified into the three turnings of the wheel of the dharma: (1) The teaching that admits the existence of signs. This is only for those engaged in the vehicle of the śrāvakas. Since this dharma-wheel is turned based on the signs of the four truths, it is like that contained in the āgamas and so forth. (2) The teaching from the approach of signlessness. This is only for those engaged in the bodhisattva vehicle. Since this dharma-wheel is turned based on the empty nature of phenomena, it is like the teachings contained in the Pāramitā sūtras and so forth. (3) The unsurpassed teaching of signlessness that is engaged in by the practitioners of all three vehicles. Since this dharma-wheel, which is turned based on self-naturelessness of all phenomena is unsurpassed and nothing more can be included, it is like the teaching contained in the *Samdhinirmocana-sūtra* and so forth.¹²²

此中前二是不了義、第三法輪是真了義。是義具如彼¹²³論廣說。此法華經是第二攝。如偈說言。「諸法從本來。

常自寂滅相。佛子行道已。來世得作佛。」故。是故當知第二無相法輪所攝。既屬第二、是不了義。

The first two doctrinal categories are considered to be incomplete revelations, while the third turning of the wheel of the dharma is considered to be the complete revelation. In terms of the doctrine extensively explained in that treatise (*Mahāyāna-saṃgrāha?*), the *Lotus Sūtra* is considered to fall into the second category. As a verse in the sūtra says:

Dharmas from their very origin
 Are eternally marked by extinction;
 The children of the Buddha, having trodden on the path,
 In an age to come, will become buddhas. ¹²⁴

From this we may know that the *Lotus Sūtra* falls into this category. As already noted, this category is considered to be an incomplete revelation.

此義即以二文爲證。一者、即彼解深密經云、「一向趣寂聲聞種性補特伽羅、雖蒙諸佛施設種種勇猛加行方便化道、終不能令當坐道場證得無上正等菩提。何以故。由彼本來唯下劣種性故、一向慈悲薄弱故、一向怖畏衆苦故。」乃至廣說。

This interpretation is supported by two scriptural passages. The first is from the *Samdhinirmocana-sūtra*, which says: “Even though all souls who have the seed-nature of śrāvakas aimed at extinction have experienced the transformative path of various courageous applied expedient methods as established by the buddhas, in the end this teaching is not sufficient to allow them to ascend to the bodhi seat and fully realize perfect enlightenment. Why not? Because they originally possess only inferior religious capacity, because they are all weak in compassion, and because they are all afraid of various kinds of suffering” ¹²⁵, and so forth.

二者、對法論言「衆生。樂樂 ¹²⁶ 者。如爲不定種性者。捨離下劣意樂故。記大聲聞當得作佛。又說一乘。更無第二。」

The second, which is from the *Mahāyānābhidharma-samuccaya-vyākhyā*, says, “[As for] the intentions and aspirations of sentient beings. . . since their spiritual proclivities are not firmly set, they

abandon inferior aspirations and are predicted to be great śrāvakas who will eventually become buddhas. It also teaches that there is only One Vehicle, without a second.”¹²⁷

案云、彼經既是究竟真實了義說、說言聲聞永不成佛。是知法花說諸聲聞當得作佛。是方便語不了義說。是故阿毘達磨(論?)云、是隨衆生意樂而說非是直說真實道理、修多羅者以文爲勝阿毘達磨以理是二種明證。當知法花一乘之教定非究竟了義說也。

Note: That sūtra [*Samdhinirmocana*] is already accepted as the ultimately true complete teaching, and it says that the śrāvakas will never become buddhas. Hence we know that the teaching of the *Lotus Sūtra* that says that śrāvakas **will** become buddhas, is expedient language, and is not the full revelation. Therefore the *Mahāyānābhidharma-samuccaya-vyākhyā* says that [attainment is realized] according to the aspirations of sentient beings. It is not the direct explanation of the actual principle. In the case of a scripture, the text itself takes precedence. In the case of a treatise, it is the theory that has precedence. Based on these two kinds of authority, we have no recourse but to understand that the One Vehicle teaching of the *Lotus* is definitely not the final and complete revelation.

或有說者法花經是究竟。所以然者、如來一代所說教門、略攝不出三種法輪。何者爲三。一者、根本法輪、二者、枝末法輪。三者、攝末歸本法輪。

There is another interpretive scheme in which the *Lotus Sūtra* is regarded as the ultimate fully revealed doctrine. How so? It is said [by some commentators] that all of the teachings that the Tathāgata delivered during the course of his lifetime can be summarized in three kinds of dharma-wheels. What are the three? They are (1) the fundamental dharma wheel; (2) the derivative dharma-wheel, and (3) the dharma-wheel assimilating the derivative into the fundamental.

「根本法輪者、謂佛初成道花嚴之會純¹²⁸爲菩薩廣開一因一果法門。

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謂根本之教也。但薄福鈍根之流深不堪聞一因一果故。於一佛乘分別說三。謂枝末之教也。四十餘年說三乘之教陶練其心。今至法花之會始得會三歸一。卽攝末歸本教也。如信解品明長者居師子坐眷屬圍遶羅列寶物卽指花嚴根本教也。喚子不得故密遣二人。脫珍御服着弊垢衣。謂隱一說三枝末教也。」

The fundamental dharma-wheel refers to the teaching of the vast disclosure of one cause and one result given solely the bodhisattvas at the Buddha's Flower Ornament sermon when he first attained enlightenment. Thus it is called the fundamental teaching. But since those

whose sparse merit and dull faculties run deep were not up to hearing the teaching of the single cause and single result, the Buddha distinguished the one Buddha-vehicle into three, and this is what is known as the derivative (or “branching”) teaching. For forty-odd years he delivered the three-vehicle teaching, polishing their minds, until the time of the Lotus sermon, where for the first time the three vehicles were unified into one—which is known as the teaching that assimilates the derivative back into the fundamental. As is shown in the Chapter on Faith, the rich master sitting on his lion's seat, surrounded by his retinue with vast riches refers to the fundamental teaching of the Flower Ornament. Since the summoned son cannot be held, he secretly sends two retainers, and removes his own fine clothes, donning rough, dirty garments. This is like the derivative teaching where the One Vehicle is hidden and the three are taught. ¹²⁹

「如富長者、知悉下劣柔 ¹³⁰ 伏其心乃教大智。謂攝末歸本教也。」 ¹³¹ 是□ ¹³² 諸門 處處有文。當知此中初後二教同是究竟了義之說。第二教者於一說三、皆是方便 不了義說。為成此義。明證有二。一者、修多羅。二者、阿毘達磨。

It is like the wealthy man who fully knows his son's weakness but gradually trains his mind until he teaches him the greatest wisdom. This is what is called the teaching that assimilates the derivative into the fundamental. There are textual passages reflecting this kind of teaching here and there in the canon. We should understand that the first and last of these three teaching classifications are both considered to be the final and complete revelation. The second teaching explains the One Vehicle as being three, and all three are expedients—is the incomplete revelation. Supporting this doctrine, there are two kinds of authorities: the first is the sūtras, the second is the Abhidharma.

修多羅者。略引三文。一者、如安樂行品云、「此法花經能令衆生至一切智。一切世間多怨難信先所未說而今說之。是諸如來第一之說於諸說中 最為甚深、末後賜與、如彼強力王久護明珠、今乃與之。」

From the sūtras we can briefly make three citations. The first is from the *Lotus Sūtra's* Chapter of Soothing Conduct, which says: “This Sūtra of the Lotus Blossom, which can enable all beings to reach omniscience, which all the worlds resent with much incredulity, and which he has never preached before, he now preaches. It is the supreme teaching of the Thus Come One, among the various

teachings the most profound, the one he confers at the very end, just as that powerful king long kept the bright pearl and only now gives it away.”¹³³

二者、化城品云、「是諸佛方便分別說三乘唯有一佛乘息¹³⁴處故說二。」三者、勝鬘經云、「阿羅漢辟支佛。四智究竟得蘇息處。亦是如來是¹³⁵方便有餘不了義說。」如是等文不可具陳。

The second is as said in the Chapter of the Conjured City:

The Buddhas, devising expedients,
Create distinctions to teach the three vehicles.
But there is in fact only One Buddha-vehicle.
It is to provide a resting place that the other two are taught.¹³⁶

The third is from the *Śrīmālā-sūtra*, which says: “*Arhats* and *pratyekabuddhas*, with the four kinds of wisdom complete, attain the stage of extinction. But here the Tathāgata expediently shows remainder. This is the incomplete revelation.”¹³⁷ These kinds of citations can be made endlessly.

阿毘達磨者 略引三處文。

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法花論云、「決定增上慢二種聲聞。根未熟故佛不與授記。菩薩與授記。菩薩與記者、方便令發心故。」

We can also cite three passages from the commentarial writings.¹³⁸ The *Upadeśa* says, “Since the spiritual roots of the two kinds of *śrāvakas*—the determined and the arrogant—are immature, the buddhas do not grant them a guarantee of attainment of Buddhahood, but the bodhisattvas grant it. The guarantee from the bodhisattvas is done as an expedient in order to encourage them to arouse the aspiration for enlightenment.”¹³⁹

二者、智度論說。「問。阿羅漢先世因緣之所受身必應當滅。住在何處而具足佛道。答。得阿羅漢時、三界諸漏因緣盡故、更不復生三界。有淨佛土¹⁴⁰出於三界。乃至無有煩惱之名。於是國土佛所、聞法花經、具足佛道。」

The second is as is explained in the *Mahāprajñāpāramitā-sāstra*:

Question: The body that *arhats* receive due to the causes and conditions of previous lives should be extinguished. In what place does it continue to exist in order to complete the Buddha-way?

Answer: At the time they become *arhats* the causes and conditions of all the contamination from goal-orientation in the three realms are extinguished, and therefore they are not again born into the three realms. In the pure Buddha-land, they escape from the three realms. This is the case up until there is no such word as “affliction.” In this land of Buddha-places, hearing the *Lotus Sūtra* they complete the Buddha-way. ¹⁴¹

三者、寶性論云、「問。說闡提無涅槃性常不入涅槃者。此義云何。爲欲示顯謗大乘因故。此明何義。爲欲迴轉誹謗大乘心、不求大乘心。依無量時、故作是說。以彼實有清淨性故。」

The *Ratnagotravibhāga* says:

Question: When it is said that *icchantikas* lack the disposition for nirvāṇa and will never enter it, what does this mean? It is because they want to expose them for having denied the causes of the Great Vehicle. What doctrine does this clarify? It is because they want to convert those who hold the attitude of denial of the Great Vehicle and who do not seek the attitude of the Great Vehicle. It is based on incalculable time that they explain this. This is because they actually do possess the pure nature. ¹⁴²

依是等文。當知諸教說有二乘定不成佛、及說無性有情等言、皆是方便不了義說。若說一乘更無第二、一切衆生皆當作佛。如是經典是眞了義。

Depending on these kinds of passages, we should understand that when various teachings say that the adherents of the two vehicles definitely do not become buddhas and that there are sentient beings who lack the capacity to become buddhas and so forth, these are all expedient teachings and are not the complete revelation. If a text says that there is only One Vehicle without a second and that all sentient beings will become buddhas, this kind of text is truly reflecting the complete revelation.

問。若立初師義者、後師所引文云何和會。彼師通曰。諸一乘教所說諸文、皆爲護彼不定性者。皆是方便。故不相違法花論文及寶性論。亦爲述後方便教意。智度論文說、阿羅漢生淨土者、是約不定種性聲聞。由是道理亦不相違。

Question: If we take the position of the first master, how can it be reconciled with the scriptural citations provided by the second master? The position of that master can be generally stated by saying that all texts that take the position of the One Vehicle tend to support those of indeterminate nature, and are thus all expedient. Hence they do not conflict with the citations from the *Upadeśa* and the *Ratnagoṭravibhāga*. This can also account for the intent of the subsequent expedient teachings. When the text of the *Mahāprajñāpāramitā-śāstra* says that *arhats* are born into the Pure Land, this is from the perspective of śrāvakas of indeterminate religious capacities. Hence, this logic is also not at odds with that of the latter thinker.

問。若立後師義者。前所引證云何得通。彼師通云、深密經說終不能

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令當坐道場證得無上正等菩提者。是明決定當入無餘。永不能令不入無餘、直證無上正等菩提。是故說爲一向趣寂。

Question: If we take the position of the latter master, how can it be reconciled with the scriptural citations provided by the prior master? The position of the latter master can be generally stated according to the citation from the *Samdhinirmocana-sūtra* that says that in the end [the śrāvakas] cannot be made to sit on the seat of enlightenment and realize perfect enlightenment. This clarifies that they will definitely enter nirvāṇa without remainder. They are eternally incapable of entering nirvāṇa without remainder and directly realizing perfect enlightenment.¹⁴³ Therefore they are said to be “on the path aimed for extinction.”

然彼聲聞入無餘時、住八萬劫、或住六萬四萬、二萬、然後起心即入大生於淨土、具足佛道。若論不定種性人者、唯住有餘依地入大。如瑜伽論分明說故、是故彼經亦不相違。

Yet when these śrāvakas enter nirvāṇa without remainder, they are said to abide there—some for eighty-thousand eons, some for sixty-thousand, forty-thousand, or twenty-thousand eons, after which they arouse their minds to enter the Great Vehicle and be reborn in the Pure Land and complete the Buddha-way. In the case of practitioners of indeterminate religious proclivities, they only abide in nirvāṇa with remainder, and then enter the Great Vehicle. This is like the explanation given in the *Yogācārabhūmi-śāstra*, so there is also no contradiction with this sūtra.

對法論文說一乘教為方便是述三乘權教之意而非究竟道理之說。如彼執三乘者說云、十五有漏八¹⁴⁴無記者。是約麤相境界而說。非是究竟真實道理。是故當知彼對法論、或有述於方便教文。由是道理不相違也。

The passages from the *Mahāyānābhīdharma-samuccaya-vyākhyā* say that the teaching of the One Vehicle is an expedient. This is a teaching from the point of view of the expedient teaching of the three vehicles and is not an explanation based on the ultimate principle. It is like the case where those who are attached to the three vehicles talk about the fifteen kinds of contamination and the eight kinds of karmic neutrality.¹⁴⁵ This explanation is made in reference to the object realm of coarse marks—it is not the perspective of the ultimately true principle. Hence we can understand that *Mahāyānābhīdharma-samuccaya-vyākhyā* sometimes provides explanations from the perspective of the expedient teachings. Understood in this way, there is no contradiction.

問。二師所通一據相違。何者為實、何者為勝。

Question: Concerning the understanding and treatment of the contradictions by the two teachers: which one is true, and which is better?

答。皆是經論、有何不實。所以然者、為護一向趣寂者意、則如初師所通為實。為護不定種姓人意、則如後師所說為實。皆當物機各得和通故。若就道理判其勝負者、彼師義狹而且短。彼說佛道¹⁴⁶不遍一切故。又說二乘¹⁴⁷竟斷滅故。

Answer: Among these scriptures and treatises, how could there be passages that are untrue? Why is this so? From the perspective of supporting those on the path aimed for extinction, the understanding of the first master is true. From the perspective that supports those of indeterminate religious capacity, the explanation given by the latter master is true. Hence, each position can be reconciled based on understanding the religious capacities of the sentient beings who are the subject of the discussion. If we try to evaluate the superiority or inferiority of his position on the basis of its ultimate correctness, then we would have to say that this master's interpretation is narrow and tending toward further restriction. The Buddha-way that he teaches is not universally accessible—since adherents of the two vehicles will, no matter what, ultimately enter extinction.

第二師義寬而復長。返前短狹其義可知。斯則以短狹義會寬長文。文傷義則難¹⁴⁸會。用寬長義容短狹文。文狹則無傷義則易會。由是道理後說為勝。是

故、當知此法花經乃是究竟了義之教也。今依是義以通諸文、諸文相違皆得善通。

The interpretation of the second master is broad and expands further. This can readily be seen by comparing it to the prior narrow interpretation. There, a narrow interpretation was placed on a text with broad and expansive content. The text is mangled and the point ends up being difficult to grasp. [On the other hand,] a broad and expansive interpretation can encompass a text that holds a limited view. With the message of the text being narrow, there is no mangling of its point, and it is easy to grasp. Based on this kind of principle we can say that the latter perspective is superior. Hence it should be understood that the *Lotus Sūtra* contains the teaching of the final, full revelation. Now, if we use this principle to interpret its passages, all of its apparent internal contradictions can be well worked out.

所以然者。以諸了義究竟教內、不無方便、不了之言。如解深密經中說言。「一切聲聞緣覺菩薩同皆共一此妙清淨道。皆同是一究竟清淨。」如是道理為彼經宗。所以彼經是真了義。而彼經說寂趣聲聞終不能得坐於道場。如是等文是方便說。為護決定二乘意故。作是方便不了義說。由是道理夫人經¹⁴⁹等說彼以為不了義說。如是二文不相違也。

How so? Because within the fully revealed ultimate teachings, it cannot be the case that there are no expedient teachings, or statements that do not reflect the full revelation. As it says in the *Samdhinirmocana-sūtra*: “All śrāvakas, pratyekabuddhas, and bodhisattvas share together in this marvelous pure path. They all share this same perfect purity.”¹⁵⁰ If this kind of truth is a tenet of that sūtra, then it should be regarded as a scripture that provides the true, complete revelation. Yet the same sūtra also says that the śrāvakas who are aimed for extinction are not able to sit on the seat of enlightenment.¹⁵¹ This kind of passage is an expedient teaching. In order to support the notion of the firmly set religious capacities of the adherents of the two vehicles this expedient is created, which is not the complete revelation. Based on this principle, the *Śrīmālā-sūtra* and such texts regard the *Samdhinirmocana-sūtra* to be an incomplete revelation. Understood in this way, there is no discrepancy between the two passages.

又、此法花經中說言。為止息¹⁵²故化作寶城。更止息已、終引佛果。依是道理以說一乘。是為經究竟有不了義語。□直說言「唯有一乘¹⁵³、無二無三。」

Furthermore, it says in the *Lotus Sūtra* that the Conjured City is made for the purpose of providing respite [for the travelers]. Then, once again, after they finish their rest, he introduces the

Buddha-fruit, and based on this principle teaches the One Vehicle. This constitutes the ultimate aim of this sūtra. This sūtra also includes passages that are actually part of the incomplete revelation, such as where he explicitly says, “There is only the One Vehicle, and not two, and not three.”¹⁵⁴

是文爲非決¹⁵⁵定了義¹⁵⁶說無趣寂二乘之行。而實不無趣寂二乘之行。是故說無是方便語。由是道理對法論說爲方便者。亦有道理也。法花宗要

This text is not definitely the complete teaching. It says that there are no practices of the two vehicles that are aimed at extinction, yet in truth it is not the case that there are no practices of the two vehicles aimed at extinction. Hence it says that this is not an expedient statement. Following this reason, the position taken by the *Mahāyānābhidharma-samuccaya-vyākhyā* that this is an expedient teaching also has a viable principle behind it.

The Doctrinal Essentials of the *Lotus Sūtra*

弘安六年八月十七日相承之。

Respectfully offered on the seventeenth day of the eighth month of the reign of Hong-an (1283).

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Notes

1. I would like to acknowledge the advantage I was able to take in doing this translation, of the sharp eye and extensive knowledge of the *Lotus Sūtra* and its commentarial traditions that was brought to bear by Hiroshi Kanno of Soka University. Based on his background in this area, he was able to identify numerous references, allusions, and abbreviations of important doctrinal concepts that would have otherwise passed by my eye, as a relative newcomer to the study of the *Lotus*. Beyond his specific knowledge of this tradition, Professor Kanno's consummate abilities in classical Chinese served to point out significant junctures in the translation that could be better parsed and rendered. It is his attention to this translation that gives me a fairly high level of confidence that this is a sound work.

2. This sixth section, the treatment of the prose of the sūtra, is not extant.

3. Following *HBJ*'s suggestion of 咸 instead of 滅.

4. Since the ensuing term is the four kinds of birth, we may guess that Wonhyo is talking about a range in types of sentient existence, and thus he is probably referring to the nine abodes of sentient beings as taught in the **Abhidharma-saṃgīti-paryāya-pāda-sāstra*: (1) 欲界之人天 the world and the six deva-heavens of desire in which there is variety of bodies (or personalities) and thinking (or ideas); (2) 梵眾天 the three brahma heavens where bodies differ but thinking is the same, the first dhyāna heaven; (3) 極光淨天 the three bright and pure heavens where bodies are identical but thinking differs, the second dhyāna heaven; (4) 遍淨天 the three universally pure heavens where bodies and thinking are the same, the third dhyāna heaven; (5) 無想天 the no-thinking or no-thought heaven, the highest of the four dhyāna heavens; (6) 空無邊處 limitless space, the first of the formless realms; (7) 識無邊處 limitless perception, the second of the formless realms; (8) 無所有處 nothingness, the place

beyond things, the third of the formless realms; and (9) 非想非非想 beyond thought or non-thought, the fourth of the formless realms. For more detail, see the entry in the *DDB*.

5. The four kinds of birth are explained above in a note to the Preface to the *Doctrinal Essentials of the Nirvāṇa Sūtra*.

6. Following Taishō, replacing 質 with 實.

7. Following *HBJ*, replacing the single-character lacuna with 四.

8. Following Taishō, replacing 共 with 其.

9. Following the *HBJ* note, replacing 位 with 土.

10. The adherents of the two vehicles are the so-called Hīnayāna practitioners: the śrāvakas and pratyekabuddhas, whose approach to practice and teaching others is starkly contrasted with that of the bodhisattvas.

11. T 262.9.54c10.

12. The phrase saying that there is only “one great matter” for which the Buddha appears in the world to teach is one of the most cited lines in the *Lotus Sūtra*, repeated in many later East Asian Buddhist texts. See T 262.9.7a21.

13. As taught in the *Saddharmapuṇḍarikōpadeśa*, these are (1) equality of vehicle 乘平等, which means that śrāvakas can enter the same one vehicle; (2) equality of mundane existence and nirvāṇa 世間涅槃平等, which means that when Prabhūtaratna Tathāgata enters into nirvāṇa, he doesn't distinguish between nirvāṇa and saṃsāra; (3) equality of body 身平等, which means that when Prabhūtaratna Tathāgata enters into nirvāṇa, he re-manifests his own body, other bodies, and the dharma body without distinction.

14. Following the *HBJ* note, replacing 滅 with 咸.

15. Following the *HBJ* note, replacing 久 with 人.

16. Following the *HBJ* note, replacing □□總 (with lacunae for the first two characters) with 處恍惚.

17. The most literal reading of 誰短誰長 would be something like “who is short and who is long,” but this doesn't make much sense in this context. Hiroshi Kanno suggests that since the length of the life of the Tathāgata is a prominent theme in the sūtra, this phrase refers to that theme.

18. Following the *HBJ* note, adding the character 於 here.

19. Following the *HBJ* note, placing 以 in the one-character lacuna.

20. Following the *HBJ* note, placing 羊 in the one-character lacuna.

21. Following the *HBJ* note, placing 待 in the one-character lacuna.

22. Not following the *HBJ* note, keeping 鹿 instead of 危. Here the goat cart is being compared with Śākyamuni's Hīnayāna teachings, which Zhiyi also called Deer Park teachings. He delivered these teachings while he was still alive in his physical body—coarse body. Also, when he draws the children out of the house with the carts, it is not because he has convinced them they are in danger; he has just distracted them with a toy, precisely because he **can't** convince them that they are in danger. This line is analogous to the sentence in Jizang's *Fahua youyi*, which

says, 「昔仙人園內未曜此摩尼。今靈鷲山中方灑茲甘露。」 “He has not yet shone forth the *mani*,” which means that he is still only showing his physical body. T 1722.34.633b19.

23. Following the note in *HBJ*, replacing 迺 followed by a one-character lacuna with 乃借.

24. Following the *HBJ* note, replacing the one-character lacuna with 修.

25. Following the *HBJ* note, replacing the lacuna with 斥.

26. Following the *HBJ* note, replacing the lacuna with 脩.

27. *HBJ* offers the alternative of 亡 here, but the citation from Jizang has 忘, which makes sense, so we retain the original text. 「夫借一以破三, 三除而一捨, 假修以斥短, 短息而脩忘。」 See T 1722.34.633c2–3.

28. The note in *HBJ* offers 經 instead of 逕, but in terms of their meaning of “passing through” they are equivalent here.

29. The cited text is found in Jizang's *Fahua youyi* at T 1722.34.633c2–3. Here both 脩 and 修 are being read with their rare meanings of 長. For a Japanese translation of this section of the *Fahua youyi*, see Hiroshi Kanno, *Hokke kyō to wa nani ka: Hokke yui wo yomu*, (Tokyo: Shunjūsha, 1992).

30. 一乘 (Skt. *eka-yāna*). A term used to indicate the doctrine that there are in fact not three vehicles (for śrāvakas, pratyekabuddhas, and bodhisattvas) but only one teaching, which is the expedient means to attract people to the single Buddha-vehicle. The various Chinese schools held divergent opinions on the doctrinal implications of this concept.

31. I.e., śrāvakas (direct disciples), pratyekabuddhas (solitary realizers), and bodhisattvas (enlightening beings).

32. Śrāvaka — 聲聞 Originally, a direct disciple of the Buddha (who heard his voice). In later Mahāyāna texts, a technical term with somewhat negative connotations. While śrāvakas are disciplined monk-practitioners who contemplate the principle of the four noble truths for the purpose of the attainment of arhat-ship, and thus eventually nirvāṇa, they are also considered along with the pratyekabuddha, to be a practitioner of the two lesser vehicles, inferior in insight and compassion to the bodhisattva, because their practice is said to be self-centered, focusing on their own salvation, a selfishness that is made possible by their lack of recognition of the emptiness of all objective phenomena. There are various lists of the four kinds of śrāvakas, but given that Wonhyo seems to have used Vasubandhu's *Saddharmapuṇḍarikōpadeśa* as one of his sources, we can guess that he is referring to the four mentioned there: (1) Determined śrāvakas 決定聲聞, also called śrāvakas single-mindedly aiming for nirvāṇa 一向趣寂聲聞 and śrāvakas by inherent nature 種性聲聞. They are content in this status, and do not seek the great vehicle. (2) śrāvakas retrogressing from enlightenment 退菩提聲聞, also called śrāvakas aiming to be bodhisattvas 迴向菩提聲聞. They were originally bodhisattvas, but lost their motivation, drifting back into this state. (3) Transformation śrāvakas 應化聲聞, also written as 變化聲聞. These śrāvakas are originally bodhisattvas, and inwardly they secretly maintain bodhisattva practices, but outwardly they maintain the śrāvakas' appearance, as a strategy for teaching sentient beings. (4) Arrogant śrāvakas 增上慢聲聞, who claim to have attained enlightenment, and look down on others. These śrāvakas hate saṃsāra and enjoy nirvāṇa. See T 1519.26.9a15 and following.

33. The source text in T 658 has the character 佛 here, which is not in the *HBJ* version of the text.

34. Taking 瘖瘖 in its secondary gloss of “foolish” rather than the primary meaning of “mute,” since the inability to speak does not seem to have relevance here.
35. T 658.16.218c6–10.
36. T 658.16.218c14–15.
37. T 262.9.7a29. For a standard English translation, see Leon Hurvitz, trans., *Scripture of the Lotus Blossom of the Fine Dharma* (New York: Columbia University Press, 1976), p. 30. Subsequent references to this work will be indicated simply as Hurvitz, with the page number. In this case Hurvitz gives a slightly different interpretation to this passage, taking issue with the notion that the buddhas teach **only** the bodhisattvas. But in general the commentarial tradition seems to support our present translation.
38. T 262.9.14c20–21; Hurvitz, p. 72.
39. T 262.9.8b25–26; Hurvitz, p. 37.
40. T 1520.26.18c11. The *Saddharmapuṇḍarikôpadeśa* (淨土論 *Myobeop yeonhwa gyeong upajesa*) is attributed to Vasubandhu with two Chinese translations extant in the Taishō canon (T 1519, 1520). It is a short commentary on the *Lotus Sūtra*, representing the only surviving commentary on the sūtra that is of Indian provenance. This commentary does not treat the entire sūtra, but focuses on the preface and the chapters on skillful means 方便品 and parables 譬喻品. Wonhyo cites this work extensively in this commentary. See Terry Rae Abbott, “Vasubandhu's Commentary to the *Saddharmapuṇḍarīka-sūtra*: A Study of Its History and Significance” (Ph.D. diss. University of California at Berkeley, 1985).
41. T 272.9.325c26–326a4.
42. T 664.16.376c14–15.
43. Not found in the *Suvarṇa-prabhāsa-sūtra* as indicated by Wonhyo, but in the *Saddharmapuṇḍarīkasūtrôpadeśa*, T 1519.26.4c23.
44. T 1519.26.6a12–13.
45. T 1519.26.7b18–19.
46. T 262.9.7b13–15; Hurvitz, p. 30.
47. T 262.9.51b16; Hurvitz, pp. 282.
48. T 1519.26.9a14.
49. Deciding whether to render *bangpyeon* 方便 in English as “skillful means” or as “expedient means” is often difficult because the connotations shift according to the context as (1) the teaching being something to marvel at—the fact that the Buddha can present these difficult truths in everyday language (thus, skillful), yet that (2) they are teachings of a lower order, far removed from reflecting reality, and are a kind of “stopgap” measure (thus, expedient). In the context of the *Lotus Sūtra*, the prior rendering would no doubt be prevalent, but in many of the Abhidharma and Yogâcāra works that Wonhyo cites from in his exegesis, the latter connotation often predominates. Because of this, I have decided not to attempt to uniformly translate the term one way or another, instead trying to make the choice of rendering appropriate to the context.

50. T 1519.26.9a19–20.

51. Taisho has 低頭.

52. T 262.9.9a19–26.

53. There is no *Sūtra of the Original Vehicle* listed anywhere in the catalogs in our possession of present or past canons. Subsequent passages that Wonhyo cites under this title are found in the *Sūtra of Primary Activities* 本業經, but this passage is not found anywhere in the present canon.

54. T 380.12.960a8–12.

55. T 272.9.326b26-c1.

56. T 1520.26.15c7.

57. T 1520.26.18b21–25.

58. Seeds are defined in the *Mahāyāna-saṃgrāha* as having six implications, a couple of which apply here: (1) Momentariness 刹那滅— seeds are extinguished and reappear instantaneously, with the prior instant of a seed as the cause for the next instant; thus the chain of cause and effect is not broken. (2) Seeds contain the same moral nature as their effects 性決定. This is just one example of Wonhyo's penchant for following Vasubandhu in explaining the doctrines of various Buddhist systems through Yogācāra principles. See 攝大乘論釋 T 1597.31.329b28-c10. Also see the entry for **seeds** 種子 in the *DDB*.

59. T 262.9.42c13.

60. The dharma-body Buddha's enlightenment is one of three kinds of Buddha's enlightenment explained in the *Upadeśa*: the bodhi, or wisdom, of each of the Trikāya, 三身, i.e., that under the bodhi tree, that of parinirvāṇa, that of tathāgatagarbha in its eternal nirvāṇa aspect. Also called three kinds of buddha-results 佛果, with 佛果 referring to bodhi 菩提. The **Upadeśa* says: "[The Buddha] manifests three kinds of bodhi: (1) the bodhi of the transformation[-body] Buddha, which he reveals according to the requisite need to be seen; (2) the bodhi of the reward[-body] Buddha, which is realized in the attainment of lasting nirvāṇa upon the consummation of the practices of the lower stages; (3) the bodhi of the dharma[-body] Buddha, which one attains because the nirvāṇa of the matrix of the Tathāgata is eternally pure and unchanging.]" 「示現三種佛菩提。一者應化佛菩提、隨所應見而爲示現故。(中略)二者報佛菩提、下地行滿足得常涅槃證故。(中略)三者法佛菩提、謂如來藏性涅槃常恆清涼不變故。」 T 1519.26.09b11–21.

61. T 262.9.42c13; Hurvitz, p. 239.

62. There is no sūtra by this name listed in the East Asian canon. Since the citation is found in the *Sūtra of Past Karma* 本業經 (T 1485) we may assume that this is a corruption of that title.

63. The source text has 諦 instead of 體.

64. T 1485.24.1020a20–22.

65. T 1485.24.1015c15.

66. The reward-body (Skt. *sambhoga-kāya*) is one of the three bodies (*trikāya*) of the Buddha 三身. It is the ideal body of a buddha which is produced upon entering buddhahood as the result of vows undertaken during the practices in the bodhisattva path. Interpreted in Yogâcāra as “body received for enjoyment” 受用身. The notion of reward-body overlaps with that of response-body 應身, with the distinction being made in terms of the level of the perceiver.
67. T 1519.26.9b14.
68. T 262.9.42b12.
69. Based on the source text, we change 化 to 佛. See T 1519.26.9b12.
70. Summarizing T 1519.26.9b11–14.
71. T 262.9.8b4–7.
72. T 658.16.218c14–16.
73. The doubling of the character 藏 here is doubtful. Reference works list the title as *Da fangdeng wuxiang jing* 大方等無想經, where this citation is indeed found. This text is also known by several variant titles in Chinese. See the entry in the DDB for details.
74. 人 is added from the cited text.
75. T 387.12.1101a28-b5.
76. T 278.9.628a9.
77. Wonhyo takes up the logical conundrum of increase or decrease of the relative numbers of buddhas and sentient beings based on various Buddhist doctrinal approaches in the *Simmun hwajaeng non* at HBJ 1.839c.
78. 位 is corrected to 倍 according to the cited text.
79. T 262.9.42c22–23; Hurvitz, p. 239.
80. T 1520.26.19a2–6.
81. By the context, suggesting 度 for the one-character lacuna here.
82. The *Huayan jing* has 大願 instead of 本滿 (T 278.9.645c23).
83. T 278.9.645c22–23.
84. T 374.12.571c19–20.
85. Again, the citation is found in the *Sūtra of Primary Activities*; T 1485.24.1018a20–21.
86. Using 策 for the rare variant [竺-二+宗].
87. Suggesting 亦 for the one-character lacuna here.
88. T 262.9.12c18; Hurvitz, p. 60.

89. By the context, suggesting 法 for the one-character lacuna here.
90. Probably a reference to the stages of the bodhisattva path prior to the ten grounds: the ten stages of faith 十信, ten abodes 十住, ten practices 十行, and ten dedications of merit 十廻向.
91. T 262.9.14c17; Hurvitz, p. 71.
92. T 262.9.31c15–17.
93. T 262.9.13c17–18, Hurvitz, p. 64.
94. K. *sa gu*. The four logical possibilities (Skt. *catuṣkoṭi*) or tetralemma; the four terms of differentiation—of all things into A, not-A, both A and not-A, neither A nor not-A; or, empty, not empty, both empty and not empty, neither empty nor not empty. For a modern study of *catuṣkoṭi* see D. S. Ruegg, “The Uses of the Four Positions of the *Catuṣkoṭi* and the Problem of the Description of Reality in Mahāyāna Buddhism,” *Journal of Indian Philosophy* vol. 5, no. 1 (1977): 1–71. For usage in a Chinese source text, see T 1564.30.11c25.
95. Based on the context, I suggest 之 for the one-character lacuna here.
96. Based on the context, I suggest 指 to replace the one-character lacuna here (the Korean translation team decided to use 開). I made my decision based on the following reasons: (1) The phrase 如以手指 appears far more often in Buddhist texts and Chinese literature (175 times in Taishō) than 如以手開 (7 times in Taishō). (2) When 如以手開 is used, it is almost always followed by an object that is being opened, such as 以手開函, 以手開櫃, etc. 以手指 is usually used to point in a certain direction, such as above, below, inside, outside, etc., which is the case here.
97. T 262.9.7a21–22; Hurvitz, p. 30.
98. T 262.9.31c17.
99. T 262.9.7b4–6; Hurvitz, p. 30.
100. T 262.9.7b6–7.
101. T 262.9.6a26 (slightly altered); Hurvitz, p. 25.
102. T 262.9.8a21; Hurvitz, p. 34.
103. The character 一 is missing here in Wonhyo's text, but it is present in Jizang's source text from which this passage apparently comes.
104. This passage is found neither in the *Mahāprajñāpāramitā-śāstra* nor in any other sūtra or śāstra contained in the present canon. It is found in Jizang's *Fahua youyi* 法華遊意 (T 1722.34.647c9–11).
105. Based on the context, I read 世 here as an error for 乘.
106. T 262.9.8b27; Hurvitz, p. 25.
107. T 262.9.8a21, Hurvitz, p. 34.

108. The Tiantai master Zhiyi, based on his understanding of the *Lotus Sūtra*, categorized the Buddha's mode of instruction into four types according to the capacity of the audience, called 化法四教. These are (1) The Tripiṭaka or Hīnayāna teaching 三藏教, for śrāvakas and pratyekabuddhas, the bodhisattva doctrine being subordinate; it also included early forms of the emptiness doctrine as developed in the *Satyasiddhi śāstra*; (2) his later Shared (or “intermediate”) Teaching 通教, which contained Hīnayāna and Mahāyāna doctrine for śrāvakas, pratyekabuddhas, and bodhisattvas, to which are attributed the doctrines of the Yogācāra and Madhyamaka schools; (3) his Distinct or Separate 別教 (i.e., bodhisattva) Teaching, definitely Mahāyāna; (4) his final, perfect, bodhisattva, Universal Teaching 圓教 as preached, for example, in the *Lotus* and *Nirvāṇa* sūtras. This system is elaborated in full detail in Chegwan's 諦觀 *Cheontae sagyo ui* 天台四教儀 (HBJ 4.517-527; T 1931.46.773-780), which is translated in full in the sixth volume of this series.

109. Based on the context, I would suggest 如 in the place of the single-character lacuna.

110. T 220.6.905a24 (paraphrase).

111. The transformation body (Skt. *nirmāṇa-kāya*) is the transformation of the Buddha's body into the form of a sentient being in order to teach and save them. In order to teach sentient beings, this kind of buddha-manifestation utilizes superknowledges to appropriately discern and respond to their various capacities. In addition to this form the buddhas manifest themselves in the dharma-body 法身 and reward body 報身, adding up to three bodies 三身.

112. T 262.9.42b12.

113. The vehicles of men and gods are found in doctrinal taxonomies that group the types of audience into five: (1) 人乘 rebirth among men conveyed by observing the five precepts; (2) 天乘 rebirth among the gods by the ten forms of good action; (3) 聲聞乘 rebirth among the śrāvakas by adherence to the four noble truths; (4) 緣覺乘 rebirth among pratyekabuddhas by contemplation of twelvefold dependent arising; (5) 菩薩乘 rebirth among the buddhas and bodhisattvas by the six *pāramitās*. There are numerous variants of this list. For example, in some lists the two vehicle practitioners are placed together, with bodhisattvas and buddhas being listed separately. Sometimes, buddhas are dropped in favor of a category of indeterminate beings, as in the Yogācāra five natures.

114. Reading 呪 (mantra) here as 況(exemplify).

115. We might be able to interpret like this. “Causes of retribution” are one of two kinds of causes 二因, the other being same-type causes 同類因, which produce same-type effects 等流果. In contrast, the retribution-causes produce effects that differ in their ripening 異熟果 (for example, the way that a baked loaf of bread differs from raw flour), which are indeterminate 無記 in their karmic moral quality. We might guess that the two kinds of efficacy in causes that Wonhyo is referring to here are these two types.

116. T 262.9.52a17–20; Hurvitz, p. 288.

117. Using 於 instead of 出 according to the text in the sūtra.

118. T 262.9.15a7–8; Hurvitz, p. 73.

119. T 262.9.5c25–26; Hurvitz, p. 23.

120. Based on the context, reversing 中義 as 義中.

121. The source text in *HBJ* has 禍 here; in Taishō it is [++/+禍]. According to the context, we have changed this to 藕.
122. This particular doctrinal classification would be promulgated by the Faxiang school, and thus the *Samdhinirmocana-sūtra* is seen as the culmination of the teachings. A digital search through the Buddhist canon tends to indicate that this work by Wonhyo contains the most specific articulation of this taxonomy.
123. Following the note in *HBJ*, replacing 初 with 彼.
124. T 262.9.8b25–26, Hurvitz, p. 37.
125. T 676.16.695a22–26.
126. In the source text 樂樂 is 意趣.
127. T 1606.31.752b3–10. This is an abbreviation of a much longer passage in the source text.
128. Replacing the lacuna in *HBJ*, following the passage in the *Fahua youyi* that Wonhyo is borrowing here.
129. From the *Fahua youyi*, T 1722.634c18–27. The story of the prodigal son in the *Lotus Sūtra* is found at T 262.9.16c22–17a9; Hurvitz, p. 86–87.
130. Using 柔 for the one-character lacuna based on the source text in the *Fahua youyi* that Wonhyo is using here.
131. *Fahua youyi*, T 1722.34.634c27.
132. I would suggest 等 for the one-character lacuna here.
133. T 262.9.39a13–17; Hurvitz, p. 219.
134. 息 is supplied from the cited text.
135. The cited text does not have the character 是 here.
136. T 262.9.27b1–2; Hurvitz, p. 154.
137. T 353.12.219c18–19.
138. What we translate as “commentarial writings,” Wonhyo has written as “abhidharma,” but the texts that he cites are commentarial works, rather than being texts from the Abhidharma tradition in the strict sense of the term.
139. T 1520.26.18b12–14.
140. Here, and in the next instance, Wonhyo's text has 立, but the passage that he is citing from the *Mahāprajñāpāramitā-sāstra* has 土.
141. T 1509.25.714a9–14.
142. T 1611.31.831b5–8.
143. T 676.16.695a22–26.
144. By the context, replacing the one-character lacuna with 八.

145. A line close to this is found in the *Buddhabhūmisūtra-śāstra* at T 1530.26.293c21.
146. By the context, suggesting 道 for the one-character lacuna here.
147. Based on the context, suggesting 乘 for the one-character lacuna.
148. Based on the context, suggesting 義則難 for the two-character lacuna here.
149. Differing from the translation team for the Korean version, I take the character 性 in the *HBJ* here to be a misprint for 經 here. I do so for four reasons: (1) Wonhyo always refers to the *Śrīmālā-sūtra* by this name. A digital search through his works yields twenty cases of citation of the sūtra by this name, many of these in similar contexts such as being followed by 說 and 等說. (2) Neither in Wonhyo's writings nor any other major Yogācāra commentator do we see the theory of the distinction in five natures indicated by the term. Wonhyo, like all the Yogācāra commentators, always refers to this theory as 五姓. (3) When 夫 is used as a marker, it usually appears at the very beginning of the sentence, not in the middle. (4) The above discussion concerns doctrinal classification, and not distinction of natures.
150. T 676.16.695a17–18.
151. T 676.16.695a22–26.
152. Replacing the two character lacuna with 止息, according to the *Lotus Sūtra* at T 262.9.26a23.
153. Replacing the two character lacuna with 一乘, according to the *Lotus Sūtra* at T 262.9.8a17.
154. T 262.9.26a22–24.
155. Following the WSJ's replacement of the two character lacuna with 非決.
156. Following the WSJ's replacement of the two character lacuna with 了義.