

THE *LIU-MIAO-FA-MÊN* AND THE T'EN-T'AI CLASSIFICATION

**THE *LIU-MIAO-FA-MĒN* OR SIX PROFOUND GATEWAYS TO DHARMA:
A STUDY OF THE VARIABLE METHOD OF MEDITATION
IN THE LIGHT OF THE DEBATE BETWEEN SEKIGUCHI AND SATŌ
ON THE TIEN-T'AI CLASSIFICATION OF BUDDHIST DOCTRINE**

**By
KAZUKI ANNŌ, B. A.**

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AUTHOR: Kazuki Annō, B. A. (Oklahoma State University)

SUPERVISOR: Professor Kōichi Shinohara

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ABSTRACT

The primary purpose of this thesis is to undertake a critical assessment of the *Liu-miao-fa-mên* or *Six Profound Gateways to Dharma* which was composed by Chih-i, the acknowledged founder of the T'ien-t'ai School.

T'ien-t'ai practice is usually treated under the three general headings of the Complete and Sudden Method of Meditation (*Yüan-tun chih-kuan*), the Gradual Method of Meditation (*Chien-tz'ü chih-kuan*), and the Variable Method of Meditation (*Pu-ting chih-kuan*). The *Liu-miao-fa-mên* embodies the Variable Method of Meditation and illustrates its significant characteristics.

The *T'ien-t'ai ssü-chiao-i* or *Outline of the T'ien-t'ai Fourfold Teachings* had been thought to provide a concise and reliable presentation of T'ien-t'ai doctrine until Sekiguchi Shindai challenged its authority. Sekiguchi criticized the text by refuting the three-century-long acknowledgement that the scheme of Five Periods and Eight Teachings (*Wu-shih pa-chiao*) faithfully represents the thought of Chih-i and summarizes the whole system of T'ien-t'ai Buddhism. With the results of the debates between Sekiguchi and Satō Tetsuei, the signification of the theory of Five Periods and Eight Teachings is now clear. Accordingly, a fuller and more accurate presentation of the early T'ien-t'ai doctrinal system as formulated by Chih-i can be made.

Thus, the secondary purpose of this thesis is to discern the T'ien-t'ai classification and to see doctrinal disparities within the

T'ien-t'ai tradition in its right perspective. Without such an effort, a critical assessment of the *Liu-miao-fa-mên* is impossible, and the characteristics of the Variable Method of Meditation remain vague.

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It happened this way. Seven years ago I left Japan and found myself in the dead centre of the United States, absolute nowhere. There I met a man who studied and taught Buddhism as well as Eastern philosophy. The name was Dr. Kenneth Dollarhide. As soon as he noticed me in his classes, the professor would bless me with a shower of questions about the country, the culture and the tradition that were supposed to be my own: “What is this, Mr. Annō?” “Can you explain, Mr. Annō?” “How is it so, Mr. Annō?” I could not answer. It was as if he seized me by the shoulders and asked profundities: Who are you? Where are you from? What is your name?

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Dr. MacQueen has a wisdom that very few can match. When I pressed him to authorize my wish to withdraw from the program, he smiled gently, as if we were talking about something amusing, and said, “Let me think about it. I am the kind of person who needs some time to make an

important decision.” Of course, he did nothing, for he knew it was I who needed time.

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ABBREVIATIONS

- IBK* *Indo-gaku Bukkyō-gaku Kenkyū* (*The Journal of Indian and Buddhist Studies*).
- Satō* Satō Tetsuei. *Tendai-daishi no Kenkyū: Chigi no Chosaku ni kansuru Kenkyū* (*A Study of the Great T'ien-t'ai Master: Studies on Chih-i's Writings*). Kyōto: Hyakka-en, 1961.
- T.* *Taishō Shinshū Daizō Kyō* (Newly Revised *Tripitaka* of the Taishō Era). Tokyo: Daizō Shuppan Kabushiki Gaisha, 1924–1932. For instance, T46. 462b. 11-15. should indicate *Taishō* volume 46, p. 462, the middle column (out of a, b and c), lines from 11 to 15.
- TG* *Tendai Gakuhō* (*The Journal of Japanese T'ien-t'ai Study*).

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I. INTRODUCTION

The primary purpose of this thesis is to undertake a critical assessment of the *Liu-miao-fa-mên* 六妙法門 or *Six Profound Gateways to Dharma*¹ which was composed by Chih-i 智顗 (538–597), the acknowledged founder of the T'ien-t'ai 天台 School.² The *Liu-miao-fa-mên* is a concise textbook in one volume of T'ien-t'ai meditation methods.

The *Mo-ho chih-kuan* 摩訶止觀 or *Great Treatise on Cessation and Contemplation*, which is attributed to Chih-i and which represents the full maturity of T'ien-t'ai practice, identifies the Threefold System of Practice (三種止觀 *San-chung chih-kuan*) as the fundamental scheme.³ Accordingly, T'ien-t'ai practice is usually treated under the three general headings of the Complete and Sudden Method of Meditation (圓頓止觀 *Yüan-tun chih-kuan*), the Gradual Method of Meditation (漸次止觀

¹ T46. 549a–555c.

² The authorship of the text is confirmed by *The Biography of T'ien-t'ai Master Chih-i in the Sui Dynasty* (T50. 191–198) including a catalog of Chih-i's works (197b), composed by Kuan-t'ing 灌頂 in 605, eight years after Chih-i's death. (See Chap. II, 1. Authorship, p. 8.)

³ T46. 1c. 1–3.

Chien-tz'ü chih-kuan), and the Variable Method of Meditation (不定止觀 *Pu-ting chih-kuan*).

The well-known works in T'ien-t'ai, *Mo-ho chih-kuan* and *Tz'ü-ti ch'an-mên* 次第禪門 or *An Introduction to Meditation by the Gradual Method*, expound the Complete and Sudden Method of Meditation and the Gradual Method of Meditation respectively.⁴ The *Liu-miao-fa-mên*, the subject here, embodies the Variable Method of Meditation.⁵ While scholars' attention has been drawn to the more impressive ten volume *Mo-ho chih-kuan* and *Tz'ü-ti ch'an-mên*, the one volume *Liu-miao-fa-mên* has been neglected. An exhaustive study of the text has yet to be undertaken so that the Variable Method of Meditation, one third of the threefold system, may join the other two in completing the description of Chih-i's T'ien-t'ai system of practice. Although it is only one volume, the text illustrates the significant characteristics of the Variable Method of Meditation which are either unique or consistent with the other two forms of practice in T'ien-t'ai. The general absence of attention to the text, therefore, should not be taken to mean that the T'ien-t'ai Threefold System of Practice has a weak link.

In order to analyze the characteristics of the Variable Method of Meditation through a critical assessment of the text, it is important to remember that in the T'ien-t'ai tradition, an equal emphasis has been given to both doctrine (教 *chiao*) and practice (觀 *kuan*). The doctrinal system not only parallels to but also rationalizes the system of practice,

⁴ T46. 3a. 4–10.

⁵ T46. 3a. 4–10.

for doctrine is the theoretical expression of practice. For the primary purpose here, one must examine its theoretical basis in the doctrinal system of T'ien-t'ai.

The *T'ien-t'ai ssū-chiao-i* 天台四教儀 or *Outline of the T'ien-t'ai Fourfold Teachings*⁶ had been thought to provide a concise and reliable presentation of T'ien-t'ai doctrine until an eminent T'ien-t'ai (Jp. Tendai) scholar, Sekiguchi Shindai 關口 眞大 challenged its authority.⁷ The *T'ien-t'ai ssū-chiao-i* was written by a Korean monk named Chegwan 諦觀⁸(d.971), and its influence on the study of T'ien-t'ai doctrine for the last three hundred years has been immeasurable. The scheme of Five Periods and Eight Teachings (五時八教 *Wu-shih pa-chiao*) is the essential structure and content of the text. It is the classification of disparate sūtras and their often conflicting doctrines transmitted to China from India. This classification scheme is to establish the superiority of the *Lotus Sūtra* (法華經 Skt., *Saddharma-puṇḍarīka Sūtra*) and thus that of the T'ien-t'ai School which was founded primarily on the *Sūtra*. Assessing the unique characteristics of the *Lotus Sūtra*, the *T'ien-t'ai ssū-chiao-i* has been regarded as a concise representation of, and a systematic

⁶ T46. 774–780.

⁷ Sekiguchi Shindai has produced a number of articles on this subject since 1967. Sekiguchi's refutation of the Five Periods and Eight Teachings scheme is best summarized in his article, "Goji-Hakkyō-Kyōhan no Kigen [The origin of the 'Five Period and Eight Teachings' Classification of Buddhist Doctrine]," *Taishō Daigaku Kenkyū Kiyō* 61 (1975), pp. 1–15.

⁸ According to *T'ien-t'ai Buddhism: An Outline of the Fourfold Teachings* introduced and edited by David W. Chappell (Tōkyō: Daiichi Shobō, 1983), "the correct pronunciation of 諦觀 as a monk's name is uncertain." The pronunciation 'Chegwan' adopted here is the one advocated by Shim Jae-ryong. (See the *T'ien-t'ai Buddhism*, p. 42, n. 2.)

summary of, T'ien-t'ai system. Since it is extremely hard to grasp the whole of the complicated and gigantic T'ien-t'ai system, the text as an introduction to T'ien-t'ai Buddhism has become immensely popular. However, Sekiguchi bluntly, yet persuasively, criticized the *T'ien-t'ai ssū-chiao-i* by refuting the three-century-long acknowledgement that the scheme of Five Periods and Eight Teachings faithfully represents the thought of Chih-i and thus summarizes the whole system of T'ien-t'ai Buddhism.⁹

Sekiguchi's view was presented to the Western scholarship by David W. Chappell in his introduction of *T'ien-t'ai Buddhism: An Outline of the Fourfold Teachings* which is the first translation into a Western language of the *T'ien-t'ai ssū-chiao-i*.¹⁰ Chappell summarized Sekiguchi's criticism of the scheme of the Five Periods and Eight Teachings and approved it for the most part. Thus, he admitted that "until further investigation is done, it seems reasonable to suggest that the *T'ien-t'ai ssū-chiao-i* does not accurately reflect the thought of Chih-i, but is influenced in its overall emphasis and outline by doctrinal developments since Chih-i's time...."¹¹ However, in spite of the text's limitations advocated by Sekiguchi and approved by himself, Chappell insisted at the conclusion that the *T'ien-t'ai ssū-chiao-i* proved "an admirably clear and concise presentation of the principal technical terms used by Chih-i."¹²

⁹ Sekiguchi, "Goji-Hakkyō-Kyōhan no Kigen", pp. 1–15. (See above note 7.)

¹⁰ Chappell, *T'ien-t'ai Buddhism*, pp. 34–42. (See above note 8.)

¹¹ Chappell, p. 40.

¹² Chappell, p. 41.

Although he warned that the *T'ien-t'ai ssü-chiao-i* might have introduced some biases into the interpretation of the original writings of T'ien-t'ai,¹³ Chappell also claimed that "Without such a guide...some of the writings of Chih-i are just not intelligible."¹⁴ Chappell's presentation begs such questions as: What, to be exact, are the limitations of the *T'ien-t'ai ssü-chiao-i*? How accurately does the text represent the principal technical terms of Chih-i? How useful or hazardous is the text for interpreting Chih-i's original writings? Are doctrinal developments since Chih-i's time as found in the *T'ien-t'ai ssü-chiao-i* valid and justifiable? If so, in what context? If not, doesn't it obscure one's study of T'ien-t'ai? What can one rightfully call T'ien-t'ai doctrine after all, granted that there are disparities in the T'ien-t'ai tradition?

These questions must be answered so as to present a truer picture of the T'ien-t'ai doctrinal system which should rationalize and offer theoretical bases to all kinds of practice methods in T'ien-t'ai, including that of the major focus here, the Variable Method of Meditation. Thus, the secondary, yet just as important purpose of this thesis is to discern the T'ien-t'ai classification of Buddhist doctrine and to see doctrinal disparities within the T'ien-t'ai tradition in its right perspective. Without such an effort, a critical assessment of the *Liu-miao-fa-mên* is impossible, and the characteristics of the Variable Method of Meditation remain vague. At the same time, the study of the *Liu-miao-fa-mên*, including a summary of the text, shall act as an illustrative guide for an analysis of the

¹³ Chappell, p. 25.

¹⁴ Chappell, p. 41.

T'ien-t'ai classification system on which the doctrinal system is formulated. Therefore, the two major purposes of this thesis—a critical assessment of the *Liu-miao-fa-mên* and a discernment of the T'ien-t'ai classification system—are indispensable to one another. In fact, the systematic concord between doctrine and practice in T'ien-t'ai tradition suggests this particular approach.

It seems fair to believe that when Chappell introduced Sekiguchi's view, the controversy concerning the theory of Five Periods and Eight Teachings was still young. It attained full maturity through the debates between Sekiguchi and Satō Tetsuei 佐藤哲英, another distinguished T'ien-t'ai scholar in Japan who equals Sekiguchi in academic achievement but claims an attitude and a methodology different from him.¹⁵ With the results of the fruitful debates between these two giants, the signification of the theory of Five Periods and Eight Teachings is now clear. Accordingly, a fuller and more accurate presentation of the early T'ien-t'ai doctrinal system as formulated by Chih-i can be made.

It is pointless now to denounce the *T'ien-t'ai ssŭ-chiao-i* because its doctrinal formation is inconsistent with, if not contradictory to, the system and philosophy found in the *Liu-miao-fa-mên*. But, to insist on the already undeniable importance of the *T'ien-t'ai ssŭ-chiao-i* while admitting its limitations is not productive and may cause further confusion. One ought to investigate, instead, on the basis of exegesis, what is rightfully regarded as Chih-i's own doctrinal system which was prevailing in the

¹⁵ The debates between Sekiguchi and Satō took place in *Indo-gaku Bukkyō-gaku Kenkyū* (IBK). See Sekiguchi and Satō in IBK (Chap. IV, 2): 3; 4a; 4b; 5a; 5b; 6a; 6b.

early T'ien-t'ai School. As for the treatment of the *T'ien-t'ai ssū-chiao-i*, one should locate its legitimate position and significance in the whole T'ien-t'ai tradition having regard to doctrinal developments since Chih-i's time and designate its relevancy and applicability to a given subject in the study of T'ien-t'ai Buddhism.

An important contribution made by Sekiguchi and Satō is that they have presented two sets of methodology derived from their different notions of what the study of T'ien-t'ai Buddhism is. These two sets of methodology—both significant in their own rights—should suggest and inspire any research work on T'ien-t'ai Buddhism. An inquiry into their methodologies has cleared the way for this thesis and resulted in some of its conclusions.

II. SATŌ'S ASSESSMENT OF THE *LIU-MIAO-FA-MÊN*

Satō has undertaken a critical assessment of the *Liu-miao-fa-mên* in his study of Chih-i's writings, *Tendai-daishi no Kenkyū*.¹ His analysis of the text, which is the most exhaustive one yet, should be summarized here as follows:

1. Authorship

Satō attests a general agreement in the T'ien-t'ai tradition that the *Liu-miao-fa-mên* is one of Chih-i's own writings.² There are two main bases for the agreement: the authorship of the text is confirmed primarily in *The Biography of T'ien-t'ai Master Chih-i in the Sui Dynasty* (隨天台智者大師別傳 *Sui T'ien-t'ai chih-chê ta-shih pieh-ch'uan*) by Kuan-t'ing 灌頂 where a one-volume text titled *Liu-miao-mên* 六妙門 is found in a catalog of Chih-i's nine original works;³ and the *Liu-miao-mên* is also mentioned as one of Chih-i's three major texts of practice in Kuan-t'ing's introduction of the *Mo-ho chih-kuan*.⁴

¹ Satō Tetsuei, *Tendai-daishi no Kenkyū: Chigi no Chosaku ni kansuru Kenkyū* (Kyōto: Hyakka-en, 1961), pp. 151–172.

² Satō, p. 152, and p. 157.

³ T50. 197b. 14.

⁴ T46. 3a. 5–8. (See Chap. I, p. 2.)

2. Title

The main body of the text's introduction is the interpretation of the title (釋名 *shih-ming*) and only three characters—'liu' 六, 'miao' 妙 and 'mên' 門—are interpreted in order to elaborate the significance of the text (see Appendix, p. 78f).⁵ The failure to find the character 'fa' 法 made Satō suspect the authenticity of the current title *Liu-miao-fa-mên* and lead him to conclude that the original title be *Liu-miao-mên* as presented in *The Biography*.⁶

According to Satō's investigation, the text has been printed with the title *Liu-miao-fa-mên* as found in *Taishō* since the middle Edo period (1600–1867) in Japan.⁷ Judging from the history of its transmission in China, Korea and Japan, the text had never been called *Liu-miao-fa-mên*; instead, the title *Liu-miao-mên* had been commonly used. It had been also known as the *Lüeh-shih liu-miao-mên* 略釋六妙門, *Hsiu-ch'an liu-miao-mên* 修禪六妙門 and *Liu-miao-mên ch'an-fa* 六妙門禪法.⁸

⁵ Satō, p. 161.

⁶ Satō, pp. 161f.

⁷ Satō, p. 159.

⁸ Satō, pp. 157–60.

List of writings in which the text is mentioned as the *Liu-miao-fa-mên*:

- a). (Chih-i's original?)
- b). *The Biography of Chih-i* by Kuan-t'ing, T50. 197b. 14.
- c). The "introduction" of the *Mo-ho chih-kuan* by Kuan-t'ing, T46. 3a. 6.
- d). The *Ta-T'ang nei-lu* by Tao-hsüan (d. 667), T55. 332a.
- e). The *Chih-kuan fa-hang-ch'uan hung-chüeh* by Chan-jan (711–782), T46. 156b. 17.

3. Time and Location

The conventionally accepted view that the text was composed during Chih-i's stay at Temple Wa-kuan 瓦官寺 (568–575) in Chin-lin 金陵, the capital of Ch'ên 陳, is based upon the short passage immediately after the title stating: "The Great Master of T'ien-t'ai summarized and wrote these gateways to darma at Temple Wa-kuan in the capital."⁹ Satō, however, questions the certainty of the passage because Chih-i would not have declared himself to be the 'Great Master of T'ien-t'ai': the passage must be an insertion afterward or, at least, a retrieval by someone other than Chih-i, which should not be trusted.¹⁰

Thus, Satō insists that the time of composition should be estimated through the following three processes:¹¹

- a). Analyzing the text's contents (see 6. Doctrinal Transition below).
- b). Comparing the text with Chih-i's other writings such as the *Tz'ü-ti ch'an-mên*¹² by which Chih-i's early works are well represented (see 5. Relation to Other Texts in T'ien-t'ai below).

⁹ T46. 549a. 2.

¹⁰ Satō, p. 152.

¹¹ Satō, p. 153.

¹² T46. 475a–548c. The complete title of the *Tz'ü-ti ch'an-mên* is *Ch'an po-lo-mi tz'ü-ti fa-mên* 禪波羅蜜次第法門 which is also known as the *Ch'an po-lo-mi*, the *Ch'an-mên hsiu-chêng* 禪門修證 and the *Ch'an-mên*.

- c). Investigating circumstances at the time of composition (see 4. Motives below).

In conclusion, Satō claims that since the text was written after the *Tz'ŭ-ti ch'an-mên* and before the *Fa-chieh tz'ŭ-ti* 法界次第,¹³ which probably is one of Chih-i's very last works in his early period (see Satō, pp. 235f), the *Liu-miao-fa-mên* certainly belongs to Chih-i's early period although whether it was composed during his stay at Temple Wa-kuan or subsequent seclusion in Mount T'ien-t'ai (575–585) is indeterminate.¹⁴

4. Motives

Kuan-t'ing's "Introduction" of the *Mo-ho chih-kuan* reports a motive of the composition; that is, the *Liu-miao-mên* was written as Mao-hsi 毛喜 (516–587) who was the Secretary of Ch'ên (尚書 Shang-shu) made a request for it.¹⁵ According to Satō's inquest, Mao-hsi presumably was a confidant of Chih-i's father and, in fact, came into friendly relations with Chih-i.¹⁶ The actuality of Mao-hsi's request can never be proven; however, the tradition is quite old, and such a presumption would be plausible.¹⁷

¹³ T46. 664b–697c. The complete title of the *Fa-chieh tz'ŭ-ti* is *Fa-chieh tz'ŭ-ti ch'u-mên* 初門.

¹⁴ Satō, p. 172.

¹⁵ T46. 3a. 8.: Shang-shu was a title of the highest officials in the state who worked closely with an emperor.

¹⁶ Satō, pp. 154f.

¹⁷ Satō, p. 171.

Satō claims that Mao-hsi's request could be a mere incentive since the text was not written for the sake of the Secretary.¹⁸ He makes a point that with or without Mao-hsi's request, Chih-i had had a plan to write on the Variable Method of Meditation (which constitutes one third of T'ien-t'ai Threefold System of Practice), for the *Liu-miao-fa-mên* presented a concise yet systematic explanation to outline the Variable Method.¹⁹

As for the time of its composition, if Mao-hsi's request was historical, it will only set the possible period of time between 569 and 582 when Mao-hsi was in the prime of his career as the Secretary of Ch'ên, and the exact time and location of its composition—whether the text was written during Chih-i's stay at Temple Wa-kuan or his seclusion in Mount T'ien-t'ai—will still remain inconclusive.²⁰

5. Relation to Other Texts in T'ien-t'ai

Besides the *Liu-miao-fa-mên*, there are two instances among Chih-i's own writings where the Six Profound Gateways (*Liu-miao-mên*) as methods of meditation are explained; that is, in the *Tz'ü-ti ch'an-mên* and the *Fa-chieh tz'ü-ti*.²¹

A. The *Tz'ü-ti ch'an-mên* and the Text

In the seventh chüan of the *Tz'ü-ti ch'an-mên*, the Six Profound

¹⁸ Satō, p. 156.

¹⁹ Satō, p. 156.

²⁰ Satō, pp. 155f.

²¹ Satō, p. 164.

Gateways is expounded.²² While the *Liu-miao-fa-mên* presents an orderly system which requires ten chapters to complete, the *Tz'ü-ti ch'an-mên* spends only three sections for a brief explanation of the methods which is about one sixth in volume of the *Liu-miao-fa-mên*.

The first section interprets the three characters—'liu', 'miao' and 'mên'.²³ The interpretation of the title found in 'Introduction' of the *Liu-miao-fa-mên* seem to be an extended version of this. The second section describes briefly how the Six Profound Gateways are classified as the 'Variable Method'.²⁴ The third section is opened with a statement that "If these six methods are explained in full, (it will show that) the Six Profound Gateways are to imply and include all the other various methods of meditation."²⁵ Satō claims that a fuller explanation of the idea is found in the first chapter of the *Liu-miao-fa-mên*: "The Six Profound Gateways Explained Separately in Reference to Various Meditation Methods" (see Appendix, pp. 79–84).²⁶ However, it should be noted that the very idea is one of the principal characteristics of the *Liu-miao-fa-mên* throughout the ten chapters. The following main body of the third section, as Satō points out, corresponds to the second chapter of the *Liu-miao-fa-mên*: "Sequential Production of the Six Profound Gateways" (see Appendix, pp. 84f), and

²² Satō, p. 164.: T46. 524b. 8–525b. 21.

²³ T46. 524b. 10–14.

²⁴ T46. 524b. 14–20. To indicate the Variable Method, such terms as *Wu-ting* 無定 and *Pu-pi-ting* 不必定 are used rather than *Pu-ting*.

²⁵ T46. 524b. 20–21.

²⁶ Satō, p. 164.

near perfect word for word agreement between the two suggest their close relationship.²⁷

B. The *Fa-chieh tz'ü-ti* and the Text

The explanations of the Six Profound Gateways found in the first chüan of the *Liu-miao-fa-mên* are even shorter. After a hasty interpretation of the three characters, it says that "There are ten types of the Six Profound Gateways expounded in the School. Only one of them, 'Sequential Production' shall be briefly explained hereby."²⁸ Satō asserts that this passage appears to imply the *Liu-miao-fa-mên* although the explanations of 'Sequential Production' by the Six Profound Gateways here are extremely concise and in part different from the corresponding sections of the *Liu-miao-fa-mên* and the *Fa-chieh tz'ü-ti*.²⁹

C. Chronological Ordering among the Three

The comparative study between these three texts should induce chronological order among them. That is, first the *Tz'ü-ti ch'an-mên* was devised whose explanations of the Six Profound Gateways were later fully developed in the *Liu-miao-fa-mên*, and then finally the *Fa-chieh tz'ü-ti* was composed.³⁰ But, Satō argues that there still is room for doubt because the near perfect agreement found between the *Tz'ü-ti ch'an-mên*

²⁷ Satō, pp. 164f.: The *Tz'ü-ti ch'an-mên*, T46. 524b. 21–525b. 12. and the *Liu-miao-fa-mên*, T46. 549c. 19–550b. 25.

²⁸ T46. 673a. 21–22.

²⁹ Satō, pp. 169f.

³⁰ Satō, p. 170.

and the *Liu-miao-fa-mên* should not immediately decide that one was established before the other.³¹

To settle this matter, Satō refers to a passage in the *Liu-miao-fa-mên*: "...This significance is explained fully in 'The Superior Skillful Expedient Methods in sitting meditation: Examination of One's Good and Evil Capacities'."³² Satō professes that the *Liu-miao-fa-mên* here refers for further explanation to one section of the *Tz'ü-ti ch'an-mên* (the third and fourth *chüan*): "The Superior Skillful Expedient Methods 內方便 : Examination of One's Good and Evil Capacities 驗善惡根性",³³ which must have existed when the *Liu-miao-fa-mên* was written. Thus, the *Liu-miao-fa-mên* was composed after the *Tz'ü-ti ch'an-mên*.³⁴

6. Doctrinal Transition

It is a significant characteristic of Satō's study to trace and analyze the doctrinal transitions from Chih-i's earlier period to the later. Thus, Satō tries to illustrate Chih-i's thought and its course of development. He discusses some notable theories found in the *Liu-miao-fa-mên* in this perspective.

A. The Three Stages of Contemplation Theory

The section of the *Liu-miao-mên* in the *Tz'ü-ti ch'an-mên* expounds the Three Stages of Contemplation: the 'Contemplation to Enter the Emptiness by Following the Empirical' (從假入空觀 *tsung-chia*

³¹ Satō, p. 170.

³² T46. 554c. 15.

³³ T46. 496c – 505a. 6.

³⁴ Satō, p. 170.

ju-k'ung kuan), the 'Contemplation to Come into the Empirical by Following the Emptiness' (從空出假觀 *tsung-k'ung ch'u-chia kuan*) and the 'Contemplation of the Emptiness and the Empirical in One Mind' (空假一心觀 *k'ung-chia i-hsin kuan*), which shall not go beyond the implications of Gradual Methods.³⁵ In contrast, Chapter Seven of the *Liu-miao-fa-mên* refers to only the first two stages of contemplation and does not mention the third 'Contemplation of the Emptiness and the Empirical in One Mind'.³⁶ The *Liu-miao-fa-mên*, however, promotes the Complete Contemplation (see Appendix, Chapter Nine, p. 81f) which, disregarding gradual orders, enables a meditator to discern 'all' by contemplating 'one'.³⁷

All the same, both the *Tz'ü-ti ch'an-mên* and the *Liu-miao-fa-mên* still treat the Three Stages of Contemplation separately and fail to attain the sublation of the three, introducing the third 'Contemplation of the Ultimate Truth in the Middle Path' (中道第一義諦觀 *chung-tao ti-i-ti kuan*)³⁸ as developed in Chih-i's later period.³⁹

B. The Four Forms of Realization and the Four Teachings

Chapter Ten of the *Liu-miao-fa-mên* discerns the characteristics of realization attained through the Six Profound Gateways, dividing them

³⁵ Satō, p. 169.: T46. 525b. 12 – 14.

³⁶ T46. 552c. 22 – 27.

³⁷ T46. 554a. 23 – 554b. 13.

³⁸ See, for instance, the *Mo-ho chih-kuan*, T46. 27a. 5a.

³⁹ Satō, p. 166.

into four categories (see Appendix, Chapter Ten: “The Characteristics of Realization”, pp. 82–85):⁴⁰

I. The Gradual Realization (次第證 *ts'u-ti chêng*)

This corresponds to the matters discussed in the first two chapters:

- Chapter One: The Six Profound Gateways Explained Separately in Reference to Various Meditation Methods
- Chapter Two: The Sequential Production of the Six Profound Gateways

II. The Alternate Realization (互證 *hu chêng*)

This corresponds to the matters discussed in the following four chapters:

- Chapter Three: The Six Profound Gateways Used Following the Expedient
- Chapter Four: The Six Profound Gateways Used in Removing Difficulties
- Chapter Five: The Mutual Implication of the Six Profound Gateways
- Chapter Six: The Shared and the Distinctive of the Six Profound Gateways

III The Transferential Realization (旋轉證 *hsüan-chuan chêng*)

This corresponds to the matters discussed in the following chapter alone:

- Chapter Seven: The Transference of the Six Profound Gateways

IV. The Complete and Sudden Realization (圓頓證 *yüan-tun chêng*)

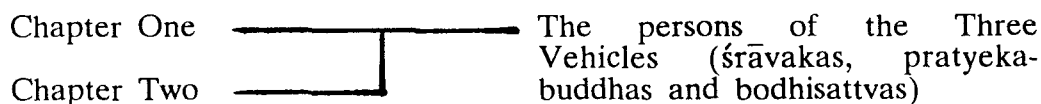
This corresponds to the matters discussed in the following two chapters:

- Chapter Eight: The Six Profound Gateways of the Contemplation of the Mind
- Chapter Nine: The Six Profound Gateways of the Complete Contemplation

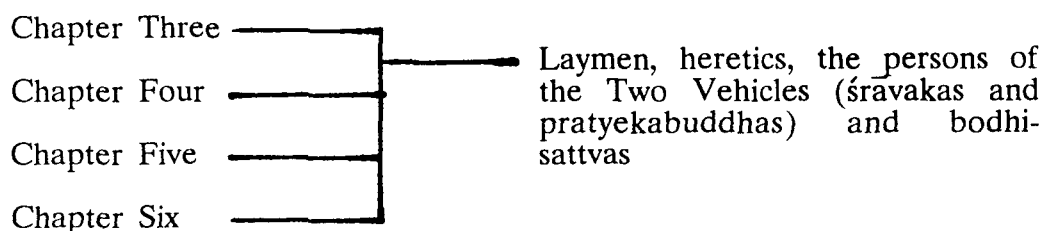
⁴⁰ T46. 554b. 14–555c. 6.

Satō reads that each category of realization is set to designate persons of different capacities to whom its respective methods are applicable.⁴¹ He illustrates as follows:⁴²

I. The Gradual Realization



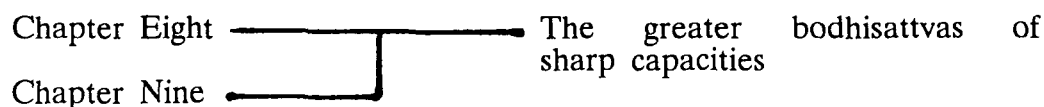
II. The Alternate Realization



III. The Transferential Realization



IV. The Complete and Sudden Realization



As Satō claims, the four forms of realization as expounded in the text are not found in the *Tz'ŭ-ti ch'an-mên* and appear to have been the mold of the Fourfold Doctrines of Conversion (化法四教 *T'a-fa ssū-chiao*) which were established in Chih-i's late period.⁴³ In the Fourfold Doctrines of Conversion, the Tripitaka Doctrine (藏教 *ts'ang-chiao*) and the Shared Doctrine (通教 *t'ung-chiao*) are applicable to the persons of

41 Satō, pp. 166f.

42 Satō, p. 167.

⁴³ Satō, p. 167.

the Three Vehicles, which corresponds to the Gradual Realization and the Alternate Realization; the Distinctive Doctrine (別教 *pieh-chiao*) agrees with the Transferral Realization in specifying bodhisattvas as its only applicants; finally, the Complete Doctrine (圓教 *yüan-chiao*) parallels to the Complete and Sudden Realization of the *Liu-miao-fa-mên* in that both are meant to the greater bodhisattvas of sharp capacities.

In spite of Satō's perceptive presentation, following two points should be noted. First, the term 'Fourfold Doctrines of Conversion' is not found in Chih-i's works: it has been used in the T'ien-t'ai tradition only since the middle of T'ang Dynasty (see Chap. V, pp. 46–51). The four forms of realization ought to be compared with the Four Teachings (四教 *Ssü-chiao*) referring to the *Ta-pen ssü-chiao-i* 大本四教義 which is one of Chih-i's own writings, for the Fourfold Doctrines of Conversion might possess different implications from its original version, the Four Teachings.⁴⁴

Second, Chapter Ten of the *Liu-miao-fa-mên* does not mention at all respective applicants for each of the four forms of realization, and the immediate contents of the first nine chapters may suggest a slightly different picture from that of Satō's.⁴⁵

⁴⁴ The *Ta-pen ssü-chiao-i*: T46. 721a–780c.

⁴⁵ From Chapter Six to Chapter Nine, applicants with different levels of capacities are named for each meditation method. However, in the first five chapters, they are not explicit. Such terms as 'Enlightenment of the Three Vehicles' (三乘道 *san-ch'êng tao*) and 'Non-outflowing' (無漏 *wu-lou*) of the Three Vehicles should imply that applicants of the first five chapters are the persons of the Three Vehicles, although "Introduction" should suggest that the *Liu-miao-fa-mên* is generally intended for the persons.

I. The Gradual Realization

Chapter One

Chapter Two

II. The Alternate Realization

Chapter Three

Chapter Four

Chapter Five

Chapter Six

The persons of the Three Vehicles

Laymen or the meditators of dull capacities, heretics of sharp capacities, the persons of the Three Vehicles

III. The Transferential Realization

Chapter Seven ————— Bodhisattvas only

IV. The Complete and Sudden Realization

Chapter Eight ————— The greater bodhisattvas of sharp capacities

Chapter Nine

C. The Complete and Sudden Realization and the Complete Teaching

The Complete and Sudden Realization in the end is subdivided into the Emulative Realization whose characteristics are explained in terms of the Purification of Six Sensory Organs (六根清淨 *liu-kên ch'ing-ching*) and the True Realization which is explained in terms of the separate and general correspondence with conventional categories of attainment (see Appendix, pp. 83ff). According to Satō, the categorical structure of the Complete and Sudden Realization is identical with that of the Complete Teaching.⁴⁶

⁴⁶ Satō, pp. 167f.

While he had used the Forty-two Stages (四十二位 *ssü-shih-êrh wei*) of attainment in the *Liu-miao-fa-mên*, Chih-i adopted in his late period the Fifty-two Stages (五十二位 *wu-shih-êrh wei*) as found in the Four Teachings, replacing the Purification of Six Sensory Organs with the Ten Stages of Faith (+ 信 *shih-hsin*).⁴⁷

D. The Complete and Sudden Methods of Meditation

Satō denotes that the *Liu-miao-fa-mên* proclaims the Complete Contemplation based on a theory 'One is All' [which disregards gradual orders of practice and suggests a sudden method], while the *Tz'ü-ti ch'an-mên* solely expounds gradual methods of meditation.⁴⁸

Moreover, the terms 'Complete Contemplation' (Chapter Nine) and 'Complete and Sudden Realization' (Chapter Ten), explaining the characteristics of realization attained through the methods introduced in both Chapter Eight and Chapter Nine, finds their doctrinal descendant in the Complete and Sudden Method of Meditation as developed in the *Mo-ho chih-kuan*.

In the *Liu-miao-fa-mên*, sudden methods of meditation are founded on two principles: (1) If one is able to contemplate the nature of the mind which is, after all, the origin of all things, then one will understand the nature of all things (Chapter Eight); and (2) One is able to discern all minds and all things by contemplating not only one momentary mind but also one tiny dust, for all possible minds exist in one momentary mind,

⁴⁷ T46. 752b. 28–752c. 16. Chih-i adopted the Fifty-two Stages of attainment from the *Ying-lo ching* 瓔珞經.

⁴⁸ Satō, p. 166 and p. 169.

and all things are within a tiny little dust (Chapter Nine). These two principles are worthy of notice as regard Chih-i's very early notions of sudden methods.

E. Other Theories

Some other theories Satō finds from passages in Chapter Ten are as follows:⁴⁹

- i. The theory that the First Abode makes the Buddha (初住成佛說 *ch'u-chu ch'êng-fo shuo*)

A T'ien-t'ai characteristic theory that a bodhisattva who has entered the First Abode: the Initiatory Resolution (初發心住 *ch'u-fa-hsin chu*) to strive for enlightenment is identical with a Buddha seems to have been established by the time of the *Liu-miao-fa-mên*.⁵⁰

- ii. *Tathāgata-garbha* (如來藏 *ju-lai-ts'ang*)

The theory of the concealed essential nature to become a Buddha or *tathāgata-garbha*, which Satō claims Chih-i succeeded from his master Hui-ssu (515–576), is found.⁵¹

- iii The Lotus Samādhi (法華三昧 *fa-hua san-mei*)

The Lotus Samādhi which is, in T'ien-t'ai, the highest samādhi based on the *Lotus Sūtra* is also mentioned.⁵²

⁴⁹ Satō, p. 168.

⁵⁰ T46. 555b. 16–17.

⁵¹ T46. 555b. 17.

⁵² T46. 555b. 19.

7. The Scheme and System of the Text

See Appendix (pp. 78–95) where the *Liu-miao-fa-mên* is summarized.

III. THE *LIU-MIAO-FA-MĒN* AND THE *T'ĪEN-T'AI SSŪ-CHIAO-I*^V

1. Doctrine and Practice in T'ien-t'ai Buddhism

Practice, which centers around meditation training, is considered the foundation of doctrinal studies, for a fuller or more profound understanding of doctrine is made possible only by practice. At the same time, what is analyzed, assessed and supported by doctrinal studies ought to justify the methods and purposes of practice. It is not that there is one particular text which deals with this idea exclusively, but that the harmonious correlation between doctrine and practice is one of the most fundamental principles which appears repeatedly among various T'ien-t'ai texts and their commentaries throughout the school history.

In the *Mo-ho-chih-kuan*, it is stressed that one be versed in practice through the gateway of doctrine and doctrine through the gateway of practice.¹ An equal emphasis on both doctrine and practice based upon their indispensability, therefore, is the basic reason for Chih-i to denounce two extremists—those doctrinarians who neglect practice and those meditators who ignore doctrinal studies.² It is a reflection of his severe criticism of the ominous trends in Buddhist scene at his time in China.³ By

¹ T46. 59b. 21–22. 依教門通觀 依觀門通智

² T46. 52b. 15–16. 非開證禪師 誦文法師所能知也

³ See, for example, T46. 131c. 25–132a. 28.

As for the characteristic concord between doctrine and practice in the early T'ien-t'ai Buddhism as suggested in Chih-i's severe criticism of Buddhist trends at his time, a concise discussion is presented by Andō

the time of Chih-i, Buddhism in Southern China was absorbed in doctrinal analysis and assessment of sūtras and enjoyed an intellectual atmosphere; nevertheless, it had tendency to disregard the importance of meditation practice.⁴ On the contrary, in the North Buddhists devoted themselves into meditation practice in such an excessive fashion that they generally were in the dark about the doctrinal significations of Buddhism.⁵

One of the most illustrative descriptions of the principle is found in Chih-i's *Hsiu-hsi chih-kuan tso-ch'an fa-yao* 修習止觀坐禪法要 which is generally known as the *Hsiao chih-kuan* 小止觀 or *Lesser Treatise on Meditation* in contrast to the greater scale of the *Mo-ho chih-kuan*.⁶ In the introduction, Chih-i emphasizes that doctrine and practice be indispensable to each other and provides a simile that meditation (practice) and wisdom (doctrine) are "like two wheels of a cart and the two wings of a bird."⁷ He continues as follows:

...Partial practice of them [meditation, Skt. dhyāna, and wisdom] is wrong. Hence the sūtra [the *Lotus Sūtra*] says: 'The practice of dhyāna alone, while wisdom is disregarded, (causes) stupidity and the practice of wisdom alone, while dhyāna is disregarded, causes infatuation.' Although stupidity and infatuation

Toshio 安藤俊雄 in his *Tendai-gaku: Konpon Shisō to sono Tenkai* (Kyōto: Heiraku-ji shoten, 1968), pp. 173–177.

⁴ Andō, pp. 173–177. (See above note 3.)

⁵ Andō, pp. 173–177.

⁶ T46. 462b–475a.

For a complete study of the text, see Sekiguchi Shindai, *Tendai Shōshikan no Kenkyū* (Tōkyō: Sankibō Busshorin, 1954).

Also see a critical assessment of the text by Satō Tetsuei in his *Tendai Taishi no Kenkyū* (Kyōto: Hyakka-en, 1961), pp. 241–265.

For an English translation, see Charles Luk's *The Secrets of Chinese Meditation* (London: Rider & Company, 1964), pp. 111–156.

⁷ T46. 462b. 11–12. 當知此之二法 如車之雙輪 鳥之兩翼

are relatively minor faults which differ from each other, their contribution to recurrent wrong view is identical.

If dhyāna and wisdom are not in equal proportion, the practice is deficient; how can it lead one to speedy realization of the Supreme Fruit? This is why the sūtra says: 'Śrāvakas cannot perceive the Buddha nature because of their excessive dhyāna; Bodhisattvas of the tenth stage do not perceive it clearly because their excessive wisdom; (and) all Tathagata Buddhas perceive it clearly because their dhyāna, and wisdom are in equal proportion.'⁸

T'ien-t'ai Buddhism is divided into the two main departments of doctrine and practice, for the twin realization of doctrine and practice (or wisdom and meditation) is the first principle on which Chih-i founded his entire system.⁹ Doctrine and practice correlate harmoniously and are inseparable to each other. The practice system in T'ien-t'ai Buddhism

⁸ Luk, *The Secrets of Chinese Meditation*, p. 111. (See above note 6.)

⁹ Chih-i appears to have succeeded Hui-ssu's characteristic emphasis on the concord between doctrine and practice.

In his *Chu-fa wu-chêng san-mei fa-mên* 諸法無諍三昧法門, Hui-ssu lays stress on meditation practice for the sake of realization of wisdom and denounce mere doctrinal training through lectures on sutras alone as follows:

三乘一切智慧皆從禪生...講說是經不如一念思惟入定...何故不讚我等
多聞智慧獨讚禪定 佛告諸論師 汝等心亂假使多聞何所益也

(T46. 629a. 15 – 629b. 13)

Moreover, the *Hsü kao-seng-chuan* 續高僧傳 suggests Hui-ssu's attempt to establish a systematic concord between doctrinal studies and meditation practice; that is:

乃以大小乘中定慧等法 敷揚引喻用攝自他

(T50. 563a. 16 – 17)

His advocacy of the concord between doctrine and practice was distinctive, and he was well known for his severe criticism of those scholars at his time who put emphasis on doctrinal studies and tended to neglect the essential role of meditation practice in Buddhism. The *Hsü kao-seng-chuan* reports as follows:

自江東佛法弘重義門 至於禪法蓋蔑如也 而思慨斯南服定慧雙開
晝談理義夜便思擇 故所發言無非致遠 便驗因定發慧 此旨不虛
南北禪宗罕不承緒

(T50. 563c. 29 – 564a. 4)

should correspond to the doctrinal system. The composition and characteristics of the two systems are supposed to parallel to one another or, at least, be related.

In discerning the characteristics of the Variable Method of Meditation in the light of the whole T'ien-t'ai system, therefore, one needs to: (a) value such a concord between doctrine and practice in T'ien-t'ai tradition and (b) examine the theoretical basis of this practice method in the doctrinal system of T'ien-t'ai.

2. The Scheme of Five Periods and Eight Teachings in the *T'ien-t'ai ssū -chiao-i*

It is specially characteristic of Chinese Buddhism that scholar-monks undertook the task to arrange, classify and systematize the vast amount of sūtras which had been translated into Chinese. Such a practice has been known as *Chiao-hsiang p'an-shih* 教相判釋 or classification of sūtras and doctrines (*chiao-hsiang* indicates the characteristics of the Buddha's teachings; *p'an-shih* means interpretations). It is not certain when Chinese Buddhists' attempt of classification started. Tōdō Kyōshun 藤堂恭俊 claims that the practice of classification became a trend after the monumental translation project by Kumārajīva 鳩摩羅什 (344–413), from the beginning of the fifth century onward.¹⁰ Seng-jui 僧叡 (352–436) who was a disciple of Tao-an 道安 (312–385) and continued his study under Kumārajīva as one of his colleagues, for instance, sought for a coherence among Mahāyāna scriptures and undertook a comparative study among the

¹⁰ Tōdō Kyōshun, *Ajia Bukkyō-shi Chūgoku-hen I: Kan-minzoku no Bukkyō* (Tōkyō: Kōsei-shuppan-sha, 1975), p. 173.

Prajñā Sūtra, the *Lotus Sūtra* and the *Nirvāṇa Sūtra*.¹¹ Kenneth K.S. Ch'en points out that the translation of the *Maha-pari nirvāṇa-sūtra* (entitled in Chinese *Ta-pan nieh-pan-ching* 大般涅槃經) by Dharmakshema 曇無讖 in 421 led Chinese Buddhists to develop an idea that the Buddha must have preached different teachings in different periods of his life and, therefore, was liable to initiate the attempt of classification of sūtras in accordance with periods and doctrines.¹² All the same, Chinese Buddhists had to be seeking for a coherence or a unifying principle among the numerous amount of sūtras, both Hīnayāna and Mahāyāna, with apparent contradictions and inconsistencies because they believed that the same Buddha had preached them all. Sūtras had been brought into China at random and translated one by one; Chinese Buddhists were in no position to inquire the various processes of development in the Indian Buddhist tradition and were deprived of any means to enjoy the benefits of a systematic orientation of Indian Buddhism, for such a thing had not existed even in India for the first place. In order to breakthrough the doctrinal chaos and confusion, they concentrated all efforts on classification of sūtras and their doctrines. By the time of Chih-i, ten different schemes of classification in all were said to exist.¹³ In the Sui and T'ang

¹¹ Tōdō, p. 85.

¹² Kenneth K.S. Ch'en, *Buddhism in China: A Historical Survey* (Princeton, N.J.: Princeton University Press, 1964), pp. 180ff.

¹³ The *Fa-hua Hsüan-i*, T33. 801ab.

As for the classification schemes before Chih-i, see Itō Giken 伊藤義堅, "Tendai izen no Kyōhan ni tsuite" *Ryūkoku-Daigaku Ronso* 284 (Feb., 1929), pp. 46–77, and 285 (July, 1929), pp. 71–79.

A concise discussion on Chih-i's classification system in comparison with the ten other schemes was made by Sekiguchi Shindai in his

Dynasties, distinctive schools of Buddhism such as San-lun 三論, Fa-hsiang 法相, Hua-yen 華嚴 and T'ien-t'ai established elaborated doctrinal systems based on their own schemes of classifying Buddhist scriptures: a classification scheme is the core of any doctrinal system.

No scheme was as systematic or as thorough as the one that emerged from the T'ien-t'ai tradition, namely, the scheme of Five Periods and Eight Teachings. The doctrinal study in accordance with the scheme of Five Periods and Eight Teachings has been adopted by later T'ien-t'ai tradition. The scheme gradually came to increase its value and be considered the outline of the entire doctrinal system established by Chih-i; thus, the study of the scheme has occupied a predominant position in classrooms as a number of commentaries has been produced. Western scholars of Buddhism as well as Eastern scholars, therefore, naturally have adopted the scheme of Five Periods and Eight Teachings as the outline of Chih-i's doctrinal system and analyzed T'ien-t'ai doctrines accordingly.¹⁴

Tendai Shikan no Kenkyū (Tōkyō: Iwanami-shoten, 1969), pp. 50–52.

For an English work on this subject, Leon Hurvitz adopted Itō's articles as a principal source in his "Chih-i (538–597): An Introduction to the Life and Ideas of a Chinese Buddhist Monk," *Melanges chinois et bouddhiques* 12 (1960–62), pp. 214–229.

¹⁴ Leon Hurvitz, the pioneer in T'ien-t'ai study in the West, accepted the scheme of Five Periods and Eight Teachings as the outline of Chih-i's system and undertook his doctrinal analysis accordingly in "Chih-i" (see above note 13), pp. 229–331, which is the only major work yet on Chinese T'ien-t'ai doctrinal system.

Most standard works on Chinese Buddhism such as Kenneth K.S. Ch'en's *Buddhism in China* (see above note 12) explain Chih-i's doctrinal system referring to the scheme of Five Periods and Eight Teachings (pp. 305–311).

For the best summary in Japanese of the scheme, see Andō, pp. 54–111.

Such a prominent status of the scheme was induced solely by the overwhelming popularity of the *T'ien-t'ai ssü-chiao-i*.¹⁵ It was Chegwan's intention to summarize Chih-i's entire doctrinal system in terms of Five Periods and Eight Teachings, for in his opening sentence, he declares that "Great Master, T'ien-t'ai Chih-che [Chi-i], used the classification of the Five Periods and Eight Teachings to arrange and explain in a complete and exhaustive way, the sacred teachings of the Buddha which were flowing east [from India to China]."¹⁶ The scheme itself constitutes the structure of the text.

As for analyzing the theoretical basis of the Variable Method of Meditation as revealed in the *Liu-miao-fa-mên*, there is a controversy about which method to choose. Having respect for traditional T'ien-t'ai studies, one may well choose to penetrate into the *T'ien-t'ai ssü-chiao-i* and try to make sense of the Variable Method of Meditation as much as possible according to its classification scheme of Five Periods and Eight Teachings. However, one is unable to carry this method out without difficulty, for one is to find a number of inconsistencies between the system in the *Liu-miao-fa-mên* and the doctrinal formation presented in the *T'ien-t'ai ssü-chiao-i*. The Five Periods and Eight Teachings classification scheme neither provides the Variable Method of Meditation doctrinal foundations, nor rationalizes its characteristics.

The study of the *Liu-miao-fa-mên* here, however, is not to denounce the *T'ien-t'ai ssü-chiao-i* but to clarify inconsistencies between

¹⁵ The *T'ien-t'ai ssü-chiao-i*, T46. 774c – 780c.

¹⁶ T46. 774c.

the two texts and further illustrate doctrinal disparities in the T'ien-t'ai tradition at large. Sekiguchi's criticism of Five Periods and Eight Teachings classification scheme and Satō's subsequent questions should provide explanations for these inconsistencies and exclude confusion from the doctrinal disparities.

IV. HISTORY OF SEKIGUCHI'S CRITICISM

1. Origin

Once Sekiguchi frankly confessed his long struggle with the theory of T'ien-t'ai classification system and how it had inevitably led him to criticize the classification of Five Periods and Eight Teachings.¹ His study of T'ien-t'ai Buddhism started with the first sentence of the *T'ien-t'ai ssū-chiao-i*: "The Great Master T'ien-t'ai Chih-che [Chih-i] used the classification of Five Periods and Eight Teachings to arrange and explain, in a complete and exhaustive way, the sacred teachings of Buddha which were flowing [from India to China],"² as he was ordered to recite the entire text, which had been the first curriculum for every novice in the Japanese T'ien-t'ai (Jp. Tendai) School. It was because he had nurtured unshaken faith in the classification of Five Periods and Eight Teachings and made no doubt that it provided the best outline of the whole Buddhism that during college years at Taishō University, he would find himself frustrated and even raged at seemingly unjust treatment of the classification by his professors—that it merely was one type of many classification systems found among various schools in the past and that it was out-dated

¹ Addition 3 in "Goji-Hakkyō-ron," *TG*, 14 (1972), 22–25. Sekiguchi reveals, without reservation, the origin of his criticism of the classification of Five Periods and Eight Teachings and warns against the abuse of preconceptions nurtured by the long tradition of the *T'ien-t'ai ssū-chiao-i*.

² T 46. 774c. 9–10. For the English translation, see Chappell, *T'ien-t'ai Buddhism*, p. 53.

and had no usefulness in the light of modern Buddhist study. He came to have a conviction that it is an important duty imposed on T'ien-t'ai scholars to propose the true value of the classification which, he had believed, was Chih-i's own teaching and contribute consequently to the modern scholarship. On graduating from the University, Sekiguchi took it upon himself to promote the spread of the complete *T'ien-t'ai ssū-chiao-i*, excluding any ambiguity about the theory of Five Periods and Eight Teach-ings; and thus published the critically edited text, *Shōwa Kōtei Tendai Shikyōgi* 昭和校訂天台四教儀, 25th reprint (Tōkyō: Sankibō Busshorin, 1935, 1974).

Soon after, however, he was surprised to learn the remark of Chih-hsü 智旭 (1599–1655) that the *T'ien-t'ai ssū-chiao-i* of Chegwan had obscured one's study of T'ien-t'ai.³ Chih-hsü was no outsider—he had been regarded as an eminent monk-scholar of the T'ien-t'ai School. In his *Chiao-kuan-kang-tsung* 教觀綱宗, Chih-hsü promotes the systematic concord between doctrine and practice in the T'ien-t'ai tradition, which, as Sekiguchi claims, is to denounce Chegwan's preoccupation with doctrine and disregard of meditation practice.⁴ He goes on to criticize severely Chegwan's presentation of doctrines and advocates his own version of Five Periods and Eight Teachings classification.⁵ With or without Chih-hsü's insistence that one need to be well versed into the *Fa-hua hsüan-i* and

³ Sekiguchi Shindai, "Goji-Kyōhan-ron," *TG*, 8 (1967), 117b; "Kegi-Shikyō-ron," *TG*, 10 (1968), 14b; "Goji-Hakkyō-ron," *TG*, 14 (1972), 20b–21a, 23a, 24a.

⁴ T46. 936c. 19–21.

⁵ T46. 937b–938c.

cease any controversy,⁶ Sekiguchi had no choice but to examine the text—the nucleus of T'ien-t'ai Buddhism—in order to discern which one of two versions of Five Periods and Eight Teachings classification is to present the thought of Chih-i. The result of the examination was quite contrary to what he could have possibly expected. He was completely at a loss to face the fact that there was no indication at all of the term 'Five Periods and Eight Teachings' not only in the *Fa-hua hsüan-i* but also anywhere among Chih-i's entire works. In spite of the failure to find the term, Sekiguchi persisted still that the outline of Chih-i's classification system be 'Five Periods and Eight Teachings' in substance and made every effort to determine, between Chegwan and Chih-hsü, whose understanding of the Five Periods, the Fourfold Methods of Conversion and the Fourfold Doctrines of Conversion reflected—if not faithfully presented—Chih-i's ideas more accurately.

In the end, Sekiguchi arrived at the conclusions that Chegwan's *T'ien-t'ai ssü-chiao-i* would obscure one's study of T'ien-t'ai Buddhism as Chih-hsü claimed and that, however, Chih-hsü's version of the classification of Five Periods and Eight Teachings could not help one's understanding of the classification system established by Chih-i himself, either. Losing his faith in the classification of Five Periods and Eight Teachings, Sekiguchi presented his first report on the subject and declared his criticism in 1966. More than forty years had passed since he had started reciting the *T'ien-t'ai ssü-chiao-i*; it had been still thirty-odd years since he had found Chih-hsü's critical remark on the text. What

⁶ T46. 938a. 10.

Sekiguchi achieved, besides the assessment of T'ien-t'ai classification, was an ordinary, surprisingly plain realization that one needed to learn Chih-i's classification system through Chih-i's own works. He attributed his hardship to his preconception cultivated by the assertion of the *T'ien-t'ai ssū-chiao-i*: "The Great Master T'ien-t'ai Chih-che [Chih-i] used the classification of Five Periods and Eight Teachings...."

It took him another decade to cope with all sorts of reaction, from emotional outburst to an exegetical refutation, which he had well anticipated reflecting on his own struggle, and clarify his arguments and position as he benefited from the questions raised by his best opponent, Satō Tetsuei.

2. Progress

Sekiguchi first advocated his criticism of the classification of Five Periods and Eight Teachings domestically in the journal of the Japanese Tendai School, *Tendai Gakuho* (*TG*), primarily intended for the followers:

A. Sekiguchi in *TG*:

1. "Goji-Kyōhan-ron [Of the Five Periods Classification]," *TG*, 8 (1967), 112–124.
2. "Kegī-Shikyō-ron [Of the Fourfold Methods of Conversion]," *TG*, 10 (1968), 14–26.
3. "Kehō-Shikyō-ron [Of the Fourfold Doctrines of Conversion]," *TG*, 11 (1969), 24–31.
4. "Goji-Hakkyō-ron [Of the Classification of Five Periods and Eight Teachings]," *TG*, 14 (1972), 12–25.

5. "Shishu-Zanmai-ron [Of the Four Forms of Samādhi]," *TG*, 15 (1973), 11–18.

6. "Goji-Hakkyō ni kaeru beki mono: Tendai Shikyōgi ni kaeru beki mono [The Alternative to the Classification of Five Periods and Eight Teachings: the Alternative to the *T'ien-t'ai ssū-chiao-i*]," *TG*, 16 (1974), 23–31.

7. "Tendai-gaku towa nanika [What Is the Study of T'ien-T'ai Buddhism?]," *TG*, 17 (1975), 17–24.

In spite of his expectation, initially Sekiguchi received few reactions. However, as soon as he published an article in the *Indo-gaku Bukkyō-gaku Kenkyū* (*IBK*) or *Journal of Indian and Buddhist Studies* and appealed to the Japanese Buddhist circle at large in 1972, his criticism made a sensation, and a number of responses—objections, questions and approvals in part—emerged.⁷ Among them, Satō's objection and subsequent

⁷ Main responses are:

a. Kotera Bun'ei 小寺文穎, "Hotchibō Shōshin ni mirareru Kyōhan ni tsuite/ Hotchibō-Shōshin's Doctrinal Critique," *IBK*, 19–2 (1971), 177–181.

b. Yamauchi Shun'yū 山内舜雄, "Bukkyō Kyōdan no Shomondai: Shūgaku to Kyōdan no Genjō o dō Chōsei suru ka," *Chūgai Nippō* 2–9 Oct. 1973.

c. Ikeda Rosan 池田魯參, "Goji-Hakkyō-ron: Sekiguchi-setsu to Mondaiten," *Komazawa Daigaku Bukkyō Gakubu Ronshū*, 3 (1973).

d. Mitomo Ken'yō 三友健容, "Tendai ni okeru En, Ton, Zen no Teigi to Kyōhan," *Risshō Daigaku Bukkyō-gaku Ronshū*, 11 (1974).

e. Ikeda Rosan, "Tendai-gaku kara no Endon no Kannen ni tsuite/ Concept of 'Yuandun' in the T'ien-t'ai Sect," *IBK*, 22–1 (1973), 307–310.

f. Ikeda Rosan, "Tannen ni Seiritsu-suru Goji-Hakkyō-ron/ the Wu-shih-pa-chiao-lun Formulated by Chan-jan," *IBK*, 24–1 (1975), 268–271.

g. Ikeda Rosan, "Tannen ikō ni okeru Goji-Hakkyō-ron no Tenkai," *Komazawa Daigaku Bukkyō Gakubu Ronshū*, 6 (1975).

h. Asada Masahiro 浅田正博, "Dengyō Daishi to Tendai Hakkyō-Taii/ Dengyō Daishi and the *Tendai Hakkyō-Taii*," *IBK*, 24–1 (1975), 272–275.

exchange of questions with Sekiguchi were the most noteworthy, for they illuminated Sekiguchi's criticism of the Five Periods and Eight Teachings classification and deepened the study of T'ien-t'ai classification system.

B. Sekiguchi and Satō in *IBK*:

1. Sekiguchi Shindai, "Goji-Hakkyō wa Tendai Kyōhan ni arazu/ the So-called Goji-hakkyō Theory (Five Periods and Eight Kinds of Buddha's Teaching) Is Not Tendai's," *IBK*, 21-1 (1972), 6-13.

2. Sekiguchi Shindai, "Tendai Kyōsō-ron/ the Doctrine of Tendai Chigi," *IBK*, 22-1 (1973), 1-8.

3. Satō Tetsuei, Asada Masahiro, and Sekiguchi Shindai, "Sekiguchi-hakushi no Goji-Hakkyō Haiki-ron eno Gigi/ Questions raised by the 'Goji-Hakkyō Haiki-ron' by Dr. Shindai Sekiguchi," *IBK*, 23-2 (1975), 313-326. (The recording of an open discussion among the three in 1974.)

4a. Sekiguchi Shindai, "Tendai Kyōsō-ron ni tsuite: Satō-hakushi no Gigi ni taisuru Gigi/ Concerning Chih-i's 'Chiao-hsiang' Theory: Some

i. Nakao Shumpaku 仲尾俊博, "Dengyō Daishi Saichō no Kyōhan-ron/ The Doctrinal Evaluation and Classification Theory of Dengyō Daishi," *IBK*, 24-1 (1975), 276-279.

j. Kotera Bun'ei, "Nihon Tendai ni okeru Kyōhan no Juyō/ The Acceptance of 'Doctrinal Evaluation and Classification' in the Tendai School," *IBK*, 24-1 (1975), 280-283.

k. Hayashi Shimpō 林真芳, "Tendai Kyōsō-ron—Goji-Hakkyō o Chūshin to shite/ The T'ien-t'ai Chiao-hsiang Doctrine—Emphasizing the 'Five Periods and Eight Teachings'," *IBK*, 24-1 (1975), 292-295.

l. Ikeyama Issaien 池山一切圓, "Tendai-shū no Kyōhan," *Shūkyō*, June 1975.

m. Ikeda shūjō 池田宗譲, "Hokke-Gengi ni okeru Kyōsō ni tsuite/ On the Doctrine of the *Fa-hua-hsüan-i*," *IBK*, 25-2 (1977), 142-143.

n. Paul Swanson, "Tendai-gaku Nyūmon-shō to shite no *Tendai Shikyō Gi to Tendai Hokke-shū Gishū*/ the *T'ien-t'ai ssū-chiao-i* and the *Tendai-hokkeshū-gishū* as Introductory Texts to the Tendai Tradition," *IBK*, 43-1 (1985), 52-56.

Questions to Be Raised about Dr. Satō's Questioning," *IBK*, 24–1 (1975), 254–259.

4b. Satō Tetsuei, "Goji-Hakkyō-ron ni tsuite: Sekiguchi-hakushi no Gigi Nijūgo-ka Jō ni Taisuru Kaitō/ the T'ien-t'ai 'Wu-shih Pa-chiao' Doctrine: Reply to Questions Raised by Dr. Sekiguchi," *IBK*, 24–1 (1975), 260–267.

5a. Sekiguchi Shindai, "Tendai Daishi Kyōgaku no Kōyō/ Conclusion of the Disputes Concerning T'ien-t'ai Doctrine," *IBK*, 25–1 (1976), 47–54.

5b. Satō Tetsuei, "Tendai Daishi no Kyōsō-ron ni tsuite: Sekiguchi-hakushi no shoron ni Kanren-shite/ Concerning Chih-i's 'Chiao-hsiang' Theory: On Dr. Sekiguchi's Position," *IBK*, 25–1 (1976), 55–61.

6a. Sekiguchi Shindai, "Ton-Zen-Gomi-ron/ Gomi (Five Tastes in Buddhism)," *IBK*, 26–1 (1977), 61–68.

6b. Satō Tetsuei, "Bunken to shite no Tendai Sandai-bu: Sekiguchi-hakushi tonō Ronsō to Tachiba no Sōi/ the Three Basic T'ien-t'ai Writings as Manuscripts," *IBK*, 26–1 (1977), 69–76.

C. Sekiguchi's Other Works:

1. Sekiguchi Shindai, *Tendai Shikan no Kenkyū* / *A Study of Tendai-Shikan* (Tōkyō: Iwanami-shoten, 1969).

His study of the T'ien-t'ai classification theory is the foundation of this exclusive work on T'ien-t'ai meditation practice. Chapter One: Structure and Characteristics of T'ien-t'ai Meditation is to provide an illustrative guide to discern the T'ien-t'ai classification system. Chapter 2:

Genesis of T'ien-t'ai Meditation Practice and Its Circumstances is to elucidate the Threefold System of Practice in parallel with the Threefold System of Doctrine (三種教相 *San-chung chiao-hsiang*) which is the classification system found in the *Fa-hua hsüan-i* and thus denounce the incompatibility of the classification of Five Periods and Eight Teachings.

2. Sekiguchi Shindai, "Kyōsō to Kyōhan," *Satō Mitsuo Hakushi Koki Kinen Bukkyō Shisō Ronsō* (Tōkyō: Sankibō Busshorin, 1972), pp. 493–514.

The best summary of Sekiguchi's study of T'ien-t'ai classification theory, including (a) the criticism of the classification of Five Periods and Eight Teachings and (b) the assessment of the Threefold System of Doctrine as Chih-i's own, revealing true characteristics of the early T'ien-t'ai classification system.

3. Sekiguchi Shindai, "Goji-Hakkyō Haiki-ron ni tsuite: Yamauchi Shun'yū Kyōju ni Kotau." *Chūgai Nippō*, 25–28 Oct. 1973. A reply to Yamauchi's article (see note 6, item b).

4. Sekiguchi Shindai, "Kyōsō to Kyōri," *Kajiyoshi Kōun Hakushi Koki Kinen Ronbun-shū: Bukkyō to Tetsugaku*, 1974.

5. Sekiguchi Shindai, "Nichiren Shōnin ni miru Tendai Sandai-bu," *Shigetai Keikō Kyōju Koki Kinen Ronbun-shū: Nichiren Kyōgaku no Sho-mondai*, 1974.

6. Sekiguchi Shindai, "Goji-Hakkyō Kyōhan-ron no Kigen," *Taishō Daigaku Kenkyū Kiyō*, 61 (1975), 1–15.

Sekiguchi's investigation into the origin of the theory of Five Periods and Eight Teachings, including the best short summary of his criticism of the scheme.

7. Sekiguchi Shindai, “Goji-Hakkyō to Shikyō-Gomi,” *Okuda Jiō Shi Kiju Kinen Ronbun-shū*, 1976.

8. Sekiguchi Shindai, “Goji-Hakkyō ni tsuite,” *Chūgai Nippō*, 12–17 Feb. 1976.

9. Sekiguchi Shindai, “Tendai Kyōsō ni Kansuru Ronsō no Keika to Ketsumatsu,” *Taishō Daigaku Kenkyū Kiyō*, 62 (1976), 1–21.

A discussion over Sekiguchi’s 25 questions concerning T’ien-t’ai classification theory and Satō’s reply to them (see Sekiguchi in *IBK*: 4a, 4b). Sekiguchi thought that with some alterations, he could conclude their disputes.

V. SUBSTANCE OF THE DEBATE BETWEEN SEKIGUCHI AND SATŌ

1. Counter-arguments

Sekiguchi's critique of the classification of Five Periods and Eight Teachings remained unchanged throughout the dispute, although the illuminating process of it through the exchange of questions with Satō might have left an impression that some points in his argument were modified and reinforced.

The fundamental of his view on the classification is threefold:

- (1) The classification of Five Periods and Eight Teachings is **not** Chih-i's teaching.¹
- (2) The classification of Five Periods and Eight Teachings betrays the outline and true nature of T'ien-t'ai Buddhism and misleads one's study of T'ien-t'ai.

¹ Sekiguchi proposes that the classification of Five Periods and Eight Teachings should be considered legitimate and accepted as a T'ien-t'ai classification if Dengyō Daishi Saichō 傳教大師 最澄 (767–822), the founder of the Japanese Tendai School, understood the outline of Chih-i's doctrinal system in terms of 'Five Periods and Eight Teachings'. He examined the actuality of the classification in the case of Saichō and concluded as follows:

(1) The term 'Five Periods and Eight Teachings' is not found in Saichō's writings—he did not know of the classification.

(2) The theory of Five Periods and Eight Teachings is incompatible with Saichō's founding philosophy of the Japanese Tendai School.

Sekiguchi in *TG* (Chap. IV, 2): 1; 4.

Sekiguchi and Satō in *IBK* (Chap. IV, 2): 2.

- (3) The academic circle of Buddhist study, therefore, must abolish the long-established convention to elucidate, as an introduction to T'ien-t'ai, that the classification of Five Periods and Eight Teachings is Chih-i's and that the classification provides the outline of T'ien-t'ai Buddhism.

Satō raised questions to Sekiguchi's view and presented the counter-arguments as follows:

- (1) The ideas of the classification of Five Periods and Eight Teachings originate from Chih-i.
- (2) The classification of Five Periods and Eight Teachings embodies the essence of Chih-i's understanding of the *Lotus Sūtra*.
- (3) It is not that the classification of Five Periods and Eight Teachings must be abolished, but that the use of the classification as an introduction to T'ien-t'ai Buddhism should be recommended.

The first two propositions in each set of three-way contention are to be verified or confirmed through exegeses of Chih-i's works, especially the *Fa-hua hsüan-i*; and the third propositions, which are set to be conclusions necessarily derived from their respective premises, require examinations based on the findings of the exegeses. One needs to follow carefully the extensive readings by Sekiguchi and Satō of massive T'ien-t'ai works in order to make an assessment of their complicated and highly technical arguments.

2. Agreement and Disagreement

First, a list of agreement and disagreement between the two should be made so as to outline their contentions. (Letters in parentheses —A, B, C, D, E—indicate corresponding five subdivisions of Section 3: Summary below.)

Sekiguchi	Satō
1) The term 'Five Period and Eight Teachings' is not to be found in Chih-i's works. (A)	1) Agrees
2) Neither the term 'Fourfold Methods of Conversion' nor the term 'Method of Conversion' is used in Chih-i's works. (A, C)	2) Agrees
3) Neither the term 'Fourfold Doctrines of Conversion' nor the term 'Doctrine of Conversion' is used in Chih-i's works. (A, C)	3) Agrees
4) Chih-i did not employ the scheme of Five Periods and Eight Teachings in order to elucidate his theory of classification. (A)	4) Agrees

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| <p>5) The Classification of Five Periods and Eight Teachings is a product of doctrinal developments in the Chinese T'ien-t'ai School since Chih-i's time. (A)</p> | <p>5) Agrees</p> |
| <p>6) Chih-i put emphasis not on the Five Periods, but on the Five Flavors. (B, E)</p> | <p>6) Agrees</p> |
| <p>7) The Five Flavors and The Five Periods are not always identical: distinctions between them (a theory of individual's capacities and a theory of chronological classification respectively) should be made so as to abide by Chih-i's emphasis on the Five Flavors. (B, E)</p> | <p>7) The Five Flavors and the Five Periods are often used as synonyms in the same passages: Chih-i did not make the distinction between these two terminologies that Sekiguchi posits. (B, E)</p> |
| <p>8) To claim that Chih-i had disparate theories of classification is to create unnecessary contradictions: the ideas expounded in both the first and tenth chüan are identical to, or consistent with, each other. (C)</p> | <p>8) In the first chüan of the <i>Fa-hua hsüan-i</i>, there are the idea and terminology of what is later called the Fourfold Methods of Conversion. (C)</p> |

- | | |
|---|---|
| <p>9) The Fourfold Methods of Conversion in the classification of Five Periods and Eight Teachings explain four different methods of Teaching. On the other hand, 'Sudden', 'Gradual' and 'Variable' found in the tenth volume of the <i>Fa-hua hsüan-i</i> and 'Sudden', 'Gradual', 'Variable', and 'Secret' in the sixth volume of the <i>Commentary on the Vimalakīrti-nirdēsa Sūtra</i> represent contents of, or variant characteristics of, teachings. Although they share the terminologies, they have different significance. (C)</p> | <p>9) Agrees</p> |
| <p>10) The Four Teachings: 'Tripitaka', 'Shared', 'Distinctive', and 'Complete' are found in Chih-i's works. (D)</p> | <p>10) The Four Teachings give rise to the Fourfold Doctrines of Conversion afterward. (D)</p> |
| <p>11) The Four Teachings should not be weaved into the scheme of T'ien-t'ai classification. (D)</p> | <p>11) The Four Teachings are the preconditions of the theory of T'ien-t'ai classification. (D)</p> |

12) The theory of T'ien-t'ai classification is not to argue one Sūtra's superiority or inferiority to the others, but to synthesize or sublate the whole Buddhist teachings so as to realize the idea of One Vehicle. (E)

12) The fundamental idea of Chih-i's theory of classification is to establish the superiority of the *Lotus Sūtra* to all the other sutras. (E)

3. Summary

The following five subdivisions, representing the major points at issue, are set up to control the complicated traffic of questions exchanged between Sekiguchi and Satō and thus summarize their contentions.

A. The Origin of the Classification of Five Periods and Eight Teachings

The two agree with each other to a large extent on their findings pertaining to the formulation of the classification of Five Periods and Eight Teachings. First, they acknowledge as facts that (a) the term 'Five Periods and Eight Teachings' is not found in Chih-i's works; that (b) such terminologies as the 'Fourfold Methods of Conversion' and the 'Fourfold Doctrines of Conversion', or even the 'Method of Conversion' 化儀 and the 'Doctrine of Conversion' 化法, are not used in Chih-i's works, either; and that (c) Chih-i's theory of classification, therefore, is not explained with the idea and scheme of Five Periods and Eight Teachings.²

Moreover, they consent to an outline theory that the classification of Five Periods and Eight Teachings is a product of doctrinal developments in the Chinese T'ien-t'ai School since Chih-i's time and analyze the proc-

² Sekiguchi and Satō in *IBK* (Chap. IV, 2): 4b, p. 265a.

ess of its formulation. As for the terminologies which constitute the classification scheme, they confirm each other's reports: the term 'Five Periods and Eight Teachings' made its first appearances in the works of Chan-jan 湛然 (711–782), the Sixth Patriarch of the Chinese T'ien-t'ai School: the *Fa-hua hsüan-i shih-ch'ien* 法華玄義狀錢 (T33. 816a. 23f); the *Fa-hua wen-chu chi* 法華文句記 (T34. 212c. 21); and the *Chih-kuan fu-hang-ch'uan hung-chüeh* 止觀輔行傳弘決 (T46. 292a. 20).³ Satō speculates that the term 'Five Periods and Eight Teachings' might have been used even before by someone else because Chan-jan appears to have taken the term for granted, though Chan-jan's use is the earliest instance they find.⁴ The two also claim that Chan-jan probably was the first to use the terminologies, 'Method of Conversion' and 'Doctrine of Conversion', and to explain the Four Teachings as the Sudden, the Gradual, the Variable, and the Secret and the Four Teachings as the *Tripiṭaka*, the Shared, the Distinctive, and the Complete (the *Chih-kuan fu-hang-ch'uan hung-chüeh*, T46. 448c. 22f).⁵ In addition, Satō insists that Chan-jan's emphasis on the Eight Teachings 八教 had an important significance in the formulation of the classification of Five Periods and Eight Teachings.⁶

As they acquired enough amount of information to draw an outline

³ Sekiguchi and Satō in *IBK* (Chap. IV, 2): 4b, p. 265a.

⁴ Sekiguchi and Satō in *IBK* (Chap. IV, 2): 4b, p. 265a.

⁵ Sekiguchi and Satō in *IBK* (Chap. IV, 2): 4b, p. 262b.

⁶ Sekiguchi and Satō in *IBK* (Chap. IV, 2): 4b, p. 262a.

as to the formulation process of the classification, Sekiguchi and Satō approve the following three points:⁷

- (1) It is **not** Chih-i who formulated the classification of Five Periods and Eight Teachings.
- (2) By the time of Chan-jan (the middle of the T'ang Dynasty), various schools of Buddhism had been newly established and started flourishing;⁸ situation demanded a theory of classification to claim the position of the T'ien-t'ai School in the Buddhist scene, to be contested with those of the other schools.

They also agreed that the primary purpose of the classification of Five Periods and Eight Teachings is to assert the superiority of the *Lotus Sūtra* to all the other sūtras (see the following subdivision E: The Characteristics of T'ien-t'ai Theory of Classification), and found the origin of, or at least the immediate cause of, this formulation of the T'ien-t'ai doctrine in the ideas of Chan-jan responding to the peculiar situation of his time. (Ikeda Rosan undertook further investigations into the characteristics of Chan-jan's classification theory and concluded that the theory of Five Period and Eight Teachings was formulated by Chan-jan.⁹)

⁷ Sekiguchi and Satō in *IBK* (Chap. IV, 2): 6b, p. 76.

⁸ Although there is a controversy about when the notion of a particular school begins, Ui Hakuju summarizes the history of Chinese Buddhism in the Sui and T'ang Dynasties naming eight schools: the San-lun school 三論宗, the T'ien-t'ai School 天台宗, the Hua-yen School 華嚴宗, the Fa-hsiang School 法相宗, the Lü School 律宗, the Pure Land School 淨土宗, and the Chên-yen School 真言宗 (*Ui Hakuju Chosaku Senshū* 2: *Shina Bukkyō Shi*. Tōkyō: Daitō Shuppan-sha, 1966, pp. 89–172).

⁹ Chap. IV, Note 7: f; g.

(3) Chan-jan's disciples continued to teach his theory of classification, and after many generations, in the Sung Dynasty the trend of the theory to claim the superiority of the *Lotus Sūtra* found its extreme expression in the classification of Five Periods and Eight Teachings expounded in Chegwan's *T'ien-t'ai ssū-chiao-i*.

Both of them discussed the *T'ien-t'ai pa-chiao ta-i* 天台八教大意 (T46. 769a–773c) compiled by Ming-k'uang 明曠 (? – ?), a disciple of Chan-jan, which explains the Eight Teachings in terms of 'Method of Conversion' and 'Doctrine of Conversion'.¹⁰ According to Sekiguchi's inquiry, the primary purpose of the *T'ien-t'ai pa-chiao ta-i* is to elucidate the outline of the Eight Teachings; therefore, the term 'Five Periods and Eight Teachings' is not yet established, and the notion of the Five Periods is still vague, being confused with the Five Flavors (五味 *Wu-wei*).¹¹ Sekiguchi suggests, however, an obvious connection between the text and Chegwan's *T'ien-t'ai ssū-chiao-i*.¹² In the *T'ien-t'ai pa-chiao ta-i*, Ming-k'uang uses similes to explain the Eight Teachings: "The Sudden, the Gradual, the Secret, and the Variable are the methods of conversion, which are like medical prescriptions; and the *Tripitaka*, the Shared, the Distinctive, and the Complete are the doctrines of conversion, which are

¹⁰ Sekiguchi and Satō in *IBK* (Chap. IV, 2): 3, p. 812b; 6b, p. 76b. The terminology 'Fourfold Methods of Conversion' is established in this text (T46. 769b. 17). The notion of the Fourfold Doctrines of Conversion is also clearly expressed although the exact terminology is not found (T46. 769a. 11).

¹¹ Sekiguchi's Other Works (Chap. IV, 2): 6, pp. 2f.

¹² Sekiguchi's Other Works (Chap. IV, 2): 6, pp. 2f.

like the flavors of medicines" (T46. 769a. 10f). These similes correspond to sentences found in the *T'ien-t'ai ssū-chiao-i*: "The Four Teachings beginning with the Sudden are the Methods of Conversion, which are like medical prescriptions in the world. The Four Teachings beginning with the *Tripiṭaka* are the Doctrines of Conversion, which are like the flavors of various medicines"¹³ (T46. 77c. 14f). (As for the development of Chan-jan's classification theory, Ikeda analyzes Ming-k'uang's *T'ien-t'ai pa-chiao ta-i* and insists that the text was the first systematic presentation of the theory of Five Periods and Eight Teachings formulated by Chan-jan.¹⁴)

A good deal of agreements exist between the two scholars. But these agreements do not settle their dispute: they, instead, heighten their difference in opinions. Sekiguchi's basic attitude is evident in his contention that (a) the primary purpose of the study of Chih-i's doctrine is to clarify what Chih-i actually taught and that (b) as Chih-i did not formulate the classification of Five Periods and Eight Teachings, one ought to focus on Chih-i's own theory and system of classification, rather than quest for seeming materials for the theory of Five Periods and Eight Teachings scattered through Chih-i's writings.¹⁵ In contrast, Satō asserts that (a) Chegwan's *T'ien-t'ai ssū-chiao-i* and, for that matter, Ming-k'uang's *T'ien-t'ai pa-chiao ta-i* quote profusely from Chih-i's writings such as the *Fa-hua hsüan-i* and the *Ta-pen ssū-chiao-i* 大本

¹³ For the English translation, Chappell, *T'ien-t'ai Buddhism*, p. 54.

¹⁴ Chap. IV, Note 7: g.

¹⁵ Sekiguchi and Satō in *IBK* (Chap. IV, 2): 5a, p. 54b.

四教義 (T46. 721a–769a), that (b) traditionally, the Chinese T'ien-t'ai School criticized the other schools or sects and established its exceptionality on the authority of the classification of Five Periods and Eight Teachings formulated on the ground of quotations from Chih-i's writings, and that (c) even if the classification was formulated and completed in the T'ang and Sung Dynasties, it is still a task for T'ien-t'ai study to trace the theory of Five Periods and Eight Teachings to the origin, that is, Chih-i.¹⁶

Sekiguchi and Satō agree to differ from each other in treatment of the classification and attitude toward the study of T'ien-t'ai in general. Their conflicting opinions suggest the next question: Is the theory of Five Periods and Eight Teachings valid and justifiable in the light of Chih-i's own theory of classification? Thus, the rest of their arguments are centered on the legitimacy of the theory.

B. The Five Periods

Sekiguchi's criticism of the Five Periods is based on the following two prepositions:

- (1) What Chih-i actually taught is not the classification of Five Periods, but the theory of Five Flavors.¹⁷

A short summary of the two theories as Sekiguchi understands is as follows:¹⁸

¹⁶ Sekiguchi and Satō in *IBK* (Chap. IV, 2): 6b, p. 76b.

¹⁷ Sekiguchi in *TG* (Chap. IV, 2): 1, pp. 121a–122a.

¹⁸ Sekiguchi in *TG* (Chap. IV, 2): 1, pp. 121a–122a.

The (list of) Five Periods divides the Buddha's life into the chronological five periods, and the (list of) Five Categories (五部 *Wu-pu*) classifies various scriptures as well as treatises among five categories (according to their philosophical significance). The combination of the Five Periods and the Five Categories establishes the classification of Five Periods which decides any scripture's or treatise's superiority and inferiority in relation to the others.¹⁹ In contrast, the Five Flavors formulate a theory of individual's capacities, explaining different degrees of capacities in the progression of the Five Flavors.²⁰

¹⁹ The Five Periods as expounded in the *T'ien-t'ai ssu-chiao-i* are:

- (1) The Period of the Hua-yen [the *Flower Garland Sutra*]
- (2) The period of Deer Park (in which the *Four Āgamas* were taught) [the *Tripitaka*] 四阿含
- (3) The Period of Expanded [vaipulya] Teaching (in which *Wei-mo* 維摩, *Szu-i* 思益, *Leng-chia* 楞伽, *Leng-yen san-mei* 楞嚴三昧, *Ching-kuang-ming* 金光明, and *Sheng-man Sūtras* 勝鬘經 were taught)
- (4) The Period of Wisdom [Prajñā] (in which the various *Wisdom Sūtras* were taught, such as the *Mo-ho-po-jo* 摩訶般若, *Kuang-tsan-po-jo* 光讚般若, *Chin-kang-po-jo* 金剛般若, and *Ta-p'in-po-jo* 大品般若)
- (5) The Period of the *Lotus and Nirvāṇa* [Sūtras]

²⁰ The theory of Five Flavors is based on the *Nirvāṇa Sūtra* (T12. 690c. 28–691a. 8). The teachings of various sūtras are compared to the Five Flavors in the process of making clarified butter (ghee). The cow symbolizes the Buddha. The milk from which in the end ghee is produced symbolizes the teachings. The Five Flavors are:

- (1) Fresh milk (乳 *ju*)
- (2) Cream (酪 *lo*)
- (3) Butter curds (生蘇 *shêng-su*)
- (4) Butter (熟蘇 *shu-su*)
- (5) Ghee (醍醐 *t'i-hu*)

The sūtras distributed to the respective flavors in the *Nirvāṇa Sūtra* correspond to neither the scriptures listed in the *Fa-hua hsüan-i* nor those in the *T'ien-t'ai ssü-chiao-i*.

The significance of the Five Flavors on which Sekiguchi's understanding is based should be explained. The theory of Five Flavors found in the *Fa-hua-hsüan-i* has two implications: it (a) explains both the disparity and the unity of teachings since all five different 'flavors' (different types of teachings) come from the single 'cow' (the Buddha) and (b) justifies the disparities among scriptures as expedient teachings (方便 *Fang-pien*) which offer a suitable teaching according to the level of one's capacity and to educate one gradually up to the highest capacity level.

Chih-i describes different capacities of individuals as follows:²¹

Laymen	Fresh Milk (<i>ju</i>)
Śrāvakas	Cream (<i>lo</i>)
Pratyekabuddhas	Butter Curds (<i>shêng-su</i>)
Bodhisattvas	Butter (<i>shu-su</i>)
Buddhas	Ghee (<i>t'i-hu</i>)

Chih-i's overall understanding of the theory of Five Flavors is summarized in his description of the Five Flavors of the Incomplete and the Complete Teachings (五味半滿 *Wu-wei pan-man*) in the tenth chüan of the *Fa-hua hsüan-i*: here the contents of various scriptures and their disparate implications are explained in terms of the Incomplete Teaching (the Hīnayāna teachings) and the Complete Teaching (the Mahāyāna teachings) and compared to the Five Flavors:²²

²¹ T33. 810b. 20f.

²² T33. 809a. 10–23.

The <i>Hua-yen Sūtra</i>	Complete Teaching only	Fresh Milk Not Incomplete Teaching at all
The <i>Tripiṭaka</i>	Incomplete Teaching only	Cream Not Complete Teaching at all
The Expanded Teachings	Complete Teaching to criticize	Butter Curd Incomplete Teaching
The <i>Prajñā Sūtra</i>	Incomplete Teaching for the persons	Butter of the Three Vehicles: Complete Teaching exclusively for bodhisattvas
The <i>Lotus Sūtra</i>	Demolishes Incomplete Teaching	Ghee Reveals Complete Teaching

The unity of teachings as well as the emphasis on different capacities are illustrated by a principle: “If the Incomplete Teaching as an expedient teaching did not train the persons of dull capacities, the Complete Teaching would not lead them to develop the Wisdom View of Buddha.”²³ These ideas expounded in the Five Flavors of the Incomplete and the Complete Teachings correspond to general principles of classification theory proposed in the first chüan: (a) the Distinction and the Fusion of Individual Capacities 根性融不融 ; (b) the Whole and the Partial of Conversions 化道始終不始終.²⁴ These principles express the basic view that there are disparities among scriptures not because the Buddha had disparate teachings with different purposes, but because he employed the expedient method of teaching and used the whole and the partial teachings so as to cope with distinctive capacities of individuals which were meant to be nurtured gradually and raised to higher levels: no matter how much disparities there may be, the Buddha’s teachings had a coherent object.

²³ T33. 809a. 21 – 23.

²⁴ T33. 683b. 8f.

His second preposition on this matter is:

- (2) In the classification of the theory called 'Five Periods and Eight Teachings', the 'Five Flavors' are identified with 'Five Periods': the disparity between them is totally forgotten.²⁵

Sekiguchi explains the point as follows:

After a brief explanation of the Five Periods, the *T'ien-t'ai ssü-chiao-i* states: "These are Five Periods and are also called Five Flavors." (Chappell, p. 53)²⁶ In describing the Sudden Method of Conversion, the concepts of 'Five Periods'—'Five Categories' and the 'Five Flavors' are used in parallel with each other: "According to its category, its period, and its flavour, it is called 'sudden' (Chappell, p. 55)."²⁷ However, the Five Flavors and the Five Periods are not always identical in Chih-i.²⁸ Although the Five Periods, the Five Categories and the Five Flavors are sometimes compared to each other, the emphasis is always on the Five Flavors in the Three Major Works of T'ien-t'ai.²⁹ In the *T'ien-t'ai ssü-chiao-i*, the Five Flavors are used as a mere reference to explain the Five Periods and the theory of Five Periods alone are stressed, which is the cause of trouble in the study of T'ien-t'ai.³⁰

²⁵ Sekiguchi and Satō in *IBK* (Chap. IV, 2): 6a, p. 68a.

²⁶ Sekiguchi in *TG* (Chap. IV, 2): 1. p. 121.

²⁷ Sekiguchi in *TG* (Chap. IV, 2): 1, p. 121.

²⁸ Sekiguchi's Other Works (Chap. IV, 2): 9, p. 6.

²⁹ Sekiguchi's Other Works (Chap. IV, 2): 9, p. 6.

³⁰ Sekiguchi's Other Works (Chap. IV, 2): 9, p. 6.

In the *T'ien-t'ai ssü-chiao-i*, the Five Periods are explained by the Five Flavors: "...[the Five Flavors] symbolize steps in the progression of the Five Periods (Chappell, p. 68)."

In response to Sekiguchi's claims, Satō agrees that the theory of Five Flavors is the central idea in Chih-i.³¹ But, he makes the point that the Five Flavors and the Five Periods are often used as synonyms in the same passages where both these terms appear. Chih-i did not make the distinction between these two terminologies that Sekiguchi posits: the Five Flavors as a theory of individual's capacities and the Five Periods as a theory of classification of teachings.³² Thus, Satō does not agree with Sekiguchi's comment that we should understand the theory of Five Periods by focusing on and giving priority to the theory of Five Flavors.³³ Satō goes on to try to verify his point referring to the *Fa-hua hsüan-i*:³⁴

- (1) In the first chüan of the *Fa-hua hsüan-i* the metaphor of Five Flavors is used to explain the Buddha's teachings in terms of the Sudden and the Gradual Teachings; thus, the *Hua-yen Sūtra*, the *Tripiṭaka*, the Expanded Teachings, the *Prajñā Sūtras*, and the *Lotus Sūtra* are arranged in this order and contrasted. (This sequence corresponds to the list of scriptures in the scheme of Five Periods and Eight Teachings found in the *T'ien-t'ai ssū-chiao-i*.)³⁵
- (2) There are two occurrences of the correspondence between the Five Flavors and the Five Periods found in the tenth chüan:

³¹ Sekiguchi and Satō in *IBK* (Chap. IV, 2): 4b, p. 262.

³² Sekiguchi and Satō in *IBK* (Chap. IV, 2): 5b, p. 60b.

³³ Sekiguchi and Satō in *IBK* (Chap. IV, 2): 5b, p. 60a.

³⁴ Sekiguchi and Satō in *IBK* (Chap. IV, 2): 5b, p. 60; 3, p. 321b–323b.

³⁵ T33. 683b. 9–c. 6.

- i. The Expanded Butter Curds produced . . . The Teaching of
Teachings from Cream the Third Period³⁶
- The *Prajñā Sūtra* Butter produced The Teaching of
from Butter Curds the Fourth Period³⁷
- The *Lotus Sūtra*. Ghee produced The Teaching of
from Butter the Fifth Period³⁸
- ii. The *Hua-yen Sūtra*. Fresh Milk³⁹
- The *Sūtra*⁴⁰. Cream The Second Period⁴¹
- The Expanded Teachings. . . Butter Curds. The Third Period⁴²
- The *Prajñā Sūtra* Butter The Fourth Period⁴³
- The *Nirvāṇa Sūtra*. Ghee. The Fifth Period⁴⁴

Satō analyzes as follows:

In these examples, terms found in the theory of 'Five Flavors' are used as synonyms for those in the 'Five Periods' scheme in Chih-i. Moreover, as long as such terms as the Teaching of the Third Period, the

³⁶ T33. 808b. 27 – c. 6.

³⁷ T33. 808c. 10–16.

³⁸ T33. 808c. 20–26.

³⁹ T33. 809c. 3.

⁴⁰ 修多羅, a transliteration from the Sanskrit word, *sūtra*. In the *Fa-hua hsüan-i*, the *Sūtra* is identified with the *Nine-fold Sūtra* 九部經 which represents, along with the *Twelve-fold Sūtra* 十二部經, the Hīnayāna teachings. (ex. 從十二部出修多羅 T33. 808b. 24).

⁴¹ T33. 809c. 17.

⁴² T33. 809c. 23f.

⁴³ T33. 809c. 29 – 810a. 1.

⁴⁴ T33. 810a. 3f.

Teaching of the Fourth Period, and the Teaching of the Five Period (in the first list); or the Second Period, the Third Period, the Fourth Period and the Fifth Period (in the second list) are found, one should acknowledge that Chih-i had a definite idea of Five Periods, although he did not declare that this gradual progression should be called the 'Five Periods'.⁴⁵ (Chih-i's view was inherited by the T'ien-t'ai tradition and later developed into the scheme of Five Periods and Eight Teachings.)

Sekiguchi insists, however, that Satō and others misunderstand his assertions on the Five Periods; thus, the critical arguments are irrelevant.⁴⁶ What Sekiguchi sees is the differences between the theory of Five Periods used by Chih-i and the classification of Five Periods expounded in the *T'ien-t'ai ssū-chiao-i*.⁴⁷ He criticizes the classification of Five Periods saying that it ignores the true implications of the theory of Five Flavors and discriminates all scriptures as well as treatises, determining their superiority or inferiority to each other. Based on an exegesis of the *Fa-hua hsüan-i*, he asserts that Chih-i in fact rejected a classification of Five Periods similar to the one found in the *T'ien-t'ai ssū-chiao-i*.⁴⁸

Before expounding his own theory of classification in the tenth

⁴⁵ Sekiguchi and Satō (Chap. IV, 2): 3, pp. 322a – 323b; 5b, p. 60.

⁴⁶ Sekiguchi's Other Works (Chap. IV, 2): 9, p. 6f.

⁴⁷ A failure to specify or reach agreement on definitions of the theory of Five Periods is crucial in their dispute here and causes some misunderstandings and confusion.

⁴⁸ Sekiguchi in *TG* (Chap. IV, 2): 1, p. 121b.

chüan of the *Fa-hua-hsüan-i*,⁴⁹ Chih-i first introduced all significant classification schemes known by his time and then made critical assessments, analyzing them into essential components, so as to determine which parts of them he should reject and which parts he might adopt.⁵⁰ According to Sekiguchi, in this process of rejection and adoption, Chih-i gave strict warnings (a) not to posit superiority or inferiority to different scriptures and treatises and (b) not to designate their chronological order (in the life of the Buddha). In other words, he denounced the very ideas on which the classification of Five Periods is formulated.⁵¹ Moreover, Chih-i chose to

⁴⁹ T33. 800a–811b.

Chih-i's presentation of his own theory of classification consists of five sections:

(1) The General Principles 大意 (T33. 800a. 24–801a. 16): Three principles in the theory of classification (Individual Capacities 機根; the Buddha's Intention 佛意; the True Teachings and the Provisional Teachings 本迹).

(2) Differentiation 出異 (T33. 801a. 17–b. 29): Introduction to various classification systems known by Chih-i's time.

(3) Criticism 明難 (T33. 801b. 1–805b. 8): Criticism of the classification systems introduced above.

(4) Rejection and Adaptation 去取 (T33. 805b. 9–806a. 13): Critical assessments of the classification systems based on the criticism above to determine what parts of them are to be rejected and what parts are to be adopted.

(5) The Classification 判教 (T33. 806a. 14–811b. 27): Chih-i's own system of classification.

⁵⁰ Sekiguchi in *TG* (Chap. IV, 2): 1. p. 121b.

⁵¹ Sekiguchi's *Other Works* (Chap. IV, 2): 1. p. 80.

In Section Four: Rejection and Adoption in the tenth chüan of the *Fa-hua hsüan-i* (see note 48), the classification of Five Periods is the first one to be denounced in comparison with the theory of five Flavors:

若五時明教得五味方便之文 而失一道真實之意

雖得其文配對失旨

(T33. 805b. 10–12.)

If one explains the teachings in terms of the Five Periods referring to the description of the Five Flavors, an expedient method of teaching, one loses the idea of the Truth of One Vehicle. Although the description [of the Five Flavors] is compared [with

replace the already known idea of Five Periods with the theory of Five Flavors.⁵²

Satō disagrees with this point, also referring to passages in the *Fa-hua hsüan-i*. He argues that the fundamental idea of Chih-i's theory of classification is to establish the superiority of the *Lotus Sūtra* to all the other sūtras.⁵³ In this manner, the debate between Sekiguchi and Satō on the topic of the Five Periods resulted in further analyses of characteristics of Chih-i's theory of classification derived from his understanding of the *Lotus Sūtra*. (See Subdivision E: The Characteristics of T'ien-t'ai Theory of Classification.)

C. The Fourfold Methods of Conversion

The Fourfold Methods of Conversion, as Sekiguchi claims, project more contradiction and do more harm to T'ien-t'ai study than the Five

the Five Periods], the implication [of the Five Flavors] will be lost.

This passage supports Sekiguchi's criticism of the classification of Five Periods as found in the *T'ien-t'ai ssü-chiao-i*: (1) Chih-i stresses the distinction between the Five Periods and the Five Flavors, (2) warns against mere comparisons between them, and (3) denounces the classification of Five Periods because it fails to meet the implication of the Five Flavors and is incompatible with the idea of One Vehicle. That the Five Flavors are identified with the Truth of One Vehicle suggests the compatibility between the theory of Five Flavors and the idea of One Vehicle which is specifically emphasized in the *Lotus Sūtra*. (See Subdivision E: The Characteristics of T'ien-t'ai Theory of Classification.)

⁵² Sekiguchi's Other Works (Chap. IV, 2): 1. p. 80.

In Section Four: Rejection and Adoption in the tenth chüan of the *Fa-hua hsüan-i* (see note 47), the theory of Five Flavors is adopted (T33. 806a. 5. 用五味).

⁵³ Sekiguchi and Satō in *IBK* (Chap. IV, 2): 3, p. 324; 5b, p. 58.

Periods classification does.⁵⁴ Sekiguchi's main contentions on this matter are as follows:

- (1) The Fourfold Methods of Conversion in the classification of Five Periods and Eight Teachings explain four different methods of Teaching. On the other hand, 'Sudden', 'Gradual' and 'Variable' found in the tenth chüan of the *Fa-hua hsüan-i* and 'Sudden', 'Gradual', 'Variable', and 'Secret' in the sixth chüan of the *Commentary on the Vimalakīrti-nīrdeśa Sūtra* (*Wei-mo-ching i-su* 維摩經玄疏) represent contents of, or variant characteristics of, teachings. Although they share the terminologies, they have different significance.⁵⁵
- (2) If the Sudden Teaching, the Gradual Teaching and the Variable Teaching had been meant to constitute the Fourfold Methods of Conversion as described in the Classification of the Five Periods and the Eight Teachings, Chih-i would have expounded the *Tz'ü-ti ch'an-mên* to realize the teachings of the *Āgama*, *Vaipulya* and *Prajñā Sūtras* and written the *Liu-miao-fa-mên* to practice the teachings of the first four periods [of the Five Periods]. Chih-i would not have done so and contradicted his own doctrines. Similarly, it is not that the Complete and Sudden Method of Meditation was established for the sake of the *Hua-yen Sūtra*.⁵⁶

⁵⁴ Sekiguchi in *TG* (Chap. IV, 2): 2, p. 26a.

⁵⁵ Sekiguchi in *IBK* (Chap. IV, 2): 5a, p.48b.

⁵⁶ Sekiguchi in *TG* (Chap. IV, 2): 2, p. 25b.

(3) Each one of the Threefold System of Practice is for practice and realization of the Complete Teaching of the *Lotus Sūtra*; that is, the Gradual Method of Meditation, the Variable Method of Meditation and the Complete and Sudden Method of Meditation were taught by Chih-i in detail to practice and realize, respectively, the Gradual Teaching, the Variable Teaching and the Sudden Teaching which were formulated on and derived from the Complete Teaching.⁵⁷

As for contention (1), Satō agrees with Sekiguchi in that the Sudden, Gradual and Variable Teachings in the tenth chüan of the *Fa-hua hsüan-i* and the Sudden, Gradual, Variable and Secret Teachings in the sixth chüan of the *Commentary on the Vimalakīrti-nirdēsa Sūtra* are not methods of conversion, but doctrines of conversion explaining characteristics of teachings.⁵⁸ Moreover, Satō accepts Sekiguchi's criticism of the Five Periods and Eight Teachings Classification in the light of T'ien-t'ai practice as in contentions (2) and (3), acknowledging the classification in the tenth chüan of the *Fa-hua hsüan-i*.⁵⁹

Satō insists, however, that the prototype of the Fourfold Methods of Conversion should be found in the first chüan of the same *Fa-hua hsüan-i*.⁶⁰ He illustrates passages in the first chüan as follows:⁶¹

⁵⁷ Sekiguchi in *TG* (Chap. IV, 2): 2, p. 25b.

⁵⁸ Satō in *IBK* (Chap. IV, 2): 4b, p. 262b.

⁵⁹ Sekiguchi and Satō in *IBK* (Chap. IV, 2): 5b, p. 59a.

⁶⁰ Sekiguchi and Satō in *IBK* (Chap. IV, 2): 5b, p. 59b.

- a. the sudden theory...the *Hua-yen Sūtra*
- b. to understand gradually...the *Tripitaka*
- c. the Expanded Teachings...the Gradual Teaching
- d. the *Ta-p'in* [*po-jo-ching*] 大品 (the *Prajñā Sūtra*)...the Gradual Teaching
- e. the Revealed Variable (*Hsien-lu pu-ting* 顯露不定)...the Secret Variable (*Pi-mi pu-ting* 秘密不定)
- f. the Revealed and the Secret...the Gradual, Sudden, Variable and Secret

Comparing his reading with the scheme of Five Periods and Eight Teachings, Satō concludes that Chih-i had a different philosophy of classification from that of the tenth chüan, and that the idea and terminology of what is later called the Fourfold Methods of Conversion are there in the first chüan. But, Sekiguchi argues that Satō's reading is false, for those passages from the first chüan are to explain the Five Flavors of the Sudden and the Gradual (*Tun-chien wu-wei* 頓漸五味) which is consistent with the idea expounded in the tenth chüan.⁶²

Although there is Sekiguchi's resolution that the primary purpose of T'ien-t'ai study is to clarify what Chih-i actually taught and focus on Chih-i's own theory and system of classification, rather than quest for seeming materials for the theory of Five Periods and Eight Teachings scattered through Chih-i's writings, it is essential for Satō who study the

⁶¹ T33. 683b–684a.

⁶² Sekiguchi and Satō in *IBK* (Chap. IV, 2): 6a, pp. 63a–65b. For the compatible idea in the tenth chüan, see T33. 809a.

history of ideas in the T'ien-t'ai tradition to trace in Chih-i the origin of the Five Periods and Eight Teachings Classification.⁶³ His approach as a historian should be well justified.

D. The Fourfold Doctrines of Conversion

Sekiguchi's claims on this matter are as follows:⁶⁴

1. The Four Teachings (*Ssü-chiao* 四教) should not be weaved into the scheme of T'ien-t'ai classification.
2. The Four Teachings should be studied not as a scheme of classification but as a doctrine.
3. The Four Teachings should be studied referring to the *Ta-pen ssü-chiao-i* for more clarity.
4. The Fourfold Doctrines of Conversion in the Five Periods and Eight Teachings Classification of the *T'ien-t'ai ssü-chiao-i* should constitute an inadequate summary of the Four Teachings.

Sekiguchi merely points out deficiencies of the Fourfold Doctrines of Conversion because, unlike the Five Periods and the Fourfold Methods of Conversion, they themselves do not deny Chih-i's doctrinal system. However, Sekiguchi holds that the *Ta-pen ssü-chiao-i* (12 chüans) and the *Wei-mo hsüan-i* where the Four Teachings are fully expounded are commentaries of the *Wei-mo ching* 維摩經 (*Vimalakīrti-nirdēsa Sūtra*) whose characteristic is to denounce Hīnayāna teachings and applaud

⁶³ Sekiguchi and Satō in *IBK* (Chap. IV, 2): 5a, p. 54b.

⁶⁴ Sekiguchi and Satō in *IBK* (Chap. IV, 2): 5a, p. 53a.

Mahāyāna teachings; therefore, a doctrine such as the Four Teachings was required so as to analyze and differentiate characteristics of various teachings.⁶⁵ In contrast, the *Fa-hua hsüan-i* is a commentary of the *Lotus Sūtra* whose principle is to sublimate synthetically and organically all the Buddhist teachings into the One Vehicle (*I-fo-ch'êng* 一佛乘); thus, the relative and comparative understanding of doctrines through the Four Teachings was no longer necessary.⁶⁶ That is why a systematic explanation of the Four Teachings is not found in the *Fa-hua hsüan-i* or, for that matter, in any one of the Three Major Works of T'ien-t'ai. The doctrine of Four Teachings has no place in Chih-i's classification in the tenth chüan of the *Fa-hua hsüan-i*; instead, the theory of Five Flavors is emphasized.⁶⁷

Satō contends that although a systematic explanation can not be seen, the term Four Teachings appears profusely not only the Three Major Works but also the other writings of Chih-i's; therefore, it is not that the Threefold System of Teaching—the Sudden, Gradual and Variable Teachings—is the outline of T'ien-t'ai classification as Sekiguchi attests while the doctrine of Four Teachings—the *Tripiṭaka*, Shared, Distinctive and

⁶⁵ Sekiguchi in *TG* (Chap. IV, 2): 3, p. 25ab.

⁶⁶ Sekiguchi in *TG* (Chap. IV, 2): 3, p. 26ab.

⁶⁷ Sekiguchi in *TG* (Chap. IV, 2): 3, p. 26ab.

Complete Teachings—is peripheral, but that the doctrine of Four Teachings is prerequisite for the theory of T'ien-t'ai classification.⁶⁸

E. The Characteristics of T'ien-t'ai Classification Theory

Both scholars discernment on the characteristics of T'ien-t'ai classification theory seriously affects other contentions on the rest of aspects in the debate. Sekiguchi claims that the theory of T'ien-t'ai classification is not to argue one sūtra's superiority or inferiority to the others, but to sublate the whole Buddhist teachings so as to realize the idea of One Vehicle.⁶⁹ In contrast, Satō insists that the fundamental idea of Chih-i's theory of classification is to establish the superiority of the *Lotus Sūtra* to all the other sūtras.⁷⁰ In the end this argument should deal with the fundamental question: what was Chih-i's understanding of the *Lotus Sūtra*?

While Sekiguchi's assessment is derived from his study of the Threefold System of Classification in the tenth chüan of the *Fa-hua hsüan-i*, Satō's comprehension is not entirely drawn from the Five Periods and Eight Teachings Classification but is based on the passages in the same *Fa-hua hsüan-i*.⁷¹ In order to evaluate their contentions, it is

⁶⁸ Sekiguchi and Satō in *IBK* (Chap. IV, 2): 5b, pp. 60b–61a.

⁶⁹ Sekiguchi's Other Works (Chap. IV, 2): 2, pp. 511–514.

⁷⁰ Sekiguchi and Satō in *IBK* (Chap. IV, 2): 3, p. 324ab.

⁷¹ T33. 683b. 9f. 教者聖人被下之言也 相者分別同異也

T33. 800a. 16–18. 釋教相者若弘餘經不明教相於義無傷
若弘法華不明教者文義有關

imperative to discern their different approaches—Satō as a historian and Sekiguchi as a fundamentalist whose duty for both T'ien-t'ai School and his scholarship is to restore the founder's thoughts and ensure their perpetual transmission—and the extent of their effects on each other's conclusions.

Until that work is done, it would be safe to say that Chih-i's gigantic works are the sea of fertility from where stream of ideas has come out.

VI. THE *LIU-MIAO-FA-MÊN*[^] AND T'IENT-T'AI CLASSIFICATION

The purpose of this chapter is to examine how much the *Liu-miao-fa-mên* is compatible with both classification systems in T'ien-t'ai, the traditionally acknowledged classification, the scheme of Five Periods and Eight Teachings, and the tenth-volume-classification in the *Fa-hua hsüan-i* which is claimed by Sekiguchi to be the one and only classification scheme of Chih-i.

Diagram 1 in the next page illustrates the structure of the scheme of Five Periods and Eight Teachings based on the *T'ien-t'ai ssü-chiao-i*.¹ The relation among the three components of the scheme—Five Periods, Fourfold Methods of Conversion and Fourfold Doctrines of Conversion—is explained visually by this chart. Although it is recommended to examine the original text with English translation referring to Hurvitz's study on the scheme, the chart should serve the purpose here.²

The chart is immediately followed by a summary of the tenth-volume-classification for comparison.

¹ This chart with English terms is made referring to the one that has been commonly used in the T'ien-t'ai School. A chart can be an efficient guide illustrating impressively a theory, a system and relations among technical terms. See Sekiguchi's collection of 20 charts, a supplement to his critically edited text of the *T'ien-t'ai ssü-chiao-i*: *Shōwa Kōtei Tendai Shikyōgi*, 25th ed. (Tōkyō: Sankibō Busshorin, 1974), pp. 42–52.

² For the first translation of the text into a Western language, see Chappell, *T'ien-t'ai Buddhism*.

For Hurvitz's exclusive work on the scheme, see Chapter III, notes 13 and 14.

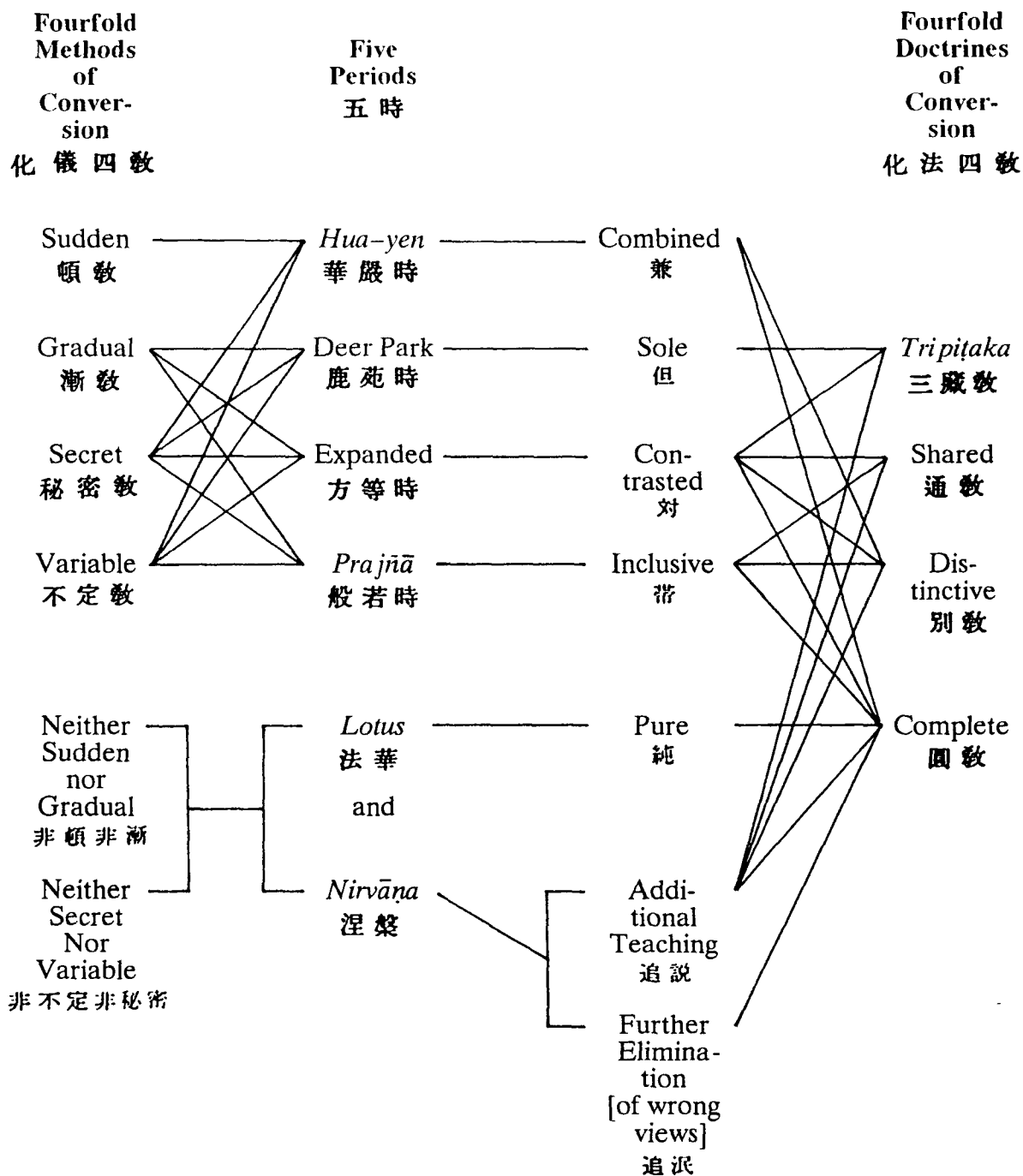


Diagram 1: The Scheme of Five Periods and Eight Teachings based on the T'ien-t'ai ssù-chiao-i

Outline 大綱 of the Classification
in the Tenth Volume of the *Fa-hua hsüan-i*

I. Sudden Teaching

1. Gateway of Doctrine

The *Hua-yen Sūtra*
The *Ching-ming Sūtra* 淨名經
The *Ta-p'in-po-jo (Prajñā Sūtra)*
The *Lotus Sūtra*
The *Nirvāṇa Sūtra*

2. Gateway of Practice: Complete and Sudden Method of Meditation

Text: The *Mo-ho chih-kuan*

II. Gradual Teaching

1. Gateway of Doctrine

The *Nirvāṇa Sūtra*
The *Nine-fold Sūtra* (The *Tripiṭaka*)
The *Twelve-fold Sūtra* (The *Tripiṭaka*)
The Expanded Teachings
The *Prajñā Sūtra*

2. Gateway of Practice: Gradual Method of Meditation

Text: The *Tz'ü-ti ch'an-mên*

III Variable Teaching

1. Gateway of Doctrine

Fresh Milk Poisoning 乳中殺人
Cream Poisoning 酪中殺人
 a). The Revealed Teaching
 b). The Secret Teaching
Butter Curd Poisoning 生蘇殺人
Butter Poisoning 熟蘇殺人
Ghee Poisoning 醍醐殺人

2. Gateway of Practice: Variable Method of Meditation

Text: The *Liu-miao-fa-mên*

A short explanation for the classification in the tenth volume of the *Fa-hua hsüan-i* is required here. The outline of the classification scheme consists of three general headings, the Sudden Teaching, the Gradual Teaching and the Variable Teaching; thus, the scheme is called the Threefold System of Classification (*San-chuan chiao-hsiang* 三種教相).³ It is characteristic of this classification that each one of the three general headings is divided into two categories, the Gate of Doctrine (*chiao-mên* 教門) and the Gateway of Practice (*kuan-mên* 觀門) in order to analyze attributes of all teachings in the light of both doctrine and meditation practice.⁴

As for the Sudden Teaching, its doctrinal characteristics are explained through the Gateway of Doctrine.⁵ Although only five sūtras are quoted to represent the Sudden Teaching, a prevailing idea here is that all Mahāyāna scriptures which embrace the notion of sudden teaching should be included in principle.⁶ The significance of sudden teaching is also summarized through the Gateway of Practice as the Complete and Sudden Method of Meditation (*Yüan-tun kuan* 圓頓觀) that is demonstrated in the *Mo-ho chih-kuan*.⁷

³ The *Fa-hua hsüan-i*, T. 33. 806a.

⁴ T. 33. 806a.

⁵ T. 33. 806a.

⁶ T. 33. 806a.

⁷ T. 33. 806b.

The Gradual Teaching is illustrated through the Gateway of Doctrine as various Hīnayāna as well as Mahāyāna scriptures are cited: in the Threefold System of Classification, the Gradual Teaching is to be established on scriptures of the entire Five Periods or Five Flavors.⁸ Through the Gateway of Practice, it is identified with the Gradual Method of Meditation (*Chien-tz'ü kuan*) expounded in the *Tz'ü-ti ch'an-mên*.⁹ As even such an elementary meditation as the breath-counting method is claimed to lead to the ultimate attainment, the Gradual Method of Meditation utilizes all the methods described in various scriptures of Five Flavors.¹⁰

Neither a specific sūtra nor a definite doctrine is mentioned to explain the theoretical basis of Variable Teaching, for it ought to be understood through both the Sudden and Gradual Teaching.¹¹ Instead, the analogy of Truth-Poisoning is introduced to illustrate its doctrinal characteristics. Mahāyāna teachings of the Ultimate Truth (*shih-hsiang* 實相) are compared with poison, and a murder by poisoning is equated to the attainment of Buddhahood.¹² As poison is put in all Five Flavors and is

⁸ For the significance of the Five Periods and the Five Flavors, see Chapter V, B. Five Periods, pp. 50–59.

⁹ T. 33. 806b.

¹⁰ T. 33. 806b.

¹¹ T. 33. 806b.

¹² T. 33. 806b.

able to kill a man, the analogy holds that scriptures of all categories, Five Flavors, embody the Variable Teaching. As for the Gateway of Practice, the analogy is also applied here to conclude that various methods of meditation derived from scriptures of all different characteristics can be used indiscriminately to attain realization.¹³ The text to elaborate this Variable Method of Meditation (*Pu-ting kuan* 不定觀) is none other than the *Liu-miao-fa-mên*.¹⁴

While a number of inconsistencies are found between the system in the *Liu-miao-fa-mên* and the doctrinal formation presented in the scheme of Five Periods and Eight Teachings, the Variable Method of Meditation should be able to seek for its doctrinal basis in the Threefold System of Classification. Conversely, following analyses ought to clarify doctrinal disparities in the T'ien-t'ai tradition in light of the Variable Method of Meditation.

- (1) In the scheme of Five Periods and Eight Teachings, the Variable Method is further divided into two methods, the Revealed Variable Method (*Hsien-lu pu-ting* 顯露不定, usually abbreviated as the Variable Method 不定) and the Secret Variable Method (*Pi-mi pu-ting* 祕密不定, abbr. as the Secret Method 祕密). Each of the two is considered one independent method and thus constitutes the Fourfold Methods of Conversion along with the Sudden Method and the Gradual Method. In the *Liu-miao-fa-mên*, such a subdivision of the Variable

¹³ T. 33. 806c.

¹⁴ The *Mo-ho chih-kuan*, T. 46. 1c.

Method is not to be seen. Moreover, as to the system of practice in T'ien-t'ai, the three methods—Sudden, Gradual and Variable—make one set.¹⁵ The Threefold System of Classification is also formulated on the three general headings of the Sudden, Gradual and Variable Teachings. The Revealed Teaching (*Hsien-lu-chiao* 顯露教) and the Secret Teaching (*Pi-mi-chiao* 祕密教) are found in the Classification; however, they are mere secondary sub division of the Variable Teaching to explain the nature of the Cream Poisoning.

- (2) According to the scheme of Five Periods and Eight Teachings, the *Lotus Sūtra* and the *Nirvāṇa Sūtra* belong to the Fifth Period and are categorized as 'neither sudden nor gradual and neither variable nor secret'. These two sūtras are thus defined not to represent any one of the Fourfold Methods of Conversion, without mentioning the Variable Method. In contrast, the Variable Method of Meditation as found in the *Liu-miao-fa-mên* not only integrates both the Sudden and Gradual Methods but also quotes the *Lotus Sūtra* and the *Nirvāṇa Sūtra* repeatedly to justify its doctrinal foundation.¹⁶ In terms of the Five

¹⁵ The *Mo-ho chih-kuan*, T46. 3a. 4–10.

Threefold System of Practice	Corresponding Texts
The Graduate Method of Meditation	————— The <i>Tz'ü-ti ch'an-mên</i>
The Variable Method of Meditation	————— The <i>Liu-miao-fa-mên</i>
The Complete and Sudden Method of Meditation	————— The <i>Mo-ho chih-kuan</i>

¹⁶ Quotations from Major Sūtras in the *Liu-miao-fa-mên* as numbers in parenthesis indicate frequencies.

Periods, therefore, the Variable Method of Meditation in the *Liu-miao-fa-mên* appears to cover all five periods although the scheme of Five Periods and Eight Teachings classifies the Variable Method to spread over the first four periods only. Such characteristics of the *Liu-miao-fa-mên* is justified by the Threefold System of Classification that defines the Variable Teaching to subsume and employ all meditation methods derived from various scriptures including the *Lotus Sūtra* and the *Nirvāṇa Sūtra*.

- (3) According to the scheme of Five Periods and Eight Teaching, 'Complete' and 'Sudden' are to be united solely in the First Period and
-

I. Gradual Realization

Chapter One:

Chapter Two:

II. Alternate Realization

Chapter Three:

Chapter Four:

The *Lotus Sūtra* (1)

Chapter Five:

Chapter Six:

The *Lotus Sūtra* (2)

III. Transferential Realization

Chapter Seven:

IV. Complete and Sudden Realization

Chapter Eight:

The *Lotus Sūtra* (1)

Chapter Nine:

The *Hua-yen Sūtra* (1)

Chapter Ten:

The *Lotus Sūtra* (7)

The *Hua-yen Sūtra* (2)

The *Ying-lo Sūtra* (1)

The *Prajñā Sūtra* (1)

The *Nirvāṇa Sūtra* (1)

the corresponding *Hua-yen Sūtra*. In Chapters 8 and 9 of the *Liu-miao-fa-mên*, however, the Complete and Sudden Realization is expounded as various scriptures are referred and quoted in Chapter 10 for its doctrinal foundation, such as the *Lotus Sūtra* (belongs to the Fifth Period in the scheme of Five Periods and Eight Teachings), the *Nirvāṇa Sūtra* (the Fifth Period), the *Ying-lo Sūtra* 璎珞經 (the Third Period), the *Prajñā Sūtra* 般若經 (the Fourth Period) as well as the *Hua-yen Sūtra*.¹⁷ According to the Threefold System of Classification, in contrast, the Variable Teaching is to include both the Sudden and Gradual Teachings. With the philosophy described in the analogy of Truth-Poison, the vast list of reference in the *Liu-miao-fa-mên* is rationalized.

- (4) The primary purpose of Five Periods and Eight Teachings classification scheme, as it is evident in its structure, is to establish the superiority of the *Lotus Sūtra* to all the other sūtras. The first four periods, as much as the first three doctrines of conversion, are considered either shallow or partial. The Fourfold Methods of conversion as well are considered to be of lower status in comparison to the transcendent status of the *Lotus Sūtra* which is 'neither sudden nor gradual and neither variable nor Secret'. Finally, in contrast to all the other sūtras (including the *Nirvāṇa Sūtra*) which either have no connection with the Complete Doctrine or share the first three doctrines along with the fourth Complete Doctrine, the *Lotus Sūtra* is characterized by

¹⁷ See above note 15.

'Pure' so that it alone may embody purely the Complete Doctrine. The superiority of the *Lotus Sūtra* is thus emphasized and justified by the scheme. In contrast, although the *Lotus Sūtra* is referred and quoted more frequently than any other sūtra, the central idea of the *Liu-miao-fa-mên* is to synthesize and make applications of the whole meditation methods in Buddhism referring to various sūtras without judging one's superiority or inferiority to others. In fact such doctrinal characteristics of the *Liu-miao-fa-mên* are emphasized in the notion found in the analogy of Truth-Poison to illustrate the nature of the Variable Teaching both in doctrine and practice.

It is safely assumed that the Five Periods and Eight Teachings classification scheme neither provides the Variable Method of Meditation doctrinal foundations, nor rationalizes its characteristics. The study of the *Liu-miao-fa-mên* here, however, is not to denounce the *T'ien-t'ai ssū-chiao-i* but to clarify inconsistencies between the two texts and further illustrate doctrinal disparities in the T'ien-t'ai tradition at large.

Although a historical survey on the developments of T'ien-t'ai classification since Chih-i's time is necessary as Satō insists, the doctrinal divergence should be illuminated first in order to evaluate the relevancy and applicability of both classification schemes to a subject of T'ien-t'ai study.

APPENDIX: SUMMARY OF THE *LIU-MIAO-FA-MÊN*[^]

“INTRODUCTION”

Through the Six Profound Gateways (六妙門 *liu-miao-mên*), the Buddha developed numerous practice methods at once and thus attained enlightenment.

The Six Profound Gateways are:

1. The Counting (數 *shu*)
2. The Mental Following (隨 *sui*)
3. The Cessation (止 *chih*)
4. The Contemplation (觀 *kuan*)
5. The Return (還 *huan*)
6. The Purity (淨 *ching*)

The Six Profound Gateways are, therefore, the fundamental of all Buddhist practice methods. The persons of the Three Vehicles [śrāvakas, pratyekabuddhas, and bodhisattvas] have no choice but to follow the Buddha's way and practice the Six Profound Gateways.

The main body of the introduction is the interpretation of the title (釋名 *shih-ming*) which is a manner found frequently in the Chinese Buddhist tradition elaborating significance of any scripture or treatise. Each of the characters of the title is used as vehicles to develop theoretical foundation of the text.

'Six' (*liu*) represents a way of summarizing infinite numbers of inexhaustible methods of meditation.

'Profound' (*miao*) is identified with the Truth of Cessation (滅諦 *mieh-ti*) [one of the Four Noble Truths] and Nirvāṇa (涅槃 *nieh-p'an*) which are difficult to attain.

These six methods of meditation are able to lead one to enter Nirvāṇa; therefore, they are named 'Gateways' (*mên*).

Although there are six methods, they are not different from each other in that any one of them will lead meditators to realize the profound and enter Nirvāṇa.

**CHAPTER ONE: THE SIX PROFOUND GATEWAYS EXPLAINED
SEPARATELY IN REFERENCE TO VARIOUS MEDI-
TATION METHODS**
(歷別對諸禪定明六妙門 *Li-pieh chu-ch'an-ting ming liu-miao-mên*)

Various methods of meditation are organized through the Six Profound Gateways. The scheme of the Six Profound Gateways in relation to different meditation methods is as follows:

I. Breath Counting (數息 *shu-hsi*) as a Profound Gateway

Meditators are able to give rise to the following meditation methods through Breath Counting. They can attain, through the last item of the Four Non-form Meditations: the Meditation of Neither Perception nor Non-Perception, the State of Enlightenment of the Three Vehicles (三乘道 *san-ch'êng tao*).

Items mentioned:

- a. The Four Meditations (四禪 *ssŭ-ch'an*)
- b. The Four Immeasurable Minds (四無量心 *ssŭ-wu-lian hsin*)
- c. The Four Non-form Meditations (四無色定 *ssŭ-wu-shih ting*)
 1. [not elucidated]
 2. [not elucidated]
 3. [not elucidated]
 4. The Meditation of Neither Perception nor Non-perception (非非想定 *fei-fei-hsiang ting*)

II. Breath Mental Following (隨息 *sui-hsi*) as a Profound Gateway

Meditators are able to give rise to the Sixteen Supremacies through Breath Mental Following. Disciples of the Buddha can, through the last item of the Sixteen Supremacies: the Contemplation of Abrogation, achieve the non-attachment to neither perception nor non-perception and thus attain Nirvāṇa. [The sixteen Supremacies are set to be the more concrete explanation of the Breath Mental Following Method.]

Items mentioned:

- a. The Sixteen Supremacies (十六特勝 *shi-liu-t'ê-shêng*)
 1. The Awareness of Inhalation (知息入 *chih-hsi-ju*)
 2. The Awareness of Exhalation (知息出 *chih-hsi-ch'u*)
 3. The Awareness of Long and Short Breaths (知息長短 *chih-hsi-ch'ang-tuan*)
 4. The Awareness of Breaths Spread through the Body (知息遍身 *chih-hsi-pien-shên*)
 5. The Exclusion of Various Body Actions (除諸身行 *ch'u-chu-shên-hsing*)
 6. The Relaxation and Joy of the Mind (心愛喜 *hsin-ai-hsi*)
 7. The Comfort of the Mind (心受樂 *hsing-shou-le*)

8. The Inclusion of Various Mind Actions (諸心行 *chu-hsin-hsing*)
9. The Mind's Cultivation of Joy (心作喜 *hsin tso-hsi*)
10. The Mind's Cultivation of concentration (心作攝 *hsin tso-shê*)
11. The Mind's cultivation of Liberation (心作解脫 *hsin tso-chieh-t'ò*)
12. The Contemplation of Impermanence (觀無常 *kuan-wu-ch'ang*)
13. The Contemplation of Advent and Dispersion (觀出散 *kuan-ch'u-san*)
14. The Contemplation of Aversion from Desires (觀離欲 *kuan-li-yü*)
15. The Contemplation of Cessation (觀滅 *kuan-mieh*)
16. The Contemplation of Abrogation (觀棄捨 *kuan-ch'i-shê*): The State of Neither Perception nor Non-perception (非有想非無想 *fei-yu-hsiang fei-wu-hsiang*)

III Cessation (止 *chih*) as a Profound Gateway

Meditators are able to achieve the Five Wheel Meditations through the Cessation of Mind (止心 *chih-hsin*). The fifth Diamond Wheel Samādhi leads to Nirvāṇa.

Items mentioned:

- a. The Five Wheel Meditations (五輪禪 *wu-lün ch'an*)
 1. The Earth Wheel Samādhi (地輪三昧 *ti-lün san-mei*)
 2. The Water Wheel Samādhi (水輪三昧 *shui-lün san-mei*)
 3. The Void Wheel Samādhi (虛空輪三昧 *hsu-k'ung-lün san-mei*)
 4. The Alluvial Gold Wheel Samādhi (金沙輪三昧 *chin-sha-lün san-mei*)
 5. The Diamond Wheel Samādhi (金剛輪三昧 *chin-kang-lün san-mei*)

IV. Contemplation (觀 *kuan*) as a Profound Gateway

Meditators are able to give rise to the following meditations through Contemplation and obtain Nirvāṇa.

Items mentioned:

- a. The Nine Appearance (九想 *chiu-hsiang*)
- b. The Eight Mindfulness (八念 *pa-nien*)
- c. The Ten Perceptions (十想 *shih-hsiang*)
- d. The Eight Aversions (八背捨 *pa-peī-shê*)
- e. The Eight Superior Meditations (八勝處 *pa-shêng-ch'u*)
- f. The Meditation on Ten Aspects (十一切處 *shih-i-ch'ieh-ch'u*)
- g. The Nine Gradual Meditations (九次第定 *chiu-ts'u-ti ting*)
- h. The Stirring Lion Samādhi (師子奮迅三昧 *shih-tsū-fên-hsün san-mei*)
- i. The Transcendent Samādhi (超越三昧 *ch'ao-yueh san-mei*)
- j. The Alchemic Meditation (鍊禪 *lien ch'an*)
- k. The Mind in the State of Meditation with Fourteen Magical Powers (十四變化心 *shih-ssū-pien-t'a-hsin*)
- l. The Three Superhuman Powers (三明 *san-ming*)
- m. The Six Superhuman Powers (六通 *liu-t'ung*)
- n. The Eight Releases (八解脫 *pa-chieh-t'o*)
 1. [not elucidated]
 2. [not elucidated]
 3. [not elucidated]
 4. [not elucidated]
 5. [not elucidated]
 6. [not elucidated]
 7. [not elucidated]
 8. The Meditation to Cease Sensations and Perceptions (滅受想定 *mieh-shou-hsiang ting*)

V. Return (還 *huan*) as a Profound Gateway

Meditators are able to employ wisdom, skillfully analyze, and return to the origin. This leads to Nirvāṇa.

Items mentioned:

- a. The Emptiness (空 *k'ung*)
- b. The Non-perception (無想 *wu-hsiang*)
- c. The Non-action (無作 *wu-tso*)
- d. The Thirty-Seven Methods of Practice (三十七品 *san-shih-ch'i-p'in*)
- e. The Four Noble Truths (四聖諦 *ssū-shêng-ti*)
- f. The Twelffold Conditions of Dependent Origination (十二因緣 *shih-êrh-yin-yüan*)
- g. The Middle Path (中道 *chung-tao*)
- h. The Right Contemplation (正觀 *cheng-kuan*)

VI. Purity (淨 *ching*) as a Profound Gateway

Meditators are able to realize that the original nature of all dharmas is pure and obtain the Meditation of Essential Nature (自性禪 *tsū-hsing ch'an*) which leads the persons of the Two Vehicles (śrāvakas and pratyekabuddhas) to attain Nirvāṇa. In contrast, bodhisattvas, through the meditation, give rise to the Nine Great Meditations. The ninth Meditation of the Pure leads bodhisattvas to obtain the Great Fruit of Bodhi (大菩提果 *ta-p'u-t'i-kuo*).

Items mentioned:

- a. The Nine Great Meditations (九種大禪 *chiu-chung ta-ch'an*)
 1. The Meditation of Essential Nature (自性禪 *tsū-hsing ch'an*)
 2. The Meditation of All Things (一切禪 *i-ch'ieh ch'an*)

3. The Meditation of the Difficult (難禪 *nan ch'an*)
4. The Meditation of all Gateways (一切門禪 *i-ch'ieh-mên ch'an*)
5. The Meditation of Virtuous Men (善人禪 *shan-jen ch'an*)
6. The Meditation of All Practices (一切行禪 *i-ch'ieh-hsing ch'an*)
7. The Meditation of Excluding Afflictions (除惱禪 *ch'u-nao ch'an*)
8. The Meditation of Comfort in This World and the Next World (此世他世樂禪 *ts'ü-shih-t'a-shih-lê ch'an*)
9. The Meditation of the Pure (清淨禪 *ch'ing-ching ch'an*)

CHAPTER TWO: SEQUENTIAL PRODUCTION OF THE SIX PROFOUND GATEWAYS

(次第相生六妙門 *Ts'u-ti hsiang-sheng liu-miao-mên*)

Meditators go through the Six Profound Gateways step by step in sequence: by practicing the Sequential Production, they, at the sixth Purity, attain the Pure State of Mind (淨心 *ching-hsing*).

Each method of the Six Profound Gateways is divided into two stages of practice (修 *hsiu*) and realization (證 *chêng*): The practice stages explain the basic function and effects of each method. The realization stages illustrate progress of each method and eventual production of the next higher one. First, the Practice by Counting explains the basic Breath Counting Method and its effects such as the calmness of the mind and concentration. In the Realization by Counting, the advanced stage of the Counting Method is illustrated as the conditions of meditation progress. But in this stage, the Breath Counting Method reaches its limit, and naturally leads to the next Breath Mental Following Method should be proceeded. In the manner of sequential production, each method of the Six

Profound Gateways progresses, reaches its limit and leads to the next higher method. The end of this sequential production is the Realization by Purifying of which there are two phases: the Emulative Realization (相似證 *hsiang-ssü chêng*) and the True Realization (真實證 *chên-shih chêng*). If these six methods are skillfully practiced, the Non-outflowing (無漏 *wu-lou*) of the Three Vehicles will be attained.

The scheme of the Sequential Production of the Six Profound Gateways is as follows:

- | | |
|-----------------------------|---|
| The Breath Counting | 1. Practice of Breath Counting |
| | 2. Realization of Breath Counting |
| The Breath Mental Following | 3. Practice of Breath Mental Following |
| | 4. Realization of Breath Mental Following |
| The Cessation | 5. Practice of Cessation |
| | 6. Realization of Cessation |
| The Contemplation | 7. Practice of Contemplation |
| | 8. Realization of Contemplation |
| The Return | 9. Practice of Return |
| | 10. Realization of Return |
| The Purity | 11. Practice of Purity |
| | 12. Realization of Purity |
| | a. The Emulative Realization |
| | b. The True Realization |

CHAPTER THREE: THE SIX PROFOUND GATEWAYS USED FOLLOWING THE EXPEDIENT (隨便宜六妙門 *Sui-pien-hsuan liu-miao-mên*)

Meditators should use the Six Profound Gateways skillfully and freely following their needs.

Method is first explained in reference to the pacifying of mind.

This is designed for beginners (初學 *ch'u-hsüeh*). As the pacifying of mind is the foundation of meditation, beginners ought to learn how to

control and stabilize their mind. First, one learns each one of the six methods in their gradual order, working on a method for a few days each. He should repeat this procedure until he masters them all. Then, he chooses appropriate methods confining himself to that particular method as long as it works well for him and thus pacifying this mind. If there is any sign of disturbance or discomfort in the mind, then he should try different method freely at his convenience disregarding the gradual order of the six methods. This manner of practice is followed in higher states of attainment (證 *chêng*).

While practicing any one of various meditation methods, there is a time when that meditation ceases to make progress. In order to break such a deadlock, a meditator employs the next method in the list of Six Profound Gateways moving from the first Breath Counting Method to the last Purity Method. If conditions of a meditation get stagnant showing no progress at all, a meditator should apply all methods of the Six Profound Gateways which are higher in degree than the present method so as to break through the conditions and promote himself to the next one degree higher method.

If one experiences any mental or physical disturbance during meditation practice, one ought to apply any one of the six methods which makes his condition better as if it were medicine.

CHAPTER FOUR: THE SIX PROFOUND GATEWAYS USED IN REMOVING DIFFICULTIES (對治六妙門 *Tui-chih liu-miao-mên*)

Through the Extermination Method of the Six Profound Gateways, the persons of the Two Vehicles are to remove the Four Fundamental

Delusions (四住惑 *ssü-chu-huo*). In contrast, bodisattvas are to destroy the obstacles of the Numerous and of Ignorance (塵沙無明障 *ch'ên-sha wu-ming chang*).

Meditators must identify the difficulties they encounter in meditation and deal with them accordingly using the Six Profound Gateways. These difficulties are explained as Three Major Hindrances (三障 *san-chang*). The discussion takes the following form. First, brief definitions of these three hindrances—the Hindrance of Retribution (報障 *pao chang*), of Affliction (煩惱障 *fan-nao chang*) and of Karma (業障 *yeh chang*) are presented. Second, symptoms of them are illustrated dividing each hindrance into three aspects. Finally, the exterminations of them through the Six Profound Gateways are introduced, considering all nine aspects.

Any hindrance which one may experience during meditation practice can be exterminated by applying the Six Profound Gateways skillfully.

CHAPTER FIVE: THE MUTUAL IMPLICATION OF THE SIX PROFOUND GATEWAYS

(相攝六妙門 *Hsiang-shê liu-miao-mên*)

The explanation of the Mutual Implication of the Six Profound Gateways is divided into two parts as follows:

1. The Mutual Implication of the Six characteristics

Each method of the Six Profound Gateways is to include the other five methods; thus, any one of the six methods is endowed with all the six distinctive characteristics of the Counting, the Mental Following, the Cessation, the Contemplation, the Return, and the Purity Methods. For

example, when one practices the Counting, his mind is following the counting of the breath. Thus, the Mental Following is implied in the Counting method.

2. The Mutual Implication of the Six Effects

Each method of the Six Profound Gateways produces all the effects which the six methods should provide individually. A meditator practices one of the six methods, and that method will produce all the effects of the other methods.

Thus meditators are able to attain Nirvāṇa of the Three Vehicles.

CHAPTER SIX: THE SHARED AND THE DISTINCTIVE OF THE SIX PROFOUND GATEWAYS (通別六妙門 *T'ung-pieh liu-miao-mên*)

The Six Profound Gateways have two contrary characteristics: the Shared and the Distinctive. The Six Profound Gateways are shared among meditators of all ranks—laymen, heretics, śrāvakas, pratyekabuddhas, and bodhisattvas—and lead them to attain enlightenment; however, their levels of enlightenment are distinctive from each other's, for their innate capacities and degrees of understanding are diverse.

The Shared and the Distinctive of the Six Gateways are explained as follows, taking the first Counting Method as an example:

1. Laymen or the Meditators of Dull Capacities (凡夫鈍根行者 *fan-fu tun-kên hsing-chê*)

They attain the calmness of the mind through the Counting Method, counting their breaths from one to ten. But they still crave for life and fear death, and evil deeds arise during the Counting Method.

2. The Heretics of Sharp Capacities (利根外道 *li-kên wai-tao*)

They are able to regulate the mind by the Counting Method. But, analyzing breaths, they fall into the Four Extreme Views from which delusions and evil deeds arise. The heretics of sharp capacities and, for that matter, laymen or the meditators of dull capacities suffer births, deaths and transformations in the Three Worlds (三界生死輪迴 *san-chieh shêng-ssu lün-hui*).

3. Śrāvakas (聲聞 *shêng-wên*)

Seeking for enlightenment only for themselves, śrāvakas regulate the mind and are well versed in the Four Noble Truths through the Counting Method; thus, they attain śrāvakahood (聲聞道 *shêng-wên tao*).

4. Pratyekabuddhas (緣覺 *yüan-chiao*)

Seeking for the Spontaneous Wisdom (自然惠 *tsü-jan hui*), pratyekabuddhas realize the Twelve-fold Conditions of Dependent Origination through the Counting Method and attain the Pratyekabuddhahood (緣覺道 *yüan-chiao tao*).

5. Bodhisattvas (菩薩 *p'u-sa*)

Having compassion on all the sentient beings and desire to comfort them, bodhisattvas practice the Counting Method to realize the Absolute Knowledge (一切種智 *i-ch'ieh-chung chih*). They neither realize Nirvāṇa nor degrade themselves to enter the Śrāvakahood or the Pratyekabuddhahood. Instead, they live in the Greater Nirvāṇa of Mahāyāna (大乘大般涅槃 *ta-ch'ên ta-pan nieh-p'an*). This is how they attain the Bodhisattvahood (菩薩道 *p'u-sa tao*) through the Counting Method.

CHAPTER SEVEN: THE TRANSFERENCE OF THE SIX PROFOUND
GATEWAYS
(旋轉六妙門 *Hsüan-chuan liu-miao-mên*)

The Transference Method of the Six Profound Gateways is practiced by bodhisattvas alone. The Shared and the distinctive of the Six Profound Gateways is identified with the 'Contemplation to Enter the Emptiness by Following the Empirical' (從假入空觀 *tsung chia ju-k'ung kuan*) which is to ensure the Wisdom-eye and the Knowledge of All Things (慧眼一切智 *hui-yen i-ch'ieh chih*) for śrāvakas, pratyekabuddhas, and bodhisattvas. The Transference Method, by contrast, is identified with the 'Contemplation to Come into the Empirical by Following the Emptiness' (從空出假觀 *tsung-k'ung ch'u chia kuan*) which is to raise the Dharma-eye and the Knowledge of All Salvation Methods (法眼道種智 *fa-yen tao-chung chih*) for bodhisattvas only. Bodhisattvas are able to attain the 'Contemplation to Come into the Empirical by Following the Emptiness' through any one of the six methods and thus transfer all the inexhaustible benefits of the whole Buddhist practice to all sentient beings.

The Transference Method is explained taking the first Breath Counting Method as an example:

If they choose to practice the Counting Method, bodhisattvas understand the non-substantiality of breaths. Through this understanding he will be well versed in (1) the state of worldliness (世間 *shih-chien*) which is founded in the ignorance of the non-substantiality of all things, (2) the state of unworldliness (出世間 *ch'u-shih-chien*) which is the result of the true understanding of the non-substantiality, (3) the Four Noble Truths which represent the characteristic aspects of both the worldliness and the unworldliness, (4) the Twelve-fold Conditions of

Dependent Origination whose first condition, 'ignorance', is based on the wrong view that breaths or, for that matter, all things have substance and thus exist, and (5) the Six Kinds of Perfection (六度 *liu-tu*) because the right understanding that breaths are non-substantial lead them to cultivate the Six Kinds of Perfection to remove the Six Covers (六蔽 *liu-pi*) which arise from the wrong view that breaths are substantial and existent.

CHAPTER EIGHT: THE SIX PROFOUND GATEWAYS OF THE CONTEMPLATION OF THE MIND
(觀心六妙門 *Kuan-hsin liu-miao-mên*)

The meditators of great capacities (大根性行人 *ta-kên-hsing hsing-jen*) [the greater bodhisattvas of sharp capacities] do not rely on the gradual methods of practice: they contemplate inwardly and immediately the mind which is, after all, the origin of all things. If one is able to contemplate the nature of the mind, then one will understand the nature of all things. The Contemplation of the Mind by the Six Profound Gateways, for instance, leads one to realize the non-substantiality of all things, for the foundation of the mind from which all things arise is unattainable in the first place.

The Contemplation of the Mind identifies each one of the six Meditations—from the first Breath Counting Meditation to the last Purity Meditation—with a distinctive nature of the mind: the mind embodies the Six Profound Gateways.

CHAPTER NINE: THE SIX PROFOUND GATEWAYS OF THE COMPLETE CONTEMPLATION
(圓觀六妙門 *Yüan-kuan liu-miao-mên*)

While the contemplation of the Mind is to contemplate that the mind is endowed with the Six Profound Gateways, the Complete Contem-

plation here, contemplates one momentary mind so as to understand the mind in all moments and contemplates one single thing to understand all things. The greater bodhisattvas of sharp capacities are able to discern all worlds in every direction, all Buddhas, all laymen, all saints, all forms, and all minds by contemplating not only one momentary mind but also one tiny little dust, for all possible minds exist in one momentary mind, and all worlds and all things are within one tiny little dust.

This is a brief explanation of the Complete Contemplation by the Counting Method. The other methods should be practiced in the same manner. This method is beyond the cognition of the lesser bodhisattvas, the persons of the Two Vehicles and, needless to say, laymen.

CHAPTER TEN: THE CHARACTERISTICS OF REALIZATION (證 相 六 妙 門 *Chêng-hsiang liu-miao-mên*)

The concluding chapter confines itself exclusively to the characteristics of realization attained through the different applications of the Six Profound Gateways, while the preceding nine chapters mainly elaborate the characteristics of practice methods, although the definitions of each method may include a short account on respective realization as the goal of a practice method. The distinctive characteristics of realization is further discerned hereby. They are first divided into four categories as follows:

I. The Gradual Realization (次第證 *ts'u-ti chêng*)

This corresponds to the matters discussed in the first two chapters:

Chapter One: The Six Profound Gateways Explained Separately in Reference to Various Meditation Methods

Chapter Two: The Sequential Production of the Six Profound Gateways

II. The Alternate Realization (互證 *hu chêng*)

This corresponds to the matters discussed in the following four chapters:

Chapter Three: The Six Profound Gateways Used Following the Expedient

Chapter Four: The Six Profound Gateways Used in Removing Difficulties

Chapter Five: The Mutual Implication of the Six Profound Gateways

Chapter Six: The Shared and the Distinctive of the Six Profound Gateways

III The Transferential Realization (旋轉證 *hsüan-chuan chêng*)

This corresponds to the matters discussed in the following chapter alone:

Chapter Seven: The Transference of the Six Profound Gateways

IV. The Complete and Sudden Realization (圓頓證 *yüan-tun chêng*)

This corresponds to the matters discussed in the following two chapters:

Chapter Eight: The Six Profound Gateways of the Contemplation of the Mind

Chapter Nine: The Six Profound Gateways of the Complete Contemplation

The discussion of the Complete and Sudden Realization categorizes the realization into: (a) the Realization (證 *chêng*) of which there are two kinds, *Chieh-chêng* 解證 and *Hui-chêng* 會證; and (b) the Characteristics of Realization (證相 *chêng-hsiang*) of which there are also two kinds, the Characteristics of Emulative Realization (相似證相 *Hsiang-ssü chêng-hsiang*) and the Characteristics of True Realization (真實證相 *Chên-shih chêng-hsiang*).

(a) *Chieh-chêng and Hui-chêng*

[The implication of these two kinds of the Complete and Sudden Realization is not explicit.]

(b) *Hsiang-ssü chêng-hsiang and Chên-shih chêng-hsiang*

The characteristics of Emulative Realization are explained in terms of the Purification of Six Sensory Organs (六根清淨 *liu-kên ch'ing-ching*). The Characteristics of True Realization are explained in terms of the separate and general correspondence with conventional categories of attainment.

- A. **The Emulative Realization**The Purification of Six Sensory Organs
- B. **The True Realization**
- i) **The Separate Correspondence** (別對 *pieh-tui*)
1. The Breath CountingThe Ten Abodes (十住 *shih-chu*)
 2. The Breath MentalThe Ten Practices (十行 *shih-hsing*)
Following
 3. The CessationThe Ten Degrees of Merit–diversion
(十迴向 *shih-hui-hsiang*)
 4. The ContemplationThe Ten Stages (十地 *shih-ti*)
 5. The ReturnThe Preliminary Enlightenment
(等覺 *têng-chüeh*)
 6. The PurityThe Supreme Enlightenment
(妙覺 *miao-chüeh*)
- ii) **The General Correspondence** (通對 *t'ung-tui*)
- a. **The Initiatory Realization** (初證 *ch'u chêng*)
The Six Profound GatewaysThe Gateway of the First Letter 'A'
(阿字門 *a-tsũ mên*) or the First Abode: the Initiatory Resolution
(初發心住 *ch'u-fa-hsin chu*)
 - b. **The Intermediate Realization** (中證 *chung chêng*)
The Other Nine Stages of the Ten Abodes
The Ten Practices
The Six Profound Gateways The Ten Degrees of Merit–diversion
The Ten Stages
The Preliminary Enlightenment
 - c. **The Ultimate Realization** (究竟證 *chiu-ching chêng*)
The Six Profound GatewaysThe Gateway of the Final Letter
'Dha' (荼字門 *châ-tsũ mên*) or the Supreme Enlightenment