

Huisi's Perspective on the *Lotus Sūtra* as Seen Through the *Meaning of the Course of Ease and Bliss in the Lotus Sūtra*

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The Problem Stated

IT is clear from his *Tract on Establishing the Vow* 立誓願文 that Huisi 慧思 (515–577), the Grand Master of Nanyue, had a profound faith in the *Prajñā Sūtra* and *Lotus Sūtra*.¹ Fortunately for us, it is possible to ascertain Huisi's view of the *Lotus Sūtra* from Huisi's *Meaning of the Course of Ease and Bliss in the Lotus Sūtra* 法華經安樂行義 (hereafter abbreviated as *Meaning of the Course of Ease and Bliss*).² *The Meaning of the Course of Ease and Bliss* is not a work given to interlinear explanation of the textual contents of the *Lotus Sūtra*, but a work that centers topically on the course of ease and bliss as a distinctive conceptual theme. According to their respective hagiographies, the course of ease and bliss was the very first teaching that Huisi imparted to Zhiyi when he and Zhiyi initially met on Mount Dasu.³ Although it is a comparatively short text, but in this study I will investigate Huisi's views of the *Lotus Sūtra* as evinced in the *Meaning of the Course of Ease and Bliss*.

In terms of its overall structure, Huisi begins the *Meaning of the Course of Ease and Bliss* with a summary statement of his own views on the *Lotus Sūtra*. On the basis of this synopsis, he then presents fifteen gāthā-style verses, in which he elucidates the twofold course of ease and bliss—namely, practice endowed with distinguishing features (有相行) and practice devoid of distinguishing features (無相行)—and the meaning of the One Vehicle. The verses are followed by a set of ten question and answer exchanges, which further clarify points raised in the gāthā verses. In the pages below I will take up various points and investigate Huisi's views on the *Lotus Sūtra*, in keeping with this basic organization of the text.

Views on the Lotus Sūtra Expressed in the Opening Section to the Meaning of the Course of Ease and Bliss.

It can be said that Huisi's view of the *Lotus Sūtra* is conveyed in its entirety in the opening lines of his *Meaning of the Course of Ease and*

Bliss. To wit:

The *Lotus Sūtra* is a Dharma-gate of sudden enlightenment (頓覺) [proper to] the Great Vehicle, whereby one awakens spontaneously, without resorting to a teacher, and speedily attains to Buddhahood. It is a teaching that people under any circumstances find difficult to believe. Novice bodhisattvas in quest of the Great Vehicle who wish to achieve Buddhahood more quickly than all the other bodhisattvas must keep the moral precepts, forbear in face of humiliation, persevere with vigor, attend earnestly to the development of dhyāna concentration, and strive with singular focus to cultivate the lotus samādhi. Looking upon each and every being as though it were a Buddha, they should join their palms and venerate it as though paying reverence to the Lord [Buddha himself]. They should also regard each and every being as a great bodhisattva and good spiritual friend. (T 46.697c17–22)

The entirety of the *Meaning of the Course of Ease and Bliss* is prefigured in this brief opening passage. When Huisi in this opening passage addresses the question of what kind of Dharma-gate the *Lotus Sūtra* represents, he offers four basic points of explanation: it is a Dharma-gate of sudden enlightenment proper to the Great Vehicle; it is a Dharma-gate whereby one awakens spontaneously, without resorting to a teacher; it is a Dharma-gate that allows one to speedily attain to Buddhahood; and it is a Dharma-gate that people under any circumstances find difficult to believe.

The *Lotus Sūtra*, first of all, is specifically equated with ‘sudden enlightenment or awakening’ (頓覺) as preached in relation to the Great Vehicle. ‘Sudden enlightenment’ carries the connotation of an abrupt or speedy awakening. The expression ‘gradual enlightenment’ (漸覺) does not actually appear in the *Meaning of the Course of Ease and Bliss*. However, throughout the discussions in the *Meaning of the Course of Ease and Bliss*, ‘sudden enlightenment’ is set in conceptual opposition to another approach to practice in Mahāyāna Buddhism known as the ‘sequential or graduated [course of] practice’ (次第行). In other words, in order to understand ‘sudden enlightenment’, we must first appreciate the distinction between the two approaches of ‘graduated or sequential practice’ and ‘sudden enlightenment’. We will take up the details of this conceptual opposition at a later point.

Moreover, Huisi in his *Dharma-Gate of the Samādhi wherein all Teachings are Without Dispute* 諸法無諍三昧法門 also connects the *Lotus Sūtra* with sudden enlightenment, saying, “In the assembly of the *Lotus Sūtra*, [the Buddha] expounds only the most quintessentially sudden

among sudden Buddha-wisdom of the One Vehicle, and bestows the Thus Come One's prophesy [of future Buddhahood] on the great bodhisattvas." (T 46.645b8–9)

Satō Tetsuei has singled out the following passage from the Mother of the Buddhas Chapter of the *Pusa yingluo benye jing* (菩薩瓔珞本業經) as the scriptural source for this notion of 'sudden enlightenment':

In a former Dharma assembly of mine there were one hundred and eight thousand great beings (mahāsattvas) who were free of defilement. On that very occasion they penetrated the well-spring of the Dharma-nature and attained sudden awakening (頓覺) to the singular unifying mark of the non-duality of all phenomena. Departing the assembly, they took to their various thrones in the world-realms of the ten directions and preached the sublime and magnificent Dharma-treasury that is the garland of the bodhisattvas. At that time, the great multitude [of followers] who attended these Dharma-assemblies saw these one hundred and eight thousand Blessed Ones, all bearing the name Sudden Enlightenment Thus Come One, each seated on a lion throne adorned with the hundred precious stones. On that occasion there were also countless millions [of followers] present at those assemblies listening to the garland Dharma-treasury, which were expounded by the enlightened Thus Come Ones. Hence there were no Thus Come Ones who were gradually enlightened; only Thus Come Ones who were suddenly enlightened. There is no difference among what has been preached by the Buddhas of the three periods. It is the same for me here. (T 24.1018c14–21)

So noting, Satō suggests,⁴ "Huisi first looked to the *Yingluo jing* for uses of this term 'sudden enlightenment' that might lend themselves to promotion as a special feature of Buddhist thought. Taking his stance in this theory of sudden enlightenment, might he not have thereby pinned down the *Lotus Sūtra's* distinctive conceptual hallmark as a non-sequential path and non-sequential entry [to enlightenment], thereby arriving at his characterization of [the *Lotus*] as a 'Dharma-gate of sudden enlightenment'?"⁵

As for the phrase, "awakens spontaneously without resorting to a teacher 無師自悟," it means that one achieves enlightenment spontaneously, without instruction from some other teacher. In the biography of Huisi contained in Daoxuan's *Continued Biographies of Eminent Monks*, Huisi is portrayed as having spontaneously realized the lotus samādhi, without dependence on another person, thereby demonstrating a conceptual affinity with this notion of 'awakening spontaneously without resorting to a teacher'.⁶ But first and foremost, it is not Huisi the per-

son that is at issue in the *Meaning of the Course of Ease and Bliss*. It is the notion that the special distinction of the *Lotus Sūtra* lies in its ability, as a scripture, to effect spontaneous enlightenment. In the fifteen gāthā verses of the *Meaning of the Course of Ease and Bliss* similar conceptual strains can be found. For example, in verse five, it says, “Living beings are by nature without stain, without origin, and also without purity. [Bodhisattvas who pursue this course] do not engage in practice of remedial antidotes (不修對治行), [and so doing] they spontaneously surpass the myriad saints (自然超眾聖).” (T 46.698a24–25) Verse six states, “Spontaneously they awaken, without a teacher (無師自然覺), and without proceeding by way of a graduated sequence of practices (不由次第行). Their comprehension is the same as that of the Buddhas: it is the marvelous enlightenment [of Buddhahood] (妙覺) which has the nature of perfect serenity.” (698a26) Verse ten states, “The *Sūtra of the Lotus Blossom of the Marvelous Dharma* is the Great Mahāyāna (*Da moheyan*, 大摩訶衍). If beings practice according to its teaching, they will attain Buddhahood spontaneously.” (698b5–6) This notion of spontaneous or effortless enlightenment becomes especially clear with the line in verse six that states “spontaneously they awaken, without a teacher” (無師自然覺), where the term *zi* 自 in the earlier phrase 無師自悟, which might variously be read “awakens spontaneously or on one’s own,” is replaced by the compound *ziran* 自然, meaning “spontaneously.” The term *zi* 自 can be read in two ways, either as ‘on ones own’ or as ‘spontaneously’. In verse six it is clear that the meaning is the latter one. Moreover, when it comes to the concrete semantic contents of the term, it becomes evident from verses five and six that the idea of ‘not engaging in the cultivation of counteragents’ 不修次第行, or ‘not proceeding by a graduated sequence of practices’ 不由次第行, is implicit to this term ‘spontaneously’.

‘Speedily attains to Buddhahood’ means that one rapidly achieves the enlightenment of a Buddha. This expression appears at various points in the Bodhisattva Never Disparaging Chapter of the *Lotus Sūtra*. For example, we find, “When Bodhisattva Never Disparaging’s life ended, he encountered numberless Buddhas, and because he preached this *Lotus Sūtra*, he gained immeasurable blessings. Bit by bit he acquired benefits and quickly attained to Buddhahood,” (T 9.51b22–24; cf. translation by Burton Watson, *The Lotus Sūtra* [New York: Columbia University Press, 1993], p. 270); or the statement, “One should with a single mind preach this sūtra far and wide, age after age encountering Buddhas and quickly attaining to Buddhahood.” (T 9.51c6–7; cf. Watson, p. 271).⁷ In the case of Huisi’s *Meaning of the Course of Ease and Bliss*,

it is perfectly feasible to interpret 'speedy attainment of Buddhahood' as having the same meaning as the aforementioned 'sudden enlightenment'. However, the passages from the Bodhisattva Never Disparaging Chapter indicate that Bodhisattva Never Disparaging's practice involved an on-going encounter with countless numbers of Buddhas. Thus it does not seem to carry the sense of extreme shortness of time suggested by the term 'sudden enlightenment'.

"Dharma-gate that is difficult, under any circumstances, for people to believe" is possibly an idea that harks back to the passage in the Preface Chapter of the *Lotus* that reads, "He wishes to cause all living beings to hear and understand the Dharma, which is difficult for all the world to believe. Therefore he has manifested this auspicious portent." (T 9.3c17; cf. Watson, p. 14)

Now 'speedy attainment of Buddhahood', which is actually synonymous with 'sudden enlightenment', is the most important among Huisi's four explanations of the Dharma-gate of the *Lotus Sūtra*. The reason for this can be gleaned from the fact that Huisi immediately follows with the assertion that novice bodhisattvas who are intent on speedy attainment of Buddhahood must keep the precepts, forbear in the face of humiliation, persevere with vigor, attend earnestly to the development of dhyāna concentration, and, in addition, strive to cultivate the lotus samādhi.

The course of practice that Huisi specifies for the novice bodhisattva entails four of the six perfections or pāramitā. However, when it comes to the connection between dhyāna concentration and the lotus samādhi,⁸ the lotus samādhi assumes special importance in the *Meaning of the Course of Ease and Bliss* precisely because it is singled out and distinguished from generic dhyāna concentration. Moreover, in elucidating the contents of the lotus samādhi, Huisi touches upon the question of proper behavior toward other living beings, specifying that one should regard sentient beings as Buddhas, join one's palms and pay reverence to sentient beings as though venerating the Blessed One himself, and regard sentient beings as great bodhisattvas and good spiritual friends. A brief explanation of these sundry practices is perhaps in order.

First, on the point of 'perseverance with vigor', Huisi refers by way of illustration to the careers of Bodhisattva Medicine King⁹ and Bodhisattva King of Adornment as described in the *Lotus Sūtra*.¹⁰ For the practice of 'looking upon all beings as though they were Buddhas', he refers the reader to the Chapter on Bodhisattva Never Disparaging,¹¹ and for 'attending earnestly to cultivation of dhyāna concentration', he points to the Course of Ease and Bliss Chapter.¹² Explaining the relation-

ship between 'attending earnestly to dhyāna concentration' and the aforementioned practice of 'regarding sentient beings as Buddhas', he states that sentient beings are fully endowed with the treasure-store of the Dharma-body and, thereby, one and the same with the Buddhas. It is simply because of the afflictions that the Dharma-body does not manifest. However, if one purifies the afflictions through energetic practice of dhyāna concentration, the Dharma-body will appear. Concretely speaking, the explanation proceeds as follows: Huisi first establishes that sentient beings are identical with the Buddhas by invoking the general concept of the 'treasure-store of the Dharma-body' (法身藏).¹³ He states, "All beings are endowed with the treasure-store of the body of Dharma-essence; they are one with and not different from the Buddhas." (698a8) However, taking the view that the Dharma-body does not manifest because sentient beings are deluded, he thereby asserts that the Dharma-body can be made to appear through earnest cultivation of dhyāna concentration. Namely,

The thirty-two major marks and eighty minor excellent qualities are serene and pure. It is simply due to the delusory impediments of befuddled mind and the soiling of the six sense faculties that the Dharma-body fails to appear, just as images will not show on the surface of a mirror when it is sullied with dust and grime. Thus if practitioners exert themselves in the practice of dhyāna concentration and purify the filth of the root afflictions, the Dharma-body will appear in full. (698a9–12)

On this notion of manifesting or causing the Dharma-body to appear, Huisi cites the passage from Benefits of the Teacher of the Law Chapter of the *Lotus*—or alternatively, the *Sūtra on the Procedure for Contemplating Bodhisattva Universal Worthy* 觀普賢菩薩行法經—that expounds purification of the six sense faculties, declaring,¹⁴ "The sūtra speaks of the Dharma-master's 'pure and everlasting eye born of one's very father and mother', noting that ear, nose, tongue, body, and mind are like this as well." (698a12–13)

According to the Sanskrit text of the *Lotus Sūtra*, the term *chang* 常 (rendered here as 'everlasting') simply means 'commonplace' or 'ordinary'.¹⁵ But when we consult the passage that reads, "Because the eye is constant and everlasting it is referred to as 'not fluctuating'. What do we mean by 'everlasting'? It is everlasting because it is unoriginated." (699b11–12), the fact that Huisi is advocating that the eye is eternally or constantly abiding becomes quite evident.

Views of the Lotus Sūtra Evinced in the Gāthā Verses

Using the format of *gāthā* verse, Huisi immediately after the foregoing discussion launches into an explanation of his views on the *Lotus Sūtra* and the import of the easeful and blissful practice that constitutes the thematic focus of his *Meaning of the Course of Ease and Bliss*. If we count four lines of five characters each as the equivalent of one *gāthā* verse, then there are altogether fifteen *gāthās* in this section. We will examine them by attaching ordinal numbers to each *gāthā*. To begin with, in the first and second *gāthās*, which concern the practice of the *Lotus Sūtra* and its merits, we find:

- 1) If one wishes to seek supreme enlightenment, he or she should practice the *Lotus Sūtra*. So doing, one will realize, with this very body and mind, the pure and marvelous Dharma-gate that is like the ambrosia which grants freedom from death.
- 2) If one holds to the precepts, forbears in the face of humiliation, and cultivates the *dhyāna* concentrations, one will thereby acquire the *samādhis* of the Buddhas and realize that the six sense faculties are by nature perfectly pure. (698a16–19)

As already noted, the *Lotus Sūtra* is a scripture that enables speedy attainment of Buddhahood. Here, again, practice of the *Lotus Sūtra* is treated as a necessity for realizing the highest enlightenment, that is to say, for attainment of Buddhahood. In the opening paragraph of the *Meaning of the Course of Ease and Bliss*, keeping the precepts or moral prohibitions, forbearance in the face of humiliation and cultivation of *dhyāna* are also listed among the inventory of virtues that one should cultivate. Here Huisi specifies that the *samādhis* of the Buddhas and purification of the six sense faculties can be realized through their practice. As to the *samādhis* of the Buddhas, there seems to be no problem in equating it with the aforementioned lotus *samādhi*. Purification of the six sense faculties has already made its appearance in the passage that begins, “as the *sūtra* states. . . .” However, in the *Meaning of the Course of Ease and Bliss* itself, the concept plays a particularly important role, details of which we will discuss at a later point.

With respect to the ‘course of ease and bliss’ that constitutes the thematic focus of the *Meaning of the Course of Ease and Bliss*, the third *gāthā* indicates that a distinction is to be made between the two approaches of practice endowed with distinguishing features and practice devoid of features. From the fourth *gāthā* onward, the *Meaning of the Course of Ease and Bliss* discusses the featureless practice in some

detail. The relevant verses proceed as follows:

- 3) Bodhisattvas who practice the *Lotus* [strive to] fulfill two types of regimen (行): The first is practice devoid of distinguishing features (無相行); the second, practice endowed with distinguishing features (有相行).
- 4) The featureless fourfold course of ease and bliss entails exceedingly profound and marvelous forms of dhyāna concentration, whereby one contemplates the six sense faculties and all phenomena (dharmas) as pure from the outset.
- 5) Living beings are by nature without stain, without origin, and also without purity. [Bodhisattvas who pursue this course] do not engage in the practice of remedial antidotes (對治行), and so doing, they spontaneously surpass the myriad saints (聖).
- 6) Spontaneously they awaken, without relying on a teacher, and without proceeding by way of a graduated sequence of practices (次第行). Their comprehension is the same as that of the Buddhas: the marvelous enlightenment (妙覺) which has the nature of perfect serenity.
- 7) [Coursing in] the supremely marvelous six supernatural powers and the pure practices of ease and bliss, [the bodhisattvas who practice the *Lotus Sūtra*] do not wander the [by-]ways of the two vehicles, but travel the eightfold noble path of the Great Vehicle.
- 8) These bodhisattvas, endowed with great loving-kindness and compassion, become fully equipped with the practices of the One Vehicle. The exceedingly profound treasure-store of the Thus Come One (如來藏, *tathāgatagarbha*) ultimately knows no aging or decline.
- 9) This is known as the *Mahāyāna* (*Moheyan*, 摩訶衍), the eight-fold noble path of the Thus Come Ones. Sentient beings are [intrinsically] free of the five desires and have no further need to eradicate the afflictions.
- 10) The *Sūtra of the Lotus Blossom of the Marvelous Dharma* is the Great *Mahāyāna* (大摩訶衍). If living beings practice as it instructs, they will spontaneously attain to Buddhahood.
- 11) What do we mean by the term 'One Vehicle'? It is to say that each and every living being, by dint of the treasure-store of the Thus Come One (*tathāgatagarbha*), ultimately knows everlasting ease and bliss.

In the fourth verse, Huisi asserts that the featureless practice entails the most profound and marvelous forms of dhyāna concentration, explaining at the same time that its content, in actuality, involves contemplation of the six sense faculties of sentient beings as being originally pure. Even though the mutual opposition between defilement and purity is completely refuted in the fifth verse—the expression 'originally pure',

from the ultimate standpoint, thereby becoming wholly inadmissible—from the practical standpoint of sentient beings mired in delusion, it is meaningful to assert that sentient beings are originally pure. The *Meaning of the Course of Ease and Bliss* adopts the position that advocates the original purity of sentient beings.

We noted in the preceding section that Huisi characterizes the *Lotus Sūtra* as something that affords 'sudden enlightenment' (頓覺) and 'awakening spontaneously, without a teacher' (無師自悟). In the fifth verse, the sixth verse, and tenth verse, respectively, he advocates a form of enlightenment that is variously described as 'spontaneous' (自然) or as occurring 'spontaneously, without a master' (無師自然).

In the fifth verse, the fact that one does not cultivate 'remedial antidotes' (對治行) specifically points to the idea that undertaking practices to counteract affliction becomes altogether unnecessary because sentient beings are from the outset pure. This concept further resonates with verse nine, which reads, "Sentient beings are [intrinsically] free of the five desires and have no further need to eradicate the afflictions." Moreover, in the sixth verse, Huisi refutes the notion of proceeding by 'sequential or graduated practice' (次第行), 'sequential practice' therein being defined in opposition to 'sudden enlightenment' or 'speedy attainment of Buddhahood'. 'Sequential practice' is a term signifying an approach to practice that advances sequentially or in graduated fashion through an orderly succession of stages.

Verses eight and nine comprise a set of couplets taken from the third fascicle of the *Āṅgulimāliya Sūtra*, which originally read, "The exceedingly profound treasure-store of the tathāgatha ultimately knows no aging or decline. This is [itself] the Great Vehicle, fully equipped with the [virtues of the] eightfold noble path." (T 2.532a29–b1) Verse eleven is an adaptation of yet another passage from the third fascicle of the *Āṅgulimāliya*, which originally states, "To what does the designation 'one' refer? It means that all living beings, without exception, ever abide in ease, due to [their possession of] the treasure-store of the Thus Come One (*tathāgathagrabha*)." (T 2.531b25–26)

When we sort out the ideas contained in the lines extending from the eighth verse, verse eight expounds the idea that the bodhisattva perfects the practices of the One Vehicle. The 'One Vehicle', it goes without saying, is a central theme of the *Lotus Sūtra*. In verses eight and nine, the treasure-store of the Thus Come One (如來藏, *tathāgatagarbha*), which is free of aging or decline, is equated with the Thus Come One's eightfold noble path of the Mahāyāna, based as it were on the citation from the *Āṅgulimāliya Sūtra*. The tenth verse, in turn, asserts that the *Lotus*

Sūtra is the 'Great Mahāyāna'. Thus an integral connection is anticipated to exist between the *Lotus Sūtra* and the treasure-store of the Thus Come One. As expected, with verse eleven (which again draws on the *Āṅgulimāliya Sūtra*), Huisi ultimately concludes that the meaning of the one vehicle is itself the notion that "each and every living being, by dint of the treasure-store of the tathāgata, ultimately knows everlasting ease and bliss." Because these verses do not constitute a theoretical exposition, properly speaking, it is difficult to make systematic sense of them. However, in basic thrust they can be understood to forge a powerful link between the one vehicle, the treasure-store of the Thus Come One, and the *Lotus Sūtra*.¹⁶

Finally, the lines from verse twelve through fifteen are composed on the basis of the Bodhisattva Lion's Roar Chapter in the twenty-fifth fascicle of the southern redaction of the *Nirvāṇa Sūtra*. The original passage reads: "Why is it called 'unitary'? It is because all beings are the one vehicle. Why is it called 'not-unitary'? It is because [one] preaches the three vehicles. Why is it 'neither unitary nor not unitary'? It is because it is beyond and not subject to enumeration." (T 12.77b29–c2) Huisi adapts the passage as follows:

12) Moreover, it is akin to the question that Bodhisattva Lion's Roar posed to the Buddha in the *Nirvāṇa Sūtra*: "World Honored One! Is the meaning of ultimate reality unitary, or is it not unitary?"

13) The Buddha replied to Lion's Roar, "It is both unitary and not unitary, and it is neither unitary nor not unitary. Why is it referred to as 'unitary'?"

14) It is to express the idea that each and every being is the One Vehicle. Why is it referred to as 'not unitary'? To indicate that it is not something that can be subjected to enumeration.

15) Why is it referred to as 'nor not-unitary'? Because enumeration and non-enumeration are [themselves] utterly inapprehensible." This is what we call 'the basic meaning of sentient being'.

The minor discrepancies between the original passage in the *Nirvāṇa Sūtra* and Huisi's adaptation result in places where the precise meaning of Huisi's verses is difficult to understand. However in terms of their general import, the central issue concerns the meaning or disposition of sentient beings. Here three perspectives are posited: (1) the perspective where sentient beings are themselves the one vehicle (the perspective whereby they can be enumerated as 'one'), (2) the perspective where they are not something that can be counted or subjected to enumeration, (3) and the perspective where enumeration and non-enumeration cannot

be apprehended as something endowed with substantiality.

We have, at this point, reviewed the contents of Huisi's fifteen gāthā verses. In the lengthy prose section that follows the verses, Huisi proceeds to develop a series of ten question and answer exchanges, each of which takes up specific concepts and issues initially posited in the gāthā verses. In the interest of elucidating the overall thrust of the *Meaning of the Course of Ease and Bliss*, we will not discuss the contents of these ten exchanges in detail but confine ourselves to drawing out their key conceptual lineaments. However, owing to limited space, I will only examine Huisi's explanations of 'Marvelous Dharma' and 'Lotus Blossom'. The other important issues of those exchanges, such as 'the definitive meaning of the course of ease and bliss', 'the four courses of ease and bliss', 'practice devoid of distinguishing characteristics and practice endowed with distinguishing characteristics', and 'the meaning of the three forbearances' will be published on another occasion¹⁷.

The Explanation of 'Marvelous Dharma'

As we have noted in the previous section, the first of Huisi's ten queries concerns the meaning of the six basic concepts of the '*Sūtra of the Lotus Blossom of the Marvelous Dharma*', the 'One Vehicle', the 'treasure-store of the Thus Come One', the 'Mahāyāna', the 'Great Mahāyāna', and 'sentient beings'. The format of the answers could hardly be considered systematic. However, in this section we will examine Huisi's explanation of the term 'marvelous Dharma' (*miaofa* 妙法) as it appears in the title, *Sūtra of the Lotus Blossom of the Marvelous Dharma* (*Miaofa lianhua jing*, 妙法蓮華經). He says of 'marvelous Dharma', "It is 'marvelous' because living beings are marvelous. 'Dharma' is precisely the Dharma that is [the existence of] sentient beings." (T 46.698b21–22)

In other words, he understands 'marvelous Dharma' to mean that the 'Dharma' qua 'sentient being' is 'marvelous'. This understanding of Dharma as sentient being is something particularly unique to Huisi, and, as such, it is different from Fayun's understanding of 'Dharma' in terms of Dharma of cause and Dharma of effect or result.¹⁸ For Fayun, cause and effect refer to the causal practices that are undertaken by sentient beings and the results that are obtained with the fruition or realization of these practices. Thus it is not a meaning that is altogether unrelated to that of sentient being. However, to overtly equate Dharma with sentient beings in the manner of Huisi strikes one as being far more existential and subjective in thrust than the explanation offered by Fayun.

We have already mentioned that Huisi subscribed to the notion that the six sense faculties of sentient beings are originally pure. Just as the

central emphasis of the *Meaning of the Course of Ease and Bliss* lies precisely in this original purity of the six sense faculties of sentient beings, the thrust of Huisi's explanation of 'marvelous Dharma' also locates here. As such, let us examine further Huisi's understanding of the notion that sentient beings are marvelous. To a certain extent, this issue figures as a central theme in the third answer. Therein Huisi bluntly asserts, "The reason that living beings are marvelous is because the attributes of the six sorts [of sense organ] (六種相) found on the body of each and every person are themselves marvelous (妙), and because the six sovereign kings of the senses (六自在王; lit., *indriya*) are by nature perfectly pure." (698c18–20) As for the foregoing idea that 'the attributes of the six sorts [of sense organs] are marvelous', Huisi takes the 'the attributes of the six sorts [of organ]' to be none other than the six sense faculties of eye, ear, nose, tongue, body, and mind. So doing, he singles out the eye faculty by way of example, saying:

The marks or attributes of the six sorts [of sense organ] (六種相) are simply the six sense faculties. If individuals in pursuit of supreme enlightenment receive and uphold the *Lotus Sūtra*, if they read it, recite it, and practice [as it teaches], if they contemplate through meditation that all things are by nature empty and know that the eighteen spheres of sensory experience (*dhātu*, 界) are devoid of intrinsic existence, they will thereby acquire deep dhyāna concentrations, become endowed with the four marvelous practices of ease and bliss, and obtain the pure and everlasting eye born of father and mother that is replete with the six supernatural powers of penetration. Upon acquiring this eye they will know intimately the spheres (境界) of all the Buddhas and, moreover, know the karmic dispositions of all living beings, together with the mental and physical retributions to which they are destined. Their births, their deaths, their coming forth and fading away, their superior and inferior station, their beauty and their ugliness—all of this they will know in a single instant of thought. Within the penetrating power of this eye they acquire the eighteen qualities unique [to a Buddha], the three illuminations, and the eight liberations. All [manner of] supernatural powers are simultaneously fulfilled in the penetrating power of this eye. How could the eyes of sentient beings not be considered marvelous? The marvelous [nature] of the eye of the sentient being, as it is, is the Buddha eye! (698c20–28)

In other words, when sentient beings cultivate the *Lotus Sūtra*, come to realization of emptiness, develop dhyāna concentration, put into practice the fourfold course of ease and bliss, and realize the pure and everlasting

eye, at that point it becomes possible to say that the faculty of the eye of sentient beings is marvelous and that this faculty of the eye, as it is, is one and the same with the Buddha eye. This line of reasoning is applied in turn to the other five faculties. Thus the idea of the six faculties being marvelous is established as the essential fact behind the notion that sentient beings are marvelous. In addition, Huisi elaborates on the term 'type or sort' (種) by distinguishing categorically between the 'ordinary or unenlightened type' (凡種) of sentient being who is subject to the six destinies of rebirth and the 'saintly or enlightened type' (聖種) who, by realization of emptiness, does not cling to any phenomenon or object whatsoever. He additionally posits that this 'ordinary type' and 'saintly type' are 'without unity and without duality' (699a18–19).

Moreover, the expression 'six sovereign kings' (六自在王, from the Sanskrit *indriya*), which appears later in the text, is also taken to refer to the six sense faculties. Afflictions that arise on the basis of the six faculties take control of us, and hence the metaphor of kingly sovereignty is invoked.¹⁹ The idea that these six sovereign kings of sense are pure by nature is something that Huisi locates, by way of scriptural reference, to the Benefits of the Teacher of the Law Chapter of the *Lotus Sūtra* (also the *Sūtra on the Procedure for Contemplation of the Bodhisattva Universal Worthy*), the *Large Perfection of Wisdom Sūtra*, and the *Great Perfection of Wisdom Treatise*.²⁰ Through this line of argument, Huisi seeks to establish the claim that "The 'human body' is none other than the body [possessed by] living beings. The body [possessed by] living beings is itself the body of the Thus Come One (tathāgata), for the bodies of living beings are one and the same Dharma-body which [ultimately] knows no change." (699b3) The idea that sentient beings and the Dharma-body are one and the same establishes the elemental fact that sentient beings are marvelous—the very point can be said to be the single thread that runs through and unites the *Meaning of the Course of Ease and Bliss*. For example, in the fourth and fifth answers, the eye is deemed everlasting because it is un-arisen or un-originated; it does not fluctuate because it is ever-abiding; it does not perish because it does not arise; it is without exhaustion or end because it is free of destruction. Various represented in this way, it can be said that the eye being empty and eternally abiding is equivalent to the Buddha, that the eye being un-arisen or un-originated is equivalent to the Buddha, and that the eye being without exhaustion or end is equivalent to the Buddha.²¹ As such, Huisi concludes by saying,

A bodhisattva, by dint of this adamant wisdom, knows that the thus-

like [nature] (如) of the dharmas is devoid of origination and exhaustion. [This] thusness of dharmas, such as the eye faculty, is itself the Buddha. Hence we have the term, 'Thus Come One' (如來, tathāgata). Because the adamantine body (金剛之身) realizes the thusness (如) of the dharmas, it is called, "Thus Come One" (如來). It is not the golden-hued body alone that constitutes the Thus Come One. He is called the Thus Come One because he has acquired the wisdom [that knows the factors of the dharmas] as they truly are. Because he obtains the wisdom [that knows] the eye and form as they truly are, as well as the wisdom [that knows] ear and sound as they truly are, nose and odor, tongue and taste, body and touch, mind and dharma, it is referred to as the adamantine body of the Thus Come One. (699b26–c2)

The Thus Come One or Tathāgata is not limited to the golden-hued body alone. Rather, the body of sentient beings that attains insight into the reality of the six sense faculties and their six sense objects is itself none other than the Thus Come One. Moreover, it is declared that "Sentient beings and the Thus Come One, together, share one and the same Dharma-body. Pure, wondrous, and without compare, it is called the *Sūtra of the Lotus Blossom of the Marvelous Dharma*." (700a4–5) Hence it becomes quite clear that the Dharma-body shared in common by sentient beings and Buddhas is taken to be the essential meaning or import of the *Sūtra of the Lotus Blossom of the Marvelous Dharma*.

The Explanation of 'Lotus Blossom'

Having considered Huisi's concept of 'marvelous Dharma', let us examine his explanation of 'lotus blossom' (蓮華). For Huisi, the 'lotus blossom' is a simile, or metaphor, that implicitly contrasts the 'lotus blossom', which produces fruit without fail whenever there is a blossom, with 'impotent blossoms' (狂華) that never form fruit at all. Also, not only are there 'impotent blossoms' that do not form fruit, but there are also blossoms of plants other than the lotus (referred to as 'the other blossoms or flowers' 餘華) where fruit is visible and easy to spot once it forms. Compared to the latter, when the lotus blossom forms fruit it is concealed and its presence difficult to detect.

This being the case, to what, exactly, are the 'impotent blossoms' and 'other blossoms' meant to refer? Huisi says,

The impotent blossoms represent the heterodox teachings [of non-Buddhist traditions]. The other varieties of flower which produce fruit that is easy to find represent the two vehicles. They also represent the bodhisattva of dull capacity. [The practice of the two vehicles and the bod-

hisattva of dull capacity] proceeds by a sequential path, involves differences in superior and inferior levels [of attainment], and severs [specific] assemblages of affliction. Hence it is also characterized as 'readily visible and easy to locate'. For the bodhisattvas of the *Lotus Sūtra* the situation is definitely not like this. They do not engage in practice by a graduated sequence of stages (不作次第行). Nor do they strive to eliminate afflictions. If one realizes [the true meaning of] the *Lotus Sūtra*, one ultimately attains Buddhahood. If one cultivates the Lotus practice, one does not travel the road of the two vehicles. (698b25–c1)

In the foregoing passage, the metaphor is explained in such a way that the 'impotent blossoms' represent the heterodox or non-Buddhist teachings, the 'other varieties of flower' refer to the two vehicles and the bodhisattva of dull faculties, and the 'lotus blossom' represents the bodhisattva of the *Lotus Sūtra*. Moreover, the contrast between the followers of the two vehicles and the bodhisattva of dull capacity, on the one hand, and the bodhisattva of the *Lotus Sūtra*, on the other, is established chiefly on the basis that the former engage in sequential courses of practice, whereas the latter forgoes reliance on sequential courses of practice. The notion of sequential practice also appears in the fifteen gāthā verses discussed previously, where it designates an approach to practice that stands in contrast to the 'sudden enlightenment' or 'speedy attainment of Buddhahood' of the *Lotus Sūtra*.

When it comes to the similitude of the 'other flowers' and the 'lotus blossom', the second question and answer develops a rather elaborate discussion of the differences between the two vehicles, the bodhisattva of dull capacity, and the bodhisattva of the *Lotus Sūtra* based on the difference between the 'other flowers', which produce only one fruit per blossom, and the 'lotus blossom', which produces multiple fruits for each individual blossom. Namely,

In the case of the single blossom producing a single fruit it is like this: When one resolves to become a follower (śrāvaka) [of the Lesser Vehicle], there will be the fruit of śrāvaka. When one resolves to become a pratyekabuddha, there will be the fruit of pratyekabuddha. They cannot be called the fruit of a bodhisattva or Buddha. Moreover, the bodhisattvas of dull capacity cultivate remedial antidotes (對治行). Entering the way by sequential [steps], they thereby ascend to the first stage (*bhūmi*). At that point it would be unthinkable to say that [the bodhisattva] has reached the [tenth] stage of Dharma Cloud! Each stage is cultivated separately, and their realization does not occur at one single juncture. For this reason we do not refer to it as 'one blossom pro-

ducing a multitude of fruit'. For bodhisattvas of the *Lotus* the situation is decidedly not like this. With a single resolution and a single course of practice the myriad fruits [of Buddhahood] are acquired in their entirety. In a single moment they are realized to the full; it is not a situation where [Buddhahood] is entered sequentially. This also resembles the lotus, for when one blossom produces its numerous fruits, all the fruits are formed at one and the same time. This is the meaning of [the assertion that], 'the One Vehicle is sentient beings'. Accordingly, the *Nirvāṇa sūtra* says, "In some cases there are bodhisattvas who are well versed in proceeding from stage to stage," while the *Brahmapariṣecchā* states, "In some instances there are bodhisattvas who do not proceed from stage to stage." Proceeding from stage to stage is the sequential [approach to] practice used in the expedient path of the followers (*śrāvaka*) of the two vehicles and the bodhisattva of dull capacity. To not proceed from stage to stage is [the approach used by] the bodhisattva of keen capacity (利根), whereby one straightaway abandons [reliance on] expedient devices and does not engage in sequential forms of practice. Upon realizing the lotus samādhi, one becomes completely equipped with the myriad [spiritual] fruits. (698c5–17)

The 'other varieties of flower' that produce only one fruit per blossom, as already noted, are strictly taken to signify the two vehicles and the bodhisattva of dull faculties. Substantively speaking, in the case of the two vehicles this refers to the notion that, by arousing the resolve of the *śrāvaka*, one attains the fruit of the *śrāvaka*, or by arousing the resolve of the *pratyekabuddha*, one reaps the fruit of a *pratyekabuddha*. As for the bodhisattva of dull capacity, he practices by graduated stages or sequence and thereby progresses sequentially through the stages of the bodhisattva path, producing a particular fruit or realization with each individual stage of practice.

In contrast to these images, the 'lotus blossom' producing myriad fruits from a single blossom is taken to illustrate the standpoint of the *Lotus Sūtra*, whereby a myriad fruits are fulfilled not sequentially but at one and the same time. According to the biography of Huisi in the *Continued Biographies of Eminent Monks*,²² when Huisi appointed Zhiyi to lecture on the golden-lettered *Large Perfection of Wisdom Sūtra* in his stead, Zhiyi had doubts about the specific point that "the ten thousand practices are fulfilled within a single mind or instant of thought" and asked Huisi about its meaning. Huisi instructed him by explaining that the notion of "ten thousand practices fulfilled within a single mind or instant of thought" corresponds to the perfect and sudden teaching of the

Lotus Sūtra and cannot be understood from the sequential standpoint of the *Large Perfection of Wisdom Sūtra*—that is to say, the standpoint of sequential or graduated practice. Due to having experienced the perfect and sudden import of the *Lotus Sūtra* for himself, Huisi explained that there was no reason for Zhiyi to be plagued with doubts on the matter. Thus the perfect and sudden import of the *Lotus*, as presented in Huisi's biography, and the identification of the perspective of the *Lotus Sūtra* with the 'lotus blossom' in the *Meaning of the Course of Ease and Bliss*, where one flower produces multiple fruits, constitute a shared line of thought.

Huisi at a later point also identifies the phrase, 'a single resolution and a single course of practice', in the preceding quote with the 'One Vehicle'.²³ Thus we might properly understand it to mean 'practicing the One Vehicle with singular resolution'.

Conclusion

In the preceding pages I have examined the contents of Huisi's *Meaning of the Course of Ease and Bliss*. Let me here review the major points that we have elicited in the course of this study.

When it comes to practice and realization of the Great Vehicle, Huisi distinguishes between the standpoint of the sequential or graduated practice of the bodhisattva of dull capacity and that of the bodhisattva of keen capacity, whose practice does not involve sequential procedures and stages. As the standpoint of the *Lotus Sūtra*, the latter 'non-sequential' approach is referred to as both 'sudden enlightenment' and 'speedy attainment of Buddhahood'. This relative opposition is further underscored in the comparison between the 'other blossoms' and the 'lotus blossom'.

And yet, when we consider Huisi's justification for equating the *Lotus Sūtra* with 'sudden enlightenment' and 'speedy attainment of Buddhahood', we find it to derive specifically from the sūtra's claim that the six sense faculties of sentient beings are originally pure and, hence, marvelous (妙). Huisi revisits this point repeatedly in his *Meaning of the Course of Ease and Bliss*. However, the most distinctive aspect of Huisi's view of the *Lotus Sūtra* is possibly to be found in his explanation of the words 'marvelous Dharma' (妙法) from the title of the Lotus, where he asserts that 'the Dharma that is [the very existence of] sentient beings is marvelous' (眾生法妙).

This being the case, what is necessary in order for sentient beings who are currently deluded to recover their originally pure natures? The answer to this question could be said to be 'diligent cultivation of

dhyāna concentration'. In his course of ease and bliss Huisi makes a distinction between the two approaches of practice devoid of features, as expounded in the Course of Ease and Bliss Chapter of the Lotus, and practice endowed with features, as expounded in the Chapter on the Encouragements of Bodhisattva Universal Worthy. However, diligent cultivation of dhyāna concentration actually means the featureless practice. Thus sentient being's recovery of their originally pure natures through pursuit of the featureless practice assumes utmost importance.

Notes

¹ On the *Lishiyuanwen*, see, "Nangaku Eshi daizenji *Rissei Ganmon*, yakkai," in *Tada Kōryū sensei shōju kinen ronbunshū: Tendai kyōgaku no kenkyū* (Tokyo: Sankibō busshorin, 1990).

² On Huisi's view of the *Lotus Sūtra*, see Ōchō Enichi, "Nangaku Eshi no hokke zanmai," in *Hokke shisō no kenkyū* (Kyoto: Heirakuji shoten, 1975), formerly published in Minamoto *Shōson kyōju kanreki kinen ronbunshū: Indogaku Bukkyōgaku ronshū* (Sanseidō, 1954); Andō Toshio, "Eshi no Hokke shisō—Chidoron to no kankei o chūshin to shite," in *Yamaguchi Hakushi kanreki kinen: Indogaku-Bukkyō gaku ronshō* (Kyoto: Hōzōkan, 1955); Shioda Gisen, *Hokke kyōgakushi no kenkyū* (Chihō shoin, 1960), pp. 177–185; Satō Tetsuei, *Zoku Tendai daishi no kenkyū* (Hyakka'en, 1981), pp. 269–300. Kawakatsu Yoshio, "Chūgoku teki shinbukkyō e no enerugii—Nangaku Eshi no ba'ai," in *Chūgoku chūsei no shūkyō to bunka*, edited by Fukunaga Mitsushi (Kyōto daigaku jinbun kagaku kenkyūjo, 1982); Paul Magnin, *La vie et l'œuvre de Huisi [515–577]* (Paris: École Française d'Extrême-Orient, 1979); Hiroshi Kanno, *Chūgoku hokke shisō no kenkyū* (Shunjūsha, 1994) pp. 245–267.

³ *Sui tiantai zhizhe dashi biezhuān* 隋天臺智者大師別傳 records, "Huisi said [to Zhiyi], 'Formerly [you and I] together listened to [the preaching of] the *Lotus Sūtra* together on Vulture Peak. Pursuant to these causes and conditions from past lives, you have [to join me] again. So saying, he immediately showed him the sanctuary for [Bodhisattva] Universal Worthy and expounded the fourfold course of ease and bliss or him.'" (T 50.91c21–23)

⁴ Satō Tetsuei, op. cit., p. 300.

⁵ Satō Tetsuei also found the concept of sudden enlightenment in passages from the lost text of Huisi's *Gate of the Forty-two Syllables* 四十二字門 that are cited in fascicle 6A of Hocchibō Shōshin's 寶地房證信 *Shikan shiki* 止觀私記, from which he surmised that sudden enlightenment was a central thread that running through Huisi's thought: "It says in Nanyue Huisi's *Gate of the Forty-two Syllables*, 'In the sūtra it says "O Sons of the Buddha, the forty-two stages are known as the realization and acceptance of quiescent extinction.'" When [the Buddha] subsequently expounded on this ocean of the Dharma-realm, there were eighty thousand bodhisattvas [present] who were without defilement. They suddenly came to understand the great enlightenment and, in this very life and body, obtained the supernal fruit of Buddhahood.'" *Dai Nippon bukkyō zensho* (Tokyo: Bussho kankōkai, 1911–1922), 22.1009a–b; Satō, ibid., p. 299.

⁶ See the biography of Huisi in the *Xu gaosengzhuān* 續高僧傳, where it relates, "He relaxed his body and started to lean back against the wall, but before his back even touched it he suddenly was enlightened to the lotus samādhi, whereupon he instantly

penetrated the Dharma-gates of the Great Vehicle. The sixteen sublime practices, the [eight] renunciations, the [eight] sublime abodes, he understood thoroughly on his own, without having to realize them through reliance on another persons. When he related what he had experienced to other teachers such as Jian 鑿 and Zui 最 all were overjoyed for him." (T 50.563a11–14)

⁷ We also find expressions similar in thrust to 'speedily attaining buddhahood' in the narrative of the Nāga or Dragon Maiden's attainment of Buddhahood related in the Devadatta Chapter of the *Lotus*, where the text asks, "Are there perhaps any beings who, by earnestly and diligently practicing this sutra, have been able to attain Buddhahood quickly?" (T 9.35b15; cf. Watson, pp. 186–187), and "How could a woman like you so speedily attain to Buddhahood?" (T 9.35c12; cf. Watson, p. 188) Also see the chapter on the Life-span of the Thus Come One, where it says, "At all times I think to myself: How can I cause living beings to gain entry to the unsurpassed enlightenment and speedily acquire the body of a Buddha?" (T 9.44a3–4; cf. Watson, p. 232)

⁸ Huisi, in his *Suiziyi sanmei*, singles out the lotus samādhi as one of the samādhis that bodhisattvas who have newly aroused the resolve to seek Buddhahood should strive to cultivate: "All bodhisattvas who have newly aroused the resolve [to seek Buddhahood] who are intent on developing the six perfections, who are intent on cultivating all the forms of dhyāna concentration, who are intent on applying the thirty-seven factors of enlightenment, or who are intent on preaching the Dharma and converting living beings, developing great kindness and compassion, and generating the six supernatural powers, and who are intent on speedily gaining entry to the ranks of [full] bodhisattvahood and acquiring the wisdom of a Buddha, should first become accomplished in the Buddha-mindfulness samādhi and the pratyutpanna samādhi and [strive to] cultivate the lotus samādhi. [However], these bodhisattvas, at the very start, should first learn the samādhi of freely following one's thought. If this samādhi is successful, they will obtain the sūraṅgama samādhi." (ZZ 2–3–4. 344b3–7)

⁹ Bodhisattva Medicine King Chapter of the *Lotus*, "This Bodhisattva Gladly Seen by All Living Beings vowed to undertake austerities. In the midst of the Law preached by the Buddha Sun Moon Pure Bright Virtue he applied himself diligently and traveled about here and there, single-mindedly seeking Buddhahood for a period of twelve thousand years. After that he was able to gain the samādhi in which one can manifest all physical forms." (T 9.53a24–26; cf. Watson, p. 281)

¹⁰ King Fine Adornment Chapter of the *Lotus*, "The king immediately turned over his kingdom to his younger brother and he himself, along with his queen, his two sons, and all their attendants, in the midst of the Buddha's Law renounced the household life to practice the Way. After the king had left the household life, for the space of eighty-four thousand years he constantly applied himself with diligence, practicing the *Lotus Sūtra*. When this period had passed, he gained the samādhi of the adornment of all pure benefits." (T 9.60b26–29; cf. Watson, p. 316)

¹¹ The Bodhisattva Never Disparaging Chapter of the *Lotus*, "I have profound reverence for you; I would never dare to treat you with disparagement or arrogance. Why? Because you are all practicing the bodhisattva way and are certain to attain Buddhahood." (T 9.50c19–20; cf. Watson, pp. 266–267)

¹² Although Watson uses Easeful Practices Chapter, in this paper I will use the title Course of Ease and Bliss Chapter, which is in accordance with Huisi's interpretation. See, for example, the line in the Course of Ease and Bliss Chapter of the *Lotus* that reads, "He should constantly take pleasure in sitting in meditation, being in quiet sur-

roundings and learning to still his mind.” (T 9.37b10; cf. Watson, p. 198)

¹³ The ‘treasure-store of the Dharma-body’ appears in the chapter on Purity of Self-Nature in the *Śrīmālā Sūtra*, “The treasure-store of the Thus Come One is the treasure-store of the Dharma-realm, the treasure-store of the Dharma-body, the supreme among supreme treasure-store of the supramundane, the treasure-store of the purity of self-nature.” (T 12.222b22–23) Huisi also states in his *Suiziyi sanmei*, “As for this treasure-store of the Dharma-body, only between one Buddha and another can it be known. It is given summary discussion in the *Lotus Sūtra*, but [its meaning and presence there are] difficult to detect. The explanations in the *Avataṃsaka Sūtra* are more easily understood.” (ZZ 2–3–4.353a9–10)

¹⁴ The chapter on the Benefits of the Teacher of the Law in the *Lotus* states, “Although the person has not yet gained divine ears, with the pure and ordinary ears that he received at birth from his mother and father he will be able to hear and understand all.” (T 9.48a6–7; Watson, p. 253) Also see the *Guan puxian pusa xingfa jing*, where it speaks of “the pure and everlasting eye born of one’s father and mother.” (T 9.389c9)

¹⁵ *Prākṛta*, which means ‘ordinary’ or ‘commonplace’, is the corresponding Sanskrit term for the word *chang* (everlasting or constant) in the compound *chang’er* (everlasting, constant ear), as found in the passage the Benefits of the Teacher of the Law Chapter of the *Lotus* cited in note 14.

¹⁶ On the point of Huisi’s thought concerning the treasure-store of the Thus Come One or tathāgatagarbha, see Kimura Shūjō, “Nangaku Eshi no shujō shinshō ni tsuite,” in *Bukkyō bunka no tenkai* (Tokyo: Sankibō busshorin, 1994).

¹⁷ The full text of my paper will appear as part of “Researches on Huisi’s *Meaning of the Course of Ease and Bliss* (working title)” (*Bibliotheca Philologica et Philosophica Buddhica*, VIII) to be published by the International Research Institute for Advanced Buddhism at Soka University in Tokyo in March of 2005, in collaboration with Prof. Daniel Bruce Stevenson.

¹⁸ See *Fahua yiji*, T 33.572c17–573a4, where it states, “When we here speak of ‘marvelous Dharma’, the word ‘marvelous’ represents a sublimity that goes beyond or transcends all crudity. When we speak of ‘Dharma’, cause and effect are discussed together as a pair. Why is this? In former days, the Buddha emphasized fervent practice of the six perfections as cause, which produced the two sorts of constructed and unconstructed result or fruit. . . . Here [in the case of the *Lotus Sūtra*], the term ‘cause’ is [used in such a way as to suggest] absolute severance or cutting off of crudity; effect or fruit represents the most pure epitome of epitomes. Hence, the two dharmas of cause and effect are simultaneously referred to as ‘marvelous dharma’.”

¹⁹ In the *Meaning of the Course of Ease and Bliss* we find: “In so far as there is no one who can control craving and ignorance, they are ‘sovereign’ like a ‘king’.” (T 46.699a22–23) In Huisi’s *Dharma Gate to the Samādhi Wherein all Dharmas are Without Dispute* we also find: “We refer to the six sense faculties as gates. Mind is the sovereign king. When they [together] create the karma of birth and death, one craves after the six sense objects, unable to relinquish even on the point of death. There being no one who is able to control them, they are likened to a king. Hence they are referred to as the king of death who knows no peer.” (*Zhufa wuzheng sanmei famen* T 46.634a10–11)

²⁰ The citation from the *Meaning of the Course of Ease and Bliss* reads, “For this reason the Buddha speaks [in the *Lotus Sūtra*] of the ‘pure and everlasting eye born of one’s very father and mother’. The same applies for the ear, nose, tongue, body, and cognitive [faculties]. For this reason the *Prajñā Sūtra* teaches that ‘the six sovereign

kings [of sense] are by nature pure', and Bodhisattva Nāgārjuna therefore states that 'one should know that the attributes of the six sensory faculties of the human body are marvelous'." (T 46.699a29–b3) We have already noted above the original source for the line that reads 'father and mother . . .' The remaining sources include fascicle five of the *Large Perfection of Wisdom Sūtra* or *Dapin banruo jing*, where it states, "The gate or access of the syllable *sha* is [listed] because all dharmas and the six sovereign kings [of the senses] are by nature pure" (T 8.256a15), and the forty-eighth fascicle of the *Great Perfection of Wisdom Treatise (Dazhidu lun)*, "If one hears the phoneme or syllable *sha* 沙 one will directly know the six sorts of attribute of the human body. *Sha* rendered into Chinese means 'six'." (T 25.408b28)

²¹ The discussion of the fourth and fifth answers revolves around the passage from the chapter on the syllables or phonemes in fascicle eight of the southern edition of the *Nirvāṇa Sūtra* that reads, "That which we call phoneme or syllable is known as *nirvāṇa*. Because it is ever-abiding it therefore does not fluctuate. Now, that which is inexhaustible is the adamantine body of the Buddha."

²² See T 50.563b4–8.

²³ See T 46.699c5–7, where Huisi says, "In the *Sūtra of Great Steadfast Perseverance* (大強精進經; the *Aṅgulimāliya Sūtra*), the Buddha asks Aṅgulimālya, 'What is the meaning of the term one practice'? Aṅgulimālya replies to the Buddha, 'One practice means One Vehicle'."

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