

Tian Tai Meditation System in *Mohe Zhiguan*:
The Ten Modes of Contemplation

By

Fa Qing
International Buddhist College

for

6th Bi -Annual International Conference
Buddhist Meditation: Texts, Tradition and Practice

Jointly with
Nava Nalanda Mahavihara, Patna, India
&
Vietnam Buddhist University, Hanoi, Vietnam

at Somaiya Vidyavihar, Mumbai, India
From 3rd to 5th September 2010

Table of Contents

Introduction.....	1
Chinese Buddhism.....	1
Tian Tai School.....	1
The Theory of Practice in Tian Tai.....	2
Zhiyi's Zhiguan systems:.....	2
The Small Zhiguan.....	2
The Mohe Zhiguan (Mahā-samatha-vipasyana).....	2
Zhiyi's Meditation System in Mohe Zhiguan.....	3
Twenty-five Devices (T46, 35c1–48c20).....	3
i. Fulfill the Five Conditions.....	3
ii. Restrain the Five Desires	3
iii. Throw Off the Five Covers.....	4
iv. Arrange the Five Matters.....	4
v. Perform the Five Dharmas.....	4
The Four Samādhi	4
i. Constantly Seated Samādhi.....	4
ii. Constantly Walking Samādhi.....	4
iii. Half-Walking Half-Seated Samādhi.....	4
iv. Neither Walking nor Seated Samādhi.....	5
The Contemplation Proper.....	5
The Ten Objects of Contemplation.....	5
The Ten Modes of Contemplation.....	6
1. Contemplating objects as inconceivable.....	7
One Mind Contains Three Thousands Worlds.....	7
The Three Truths: Round and Inter-inclusive (三諦圓融).....	9
2. Arousing Compassionate Thoughts.....	11
3. Skillful Means for Easing One's Mind.....	11
4. The Thorough Deconstruction of Dharmas.....	12
The Thorough Deconstruction of Dharmas has three meanings:.....	12
5. Knowing what penetrates and what obstructs the path	13
6. Cultivating the steps to the path.....	13
7. Regulating through auxiliary methods	13
8. Knowing the stage	14
9. Peace through patient recognition	14
10. Avoiding passionate attachment to dharmas	14
Contemplating the Sense Realms while Responding to Objects as They Arise.....	15
Round and Abrupt Contemplation (圓頓止觀 yuan dun zhi guan).....	15
Conclusion.....	16
Bibliography.....	17
Primary Source.....	17
Secondary Source.....	17

Introduction

Chinese Buddhism

The development of Buddhist thoughts in India may be chronologically described as different interpretations of the Buddha's teachings that gave rise to the Buddhist schools. Followers of those early Buddhist schools, except the Sautratikas, can be called Ābhīdharmikas because all of them believe in the theory of dharmas, and have their own Abhidharma literatures. Most scholars agree that the Mahāyāna schools arose in the process of reacting to and opposing the interpretation of dharmas by the Abhidharma schools.

The earliest form of Chinese Buddhism was introduced to China via central Asia; the doctrines were mainly those of the Sarvāstivāda Abhidharma and the early Mahāyāna literatures. In the development of Buddhist thoughts in China, the meditation texts were first translated into Chinese adopting the prevalent Taoist and Confucian terms. The early Mahāyāna Buddhist literature such as the *Prajñāpāramitā* and the works of Nāgārjuna were introduced into China at the early stage. When the translations were made by Kumārajīva, the Chinese started to understand the Indian thoughts more accurately. There were no more readings of Taoist and Confucian notions into the Buddhist texts. The early Chinese schools, such as the Kusha (Sarvāstivāda), the Pure Land, the San Lun (Madhyamaka), the Tian Tai (based on Madhyamaka, the Prajñā and the Lotus Sūtra respectively), and the Hua Yan (Avamṭasaka) schools were developed by the Chinese. Subsequently, in the Tang Dynasty, with the new translations made by Xuang Zang, the Chinese Fa Xiang (Yogācāra) School was formed. Later, the Zhen Yan (Tantra) school became popular among the Tang court of China. Following the advent of the Chan School and neo-Confucianism, academic activities declined in the tradition of Chinese Buddhism. It may be said that the historical development of Buddhism in China is a history of translation of the Indian Buddhist texts. These texts came to exert much influence on the development of Chinese Buddhist tradition. In brief, this is the development of Chinese Buddhism.

Tian Tai School

After the introduction of Buddhism to China, Tian Tai, the first Chinese school systematically developed its thoughts on the theory and practice. This is the first time that the Chinese expressed their understanding of Indian Buddhism with confidence. The real founder of the school was Zhiyi (538-597), who spent most of his life practicing meditation in the Mount Tian Tai in modern Zhejiang, from which the school gets its name. Most of Zhiyi's numerous and voluminous works were transcribed by his disciple Guanding (561-632), and those transcribed works become authoritative for all later Tian Tai tradition. This tradition is characterized by the emphasis on the practice of meditation, and its exegetical method.

Zhiyi constructed a vast syncretistic system of the Mahāyāna thought and practice that aimed at giving a comprehensive overview of entire Buddhism. His system found a place for all known modes of practice and doctrine. Confronted with the massive influx of Mahāyāna texts translated into Chinese, many of which directly contradicted one another in matters of both doctrine and practice, Zhiyi faced the challenge of accommodating the claim that all these texts represented the authoritative teachings of the Buddha. The solution he arrived at can be described as an insight into the interconnection between two central Mahāyāna doctrines: the concept of *upāya* (expedient means), particularly as presented in the Lotus Sūtra, and the concept of *śūnyatā* (emptiness), particularly as developed in the Madhyamaka school. From the synthesis of these ideas, Zhiyi developed a distinctive understanding of the buddha-nature, rooted especially in the universalistic exposition given in the *Nirvāṇa Sūtra*, and the identity between delusion and enlightenment as invoked in the *Vimalakīrtinirdeśa* and other sūtras. His understanding of the buddha-nature entailed a reconfigur-

ing of both *upāya* and *sūnyatā* as they had been understood in earlier Mahāyāna Buddhism. (Brook, 2004)

The unique characteristic of Tian Tai is that both its doctrine and praxis stress on the unity of diversity. Zhiyi's biography shows that he studied and gave Dharma talk at an early stage and went to Tian Tai mountain, meditating there for more than ten years. At his later stage, he gave lectures on Round and Abrupt meditation.

The Theory of Practice in Tian Tai

The practice of this school consists of meditation based on the methods of *Zhi-guan* (*śamatha-vipaśyana*). *Zhi* (*śamatha*): 'stabilizing meditation' and 'calm abiding.' It refers to meditative practices aimed at the stilling of thought and development of concentration. *Guan* (*vipaśyana*): "through understanding of the threefold truth, enlightenment may be attained in a single spontaneous thought." "Three Thousand Words in One Thought" is the famous Tian Tai theory about how one thought embodies the universality of all things. It is translated with such terms as 'analysis' or 'clear observation' and refers to the application of one's concentration power to dependent co-arising.

Zhiyi's *Zhiguan* systems:

1. Gradual -- Threefold contemplation
2. Round and Abrupt – Advanced Contemplation
3. Indeterminate

The gradual approach is how to observe the three truths in our daily life. Each moment of mind can be checked by the three: empty, conventional, and the middle. Gradual methods are taught in the *Smaller-Śamatha-Vipaśyana* (Small *Zhiguan* 小止觀, T46, No.1915) and the Gradual *śamatha-Vipaśyana* (Explanation of the Gradual Dharma Door of the *Dhyāna Pāramitā* T46, No.1916).

Indeterminate is for higher level practice. These instructions are recorded in the Zhiyi's book: *The Six Wondrous Gates of Liberation* (T46, No.1917: *Liu-Miao-Fa-Men*).

The Round and Abrupt meditation is recorded in Zhiyi's book: *The Great Calming and Contemplation* (*Mahā-śamatha-vipaśyana*, *Mohe Zhiguan* T46, No. 1911).

The Small *Zhiguan*

The *Small-Śamatha-Vipaśyana*, is named as Beginner's *Zhiguan* (童蒙止觀). It is also known as *The Essentials for Practicing Zhiguan* (*Xiu xi Zhiguan zuo chan fa yao* 修習止觀坐禪法要 T46, No.1915). This book is divided in ten chapters and the first 5 chapters deal with the Twenty-five skillful devices taught in the *Mohe Zhiguan*, Chapter 6. In the 'Preface' Yuan Zhao 元照 states, "The Small *Zhiguan* refers to this book, the master explained to his lay brother Chen Zhen, is a summary of the *Mohe Zhiguan*, the vital step to enter the path. *Zhi-guan*, *samādhi-prajñā*, cessation-lighting, clarity-calm, all are the same meaning but different names." (T46, No.1915, 462a).

Some contents of the text are more detailed than those in the *Mohe Zhiguan*, specially concerning the guidelines of adjusting, sitting, breathing etc. Often Chinese Chan Masters use this text to guide their students. The language of the Small *Zhiguan* is easy to understand and there are less technical terms. It is more suitable for modern sitting meditation practitioners.

The *Mohe Zhiguan* (*Mahā-śamatha-vipaśyana*)

The whole text of *Mohe Zhiguan* consists of seven Chapters (originally proposed were ten¹), and

¹ T46, 3b10: 1.General Meaning, 大意 2. Explanation of Terms 釋名 3. Features and Characters 體相 4. Encompassing Dharmas 攝法 5. Incomplete and Perfect 偏圓 6. Skillful Devices (Twenty-five preparatory devices) 方便 7. Proper

physically divided into ten fascicles. The first Chapter (fasc. 1-2) functions as a compendium of the book, translated and studied in English by Neal Donner and Daniel B. Stevenson. Chapters 2 to 5 (fasc. 3) mainly explicate terminologies and general concepts of Tian Tai. Chapter 6 (fasc. 4) explains the preparatory stage of meditation (Twenty-five skillful devices) and the basic techniques on sitting meditation. Chapter 7 (fasc. 5 to 10) occupies more than half of the text (6/10). It deals with the meditation proper, consisting of the “ten meditative objects,” where the first object – the sphere of the *skandha/āyatana/dhatū* is defined as “the ten modes of contemplating mind,” known as the Ten Modes of Contemplation in Tian Tai.

The text ended with the seven chapter, Proper Contemplation (正觀), the contents of which contains half of the entire text, and is considered as the core part of the *Mohe Zhiguan*. The last three topics proposed in the text are not explained, but their general meanings can be found in the first chapter.

Zhiyi's Meditation System in the *Mohe Zhiguan*

Zhiyi has assigned *Zhiguan* (*śamatha-vipaśyana*) as a proper practice for a beginner to cultivate a calm mind, to control distractions, to remove passionate afflictions and delusions, and to prepare for the realization of wisdom. There are two types of *Zhiguan*, says Zhiyi (T46. 466c28-29): sitting in meditation 坐, and 'responding to objects in accordance with conditions' 歷緣對境, that is, maintaining a calm and insightful mind under any and all conditions of life. (*Mohe Zhiguan*, T46, No.1911, 100b17).

While reading the *Mohe Zhiguan*, the impression you get that Zhiyi is trying to include all Buddhist doctrines and concepts in his *Zhiguan* system. He is trying to quote from all Buddhist sūtras available at that time in China. For the meditation practice, we can find in the First chapter contents some important information on Four *Samādhi* (fascicle 2). The Sixth chapter is for Twenty-five skillful devices (fascicle 4) while the Seventh Chapter (fascicle 5-10) contains the methods of practice. The real instruction to meditation should contain:

- 1) Twenty-five skillful devices
- 2) Four *samādhi*,
- 3) Ten modes of contemplation

The Twenty-five skillful devices is a preparatory stage, or foundation for the later progress. The Four Lotus *samādhi* is for the beginners who wish to practice meditation intensively such as short time retreat, or for the hermits in the mountain.

Zhi, *śamatha* (calm) , *guan*, *vipaśyana*(insight), *Zhiguan* explained by Zhiyi is that one should see all the phenomena as empty, transitory and middle in one single thought.

For the beginners, conventionally one needs to follow these steps.

Twenty-five Skillful Devices (T46, 35c1–48c20)

i. Fulfill the Five Conditions

- Equip with food and clothing
- Observe precepts
- Stay alone at a quiet place
- Avoid learning, disputes, relation etc.
- Have spiritual friends (*kalyāna-mitra*)

ii. Restrain the Five Desires

Contemplation 正觀 8. Results and Recompense (miss) 果報 9. On Instilling the Teachings (miss) 起教 10. Final Destitution (miss) 旨歸

Against any temptation from sense of Sight, Hearing, Smell, Taste, Touch.

iii. Throw Off the Five Covers

Resist the distracting influence of Desire, Hatred, Drowsiness, Remorse, Doubt.

iv. Arrange the Five Matters

Adjust food: neither starve nor sate himself. Adjust sleep. Adjust body not so much relax nor tense. Adjust breathing. Adjust thoughts.

v. Perform the Five Dharmas

Positive desire, Effort, Awareness (*smṛti*), Wisdom to distinguish karma, One pointed mind.

The Four *Samādhi*

The four *samādhi* refers to the intensive practice, such as retreat (as Zhiyi himself did in Tian Tai Mountain), while the ten modes of contemplation (Contemplating thoughts includes ten modes of practice) under the proper practice apply to all kinds of practice. The Four *samādhi* is also the initial training for further meditation practice.

The third *samādhi* (either walking nor sitting) or Lotus *samādhi* are used nowadays (start from Sung and Ming dynasty) in the morning and evening service in the most Chinese monasteries.

i. Constantly Seated Samādhi

The practitioner remains seated (motionless, erect, cross-legged position) for a period of ninety days, leaving his seat only for reasons of natural need. He must think single-mindedly on the “dharma-sphere.” (T46, 11a21)

ii. Constantly Walking Samādhi

Ninety days walking clockwise around his place of contemplation. While circling, he is to keep Amitābha constantly in mind and repeat his name aloud in uninterrupted continuity. (T46, 12a19)

iii. Half-Walking Half-Seated Samādhi

Attain Two kinds of *samādhi* practice, one can choose by will (T46, 13a24):

- *Vaipulya Samādhi* (cultivation with mark, chanting Mahāyana sūtras, having vision of Samantabhadra bodhisattva)
- Lotus *Samādhi* (cultivation without mark, highly concentrated contemplation of the emptiness of all dharmas)

While performing the Vaipulya *samādhi* the practitioner is required to contemplate first on emptiness. Then he should contemplate on middlelessness in connection with chanting Vaipulya sūtras, and the ceremonies concerning with the *samādhi*, etc.

Lotus (*fa hua*) *Samādhi*

Preparing stage

1. Cleansing of one's sins by The Devices of Fivefold Penance
2. Penance: confessing the past sins and guard against future ones.
3. Pray all the Buddhas in the universe to come into one's presence
4. Rejoices over and praises of meritorious roots
5. Directs one's merits toward the attainment of Buddhahood for all.
6. Take Vows

Practice *Samādhi* by²

1. Purifying the place
2. Purifying body
3. Honoring the Buddha in deed, word and thought
4. Calling upon the Buddha to be present
5. Worshipping the Buddha

²T46, no.1911, 14a5-9: 法華亦明方法勸修。方法者。身開遮。口說默。意止觀。身開為十。一嚴淨道場。二淨身。三三業供養。四請佛。五禮佛。六六根懺悔。七遶旋。八誦經。九坐禪。十證相。

6. Repenting of all sins committed with the six senses
7. Walking clockwise round the place
8. Reciting the Lotus
9. Sitting in contemplation
10. Envisioning the Buddha with all his distinguishing marks in one's mind's eye.

Often people refer to Lotus *Samādhi* as Round and Abrupt *Samādhi*. Later on, Chinese Buddhist ritual practices: repentance, morning and evening chantings are all rooted in Tian Tai's Lotus *Samādhi* and *Vaipulya Samādhi*.

iv. Neither Walking nor Seated Samādhi

Ten Actions (T46, 14b26):

- 1) Cleaning the place
- 2) Worship
- 3) Burning incense and strewing of flowers
- 4) Fixing one's mind upon ...
- 5) Having toothpicks in readiness (*danta-kāṣṭha*, Pali: *danta-kaṭṭha* or *danta-poṇa*)
- 6) Invoking the Buddha, the Dharma, the Sangha
- 7) Intoning mantras
- 8) Confessing and repenting of one's sins.
- 9) Worship
- 10) Sitting in contemplation

The practitioner is advised to fix his mind on its objects (with the distinction of *kusala* and *akusala* and indifferent). Having thought them in relation to the "six sensations," he proceeds to seek them in relation to the "six actions."

The Contemplation Proper

Previous six chapters are based on sūtras and lead us understand the teachings. Now based on the understanding, one sets up the proper practice. When one practices diligently, the obstructions and demons will arise such as heavy sleepiness and distraction. In such cases, one needs not to follow them, nor be afraid of. By following them, we are led to the devil path; if we are afraid of them, they will become obstruction to the path.³

After the preparation of the four kinds of *samādhi*, the practitioner is now in a position to engage himself in contemplation proper: Ten possible objects of contemplation; Ten possible modes of contemplation. Of the ten objects, only the first is present to all practitioners.

The Ten Objects of Contemplation

The Seventh chapter of *Mohe Zhiguan* occupies half contents of the entire text. It is again divided as ten topics as know as the Ten Objects of Contemplation (T46, 49a27).

1. The object of *skandha*, *āyatana* and *dhātu*: This refers to the objects of our mind. Zhiyi explains this more detail than any other objects. From this object, again the Ten Modes of Contemplation are further explained.
2. The object of *kleśa* (affliction): When practicing contemplation, *kleśa* may arises.
3. The object of illness: One needs to overcome the illness from meditation.
4. The object of karma marks: Some illness may relate to the former actions (*karma*).
5. The object of demonic forces: One needs to overcome the demons which appear in one's

³T46, no.1911, 48, c28-p. 49a7: 第七正修止觀者。前六重依修多羅以開妙解。今依妙解以立正行。膏明相賴目足更資。行解既勤。三障四魔紛然競起。重昏巨散翳動定明。不可隨不可畏。隨之將人向惡道。畏之妨修正法。當以觀觀昏即昏而朗。以止止散即散而寂。如猪揩金山眾流入海。薪熾於火風益求羅耳。此金剛觀割煩惱陣。此牢強足越生死野。慧淨於行行進於慧。

- mind as one's practice increases.
6. The object of *dhyāna* concentration (*samādhi*): Various forms of *dhyāna* may appear to distract one's mind.
 7. The object of false views: False views formerly held by the practitioner may now come up to distract one's attention.
 8. The object of overweening pride: Having overcoming the false views, one may become pride and fancy oneself to have arrived the final stage.
 9. The object of the two vehicles: Even if able to overcome the pride, one may fall into the *śrāvakahood* or *pratyekabuddhahood*.
 10. The object of the Bodhisattvahood: The practitioner may mistakenly come to imagine the tentative role of the bodhisattva as the ultimate goal. Thus, one needs continue practice to overcome this object.

The object of *skandha*, *āyatana* and *dhātu* is stressed and its contents occupy one fifth of the entire book (two fascicles). Object eight, nine and ten are omitted, but they are explained in the first fascicles.

In any case, all *skandhas* and sense entrances—whether part of this world [of delusions] or the realm beyond delusions—all arise dependent on the mind. The Buddha once said to a monk, “One dharma encompasses all dharmas; this [‘one dharma’] is the mind.” The Treatise says, “In the entire world there is only name-and-form. If one wishes to contemplate reality as it is, then one should merely contemplate name-and-form.” (*Da zhi du lun*, T 25.259b25–28) The mind is the basis of delusions, and this is the meaning. If you wish to contemplate, you must sunder the roots [of delusion], like applying to the right points in order to heal disease. As you abandon yards to measure feet, and abandon feet to measure inches, so you should leave behind the other four *skandhas* such as form (and feelings, perceptions, and impulses), and only contemplate the *skandha* of consciousness. The *skandha* of consciousness is the mind.⁴

In the five *skandha*, twelve *āyatana*, eighteen *dhātu*, the most important is the mind. Everything starts with mind. In meditation practice, one should start with mind. The contemplation of mind includes ten modes of practice.

The Ten Modes of Contemplation

Among the Ten Objects of Contemplation listed above, the first one, the object of *skandha*, *āyatana* and *dhātu*, is the core of the topic, where the Ten modes of contemplation are expounded (T46, 52b01).

4. Contemplating objects as inconceivable
5. Arousing compassionate thoughts (*bodhi citta*)
6. Skillful means for easing one's mind
7. The thorough deconstruction of dharmas (frees oneself of all attachments)
8. Knowing what penetrates and what obstructs the path
9. Cultivating the steps to the the path
10. Regulating through auxiliary methods
11. Knowing the stages
12. Peace through patient recognition
13. Avoiding passionate attachment to dharmas

The person of the sharpest faculties requires only the first while others require more or all the ten.

⁴T46, no.1911, 52a24-b1: 然界內外一切陰入皆由心起。佛告比丘。一法攝一切法所謂心是。論云。一切世間中但有名與色。若欲如實觀。但當觀名色。心是惑本其義如是。若欲觀察須伐其根。如炙病得穴。今當去丈就尺去尺就寸。置色等四陰但觀識陰。識陰者心是也。 Translation is based on Paul L. Swanson. 1994. Website: <http://www.nanzan-u.ac.jp/~pswanson/mhck/mhck.html>

If you have attained realization of (1) the subtle objects [through contemplation of inconceivable objects], then you arouse a vow (2) to have compassion on others. Next you (3) take action to realize your vow. If you skillfully perform this vow and practice, there are (4) no limits [the evil dharmas] that can be destroyed or deconstructed. While destroying [evil dharmas] everywhere, you (5) come to know minutely what penetrates and what obstructs [contemplation and the attainment of enlightenment]. This leads to progress on (6) [cultivating] the parts of the path, and is useful as (7) auxiliary aids for opening up the path. (8) The stages along the path are already known both to you and others. You are (9) peaceful and patient internally and externally with regard to honor and humiliation, and you are (10) not attached to the Middle Way nor passionately attached to dharmas. Thus one can reach attainment quickly and realize the level of a bodhisattva.⁵

1. Contemplating objects as inconceivable

As the title indicates, it refers to an unthinkable higher stage experienced by the enlightened ones. Zhiyi explains this as one thought contains three thousands worlds, which is more than listing some technical terms, such as the ten Suchness. Zhiyi quotes sūtras and śāstras to explain the ten Suchness as the Buddha's experience. For the meditation practitioners, it is not wise to stick to those concepts, rather it is more important to be aware of one's thoughts at each moment. When we think it is hell, we are experiencing hell; when our mind is open, it is close to the Suchness, and we are experiencing the Buddhahood. In short, the mind is inconceivable.

[The contemplation of] objects as inconceivable is as follows. As it says in the *Avataṃsaka Sūtra*: “The mind is like an artist that creates the various *skandhas* [like a painter creates images with various colors]. But in the whole world there is nothing that is not created by the mind.”⁶

Those who are not skilled in contemplation do not believe that mind embeds all the characteristics.⁷

One Mind Contains Three Thousands Worlds

Zhiyi divided the realms of existence into the ten inter-penetrating realms or destinies: buddhas, bodhisattvas, pratyeka-buddhas, śravakas, heavenly beings, fighting spirits (*asura*), human beings, beasts, hungry spirits or ghosts (*preta*) and depraved hell beings (hell). These are not ten separate distinct worlds, but rather experiences or states of existence in one reality. He refers to these ten “destinies” as states of experience.⁸ For example, when one performs an altruistic deed, one experiences the realm of the bodhisattva. When one has an insight into the true nature of reality, one experiences the realm of the Buddha. These realms are “inter-penetrating” or “mutually inclusive.” Each sentient being experiences these realms in accordance with his actions.

Each realm is a process of causes and effects that inherently entails all the other realms. Each of these realms can at each moment be characterized by the ten “Suchnesses” referred in the Lotus Sūtra. This may be understood either in terms of the environment conditioning these sentient beings to experience these realms, or these beings are considered in terms of their components. The Ten

⁵T46, no.1911, 52b4-9: 既自達妙境即起誓悲他。次作行填願。願行既巧破無不遍。遍破之中精識通塞。令道品進行。又用助開道。道中之位已他皆識。安忍內外榮辱莫著中道法愛。故得疾入菩薩位。Translation is based on Paul L. Swanson. 1994. Website: <http://www.nanzan-u.ac.jp/~pswanson/mhck/mhck.html>

⁶T46, no.1911, 52c6-8: 不可思議境者。如華嚴云。心如工畫師造種種五陰。一切世間中莫不從心造。

⁷T46, no.1911, 53a20: 不善觀者不信心具一切相。

⁸T33, no. 1716, 696a: 又心遊法界者，根塵相對，觀一念心，於十界中，必屬一界。若屬一界，即具百界千如。於一念中，悉皆備足。此心之幻師，常於一日夜，造種種眾生、種種五陰、種種國土。所謂地獄，假實國土，乃至佛界，假實國土，行人自選擇，可從於何道。

realms, each including all the others, make one hundred; one hundred multiplied by the ten Suchnesses, make one thousand, and one thousand multiplied by the three aspects become three thousands.

“One thought is endowed with the ten realms; one realm is endowed with the [other] ten realms, thus one hundred realms. One realm is endowed with thirty kinds of world [i.e., each of the ten dharma realms are included in each of the three types of worlds: the world of sentient beings, the worlds of the five *skandhas*, and the worlds of lands]. Then one hundred realms are endowed with three thousands worlds. The three thousand worlds are in one thought. If there is no thought, there is no world. If there is a momentary thought, then there are three thousands [world]. Neither we can say that the single thought has prior existence, and that all phenomena exist later, nor can we say that all phenomena have prior existence, and that the single thought exists later.”⁹

In the final analysis, every reality is an integrated and interdependent unity. Everything contains everything else, and the whole contains all things. It is described in terms of “the inter-inclusiveness of the ten realms” (十界互具). These three thousand worlds are contained in one thought. (T.46, 54a5-9)

If “all things arisen from one thought” refers to vertical and if “one moment contenting all things” refers to horizontal, then there can neither be vertical nor horizontal. The very thought is all dharmas. All dharmas are the thought. Neither vertical, nor horizontal; neither identical, nor different. They are profound and unique. Neither something cognizable, nor what is to be cognized; neither something expressible, nor what is to be expressed. Thus, it is said to be an “inconceivable state.”¹⁰

It is not really three thousands, but the unthinkable stage that is beyond language and thought. It refers to the higher meditation experience, where language and mind cease. This is beyond words; discursive thought is inadequate. Therefore they are called “inconceivable objects.”¹¹

It is also a kind of concept of non-differentiation. One is all; all are the one. One can not become attached to anything, including the stage of attainment. This is why the last stage is called the non-attached Dharma stage (無法愛).

The actual number, a thousand or a hundred or whatever is irrelevant. What matters is the inclusion and interpenetration of all things in one reality. In other words, all the above categories of the various characteristics of existence and the world of co-arising causes and conditions are progressively summarized as the four noble truths, the two truths of *samvrtisatya* and *paramārthasatya*, and the threefold truths of emptiness, conventional existence, and the Middle Path. Finally, the one truth of reality is a perfectly integrated unity. In the end, even this One Truth is reduced to the term “no truth”. But, “no truth” is still a conceptualization, which is inadequate to describe reality itself. “That which is beyond conceptualization is called subtle” (T.33, 681a24). Reality cannot be grasped conceptually; truth is beyond words. One needs words and concepts to describe verbally what is ultimately indescribable, as long as one is aware of this limitation.

⁹T46, no.1911, 54a5-10: 夫一心具十法界。一法界又具十法界百法界。一界具三十種世間。百法界即具三千種世間。此三千在一念心。若無心而已。介爾有心即具三千。亦不言一心在前一切法在後。亦不言一切法在前一心在後。

¹⁰T46, no.1911, 54a13-18: 若從一心生一切法者。此則是縱。若心一時含一切法者。此即是橫。縱亦不可橫亦不可。祇心是一切法。一切法是心故。非縱非橫非一非異玄妙深絕。非識所識。非言所言。所以稱為不可思議境界在於此

¹¹T46, no.1911, 54b27-28: 言語道斷心行處滅。故名不可思議境。

The Three Truths: Round and Inter-inclusive (三諦圓融)

The three truths doctrine in Tian Tai follows the doctrine of Dependent Co-arising (*pratītyasamutpāda*, Pali: *paṭicca samuppanna*) explained in the *Madhyamakakārikā* by Nāgārjuna, which holds that every thing arises from causes and conditions. Thus things are devoid (*śūnya*) of inherent nature (*svabhāva*).

What is the nature of reality and existence? If the perfect and ordinary are separate realms, how are they related, and how does one get “from here to there?” If they are same, why suffering and imperfections are so obvious in our mundane lives? Nāgārjuna’s answer, which served as the basis for much of subsequent Mahāyāna Buddhist thought, is found in the *Mūlamadhyamakakārikā*, most succinctly in chapter twenty-four, verses eight and nine:

8. All Buddhas depend on two truths
In order to preach the Dharma to sentient beings.
The first is the worldly mundane truth.
The second is the truth of supreme meaning.

9. If one is not able to know
The distinction between the two truths,
One cannot know the true meaning
Of the profound Buddha Dharma.

Conventional truth (*saṃvṛtisatya*), also called “worldly truth” (*lokasaṃvṛtisatya*), is the ordinary, common acceptance of the everyday phenomenal world as experienced and interpreted through our senses. What is the relationship between Conventional and Supreme truth (*paramārthasatya*)? The two truths are actually one. The twofold truth are two ways of viewing one reality. Then what is the relationship between the two views?

Zhiyi developed a solution utilizing a threefold structure. Zhiyi’s threefold truth concept is an extension of the traditional Mādhyamika theory of the two truths as taught in chapter twenty-four, verses eight and nine, of the *Mūlamadhyamakakārikā*. The direct literary inspiration for the formulation of the threefold truth concept is found in verse eighteen of the same chapter.

<i>yaḥ pratītyasamutpādaḥ</i>	Dependent co-arising
<i>śūnyatām tāṃ pracakṣmahe</i>	We declare to be <i>śūnyatā</i>
<i>sā prajñaptir upādāya</i>	That is dependent concept
<i>pratipat saiva madhyamā</i>	That is the Middle Path.

Pratītyasamutpāda means all things arisen due to a multitude of causes and conditions. *Śūnyatā* means the lack of intrinsic nature (*svabhāva*). *Svabhāva* defined as something absolute, uncreated and not dependent on anything else, and it never changes. *Śūnyatā* is an attack of such concepts. *Prajñāptir-upādāya* (dependent concept) refers to our phenomenal world which has temporary reality. This is called conventional existence. *Madhyamā* means the teaching of *śūnyatā* denies the view of extremism; the teaching of conventional designation denies the view of nihilism.

- To say that one dharma is all dharmas is [an expression of the phrase from the Middle Treatise, verse 24:18, that] “things arise through causes and condition” . This refers to conventional designation and the contemplation of conventionality.
- To say that all dharmas are one dharma is [an expression of the phrase] “this I explain as emptiness,” which is the contemplation of emptiness.
- To say “neither one nor all” is the contemplation of the Middle Way.¹²

¹²T46, no.1911, 55b13-15: 若一法一切法。即是因緣所生法。是為假名假觀也若一切法即一法。我說即是空空觀也。若非一非一切者即是中道觀。

- The emptiness of one [thing] is the emptiness of all; just because there are the meanings of conventional existence and the Middle does not mean that they are not empty. This is the general contemplation of emptiness.
- The conventionality of one [thing] is the conventionality of all; just because there are the meanings of emptiness and the Middle does not mean that they do not have conventionality. This is the general contemplation of conventionality.
- The Middleness of one is the Middleness of all; just because there are the meanings of emptiness and conventionality does not mean that they do not have Middleness. This is the general contemplation of the Middle. Thus, as the Middle Treatise explains, this is the threefold contemplation of a single thought [or, “the singleminded threefold contemplation (of objects)”] as inconceivable. All phenomena that we experience are also likewise.¹³

Co-arising, emptiness, conventional existence, and the Middle are not four realities, four separate existences, or four independent doctrines, but four ways to express the same one reality, the Buddha-dharma, which is *samsāra* to us, common ignorant mortals and *nirvāṇa* to a Buddha. Hence the common Mahāyāna proposition that “there is no difference between *samsāra* and *nirvāṇa*.” (Paul L., 1989, 5-6)

For Zhiyi, the threefold truth is an integrated unity with three aspects. The first, emptiness often identified with the highest truth. The second, conventional existence of phenomenal world as co-arising, often identified with the worldly truth. The third, the Middle is a simultaneous affirmation of both emptiness and conventional existence as aspects of a single integrated reality. Thus, these three components are not separate from each other but integral parts of a unified reality. They are simultaneous aspects of one reality.

One must realize the Middle Path. One must realize the emptiness of phenomenal reality simultaneously with the temporal and the provisional reality of these empty objects.

This Middle Path, however, must not be grasped as an eternal. It is rather manifested in and through and is identical with temporal phenomenal reality, which is again in turn empty of an unchanging substance. The circle is complete in itself, what Zhiyi calls “a round and inter-inclusive threefold truth.” Zhiyi summarized this in his *Fa hua xuan yi*:

The “round threefold truth” means that it is not only the Middle Path which completely includes the Buddha-Dharma, but also the real and the mundane [truths]. This threefold truth is round and inter-inclusive, one-in-three and three-in-one.¹⁴

In other words, the real truth, the mundane truth and the Middle Path are three ways of expressing the threefold aspects of a single integrated reality. This concept of the threefold truth plays a central role in Zhiyi’s Tian Tai philosophy and provides the structure for his interpretation of the Buddha-dharma.

Threefold Truth in Tian Tai is not real three but one rounded and integrated doctrine - one is all, all are one. In reality, it is one truth, but conventionally we speak of three. Zhiyi quotes from the Prajñāpāramitā Sūtra and the Lotus Sūtra to support his idea. (T46 p.28)¹⁵

The Round teaching in Tian Tai is based on the three truths. Each truth mutually includes each other. With the inter-inclusive three truths, one can understand the Round teaching better. These

¹³T46, no.1911, 55b15-19: 一空一切空無假中而不空。總空觀也。一假一切假無空中而不假。總假觀也。一中一切中無空假而不中。總中觀也。即中論所說不可思議一心三觀。

¹⁴T33, No. 1716, 705a5-7: 圆三谛者，非但中道具足佛法，真俗亦然，三谛圆融一三三一。

¹⁵T46, no.1911, 28b12-14: 次圆教但明一实谛。大经云。实是一谛方便说三。今亦例此。实是一谛方便说三。法华云。更以异方便助显第一义耳。

three truths also offer a theory for our daily practice. One needs to observe each moment of one's mind with three truths. Then one will accept others and be calm and serene. In fact, the threefold truth is the fundamental theory for Tian Tai's meditation practice. The notion of threefold truth is Zhiyi's understanding of the Buddha's teaching through his practice.

2. Arousing Compassionate Thoughts

Once we know the inconceivable objects, others' sufferings become ours. Thinking of the past, we have created unwholesome karmas due to our ignorance, thus we feel pity for ourselves. This kind of feeling of pity is also extended to others.¹⁶

Thinking of others and myself, one arouses the great compassion and makes vows:

1. I vow to take across the numberless living being.
2. I vow to cut off the endless afflictions.¹⁷
3. I vow to study the countless Dharma doors.
4. I vow to realize the supreme Buddha Way.¹⁸

Compassion is wisdom; wisdom is compassion. Compassion is to help all without any conditions, without any thinking. It is to do one's best to help others, to make others happy naturally. It is not sharing with hatred. There is no misconprehended emptiness, no attachment, or wrong views. This is the true arising of the *bodhicitta*.¹⁹

3. Skillful Means for Easing One's Mind

Skillful means for easing one's mind means calming and contemplation to ease one's mind by using appropriate methods. Skillful here indicates that there is no fixed method to rest one's mind.

“To ease one's mind” has two methods: 1) from other instruction, 2) through self-practice. Again, each has two kinds of practice:

- confidence practice and
- dharma practice.

The Practices refer to calming (*zhi*) and contemplation (*guan*). Again each practice has eight steps. (T46, 55c26)

- To praise the calming by following one's likeness in order to arouse one's interest on practicing calming mind.
- To praise the calming by the appropriate actions to arouse one's interest on calming mind. If one's mind becomes one, all wholesome actions grow leading to full enlightenment.
- To praise the calming as antidote to one's distractions to arouse one's interest on calming mind.
- To praise the calming that can induce one to the highest reality (*paramatha satya*), to arouse one's interest on practicing calming mind.
- To praise the contemplation to arouse one's interest on practicing calming mind.
- To praise the contemplation by the appropriate actions to arouse one's interest.
- To praise the contemplation as antidote to one's unwholesome thinking.
- To praise the contemplation and *prajñā* to make one understand the importance of practicing contemplation.

Consequently, the number of resting-mind reached to 512 by Zhiyi. Mainly, the method is either *zhi* or *guan*. As said by Zhiyi:

¹⁶T46, no.1911, 55c26-27: 既深識不思議境。知一苦一切苦。

¹⁷T46, no.1911, 56a10-12: 思惟彼我鯁痛自他。即起大悲興兩誓願。眾生無邊誓願度。煩惱無數誓願斷。

¹⁸T46, no.1911, 56a29: 法門無量誓願知。無上佛道誓願成。

¹⁹T46, no.1911, 56b9-12: 慈悲即智慧智慧即慈悲。無緣無念普覆一切。任運拔苦自然興樂。不同毒害不同但空不同愛見。是名真正發心菩提義。

“Just like to preserve our health and nurture our body and life by adjusting food and drink, in the same way, it is also applied to preserve dharma-body by calming considered as drink and by contemplating considered as food.”²⁰

Some practitioners may not be suitable for contemplating, such as those who think too much. For them, only calming method is used. Some may be only suitable for contemplating, like those whose mind is dazing and sleepy.²¹

Ultimately, beyond the three truths, there is no place for easing mind. Beyond calm and contemplate, there is no dharma of easing mind.²²

4. The Thorough Deconstruction of Dharmas

One needs to deconstruct all aspects of dharmas which are attached to one's mind. All dharmas are products of one's thought. With the thought deconstructed, all dharmas are deconstructed.²³

The Thorough Deconstruction of Dharmas has three meanings:

Deconstruction of Dharmas in Terms of “Non-Arising” is divided as (T46, 62a14):

2. From convention to emptiness: Deconstruct all wrong views (62) and mental *kleśa* (88). Thus they are empty.
3. From emptiness to convention : Refers to bodhisattvas who wish to help others. Thus they enter the conventional worlds.
4. From the two contemplations skillfully enter the middle, the highest truth. The three contemplations actually are in one-mind.

For the last one, contemplations skillfully enter the middle, says Zhiyi:

The proper contemplation of dharma nature does not rely on the two extremes [existence and non-existence] and avoids the four alternatives (*catuskoṭi*). It is pure in the final analysis. It does not cling nor attach to anything. As said by the *Vimalakīrti-nirdeśa-sūtra* “look up the sky without cling.” This wisdom once opened, it deconstructs one, and then all can be deconstructed. As none of the places are not deconstructed, it is called the Thorough Deconstruction of Dharmas.²⁴

To contemplate horizontally and vertically with one clear thought (橫豎一心明止觀): one-thought on the dependent co-arising dharma, as empty, as conventional, and as Middle. This one-thought contemplation can be divided as two (T46, 85b2-5):

- One-thought in general sense (總明一心), means one contemplates the *avidyā* as empty, as conventional, as Middle in one-thought. One understands that one contemplation includes the other three contemplations.²⁵
- One-thought through others (歷餘一心), means when the thought of desire or hatred or arrogance arises, one contemplates the thought as empty, as conventional and as Middle.²⁶

²⁰T46, no.1911, 59a10-11: 譬如養生或飲或食。適身立命。養法身亦爾。以止為飲以觀為食。

²¹T46, no.1911, 59a15-18: 一種禪師不許作觀。唯專用止。.....又一禪師不許作止。專在於觀。

²²T46, no.1911, 59a29-b2: 若離三諦無安心處。若離止觀無安心法。若心安於諦一句即足。如其不安巧用方便令心得安。

²³T46, 59b8–86a9: 橫豎諸法悉趣於心。破心故一切皆破。故言遍也。

²⁴T46, no.1911, 83b13-17: 今中道正觀觀無明法性。不依二邊不依四句。畢竟清淨無倚無著。故淨名云。稽首如空無所依。此智豁開一破一切破。靡所不遍故名破法遍也。

²⁵T46, no.1911, 84c4-5: 總者。祇約無明一念心。此心具三諦。體達一觀此觀具三觀。

²⁶T46, no.1911, 85b2-4: 歷餘一心三觀者。若總無明心未必是宜。更歷餘心或欲心瞋心慢心。此等心起即空即假即中。

5. Knowing what penetrates and what obstructs the path

One now distinguishes carefully between everything that conduces to the goal of ultimate perception and everything that hinders it.

The obstructs refer to ignorance (*avidyā*), *duḥkha*, the illusion of seeing and thought (見思), discrimination in *samsāra* (分段生死). Penetration refers to the one-thought on the three contemplations. (T46, no. 1911, 86c8-21)

6. Cultivating the steps to the path

If the five above mentioned modes fail of their purpose, the practitioner sorts out the thirty-seven aids to enlightenment, selecting those that will advance one towards one's goal and leaving the others.

The Thirty-Seven Aids to Enlightenment as “Spontaneous” (T46, 87c)

1. The Four Bases of Mindfulnesses
2. The Four Proper Endeavors
3. The Four Occult Powers
4. The Four Roots of Goodness
5. The Five Powers
6. The Seven Components of Awakening
7. The Eightfold Holy Path

7. Regulating through auxiliary methods

If one enters *samādhi* and has established the four *samādhis*, such a person with a sharp-faculty does not need antidote. When practicing *samādhi*, one encounters obstructions and one needs to practice the six *pāramitās* as antidotes to the obstructions.²⁷ If one still has obstructions, one needs to practice the five assistants as antidotes: (T46, no. 1911, p. 92c)

- 1) If one's mind prevailed with the three poisons, one should use counting the breath as antidote. If the counting is lost, one needs to count from the beginning.²⁸
- 2) If one is attached to the women's charm, one should use impurity as antidote. One needs to use impurity method by observing impurity (of the body) of the dying beloved ones. Her body becomes cold, color changes, worms come out from body and running with pus and thus impure.²⁹
- 3) If one is attached to hatred, one should apply compassion as antidote.
- 4) For wrong views, contemplate on the causation as antidote.
- 5) If sleepiness arises as obstruction to the path, one should chant the name of the Buddhas.

If the above methods can not help during the contemplation, one should include the Four Mindfulnesses, *prajñā-indriya* (faculty of wisdom 慧根), the power of wisdom (*prajñā-bala* 慧力), discernment (擇), *prītisambodhyaṅga* (喜覺分), right view (正見), right thought (*samyak-saṃkalpa* 正思惟) and the ten methods related to *prajñā*. If the *samādhi* does not arise, one needs to make some change and make the great vows.³⁰

²⁷T46, no.1911, no. 1911, 91a5-8.

²⁸T46, no.1911, 92c27-93a1: 若禪思時心多覺觀遍緣三毒。當用數息為治。數若不成即知心去。去即追還從初更數。防散錄心此為良治。

²⁹T46, no.1911, 93a6-12: 若緣女色耽湎在懷惑著不離。當用不淨觀為治。觀所愛人初死之相。言語適爾。奄便那去。身冷色變蟲膿流出。不淨臭處穢惡充滿。捐棄塚間如朽敗木。昔所愛重今何所見。是為惡物令我憂勞。既識欲過姪心即息。

³⁰T46, no.1911, 93b2-7: 若如上修而不入者。或非其宜當自思惟。理觀之中具四念處。慧根。慧力。擇。喜覺分。正見。正思惟。如是十法智度所攝。此是理觀。此解不明由於二世愚癡迷僻昏覆精神。故令三昧不顯。應當改革發大誓願。

8. Knowing the stage

The practitioner observes carefully development in his present state of practice, neither overestimating nor underestimating it.

The practice of the Four *Samādhi* explained above is skillful method. However, the Lotus Sūtra explains the practicing of the 5 repentances all the times daily as skillful methods.³¹

1. Repentance.
2. Pray
3. Sympathetic joy (*anumodana*). Happy to help others to perform wholesome actions.
4. Transfer one's merit to another (*pariṇamayati*)
5. To arouse the vow to save all sentient beings.

Based on the 5 repentance, there are 5 stages (T46, no. 1911, 98c-99a):

1. Believe in the 5 repentances can open the door for the contemplation.
2. Reciting and chanting
3. Teach and help others
4. With more confidence on practicing the 5 repentances, practice the six *pāramitās*.
5. Concentrate on proper practicing the six *pāramitās*.

Based on the practicing of repentance, one has entered the stage of ten confidences. Consequently, one knows the rest 42 stages.³²

9. Peace through patient recognition

One takes care not to let oneself be moved by external circumstances. At this stage the practitioner may be surrounded by fame, good cloth, money which like locusts eating all the leaves. One should refuse them early; one should not accept and not become attached to them. If they can not be refused, the practitioner will be entrapped by them.³³

10. Avoiding passionate attachment to dharmas

Having practiced the above nine steps, one is able to enter the reality. If not, it is the passionate attachment to dharmas which blocks the path.³⁴

Zhiyi quotes the *Prajñāpāramitā Upadeśa (Dazhidulun)* that the three *samādhis* are similar to the path of attainment. Before attaining the reality, one is easy to become attached to dharmas, which is called fall-near-top (頂墮). In this state, the cultivator does not move forward, nor does he regress backward. Once the attachment of dharmas is removed, one can enter the path to liberation.³⁵

These ten modes are called the Contemplation of Mahāyāna (T46, 100a3). Those who follow such vehicle are called Mahāyānist. Contemplating and concentrating the mind on nothing but *dharamtā* (dharma-nature), the characteristics of reality. Thus it is called great vehicle. One enables each mind as empty, as conventional and as Middle.³⁶

³¹T46, no.1911, 98a12-14: 若四種三昧修習方便。通如上說。唯法華別約六時五悔重作方便。今就五悔明其位相。

³²The 52 stage path of the bodhisattva.

³³T46, no.1911, 99b28c2: 若被名譽羅罽。利養毛繩眷屬集樹。妨蠱內侵枝葉外盡者。當早推之莫受莫著。推若不去翻被黏繫者。

³⁴T46, no.1911, 99c15-16: 行上九事過內外障。應得入真。而不入者。以法愛住著而不得前。

³⁵T46, no.1911, 99c26-29: 不進不退名為頂墮。若破法愛。入三解脫發真中道。

³⁶T46, no.1911, 100a11-12: 觀念念心無非法性實相。是名等一大車。於一一心即空即假即中。是名各賜大車。

Contemplating the Sense Realms while Responding to Objects as They Arise

The above ten modes of contemplations refer to the sitting meditation. This explains the contemplation in action, as we are in daily routine work. We often follow our mind. If we do not practice in our action, how can we be in conformity with reality?³⁷

While walking, each step includes the buddha-dharma. Once we accomplished with walking *samādhi*, standing, sitting, sleeping and speaking can also be understood. There is no *samādhi* for sleeping, but at this stage, the sleeping will follow one's own will.³⁸

When eye contacts with objects, it includes all dharmas; it is empty, conventional and Middle.³⁹ If eye is neither empty nor conventional, then all dharmas are neither empty nor conventional. Just as the empty sky where existence or non-existence are constantly ceased as the sun and the moon light cease all the darkness.⁴⁰

Once the contemplating walking/action is accomplished, one can apply it to any objects and conditions. Otherwise, how can the demons be destroyed? How the *kleśa* illness be removed? How can the profound meaning of the *dharmatā* be realized?⁴¹

Round and Abrupt Contemplation (圓頓止觀 *yuan dun zhi guan*)

What is Round and Abrupt contemplation? Zhiyi gives the following definition:

Round and Abrupt means, when one knows the reality, one knows all objects as middle, nothing is not real. When one thinks of one moment of dharma-realm, one color, one smell are all middle path. One's realm, Buddha realm and sentient beings' realm are also the same. The five aggregates (*khandha*) are the same. There is no suffering (*dukkha*) to be abandoned. Ignorance, *samsāra* are the same as the *bodhi*. There is no cause of suffering to be removed. Extreme views are also middle. There is no path to practice. *Samsāra* is *nirvāṇa*; there is no secession and nothing attainable. There is no suffering, no cause, thus there is no mundane world (*loka*). There is no path, no cessation, thus there is no supra-mundane world (*lokottara*). There is pure reality, no other things beyond reality. The nature of dharmas (*dharmatā*) is serene thus called *zhi* (*śamatha*). Serenity and constant bright are called *guan* (*vipaśyana*). There may be beginner, but not different from the second. This is called the Round and Abrupt *zhi guan*.⁴²

Zhiyi further explains, in the Round and Abrupt *śamatha* and *vipaśyana*, by practicing one truth, one practices all the three (emptiness, conventional existence and the middle), just like the eyes, light and objects -these three things - are always together when we perceive an object. One contains three; three contain one. (T46. No.1911, 25b)

³⁷T46, no.1911, 100b16-21: 端坐觀陰入如上說。歷緣對境觀陰界者。緣謂六作境謂六塵大論云。於緣生作者於塵生受者。如隨自意中說。若般舟常行。法華方等半行。或掃灑執作皆有行動。隨自意最多。若不於行中習觀。云何速與道理相應。

³⁸T46, no.1911, 100c16-19: 舉足下足道場中來具足佛法矣。例前可知。行緣既爾。住坐臥語。作例前可解。三昧無臥法隨自意則有。

³⁹T46, no.1911, 100c27-28: 眼色一念心起即是法界。具一切法。即空即假即中。

⁴⁰T46, no.1911, 101a4-6: 若眼一法非空非假。則一切法非空非假。猶如虛空有無永寂。亦如日月無幽不照。

⁴¹T46n1911, 101c19-21: 觀行若明, 能歷緣對境, 觸處得用。若不如是。魔軍何由可破。煩惱重病何由可除。法性深義何由可顯。

⁴²T46, 1c-2a: 圓頓者。初緣實相, 造境即中, 无不真實。系緣法界, 一念法界。一色一香无非中道。己界及佛界眾生界亦然。陰入皆如, 无苦可舍。无明尘劳即是菩提, 无集可断。边邪皆中正无道可修。生死即涅槃, 无灭可证。无苦无集故无世间。无道无灭故无出世间。纯一实相。实相外更无别法。法性寂然名止。寂而常照名观。虽言初後无二无别。是名圓頓止觀。

A practitioner should apply any one of the three truths into practice. When one is applied, the others are automatically applied. In the sense, the moment one applies the Buddha Dharma, one is automatically practicing the Round and Abrupt contemplation at that very moment. A new practitioner at that moment has the same experience as an advanced one. The most important message here is that one needs to apply the Dharma to the present moment mind.

Hurvitz concludes that this school of thought has no interest in objective reality, rather in reality itself as it impinges on the mind. It is not an idealistic school maintaining that everything has existence only within the mind. Zhiyi chose the mind as it was easier that way for the purpose of contemplation. (Leon, 1980, 317)

Zhiyi also explains his meditation system is Inclusive Dharma (攝法). *Śamatha* and *vipaśyana* include all Buddha's teaching. *Śamatha* can calm all things, while *vipaśyana* lightens the truth (理 principles). Thus it includes all Buddha Dharmas.⁴³

In the Round and Abrupt Contemplation, the three aspects - emptiness, conventional existence, and the Middle - are contemplated simultaneously. It is spontaneously and immediately perceived as being integrated, non-dual and synonymous. (Paul L. 1989, 121) It is called Round and Abrupt contemplation in a sense that it includes all the methods of practices found in Buddhism. Those with sharp faculty of understanding can directly move to the last stage. It is "Abrupt" in a sense that anyone can locate their practice at any moment. The most important is that one needs to apply any method to practice. The beginners, conventionally need to follow these steps.

Conclusion

Zhiyi's *Mohe Zhiguan* explains the meditation methods as the Twenty-five skillful devices, the Four *samādhi* and the Ten modes of contemplation. The Twenty-five skillful devices are preparatory stage, or foundation for the later progress.

The Four *samādhi* is designed for the beginners who wish to practice meditation intensively such as retreat, or for those ascetics who live in a mountain hermitage. It is an initial training for further meditation practice. The four *samādhi* in *Mohe Zhiguan* is the easiest method for beginners because they are described in detail for daily practices. Every Buddhist monastery and temple, in modern time China, practice the morning and evening services are more or less based on Zhiyi's Lotus *Samādhi*.

The Ten modes of contemplation under the proper practice apply to all kinds of practices. Among the ten modes of contemplation, the first one is the most important, where the Tian Tai's core theory on meditation is explained – one thought endowed with three thousands worlds. It is the unthinkable higher stage experienced by the enlightened ones. The most important for the meditation practitioners is to be aware of their thoughts at each moment. When we think it is hell we are experiencing hell; when our mind is open, close to the Suchness, we are experiencing the Buddhahood. In short, the mind is inconceivable.

If one can not make any progress by contemplating the inconceivable objects, one needs to make vows to arouse compassionate thoughts. Sometimes, one also needs to practice skillfully *zhi guan* to ease one's mind. In the progress of practice, one needs to deconstruct all aspects of dharmas which are attached to one's mind using the three contemplations. One should be aware of the obstructions to the path. One may need to go back to some basic practices such as the thirty-seven aids to enlightenment. In practice, some situations may arise. In such cases, one needs to know how to deal

⁴³T46, 29c: 第四明攝法者。疑者謂止觀名略攝法不周。今則不然。止觀總持遍收諸法。何者。止能寂諸法。如炙病得穴眾患皆除。觀能照理如得珠王眾寶皆獲。具足一切佛法。

with them by using different methods or antidotes. One also need to know the stage, but the fundamental stage is confidence. Zhiyi stresses on repentance practice to ensure one entering the stage of confidence. One should take care not to let oneself be moved by external circumstances such as fame, *dāna*. One needs to avoid all attachments that may block one's progress. The ten modes of contemplations refer to the sitting meditation. It is important that one should apply these practices to one's daily activities.

The meditation method in *Mohe Zhiguan* is also called the Round and Abrupt contemplation, where Zhiyi includes all methods of practice such as ritual practice and repentance. Any object can be practiced if one understands the higher truth is not beyond the conventional. One should see all the phenomena as empty, conventional and middle in one single thought.

Bibliography

Primary Source

- T = Taishō-shinshū-daizōkyō Chinese Tripiṭaka (e.g. “T46, no.1911, 49a” means Book 46, Number 1911, page 49, column a)
- T33, No.1716 妙法蓮華經玄義 Profound Meaning of the Lotus Sūtra
- T34, No.1718 妙法蓮華經文句 Textual Explanation of the Lotus Sūtra
- T46, No.1911 摩訶止觀 The Great Calming and Contemplation (*Mahā-śamatha-vipaśyana*).
- T46, No.1915 修習止觀坐禪法要(童蒙止觀 or 小止觀) the Smaller-*Śamatha-Vipaśyana*.
- T46, No.1916 禪波羅蜜次第法門 Explanation of the Gradual Dharma Door of the *Dhyāna Pāramitā*.
- T46, No.1917 六妙法門 The Six Wondrous Gates of Liberation (*Liu-Miao-Fa-Men*)
- T46, No.1918 四念處
- T46, No.1919 天台智者大師禪門口訣
- T46, No.1920 觀心論
- T46, No.1922 釋摩訶般若波羅蜜經覺意三昧
- T46, No.1921 觀心論疏
- T46, No.1923 諸法無諍三昧法門

Secondary Source

- Bhikshu Dharmamitra. 2009. *The Essentials of Buddhist Meditation*. Translated (from Zhiyi's Small Zhiguan). Kalavinka Press, Seattle.
- Donner, Neal, and Stevenson, Daniel B. 1993. *The Great Calming and Contemplation: A Study and Annotated Translation of the First Chapter of Chih-i's Mo-ho chih-kuan*. University of Hawaii Press, Honolulu.
- Hurvitz, Leon. 1980. *Chih-i (538–597): An Introduction to the Life and Ideas of a Chinese Buddhist Monk*. M'elange Chinois et Bouddhiques, vol. 12 (1960–1962). Institut Belges Des Hautes Etudes Chinoises, Brussels.
- Johnson, Peter. 2001. *The Great Calm-Observation: Mo-Ho Chih-Kuan*. Website: <http://www.tien-tai.net/lit/mksk/MKSKintro.htm>, Accessed: Aug. 19, 2010.
- Kenneth, K. Inada. 1997. “The Chinese Doctrinal Acceptance of Buddhism” *Journal of Chinese Philosophy*, vol 24:1, PP. 5-17. Honolulu, Hawaii, U.S.A.
- Lusthaus, Dan. 1998 “Buddhist Philosophy, Chinese.” Routledge Encyclopedia of Philosophy, Version 1.0, London and New York: Routledge.
- Ng, Yu-kwan. 1993. *T'ien-t'ai Buddhism and Early Mādhyamika*. University of Hawaii Press, Honolulu.
- Pruden, Leo M. 2005. “Tian Tai.” *Encyclopedia of Religion*, Second Edition. Lindsay Jones, editor in chief. Macmillan Reference USA.
- Shih, Sheng-Yen. 1980. “The Teaching of One Thought contains Three Thousand in Tian Tai.” *Modern Buddhism*, 57, (1980.10) Taipei. 釋聖嚴“天台思想的一念三千”現代佛教學術叢刊, 第 57 期 (1980.10) 頁 207-221 臺北市.
- Swanson, Paul L. 1989. *Foundations of T'ien-t'ai Philosophy: The Flowering of the Two Truths Theo-*

- ry in Chinese Buddhism*. Asian Humanities Press, Berkeley.
- . 1994. *Mo-ho chih-kuan*. Translations (CD-Rom). Tokyo: Kosei Publishing Co. Tokyo. Website: <http://www.nanzan-u.ac.jp/~pswanson/mhck/mhck.html> Accessed: Aug. 19, 2010.
- . 2002. "Ch'an and Chih-kuan: T'ien'-t'ai Chih's View of 'Zen' and the Practice of the Lotus Sutra", a paper prepared for presentation at the International Lotus Sutra Conference on the theme "The Lotus Sutra and Zen", 11-16 July 2002, sponsored by Gene Reeves and Rissho Koseikai. PDF version: <http://www.nanzan-u.ac.jp/~pswanson/mhck/mhck.html>
- Zhang, Mantao. 1968 "The development of Chinese Buddhism Thought." *Hua-Kang Buddhist Journal*, No. 01. Taipei: The Chung-Hwa Institute of Buddhist Studies <http://www.chibs.edu.tw/publication/hkbj/01/hkbj0103.htm> 張曼濤. "中國佛教的思惟發展" 華岡佛學學報第 1 期 (p133-195) (民國 57 年). 臺北: 中華學術院佛學研究所.
- Ziporyn, Brook. 2004. "Tian Tai School." *Encyclopedia of Buddhism*. edited by Robert E. Buswell, Jr. Macmillan Reference USA.