

Zeitschrift: Asiatische Studien : Zeitschrift der Schweizerischen Asiengesellschaft = Études asiatiques : revue de la Société Suisse-Asie
Herausgeber: Schweizerische Asiengesellschaft
Band: 59 (2005)
Heft: 4

Artikel: The means of penetrating truth : T'ien-T'ai theory of knowledge
Autor: Shen, Haiyan
DOI: <https://doi.org/10.5169/seals-147700>

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THE MEANS OF PENETRATING TRUTH T'IEN-T'AI THEORY OF KNOWLEDGE

Haiyan Shen, Shanghai University

Abstract

In Chih-i's systematization of Buddhist practice, his theory of truth and knowledge plays a key role in attaining the state of buddhahood: the knowledge one obtains determines one's level of penetrating truth of either shallow or deep. To Chih-i, truth and knowledge are two aspects of the same reality, the goal one aims at accomplishing in one's religious practice. This article presents a descriptive approach to Chih-i's apprehension of knowledge in the context of his work *Abstruse Meaning of the Lotus Sūtra*, so that layout and functional structures of his combining conceptualization can be demonstrated.

I. Introduction

This article is related to an article I have previously written entitled "Objects as Truth are Subtle: Chih-i's Theory of Truth" (*Chung-Hwa Buddhist Studies*, 8, 2004, pp. 371–438). In that article, I have explored Chih-i's (538–597) theory of truth as a foundation of his systematization of Buddhism. Subtlety of Objects is the first category of the Ten Subtleties set up in his huge commentary of the *Lotus Sūtra*, entitled *The Abstruse Meaning of the Lotus Sūtra* (妙法蓮花經玄義).¹ Among the Ten Subtleties, the first five categories of Subtleties (Subtlety of Objects, Subtlety of Knowledge, Subtlety of Practice, Subtlety of Positions, Subtlety of the Threefold *Dharma*) constitute the core expression of Chih-i's

1 See *Taishō* vol. 33, no. 1716, pp. 681–814. In the following, we will call this work briefly *Hsüan-i*. The Ten Subtleties Chih-i sets up to illustrate Buddhism are: (1) *ching miao* 境妙 (subtlety of objects), (2) *chih miao* 智妙 (subtlety of knowledge), (3) *hsing miao* 行妙 (subtlety of practice), (4) *wei miao* 位妙 (subtlety of positions), (5) *san-fa miao* 三法妙 (subtlety of the threefold *dharma*), (6) *kan-ying miao* 感應妙 (subtlety of empathy and response), (7) *shen-t'ung miao* 神通妙 (subtlety of supra-mundane powers), (8) *shuo-fa miao* 說法妙 (subtlety of expounding the *dharma*), (9) *chüan-shu miao* 眷屬妙 (subtlety of retinues), and (10) *kung-te li-i miao* 功德利益妙 (subtlety of merit and benefit). For details, see *Hsüan-i*, T. 33, pp. 697c–764b.

thought. According to Chih-i, knowledge and objects are indispensable to each other:

The ultimate principle [truth] is abstruse and profound, and it cannot be manifested without knowledge. [Although] knowledge is capable of knowing the place [where truth resides], it would not be merging without objects [as truth]. Since objects [as truth] are merging and subtle, knowledge is also entitled to be merging and subtle.²

In the category “Subtlety of Objects”, Chih-i establishes a system of truth by combining categories of truth conceived in the Buddhist canon with his own comprehension of truth. This includes six categories of objects: Objects of the Ten Suchnesses,³ Twelffold Causality,⁴ Fourfold Truth,⁵ Two Truths,⁶ Three-

2 See *ibid.*, p. 707a.

3 The Ten Suchnesses are Chih-i's scheme of characterizing the True Reality or Ultimate Truth, including: appearance, nature, substance, power, function, causes, conditions, effects, retributions, and beginning-and-end-ultimately-alike. Chih-i defines the common meaning of the Ten Suchnesses as follows: “Suchness of its appearance” (*ru-shih hsiang* 如是相) bears the characteristics of being external and distinguishable. “Suchness of its nature” (*ru-shih hsing* 如是性) bears the characteristics of being internal and unchangeable. “Suchness of its substance” (*ru-shih t'i* 如是體) refers to the principal quality that intrinsically belongs to oneself. “Suchness of its power” (*ru-shih li* 如是力) refers to the potentiality. “Suchness of its function” (*ru-shih tso* 如是作) refers to that which constructs. “Suchness of its causes” (*ru-shih yin* 如是因) refers to the causes that bring about effects similar to themselves. “Suchness of its conditions” (*ru-shih yüan* 如是緣) refers to indirect or conditional causes. “Suchness of its effects” (*ru-shih kuo* 如是果) refers to the effects that are the same as their causes, i.e., the effect is produced by the “repetitive cause”. “Suchness of its retributions” (*ru-shih pao* 如是報) refers to the effects resulting from the deeds one has done in the past incarnation. “Suchness of its beginning-and-end-ultimately-alike” (*ru-shih pen-mo chiu-ching teng* 如是本末究竟等) refers to the identity among the first suchness of its appearance and the last ninth suchness of its retribution, whereby both the beginning and the end share the same reality. The beginning contains the destination pointing to the end, and the end is the result that manifests what is contained in the beginning. Besides the common meaning of the Ten Suchnesses, the Ten Suchnesses are also defined by Chih-i in the groups with evil destinies, with wholesome destinies, in the group of the Two Vehicles, and in the group of *bodhisattvas* and Buddhas. For details, see *Hsüan-i*, T. 33, pp. 694a–696a. For a brief discussion of Chih-i's theory of the Ten Suchnesses, see Shen, “Objects as Truth are Subtle: Chih-i's Theory of Truth,” pp. 379–383.

4 The “twelve links of dependent origination” are: ignorance (*wu-ming* 無明, Skt. *avidyā*), volitional activity (*hsing* 行, Skt. *saṃskāra*), consciousness (*shih* 识, Skt. *viññāna*), name-and-form (*ming-se* 名色, Skt. *nāmarūpa*), six senses (*liu-ju* 六入, Skt. *ṣaḍāyatana*), contact (*ch'u* 觸, Skt. *sparsa*), sensation (*shou* 受, Skt. *vedanā*), desire (*ai* 愛, Skt. *tṛṣṇā*), attachment (*ch'ü* 取, Skt. *upādāna*), existence (*yu* 有, Skt. *bhava*), rebirth (*sheng* 生, Skt.

- jāti*), and old age-and-death (*lao-ssu* 老死, Skt. *jarāmaraṇa*). Cf. Chappell, *T'ien-t'ai Buddhism*, pp. 99–101; Hurvitz, *Chih-i*, pp. 349–351. For a treatment of the Twelvefold Causality, see David Kalupahana, *Causality: The Central Philosophy of Buddhism*. Chih-i illustrates the truth of the Twelvefold Causality in terms of four types of understanding this truth, including (i) the Twelvefold Causality of origination and extinction of the conceivable (*ssu-i sheng-mieh shih-erh yin-yüan* 思議生滅十二因緣), (ii) Twelvefold Causality of neither origination nor extinction of the conceivable (*ssu-i pu-sheng pu-mieh shih-erh yin-yüan* 思議不生不滅十二因緣), (iii) Twelvefold Causality of origination and extinction of the inconceivable (*pu-ssu-i sheng-mieh shih-erh yin-yüan* 不思議生滅十二因緣), and (iv) Twelvefold Causality of neither origination nor extinction of the inconceivable (*pu-ssu-i pu-sheng pu-mieh shih-erh yin-yüan* 不思議不生不滅十二因緣). For details, see *Hsüan-i*, T. 33, pp. 698c–700a. For a brief discussion of Chih-i's theory concerning objects as four types of the Twelvefold Causality, see Shen, "Objects as Truth are Subtle: Chih-i's Theory of Truth", pp. 386–391.
- 5 The Four Noble Truths consist of the truth of suffering (*k'u* 苦, Skt. *duḥkhasatya*), the truth of the cause of suffering (or accumulation; *chi* 集, Skt. *samudayasatya*), the truth of the extinction of suffering (or extinction; *mieh* 滅, Skt. *nirodhasatya*), and the truth of the path leading to the extinction of suffering (*tao* 道, Skt. *mārgasatya*). Chih-i illustrates the Four Noble Truths in terms of four types, including (i) Four Noble Truths of origination and extinction (*sheng-mieh ssu-ti* 生滅四諦), (ii) Four Noble Truths of neither origination nor extinction (*wu-sheng-mieh ssu-ti* 無生滅四諦), (iii) Four Noble Truths of the immeasurable (*wu-liang ssu-ti* 無量四諦), and (iv) Four Noble Truths of non-function (*wu-tso ssu-ti* 無作四諦). For details, see *Hsüan-i*, T. 33, p. 701a–b. For a brief discussion of Chih-i's theory concerning objects as four types of the Four Noble Truths, see Shen, "Objects as Truth are Subtle: Chih-i's Theory of Truth," pp. 391–396.
- 6 The Twofold Truth (*erh-ti* 二諦, Skt. *satyadvaya*) refers to the Worldly Truth (*shih-ti* 世諦, Skt. *saṃvṛtisatya*) and the Absolute Truth (*chen-ti* 真諦, Skt. *paramārthasatya*). The Worldly Truth concerns empirical existence, and the Absolute Truth concerns emptiness of existence. Chih-i enumerates the Two Truths in terms of seven types, including: (i) The Twofold Truth that is understood as "real existence" (*shih-yu* 實有) belongs to the level of attainment of the *Tripiṭaka* Teaching (*tsang-chiao* 藏教). (ii) The Twofold Truth that is understood as "emptiness of illusory existence" (*huan-yu k'ung* 幻有空) belongs to the level of attainment of the Common Teaching (*t'ung-chiao* 通教). (iii) The Twofold Truth that is understood as "illusory existence being empty and not empty" (*huan-yu k'ung-pu-k'ung* 幻有空不空) belongs to the level of attainment of the Separate Teaching entering the Common (*pieh-ju-t'ung* 別入通). (iv) The Twofold Truth that is understood as "illusory existence and all *dharma*s tending toward emptiness and non-emptiness" (*huan-yu i-ch'ieh-ch'ü k'ung-pu-k'ung* 幻有, 一切趣空不空) belongs to the level of attainment of the Perfect Teaching entering the Common (*yüan-ju-t'ung* 圓入通). (v) The Twofold Truth that is understood as "illusory existence and emptiness, and neither existence nor emptiness" (*huan-yu-wu pu-yu pu-wu* 幻有無, 不有不無) belongs to the level of attainment of the Separate Teaching (*pieh-chiao* 別教). (vi) The Twofold Truth that is understood as "illusory existence and emptiness, neither existence nor emptiness, and all *dharma*s tending toward neither emptiness nor non-

fold Truth,⁷ and One Truth.⁸ Each one of these categories is classified by Chih-i into Four Teachings (*ssu-chiao-i* 四教義),⁹ indicating that there are four levels

emptiness" (*huan-yu-k'ung pu-yu pu-k'ung i-ch'ieh-ch'ü pu-yu pu-k'ung* 幻有空, 不有不空, 一切趣不有不空) belongs to the level of attainment of the Perfect Teaching entering the Separate (*yüan-ju-pieh* 圓入別). (vii) The Twofold Truth that is understood as "illusory existence and emptiness, all *dharma*s tending toward existence, emptiness, and neither existence nor emptiness" (*huan-yu-k'ung i-ch'ieh ch'ü-yu ch'ü-k'ung ch'ü-pu-yu pu-k'ung* 幻有空, 一切趣有, 趣空, 趣不有不空) belongs to the level of attainment of the Perfect Teaching (*yüan-chiao* 圓教). For details, see *Hsüan-i*, T. 33, pp. 702c–703b. For a brief discussion of Chih-i's theory concerning objects as seven views of the Twofold Truth, see Shen, "Objects as Truth are Subtle: Chih-i's Theory of Truth," pp. 396–404.

- 7 For Chih-i, true reality consists of the Threefold Truth: Emptiness as non-substantiality of things (*k'ung* 空, Skt. *śūnyatā*), the provisional as the conventional existence (*chia* 假, Skt. *prajñapti*), and the Middle Way as the synthesis of emptiness and the provisional (*chung* 中). Therefore, Chih-i regards the Middle Way as the most succinct formula in expressing the Ultimate Truth. According to Chih-i's scheme, there are five types of the Threefold Truth, including: (i) The Threefold Truth that is understood as "outflow, no-outflow, and neither outflow nor no-outflow" (*yu-lou fei-yu-lou fei-yu-lou fei-wu-lou* 有漏, 非有漏, 非有漏非無漏) belongs to the level of attainment of the Separate Teaching entering the Common (*pieh-ju-t'ung* 別入通). (ii) The Threefold Truth that is understood as "outflow, no-outflow, neither outflow nor no-outflow that embraces all *dharma*s" (*yu-lou fei-yu-lou fei-yu-lou fei-wu-lou chü i-ch'ieh-fa* 有漏, 非有漏, 非有漏非無漏具一切法) belongs to the level of attainment of the Perfect Teaching entering the Common (*yüan-ju-t'ung* 圓入通). (iii) The Threefold Truth that is understood as "existence and emptiness, neither existence nor emptiness, and the Middle Way posited at the Absolute Truth" (*yu-k'ung fei-yu fei-k'ung tui-chen chung-tao* 有空, 非有非空, 對真中道) belongs to the level of attainment of the Separate Teaching (*pieh-chiao* 別教). (iv) The Threefold Truth that is understood as "existence and emptiness, neither existence nor emptiness, and specifying the Absolute Truth as the Middle Way" (*yu-k'ung fei-yu fei-k'ung tien-chen chung-tao* 有空, 非有非空, 點真中道) belongs to the level of attainment of the Perfect Teaching entering the Separate (*yüan-ju-pieh* 圓入別). (v) The Threefold Truth that is understood as an integrated unity of three in one and one in three belongs to the Perfect Teaching (*yüan-chiao* 圓教). For details, see *Hsüan-i*, T. 33, pp. 704c–705a. For a brief discussion of Chih-i's theory concerning objects as five types of the Threefold Truth, see Shen, "Objects as Truth are Subtle: Chih-i's Theory of Truth," pp. 404–408.
- 8 The One Truth is Chih-i's ultimate understanding of truth, which demonstrates that there is only one Ultimate Truth regarding the true nature of reality. For details, see *Hsüan-i*, T. 33, p. 705a.
- 9 The Four Teachings refer to the *Tripiṭaka* (*tsang-chiao* 藏教), the Common (*t'ung-chiao* 通教), the Separate (*pieh-chiao* 別教), and the Perfect Teachings (*yüan-chiao* 圓教), in terms of the content of the teaching of the Buddha, and they are formulated by Chih-i. The *Tripiṭaka* (collection of writings in Buddhism) Teaching refers to *śrāvakayāna* Buddhism, which consists of the teachings of the three *piṭakas*, including *sūtras* (*ching* 經, i.e., the

of understanding each category of truth, namely that of the *Tripitaka*, Common, Separate, and Perfect Teaching. In Chih-i's view, these four levels result from the four different faculties common to living beings, which are classified as either "dull" or "superior." The faculty of the supreme understanding of truth belongs to the Perfect Teaching, which is thus synonymous with the ultimate understanding of truth, i.e., Ultimate Truth or True Reality. In Chih-i's perfect harmonization philosophy, because each category of truth is classified into four levels, it follows that every one of these six categories of truth within the same level of understanding can be combined and can illustrate each other complementarily. By means of such system of combination, the content of every category of truth is enriched, for the definition of each category of truth is no longer confined to its original meaning, but is enhanced by being connected with the definition of the other five categories of truth. Hence, Chih-i demonstrates how all categories of truth expressed in the Buddhist canon contain the ultimate truth that is represented by the supreme understanding of the Perfect Teaching.

Chih-i's classification of knowledge is closely related to his categories of truth, because what knowledge concerns are objects as truth. Without knowledge, objects as truth cannot be contemplated. It is knowledge that points to the

teachings of the Buddha), *vinayas* (lǚ 律, i.e., discipline), and *abhidharmas* (lun 論, i.e., commentaries on Buddhist doctrines), and is designed for the *śrāvakas* and *pratyekabuddhas*. The Common Teaching is common to both *śrāvakayāna* and elementary *Mahāyāna*, and caters to *śrāvakas*, *pratyekabuddhas*, and the *bodhisattvas* of lower faculties. The Separate Teaching means that the teaching caters to the capability of the *bodhisattvas* only, and is separate from the former two teachings, and is also separate from the last teaching of the Perfect, for the doctrine of the Separate Teaching does not yet enable one to perceive an integrated reality. The Perfect Teaching addresses all the Three Vehicles (*śrāvakas*, *pratyekabuddhas*, and the *bodhisattvas*), and expounds the Middle Way of mutual identification, recognizing the fundamental identity among all entities. The scheme of the Fourfold Teaching is termed later by the Korean Buddhist Monk Chegwan (Ch. *Ti-kuan* 諦觀) (d.971) in his *T'ien-t'ai ssu-chiao-i* 天台四教儀 (T. 46, No. 1931, pp. 773–780) as the *hua-fa ssu-chiao* 化法四教 (four teachings of conversion). The reason these four teachings are considered to incorporate all teachings of the Buddha is because they constitute an ascending order, in which the first three teachings (*Tripitaka*, Common, Separate) can lead to the Perfect Teaching of attaining buddhahood. For a further explanation of the four teachings, see Hurvitz, *Chih-i*, pp. 248–271; Mou Tsung-san, *Fo-hsing yü po-jo*, vol. 2, pp. 624–648, Ming-Wood Liu, *Madhyamaka Thought in China*, pp. 207–215; Ng, *T'ien-t'ai Buddhism and Early Mādhyamika*, 39–47; Yang Huinan, "Chih-i te wu-shih pa-chiao p'an," *Cheng-kuan* 正觀, No. 3, 1997, pp. 38–63; A. Kashiwagura, "The Meaning of Four Doctrines in Medieval Tiantai," *Indogaku Bukkyogaku Kenkyu*, vol. XLIX, No. 1, pp. 41–44.

location of truth. Conversely, the significance of knowledge lies in its relation to objects as truth. Therefore, only if truth is manifested, can knowledge be considered subtle. In lieu of the fact that they complement each other as one entity, each one of these categories is indispensable to each other.

II. Chih-i's Discussion of the Subtlety of Knowledge

Chih-i's discussion of the Subtlety of Knowledge¹⁰ is carried out under two headings: (A.) "General Discussion of Various Kinds of Knowledge" (*tsung-lun chu-chih* 總論諸智) and (B.) "Discussing Knowledge in terms of Objects" (*tui-ching lun-chih* 對境論智). Part A enumerates and defines twenty kinds of knowledge which are classified into four groups corresponding to the Four Teachings. The classification of these twenty kinds of knowledge becomes meaningful by revealing what they reflect in terms of the six categories of objects, i.e., the way they are correlated with each of the six categories of objects as truth. Each one of these six categories is further classified into four types of understanding in terms of the Four Teachings, and the twenty kinds of knowledge reflect these four types of understanding accordingly.

The second major part B displays the complementary relationship between objects as truth and knowledge by allocating the latter to various objects as truth, which again leads to the formulation of new categories of knowledge. This indicates that the twenty categories of knowledge are combined with each of the six categories of objects. Through such combination six new categories of knowledge are established, which is Chih-i's final aim of categorizing knowledge: such a redundant correlation allows him to demonstrate that knowledge and objects constitute an inseparable entity.

Furthermore, as various categories of objects as truth are classified by Chih-i into coarse or subtle, various levels of knowledge are also determined as either coarse or subtle. With different levels of knowledge, one's perception of objects as truth differs. Chih-i introduces his categories for perceiving truth in the light of knowledge within this correlative framework. Considering Chih-i's category "Subtlety of Objects" as an introduction to his conception of truth, the category "Subtlety of Knowledge" then reveals itself as an indispensable element that determines one's perception of truth. This means that the perception

10 *Hsüan-i*, T. 33, pp. 707a–715b.

of objects as truth must involve knowledge, and knowledge must concern objects as truth, beside the fact that truth is penetrated by knowledge. Hereafter is a description of Chih-i's discussion about the Subtlety of Knowledge under these two major headings, presenting his theory of knowledge in its original framework.

A. General Discussion of Various Kinds of Knowledge

(*tsung-lun chu-chih* 總論諸智)¹¹

Here, Chih-i presents (1) his scheme of the twenty kinds of knowledge, (2) the formation and definition of these categories, (3) their characteristics, (4) examination of the twenty kinds of knowledge in relation to six categories of objects as truth, (5) classification of these twenty kinds of knowledge in terms of coarse or subtle, and (6) the concluding part of transforming coarse knowledge into subtle knowledge.

1. *The enumeration of twenty categories of knowledge*

(1) The first category is "mundane knowledge" (*shih-chih* 世智), which belongs to the mundane world and does not concern the attainment of the Path. Chih-i explains that "mundane knowledge" constitutes no path towards enlightenment, because it is filled with deviant ideas and false attachments. People's minds do not act in accordance with the principle or truth, and do not have faith to enter the correct path.¹² Therefore, such category of knowledge can be established. Chih-i defines its characteristics for the case of China as different from those in India: while the Indians tend to allow their fancy to run wild, the Chinese aim at practical things, such as social behaviors, living skills, knowledge of nature, cultivation of supra-mundane powers, and so forth, for the purpose of gaining fame and fortune, and satisfying desires. These aims generally belong to mundane knowledge and are conceived by the minds of ignorant beings.

(2) The second category is "knowledge of the five methods of mind-cessation¹³ and the four types of mindfulness"¹⁴ (*wu-t'ing-hsin ssu-nien-ch'u Chih* 五停心,

11 See *ibid.*, pp. 707a–710c.

12 See *ibid.*, p. 707b.

13 *Wu-t'ing-hsin* 五停心 refers to the five methods of mind-cessation that can cease five hindrances. These methods are used by *śrāvakas* when they first start their religious

四念處智). This category of knowledge belongs to the beginning stage of religious practice. The initial stage is called by Chih-i as the “ordinary rank of a lower level” (*wai-fan* 外凡),¹⁵ and refers to the first three of the “seven worthy positions” (*ch'i-hsien-wei* 七賢位) of the *śrāvaka*.¹⁶ Such category is established, because this knowledge is related to the *śrāvaka* practice in terms of the “five methods of mind-cessation and the four types of mindfulness.”¹⁷ Chih-i explains how the practice of the “five methods of mind-cessation” and the “four types of mindfulness” work out in terms of knowledge. The knowledge of the “five methods of mind-cessation” concerns one’s practice of concentration and contemplation in order to cease the flow of thoughts and to gain wisdom. This is

practice. The first method concerns the contemplation of impurity (*pu-ching kuan* 不淨觀) for overcoming covetousness (*t'an-yü* 貪欲). The second method concerns the contemplation of kindness and compassion (*tz'u-pei kuan* 慈悲觀) for overcoming enmity (*ch'en-hui* 嗔恚). The third method concerns the contemplation of causes and conditions (*yin-yüan kuan* 因緣觀) for overcoming stupidity (*yü-ch'ih* 愚癡). The fourth one concerns the contemplation of being mindful of Buddha (*nien-fo kuan* 念佛觀) for overcoming karmic hindrances (*yeh-chang* 業障). The last one concerns the contemplation of counting breaths (*shu-hsi kuan* 數息觀) for stopping scatteredness and disorder (*san-luan* 散亂). Cf. Hurvitz, *Chih-i*, p. 346.

- 14 The four types of mindfulness (*ssu-nien-ch'u* 四念處, Skt. *catvāri smṛtyupasthānāni*) consist of two groups, i.e., the “four types of the mindfulness that are practiced individually” (*pieh-hsiang nien-ch'u* 別相念處), and the “four types of the mindfulness that are practiced together” (*tsung-hsiang nien-ch'u* 總相念處). *Tsung-hsiang nien-ch'u* refers to the stage of the “four types of mindfulness that eliminates false views in relation to all things,” i.e., all things are impure, suffering, impermanent, and non-selfhood. *Pieh-hsiang nien-ch'u* refers to the stage of the “four types of mindfulness that eliminates false views in relation to individual entities, i.e., observing that the body is impure” (*kuan shen-pu-ching* 觀身不淨, Skt. *kāyasmṛtyupasthāna*), sensation is suffering (*kuan shou-shih-k'u* 觀受是苦, Skt. *vedanāsmṛtyupasthāna*), the mind is impermanent (*kuan hsin-wu-ch'ang* 觀心無常; Skt. *cittasmṛtyupasthāna*), and *dharma*s have no independent reality in themselves (*kuan fa-wu-wo* 觀法無我, Skt. *dharmasmṛtyupasthāna*).
- 15 In Chih-i’s scheme regarding the degrees of *śrāvakas*, there are altogether fourteen positions: the Seven Worthy Positions (*ch'i-hsien-wei* 七賢位), and the Seven Saintly Positions (*ch'i-sheng-wei* 七聖位). The first three degrees of the Seven Worthy Positions are called *wai-fan* 外凡 (the ordinary rank of a lower level), and the last four are called *nei-fan* 內凡 (the ordinary rank of a higher level), to which the Four Wholesome Factors belong.
- 16 The first three of the Seven Worthy Positions of the *śrāvaka* refer to the five methods of mind-cessation (*wu-t'ing-hsin* 五停心), and two groups of the four types of the mindfulness, i.e., the four types of the mindfulness that are practiced individually, and the four types of the mindfulness that are practiced together.
- 17 *Hsüan-i*, T. 33, p. 707b.

the initial stage of *śrāvaka* practice where one strives for purification and clears away hindrances.¹⁸ Furthermore, knowledge of the “four types of mindfulness” is to correct one’s false views in order to prepare oneself to perceive the Four Noble Truths. Knowledge of the “four types of mindfulness” treats four distortions, so that they are prevented from arising. These four types of contemplation are just at the beginning stage of overturning the four distortions,¹⁹ and therefore do not indicate the principle of sagehood. Thus, they are spoken of in terms of the knowledge of the “ordinary rank of a lower level.”²⁰

(3) The third category “knowledge of the four wholesome factors” (*ssu-shan-ken chih* 四善根智) is related to the second stage of religious practice of the *śrāvaka*, referring to the last four of the “seven worthy positions” (*ch'i-hsien-wei* 七賢位) of the *śrāvaka* that are classified by Chih-i as the “ordinary rank of a higher level” (*nei-fan* 內凡). Chih-i states that because these four degrees, i.e. the four wholesome factors *nuan-fa* 暖法 (heat; Skt. *ūṣmagata*), *ting-fa* 頂法 (summit; Skt. *mūrdhan*), *jen-fa* 忍法 (acquiescence; Skt. *kṣānti*), and *shih ti-i-i fa* 世第一義法 (highest mundane *dharma*; Skt. *laukikāgradharma*) concern perception of the Four Noble Truths, and are what the wholesome fruition or development spring from, it is natural to group them together to form this category.²¹ The names are descriptive terms for assimilating the Four Noble Truths, and the four sub-stages are related to each other from one step gradually ascending to the next one: Chih-i maintains that the first sub-stage of assimilating the Four Noble Truths is preparatory, which is indicated by the term *nuan* 暖 (heat);²² the second sub-stage *ting* 頂 (summit) is transitional, where one may regress to the starting stage, which is called *ting-t'ui* 頂退 (retrogressing from the summit), or one progresses to the third stage, which is

18 See *ibid.*, p. 707c.

19 The four distortions (*ssu-tao* 四倒, Skt. *viparyāsacatuṣka*) refer to four kinds of false views, which are grouped into two types. The first type is the four distortions of an ignorant man, who mistakes impermanent life and death as constancy, bliss, selfhood, and purity. The second type is the four distortions of the Two Vehicles, who mistakes *nirvāṇa* as non-constancy, non-bliss, non-selfhood, and non-purity. *San-tsang fa-shu* 三藏法數, p. 352, s.v. 凡小八倒.

20 *Hsüan-i*, T. 33, p. 707c.

21 See *ibid.*, p. 707b. Both the *wai-fan* 外凡 (ordinary rank of a lower level) and the *nei-fan* 內凡 (ordinary rank of a higher level) constitute the category Seven Worthy Positions of the *śrāvaka*.

22 *Hsüan-i*, T. 33, pp. 707c–708a.

called *ting-chu* 頂住 (abiding in the summit);²³ the third sub-stage *ren* 忍 (acquiescence) consists of three types of acquiescence. The first type is *hsia-jen* 下忍 (acquiescence of a lower level), which is about the proper contemplation of the four characteristics of each of the Four Noble Truths²⁴ in the realm of desire, and in the realms of form and formlessness. The realm of desire entails the Four Noble Truths, and the realms of form and formlessness together entail the Four Noble Truths. Altogether, the former adds up to sixteen types of contemplation, and the latter adds up to the sixteen types of contemplation as well. Overall, there are thirty-two types of contemplation of the Four Noble Truths in association with the three realms (*san-shih-erh hsin* 三十二心). The second type is *chung-jen* 中忍 (acquiescence of a middle level), which reduces the number of contemplations. This means that with these two types of contemplation, one is able to eliminate one lower type of contemplation. For instance, if one contemplates on suffering in the realm of desire and in the realms of form and formlessness, as well as on the path within the realm of desire, one is able to eliminate the contemplation of the path in the realms of form and formlessness. The third type is *shang-jen* 上忍 (acquiescence of a higher level), in which one is able to assimilate the Four Noble Truths by single-mindedly contemplating on suffering in the realm of desire.²⁵ The fourth sub-stage *shih ti-i-i fa* 世第一義法 (highest mundane *dharma*) is another name for the acquiescence of a higher level (*shang-jen* 上忍), which produces acquiescence in the truth of suffering (*k'u-fa-jen* 苦法忍).²⁶

(4) The fourth category is called “knowledge of the four fruitions” (*ssu-kuo chih* 四果智). The four fruitions (*ssu-kuo* 四果, Skt. *catvāri phalāṇi*) *srotāpanna-phala* (*hsü-t'o-huan* 須陀洹), *sakṛdāgāmi-phala* (*ssu-t'o-han* 斯陀含),

23 See *ibid.*, p. 708a–b.

24 The four characteristics of the Four Noble Truths are explained in the *A-p'i-ta-mo chü-she-lun* 阿毗達磨俱舍論 (Skt. *Abhidharmakośaśāstra*, written by Vasubandhu 世親, and translated by Hsüan-tsang 玄奘. T. 29, No. 1558. The Truth of Suffering has the characteristics of no-permanence (*fei-ch'ang* 非常), suffering (*k'u* 苦), emptiness (*k'ung* 空), and no-selfhood (*fei-wo* 非我). The Truth of the Accumulation has the characteristics of cause (*yin* 因), accumulation (*chi* 集), origination (*sheng* 生), and condition (*yüan* 緣). The Truth of Extinction has the characteristics of extinction (*mieh* 滅), quiescence (*ching* 靜), subtlety (*miao* 妙), and departure (*li* 離). The Truth of the Path has the characteristics of path (*tao* 道), suchness (*ju* 如), practice (*hsing* 行), and transcendence (*ch'u* 出). Cf. T. 29, No. 1558, p. 137a.

25 *Hsüan-i*, T. 33, p. 708b–c.

26 See *ibid.*, pp. 708c–709a.

anāgāmiṃphala (*a-na-han* 阿那含), and *arhat* (*a-luo-han* 阿羅漢) are the four levels of attainment of the *śrāvaka*. Chih-i maintains that all of them can perceive emptiness as Absolute Truth.²⁷ Therefore, they are grouped together to form this category of knowledge.²⁸ Knowledge related to the four fruitions of the *śrāvaka* includes eight types of acquiescence (*pa-jen* 八忍, Skt. *aṣṭakṣānti*) and eight kinds of knowledge (*pa-chih* 八智, Skt. *aṣṭajñāna*), as well as nine types of non-hindrances (*chiu-wu-ai* 九無礙), and nine types of liberation (*chiu-chieh-t'uo* 九解脫).²⁹ The former two types of knowledge concern one's theoretical acquiescence and direct intuition of the Four Noble Truths. The latter two types of knowledge concern one's severance of delusions in the three realms and personal attainment of liberation as a result of the delusional rectification in the three realms.

(5) The fifth category is called "knowledge of the *pratyekabuddha*" (*chih-fo chih* 支佛智). According to Chih-i, the practice of the *pratyekabuddha* concerns the understanding of truth in terms of specific characteristics, which is further related to the twelvefold causality of the three periods of time: past, present, and future (*san-shih* 三世; Skt. *tryadhvan*). The two links, ignorance and volitional activity, are causes and belong to the past which lead to five links: consciousness, name-and-form, the six senses, contact, and sensation as the effect in the present. The present affects the three links of desire, attachment, and existence,

27 The doctrines expounded by the Buddha center on phenomenon or existence as the Worldly Truth and noumenon or emptiness as the Absolute Truth.

28 See *Hsüan-i*, T. 33, p. 707b.

29 *Pa-jen pa-chih* 八忍八智 (The eight types of acquiescence and eight kinds of knowledge) refer to the theoretical acquiescence in and direct intuition of the Four Noble Truths. Acquiescence (*jen* 忍, Skt. *kṣānti*) concerns severing false views and wrong attitudes, and knowledge or intuition (*chih* 智) concerns realizing the principle. Each of the Four Noble Truths consists of these two actions, which add up to sixteen types of the contemplation. The nine types of non-hindrances (*wu-ai-tao* 無礙道, Skt. *ānantaryamārga*) refer to the one cultivating the contemplation of severing delusions in the three realms, so that one will no longer be hindered by delusions. The three realms consist of nine stages: one stage in the realm of desire; four stages in the realm of form, including initial *dhyāna*, second *dhyāna*, third *dhyāna*, and fourth *dhyāna*; and three stages in the realm of formlessness, including emptiness (*k'ung-ch'u* 空處), consciousness (*shih-ch'u* 識處), nothing-exists (*wu-suo-yu-ch'u* 無所有處), and neither conception nor non-conception (*fei-hsiang fei-fei-hsiang ch'u* 非想非非想處). The nine stages on the path to liberation (*chieh-t'uo-tao* 解脫道, Skt. *vimuktimārga*) means that when delusions of false views and wrong attitudes in these nine stages of the three realms are severed, one attains liberation. *San-tsang fa-shu* 三藏法數, p. 532, s.v., 三十四心斷結; Hurvitz, *Chih-i*, p. 258, note 1.

which arise as the causes in the present. Furthermore, the consequences of the present cause the two links of rebirth and old age-and-death, and as a whole these will arise in the future. The *pratyekabuddha* specifically addresses the characteristics of truth, and therefore he is capable of overcoming recurring delusions that are left of the false ideas and wrong attitudes of the three realms. Therefore, it follows that the understanding of the *pratyekabuddha* is formed as such category of knowledge.³⁰ The knowledge of the *pratyekabuddha* includes his understanding of truth in terms of general (*tsung-hsiang* 總相) and specific characteristics (*pieh-hsiang* 別相). The general characteristics of truth refer to the *śrāvaka*'s understanding of the Four Noble Truths centering on suffering and the cause of suffering, while the specific characteristics refer to the *pratyekabuddha*'s understanding of the twelvefold causality that distinguishes the twelve links of Dependent Origination.³¹

(6) The sixth category "knowledge of the Six Perfections" (*liu-tu chih* 六度智)³² is related to the *bodhisattva*'s practice of the Six Perfections. The *bodhisattva* with this type of knowledge practices the Six Perfections, because he perceives truth according to phenomenal appearances (*yüan-shih* 緣事), which is to believe that there are causes of suffering and suffering as effect. In order to get rid of these causes and effects, one has to practice the Six Perfections. However, perceiving truth according to the principle (*yüan-li* 緣理) means to understand that there is actually neither cause nor effect. Chih-i points out that the *bodhisattva* of the Six Perfections is weak in perceiving truth according to the principle of emptiness (i.e., there is neither origination as cause nor extinction as effect), but strong in perceiving truth according to the phenomenal appearances or facts (i.e., all *dharma*s have origination as cause and extinction as effect). Therefore, this category of knowledge is established.³³ The *bodhisattva* with the knowledge of the Six Perfections has overcome but not yet completely severed

30 *Hsüan-i*, T. 33, p. 707b.

31 For details, see Chappell, *T'ien-t'ai Buddhism*, pp. 99–102.

32 The Six Perfections (*liu-tu* 六度, Skt. *ṣaṭpāramitā*) are: perfection of giving (*shih-tu* 施度, *dānapāramitā* 檀波羅密多), perfection of self-discipline (*chieh-tu* 戒度, *śīlapāramitā* 屍波羅密多), perfection of forbearance (*jen-tu* 忍度, *kṣāntipāramitā* 羼提波羅密多), perfection of exertion (*chin-ching-tu* 精進度, *vīryapāramitā* 毗梨耶波羅密多), perfection of meditation (*ting* 定度, *dhyānapāramitā* 禪那波羅密多), and perfection of wisdom (*chih-tu* 智度, *prajñāpāramitā* 般若波羅密多). Cf. Hurvitz, *Chih-i*, pp. 351–353; Chappell, *T'ien-t'ai Buddhism*, pp. 105–106.

33 See *Hsüan-i*, T. 33, p. 707b.

delusions. His belief in the truth as actual cause and effect is so strong that he is willing to sacrifice his own life and fortune in order to eliminate the cause of suffering and to reach the extinction of suffering.³⁴

(7) The seventh category is the “knowledge of the *śrāvaka* who perceives emptiness by embodying *dharmas*” (*t’i-fa sheng-wen chih* 體法聲聞智). This category of knowledge is related to the way the *śrāvaka* of the Common Teaching perceives the truth of emptiness. This knowledge is expedient for *śrāvakas*, because it is the knowledge of the *bodhisattva* (with lower faculties) of the Common Teaching, whose way of perceiving emptiness is by embodying *dharmas* as they truly are (*t’i-fa* 體法): lacking any substantial being. This way of perceiving emptiness is different from the *śrāvaka* of the *Tripiṭaka* Teaching, who perceives emptiness by analyzing and differentiating *dharmas* until nothing is left to analyze (*hsi-fa* 析法).³⁵ Since “embodying *dharmas*” is not designed for the *śrāvaka*, for him, this knowledge is expedient. However, this expedient knowledge is still superior to the *śrāvaka* knowledge of the “ordinary rank of a lower level” (*nei-fan* 內凡), and of the “ordinary rank of a higher level” (*wai-fan* 外凡). Therefore, such category of knowledge is established.³⁶ Its characteristic indicates that the *śrāvaka* of the Common Teaching understands the Four Noble Truths as centered on suffering and the cause of suffering. His goal is to perceive emptiness as the Absolute Truth. By perceiving the phenomenal world as empty, Absolute Truth is reached. In that sense, realization of Worldly Truth is identical to Absolute Truth.³⁷

(8) The eighth category is called “knowledge of the *pratyekabuddha* who perceives emptiness by embodying *dharmas*” (*t’i-fa chih-fo chih* 體法支佛智). The way of perceiving the truth of emptiness by embodying *dharmas* is also related to the knowledge of the *pratyekabuddha* of the Common Teaching. “Embodying *dharmas*” is not specifically designed for the *pratyekabuddha*, and therefore such knowledge is not expedient. Seeing that his level of attainment is

34 The *bodhisattva* of the Six Perfections refers to the *Śākyamuni Buddha* in his previous lives, who practiced the Six Perfections for three *asaṃkhyā*. Cf. Chappell, *T’ien-t’ai Buddhism*, pp. 105–106.

35 For a further explanation of these two different ways of penetrating emptiness by differentiating *dharmas*, or by embodying *dharmas*, see Ng Yu-Kwan, *T’ien-t’ai Buddhism and Early Mādhyamika*, pp. 42–43.

36 *Hsüan-i*, T. 33, p. 707b.

37 See *ibid.*, p. 709a.

higher than the *śrāvaka*, his knowledge is also superior to that of the *śrāvaka* in the previous sixth category. Chih-i comments that the knowledge of the *pratyekabuddha* is slightly superior to the previous category seven. Therefore, this category of knowledge is established.³⁸ The characteristic of this category of knowledge indicates that the *pratyekabuddha* of the Common Teaching is superior to the *śrāvaka* of the Common Teaching. Instead of reaching emptiness as Absolute Truth by differentiating and analyzing *dharmas* until nothing is left to analyze, the way of perceiving emptiness by the *pratyekabuddha* is by embodying emptiness right within *dharmas*. Like the *śrāvaka*, the *pratyekabuddha* understands the general characteristics of truth in terms of the Four Noble Truths. Moreover, the *pratyekabuddha* understands the specific characteristics the truth in terms of the twelvefold causality. He distinguishes each of the twelve links as either cause or effect in the three periods of time. Conceptualizing the Absolute Truth through perception of the phenomenal world as empty is analogous to Worldly Truth.³⁹

(9) The ninth category is called “knowledge of the *bodhisattva* who perceives emptiness by embodying *dharmas* as an expedient means of entering the Absolute Truth” (*t’i-fa p’u-sa ju-chen fang-pien chih* 體法菩薩入真方便智). The previous two categories of knowledge ascribe the figure “embodying *dharmas*” to the *śrāvaka*, and to the *pratyekabuddha*; the same is true for the category of knowledge the *bodhisattva* of the Common Teaching belongs to. This category is considered to be expedient, because penetrating emptiness as the Absolute Truth is the goal of the *śrāvaka* and of the *pratyekabuddha*. “Entering the provisional” (*ju-chia* 入假 or *ch’u-chia* 出假) to save living beings is the goal of the *bodhisattva*, and therefore the knowledge of “entering the absolute” (*ju-chen* 入真) is its expedient means. Chih-i states that the *bodhisattva* of the Common Teaching has expedient knowledge of entering Absolute Truth, and thus learns the Four Doors: the door of knowledge (*chih-men* 智門), the door of wisdom (*hui-men* 慧門), the door of *dhāraṇi* (*t’uo-luo-ni-men* 陀羅尼門), and the door of liberation without any hindrance (*wu-ai-chieh-men* 無礙解門).⁴⁰ Furthermore, his attainment of emptiness as Absolute Truth also crosses

38 See *ibid.*, p. 707b.

39 See *ibid.*, p. 709a.

40 See *ibid.*, p. 707b. The “Four Doors” (*ssu-men* 四門) may refer to the door of knowledge (*chih-men* 智門), wisdom (*hui-men* 慧門), *dhāraṇi* (*t’uo-luo-ni-men* 陀羅尼門), and liberation without any hindrance (*wu-ai-chieh-men* 無礙解門). With the first door, the *bodhisattva* knows the faculties of all living beings, and applies great knowledge to comply

the perception of worldly phenomena, and therefore, for such *bodhisattva*, Worldly Truth is identical to Absolute Truth.⁴¹

(10) The tenth category, “knowledge of the *bodhisattva* who embodies *dharmas* in entering the provisional” (*t’i-fa p’u-sa ch’u-chia chih* 體法菩薩出假智), denotes the proper knowledge of the *bodhisattva*. Chih-i defines this knowledge as *chih-cheng yüan-su* 智正緣俗, which means that the purpose of the *bodhisattva* who conceives emptiness by embodying *dharmas* is to enter the provisional existence to save living beings. Therefore, his knowledge is appropriate for the sake of helping others, and his affinity is with the mundane world.⁴² The *bodhisattva* of the Common Teaching with this category of knowledge is characterized by Chih-i as progressing from self-realization of the truth (from the Four Doors) to the involvement in worldly affairs (from the Four Doors) in order to liberate others.⁴³

(11) The eleventh category is the “knowledge of the Separate Teaching with the Ten Faiths” (*pieh-chiao shih-hsin chih* 別教十信智).⁴⁴ Beginning with the first ten stages in the fifty-two stages, the *bodhisattva* of the Separate Teaching has already obtained the knowledge of the Middle Way, which is obviously superior to the previous category of knowledge that concerns Absolute Truth. In Chih-i’s scheme of religious progress, to be able to perceive emptiness as Absolute Truth

with them in order to liberate them. With the second door, the *bodhisattva* applies subtle wisdom to expound the profound meaning of the *dharma* in order to open the wisdom of living beings and to reflect on the empty nature of all *dharmas*. With the third door, the *bodhisattva* leads living beings to hold the proper faith, and causes them to extinguish all evil minds and practice all wholesome *dharmas*. With the fourth door, the *bodhisattva* applies the knowledge of non-hindrance, and expounds the inexhaustible and profound meanings of the *dharma* to living beings, in order to lead them to attain liberation without any hindrance. *San-tsang fa-shu* 三藏法數, p. 162, s.v. 菩薩四法門.

41 *Hsüan-i*, T. 33, p. 709a.

42 See *ibid.*, p. 707b.

43 See *ibid.*, p. 709a.

44 The Ten Faiths (*shih-hsin* 十信) are the first group of the ten stages in the fifty-two stages of a *bodhisattva*, who subdues delusions of false views and wrong attitudes within the three realms (*chieh-nei chien-ssu-huo* 界內見思惑). They include: (1) faith (*hsin* 信), (2) mindfulness (*nien* 念), (3) exertion (*ching-chin* 精進), (4) wisdom (*hui* 慧), (5) concentration (*ting* 定), (6) non-retrogression (*pu-t’ui* 不退), (7) merit-transference (*hui-hsiang* 迴向), (8) *dharma*-protection (*hu-fa* 護法), (9) precepts (*chieh* 戒), and (10) vow (*yüan* 願). Cf. Chappell, *T’ien-t’ai Buddhism*, p. 131; Hurvitz, *Chih-i*, p. 363.

is the attainment of the *śrāvaka* and of the *pratyekabuddha*. Yet for the *bodhisattva* of the Separate Teaching, he is able to progress to perceive the truth of the Middle Way. Chih-i explains that the *bodhisattva* of the Separate Teaching has the knowledge of the Ten Faiths. He is the first person who knows the Middle Way. He is superior to the former (i.e., category ten), but is inferior to the later (i.e., category twelve). That way, this category of knowledge is established.⁴⁵ The *bodhisattva* of the Separate Teaching with this category of knowledge is not concerned about the Ultimate Truth as a pure conception. What inspires him is the Ultimate Truth as effectuated virtue, which denotes a practical aspect, i.e., how truth initiates a *bodhisattva*'s action in the mundane world to save living beings.⁴⁶

(12) The twelfth category, "knowledge of the three kinds of the Ten Minds" (*san shih-hsin chih* 三十心智),⁴⁷ is related to the attainment of the *bodhisattva* of the

45 *Hsüan-i*, T. 33, p. 707b.

46 See *ibid.*, p. 709a.

47 The three kinds of the Ten Minds (*san shih-hsin* 三十心) refer to the *shih-chu* 十住 (Ten Dwellings, Skt. *daśabhūmi*), *shih-hsing* 十行 (Ten Practices), and *shih-hui-hsiang* 十迴向 (Ten Merit-transferences). The Ten Dwellings (*shih-chu* 十住) are the second group of the ten stages in the fifty-two stages of a *bodhisattva* who cuts off delusions of lacking innumerable kinds of knowledge of saving beings (*ch'en-sha-huo* 塵沙惑) within the three realms, and subdues these delusions beyond the three realms. *Ch'en-sha-huo* 塵沙惑 (delusion of lacking innumerable kinds of knowledge) is one of the three delusions set up by Chih-i. The other two delusions are *ch'ien-ssu-huo* 見思惑 (delusion of false views and wrong attitudes) and *wu-ming-huo* 無明惑 (delusion of ignorance). The Ten Dwellings include: (1) bringing forth a resolve to attain enlightenment (*fa-hsin* 發心), (2) putting things in order (*chih-ti* 治地), (3) cultivating practices (*hsiu-hsing* 修行), (4) nobility of spiritual rebirth (*sheng-gui* 生貴), (5) perfection of expedient means (*chü-tsu fang-pien* 具足方便), (6) rectification of the mind (*cheng-hsin* 正心), (7) non-retrogression (*pu-t'ui* 不退), (8) childlike goodness (*t'ung-chen* 童真), (9) prince of truth (*fa-wang-tzu* 法王子), and (10) coronation (*kuan-ting* 灌頂). The Ten Practices (*shih-hsing* 十行) are the third group of the ten stages in the fifty-two stages of a *bodhisattva* who cuts off delusions of lacking innumerable kinds of knowledge of saving beings beyond the three realms. They include: joy (*huan-hsi* 歡喜), (2) benefit (*jao-i* 饒益), (3) unobstructed (*wu-wei-ni* 無違逆), (4) unswerving (*wu-ch'ü-jao* 無屈擾), (5) unconfused (*wu-ch'ih-luan* 無癡亂), (6) attractive (*shan-hsian* 善現), (7) unattached (*wu-chuo* 無著), (8) hard-won (*nan-te* 難得), (9) exemplary (*shan-fa* 善法), and (10) true (*chen-shih* 真實). The Ten Merit-transferences (*shih-hui-hsiang* 十迴向) are the fourth group of the ten stages in the fifty-two stages of a *bodhisattva* who subdues fundamental ignorance and practices the contemplation of the Middle Way. They include: (1) saving all beings yet free from the form of all beings (*ch'iu-i-ch'ieh chung-sheng li-chung-sheng hsiang* 救一切衆生離衆生相), (2) not annihilation

second to the fourth groups of the ten stages in the fifty-two stages of a *bodhisattva*. Since these three groups of the ten stages are equivalent to the attainment of the *śrāvaka* that belongs to the “ordinary rank of a higher level” (*nei-fan* 內凡), and therefore they are grouped together to form this category of knowledge.⁴⁸ The *bodhisattva* of the Separate Teaching with this category of knowledge is related to three different levels of religious practice in the light of his conception of the Threefold Truth. At the level of the Ten Dwellings, the *bodhisattva* conceives mainly the view of emptiness. At the level of the Ten Practices, the *bodhisattva* progresses to conceive mainly the view of the provisional existence. At the level of the Ten Merit-transferences, the *bodhisattva* proceeds to directly conceive the Middle Way without having to first sever his primary habitual tendencies, more specifically, its affliction derived from false views and wrong attitudes through thirty-four mental states.⁴⁹ This is accomplished because he realizes that the “threefold course of ignorance” (*san-tao* 三道) is identical to the “threefold virtuous quality of buddhahood” (*san-te* 三德).⁵⁰

(phenomenal distinctions while realizing the non-substantiality of all distinctions, *pu-huai* 不壞), (3) equality with all the Buddhas (*teng i-ch'ieh-fo* 等一切佛), (4) reaching every corner of the universe (to pay homage to all the Buddhas, *chih i-ch'ieh-ch'u* 至一切處), (5) a treasure of inexhaustible merit (accumulated from the above practices to be used for the salvation of others, *wu-chin kung-te-tsang* 無盡功德藏), (6) entering into the “good root” of non-differentiation (*ju i-ch'ieh p'ing-teng shan-ken* 入一切平等善根), (7) treating all beings as equally deserving (*sui-shun i-ch'ieh chung-sheng* 隨順一切衆生), (8) (seeing) the form of suchness (underlying all phenomenal distinction, *chen-ju hsiang* 真如相), (9) being liberated without restraints or attachments (through realizing that all things are one, *wu-fu wu-chuo chieh-t'o* 無縛無著解脫), and (10) penetrating into the infinitude of the Dharma-realm (as one reality of non-distinction, *ju fa-ch'ieh wu-liang* 入法界無量). Cf. Chappell, *T'ien-t'ai Buddhism*, pp. 132–135; Hurvitz, *Chih-i*, pp. 363–366.

48 *Hsüan-i*, T. 33, p. 707b.

49 See *ibid.*, p. 709a. The thirty-four mental states (*san-shih-ssu hsin* 三十四心) include sixteen mental states and eighteen mental states. The sixteen mental states refer to the eight kinds of acquiescence (*pan-jen* 八忍) and the eight kinds of knowledge (*pa-chih* 八智). They are the combination of the theoretical acquiescence (*lei-jen* 類忍) and direct intuition (*lei-chih* 類智), with which one severs erroneous views and correctly perceives the Four Noble Truths. The eighteen mental states refer to the nine stages on the path free from all hindrances (*chui-wu-ai* 九無礙), and the nine stages on the path to liberation (*chui-chieh-t'uo* 九解脫道), with which one's mind is completely free from deluded attitudes. See Hurvitz, *Chih-i*, p. 258, note 1; Chappell, *T'ien-t'ai Buddhism*, p. 117, note 46.

50 *Hsüan-i*, T. 33, p. 709a.

(13) The thirteenth category, “knowledge of the Ten Stages” (*shih-ti chih* 十地智),⁵¹ is related to the fifth group of the Ten Stages in the fifty-two stages of a *bodhisattva*. The Ten Stages are the highest level of attainment of the *bodhisattva* before he attains buddhahood, and are the knowledge of the sage. Therefore, the Ten Stages are grouped together to form this category of knowledge.⁵² The *bodhisattva* of the Separate Teaching with the knowledge of the Ten Stages is mainly concerned about applying the view of the Middle Way for his soteriological activity of saving beings.⁵³

(14) The fourteenth category, “knowledge of the Buddha of the *Tripiṭaka*” (*san-tsang-fo chih* 三藏佛智), specifically belongs to the Buddha of the *Tripiṭaka* Teaching (*san-tsang fo* 三藏佛), referring to the *Śākyamuni Buddha*. According to the *Tripiṭaka* Teaching, he practiced the Six Perfections in his previous lives as a *bodhisattva* for three immeasurable eons (*san-ta a-seng-ch'i-chieh* 三大阿僧祇劫, Skt. *asaṃkhyā*), until he attained buddhahood in this lifetime.⁵⁴ The knowledge of the Buddha of the *Tripiṭaka* Teaching is characterized as having severed primary habitual tendencies.

(15) The fifteenth category, “knowledge of the Buddha of the Common Teaching” (*t'ung-chiao-fo chih* 通教佛智), is related to the Buddha of the Common Teaching and is superior to the previous category. Chih-i maintains that such knowledge is superior in severing delusions and reflecting on the

51 The Ten Stages (*shih-ti* 十地, Skt. *daśa bhūmayāḥ*) are the fifth group of the ten stages in the fifty-two stages of a *bodhisattva*, on which the *bodhisattva* severs fundamental ignorance, and realizes the Middle Way. They include: (1) joyful stage (*huan-hsi-ti* 歡喜地, Skt. *pramuditā*), (2) free from defilement (*li-kou-ti* 離垢地, Skt. *vimalā*), (3) light-giving (*fa-kuang-ti* 發光地, Skt. *prabhākarī*), (4) brilliant wisdom (*yen-hui-ti* 焰慧地, Skt. *arciṣmatī*), (5) hard-to-conquer (*nan-sheng-ti* 難勝地, Skt. *sudurjayā*), (6) facing true-reality (*hsien-ch'ien-ti* 現前地, Skt. *abhimukhī*), (7) thoroughgoing practice (*yüan-hsin-ti* 遠行地, Skt. *dūraṅgamā*), (8) immovable (*pu-tung-ti* 不動地, Skt. *acalā*), (9) wonderfully wise (*shan-hui-ti* 善慧地, Skt. *sādhumatī*), and (10) *dharma*-cloud (*fa-yün-ti* 法雲地, Skt. *dharma meghā*) that reveals all things through the Middle Way. Cf. Chappell, *T'ien-t'ai Buddhism*, pp. 135–136; Hurvitz, *Chih-i*, pp. 366–367.

52 *Hsüan-i*, T. 33, p. 707b.

53 See *ibid.*, p. 709a.

54 See *ibid.*, p. 707b. For a detailed description of Śākyamuni Buddha's practices in his previous lives, Chappell, *T'ien-t'ai Buddhism*, pp. 105–107.

capacities of living beings.⁵⁵ The knowledge of the Buddha of the Common Teaching is characterized by Chih-i as having severed all delusions that are left over from the previous afflictions.⁵⁶

(16) The sixteenth category, “knowledge of the Buddha of the Separate Teaching” (*pieh-chiao-fo chih* 別教佛智), is superior to the preceding one, because the Buddha manifests himself as the Buddha of the Separate Teaching, which in Chih-i’s scheme of classification is more advanced than that of the Common Teaching in terms of severing delusions and reflecting the capacities of living beings.⁵⁷ The knowledge of the Buddha of the Separate Teaching is equivalent to the Preliminary Enlightenment,⁵⁸ and thus is characterized by Chih-i as having severed fundamental ignorance and attaining ultimate buddhahood.⁵⁹

(17) The seventeenth category, “knowledge of the five preliminary grades of disciples of the Perfect Teaching” (*yüan-chiao wu-p’in ti-tzu chih* 圓教五品弟子智),⁶⁰ is related to the five preliminary grades of disciples of the Perfect Teaching, for they are the initial stage of practice that belongs to the Perfect Teaching. Chih-i describes this stage as “embracing the nature of affliction, and knowing the secret storehouse of the *tathāgata*.” This means that disciples purify

55 *Hsüan-i*, p. 707b. Buddha of the Common Teaching (*t’ung-chiao fo* 通教佛) also refers to Śākyamuni Buddha who attained buddhahood (according to the Common Teaching) by going through the Ten Stages. Cf. Chappell, *T’ien-t’ai Buddhism*, pp. 119–121.

56 *Hsüan-i*, T. 33, p. 709a.

57 See *ibid.*, p. 707b. Buddha of the Separate Teaching (*pieh-chiao fo* 別教佛) also refers to Śākyamuni Buddha who attained buddhahood (according to the Separate Teaching) by going through fifty-two stages of a *bodhisattva*. See Chappell, *T’ien-t’ai Buddhism*, pp. 129–137.

58 According to the Separate Teaching, Preliminary Enlightenment is the ultimate buddhahood.

59 *Hsüan-i*, T. 33, p. 709a.

60 *Yüan-chiao wu-p’in ti-tzu chih* 圓教五品弟子智 is concerned with the *yüan-chiao wu-p’in ti-tzu wei* 圓教五品弟子位 (position of the five preliminary grades of disciples of the perfect teaching), including: *sui-hsi-p’in* 隨喜品 as one’s initial stage of conceiving the faith in and the understanding of the Perfect Teaching, *tu-sung-p’in* 讀頌品 as the second stage of enhancing one’s faith in the Perfect Teaching, *shuo-fa-p’in* 說法品 as the third stage of expounding the teaching of the Buddha to others, *chien-hsing liu-tu* 兼行六度 as the fourth stage of carrying out concurrent cultivation of the Six Perfections for the purpose of benefiting others, and *cheng-hsing liu-tu* 正行六度 as the fifth stage of practicing primarily the Six Perfections in order to realize the Ultimate Truth. See also Chappell, *T’ien-t’ai Buddhism*, pp. 146–152; Hurvitz, *Chih-i*, p. 368.

their sense-organs without eliminating the five desires, and have subdued fundamental ignorance but have not yet eliminated it.⁶¹

(18) The eighteenth category, “knowledge of the six purified sense-organs” (*liu-ken ch’ing-ching chih* 六根清淨智), is related to the second stage of attainment in the Perfect Teaching, the position of the six purified sense-organs (*liu-ken ch’ing-ching wei* 六根清淨位), which is equivalent to the position of the Ten Faiths of the Separate Teaching (*pieh-chiao shih-hsin wei* 別教十信位).⁶² The “knowledge of the six purified sense-organs” is characterized as having gained the knowledge resembling the Middle Way, which is equivalent to the Ten Faiths of the Separate Teaching, and is the level that is closest to the real non-defilement of an *arhat*.⁶³

(19) The nineteenth category, “knowledge from the initial [Ten] Dwellings to the preliminary enlightenment” (*ch’u-chu chih-teng-chüeh chih* 初住至等覺智), is related to the third stage of attainment in the Perfect Teaching before one attains the ultimate goal of subtle enlightenment. This stage consists of the Ten Dwellings, Ten Practices, Ten Merit-transferences, Ten Stages, and preliminary enlightenment. Chih-i explains that all these various kinds of knowledge abolish ignorance.⁶⁴ Such knowledge is characterized as being equivalent to the ultimate knowledge of the Buddha.

(20) The twentieth category, “knowledge of subtle enlightenment” (*miao-chüeh chih* 妙覺智), is the final realization of buddhahood, the supreme enlightenment. Chih-i declares that the knowledge of the Buddha with subtle enlightenment cannot be surpassed and is the most venerable one.⁶⁵

The above enumeration of twenty categories of knowledge follows the Four Teachings. They are divided by Chih-i into four corresponding groups examined in the following part, “knowledge reflects objects” (*chih-chao-ching* 智照境). The seven categories of knowledge, from the first to the sixth as well as the

61 *Hsüan-i*, T. 33, p. 707b. The five desires (*wu-yü* 五欲) is Chih-i’s term referring to the five objects of cognition: form, sound, fragrance, taste, and sensation, because these five objects can arouse one’s mind of desire. *San-tsang fa-shu* 三藏法數, p. 244, s.v. 五欲.

62 *Hsüan-i*, T. 33, p. 707b.

63 See *ibid.*, p. 709a.

64 See *ibid.*, p. 707b.

65 See *ibid.*, p. 707b.

fourteenth category, belong to the *Tripiṭaka* Teaching, the five categories of knowledge, from the seventh to the tenth as well as the fifteenth category, belong to the Common Teaching; the four categories of knowledge, from the eleventh to the thirteenth as well as the sixteenth category belong to the Separate Teaching; and the last four categories of knowledge, from the seventeenth to the twentieth categories, belong to the Perfect Teaching. Through comparison of the four groups of knowledge (that belong to the Four Teachings) with each other, an ascending order of different levels of knowledge is construed. Of each of these four groups of knowledge, the superior knowledge is the knowledge of the Buddha. However, only the knowledge of the Buddha in the last group of the Perfect Teaching is related to the subtle enlightenment, which is the most supreme knowledge.

Chart 1: Twenty categories of knowledge that are divided into four groups corresponding to the Four Teachings

二十智	四教
世智	藏教智
五停心四念處智	
四善根智	
四果智	
支佛智	
六度智	
三藏佛智	通教智
通教方便(體法)聲聞智	
通教(體法)支佛智	
通教菩薩入真方便智	
通教出假菩薩智	
通教佛智	別教智
別教十信智	
別教三十智	
十地智	圓教智
別教佛智	
圓教五品弟子智	
六根清靜智	
初住至等覺智	
妙覺佛智	

Chih-i's systematization of the characteristics of these twenty categories of knowledge implies different functions that these twenty kinds of knowledge

exert, through which different levels of attainment are presented. The following is Chih-i's examination of these categories of knowledge in the light of objects as truth, posing that knowledge concerns objects.

2. *The examination of the twenty categories of knowledge in relation to six categories of objects as truth*

In this section entitled "Knowledge reflects Objects" (*chih-chao-ching* 智照境),⁶⁶ Chih-i examines the twenty kinds of knowledge in four groups. These four groups reflect corresponding four types of understanding pertaining to each category of objects as truth. According to Chih-i, reflection on various categories of objects can reveal the principle of the Middle Way, for the principle is profound and depends on knowledge to be manifested.

Reflection on four types of understanding of each category of objects through these four groups of knowledge leads to a systematic representation of what these four groups of knowledge concern in terms of objects as truth as well as what one can achieve through their application. This system of reflection is Chih-i's endeavor to demonstrate the relationship between knowledge and objects as truth, i.e., objects as truth is what knowledge concerns. If we compare Chih-i's description of the four types of understanding of each category of objects with that of the four groups of knowledge, we find that they parallel each other. What Chih-i intends to accomplish through this scheme is to sustain his category "Subtlety of Knowledge" in terms of conveying truth. Since truth is abstruse and has to rely on knowledge to be manifested, Chih-i's classification of knowledge provides a guideline of conceiving truth, bearing epistemological and soteriological significance.

(1) "Twenty kinds of knowledge reflect objects as the Ten Suchnesses" (*erh-shih-chih chao shih-ju* 二十智照十如). In this correlation, twenty kinds of knowledge are grouped not into four types that correspond to the Four Teachings, but into five types of correlation between knowledge and objects as the Ten Suchnesses:

66 See *ibid.*, p. 709a–c.

- i. One kind of knowledge reflects the Ten Suchnesses of the six worlds:⁶⁷ Mundane knowledge does not concern the truth and, therefore, it is related to the characteristics of the Ten Suchnesses of the six worlds.⁶⁸
- ii. Seven kinds of knowledge reflect the Ten Suchnesses of the two vehicles (i.e., *śrāvaka* and *pratyekabuddha*): Seven kinds of knowledge include (1.) *wu-t'ing-hsin ssu-nien-ch'u chih* 五停心四念處智 (knowledge of the five methods of mind-cessation and the four types of mindfulness), (2.) *ssu-shan-ken chih* 四善根智 (knowledge of the four wholesome factors), (3.) *ssu-kuo chih* 四果智 (knowledge of the Four Fruitions), (4.) *chih-fo chih* 支佛智 (knowledge of the *pratyekabuddhas*), (5.) *t'i-fa sheng-wen chih* 體法聲聞智 (knowledge of *śrāvakas* who perceive emptiness by embodying *dharmas*), (6.) *t'i-fa chih-fo chih* 體法支佛智 (knowledge of the *pratyekabuddhas* who perceive emptiness by embodying *dharmas*), and (7.) *t'i-fa p'u-sa ju-chen fang-pien chih* 體法菩薩入真方便智 (knowledge of the *bodhisattva* who perceives emptiness by embodying *dharmas* as an expedient means of entering the absolute truth). These seven kinds of knowledge belong to both the *Tripiṭaka* and the Common Teachings, and therefore, bear the characteristics of the ten Suchnesses of the two vehicles.⁶⁹
- iii. Four kinds of knowledge reflect the Ten Suchnesses of the *bodhisattva* and of the six worlds: Two aspects are observed with regard to the knowledge of the Six Perfections, the knowledge of the *bodhisattva* who embodies *dharmas* to enter the provisional, and the "knowledge of the four types of the ten minds" (*ssu shih-hsin-chih* 四十心智).⁷⁰ Since these four kinds of knowledge partially concern the *bodhisattva*'s involvement in worldly affairs, they bear both the characteristics of the Ten Suchnesses of the realm of the six worlds and the realm of the *bodhisattva*.⁷¹
- iv. One kind of knowledge reflects the Ten Suchnesses of the *bodhisattva* and of the Buddha: Two aspects are observed with regard to the knowledge of the ten stages. Since this category of knowledge concerns the highest level of attainment of the *bodhisattva* before he attains buddhahood, it is connected to both the realms of the *bodhisattva* and of the Buddha.⁷²
- v. Four kinds of knowledge reflect the Ten Suchnesses of the Buddha-realm, which belong to the Perfect Teaching, including: (1.) *yüan-chiao wu-p'in ti-tzu chih* 圓教五品弟子智 (knowledge of the five preliminary grades of disciples of the Perfect Teaching), (2.) *liu-ken ch'ing-ching chih* 六根清淨智 (knowledge of the six purified sense-organs), (3.) *ch'u-chu*

67 The six worlds refer to the four evil destinies to where hell-dwellers, hungry ghosts, animals and *asuras* tend to go, and the two wholesome destinies of humans and heavenly beings.

68 *Hsüan-i*, T. 33, p. 709b.

69 See *ibid.*, p. 709b.

70 *Ssu shih-hsin-chih* 四十心智 (The four types of the ten minds) refer to the Ten Faiths, Ten Dwellings, Ten Practices, and Ten Merit-transferences. The Ten Faiths refer to the knowledge of the Ten Faiths of the Separate Teaching (*pieh-chiao shih-hsin-chih* 別教十信智), and the Ten Dwellings (*shih-chu* 十住), Ten Practices (*shih-hsing* 十行) and the Ten Merit-transferences (*shih-hui-hsiang* 十迴向) refer to the knowledge of the three types of the Ten Minds of the Separate Teaching (*pieh-chiao san shih-hsin-chih* 別教三十心智).

71 *Hsüan-i*, T. 33, p. 709b.

72 See *ibid.*, p. 709b.

chih-teng-chüeh chih 初住至等覺智 (knowledge from the initial Ten Dwellings up to the preliminary enlightenment), and (4.) *miao-chüeh chih* 妙覺智 (knowledge of Subtle Enlightenment). Since the Perfect Teaching expresses the Ultimate Truth of buddhahood, this group of knowledge bears the characteristics of the Ten Suchnesses of the Buddha-realm.⁷³

Chart 2: Twenty categories of knowledge reflect objects as the Ten Suchnesses

二十智		十如
世智	}	照六道十如
五停心四念處智		
四善根智		
四果智		
體法聲聞智		照二乘十如
體法支佛智		
體法菩薩入真方便智		
六度智	}	上求：照菩薩十如
通教出假菩薩智		
(體法菩薩出假智)		下化：照六道十如
四十心智		
十地智	}	次第照：照菩薩十如
		不次第照：照佛十如
圓教五品弟子智	}	
六根清淨智		
初住至等覺智		照佛界十如
妙覺智		

(2) “Twenty categories of knowledge reflect objects as four types of the Twelfefold Causality” (*erh-shih-chih chao ssu-chung shih-erh yin-yüan ching* 二十智照四种十二因緣境). In this correlation, the twenty kinds of knowledge are grouped into four, corresponding to the Fourfold Teaching, and are correlated with objects as four types of the Twelfefold Causality. This is to say that the seven kinds of knowledge of the *Tripiṭaka* Teaching reflect objects as the Twelfefold Causality of origination and extinction of what is conceivable. The five kinds of knowledge of the Common Teaching reflect objects as the Twelfefold Causality of neither origination nor extinction of what is conceivable. The four kinds of knowledge of the Separate Teaching reflect objects

73 See *ibid.*, p. 709b.

as the Twelffold Causality of origination and extinction of what is inconceivable. The four kinds of knowledge of the Perfect Teaching reflect objects as the Twelffold Causality of neither origination nor extinction of what is inconceivable.

Chart 3: Twenty categories of knowledge reflect objects as four types of the Twelffold Causality

四教	二十智	四種十二因緣境
藏教智	世智 五停心四念處智 四善根智 四果智 支佛智 六度智 三藏佛智	照思議生滅十二因緣境
通教智	通教方便聲聞智 通教支佛智 通教菩薩入真方便智 通教出假菩薩智 通教佛智	照思議不生不滅十二因緣境
別教智	別教十信智 別教三十智 十地智 別教佛智	照不思議生滅十二因緣境
圓教智	圓教五品弟子智 六根清淨智 初住至等覺智 妙覺佛智	照不思議不生不滅十二因緣境

(3) “Twenty kinds of knowledge reflect objects as four types of the Four Noble Truths” (*erh-shih-chih chao ssu-chung ssu-ti ching* 二十智照四種四諦境), which implies that the seven kinds of knowledge of the *Tripitaka* Teaching reflect objects as the Four Noble Truths of origination and extinction. The five kinds of knowledge of the Common Teaching reflect objects as the Four Noble Truths of neither origination nor extinction. The four kinds of knowledge of the Separate Teaching reflect objects as the Four Noble Truths of the immeasurable. The four kinds of knowledge of the Perfect Teaching reflect objects as the Four Noble Truths of non-function.

Chart 4: *Twenty categories of knowledge reflect objects as four types of the Four Noble Truths*

四教	二十智	四種四諦境
藏教智	世智 五停心四念處智 四善根智 四果智 支佛智 六度智 三藏佛智	照生滅四諦境
通教智	通教方便聲聞智 通教支佛智 通教菩薩入真方便智 通教出假菩薩智 通教佛智	照無生滅四諦境
別教智	別教十信智 別教三十智 十地智 別教佛智	照無量四諦境
圓教智	圓教五品弟子智 六根清淨智 初住至等覺智 妙覺佛智	照無作四諦境

(4) “Twenty kinds of knowledge reflect objects as the Twofold Truth” (*erh-shih-chih chao erh-ti ching* 二十智照二諦境). The correlations are as follows:

- i. The seven kinds of knowledge of the *Tripitaka* Teaching reflect the Twofold Truth of the *Tripitaka* Teaching. This is because emptiness is attained by analyzing and differentiating *dharma*s (*hsi-k'ung* 析空). Such way of perceiving emptiness is the characteristic of the *Tripitaka* Teaching.
- ii. The five kinds of knowledge of the Common Teaching reflect the Twofold Truth of the Common Teaching. That is because emptiness is attained by embodying *dharma*s (*t'i-k'ung* 體空). Such way of perceiving emptiness within *dharma*s is the characteristic of the Common Teaching.
- iii. The four kinds of knowledge of the Separate Teaching reflect the Twofold Truth of the Separate Teaching, because the truth of the Middle Way is reached by transcending either of the two extreme views of emptiness or the provisional.
- iv. The four kinds of knowledge of the Perfect Teaching reflect the Twofold Truth of the Perfect Teaching. This is because the Middle Way is realized by embracing both views of emptiness and the provisional.

Chart 5: Twenty categories of knowledge reflect the Twofold Truth

四教	二十智	二諦
藏教智	{ 世智 五停心四念處智 四善根智 四果智 支佛智 六度智 三藏佛智 }	照析空之二諦
通教智	{ 通教方便聲聞智 通教支佛智 通教菩薩入真方便智 通教出假菩薩智 通教佛智 }	照體空之二諦
別教智	{ 別教十信智 別教三十智 十地智 別教佛智 }	離邊之中
圓教智	{ 圓教五品弟子智 六根清淨智 初住至等覺智 妙覺佛智 }	{ 即邊之中 } 照顯中之二諦

(5) “Twenty kinds of knowledge reflect objects as the Threefold Truth” (*erh-shih-chih chao san-ti* 二十智照三諦). There are three groups of correlation corresponding to Worldly Truth, Absolute Truth, and the Middle Way:

- i. The knowledge of the *Tripitaka* Teaching concerns the origination and extinction of worldly *dharma*s, and does not contain the Middle Way. Therefore, it belongs to the Worldly Truth.
- ii. The knowledge of the Common Teaching concerns emptiness of worldly entities in terms of no-origination. Therefore, it belongs to the Absolute Truth.
- iii. The knowledge of the Separate Teaching and the Perfect Teaching are grouped together, for both concern the Middle Way.

Chart 6: Twenty categories of knowledge reflect the Threefold Truth

四教	二十智	三諦
藏教智	世智 五停心四念處智 四善根智 四果智 支佛智 六度智 三藏佛智	照無中之二諦—因緣所生法—俗諦
通教智	通教方便聲聞智 通教支佛智 通教菩薩入真方便智 通教出假菩薩智 通教佛智	照含中之二諦—我說即是空—真諦
別教智	別教十信智 別教三十智 十地智 別教佛智	照顯中之二諦—即是假名亦是中道—中道諦
圓教智	圓教五品弟子智 六根清淨智 初住至等覺智 妙覺佛智	

(6) “Twenty kinds of Knowledge reflect Objects as the One Ultimate Truth” (*erh-shih-chih chao i-shih-ti* 二十智照一實諦). In this group of correlation, the One Ultimate Truth is spoken of in reference to the four types of the Four Noble Truths. Therefore, there are four types of the Ultimate Truth in terms of origination and extinction, neither origination nor extinction, the immeasurable, and non-function. This is to say that the seven kinds of knowledge of the *Tripitaka* Teaching reflect Ultimate Truth as origination and extinction. The five kinds of knowledge of the Common Teaching reflect the Ultimate Truth as neither origination nor extinction. The four kinds of knowledge of the Separate Teaching reflect the Ultimate Truth as the immeasurable. The four kinds of knowledge of the Perfect Teaching reflect the Ultimate Truth as non-function.

Chart 7: Twenty categories of knowledge reflect four types of the Ultimate Truth

四教	二十智	一實諦
藏教智	世智 五停心四念處智 四善根智 四果智 支佛智 六度智 三藏佛智	照生滅之實
通教智	通教方便聲聞智 通教支佛智 通教菩薩入真方便智 通教出假菩薩智 通教佛智	照無生滅之實
別教智	別教十信智 別教三十智 十地智 別教佛智	照無量之實
圓教智	圓教五品弟子智 六根清淨智 初住至等覺智 妙覺佛智	照無作之實

(7) “Twenty kinds of knowledge reflect No Truth that does not illuminate” (*erh-shih-chih wu-ti wu-chao* 二十智無諦, 無照). For Chih-i, No Truth is a phrase that reveals the indescribability of the truth, and entails non-differentiation between truth and no-truth. Chih-i states that the No Truths can be observed in terms of the four types of the Four Noble Truths. This is because, he adds, if one attains realization through these four types, one will no longer see the difference between truth and no-truth.

- i. In terms of the knowledge of the *Tripitaka* Teaching, Chih-i says that the first seven kinds of Knowledge of the *Tripitaka* Teaching reflect No Truth in terms of the Four Noble Truths of origination and extinction, since origination of origination is unexplainable.⁷⁴

74 *Hsüan-i*, p. 709c. The phrase “origination of origination” is taken by Chih-i as the “no-truth” that corresponds to the *Tripitaka* Teaching. This is because the teaching concerns origination and extinction of *dharma*s due to causes and conditions, which renders an infinite cycle of origination. This is expressed by the phrase origination of origination, meaning that

- ii. In terms of the knowledge of the Common Teaching, Chih-i says that the next five kinds of Knowledge of the Common Teaching reflect No Truth in terms of the Four Noble Truths of neither origination nor extinction. This is because non-origination of origination is unexplainable.⁷⁵
- iii. In terms of the knowledge of the Separate Teaching, Chih-i points out that the next four kinds of Knowledge of the Separate Teaching reflect No Truth in terms of the Four Noble Truths of the immeasurable. This is due to the impossibility of explaining the origination of non-origination.⁷⁶
- iv. In terms of the knowledge of the Perfect Teaching, Chih-i points out that the next four kinds of Knowledge of the Perfect Teaching reflect No Truth in terms of the Four Noble Truths of Non-function, since non-origination of non-origination is unexplainable.⁷⁷

causality that can produce produces things. Such a truth concerning infinite origination is beyond conceptualization, and is thus unexplainable.

- 75 See *ibid.*, p. 709c. The phrase “non-origination of origination” is taken by Chih-i to correspond to the Common Teaching. This is because the teaching concerns the emptiness of *dharmas*. Although *dharmas* originate due to causes and conditions, in view of emptiness, there is non-origination of *dharmas*. This is expressed by the phrase non-origination of origination, meaning that causality that can produce produces nothing. Such a truth that seems contradictory in terms is beyond conceptualization, and is thus unexplainable.
- 76 See *ibid.*, p. 709c. The phrase “origination of non-origination” is taken by Chih-i to correspond to the Separate Teaching. This is because the teaching, though based on the view of emptiness of *dharmas*, emphasizes the view of the provisional existence. Emptiness of things means that there is non-origination of *dharmas*; and the provisional existence means that there is origination of *dharmas*. Since the view of origination of *dharmas* is based on the view of non-origination of *dharmas*, this is expressed by the phrase origination of non-origination, which is beyond conceptualization, and is thus unexplainable.
- 77 See *ibid.*, p. 709c. The phrase “non-origination of non-origination” is taken by Chih-i to correspond to the Perfect Teaching. This is because the teaching concerns the Middle Way that embraces both views of Emptiness and the Provisional, and does not make a distinction between origination and non-origination. This state of non-distinction is expressed by the phrase non-origination of non-origination, which is beyond conceptualization, and is thus unexplainable. For a further explanation of an original meaning of the above-stated four types of unexplainable, see p. 140, note 179.

Chart 8: Twenty categories of knowledge reflect four types of the No Truth

四教	二十智	無諦
藏教智	{ 世智 五停心四念處智 四善根智 四果智 支佛智 六度智 三藏佛智 }	照生滅之無諦 (生生不可說故)
通教智	{ 通教方便聲聞智 通教支佛智 通教菩薩入真方便智 通教出假菩薩智 通教佛智 }	照無生滅之無諦 (生不生不可說故)
別教智	{ 別教十信智 別教三十智 十地智 別教佛智 }	照無量之無諦 (不生生不可說故)
圓教智	{ 圓教五品弟子智 六根清淨智 初住至等覺智 妙覺佛智 }	照無作之無諦 (不生不生不可說故)

Chih-i's scheme of the twenty kinds of knowledge reflect each of the six categories of objects as truth. It is a classification of knowledge that concerns objects as truth, based on correspondences between knowledge and objects. Since twenty kinds of knowledge are divided into four levels corresponding to the Four Teachings, what these four levels of knowledge reflect in terms of objects as truth also constitutes different levels, i.e., coarse or subtle kinds of knowledge discussed by Chih-i in the following section.

3. The classification of the twenty categories of knowledge as coarse or subtle

Chih-i classifies the twenty categories of knowledge into coarse or subtle (*p'an ts'u-miao* 判粗妙).⁷⁸ The notion of coarse and subtle is defined by Chih-i from six perspectives: (1) suchness (*ch'ang* 常), (2) Middle Way (*chung-tao* 中道),

78 Hsüan-i, T. 33, pp. 709c–710b.

(3) principle (*li* 理), (4) knowledge (*chih* 知) and insight (*chien* 見), (5) relative (*ch'üan* 權) and ultimate (*shih* 實), and (6) five eyes (*wu-yen* 五眼).

(1) With regard to the perspective of suchness (*ch'ang* 常),⁷⁹ Chih-i considers the first group of twelve kinds of knowledge that belong to the *Tripitaka* and Common Teachings to be coarse, and the last eight ones that belong to the Separate and Perfect Teachings to be subtle. Chih-i says that the reason the former group of knowledge is coarse is because the *bodhisattva* of the Two Vehicles (*erh-sh'eng p'u-sa* 二乘菩薩) has not yet been able to hear the doctrine of Suchness. On the other hand, the later group of knowledge is subtle, because the *bodhisattva*, beginning with the knowledge of the "Ten Faiths of the Separate Teaching" (*pieh-chiao shih-hsin* 別教十信) onwards, has not only heard the doctrine of suchness, but also has faith in it and puts it in practice.

(2) Regarding the perspective of the Middle Way (*chung-tao* 中道), the Middle Way is spoken of in terms of the four kinds of knowledge of the Separate Teaching, of which three are considered by Chih-i to be coarse, and one to be subtle. In other words, the knowledge of the *bodhisattva* of the Ten Faiths, the Ten Dwellings, the Ten Practices, and the Ten Merit-transferences are coarse, since the first three ones are not preoccupied by the primary cultivation of the Middle Way. Although the Ten Merit-transferences are involved in the primary cultivation of the Middle Way, this Middle Way remains as the principle only, but does not embrace all *dharma*s. This means that the Middle Way is attained through transcending either the extreme view of emptiness or the provisional, but not through affirming the validity of the mundane world by identifying emptiness with the provisional existence. On the other hand, the knowledge of the Ten Stages is subtle, because the person with this knowledge gains insight into the Middle Way.⁸⁰

(3) Concerning the perspective of the principle (*li* 理), the principle as the Middle Way is spoken of in terms of all four kinds of knowledge of the Perfect Teaching that are subtle. This is because with these four kinds of knowledge, one is led to eventually attain buddhahood.⁸¹

79 Suchness refers to reality as it is.

80 *Hsüan-i*, T. 33, p. 709c.

81 See *ibid.*, p. 710a.

(4) Regarding the perspective of knowledge (*chih* 知) and insight (*chien* 見), there exist four categories of knowledge and insight, placed in reference to each of the Four Teachings. However, Chih-i gives only the *Tripitaka* Teaching and the Perfect Teaching as two examples. The cases regarding the Common and the Separate Teaching are left out for readers to deduce from given examples.

- i. In terms of the *Tripitaka* Teaching, there are four categories of knowledge and insight. The first category is “no knowledge and no insight” (*pu-chih pu-chien* 不知不見); it belongs to an ignorant man. Chih-i explains that an ignorant man has not heard the teaching of the Buddha, and therefore possesses no knowledge. He has not realized the truth, and therefore, he has no insight.⁸² The second category is “knowledge without insight” (*chih fei chien* 知非見) which belongs to the *śrāvakas*. Chih-i denotes that the *śrāvakas*, with the knowledge of the five methods of mind-cessation and the four types of mindfulness, and all the way up to the knowledge of the highest mundane *dharma*, have heard the teaching of the Buddha, and therefore, they are considered as possessing knowledge. They have not realized the truth, and therefore they have no insight.⁸³ The third category is “insight without knowledge” (*chien fei chih* 見非知), that belongs to the *pratyekabuddhas*. Chih-i states that the *pratyekabuddhas* have not heard the teaching of the Buddha, and therefore they have no knowledge. However, they have realized the truth by themselves. Therefore, they have insight.⁸⁴ The fourth category is “knowledge and insight” (*i-chih i-chien* 亦知亦見), and belongs to the *śrāvakas* of the four levels of attainment of *arhat*-ship. Chih-i denotes that the *śrāvakas* of the Four Fruitions have heard the teaching of the Buddha, and therefore, they also have knowledge. They have realized the truth, and therefore, this realization is insight.⁸⁵
- ii. In terms of the Perfect Teaching, the same four categories of knowledge and insight apply: The first category is “no knowledge and no insight” (*pu-chih pu-chien* 不知不見). Chih-i points out that the *śrāvakas* with the seven kinds of expedient knowledge⁸⁶ have not heard

82 See *ibid.*, p. 710a.

83 See *ibid.*, p. 710a. The knowledge mentioned here includes two kinds of knowledge: knowledge of the five methods of mind-cessation and four types of mindfulness (*wu-t'ing-hsin ssu-nien-ch'u chih* 五停心, 四念處智), and knowledge of the four wholesome factors (*ssu-shan-ken chih* 四善根智).

84 *Hsüan-i*, T. 33, p. 710a.

85 See *ibid.*, p. 710a. The Four Fruitions (*ssu-kuo* 四果) refers to the four grades of saintship, i.e., streamwinner with seven more rebirths (*hsü-t'uo-huan* 須陀洹, Skt. *srotāpannaphala*), once-returner (*ssu-t'uo-han* 斯陀含, Skt. *sakṛdāgāmiṇaphala*), one who will no longer return to this samsaric world (*a-na-han* 阿那含; Skt., *anāgāmiṇaphala*), and the *arhat* (*a-luo-han* 阿羅漢, Skt. *arhatphala*). Cf. Hurvitz, *Chih-i*, p. 23; Chappell, *T'ien-t'ai Buddhism*, pp. 98–99.

86 The seven kinds of knowledge of the *śrāvaka* are related to the Seven Worthy Positions of the *śrāvaka*: (i) five methods of mind-cessation (*wu-t'in-hsin* 五停心), (ii) four types of mindfulness that are practiced individually (*pieh-hsiang-nien* 別相念), (iii) four types of the

the Lotus Teaching of the Buddha, and therefore, they have no knowledge. They have not realized the Ultimate Truth, and therefore, they have no insight.⁸⁷ The second category is “knowledge without insight” (*chih fei chien* 知非見). A person with the “knowledge of the five preliminary grades of the disciples of the Perfect Teaching and the six purified sense-organs” has heard the Lotus Teaching of the Buddha, and therefore, he has knowledge. He has not realized the Ultimate Truth, and therefore, he has no insight.⁸⁸ The third category is “insight without knowledge” (*chien fei chih* 見非知). Chih-i asserts that the one who brings forth previous habitual tendencies (i.e., is able to know one’s own past lives) is considered as having insight. Since one has not followed and heard the Lotus Teaching of the Buddha, one has no knowledge.⁸⁹ The fourth category is “knowledge and insight” (*i-chih i-chien* 亦知亦見). Chih-i points out that the disciples who have adhered to the Lotus Teaching of the Buddha, and realized and entered the Ultimate Truth, possess both knowledge and insight.⁹⁰

(5) With regard to the perspective of the relative (*ch’üan* 權) and the ultimate (*shih* 實), the twenty categories of knowledge are summarized into relative or ultimate. The relative knowledge is classified by Chih-i to be the knowledge of the Three Vehicles (*śrāvakas*, *pratyekabuddhas*, and *bodhisattvas*), and the ultimate knowledge the knowledge of the Buddha. The former is an expedient means that serves to reach the latter. Chih-i quotes the three kinds of knowledge⁹¹ to define the relative and the ultimate. In his system, all-knowledge

mindfulness that are practiced together (*tsung-hsiang-nien* 總相念), (iv) sub-stage of heat (*nuan-wei* 暖位), (v) sub-stage of summit (*ting-wei* 頂位), (vi) sub-stage of acquiescence (*jen-wei* 忍位), and (vii) the highest mundane *dharma* (*shih ti-i-i fa* 世第一義法). These seven kinds of knowledge are considered by Chih-i as expedience (*ch’i-fang-pien* 七方便), because they do not manifest the Ultimate Truth.

87 *Hsüan-i*, T. 33, p. 710a.

88 See *ibid.*, p. 710a.

89 See *ibid.*, p. 710a.

90 See *ibid.*, p. 710a.

91 The three kinds of knowledge, that of All-Knowledge, Knowledge of the Path and Universal Knowledge, are originally stated in the *Ta-chih-tu lun*, T. 25, 257c–260c. It is recorded in the *Fo-tsu t’ung-chi* 佛祖統記 (T. 49, p. 178c) that these three kinds of knowledge have been realized by Hui-wen 慧文 from the concerning section in the *Ta-chih-tu lun*. The correspondence between these three kinds of knowledge and the three truths (Emptiness, the Provisional, and the Middle Way) is the result of his reading of the section in the *Ta-chih-tu lun* 大智度論, with the quotation from the *Mulamadhyamakakārikā*, verse 24:18, i.e., “I declare that whatever is of Dependent Origination is emptiness (nothingness); it is also a provisional name; it is also the meaning of the Middle Way” (因緣所生法, 我說即是空 (無), 亦為是假名, 亦是中道義. T. 30, 33b). See *Ta-chih-tu lun*, T. 25, 107a11–12. From this reading, he has gained a great awakening, and proposed the concept of the “threefold contemplation in one thought” (*i-hsin san-kuan* 一心三觀). Hui-wen is regarded as the first patriarch of T’ien-t’ai Buddhism, or the second patriarch if Nagārjuna is taken into account

(*i-ch'ieh chih* 一切智, Skt. *sarvajñāna*) that concerns emptiness of all entities is obtained by the *śrāvaka* and *pratyekabuddha*, and belongs to the Common Teaching. Knowledge of the path (*tao-chung chih* 道種智, Skt. *mārgajñāna*) that concerns all things in the provisional existence is obtained by the *bodhisattva*, and belongs to the Separate Teaching. Universal knowledge (*i-ch'ieh-chung chih* 一切種智, Skt. *sarvathājñāna*) that concerns the Middle Way of encompassing all aspects of reality (i.e., emptiness, the provisional existence, and the Middle Way) is obtained by the *bodhisattva*, and belongs to the Perfect Teaching. With this scheme, the twenty kinds of knowledge can be examined in correspondence with these three kinds of knowledge. The first sixteen kinds of knowledge that belong to the three teachings (*Tripiṭaka*, Common, and Separate) are relative and coarse, and the last four kinds of knowledge that belong to the Perfect Teaching are ultimate and subtle.

(6) With regard to the perspective of the five eyes (*wu-yen* 五眼), the above-mentioned insight (*chien* 見) is spoken of in terms of the five eyes (Skt. *pañca cakṣūṃṣi*, *pañca cakḥūni*) that are classified into coarse or subtle. The four eyes: the material eye (*jo-yen* 肉眼, Skt. *māṃsacakṣus*), the heavenly eye (*t'ien-yen* 天眼, Skt. *divyacakṣus*), the wisdom-eye (*hui-yen* 慧眼, Skt. *prajñācakṣus*), and the *dharma*-eye (*fa-yen* 法眼, Skt. *dharma-cakṣus*) are coarse and subtle in different respects, except the fifth eye, the Buddha-eye (*fo-yen* 佛眼, Skt. *buddha-cakṣus*) that is absolutely subtle without any coarseness. With the Buddha-eye, the Buddha has knowledge and insight into the Ultimate Truth. Chih-i adds that the other doctrines before the *Lotus Sūtra* are coarse, for they are mainly concerned with the first four eyes. The *Lotus Sūtra* is subtle, because it represents the Buddha-eye only.⁹²

The above is the description of Chih-i's examination of the twenty kinds of knowledge in terms of the coarse and the subtle. Coarse and subtle knowledge are determined from six perspectives. The perspective of suchness (*ch'ang* 常) is used to determine the coarse and the subtle knowledge of the Four Teachings, from which the knowledge that belongs to the *Tripiṭaka* and Common Teachings

as the first patriarch in T'ien-t'ai tradition. Cf. Hui-wen's biography in the sixth fascicle of the *Fo-tsu T'ung-chi*, T. 49, 178b–179a. For a further explanation of the Threefold Knowledge, see Chappell, *T'ien-t'ai Buddhism*, p. 169, note 54; Swanson, *Foundations of T'ien-t'ai Philosophy*, pp. 276–277, note 5; Yang Huinan, "Chih-i te wu-shih pa-chiao p'an," *Chen-kuan* 正觀, No. 3, 1997, p. 46.

92 *Hsüan-i*, T. 33, p. 710a–b.

is designated as coarse, and the Separate and Perfect Teachings as subtle. The perspective of the Middle Way (*chung-tao* 中道) is used to examine four kinds of knowledge of the Separate Teaching, from which the three kinds of knowledge are designated as coarse and the one kind of knowledge as subtle. The perspective of the principle (*li* 理) is used to examine four kinds of knowledge of the Perfect Teaching, from which all these four kinds of knowledge are designated as subtle. The perspective of knowledge (*chih* 知) and insight (*chien* 見) is used to examine the Four Teachings, in which four kinds of knowledge and insight are elaborated in terms of the *Tripitaka* Teaching and the Perfect Teaching. Although both teachings have knowledge and insight, Chih-i intends to show through comparison that knowledge and insight of the *Tripitaka* Teaching is different from that of the Perfect Teaching. While the former leads to the attainment of an *arhat*, the latter leads to the attainment of the Ultimate Truth of buddhahood. The perspective of the Relative and the Ultimate is used by Chih-i to examine twenty kinds of knowledge, from which the knowledge of the Three Vehicles (*śrāvaka*, *pratyekabuddha*, and *bodhisattva*) is designated as relative, and the knowledge of the Buddha as ultimate. The perspective of the five eyes (*wu-yen* 五眼) is used by Chih-i to examine the coarseness and the subtlety of the twenty kinds of knowledge, from which the knowledge of the Three Vehicles is designated as belonging to the first four eyes (material eye, heavenly eye, wisdom-eye, and *dharma*-eye), the coarse, while the knowledge of the Buddha is designated as belonging to the Buddha-eye, and as such it is subtle. The ultimate purpose of Chih-i's differentiation between the coarse and the subtle knowledge is to reveal the final teaching of the Buddha, in which the subtle reality is the fundamental nature underlying all distinctions. This ultimate reality is conceptualized in the following part.

4. *The transformation of coarse knowledge into subtle knowledge*

In this part entitled "opening the coarse and revealing the subtle" (*k'ai-ts'u hsien-miao* 開粗顯妙),⁹³ Chih-i proposes that the coarse knowledge is fundamentally subtle when the true intentions of Buddha are displayed. That implies that all types of the Buddha's teaching are for the purpose of guiding living beings to attain buddhahood. Two points are addressed, the first one dealing with knowledge, and the second with insight in terms of the five eyes.

93 See *ibid.*, p. 710b–c.

The first point is termed “opening the coarse knowledge and revealing the subtle knowledge” (*k'ai-ts'u-chih hsien-miao-chih* 開粗智顯妙智). Chih-i explains that the first sixteen kinds of knowledge that belong to the *Tripiṭaka*, Common, and Separate Teachings are coarse, while the transformation of such coarse knowledge into the subtle lies simply in the fact that one becomes aware of the coarseness of the first sixteen kinds of knowledge.⁹⁴ Here, *chüeh-liao* 決了 (to be made decisive by the Buddha and to be understood by others) is the key term, involving two parties. On the one hand, the Buddha makes it decisive that certain kinds of knowledge are coarse. On the other hand, listeners are led to understand that certain kinds of knowledge are coarse. When these two conditions meet, the coarse knowledge becomes the subtle knowledge.

The second point deals with insight, and is termed “opening the coarse eyes and transforming them into subtle eyes” (*k'ai-ts'u-yen wei-miao-yen* 開粗眼爲妙眼). Chih-i considers the integration of the five eyes to be subtle. Although all other *sūtras* mention the five eyes, these five eyes are coarse, because they are not integrated with one another. It is only in the *Lotus Sūtra* that all the five eyes are subtle, because the first four coarse eyes are identified with the Buddha-eye, and the five eyes are thus integrated as a whole.

The above is a description of the first major heading Chih-i sets up to elaborate the “subtlety of knowledge.” Related to the first of the Ten Subtleties, the subtlety of objects involve a total number of twenty kinds of knowledge, introduced as concerning various categories of objects as truth. The formation of these twenty kinds of knowledge is explained in the light of different religious practices, through which the relationship between knowledge and practice is revealed. In order to convey the differences of these twenty kinds of knowledge, the characteristics of these kinds of knowledge are described in terms of their functions that can lead to certain levels of attainment. Second, by elaborating knowledge in terms of its relation to objects as truth, Chih-i further explains that different functions of knowledge are due to different categories of objects as truth that those kinds of knowledge reflect. This is accomplished in a scheme of twenty kinds of knowledge (that are divided into four corresponding to the Four Teachings) reflecting each of the six categories of objects respectively. Third, since the twenty kinds of knowledge that are divided into four groups reflect each category of objects as truth, the correspondence between knowledge and objects in terms of the coarse and the subtle can be established. Corresponding to the coarse and the subtle objects as truth, the twenty kinds of knowledge are

94 See *ibid.*, p. 710b.

also classified into coarse or subtle, and consequently, different classifications of knowledge determine different levels of attainment. Fourth, in order to reveal the subtle reality that underlies all distinctions of things, Chih-i demonstrates how the coarse knowledge can be transformed into subtle knowledge and how all five eyes can be considered as subtle.

B. Discussing Knowledge in reference to Objects
(*tui-ching lun-chih* 對境論智)

“Discussing knowledge in reference to objects” is the second major heading⁹⁵ Chih-i sets up to interpret the subtlety of knowledge. In the above discussion, “knowledge reflects objects” (*chih chao ching* 智照境), Chih-i classifies twenty kinds of knowledge into four types corresponding to the Four Teachings, and demonstrates that various functions of knowledge can be derived from various kinds of knowledge reflecting various categories of objects. In this part, Chih-i intends to demonstrate, from another perspective, how the principle can be manifested by means of discussing knowledge in reference to objects as truth. That is, four levels of knowledge penetrate each category of objects as truth with the four classifications, whereby both are integrated as one unity. This integrated unity between knowledge and objects forms new categories of knowledge. Each new category of knowledge bears the name of the corresponding class of objects. For example, the penetration of objects as the “Four Noble Truths of origination and extinction” (*sheng-mieh ssu-ti* 生滅四諦) requires “knowledge of the Four Noble Truths of origination and extinction” (*sheng-mieh ssu-ti chih* 生滅四諦智). This scheme of knowledge penetrating objects as truth is elaborated in the first part entitled “Corresponding to Five Categories of Objects” (*tui wu-ching* 對五境). In the second part entitled “Various Reflections of Knowledge corresponding to Objects” (*chan-chuan hsiang-chao tui-ching* 展轉相照對境), Chih-i attempts to further emphasize that those new categories of knowledge can not only penetrate objects of the same category, but also other categories of objects that belong to the same classification.

The key conceptualization is that the scheme of such correlation runs more or less parallel to the correlation among various categories of objects.⁹⁶ By reflecting each category of objects, knowledge bears the same content as its cor-

95 See *ibid.*, pp. 710c–715b.

96 For a discussion of Chih-i’s scheme of correlation among various categories of objects, see Shen, “Objects as Truth are Subtle: Chih-i’s Theory of Truth,” pp. 413–434.

responding objects. What Chih-i intends to confirm is that knowledge not only reflects objects as shown in the above part, “knowledge reflects objects”, but more precisely, knowledge penetrates objects as truth. Due to this nature of knowledge, one is able to conceive objects as truth with knowledge. In the second part, “various reflections of knowledge correspond to objects”, the correlation between new categories of knowledge and various categories of objects, as stated earlier, runs more or less parallel to the correlation among various categories of objects illustrated in the “Subtlety of Objects”. It appears to be repetitious that Chih-i spares no space to repeat the same scheme of correlation. However, this demonstrates how painstakingly he builds up his system of penetrating truth with knowledge. His intention is to use categorization and classification to integrate the Buddhist theory of truth and the Buddhist theory of realizing truth with regard to knowledge in order to provide practitioners of different faculties a guideline to reach various types of truth, and to attain liberation. Evidently, Chih-i’s classification of knowledge and objects as truth can be taken as his statement that all sentient beings are entitled to liberation.

1. *Corresponding to five categories of objects*

This first part entitled “corresponding to five categories of objects” (*dui wu-ching* 對五境)⁹⁷ clarifies knowledge with regards to five categories of objects: four types of the Twelffold Causality, four types of the Four Noble Truths, seven views of the Twofold Truth, five types of the Threefold Truth, and the One Truth. By elaborating knowledge with reference to each category of objects, which is further classified into four types of separate knowledge corresponding to the Four Teachings, new categories of knowledge are formed. This is in terms of the combination of knowledge and objects. Each of these new categories of knowledge has also four classifications corresponding to the Four Teachings. This is to demonstrate that knowledge of the same classification can penetrate objects as truth that belongs to the same classification. This is Chih-i’s endeavor to prove that, whereas knowledge manifests objects as truth, knowledge is the key element towards penetrating objects as truth. Referring back to the section *Kuang-shih chu-ching* 廣釋諸境 (“Wide-ranging Interpretation of Various Categories of Objects”), and under the first subtlety “Subtlety of Objects”,⁹⁸ it

97 *Hsüan-i*, T. 33, pp. 710c–714c.

98 For details, see *ibid.*, pp. 698b–705b.

will be shown that the content of the corresponding category between knowledge and objects are in fact similar to each other, and furthermore demonstrated how knowledge penetrates objects as truth.

(1) First, “knowledge is clarified in correspondence with four types of the Twelvefold Causality” (*tui ssu-chung shih-erh yin-yüan ming-chih* 對四種十二因緣明智) in order to integrate knowledge with four types of the Twelvefold Causality. Chih-i maintains that four types of the Twelvefold Causality actually contain only one truth. It is due to different understandings of this one truth as the Twelvefold Causality that there was a result of four types. These four types of understanding the Twelvefold Causality are thus taken as four levels of knowledge: knowledge of a lower level (*hsia-chih* 下智), of a middle level (*chung-chih* 中智), of a higher level (*shang-chih* 上智), and of a supreme level (*shang-shang-chih* 上上智). The four levels of knowledge are defined as contemplation, corresponding to the Four Teachings respectively. Chih-i’s elaboration of these four levels of knowledge concerning the Twelvefold Causality corresponds to his interpretation of objects as four types of the Twelvefold Causality, and serves to convey the characteristics of the corresponding four types of understanding of the Twelvefold Causality. Furthermore, these four levels of knowledge are spoken of in terms of four types of contemplation, which bring into light how the four types of the Twelvefold Causality are conceived that lead to the four levels of attainment. The contemplation of a lower level leads to the enlightenment of the *śrāvaka* of the *Tripiṭaka* Teaching. The contemplation of a middle level leads to the enlightenment of the *pratyekabuddha* of the Common Teaching. The contemplation of a higher level leads to the enlightenment of the *bodhisattva* of the Separate Teaching. The contemplation of a supreme level leads to the enlightenment of the Buddha of the Perfect Teaching.

- i. The contemplation with the knowledge of a lower level (*hsia-chih-kuan* 下智觀) refers to the knowledge of the *Tripiṭaka* Teaching, and the “lower level” is named after the *śrāvaka*, who has an “inferior talent” in understanding the doctrine of the Twelvefold Causality. He contemplates the Twelvefold Causality in terms of how one element generates another, in terms of viewing each link as impermanence (*wu-ch’ang* 無常, Skt. *anitya*), suffering (*k’u* 苦, Skt. *duḥkha*), emptiness (*k’ung* 空, Skt. *śūnyatā*), and no-selfhood (*wu-wo* 無我, Skt. *anātman*), and in terms of how to extinguish each of the twelve links of dependent origination. The person who practices this type of contemplation attains the enlightenment of the *śrāvaka* (*sheng-wen p’u-t’i* 聲聞菩提).
- ii. The contemplation with the knowledge of a middle level (*chung-chih-kuan* 中智觀) refers to the knowledge of the Common Teaching, and the “middle-level” is named after the *pratyekabuddha*, whose ability of understanding the doctrine of the Twelvefold Causality is

“mediocre.” He contemplates the Twelvefold Causality by viewing the illusory nature of ignorance (*avidya*), since ignorance is the product of a weak mind (*i-nien chi 'h-hsin* 一念癡心). Due to the fact that the mind is a mere name, without any substantial being, it cannot sustain ignorance. Ignorance is illusory as it is created by the cause of false thinking. The illusory nature of ignorance designates the rest of the links in the Twelvefold Causality as illusory as well. Therefore, there is no real origination, which renders non-extinction either. The person who practices this type of contemplation attains the enlightenment of the *pratyekabuddha* (*yüan-chüeh p 'u-t 'i* 緣覺菩提).

- iii. The contemplation with the knowledge of a higher level (*shang-chih-kuan* 上智觀) refers to the knowledge of the *bodhisattva* of the Separate Teaching. A “higher-level” is derived from the fact that compared with the Buddha, the *bodhisattva*’s understanding of the doctrine of the Twelvefold Causality is still “not the most superior,” but is superior to the previous two levels (*śrāvaka* and *pratyekabuddha*). He contemplates the Twelvefold Causality by viewing ignorance (*avidya*) as only the product of a stupid mind. Chih-i describes how various conditions arouse various links in the Twelvefold Causality, and how the Three Virtuous Qualities of buddhahood (i.e., perfect wisdom, liberation, and *dharma*-body) can be attained when the Threefold Course of Ignorance (i.e., suffering, *karman*, and affliction) is distinguished:

Ignorance is just mind stupidity. If the mind is at the state of stupidity, it arouses affliction [*kleśa*]. From affliction, various kinds of *karman* rise. From *karman*, various types of suffering [*duḥkha*] rise.⁹⁹

If ignorance is annihilated, *prajñā* is manifested. If *karman* is annihilated, liberation is manifested. If consciousness, and name-and-form are annihilated, the *dharmakāya* is manifested.¹⁰⁰

- iv. The contemplation with the knowledge of a supreme level (*shang-shang-chih-kuan* 上上智觀) refers to the *bodhisattva* and the Buddha knowledge of the Perfect Teaching, but the “supreme-level” is ascribed to the Buddha. One contemplates the Twelvefold Causality by realizing that the Threefold Course of Ignorance and the Three Virtuous Qualities are identical to each other. The identification is described by Chih-i as follows:

(1) The first identification is between the course of affliction and the virtuous quality of *prajñā*. The former is taken as darkness, and the latter as illumination. An insight into the identity between these two is attained when one is free from the concept of darkness in contrast with illumination, which is further associated with affliction and *prajñā* respectively. When affliction is no longer taken as darkness, the concept of illumination does not need to be associated with *prajñā*. Since there is no opposition between affliction and *prajñā*, these two are identical to each other.¹⁰¹

99 See *ibid.*, p. 711a–b.

100 See *ibid.*, p. 711b.

101 See *ibid.*, p. 711b.

(2) The second identification is between the course of *karman* and the virtuous quality of liberation. The former is taken as bond, and the latter as sovereignty. An insight into the identity of these two is simply to change one's perception by means of looking at them in a different way. If *karman* is not associated with bond, and liberation is not associated with sovereignty, then one assumes no difference between these two, i.e., to remove oneself from the bond of *karman* in order to attain the sovereignty of liberation. The outcome is that if there is no conception of difference assumed upon *karman* and liberation as two opposite things, they are identical to each other.¹⁰²

(3) The third identification is made between the course of suffering and the virtuous quality of *dharmakāya*. The former is taken as life-and-death, and the latter as bliss. Obviously, when suffering and *dharmakāya* are assumed to have different associations, they cannot be identified with each other. Only if one realizes that these two, by nature, are neither life-death nor bliss, can one gain insight into their fundamental identity in terms of emptiness.¹⁰³

Chih-i concludes that these three categories of contemplation of identification are significant for one's religious cultivation, because they contain the cause and the effect of buddhahood. Contemplating along these lines leaps to the correct view that the Threefold Course of Ignorance is not different from the Threefold Virtuous Quality of buddhahood, and the Threefold Virtuous Quality is not different from the Threefold Course of Ignorance. Moreover, the Threefold Course of Ignorance embraces all Buddhist *dharmas* because it has the Threefold Virtuous Quality, which is the great *nirvāṇa*, and is named "the secret storehouse." This means that such identification embraces the effect of buddhahood. If one contemplates the Twelvefold Causality, it is identical to the Buddha who sits at the place of enlightenment (*bodhimaṇḍa*), who also embraces the cause of buddhahood.¹⁰⁴

Chart 9: Four levels of knowledge penetrate Objects as four types of the Twelvefold Causality

四智

四種十二因緣

1.	下智觀	_____	思議生滅十二因緣
2.	中智觀	_____	思議不生不滅十二因緣
3.	上智觀	_____	不思議生滅十二因緣
4.	上上智觀	_____	不思議不生不滅十二因緣

102 See *ibid.*, p. 711b.

103 See *ibid.*, p. 711b.

104 See *ibid.*, p. 711b.

(2) “Knowledge is clarified in correspondence with four types of the Four Noble Truths” (*tui ssu-chung ssu-ti ming-chih* 對四種四諦明智): in terms of objects as four types of the Four Noble Truths (*ssu-sheng-ti* 四聖諦, Skt. *catvāri ārya-satyāni*), Chih-i emphasizes once again that there is only one single truth. It is the outcome of different abilities of understanding that are of four types. He summarizes four levels of knowledge that concern the four types of understanding the Four Noble Truths, according to different faculties of disciples. Their dull or sharp faculties (*ken-yüan li-tun* 根緣利鈍) result in certain levels of knowledge concerning certain types of the Four Noble Truths. Certain levels of knowledge they attain are described as belonging to different aspects: either phenomenal appearances (facts) or the principle within or beyond the three realms (*chieh-nei-wai shih-li* 界內外事理). Chih-i’s description of these four levels of knowledge is parallel to his interpretation of Objects as four types of understanding the Four Noble Truths, and serves as a further explanation as to how the four types of the Four Noble Truths are conceived.

- i. The “knowledge of the Four Noble Truths of origination and extinction” (*sheng-mieh ssu-ti chih* 生滅四諦智) is in accordance with the phenomenal appearances within the three realms (*chieh-nei-shih* 界內事). It belongs to the *śrāvaka*’s knowledge of the *Tripiṭaka* Teaching. This knowledge indicates that the *śrāvaka* with dull faculties is able to perceive the facts of the temporal world as characterized by impermanence, suffering, and emptiness.
- ii. The “knowledge of the Four Noble Truths of non-origination” (*wu-sheng ssu-ti chih* 無生四諦智) is in accordance with the principle within the three realms (*chieh-nei-li* 界內理). It belongs to the *pratyekabuddha*’s knowledge of the Common Teaching. This knowledge indicates that the *pratyekabuddha* with sharp faculties is able to understand suffering as non-suffering, since suffering is illusory, and is therefore empty.
- iii. The “knowledge of the Four Noble Truths of the immeasurable” (*wu-liang ssu-ti chih* 無量四諦智) is in accordance with the facts beyond the three realms (*chieh-wai-shih* 界外事). It is the *bodhisattva*’s knowledge of the Separate Teaching. Compared with the knowledge of the Buddha, this knowledge of the *bodhisattva* is shallow, because the knowledge is associated with facts, even though the facts are beyond the three realms, and cannot be conceptually understood.¹⁰⁵
- iv. The “knowledge of the Four Noble Truths of non-function” (*wu-tso ssu-ti chih* 無作四諦智) is in accordance with the principle beyond the three realms (*chieh-wai-li* 界外理). This is the Buddha’s knowledge of the Perfect Teaching. Chih-i emphasizes that the knowledge of all the Buddhas is profound because the knowledge corresponds with the principle of the inconceivable that is beyond the three realms.¹⁰⁶ Chih-i’s point is that the Buddha’s knowledge is beyond suffering of birth-and-death, and beyond the truth of *nirvāṇa* of the

105 See *ibid.*, p. 711c.

106 See *ibid.*, p. 711c.

Two Vehicles. This knowledge of neither suffering nor truth is the Ultimate Truth contained in the Middle Way-Buddha Nature (*chung-tao fo-hsing* 中道佛性).

*Chart 10: Knowledge of the four types of the Four Noble Truths penetrates
Objects as four types of the Four Noble Truths*

四種四諦智

四種四諦

1.	生滅四諦智	_____	生滅四諦
2.	無生四諦智	_____	無生滅四諦
3.	無量四諦智	_____	無量四諦
4.	無作四諦智	_____	無作四諦

(3) Third, “knowledge is classified in correspondence with objects as the Twofold Truth” (*tui erh-ti-ching ming-chih* 對二諦境明智): by classifying knowledge in reference to the Twofold Truth, the new category of knowledge is formulated as the “twofold knowledge of the relative and of the ultimate” (*ch’üan-shih erh-chih* 權實二智). This is to say that the relative knowledge concerns the Worldly Truth, and ultimate knowledge concerns the Absolute Truth. In his interpretation of objects as the Twofold Truth, Chih-i enumerates seven views of the Twofold Truth, and therefore, there are also seven kinds of the Twofold Knowledge corresponding to these seven views. Chih-i claims that each of the seven views of the Twofold Truth is expounded by the Buddha with the approach in terms of the three kinds of the Twofold Truth of the relative and of the ultimate, each of the seven kinds of the Twofold Knowledge is also related to the “three kinds of the twofold knowledge of the relative and of the ultimate” (*san-chung ch’üan-shih* 三種權實二智). They include: *hua-t’a ch’üan-shih* 化他權實 (relative and ultimate transforming of others), *tzu-hsing hua-t’a ch’üan-shih* 自行化他權實 (relative and ultimate of self-cultivation and transforming others), and *tzu-hsing ch’üan-shih* 自行權實 (relative and ultimate of self-cultivation).

First, “knowledge of the relative and ultimate transforming of others” accords purely with the conditions and intellectual capacities of living beings. Second, “knowledge of the relative and of the ultimate of self-cultivation and transforming others” combines the previous category, “transforming others”, with “self-cultivation” (i.e., the knowledge that is realized internally by the Buddha). Therefore, the “knowledge of transforming others” is taken as relative in this category, and “knowledge of the Buddha of self-cultivation” is taken as ultimate in this category. In short, this second category is the combination of

knowledge that is in accordance with the intellectual capacities of others and with the knowledge of the Buddha. Third, there is the “knowledge of the relative and ultimate of self-cultivation” and it is the knowledge that only belongs to that of the Buddha. Multiplying seven kinds of the Twofold Knowledge with these three categories of the relative and of the ultimate, there are in total twenty-one kinds of the Twofold Knowledge. Chih-i’s illustration of this part concerning the Twofold Knowledge is similar to his interpretation of objects as the Twofold Truth. Since knowledge concerns objects as truth, the Twofold Truth of the worldly and of the absolute is spoken of in terms of the Twofold Knowledge of the relative and of the ultimate. The seven kinds of the Twofold Knowledge serve to characterize seven ways of conceiving the Twofold Truth.¹⁰⁷

Chart 11: Correspondence between seven kinds of the Twofold Knowledge and three categories of the Twofold Knowledge in terms of the Relative and the Ultimate

$$\begin{array}{l} \text{七} \\ \text{番} \\ \text{二} \\ \text{智} \end{array} \left\{ \begin{array}{l} 1. \text{ 析法權實二智} \\ 2. \text{ 體法二智} \\ 3. \text{ 體法含中二智} \\ 4. \text{ 體法顯中二智} \\ 5. \text{ 別二智} \\ 6. \text{ 別含圓二智} \\ 7. \text{ 圓二智} \end{array} \right\} \times \left\{ \begin{array}{l} 1. \text{ 化他權實} \\ 2. \text{ 自行化他權實} \\ 3. \text{ 自行權實} \end{array} \right\} = \text{二十一權實}$$

- i. “Twofold Knowledge of the relative and the ultimate of differentiating *dharmas*” (*hsi-fa ch'üan-shih erh-chih* 析法權實二智) characterizes the manner of conceiving the Twofold Truth of real existence as “differentiating *dharmas*”. Chih-i stresses that illuminating differences of the worldly phenomena is relative knowledge, and exhausting differences of the worldly phenomena is ultimate knowledge.¹⁰⁸
- ii. “Twofold Knowledge of embodying *dharmas*” (*t'i-fa erh-chih* 體法二智) characterizes the manner of conceiving the Twofold Truth of the emptiness within illusory existence as “embodying *dharmas*”, which addresses forms as illusory existence and as identical to emptiness. Chih-i explains that one embodies forms of the worldly phenomena as identical to emptiness. The identification with forms is relative knowledge, and the identification with emptiness is ultimate knowledge.¹⁰⁹

107 For a discussion of the seven kinds of the Twofold Knowledge, see Mou Tsung-san, *Fo-hsing yü po-jo*, pp. 665–671.

108 *Hsüan-i*, T. 33, p. 712a.

109 See *ibid.*, p. 712b.

- iii. “Twofold Knowledge of embodying *dharma*s that contain the Middle Way” (*t’i-fa han-chung erh-chih* 體法含中二智) characterizes the manner of conceiving the Twofold Truth of the illusory existence as empty and not empty as “embodying *dharma*s that contain the Middle Way”, which regards forms as illusory existence and are identical to both emptiness and non-emptiness. This type of the Twofold Knowledge contains the Middle Way, which is reflected in the view of affirming illusory existence as both emptiness and non-emptiness.¹¹⁰
- iv. “Twofold Knowledge of embodying *dharma*s that reveal the Middle Way” (*t’i-fa hsien-chung erh-chih* 體法顯中二智) characterizes the manner of conceiving the Twofold Truth of illusory existence and all *dharma*s leaning toward emptiness and non-emptiness as “embodying *dharma*s that reveal the Middle Way.” This is to regard forms as illusory existence and as identical to emptiness and non-emptiness and all *dharma*s tending toward emptiness and non-emptiness. Chih-i declares that this type of the Twofold Knowledge reveals the Middle Way, which is reflected in the view of regarding illusory existence and all *dharma*s as emptiness and non-emptiness.¹¹¹
- v. “Twofold Knowledge of the Separate” (*pieh erh-chih* 別二智) penetrates the Twofold Truth of the Separate Teaching that focuses on non-emptiness of existence. Non-emptiness entails the *bodhisattva*’s gradual practice, which is related to the *bodhisattva*’s goal of liberating others. Although the *bodhisattva* knows that the empirical world is empty, it adheres to the view of non-emptiness, for the view of non-emptiness inspires the *bodhisattva* to enter the mundane world to save others.¹¹²
- vi. “Twofold Knowledge of the Separate Teaching containing the Perfect” (*pieh-han-yüan erh-chih* 別含圓二智) penetrates the Twofold Truth of the Separate by entering the Perfect Teaching, which focuses on non-emptiness of all *dharma*s. This is to say that instead of indicating gradual practices in the mundane world, the view of non-emptiness in this category signifies an affirmation of the existence of all *dharma*s, seeing that all *dharma*s contain the truth in Buddhism.¹¹³
- vii. The Twofold Knowledge of the Perfect (*yüan erh-chih* 圓二智) penetrates the Twofold Truth of the Perfect Teaching that emphasizes the identity between the Worldly Truth and the Absolute Truth. This means that because the Relative Knowledge and the Ultimate Knowledge belong to the Perfect Teaching and are identical to each other, the Twofold Knowledge concerns within the Two Truths as the Perfect Teaching are also identical to each other.¹¹⁴

110 See *ibid.*, p. 712b.

111 See *ibid.*, p. 712b–c.

112 See *ibid.*, p. 712c.

113 See *ibid.*, p. 712c.

114 See *ibid.*, p. 712c.

Chart 12: Seven kinds of the Twofold Knowledge penetrate seven views of the Twofold Truth

七番二智		七種二諦	
1.	析法權實二智	_____	藏教二諦
2.	體法二智	_____	通教二諦
3.	體法含中二智	_____	別入通二諦
4.	體法顯中二智	_____	圓入通二諦
5.	別二智	_____	別教二諦
6.	別含圓二智	_____	圓入通二諦
7.	圓二智	_____	圓教二諦

(4) Fourth, “knowledge is clarified in correspondence with the Threefold Truth” (*tui san-ti ming-chih* 對三諦明智). In the discussion of the subtlety of objects, objects as the Threefold Truth have been examined in terms of the “outflow of defilement” (*yu-lou* 有漏) representing the Worldly Truth, “no-outflow of defilement” (*wu-lou* 無漏) representing the Absolute Truth, and “neither outflow nor no-outflow” (*fei-yu lou fei-wu-lou* 非有漏非無漏) that represents the Middle Way. In this context, Chih-i first discusses these three truths in terms of their interaction with each other, whereby five categories of objects are established. Secondly, he correlates these five categories of objects with knowledge, by which five new categories of the Threefold Knowledge are construed.

- i. The formation of the five categories of objects is parallel to Chih-i’s interpretation of objects as five kinds of Threefold Truth.

(1) In the first category of objects, the Middle Way is seen as penetrating the Absolute Truth, for the former is complimentary to a better understanding of emptiness as the Absolute Truth, from the perspective that the view of emptiness should not be attached to. This Middle Way, along with the Worldly Truth and the Absolute Truth, formulates objects as the Threefold *Dharma*.¹¹⁵

(2) In the second category of objects, the Middle Way is seen as non-emptiness that embraces all *dharma*s. With the view of non-emptiness, the *bodhisattva* enters the provisional existence to save beings. This Middle Way along with the Worldly Truth and the Absolute Truth form objects as the Threefold *Dharma*.¹¹⁶

115 See *ibid.*, p. 713c.

116 See *ibid.*, p. 713c.

(3) In the third category of object, the Middle Way is taken as the principle that transcends the view of emptiness and the provisional. The Worldly Truth, the Absolute Truth, and the Middle Way are not interrelated, and form objects as the Threefold *Dharma*.¹¹⁷

(4) In this fourth category of object, the Middle Way is not only the principle that serves to transcend emptiness and existence, but embraces both views of Emptiness and the Provisional Existence, and is endowed with all *dharma*s. With this view of the Middle Way, the *bodhisattva* enters the mundane world to liberate living beings. This Middle Way, along with the Worldly Truth and the Absolute Truth form objects of the Threefold *Dharma*.¹¹⁸

(5) In this fifth category of objects, not only the Middle Way functions to embrace all *dharma*s, but also the Worldly Truth and the Absolute Truth. This means that any of these truths can motivate the *bodhisattva* to enter the mundane world for the sake of helping others, since the Worldly Truth contains the view of emptiness and the Middle Way; the Absolute Truth contains the view of the provisional and the Middle Way; and the Middle Way contains the view of emptiness and the provisional.¹¹⁹

Chart 13: The formation of the five categories of objects that is parallel to Objects as five categories of the Threefold Truth

	世諦	真諦	中諦
1. 別入通三諦	漏	無漏	非漏非無漏入無漏 – 但異空而已
2. 圓入通三諦	漏	無漏	一切法入無漏 – 不空，具一切法
3. 別三諦	漏	無漏	非漏非無漏 – 非空非假，但理而已
4. 圓入別三諦	漏	無漏	一切法趣非漏非無漏 – 即空即假，具足佛法
5. 圓三諦	一切法趣漏	一切法趣無漏	一切法趣非漏非無漏
即空即假即中，	具足佛法 即假即中，	具足佛法 即空即假，	具足佛法

- ii. Next comes the formation of the five categories of the Threefold Knowledge. The above five categories of objects are taken by Chih-i to elaborate the Threefold Knowledge. These

117 See *ibid.*, p. 713c.

118 See *ibid.*, p. 713c.

119 See *ibid.*, p. 713c.

three kinds of knowledge concern emptiness, the provisional, and the Middle Way respectively, and are, thus, described as “knowledge of emptiness” (*k'ung-chih* 空智) of the *śrāvaka*, “knowledge of the provisional” (*chia-chih* 假智) of the *bodhisattva*, and “knowledge of the Middle Way” (*chung-chih* 中智) of the Buddha. The formation of each of the following five categories of the Threefold Knowledge is derived from the different types of correlation of these three kinds of knowledge. The five categories of the Threefold Knowledge run parallel to the above-stated five categories of objects, indicating that the former penetrates the latter.

(1) In this first category of knowledge, Chih-i explains how the Middle Way as emptiness in the above first category of objects is conceived. This is to say that the knowledge of the Middle Way (i.e., Universal Knowledge) is complementary to the knowledge of Emptiness (i.e., All-Knowledge). This is because the knowledge of the Middle Way is related to one's deep contemplation that the view of emptiness should not be attached to, i.e., emptiness is also empty. The knowledge of the Middle Way means to enter the knowledge of Emptiness.¹²⁰

(2) In this second category of knowledge, Chih-i explains how the Middle Way as non-emptiness is conceived in the above second category of objects. The knowledge of the Middle Way is related to one's deep contemplation of emptiness from which one conceives the view of non-emptiness, seeing that the empirical world temporarily exists. This non-emptiness is termed by Chih-i as the storehouse of the *tathāgata*, and therefore, the knowledge of non-emptiness is the “knowledge of the storehouse of the *tathāgata*” (*ru-lai-tsang chih* 如来藏智, Skt. *tathāgatagarbhajñāna*) that represents the Middle Way. Therefore, the knowledge of the Middle Way in this category is replete with all *dharma*s, because it represents non-emptiness, denoting the *bodhisattva*'s involvement in the mundane world.¹²¹

(3) In this third category, Chih-i explains how the Middle Way in the above third category of objects is conceived. This means that the knowledge of the Middle Way concerns transcendence to the knowledge of Emptiness and the knowledge of the Path (i.e., knowledge of the provisional). Therefore, the three kinds of knowledge are distinctively different, and they do not enter each other.¹²²

(4) In this fourth category, Chih-i explains how the Middle Way in the above fourth category of objects is conceived. Thus, the Middle Way functions to embrace all *dharma*s, indicating the *bodhisattva*'s involvement in worldly affairs to save others. This aspect of the Middle Way that indicates the *bodhisattva*'s practice is termed by Chih-i as the “principle of the storehouse of the *tathāgata*” (*ru-lai-tsang li* 如来藏理). Chih-i states that the storehouse knowledge of the *tathāgata* enters the knowledge of the Middle Way, and is posited directing at two kinds of knowledge (i.e., knowledge of emptiness and knowledge of the Path), forming the threefold knowledge.”¹²³ Furthermore, the principle of the storehouse of

120 See *ibid.*, p. 713c.

121 See *ibid.*, p. 713c.

122 See *ibid.*, p. 714a.

123 See *ibid.*, p. 713c.

the *tathāgata* contains all *dharmas*, which is not the knowledge that directly manifests the principle.¹²⁴

(5) In this fifth category, Chih-i explains how the Threefold Truth in the above fifth category of objects is conceived. This is to say that the Threefold Knowledge of the Perfect Teaching (*yüan san-chih* 圓三智) that refers the integration of emptiness, the provisional, and the Middle Way penetrates the Threefold Truth.¹²⁵

Chart 14: The formation of the five categories of the Threefold Knowledge

空智 (聲聞智)	假智 (菩薩智)	中智 (佛智)
1. 一切智	道種智	一切種智 – 中智入空智
2. 一切智	道種智	一切種智 – 如來藏智入空智
3. 一切智	道種智	一切種智 – 中智對空智, 道種智
4. 一切智	道種智	一切種智 – 如來藏智入中智
5. 圓三智: 有漏	無漏	非漏非無漏
即空即假即中	即假即中	即空即假

(5) Fifth, “knowledge is clarified in correspondence with One Truth” (*tui i-ti ming-chih* 對一諦明智). This refers to the “knowledge of suchness” (*ru-shih-chih* 如實智, Skt. *tathābhūtajñāna*), which incorporates all kinds of knowledge, considering that it purely reflects one category of objects.¹²⁶

In the above first part, Chih-i demonstrates that knowledge not only makes objects manifest as truth, but is also the key element in penetrating objects as truth. This asserts that four levels of knowledge that correspond to the Four Teachings penetrate objects as four types of the Twofold Causality. Knowledge of the four types of the Four Noble Truths penetrates objects as four types of the Four Noble Truths. Seven kinds of the Twofold Knowledge penetrate objects as seven views of the Twofold Truth. Five kinds of the Threefold Knowledge penetrate objects as five types of the Threefold Truth. The One Ultimate Knowledge penetrates objects as the One Truth. By such penetration, five categories of knowledge are formed.

124 See *ibid.*, p. 714a.

125 See *ibid.*, p. 714a.

126 See *ibid.*, p. 714c.

2. *Various reflections of knowledge correspond to various Objects (Chan-chuan hsiang-chao tui-ching 展轉相照對境)*

In this second part entitled “various reflections of knowledge correspond to various objects”,¹²⁷ Chih-i further examines the above-stated five categories of knowledge by correlating each of them with five categories of objects respectively. By this correlation, Chih-i provides a scheme of knowledge that can not only penetrate objects of the same categories, but can also penetrate other categories of objects, from which the same reality they denote is demonstrated. The five groups of correlation between knowledge and objects discussed by Chih-i is similar to the five groups of correlation among various categories of objects presented by Chih-i under the heading “discussing similarities and differences of various categories of objects (*lun chu-ching t'ung-i* 論諸境同異) in his interpretation of the “subtlety of objects”.¹²⁸ By such a repetitive correlation, the level of integration between knowledge and objects reaches its depth. This is Chih-i's effort to display the same reality that knowledge and objects share: objects as truth is what knowledge points to, and knowledge is what can penetrate objects as truth. By revealing this same reality, Chih-i argues that without knowledge, objects as truth cannot be penetrated, since knowledge reflects objects as truth. On the other hand, without objects as truth, knowledge cannot be sustained to be subtle, since the subtlety of knowledge can only be verified by the subtlety of objects. The following is Chih-i's elaboration of five groups of correlation between knowledge and objects.

(1) In the first group of correlation between knowledge and objects, knowledge of the four types of the Four Noble Truths is correlated with the Ten *Dharma*-realms and with the four types of the Twelfefold Causality. This is parallel to the elaboration of objects as four types of the Four Noble Truths that are correlated with Objects as the Ten Suchnesses, and with Objects as four types of the Twelfefold Causality.

- i. First, knowledge of the four types of the Four Noble Truths reflects the Ten *Dharma*-realms (*ssu-chung ssu-ti-chih chao shih-fa-chieh* 四種四諦智照十法界). Like Objects as four types of the Four Noble Truths that are divided into two groups in correlation with other categories of Objects as truth, Knowledge of the four types of the Four Noble Truths is also divided into two groups. Within each of these two groups, the Four Noble Truths are divided

127 See *ibid.*, pp. 714c–715b.

128 For details, see *ibid.*, pp. 705b–707a.

into two groups. Suffering and Accumulation are taken as one group, and the Path and Extinction as another. On the other hand, Objects as the Ten Suchnesses in the Ten Dharma-realms are divided into four groups: that of the six worlds, of the Two Vehicles, of the *bodhisattva*, and of the Buddha.

(1) “Suffering and accumulation in the knowledge of the Four Noble Truths of origination and extinction and of non-origination” (short for: neither origination nor extinction) reflect the Ten Suchnesses of the six worlds, since both concern the origination of *dharmas*.¹²⁹

(2) “The path and extinction in the knowledge of the Four Noble Truths of origination and extinction and of non-origination” reflect the Ten Suchnesses of the Two Vehicles, since both concern emptiness of existence.¹³⁰

(3) “Suffering and accumulation in the knowledge of the Four Noble Truths of the immeasurable and of non-function” reflect the Ten Suchnesses of the realm of the *bodhisattva*, since both concern emptiness of existence as non-emptiness.¹³¹

(4) “The path and extinction in the knowledge of the Four Noble Truths of the immeasurable and of non-function” reflect the Ten Suchnesses of the realm of the Buddha, since both are the Middle Way of addressing the state of *nirvāṇa*.¹³²

Chart 15: Correspondence between Knowledge of the Four Noble Truths and the Ten Dharma-realms

四種四諦智		十法界	
1. 生滅四諦智	}	{ 苦智 集智	照六道十如相性
2. 無生滅四諦智			
	}	{ 道智 滅智	照二乘十如相性
3. 無量四諦智	}	{ 苦智 集智	照菩薩界相性等
4. 無作四諦智			
	}	{ 道智 滅智	照佛法界相性本末等

- ii. Second, “knowledge of the four types of the Four Noble Truths reflects the four types of the Twelfefold Causality” (*ssu-chung ssu-ti-chih chao ssu-chung shih-erh yin-yüan* 四種四諦智照四種十二因緣): in this context, objects as four types of the Twelfefold Causality is divided into two major types, that of the conceivable that belongs to the *Tripitaka* and the Common Teachings, and that of the inconceivable that belongs to the Separate and the

129 See *ibid.*, p. 714c.

130 See *ibid.*, p. 714c.

131 See *ibid.*, p. 714c.

132 See *ibid.*, p. 714c.

Perfect Teachings. However, within these two types, each of them is divided into origination and extinction.

(1) "Suffering and accumulation in the knowledge of the Four Noble Truths of origination and extinction and of non-origination" reflect the Twelfefold Causality of the Conceivable in terms of origination, since both concern origination of *dharmas*.¹³³

(2) "Path and Eextinction in the knowledge of the Four Noble Truths of Origination and extinction and of non-origination" reflect the Twelfefold Causality of the conceivable in terms of extinction, since both concern extinction of *dharmas*.¹³⁴

(3) "Suffering and accumulation in the knowledge of the Four Noble Truths of the immeasurable and of non-function" reflect the Twelfefold Causality of the inconceivable in terms of origination, since both belong to the supreme level of understanding reality as non-emptiness.¹³⁵

(4) "Path and extinction in the knowledge of the Four Noble Truths of the immeasurable and of non-function" reflect the Twelfefold Causality of the inconceivable in terms of extinction, since both are the Middle Way addressing the state of *nirvāṇa*.¹³⁶

Chart 16: Correlation between Knowledge of the Four Noble Truths and four types of the Twelfefold Causality

四種四諦智		四種十二因緣	
1. 生滅四諦智	}	{ 苦智 集智	照思議兩十二因緣生
2. 無生滅四諦智			照兩思議十二因緣滅
3. 無量四諦智	}	{ 苦智 集智	照不思議兩十二因緣生
4. 無作四諦智			照不思議兩十二因緣滅

(2) In the second group of correlations between knowledge and objects, seven types of the Twofold Knowledge are correlated with the Ten *Dharma*-realms, four types of the Twelfefold Causality, and four types of the Four Noble Truths.

- i. "Seven kinds of the Twofold Knowledge reflect the Ten *Dharma*-realms" (*ch'i-chung erh-chih chao shih-fa-chieh* 七種二智照十法界). Like objects as seven views of the Twofold

133 See *ibid.*, p. 714c.

134 See *ibid.*, p. 714c.

135 See *ibid.*, p. 714c.

136 See *ibid.*, pp. 714c–715a.

Truth that is spoken of in terms of the two groups (the Worldly Truth and the Absolute Truth), seven kinds of the Twofold Knowledge are construed in terms of these two groups. This implies that there are seven kinds of the relative knowledge, and there are seven kinds of the ultimate knowledge. Both groups of knowledge reflect different kinds of the Ten *Dharma*-realms respectively.

In terms of the seven kinds of the relative knowledge, they are divided into three groups.

- (1) The relative knowledge in the first four kinds of the Twofold Knowledge reflects the Ten Suchnesses of the six worlds, as both concern the existence and illusory existence.¹³⁷
- (2) In terms of the relative knowledge in the fifth and the sixth kinds of the Twofold Knowledge, the aspect of existence reflects the Ten Suchnesses of the six worlds, as both concern the view of illusory existence; and the aspect of emptiness reflects the Ten Suchnesses of the Two Vehicles, as both of them concern the view of emptiness.¹³⁸
- (3) The relative knowledge in the last Twofold Knowledge of the Perfect Teaching reflects the Ten Suchnesses in the nine-realms, as both concern the characteristics of all *dharma*s as illusory existence and emptiness.¹³⁹

In terms of the seven kinds of the ultimate knowledge, they are divided into five groups.

- (1) The ultimate knowledge in the first two kinds of the Twofold Knowledge reflects the Ten Suchnesses of the Two Vehicles, as both concern extinction of existence and emptiness of illusory existence.¹⁴⁰
- (2) In terms of the ultimate knowledge in the third kind of the Twofold Knowledge, the aspect of emptiness reflects the realm of the Two Vehicles, as both concern the view of emptiness of existence; and the aspect of non-emptiness reflects the realm of the *bodhisattva*, as both of them concern the view of non-emptiness of existence.¹⁴¹
- (3) In terms of the ultimate knowledge in the fourth kinds of the Twofold Knowledge, the aspect of emptiness reflects the realm of the Two Vehicles, as both concern the view of emptiness of existence; and the aspect of non-emptiness reflects the realm of Buddha, as both embrace all *dharma*s.¹⁴²
- (4) The ultimate knowledge in the fifth kind of the Twofold Knowledge reflects the realm of the *bodhisattva*, as both concern the transcendence to the extreme views of either existence or emptiness.¹⁴³

137 See *ibid.*, p. 715a.

138 See *ibid.*, p. 715a.

139 See *ibid.*, p. 715a.

140 See *ibid.*, p. 715a.

141 See *ibid.*, p. 715a.

142 See *ibid.*, p. 715a.

143 See *ibid.*, p. 715a.

(5) The ultimate knowledge in the sixth and seventh kind of Twofold Knowledge reflects the realm of the Buddha, as both embrace all *dharma*s.¹⁴⁴

Chart 17: Correspondence between the seven kinds of Twofold Knowledge and the Ten Dharma-realms

七種二智		十法界
權智	1. 生滅	照六道性相
	2. 無生滅	
	3. 別入通	
	4. 圓入通	
	5. 別	有邊：照六道性相 無邊：照二乘性相 通照九界性相
	6. 圓入別	
	7. 圓	
實智	1. 生滅	照二乘性相
	2. 無生滅	
	3. 別入通	空邊：照二乘性相 不空邊：照菩薩性相
	4. 圓入通	
	5. 別	空邊：照二乘性相 不空邊：照佛界性相 照菩薩性相
	6. 圓入別	
	7. 圓	照佛法界相性

ii. “Seven kinds of the Twofold Knowledge reflect four types of causality” (*ch'i-chung erh-chih chao ssu-chung yin-yüan* 七種二智照四種因緣). The seven kinds of the Twofold Knowledge and the four types of the Twofold Causality bear the same classification as stated above. The relative knowledge and the ultimate knowledge in the seven kinds of the Twofold Knowledge reflect four types of the Twofold Causality. In terms of the relative knowledge in the seven kinds of the Twofold Knowledge,

(1) the first four kinds reflect the Twofold Causality of the conceivable in terms of origination, since both concern existence and illusory existence.¹⁴⁵

(2) In terms of the relative knowledge in the fifth and sixth kinds of Twofold Knowledge, the aspect of illusory existence reflects the Twofold Causality of the conceivable in terms of origination, as both concern the origination of *dharma*s as illusory existence.

144 See *ibid.*, p. 715a.

145 See *ibid.*, p. 715a.

Here, the aspect of emptiness reflects the Twelvefold Causality of the conceivable in terms of extinction. This is due to the fact that both concern the extinction of *dharmas* as the emptiness of illusory existence.¹⁴⁶ The relative knowledge in the last Twofold Knowledge reflects the Twelvefold Causality of the conceivable in terms of origination and in terms of extinction. This is because both concern the origination of *dharmas* as illusory existence and the extinction of *dharmas* as emptiness of illusory existence.

In terms of the ultimate knowledge in the seven kinds of the Twofold Knowledge, Chih-i does not mention the first two kinds of knowledge. By referring back to the correlation stated between the seven views of the Twofold Truth and four types of the Twelvefold Causality, we assume that:

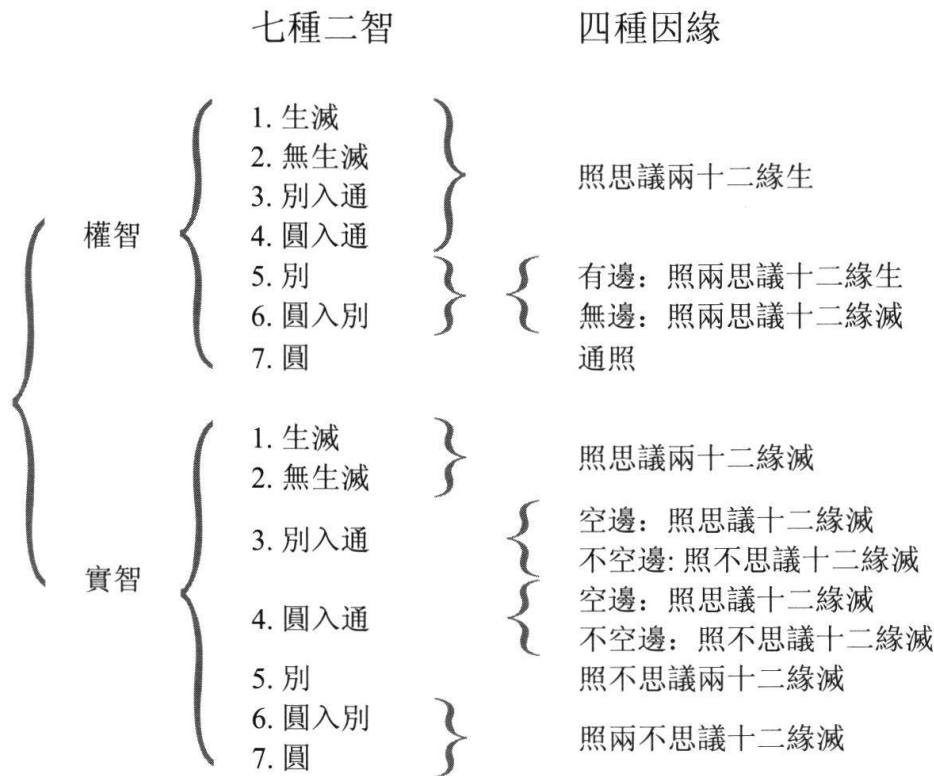
- (1) The first two kinds of knowledge should reflect the Twelvefold Causality of the conceivable in terms of extinction, since both concern the extinction of existence.
- (2) In terms of the ultimate knowledge in the third kind of Twofold Knowledge, the aspect of emptiness reflects the Twelvefold Causality of the conceivable in terms of extinction, as both concern the emptiness of illusory existence; the aspect of non-emptiness reflects the Twelvefold Causality of the inconceivable in terms of extinction, as both concern the emptiness of illusory existence as non-emptiness.¹⁴⁷
- (3) The ultimate knowledge in the last three kinds of the Twofold Knowledge reflect the Twelvefold Causality of the inconceivable in terms of extinction, as both address the state of *nirvāṇa*.¹⁴⁸

146 See *ibid.*, p. 715a.

147 See *ibid.*, p. 715a.

148 See *ibid.*, p. 715a.

Chart 18: Correspondence between seven kinds of the Twofold Knowledge and four types of the Twelfold Causality



- iii. “Seven kinds of the Twofold Knowledge reflect four types of the Four Noble Truths” (*ch'i-chung erh-chih chao ssu-chung ssu-ti* 七種二智照四種四諦). In this context, objects as the four types of the Four Noble Truths have the same classification as the above. However, the seven kinds of relative knowledge are divided into two groups, that of the first four kinds and the last three kinds. The seven kinds of the ultimate knowledge are divided into two groups, that of the first two kinds and the last five kinds.

In terms of the seven kinds of relative knowledge,

(1) the first four kinds of knowledge reflect “suffering and accumulation in the Four Noble Truths of origination and extinction and of neither origination nor extinction,” since both concern the origination of *dharmas* as existence or illusory existence.¹⁴⁹

(2) The last three kinds of knowledge reflect “suffering and accumulation in the Four Noble Truths of the immeasurable and of non-function,” since both concern the origination of *dharmas* as illusory existence that are identical to emptiness.¹⁵⁰

149 See *ibid.*, p. 715a.

150 See *ibid.*, p. 715a.

Concerning the seven kinds of ultimate knowledge,

(1) the first two kinds of knowledge reflect the “path and extinction in the Four Noble Truths of origination, extinction, and of neither origination nor extinction,” since both concern the extinction of existence.¹⁵¹ These two types of the Four Noble Truths are termed by Chih-i as conceivable.

(2) The last five kinds of knowledge reflect the “path and extinction in the Four Noble Truths of the immeasurable and of non-function,” since both address the state of *nirvāṇa*.¹⁵² These two types of the Four Noble Truths are termed by Chih-i as inconceivable.

Chart 19: Correspondence between the seven kinds of Twofold Knowledge and the four types of the Four Noble Truths

七種二智				四種因緣							
{	權智	{	1. 生滅	{	照:	{	生滅	{	苦集		
			2. 無生滅				無生滅				
			3. 別入通								
			4. 圓入通								
{	實智	{	5. 別	{	照:	{	無量	{	苦		
			6. 圓入別				無作			集	
			7. 圓								
{	實智	{	1. 生滅	{	照:	思議	{	生滅	{	道滅	
			2. 無生滅					無生滅			
			3. 別入通								
			4. 圓入通								
{	實智	{	5. 別	{	照:	不思議	{	無量	{	道	
			6. 圓入別					無作			滅
			7. 圓								

(3) The third group correlates knowledge and objects. This is done through an illustration of the five kinds of the Threefold Knowledge, which are spoken of in terms of (i) five kinds of Knowledge of the Path, (ii) five kinds of All-Knowledge, and (iii) five kinds of Universal Knowledge. Furthermore, they are correlated with the Ten *Dharma*-realms, four types of the Twelffold Causality,

151 See *ibid.*, p. 715a.

152 See *ibid.*, p. 715a

four types of the Four Noble Truths, and seven views of the Twofold Truth respectively.¹⁵³

- i. “Five categories of the Threefold Knowledge reflect on Ten Dharma-realms” (*wu-chung san-chih chao shih-fa-chieh* 五種三智照十法界). In this context,

(1) the knowledge of the path reflects the six worlds, because the former is the knowledge of provisional existence that belongs to the Separate Teaching, and the provisional existence further refers to the six worlds.¹⁵⁴

(2) All-Knowledge reflects the realms of the Two Vehicles and the *bodhisattva*, because the former is the knowledge of emptiness that belongs to the Common Teaching, and the Common Teaching is the teaching of the Three Vehicles (*śrāvaka*, *pratyekabuddha*, and *bodhisattva*).¹⁵⁵

(3) Universal knowledge reflects the realms of the Buddha, because the former is the knowledge of the Middle Way that belongs to the Perfect Teaching, and the Perfect Teaching expresses nothing else but the Ultimate Truth of buddhahood.¹⁵⁶

Chart 20: Correspondence between five categories of the Threefold Knowledge and the Ten Dharma-realms

五種	三智	十法界
1. 別入通	{	{
2. 圓入通		
3. 別		
4. 圓入別		
5. 圓		
	1. 道種智	照：六道性相本末等
	2. 一切智	照：二乘, 菩薩性相本末等
	3. 一切種智	照：佛法界十如相性等

- ii. “Five categories of the Threefold Knowledge reflect four types of the Twelffold Causality” (*wu-chung san-chih chao ssu-chung shih-erh yin-yüan* 五種三智照四種十二因緣). In this context,

(1) the knowledge of the path reflects the Twelffold Causality of the conceivable in terms of origination, since both concern the origination of *dharma*s in the provisional existence.¹⁵⁷

153 This group of correlation is somewhat different from the correlation between objects as the Threefold Truth and objects as the Ten Suchnesses, as the Twelffold Causality, as the Four Noble Truths, and as the Twofold Truth.

154 *Hsüan-i*, T. 33, p. 715a.

155 See *ibid.*, p. 715a.

156 See *ibid.*, p. 715a.

157 See *ibid.*, p. 715a.

(2) All-Knowledge reflects the Twelffold Causality of the conceivable in terms of extinction, and the Twelffold Causality of the inconceivable in terms of origination.¹⁵⁸ This is because All-Knowledge that belongs to the Common Teaching concerns both emptiness and non-emptiness. The doctrine of emptiness indicates the extinction of *dharmas* that is expressed by the Twelffold Causality of the conceivable in terms of extinction; the doctrine of non-emptiness concerns the *bodhisattva*'s involvement in the mundane world in saving beings, and therefore, is related to his inconceivable transformation of being reborn in the world. This inconceivable transformation is expressed by the Twelffold Causality of the inconceivable in terms of origination.

(3) Universal knowledge reflects the Twelffold Causality of the inconceivable in terms of extinction, since the former concerns the state of buddhahood of non-action that does not give rise to *dharmas*.¹⁵⁹ This non-origination of things is expressed by the Twelffold Causality of the inconceivable in terms of extinction.

Chart 21: Correspondence between five categories of the Threefold Knowledge and four types of the Twelffold Causality

五種		三智		四種十二因緣
1. 別入通	}	1. 有智 (道種智)	照:	兩思議十二因緣生
2. 圓入通				兩思議十二因緣滅
3. 別		2. 一切智	照:	}
4. 圓入別				
5. 圓		3. 一切種智	照:	
				兩不思議十二因緣生
				兩思議十二因緣滅

- iii. The “five categories of the Threefold Truth reflect four types of the Four Noble Truths” (*wu-chung san-chih chao ssu-chung ssu-ti* 五種三智照四種四諦).

(1) The knowledge of the path reflects “suffering and accumulation in the Four Noble Truths of origination and extinction, and of non-origination.”¹⁶⁰ This is due to the fact that knowledge concerns provisional existence, and the provisional existence refers to suffering and the cause of suffering.

(2) All-knowledge reflects the “path and extinction in the Four Noble Truths of origination and extinction and of non-origination.” This is because as this knowledge concerns emptiness, emptiness refers to dissolving suffering and reaching extinction. On the other hand, All-knowledge as knowledge of emptiness reflects “suffering and accumulation in the Four Noble Truths of the immeasurable and of non-function.”¹⁶¹ This is because these two types of truth that belong to the Separate and the Perfect Teachings are associated with the

158 See *ibid.*, p. 715a.

159 See *ibid.*, p. 715a.

160 See *ibid.*, p. 715a.

161 See *ibid.*, p. 715a.

view of the emptiness of *dharmas*. For the *bodhisattva* of the Separate Teaching, his involvement in the mundane world is based on the view of emptiness: even though he views suffering and accumulation as bearing immeasurable marks, he knows that they are, by nature, empty. For the *bodhisattva* of the Perfect Teaching, he knows that since *dharmas* are fundamentally empty, suffering indicates mistaking *nirvāṇa* as *saṃsāra*, and accumulation indicates mistaking *bodhi*-wisdom as affliction.

(3) Universal knowledge as the knowledge of the Middle Way reflects the “path and extinction in the Four Noble Truths of the immeasurable and of no-function,” since the former concerns the state of *nirvāṇa* of non-action that is described by the latter in terms of reaching this state.¹⁶²

Chart 22: Correspondence between five categories of the Threefold Knowledge and four types of the Four Noble Truths

五種		三智	四種四諦			
1. 別入通		1. 道種智	照:			苦集 道滅 苦集 道滅
2. 圓入通						
3. 別		2. 一切智	照:			
4. 圓入別						
5. 圓		3. 一切種智	照:			

iv. “Five categories of the Threefold Truth reflect seven views of the Twofold Truth” (*wu-chung san-chih chao ch'i-chung erh-ti* 五種三智照七種二諦). In this context,

(1) knowledge of the path as the knowledge of provisional existence reflects the Worldly Truth in the first four views of the Twofold Truth.¹⁶³ This is because these four types of the Worldly Truth concern existence and illusory existence, which is related to the knowledge of the provisional existence.

(2) All-knowledge as knowledge of emptiness reflects Worldly Truth in the last three views of the Twofold Truth and the Absolute Truth, in the first two views of the Twofold Truth.¹⁶⁴ This is because what these three types of Worldly Truth and the two types of Absolute Truth concern are illusory existence, or the extinction of real existence, or identifying illusory existence with emptiness, and are related to the knowledge of Emptiness.

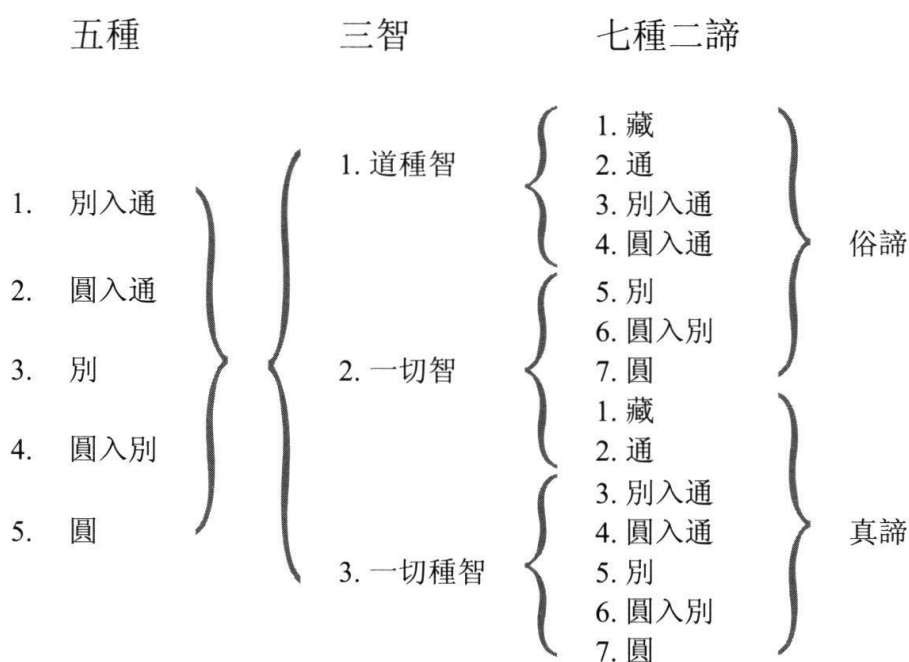
162 See *ibid.*, p. 715a.

163 See *ibid.*, p. 715b.

164 See *ibid.*, p. 715b.

(3) Universal Knowledge as the knowledge of the Middle Way reflects the Absolute Truth in the last five views of the Twofold Truth, since the latter contains the view of the Middle Way.¹⁶⁵

Chart 23: Correspondence between five categories of the Threefold Knowledge and seven views of the Twofold Truth



(4) In the fourth group of correlation between knowledge and objects, the “one Ultimate Knowledge” is correlated with various categories of subtle objects that belong to the Perfect Teaching, since this knowledge concerns the Ultimate Truth. With regard to “one Ultimate Knowledge of Suchness reflecting various subtle truths” (*i ju-shih-chih chao chu-miao-ti* 一如實智照諸妙諦), Chih-i points out that the One Knowledge concerning the Ultimate Truth reflects various categories of objects that belong to the supreme understanding of the truth:

The One Ultimate Knowledge of Suchness reflects the Ten Suchnesses, [such as suchness of its] nature and [suchness of its] appearance, in the Buddha-realm. It also reflects the Twelffold Causality of the inconceivable. It also reflects the Four Noble Truths of no-function. It also reflects the five kinds of Absolute Truth [in the five views of the Twofold

165 See *ibid.*, p. 715b.

Truth]. It also reflects five kinds of the Supreme Truth of the Middle Way [in the five kinds of the Threefold Truth].¹⁶⁶

(5) In the fifth and also the last group of correlation between knowledge and objects, “knowledge of the no-truth” is correlated with various categories of subtle objects.

“Knowledge of no truth reflects no-truth that is indescribable” (*wu-ti-chih chao wu-ti wu-shuo* 無諦智照無諦無說) is, according to Chih-i, the last type of knowledge in terms of no-truth and as such indescribable. Correspondingly, it reflects “objects as no-truth that is unconceivable.” This marks the state of buddhahood. Chih-i says:

No-truth and non-speech are correlated with the [Ten] Suchnesses, [such as suchness of its] appearance and [suchness of its] nature, in the Ten [*Dharma*-realms], the Twelffold Causality of [neither origination nor] extinction of the inconceivable, the four kinds of non-origination and non-origination, the Absolute Truth of no-speech, and the Middle Way of neither birth-death nor *nirvāṇa*.¹⁶⁷

The above is the description of the second category of the Ten Subtleties, “subtlety of knowledge”. Chih-i first presents the twenty kinds of knowledge that are derived from different types of practice, and are characterized by their different functions. These twenty kinds of knowledge can be classified into four groups belonging to the Four Teachings (*Tripitaka*, Common, Separate, and Perfect). As knowledge concerns objects as truth, those four groups of knowledge can reflect each category of objects as truth that are also classified into four types. This is to say that knowledge of the *Tripitaka* Teaching reflects the way of understanding the truth belonging to the *Tripitaka* Teaching. Knowledge of the Common Teaching reflects the way of understanding the truth belonging to the Common Teaching. Knowledge of the Separate Teaching reflects the way of understanding the truth belonging to the Separate Teaching. Knowledge of the Perfect Teaching reflects the way of understanding the truth belonging to the Perfect Teaching. Since these four groups of knowledge indicate four different levels of understanding the truth, the knowledge belonging to the *Tripitaka*, Common, and Separate Teachings are considered by Chih-i as relative and coarse, and knowledge belonging to the Perfect Teaching is ultimate and subtle. This is because the relative knowledge is the expedient

166 See *ibid.*, p. 715b.

167 See *ibid.*, p. 715b.

means that serves to enable beings to obtain the ultimate knowledge of the Buddha.

Since knowledge manifests objects as truth, knowledge is further differentiated by Chih-i with its reference to various categories of objects as truth. That is, the four groups of knowledge corresponding to the Four Teachings are specified in the context of each category of objects, whereby knowledge assumes the name of objects it attaches itself to. For example, when knowledge is elaborated with reference to objects as the Four Noble Truths, knowledge of the *Tripitaka* Teaching assumes the name of the “knowledge of the Four Noble Truths of origination and extinction” (*sheng-mieh ssu-ti chih* 生滅四諦智); knowledge of the Common Teaching assumes the name of the “knowledge of the Four Noble Truths of neither origination nor extinction” (*wu-sheng-mieh ssu-ti chih* 無生滅四諦智); knowledge of the Separate Teaching assumes the name of the “knowledge of the Four Noble Truths of the immeasurable” (*wu-liang ssu-ti chih* 無量四諦智); and knowledge of the Perfect Teaching assumes the name of the “knowledge of the Four Noble Truths of non-function” (*wu-tso ssu-ti chih* 無作四諦智). By elaborating on knowledge with the five categories of objects as truth, five new categories of knowledge are formed, such as the “knowledge on the four types of Twelffold Causality” (*ssu-chung shih-erh yin-yüan chih* 四種十二因緣智), “knowledge on the four types of Four Noble Truths” (*ssu-chung ssu-ti chih* 四種四諦智), “seven kinds of Twofold Knowledge” (*ch'i-fa erh-chih* 七番二智), “five kinds of Threefold Knowledge” (*wu-chung san-chih* 五種三智), and the “one Ultimate Knowledge” (*i shih-chih* 一實智). Each category of knowledge has four classifications that contain the name of each of the four classifications of each category of objects. With the specific names assumed by different groups of knowledge, the scheme as to which category of knowledge is penetrating which category of objects as truth becomes transparent. Finally, Chih-i elaborates these five new categories of knowledge by correlating each of them with various categories of objects. By doing so, each category of knowledge is no longer limited to only penetrating its corresponding objects, but is expanded to penetrate other categories of objects as well. For instance, five kinds of Threefold Knowledge not only penetrate objects as the Threefold Truth, but also penetrate objects as the Ten Suchnesses, the Twelffold Causality, the Four Noble Truths, and as the Twofold Truth. This scheme of correlation between knowledge and objects runs parallel to the correlation among various categories of objects. This is Chih-i's effort to demonstrate that knowledge and objects are as one: without knowledge, objects as truth cannot be

penetrated and manifested; without objects as truth, knowledge cannot be verified and becomes subtle.

III. Conclusion

In his discourse on the subtlety of knowledge, Chih-i divides twenty kinds of knowledge into four groups under the heading of the Fourfold Teaching. First, the group of knowledge that belongs to the *Tripitaka* Teaching is basically characterized as the *śrāvaka* knowledge, with which the phenomenal world is considered as the real existence, and only through analysis and differentiation is the truth of emptiness perceived. One must note that, in this group, although all Three Vehicles (*śrāvaka*, *pratyekabuddha*, and *bodhisattva*) are confined in the same framework of perception of “analyzing *dharmas*”, the aspect of their knowledge is different due to their focus of practice. The *śrāvaka* focuses on practicing the five methods of mind-cessation, the four types of mindfulness, assimilating the Four Noble Truths, and theoretical acquiescence in and direct intuition of the Four Noble Truths. The *pratyekabuddha* focuses on the practice of understanding the Twelve Links of Dependent Origination in terms of the three periods of time: the past, present, and future. The *bodhisattva* focuses on practicing the Six Perfections.

Second, the group of knowledge that belongs to the Common Teaching is basically characterized as the *bodhisattva*'s knowledge, stating that the phenomenal world is perceived empty as it is, without having to differentiate it until nothing is left. Therefore, in this group, although all Three Vehicles (*śrāvaka*, *pratyekabuddha*, and *bodhisattva*) are confined in the same framework of perception as “embodying *dharmas*”, the aspect of their knowledge is still different due to the focus of their practice. The *śrāvaka* perceives emptiness by embodying suffering and the cause of suffering (which is the core element of the Four Noble Truths), and the *pratyekabuddha* perceives emptiness by embodying cause or effect of the Twelve Links of Dependent Origination in the three periods of time. For the *bodhisattva*, however, embodying *dharmas* to perceive emptiness as the Absolute Truth is not the ultimate goal, but is only an expedient means of preventing himself from being deluded by the provisional while motivating him to enter the mundane world to save living beings.

Third, the group of knowledge that belongs to the Separate Teaching is characterized as purely the *bodhisattva*'s knowledge. In it, four stages of *bodhi*-

sattva practice containing fifty-two stages of accomplishment characterize four types of knowledge.

Fourth, the group of knowledge that belongs to the Perfect Teaching is characterized purely as the disciples of the Perfect Teaching. Four kinds of knowledge indicate four stages of attainment.

In short, the groups of knowledge of the *Tripitaka* and the Common Teaching concern perceiving the truth of Emptiness, and the groups of knowledge of the Separate and the Perfect Teaching concern perceiving the truth of the Middle Way. Thus, though the *bodhisattva* of the Common, the Separate, and the Perfect Teaching aim at worldly affairs in saving beings, their accomplishment differs greatly in terms of penetrating truth. For Chih-i, emptiness as the Absolute Truth is one-sided, for it does not confirm the validity of the provisional existence. On the other hand, the *bodhisattva* of the Separate Teaching is able to attain the conception of the Middle Way by focusing on the aspect of the provisional existence. Nevertheless, Chih-i still regards the Middle Way in the Separate Teaching as not yet being perfect, for the aspect of emptiness and that of the provisional are not identified with each other. The *bodhisattva*, bearing the truth of emptiness in mind, enters the provisional existence to fulfill his task to liberate living being. Thus, although the Middle Way in the Separate Teaching contains both aspects of emptiness and the provisional, these two aspects are separate entities. The Middle Way in the Perfect Teaching however identifies emptiness with the provisional. Middle Way indicates that emptiness is simultaneously the provisional, and the provisional is simultaneously emptiness. Both aspects of emptiness and the provisional are inseparable. For Chih-i, this type of the Middle Way is Ultimate Reality.

Moreover, these four groups of the twenty kinds of knowledge are taken to illuminate various objects as objective reality or truth, through which objects are displayed by knowledge, and through which knowledge is gathered in by objects. This indicates that illumination is a type of interaction that conveys the complimentary relationship between knowledge and objects (based on the identity between knowledge and objects). Knowledge and objects of the same category influence each other through interactive illumination. When objects are illuminated by knowledge, the depth of objects is displayed. This in turn confirms the subtlety of knowledge. If one assumes that objects (as the objective reality) constitute a sort of “silent language” (i.e., a system of signs that is illegible), then it is knowledge that reveals its structure, making it legible.

To do so, Chih-i first introduces a classification of twenty kinds of knowledge in order to illuminate the following objects:

- Objects as the Ten Suchnesses.
- Objects as the four types of the Twelfefold Causality.
- Objects as the four types of the Four Noble Truths.
- Objects as the Twofold Truth.
- Objects as the Threefold Truth.
- Objects as the One Truth.

After these categories of knowledge have been exposed to illuminate various related objects, objects are merged into knowledge, and become knowledge as well. This process is termed “transformation” (*chuan* 轉) of objects. In addition, we may say that knowledge is included in objects in that this knowledge becomes as subtle as objects, since they are integrated as one reality. If objects as truth is the final goal to be realized, knowledge allows one to attain this realization. However, in Chih-i’s view, knowledge ought to be evaluated in terms of subtle or coarse, if different understandings of truth are spoken of in terms of subtle or coarse. The subtle objects as the full truth, or the coarse objects as the partial truth, that one realizes are the result of the kind of knowledge one possesses. It is knowledge that determines the type of truth that one can reach. Simultaneously, objects provide a final evaluation to the related knowledge. The state of truth one realizes determines whether or not knowledge is subtle. This is judged in terms of whether or not knowledge and objects are integrated into one reality. If objects are transformed by being included in knowledge, then objects are subtle, and render knowledge subtle as well.

In the light of this analysis, Chih-i speaks of knowledge and objects illuminating each other. The relationship between objects and knowledge indicates their inseparable interconnection. Knowledge is only proved to be subtle when the subtle objects as true reality is revealed by it. Objects are only subtle when they can be transformed by and integrated with knowledge. If objects are not transformed as a part of knowledge, this knowledge remains coarse. Chih-i explains the significance of this transformation concerning the knowledge of the four types of the Twelfefold Causality:

The four levels of knowledge [*śrāvakas*, *pratyekabuddhas*, *bodhisattvas*, and *Buddhas*] illuminate objects as the four types [of the Twelfefold Causality]. If objects are not transformed, its related knowledge is coarse. [If] objects as the four types [of the Twelfefold Causality] are transformed into subtle objects, the coarse knowledge at once becomes the subtle knowledge.¹⁶⁸

168 See *ibid.*, p. 711b–c.

Furthermore, this new category of knowledge that is formed from the mutual integration between the above described knowledge and objects, in turn illuminates the five categories of Objects as the following chart shows:

(1) The knowledge of the four types of the Twelfold Causality illuminates



Ten Dharma-realms

(2) The knowledge of the four types of the Four Noble Truths illuminates



Ten Dharma-realms, four types of the Twelfold Causality

(3) The knowledge of the seven views of the Twofold Truth illuminates



Ten Dharma-realms, four types of the Twelfold Causality, four types of the Four Noble Truth

(4) The knowledge of the five kinds of the Threefold Truth illuminates



Ten Dharma-realms, four types of the Twelfold Causality, four types of the Four Noble Truths, seven views of the Twofold Truth

(5) The knowledge of the No-truth with No-speech illuminates



Ten Suchnesses, Twelfold Causality of the inconceivable, Four Noble Truths of neither origination nor extinction, Absolute Truth with no-speech, Middle Way of neither birth-death nor *nirvāṇa*.

The correlation between knowledge and objects is important, because it conveys that these two are complimentary to each other. Without knowledge, objects cannot be perceived, for the former is concerned with the latter. Without objects, knowledge cannot become subtle, for the validity of the latter can only be verified by the former. Interestingly enough, the five groups of correspondence between knowledge and objects are similar to the five groups of correspondence

among various objects stated above in the “unfolding and folding of various objects”.¹⁶⁹

These two groups of correspondence of similar type seem to be repetitious, but in our view, this repetition is significant too. It provides evidence that, even though knowledge and objects are two separate categories under discussion, they are actually inextricably related to one another, and are two aspects of one inseparable unity. The various aspects of illumination contain a three-step process. First, it is to contemplate objects with knowledge. Second, by this contemplation, both knowledge and objects are merged and a new category of knowledge is formed in terms of objects. Third, this new knowledge again illuminates various objects, through which the correspondence between knowledge and objects of the same category is further established. Since knowledge is used to guide the attainment of truth, the soteriological and practical implications of this correspondence become evident. Among various kinds of knowledge, undoubtedly the last knowledge of the no-truth with no-speech can guide one to reach the ultimate goal of buddhahood, for all objects that are contemplated by this knowledge belong to the Perfect Teaching, such as objects as the Twelffold Causality of neither origination nor extinction of the inconceivable, objects as the Absolute Truth of no-speech, and objects as the Middle Way of neither birth-death nor *nirvāṇa*.

To sum up, the significance of Chih-i's theory of knowledge as discussed in his *Hsüan-i* may, in my opinion, be concluded in five aspects. First, by establishing twenty categories of knowledge that are classified into four groups, all theories of knowledge in Buddhism are included and comprehensively scrutinized. Second, through four classifications, Chih-i's classification of knowledge functions as the guideline of penetrating objects as truth that is also classified into four. Third, by presenting four groups of knowledge in penetrating four types of understanding the truth, beings of all faculties are able to find their own place of attaining the truth with different levels of knowledge. Thus, all types of knowledge are confirmed to be valid in terms of leading beings to attain truth. Fourth, by presenting the last four types of knowledge that belong to the Perfect Teaching, Chih-i offers us the ultimate knowledge in reaching the Middle Way as the Ultimate Truth. Fifth, by illuminating various objects as truth with various categories of knowledge, Chih-i portrays an interconnective scheme of truth and

169 Readers may compare the chart on the five types of correspondence among various objects (see Shen, “Objects as Truth are Subtle: Chih-i's Theory of Truth,” pp. 434), with the above chart on the five groups of correspondence between knowledge and objects.

knowledge, with which soteriological and practical features of attaining truth with knowledge are presented. With these five aspects, Chih-i's theory of knowledge serves to establish a systematization of knowledge concerning objects as truth in Buddhism.

IV. Glossary of Key Terms

Ai 愛; Skt., *trṣṇā* (desire)

A-luo-han 阿羅漢; Skt., *arhatphala* (arhat)

A-na-han 阿那含 (Skt., *anāgāmin*) (the one who will no longer return to this samsaric world)

Chan-chuan hsiang-chao tui-ching 展轉相照對境 (various reflections of knowledge corresponding to objects)

Chen-ti 真諦; Skt., *paramārthasatya* (Absolute Truth)

Ch'en-hui 嗔恚; Skt., *dveṣa* (enmity or anger)

Chi 集諦; Skt., *samudayasatya* (accumulation; truth of the cause of suffering)

Ch'i-chung erh-chih chao shih-fa-chieh 七種二智照十法界 (seven kinds of the twofold knowledge reflect on the Ten Dharma-realms)

Ch'i-chung erh-chih chao ssu-chung ssu-ti 七種二智照四種四諦 (seven kinds of the twofold knowledge reflect on the four types of the Four Noble Truths)

Ch'i-chung erh-chih chao ssu-chung yin-yüan 七種二智照四種因緣 (seven kinds of the twofold knowledge reflect on the four types of the causality)

Ch'i-hsien-wei 七賢位 (Seven Worthy Positions)

Ch'i-sheng-wei 七聖位 (Seven Saintly Positions)

Chia 假; Skt., *prajñapti* (the provisional as the conventional existence)

Chia-chih 假智 (knowledge of the provisional)

Chieh-nei-li 界內理 (principle within the three realms)

Chieh-nei-shih 界內事 (phenomenal appearances within the three realms)

Chieh-nei-wai shih-li 界內外事理 (phenomenal appearances or the principle within or beyond the three realms)

Chieh-t'uo-tao 解脫道; Skt., *vimuktimārga* (path to liberation)

Chieh-wai-li 界外理 (principle beyond the three realms)

Chieh-wai-shih 界外事 (facts beyond the three realms)

Chien 見 (insight)

Chien fei chih 見非知 (insight without knowledge)

Chih 智 (knowledge or intuition)

Chih 知 (knowledge)

Chih fei chien 知非見 (knowledge without insight)

Chih miao 智妙 (subtlety of knowledge)

Ching 經; Skt., *sūtra* (the teaching of the Buddha)

Ching 靜 (quiescence)

Ching miao 境妙 (subtlety of objects)

- Chiu-chieh-t'uo* 九解脫 (nine types of liberation)
Chiu-wu-ai 九無礙 (nine types of non-hindrances)
Chüan-shu miao 眷屬妙 (subtlety of retinues)
Chüeh-liao 決了 (to make known the Three Vehicles as expedient means)
Ch'ü 取; Skt., *upādāna* (attachment)
Ch'üan 權 (relative)
Ch'üan-shih erh-chih 權實二智 (twofold knowledge of the relative and of the ultimate)
Ch'u 觸; Skt., *sparsa* (contact)
Ch'u 出 (transcendence)
Chung 中 (the Middle Way)
Chung-chih 中智 (knowledge of a middle level)
Chung-chih-kuan 中智觀 (contemplation with the knowledge of a middle level)
Chung-jen 中忍 (acquiescence of a middle level)
Erh-sheng p'u-sa 二乘菩薩 (*bodhisattva* of the Two Vehicles)
Erh-shih-chih chao erh-ti ching 二十智照二諦境 (twenty kinds of knowledge reflect on objects as the Twofold Truth)
Erh-shih-chih chao i-shih-ti 二十智照一實諦 (twenty kinds of knowledge reflect on objects as the one Ultimate Truth)
Erh-shih-chih chao san-ti 二十智照三諦 (twenty kinds of knowledge reflect on objects as the Threefold Truth)
Erh-shih-chih chao shih-ju 二十智照十如境 (twenty kinds of knowledge reflect on objects as the Ten Suchnesses)
Erh-shih-chih chao ssu-chung shih-erh yin-yüan ching 二十智照四種十二因緣境 (twenty categories of knowledge reflect on objects as the four types of the Twelffold Causality)
Erh-shih-chih chao ssu-chung ssu-ti ching 二十智照四種四諦境 (twenty kinds of knowledge reflect on objects as the four types of the Four Noble Truths)
Erh-shih-chih wu-ti wu-chao 二十智無諦、無照 (twenty kinds of knowledge reflect on the no truth and no illumination)
Erh-ti 二諦; Skt., *satyadvaya* (Twofold Truth)
Fa-yen 法眼; Skt., *dharmacakṣus* (*dharma*-eye)
Fei-ch'ang 非常 (no-permanence)
Fei-hsiang fei-fei-hsiang ch'u 非想非非想處 (place of neither conception nor non-conception)
Fei-wo 非我; Skt., *anātman* (no-selfhood)
Fo-yen 佛眼; Skt., *buddhacakṣus* (Buddha-eye)
Ken-yüan li-tun 根緣利鈍 (dull or sharp faculties)
Hsi-fa ju-k'ung 析法入空 (emptiness is attained by analyzing and differentiating *dharmas* until nothing substantial is left)
Hsia-chih 下智 (knowledge of a lower level)
Hsia-chih-kuan 下智觀 (contemplation with the knowledge of a lower level)
Hsia-jen 下忍 (acquiescence of a lower level)
Hsing 行; Skt., *saṃskāra* (volitional activity)
Hsing miao 行妙 (subtlety of practice)
Hsü-t'o-huan 須陀洹 (Skt., *srotāpannaphala*) (stream winner with seven more rebirths)
Hua-fa ssu-chiao 化法四教 (Four Teachings of Conversion)

- Hua-t'a ch'üan-shih* 化他權實 (the relative and ultimate transformation of others)
- Huan-yu i-ch'ieh ch'ü k'ung-pu-k'ung erh-ti* 幻有一切趣空不空二諦 (the Two Truths of the Illusory Existence, all tending toward Emptiness and No-emptiness)
- Huan-yu-k'ung erh-ti* 幻有空二諦 (the Two Truths of the emptiness of illusory existence)
- Huan-yu-k'ung i-ch'ieh ch'ü-yu ch'ü-k'ung ch'ü-pu-yu pu-k'ung* 幻有空、一切趣有、趣空、趣不有不空 (the Twofold Truth of the illusory existence and emptiness, all *dharma*s tending toward existence, emptiness, and neither existence nor emptiness)
- Huan-yu k'ung-pu-k'ung erh-ti* 幻有空不空二諦 (the Two Truths of the illusory existence as empty and not empty)
- Huan-yu-wu pu-yu pu-wu erh-ti* 幻有無、不有不無二諦 (the Two Truths of illusory existence and emptiness, and neither existence nor emptiness)
- Hui-yen* 慧眼; Skt., *prajñācakṣus* (wisdom-eye)
- I-ch'ieh chih* 一切智; Skt., *sarvajñāna* (All-Knowledge)
- I-ch'ieh-chung chih* 一切種智; Skt., *sarvathājñāna* (Universal Knowledge)
- I-chih i-chien* 亦知亦見 (Knowledge and Insight)
- I-hsin san-kuan* 一心三觀 (threefold contemplation in one thought)
- I ju-shih-chih chao chu-miao-ti* 一如實智照諸妙諦 (one Ultimate Knowledge of Suchness reflecting on various subtle truths)
- I-nien ch'ih-hsin* 一念癡心 (ignorance is the product of a weak mind)
- Jen-fa* 忍法; Skt., *kṣānti* (acquiescence)
- Jo-yen* 肉眼; Skt., *māṃśacakṣus* (material eye)
- Ju* 如 (suchness)
- Ju-lai-tsang chih* 如來藏智; Skt., *tathāgatagarbhajñāna* (knowledge of the storehouse of the *Tathāgata*)
- Ju-lai-tsang li* 如來藏理 (principle of the storehouse of the *Tathāgata*)
- Ju-shih-chih* 如實智; Skt., *tathābhūtajñāna* (Knowledge of Suchness)
- Ju-shih-hsiang* 如是相 (suchness of appearance)
- Ju-shih-hsiang chih-men* 入實相之門 (entering the door of the Ultimate Truth)
- Ju-shih-hsing* 如是性 (suchness of nature)
- Ju-shih-kuo* 如是果 (suchness of effects)
- Ju-shih-li* 如是力 (suchness of power)
- Ju-shih-pao* 如是報 (suchness of retributions)
- Ju-shih pen-mo chiu-ching teng* 如是本末究竟等 (suchness of beginning-and-end-ultimately-alike)
- ju-shih-t'i* 如是體 (suchness of substance)
- Ju-shih-tso* 如是作 (suchness of function)
- Ju-shih-yin* 如是因 (suchness of causes)
- Ju-shih-yüan* 如是緣 (suchness of conditions)
- K'ai-ts'u hsien-miao* 開粗顯妙 (opening the coarseness and revealing the subtlety)
- K'ai-ts'u-chih hsien-miao-chih* 開粗智顯妙智 (opening the coarse knowledge and revealing the subtle knowledge)
- K'ai-ts'u-yen wei-miao-yen* 開粗眼為妙眼 (opening the coarse eyes and transforming them into subtle eyes)
- Kan-ying miao* 感應妙 (subtlety of empathy and response)

- K'u-ti* 苦諦; Skt., *duḥkhasatya* (truth of suffering)
- K'u-fa-jen* 苦法忍 (acquiescence in the truth of suffering)
- Kuan fa-wu-wo* 觀法無我; Skt., *dharmasmṛtyupasthāna* (*dharmas* have no independent reality in themselves)
- Kuan hsin-wu-ch'ang* 觀心無常; Skt., *cittasmṛtyupasthāna* (observing the mind being impermanent)
- Kuan shen-pu-ching* 觀身不淨; Skt., *kāyasmṛtyupasthāna* (observing the body being impure)
- Kuan shou-shih-k'u* 觀受是苦; Skt., *vedanāsmṛtyupasthāna* (observing sensation as suffering)
- Kuang-shih chu-ching* 廣釋諸境 (a wide-ranging interpretation of various categories of objects)
- K'ung* 空; Skt., *sūnya* (emptiness as non-substantiality of things)
- K'ung-chih* 空智 (knowledge of emptiness)
- Kung-te li-i miao* 功德利益妙 (subtlety of merit and benefit)
- Lao-ssu* 老死; Skt., *jarāmaraṇa* (old age-and-death)
- Li* 理 (principle)
- Li* 離 (departure)
- Liu-ju* 六入; Skt., *ṣaḍāyatana* (six senses or six fields)
- Lü* 律; Skt., *vinaya* (discipline)
- Lun* 論; Skt., *abhidharma* (commentaries on Buddhist doctrines)
- Miao* 妙 (subtlety)
- Miao-fa lien-hua ching hsüan-i* 妙法蓮花經玄義 (*The Profound Meaning of the Lotus Sūtra*)
- Mieh* 滅諦; Skt., *nirodhasatya* (extinction; truth of the extinction of suffering)
- Ming-se* 名色; Skt., *nāmarūpa* (name-and-form)
- Nei-fan* 內凡 (Ordinary Rank of a Higher Level)
- Nien-fo kuan* 念佛觀 (contemplation of being mindful of Buddha)
- Nuan-fa wei* 煖法位; Skt., *ūṣmagata* (Position of Heat)
- Pa-chih* 八智; Skt., *aṣṭajñāna* (eight kinds of knowledge)
- Pa-jen* 八忍; Skt., *aṣṭakṣānti* (eight types of acquiescence)
- P'an ts'u-miao* 判粗妙 (judging the coarseness or subtlety)
- Pieh-chiao* 別教 (Separate Teaching)
- Pieh-chiao shih-hsin* 別教十信 (Ten Faiths of the Separate Teaching)
- Pieh-hsiang nien-ch'u* 別相念處 (Four Types of the Mindfulness are practiced individually)
- Pieh-ju-t'ung* 別入通 (the Separate Teaching entering the Common Teaching)
- Pu-chih pu-chien* 不知不見 (no knowledge and no insight)
- Pu-ching kuan* 不淨觀 (contemplation of impurity)
- Pu-ssu-i pu-sheng pu-mieh shih-erh yin-yüan* 不思議不生不滅十二因緣 (Twelvefold Causality of neither origination nor extinction of the inconceivable)
- Pu-ssu-i sheng-mieh shih-erh yin-yüan* 不思議生滅十二因緣 (Twelvefold Causality of origination and extinction of the inconceivable)
- San-chung ch'üan-shih* 三種權實二智 (three kinds of the Twofold Knowledge of the relative and of the ultimate)
- San-fa miao* 三法妙 (Subtlety of the Threefold Dharma)
- San-luan* 散亂; Skt., *vikṣepa* (scatteredness and disorder)
- San-shih-erh Hsin* 三十二心 (thirty-two types of contemplation of the Four Noble Truths)
- Shang-chih* 上智 (knowledge of a higher level)

- Shang-jen* 上忍 (acquiescence of a higher level)
Shang-shang-chih 上上智 (knowledge of a supreme level)
Shang-chih-kuan 上智觀 (contemplation with the knowledge of a higher level)
Shang-shang-chih-kuan 上上智觀 (contemplation with the knowledge of a supreme level)
Shen-t'ung miao 神通妙 (subtlety of supra-mundane powers)
Sheng 生; Skt., *jāti* (rebirth)
Sheng 生 (origination)
Sheng-mieh Ssu-ti 生滅四諦 (Four Noble Truths of origination and extinction)
Sheng-wen p'u-t'i 聲聞菩提 (enlightenment of the *śrāvaka*)
Shih 識; Skt., *viññāna* (consciousness)
Shih 實 (ultimate)
Shih-chih 世智 (mundane knowledge)
Shih-ti 世諦; Skt., *saṃvṛtisatya* (Worldly Truth)
Shih di-i-i fa 世第一義法; Skt., *laukikāgradharma* (highest mundane *dharma*)
Shih-yu 實有 (Real Existence)
Shou 受; Skt., *vedanā* (sensation)
Shu-hsi kuan 數息觀 (contemplation of counting breaths)
Shuo-fa miao 說法妙 (Subtlety of Expounding the *Dharma*)
Ssu-chiao-i 四教義 (Four Teachings)
Ssu-chung ssu-ti-chih chao ssu-chung shih-erh yin-yüan 四種四諦智照四種十二因緣 (knowledge of the four types of the Four Noble Truths reflects on the four types of the Twelfefold Causality)
Ssu-i pu-sheng pu-mieh shih-erh yin-yüan 思議不生不滅十二因緣 (Twelfefold Causality of neither origination nor extinction of the conceivable)
Ssu-i sheng-mieh shih-erh yin-yüan 思議生滅十二因緣 (Twelfefold Causality of origination and extinction of the conceivable)
Ssu-kuo 四果; Skt., *catvāri phalāni* (Four Fruitions)
Ssu-kuo chih 四果智 (knowledge of the Four Fruitions)
Ssu-nien-ch'u 四念處; Skt., *catvāri smṛtyupasthānāni* (four types of mindfulness)
Ssu-shan-ken 四善根; Skt., *nirvedhabhāgīya* (four wholesome factors)
Ssu-shan-ken chih 四善根智 (knowledge of the four wholesome factors)
Ssu-sheng-ti 四聖諦; Skt., *catvāri āryasatyāni* (Four Noble Truths)
Ssu Shih-hsin-chih 四十心智 (knowledge of the four types of the Ten Minds)
Ssu-tao 四倒; Skt., *viparyāsacatuṣka* (four attachments or four distortions)
Ssu-t'o-han 斯陀含; Skt., *sakṛdāgāmiṣhala* (once-returner)
T'an-yü 貪欲; Skt., *rāga* (covetousness)
Tao 道; Skt., *mārgasatya* (the path; truth of the path leading to the extinction of suffering)
Tao-chung chih 道種智; Skt., *mārgajñāna* (knowledge of the path)
T'i-fa ju-k'ung 體法入空 (Emptiness is attained by embodying *dharma*s)
T'ien-yen 天眼; Skt., *divyacakṣus* (heavenly eye)
Ting-chu 頂住 (abiding in summit)
Ting-fa 頂法; Skt., *mūrdhan* (summit)
Ting-t'ui 頂退 (retrogressing from the summit)
Tsang-chiao 藏教 (*Tripiṭaka* Teaching)

- Tsung-lun chu-chih* 總論諸智 (a general discussion of various kinds of knowledge)
- Tui-ching lun-chih* 對境論智 (knowledge is elaborated corresponding to objects)
- Tui erh-ti-ching ming-chih* 對二諦境明智 (knowledge is clarified in correspondence with objects as the Twofold Truth)
- Tui i-ti ming-chih* 對一諦明智 (knowledge is clarified in correspondence with the One Truth)
- Tui san-ti ming-chih* 對三諦明智 (knowledge is clarified in correspondence with the Threefold Truth)
- Tui ssu-chung shih-erh yin-yüan ming-chih* 對四種十二因緣境明智 (knowledge is clarified in correspondence with objects as the four types of the Twelvefold Causality)
- Tui ssu-chung ssu-ti-ching ming-chih* 對四種四諦境明智 (knowledge is clarified in correspondence with objects as the four types of the Four Noble Truths)
- T'ung-chiao* 通教 (Common Teaching)
- Tzu-hsing ch'üan-shih* 自行權實 (relative and ultimate of self-cultivation)
- Tzu-hsing hua-t'a ch'üan-shih* 自行化他權實 (relative and ultimate of self-cultivation and transforming others)
- Tz'u-pei kuan* 慈悲觀 (contemplation of kindness and compassion)
- Tsung-hsiang nien-ch'u* 總相念處 (four types of the mindfulness that are practiced together)
- Wei miao* 位妙 (subtlety of positions)
- Wu-chung san-chih chao ch'i-chung erh-ti* 五種三智照七種二諦 (five categories of the Threefold Truth reflect on the seven views of the Twofold Truth)
- Wu-chung san-chih chao shih-fa-chieh* 五種三智照十法界 (five categories of the Threefold Knowledge reflect on the Ten Dharma-realms)
- Wu-chung san-chih chao ssu-chung shih-erh yin-yüan* 五種三智照四種十二因緣 (five categories of the Threefold Knowledge reflect on the four types of the Twelvefold Causality)
- Wu-chung san-chih chao ssu-chung ssu-ti* 五種三智照四種四諦 (five categories of the Threefold Truth reflect on the four types of the Four Noble Truths)
- Wai-fan* 外凡 (ordinary rank of a lower level)
- Wu-liang ssu-ti* 無量四諦 (Four Noble Truths of the immeasurable)
- Wu-ming* 無明; Skt., *avidyā* (ignorance)
- Wu-sheng-mieh ssu-ti* 無生滅四諦 (Four Noble Truths of neither origination nor extinction)
- Wu-ti-chih chao wu-ti wu-shuo* 無諦智照無諦無說 (knowledge of no truth reflects on the no truth that is indescribable)
- Wu-t'ing-hsin* 五停心 (five methods of mind-cessation)
- Wu-t'ing-hsin ssu-nien-ch'u Chih* 五停心、四念處智 (five methods of mind-cessation and four types of mindfulness)
- Wu-tso ssu-ti* 無作四諦 (Four Noble Truths of no-function)
- Wu-yen* 五眼 (five eyes)
- Yeh-chang* 業障; Skt., *karmāvaraṇa* (karmic hindrances)
- Yin-yüan Kuan* 因緣觀 (contemplation of causes and conditions)
- Yu* 有; Skt., *bhava* (existence)
- Yu-k'ung fei-yu fei-k'ung tien-chen chung-tao* 有空、非有非空、點真中道 (existence and emptiness, neither existence nor emptiness, and specifying the Absolute Truth as the Middle Way)

Yu-k'ung fei-yu fei-k'ung tui-chen chung-tao 有空、非有非空、對真中道 (existence and emptiness, neither existence nor emptiness, and the Middle Way posited at the Absolute Truth)

Yu-lou fei-yu-lou fei-yu-lou fei-wu-lou 有漏、非有漏、非有漏非無漏 (outflow, no-outflow, and neither outflow nor no-outflow)

Yu-lou fei-yu-lou fei-yu-lou fei-wu-lou chü i-ch'ieh-fa 有漏、非有漏、非有漏非無漏具一切法 (outflow, no-outflow, neither outflow nor no-outflow that embraces all *dharma*s)

Yü-ch'ih 愚癡; Skt., *moha* (stupidity)

Yüan 緣 (condition)

Yüan-chiao 圓教 (Perfect Teaching)

Yüan-ju-pieh 圓入別 (the Perfect Teaching entering the Separate Teaching)

Yüan-ju-t'ung 圓入通 (the Perfect Teaching entering the Common Teaching)

Yüan-ch'eh p'u-t'i 緣覺菩提 (enlightenment of the *pratyekabuddha*)

V. List of Abbreviations

Hsüan-i = *Miao-fa lien-hua ching hsüan-i*

No. = Number

T. = Taishō-edition of the Chinese Tripitaka

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