

Guanding's Introduction

Part Three: The Gradual-and-Successive Kind of Cessation and Contemplation

Clear Serenity, Quiet Insight: T'ien-t'ai Chih-i's Mo-ho chih-kuan, SWANSON, 2017. pg 93-97.

- We will begin with a very brief summation of the Three types or kinds of *Zhiguan*(三種止觀):

The Gradual-and-successive Zhiguan (漸次止觀)

- As the name suggests, this is a method of gradual progression through clearly defined stages, from the Provisional or shallow, to the Ultimate or profound.

The Variable [or Undetermined] Zhiguan (不定止觀)

- This method essentially takes the clearly defined steps of the above gradual method, and applies them in an 'unfixed' way. In other words, steps or stages are introduced depending on the spatial and or temporal circumstances, or the capacity/experience of the individual in question.

The Perfect-and-sudden Zhiguan (圓頓止觀)

- Finally we have the most complete and 'immediate' of the methods. This is the method which Zhiyi practised in his own mind, and which is set out in this *Mohe Zhiguan*.

- With the above in mind, we will not stray too far into discussion of the former two methods. We will only touch on them as they pertain to Guanding's comments. This does not mean that we won't deal with the former at a later time. We will have reason to clarify them in increasing detail as we progress. However, given that the Perfect and Sudden Method is the one encouraged most pertinently by Zhiyi, it is best to have detailed knowledge of said method before delving into the gradual and variable, lest confusion arise.
- Guanding explains that these three methods of practising and teaching *Zhiguan* coincide with the three kinds of faculties possessed by beings(三根性). This gradation of faculties is not unusual in Buddhist texts, but Dr Swanson is right to point towards their explanation in the *Zhonglun*. In chapter 18, *Qingmu's* commentary reads as follows:

“There are three levels of living beings; superior, average and inferior. The superior person sees that the characteristic of dharmas is that they are neither real nor unreal. The average person sees the characteristics of dharmas as either all real, or all unreal. The inferior man, since his powers of perception are limited, sees the characteristics of dharmas as a little real, and a little unreal...”¹

- Zhanran adds a sort of clarification, and caution towards taking this division of capacities too far as follows:

“These Three [methods] of Zhiguan in terms of capacities(faculties) are not the same. They are different as concerns the Phenomenal (事) aspects, [but] they are

¹ *Nagarjuna in China: A Translation of the Middle Treatise*, BOCKING, 1995.

the same in relying on the Sudden Principle (頓理). Outside of the Perfect Teachings, there are no other capacities (faculties), and so you should know that these three all rely on the Perfect Principle (圓理).² The differentiation of these three practices³ (based on the phenomenal) is called ‘The Three Faculties’. And it is in this sense that the gradual-and-successive [zhiguan] is not the same [as the other types]. The distinction is perhaps like that [between] ‘a day’, ‘a month, a life’ in which you can practice.⁴”

To do proper justice to the terms *Phenomenal* and *Principle* (事理) would take us far away from the topics at hand. These terms pre-date Buddhism in China, and are quite essential to an understanding of Chinese Thought. The usage of these terms is very much like the use of the term *tiyong* (體用) or *Essence/Substance* and *Function* respectively. In its most basic usage, the words *li* 理 and *ti* 體 in each respectively, refers to the underlying ‘principle of reality’, the genuine underlying truth of the matter. *Shi* 事 and *yong* 用 refer to the concrete physicality of the world or the way in which *li/ti* appears. We might say that the latter is the concrete manifestation of the former. With the introduction of Buddhism, these terms came to be paired with various Buddhist terms. For example, the former was used as Conventional Truth (*Samvrti satya* 世俗諦), and the latter was used to mean Ultimate Truth (*Paramārtha satya* 勝義諦 or 第一義). Dr Swanson adds some useful elaboration on this concept on page 97. For a general understanding of the connotations this concept took in early Chinese thought, a good source is Wing-tsit Chan’s *A Sourcebook in Chinese Philosophy*. Brook Ziporyn provides a very interesting overview of these concepts in his two books 1) *Ironies of Oneness and Difference: Coherence in Early Chinese Thought* 2) *Beyond Oneness and Difference: Li and Coherence in Chinese Buddhist Thought*.

Guanding’s description of The Gradual-and-successive Zhiguan (漸次止觀):

General Remarks:

Pg. 94: “The gradual-and-successive [method] involves beginning with the shallow and later [advancing to] the profound, like climbing a ladder.”

- The allusion of the *ladder* is to the Mahāyāna Mahāparinirvāna Sūtra:
- (Kosho Yamamoto):

“The Tathagata is the unsurpassed one. For example, the head is the highest part of man’s body, and not the other limbs and the hands and the legs. The same is the case with the Buddha. He is the most respected, and not the Law (Dharma) and the Sangha. In order to teach the world, he manifests himself severally. It is as in the case of going up the ladder.”⁵

- (Mark Blum):

“The Tathāgata is called the Unsurpassed Worthy. Like the head that sits atop a person’s body, rather than at the trunk or limbs, the buddha sits at the top [of the triple-refuge], rather than the dharma or the sangha. For the purpose of spiritually transforming worlds he manifests in different forms at different times, becoming like

² The *Perfect Principle* is synonymous with the *Sudden Principle* spoken of in the previous line.

³ That is the three courses of *Zhiguan*

⁴ That is, that they differ in the duration or *phenomenal details*, but as practice all the same, they are not different in *Principle*.

⁵ *The Mahayana Mahaparinirvana-Sutra: A Complete Translation from the Classical Chinese Language in 3 volumes*, YAMAMOTO, 1973. ---NOTE: Professor Swanson provides his own translation of the passage, I give Yamamoto’s here to provide you with another version. NOTE: Although Yamamoto’s title suggests that he translated from the Chinese, he in fact relied primarily on the Japanese translation.

their scaffolding."⁶

Explanatory Remarks:

Pg. 95: “[First,] the gradual [method of cessation and contemplation]. Even at the beginning there is a [certain] awareness of the true aspect [of reality], but since the true aspect [of reality] is difficult to understand, practice is facilitated by a gradual progression.”

- The term translated here as ‘true aspect’ is C: *Shixiang*, J: *Jissō* (實相). It is a very important term in Zhiyi’s philosophy, and is usually connected with the phrase: *zhufa shixiang/ Shohō Jissō* (lit. ‘True Characteristic of all dharmas’). This phrase is found in a number of sources, but most importantly, in the Lotus Sutra. Zhiyi identifies this as the fundamental message of the sutra; that is identifying the true nature of dharmas. When this doctrine is spoken of in regards to practice, it is sometimes modified into *Zhongdao Shixiang/ Chūdō Jissō* (中道實相) or ‘The True Characteristic of the Middle Way’.

Pg. 95: “1. First you cultivate [moral fortitude by] taking refuge in the precepts, turning away from vice and facing toward what is right, ceasing [the activities of] hell dweller beings, beasts, and hungry spirits, and accomplishing the three good ways [of asuras, humans, and gods].”

- “taking refuge in the precepts”: Swanson suggests that this is meant to imply a broader sense of taking refuge, and taking the precepts. I agree with him and have been taught much the same thing. In fact the Chinese can be read as ‘refuge, [and] precepts’ (歸戒). This passage is often linked to another text by Zhanran which outlines the procedures for taking the Bodhisattva Precepts (授菩薩戒儀). And it is in relation to these wider procedures and requirements that this passage can be understood. The text sets out 12 components as follows:
 - 1) To set aright one’s mind and intentions.
 - 2) To take the Three Refuges.
 - 3) To request the precepts from the Master (-show genuine devotion)
 - 4) Repentance of past transgressions and the promise not to repeat them.
 - 5) Awakening Bodhicitta.
 - 6) You will be asked whether there are any reasons why you cannot accept the coming precepts.
 - 7) The giving, and acceptance of the Precepts.
 - 8) The certification of the bestowal, and the acknowledgement of the proceedings by witnesses.
 - 9) Manifestation of a sign (i.e. a personal request for recognition from the Buddhas and Bodhisattvas for the vows one has taken--if there is no precept master this is more important!)
 - 10) Talking of the Characteristics This part can vary somewhat but usually requires the postulant to recite the ten major, and forty-eight minor precepts, and be told of those deeds which are incumbent on the postulant).
 - 11) Vowing Extensively (One is expected to make extensive vows in the fashion of the Bodhisattvas).
 - 12) Exhortation (- one is encouraged to cut off what is bad, and to practice what is good, and told to strive on untiringly etc)

To be clear, Zhanran’s presentation here is far from unusual. This format, or one very near to it is accepted by every Mahayana community in the East. But it is useful in giving a brief sketch of what it actually means to *take the precepts*.

“turning away from vice and facing toward what is right” This passage is fairly innocuous and hardly requires explanation. Here then, it is wise to call to mind the opening verse of the *Xiao Zhiguan* or Shorter Manual on Zhiguan⁷: “Do not do Evil. Do what is good. Purify your intentions.

⁶ *The Nirvana Sutra: Volume 1*, BLUM, 2013.

⁷ Due to the title of this work, many have wrongly assumed that it is an abbreviated or concise form of the current

This is the teaching of the Buddhas”⁸⁹¹⁰

“ceasing [the activities of] hell dweller beings, beasts, and hungry spirits, and accomplishing the three good ways [of asuras, humans, and gods].” This refers to the Six Realms (六趣 or 六道); that is the Three Evil Paths, and the Three Good Paths. One can see using this terminology how it mirrors the verse quoted above. These realms are also sometimes sometimes referred to as the Five Realms- in which case, the *asura* and the *deva* (demi-gods and gods) are classed as a single realm rather than separate. Zhiyi often discusses the ‘Ten Realms’(十界), and so it is wise here to take a moment perhaps to discuss the nature of Buddhist Cosmology, and how these schema are said to line up. In the following section, I will attempt to outline very briefly how the six realms (六趣), ten realms (十界), the Three Spheres or Worlds (三界), and the twenty-five states (二十五有) of existence are arrayed. Buddhist cosmology was inherited from the Vedic Hindus, and adapted to purpose.

The Three Spheres or Worlds (traidhātu/trailoka · 三界)

The Three Spheres or Worlds are the broadest division of the cosmological world into three component worlds. These are:

- 1) The Desire Sphere (Kāma Dhātu · 欲界)
- 2) The Fine-materiality Sphere (Rūpa Dhātu · 色界)
- 3) The Immaterial Sphere (Arūpya Dhātu · 無色界)

The Sensual Sphere (Kāma Dhātu · 欲界)

This realm is designated by the primary driving force for action; that is pleasure. This is our sphere, in which beings essentially draw meaning and purpose from their sensual pleasure or displeasures, lust, and other psycho-physical gratifications. This Sphere is divided into five or six realms (with the omission or inclusion of the *Asura*) to which one can be born¹¹:

1) Hells (Naraka · 地獄)

In Buddhist cosmology there are a great many hells which can be divided in a variety of different ways such as cold or hot, multiple punishment or singular punishment etc. While we discuss these hells, it is important to remember that these hells are temporarily experienced by the individual until the requisite ‘karmic debt’ is paid. They are therefore not of the eternal sort in the fashion of the Judeo-Christian sort. Conze has suggested that in this way, they resemble the Catholic concept of Purgatory, rather than hell. I will give brief explanation as to the nature of each major hell, and then provide the descriptions of these given by the Tendai Monk *Eshin Sōzu Genshin* in his *Ōjōyōshu*. These are available in English translation by A. K. Reischauer *The Transactions of the Asiatic Society of Japan, second series, volume VII, 1930*. Please note however that I have made amendments to the translation in the interest of uniformity, and where I have felt the translation could be improved. The translations however, are, generally speaking those of *Reischauer*.

The Eight Great Hot Hells(八熱地獄):

A) *Avīci ‘Ceaseless Torture’ (阿鼻地獄 · 無間地獄)*

Mohe Zhiguan. This is misleading however, as the content of the *Xiao Zhiguan* mirrors the *Shidi Chanmen* (Zhiyi’s primary manual for determining the gradual method of Zhiguan) most closely. Therefore, even though no English translation of the *Shidi Chanmen* exists, its general contents can be gleaned from the *Xiao Zhiguan*.

⁸ The verse is found in numerous places, and not an invention of Zhiyi, but it is an important instance of Zhiyi’s own usage of it. For other usages of the verse, see the *Dhammapada* (verse 187), *Nirvana Sutra*, *Dazhidulun*, *Mahāvastu*, *Udānavarga* etc.

⁹ The translation of the verse included here is by Swanson in volume three as supplementary materials: *Clear Serenity, Quiet Insight: T’ien-t’ai Chih-i’s Mo-ho chih-kuan*, SWANSON, 2017.

¹⁰ The third clause of the verse reminds of the simple fact that doing good, and ceasing evils, is not enough.

¹¹ Do not confuse these dhātu with the Eighteen Dhātu. They are not of ‘the same sort’.

This hell is located 20,000 yojanas¹² beneath the continent of Jambudvīpa. The name is derived from the fact that there is no end or intermission in the sufferings and tortures experienced here (dukkha-nirantarād avīcih). The beings here suffer from extreme heat and the worst of sufferings constantly, as the price for great misdeeds.

As described in Genshin's Ōjōyōshu:

“Avīci is the Hell of No-Interval. It is situated below the Hell of Intense Heat and is at the bottom limit of the Kāma Dhātu. As the sinners approach this hell from the sky above, they wail with a great lamentation, quoting from the Scriptures these words: “Everything is nothing but flames. In the sky there is not a space without flames and the whole land in every direction is covered with them. The whole land is filled with evil doers and there is no room for me. I am alone and like an orphan without a friend. I am in a dark and evil place. I am enveloped in a great raging flame. I can see neither moon nor sun in the sky.” Thus they wail. Thereupon the hell wardens reply with wrathful severity, saying: “You fools, we shall burn some of you for a period of an Increasing Kalpa and others of you for a period of a Decreasing Kalpa. You have already created your evil Karma and do you now repent? You are not Asuras, Gandharas or Dragon Demons of the Deva Realm. You are caught in the meshes of your own deeds. You fools, how can others save you since this is not the result of the deeds of others? If you compare the suffering as you see it from the sky with the suffering which you will have to undergo in this hell, it is like comparing a drop of water with the waters of the great ocean. Your present suffering is like the drop of water, your later suffering like the waters of the great ocean.” Tormenting the victims with these words, they drag them toward this hell for 25,000 yojanas, and as the sinners hear the wailing of the victims in hell, their terror, as the hell wardens had said, is increased tenfold until their souls are consumed with fear as in a nightmare. For two thousand years they are flung headlong down toward this infernal abyss.”¹³

B) Pratāpana ‘Intense Heat’ (大熱地獄)

Situated just above Avīci, *Pratāpana* is also intensely hot, and contains a lake of fire in which those unfortunate enough to be born here are burned. It is also described as a place where molten lead and hot metals are poured upon victims.

As described in Genshin's Ōjōyōshu:

“Life here lasts one-half a Middling Kalpa. Murderers, thieves, adulterers, those who use vile language, heretics and those who degrade nuns who keep the precepts of purity fall into this hell. Such evil doers, first of all, are terrified at the sight which meets them as they look down into this hell and see its state. There are the hell wardens with horrible features, hands and feet of hot flames and their bodies tense with frightfulness. Their voices are like thunder and the sinners hearing these are all the more terror-stricken. In their hands, these hell wardens brandish sharp swords. They inflate their bellies like black clouds. Their eyes flash like burning flames. Their curved tusks are sharp like lances. Their arms and hands are long and knotty, and when they grow angry their bodies become rough and terrifying so that the sinners are almost destroyed by the frightfulness of it all... How much more then will you be terror-stricken when your body is burning like dry grass and tinder! However, the burning by fire here is not that of a literal fire but rather the hot passion of your evil Karma. The burning of fire maybe

¹² 由旬, an indian measurement with different approximations given in different places. A yojana is most commonly understood as being about 7 or 12 kilometres.

¹³ *The Transactions of the Asiatic Society of Japan, second series, volume VII, REISCHAUER, 1930.*

extinguished, but the burning of evil Karma cannot be put out.”¹⁴

C) Tāpana ‘Heating’ (炎熱地獄)

Situated above Pratāpana, it is said in some accounts to contain ovens in which beings are roasted.

As described in Genshin’s Ōjōyōshu:

“The Heating is located below the Hell of Great Weeping and is of the same size as the latter. The hell wardens seize the sinners and make them lie on the ground, which is made of hot iron. Sometimes they make them lie facing upward and sometimes downward, all the time beating and punching them from head to foot until their flesh is beaten into a pulp. Sometimes they place them on a large roasting shelf made of iron and heated to an intense heat. Thus they roast them in a raging flame. Turning them over first on one side and then on the other, they roast them until they are burned thin. Sometimes they fasten them on a large iron skewer, sticking these through them from the bottom to the head, and scorch them thoroughly till the flames enter the vital organs, their joints and bones, eyes, noses and mouths. Then again they place them in a large cauldron and boil them like beans. And sometimes they place them on the upper floor of an iron house and cause raging flames of hot iron to envelop them from all directions, thus consuming even their bones and marrow.”¹⁵

D) Mahāraurava ‘Great Weeping’ (大叫地獄)

Situated above tāpana, in Mahāraurava beings are said to weep, lament and scream bitterly while being placed in boiling cauldrons.

As described in Genshin’s Ōjōyōshu:

“Here the sinners mouths and tongues are nailed together with hot iron nails so that they cannot cry out... Here the hell wardens cut out the victims tongues with hot iron shears. After they have been cut out they grow on again but only to be cut out again. They also pull out their eyes just as they do their tongues, and without any intermission they slash their bodies with knives. These knives are so sharp that they can cut even iron and stone. How easily, then, do they cut human flesh! Such various and innumerable sufferings are the lot of all those who have used evil language.”

E) Raurava ‘Weeping’ (號叫地獄)

Situated above Mahāraurava, Raurava is similar to the former as murderers and poisoners are thrown in iron cauldrons.

As described in Genshin’s Ōjōyōshu:

“Sometimes they place them on hot roasting shelves and turning them over and over again, they roast them. Sometimes they fling them into hot pans and boil them. And again they drive them into holes of iron filled with raging flames, or seize them and, after prying open their mouths with iron tongs, pour in molten copper which burns up their internal organs so that they flow out.... Those who have sold alcohol diluted with water fall into this place and their bodies are afflicted with the four hundred and four diseases. The power of one of these diseases is such that in a single day and night it would destroy all the inhabitants of the Four Islands. From the bodies of the victims come out worms which eat up the skin, flesh and marrow... Those who have forced women to drink alcohol and then violated them bringing them to shame fall into this hell, and they are

¹⁴ The Transactions of the Asiatic Society of Japan, second series, volume VII, REISCHAUER, 1930.

¹⁵ The Transactions of the Asiatic Society of Japan, second series, volume VII, REISCHAUER, 1930.

tortured with a flame which is twelve hundred feet deep. The hell wardens lay hold on them and force them to walk through this fire until they are consumed from head to foot. When they seem utterly destroyed the hell wardens call out: "Revive! Revive!" and they come to life again. Then they drive them through the fire again just as before, and thus without any intermission in their suffering this is kept up for immeasurable hundreds of thousands of years. There is another place mentioned in the scriptures in which the hell wardens torment the sinners and quote from the scriptures saying: One who drinks wine, even though he may be in the position of a Buddha, is sure to fall into doubt, and thus breaking the rules of the monkhood he destroys, as if by fire, the seeds of his salvation."¹⁶

F) Samghāta 'Crushing' 'Assembling/ Coming Together'(衆合地獄)

Found above Raurava, this hell is named 'crushing' because the various accounts describe the unfortunate *crushed* between either two mountains, or two stones/ stone slabs- literally being *between a rock and a hard place!*

As described in Genshin's *Ōjōyōshu*:

"With these they drive the sinners before them and make them pass between the pairs of mountains, whereupon these mountains come together crushing the victims till the blood oozes out and covers the ground. Then again there are iron mountains tumbling from the sky which crush the sinners into fragments like grains of sand. Sometimes the victims are placed upon a rock and crushed with another rock. Or again they are placed into an iron mortar and pulverized with an iron pestle. Out from the dungeons of evil come demons, lions, tigers, wolves and various other beasts made of flaming heat, crows and eagles all these crowd around and devour the victims."¹⁷

G) Kālasūtra 'Black String' (黑繩地獄)

Located above Samghāta, it is so called because beings here are accosted with black red-hot iron chains which sear and burn as they bind.

As described in Genshin's *Ōjōyōshu*:

"The hell wardens seize the sinners and fling them face downward to the ground, which is made of hot iron. Then, after marking them with hot iron cords in both directions as a carpenter makes marks with his line, they cut them up into pieces with hot iron axes, following the markings. Sometimes they cut them up with saws, or disembowel them with swords and after slashing them into slices they hang them up to view. Sometimes they spread nets made of innumerable hot iron ropes and drive the sinners into these, and then an evil wind begins to blow which wraps the fiery nets around the sinners roasting the flesh and charring the bones."¹⁸

H) Samjiva 'Reviving' (等活地獄)

Said to be above Kālasūtra, a hell in which beings burn in fires. It is called 'reviving' because when the beings here are killed, a wind blows over the corpses and reassembles them to suffer again.

As described in Genshin's *Ōjōyōshu*:

"The sinners in this place are always bent upon injuring one another. If they meet

¹⁶ *The Transactions of the Asiatic Society of Japan, second series, volume VII, REISCHAUER, 1930.*

¹⁷ *The Transactions of the Asiatic Society of Japan, second series, volume VII, REISCHAUER, 1930.*

¹⁸ *The Transactions of the Asiatic Society of Japan, second series, volume VII, REISCHAUER, 1930.*

anyone by chance they act like a hunter would toward a deer. Whetting their iron claws they proceed to scratch each other's eyes out and lacerate the flesh on each other's thighs until the blood runs out and the bones are exposed. Thereupon come the hell wardens and beat them with iron rods from head to foot till their bodies are broken into fragments like grains of sand. And again they cut their flesh into slices with sharp swords as fish is sliced in the kitchen. But when the cool wind blows over the remains they come to life again and assume their former shape. After a short interval they are made to pass again through the same sort of agony. A voice from the sky cries out, saying: "Let all these beings come to life again!" Or the hell wardens, beating the ground with black iron pitchforks, shout: "Revive! Revive!"¹⁹

It should be known that in his descriptive capacity Genshin relies heavily on the traditionally accepted narrative regarding the hells. Most of these visceral images are not his own, but derived from the *Yogacarabhumi Sastra*.

- I have attempted to refrain from adding more details than necessary, but each of these hells has its own *utsadas* or 'supplementary' hells, and so the hot hells with all of their divisions are said to number 136.

Cold Hells (寒地獄)

Above these are the *Eight Cold Hells*, however they are mentioned far less frequently than the hot hells. They are in brief:

I. *Arbuda (頽浮陀)*

Conditions are so cold that it causes one to become covered in blisters, sores and chillblains.

II. *Nirabuda 泥羅浮陀*

Even colder than *arbuda*, the blisters begin to burst, and the cold causes tumours to form and swelling across the body.

III. *Atata 阿吒吒*

Atata is so cold that the beings in this hell can only chatter their teeth- and so make the noise *atatatatata...*

IV. *Hahava 阿波波*

Their mouths begin to freeze over and so the the sound changes. Tongue freezes to palate, cheek to gum.

V. *Huhuva 虎虎婆*

Now the throat begins to freeze over, and so the sounds changes once more to the above name. Here it is little more than a gargle.

VI. *Utpala 優鉢羅*

The body becomes so covered in sores here, that one's body begins to resemble the *utpala* (Blue Lotus Flower). The image is of festering sores which look much like a flower, and change colour as they rot.

¹⁹ *The Transactions of the Asiatic Society of Japan, second series, volume VII*, REISCHAUER, 1930.

VII. *Padma* 鉢特摩

Similar to the aforementioned state, except the sores are like a *padma* or Red Lotus.

VIII. *Mahapadma* 摩訶鉢特摩

Similar to the above except now the sores are like a Great Red Lotus (i.e. much bigger and severe).

2) *Hungry Ghosts (Preta · 餓鬼)*

Often translated as Hungry Ghosts from the Chinese, they pre-date Buddhism. In their pre-Buddhist form it is believed that these were parents who had recently died, and spent a year in a limbo-like state until they were able to move on. From a linguistic standpoint then, *preta* is derived from the word *pitr* or “father”. This is also equivalent to the Latin *Pater*, the romantic *padre* etc. During this period, they were thought to be especially dangerous, and so, offerings were made to them as appeasement.

In Buddhism however, they refer to beings who seek satiety but are unable to have these desires met. Having led harmful lives, they are now assailed by insatiable desire. It is said that they have huge stomachs but small mouths so that little food passes through. Everything they eat or drink turns to ash, and so they are unable to quench their yearning. They wander in this limbo-like state until they have spent the karmic debt that led them to rebirth there. During the *Ullambana* or *Obon* Rites, a ceremony is conducted for the *preta*. Usually a *Preta* is described as having previously been human, and to have died with excessive greed which was left unfulfilled.²⁰

The *Abhidharmakośa-Bhāṣya* tells us:

*“The king of the hungry ghosts (preta) is called Yama; his residence, the main dwelling place of the hungry ghosts, is located 500 leagues under Jambudvīpa; it is 500 leagues deep and wide. The hungry ghosts who are found elsewhere are the extra ones of the hungry ghosts.”*²¹

This tells us that unlike the pre-Buddhist conception of the *Preta*, the Buddhist *Preta* is indeed its own sort of being if you like.

3) *Animals/Beasts (Tiryagyoni · 畜生)*

Animals refers to all animals that are to be found in the sea, on the earth, and in the air. However, the *Abhidharmakośa-Bhāṣyam* tells us that the domain of the animals is the sea, and those animals found elsewhere (that is on land and in the air) are much like the *preta* that are found outside of the residence of King Yama. There is quite a substantial amount of literature in popular Buddhism which has come to explain the qualities or behaviours that might lead to rebirth as an animal. For example a gluttonous person might be born as a pig etc.

4) *Demi-gods (Asura · 阿修羅)*²²

The *Asura* are understood to be lower-level deities or demi-gods. They inhabit the lower areas of Mt Meru, and sometimes appear on earth. Powerful, fierce and warlike, they vie for power with the *Deva*. There has been the suggestion that they represent the pre-aryan gods of India, and when the aryan peoples conquered India, their gods were demoted to being second-class to the aryan

²⁰ Anyone interested in these observances, or methods for the dedication of merit to the *Preta* are encouraged to read the *Ullambana Sutra* and the *Original Vows of Ksitigarbha Bodhisattva Sutra*. Both are available in English.

²¹ *Abhidharmakośa-Bhāṣya of Vasubhandhu: Volume 2*, SANGPO, 2012.

²² Note: there is some disagreement about where the asura fit in the scheme. They are sometimes placed here in the fourth position from lowest to highest, and sometimes in the fifth position (i.e. before or after the human realm).

gods or *deva*.

5) Mankind (*Manusya* • 人)

This is the human realm. As a sort of ‘middle-ground’ between the lower realms and the higher realms, it is considered to be of great significance in Buddhism. Lower realms consist of too much suffering, and varying degrees of impairment which restrict them from awakening. Higher realms have enough bliss and enjoyment to undermine any motivation to cultivate the way. Therefore *Manusya* affords quite good conditions for cultivation of the Dharma. Although *Deva* can practice the Dharma, they have traditionally been required to take rebirth in the human realm in order to achieve *annutara samyak sambodhi*. The exception to this rule is rebirth in a Buddha Land/ Pure Land, where one is also able to attain enlightenment.

The realm is divided into the four continents. According to Yasomitra each is inhabited with a type of *Manusya* which differ respective to the nature of the continent or subcontinent on which they live (we are in Jambudvīpa).

I. *Jambudvīpa*

Jambudvīpa is triangular in shape with three sides of 2,000 yojanas each.²³ The fourth side is only 3 1/2 yojanas. It is located to the south of Sumeru. Jambudvīpa has two subcontinents • Cāmara and • Avaracāmara. On the east side of Jambudvīpa are nine mountain ranges shaped like an ‘insect’ (*Kitakrtinam parvatanam*) for which they are called the Kita Mountains. In the north are the Himavat Mountains (Himalayas). In the mountains are many lakes such as the Anavatapta, from which flow the four rivers (Gangā, Sindhu, Vakṣa, and Sītā). Near said lake are many ‘Jambu’ trees which has a sweet fruit. It is due the presence of these trees that the continent is called *Jambudvīpa*. In the centre of this continent is the *Vajrāsana* (Vajra Seat) arranged on gold soil, upon which the Bodhisattvas realise *Vajropama Samadhi*. There is said to be no other place which can bear the *Vajrāsana*.²⁴ The lifespan of beings here can be 10 to *asamkheya* years.

II. *Pūrāvideha*

Located to the East of Sumeru, and in the shape of a half-moon. Three of its sides are 2000 yojana in length, the fourth is 350 yojanas. It’s two subcontinents are • Deha, and • Videha.²⁵ The lifespan of beings in this land is 250 years.

III. *Godānīya*

Situated to the West of Mt Sumeru, and in the shape of a full-moon (circle), it has a circumference of 7500 yojana. It’s subcontinents are • Gāthā (or Śāthā) and • Uttaramantrinah.²⁶ Beings here live for 500 years.

IV. *Uttarakuru*

Found to the north of Sumeru, in the shape of a seat having four equal sides (square). These sides are 2000 yojana long. Uttarakuru’s subcontinents are • Kuru, and • Kaurava.²⁷ The beings born here have a lifespan of 1000 years.

6) The Six Sensual Heavens (*Kāmadeva* • 欲天)²⁸

²³ One can see in this imagery the shape of the Indian subcontinent

²⁴ *Analytical Study of the Abhidharmakosa*, CHAUDHURY, 1983.

²⁵ *Analytical Study of the Abhidharmakosa*, CHAUDHURY, 1983.

²⁶ *Analytical Study of the Abhidharmakosa*, CHAUDHURY, 1983.

²⁷ *Analytical Study of the Abhidharmakosa*, CHAUDHURY, 1983.

²⁸ Remember that these are not the entirety of the divine realms.

At this level, the traditions seem to show marked disagreement, and with that in mind, I'll conform to the standard of the *Kosa*. Accordingly, there are six sensual heavens as follows:

I. *Caturmahārāja* (四大王衆天)

The lowest of the heavens, it is located on Mt Meru. This heaven is divided into four sub-levels. In the first level live the *Karotapāni Yaksas*. In the second: *Mālādhārin Yaksas*. In the third: *Sadāmada Yaksas*. And in the fourth level live the Four Great Guardian Kings (四天王) of the four cardinal directions. It is from this level that the heaven receives its name:

- i. *Dhrtarāstra* (持國天) in the East. Inhabited by *Gandharvas*(乾闥婆).
- ii. *Virūdhaka* (增長天) in the South. Inhabited by *Kumbhāndas*(鳩槃荼).
- iii. *Virūpākṣa* (廣目天) in the West. Inhabited by *Nāgas*(龍).
- iv. *Vaiśravaṇa*²⁹ (毘沙門天・多聞天) in the North. Inhabited by *Yaksas*(夜叉).

The *deva* here live up to 500 years.

II. *Trayastrimśa* (忉利天)

Also known as the Heaven of the Thirty-three Gods. This refers to the Eight *Vāsavas*, Two *Aśvinas*, Eleven *Rudras*, and the Twelve *Ādityas*. Like the *Caturmahārāja* Heaven, the *Trayastrimśa* Heaven is located on Mt Meru. Although it is the highest point on Mt Meru. The four respective corners of this Heaven are guarded by the *Vajrapāni Yaksas*. In the very centre of this heaven (i.e. the peak) is the city of *Sudarśana*, home to *Śakra Devanam Indra*. His palace is known as *Vaijayanta*. Outside the city, on its four sides are Pleasurable Gardens:

- i. *Caitraratha* (East Side)
- ii. *Pārusyaka* (South Side)
- iii. *Miśrakāvāna* (West Side)
- iv. *Nandana* (North Side)

In the north-east and south-west corners are two important locations. The Place of Pleasure known as the *Pārijāta* and The Assembly Hall known as *Sudharmā* respectively. The beings here live for 1000 years.³⁰

III. *Yama* (夜摩天)

Found above the *Trayastrimśa*, the *Yama* Heaven is above Mt Meru. There is no night in this heaven, and the lifespan of beings here is 2000 years. The Gods of this heaven are called *Yamas* although there is some disagreement as to who resides here. *Yaśomitra* tells us that gods with certain karmic burdens are born here, while the *Sthaviravādins* believe that the Four Stream-enterers of *Srotāpannas*, *Sakrdāgamins*, *Anāgāmins* and *Arhats* are placed in this Heaven.³¹

IV. *Tusita* (兜率天)

Located above the *Yama* Heaven just discussed. The gods of great merit, as well as certain Bodhisattva live here. The name implies that here is a realm of 'pleasure' (*tusitya*), and those fortunate enough to find themselves here have a lifespan of 4000 years.³² This realm holds particular significance because it is said that *Maitreya Bodhisattva* currently resides here. This has special significance for the *Yogacarins* as it was here that *Maitreya* dictated Sutras to *Asanga* (which he was able to visit via Samadhi).³³

V. *Nirmānarati* (化樂天)

²⁹ Very popular in Japan where He is known as *Bishamonten*.

³⁰ *Abhidharmakośa-Bhāṣya of Vasubhandhu: Volume 2*, SANGPO, 2012.

³¹ We will discuss these four classes later.

³² *Analytical Study of the Abhidharmakosa*, CHAUDHURY, 1983.

³³ *Buddhist Phenomenology: A Philosophical Investigation of Yogācāra Buddhism and the Ch'eng Wei-Shih lun*, LUSTHAUS, 2003.

Once again, it is higher than the previous heaven. The name literally means ‘transforming Pleasure’ and refers to the fact that in this heaven, subjective desires manifest as objective and experienced pleasure. The Beings here are can live for 8,000years.

VI. *Paranirmitavaśavartī* (他化自在天)

This is the highest of the *Kāma* Heavens. Here the gods experience and enjoy the ‘creations of others’. Beings here live for 16,000 years.

- We have now provided a basic description of the *Kāma Dhātu*, and this completes our discussion of it here. One can find various diagrams of this and the other two Spheres online. It is recommended that you consult them to get a better mental picture of what the entirety looks like. It will be noted that the lifespans of the various beings have been included. This has been primarily to highlight, that much like the Hells, the Heavens are temporary. And birth in any of these realms will conclude in birth elsewhere. Another key factor to remember in regards to the *Kāma* Heavens is that they can be entered via rebirth or through meditative accomplishment (remembering the example of Asanga visiting Maitreya). If one wishes to be reborn in the *Tusita* in order to study under *Maitreya Bodhisattva*, one must return with *Maitreya* to *Jambudvīpa* in order to attain *anuttara samyak sambodhi*.³⁴

The Fine-materiality Sphere (*Rūpa Dhātu* • 色界)

We now turn our attention to the heavens of the *Rūpa Dhātu*, and as you’ve probably come to expect, they are located above the heavens of the *Kāma Dhātu*. Beings who achieve rebirth here then, are superior to those born in *Kāma Dhātu*, and the distinction is a significant one. So what is the defining distinction between beings born here, and beings born in *Kāmadhātu*? The beings of *Rūpadhātu* as the name suggests, still possess *rūpa*; that is to say a body. However, they no longer possess *kāma*, or the craving of sensual pleasures and gratifications. This sphere is divided into 16 (by the *Kasmiri Vaibhasika* and the *Sthaviravādins*) or into 17 (by Vasubandhu). Given that it is through the *Kosa* that *East Asian Buddhism* was most familiar with these concepts, I will follow the division of Vasubandhu. These 17 *Rūpa Heavens* are gained as the result of practicing the *Four Dhyāna* (四禪天).³⁵ As such the *Rūpadhātu* is divided as follows:

First Dhyāna (初禪)

- 1) *Brahmakāyikā* (大梵天) The Heaven of Brahma’s Retainers.
- 2) *Brahmapurohitā* (梵輔天) The Heaven of Brahma’s Ministers.
- 3) *Mahābrahman* (梵衆天) The Heaven of Brahma Himself.

Second Dhyāna (第二禪)

- 4) *Parittābhā* (光音天) The Heaven of Lesser Light.
- 5) *Apramanābhā* (無量光天) The Heaven of Infinite Light.
- 6) *Ābhāsvarā* (極光淨天) The Heaven of Universal Light.

Third Dhyāna (第三禪)

- 7) *Parittaśubhā* (少淨天) The Heaven of Lesser Purity.
- 8) *Apramānaśubhā* (無量淨天) The Heaven of Infinite Purity.
- 9) *Śubhakrtsnā* (遍淨天) The Heaven of Universal Purity.

³⁴ Remembering as we said, that it is only in the *Manusya* realm, and Buddha Lands, that one can complete the cultivation.

³⁵ We will discuss the *Four Dhyāna* in some detail later. Here however, it is best that we limit ourselves to the discussion at hand.

Fourth Dhyāna (第四禪)

- 10) *Anabhrakā* (無雲天) The Cloudless Heaven.
- 11) *Punyaprasavā* (福生天) The Heavens of Fortunate Birth.
- 12) *Brhatphalā* (広果天) The Heaven of Great Result.
- 13) *Avrhā* (無煩天) The Heaven of Passionless-ness.
- 14) *Atāpā* (無熱天) The Heavens Without Heat.
- 15) *Sudrśā* (善現天) The Heaven of Perfect Form.
- 16) *Sudarśanā* (善見天) The Heaven of Perfect Vision.
- 17) *Akanisthā* (色究竟天) The Heaven of the Highest.

The descriptions of these stages as one might expect, refer to the conditions necessary for, or that arise as the result of a particular meditation (dhyāna).

The Immaterial Sphere (Arūpya Dhātu • 無色界)

Above the Heavens of *Rūpadhātu* come the Heavens of *Arūpyadhātu*. Once again, the beings of this realm are considered to be of a superior level than those below. This sphere is referred to as ‘immaterial’ because the beings here not only lack *kāma*, they also lack a body/ *rūpa*. They consist of only the other four *skandha* (*Vedanā*, *Samjñā*, *Samskāra*, and *Vijñāna*).

It will be noted that the four levels herein included are presented as universal, or boundless paradigms. They are usually therefore explained in clearly meditative ways (not to mention that they are restricted to the psycho- components of a being -lacking *rūpa*). We will not tarry on the details of these stages here. Suffice it to say that progression through these stages happens by contemplation of the previous ‘all-encompassing paradigm’. When the previous paradigm becomes a *contemplative object*, the *seeing-through* that occurs *dissolves* the paradigm, to *reveal* the next stage as a more refined paradigm, until...³⁶

These four stages are as follows:

- 1) *Ākāśānantyāyatana* (空無邊天) — The Heaven of Boundless Space.
- 2) *Vijñānānantyāyatana* (識無邊天) — The Heaven of Boundless Consciousness.
- 3) *Ākiñcanyāyatana* (無所有天) — The Heaven of Absolute Nothingness.
- 4) *Naivasamjñānāsamjñāyatana* (非想非非想天・有頂天) — The Heaven of Neither Ideation Nor Non-ideation.

- You should now have a general understanding of the structure of the Triple World or *Traidhātu/Trailoka*. We will add details to this structure in the course of this study.

Six Realms (六趣)

We began our discussion of the above with the passage “*turning away from vice and facing toward what is right*” from the *Mohe Zhiguan*, and we saw that it paralleled the opening verse from the *Xiao Zhiguan*. It will be remembered that the larger context of the passage read as follows:

- “*turning away from vice and facing toward what is right, ceasing [the activities of] hell dweller beings, beasts, and hungry spirits, and accomplishing the three good ways [of asuras, humans, and gods].*”

And it is to the ceasing of the ‘hell dweller beings, beasts and hungry ghosts’(The Three Evil Ways), and the ‘accomplishing of the ‘Three Good Ways’ that we now turn. It should now be clear

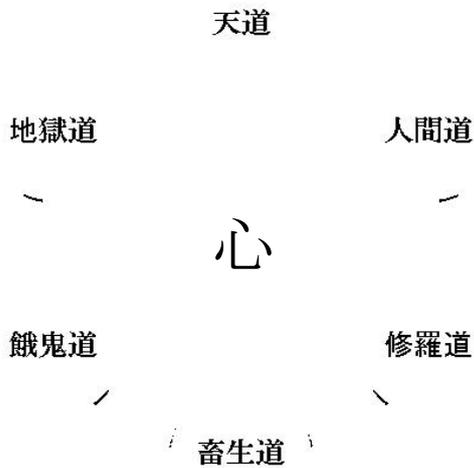
³⁶ For a great deal of information on the general characteristics of these see: *Buddhist Phenomenology: A Philosophical Investigation of Yogācāra Buddhism and the Ch’eng Wei-Shih lun*, LUSTHAUS, 2003.

that these six realms then, summarise the discussion we have been having, and establishes two categories into which the various realms can be placed. The former three are classed as the ‘Three Evil Ways’ (三惡道), while the latter three are referred to as the ‘Three Good Ways’ (三善道). These Six Realms are none other than Samsara. When the various divisions of the Triple World discussed above are combined and counted together, they are known as the Twenty-five States (二十五有) of Existence. And when *Zhiyi* talks of the Ten Realms he is referring to the Six Realms (the Three Evil Ways + the Three Good Ways) with the addition of the *Four Sagely Paths* (四聖) which constitute the Hinayana, and Mahayana. The Hinayana is classed as the path of the a) *Sravaka* and b) *Pratyekabuddha*. The Mahayana is the path of the a) *Bodhisattva*, and b) *Buddha*. The former Six Realms + these Four Sagely Paths = the Ten Realms (十界). The Ten Realms are regularly portrayed in Tiantai/Tendai temples. Usually they are drawn in the circular, just like depictions of the Six Realms. In the Centre of depictions of the Ten Realms is either the character ‘心’ or Heart/ Mind, or a symbol as below representing *Tathātā* or *Suchness*. In both cases it implies the fundamental non-duality of the Realms.

Six Realms:

Ten Realms:

圖之別差界十緣隨如真



In order to make these various categories understandable, and illustrate the way in which they fit together, I've made the simple table below:

Ten Dharma Realms 十界	The Four Sagely Paths 四聖道	The Mahayana 大乘	The Buddha 佛				
			Bodhisattva 菩薩				
		The Hinayana 小乘	Pratyekabuddha 緣覺				
			Sravaka 聲聞				
	The Six Realms 六道	The Immaterial Sphere Arūpya Dhātu 無色界	Three Good Ways 三善道			The Heavens 天	<i>Naivasamjñānāsamjñāyatana</i> 非想非非想天·有頂天 The Heaven of Neither Ideation Nor Non-ideation
							<i>Ākiñcanyāyatana</i> 無所有天 The Heaven of Absolute Nothingness.
							<i>Vijñānānantyāyatana</i> 識無邊天 The Heaven of Boundless Consciousness.
		<i>Ākāśānantyāyatana</i> 空無邊天 The Heaven of Boundless Space.					
		<i>Fourth Dhyāna</i> 第四禪					
		<i>Third Dhyāna</i> 第三禪					
The Sensual Sphere Kāma Dhātu 欲界		Three Evil Ways 三惡道	<i>Second Dhyāna</i> 第二禪				
			<i>First Dhyāna</i> 初禪				
			<i>Paranirmitavaśavartī</i> 他化自在天				
			<i>Nirmānarati</i> 化樂天				
			<i>Tusita</i> 兜率天				
			<i>Yama</i> 夜摩天				
	<i>Trayastrimśa</i> 忉利天						
	<i>Caturmahārāja</i> 四大王衆天						
	Mankind 人						
	Asura 阿修羅						
	Animals 畜生						
	Hungry Ghosts 餓鬼						
	Hells 地獄						

- We have now covered the implications of the first of the five stages contained in the Gradual-and-successive method of *Zhiguan*. For ease of memory, I will repeat the passage from the *Mohe Zhiguan* below. This will be immediately followed by the second stage passage:

Pg. 95: “1. First you cultivate [moral fortitude by] taking refuge in the precepts, turning away from vice and facing toward what is right, ceasing [the activities of] hell dweller beings, beasts, and hungry spirits, and accomplishing the three good ways [of asuras, humans, and gods].”

Pg. 96: “2. Next you cultivate meditative concentration 禪定 (*dhyāna*), putting an end to the net of distractions in the [realm of] desires. And accomplishing the concentrated states [of the realms] of form and formlessness [whereby all passionate afflictions are overcome].”

The Second stage described here should now be readily understandable given our discussion of the Buddhist cosmology above. The ‘realm of desires’, ‘realm of form’, and ‘realm of formlessness’ are none other than the Triple World division which we have just discussed. I have translated these terms following Bhikku Dhammajoti’s example as follows: ‘The Sensual Sphere’, ‘The Fine-materiality Sphere’, and ‘The Immaterial Sphere’ respectively.

It should be noted that the first stage we discussed required one to strive to become free of the Six Realms (Three Good, and Three Evil Ways). This Second stage is asking us to overcome the Triple World (*Trailoka*). If you look at the table on the previous page, you might be able to guess where this is going!

Pg. 96: “3. Next you cultivate [the meditative states of non-defilement wherein there are] no outflows [of passions (*anāsrava*)], ceasing your imprisonment in the triple world [of desire, form, formlessness], and accomplishing the way to nirvana.”

In order to make sense of the third step, we need to understand what ‘outflows’ (*āsrava*), and ‘the way of nirvana’ refer to specifically.

Abandoning Defilements:

It is fairly clear that an important element of Buddhist praxis is the striving towards *moral perfection*. And such a state might be definable, at least in part, as the eradication or removal of the defilements (*Kleśa*). I have specifically used the broader term *defilement* to highlight that there are a number of concepts here, which we might consider partial equivalent to the English word *defilement*. Here, I intend to limit our focus to the term herein used (*outflow* or *āsrava*), and the broader word *Kleśa* (*defilement*). These *Kleśa* are to be purged or removed because they afflict us, and it is for this reason that said *moral purity* might be valuable.

As mentioned, there are a number of words which might be considered equivalent, to one extent or another with the English concept of ‘defilement’. The two broadest terms in Buddhist literature for these things are *Kleśa* and *Anuśaya*³⁷. So what exactly does *Kleśa* refer to? Derived from the root word *kliś* meaning to *molest, disturb, or afflict*, and with the corresponding participle *Klista* meaning *defiled* or *soiled*, the general sense of the term is as an ‘impurity’ of some sort. In certain early texts the term *upakleśa* is more commonly used in its stead. However, *upakleśa* would come to refer to a secondary or derived defilement, and so it is best to understand them in this manner.

The term found in our above passage is specifically *outflows* or *āsrava*, which is a related word with a similar meaning. But we will touch briefly on its specific characteristics here. All *samskrta*

³⁷ Both terms are often used synonymously in the early literature, although sometimes a distinction is drawn—especially in certain Yogacara discussions. We will not discuss the details of *anuśaya* here...that is a discussion for another day!

dharma are classed as being with, or without outflows (without outflows, as a negation of *āsrava* is called *anāsrava*). There are three kinds of *outflows* as follows: 1) *Sensuality-outflows* (*kāmāsrava*), 2) *Existence-outflows* (*bhavāsrava*) 3) *Ignorance-outflows* (*avidyāsrava*). The *Mahāvibhāsa Sastra* gives the following six definitions of *āsrava*:

- i. Keep/detain: This is because the *āsrava* keep beings within the Triple World.
- ii. Moisten or soak: Just as a seed when given water becomes a sprout, so to, when the seeds of *karma* are soaked in *kleśa* and *āsrava*, future existence is born.
- iii. Discharge or ooze: The *āsrava* ooze from beings.
- iv. Confine: Beings are *confined* by the *āsrava* from being reborn wherever they please.
- v. Bewitch: Beings are *bewitched* by *āsrava* and behave in ways they shouldn't.
- vi. Intoxicate: In the same way that one acts, speaks and thinks inappropriately when great quantities of alcohol have been consumed, beings behave inappropriately because of the *āsrava*.³⁸

From this we start to get a sense of what these two terms might mean. One of the unique attributes of an *Arhat* is that they possess the *Knowledge of the destruction of the outflows* (*āsravaksaya-jñāna*) and based in part on this fact, one of the epithets for an *Arhat* is 'One who has exhausted the outflows' (*ksīna-āsrava*). As some of you may have guessed, this leads us to an understanding of what the second technical phrase in the third stage passage from the *Mohe Zhiguan*. The phrase 'the way of nirvana' might on a quick reading seem fairly innocuous given that this is indeed, a Buddhist text. But given that *nirvana* is the specific goal of the *Arhat*, who is identified therefore with the destruction of the outflows, AND that in the previous step we were asked to transcend the Triple World, we can see that this is now an exhortation to *go beyond* the *Hinayana* stages of the *Sravaka* (i.e. *Arhat*). If this is not quite clear, look again at the table, and you will see that each of these steps has asked us to progress through the Ten Realms, the next logical step being, the vehicle of the *Hinayana*. Looking at this pattern, the goal of the next two final stages is clear.

Pg.96: “4. Next you cultivate kindness and compassion 慈悲 (*maitrī-karunā*), putting a stop to [seeking after only] your own enlightenment, and thus accomplishing the way of the Bodhisattva.”

Now with a shift in focus, we see that the implication of this verse is accomplishing the first of the two *Mahayana* categories of the Ten Realms. That is 'accomplishing the way of the Bodhisattva.'

Pg. 96: “5. Finally you cultivate [the realization of] the true aspect [of reality], putting a stop to both extremes and one-sided [attitudes], and accomplishing the way of constant abiding [in perfect Buddhahood].”

And now finally, we arrive at the penultimate stage among the Ten Realms; Buddhahood. Step 3 is usually identified with the *Tripitaka* and *Shared Teachings*, and the stage of “entering or realizing emptiness from the conventional” (從假入空). Step 4 is paired with the *Distinct Teaching*, and the stage of “entering or realizing emptiness the conventional from the empty” (從空入假). Step 5 with the *Perfect Teachings*, and the *Middle*. These are important discussions later on, so we will not go into them here.³⁹

- The final point to mention here is that Zhanran suggests that these Five Stages of the Gradual-and-successive method are the summary explanation. In actuality, these Five categories contain thirteen distinct components:

“Herein there are Five Categories, [but] the principles [included] are thirteen. The Five are called 1) Taking Refuge in the Precepts, 2) Meditative Concentration, 3) Without Outflows, 4) Kindness and Compassion, and 5) The True Aspect. The Thirteen Principles; The First Stage has six: the Three Good

³⁸ *Sarvāstivāda Abhidharma*, DHAMMAJOTI, 2015.

³⁹ Be patient!

[Ways], and the Three Evil [Ways]. The Third Stage has four: the Two Teachings [Triptaka and Shared] and the Two Vehicles [Sravaka and Pratyekabuddha]. Combining with the former [four], these six principles make ten (6+4=10). The remaining three [stages] without [extra] explanation make thirteen.”

This concludes our discussion of the Gradual-and-successive Method of *Zhiguan*.

