

The “Non-Duality of Goodness and Badness”: Youxi Chuandeng 幽溪傳燈 on the Badness Inherent in Reality

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Abstract

This paper examines the arguments developed by the Ming-Dynasty Buddhist scholar-monk Youxi Chuandeng 幽溪傳燈 (1554-1628) in order to establish the Tiantai Buddhist doctrine that “thusness” (Skt. *tathatā*; Chi. *zhenru* 真如) — “reality as it really is” (*zhenshi* 真實) — contains “inherent badness” (*xing’e* 性惡). In his seminal tract of Tiantai Buddhist apologetics, the *Treatise on Goodness and Badness Inherent in Nature* (*Xing shan e lun* 性善惡論), Chuandeng develops the doctrine that the “dharmas” (*fa* 法) — the basic constituents that comprise the entirety of reality — have coexisting “dispositions” (*xingde* 性德) of “inherent goodness” (*xing shan* 性善) and inherent badness. Chuandeng argues that the “unsatisfactoriness” (Skt. *duḥkha*; Chi. *ku* 苦) of life as it is ordinarily lived is due to the activation of the inherent badness within the dharmas. In so doing, Chuandeng upholds the Tiantai teaching that the “liberation” (Chi. *jietuo* 解脫) from the unsatisfactoriness of quotidian life is contingent upon an

engagement with the inherent badness in the dharmas composing reality.

Keywords: Thusness (*tathatā*), ultimate reality, dharmas, essence-function (*ti-yong*), principle-phenomena (*Li-shi*), inherent badness



善惡不二——幽溪傳燈論真實性惡

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中文摘要

本文探討明朝學問僧幽溪傳燈（1554-1628）所主張的天台教法中的「真如」（梵文：*tathatā*）。所謂「真實便是如此」，其中「真實」包含了「性惡」的意思。傳燈在天台教辨惑學文章的代表作《性善惡論》中，開展出諸法實相的教義；他認為法的構成包含了一切真實，也認為法的性德同時具有性善與性惡。傳燈認為人生中的「苦」是由於法中性惡的緣故。傳燈如此做也維護了天台教法的基本立場，也就是認為要從生命的苦當中解脫，與法中性惡離不開關係。

關鍵詞： 真如（*tathatā*）、諸法實相、體用、理事、性惡

1. Introduction

Within the mainstream and Mahāyāna Buddhist traditions, the term “thusness” (Skt. *tathatā*; Chi. *zhenru* 真如) is used to denote “reality as it really is” (*zhenshi* 真實) — that is, the eternal nature of reality “just as it is” (Chi. *rushi* 如是; Skt. *yathābhūtam*).¹ In the early Theravāda Buddhist sources, the word *tathatā* appears as a synonym for *dharmatā* (*faxing* 法性), “the omnipresent nature of the dharmas.”² The essential nature of the “dharmas” (*fa* 法) — the fundamental constituents that comprise the entirety of reality—is characterized by their intrinsic and invariable processes of arising, abiding, changing, and ceasing. In the later Mahāyāna sūtras and treatises, the word *tathatā* is used to designate the “direct realization” (*qinzheng* 親證)³ that occurs when the “true characteristics” (*shixiang* 實

※ 收稿日期 110.8.30，通過審稿日期 110.11.17。

¹ *Rushi* can also render the Sanskrit adverb *evam*, meaning “thus.” For Sinitic understandings of *rushi*, see Funayama Tōru 船山徹, “Interpretations of “Thusness” (*zhenru*): Sanskrit *tathatā* and Chinese *benwu*, *ru*, *ruru* and *zhenru*” 真如の諸解釋——梵語 *tathatā* と漢語「本無」「如」「如如」「真如」, *Tōhō gakuhō* 東方學報 92 (2017): 38-43. There are various Chinese equivalents to the Sanskrit *avyayībhāva* or indeclinable compound, *yathābhūtam*, meaning “according to things just as they are (i.e., reality as it really is),” including *rushi* 如實 or *zhenshi* 真實。

² For one such example in Theravāda Buddhist sources, see Walpola Rahula, “Wrong Notions of *Dhammatā* (*Dharmatā*),” in *Buddhist Studies in Honour of I. B. Horner*, ed. L. Cousins et al. (Dordrecht, the Netherlands: Springer, 1974), p. 187. Rahula describes that the term *dharmatā* (Pāli: *dhammatā*) encompasses both the conditioned reality and the unconditioned reality. See Walpola Rahula, “Wrong Notions of *Dhammatā* (*Dharmatā*),” p. 182.

³ Youxi Chuandeng 幽溪傳燈 (1554-1628) assimilates the terminology of “direct realization [of thusness]” from Yogācāra Buddhist exegesis, and, in particular, from the *Demonstration of Nothing but Consciousness* (*Cheng weishi lun* 成唯識論), where it is equated with the “non-conceptual discernment” (*wufenbie zhi* 無分別智)

相)⁴ of the dharmas are seen and cognized *via* the undistorted sense

of thusness occurring during the “path of seeing” (Skt. *darśanamārga*; Chi. *jiandao* 見道), the third of the five stages of the methodical path of Yogic practice. In his *Commentary on the Perfect Interpenetration of the Lengyan Sūtra* (i.e., the Pseudo-*Śūraṅgama-sūtra* 楞嚴經) (*Lengyan jing yuantong shu* 楞嚴經圓通疏), Chuandeng adduces the Song-Dynasty scholar-monk Sitan’s 思坦 citation of Huayan master Changshui Zixuan’s 子睿 (長水子璿, 965-1038) explanation of the term “direct realization,” found in Sitan’s *Collected Explanations on the Lengyan Sūtra* (*Lengyan jing jizhu* 楞嚴經集注). Zixuan’s explanation cites verse 28 of Xuanzang’s 玄奘 (602?-664) translation of the *Triṃśikā* (*Thirty Stanzas on Nothing but Consciousness* 唯識三十論頌, T31, no. 1586, p. 61, b14-15), the stanzas by Vasubandhu around which the extensive doctrinal discussions in the *Cheng weishi lun* are organized: “Changshui (i.e., Zixuan) says that one should understand the teaching [of nothing but consciousness] and put it into practice when one first realizes the contemplation [of nothing but consciousness]. Now, in having realized *samādhi*, one enters the first bodhisattva contextual framing ground (*bhūmi*) [of joy], called ‘the true path of seeing.’ That is to say, since the one true fundamental nonconceptual discernment and the Dharma-realm (*Dharmadhātu*) fade into one, capability and object are singularly thus without two different characteristics. Therefore, the [Thirty] Stanzas on Nothing but Consciousness says: ‘If, at that time the cognitive object (*ālambana*) and accurate cognition are nothing to be conceptually grasped, because in abiding in nothing but consciousness, one departs from the duality of perceiver and [perceived] image.’ Precisely at that time we rightly call it ‘direct realization.’” 長水云：此觀初成位當解行。今得三昧已入初地名真見道。謂以一實根本無分別智與法界冥合能所一如無有二相。故唯識頌云：若時于所緣智都無所得，爾時住唯識離二取相故。當爾之時，方名親證。See *Collected Explanations on the Lengyan Sūtra* 楞嚴經集注, CBETA, X11, no. 268, p. 446, a5-7. Where this explanation appears, Chuandeng is specifically commenting on the description of the “meditative absorption in nothing but mind and consciousness” (*weixinshi ding* 唯心識定) found in the *Lengyan Sūtra*, CBETA, T19, no. 945, p.128, a13-17.

⁴ The fourth Tiantai patriarch Zhiyi 智顛 (538-597), explains that the Mahāyāna teachings take the term “the true characteristics of one reality” (*yi shixiang* 一實相)—i.e., thusness—to encompass the meaning of the “three seals” (*sanyin* 三印) of impermanence, no-self, and quiescence (i.e., *nirvāṇa*, the cessation of affliction), found in “Hinayāna” (*xiaosheng* 小乘) Buddhism, while at the same time providing a kataphatic way of describing the invariable features of all entities

perception and the direct cognition of a Buddha or an awakened sage.⁵ The two definitions of *tathatā* are—reality as it really is and the process of the direct realization of reality as it really is—have been standardized within the lexicon of Mahāyāna Buddhism and within the philosophical and doctrinal traditions of Indo-Tibetan and East Asian Buddhism. This paper examines the argumentation developed by the Ming-Dynasty Buddhist scholar-monk Youxi Chuandeng 幽溪傳燈 (1554-1628) in order to establish the Tiantai doctrine that the “perfect realization of thusness” (*yuanzheng* 圓證)⁶

making up reality for Mahāyāna Buddhism. In his own commentary on the *Lotus Sūtra*, Chuandeng cites, verbatim, the explanation found in Zhiyi’s *Profound Meaning of the Marvelous Dharma of the Lotus Sūtra* (*Miaofa lianhuajing xuanyi* 妙法蓮華經玄義, CBETA, T33, no. 1716, p. 779, c19-22) wherein the true characteristics are taken as the “one seal” (*yiyin* 一印) for Mahāyāna Buddhism and are understood as denoting the unchanging features of reality which are neither arising nor ceasing: “The *Vimalakīrtinirdeśasūtra* (*Foshuo weimojiejing* 佛說維摩詰經, CBETA, T14, no. 474) states that ‘all sentient beings have the characteristics of constant quiescence’—namely, final nirvāna (*parinirvāna*). Furthermore, the *Vimalakīrtinirdeśasūtra* reads: ‘What is originally non-arising is now unceasing.’ What is originally non-arising is not characterized by impermanence or no-self. What is characterized by cessation in Hīnayāna (i.e., constant quiescence) is not what is now non-ceasing. [What is non-arising and non-ceasing] is only the true characteristics of one reality.” 《淨名》曰：一切眾生常寂滅相，即大涅槃。又云：本自不生，今則無滅。本不生者，則非無常、無我相。今則無滅者，則非小寂滅相，唯是一實相。See *Fahuajing xuanyi jilie* 法華經玄義輯略, CBETA, X28, no. 590, p. 549, b13-16.

⁵ Jacqueline Stone, “The Contemplation of Suchness,” in *Religions of Japan in Practice*, ed. by George J. Tanabe (Princeton, NJ: Princeton University Press, 1999), p. 199, describes: “it [suchness] is intended to designate without describing, for the Buddha wisdom can be neither described nor grasped conceptually but only indicated as being ‘such.’”

⁶ Chuandeng characterizes the content of the “perfect realization of thusness” as “the inconceivable perceptual sphere” (*bu siyi jing* 不思議境) of the perception of a Buddha or an awakened sage (*Treatise on Goodness and Badness Inherent in Nature* 性善惡論, CBETA, X57, no. 970, p. 399, b13). It is “inconceivable” in that it cannot

necessarily includes an encounter with “inherent badness” (*xing’e* 性惡),⁷ which are the unwholesome, yet natural, “inherent dispositions” (*xingde* 性德)⁸ of the dharmas that comprise reality as it really is. Yung-fen Ma has examined the writings of Chuandeng on the Tiantai doctrine of “inherent

be apprehended by means of concepts derived from discriminative thought.

⁷ The doctrine of inherent badness originates in early Tiantai discussions on the Buddha-nature. *The Profound Meaning of [the] Avalokitêśvara [Chapter of the Lotus Sūtra]* (*Guanyin xuanyi* 觀音玄義), a work traditionally attributed to Zhiyi (although recent Japanese-language scholarship has cast doubt on this traditional ascription) expresses inherent badness in terms of the *icchantika* (*yichanti* 一闍提), the most deluded sentient being, and the Buddha, the fully awakened sentient being: although the *icchantika* has completely eradicated cultivated goodness, inherent goodness is still there; likewise, although the Buddha has completely eradicated cultivated badness, inherent badness is still there (*Guanyin xuanyi*, CBETA, T34, no. 1726, p. 882, c10-11). Hans-Rudolf Kantor explains that in Tiantai doctrine, goodness and badness are “correlatively dependent” (*xiangdai* 相待)—that is, goodness simply refers to the privation of badness and badness simply refers to the degradation of goodness. Hence, goodness and badness are inseparable and each of the two represents this fundamental inseparability as a whole. See Hans-Rudolf Kantor, “Tiantai Buddhist Elaborations on the Hidden and Visible,” *Asiatische Studien – Études Asiatiques* 74, 4(2020): 899, n.14.

⁸ In his *Commentary on the Record of Tiantai Transmission of the Buddha-Mind-Seal* (*Tiantai chuan foxinyin jizhu* 天台傳佛心印記註, X57, no. 969, p. 360, b23-24), Chuandeng cites Tang-Dynasty Tiantai patriarch Jingxi Zhanran’s 荆溪湛然 (711-782) definition of “inherent dispositions” as the “naturally inherent dispositions” (*tianran zhi xingde* 天然之性德) found in all dharmas established from the perspective of the three truths of Tiantai—namely, the truths of emptiness (also referred to as “ultimate truth” [*zhendi* 真諦]), of conventional existence (*shisu* 世俗), and of the Middle Way (*zhongdao* 中道). This definition of the term, “inherent dispositions,” is found in Zhanran’s *Core of the Mind in the Final Analysis* (*shizhong xinyao* 始終心要): “The three truths refer to naturally inherent dispositions (of all the dharmas). The middle truth integrates all dharmas; the ultimate truth effaces all dharmas; the conventional truth establishes all dharmas.” 夫三諦者，天然之性德也。中諦者，統一切法；真諦者，泯一切法；俗諦者，立一切法。 See *Xiuxi zhiguan zuochan fayao* 修習止觀坐禪法要, CBETA, T46, no. T1915, p. 473, b14-15.

inclusion in omnipresent nature” (*xingju* 性具), the teaching that the dharmas include both the salutary dispositions of “inherent goodness” (*xingshan* 性善) and the insalubrious dispositions of inherent badness.⁹ To date, Chuandeng’s defense of the tenet of “original inclusion” (*benju* 本具)—the paradigmatically Tiantai Buddhist understanding of inherent badness and inherent goodness as coexisting aspects of reality—has received scant scholarly attention.¹⁰ This paper illustrates how Chuandeng reconsiders the Huayan and Tiantai teachings on thusness to develop the doctrine of the inclusion of the inherent goodness and the inherent badness

⁹ Yung-fen Ma, “The Revival of Tiantai Buddhism in the Late Ming: On the Thought of Youxi Chuandeng” (Ph.D. diss., Columbia University, New York, 2011).

¹⁰ The doctrine of inherent inclusion in nature maintains that the nature of each and every individual dharma inherently includes (*ju* 具) the dispositions of each and every other individual dharma—good, bad, and neutral—across the trichilocosm. See John Makeham, “Monism and the Problem of the Ignorance and Badness in Chinese Buddhism and Zhu Xi’s Neo-Confucianism,” in *The Buddhist Roots of Zhu Xi’s Philosophical Thought*, ed. by John Makeham (Oxford: Oxford University Press, 2018), pp. 296-97, describes: “all dharmas, all things, including Buddhahood, are present in each and every thing and any dharma includes all other dharmas and is identical with all other dharmas. Everything has this nature of being present in and including every other thing.” Chuandeng encapsulates this teaching on the omnipresence of inclusive nature (itself the coalescence of multiple inherent natures) in each and every phenomenon composing the trichilocosm using the four-character phrase, “inherent inclusion of three thousand [natures] in omnipresent principle” (*liju sanqian* 理具三千)—see his *Commentary on the Record of Tiantai Transmission of the Buddha-Mind-Seal* (*Tiantai chuan foxinyin jizhu*, X57, no. 969, p. 359, a2). The number “three thousand” (*sanqian* 三千) is used by Tiantai writers not as a literal number of worlds, but as an indication of everything in the universe. As Brook A. Ziporyn, “Tiantai Buddhism,” in *Stanford Encyclopedia of Philosophy* (Fall 2021 Edition), ed. by Edward N. Zalta, <https://plato.stanford.edu/archives/fall2021/entries/buddhism-tiantai/>, 2022/5/20, n. 4, notes: “As Zhiyi himself points out, any number would be an equally possible way to talk about the totality of all things, from none to infinity.”

of the dharmas in the “one omnipresent nature of thusness” (*zhenru yixing* 真如一性).

In his extensive commentaries and exegeses of the Buddhist sūtras, and most notably in his seminal tract of Tiantai Buddhist apologetics the *Treatise on Goodness and Badness Inherent in Nature* (*Xing shan e lun* 性善惡論), Chuandeng reasserts the Tiantai doctrine that “the essence of immutable thusness” (*zhenru bubian zhi ti* 真如不變之體) contains the inherent dispositions of the “goodness” (*shan* 善) and the inherent dispositions of the “badness” (*e* 惡) of the dharmas that comprise reality.¹¹ Chuandeng conceptualizes inherent goodness as the dynamic aspect of the dharmas that generates, activates, and sustains wholesome phenomena across the “trichiliocosm” (Skt. *trisāhasramahāsāhasralokadhātu*; Chi. *sanqian daqian shijie* 三千大千世界), the entirety of the Buddhist cosmos.¹² To Chuandeng,

¹¹ At the beginning of the second fascicle of his *Treatise on Goodness and Badness Inherent in Nature*, Chuandeng defines the “essence (*ti* 體) of immutable thusness” as the inherent goodness and inherent badness of the dharmas and defines the “function (*yong* 用) of thusness adapting to conditions” as the “cultivated goodness” and “cultivated badness” —that is, the wholesome and unwholesome mental and physical phenomena resulting from the activation of this essence: “Inherent goodness and inherent badness is the essence of immutable thusness. Cultivated goodness and cultivated badness is the differentiated functioning of adapting to conditions.” 性善性惡者，真如不變之體也。修善修惡者，隨緣差別之用也。 (*Treatise on Goodness and Badness Inherent in Nature*, CBETA, X57, no. 970, p. 391, a21-22).

¹² The standard definition of the trichiliocosm found in Indic Abhidharma treatises, determines this cosmological unit to comprise one billion small worlds (*xiao shijie* 小世界), each consisting in an individual world system with its axis mundi of Mt. Sumeru surrounded by seven continents, eight seas, and nine rings of iron mountains. A thousand of these individual world systems form a small chiliocosm (*xiaoqian shijie* 小千世界); a thousand of these small chiliocosms form a medium chiliocosm (*zhongqian shijie* 中千世界); a thousand of these form a great chiliocosm (*daqian*

inherent goodness potentiates the nurturant and beneficial forces within the dharmas of the natural environment, such as the “warmth of spring” (*yangchun* 陽春). He also contends that the inherent goodness of the dharmas engenders “cultivated goodness” (*xiushan* 修善) in sentient beings, including the salutary thoughts and attitudes of “filial piety” (*xiao* 孝), “humanity” (*ren* 仁), and “sympathy for the suffering of others” (*ceyin* 惻隱).¹³ Chuandeng describes inherent badness as the innate capacity of the dharmas to bring about all manner of unsalutary phenomena, or “cultivated badness” (*xiu’e* 修惡) across reality. The disposition of the dharmas toward inherent badness generates the destructive forces within the natural environment—such as typhoons, hurricanes, and diseases like malaria—as well as negative mental functions in sentient beings such as anger, enmity, and injuriousness and their unwholesome behavioral outcomes. For

shijie 大千世界), which thus amounts to an aggregate of a billion small worlds. In this Indic definition, the trichiliocosm is therefore an exponential concept (i.e., 1000³ individual world systems). However, Tiantai authors also offer an alternate derivation of the enumeration of “three thousand.” They enumerate a hundred worlds formed by the “mutual inclusion” (*hujū* 互具) and interpenetration of the ten realms (*shijie* 十界). These hundred worlds each contains ten kinds of thusness (*shirushi* 十如是), thus resulting in a thousand worlds. Finally, each of these thousand worlds contains three types of worldly conditions, thus resulting in three thousand worlds.

¹³ In his *Treatise on Goodness and Badness Inherent in Nature*, Chuandeng cites a statement made by the renowned Northern-Song literatus Su Shi 蘇軾 (1037-1101) in his “Essay on Zisi 子思論” that defines humanity in terms of sympathy for the suffering of others: “In this way, sympathy is the full expression of humanity. However, humanity is not limited to sympathy. Shame for bad deeds is the full expression of righteousness, but righteousness is not limited to shame for bad deeds.” 夫如是，則惻隱足以為仁，而仁不止於惻隱。羞惡足以為義，而義不止於羞惡。See *Treatise on Goodness and Badness Inherent in Nature*, CBETA, X57, no. 970, p. 375, c19-20.

Chuangeng, one omnipresent nature of thusness invariably participates in the generation of both the cultivated goodness and the cultivated badness across the universe—both expressed in the psychology and behavior of sentient beings and in the physical events and natural processes of the insentient natural environment.

In his body of Tiantai teachings, Chuangeng makes a causal link between the activation of the inherent badness of the dharmas and the generation of *duḥkha*, the fundamental “unsatisfactoriness” (*ku* 苦)¹⁴ of the conditions of life as it is ordinarily lived. Chuangeng maintains that the inherent badness of the dharmas engenders the “three poisons” (*sandu* 三毒)—the “fundamental afflictions” (*genben fannaο* 根本煩惱) of “craving” (*tan* 貪), “aversion” (*chen* 瞋), and “delusion” (*chi* 癡)—that give rise to all manner of unwholesome thoughts and deleterious behavior.¹⁵ The

¹⁴ Rupert Gethin, *The Foundations of Buddhism* (Oxford: Oxford University Press, 1997), p. 61, glosses the term *duḥkha*—translated using the Chinese character *ku*—as “literally ‘pain’ or ‘anguish’, in its religious and philosophical contexts *duḥkha* is, however, suggestive of an underlying dense of ‘unsatisfactoriness or ‘unease’ that must ultimately mar even our experience of happiness.”

¹⁵ In the *Sub-Commentary on the Perfect Middle of Dayou’s* 大佑 (1324-1407) *Concise Commentary on the Amitābhasūtra* (*Amituojing lüejie yuanzhong chao* 阿彌陀經略解圓中鈔), Chuangeng offers the following gloss on the “three poisons”: “The three poisons are craving, aversion, and delusion. These encompass the five subtle and five crude declivities, the eighty-eight mental disturbances derived from erroneous views, and the eighty-one types of mental functions derived from disturbed cognition. All are called ‘afflictions.’ [The Chinese character] ‘burning’ (*fan* 煩) means ‘oppressive heat’; [the character] ‘worry’ (*nao* 惱) means ‘mental disturbance.’ It is not getting a moment of cool freedom [from oppressive heat]. It also can indicate the calm forbearance of extreme pain. Not only does one not regard it as painful, but one even regards it as pleasurable. This is the way by which it can be termed ‘forbearance.’” 三毒者，貪瞋痴也。總該五利使五鈍使，見惑八十八使，思惑八十一品也。皆稱煩惱者，煩如煩熱，惱即惱亂。不得須臾清涼自

inherent badness within the three fundamental afflictions is invariably involved in the production of the eight forms of unsatisfactoriness in quotidian life. These include the four types of physical pain that are undergone during childbirth, aging, sickness, and dying; the three types of psychological pain that are induced by separation and loss, aversive encounters with unpleasant stimuli, the attainment or the thwarting of ambition and desire; and the existential pain that is endured as the “psycho-physical aggregates” (Skt. *skandhāḥ*; Chi. *yun* 蘊) that make up an individual sentient being arise, abide, change, and cease.¹⁶

在，亦可謂之極苦矣，然而恬然忍受。不特不以之為苦，猶且以之為樂。此其所以稱堪忍也。(Amituojing lüejie yuanzhong chao, CBETA, X22, no. 423, p. 596, b5-9). The five subtle declivities are characteristic of those who cultivate a religious path and comprise: view of self (*shenjian* 身見), extreme view (*bianjian* 邊見), pernicious view (*xiejian* 邪見), view of attachment to views (*jian qujian* 見取見), and view of attachment to discipline (*jiejin qujin* 戒禁取見). The five crude declivities are characteristic of those of undeveloped religious sensitivity and consist in craving (*yu* 欲), aversion (*chen* 瞋), delusion (*chi* 癡), conceit (*man* 慢), and doubt (*yi* 疑)—see Charles Muller, “Ten Declivities 十結,” in *Digital Dictionary of Buddhism*, <http://www.buddhism-dict.net/ddb/>, 2021/1/29. A full enumeration of the 88 mental disturbances and 81 types of unwholesome mental functions exceeds the limitations of space but, in brief, these are finer grained sub-taxonomies of mental functions derived from the three fundamental afflictions.

¹⁶ In his *Commentary on the Perfect Interpenetration of the Lengyan Sūtra*, Chuandeng describes the eight forms of unsatisfactoriness as a basic condition of life as ordinarily lived in Jambudvīpa, “The Rose-Apple Continent” continent populated by *homo sapiens*: “[In Jambudvīpa] the human lifespan is one-hundred years, but those who pass away prematurely are numerous. The height of the human body has decreased from seven or eight feet to five or six feet. Food, drink, and clothing vary according to the conditions of wealth or poverty. The eight forms of unsatisfactoriness including childbirth, aging, sickness, and dying are all unavoidable.” 人壽百歲中夭者多，身長七八尺減五六尺。飲食衣服隨富貴貧賤不同。生老病死等八苦皆所不免。See *Commentary on the Perfect Interpenetration of the Lengyan Sūtra*, CBETA, X12, no. 281, p. 910, a18-20.

Throughout his corpus, Chuandeng develops the Tiantai doctrine of the “one omnipresent nature” (*yixing* 一性) of the dharmas, in which he envisions the nature of each dharma as omnipresent and pervasive throughout the totality of all dharmas, and the totality of all dharmas as contained within the nature of each dharma. Chuandeng rigorously contends that the dharmas do not share a singular, finite, or invariable nature. Instead, he proposes that the individual nature of each, and every, dharma is subsumed into one omnipresent nature, and that the totality of one omnipresent nature is subsumed into each, and every, dharma. Ziporyn describes the one omnipresent nature of the dharmas as “findable everywhere” and as “present under any and every condition.”¹⁷

In the teaching of one omnipresent nature, the entirety of reality is comprised of a “principle” (*Li* 理) that pervades, orders, and integrates the dharmas into a comprehensive and coherent whole; and an “essence” (*ti* 體) that is instantiated as the specific “function” (*yong* 用) of a dharma. *Li* threads through, and binds, each dharma into one comprehensive whole. *Yong* generates the expression of each dharma as an individual “phenomenon” (*shi* 事). *Shi* is the physical, or the mental—or the neither entirely physical, nor neither entirely mental—event that becomes the specific expression of a dharma within reality.¹⁸ Chuandeng regards *Li* and

¹⁷ Brook A. Ziporyn, *Beyond Oneness and Difference: Li and Coherence in Chinese Buddhist Thought and its Antecedents* (Albany, N.Y.: SUNY Press, 2013), p. 286.

¹⁸ Chuandeng uses the terms *shi* 事 or *shizao* 事造, “generated phenomena.” Brook A. Ziporyn, “The Ti-Yong 體用 Model and Its Discontents: Models of Ambiguous Priority in Chinese Buddhism and Zhu Xi’s Neo-Confucianism,” in *The Buddhist Roots of Zhu Xi’s Philosophical Thought* (New York: Oxford University Press, 2018), p. 210, notes that Tiantai authors basically treat *Li* as a synonym for *ti*: “... the Nature, which is the *ti*, is both one and many, even when considered without

shi as ontologically dependent in that *Li* carries the *ti* that becomes exemplified in each *shi*. Conversely, *shi* instantiates *Li* in the concrete exemplifications of the consistent, orderly, and patterned relationships between the dharmas that structure the Buddhist universe into a comprehensive whole. In his refinement of the Tiantai doctrine, Chuandeng describes how the entirety of reality is comprised of dharmas that are separate and distinct in their phenomenal appearances as *shi* and organized into one, whole, omnipresent nature by *Li*.

The Tiantai doctrine of inherent badness and inherent goodness as coexisting dispositions within all dharmas making up the universe originates in early Tiantai Buddhist scholars' discussions on Buddha-nature (*Foxing* 佛性), namely, in the *Profound Meaning of [the] Avalokitēśvara* [Chapter of the *Lotus Sūtra*] (*Guanyin xuanyi* 觀音玄義), a work traditionally attributed to the fourth Tiantai patriarch, Zhiyi 智顛 (538-597), considered the de facto founder of the tradition, although modern scholarship in Japan has cast doubt on this ascription.¹⁹ While Zhiyi's *Profound Meaning of the*

reference to the *shi*, which is the *yong*." In *Beyond Oneness and Difference*, p. 141, Brook A. Ziporyn renders *shi* as "event".

¹⁹ For a relevant article in Chinese, which surveys the relevant Japanese and Chinese language scholarship on the issue of the ascription of *Guanyin xuanyi*, see Chen Yingshan 陳英善, "A Study of the Vice Problem in The Significance of *Kuangyin Sūtra* 《觀音玄義》性惡問題之探討," *Chunghwa Buddhist Studies Journal* 中華佛學學報 5 (1992): 194, n. 1. Chen notes the research of Satō Tetsuei 佐藤哲英, who argues that the originator of the Tiantai doctrine of inherent badness is in fact, Guanding, the editor of the *Profound Meaning of [the] Avalokitēśvara* [Chapter of the *Lotus Sūtra*]—see Satō Tetsuei, *Tendai Daishi no kenkyū* 天台大師の研究 (Kyoto: Hyakkaen 百華苑, 1961), pp. 493-494; 674-677. Also See Satō Tetsuei 佐藤哲英, "Tendai seiaku hōmon no sōshōsha: Shōkannongyōsho no sakusha ni tsuite 天台性惡法門の創唱者：請觀音經疏の作者について (The Author of the

Marvelous Dharma of the Lotus Sūtra (*Miaofa lianhuajing xuanyi* 妙法蓮華經玄義) does not explicitly mention the term “inherent badness,” it contains a passage closely related with this teaching which likens the coexisting dispositions of inherent goodness and inherent badness lying latent in all dharmas to the flammability of bamboo.²⁰ Just as a dried piece of bamboo inherently possesses the disposition to catch fire, badness inherently includes the disposition for goodness and goodness inherently

Theory of Inherent Evil in Tiantai: on the Author of the Qingguanyinjingshu,” *Journal of Indian and Buddhist Studies* (*Indogaku Bukkyōgaku Kenkyū* 印度學佛教學研究) 9, 2 (1961): 67-72.

²⁰ This passage reads: “Again, any single moment of experience in an ordinary [unawakened] sentient being inherently includes the ten realms, and thus they all include the nature and characteristics of bad karma. But precisely the nature and characteristics of badness are the nature and characteristics of goodness. Goodness derives from badness and apart from goodness, there is no badness. Overturning the various forms of badness is precisely the wholesome track for the completion of conditions (i.e., the third of the “three tracks” [*sangui* 三軌]). It is like the nature of flammability inherent in a piece of bamboo – it is not quite fire itself; thus it dwells there without burning. But when it encounters the right conditions, this fire appears as a phenomenon and can incinerate objects. Badness has within it, in the same way, the nature of goodness, without yet having to be the phenomenon of goodness; where it encounters the right conditions, the characteristics of goodness appear, which can overturn the badness. There is fire inherent within the piece of bamboo, but when the fire emerges, it destroys the bamboo; there is goodness within badness and when this goodness is expressed, it destroys the badness. Thus, precisely the nature and characteristics of badness are the nature and characteristics of goodness.” 又凡夫心，一念即具十界，悉有惡業性相，祇惡性相即善性相，由惡有善，離惡無善，翻於諸惡，即善資成。如竹中有火性，未即是火事，故有而不燒，遇緣事成，即能燒物。惡即善性，未即是事。遇緣成事，即能翻惡。如竹有火，火出還燒竹。惡中有善，善成還破惡。故即惡性相是善性相也。(Miaofa lianhuajing xuanyi 妙法蓮華經玄義，T33, no. 1716, pp. 743, c26-744, a3). Translation has made reference to that of Brook Ziporyn, *Evil and/or/as The Good: Omnicism, Intersubjectivity, and Value Paradox in Tiantai Buddhist Thought* (Cambridge, Mass.: Harvard University Press, 2000), p. 242.

includes the disposition for badness.

In his expansion of the Tiantai doctrine regarding the nature of thusness, Chuandeng develops the “Perfect Teaching” (*yuanjiao* 圓教)²¹ of the non-duality of the inherent goodness and the inherent badness of the dharmas. Within the Perfect Teaching, the inherent goodness and inherent badness of the dharmas are envisioned as “perfectly interpenetrating” (*yuantong* 圓通),²² as “perfectly interfused” (*yuanrong* 圓融), and, in their most fundamental sense, as “identical” (*ji* 即) to one another. Chuandeng enlists the teaching of the one omnipresent nature of the dharmas to support the inclusion of inherent goodness and inherent badness as pervading, invariable, and inextricable aspects of reality as it really is. He reasons that, because the dharmas interpenetrate and cohere with one another, then the inherent goodness and the inherent badness of the dharmas are necessarily

²¹ Most literally, the Chinese character *yuan* means “round.” From the perspective of the Tiantai tradition, this is the unsurpassed Mahāyāna teaching that forms a perfectly integrated, self-consistent whole equally suitable for all types of practitioners. It is the counterpart to the “Separate Teaching” (*biejiao* 別教) exemplified by the Huayan tradition. The Separate Teaching refers to the teaching content suitable for bodhisattvas already devoted to Mahāyāna practice. Brook A. Ziporyn, “The Ti-Yong 體用 Model and Its Discontents,” p. 107, n. 18, notes: “the separate teaching is considered less complete and less perfectly accurate than the perfect teaching, although it is also a true and useful heuristic.” Also see Brook A. Ziporyn, “Tiantai Buddhism” (accessed December 7, 2020) for a detailed account of the classification of the Separate Teaching.

²² Chuandeng assimilates this terminology from Huayan exegesis, wherein it refers to “the perfect interfusion of six types of characteristics” (*liuxiang yuanrong* 六相圓融) in each and every phenomenon (*shi* 事) composing the universe. However, Chuandeng puts a distinctly Tiantai stamp on the terminology by emphasizing its compatibility with the core Tiantai tenets of inherent inclusion in omnipresent nature and the three truths (*sandi* 三諦). The three truths are the truths of emptiness, conventional existence, and the Middle (which simultaneously negates and affirms both emptiness and conventional existence).

included in, and inclusive of, one omnipresent nature of the dharmas. Because the inherent goodness and the inherent badness of the dharmas are incorporated—in their entirety—within the one omnipresent nature of the dharmas, then thusness, according to Chuandeng, is entirely good and entirely bad.

The first section of this paper examines how Chuandeng predicates his definition of the omnipresent nature of thusness on three Tiantai doctrines: the teaching of the “mutual identity of the ten realms” (*shijie xiangji* 十界相即), the teaching the “mutual identity of essence and function” (*ti yong xiangji* 體用相即), and the doctrine of the “original inclusion of essence and function in one omnipresent nature” (*benju* 本具). The second section examines how Chuandeng grounds his Perfect Teaching in an assimilation of the doctrine of the interfusion and interpenetration of *Li* and *shi* (*Li shi rongtong* 理事融通),²³ originally derived from the Huayan “Final

²³ The fourth Huayan patriarch Chengguan 澄觀 (738-839) writes in his *Commentary on the *Mahāvaiṣṭyabuddhāvataṃsakasūtra* (*Da fangguang fo huayanjing shu* 大方廣佛華嚴經疏) that the meaning of “non-obstruction” (*wuai* 無礙) of *Li* and *shi* is implicit in this four-character phrase. He argues that the manifold *shi* lose their ontological ground and epistemological coherence if they are not exhaustively “subsumed” (*she* 攝) within *Li*: “Now, non-obstruction is inherently included in the interfusion and interpenetration of *Li* and *shi*. That is to say, when one single *shi* which is no different from *Li* is included within *Li*, this causes the manifold *shi* which are no different from *Li*, to all appear in a single [phenomenon], in accordance with the *Li* it is based upon. If a single [phenomenon] is not exhaustively subsumed within *Li*, then there is the error that real *Li* would contain gaps. If a single [phenomenon] is not exhaustively subsumed within *Li*, then the manifold *shi* would not appear in accordance with *Li*, then there is the error that *shi* falls outside of *Li*. Now, since, a single *shi* is completely and exhaustively subsumed within *Li*, how can manifold *shi* [all] appear not based on the one [*Li*]?” 今則理事融通，具斯無礙，謂不異理之一事。具攝理時，令彼不異理之多事。隨所依理皆於一中現。

Mahāyāna Teaching” (*Dasheng zhongjiao* 大乘終教),²⁴ but adapted to the unique context of Tiantai thought, and the inherited Tiantai teaching of original inclusion of the dispositions of inherent goodness and inherent badness in the binding *Li* of all dharmas. In his synthesis of these two doctrines, and through his reconciliation of them with the tenets of the mutual identity of *ti* and *yong* and one omnipresent nature, Chuandeng advances his conceptualization of inherent goodness and inherent badness as coextensive and pervasive throughout the entirety of reality. Chuandeng

若一中攝理不盡，則真理有分限失。若一中攝理盡，多事不隨理現，則事在理外失。今既一事之中，全攝理盡，多事豈不依一中現？(*Da fangguang fo huayanjing shu*, CBETA, T35, no. 1735, p. 517, a20-24).

²⁴ In his encyclopedic *Records of the Source Mirror* (*Zongjing lu* 宗鏡錄), completed in 961 C.E., Yongming Yanshou 永明延壽 (904-975) classifies the doctrine of the interpenetration and interfusion of *Li* and *shi* under the Final Mahāyāna Teaching within the Huayan taxonomy of “five categories of teachings” (*wujiao* 五教). For Huayan, the Final Mahāyāna Teaching is deeply steeped in the doctrine of the *Awakening of Mahāyāna Faith*. In particular, Yanshou highlights the doctrinal model of “one mind evincing two aspects” (*yixin kai ermen* 一心開二門) – namely, the aspect of the mind as thusness (*xin zhenru men* 心真如門), and the arising and ceasing aspect of the mind (*xin shengmie men* 心生滅門) – which mutually permeate or “combine” (*hehe* 和合) with one another: “Third [among the five categories of teachings] is the Final Mahāyāna teaching. *Li* and *shi* interpenetrate in their essence within *ālayavijñāna*. Arising and ceasing (i.e., the arising and ceasing aspect of the mind) and non-arising and non-ceasing (i.e., the aspect of the mind as thusness) combine, such that they are neither one nor different. Since it is granted that thusness adapts to conditions, it creates the dharmas. Since the pure dharmas perfumed by *ālayavijñāna* and the capability of perfuming contaminated dharmas [stored within *ālayavijñāna*] are differentiated from one another, they are thus not one. Since the capability of perfuming and the perfumed are simply created by one mind and none other, they are thus not different.” 第三大乘終教。於此賴耶，得理事通體。不生滅與生滅和合，非一非異。以許真如隨緣而作諸法。以阿賴耶識所熏淨法，與能熏染法各差別，故非一。能熏所熏，但一心作無有他，故非異。(Zongjing lu, CBETA, T48, no. 2016, p. 618, b21-24).

conceptualizes inherent goodness and inherent badness as embedded within *Li*, the universal principle that threads through, and integrates, the dharmas into one omnipresent whole. In his exegeses of the inherited Huayan and Tiantai doctrines, Chuandeng comes to determine that the omnipresent nature of thusness is entirely bad and entirely good. Therefore, the realization of thusness—the liberation from *duḥkha*—necessitates an encounter with the badness that infuses all phenomena across reality as it really is.

2. One Omnipresent Nature of Thusness

In the *Treatise on Goodness and Badness Inherent in Nature*, Chuandeng presents the Tiantai Perfect Teaching of one omnipresent nature wherein the definition of thusness is reconsidered to include the inherent goodness and the inherent badness of the dharmas. The doctrine of one omnipresent nature of thusness, as formulated by Chuandeng, stands as a radical departure from earlier Mahāyāna understandings of the nature of thusness. From the Huayan and Tiantai patriarchs, Chuandeng inherits the doctrine in which thusness is constituted in two aspects: an “immutable thusness” (*zhenru bubian* 真如不變) that contains the unchanging essence (or *ti*) of each dharma, and a “thusness adapting to conditions” (*zhenru sui yuan* 真如隨緣) that contains the specific function (or *yong*) of an individual dharma.

The term, “immutable thusness,” is deployed by the third Huayan patriarch, Xianshou Fazang 賢首法藏 (643-712),²⁵ frequently by the fourth Huayan

²⁵ Fazang’s *Notes on the Doctrines of the Awakening of Mahāyāna Faith* (*Dasheng qixinlun yiji* 大乘起信論義記) defines the two aspects of thusness in terms of the

patriarch, Qingliang Chengguan 清涼澄觀 (738-839), along with Guifeng Zongmi 圭峰宗密 (780-841) and other scholars within the Huayan lineage, but within the Tiantai tradition only by the Song-Dynasty Tiantai patriarch, Siming Zhili 四明知禮 (960-1028), and his Yuan-Dynasty commentator Wuji Kedu 無極可度 (n.d.).²⁶ The term, “thusness adapting to conditions,” appears to originate in the writings of Fazang, but was also adopted by the sixth Tiantai patriarch, Jingxi Zhanran 荆溪湛然 (711-782), in response to

paradigm of one mind evincing two aspects that permeate one another: “Thusness has two aspects: firstly, the immutable aspect, and secondly, the aspect of adapting to conditions. There are also two aspects to ignorance: firstly, the aspect of essenceless [ignorance] which is identical to emptiness; secondly, the aspect of [ignorance as] function establishing phenomena. This thusness is [contained] within illusion, [such that] each establishes the above aspect of [the mind as] thusness through the prior aspect [of thusness]. Each establishes the arising and ceasing aspect [of the mind] through the posterior aspect [of ignorance].” 真如有二義：一不變義；二隨緣義。無明亦二義：一無體即空義；二有用成事義。此真妄中，各由初義故成上真如門也。各由後義故成此滅門也。(Dasheng qixinlun yiji, CBETA, T44, no. 1846, p. 255, c20-23).

²⁶ Kedu mentions the doctrine of two aspects of thusness in his Detailed Explanation of [Zhili’s] *Exegesis on the Gist of [Zhanran’s] Ten Gateways of Non-Duality* (*Shi bu’er men zhiyaochao xiangjie* 十不二門指要鈔詳解), preserved within the Ming-Dynasty edition of Yixuan Zhengmi 以玄正謚 (n.d.), wherein he draws from Zhili’s later adaptation of the doctrine in holding that both aspects of thusness operate in tandem to generate the dharmas composing the ten realms: “The immutable nature of thusness is capable of adapting to two types of conditions—defiled and pure—in generating the various dharmas making up the ten realms. The entirety of the nature of the so-called ‘immutable,’ etc., is involved in the generation and transformation [of dharmas].” 真如不變之性，能隨染淨二緣，變造十界諸法。不變等者，全性變造。(Shi bu’er men zhiyaochao xiangjie, CBETA, X56, no. 931, p. 447, b18-19). Unlike Chuandeng, who will later assimilate the doctrine of two aspects of thusness into the Tiantai Perfect Teaching, Kedu relegates this particular doctrine to the “Separate Teaching that is inclusive [of aspects of the Perfect]” (*jianbie* 兼別). See *Shi bu’er men zhiyaochao xiangjie*, CBETA, X56, no. 931, p. 447, b20.

Huayan and later by Zhili as well, whose exegesis Chuandeng extensively cites throughout his own works.

Chuandeng grounds the Perfect Teaching of the one omnipresent nature of thusness in three doctrines: the mutual identity of the ten realms, the mutual identity of essence and function, and the original inclusion of essence and function in all dharmas. Chuandeng finds the Tiantai configuration of the nature of thusness by conceptualizing the separate realms of the Buddhist universe in terms of one totality; identifying the essential nature—the *ti*—of the dharmas as the basis for the instantiation of their activity—the *yong*—of the dharmas; and ultimately by determining that *ti* and *yong* have coexisted within each, and every, dharma from beginningless time.

From a description of thusness as bifurcated according to the essence and function of the dharmas, Chuandeng envisions a thusness that is “differentiated” (*chabie* 差別) by essence and function and united by their mutual identity—the “non-differentiation” (*wu chabie* 無差別) of essence and function. The nature of one omnipresent thusness that is posited by Chuandeng subsumes, and is subsumed by, the essence and the function of the dharmas. Thusness includes goodness, badness, purity, impurity, materiality, mental processes, Buddhahood, and the demon Māra as coexisting, interpenetrating, and omnipresent aspects of reality, just as it is.

2.1 The doctrine of the mutual identity of the ten realms (*shijie xiangji* 十界相即)

As he develops the Perfect Teaching of one omnipresent thusness, Chuandeng adheres to the inherited Tiantai doctrine of the mutual identity of

the ten realms.²⁷ This doctrine divides the entirety of the Buddhist trichilocosm into ten realms: six realms for ordinary unawakened beings, four realms for sages of varying degrees of realization, and one Buddha-realm. Chuandeng avers that, while each of the ten realms has a distinctive identity,²⁸ each realm “interfuses” (*rong* 融) one another.²⁹ Therefore, while each realm is part of the ten realms, each subsumes—and is subsumed by—all other realms. Chuandeng presents his rendering of the Tiantai doctrine of the mutual identity of the ten realms as follows:

²⁷ The ten realms are (in traditional order, from least to most favorable): the hell realm, the hungry ghost realm, the animal realm, the human realm, the asura realm, the god (Skt. *deva*; Chi. *tian* 天) realm, the realm of the *śrāvakas*, the realm of the pratyekabuddhas, bodhisattva and the realm of the Buddhas. The prior six are regarded as the realms of the “ordinary [un-awakened] sentient beings” (*fan* 凡), whereas the latter four are regarded as the realms of the “awakened sages” (*sheng* 聖).

²⁸ In his *Commentary on the Perfect Interpenetration of the Lengyan Sūtra*, Chuandeng explains that while the ten realms are each identical from the perspective of the truth of emptiness, the ten realms are each separate from the perspective of the conventional truth. The middle truth effaces the “two extremes” (*erbian* 二邊) of absolute identity, on the one hand, and complete separation on the other. Chuandeng stipulates in his *Treatise on Goodness and Badness Inherent in Nature* that the middle truth eliminates the dichotomy between the mutual identity and mutual separation of the ten realms: “Each of the ten realms is separate from mutual identity and difference. This identity is not that of being unified. It is precisely because separation and identity are both dispelled, that the two extremes [of separation and identity] are not retained.” 十界俱離即離非，是即非即。正以離即俱遣，二邊不存。(Treatise on Goodness and Badness Inherent in Nature, CBETA, X57, no. 970, p. 399, c22-23).

²⁹ Chuandeng states in his *Commentary on No-Self in the Vimalakīrtinirdeśasūtra* that the ten realms are interfused and interpenetrating in their essence: “Omnipresent nature inherently includes the ten realms. They are each interfused and interpenetrating in their essence.” 性具十界，其體融通。(Weimojie suoshuo jing *wuwo shu* 維摩詰所說經無我疏, CBETA, X91, no. 348, p. 700, b5).

Although [the ten realms] are mutually identical, they yet retain the difference between inherent goodness and inherent badness ... Since the ten realms, goodness, and badness, and the three causes of the realization of Buddha-nature³⁰ reside in one omnipresent nature, they are identical to each other, yet remain differentiated. They reveal themselves differently, but they are always united.

雖然相即，而有性善性惡之殊。……此十界善惡三因，既居於一性之中，之彌分，派之常合。³¹

In their *Comprehensive History of Chinese Tiantai Buddhism*, Pan Guiming 潘桂明 and Wu Zhongwei 吳忠偉 note that in contrast to Zhili, who regards the thorough blending and inextricability of inherent goodness and inherent badness as a pervasive feature of all ten realms, Chuandeng retains an analytical distinction between the inherent badness of the nine realms, on the one hand, and the inherent goodness of the Buddha-realm on the other.³² Chuandeng describes cultivated badness as the realization of the inherent badness of the nine realms and describes cultivated goodness as the realization of the inherent goodness of the Buddha-realm.³³ Diverging from

³⁰ The three causes of the realization of Buddha-nature are expounded in the *Mahāparinirvāṇamahāsūtra* and include: the contributory cause (*yuanyin* 緣因), likened to the heat which aids in the conversion of fresh milk into thick sour milk; the disclosing cause (*liaoyin* 了因), likened to the lamp which illuminates the darkness in a room; and the direct cause (*zhengyin* 正因), likened to the enzyme, the activation of which results in the transformation of fresh milk into thick sour milk. See Dharmakṣema's 曇無讖 (385-433) Chinese translation of *Mahāparinirvāṇamahāsūtra* (*Da banniepan jing* 大般涅槃經, T12, no. 374, p. 531, b13-b25).

³¹ *Treatise on Goodness and Badness Inherent in Nature*, CBETA, X57, no. 970, p. 378, b24-c3.

³² Pan Guiming and Wu Zhongwei, *Zhongguo Tiantai zong tongshi* 中國天台宗通史, vol. 2 (Nanjing: Fenghuang chubanshe 鳳凰出版社, 2008), p. 678.

³³ The *Treatise on Goodness and Badness Inherent in Nature* defines the original

Zhili, who defines the six realms of unawakened sentient beings as defiled and the four realms of awakened sages as pure,³⁴ Chuandeng defines the Buddha-realm as characterized by relative purity, although inclusive of inherent badness, while he defines the nine realms as characterized by relative impurity, although inclusive of inherent goodness.³⁵ For Chuandeng, the ten realms interfuse one another and are subsumed within one omnipresent nature, which coalesces inherent goodness and inherent badness at the same time that it preserves their distinctiveness.

In his refinement of the Tiantai doctrine of one omnipresent nature, Chuandeng proposes that each realm of the Buddhist universe is: identical to

inclusion of the Buddha-realm in the nine realms as inherent goodness and the original inclusion of the nine realms in the Buddha-realm as inherent badness: “The original inclusion of the Buddha-realm is regarded as inherent goodness. The original inclusion of the nine realms is regarded as inherent badness. The cultivation and realization of the Buddha-realm is regarded as cultivated goodness. The cultivation and realization of the nine realms is cultivated badness. The other tradition (i.e., Huayan) is only cognizant of the inherent inclusion of goodness in omnipresent nature, but it not cognizant of the inherent inclusion of badness in omnipresent nature. Therefore, they hold fast to the Buddha-realm and relinquish the nine realms.” 本具佛界為性善，本具九界為性惡。修成佛界為修善，修成九界修惡。他宗既但知性具善，而不知性具惡，則佛界有所取，九界有所舍。(Treatise on Goodness and Badness Inherent in Nature, CBETA, X57, no. 970, p. 375, b10-13).

³⁴ Zhanran coins the four-character phrase “six are defiled and four are pure” (*liuhui sijing* 六穢四淨) to encapsulate this doctrinal stance—see his *Ten Gates of Non-Duality* (*Shi bu'er men*, CBETA, T46, no. 1927, p. 703, c17).

³⁵ Chuandeng writes in his *Treatise on Goodness and Badness Inherent in Nature* that the inherent goodness of the Buddha-realm assimilates the inherent badness of the nine realms: “Inherent goodness interpenetrates and interfuses [with inherent badness]; there is no badness it does not inherently include and in its natural occurrence it gathers together the inherent badness of the nine realms.” 性善融通，無惡不具而任運攝得九法界性惡。(Treatise on Goodness and Badness Inherent in Nature, CBETA, X57, no. 970, p. 419, c7-8).

the other realms, yet differentiated from them; different from the other realms in terms of appearance and relative degree of purity or impurity, yet united with them; penetrating the other realms without obstruction yet always included in the totality of all realms; and lastly, interfusing the other realms yet inherently included within them.

Chuangeng unequivocally states that one omnipresent nature comprises, and is comprised by, the essence of immutable thusness and the function of thusness adapting to conditions. Chuangeng posits that the essence of immutable thusness is included in thusness adapting to conditions, and that thusness adapting to conditions is included in the essence of immutable thusness. Because the Dharma-realms interpenetrate one another without obstruction, each one has an aspect that is identified with immutable thusness and an aspect that is identified with thusness adapting to conditions. Using the teaching of the mutual identity of the ten realms, Chuangeng comes to envision thusness as comprised of multiple, irreducible, irradicable, and possibly conflicting aspects that are unified, at once, into one omnipresent whole. There is no separation between the realm of Māra and the Buddha-realm; there is no realm that is all-Māra; and there is no realm that is all-Buddha. Buddhahood and the demon Māra are invariably present within all the ten realms of sentient beings that comprise the trichilocosm and contained in “one thusness” (*yiru* 一如).³⁶ To Chuangeng, one

³⁶ Chuangeng writes in his *Commentary on the Perfect Interpenetration of the Lengyan Sūtra* (*Lengyan jing yuantong shu* 楞嚴經圓通疏) that Māra and Buddha are both ineradicable and inextricable parts of one thusness: “If thusness present in the Māra-realm is identical to thusness present in the Buddha-realm, and they are one thusness and not twofold, then the Māra-realm is not to be relinquished and the Buddha-realm not to be held fast to.” 若魔界如即佛界如，一如無二如，則魔界無

omnipresent thusness is always, and entirely, Buddha—and always, and entirely, Māra.

2.2 The doctrine of “the mutual identity of essence and function”

(*ti yong xiangji* 體用相即)

Throughout his corpus, and more specifically in his line-by-line commentary of the Mahāyāna *Lengyan Sūtra*—located in his *Commentary on the Perfect Interpenetration of the Lengyan Sūtra* (*Lengyan jing yuantong shu* 楞嚴經圓通疏)—Chuangeng develops the doctrine of the mutual identity of the essence and function of *ti* and *yong*. From his Huayan forebearers, Chuangeng inherits a description in which the essence and the function of the dharmas refer to separate and distinct aspects of the dharmas: *ti* is defined as the inert, yet potential, expression of a specific function of a dharma, while *yong* is characterized as the active agent that engenders a *shi*, a particular mental function or event within a physical process. In the Huayan paradigm, wherein thusness is comprised of the two aspects of immutable thusness and thusness adapting to conditions, *ti* refers to the essence of the dharmas that is “static” (*ningran* 凝然) and “inherently pure” (*zixing qingjing* 自性清淨) and *yong* describes the function of the dharmas that is active, capable of adapting to the variegated conditions of reality, and—because of its ongoing interactions within the realms of ordinary unenlightened beings—tainted with ignorance.³⁷

所捨，佛界無所取。(Commentary on the Perfect Interpenetration of the Lengyan Sūtra, CBETA, X12, no. 281, p. 923, c22-24).

³⁷ As Zixuan 子璿, an influential Song-Dynasty Huayan scholar-monk describes in his *Commentary on Awakening of Mahāyāna Faith*, in the Huayan teaching, immutable thusness merely potentiates the generation of all dharmas, pure and impure, but does not actively participate in or become modified by this activity: “Adapting to

In the Huayan paradigm, “defilement” and “purity” are the two functions that are instantiated when the omnipresent nature of thusness adapts to either type or quality of conditions. However, throughout this process, immutable thusness as essence does not itself change or compromise its inherent purity. Because immutable thusness as *ti* is static and remains sequestered from the conditions of ignorance that suffuse the nine realms, even as it is continually instantiated as different types of *yong*, and thus resides within each *yong*,³⁸ both pure and impure, it retains an essence that is inherently pure.³⁹ Because the *yong* of thusness adapting to

conditions [as *yong*], thusness establishes defilement and purity. Although defilement and purity are established, thusness remains immutable [as *ti*]. Its unchanging nature does not impede defilement and purity. The myriad differences [such as that between] defilement and purity do not obstruct the one nature [of thusness]. For this reason, nature and characteristics are not dual.” 真如隨緣，成於染淨。染淨雖成，真如不變。無變之性，不礙染淨。染淨萬差，不礙一性。是故性相無二也。(《Qixinlun shu bixue ji 起信論疏筆削記》，CBETA, T44, no. 1848, p. 318, a5-7).

³⁸ As Fazang explains in his *Notes on the Doctrines of the Awakening of Mahāyāna Faith*, the activation of the aspect of thusness adapting to conditions as *yong* is potentiated by the aspect of immutable thusness as *ti*. Therefore, *ti* inherently resides in *yong*. However, throughout the active processes of *yong*, *ti* remains unchanging and invariant: “The aspect of thusness adapting to conditions, of activation and cessation, is identical to the aspect of arising and ceasing [described in the *Awakening of Mahāyāna Faith*]. That is to say, in adapting to the [power of] perfuming [by ignorance], it functions to establish defilement and purity. Although defilement and purity are established, its nature is perpetually immutable. It is precisely on account of its immutability that it is capable of establishing defilement and purity. For this reason, immutability resides in the mutable aspect [of thusness] 隨緣起滅義，即生滅門也。謂隨熏轉動，成於染淨。染淨雖成，性恒不動。只由不動，能成染淨。是故不動亦在動門。(《Dasheng qixinlun yiji 大乘起信論義記》，CBETA, T44, no. 1846, p. 251, b29-c3).

³⁹ In his *Essay on the Five Teachings of Huayan (Huayan wujiao zhang 華嚴五教章)*, Fazang articulates the Huayan Final Teaching that even as the aspect of thusness

conditions is “mutable” (*dong* 動)—and directly proximate to the conditions of ignorance as it generates the dharmas within the nine realms—thusness in adapting to conditions is adulterated with impurity. Within his version of the Mahāyāna Final Teaching, Fazang conceives of the *ti* of immutable thusness as retaining an unalloyed and inherent purity in its essential nature and the *yong* of thusness in adapting to conditions as perpetually defiled.⁴⁰ Fazang’s

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adapting to conditions generates all dharmas, the static essence of thusness does not lose its inherent purity. While *yong*, identified with thusness adapting to conditions, embodies *ti*, *ti* remains uncontaminated and unaffected by the adaptations of *yong*: “Question: Within the various teachings it is said that thusness is regarded as static and permanent. But granted that it would then not adapt to conditions, is this erroneous? Response: when awakened masters say that ‘thusness is regarded as static,’ this means that when thusness adapts to conditions to establish defilement and purity, it perpetually creates defilement and purity without losing its intrinsic essence. This [intrinsic essence] is precisely no different from the permanence not different from impermanence. This ‘inconceivable permanence’ does not express that [thusness as static] does not create all dharmas (both pure and defiled), like what is ‘static’ as it usually is referred to by ordinary sentient beings. If it expresses that what is static does not create the dharmas, then because this is precisely what ordinary sentient beings become attached to in misapprehending the permanence of thusness. This is because of the fact that the permanence of thusness is the permanence not different from impermanence. [Here] permanence not different from impermanence goes beyond the [common sense of] ordinary sentient beings, therefore it is correctly called the permanence of thusness.” 問：諸聖教中，並說真如為凝然常。既不隨緣，豈是過耶？答：聖說真如為凝然者。此是隨緣成染淨時，恒作染淨而不失自體，是即不異無常之常。名不思議常，非謂不作諸法，如情所謂之凝然也。若謂不作諸法而凝然者，是情所計故，即失真常。以彼真常，不異無常之常。不異無常之常，出於情外，故名真常是。(Huayan yicheng jiaoyi fengqizhang 華嚴一乘教義分齊章, CBETA, T45, no. 1866, p. 500, a19-27).

⁴⁰ In his *Commentary on the Treatise on Non-Differentiation in the Mahāyāna Dharma-realm (Dasheng fajie wu chabie lun shu 大乘法界無差別論疏)*, Fazang describes the nature of immutable thusness as never compromising its inherent purity, even as thusness adapting to conditions becomes defiled: “Because of the doctrine of the *Dharmakāya* adapting to conditions, [*Dharmakāya*] is identical to ordinary [unawakened] sentient beings. Again, because of the doctrine that it is

formulation of the doctrine of the two aspects of thusness is found in his *Notes on the Doctrines of the Awakening of Mahāyāna Faith* (*Dasheng qixinlun yiji* 大乘起信論義記) which describes how thusness, inherent purity, and ignorance, inherent impurity, interfuse in the “one mind evincing two aspects” (*yixin kai ermen* 一心開二門). According to this basic doctrinal paradigm established in the *Awakening of Māhāyāna Faith*, two aspects of one mind—namely, “the aspect of the mind as thusness” (*xin zhenru men* 心真如門), and “the arising and ceasing aspect of the mind” (*xin shengmie men* 心生滅門) come to permeate one another in their interaction or “combining” (*hehe* 和合). Fazang expresses the interfusion of thusness and ignorance, and the resultant intermingling of inherently pure and impure aspects of the one mind in terms of the *Li/shi* model, wherein immutable thusness is equated to *Li* and the arising and ceasing dharmas thusness adapting to conditions generates in its interactions with ignorance to *shi*.⁴¹

Chuangeng diverges from Huayan teachings regarding the separate identities of immutable thusness and thusness adapting to conditions. Instead,

identical to immutable thusness when it adapts to conditions, its nature is perpetually pure and originally undefiled. For this reason, its complete essence is identical to the defiled [aspect]; its nature is eternally immaculate.” 以法身隨緣義，故即眾生界。又以 隨緣時，即有不變義。故性常清淨本來不染，是故舉體即染，性恒清淨。
(*Dasheng fajie wu chabie lun shu*, CBETA, T44, no. 1838, p. 70, a5-7).

⁴¹ In his *Notes on the Doctrines of the Awakening of Mahāyāna Faith*, Fazang writes that *Li* maintains its integral purity, despite the messiness of the process of the generation of *shi* through the mutual permeation of the two aspects of the one mind: “Arising and ceasing is the aspect of establishing *shi* in holding fast to *Li*. Because without degrading *Li*, it yet establishes *shi*, in becoming subsumed into thusness, it establishes *shi* without ever losing *Li*.” 生滅是攬理成事門。不壞理而成事故，得攝於真如，成事而理不失故。(*Dasheng qixinlun yij*, CBETA, T44, no. 1846, pp. 251, c28-252, a1).

he aligns with the Tiantai scholars, such as Zhanran, in arguing that the discrete function of each dharma is a direct result of the activation of the *ti* inherent to immutable thusness. Guo Chaoshun 郭朝順 argues that in his assimilation of the Huayan Final Teaching on the two aspects of thusness, Zhanran objects to what he sees as Fazang's unwarranted equation of these two aspects of thusness with the one mind as the generator of all dharmas, physical, mental, and neither entirely physical nor entirely mental.⁴² The "ontological idealist" (*cunyouxue de weixinlun* 存有學的唯心論) position of Fazang is thus at odds with the Tiantai teachings on "the non-duality of physical stuff and mind" (*se xin bu'er* 色心不二), wherein the composition and existence of physical objects cannot be explained purely in terms of the force of mental construction. Rather, according to Zhanran's refinement of the Tiantai doctrine, while inner cognition and outer sense object are "non-dual" and belong to one and the same reality, their inseparability within one omnipresent nature of thusness does not detract from their

⁴² Guo characterizes the Tiantai doctrinal stance on the non-duality of mental and physical stuff as "non-dual monism" (*bu'er yiyuanlun* 不二一元論), a position that is distinct from the monism of the *Awakening of Mahāyāna Faith* in that it preserves the distinctions between different types of dharmas while subsuming them into one Dharmadhātu that remains both essentially "one" and "differentiated." He writes: "The focal point of non-dual monism lies in the preservation of differentiation, and furthermore, that differentiation can be perfectly interfused (into one *Dharmadhātu*). This is different from the elimination of differentiation through the principle of perfect interfusion by one mind defined as the real essence (*shiti* 實體)." 不二一元論的重點在於保障差別而使差別可以圓融，異於消除差別而以實體義的一心為圓融之理由的唯心存有論的思想。See his article, "On the Debate and Transformation of the Theory of 'Contemplating Mind' between Tiantai and Huayan Buddhism: Their Interpretations of the *Huayan jing* and the *Dasheng qixin lun*" 論天台、華嚴「觀心」思想之交涉與轉變：以《華嚴經》及《大乘起信論》的詮釋為中心，*Dharma Drum Journal of Buddhist Studies* 法鼓佛學學報 10 (2012): 81.

functional difference, such that physical sense objects do not simply consist in the content of one mind.⁴³ Within Chuandeng’s Tiantai model, both the perceiver inside and the perceived objects outside are produced by the cooperation of the two aspects of thusness equally inherent in all internal and external dharmas.

Chuandeng draws heavily from Zhanran’s adaptation of the doctrine of two aspects of thusness from Huayan exegesis on the *Awakening of Mahāyāna Faith*, according to which immutable thusness as *ti* and thusness as conditions as *yong* are viewed as identical and harmoniously coexisting within all dharmas, both physical and mental. Like Zhanran before him, Chuandeng revises the Huayan conception of the bifurcation of immutable thusness and thusness adapting to conditions. In his *Commentary on the Perfect Interpenetration of the Lengyan Sūtra*, Chuandeng posits that the essential nature of immutable thusness contains the mutual identities of *ti* and *yong*:

The Tiantai masters state that the functions of immutable thusness are activated by the immutable essence of thusness. Essence and function are mutually identical.

天台曰：從真如不動之體，以起真如不動之用。體用相即。⁴⁴

⁴³ Guo Chaoshun, “On the Debate and Transformation of the Theory of ‘Contemplating Mind’ between Tiantai and Huayan Buddhism,” p. 82, writes: “... the intrinsic reality (*shi* 實) of the real essence, comprised of the non-duality between physical stuff and mind, consists in the different causes and conditions of the singular generative *Dharmadhātu*. For this reason, there is no problem of a dichotomous dualism between mental and physical stuff.” 在於色心非為二元的實體，其實為同一緣起法界的不同因緣，故其間並不存在色心二元對立的問題。

⁴⁴ *Commentary on the Perfect Interpenetration of the Lengyan Sūtra*, CBETA, X12, no. 281, p. 891, b24-c1.

Chuangeng diverges from the Huayan bifurcation of essence and function by embedding the function, the *yong*, of the dharmas within the *ti*, the immutable essence of thusness. He reasons that, because the *yong* is activated by *ti*, and the activating agent of function is within the immutable essence of the dharmas, then essence and function necessarily share a mutual identity. In his teaching of the mutual identity of essence and function, Chuangeng imbibes deeply from the exegesis of Zhili, who advances the definition of *ti* and *yong* as coextensive throughout and omnipresent within reality. Zhili postulates that wherever there is *ti* there is *yong*.⁴⁵

The theoretical leap regarding the mutual identity of the essence and function of the dharmas necessitates an extension of Zhili's teaching regarding the coextensive natures of *ti* and *yong*. Chuangeng proposes that *ti* and *yong* coexist within each dharma because the characteristic activity (the

⁴⁵ Zhili defines the mutual identity of *ti* and *yong* in his *Commentary on the Gist of [Zhanran's] Twelve Gates of Non-Duality*: "The term *ti-yong* (essence-function) originally has the sense of 'mutual identity.' Therefore, whenever we say that all dharmas are identical to *Li*, this 'identical' is legitimate only if it is the entire *yong* without exception that is precisely the *ti*. [*Judgements to Propagate and] Aid in Practicing [the Great Calming and Discernment]* states: "According to the *Guangya* dictionary [廣雅], *ji* means to 'combine.' If this gloss were to be followed, it would still seem that even though two things are conjoined, *Li* remains separate [from all dharmas]. Now, if we instead seek the [actual] meaning, it is because *ti* [and *yong*] are non-dual, that they are said to be 'identical.' Hence, it is only the *yong* of the entirety of *ti* that is rightly termed 'non-dual.'" 夫體用之名本相即之義，故凡言諸法即理者，全用即體方可言即。《輔行》云，即者，《廣雅》云合也。若依此釋，仍似二物相合，其理猶疎。今以義求，體不二故，故名為即（上皆《輔行》文也）。今謂全體之用方名不二。（*Shi bu'er men zhiyaochao* 十不二門指要鈔，CBETA, T46, no. 1928, p. 715, b10-14). This translation is a combination of those found in Brook A. Ziporyn, "The Ti-Yong 體用 Model and Its Discontents," p. 234, and John Makeham, "Monism and the Problem of the Ignorance and Badness in Chinese Buddhism and Zhu Xi's Neo-Confucianism," p. 294, with modifications.

yong) is an *instantiation* of the essential nature (the *ti*) of the dharma. In his *Commentary on the Perfect Interpenetration of the Lengyan Sūtra*, Chuandeng pronounces: “the entirety of *ti* gives rise to *yong*” (*quanti qi yong* 全體起用).⁴⁶ He reasons that, if the entirety of essence is involved in the expression of function, and function manifests essence, then the essence and the function of the dharmas are mutually identical. Within the Tiantai paradigm of the mutual identity of essence and function that is proffered by Chuandeng, the unconditioned and the conditioned dharmas contain the fullness of *ti* and *yong*. The trichilocosm is therefore inclusive of an omnipresent *ti*, and a delimited *yong*, that coexist within each dharma without conflict.

In his envisioning of the doctrine of the mutual identity of the essence and function of *ti* and *yong*, Chuandeng proposes that the *ti* of immutable thusness, and the *yong* of thusness adapting to conditions, are mutually identical and interpenetrate one another in each, and every, dharma. Therefore, *ti* and *yong* are present in immutable thusness and in thusness in adapting to conditions. In the formulation of Chuandeng—because the immutable essence and the mutable function of the dharmas coexist—there

⁴⁶ Chuandeng uses this four-character phrase in his *Treatise on Goodness and Badness Inherent in Nature* (CBETA, X57, no. 970, p. 400, c24). Elsewhere, in his *Commentary on the Record of Tiantai Transmission of the Buddha-Mind-Seal*, Chuandeng writes that the entirety of *ti* (the essence of immutable thusness) becomes activated in the *yong* of cultivated badness (the functioning of thusness adapting to conditions): “Although omnipresent nature is inclusive, the entirety of essence activates cultivation (i.e., cultivated goodness or badness). For this reason, when cultivated badness arises in the nine Dharma-realms, it is the entirety of omnipresent nature that gives rise to cultivation [of badness].” 雖性具全體起修，故九法界起修惡時，是全性惡起修。(Tiantai chuan foxinyin jizhu 天台傳佛心印記註，CBETA, X57, no. 969, p. 354, b17-18).

is no aspect of thusness that is static and unchanging, and no aspect of thusness that is mutable and changing. The entirety of thusness is—at once—static and mutable.

Chuangeng goes to great lengths to illustrate how *ti* and of *yong* give rise to, and coexist within, one another in the totality of one omnipresent thusness. In a rather technical analogy, Chuangeng likens the appearance of a small bubble on the surface of the ocean to an individual dharma adapting to conditions within the essence of immutable thusness:

Thus, the ocean is an analogy for the essence of thusness. The bubble is an analogy for the function of adapting to conditions. That the bubble comes to be due to the entire ocean serves as an analogy for how the entire essence of immutable thusness adapts to conditions. That the complete bubble resides in the ocean serves as an analogy for how the entirety of the function of adapting to conditions resides in the essence. The thousand bubbles burbling up does not prevent the locus of non-differentiation (i.e., the essence of immutable thusness), from becoming differentiated. One ocean being unperturbed does not prevent [thusness] adapting to conditions from remaining immutable.

是則海喻真如之體，漚喻隨緣之用。全海以為漚，可喻全真如不變之體以隨緣。全漚而在海，可喻全隨緣之用而在體。千漚競起，不妨無差處以為差。一海恬然，不妨隨緣而不變。⁴⁷

The bubble that appears on the surface is contained within the entirety of the ocean in the same way that a dharma adapting to conditions is contained within the vast expanse of immutable thusness. The bubble is analogous to an individual dharma that exists within the enormous context of constantly

⁴⁷ Chuangeng, *Treatise on Goodness and Badness Inherent in Nature*, CBETA, X57, no. 970, p. 397, b23-c3.

fluctuating dharmas that comprise the entirety of reality as it really is. The ocean is analogous to the essence of reality that generates and contains each, and every, fluctuating dharma. Chuandeng visualizes the bubble and the ocean as one omnipresent nature. The bubble is part of the ocean and the ocean is part of the bubble. In this analogy, Chuandeng makes two points: first, that immutable thusness and thusness adapting to conditions are of one nature, and second, that the entire essence of immutable thusness participates in the process of generating each, and every, phenomenon (or *shi*) across reality. Immutable thusness and thusness adapting to conditions are interpenetrating, mutually identical, and continually engaged with the changing conditions of reality.

Chuandeng’s argumentation for the mutual identity of essence and function is predicated upon several assumptions: that each dharma contains the inherent properties of both *ti* and *yong*; that *yong* is activated by *ti*; that *ti* is instantiated by *yong*; that *yong* is inextricably embedded within *ti*; and that *ti* cannot be extricated from *yong*. In this formulation, *ti* and *yong* are equally omnipresent, equally interpenetrating, and equally embodied in each, and every, dharma that makes up the trichilocosm. Therefore, if each dharma contains the omnipresent essence of *ti* and the omnipresent potentiality of *yong*, then one omnipresent nature is present everywhere as both *ti* and *yong*. In his rendering of the doctrine of the mutual identity of the essence and function of the dharmas, Chuandeng concludes that, while *ti* and *yong* are different, they are not separate within each dharma in the trichilocosm.⁴⁸

⁴⁸ Ma Yung-fen, “The Revival of Tiantai Buddhism in the Late Ming,” p.198, describes Zhili’s view as maintaining that essence that refers to immutable thusness, which is

2.3 The teaching of “original inclusion” (*benju* 本具) of essence and function in each, and every, dharma

To buttress his Tiantai Perfect Teaching of the one omnipresent nature of thusness, Chuandeng draws upon Zhili’s harmonization of the mutual identity of the essence and function of the dharmas and the original inclusion of the essence and function of the dharmas. The doctrine of original inclusion holds that each dharma, within the ten realms of the universe, contains the inherent dispositions of each, and every, other dharma within the remaining nine realms. In his integration of the two doctrines, Zhili envisions the *ti* of immutable thusness and the *yong* of adapting to conditions as included within the dharmas since beginningless time. To Zhili, essence and function have—from the very origin of the trichiliocosm—coexisted within the dharmas.

In his extension of Zhili’s synthesis of the original inclusion of essence and function, Chuandeng reasons that, because the functions of the dharmas interact with the conditions of impurity within reality, and because *yong* instantiates *ti* in the form of all physical and mental events, then the dharmas—from beginningless time—are necessarily infused with ignorance. This means that, from time immemorial, all ten realms have been, are, and will be saturated with impurity. Therefore, the dharmas that comprise the Buddha-realm contain the inherent dispositions of impurity that activate

undifferentiated, while function refers to thusness adapting to conditions, which is undifferentiated. The two are distinct, but not separate: “Although he says that essence and function are identical to each other, Zhili did not deny the non-differentiated feature of essence and the differentiated feature of following conditions. What he denied is the separation of the non-differentiated from the differentiated.”

unwholesome mental functions, while the dharmas that comprise the realm of the hungry ghosts contain the dispositions of purity that generate the wholesome activities of the Buddha-realm. To Chuandeng, every event within the Buddhist universe is at once saturated with the inherent goodness of Buddhahood and the inherent badness of Māra.

Chuandeng argues that the *yong* in thusness adapting to conditions, as it generates and activates the multitude of pure and impure dharmas, is originally included in the *ti* of immutable thusness.⁴⁹ In his *Treatise on Goodness and Badness Inherent in Nature*, Chuandeng states that the essence of immutable thusness and the function of thusness adapting to conditions are both originally included in each dharma. Because each dharma is produced through the cooperation of these two aspects of thusness, each dharma is originally endowed with both *ti* and *yong*:

Nothing is excluded from the omnipresent nature of thusness. It is only because its omnipresent nature is originally inclusive that when it adapts to the conditions of purity and impurity, there exist the three thousand phenomena of direct and circumstantial karmic

⁴⁹ In his *Treatise on Goodness and Badness Inherent in Nature*, Chuandeng writes that the *ti* of immutable thusness contains inherent goodness and inherent badness, and that the entirety of *ti* is instantiated in cultivated goodness and cultivated badness: “Cultivated goodness and cultivated badness are the differentiated functions of adapting to conditions. It is precisely because the immutable essence of thusness inherently includes the two—inherent goodness and inherent badness—that when it adapts to conditions, it possesses the functions of goodness and badness. Thus, its omnipresent nature that is capable of adaptation is called ‘goodness’ and ‘badness.’ The conditions it adapts to are called ‘defilement’ and ‘purity.’” 正以真如不變體中，具善惡二性。故隨緣時，有善惡之用。是則能隨之性，名曰善惡。所隨之緣，名曰染淨。(*Treatise on Goodness and Badness Inherent in Nature*, CBETA, X57, no. 970, p. 391, a22-24).

recompense.⁵⁰ Thus, the complete essence of immutable thusness becomes the function of adapting to conditions. Out of non-differentiation, [the two aspects of thusness] become differentiated.

於真如性中，無不具足，惟其性本具足故，隨染淨緣時，有正報、依報三千之事，乃全真如不變之體，而為隨緣之用。以無差別，而為差別。⁵¹

Chuangeng definitively states that thusness is omnipresent in that all dharmas and all the inherent dispositions of all the dharmas are included in the present reality of thusness.⁵² He argues that both the essence, and the function, of the dharmas are originally included in the one omnipresent nature of thusness. Therefore, if one omnipresent nature generates the ten realms of the Buddhist universe, then one omnipresent nature is inclusive of both the essence of immutable thusness, *ti*, and thusness adapting to conditions, *yong*. Because *yong* and *ti* are included in one omnipresent nature, it follows that dharmas that comprise the ten realms are imbued with both purity and impurity.

⁵⁰ That is, the “twofold karmic recompense” (*erbao* 二報): firstly, the direct recompense in the form of the condition of the five psycho-physical aggregates constituting the individual sentient being, and secondly, the circumstantial recompense in the form of the condition of the “sensory world” (Skt. *bhājanaloka*; Chi. *qi shijian* 器世間) that the individual sentient being inhabits.

⁵¹ *Treatise on Goodness and Badness Inherent in Nature*, CBETA, X57, no. 970, p. 391, b4-7.

⁵² Chuangeng’s *Commentary on No-Self in the Vimalakīrtinirdeśasūtra* explains that the scope of thusness extends through all places and times: “The scope of the omnipresent nature of thusness is omnipresent across the Dharma-realm, it is vertically exhaustive and horizontally pervasive.” 真如性中之性量，周遍法界，豎窮橫亘。(Commentary on No-Self in the Vimalakīrtinirdeśasūtra, CBETA, X19, no. 348, p. 614, b11-12).

In his *Treatise on Goodness and Badness Inherent in Nature*, Chuandeng invokes a venerable Mahāyāna analogy of waves on an oceanic body of water to illustrate the teaching of original inclusion of *ti* and *yong* in one omnipresent nature:

No part of the entirety of the [oceanic body of] water is not fully watery. Ice reverts to and is identical to water. The entirety of [each] wave is watery. The [oceanic body of] water originally includes waviness.

莫不全水以為水。水還即水。全波以為水。水本具波。⁵³

In the passage above, *ti* is equated to the immutable essence of the “wateriness” of the ocean. *Yong* is then equated to the mutable action of “waviness.” Wateriness and waviness are originally included in the ocean as *ti* and *yong* are originally included in the omnipresent nature of thusness. In his *Commentary on the Record of Tiantai Transmission of the Buddha-Mind-Seal*, Chuandeng elaborates upon Zhili’s analysis of the analogy of waves on the ocean to argue that there is no *yong* resulting in a *shi* that is not an exemplification of *ti*, which is inherently included in omnipresent *Li*:

That the entire wave is wet is analogous to how the entirety of the *shi* throughout the ten realms resides in the omnipresent *Li* of the three thousand. That the entirety of wetness forms [each] wave is analogous to how the omnipresent *Li* of the three thousand gives rise to the entirety of the *shi* throughout the ten realms.

全波為濕，喻全十界之事在三千之理；全濕為波，喻全三千之理起十界之事。⁵⁴

⁵³ *Treatise on Goodness and Badness Inherent in Nature*, CBETA, X57, no. 970, p. 431, a7-8.

In his analysis of the analogy of waves on the agitated surface of the ocean, *Li* as the carrier of *ti* is equated to the entirety of the “wetness” (*shi* 濕) of the ocean. *Yong* is equated to the waves that exemplify, and are inclusive within, the wetness of the ocean. Wetness and waves are originally included in the ocean as *ti* and *yong* are originally included in the omnipresent nature of thusness.

Chuangdeng, in the *Commentary on the Perfect Interpenetration of the Lengyan Sūtra*, cites the related analogy of “foam” (*pao shengshui* 泡生水) on the ocean found in Song-Dynasty exegete Huanjie’s 環解 *Explanation of the Crucial Points of the Lengyan Sūtra* (*Lengyan jing yaojie* 楞嚴經要解):⁵⁵

In the case of foam [in the ocean], the entirety of its *ti* is identical to wateriness.

如泡生水，全體即水。⁵⁶

In this analogy, foam is an exemplification of the activity (the *yong*) of the ocean, whereas wateriness is the invariant property (the *ti*) of the ocean. Foam is an instantiation of wateriness in the same way that *yong* is an instantiation of *ti*. Foam and wateriness are originally included in one ocean, as *ti* and *yong* are originally included in one omnipresent nature of thusness. Just as each bit of foam in the ocean exemplifies the essential property of wateriness, each dharma exemplifies the entirety of *ti*, which serves as the

⁵⁴ *Commentary on the Record of Tiantai Transmission of the Buddha-Mind-Seal*, CBETA, X57, no. 969, p. 360, a23-24.

⁵⁵ *Explanation of the Crucial Points of the Lengyan Sūtra*, CBETA, X11, no. 270, p. 796, c21.

⁵⁶ *Commentary on the Perfect Interpenetration of the Lengyan Sūtra*, CBETA, X12, no. 281, p. 733, c18.

basis for its characteristic activity. In his *Commentary on the Perfect Interpenetration of the Lengyan Sūtra*, Chuandeng states that the *yong* of each dharma instantiates the fullness of *ti* as the underlying basis upon which it obtains its characteristic function:

The entirety of *ti* gives rise to *yong*; the entirety of *yong* resides within *ti*.

全體起用；全用在體。⁵⁷

In this passage, Chuandeng posits that each dharma is a full and complete expression of *ti*, each *yong* is full and complete instantiation of *ti*, and that *ti* and *yong* are originally included in the nature of the dharmas. Chuandeng contends that the full participation of the essence of immutable thusness is required to activate the discrete function of a dharma. From beginningless time, the cooperation of the essence of immutable thusness and the function of thusness adapting to conditions has been required to generate and activate all dharmas. The two aspects of thusness are therefore united within the one omnipresent nature of thusness.

2.4 The one omnipresent nature of thusness is differentiated yet remains undifferentiated

As the ten realms are generated, the essence and the function—the *ti* and the *yong*—within each dharma remain fundamentally intact. Therefore, both immutable thusness and thusness adapting to conditions retain their essential natures of immutability and mutability as they are subsumed into the one omnipresent nature of thusness. In his *Treatise on Goodness and*

⁵⁷ *Commentary on the Perfect Interpenetration of the Lengyan Sūtra*, CBETA, X12, no. 281, p. 757, a20-21.

Badness in Nature, Chuandeng postulates that the immutable essence of thusness is both “differentiated” (*chabie* 差別) as it is equally instantiated in different functions, as well as “undifferentiated” (*wu chabie* 無差別) in that its myriad instantiations are united without separation and interpenetrating within one omnipresent nature.⁵⁸

When [one omnipresent nature of thusness] is capable of adapting to the conditions of purity and impurity and generating the ten dharma-realms, although purity and impurity evince differences, goodness and badness become separated. In its ultimate reality it remains undifferentiated within the essence of immutable thusness, and yet becomes differentiated in adapting to conditions. It is precisely because of this that we say that [one omnipresent nature of thusness] is “non-differentiated yet remains undifferentiated.” Since it remains immutable and yet adapts to conditions, it necessarily adapts to conditions and yet remains immutable. For this reason, when it adapts to conditions to generate the ten realms, we say it is “differentiated yet remains undifferentiated.”

能隨染淨緣。具造十法界時。則染淨雖異。而善惡攸分。其實從真如不變體中無差。而隨緣差別。以此謂之無差而差。既不變而隨緣。隨緣而不變。是故隨緣造十界時。謂之差而無差。⁵⁹

⁵⁸ Brook A. Ziporyn, *Beyond Oneness and Difference*, p. 250, emphasizes that for Zhili, “suchness itself is differentiated.” Brook A. Ziporyn, “The Ti-Yong 體用 Model and Its Discontents,” p. 209, describes that in the Tiantai teachings formulated by Zhili—thusness—identified with *Li* is, paradoxically, “an omnipresent determinate-indeterminate which pervades and grounds all other phenomena.” It is determinate as individual *shi* delimited in time and space, but also indeterminate and pervasive as omnipresent *Li*. Any particular determination is identical to indeterminable and undelimited *Li*.

⁵⁹ *Treatise on Goodness and Badness Inherent in Nature*, CBETA, X37, no. 970, p. 396, b20-23.

As Chuandeng describes, the one omnipresent nature of thusness is undifferentiated in that it maintains a singular and indivisible essence, yet is differentiated in that it is expressed in the myriad of different phenomena that comprise the ten realms: Chuandeng maintains that since the essence of immutable thusness and the function of adapting to conditions are two aspects of the one omnipresent nature of thusness, then the one omnipresent nature of thusness is both differentiated and undifferentiated. Because one omnipresent nature of thusness integrates both differentiated and undifferentiated aspects, the essence of immutable thusness can become instantiated as the dharmas making up the ten realms.

Chuandeng uses the metaphor of an individual using a burning glass (*yangsui* 陽燧) to generate fire by which to cook food (derived from the *Lengyan sūtra*)⁶⁰ to explain the unity of differentiated and undifferentiated aspects in one omnipresent nature of thusness.⁶¹ The fact that a burning glass can be used to generate fire wherever the sun’s rays shine illustrates the pervasiveness of one omnipresent nature across the universe.

In his analysis of this metaphor, Chuandeng likens the different fires at different places to the differentiated aspect and likens the one sun as the source of the rays magnified through the glass to create fire in all the different places to the undifferentiated aspect. To Chuandeng, that one can generate fire anywhere and everywhere from the same sun indicates that the one omnipresent nature of thusness is “differentiated yet remains undifferentiated.” That the same sun pervasively illuminates all locations

⁶⁰ See *Lengyan sūtra*, CBETA, T19, no. 945, p. 117, c12-13.

⁶¹ For Chuandeng’s exegesis of this metaphor, see *Treatise on Goodness and Badness Inherent in Nature*, CBETA, X57, no. 970, p. 396, b24-c5.

indicates that the one omnipresent nature of thusness is “undifferentiated yet remains differentiated.” Whether thusness remains undifferentiated as immutable essence, or becomes differentiated as active function, essence and function are united as two sides of the same coin.

Chuangeng’s *Treatise on Goodness and Badness Inherent in Nature* states that, from beginningless time, each dharma is imbued with *ti* that becomes instantiated as either cultivated goodness or cultivated badness. The potentiation of the inherent goodness and the inherent badness of the dharmas results in their becoming differentiated between the wholesome and unwholesome phenomena that comprise the entirety of reality:

Since [the ten realms] reside in one omnipresent nature, they are identical, yet they become increasingly separated; they reveal themselves differently, yet they are constantly united. The *Buddhāvataṃsakasūtra* calls this “one mote of dust including the ten-thousand volumes (of the Buddhist canon).”⁶² The *Lengyan Sūtra* calls this rolling up myriad kinds of incense into a ball. When one burns a single particle [of incense], the entire room becomes permeated with the myriad kinds of vapors (*qi*).⁶³ The *Vimalakīrtinirdeśasūtra* says that: “If one enters this room (i.e., Vimalakīrti’s room), one only smells the fragrance of the merit of the Buddhas.”⁶⁴ *Mahāsamghatasūtra* reads that: “if one takes a bath in

⁶² See Buddhahadra’s rendering of *Buddhāvataṃsakasūtra* at *Da fanguang Fo Huayanjing* 大方廣佛華嚴經, CBETA, T09, no. 278, p. 624, a6-7.

⁶³ This appears to be a summary of the metaphor of the incense ball formed out of myriad types of incense powder found in the *Lengyan Sūtra*, CBETA, T19, no. 945, p. 133, b1-b21.

⁶⁴ John McRae, *The Vimalakīrti Sutra* (Berkeley, CA: Numata Center, 1999), p. 128, translates Vimalakīrti’s full statement as found in Kumārajīva’s translation of *Vimalakīrtinirdeśasūtra*: “Śāriputra, just as a person who has entered a campaka forest can smell only campaka and no other smells, thus it is if you enter this room—you can smell only the fragrance of the Buddha’s merit and do not delight in

the ocean, one already makes use of the waters of the many tributaries.”⁶⁵

既居於一性之中，即之彌分，之常合。《華嚴》稱為一微塵中具足大千經卷。《首楞嚴》稱為擣萬種香為丸。若燒一塵，具足眾氣。《淨名》稱為入此室者，聞諸佛功德之香。《大集》稱為如人入海浴，已用諸河之水。⁶⁶

Just like the thoroughly blended waters of the many tributaries, the dispositions of inherent goodness and inherent badness are inextricable from one another and subsumed within one omnipresent nature of thusness. Like the scents that thoroughly blend together and waft from a ball made up of multiple kinds of burning incense, the inherent goodness of the Buddha and inherent badness of Māra intermingle and “longitudinally run through” (*zong* 縱) the entirety of thusness.

3. Inherent Goodness and Inherent Badness are Interpenetrating within One Omnipresent Nature of Thusness

Throughout his body of work, Chuandeng develops the Tiantai Perfect Teaching of one omnipresent nature in which the dharmas that make up the entirety of reality all contain inherent goodness and inherent badness. To advance the tenet of the original inclusion of inherent goodness and inherent badness within one omnipresent nature, Chuandeng assimilates his understandings of the mutual identity of *ti* and *yong*—and their coexistence

smelling the fragrance of the merit of śrāvakas and pratyekabuddhas.” See *Foshuo weimojiejing* 佛說維摩詰經, CBETA, T14, no. 474, p. 548, a26-27.

⁶⁵ This is basically the translation of Ma Yung-fen, “The Revival of Tiantai Buddhism in the Late Ming,” p. 186, with heavy modifications.

⁶⁶ *Treatise on Goodness and Badness Inherent in Nature*, CBETA, X57, no. 970, p. 378, c2-6.

in the dharmas from beginningless time—with two doctrines: The interfusion and interpenetration of *Li* and *shi*, originally derived from the Huayan Final Teaching, but adapted to the context of Tiantai thought, and the Tiantai doctrine of the original inclusion of the dispositions of inherent goodness and inherent badness in the *Li* that binds together all dharmas.

According to the classification set forth by the Chan and Huayan-oriented scholar-monk Yongming Yanshou 永明延壽 (904-975) during the Five-Dynasties Period, and basically upheld by Zhili during the Song Dynasty,⁶⁷ the doctrine of the interfusion and interpenetration of *Li* and *shi* corresponds to the “Final Mahāyāna Teaching,” taken by Chuandeng

⁶⁷ Zhili’s ‘Twenty Questions on Separate Principle Adapting to Conditions’ (*Bieli sui yuan ershi wen* 別理隨緣二十問) found in his *Records of the Teaching of the Venerable Siming [Zhili]* (*Siming zunzhe jiaoxinglu* 四明尊者教行), dated by Zhipan 志磐 (1220-1275) to Jingde Reign Year 1 (1004-5), contains the following characterization of the gist of Fazang’s exegesis on the two aspects of thusness: “The guest says: ‘Again, in his exegesis on the *Awakening of Mahāyāna Faith*, Master Fazang postulated that thusness has two aspects: immutable [thusness] and [thusness] adapting to conditions. He further says: “being immutable is identical to adapting to conditions and adapting to conditions is identical to being immutable.” Thus, within the taxonomy of Five Teachings of the other tradition (i.e., Huayan), this belongs to the Final Mahāyāna Teaching, as well as being included under the Sudden Teaching. However, it counteracts and refutes the Yogācāra doctrine which, in speaking of the principle (*Li*) of thusness, only discusses immutability and never adaptation to conditions. In investigating [the doctrine of] nothing but consciousness, it is rightly considered as [part of] the Separate Teaching from the perspective of our tradition (i.e., Tiantai).” 客曰：且如法藏師。著疏釋《起信論》。專立真如具不變隨緣二義。乃云：不變即隨緣，隨緣即不變。仍於彼五教中，屬乎終教，亦兼頓教。而對破唯識宗談真如之理，唯論不變不說隨緣。審究唯識，正是今家別教。(*Siming zunzhe jiaoxinglu*, CBETA, T46, no. 1937, p. 874, c13-18). Zhili goes on to basically agree with the characterization of the doctrine of thusness in two aspects as found in the Separate Teaching proffered by the “guest” cited in his tract.

to be roughly equivalent to the “Separate Teaching” (*biejiao* 別教) within the Tiantai taxonomy of “four types of content for teaching” (*huafa sijiao* 化法四教).⁶⁸ Only the “Off-Mountain” (*Shanwai* 山外) authors of the Song Dynasty, such as Gushan Zhiyuan 孤山智圓,⁶⁹ infuse the doctrine of the interfusion and interpenetration of *Li* and *shi* into the Tiantai Perfect Teaching. Chuandeng thus stands out from earlier thinkers within the “On-Mountain” (*Shanjia* 山家) tradition by assimilating aspects of this doctrine into the Perfect Teaching for Tiantai Buddhism.

The teaching of the interfusion and interpenetration of *Li* and *shi* conceptualizes all phenomena within reality—all *shi*—as ontologically dependent upon the universal principle of *Li*. Chuandeng expands the teaching of original inclusion of *ti* and *yong* in all dharmas by postulating that the inherent dispositions of goodness and badness are latent properties of the *ti* of all dharmas. By elaborating upon these two teachings,

⁶⁸ In his *Commentary on No-Self in the Vimalakīrtinirdeśasūtra*, Chuandeng equates the “Exclusive Middle” (*danzhong* 但中) of the Separate Teaching, which negates both of the two extremes without the paradoxical aspect of simultaneously affirming both, uniquely associated with the Tiantai Perfect Teaching, to the Final Mahāyāna Teaching: “The aspect of equality of the Exclusive Middle of the Separate Teaching is equivalent to the Final Mahāyāna teaching. The exclusive middle which it explains negates both of the two extremes. Since its oneness is equal everywhere, *Li* is just like this. Without cultivation, there is no realization. Therefore, we call this ‘the aspect of equality [within the Separate Teaching].’” 別教但中平等門，乃大乘終教。所詮但中，雙遮二邊。一槩平等，理雖如是。非修莫證。故謂之平等門。 See *Commentary on No-Self in the Vimalakīrtinirdeśasūtra*, CBETA, X19, no. 348, p. 640, c15-17.

⁶⁹ Zhiyuan avers in his *Jottings of Renown on [Zhiyi's] Concise Commentary on the Vimalakīrtinirdeśasūtra* 維摩經略疏垂裕記 that “the interfusion and interpenetration of *Li* and *shi* belongs to the Perfect Doctrine.” 既理事融通，故屬圓義。(Weimojing lue shu chuiyu ji, CBETA, T38, no. 1779, p. 727, a21-22).

Chuangeng furthers the Tiantai understanding that the entirety of reality invariably, pervasively, and comprehensively includes badness. Ultimately, Chuangeng comes to conclude that the direct realization of thusness—the perception and cognition of reality just as it is, necessarily and inevitably—includes an encounter with the inherent badness of the dharmas.

3.1 The doctrine of the “interfusion and interpenetration of *Li* and *shi*” (*Li shi rongtong* 理事融通)

In his Tiantai adaptation of the Huayan paradigm, Chuangeng proposes that the universal principle of *Li* carries the dispositions of inherent goodness and inherent badness. Chuangeng unequivocally states, in the denouement to his *Treatise on Goodness and Badness Inherent in Nature*, that *Li* is interfused and interpenetrated by goodness and badness:

The extreme of inherent goodness only resides in the Buddha-realm. The badness inherent in nature pervades the nine [realms]. Although we speak of goodness and badness, they are in their intrinsic reality unseparated yet remain separated. As they are separated yet remain unseparated, one can therefore say that inherent goodness and inherent badness are interfused and interpenetrating in their *Li*.

若夫性善之極，則惟在於佛。性具之惡，則遍該乎九。雖言善惡，不分而分。分而不分，故得性善性惡，其理融通。⁷⁰

To advance his argument that *Li* is inclusive of badness, Chuangeng posits that the dharmas obtain their specific functions because of the omnipresence of *Li*. Chuangeng draws from the exegesis of Zhanran to make the point that *Li* is instantiated in the function of the dharmas. In a famous eight-character

⁷⁰ *Treatise on Goodness and Badness Inherent in Nature*, CBETA, X57, no. 970, pp. 430, c23-431, a1.

statement, Zhanran directly implicates *Li* in the functioning of all dharmas:

All of the [dharmas] function as phenomena precisely because of the inherency of the omnipresent *Li* (*Liju* 理具) [in all dharmas].⁷¹

並由理具，方有事用。⁷²

Following Zhanran, in two works of Tiantai exegesis, the *Commentary on the Perfect Interpenetration of the Lengyan Sūtra* and the *Commentary on the Record of Tiantai Transmission of the Buddha-Mind-Seal* (*Tiantai chuan foxinyin jizhu* 天台傳佛心印記註), Chuandeng avers that the generation of inherent badness within one omnipresent thusness begins with *Li*, the organizing principle upon which the functioning of *shi* is ontologically based. In this paradigm, *Li* threads goodness and badness into each, and every, dharma. Chuandeng posits that, as *Li* binds the dharmas into a comprehensive whole, *Li* inscribes the function of each dharma—*ti*—with goodness and badness. Chuandeng reasons that because *Li* is inherent in *ti*, and because *ti* is instantiated in the yong of each dharma, then all *shi* generated by yong are ultimately exemplifications of omnipresent *Li*.

In his *Sub-Commentary on the Perfect Middle of Dayou's* 大佑 (1324-1407) *Concise Commentary on the Amitābhasūtra*,⁷³ Chuandeng

⁷¹ Chuandeng cites this eight-character statement at various points in his corpus, but prominently in his *Treatise on Rebirth or Non-Rebirth in the Pure Land*, CBETA, T47, no. 1975, p. 382, a23-24. This is basically a translation from Brook A. Ziporyn, “The Ti-Yong 體用 Model and Its Discontents,” p. 217, with heavy modifications.

⁷² From Zhanran’s *Judgements to Propagate and Aid in Practicing the Great Calming and Discernment* (*Zhiguan fuxing zhuan hongjue* 止觀輔行傳弘決), CBETA, T46, no. 1912, p. 293, a17-18. Quoted in Chuandeng’s *Treatise on Rebirth or Non-Rebirth in the Pure Land*, CBETA, T47, no. 1975, p. 382, a23-24.

⁷³ Postface of Dayou’s *Concise Commentary on the Amitābhasūtra* (*Amituojing lüejie*

builds the case for the interpenetration and infusion of *Li* in all *shi* by citing another pithy four-character phrase by Zhanran,⁷⁴ who describes *Li* as “inherently inclusive of three thousand [individual natures] in omnipresent nature” (*xingju sanqian* 性具三千):

Tiantai proclaims that omnipresent nature inherently includes the three thousand [individual natures]. None [of the three thousand individual natures] are not the essence of the true characteristics.

天台所謂性具三千，無非實相之體也。⁷⁵

Drawing from his Tiantai forebearers, Chuandeng maintains that *Li* is by nature both unitary and multiple, as it consists in “the converging of all local coherences into any particular local coherence.”⁷⁶ In the *Commentary on the Perfect Interpenetration of the Lengyan Sūtra*, Chuandeng avers that “the nature of *Li*” (*lixing* 理性) inherently includes the myriad different patterns evinced by dharmas across the trichiliocosm:

The nature of *Li* inherently includes [that of] all dharmas, thus *Li* is general and yet *shi* are discrete. We know from this that there is no [particular] *Li* it does not evince, nor any *shi* it does not subsume.

理性具諸法則理總而事別，能知乎此則無理而不彰，無事而不攝。⁷⁷

阿彌陀經略解), dated to April-May 1392, the day of Vesak 洪武二十有五年歲在壬申夏四月 (*Amituojing luejie*, CBETA, X22, no. 422, p.558, c22).

⁷⁴ See Zhanran’s *Twelve Gates of Non-Duality*, CBETA, T46, no. 1927, p. 704, a18.

⁷⁵ *Sub-Commentary on the Perfect Middle of Dayou’s Concise Commentary on the Amitābhasūtra* (*Amituojing luejie yuanzhong chao*, CBETA, X22, no. 423, p. 565, c24-25).

⁷⁶ Brook A. Ziporyn, *Beyond Oneness and Difference*, p. 213.

⁷⁷ *Commentary on the Perfect Interpenetration of the Lengyan Sūtra*, CBETA, X12, no. 281, p. 773, c4-5.

In accordance with the Tiantai doctrinal stance, Chuandeng maintains that each *Li* is subsumed within the three thousand individual natures of each *shi*, and that one omnipresent *Li* contains the three thousand individual natures of the manifold *shi*.⁷⁸ In his *Commentary on the Perfect Interpenetration of the Lengyan Sūtra*, Chuandeng cites a four-character phrase coined by Zhili⁷⁹ to illustrate the subsumption of the individual natures of each *shi* in omnipresent *Li*:

As one [dharma] rises, all [of *Li*] is contained within.

舉一全收。⁸⁰

Chuandeng enlists Zhili’s concise four-character phrase to emphasize and

⁷⁸ Chuandeng agrees with Zhili’s stipulation that “this inherent nature does not mean some singular nature; it is three thousand natures” 此性體非謂一性蓋三千性也。(Shi bu’er men zhiyaochao xiangjie, CBETA, X56, no. 931, p. 456, a6). This is basically a translation from Brook A. Ziporyn, “The Ti-Yong 體用 Model and Its Discontents,” p. 210, with modifications.

⁷⁹ Zhili writes in his essay, “No-Separation Between Inner and Outer Objects” (*bufen neiwai erjing* 不分內外二境), the third in the collection of his writings, titled the *Ten Essays on the Doctrine of Siming [Zhili]* (*Simen shiyi shu* 四明十義書): “Omnipresent nature inherently includes the three thousand. Although there exist [the polarity of] circumstantial and direct karmic recompense, physical stuff and mind, self and other, yet all of these are interfused together and [the polarities between them] become effaced. In lifting up one [dharma], all [dharma]s are included within. Because of beginningless delusion, the entirety of principle establishes phenomena. In its determinations it becomes separated into inside and outside. ‘This’ and ‘that’ are established as correlatives.” 夫性具三千，雖有依正色心已他，而皆融泯。舉一全收。無始迷故，全理成事。定分內外，彼此角立也。(Simen shiyi shu, CBETA, T46, no. 1936, p. 836, b26-28).

⁸⁰ *Commentary on the Perfect Interpenetration of the Lengyan Sūtra*, CBETA, X12, no. 281, p. 833, a7.

reinforce the idea that the *Li* subsumed within one individual dharma, is also subsumed within the nature of each, and every, dharma across the trichiliocosm. With this theoretical sleight of hand, Chuandeng assimilates the Huayan doctrine of the ontological dependence of *shi* on *Li* with the Tiantai doctrine wherein *Li* is comprised of phenomena that subsume, and are subsumed within, the one omnipresent nature of *Li*.

3.2 *Li* “Longitudinally Runs Through” (*zong* 縱) *shi* in one omnipresent nature of thusness

The establishment of the Tiantai doctrine of the original inclusion of badness within reality necessitates an explanation for how the dharmas come to obtain inherent goodness and inherent badness. To accomplish this philosophical feat, Chuandeng reconciles the concept of the mutual identity of *ti* and *yong* to the doctrine of *Li* and *shi*. Chuandeng reasons that: one, the *yong* of each dharma exemplifies the *ti* contained within *Li*; and two, that all dharmas function as *shi*, the *ti* of which is *Li*.

In articulating the relationship between *Li* and *shi*, in the one omnipresent nature of the dharmas, Chuandeng pronounces that *Li*—in becoming exemplified in the arising, abiding, changing, and ceasing of a dharma—“longitudinally runs through” (*zong* 縱) *shi*.⁸¹ As *Li* traverses the

⁸¹ The notion of ‘longitudinally running through’ (*zong* 縱), invoked here, and its conceptual counterpart, ‘horizontally traversing’ (*heng* 橫), derive from the *Mahāparinirvāṇamahāsūtra*. In Siddham (*xitan* 悉曇) script the phoneme *i* is written in the form of three dots in a triangle (···). Since these three dots line up with each other either horizontally or vertically, they are used as a metaphor for the relationship of “neither one nor different,” and the relationship of “neither prior nor posterior” (*feiqian feihou* 非前非後). In the *Mahāparinirvāṇamahāsūtra*, this

longitudinal span of the myriad dharmas, *Li* contacts the inherent badness of the *shi* that comprise reality; *Li* then becomes infused with the badness inherent within the *shi*. In his *Commentary on Perfect Interpenetration of the Lengyan Sūtra*, Chuandeng describes how *Li* and *shi* become interfused with badness inherent within the one omnipresent nature of the dharmas:

Although the net of *Li* and the crossing of phenomena are one way (Dao), the thousand differences are unobstructed. *Shi* become interfused with *Li*, longitudinally runs through the myriad particularities without departing from one omnipresent nature. Moreover, the myriad particularities form *Li* within phenomena. The thousand differentiations are not mental functions outside of phenomena. *Shi* and *Li* are perfectly interpenetrating; one and many are without obstruction.

夫理網事濟雖一道而不礙千差。事得理融，縱萬殊而無離一性。矧萬殊為理中之事。千差非事外之心。事理圓融，一多無礙。⁸²

symbol is used as a metaphor for the relationship among the Dharmakāya, “wisdom” (Skt. *prajñā*; Chi. *bore* 般若) and “liberation” (Skt. *vimokṣa*; Chi. *jietuo* 解脫), all three being necessary to realize nirvāṇa. Because when considered latitudinally the three dots resemble the fire radical in Chinese, in such configuration they represent the physical element of fire, and further stand for synchrony (*yishi* 一時), like the invariably co-occurring, though separate existence of two horns on a bull’s head. However, when considered longitudinally, because the three dots resemble the water radical, they represent the physical element of water, and further stand for diachronicity (*yishi* 異時). See Chuandeng’s explanation in his *Commentary on the Record of Tiantai Transmission of the Buddha-Mind-Seal* (*Tiantai chuan foxinyin jizhu*, CBETA, X57, no. 969, p. 361, b21-c3), which makes reference to that of Guanding, located in his *Profound Meaning of the Mahāparinirvāṇamahāsūtra* (*Daboniepanjing xuanyi* 大般涅槃經玄義, CBETA, T38, no. 1765, p. 9, a6-10). Cf. Chengguan’s explanation, found in his *Commentary on the*

⁸² *Commentary on Perfect Interpenetration of the Lengyan Sūtra*, CBETA, X12, no. 281, p. 859, c1-3.

Chuangeng articulates how, as *Li* spans time and space, *Li* infuses the *shi* with badness as it integrates the myriad of *shi* into one omnipresent thusness. As *Li* binds the dharmas together into a comprehensive whole, *Li* brushes goodness and badness over all phenomena that make up reality. Chuangeng theorizes that the inherently good and inherently bad dispositions of each dharma latently coexist in their *ti*, and therefore in their *Li*. He concludes that all good and bad phenomena across reality are full and complete expressions of *Li*. Here Chuangeng reasons that the dharmas are produced through the cooperation between the essence (*ti*) of immutable thusness and the function (*yong*) of thusness adapting to conditions; all dharmas have *ti* in their *Li*; that *Li* threads through all expressions of the function of the dharmas (their *shi*); and that *Li* is inherent in the dharmas as the basis for their characteristic function.

3.3 *Ti* infuses the dharmas with goodness and badness in their *ti*

Chuangeng identifies *Li* with the essence of immutable thusness and reasons that the binding and patterning of *Li* is equivalent to the essence of immutable thusness.⁸³ Chuangeng reasons that the discrete generation of an

⁸³ In the *Commentary on the Record of Tiantai Transmission of the Buddha-Mind-Seal*, Chuangeng equates “the true characteristics of thusness” (*zhenru shixiang* 真如實相)—that is, immutable thusness—with omnipresent *Li*: “What the sūtras describe as the ‘true characteristics of the dharmas’ are the three thousand *shi*. The true characteristics of thusness are *Li*. [*Li*] is identical to the dharmas which are the true characteristics. Thus, precisely as phenomena, they are *Li*. Precisely as true characteristics, they are the dharmas, thus, precisely as *Li* they are phenomena. Precisely as *shi* they are *Li*, thus, the three thousand are all ultimately real. Precisely as *Li* they are *shi*, thus each, and every characteristic is just as it is. It is not the case that phenomena and *Li* are, in their essence, originally interfused?” 經云：諸法實相諸法三千事也。真如實相理也。即諸法而實相，則即事而理。即實相

individual *shi* is an instantiation of the function of thusness adapting to conditions. Chuandeng posits that immutable thusness and thusness adapting to conditions come into continual contact with the “inherent defilement” (*xingran* 性染)⁸⁴ of reality, just as it is. In his *Treatise on Goodness and Badness Inherent in Nature*, he predicates the Perfect Teaching of Tiantai on the notion that the *ti* of immutable thusness, in its interaction with the conditions of primal defilement, generates the dharmas making up the ten realms:

In accordance with the purport of the Perfect and Sudden Teaching, since the immutable essence of thusness inherently includes the natures of goodness and badness, when it does not adapt to conditions, it therefore remains still and immutable. When it adapts to conditions, it comes to possess the functions of the purity and impurity of the ten realms. That is to say, in its capability of conforming to the conditions of impurity it generates the nine

而諸法，則即理而事。即事而理，則三千皆實。即理而事，則相相宛然。豈不事之與理其體本融？(*Tiantai chuan foxinyin jizhu*, CBETA, X57, no. 969, p. 359, a16-19).

⁸⁴ In his *Commentary on No-Self in the Vimalakīrtinirdeśasūtra*, Chuandeng states that the essence of immutable thusness is inherently defiled: “Although defilement and purity become different, one becomes awakened to their identity in nature. Thus, defilement and purity are non-dual. Therefore, one knows that inherent defilement is another name for the Buddha-nature. Precisely because the essence of thusness inherently includes ten realms in its nature, its essence is immutable, and yet it is capable of adapting to the conditions of defilement and purity. In adapting to pure conditions, it is capable of becoming Buddha, purity, wholesomeness, and rectitude. In adapting to the conditions of impurity, it is capable of becoming the nine [realms], defilement, badness, and perniciousness.” 雖染淨成異，悟之即性，則染淨不二。故知性染，乃佛性之異名也。蓋真如之體，性具十界。其體不變，而能隨乎染淨之緣。隨淨緣，則能為佛為淨為善為正。隨染緣，則能為九為染為惡為邪。(Commentary on No-Self in the Vimalakīrtinirdeśasūtra, CBETA, X19, no. 348, p. 664, b12-15).

Dharma-realms, while in its capability of conforming to the conditions of purity, it generates the Dharma-realm of the Buddhas.

若圓頓教旨所明，真如不變之體。既具十界善惡之性，故未隨緣時，則居然不變。若隨緣時，而有十界染淨之用，謂能隨染緣，九法界。隨淨緣，造佛法界。⁸⁵

The essence of thusness participates in the constantly fluctuating process of generating, activating, and sustaining the dharmas. In contrast to the Huayan paradigm, in which *ti*—prior, during, and after, its concrete expression as *yong*—retains an unalloyed purity, Chuandeng regards *ti* as originally defiled.⁸⁶ According to him, the dharmas are saturated with both goodness and badness from beginningless time.⁸⁷ Furthermore—purity and impurity,

⁸⁵ *Treatise on Goodness and Badness Inherent in Nature*, CBETA, X57, no. 970, p. 380, a7-10.

⁸⁶ Chuandeng criticizes Huayan scholars for valorizing “pure thusness” (*qingjing zhenru* 清淨真如), as devoid of a scintilla of impurity. He describes the Huayan view of thusness as immaculately pure in essence in his *Treatise on Goodness and Badness Inherent in Nature*: “the originally pure and pervasive Dharma-realm is luminous and bright in its essence, just as it is. It is quiescent and pure, and originally forms a pattern. It is without a scintilla of generated pollution. How can precisely this pervasive Dharma-realm of the Vairocana Buddha not be subject to any generated pollution, and yet have spatial parts and location?” 清淨本然周遍法界者，當體照明，湛然清淨，本來成規，毫無造作，即遮那體周遍法界者。豈受汝污染造作，而有方所哉？See *Treatise on Goodness and Badness Inherent in Nature*, CBETA, X57, no. 970, p. 396, c10-12.

⁸⁷ As John Makeham, “Monism and the Problem of the Ignorance and Badness in Chinese Buddhism and Zhu Xi’s Neo-Confucianism,” p. 283, describes, thusness “... is without origin, it is simply a given.” Chuandeng states in his *Commentary on No-Self in the Vimalakīrtinirdeśasūtra* that the immutable essence of thusness is constantly in contact with the “conditions of defilement” (*ranyuan* 染緣): “It is precisely because the essence of thusness, in its omnipresent nature, inherently includes the myriad dharmas that its essence all day adapts to the conditions of defilement while remaining immutable; and all day remains immutable while adapting to conditions. From beginningless time, the sentient beings across the six

inherent goodness and inherent badness—are interfused and mutually inextricable from one another, just as the waters of the estuary are blended and interfused with the waters of their tributaries. In his reconfiguration of thusness in two aspects, Chuandeng moves away from the Huayan conceptualization of thusness as comprised of two separate parts that are either pure or impure, toward an understanding of one omnipresent nature of thusness that is inclusive of all aspects of all dharmas, just as they are.⁸⁸

transmigratory paths are stimulated and impacted by the conditions of impurity.” 正以真如之本，性具萬法，其體終日不變而隨緣，終日隨緣而不變。六道眾生，從無始際。以染緣感之扣之。(Commentary on No-Self in the Vimalakīrtinirdeśasūtra, CBETA, X19, no. 348, p. 693, a3-5).

⁸⁸ In his *Commentary on No-Self in the Vimalakīrtinirdeśasūtra*, Chuandeng contrasts the “separateness” of the two aspects of thusness as envisioned in the Separate Teaching of Huayan with the “identity” of the two aspects of thusness in the Perfect Teaching of Tiantai. This contrast is drawn in the context of a gloss on the first two characters in the four-character phrase “thus I have heard” (Skt. *evam mayā śrūtam*; Chi. *rushi wopen* 如是我聞), which features as a literary device in the beginning of Buddhist sūtras. Chuandeng is relying upon a pun according to which the same two characters, *rushi*, can also mean “just as it is” (Skt. *yathābhūtam*): “Furthermore, the text which explains the Middle (*zhong* 中) by separating from polarities, is, as such, not ‘just [as it is]’ (*ru* 如). The Middle Way that exists in traversing outside of the two truths is not ‘[just] as it is’ (*shi* 是). Being separate from or identical to the nature of words is ‘with respect to thusness.’ All dharmas are identical to the Buddha-dharma. We pronounce this to be ‘just as it is.’ This is to refute the ‘separateness’ of the Separate Teaching (i.e., the Separate Teaching of Huayan on thusness), and to establish the ‘identity’ of the Perfect Teaching. Therefore, we designate [the Middle Way] as ‘just as it is.’” 又離邊明中之文，則非如。出二諦之外有中道，則非是。文字性離即是於如。一切法即佛法，名之為是。此破別教之離，立圓教之即。故稱如是也。(Commentary on No-Self in the Vimalakīrtinirdeśasūtra, CBETA, X19, no. 348, p. 580, b20-23). In the first part of the above passage, Chuandeng is paraphrasing Zhiyi’s *Commentary on the Sūtra of Golden Light* (Skt. *Suvarṇaprabhāsottamasūtra*) (*Jingguangmingjing xuanyi shiyiji* 金光明經玄義拾遺記, CBETA, T39, no. 1784, p. 16, c18-21).

Chuangeng marshals the doctrine of the interpenetration of *Li* and *shi*—and the paradoxical teaching of the discreteness and unity of the two aspects of thusness—to uphold the Tiantai stance that all dharmas are “equal” (*pingdeng* 平等) in cohering around omnipresent *Li*, which is inherently inclusive of both goodness and badness. For Chuangeng, because the dispositions of inherent goodness and inherent badness are originally included in *Li*, and *Li* is inherent in the “omnipresent nature of all dharmas” (*faxing* 法性), there is no dharma that does not contain coexisting potentials to function as wholesome or as unwholesome phenomena.

Chuangeng reasons that there necessarily exists an inherent potential or “capability” (*neng* 能) in the essence of thusness to generate cultivated goodness and/or cultivated badness, based upon the teaching of the interpenetration of inherent goodness and inherent badness in one omnipresent nature, and principle of the ontological dependence of *shi* on *Li*, which pervades and imbues all phenomena with both inherent goodness and inherent badness. In his *Treatise on Goodness and Badness Inherent in Nature*, Chuangeng frequently adduces the four-character statement attributed to Confucius: “The gentleman is no vessel” (*junzi bu qi* 君子不器).⁸⁹ Chuangeng maintains that even a profound person who cultivates the Confucian virtues of humanity and “righteousness” (*yi* 義) at any given moment is capable of entertaining good or bad thoughts or demonstrating a good or bad behavior:

It is precisely because the essence of the perfectly interfused Dharma-realm and the nature of immutable thusness can be likened to how the “profound person is not a vessel,” in being capable of

⁸⁹ D. C. Lau, trans. *The Analects* (New York: Penguin Books, 1979), 2: 12.

both good and bad. The extremely critical point in the import of the Perfect Teaching of the Way of effortless practice entirely resides within and is established on the basis of the single character “capability” (*neng* 能). The other tradition (i.e., Huayan), the Separate Teaching, regards the Buddha-nature of the exclusive Middle (*danzhong Foxing* 但中佛性)⁹⁰ as a core tenet, but this [Buddha-nature] only includes goodness and excludes badness.

正以法界圓融之體，真如不變之性。如君子不器，善惡皆能。圓頓教旨無功用道極要緊處，全在此能之一字上建立。若它別教所宗但中佛性，惟具善而不具惡。⁹¹

According to Chuandeng, as one omnipresent nature generates the ten realms of the universe, it invests each dharma with coexisting dispositions

⁹⁰ By the “Buddha-nature of the Exclusive Middle,” Chuandeng refers to the doctrine of thusness propounded by Huayan thinkers, corresponding to the Separate Teaching, according to Tiantai classification. Chuandeng explains the Exclusive Middle as the Middle which “negates both of the two extremes” (*shuangzhe erbian* 雙遮二邊) of ultimate emptiness and conventional existence, without simultaneously (and somewhat paradoxically), “affirming both” (*shuangzhao* 雙照). In his *Commentary on the Perfect Interpenetration of the Lengyan Sūtra*, Chuandeng describes the Exclusive Middle as corresponding to an incomplete explanation of the truth of the Middle Way, found within the Separate Teaching, as fully realized in the negation of the two extremes: “The ‘exclusive Middle’ is the [aspect of] the middle truth which consists in negating both of the two extremes (i.e., both the ultimate emptiness and the conventional existence of the dharmas). While both the ultimate [truth] and the conventional [truth] of the six realms of ordinary [unawakened] sentient beings and the [followers of the] two vehicles (i.e., *śrāvakas* and *pratyekabuddhas*) have been negated, yet the [two truths] are not affirmed as ‘identical.’ Buddhas and bodhisattvas also negate [both extremes], but how could they deny the Middle? In denying the Middle, they are yet identifying with the two extremes!” 若言中諦者，雙遮二邊法是但中。而六凡二乘之真俗被遮之，且言不即矣。佛菩薩既亦遮，豈非中？非中而即二邊乎！ See *Commentary on the Perfect Interpenetration of the Lengyan Sūtra*, CBETA, X12, no. 281, pp. 776, c24-777, a2.

⁹¹ *Treatise on Goodness and Badness Inherent in Nature*, CBETA, X57, no. 970, p. 380, a2-5.

toward goodness and/or badness. As the essence of immutable thusness inherently includes impurity, the functions of thusness become the cultivated badness of unsalutary natural phenomena, or pernicious thoughts and deleterious behaviors in sentient beings. Chuandeng therefore determines cultivated badness to be part of the natural functioning of thusness. He reasons that even before one omnipresent thusness adapts to the conditions of ignorance, the dispositions of inherent badness reside in the essence of thusness.⁹² Chuandeng thus answers the vexing philosophical question of how the badness in the world comes to be.

In Chuandeng's teaching, all cultivated badness across the universe is an instantiation of the immutable essence of thusness. However, at the same time, all cultivated goodness across the universe is also an instantiation of the same essence. In the practice of the "Dharma-gate of inherent badness" (*xing'e famen* 性惡法門) advocated by Chuandeng, the practitioner makes soteriologically positive use of the inherency of badness in all dharmas. Within this Tiantai model of Mahāyāna Buddhist practice, the recognition of the inherent potential of each and every dharma to engender both

⁹² Andō Toshio 安藤俊雄, "Minmatsu no Tendai gakushyō Yūkeidentō no kyōgaku" 明末の天台学匠幽溪伝灯の教学, *Ōtani Gakuhō* 大谷学報 34, 3(1954): 4, describes that for Chuandeng, because the immutable essence of thusness originally includes both the dispositions of inherent goodness and inherent badness, it infuses each dharma across all the ten realms with both purity and impurity: "thusness is not static in the perfect teaching, but in and of itself adapts to conditions to develop into the direct and circumstantial karmic recompense across the ten realms ... that is to say, even when thusness is not adapting to conditions, it remains stable and immutable, but becomes the dharmas of the purity and defilement of the ten realms when it adapts to conditions." 真如は圓教では凝然に非ずして、自ら隨緣して十界依正を展開する...すなはち真如は未隨緣のときは固然として不變であるが、隨緣するとき十界染淨の諸法となる。

wholesome and/or unwholesome phenomena empowers the practitioner to face any negative situation or event as a positive opportunity for constructive development.

4. Conclusion

In his *Treatise on Goodness and Badness Inherent in Nature*, Chuandeng upholds and expands the Tiantai Buddhist teaching that immutable thusness is inclusive of both good and bad elements. He argues that there can be no aspects of thusness that are quiescent, inactive, or disengaged from the conditions of reality. In staking this claim, Chuandeng sets the doctrinal agenda for Tiantai Buddhism going forward. The implications for practice are significant. By arguing that the dispositions for goodness and badness are interpenetrating aspects of all dharmas, Chuandeng makes the case for the Mahāyāna teaching on the non-duality of affliction and awakening. This means that affliction, in addition to being abandoned, can also be harnessed to realize awakening. Taken together, the conceptualization of thusness as comprised of goodness and badness, and the formulation of the realization of thusness as inclusive of an encounter with inherent badness, form the foundation for the Tiantai Perfect Teaching on thusness. In his body of work, Chuandeng valorizes the Tiantai teaching of goodness and badness as perfectly integrated, coextensive, and ineradicable aspects of thusness—reality as it really is.

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