

# The Chinese Tiantai Commentaries on the *Avalokiteśvara Sūtra*

Hiroshi Kanno

## The Problem

THE *Guanyin jing* 觀音經 (the *Avalokiteśvara Sūtra*) is an independent sūtra excerpted from the *Lotus Sūtra* translated by Kumārajīva 鳩摩羅什 (344–413/350–409) and corresponds to the 25th Chapter of the *Lotus Sūtra* entitled “Guanshiyin Pusa pumen pin 觀世音菩薩普門品” (The Universal Gateway of the Bodhisattva Perceiver of the World’s Sound Chapter, hereafter referred to as the “Guanyin Chapter”). The *Guanyin xuanyi* 觀音玄義 (The *Profound Meaning of the Avalokiteśvara Sūtra*) reports that Tanwu Chen 曇無讖 (385–433) cured King Hexi Juqu Mengxun 河西王沮渠蒙遜 (368–433) of a disease by directing him to chant the name of Guanshiyin; as a result, the “Guanyin Chapter” circulated independently of the *Lotus Sūtra* itself.<sup>1</sup> Even though this legend is apocryphal, the *Chu sanzang jiji* 出三藏記集, which is the oldest extant catalogue, shows the existence of the *Guanyin jing* as an independent sūtra.<sup>2</sup>

As the *Avalokiteśvara Sūtra* is originally a part of the *Lotus Sūtra*, interlinear commentaries on the *Lotus Sūtra* obviously include a commentary on the *Avalokiteśvara Sūtra*, which is none other than the “Guanyin Chapter.” Actually, Daosheng’s 道生 (355?–434) *Miaofa lianhua jing shu* 妙法蓮花經疏, Fayun’s 法雲 (467–529) *Fahua yiji* 法華義記, Jizang’s 吉藏 (549–623) *Fahua xuanlun* 法華玄論, *Fahua yishu* 法華義疏 and *Fahua tonglue* 法華統略, Zhiyi’s 智顛 (538–597) and Guanding’s 灌頂 (561–632) *Fahua wenju* 法華文句, and Kuiji’s 窺基 (632–682) *Fahua xuanzan* 法華玄贊 each include a commentary on the “Guanyin Chapter.” Also, there are commentaries on the *Avalokiteśvara Sūtra* as an independent text like the *Guanyin xuanyi* and the *Guanyin yishu* 觀音義疏 (The interlinear commentary on the *Avalokiteśvara Sūtra*), which this paper considers.

So, among various forms of faith on the basis of the *Lotus Sūtra*, there were reciting, copying, hearing the teachings, giving a lecture, self-immolation by burning, and meditation.<sup>3</sup> There appeared wide-ranging

forms of faith that went beyond the academic commentaries written by eminent monks mentioned above. Especially, we should not forget that there appeared miracle tales which described devotion to Avalokiteśvara Bodhisattva and its worldly benefits from the early time.

The earliest example of a miracle tale written in China concerned Avalokiteśvara Bodhisattva. A “miracle tale” records miraculous witnessing of how buddhas or bodhisattvas appear in this world to save all sentient beings. As for ordinary people who experience manifestations of buddhas or bodhisattvas, “miracle tales” describe their experiences of merits on the basis of their faith in buddhas or bodhisattvas. Twelve concrete merits (relief from seven calamities, drawing away the three poisons, having baby boys and having baby girls) are listed in the *Avalokiteśvara Sūtra*. Miracle tales of Avalokiteśvara Bodhisattva are collected in Lu Gao’s 陸杲 (459–532) *Ji Guanshiyin yingyan ji* 繫觀世音應驗記. These were scattered and lost for a long time in China, but were rediscovered at Shōren yin KISSUIZŌ 青蓮院吉水藏 in Kyoto, Japan, and Makita Tairyō 牧田諦亮 published a lengthy study of these.<sup>4</sup> Lu Gao’s *Ji Guanshiyin yingyan ji* includes seven tales of Avalokiteśvara Bodhisattva rewritten by Fu Liang 傅亮 (374–426) and 10 tales by Zhang Yan 張演 (fl. mid-fifth century) of Liusong 劉宋 Dynasty and 69 tales by Lu Gao. Needless to say, most of these tales are concerned with the 12 merits of Avalokiteśvara Bodhisattva.

Even though the name of Avalokiteśvara Bodhisattva does not appear in the books’ titles, Wang Yan’s 王琰 (fl. late fifth – early sixth century) *Mingxiang ji* 冥祥記 (extant passages collected in Lu Xun 魯迅, *Guxiaoshou gouchen* 古小說鈎沈) and Tang Lin’s 唐臨 *Mingbao ji* 冥報記 (three fascicles, completed during the era of Yonghui 永徽 [650–655]) include miracle tales of Avalokiteśvara Bodhisattva. Further, Huixiang’s 惠祥 (n. d.) *Hongzan fahua zhuan* 弘贊法華傳 (10 fascicles) and Sengxiang’s 僧祥 (n. d.) *Fahua zhuanji* 法華傳記 (10 fascicles) also include miracle tales of Avalokiteśvara Bodhisattva.

This paper briefly introduces commentaries on the *Avalokiteśvara Sūtra* by Chinese Tiantai monks. Little research has been conducted on this field.

## 1. The *Guanyin xuanyi*

The *Guanyin xuanyi* (two fascicles) and the *Guanyin yishu* (two fascicles) are major Chinese commentaries on the *Avalokiteśvara Sūtra* by Chinese Tiantai monks. In addition, there is the *Qing Guanyin jing shu* 請觀音經疏 which is a commentary on the *Qing Guanshiyin pusa xiaofu duhai*

*tuoluonizhou jing* 請觀世音經菩薩消伏毒害陀羅尼咒經 Concerning a sub-commentary on the *Guanyin xuanyi*, which this paper mainly considers, there is Siming Zhili's 四明知禮 (960–1028) *Guanyin xuanyi ji* 觀音玄義記 (four fascicles). In 1631, Putian Shengxing 菩提菴聖行 (n. d.) published the *Guanyin xuanyi ji huiben* 觀音玄義記會本 (four fascicles), which combined the texts of the *Guanyin xuanyi* and the *Guanyin xuanyi ji*.<sup>5</sup> Because the *Guanyin xuanyi ji* does not include the whole text of the *Guanyin xuanyi*, the combined text is very convenient for us in understanding both the commentary and its sub-commentary.

### 1.1. The *Guanyin xuanyi* and *Guanyin yishu* and Their Relation to Jizang's Commentaries

The *Guanyin xuanyi* is a commentary on the *Avalokiteśvara Sūtra* from the vantage of the “five modes of profound meaning” (*wuchong xuanyi* 五重玄義): (1) explaining the title (*shiming* 釋名), (2) distinguishing the substance or foundation [of the *sūtra*] (*bianti* 辨體), (3) illuminating the thematic thrust or core (*mingzong* 明宗), (4) determining the function (*lunyong* 論用) and (5) classifying the doctrine (*panjiao* 判教). In the *Guanyin xuanyi* 15 passages introduced by such expressions as “the large text *Xuanyi*,” “the large text *Xuan*,” “that *Xuanyi*” and “the large text,” refer to the *Fahua xuanyi* and indicate that detailed explanations can be found in it. This shows that the *Guanyin xuanyi* provided a newer detailed interpretation of the *Avalokiteśvara Sūtra* on the basis of the *Fahua xuanyi*. Furthermore, the *Guanyin yishu* (discussed below) is an interlinear commentary on the *Avalokiteśvara Sūtra*. Needless to say, the *Fahua wenju* included the commentary on the “Guanyin Chapter.” This was only two pages long in the Taisho canon, but the *Guanyin yishu* was 15 pages long. According to Satō Tetsuei's research,<sup>6</sup> this does not show that the *Guanyin yishu* expanded and developed the commentary of the *Fahua wenju*; actually, the commentary of the *Fahua wenju* was written referring to the *Guanyin yishu*.

At the beginning of the *Guanyin xuanyi* it reads, “Tiantai Zhizhe Zhiyi 天台智者智顛 of Sui 隋 [dynasty] lectured and his disciple Guanding 灌頂 recorded [this text].” It shows that the disciple Guanding recorded Zhiyi's lecture; the *Fahua xuanyi*, *Fahua wenju*, *Mohe zhiguan* 摩訶止觀 and Zhiyi's other related books are all the same in this respect. In addition, just as in the *Fahua xuanyi*, the term “personally 私” appeared five times in the *Guanyin xuanyi*.<sup>7</sup> This formally shows that the body of the *Guanyin xuanyi* came from Zhiyi and these five special parts were added by Guanding. Satō Tetsuei, who published brilliant philological research on three major commentaries of the Tiantai School in his *Tendai*

*daishi no kenkyū*, included outstanding research about the *Guanyin xuanyi* in his same book and inferred that the *Guanyin xuanyi* is Guanding's authentic work.<sup>8</sup>

I will summarize the conclusions of Satō's research on the foundation of the *Guanyin xuanyi*: (1) "This commentary follows the *Fahua xuanyi* by using five modes of profound meaning and also includes 15 references to it and one reference to it in the *Guanyin yishu*, indicating that detailed explanations can be found in the *Fahua xuanyi*. Therefore, it is obvious that this commentary relied on the *Fahua xuanyi* as an important teaching book."<sup>9</sup>; (2) "Ten pairs such as person / dharma, kindness / pity and so on are discussed under the category of explaining the title of this commentary and comprises the main part of the general interpretation 通釋. As this theory of ten pairs is related to twenty pairs of [Jizang's of] Jiaxiang 嘉祥 [Monastery] *Fahua xuanlun* and ten pairs of his *Fahua yishu*, it probably indicates the influence of his theory."<sup>10</sup>; (3) "It seems that the theory of ten-fold universal gate of this commentary is connected to the three universalities of [Jizang's of] Jiaxiang [Monastery] *Fahua yishu*."<sup>11</sup>; (4) "In the interpretation of the Universal Gateway Chapter of the *Fahua wenju*, it reads, 'Besides there are two fascicles of private records.' The interpretation of the first half of the chapter's title comes from the *Guanyin xuanyi*, while the interlinear interpretation of its latter half comes from the *Guanyin yishu*. Therefore, it is obvious that Guanding referred to this commentary when he touched up the *Fahua wenju*."<sup>12</sup> (5) "The date of the foundation of this commentary was from 597, when the current form of the *Fahua xuanyi* took shape from 597 to 602, and then up to 629, when the *Fahua wenju* was touched up and this commentary was written referring to [Jizang's of] Jiaxiang [Monastery] *Fahua xuanlun* and *Fahua yishu*. Therefore, it is not possible to regard Zhiyi as the author of this commentary."<sup>13</sup> (6) "Therefore, Guanding might have written this commentary by himself as the author at the beginning of the seventh century rather than recording and arranging Zhiyi's lecture."<sup>14</sup> (7) "There is an old tradition in my part of the country that this commentary is regarded as Guanding's book. Its old manuscript stored in Zenrin Ji 禪林寺 of Kyōto has the author's name 'recorded by the Dharma-master Ding of Tiantai 天台頂法師記.' This bears out Guanding's authorship of this commentary."<sup>15</sup> On the basis of this evidence, Satō proposed the idea that the advocate of the famous theory in the *Guanyin xuanyi* that the Thus Come One is intrinsically evil is not Zhiyi but Guanding.

As for the ten pairs (the term "pair" means Guanshiyin 觀世音 and Universal Gateway 普門, which compose the chapter's title) of the

*Guanyin xuanyi*, Satō pointed out,<sup>16</sup> it reads, “The ten pairs are (1) person / dharma 人法, (2) kindness / pity 慈悲, (3) merit / wisdom 福慧, (4) [two bodies of] reality / response 眞應, (5) Medicine [Tree King Body] / [Wish-granting] Jewel [Body] 藥珠, (6) inconspicuous / conspicuous 冥顯, (7) expedient / true 權實, (8) origin / traces 本迹, (9) cause of awakening / actual awakening 緣了 and (10) wisdom / elimination 智斷.”<sup>17</sup> Jizang’s *Fahuaxuanlun* vol. 10, which the *Guanyin xuanyi* might have referred to, mentions twenty pairs: (1) person / dharma 人法; (2) origin / traces 本迹; (3) three wheels (supernatural power, knowledge of others’ minds, and preaching) 三輪; (4) fame / virtues 名德; (5) internal / external 内外; (6) wisdom / merits 智慧功德; (7) wisdom / elimination 智斷; (8) manifest [stimulus] / secret [response] 顯密; (9) kindness / pity 慈悲; (10) two bodies (Medicine Tree King Body / Wish-granting Jewel Body) 二身; (11) expedient / true 權實; (12) three actions (physical, verbal, mental) 三業; (13) three virtues (dharma body, wisdom, and liberation) 三德; (14) shallow (mundane) / deep (supramundane) 淺深; (15) immeasurable merit / true merit 二德; (16) supernatural power / manifestation 神通示現; (17) powers / [four forms of] fearlessness 力無畏; (18) four kinds of equality / four methods of winning people over 四等四攝; (19) understanding / practice 解行; (20) compassion / wisdom 悲慧.<sup>18</sup> And Jizang’s *Fahua yishu* vol. 12 also mentions ten pairs: (1) person / dharma 人法; (2) [two bodies of] reality / response 眞應; (3) internal / external 内外; (4) kindness / pity 慈悲; (5) [Wish-granting] Jewel [Body] / Medicine [Tree King Body] 珠藥; (6) stimulus / response 感應; (7) mundane / supramundane 世出世; (8) supernatural power / manifestation 神通示現; (9) manifest [stimulus] / secret [response] 顯密; (10) fame / virtues 名德.<sup>19</sup>

Andō Toshio 安藤俊雄 refuted Sato’s theory that the *Guanyin xuanyi* was affected by the influence of Jizang. He found 18 pairs, excepting the pairs of person / dharma and the pair of three actions from among the 20 pairs mentioned above in Zhiyi’s *Weimo jing wenshu* 維摩經文疏 vol. 3 and inferred that Jizang had been influenced by the *Weimo jing wenshu*.<sup>20</sup> Hirai Shun’ei 平井俊榮, however, vehemently criticized Andō’s theory and pointed out that Guanding incorporated Jizang’s interpretation into the *Weimo jing wenshu* after Zhiyi’s death.<sup>21</sup> Hirai’s theory is regarded as more persuasive in the current academic circles of Japan. Satō referred to ten universalities 十普 expounded in the first fascicle of the *Guanyin xuanyi*.<sup>22</sup> It reads, “(1) universality of kindness and pity 慈悲普, (2) universality of great vow 弘誓普, (3) universality of practice 修行普, (4) universality of eliminating afflictions 斷惑普, (5) universality of entry into the teaching 入法門普, (6) universality of supernatural powers 神通普, (7)

universality of skilful means 方便普, (8) universality of preaching dharma 說法普, (9) universality of making offerings to the buddhas 供養諸佛普 (10) universality of perfecting sentient beings 成就衆生普.”<sup>23</sup> In the *Fahua yishu* fascicle 12, which these ten universalities of the *Guanyin xuanyi* might have based on, expounds three universalities of [knowledge of] other’s minds 他心普, universalities of supernatural powers 神通普, and universalities of preaching dharma 說法普.<sup>24</sup> Actually, the three universalities of the *Fahua yishu* had been already expounded in Jizang’s earlier work, *Fahua xuanlun* vol. 10,<sup>25</sup> though Satō did not refer to it.

Satō claimed that the authorship of the *Guanyin xuanyi* should be attributed to Guanding. On the other hand, as Zhiyi gave a few lectures on the Avalokiteśvara Sūtra, which Satō recognized, it is reasonable to infer that Guanding wrote the *Guanyin xuanyi* based on Zhiyi’s lectures. Zhiyi’s lectures, however, must have played a key role in Guanding’s subjective consciousness. Therefore, Guanding put the expression “personally 私” in specific passages to show his humble attitude towards Zhiyi by distinguishing his own views from those which he learned from Zhiyi.

## 1.2 The Structure and Content of the *Guanyin xuanyi*

Next, I will explain the structure of the *Guanyin xuanyi*.<sup>26</sup> At the beginning of the text, there is a so-called ‘preface’ which briefly explains different parts of the chapter’s title: “Perceiving 觀,” “the World’s Sound 世音,” “sutra 經,” “the Universal Gateway 普門” and “chapter 品.” Next, it claims that it interprets the *Avalokiteśvara Sūtra* from the vantage of the “five modes of profound meaning,” following the method used in the *Fahua xuanyi*. The first mode of “explaining the title (*shiming* 釋名)” is the most detailed and the other four modes of profound meaning are very brief.

The first mode “explaining the title” is divided into a general explanation (*tongshi* 通釋), which clarifies person and dharma together, and the distinct explanation (*bieshi* 別釋), which discusses person and dharma separately.

The pervasive explanation is divided into four major sections: enumeration of names 列名, order 次第, explanation 解釋 and investigation 料簡.

The first major section, “enumeration of names” enumerates the names of the 10 terms: person / dharma 入法, kindness / pity 慈悲, merit / wisdom 福慧, [two bodies of] reality / response 真應, Medicine [Tree King Body] / [Wish-granting] Jewel [Body] 藥珠, inconspicuous / conspicuous 冥顯, expedient / true 權實, original / traces 本迹, cause of awakening / awakening itself 緣了 and wisdom / elimination 智斷.

The second major section, “order,” explains the order of the 10 terms, analyzing them according to meditation and doctrine. As for the latter “focusing on doctrine,” the pervasive view is omitted and the specific view is clarified. As for the specific view, the five flavors 五味 and the four teachings 四教 are focused on, but the explanation of the four teachings is omitted. As for the five flavors, the text explains the 10 terms of the *Avataṃsaka Sūtra*, tripiṭaka teachings 三藏教, sūtras taught during the *Vaipulya* (correct and equal) period, the *Prajñā Sūtras*, the *Lotus Sūtra* and the *Nirvāṇa Sūtra*, respectively.

The third major section, “explanation” takes up the 10 terms in detail.

The fourth section, “investigation,” develops the dialogue concerning the 10 terms. In particular, the so-called “idea that evil is inherent in the Thus Come One’s mind” is treated as part of the investigation concerning cause of awakening / awakening 緣了.<sup>27</sup>

Next, the specific explanation divides the chapter’s title into Guanshiyin 觀世音 and Pumen 普門 and interprets them respectively.

The explanation of “Guanshiyin” is divided into fathomable objects cognition 思議境智 and unfathomable objects cognition 不思議境智. The former “fathomable objects cognition” is divided into outside of the Principle 理外 and inside the Principle 理內, while the latter “unfathomable objects cognition” is divided into “shiyin 世音” as objects and “Guan 觀” as cognition.

The explanation of “Pumen” is divided into the general explanation and distinct explanation. The general explanation is divided into six sections: “enumeration of names of the gate,” “indication of characteristics of the gate,” “clarification of expedience and truth of various gates,” “clarification of the universality and non-universality,” “focusing on four appropriate methods 四隨,” and “clarification of observation of the mind 觀心.”<sup>28</sup> The distinct explanation elucidates the 10 terms one by one, in which the ten universalities are expounded as mentioned above. This specific explanation has two aspects: elucidating the order of the ten universalities and their individual aspects.

In the second mode of “putting forth the substance or foundation [of the sūtra] (*chuti* 出體),” the combination of numinous wisdom and dharma body is regarded as the substance or foundation.

In the third mode of “illuminating the thematic thrust or core (*mingzong* 明宗),” stimulus and response 感應 is regarded as the thematic thrust or core; the text takes up six meanings of stimulus and response: “enumeration of the name,” “explanation of the characteristics,” “explanation of the similarities and differences,” “clarification of relation [of stimulus and response],” “clarification of the universality and non-universality” and

“discussion of observation of the mind,” but their detailed explanation is left to the *Fahua xuanyi*.

In the fourth mode of “discussing the function (*bianyong* 辯用),” conferring benefit to sentient beings by compassion is regarded as the function.

In the fifth mode of “the character of the doctrine (*jiaoxiang* 教相),” the *Avalokiteśvara Sūtra* is regarded as a dissemination section of the *Lotus Sūtra* that disseminates the character of perfect teaching 圓教 and disseminates the flavor of ghee 醍醐味.

## 2. The *Guanyin yishu*

The *Guanyin yishu* (two fascicles) is an interlinear commentary on the “Guanyin Chapter” of the *Lotus Sūtra* as mentioned above.<sup>29</sup> There is also Siming Zhili’s sub-commentary entitled the *Guanyin yishuji* (four fascicles). Afterwards, Putian Shengxing published the *Guanyin yishu ji huiben*, which combines the texts of the *Guanyin yishu* and the *Guanyin yishu ji*.<sup>30</sup>

### 2.1 The Textual Organization of the *Guanyin yishu*

At the beginning of the first fascicle of the *Guanyin yishu*, the textual organization is shown. First of all, I will explain the structure of the “Guanyin Chapter.” At the beginning of the chapter, the bodhisattva Inexhaustible Intent 無盡意菩薩 asks the reason for the name of Avalokiteśvara Bodhisattva as follows, “At that time the bodhisattva Inexhaustible Intent immediately rose from his seat, bared his right shoulder, pressed his palms together, and facing the Buddha, spoke these words: ‘World-Honored One, this bodhisattva Perceiver of the World’s Sounds (Avalokiteśvara Bodhisattva)<sup>31</sup> — why is he called Perceiver of the World’s Sounds?’” This is the first question. And then, the reason for the name of Avalokiteśvara Bodhisattva and 12 merits of upholding his name are expounded in Śākyamuni Buddha’s first answer. Next, the bodhisattva Inexhaustible Intent asks about the salvific activities of Avalokiteśvara Bodhisattva as follows, “The bodhisattva Inexhaustible Intent said to the Buddha, ‘World-Honored One, as for Bodhisattva Perceiver of the World’s Sounds (Avalokiteśvara Bodhisattva) — how does he come and go in this saḥā world? How does he preach the Law for the sake of sentient beings? How does the power of skillful means apply in his case?’”<sup>32</sup> This is the second question. And then, Avalokiteśvara Bodhisattva’s 33 kinds of transformation bodies based on his *samādhi* of manifesting all kinds of bodies 現一切色身三昧 are expounded in Śākyamuni Buddha’s second answer. Then, the bodhisattva Inexhaustible



Intent makes offerings to Avalokiteśvara Bodhisattva. Next, there are verses in the current version of Kumārajīva's translation, but these verses do not appear in Dharmarakṣa's (239–316) translation or in Kumārajīva's original translation.<sup>33</sup> There are no commentaries on them in the *Guanyin yishu* or in the *Fahua wenju*. Siming Zhili's *Guanyin yishuji*, however, includes comments on these verses. Finally, the bodhisattva Earth Holder 持地菩薩 indicates the many benefits of sentient beings hearing the "Guanyin Chapter" and then the audience's merits are expounded as follows:

At that time the bodhisattva Earth Holder immediately rose from his seat, advanced, and said to the Buddha, "World-Honored One, if there are sentient beings who hear this chapter on Bodhisattva Perceiver of the World's Sounds (Avalokiteśvara Bodhisattva), on the freedom of his actions, and his transcendental powers that manifest a universal gateway, it should be known that the benefits these persons will gain are not few!" When the Buddha preached this chapter on the Universal Gateway, a multitude of eighty-four thousand persons in the assembly all determined that they would attain the unparalleled state of supreme perfect enlightenment.<sup>34</sup>

Now, I introduce its textual organization. The *Guanyin yishu* introduces two theories regarding organization. First, it states, "Some person divided the text into three sections: the section from the first question on is regarded as the introduction; the section from the Buddha's answer on is regarded as the main content section; the section from the [bodhisattva] Earth Holder on is regarded as the dissemination section."<sup>35</sup> As mentioned above, the bodhisattva Inexhaustible Intent asks two questions. Therefore, the explanation is vague concerning where the introduction and the main content are divided. The first question might be the introduction, while the first answer, the second question, and the second answer might be the main content. No problem arises in identifying the dissemination.

Second, it states, "Also another person said, 'What the sūtra's compiler stated is regarded as the introduction and the part from "the bodhisattva Inexhaustible Intent spoke to the Buddha" on is regarded as the main content section, and the part from the [bodhisattva] Earth Holder on is regarded as the dissemination section."<sup>36</sup> According to this explanation, the sūtra compiler's statement, "At that time the bodhisattva Inexhaustible Intent immediately rose from his seat, bared his right shoulder, pressed his palms together" at the beginning of the "Guanyin

Chapter” is regarded as the introduction; the first question and answer and the second question and answer are regarded as the main content section. The dissemination section is the same as in the first theory.

Next, the text introduces Zhiyi’s theory as follows:

The present master (Zhiyi) also divided [the sūtra] into three sections one time. At another time he did not use the term “three sections,” but divided [the sūtra] into three chapters. First the bodhisattva Inexhaustible Intent asks questions and secondly the Buddha answers them, and thirdly the bodhisattva Earth Holder praises [the Buddha]. In some cases Zhiyi divided [the sūtra] into four chapters. The former three chapters are the same as those which I have just mentioned and the fourth chapter is that [the audience] hears “The [Guanyin] Chapter” and gains benefits. In another case he divided [the sūtra] into two sections: 1) the first question and answer and 2) the second question and answer. Various divisions of chapters can be adopted due to people’s likes.<sup>37</sup>

Sometimes Zhiyi divided it into three sections of introduction, main content and dissemination. Other times he divided it into three chapters without using the names of “three sections,” but the way of dividing the sūtra is the same. However, as there are two questions and answers, identifying the bodhisattva Inexhaustible Intent’s question as the first chapter and the Buddha’s answer as the second chapter is not clear-cut. The first chapter “the bodhisattva Inexhaustible Intent’s question” might include his first question and his second question, while the second chapter “the Buddha’s answer” might include his first answer and his second answer. This interpretation, however, differs from an ordinary textual organization. In the case of dividing the sūtra into three chapters, the following passage corresponds to the third chapter:

At that time the bodhisattva Earth Holder immediately rose from his seat, advanced, and said to the Buddha, “World-Honored One, if there are living beings who hear this chapter on Bodhisattva Perceiver of the World’s Sounds (Avalokiteśvara Bodhisattva) concerning the freedom of his actions and his transcendental powers that manifest a universal gateway, it should be known that the benefits these persons will gain are not few!” When the Buddha preached this chapter on the Universal Gateway, a multitude of eighty-four thousand persons in the assembly all aroused the determination to attain the unparalleled state of supreme perfect enlightenment.<sup>38</sup>

When it is divided into four chapters, the above quotation is divided into two:

- 1) At that time the bodhisattva Earth Holder immediately rose from his seat, advanced, and said to the Buddha, “World-Honored One, if there are living beings who hear this chapter on Bodhisattva Perceiver of the World’s Sounds (Avalokiteśvara Bodhisattva), concerning the freedom of his actions and his transcendental powers that manifest a universal gateway, it should be known that the benefits these persons will gain are not few!”
- 2) When the Buddha preached this chapter on the Universal Gateway, a multitude of eighty-four thousand persons in the assembly all aroused the determination to attain the unparalleled state of supreme perfect enlightenment.

Further, in the case of dividing this into two sections, two questions and answers are regarded as two sections. Strictly speaking, this case does not cover the “Guanyin Chapter” in its entirety. The text introduces Zhiyi’s views on the kinds of the textual organization that are possible and leaves the issue of which to choose among them to people’s inclinations.

After introducing some theories about textual organization, the *Guanyin yishu* actually states:

If the text is divided on the basis of questions and answers, there are two kinds of question and answer. The first question and answer clarifies the meaning of the inconspicuous benefit of [Medicine] Tree King [Body] of Guanyin 觀音, while the second question and answer clarifies the meaning of the conspicuous benefit of [Wish-granting] Jewel King [Body] of Universal Gateway 普門.<sup>39</sup>

The textual organization of this part can be understood as follows:<sup>40</sup>

1. the former question and answer 前問答 (T34, no. 1728, 921b7)
  - 1.1. question 問
    - 1.1.1. time 時節 (921b8)
    - 1.1.2. designating a person 標人 (921b18)
    - 1.1.3. manner of reverence 敬儀 (922a3)
      - 1.1.3.1. rising [from the seat] 起 (922a4)
        - 1.1.3.2. baring [one’s right shoulder] 袒 (922a10)
          - 1.1.3.3. pressing one’s palms together 合掌 (922a16)

- 1.1.4. directly asking (raising question) 正問 (發問) (922a29)
  - 1.1.4.1. praising 稱歎 (922b7)
  - 1.1.4.2. designating the person who is asked 標所問人 (922b8)
  - 1.1.4.3. directly asking 正問 (922b9)
- 1.2. answer 答 (922b12)
  - 1.2.1. general answer 總答 (922b13)
    - 1.2.1.1. clarifying the salvific impetus 明機 (922b14)
      - 1.2.1.1.1. designating numbers of people 標人數 (922b15)
        - 1.2.1.1.2. encountering sufferings 遭苦 (922b25)
          - 1.2.1.1.3. hearing a name 聞名 (922c4)
            - 1.2.1.1.4. chanting the name 稱号 (922c8)
              - 1.2.1.1.4.1. phenomena 事
              - 1.2.1.1.4.2. principle 理 (922c15)
    - 1.2.1.2. clarifying response 明應 (922c18)
      - 1.2.1.2.1. clarifying response 明應 (922c19)
      - 1.2.1.2.2. clarifying emancipation 明解脫 (922c21)
  - 1.2.2. individual answer 別答 (923a8)
    - 1.2.2.1. stimulus and response in terms of verbal salvific impetus 口機感 (923a9)
      - 1.2.2.1.1. clarifying seven calamities 明七難
        - 1.2.2.1.1.1. calamity of fire 火難 (923b26)
          - 1.2.2.1.1.1.1. inserting the appropriate passage 貼文 (923c1)
            - 1.2.2.1.1.1.1.1. upholding a name 持名
              - 1.2.2.1.1.1.1.2. encountering sufferings 遭苦 (923c12)
              - 1.2.2.1.1.1.1.3. response 應
              - 1.2.2.1.1.1.1.4. conclusion 結 (923c13)
      - 1.2.2.1.1.2. supplying proof by taking up phenomena 舉事證 (923c13)
      - 1.2.2.1.1.1.3. interpretation by practice of observing the mind 觀行解釋 (923c24)
        - 1.2.2.1.1.2. calamity of flood 水難 (924c10)
          - 1.2.2.1.1.2.1. inserting the appropriate passage 貼文 (924c11)
          - 1.2.2.1.1.2.2. supplying proof by citing [textual evidence] 引證 (924c19)
          - 1.2.2.1.1.2.3. interpretation by observing the mind 觀釋 (924c29)
    - 1.2.2.1.1.3. calamity of rakṣas 羅刹難 (925b23)
      - 1.2.2.1.1.3.1. inserting the appropriate passage 貼文 (925b25)
      - 1.2.2.1.1.3.2. focusing on phenomena 約事
      - 1.2.2.1.1.3.3. interpretation by observing the mind 觀釋 (925c29)
  - 1.2.2.1.1.4. calamity of swords and staves 刀杖難 (926b5)
    - 1.2.2.1.1.4.1. inserting the appropriate passage 貼文 (926b7)
    - 1.2.2.1.1.4.2. supplying proof by focusing on phenomena 約事證 (926b13)
    - 1.2.2.1.1.4.3. interpretation by observing the mind 觀釋 (926b25)

- 1.2.2.1.1.5. calamity of evil spirits 鬼難 (927a19)
  - 1.2.2.1.1.5.1. inserting the appropriate passage 貼文 (927a20)
  - 1.2.2.1.1.5.2. supplying proof by focusing on phenomena 約事證 (927a27)
  - 1.2.2.1.1.5.3. understanding by observing the mind 觀解 (927a28)
- 1.2.2.1.1.6. calamity of cangue and prison 枷鎖難 (927c18)
  - 1.2.2.1.1.6.1. inserting the appropriate passage 貼文 (927c19)
  - 1.2.2.1.1.6.2. supplying proof by focusing on phenomena 約事證 (927c28)
  - 1.2.2.1.1.6.3. interpretation by observing the mind 觀釋 (927a3)
- 1.2.2.1.1.7. calamity of bandits 怨族難 (928b11)
  - 1.2.2.1.1.7.1. inserting the appropriate passage 貼文 (928b12)
    - 1.2.2.1.1.7.1.1. setting up difficult circumstances 標難處 (928b14)
    - 1.2.2.1.1.7.1.2. setting up a person who encounters calamities 標遭難人 (928b19)
    - 1.2.2.1.1.7.1.3. clarifying salvific impetus 明有機 (928b26)
    - 1.2.2.1.1.7.1.4. clarifying response 明應 (928c4)
- 1.2.2.1.2. conclusion of verbal salvific impetus 結口機 (928c5)<sup>41</sup>
- 1.2.2.1.1.7.2. supplying proof by focusing on phenomena 約事證 (928c11)
- 1.2.2.1.1.7.3. interpretation by observing the mind 觀釋 (928c22)
- 1.2.2.2. stimulus and response in terms of intentional salvific impetus 意機感應 (929a10)
  - 1.2.2.2.1. inserting the appropriate passage 貼文 (929a11)
  - 1.2.2.2.2. understanding by observing the mind 觀解 (929b26)
- 1.2.2.3. stimulus and response in terms of bodily salvific impetus 身機感應 (930a27)
  - 1.2.2.3.1. inserting the appropriate passage 貼文 (930a29)
  - 1.2.2.3.2. supplying proof by citing phenomena 引事證 (930b9)
  - 1.2.2.3.3. understanding by observing the mind 觀解 (930b11)
- 1.2.3. encouraging devotion 勸持 (931c23)
  - 1.2.3.1. encouraging devotion 勸持 (931c25)
  - 1.2.3.2. measuring [benefits] 格量 (931c27)
    - 1.2.3.2.1. foundation of measuring [benefits] 格量本 (931c28)
    - 1.2.3.2.2. question 問 (932a2)
    - 1.2.3.2.3. answer 答
    - 1.2.3.2.4. directly measuring [benefits] 正格量
  - 1.2.3.3. conclusion of observation 結觀 (932a25)
- 2. the latter question and answer 後問答 (932a26)
  - 2.1. question 問 (932b2)
  - 2.2. answer 答 (932b18)
    - 2.2.1. individual answer 別答
    - 2.2.2. general answer 總答 (935a18)
    - 2.2.3. encouraging offerings 勸供養 (935a28)

2.2.3.1. encouraging offerings 勸供養 (935b11)

2.2.3.1.1. praising benefits 稱美功德 (935b12)

2.2.3.1.2. setting forth the meaning of making offerings 出供養意

2.2.3.2. accepting import 奉旨<sup>43</sup> (935b15)

3. praising benefits of hearing the chapter 歎聞品功德 (935c12)

## 2.2 The Characteristics of Exegetical Method of the *Guanyin yishu*

I will point out some characteristics of exegetical method of the *Guanyin yishu* as follows.

(1) As for the description of the *Avalokiteśvara Sūtra*, the *Guanyin yishu* provides a common interpretation and then often cites the *Ji Guanshiyin yingyan ji* as mentioned above with the expression “supplying proof by focusing on phenomena,”<sup>44</sup> “supplying proof by citing phenomena” and “supplying proof by taking up phenomena.” As an exegetical method, the *Guanyin yishu* tries to supply proof of the truth of the *Avalokiteśvara Sūtra* by the fact of actual testimony.

(2) Issues such as “understanding by observing the mind,” “interpretation by observing the mind,” and “interpretation by practice of observing the mind” correspond to “interpretation by observing the mind 觀心釋,” which are among the four kinds of interpretations in the *Fahua wenju*. However, even though “interpretation by observing the mind” in the *Fahua wenju* mainly expounds observation of the mind of the Perfect teaching, the *Guanyin yishu* explicates observation of the mind of the Tripiṭaka teaching, Pervasive teaching, Separate teaching, and Perfect teaching, and this corresponds to interpretation on the basis of the four teachings 約教釋 in the *Fahua wenju*.

(3) The *Guanyin yishu* cites different interpretations of other exegetists. There appear such expressions as “some person states...” and “some person interprets...” more than 10 times and there also appear such expressions as “the old understanding” and “the old interpretation” several times. The *Guanyin xuanyi* is influenced by Jizang as mentioned above and so it is necessary to make a comparative study with Jizang. This will be a future task, as will detailed research on the *Guanyin yishu*.

### 3. The Commentary on the “Guanyin Chapter” of the *Fahua wenju*

The commentary on the “Guanyin Chapter” of the *Fahua wenju* is a commentary on one of the 28 chapters of the *Lotus Sūtra*.<sup>45</sup> In terms of the “three sections of one sūtra 一經三段” of the *Lotus Sūtra*, the part from the verses of measuring benefits of the “Distinctions in Benefits” chapter onwards is regarded as the dissemination section, while in terms of the “six sections of the two sūtras 二經六段 (two sūtras means the derivative aspect 迹門 and the original aspect 本門 of the *Lotus Sūtra*),” the “Guanyin Chapter” is included in the original aspect and is regarded as the dissemination section of the original aspect. Because this is rather complicated, I will show the textual organization in a chart. This shows that the “Guanyin Chapter” is regarded as the dissemination of entrustment [of the buddhas with the transmission of the teaching] 付囑流通, encouraging to disseminate [the teaching] focusing on teaching others 約化他勸流通 and riding on a vehicle (teaching) [to benefit sentient beings] in terms of *samādhi* 三昧乘乘.

1. encouraging the dissemination by clarifying the deep benefits of propagating the sūtra 明弘經功德深勸流通
  - 1.1. encouraging the dissemination by clarifying benefits of the first class’s<sup>46</sup> (appropriate joy) cause 明初品因功德勸流通 — from the verses of measuring benefits of the “Distinctions in Benefits” chapter on and “Benefits of Responding with Joy” chapter
  - 1.2. encouraging the dissemination by clarifying benefits of the first class’s (appropriate joy) effect 明初品果功德勸流通 — “Benefits of the Teacher of the Law” chapter
  - 1.3. encouraging the dissemination by supplying proof on the basis of citing punishment and reward of defamation and faith respectively 引信毀罪福證勸流通 — “The Bodhisattva Never Disparaging” chapter
2. the dissemination of entrustment [of the buddhas with the transmission of the teaching] 付囑流通
  - 2.1. the dissemination of transmission 囑累流通
    - 2.1.1. clarification that the bodhisattvas receive the order [from the Buddha] and propagate the sūtra 明菩薩受命弘經 — “Supernatural Powers of the Thus Come One” chapter
    - 2.1.2. clarification that the Thus Come One lays the hand on the top of the (believer’s) head 明如來摩頂付囑 — “Entrustment” chapter
  - 2.2. encouraging the dissemination of [the teaching] focusing on teaching others 約化他勸流通

- 2.2.1. riding on a vehicle (teaching) [to benefit sentient beings] in terms of austerities 苦行乘乘 —“The Bodhisattva Wonderful Sound” chapter and “The Universal Gateway of the Bodhisattva Perceiver of the World’s Sounds” chapter
- 2.2.3. riding on a vehicle (teaching) [to benefit sentient beings] in terms of *dhāraṇī* 總持乘乘 —“Dhāraṇī” chapter
- 2.2.4. riding on a vehicle (teaching) [to benefit sentient beings] in terms of vows 誓願乘乘 —“Former Affairs of King Wonderful Adornment” chapter
- 2.3. encouraging the dissemination of [the teaching] focusing on self-cultivation 約自行勸流通 —“Encouragements of the Bodhisattva Universal Worthy” chapter

The commentary on the “Guanyin Chapter,” begins with a discussion of ten pairs and five items concerning the explanation of the chapter’s title “Guan shiyin pumen 觀世音普門.” Because the ten pairs are the same as those of the *Guanyin xuanyi*, they reflect the influence of Jizang, as Satō Tetsuei has pointed out. Hirai Shun’ei states, on the basis of Satō’s theory:

Among names of the ten pairs of the *Fahua wenju*, what we do not find out in the *Fahua xuanlun* and the *Fahua yishu* is only the ninth [pair of] cause of awakening / awakening 緣了. And this “cause of awakening / awakening” is expounded in the second fascicle of the *Guanyin xuanyi* as everyone knows as follows:

As for the dialogue of cause of awakening / awakening, question: cause of awakening / awakening has the meaning of virtues possessed by nature. Does it have [the meaning of] virtues possessed by experience. Answer: it has....(T34, 882c)

This statement concerns the authority of the theory that [the Thus Come One] is intrinsically evil, which was taken up as Tiantai school’s particular thought. As this pair of cause of awakening / awakening is not found in the [*Fahua*] *xuanlun* and the [*Fahua*] *yishu*, it seems that this pair was inserted into [the ten pairs] by Tiantai. However, the nine other pairs correspond to those of either the [*Fahua*] *xuanlun* or the [*Fahua*] *yishu*. This shows that there is an intimate relationship among these three texts.... It is obvious that the [*Fahua*] *wenju* (or the *Guanyin xuanyi*) borrowed this doctrine from Jizang’s [*Fahua*] *xuanlun* or [*Fahua*] *yishu*.



The text considers *Guan* 觀, *shi* 世, *yin* 音, *pu* 普 and *men* 門 as five subjects. As for *pu* 普, the text expounds the ten universalities as well as the *Guanyin xuanyi*. These ideas seem to have been developed on the basis of Jizang's "three universalities" as mentioned above. However, as the text added seven more pairs, it can be regarded as having originality and ingenuity.

After the five items, the text makes interlinear commentary very briefly on the basis of the *Guanyin yishu*.

#### 4. Conclusion

The three commentaries on the *Āvalokiteśvara Sūtra* that I have taken up in this article are the *Guanyin xuanyi*, the *Guanyin yishu* and the commentary on the "Guanyin Chapter" of the *Fahua wenju*. I have introduced the influence of Jizang's theory, which Satō Tetsuei and Hirai Shun'ei pointed out, the problem of the foundation of the commentaries, and their structure and contents. More detailed research will be a future task.

#### Acknowledgements

1. I would like to offer my sincere gratitude to Prof. Paul Groner for helping in editing the English version of this paper.
2. This work was supported by JSPS KAKENHI Grant Numbers JP19K00065.

#### Notes

- <sup>1</sup> See the *Guanyin xuanyi*, first roll (T34, no. 1726, 891c13–19). The *Chu sanzang jiji* 出三藏記集 vol. 4 records one volume of the *Guangshiyin jing* 光世音經 (derived from the *Zheng fahua jing* 正法華經 [T55, no. 2145, 22b18] and it is entitled the *Guanshiyin pumen pin* 光世音普門品) and shows the existence of the *Guangshiyin jing*, which became independent from the *Zhengfa hua jing*. However, we are not sure whether this independent sūtra (*Guangshiyin jing*) was earlier than the *Āvalokiteśvara Sūtra* 觀音經 as an independent sūtra or not.
- <sup>2</sup> See the *Chu sanzang jiji* vol. 4, "One volume of the *Guanshiyin jing* 觀世音經 (It derives from the new version of the *Lotus Sūtra*)," *ibid.*, 22b19.
- <sup>3</sup> See Michihata Ryōshū 道端良秀, 'Chūgoku bukkyō to Hokekyō no shinkō 中国仏教と法華經の信仰,' in Ōchō Enichi 横超慧日 ed., *Hokke shisō kenkyū* 法華思想研究 (Kyōto: Heirakuji shoten, 1975), 506–23; Shi Shengyan 釋聖嚴, 'Zhonguo fojiao yi *Fahua jing* wei jichu de xiuxing fangfa 中國佛教以《法華經》為基礎的修行方法,' *Zhonghua Foxue Xuebao* 中國佛學學報 7 (1994), 2–14; Shengkai 聖凱, 'Lun Zhongguo zaoqi yi *Fahua jing* wei zhongxin de xinyang xingtai (shang) 论中国早期以《法华经》为中心的信仰形态 (上),' *Fayin* 法音 215 (2002), 3–7; also Shengkai 聖凱, 'Lun Zhongguo zaoqi yi *Fahua jing* wei zhongxin de xinyang

- xingtai (xia) 论中国早期以《法华经》为中心的信仰形态（下），’ *Fayin* 法音 216 (2002), 14–21.
- <sup>4</sup> Makita Tairyō 牧田諦亮 published *Rikuchō koitsu kanzeon ōgenki no kenkyū* 六朝古逸觀世音應驗記の研究 (Kyoto: Heirakuji shoten, 1970) with a transcription of its manuscript, commentary and research. Concerning a devotion to Avalokiteśvara and miracle tales of Avalokiteśvara, also see Kanno Hiroshi 菅野博史, ‘*Hokekyō no chūgoku teki tenkai* 『法華經』の中国的展開,’ *Shirīzu daijyō bukkyō 5 Chie/Sekai/Kotoba* シリーズ大乘仏教5 智慧／世界／ことば (Tokyo: Shunjū sha, 2013), 305–329.
- <sup>5</sup> See ‘*Kannon gengi ki jōka* 観音玄義記條簡,’ *Bussho kaisetsu dai jiten* 仏書解説大辞典 2, 129. Also, my annotated translation of the *Guanyin xuanyi* is included in the *Hokke gengi* III, *Kannon gengi*, *Hokekyō anraku gyōgi* 法華玄義 III・観音玄義・法華経安楽行義 (Tokyo: Daizō shuppan, 2018).
- <sup>6</sup> See Satō Tetsuei 佐藤哲英, *Tendai daishi no kenkyū* 天台大師の研究 (Kyoto: Hyakkaen, 1961), 486–89.
- <sup>7</sup> See T34, no. 1726, 878a24, a27, 890a9, c6–7, and 891a26–27.
- <sup>8</sup> See Satō, *Tendai daishi no kenkyū* 天台大師の研究, 475–96.
- <sup>9</sup> See *ibid.*, 495.
- <sup>10</sup> See *ibid.*
- <sup>11</sup> See *ibid.*
- <sup>12</sup> See *ibid.*
- <sup>13</sup> See *ibid.*
- <sup>14</sup> See *ibid.*
- <sup>15</sup> See *ibid.*, 496.
- <sup>16</sup> See *ibid.*, 483–84.
- <sup>17</sup> See T34, no. 1726, 877b5–7.
- <sup>18</sup> See T34, no. 1720, 447a17–24. Besides, Jizang’s *Shengman baoku* 勝鬘寶窟 vol. 1 interprets the title of *Shengman jing* 勝鬘經 using five pairs and 10 items (T37, no. 1744, 2a23–b5). The five pairs and ten items are: (1) a pair of person / dharma 人法一雙, (2) a pair of dharma / metaphors 法譬一雙, (3) a pair of essence / function 體用一雙, (4) a pair of shared / distinct 通別一雙 and (5) a pair of principle / teaching 理教一雙.
- <sup>19</sup> See T34, no. 1721, 623c21–624a29.
- <sup>20</sup> See Andō Toshio 安藤俊雄, ‘Nyorai shōaku shisō no sōsetsusha 如来性悪思想の創説者,’ *Tendaigaku: konpon shisō to sono tenkai* 天台学—根本思想とその展開 (Kyoto: Heirakuji shoten, 1968), 387–418.
- <sup>21</sup> See Hirai Shun’ei 平井俊榮, *Hokke mongu no seiritsu ni kansuru kenkyū* 法華文句の成立に関する研究 (Tokyo: Shunjū sha, 1985), 516–518. Concerning this problem, also see Onojima Sachio 小野嶋祥雄, ‘Tendai Yuimasho Chigi shinsen setsu eno gigi: Kichizō senjutsusho tonon hikaku wo tōshite 『天台維摩疏』智顛親撰説への疑義—吉蔵撰述書との比較を通して—,’ *Bukkyō bunka kenkyūjo kiyō* 仏教文化研究所紀要 9 (2009), 33–60.
- <sup>22</sup> See Satō, *Tendaidaishi no kenkyū* 天台大師の研究, 485.
- <sup>23</sup> See T34, no. 1726, 888a25–28.
- <sup>24</sup> See T34, no. 1728, 624c24–27.
- <sup>25</sup> The *Fahua xuanlun* vol. 10 states, “Firstly the universality of knowledge of other’s minds, secondly universality of preaching, and thirdly universality of supernatural powers.” (T34, no. 1720, 447b23–24)

- <sup>26</sup> See ‘*Kannon gengi* 觀音玄義,’ *Bussho kaisetsu dai jiten* 仏書解説大辞典 2, 127-128.
- <sup>27</sup> See note 44 below.
- <sup>28</sup> The explanation of “focusing on four appropriate methods” and “clarification of observation of the mind” are given over to the *Fahua xuanyi*.
- <sup>29</sup> There is a traditional Japanese annotated translation (from the beginning of the text to T34, no. 1728, 913c23) of *Guanyin yishu* by Shioiri Hōdō 塩入法道. See ‘Tendai Chigi setsu *Kannon gisho yakuchū* (1) 天台智顓説『觀音義疏』訳注 (1),’ *Taishō daigaku kenkyū kiyō ningengakubu bungakubu* 大正大学研究紀要人間学部・文学部 90 (2005), 1–24 and ‘Tendai Chigi setsu *Kannon gisho yakuchū* (2) 天台智顓説『觀音義疏』訳注 (2),’ *Taishō daigaku kenkyū kiyō ningengakubu bungakubu* 大正大学研究紀要人間学部・文学部 91 (2006), 45–67.
- <sup>30</sup> See ‘*Kannon gengi ki jyōka* 觀音玄義記條簡,’ 129 (note 5).
- <sup>31</sup> See T09, no. 262, 56c3–5; Burton Watson, *The Lotus Sutra and Its Opening and Closing Sutras* (Tokyo: Sokagakkai, 2009), 339 [with minor changes].
- <sup>32</sup> See T09, no. 262, 57a20–22; Watson, *The Lotus Sutra and Its Opening and Closing Sutras*, 342 [with minor changes].
- <sup>33</sup> Jñānagupta 闍那崛多 (523–605) translated these verses at the Longyuan Monastery 龍淵寺 of Yi Province 益州 in around 569 and merged them with prose sentences before the *Tianpin Miaofa lianhua jing* 添品妙法蓮華經 (Appended *Lotus Sūtra*) was translated in 601, and then inserted them into the *Tianpin Miaofa lianhua jing* and Kumārajīva’s translation.
- <sup>34</sup> See T09, no. 262, 58b3–7; Watson, *The Lotus Sutra and Its Opening and Closing Sutras*, 347 [with minor changes].
- <sup>35</sup> See T34, no. 1728, 921a24–25.
- <sup>36</sup> See *ibid*, 921a25–b1.
- <sup>37</sup> See *ibid*, 921b1–5.
- <sup>38</sup> See note 34.
- <sup>39</sup> See T34, no. 1728, 921b5–7.
- <sup>40</sup> Actually, the *Guanyin xuanyi* indicates the textual organization, which adds praising benefits of hearing the chapter after the first question and answer and second question and answer. See Tendai Chigi setsu *Kannon gisho yakuchū* (1), 4. Even though Zhili’s *Guanyin yishu ji* shows the more detailed textual organization, I now show the simpler textual organization on the basis of the main body of the *Guanyin yishu*, adding my own inference.
- <sup>41</sup> This issue should not be originally located here, but after “1.2.2.1.1.7.3. interpretation by observing the mind 觀釈.”
- <sup>42</sup> Among this part “measuring [benefits] squarely,” there appears “Further, as for focusing on interpretation by observing the mind...,” (935b21) but I exclude it from the chart of the textual organization.
- <sup>43</sup> After this part, “accepting import,” there appears “If [we] follow the interpretation by observing the mind...,” (935b21) but I exclude it from the chart of the textual organization.
- <sup>44</sup> See T34, no. 1728, 923c13–18.
- <sup>45</sup> See my annotated translation of the *Fahua wenju*, *Hokke mongu* 法華文句 I, II, III, IV (Tokyo: Daisan bunmei sha, 2007–11).
- <sup>46</sup> The ‘Benefits of Responding with Joy’ chapter expounds five classes of practice: (1) appropriate joy; (2) reading and reciting of the sūtras; (3) preaching the Dharma;

(4) preliminary practice of the six perfections while practising contemplation; (5) the proper practice of the six perfections.

<sup>47</sup> See Hirai, *Hokke mongu no seiritsu ni kansuru kenkyū* 法華文句の成立に関する研究, 516.

#### **About the Author**

**Hiroshi Kanno** is deputy director and senior research fellow at the Institute of Oriental Philosophy and professor at Soka University. He specializes in Buddhist studies and Chinese Buddhist thought. His book *A Modern Translation of 'The Profound Meaning of the Lotus Sutra' (2)* (現代語訳 法華玄義 (下)) has been recently published.