

The Ten Worlds of Tiantai Zhiyi within Atiśa's *Stages of the Path*.

James B. Apple

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Introduction

The Tiantai master Zhiyi (538-597 CE) is famous for popularizing the Buddhist cosmological concept of the ten worlds (十界 ,*shijie*)¹ while the Indian Buddhist *paṇḍita* from Bengal, Atiśa Dīpaṃkaraśrījñāna (982-1054 CE), is celebrated for his *stages of the path* (*lam rim*) system. The ten worlds of Zhiyi are ostensibly constituted by six destinies (of transmigration) (六道) and four noble ways (四聖). Atiśa’s system, on the other hand, articulates a series of stages of realizations made by three types of spiritual individuals, those of small, medium, and superior spiritual capacity. This paper compares how the ten worlds as conceived by Zhiyi are related to Atiśa’s Buddhist cosmology as found in his *Stages of the Path* (*lam gyi rim pa*). The paper examines the points of difference between the two Buddhist cosmologies to illustrate important distinctions and similarities between these select examples of Indian Buddhist and East Asia Buddhist soteriology.

Tiantai Zhiyi’s Soteriological Cosmology

The Tiantai School (天台宗 *tiantai zong*) has its headquarters on Mt. Tiantai in present-day Zhejiang province on China’s eastern seaboard where it originated (Buswell and Lopez 2014, 912). Founded during the Sui Dynasty (隋朝, 581-618 CE) its transmission traces back to the Indian master Nāgārjuna (ca. 150-250 CE) and was founded by Hui-wen 慧文 (c.550), the first Tiantai patriarch. Hui-wen’s disciple Huisi 慧思 (514-577), crafted many teachings, but the real architect of the school is Zhiyi 智顓 (538-597), “the great master of Tiantai.” Zhiyi placed emphasis on meditation and study as well as implementing the combined practice of concentration and insight

as illustrated in his masterwork, the *Great Cessation-and-Contemplation* (摩訶止觀 *Mohezhi-guan*). Zhiyi is best known for his complex systemization of all Buddhist doctrines and teachings into coherent structures such as the “Five Periods and Eight Teachings” (五時八教), four methods of instruction (四悉檀), and “four teachings according to content (化法四教)” among his well known doctrinal organizational schemes.²

Zhiyi's complex systemizations aimed at providing an all-encompassing overview of Buddhist practice and doctrine that synthesized Mahāyāna Buddhist texts as well as doctrines. In addition, Zhiyi formulated a threefold truth (三諦) consisting of emptiness (空), conventionality (假) and the middle (中). In brief, for Zhiyi, emptiness refers to how all things lack any self-nature, conventionality entails that things have provisional existence, while the middle indicates a realization that recognizes content as simultaneously empty of any independent intrinsic existence while not losing its conventional character. As Swanson (1989, 61) puts it, “the Middle did not transcend the “duality” of emptiness and conventional existence but affirmed both as an integrated reality.” Zhiyi's formulation of the threefold truth refers to a “single unity with three integrated aspects” (Swanson 1989, 6) and is applied in a thoroughgoing fashion to any and all possible content. As we will see, the threefold truth often serves as a kind of decryption key used to understand the structures within Zhiyi's practice and cosmology.

Zhiyi's Cosmology of Ten Worlds

Among his studies and classifications of *sūtras*, Zhiyi claimed that the *Lotus Sūtra* (*Saddharmapuṇḍarīkasūtra*) is the most complete and highest of all teachings.³ Based on the *Lotus Sūtra*, Zhiyi advocated universal Buddhahood and the one ultimate vehicle (*ekayāna*). He also formulated in a brief exegesis related to the *Lotus Sūtra*, an overarching, complex, and challenging concept that came to be called the “single thought-moment entailing three thousand realms” (一念三千, *C. yinian sanqian, J. ichinen sanzen*). This concept is a key part of Zhiyi's meditation program of contemplating objects as inconceivable.⁴ As well, the concept as found in this practice demonstrates how world realms are conceived and contemplated among the meditations found in Zhiyi's system.

This important concept of practice and cosmology is located in a famous passage from Zhiyi's *Great Cessation-and-Contemplation* (*Mohezhi-guan*).

The work states,

...a single thought-moment includes the ten dharma realms. A single dharma realm includes the ten dharma realms [this single dharma realm itself and the other nine ones], so there are one hundred dharma realms. One realm includes thirty types of worlds [that is, each of the ten dharma realms are included in each of the three types of worlds: the world of sentient beings, the world of the five skandhas, and various lands], multiplied by one hundred dharma realms. This results in the inclusion of three thousand types of realms. These three thousand [realms] exist in a single momentary thought-moment. If there is no thought, that is the end of the matter. If there is even an ephemeral thought, this includes three thousand [realms].⁵

The essence of this principle is that “in each moment the smallest phenomenon (“a single thought-moment”) and the entire cosmos (“three thousand realms”) mutually pervade and encompass one another” (Lopez and Stone 2019:25); this principle is formally known as the mutual inclusion of the ten dharma realms (十界互具 C. *shijie hujū*, J. *jikkai-gogu*). As mentioned, the ten dharma realms include the six paths of the realms of rebirth, or *samsāra*, for unawakened beings, that is, hell dwellers, hungry ghosts (*preta*), animals, demigods (*asura*), humans, and gods (*deva*). Above these realms, Zhiyi places four more realms characterized by ascending levels of awakening: the realms of Voice-hearers, or *śrāvakas*, Self-enlightened Ones, or *pratyekabuddhas*, followed by bodhisattvas, those who strive for the liberation of all beings, and culminating in the the highest realm of buddhahood representing enlightenment.⁶ The ten realms are listed in descending order and are depicted in the following table (Table 1).

The following table is based on a passage in Zhiyi’s *Profound Meanings of the Lotus Sutra* (*Miaofa lianhua jing xuanyi* (妙法蓮華經玄義). In this section of the work, Zhiyi explains how, in addition to containing ten suchnesses (see below), the realms may be classified within five categories including evil, good, the two vehicles [of *śrāvaka* and *pratyekabuddha*], bodhisattvas, and Buddhas. Zhiyi also mentions that the realms are classified into two categories: the first four are tentative dharmas, and last one is real.⁷ This passage seems to indicate that the realms have an ascending level of

Table 1. The Ten Worlds of Zhiyi

	Realm	Category	Quality
Dharmadhātu Interpenetrating Unity of All Aspects of Reality	Buddha	Buddha	Real
	Bodhisattva	Bodhisattva	Tentative
	Pratyekabuddha	Two Vehicles	
	Śrāvaka		
	Gods	Good	
	Humans		
	Asuras	Evil	
	Animals		
	Hungry Ghosts		
	Hell-beings		

conventionality and that only the ‘buddha’ realm is real.

An important aspect of this cosmology is the ten suchnesses or “such-likes” (十如是, *shih ju shi*, *J. jūnyoze*) that Zhiyi has incorporated into his contemplative model from the second chapter of Kumārajīva’s translation of the *Lotus Sutra*. These ten factors, found only in Kumārajīva’s translation of the *Lotus Sutra*, are common to each of the ten realms for Zhiyi.⁸ As Zhiyi states in the *Profound Meanings of the Lotus Sutra*,

“The ten suchnesses [are interpreted] in relation to the ten dharma realms, i.e., the six destinies and the four noble ways. [These ten destinies] are all called ‘dharma realms’ for three reasons. First, all ten are based on the *dharmadhātu*, for there is no *dharma* outside the *dharmadhātu*. Therefore all of them taken together are referred to as the ‘ten dharma realms.’ Second, these ten various dharma realms are classified distinctly and thus are not the same. Their causes and results are distinct and there are differences between ordinary ignorant people and sages. Therefore, with this in mind, they are called [distinct] ‘realms.’ Third, these ten [dharma realms] are all identical with the *dharmadhātu* and include all of reality.”⁹

This passage establishes that the ten realms are ‘dharma realms’ due to their inclusion in the *dharmadhātu* yet are also distinct worlds based on karmic causation and individual capacity. Zhiyi continues in this work with a description of the ten ‘dharma realms’ in relation to the Threefold Truth,

“All of reality is included in hell and does not transcend this destiny.... The same is true for all destinies up to and including the Buddha realm. The ten dharma realms are all based on the *dharmadhātu*; that which is based depends on the basis; this is the understanding of the realm of *emptiness*. Each realm of the ten realms being distinct is the realm of *conventional existence*. To say that all ten realms are the *dharmadhātu* is the realm of *the middle*. I have made these distinctions to facilitate understanding, but to understand it correctly and put it into words [one must say that] ‘emptiness is identical to conventional existence and the middle.’ There is [ultimately] neither one nor two nor three.”¹⁰

These passages demonstrate that the ten realms are part of an overall integrated reality that correlates with the Threefold Truth as well as indicating their mutual inclusion. The mutual inclusion of realms entails for Zhiyi that sentient beings and Buddhas have no ontological distinctions, that evil beings are able to attain salvation, and that the potential for transformation is found in the individual (Kanno 1992, 40-41). Mutual inclusion also means that the mind is not above and beyond dharmas, that “there is no original “pure mind,” good and evil are always nondual and mutually possessed....[that] the most depraved *icchantika* is endowed the Buddha realm, while the Buddha is still latently endowed with the realms of unenlightened beings.” (Stone 1999, 179-180). Zhiyi’s contemplation of this cosmology is part of his program to realize “objects as inconceivable” in the paradigm of the Threefold truth.

This, in brief, is a partial synopsis of the complex theory of Ten Worlds according to the master Tiantai Zhiyi. Are these realms, or worlds, found in the thought of the famous Bengali master Atiśa Dīpaṃkaraśrījñāna? If so, in what way are they structured and how are they similar to, or different from, Tiantai Zhiyi’s complex system?

Atiśa’s Path System and Cosmology

Atiśa¹¹ Dīpaṃkaraśrījñāna (982–1054) is famous for his journey to Tibet and his teaching there for thirteen years. His lifestory provides a rare example of the life and teachings of an Indian Buddhist Mahāsāṃghika monk. No Indian Buddhist master who ever visited Tibet in the past thousand

years had a greater impact on the Buddhism there than Atiśa.¹² His teachings on Mahāyāna and Vajrayāna Buddhist thought and practice came to influence all subsequent traditions of Buddhism in Tibet. Like Zhiyi, Atiśa outlined advanced practices of meditation oriented toward realizing the Realm of Reality (*dharmadhātu*) based on Mahāyāna sūtras, technical digests (*śāstra*), and the works of Nāgārjuna.

The Bengali Buddhist master Atiśa is well known among both traditional Tibetan and modern scholars for his *Lamp for the Path to Awakening*¹³ composed in Western Tibet for his Tibetan royal disciple Lhalama Jangchub Ö.¹⁴ The *Lamp* is generally considered to be the prototype for all subsequent stages of the path (*lam rim*) literature in Tibetan Buddhist scholastic history. Atiśa's *Lamp* became, according to the historian Ronald M. Davidson, "one of the most influential of Indian texts received by Tibetans" and was, "the model for mainstream Tibetan monastic Buddhists for the next nine hundred years" (Davidson 1995).¹⁵ However, my analysis of the ten worlds within Atiśa's thought comes from another of his important works, the *Stages of the Path to Awakening*.

Atiśa's *Stages of the Path to Awakening*,¹⁶ although just as influential as his *Lamp* in Tibetan scholastic history, is virtually unknown to later traditional and modern scholarship. Atiśa's *Stages* is not only the hidden fountainhead for the stages of the path (*lam rim*) tradition in Tibet, but also the foundation stone upon which Tibetan Buddhist teaching traditions on the awakening mind (*bodhicitta*), three vows theory (*sdom gsum*), pointing-out instructions (*ngo sprod*), and advanced innateist forms of non-dual mindfulness are built. I have recently published selections of this important work in my recent book, *Atiśa Dīpaṃkara, Illuminator of the Awakened Mind* (Apple, 2019) and a complete annotated translation and study is forthcoming (Apple, *forthcoming*).

Atiśa's Three Types of Individuals

Atiśa's understanding of the ten worlds are structured within his system of three types of individuals outlined in both his *Lamp* and *Stages*. The main body of the *Stages* opens with a classification of the three types of individuals. In his earlier composed *Lamp* Atiśa provides a brief description of these types of individuals. The *Lamp* (vs. 3-5) states,

A person of small capacity seeks only the pleasures of cyclic existence by whatever means possible and pursues his own benefit (v.3). The middling individual cares about his own peace, turning away from the pleasures of existence and reversing unwholesome deeds (v. 4). The supreme individual, because of personal suffering, seeks the complete extinction of others' suffering (v. 5).¹⁷

Atiśa cites in his *Commentary on the Difficult Points of the "Lamp for the Path to Awakening"* the great fourth century Indian master Vasubandhu as an authentic source for this threefold classification. The citation of Vasubandhu's *Treasury of Knowledge Auto-commentary* states,

The inferior one seeks his own happiness through various means, the middling seeks only to eliminate suffering, but does not seek happiness, because that is a source of suffering. The supreme person, through taking on suffering upon himself, seeks the happiness of others and thereby totally eliminates suffering, because the suffering of others is his suffering.¹⁸

Atiśa's Cosmology within the Three Types of Individuals

As mentioned, the cosmology of Tiantai Zhiyi's Ten Worlds is found within Atiśa's classification of these three types, the individuals of small, middling, or supreme capacity. The cosmology of the six paths of the realms of rebirth, or *samsāra*, for unawakened beings is outlined by Atiśa in the *Stages* sections on the individual of small capacity. For the small capacity individual, the *Stages*¹⁹ details the specific sufferings and anguishing conditions of the lower realms of rebirth (*durgati*) [36-51] including the realms of hell denizens (*nāraka*) [36-42], hungry ghosts (*preta*) [43-47], and animals (*tīraṅc*) along with Nāgas [48-51]. The names and general characteristics of the hell realms outlined by Atiśa conform to the well-known system of eight hot hells and eight cold hells found in Indian Buddhist works such as Vasubandhu's *Treasury of Knowledge* and its *Auto-commentary* as well as later Tibetan path literature.²⁰ However, the specific area sizes and lengths of lifespan of the various hot hells mentioned by Atiśa differ from currently known works. The *Stages* describes three types of hungry ghosts based on Asaṅga's *Yogācārabhūmi* differentiating them upon whether they

have external obstructions, internal obstructions, or obstructions that are both external and internal.²¹ The lifespans of hungry ghosts, animals, and Nāgas are derived from Vasubhandhu's *Treasury of Knowledge* and its *Auto-commentary*.²² Atiśa emphasizes that the sufferings of the three lower realms are uncontrollable, meaningless, and last for a long time. Atiśa encourages his audience to cultivate virtue after contemplating the fearful consequences of rebirth in any one of these lower realms. In this way, Atiśa's initial presentation of the worlds of the six states of rebirth up to this point in the *Stages* depicts these world realms as actual externally located cosmological realms. His presentation is pedagogical in nature instructing that the lower or higher states of rebirth are based on the principals of *karma* found in the Buddhist classical categories of the effects of virtuous or nonvirtuous actions.

Although these realms, or worlds, are depicted as actual cosmological states up to this point in the *Stages*, Atiśa then suddenly affirms in this work that "Afflictions and wrong-doing are self-manifestations of the mind"²³ [55], indicating that the anguishing experiences within the lower realms of rebirth are not external conditions but are appearances based on the state of one's own mind. Underlying this statement is Atiśa's Middle Way (*madhyamaka*) understanding of the mentalism of mere appearance based on the works of Nāgārjuna. Rather than existence residing in an external object, like Vaibhāṣika traditions, or residing in consciousness like followers of Yogācāra systems, Atiśa posits "mere appearances" (*snang ba tsam*) where all objects and cognitions are dependently designated and are therefore mere imputations (*prajñaptimatra*) by the mind. The dependent-arising of conventional reality occurs in correlation with the impurity or purity of one's awareness. In another work, Atiśa refers to this process as "the mere appearance of appropriate manifestations"²⁴ where perspectives and awarenesses transform appearances based upon one's progress on the stages on the path. In this way, for Atiśa, self-manifestations of the mind are mere appearances.²⁵ Atiśa clarifies the mentalism of mere appearances in his instructions at more advanced levels in the stages of the path.²⁶

After Atiśa's excursus on the lower realms of rebirth, he then discusses the dissatisfactory sufferings in the upper realms of humans, asuras, and gods. The *Stages* initially describes the human sufferings of birth, aging, sickness, and death illustrated in strikingly insightful detail [84-88]. The human sufferings within various situations are also depicted in his outline

of human sufferings including not finding what is sought [89], the problems of maintaining wealth [90], encountering enemies [91], and being separated from beloved friends and relatives [92]. The faults of cyclic existence concludes with a discussion of the three types of suffering based on five aggregates of clinging (*upādānaskandha*) [93-5].

The Cosmology of the Middling Capacity Individual

After Atiśa outlines the faults of cyclic existence, the stages of the individual of middling capacity focuses on the cause of cyclic existence and the path which liberates from cyclic existence [97-106]. Atiśa's individual of middling spiritual capacity corresponds with Zhiyi's realms of Voice-hearers, or *śrāvakas*, and Self-enlightened Ones, the *pratyekabuddhas*. Atiśa details the attainment of the cessation of cyclic existence for individuals of middling capacity by concisely explaining the meditation practices of serenity (*śamatha*) and special insight (*vipaśyanā*). At the middling capacity level, serenity, or quiescence, brings cessation to feelings and conceptual thoughts [104-105] while special insight eliminates all mental afflictions (*kleśa*) resulting in the achievement of Arhantship [106].

For Atiśa, the meditations on the stages of the middling capacity individual reverses the tendencies of taking rebirth among the six types of sentient beings with cyclic existence. The fulfillment of the middling capacity path stages overturns ignorance, self-grasping, and tendencies that arise due to mental afflictions [107]. The middling capacity individual achieves separation (*visaṃyoga*) from all sufferings of cyclic existence. They attain the various degrees of sanctity among the mainstream Buddhist stages of the path beginning with attainment of Stream-enterer (*srotaāpanna*) and culminating with the maturation effect (*vipāka*) of *nirvāṇa*, the result of Arhantship. Atiśa then specifies that the casually concordant effect (*niṣyanda*) of the middling individual's attainment of Arhantship is benefiting others through emanations (*rdzu 'phrul ≈ ṛddhī*) [108]. This point presumes the overall Mahāyāna orientation of the *Stages* as causally concordant effects are not possible for Arhats in works such as the *Abhidharmakośabhāṣya*.

The Cosmology of the Supreme Capacity Individual

After the stages of small and middling capacities, the *Stages* describes in great detail for the remainder of the work the practices, vows, meditation

objects, reversal of tendencies, and results for the supreme capacity individual [109-180]. The supreme capacity individual corresponds to the bodhisattva. The *Stages* provides a brief summary of the supreme capacity individual who cultivates the awakening mind (*bodhicitta*), integrates skillful means and wisdom, and seeks to attain omniscient buddhahood for the sake of others [109]. The summary is followed with an extensive explanation of the practices [110-130] and meditation objects [131-178] of the supreme capacity individual that cannot be covered in this paper. In brief, the supreme capacity individual cultivates advanced meditation practices of serenity [141-144], insight [145-157], and union [158-178]. The *Stages* instructs on the equalization of cyclic existence and *nirvāṇa* with one's own mind [150], providing advanced guidance on the principle of "the mere appearance of appropriate manifestations." Atiśa's *Stages* concludes with further guidance for achieving meditative stabilization in the nondual union of lucidity and awareness within one's own mind.²⁷

Atiśa's soteriological cosmology, like Zhiyi's, is based on the omnipresent Realm of Reality (*dharmadhātu*), which he describes in his *Song with a Vision for the Realm of Reality* and other works.²⁸ The Realm of Reality for Atiśa, in brief, is unborn, unceasing, ever-present, primordially pure, and unconditioned luminosity whose nature is *nirvāṇa*. As with Zhiyi, the Realm of Reality for Atiśa is perceived in meditation with subtle nonconceptual mental eyes. However, rather than applying a principle of mutual encompassment like Zhiyi, Atiśa differentiates the vision of the Realm of Reality based on progressive progress on the path to full awakening.

As illustrated in Table 2, beings in the six realms of cyclic existence suffer from mistaken appearances. For Atiśa, mistaken appearances are nonexistent, false, and erroneous, yet, from the perspective of beings in cyclic existence, such appearances are perceived as true/real before realization occurs in meditation. In Atiśa's system, as awareness is transformed and purified, the real condition of mistaken appearance is perceived by śrāvakas and pratyekabuddha's as selfless entities and perceived by bodhisattvas as mere appearances. Finally, Atiśa posits that buddhas are constantly in meditative equipoise fused with the Realm of Reality. A buddha, for Atiśa, has the pure appearance of nonappearance completely fused with ultimate reality in a nondualistic fashion whereby all conceptual thought has been eliminated and not even nonconceptual wisdom exists.²⁹

Table 2. The Ten Worlds within Atiśa’s Stages

	Realm	Experience	Appearances	Quality
Dharmadhātu Realm of Reality	Buddha	Total Fusion with Reality	Luminous Nonappearance	Awakened
	Bodhisattva	Awakening Mind	Mere Appearance	Unawakened
	Pratyekabuddha	Elimination of cognitive object conceptions	Selfless	
	Śrāvaka	Selflessness	Selfless	
	Gods	Happiness and separation	Mistaken appearance	
	Humans	Birth, aging, sickness, death		
	Asuras	Fighting		
	Animals	Fear and stupidity		
	Hungry Ghosts	Hunger and thirst		
	Hell-beings	Suffering and terror		

In brief, Atiśa exhibits in his *Stages* a cosmological understanding of the ten types of worlds found in the contemplative models of Zhiyi that also follows the teachings of Nāgārjuna. For Atiśa, however, the worlds are “the mere appearance of appropriate manifestations”³⁰ where perspectives and awarenesses transform appearances based upon one’s progress on the stages on the graduated path. Atiśa’s system also culminates in advanced meditative practices of non-duality that results in inconceivable buddhahood.

Conclusion

In this way, both Zhiyi and Atiśa follow Nāgārjuna and advocate a Middle Way that is contemplated around the *dharmadhātu*, the Realm of Reality, and which results in an inconceivable form of buddhahood. However, Zhiyi and Atiśa lived over four hundred years apart in time and formulated their own distinct systems of Buddhist world-realms within the varied historical conditions where their forms of Buddhism flourished, whether in East Asia or in South Asia. Zhiyi and Atiśa both formulated Buddhist soteriological systems that elucidated ten worlds, or realms, leading to inconceivable Buddhahood. Yet, they developed distinct systems for interpreting the place and meaning of those world-realms within their formulations of Buddhist cosmology and salvation.

Abbreviations and References

AK = *Abhidharmakośa* (Pradhan 1975)

AKBh = *Abhidharmakośabhāṣya* (Pradhan 1975)

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Notes

- 1 For the general understanding of "world" or "realm" in Buddhist discourses, I follow Buswell and Lopez (2014, s.v. loka (T. *'jig rten*; 世界/世間 C. *shijie/shijian*; J. *seikai/seken*; 世界/世間) defined as "a polysemous term with a wide range of literal and figurative senses...used to refer to a specific realm of various types of beings as well as more broadly to an entire world system." As Buswell and Lopez (2014, 220) also explain, the term *daśadhātu* (T. [gzugs can gyi] *kham s bcu*; 十界 C. *shijie*; J. *jikkai*) in Indo-Tibetan usage refers to the Abhidharma classification of "ten elements" that comprise five sense organs with their corresponding five sense objects while in East Asian forms of Buddhism the term was "appropriated to refer to ten "realms" or "destinies" of being..."
- 2 See Shen (2005) and Haiyan (2006) for examples of the complexity of Zhiyi's systemization of Buddhist thought and practice. See Shen (2014) for an overview of Zhiyi's doctrines and practices.
- 3 See Teiser (2014, 61) for a listing of Zhiyi's primary *sūtra commentaries*.
- 4 As pointed out by Swanson (2018, 816), it is important to note that, for Zhiyi, the "three thousand realms" cultivation is part of a broader contemplation that guides the practitioner through a sequence of applying the Threefold truth of *conventionality, emptiness, middle* to the Inconceivable.
- 5 Translation based on Swanson (2018), modified according to Lopez and Stone (2019, 68). Other translations of the passage are in Hurvitz 1963; Hurvitz, *et al.* 1969, 165-166; Swanson 1989, 13; Stone 1999, 179; Kantor 2009, 340; Lin 2011, 211. See Ziporyn 2018 for a review of Swanson's (2018) translation of the passage. See Kanno 1992 for a modern study in Japanese focused on this passage.
- 6 The canonical source for Zhiyi's ten realms is not clear. The listing may come from Kumārajīva's version of the *Lotus Sutra* (*Miaofa lianhua jing* 妙法蓮華經 T. 262, 9, 47c25-48a4), the *Huayan jing* (華嚴經 T. 9, 572a), or the *Da zhidu lun* 大智度論 (T. 1509, 25, 257c-258b). See Kanno (1992, 40-41) and Stone (1999, 419n96). Note that the listing located in Chapter 19 of Kumārajīva's *Lotus Sutra* translation (Kubo and Yuyama 2007, 252) is not found in the Sanskrit version (KN 356-357).

- 7 *Miaofa lianhuajing xuanyi* (妙法蓮華經玄義; 693c16, 此一法界具十如是, 十法界具百如是。又一法界具九法界, 則有百法界, 千如是。東為五差: 一、惡。二、善。三、二乘。四、菩薩。五、佛。判為二法: 前四是權法, 後一是實法, 細論各具權實, 且依兩義; Swanson 1989, 182.
- 8 Swanson (2013, 203): “the ten “suchlike” characteristics of reality, based on Kumārajīva’s translation of the *Lotus Sūtra*: suchlike appearances 相, nature 性, essence 體, power 力, activity 作, causes 因, conditions 緣, results 果, retribution 報, and “beginning and end ultimately equal” 本末究竟等.” See Robert (2011) on the ten suchnesses in Chinese translations of the *Lotus Sutra*.
- 9 Swanson 1989, 181-182; *Fahua xuanyi* 693c7-16.
- 10 Swanson 1989, 181-182; *Fahua xuanyi* 693c7-16.
- 11 On the name “Atiśa” see Apple (2018, 342n9) and Apple (2019, 251n3).
- 12 Roger R. Jackson, back cover, *Atiśa Dīpaṃkara, Illuminator of the Awakened Mind* (Apple 2019).
- 13 **Bodhipathapradīpa*, *Byang chub lam gyi sgron ma*; hereafter *Lamp*.
- 14 Tib. *lha bla ma byang chub ’od*.
- 15 The *Lamp* has been translated into English at least seven times since the 1893 study of Sarat Chandra Das and utilized by contemporary Tibetan teachers such as the Dalai Lama (2002) for teaching Buddhism to general audiences. The *Lamp* has also recently been translated into Japanese (Mochizuki 2015).
- 16 Tib. *Byang chub lam gyi rim pa*, Skt. **Bodhipathakrama*; hereafter *Stages*; Apple, forthcoming.
- 17 *Bodhipathapradīpaḥ*, vv. 3–5: // gang zhig thabs ni gang dag gis / ’khor ba’i bde ba tsam dag la / rang nyid don du gnyer byed pa / de ni skyes bu tha mar shes (v.3) // srid pa’i bde la rgyab phyogs shing / sdig pa’i las las ldog bdag nyid / gang zhig rang zhi tsam don gnyer / skyes bu de ni ’bring zhes bya (v.4) // rang rgyud gtogs pa’i sdug bsngal gyis / gang zhig gzhan gi sdug bsngal kun / yang dag zad par kun nas ’dod / skyes bu de ni mchog yin no (v.5) /. English translation Apple 2019, 182.
- 18 *Bodhimārgapradīpapañjikā* (Sherburne 2000, 28): *dman pa de dang de’i thabs kyis rang gi rgyud du gtogs pa’i bde ba don du gnyer / ’bring po sdug bsngal ldog pa kho na’o bde min gang phyir de ni sdug bsngal gnas yin phyir // dam pa rang gi rgyud la yod pa’i sdug bsngal rnam kyis gzhan dag la ni bde ba dang / sdug bsngal dag gtan ldog kho na don gnyer gang phyir de yi sdug bsngal gyis de sdug bsngal phyir /*. *Abhidharmakośabhāṣya*, ad 3.93 (Pradhan 1975, 182): *hīnaḥ prārthayate svasantatigataṃ yais tair upāyair sukhā / madhyo duḥkhanivṛttim eva na sukhāṃ duḥkhāspadaṃ tad yataḥ // śreṣṭhaḥ prārthayate svasantatigatair duḥkhair pareṣāṃ sukhā / duḥkhātyantānivṛttim eva ca yatas tadduḥkhaduḥkhyeva saḥ /*. Cf. Sherburne 2000, 29; Roesler 2009, 343-4; Engle 2009, 402-3, note 79.
- 19 Bracketed numbers are references to the section numbers in the translation (Apple, forthcoming). The Tibetan copyist of the manuscript has provided vertical line punctuation marks (*shad*) indicating divisions within the sections or stanzas and I have sequentially numbered these sections [1-181].
- 20 See AK and AKBH ad 3.58 to 3.59c-d.
- 21 *Yogācārabhūmi* (*Bhattacharya* 1957, 87.17-88.20): *pretāḥ puna samāsatas trividhā bahirbhojanapānakṛtāvaraṇā adhyātmaṃ bhojapānakṛtāvaraṇā bhojanapānakṛtāvaraṇāśca .../*.
- 22 Cf. AK, AKBh, chapter 3.

- 23 Tib. *nyon mongs sdig sems rang snang shar ba*
- 24 Tib. *rang snang gi snang ba tsam*.
- 25 On Atiśa's Middle Way mentalism and mere appearances see discussions in *Jewels of the Middle Way* (Apple 2018), pp. 40, 182-84, 207-211, 244, 246, 258.
- 26 See *Stages* (Apple forthcoming), stanza 165.
- 27 Tib. *rang sems gnyis med zung 'jug*.
- 28 *The Song with a Vision for the Realm of Reality (Dharmadhātudarśanagīti)*, see Apple 2019, Chapter 6 for full translation.
- 29 See Apple 2022 for an overview and Apple 2018 for details on these principals of Atiśa's system.
- 30 Tib. *rang snang gi snang ba tsam*.

