

Interpretation of “Ten Suchness” and its Transition

NISHI Yasutomo

Essays on Sanskrit and Buddhist Culture:

Prof. Y. MATSUNAMI's Felicitation Volume presented to him on his seventieth birthday,

2007, Feb.

Interpretation of “Ten Suchness” and its Transition

NISHI Yasutomo

Introduction

The *Lotus Sūtra*, one of the early Mahāyana Sūtras, came to existence around 150 A.D., and it is still one of the Buddhist Sūtras that is expressly popular in the world today.

It has been said that there were six classical Chinese translations of the *Lotus Sūtra*. These six are: *Zheng-fahua-jing* (『正法華經』) in ten volumes with twenty-seven chapters (translated by Dharmarakṣa in 286 A.D.); *Lotus Sūtra, Miaofa-lianhua-jing* (『妙法蓮華經』), in seven volumes with twenty-seven chapters (translated by Kumārajīva in 406 A.D.); *Tianpin-miaofa-lianhua-jing* (『添品妙法蓮華經』) in seven volumes with twenty-seven chapters (translated by Jñānagupta and Paramārtha in 601 A.D.); *Satan-fentuoli-jing* (『薩曇分陀利經』); *Fahua-sanmei-jing* (『法華三昧經』); and *Sanche-youyin-huozhai-jing* (『三車誘引火宅經』). However, out of these six, three translations; the *Satan-fentuoli-jing*, the *Fahua-sanmei-jing*, and the *Sanche-youyin-huozhai-jing* are presently missing and cannot be acquired.

Since the original text of the existing three classical Chinese translations of the *Lotus Sūtra* is unknown, researches concerning the original text of the *Lotus Sūtra* has extensively been performed.

“Ten Suchness” is a passage from the Kumārajīva’s translation of Skillful Means (chapter two) of the *Lotus Sūtra, Miaofa-lianhua-jing* (『妙法蓮華經』). It is said as the simple expression of the ‘true entity of all phenomena (zhufa-shixiang; 諸法実相)’, and this is one of the methods representing the teaching of the *Lotus Sūtra*. Due to the above reason, the Ten Suchness is also called “*Lue-fahua*; 略法華” or an abridgment of the *Lotus Sūtra*.

Factors of the Ten Suchness are ‘form (xiang; 相)’, ‘nature (xing; 性)’, ‘embodiment (ti; 体)’, ‘potency (li; 力)’, ‘function (zuo; 作)’, ‘primary cause

(yin; 因)', 'secondary cause (yuan; 緣)', 'effect (guo; 果)', 'recompense (bao; 報)' and 'complete fundamental whole (benmo-jiujing-deng; 本末究竟等)'. The factor 'complete fundamental whole' means the other nine factors ('form' to 'recompense') are consistently equal. Therefore, the Ten Suchness indicates that all of these ten factors are the truth and equal in any aspect.

Previous studies have clarified the Ten Suchness in comparison with the Sanskrit version of Suchness (hereafter Suchness in the *Saddharmapūṇḍarīka*). Examples of such studies are; 'Dubious Nature of Ten Suchness Text'¹, 'Interpretation of Ten Nyoze'², 'The Ten Suchness'³, and 'The Meaning of *shi ru shi* 十如是'⁴. None of these papers, however, refers to how the Ten Suchness has developed.

In this paper, based on previous studies of the Sanskrit interpretation of the Suchness, and at the same time, by comparing the *Saddharmapūṇḍarīka* with classical Chinese, Tibetan, French, and English translation of the *Lotus Sūtra*, I will discuss the establishment of the Ten Suchness.

1. The Ten Suchness in Sanskrit and Classical Chinese

Corresponding passages of what is said to be the Ten Suchness in the *Saddharmapūṇḍarīka* and the classical Chinese translation are indicated below:

¹ Giei Honda: 'Dubious Nature of Ten Suchness Text (Jūnyo honbun ni taisuru gigi)', *Inner and Outer of Buddhist Sutra, (Butten no naisou to gaisou)*, Kōbundō-syobō, 1934, pp.359-386.

² Yukio Sakamoto: 'Interpretation of Ten Nyoze', edited by Yensho Kanakura, D. Litt.: *The Lotus Sutra and The Development of Buddhist Thought*, Heirakuji Shoten Kyoto, 1970, pp.275-316.

³ Kazuyoshi Kino: 'Concerning the Ten Suchness (Jūnyoze ni tsuite)', *Search for Lotus Sutra (Hokekyō no Tankyū)*, *The Lotus Sutra chapter Two—Existence of Real Facts (The true entity of all phenomena)*, Heirakuji Shoten, 1962, pp.100-112.

⁴ Eikan Taki: 'The Meaning of *shi ru shi* 十如是', *Journal of Indian and Buddhist Studies (Indo-gaku Bukkyō-gaku Kenkyū)* Vol. L Number 2, 2002, pp.916-919.

(1) *Saddharmapundarīka*⁵

mahāścaryādbhuta-prāptāḥ śāriputra tathāgatā arhantaḥ samyak-sambuddhāḥ | alaṃ śāriputra etāvad eva bhāṣituṃ bhavatu paramāścarya-prāptāḥ śāriputra tathāgatā arhantaḥ samyak-sambuddhāḥ | tathāgata eva śāriputra tathāgatasya dharmam deśayed yān dharmāms tathāgato jānāti | sarva-dharmān api śāriputra tathāgata eva deśayati | sarva-dharmān api tathāgata eva jānāti | ye ca te dharmā yathā ca te dharmā yādṛśās ca te dharmā yallakṣaṇās ca te dharmā yatsvabhāvās ca te dharmāḥ | ye ca yathā ca yādṛśās ca yallakṣaṇās ca yatsvabhāvās ca te dharmā iti | teṣu dharmeṣu tathāgata eva pratyakṣo 'parokṣaḥ ||

(translation)

Śāriputra, tathāgatas, those who are worth revering and have truly awaken to the truth, have obtained things to be great, wonderful and marvelous.

Śāriputra, do not preach only in this manner, Śāriputra, tathāgatas, those who are worth revering and have truly awaken to the truth, have obtained things to be supreme and wonderful.

Śāriputra, only tathāgata can preach the teaching of tathāgata which tathāgata knows.

Moreover, Śāriputra, all the teachings are preached only by tathāgata.

Furthermore, only tathāgata knows all the teachings.

And (1) what (ye) these teachings are. And (2) in which manner/way (yathā) these various teachings are. And (3) like what (yādṛśās) these teachings are. And (4) of what nature (yal-lakṣaṇās) these teachings are. And (5) of what characteristics (yat-svabhāvās) these teaching are.

Namely, what (ye), in which manner/way (yathā), like what (yādṛśās), of what nature (yal-lakṣaṇās), and of what characteristics (yat-svabhāvās) these teachings are.

Only tathāgata, concerning these teachings, can grasp and recognize.

⁵ H.Kern, B. Nanjio: *Saddharmapundarīka*, (Bibliotheca Buddhica No.10) St.-Petersbourg, 1908-12, pp.29-30.

(1) Classical Chinese Translation

(a) Chapter Two of Kumārajīva's translation of the *Lotus Sūtra*, *Miaofa-lianhua-jing* (『妙法蓮華經』), the Skillful Means⁶

舍利弗。取要言之。無量無邊未曾有法。佛悉成就。止舍利弗。不須復說。所以者何。佛所成就第一希有難解之法。唯佛與佛乃能究盡諸法實相。所謂諸法如是相。如是性。如是體。如是力。如是作。如是因。如是緣。如是果。如是報。如是本末究竟等。

(b) Chapter Two of Dharmarakṣa's translation, the *Zheng-fahua-jing* (『正法華經』)⁷

又舍利弗。如來觀察人所緣起。善權方便隨誼順導。猗靡現慧各為分別。而散法誼用度群生。以大智慧力無所畏。一心脫門三昧正受。不可限量。所說經典不可及逮。而如來尊較略說耳。大聖所說得未曾有巍巍難量。如來皆了諸法所由。從何所來諸法自然。分別法貌衆相根本知法自然。

(c) Chapter Two of Jñānagupta and Paramārtha's translation, the *Tianpin-miaofa-lianhua-jing* (『添品妙法蓮華經』)⁸

舍利弗。取要言之。無量無邊未曾有法。佛悉成就。止舍利弗。不須復說。所以者何。佛所成就第一希有難解之法惟佛與佛乃能究盡。諸法實相。所謂諸法。如是相如是性如是體如是力如是作如是因如是緣如是果如是報如是本末究竟等。

Thus the ten factors of dharmas are mentioned in the Chinese translations. In Sanskrit, there are only five of them. Furthermore, in the

⁶ J. Takakusu, K. Watanabe(ed.): *The Taisho Shinshu Daizokyo (The Tripitaka in Chinese) Vol.9*, The Taisho Shinshu Daizokyo Kanko Kai (Society for the Publication of the Taisho Tripitaka), Tokyo, 1925, repr. 1988, p.5c.

⁷ J. Takakusu, K. Watanabe(ed.): *The Taisho Shinshu Daizokyo Vol.9, op. cit.*, p.68a.

⁸ J. Takakusu, K. Watanabe(ed.): *The Taisho Shinshu Daizokyo Vol.9, op. cit.*, p.138c.

passages of Tibetan⁹, French¹⁰, English¹¹ translation the five factors of dharmas are listed.

2. Interpretation of Suchness in the *Saddharmapuṇḍarīka* to present

Differences in description of the Suchness in both *Saddharmapuṇḍarīka* and the classical Chinese have been deeply examined and pointed out by many researchers. Nevertheless, on the basis of these previous studies, I would like to once again compare and contrast the factors and contents of the Suchness.

In this chapter, I will reexamine the interpretation of the Suchness in the *Saddharmapuṇḍarīka* in prior research.

Presently, more than thirty manuscripts of the *Saddharmapuṇḍarīka* are available. Based on these manuscripts, five editions have been published. The manuscripts of the *Saddharmapuṇḍarīka* have been discovered since nineteenth century on various expeditions. These manuscripts are roughly classified into three and called Nepalese Manuscripts, Central Asian Manuscripts, and Gilgit (Kashmir) Manuscripts depending on the location of discovery. Even the oldest fragments cannot be dated before fifth century.¹²

⁹ de bshin gśegs pas chos gañ mkyen pañi chos de yañ de bshin gśegs pas de bshin gśegs pa ñid la ḥchas do | ... chos rhams cad kyañ de bshin gśegs pa ñid ston to | chos thams cad kyañ de bshin gśegs pa ñid kyis mkhyen te chos de dog gañ yin pa dañ | chos de dag ji lta bu yin pa dañ | chos de dag gi mtshan ñid gañ yin pa dañ | chos de dog gi ño bo ñid ci yin pa dañ | chos de dag gañ yin pa dañ | ji lta bu yin pa dañ ci ḥdra ba dañ | mtshan ñid gañ yin pa dañ | ño bo ñid ci yin pa yañ mkhyen to | (Otani University(ed.): *Tibetan tripitaka peking edition Vol.30*, the Otani university, Kyoto, 1955, 15a4, p.8.)

¹⁰ Le Tathâgata seul ô Çâriputra, enseigne toutes les lois car le Tathâgata seul les connaît toutes. Ce que sont ces lois, comment sont-elles, quelles sont-elles, de quoi sont-elles le caractère, quelle nature proper ont-elles? (E.Burnouf: *Lotus de la Bonne loi*, A L'imprimerie Nationale, 1852, p. 20.)

¹¹ And all laws, Sâriputra, are taught by the Tathâgata, and by him alone; no one but he knows all laws, what they are, how they are, like what they are, of what characteristics and of what nature they are. (H.Kern: *Saddharma-pundarīka or The Lotus of the True Law*, Sacred Books of the East 21, Oxford, 1884, p.32.)

¹² The author of the *Saddharmapuṇḍarīka* is unknown, but through research on establishment of the original text of the *Lotus Sūtra*, it is known that the basic model of the sūtra was almost completed by 150 A.D. Still, portion of the oldest manuscripts of the *Lotus Sūtra* belongs to Nepalese Manuscripts and is in possession of National Archives of India and it is written on bark skin. (K. Tsukamoto, R. Taga, R. Mitomo, M.

Here in this paper, for the base text of the *Saddharmapūṇḍarīka*, I will refer to the critical edition of the H. Kern and B. Nanjio¹³, which is most commonly used. This revised text is based on six Nepalese manuscripts with Central Asian Manuscript as references and have notes of how contents were edited. This edition is most utilised as the base text in the studies of the *Lotus Sūtra*.¹⁴

First, on the *Saddharmapūṇḍarīka*.

As I have stated in chapter one, in the *Saddharmapūṇḍarīka*, corresponding passage of the Ten Suchness have only five factors as follows;¹⁵

- (1) 'ye' has the meaning of 'what' and is usually translated as "hewu; 何物" and "rushu; 如是" in classical Chinese.
- (2) 'yathā' has the meaning of 'in which manner or way' and is usually translated as "ruhe; 如何" and "rushu; 如是" in classical Chinese.
- (3) 'yādṛśās' has the meaning of 'like what' and is usually translated as "shi; 似" and "rushu; 如是" in classical Chinese.
- (4) 'yal-lakṣanās' has the meaning of 'of what characteristic' and usually translated as "xiang; 相" in classical Chinese.
- (5) 'yat-svabhāvās' has the meaning of 'of what nature' and is usually translated as "xing; 性" and "ti; 體" in classical Chinese.

In the *Lotus Sūtra*, ten factors are regarded as, 'form', 'nature',

Yamazaki, and Y. Kawazoe: *Sanskrit Manuscripts of Saddharmapūṇḍarīka, Collected from Nepal, Kashmir and Central Asia Romanized Text and Index*, Vol. II, 1988. pp.20-22.)

¹³ H.Kern, B. Nanjio : *op. cit.*

¹⁴ The six Nepalese Manuscripts are: two manuscripts (C4, C5) owned by Cambridge University; (B) owned by British Museum; (R) The Royal Asiatic Society; Watters Manuscript; (K) Ekai Kawaguchi Manuscript owned by Tokyo University Library (=T8). Recently, it has been pointed out that it is problematic to have edited the text on the basis of different types of manuscripts, and the areas where manuscripts were discovered were misunderstood.

¹⁵ As references, used M. Monier-Williams: *Sanskrit-English Dictionary*, Oxford, 1951 and F. Edgerton: *Buddhist Hybrid Sanskrit Dictionary*, Motilal Banarsidass Publishers Private LTD. Delhi, 1970 as Sanskrit dictionary; U. Wogiwara(ed., repr.): *Sanskrit-Japanese Dictionary*, Kodansya LTD. Tokyo, 1986 and A. Hirakawa: *A Buddhist Chinese-Sanskrit Dictionary*, The Reiyukai Tokyo, 1997 as Chinese dictionary.

‘embodiment’, ‘potency’, ‘function’, ‘primary cause’, ‘secondary cause’, ‘effect’, ‘recompense’ and ‘complete fundamental whole’. If compared with the Ten Suchness in the classical Chinese translations, only five factors are found in the *Saddharmapuṇḍarīka*.

It is clear that descriptions indicated in these two sutras are expressed in different dimensions, although it directly expresses what exactly “dharmas” are. When these are compared, the expression of dharmas used in the *Lotus Sūtra* is even clearer and more specific.

To explain what “dharmas” are, the *Saddharmapuṇḍarīka* uses five factors and the *Lotus Sūtra* classifies and explains them in ten factors.

So far many manuscripts of the *Saddharmapuṇḍarīka* have been discovered. However, all the manuscripts list only five factors. The original text of the *Lotus Sūtra*, which Kumārajīva translated from, is still unknown. Nonetheless, I presume that the original of the *Lotus Sūtra* may perhaps be similar to the manuscripts of the *Saddharmapuṇḍarīka*.

If that is true, the question why the *Lotus Sūtra* refers to the Ten Suchness will arise.

Here, I will retrace the interpretation of the Ten Suchness stated in the *Saddharmapuṇḍarīka*.

Dr. Sakamoto¹⁶ explains various interpretation and meaning of the Ten Suchness to the present. However it elucidates the views in Chinese commentaries, which were created after Kumārajīva. He does not mention the way how the Ten Suchness was created.

Also, Dr. Giei Honda¹⁷ pays attention to five kinds of dharma from the oldest commentary of the *Lotus Sūtra*, Vasubandhu’s *Saddharmapuṇḍarīka-sūtra-upadeśa*, ‘*Fahua-jing-lun* (『法華經論』)’.

唯佛如來知一切法。舍利弗。唯佛如來能說一切法。何等法·云何法·何似法·何相法·何體法何等云·何·何似·何相·何體。如是等一切法如來現見非不現見。¹⁸

¹⁶ Yukio Sakamoto : *op. cit.*

¹⁷ Giei Honda : *op. cit.*

Above description shows that the five factors which appear in the *Saddharmapuṇḍarīka* match the five kinds of dharmas in Vasubandhu's commentary. Thereupon, with regard to the reason why Kumārajīva expanded the five dharmas into the Ten Suchness, Dr. Honda explains that Kumārajīva may have referred to the teaching of the *Mahāprajñāpāramitā-śāstra*.

Furthermore, this *Mahāprajñāpāramitā-śāstra* is said to be translated by Kumārajīva in 405 A.D., and the year in which he translated the *Lotus Sūtra* is said to be year 408 A.D. Therefore, the *Lotus Sūtra* is known to be translated three years after the *Mahāprajñāpāramitā-śāstra*.¹⁹

I will indicate explanation of “dharmas” in the *Mahāprajñāpāramitā-śāstra* below.

復次一一法有九種。一者有體。二者各各有法。如眼耳雖同四大造而眼獨能見。耳無見功。又如火以熱爲法而不能潤。三者諸法各有力。如火以燒爲力水以潤爲力。四者諸法各自有因。五者諸法各自有緣。六者諸法各自有果。七者諸法各自有性。八者諸法各有限礙。九者諸法各各有開通方便。諸法生時體及餘法凡有九事。²⁰

In *Mahāprajñāpāramitā-śāstra*, dharmas are explained on the basis of nine factors; ‘embodiment (ti; 體)’, ‘dharma (fa; 法)’, ‘potency (li; 力)’, ‘primary cause (yin; 因)’, ‘secondary cause (yuan; 緣)’, ‘effects (guo; 果)’, ‘nature’, ‘finite (youxian; 有限)’, and ‘skillful means (kaitong-fangbian; 開通方便)’. Dr. Honda states that Kumārajīva unfolded the Ten Suchness based on these factors.

Kazuyoshi Kino²¹, in agreement with Dr. Honda's view, states that there are only five factors in the *Saddharmapuṇḍarīka* and Kumārajīva

¹⁸ Vasubandhu(*interpretation*), Bodhiruci(*trans.*): *Saddharmapuṇḍarīka-sūtra-upadeśa*, J. Takakusu, K. Watanabe(*ed.*): *The Taisho Shinshu Daizokyo Vol.26, op. cit.*, 1926, repr. 1976, p.4c. Dot(•) was inserted by the author.

¹⁹ J. Takakusu, K. Watanabe(*ed.*): *The Taisho Shinshu Daizokyo Vol.25, op. cit.*, 1927, repr. 1960, pp.1-756.

²⁰ J. Takakusu, K. Watanabe(*ed.*): *The Taisho Shinshu Daizokyo Vol.25, op. cit.*, p.298c. Underlines (___) are inserted by the author.

²¹ Kazuyoshi Kino : *op. cit.*

expanded to Ten Suchness based on nine kinds of dharmas from the *Mahāprajñāpāramitā-śāstra*.

However, Eikan Taki²² opposes their idea. He states in his paper that existing interpretations of the Ten Suchness are influenced by the later developed theory of ‘the true entity of all phenomena’, and it is important to understand that the Ten Suchness only exists in the *Saddharmapūṇḍarīka*. The contents of the Ten Suchness corresponds to the contents of the ‘Parable of the Medicinal Herbs’, Chapter Five of the *Lotus Sūtra*. He indicates that Kumārajīva has translated the Ten Suchness bearing the Parable of the Medicinal Herbs in mind.

He also states in his paper that in verses of Chapter Five of the *Lotus Sūtra*, ‘potency’, ‘secondary cause’, ‘embodiment’, ‘form’, ‘nature’, ‘primary cause (secondary cause)’, ‘function’, ‘effect’ are employed. With regard to the meaning of ‘potency’, ‘embodiment’, ‘form’, ‘nature’, and ‘effect’ some correspondences are found between the Ten Suchness and the Chapter Five of the *Lotus Sūtra*. However, my theory is that in the Ten Suchness, both factors of ‘primary cause’ and ‘secondary cause’ were used to explain the dharmas. On the other hand, in the Chapter Five of the *Lotus Sūtra*, they were expounded as one of the method to guide one to the Buddha Way. The meaning of the former is different from that of latter.

As stated above, there are different interpretations of the Suchness in the *Saddharmapūṇḍarīka*. To summarize these opinions, they can be classified into two categories: Dr. Honda and Kino’s interpretation and Taki’s interpretation.

Up to this point, from researches of the Suchness in the *Saddharmapūṇḍarīka*, factors corresponding with the factors of the Ten Suchness in the classical Chinese translations are: in the *Saddharmapūṇḍarīka*, ‘suchness’, ‘form’, ‘nature’, and ‘embodiment’; in the *Mahāprajñāpāramitā-śāstra*, ‘embodiment’, ‘potency’, ‘primary cause’, ‘secondary cause’, ‘effect’, and ‘nature’; and in Chapter Five of the *Lotus Sūtra*; ‘potency’, ‘embodiment’, ‘form’, ‘nature’, and ‘effect’.

²² Eikan Taki : *op. cit.*

In the Ten Suchness of the classical Chinese, the factors whose equivalents have not been found are those of ‘function’, ‘recompense’, and ‘complete fundamental whole’.

Regarding these three factors in the Ten Suchness in classical Chinese will be explained in next chapter.

3. Establishment of the Ten Suchness

In this chapter, I will examine the establishment of the Ten Suchness. The *Lotus Sūtra* is one of the sūtras in the early period of Mahāyāna Sūtras. However, the *Aṣṭaśāhasrikā-Prajñāpāramitā*²³ is said to be the first to be ever composed as an Early Mahāyāna Sūtra. I will extract passages from that sūtra below:

katham punar anena śikṣitavyaṃ katham atītānāgata-
pratyutpannānāṃ buddhānāṃ bhagavatāṃ kuśala-mūlaṃ
parigrahītavyaṃ katham ca parigrhītāṃ superigrhītāṃ bhavati
katham ca pariṇāmayitavyaṃ katham ca superiṇāmitāṃ bhavaty
anuttarāyāṃ samyaksambodhau ||
ihānena bodhisattva-yānikena kula-putreṇa vā kula-duhitrā vā
tathāgatam anabhyākhyātu-kāmenaivam tat sarvaṃ kuśala-mūlam
anumoditavyam evaṃ pariṇāmayitavyaṃ yathā te tathāgatā arhantaḥ
samyaksambuddhā buddha-jñānena buddha-cakṣuṣā jānanti paśyanti
tat kuśala-mūlaṃ yaj-jātikam yan-nikāyam yādrśam yat-svabhāvam
yal-lakṣaṇam yayā dharmatayā samvidyate tathā ’numode tat kuśala-
mūlam yathā ca te tathāgatā arhantaḥ samyaksambuddhā
abhyanujānanti pariṇāmyamānaṃ tat kuśala-mūlam anuttarāyāṃ
samyaksambodhau tathā’ham pariṇāmayāmīti ||

(Translation)

Then, how should it be learned by him. How should a root of merit of the Honored ones, Buddhas of the past, future and present, be grasped. And how

²³ U. WOGIHARA: *Abhisamayālaṃkāraḥ Prajñāpāramitāvyākhyā*, Tokyo The Toyo Bunko 1932, Rep.1973, p.357. Underline (___) was inserted by the author.

does what was grasped become well-grasped. How should it be transferred. And how is it be well-transferred to supreme perfect enlightenment.

In this world, a son or a daughter of the noble family who is on a vehicle of bodhisattvas, who is not wanting to slander the tathāgata, should rejoice in all the root of merit, and should transferred in this manner. As those tathāgatas, who are worth revering and correctly awaken to the truth, by the wisdom of buddha and the eyes of buddha, know and perceive ‘what kind of part,’ ‘how did it occur?’ ‘like what,’ ‘of what nature’ and ‘of what characteristic’ this root of merit is, so I rejoice in the root of merit. And, as those tathāgatas, who are worth revering and correctly awaken to the truth, transferring the root of merit, approve [it], so I transfer the root of merit to supreme perfect enlightenment.”

This passage is from “Dedication and Jubilation” Chapter Six of the *Aṣṭaśāhasrikā-Prajñāpāramitā*. This indicates that the true nature of “root of merit” is displayed by the “nature of dharma”.

It is explained here that, by nature of dharma, yaj-jātikam, yan-nikāyam, yādṛṣam, yat-svabhāvam, and yal-lakṣaṇam will become evident and more precise. In other words, the nature of dharma is composed of these five factors. The words which are common with the Suchness in the *Saddharmapuṇḍarīka* are only three factors, yādṛṣam, yat-svabhāvam, and yal-lakṣaṇam.

Although the other terms used in the Ten Suchness of the *Saddharmapuṇḍarīka* cannot be found in the *Aṣṭaśāhasrikā-Prajñāpāramitā*. Sanskrit words which contain the meaning of the other terms in the Ten Suchness such as ‘function (bhāva)’ and ‘effect (phala)’ are found. For example, hetu (primary cause) -phala (effects) -bhāva (recompense)²⁴ are those of them. Although some of the factors of the Suchness in the *Aṣṭaśāhasrikā-Prajñāpāramitā* do correspond with the *Lotus Sūtra*, not all ten factors can be found.

Now, there only remains the last factor, “complete fundamental whole.” Regarding this factor, there are two grounds for my hypothesis.

²⁴ U.Wogihara: *Abhisamayālaṅkāraḷokā Prajñāpāramitāvyākhyā*, Tokyo The Toyo Bunko 1932, Rep.1973, p.790, p.806; R. Keira and N. Ueda: *Sanskrit Word-Index to the Abhisamayālaṅkāraḷokā Prajñāpāramitāvyākhyā* (U. Wogihara edition), The Sankibo Press, Tokyo, 1998, p.782.

1. In the *Aṣṭaśāhasrikā-Prajñāpāramitā*, the true state of all phenomena is consistently explained as emptiness. Doctrine of emptiness taught in the *Prajñāpāramitā Sūtra*, which was established before Lotus Sūtra, was reflected in the Ten Suchness.
2. In Buddhist teaching, a group of items are compiled as a list called Dharma-number (Hossu; 法数).

Now the first ground.

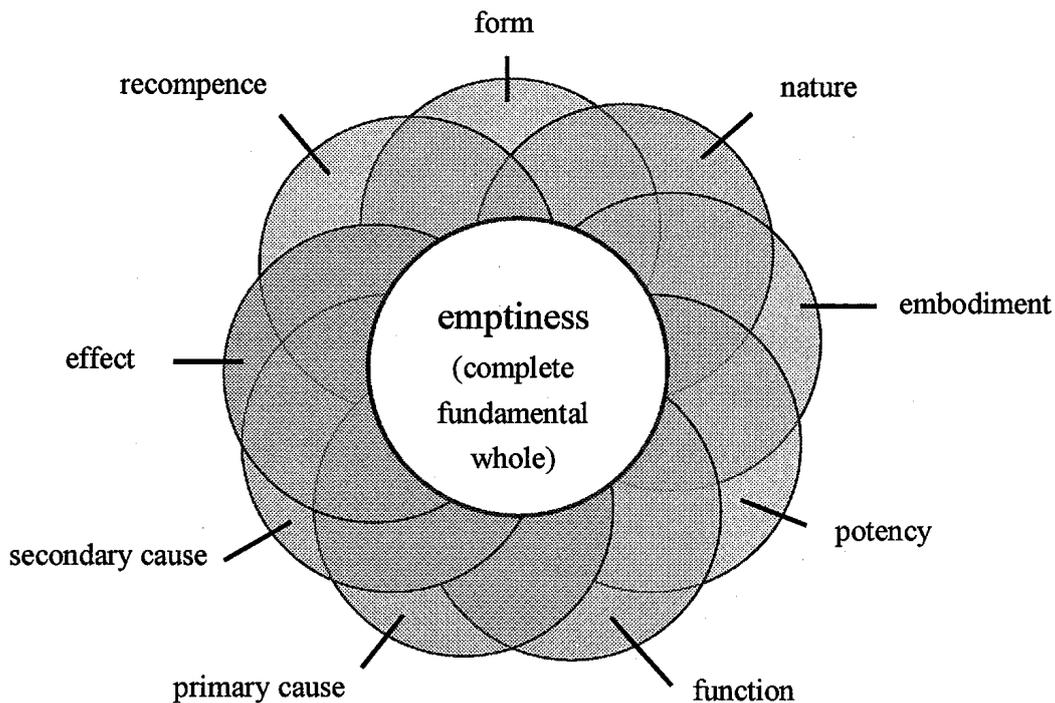
Lotus Sūtra is an early Mahāyāna Sūtra, and basic characteristic of the doctrine of Mahāyāna Buddhism is to have the concept of emptiness. According to this concept, the ten factors in the Ten Suchness, which appears in the *Lotus Sūtra*, explains that the true state of all phenomena must all be empty or void.

Namely, form = nature = embodiment = potency = function = primary cause = secondary cause = effect = recompense = form = nature = and so on.

In the Ten Suchness, it is explained that the true state of all phenomena with nine different factors, i.e., ‘form’, ‘nature’, ‘embodiment’, ‘potency’, ‘function’, ‘primary cause’, ‘secondary cause’, ‘effect’, and ‘recompense’. These nine factors, by adopting the characteristics of emptiness from the doctrine of Mahāyāna Buddhism, can be considered as the factor of ‘complete fundamental whole.’ In other words, ‘complete fundamental whole’ unifies the nine factors into one.

Therefore, “= (equal)” means that they all equally have the nature of suchness or emptiness. Although there are nine separate factors of ‘form’, ‘nature’, ‘embodiment’, ‘potency’, ‘function’, ‘primary cause’, ‘secondary cause’, ‘effect’, and ‘recompense’, all of these have no distinction among them and all are identical or considered empty.

To illustrate the idea above into a diagram, it can be shown as below.



That is to say, my hypothesis is that dharma is specifically shown with the nine factors, i.e., ‘form’, ‘nature’, ‘embodiment’, ‘potency’, ‘function’, ‘primary cause’, ‘secondary cause’, ‘effect’, and ‘recompence’ and regarded as the root of each of factors. In other words, the nine factors are equally rooted on emptiness, and what is interpreted as the Ten Suchness is represented by ‘complete fundamental whole’.

Next is on second ground.

In Buddhism, there is an idea of Dharma-number (Hossu; 法数)²⁵. Dharma-number is collection of Buddhist doctrine in the form easy to memorize.

For example, in the Four Sufferings and Eight Distresses, the contents of suffering and distresses are: suffering of birth (sheng-ku; 生苦), suffering of old age (lao-ku; 老苦), suffering of sickness (bing-ku; 病苦), suffering of death (si-ku; 死苦), distress of meeting with what we hate (yuanzenghui-ku; 怨憎会苦), distress of parting with what we love (aibieli-ku; 愛別離苦),

²⁵ Keiichi Miyamoto: *Bukkyo hossu jiten*, Suzuki Publishing Co., Ltd., 2000, pp.1-7.

distress of unattained aims (qiubude-ku; 求不得苦), and all the ills of the five objects of sense (wuqu-yun-ku; 五取蘊苦). The last suffering, all the ills of the five objects of sense, is summarization of the first seven.²⁶

The totality of the above nine factors in the Ten Suchness is similar to 'all the ills of the five objects of sense' in the Four Sufferings and Eight Distresses.

Therefore, by finally adding the factor of 'complete fundamental whole', which means that each factor of the Ten Suchness, from form to recompense, is equal, perfect, and ultimate to express in "Ten Suchness" as Dharma-number. Furthermore, to explain the meaning of the true state of all phenomena, nine factors, 'form', 'nature', 'embodiment', 'potency', 'function', 'primary cause', 'secondary cause', 'effect', and 'recompense' are used. The factor unifying all the above factors is regarded as 'complete fundamental whole'.

From what I have stated above, I have interpreted that 'function', 'recompense', and 'complete fundamental whole' are considered as the factors of the Ten Suchness.

Conclusion

To conclude, based on the researches thus far and by applying the concept of emptiness seen in the characteristics of Mahāyāna Buddhism and Dharma-number theory on the Suchness in the *Lotus Sūtra*, I reexamined how Kumārajīva has unfolded the teaching of the Ten Suchness.

The teaching of the Ten Suchness, which appears in the *Lotus Sūtra*, do not appear anywhere else in classical Chinese Sūtras. Both in the *Saddharmapuṇḍarīka* and the *Lotus Sūtra*, the Suchness explains the true state of all phenomena. However, the Ten Suchness in the *Lotus Sūtra* is expressed in even more precise way. Considering the point, Kumārajīva has uniquely developed this teaching. Although the *Lotus Sūtra* may differ from the *Saddharmapuṇḍarīka*, it is the translation which reflects Kumārajīva's deep

²⁶ Kogen Mizuno: 'Essentials of Buddhism: Basic Terminology and Concepts of Buddhist Philosophy and Practice', *Bukkyō yōgo no kisotisiki*, Shunjusya Publishing Company, 1972, p.181.

understanding of Buddhism.

From my examination, by comparing the *Saddharmapuṇḍarīka* and the *Lotus Sūtra*, it can be understood that meaning of ‘the true state of all phenomena’ is totally different.

From now on, I would like to continue my in-depth research on the *Saddharmapuṇḍarīka* and the *Lotus Sūtra*.

Last, but not least, I would like to thank this opportunity and pay my appreciation toward people who have given their time and effort to make this paper possible.