The Self-Imposed Textual Organization (*Kepan* 科判) of the *Qixinlun*: Some Major Forms and a Few Possible Problems

Tao Jin

Associate Professor of Religion
Illinois Wesleyan University

Abstract

This article examines the self-imposed textual organization (or *kepan*) of the sixth century Buddhist treatise entitled the *Awakening of Faith in Mahāyāna* (or *Qixinlun* in its popular Chinese abbreviation). While the treatise is generally acknowledged as a well-organized text, its practice of *kepan* (i.e. the practice, rather than the content, of *kepan*) has not been examined in a comprehensive and systematic manner: how, or in what forms, does the treatise organize itself? In what scope are such *kepan*s applied? And to what extent are such forms of *kepan* effective in charting out the structural relationship of the treatise? Responding to these questions, this article proposes to address this neglected issue of the *kepan* practice in the *Qixinlun*. More specifically, it seeks to identify and outline some of the major forms of the *Qixinlun kepan* and, where necessary, to discuss a few possible problems in such *kepan* systems.

Contents

Keywords

1. Introduction[*]

As one of the most influential works in East Asian Buddhism, the *Awakening of Faith in Mahāyāna* (i.e., *Dasheng qixin lun* 大乘起信論, or *Qixinlun* henceforth in its popular Chinese abbreviation) is famous for many reasons. Most well-known among them are its theoretical discussion of a mind that simultaneously incorporates both the absolute and the phenomenal,[2] its innovative identification of this mind as the storehouse consciousness,[3] and the protracted debate surrounding the provenance of the treatise[4] – to name but a few. A less well-known but equally characterizing feature is the complex textual organization – or *kepan* 科判,[5] as it is often called in East

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[1] Earlier versions of this paper were presented at the 2013 Annual Meeting of the American Academy of Religion (Baltimore, USA), and the 2014 Ninth Young Scholars' Symposium of Buddhist Studies and International Conference on the Study of Chinese Buddhism (Hong Kong, China). Part of this paper – mostly the part 'Some Major Forms' – is derived, with substantial elaboration and modification, from the first chapter of my 2008 dissertation. In documenting sources from the *Taishō shinshū daizōkyō* 大正新修大藏經, I remain consistent with the method I began to use in my dissertation, identifying a text with the capital letter "T" for its volume number in the *Taishō* canon, and then the lowercase letters "n" for its serial number, "p" for its page number, and "a", "b", or "c" for the line number – respectively and in that order – in any of the upper, middle, or lower sections of a page.

[2] I.e., the mind exists simultaneously in both the quiescent state of Suchness (*zhenru* 真如) and the dynamic state of constant arising and cessation (*shengmie* 生滅), a state often described as the "one mind in its two aspects" (*yixin ermen* 一心二門).

[3] "Innovative" in the sense that this consciousness, traditionally held to be dynamic and thus defiled only, is allowed to be simultaneously both in the quiescent and thus pure state of Suchness, hence the "one mind in its two aspects."

[4] For recent overviews of the debate, see Zhou Zhihuang 周志煌, *Weishi yu rulaizang* 唯識與如來藏 (Taibei: Wenjin, 1998), 34-97; Huang Xianian 黃夏年, "Dashengqixinlun yanjiu bainianzhilu" 《大乘起信論》研究百年之路, *Universal Gate Buddhist Journal* 普門學報 6 (2001): 233-67; and Bao Lei 包蕾, "Minguo shiqi youguan qixinlun de zhenweizhizheng ji pingjia" 民國時期有關《起信論》的真偽之爭及評價 (MA thesis, Nanjing University, 2012).

[5] Depending on context, "*kepan*" can be understood to variously mean the act of textual organization, the words that narrate such an act, a particular *kepan* scheme, and the content of such a scheme. It has various names, including, though not limited to, "*kepan*" 科判, "*kefen*" 科分, "*fenke*" 分科, "*keduan*" 科段, "*kejie*" 科節,

Asian Buddhism – that the treatise consciously imposes on itself.[6] It occurs at almost every level of the textual hierarchy, and accounts, structurally, for almost every part of the text – so much so that it would be simply impossible to obtain a full understanding of the treatise without a thorough grasp of this textual organization.

While the *Qixinlun* scholarship boasts of a rich and vast body of literature, the practice of *kepan* in the treatise remains largely unexplored. There is no study so far devoted specifically to this subject, and even in the commentarial literature where the *kepan* of the treatise is most frequently examined, exegetes and scholars concern themselves primarily with how the *Qixinlun* should be organized, rather than with how this organization is conducted.[7] This

"*kezhang*" 科章, "*kejing*" 科經 and "*kewen*" 科文. For the sake of convenience, this paper will consistently only use the word "*kepan*" and its several translations, such as "structural plan/outline", "structural analysis", "structural relationship" and, of course, "textual organization" itself in referring to any of the four possible meanings of "*kepan*" mentioned above. For a discussion of various names of *kepan*, see my "Through the Lens of Interpreters: The Awakening of Faith in Mahāyāna in Its Classical Re-Presentations" (Ph.D. diss., University of Illinois at Urbana-Champaign, 2008), 12; for a discussion of *kepan* as an exegetical practice, see Aoki Kōshō 青木孝彰, "kyōten kaishakuhō ni okeru kabun no seiritsu ni tsuite" 經典解釋法における科文の成立について, *Tendai gakuhō* 天臺學報 15 (1972): 113-17, and "Rikuchō ni okeru keiso bunkahō ni tsuite no ichikōsatsu" 六朝における經疏分科法についての一考察, *Indogaku Bukkyōgaku kenkyū* 印度學佛教學研究 21.2 (1973): 319-22, and Zhang Bowei 張伯偉, "Fojing kepan yu chutang wenxue lilun" 佛經科判與初唐文學理論, *Zhongguo yuwenxue* 中國語文學 41 (2003): 285-304; and, for a more general discussion of the Chinese Buddhist exegesis, see Mou Runsun 牟潤孫, "Lun rushi liangjia zhi jiangjing yu yishu" 論儒釋兩家之講經與義疏, *Xinya xuebao* 新亞學報 4.2 (1959): 353-415, Ōchō Enichi 橫超慧日, "shakukyōshikō" 釋經史考, *Chūgoku bukkyō no kenkyū* 中國佛教の研究, vol. 3 (Kyōto: Hōzōkan, 1979): 165-206, and Shang Yongqi 尚永琪, "Liuchao yishu de chansheng wenti kaolue" 六朝義疏的產生問題考略. *Zhongguo dianji yu wenhua lunchong* 中國典籍與文化論叢 6 (Zhonghua shuju, 2001): 381-415.

6   Note that *kepan* is used primarily in the interpretation, rather than composition, of Buddhist works – it is, in other words, first and foremost a tool of exegesis in Buddhism.

7   Serious commentaries of the treatise, whether classical or modern, are without exception filled with *kepan* analysis, either interlinear, or in the form of separate *kepan* diagrams (overall or sectional), or both. For a typical example of sectional *kepan* diagrams in modern commentaries, see Hirakawa Akira 平川彰, *Daijōkishinron* 大乘起信論 (Tōkyō: Daizō shuppansha, 1973), 22, 133, 155, 190, 202, 244, 275, 278, 296, 299, 335, 376.

self-imposed *kepan*, as an important aspect of the composition of the *Qixinlun*, however, provides a meaningful perspective for the study of the treatise. It allows us to see how, or in what forms, the author organizes his work, and to what extent this organization is adequate. Indeed, a study of the text of the *Qixinlun* would not be complete without an examination of the complex ways in which the treatise is organized and, in that sense, composed.

This paper thus proposes to address this neglected issue, seeking to identify some major forms of the *Qixinlun kepan* and, where necessary, to discuss a few possible problems in this *kepan* system. It consists, therefore, of two main sections, devoted to each of these two major objectives.[8]

2. Some Major Forms

The *kepan* in the *Qixinlun* falls into two main categories, one explicit, and the other, implicit. The explicit *kepan* is introduced and thus explicitly marked by the words "*fen*" 分 and "*zhong*" 種, while the implicit *kepan* is embedded and thus implicitly outlined in three introductory sections of the treatise and the introductory sentences of several sections within the main text.[9] Largely complementary to each other, these *kepans* jointly account for the bulk of the structural relationships of the treatise. This section thus seeks to present, in two sub-sections, the major forms of both the explicit and implicit *kepan* in the *Qixinlun*.[10]

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[8] Chapter or section titles which appear with some frequency in the discussion below are given in abbreviated form to avoid unnecessary verbosity. A list of these abbreviations is attached at the end.

[9] For the identification of the introductory sections and main text of the treatise, see section 2.2.1.

[10] A few exegetical or conceptual formulas, while apparently not *kepan*s in themselves, somehow also contribute to the textual organization of the treatise. Frequently and sometimes formulaically used in the Buddhist tradition, these formulas apparently shaped the author's thinking pattern and thus determined, imperceptibly, or through habituation, the ways in which he organizes his thoughts or composes his treatise. For

2.1. The Explicit *Kepan*: "*Fen*" 分 and "*Zhong*" 種

The *Qixinlun kepan* is most obviously known in its two explicit forms, introduced, as indicated above, by the words "*fen*" and "*zhong*." The

example, a standard model of interpretation, in which the two sides of a subject are treated first separately and then jointly, organizes the discussion of 1). Mind as Suchness 心真如 and Mind as Phenomena 心生滅 (T32n1666p576a8, p576b8, p579c20); 2). Enlightenment 覺 and Non-enlightenment 不覺 (p576b12, p577a1, p577a22); 3). Calming 止 and Contemplation 觀 (p582a12, p582c15, p583a4); and 4). Primary and secondary causes 因/緣 (p578c4). To give another example, some long-established conceptual formulas provide basic and to a certain extent formulaic structural templates for discussions in various sections. Thus the "Buddha-bodhisattva" 佛/菩薩 formula organizes (sometimes in conjunction with other formulas) one's spiritual path as consisting of the perfection and the aspiring imperfection (p575c29-p576a1, p580b15-b16, p577c26-c29); the formula of "past-present-future" 過去/現在/未來 organizes the discussion of the Continuing Consciousness 相續識 (p577b12-b17), the Contemplation (p582c15-c20) and the Exhortation 勸修利益分 (p583b12-b13); and the formula of "hearing-thinking- practice" 聞/思/修 organizes the Exhortation in its presentation of the spiritual benefits that may result from the practice of the *Qixinlun* teaching (i.e., first "hearing-thinking-practice" in general at p583a23-a26, then individually "hearing" at p583a26-a27, "thinking" at p583a29-p583b1, and "practice" at p583b1-b3). Note that the formulas of "primary and secondary causes" and "hearing, thinking and practice" are also examples of implicit sectional *kepan*s (See section 2.2.2).

The well-known exegetical device of the "threefold segmentation" of a scripture (i.e., "*sanfen kejing*" 三分科經) – into the sections of introduction 序分, main text 正宗分 and dissemination 流通分 – offers perhaps the best example. While nowhere mentioned in the text, it imperceptibly influences the organization of *Qixinlun* on its two initial levels, virtually producing a twofold threefold *kepan* on these two levels:

    1. Introduction: The Adoration（歸敬述意分）
    2. Main Text:
        a. Introduction: The Purposes 因緣分 and the Synopsis 立義分
        b. Main Text: The Exposition 解釋分 and the Faith 修行信心分
        c. Dissemination: The Exhortation 勸修利益分
    3. Dissemination: The Dedication（總結迴向分）

The first threefold structure (i.e., that of "1, 2, 3") is obvious, so much so that it is generally believed to be a *kepan* imposed by the author himself. The second (i.e., the structure of "a, b, c"), although less obvious, is amply testified to in some of the most well-known classical commentaries, including *Dasheng qixin lun yishu* 大乘起信論義疏 by Tanyan 曇延 (X45n755p154a21-a23), *Dasheng qixin lun yishu* 大乘起信論義疏 by Huiyuan 慧遠 (T44n1843p177b4-b6), *Qixinlunshu bixiaoji* 起信論疏筆削記 by Zixuan 子璿 (T44n1848p321a3-a14, p297a13-a24), and *Dasheng qixinlunshu bixiaoji huiyue* 大乘起信論疏筆削記會閱 by Xufa 續法 (X45n768p548a21-a23) – it is generally agreed that the five chapters on the second level are ultimately only a slightly more elaborate reformulation of the threefold structure of " introduction, main text and dissemination."

fen kepan applies only once, outlining the text[11] into a structure of five chapters, namely:

> First, the Purposes; second, the Synopsis; third, the Exposition; fourth, the Faith; and fifth, the Exhortation.
> 一者因緣分，二者立義分，三者解釋分，四者修行信心分，五者勸修利益分。[12]

The *zhong kepan*, almost ubiquitous in the treatise, explores the structural relationships of various sections and sub-sections within these five chapters. To a certain extent, it may be said that the *fens* branch out into numerous *zhongs*, and the two together constitute a comprehensive *kepan* system for the entire treatise.

Translated literally as "divide" or "differentiate", the Chinese word "*fen*" labels a section of a text, "divided" or "differentiated" from other sections, as one of the officially recognized and consciously identified major divisions of the work.[13] It is the only term used to technically define the major divisions of the text, and signifies in that sense the only form of structural analysis that the author would allow the name "*kepan*."[14] Other well-known "*fens*" of the *Qixinlun*, including the threefold segmentation into the sections, or "*fens*", of introduction (*xu fen*) 序分, main text 正宗分 (*zhengzong fen*) and dissemination 流通分 (*liutong fen*), are apparently only retrospective

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[11] I.e., between its opening and concluding verses.

[12] T32n1666p575b19-b21.

[13] See the well-known definition of "*fen*": "A section (of a text) is named '*fen*' in the sense that (it is) set off from other sections (i.e., *duan*, of the text)" 章別餘段，故稱為分。in *Dasheng qixinlun yiji* 大乘起信論義記 by Fazang 法藏 (T44n1846p248c18), *Dasheng qixinlun shu* 大乘起信論疏 by Zongmi 宗密 (L141n1600p91a3), *Qixinlun zhu* 起信論註 (T85n2815p1174b17), and *Dasheng qixinlun zuanzhu* 大乘起信論纂註 by Zhenjie 真界 (X45n762p336b6), or its slightly modified version: "(A section of a text is) named '*fen*' in the sense that (it is) identified outside (other) parts (i.e., *bu*, of the text)" 部外餘取，故稱為分。in *Dasheng qixinlun lueshu* 大乘起信論略述 by Tankuang 曇曠 (T85n2813p1090c18).

[14] Thus only one of these five "*fens*" will be given the name of "chapter" in this article.

identifications by commentators.[15]

Unlike the *fen kepan*, the *zhong kepan* is perhaps not originally, or, at least, not primarily meant to be a *kepan*, even though it provides most of the obvious and thus explicit outlines of the text. Translated as "kind", the term "*zhong*" introduces lists – lists of various "kinds" of subtopics, mostly labeled "perspectives" (*men* 門), "meanings" (*yi* 義) or "aspects" (*xiang* 相),[16] into which a major topic is elaborated for in-depth discussion.

Of these *zhong* lists, some simply enumerate their subtopics,[17] some provide minimum explanations for these subtopics,[18] and some provide extended discussions. The last of the three is most conspicuously shown in the fact that the five "*fens*" branch out into numerous "*zhongs*." A cursory look at the treatise's complex and sophisticated structure shows how extensive such elaboration can become: its list of five major topics (i.e., five *fens*) involves, progressively and almost endlessly, further lists and, in doing so, breaks up the textual structure into successive layers of increasingly secondary structures.

Lists without even the minimum explanations remain, apparently, only lists. Lists that receive extended discussions for each of their subtopics,

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[15] See, for examples, the threefold *kepan* by Tanyan (X45n755p154a21) and Fazang (T44n1846p246b9), and the identification of the Doctrine as a "*fen*" in *Qixinlun shu* 起信論疏 by Wonhyo 元曉 (i.e., *xianshi zhengyi fen* 顯示正義分 at T44n1844p206c9).

[16] 22 of the 39 lists in the *Qixinlun* are formulated with the questions about the "perspectives", "meanings" and "aspects" of their subjects.

[17] For example: "This perfuming by the falsely imagined world is of two kinds: What are these two (kinds)? The first is the perfuming that strengthens (various forms of) conceptualization, and the second is the perfuming that strengthens (various forms of) grasping." 此妄境界熏習義則有二種。云何為二？一者、增長念熏習，二者、增長取熏習。(T32n1666p578a28-a29).

[18] For example: "Such a secondary cause is of two kinds. What are these two (kinds)? The first is the near cause, for, (with it, one) obtains salvation rapidly, and the second is the far cause, for, (with it, one) obtains salvation (only) after a prolonged (course of practice)." 此緣有二種。云何為二？一者、近緣，速得度故。二者、遠緣，久遠得度故。(T32n1666p578c23-c24).

however, turn into de facto *kepans* – even though not so designed and without such a label – for those subtopics listed in the introductory positions are elaborated in and, in that sense, outline the structures of their extended discussions. It is difficult to draw a clear line between a mere list and a list-turned-*kepan*, as clearly seen in the example of those lists with only minimum explanations: they are no longer just lists, for their listed subtopics are somehow explained, but they are not yet *kepans*, because those explanations are not yet sufficiently developed to become substantial subsections, the essential components of a section that requires a *kepan*. Whether or not mutually distinguishable, however, the *zhong* lists, at least part of them, constitute *kepans* when they receive extended discussions.

2.2. The Implicit *Kepan*: The General and the Sectional

Other *kepans*, however, are not as explicitly identified as those introduced by "*fen*" and "*zhong*." Embedded in the introductory sections of the treatise and various introductory sentences in the main text of the treatise, such *kepans* simultaneously assume two apparently unrelated roles. On the one hand, these *kepan* statements constitute an integral part of their respective local sections, contributing to their natural flow of meanings, but on the other hand, these statements are carefully formulated so that they summarize and, in that sense, disclose the main points of their corresponding sections, thus outlining their structural relationships. In other words, these *kepans* are expressed imperceptibly through their localized embedding and are, in that sense, implicit. This section thus seeks to present the implicit *kepan* as embedded, first, in the three introductory sections and, second, in various introductory sentences in the main text. Of these two forms, the former is primarily general in scope, whereas the second is mostly sectional.

2.2.1. The General *Kepans* in the Three Introductory Sections

The three initial sections of the *Qixinlun*, namely, the Adoration, the Purposes and the Synopsis, constitute the three introductory sections

of the treatise, with the Exposition and the Faith comprising the main text, and the Exhortation and the Dedication, the conclusion.[19] These sections each perform an apparent function – i.e., the Adoration salutes the Three Jewels 三寶 and explains the four main objectives of the treatise, the Purposes elaborates upon these objectives, and the Synopsis summarizes its essential teachings – and, under the guise of such apparent functions, they each serve to introduce the main text by summarizing its main points and, in that sense, outlining, in different degrees of complexity, its structural relationship.[20] Focused primarily on the main text of the treatise, the implicit *kepans* in these sections are general in scope.

The implicit *kepan* in the Adoration is embedded in the last three lines of this opening section, with its four components distributed in four phrases:

> (May all sentient beings) **dispel** their doubts, **discard** their entrenched heresies,
> and awaken (in themselves) the true Mahāyāna **faith**,
> and (may, as a result), the **lineage** of Buddhas continue uninterrupted!
> 除疑捨邪執，起大乘正信，佛種不斷故。[21]

Summarizing the four major objectives of the treatise, these four phrases introduce and, thus, constitute a *kepan* (though implicit) for the four major components of the main text, i.e.:

> 1. dispel … = The Doctrine 顯示正義
> 2. discard … = The Heresy 對治邪執
> 3. … faith = The Path-1 and the Faith 信成就發心 and 修行信心分
> 4. … lineage … = The Exhortation 勸修利益分

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[19] For the possibility of such a threefold structure, see Note 10.

[20] Most classical commentaries recognize and highlight such implicit *kepan*s – except for the *Dasheng qixinlun yishu* 大乘起信論義疏 by Huiyuan 慧遠, and the *Shimoheyan lun* 釋摩訶衍論 (T32n1668).

[21] T32n1666p575b16-b17.

The implicit *kepan* in the Purposes is slightly more detailed in its structural analysis. It lists, as the title itself indicates, eight purposes the treatise is designed to accomplish, with the first as the overall purpose, and the remaining seven, the individual ones.[22] The seven individual purposes introduce and, thus, provide an implicit *kepan* for eight individual sections in the main text (i.e., with purpose no. 2 introducing two sections):

- No. 2-1 = The Doctrine 顯示正義
- No. 2-2 = The Heresy 對治邪執
- No. 3 = The Path 分別發趣道相
- No. 4 = The Faith 修行信心分
  - No. 5 = The Perseverance 進門（消惡業障）
  - No. 6 = The Calming and Contemplation 止觀
  - No. 7 = The *Nianfo* 專意念佛
- No. 8 = The Exhortation 勸修利益分

The implicit *kepan* in the Synopsis proposes an obviously more complex structure, with its more in-depth structural analysis of the main text, and a substantially more three-dimensional organization of this analysis:[23]

1. Dharma (*fa* 法)
   a. Suchness 心真如
   b. Phenomena 心生滅[24]

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[22] T32n1666p575b23-c6.

[23] The reading of the "*yi*" 義 in the "*fa-yi*" 法義 structure presented below is ambiguous and so, as a result, is the structure of the *Yi* section. Of its two possible readings, one is presented here to illustrate the *kepan* function of the Synopsis – for a more detailed discussion of the ambiguous reading of "*yi*" and the ensuing ambiguous *kepan*s, see below in section 3.2.

[24] The twofold structure of the Phenomena, divided before the Perfuming, seems to be a general consensus among classical commentaries. See Tanyan at X45n755p156b11-b13, Wonhyo at T44n1844p208b1 and Fazang at T44n1846p254b21-b22. The Fazang formulation of this twofold structure is apparently the most influential, as shown in its frequent use even in modern commentaries. See, for examples, Yuanying 圓瑛, *Dasheng qixin lun jiangyi* 大乘起信論講義 (Shangwu yinshuguan, 1933); Ui Hakuju 宇井伯寿, *Daijōkishinron* 大乘起信論 (Tōkyō: Iwanami shoten, 1936), 104, 117; Hirakawa Akira 平川彰, 94, and Cizhou 慈舟, *Dasheng qixin lun shuji* 大乘起信論

1). The arising and ceasing of the defiled and the pure 染淨生滅

    a). … the mind 心

    b). … arises and ceases through primary and secondary causes 生滅因緣

    c). … an aspect 相

2). The mutual influence between the defiled and the pure 染淨相資

2. Meaning (*yi* 義)

  a. Great (*da* 大)

    1). Greatness of essence 體大

    2). Greatness of attributes 相大

    3). Greatness of function 用大

  b. Vehicle/riding (*sheng/cheng* 乘)

    1). Riding by Buddhas 諸佛

    2). Riding by bodhisattvas 菩薩

This implicit *kepan* is not fully carried out in the main text – its structure of "*fa-yi*" is unidentified, its twofold division of the Phenomena never delineated, the section corresponding to the "*sheng*" remaining disputable, to name just a few – but this plan outlines (even though implicitly) almost all the major structures of the main text, including the twofold structure of Suchness/Phenomena, the threefold division of the Phenomena, the threefold structure of the "*da*" section, etc., thus providing another obvious (and more in-depth) implicit *kepan* for the main text of the treatise.

述記 (Taibei: Dasheng jingshe yinjinghui, 1989), 2. This expression is thus used here provisionally to mark the two divisions of the section. Note, however, that some modern commentaries do not see such a twofold structure, but rather subsume the Perfuming under its preceding section. See, for examples, Mochizuki, Shinkō 望月信亨, "*Daijōkishinron kaidai*" 大乘起信論解題 (Tōkyō: Daitō shuppansha, 1964), 3; Yinshun 印順, *Dasheng qixin lun jiangji* 大乘起信論講記 (Hong Kong, 1950), 220; and Yoshito Hakeda, *The Awakening of Faith in Mahayana* (New York: Columbia University Press, 1967), x.

2.2.2. The Sectional *Kepans* in the Introductory Sentences

Like the three introductory sections, the introductory sentences in several sections of the main text also provide implicit *kepans*, each assuming, too, two apparently unrelated roles in the same time. Opening and thus introducing their sections, these sentences constitute a natural and integral part of these sections; under the guise of such introductions, however, these sentences, through their carefully embedded words and phrases, highlight the major issues to be discussed in their sections and, in that sense, implicitly organize these sections. Focused on individual sections rather than the main text, these *kepans* are primarily sectional.

The Evolution provides a typical example of such implicit *kepan*. Embedded first in its opening sentence:

> Next, the arising and cessation (of mind through) primary and secondary causes means that all sentient beings (come into being) through (the work of) mind, i.e., (through its) evolution (in the forms of) *manas* and *manovijñāna*.
> 復次，生滅因緣者，所謂眾生依心，意、意識轉故。[25]

and then again in the opening sentence of a subsection:

> (The idea of mind as) the Storehouse Consciousness implies the presence of ignorance: **Activated** by non-enlightenment, (it) evolves to **perceive**, to **manifest** (objects of perception), to grasp (such) objects, and to develop **thoughts** (over them in uninterrupted) **continuation** – it is, (in such evolution), called *manas*.
> 以依阿梨耶識說有無明不覺而起，能見、能現、能取境界，起念相續，故說為意。[26]

the *kepan* implicitly outlines the main structure of the section as follows:[27]

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[25] T32n1666p577b3-b4.

[26] T32n1666p577b5-b6.

[27] For a discussion regarding the role of the remaining part of this section, see section 3.4.

1. *manas* 意
    a. activated … = *karmic* consciousness 業識
    b. perceive … = evolving consciousness 轉識
    c. manifest … = manifesting consciousness 現識
    d. … thoughts … = cognitive consciousness 智識
    e. … continuation = continuing consciousness 相續識
2. *manovijñāna* 意識

This type of implicit *kepan* also exists in many other parts of the text, including, though not necessarily limited to, the following:

1. The main structure in the Perfuming;
2. The structure of "primary causes, secondary causes, and the simultaneous presence of both" 因/緣/因緣具足 in a subsection of the Perfuming;[28]
3. The structure of "person, practice, and perfection" 人/行/成就 in the Path-1;[29]
4. The structure of "understanding and practice" 解/行 in the Path-2;[30]
5. The structure of "all-embracing knowledge and spontaneous deeds" 一切種智/自然業 in the Path-3;[31]
6. The structure of "faith and practice" 信心/修行 in the Faith;[32] and
7. The structure of "hearing, thinking and practice"[33] 聞/思/修 in the Exhortation.

Of these seven *kepans*, the first and the fourth are unique in formation

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[28] T32n1666p578c4.

[29] T32n1666p580b18-b20. Note that this *kepan* is twofold, designed for the sentient beings of the "undetermined class" both those with wholesome capacities (善根: T32n1666p580b20) and those with only limited capacities (善根微少: T32n1666p580 b27).

[30] T32n1666p581a17.

[31] T32n1666p581b13-b16.

[32] T32n1666p581c7-c8.

[33] T32n1666p583a23-a26, p583a26-a27, p583a29-p583b1 and p583b1-b3.

and, therefore deserve some special attention – the fourth, relatively more straightforward in its formation, will be presented first.

The *kepan* in the Path-2 consists of a twofold structure, highlighting, with its title "*jie-xing*" 解/行, the major components of the practice at this stage as "*jie*" (i.e., "understanding") and "*xing*" (i.e., "practice"). Slightly modified as "*jie-xiu*" 解/修 ("understanding" and "cultivation), the structure is embedded in the opening statement of the section:

> (Regarding) the cultivation of mind (that culminates in) the understanding and practices … the bodhisattva … attains a profound **understanding** of the *dharma* of Suchness as presented (to him), and, (accordingly), undertakes **cultivations** that are free (from attachments).
> 解行發心者……以是菩薩……於真如法中，深解現前，所修離相。[34]

and it is further reformulated as "*zhi-xiuxing*" 知/修行 (i.e., "knowing" and "cultivation") when this structural plan is carried out in the main body of the section:

> **Knowing** that …, (the bodhisattva) **cultivates** … the perfection of charity;
> **Knowing** that …, (the bodhisattva) **cultivates** … the perfection of morality;
> **Knowing** that …, (the bodhisattva) **cultivates** … the perfection of forbearance;
> **Knowing** that …, (the bodhisattva) **cultivates** … the perfection of perseverance;
> **Knowing** that …, (the bodhisattva) **cultivates** … the perfection of dhyāna;
> **Knowing** that …, (the bodhisattva) **cultivates** … the perfection of prajñā.
> 以知……修行檀波羅蜜；以知……修行尸波羅蜜；以知……修行羼提波羅蜜；

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[34] T32n1666p581a17-a19.

以知……修行毘梨耶波羅蜜；以知……修行禪波羅蜜；以知……修行般若波羅蜜。[35]

As shown above, the uniqueness of this *kepan* lies in the way in which the structural plan is carried out – the way, more specifically, in which the two components of the plan (i.e., "*jie-xing*"), in their reformulation (i.e., "*zhi-xiuxing*"), are evenly distributed and interspersed orderly in the section to organize the presentation of this second stage of the Path. In other words, while, in most cases, a *kepan* organizes by dividing its text into subsections, each elaborating upon its *kepan* components,[36] the *kepan* here organizes by permeating the text as a template for the presentation of a different subject (i.e., the six perfections) – a presentation that, from the reverse perspective, highlights and thus elaborates the two key components of the implicit *kepan*.[37]

This unique formation finds a more complex and sophisticated expression in the Perfuming. The *kepan* of the section is two-layered, involving first an implicit overall *kepan*, and second, reproducing the unique *kepan* formation in the Path-2, an explicit *kepan* plan carried out implicitly to amplify and refine the general structure outlined by the first.

Embedded in the opening sentence of the section:

> Next, due to the **perfuming** of **four *dharmas***, (all) *dharmas*, (both) **defiled** and **pure**, **arise** and continue uninterrupted.
> 復次，有四種法熏習義故，染法、淨法起不斷絕。[38]

this implicit overall *kepan* outlines the section into four major parts:[39]

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[35] T32n1666p581a20-a26.

[36] See the formation of the "*zhong*" *kepan*s in section 2.1.

[37] As Fazang puts it: "it is through the elaboration of the six perfections that these two (*kepan* components, i.e., '*zhi*' and '*xiuxing*') are explained." (廣約六度明此二也。 T44n1846p280a26), or, in Wonhyo's words: "… (a presentation of) the cultivation of the six perfections illustrates the '*jie*' and '*xing*' (i.e., '*zhi*' and '*xiuxing*'), on which depends the aspiration for (enlightenment)." (修六度行，是顯發心所依解行也。 T44n1844p220b27-b28).

[38] T32n1666p578a14-a15.

1. four *dharma*s = The section that lists the four *dharma*s;[40]
2. perfuming = The section that defines "perfuming;"[41]
3. …defiled (*dharma*s) … arise … = The section on the perfuming by ignorance;[42]
4. …pure (*dharma*s) … arise … = The section on the perfuming by Suchness.[43]

Of these four parts, the first contains an explicit *kepan* that further outlines the third and the fourth, which jointly comprise the main portion of the Perfuming.

1. Suchness 真如
2. Ignorance 無明
3. Deluded mind 妄心 (or, *karmic* consciousness 業識)
4. Deluded mental creations 妄境界 (or, six fields of sensory/conceptual objects 六塵)

This explicit *kepan*, in its fourfold structure,[44] provides a template for the discussion of the perfuming in both directions of the evolution of mind, as is done in the Path-2. More specifically, the four components of this explicit *kepan* permeate (i.e., distributed and interspersed in) parts 3 and 4 of the section, thus organizing implicitly the presentation of the two-way perfuming as a process that involves the interaction of these four *dharmas* – a process that can be outlined as follows:

1.a. Arising of defiled *dharma*s through perfuming 熏習起染法不斷
    2.a. Perfuming of **suchness** by **ignorance** 無明熏習真如
    2.b. Perfuming of **ignorance** by **deluded mind** 妄心熏習無明

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[39] As highlighted by Tanyan at X45n755p168a9-a11, and a12.

[40] T32n1666p578a15-a17.

[41] T32n1666p578a17-a21.

[42] T32n1666p578a22-b6.

[43] T32n1666p578b7-p579a11.

[44] T32n1666p578a15-a17.

2.c. Perfuming of **deluded mind** by **deluded mental creations**
妄境界熏習妄心

2.c. Perfuming (of **deluded mind**) by **deluded mental creations** – its definition 妄境界熏習義

2.b. Perfuming (of **ignorance**) by deluded mind – its definition
妄心熏習義

2.a. Perfuming (of **suchness**) by **ignorance** – its definition 無明熏習義

1.b. Arising of pure *dharma*s through perfuming 熏習起淨法不斷

2.a. Perfuming of **ignorance** by **suchness** 真如熏習無明

2.b. Perfuming of **suchness** by **deluded mind** 妄心熏習真如

2.b. Perfuming of (**suchness**) by **deluded mind** – its definition
妄心熏習義

2.a. Perfuming of (**ignorance**) by **suchness** – its definition 真如熏習義

In other words, the distribution and interspersion of the four component elements is repeated and reversed several times to demonstrate the continuous and complex interactions between these four *dharma*s, a process that makes up the function of this so-called "perfuming" in its two different directions: in one (1.a.), these interactions are presented in three modes (2.a., 2.b., 2.c.) with a two-way arrangement, i.e., first in the order of a-b-c and then in the reversed order of c-b-a; and, in the other (1.b.), they are presented in two modes (2.a., 2.b.), also with a two-way arrangement, i.e., first a-b, and second, b-a.[45]

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[45] Note that the structures of "c-b-a" and "b-a" are both marked by the word "*yi*" 義, or "meaning", which suggests the possibility that they both constitute some kind of in-text annotations – this would mar the meticulousness of the two-way arrangement, although the fact that the four *kepan* components provide the template for the discussion of the perfuming remains unchanged. For a discussion of the "in-text annotations", see section 3.4 below.

3. A Few Possible Problems

With an obvious intention to impose structure on itself, as amply demonstrated in the foregoing pages, and well-known, for that reason, for its orderly structure,[46] the treatise is, however, not all that orderly in its self-imposed textual organization. Put more specifically, the *Qixinlun kepan* is, in general, not sufficient – not sufficiently thorough or exhaustive, and is, in several individual cases, further flawed – flaws that arise from (though not limited to) an ambiguous reading of the word "*yi*" 義, the neglect to account for the practice of *nianfo* 念佛 in the cultivation of faith, and a few disproportionate in-text annotations. What follows is a presentation of these possible problems, both general and individual, in the *Qixinlun kepan*.

3.1. The General Insufficiency of the *Qixinlun Kepan*

Despite the almost ubiquitous *zhong* 種 structures, the *Qixinlun kepan* in general is, as mentioned, not sufficiently thorough or exhaustive: it fails to account for all the structural relationships that may require clarification; its existing structures, both explicit and implicit, are not adequately integrated to form a coherent and organic whole; it is not sufficiently three-dimensional in the delineation of relationships at different structural levels, most conspicuously in the case of numerous "*fuci*" 復次 (i.e., "next"), which indiscriminately introduce only unspecified "next" sections; and, last but not least, its implicit *kepan*s are not only "implicit" and in that sense invisible, but also not fully carried out in the main text.

This insufficiency is pervasive in the treatise, although it may appear in various forms, and exhibit various degrees of complexity. It is

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[46] I.e., "論脈整然たり" – see Yutsugi Ryōei 湯次了榮, *Kanwa ryōyaku daijō kishinron shinshaku* 漢和兩譯大乘起信論新釋 (Kyōto: Kōkyō shoin, 1941), 18, 33, or "la belle ordonnance de son plan" ("the fine arrangement of its plan") – see Paul Demiéville, "Sur l'authenticité du Ta Tch'eng K'i Sin Louen," *Bulletin de la Maison Franco-Japonaise* 2.2 (1929): 1.

illustrated below, as an example, in the structure of the Phenomena (the longest section in the treatise [47]) as interpreted in the commentaries, such as proposed by Fazang. With square brackets "【 】" indicating the implicit *kepan* identified by the commentator, parentheses "( )" highlighting Fazang's own structural analysis, as well as the indentations signifying the hierarchical relationship that can be inferred in Fazang's commentary, the Fazang *kepan* of the section is outlined below in its abridged version:

1. 【*fa*/Dharma】法
   a. 【The arising and ceasing of the defiled and the pure】染淨生滅
      1). The mind … 心
      2). … arises and ceases through primary and secondary causes … 生滅因緣
         a). (definition of arising and ceasing) 生滅因緣義
         b). (basis of arising and ceasing) 所依因緣體
      3). … the aspects of … 相
         a). (types of arising and ceasing according to types of practitioners) 約人對顯
         b). (causes of different types of arising and ceasing) 辨相所依
   b. 【The mutual influence between the defiled and the pure】染淨相資
2. 【*yi*/Meaning 義】
   a. The essence of Suchness itself and the attributes of Suchness 真如自體相
   b. The function of Suchness 真如用

As the table shows through its symbols and indentations, the Fazang *kepan* identifies the existing structures, brings out the implicit structural plans, accounts for the uncharted subsections, and connects all parts of the section structurally, particularly highlighting the hierarchical relationship among them by, for example, creating a

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[47] It occupies more than three of the eight *Taishō* pages of the treatise.

sequence for the indiscriminate "nexts."[48] In short, the possible completeness and thus the anticipated proper function of the *kepan* depends heavily on Fazang's exegetical intervention – a fact that reflects, conversely, the general insufficiency of the original *kepan* analysis.

3.2. The Ambiguous Reading of the "*Yi*" 義 in the "*Fa-yi*" 法義 and the *Kepan* Problems it Entails

Aiming to "define the purport" (*li-yi* 立義) of the Mahāyāna teaching, the Synopsis proposes a twofold presentation, first enunciating a theory (*fa* 法) of mind, and then defining the nature of this mind as "*da-sheng/cheng*" 大乘,[49] a definition summarized in the "*yi*" 義,[50] or "meaning", of these two words.[51] The word "*yi*", however, is ambiguous, and this ambiguity results in a few possible problems in the textual organization of the text.

> The ambiguity lies, most conspicuously, in the following statement: The '*yi*' (or 'meaning' of the word 'mahāyāna'), however, consists in three aspects (of greatness). 所言義者，則有三種。[52]

On the one hand, the word "*yi*", denoting "meaning", demands the

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[48] See examples at T32n1666p577b3, p577c26, p579a12 and p579b9.

[49] Instead of its Sanskrit original "*mahā-yāna*" and its common English translation "Great Vehicle", the Chinese romanization is used here to highlight the duality in the parts of speech of the word "乘" (i.e., "*cheng*" as a verb, while "*sheng*" as a noun), an understanding essential for the discussion in this section. For the sake of convenience, however, "*sheng*" alone will be used hereafter in referring to either aspect of the word.

[50] Note that this "*yi*" (as "meaning" in the "*fa-yi*" 法義) is not the same as the "*yi*" (as "purport" in the "*li-yi*" 立義), although both use the same character.

[51] "(This teaching, under the name of) 'Mahāyāna', is to be summarized from two (perspectives). What are these two (perspectives)? The first is (the perspective of) the teaching (itself), and the second is (the perspective of) the meaning (of its name 'Mahāyāna')." 摩訶衍者，總說有二種。云何為二？一者、法，二者、義。 T32n1666p575c20-c21.

[52] T32n1666p575c25.

reading of both "*da*" 大 (i.e., "mahā-", or "great") and "*sheng*" 乘 (i.e., "-yāna", or "ride" / "vehicle"), a reading obviously echoed by the apparently conscious effort to embed these two words in the section:[53]

> First, the **greatness** of (its) essence …; second, the **greatness** of (its) attributes …; third, the **greatness** of (its) function …. (In short), this teaching (of the mind – in its three aspects of greatness – is the vehicle on which) all Buddhas have previously **ridden** (to arrive at their Buddhahood), and all bodhisattvas are **riding** to reach the stage of Tathāgata.
>
> 一者體大……， 二者相大……，三者用大……。 一切諸佛本所乘故，一切菩薩皆乘此法到如來地故。[54]

On the other hand, however, this statement also emphatically limits the "meaning" of "*da-sheng*" to "*da*" alone in its explicit identification of "three" – , i.e., "consists in three aspects (of greatness)" – thus essentially excluding "*sheng*" from the reading of the "*yi*."[55]

This ambiguity in the reading of "*yi*" is ultimately an ambiguity in the relationship between "*da*" 大 and "*sheng*" 乘, and, further, an ambiguity in the identification of sections in the main text that are introduced by and thus corresponding to these two *kepan* words. Some commentators read "*sheng*" into "*da*", seeing it as illustrating the function (*yong* 用) aspect of the "*da*" and, on this basis, locating the two within the scope of the Doctrine;[56] some consciously distinguish between "*da*" and "*sheng*" in the Synopsis,[57] but at the same time

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[53] T32n1666p575c25-p576a1.

[54] T32n1666p575c25-p576a1.

[55] The content of this section is adapted from a brief discussion of the subject in my dissertation (p. 5).

[56] Tanyan, for example, identifies "*sheng*" 乘 as the second aspect in the greatness of function (*yong* 用), and further identifies a section in the Function 真如用 as its corresponding text (X45n755p157a16-a24); similarly, Huiyuan identifies "*sheng*" 乘 as illustrating this greatness of function from the perspective of the practitioners, who have either accomplished or are still striving toward the goal (T44n1843p179b27-c1).

[57] See, for examples, Wonhyo at T44n1844p206b23-b24, and Fazang at T44n1846p251a8-a9.

conspicuously avoid making identification for the "*sheng*" in the section corresponding to *yi*,[58] a fact that somehow disputes their twofold reading of *yi*; still others, fully occupied with this twofold reading, not only read both "*da*" and "*sheng*" in the Synopsis, but also explore the possibility of identifying corresponding sections for "*sheng*" in the main text.[59] In short, this ambiguous reading of the relationship between "*da*" and "*sheng*" further indicates the ambiguity in the reading of "*yi*" itself.

This ambiguity in "*yi*" results, first, in the ambiguity in the *kepan* of the *Yi* section[60] in the Synopsis. Reading both "*da*" and "*sheng*", the "*yi*" necessitates a twofold structure, divided equally between the two subsections of "*da*" and "*sheng*":

1. Great 大
   a. Greatness in essence 體大
   b. Greatness in attributes 相大
   c. Greatness in function 用大
2. Vehicle/ride 乘
   a. Riding by Buddhas 諸佛
   b. Riding by bodhisattvas 菩薩

Reading "*da*" 大 only, however, the "*yi*" marks a threefold "*da*" structure, with "*sheng*" subsumed as one expression of the "*da*":

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[58] Wonhyo explicitly reads "*da*" 大 and "*sheng*" 乘 as two equal components in his analysis of "*yi*" 義, promising in the same time to treat both in the main text (T44n1844p218b10-b11), but says nothing about "*sheng*" when discussing the section corresponding to *yi* (T44n1844p218b11-b12). Fazang also identifies both in his reading of "*yi*", but does not even mention "*sheng*" in the section corresponding to "*yi*" (T44n1846p273b8-b9).

[59] In an effort to read the title of the treatise as outlining its major structures, Zixuan 子璿 identifies the Doctrine and the Heresy as corresponding to "*da*" 大, Path as corresponding to "*sheng*" 乘, and the Faith as corresponding to "*qi-xin*" 起信 (T44n1848p314a25-a28); on a different occasion, he identifies both the Path and the Faith as corresponding to "*sheng*" 乘 (T44n1848p394b5-b9). In his well-known English translation of the treatise, Hakeda identifies the Path as corresponding to "*sheng*" 乘. See Hakeda, p. xi, for his outline, p. 80 for the *Yi* chapter, and Note 44 on p. 115 for an explanation of this understanding.

[60] T32n1666p575c25- p576a1.

1. Greatness in essence 體大
2. Greatness in attributes 相大
3. Greatness in function 用大
    a. Riding by Buddhas 諸佛
    b. Riding by bodhisattvas 菩薩

This problem results in a further ambiguity, one between the two different ways of identifying a corresponding section for the Synopsis. If "*yi*" reads "*da*" only, then the Synopsis corresponds to the Doctrine – i.e., the structural plan of "*fa-yi*" 法義 outlined in the Synopsis is carried out within the scope of the Doctrine, a correspondence that may be both inferred from and confirmed by the correspondence of the "*yi*"義 in both sides: the simplified version of "*yi*", as summarized in the Synopsis (as the "purport" in the "defining of purport", or the "*li-yi*" 立義) is elaborated and given full exposition in the Doctrine (as the "doctrine" in the "enunciation of the true doctrine", or the "*xianshi zhengyi*" 顯示正義), hence the "*fa-yi*" structure in the Doctrine:

1. *fa* 法[61]
    a. The arising and ceasing of the defiled and the pure 染淨生滅
    b. The mutual influence between the defiled and the pure 染淨相資
2. *yi* 義 (as "*da*")
    a. The Essence and Attributes 真如自體相
    b. The Function 真如用

If, however, "*yi*" reads both "*da*" and "*sheng*", then the execution of the structural plan in the Synopsis must necessarily go beyond the scope of the Doctrine, although, concerning exactly how, there is no obvious consensus:[62]

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[61] As noted earlier, the twofold structure of the Phenomena, divided before the Perfuming, seems to be the general consensus among classical commentaries – the names of the two divisions are from Fazang.

[62] As noted earlier, some (e.g. Zixuan) may identify both the Path and the Faith as "*sheng*", while some others (e.g. Hakeda) may see only the Path.

1. *fa* 法
   a. The arising and ceasing of the defiled and the pure 染淨生滅
   b. The mutual influence between the defiled and the pure 染淨
      相資
2. *yi* 義 (as "*da-sheng*")
   a. da 大
      1). The Essence and Attributes 真如自體相
      2). The Function 真如用
   b. sheng 乘
      1). The Path 分別發趣道相[63]
      2). The Faith 修行信心分[64]

A third problem which results from the *yi* ambiguity is a possible conflict between the twofold implicit *kepan* of "*fa-yi*" 法義 in the Synopsis, when its *yi* reads both "*da*" and "*sheng*",[65] and the explicit *kepan* that consists in the fivefold "*fen*" and numerous "*zhong*" structures. The table below incorporates abbreviated versions of both *kepans*, with the former attached to the latter in four square brackets "【】":

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[63] The "*sheng*" aspect of the *yi* in the Synopsis, highlighting the "riding" of both the Buddhas and the bodhisattvas, "(This teaching of the mind is the vehicle on which) all Buddhas have previously **ridden** (to arrive at their Buddhahood), and all bodhisattvas are **riding** to reach the stage of Tathāgata."一切諸佛本所乘故，一切菩薩皆乘此法到如來地故。(T32n1666p575c29-p576a1), is emphatically repeated (though without the word "*sheng*", or "riding", itself) in the Path in an almost identical statement: "The delineation of the path to enlightenment (delineates the path to) the goal that all Buddhas have realized, and that all bodhisattvas aspire to and advance toward through (their spiritual) cultivation."分別發趣道相者，謂一切諸佛所證之道，一切菩薩發心修行趣向義故。(T32n1666p580b15-b16). This fact unmistakably points to the obvious correspondence between the "*sheng*" in the Synopsis as the plan, and the Path-1 as its execution.

[64] The Faith continues the discussion of the Path (Path-1, more specifically), hence "*sheng*" too.

[65] If *yi* reads "*da*" only (i.e., when "*sheng*" illustrates the "*da*" or "greatness" of function) and the application of the Synopsis *kepan* is subsequently limited within the Doctrine, the implicit Synopsis *kepan* and the explicit *fen/zhong kepan* are largely compatible and complementary with each other. In this case, there is no obvious structural inconsistency between the two *kepan*s.

1. The Exposition
   a. The Doctrine
      1). The Suchness and the Phenomena【*fa* 法】
      2). The Essence and Attributes and the Function 【*yi* 義: *da* 大】
   b. The Heresy
   c. The Path 【*yi* 義: sheng 乘】
2. The Faith 【*yi* 義: *sheng* 乘】

As the table shows, the two *kepans* are incompatible with each other in the organization of the same text, with the implicit "*fa-yi*" cutting across the explicit structure of the Exposition and the Faith – more specifically, the implicit "*yi*" skips the Heresy, and extends across not only different sections, but also different levels, of the explicit structure.[66]

3.3. *Nianfo* 念佛, the Unaccounted-for Method in the Cultivation of Faith

Soteriologically, the goal of the religious practices outlined in the *Qixinlun* is, realistically, to "awaken the faith" rather than, ideally, to attain ultimate liberation[67] – a goal emphatically highlighted in the

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[66] The incompatibility of the two *kepan*s reflects, perhaps, two possible orientations in the composition of the treatise. The explicit *kepan* discusses (from two opposite perspectives, i.e., the Doctrine and the Heresy) the mind as both the source of and the solution to human problems, and then the cultivation of this mind as the path to liberation (i.e., the Path); as the treatise is aimed primarily at the sentient beings of weak spiritual capacities, the explicit *kepan* singles out the preliminary step in the Path for a special and in-depth treatment (i.e., the Faith). In short, the explicit *kepan* of *fen*/*zhong* is aimed ultimately to provide a soteriological program and is, in that sense, essentially practical in orientation. The implicit *kepan*, however, is focused on the understanding of the mind itself, rather than on providing such a program. It looks first at a theory (i.e., Dharma 法) of the mind, and then at the characterization of the mind as summarized in the "meanings" 義 of the word "mahāyāna.*" In short, the implicit *kepan* of "*fa-yi*" seeks to examine the nature of the mind and is, in that sense, essentially theoretical in orientation. The dual nature in orientation, or purpose, should perhaps be blamed for this incompatibility.

[67] For a discussion of this orientation, see my "Qixinlun dayi shu: hehe xinfa zhi shuo yu xiu" 起信論大意述：和合心法之說與修, *Renjian fojiao yanjiu* 人間佛教研究 6 (2014): 1-33.

title of the treatise, "the *Awakening of Faith in Mahāyāna*", and almost as emphatically indicated in the fact that faith is singled out for treatment in a special chapter.[68] This goal, technically speaking, is for the group of "undetermined" practitioners[69] to advance to and join the ranks of those who are "determined",[70] and to "never retrograde"[71] from that status.

This goal is discussed first in the Path-1 and, second, in the Faith, with the second supplementing the first in treating those not fully covered in that section, viz. those who may not be able to successfully complete the faith practice due to their relatively insufficient capacities.[72] This supplementary chapter presents two methods for the cultivation of faith, one consisting of a regimen of five practices,[73] and the other, the practice of mindfulness of the Buddha, or, in its popular East Asian formulation, *nianfo* 念佛.

Some commentators seem to see *nianfo* as supplementary and thus secondary to the five-part regimen – apparently believing that the latter leads to the "determined", while the former only prevents the "retrogression" from such a status once it is achieved.[74] This view of

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[68] I.e., the Faith (*xiuxing xinxin fen* 修行信心分).

[69] I.e., "undetermined" in their aspiration for enlightenment (*buding ju* 不定聚) – this includes, in the context of the *Qixinlun*, both those "whose capacity for goodness has ripened" 善根成熟眾生 (T32n1666p575b29) and those "whose capacity for goodness is limited" 善根微少眾生 (T32n1666p575c1).

[70] I.e., "determined" in their aspiration for enlightenment (*zhengding ju* 正定聚).

[71] I.e., *butui* 不退 (or, "non-retrogression", as a noun) – as the results expected, promised and aspired for in the cultivation of faith, summarized in T32n1666p575b27-b29, T32n1666p575c3-c4, T32n1666p580b25, and T32n1666p580c4-c5.

[72] I.e., "… this (chapter, i.e., the Faith) is to address the sentient beings who have not yet joined the determined class …" 是中依未入正定眾生故…… (T32n1666p581c7).

[73] I.e., generosity 施, morality 戒, forbearance 忍, perseverance 進, calming and contemplation 止觀 (T32n1666p581c14-c16).

[74] Wonhyo explicitly identifies only the five practices as "practice" 行 (in his presentation of the "aspects of practice" 行相), a fact that essentially excludes *nianfo* (an "expedient" to "prevent the retrogression" 防退方便) from the ranks of "practice" (T44n1844p221b20-b22). This position is generally adopted by later commentators, particular Fazang (T44n1846p281c18-c20) and those influenced by

the relationship between these two methods may not necessarily be valid, for *nianfo* may be seen as producing both the "determined" status and the "non-retrogression", with the two being only the two sides of the same coin.[75] In other words, *nianfo* may not be secondary and supplementary to the five practices – it should perhaps rather be seen as a separate and independent approach to the same goal and, in that sense, a viable alternative to the five-part regimen.

However related, the *nianfo* and the five practices are both included in the Faith as methods for the cultivation of faith, be they primary or secondary. For that reason, its absence from the implicit *kepan* of the Faith is not only conspicuous, but also surprising, even if we agree that *nianfo* serves only as a supplement to the five practices. Answering the question about the methods for the cultivation of faith: "How should (the mind of faith) be cultivated?" 云何修行？[76], the chapter unequivocally identifies only "five" practices:

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him – in fact, Xufa even excludes *nianfo* in his summary of the main themes in the Faith. (X45n767p543b12-c5).

[75] The *nianfo* section identifies the "determined" state as the result of the rebirth in the Pure Land, which is in turn the result of "contemplating the Buddha" 觀佛, or *nianfo*: "If (one) **contemplates the Dharmakāya of that Buddha**, (which is) Suchness (itself), and diligently practices the (meditation), he will eventually be **reborn** (in the land of Amitābha, where he will) join the class of the **determined**." 若觀彼佛真如法身，常勤修習畢竟得生，住正定故。(T32n1666p583a20-a21) At the same time, the section also identifies the "non-retrogression" as the result of "seeing the Buddha" 見佛, which occurs after one is reborn in the Pure Land as the result of *nianfo*, as stated in a citation from a *sutra*: "As explained in a *sūtra*: If someone whole-heartedly **meditates upon Amitābha Buddha** in the Land of Bliss in the West, and dedicates the merits thus gained to (his) effort to seek rebirth in that land, he will then be able to be **reborn** (there). (This means that, when one) is constantly **in the presence of the Buddha**, (his faith) will **never fall back**." 如修多羅說，若人專念西方極樂世界阿彌陀佛，所修善根，迴向願求生彼世界，即得往生，常見佛故，終無有退。(T32n1666p583a18-a19). In other words, both sentences describe a three-step process of the *nianfo* practice in (sometimes) different words:
  1. Contemplation of Buddha – *nianfo*;
  2. Rebirth in the Pure Land – rebirth and thus in the presence of Buddha;
  3. Abiding in the "determined" – non-retrogression.
In still other words, it restates the same process twice – an act that identifies the "determined" status and the "non-retrogression" as two different expressions of the same final result of the *nianfo* practice.

[76] T32n1666p581c8.

There are five approaches in the cultivation (of mind) for the perfection of faith to be accomplished. 修行有五門，能成此信。[77]

This fact unmistakably excludes *nianfo* either as a possible alternative, or as a necessary supplement, to the five practices – as if such a method were not present, or even mentioned, in the same chapter.

3.4. *Liao-jian* 料簡 and the Disproportionate In-Text Annotations

The composition of the treatise consists primarily of the presentation of numerous dialogues that are designed, in the form of questions and answers, to lay out the content of the treatise in its various component issues.[78] Some of these dialogues, often labeled "*liao-jian*" 料簡 (literally meaning, "measure and select"), however, are annotative in nature, i.e., they are designed to compare and contrast (i.e., to "measure and select") subtle differences as a way to provide further and, in a sense, supplementary explanations for the main topics under discussion. As yet another *kepan* problem, a few of these *liao-jians*, though of only a supplementary role, are disproportionate in size and, in that sense, somehow disruptive to the textual organization of the treatise – a phenomenon amply illustrated in the examples found in the Purposes, the Evolution and the Path-2.[79]

The Purposes consists of two such dialogues. The first enumerates

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[77] T32n1666p581c14.

[78] As Tanyan puts it, a "treatise" (*lun* 論) functions through its "questions and answers": "That which is called '*lun*' … must depend on words and discourses (in the form of) questions and answers for its exposition of …" 論者……必因言論問答。顯示……義…… (X45n755p154a18-a20).

[79] The complex implicit *kepan* of the Perfuming, as discussed earlier, contains several discussions of "meaning" (i.e., *yi* 義), which could have provided examples of such in-text annotation, or "*liao-jian*", had it not been for the fact that these discussions are focused on, rather than outside, the main issues of the section. See above in section A-2-b.

eight purposes in the composition of this treatise,[80] asking essentially what motivates the author, while the second clarifies a doubt corollary to the first, regarding the necessity in – i.e., asking essentially what compels – the composition.[81] In the sense that the chapter is entitled the "Purposes", that the discussion of the purposes is accomplished within the first dialogue, and that the question of necessity is corollary to the question of motivation, it would be logical to conclude that the second dialogue is secondary, supplementary and, as many commentators have suggested, annotative to the first.[82] Given this general perception, the second dialogue, accounting for half of the chapter, is disproportionate in terms of its relatively supplementary role in the chapter.

As clearly indicated in its opening sentence,[83] the main purpose of the Evolution is to discuss the "evolution" (*zhuan* 轉) of the mind in the forms of *manas* (*yi* 意) and *manovijñāna* (*yishi* 意識) – an "evolution" occasioned by a primary cause (*yin* 因), sustained by secondary causes (*yuan* 緣), and continuing through an endless process of arising (*sheng* 生) and cessation (*mie* 滅) of mind – and, in that sense, the successive explanations of secondary topics, singled out in successive subsections outside the *manas* and *mano-vijñāna*, are supplementary and secondary, constituting the annotative *liao-jian* to the main theme of the section. More specifically, the topic of "ignorance" as the primary cause of the evolution, stated earlier in the

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[80] T32n1666p575b23-c6.

[81] I.e., regarding the need to accommodate a special group of audience – see T32n1666p575c7-c17.

[82] While Huiyuan explicitly identifies it as a "*liao-jian*" (T44n1843p177c8-c9), Wonhyo (T44n1844p204c24-c25), Fazang (T44n1846p249a1-a4) and Zhixu (T44n1850p426a22), in one way or another, define it as an effort of "clarification", a slightly different – perhaps less technical – formulation of the concept of "*lian-jian*" or in-text annotation.

[83] "Next, the arising and cessation (of mind through) primary and secondary causes means that all sentient beings (come into being) through (the work of) mind, i.e., (through its) evolution (in the forms of) *manas* and *manovijñāna*." 復次，生滅因緣者，所謂眾生依心，意、意識轉故。(T32n1666p577b3-b4).

manas section,[84] is singled out for further discussion outside the *manas* and *mano-vijñāna*, where ignorance is redefined specifically as the primary cause of the evolution from an originally pure mind to a "defiled mind."[85] Also, the topic of "defiled mind", in the redefinition of ignorance, is again singled out and further elaborated in a section that outlines six types of defiled mind, which are characterized as "failing to see the oneness of Dharmadhātu" 不達一法界, and equally distributed between those "associated" 相應 and "not associated" 不相應.[86] Furthermore, the many topics mentioned in the elaboration of the six types of defiled mind, namely, "failing to see the oneness of Dharmadhātu", "associated", "not associated", "defiled mind", and "ignorance" are, once again, singled out for further explanations. [87] In short, successively elaborating upon topics in their successively preceding sections, these discussions are outside the *manas* and *mano-vijñāna* sections and are supplementary and secondary, constituting merely annotations of the main discussion. As the text shows clearly, such in-text annotations are, too, disproportionately

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[84] "(The idea of mind as) the Storehouse Consciousness entails the presence of ignorance: Activated by non-enlightenment (i.e., ignorance), (the mind) evolves to …" 以依阿梨耶識，說有無明：不覺而…… (T32n1666p577b5-b6).

[85] "(Regarding) the arising of consciousness through the influence of ignorance … (While) this mind is from the very beginning pure and clean in its own nature, there is, however, (also) ignorance; defiled by ignorance, there (then) is the defiled mind. (This) mind is (therefore) defiled, but (at the same time also) permanent, eternal, and immutable – a fact that (no one) but Buddha knows." 依無明熏習所起識者……是心從本已來自性清淨而有無明，為無明所染，有其染心。雖有染心而常恒不變，是故此義唯佛能知。(T32n1666p577b28-p577c5).

[86] "The nature of mind, constant and free from conceptualization, is defined as 'immutable'. However, **failing to see the oneness of Dharmadhātu** and, thus, failing to be in accord (with Suchness), the mind arises abruptly in its conceptualization – (the cause of such 'failures') is called '**ignorance**'. The **mind, defiled** (by this ignorance), is of six states … defilement **associated** with attachment … **not associated** …" 所謂心性常無念故名為不變，以不達一法界故心不相應，忽然念起名為無明。染心者有六種……相應……不相應…… (T32n1666p577c5-c15).

[87] "That which (causes) the 'failure to see the oneness of Dharmadhātu' …; the talk of 'association' …; the talk of 'non-association' …; also, the so-called 'defiled mind' …; the so-called 'ignorance' … ." 不了一法界義者……言相應義者……不相應義者……又染心義者……無明義者…… (T32n1666p577c15- c25).

large in the structure of the section.

As a part of the effort to present the cultivation of mind at the stage of faith, the Path-1 outlines three states of mind as its results,[88] namely:

1. Straightforward mind 直心
2. Profound mind 深心
3. Mind of great compassion 大悲心

This outlining of mental states resulting from religious practice is also seen in the Path-3,[89] but unlike the latter, the Path-1 singles out one of its three states, viz., the "profound mind", for extended treatment. Addressing the questions of: 1). Why "embrace all those wholesome practices"?[90] and 2). What are these "wholesome practices", or expedients?[91], this discussion supplements the main question about the state of mind,[92] constituting another obvious *liao-jian*. This, however, occupies nearly half of the Path-1 – something that inevitably disrupts the "orderliness" in the structure of the section, particularly when considering, on the one hand, the structural parallel between the two sections and, on the other hand, the disproportionate and almost abrupt presence of such an in-text annotation in the Path-1.[93]

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[88] T32n1666p580c7-c9.

[89] I.e., the true mind 真心, the mind of skillful means 方便心, and the mind (that remains in the state) of *karmic* consciousness 業識心 (T32n1666p581b10-b12).

[90] T32n1666p580c10-c18.

[91] T32n1666p580c19-p581a4.

[92] I.e., these "wholesome practices" constitute the content of the section on the "profound mind" 深心.

[93] It is perhaps for this reason that Wonhyo and Fazang fail to see the structural identity between these two sub-sections. Fazang defines the two structures with different labels (T44n1846p278a20-21 vs. p280b10), and Wonhyo, who provides most of the *kepan* models for Fazang, does not even see the threefold division in the Path-3 (T44n1844p220b29), even though he does in the Path-1 (T44n1844p219c9-c10).

4. Conclusion

This article has presented some major forms of and a few possible problems in the self-imposed textual organization, or *kepan*, of the *Qixinlun*. In other words, it has discussed an important aspect of the composition of this influential East Asian Buddhist treatise, specifically, regarding how it is organized, and to what extent this organization is effective. Such a presentation shows, on the one hand, the author's obvious intention to impose structure on his work, and the diversity, resourcefulness, as well as a remarkable meticulousness in the execution of such an intention, and, on the other hand, an almost as obvious imperfection in this execution, as shown in its lack of thoroughness, a certain degree of inconsistency, and some occasional digressions from the main issues. Whether successful or otherwise, however, the practice of *kepan* in the *Qixinlun* represents a conscious effort to apply an exegetical method to the composition of the treatise, a fact that allows for further reflections on the possible influence that the Buddhist exegetical tradition has exerted on writing in East Asian Buddhism.

Glossary and Abbreviations

Adoration：序分

Dedication：流通分

Doctrine：顯示正義

Essence and Attributes：真如自體相

Evolution：生滅因緣

Exhortation：勸修利益分

Exposition：解釋分

Faith：修行信心分

Function：真如用

Heresy：對治邪執

Path：分別發趣道相

Path-1：信成就發心

Path-2：解行發心

Path-3：證發心

Perfuming：熏習

Perseverance：進門 (消惡業障)

Phenomena：心生滅

Purposes：因緣分

Suchness：心真如

Synopsis：立義分

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《大乘起信論》科判研究

金濤
伊利諾伊衛斯理大學宗教系副教授

摘要：

　　通常所謂科判，多為疏家施於文本之結構分析，鮮有文本自設科判者。《大乘起信論》是其異類，文中明確而清晰地表現出一種自我科判的努力。不過，《大乘起信論》雖然歷來以結構齊整聞名，學界卻鮮見對其自我科判有全面而系統之討論。本文之研究，即試圖填補這一方面的空白，專注探討《大乘起信論》之自我科判。這一探討，主要著眼於《大乘起信論》科判兩個方面的問題：一則旨在分析其科判之具體表現形式，二則旨在考察其各種形式科判在組織文本上的有效性。本文試圖說明，《大乘起信論》之科判中，不僅有明確表述的顯性科判，更有若干暗藏的隱性科判，兩方交錯，構成一套相當複雜的科判體系；同時，這一體系並未完全貫通，故《大乘起信論》文中仍有相當之結構關係未得到有效的說明。

關鍵詞：

大乘起信論、科判、文本結構、顯性科判、隱性科判