

Divisions of the Awakening of Faith (conform Fa-tsang)

Invocation (T.32, p.575b lines 6-18; Hakeda, pp.23-24.) - p. 61

1. Reasons for Writing (T.32, p.575b. Hakeda, pp.25ff.) - p. 79
2. Establishing the Meaning (of the term Mahayana) (T.32, p.575c. Hakeda, p.28ff.) - p. 89
3. Explanation (of the meaning of Mahayana) (T.32, p.576a. Hakeda, p.31 ff.) - p. 97
4. Cultivating Practice and Faith (T.32, p.581c. Hakeda p.92ff.) - p. 297
5. Encouraging Practice and Explaining its Benefits (T.32 p.583a. Hakeda, p. 103ff.) - p. 331

Postscript (T.32, p.583b lines 15-16. Hakeda, p. 104.) - p. 335

*p = contents from: Fa-tsang: Commentary on the Awakening of Faith
(An English Translation by Dirck Vorenkamp). New York 2004*

*# = notes from: Fa-tsang: Commentary on the Awakening of Faith
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ad 1: Reasons for Writing - p. 79

ad 2: Establishing the Meaning (of the term Mahayana) - p. 89

ad 3: Explanation Chapter - p. 97

- I. Conclude the preceding and introduce the following
- II. Correctly clarify the Explanation section
 - A. Present the number of aspects
 - B. List the names
 - C. Analyze their characteristics

1. Reveal the correct meaning - p. 98

- a) Generally explain the topic
 - (1) Unveil its aspects based on Dharma of One Mind
 - (2) List its two aspects
 - (3) Show the two properly encompass one another

#320

b) Specifically explain its aspects

- (1) Specifically analyze the two

(a) Mind-as-Thusness - p. 103

- i) Present the topic
- ii) Explain it

1. Essence of Thusness free from words

- a. Gen. bring up essence of dharmas
 - i. Correctly reveal the essence
 1. Brief pres. of Real
 2. Comprehend delusion, reveal Thus
 3. Conclude Thusness, depart delusion
 - ii. Comprehend attach, explain name

1. Explanation

- a. Comprehend and correct attach.
- b. Explain doubts about the term
- c. Explain putting aside (notions of Thusness) that correspond to characteristics

2. Conclusion

#346

- b. Question/answer, explain doubts

#352

- i. Ques. of doubt over Thusness severed from cultivation
 - 1. Ask about skillfull means contemplation
 - 2. Ask about direct contemplation
 - ii. Answer brings up contemplation / cultivation of Thusness
 - 1. Though spoken of, there is neither that which speaks nor that which is spoken of
 - 2. Though spoken of, there is also neither that which can conceive it, nor that which is conceived
2. Rely on words to analyze the qualities of Thusness
- a. Enumerate and generally present the topic
 - i. "Next if Thusness is expounded by relying on words"
 - ii. "It can be divided into two parts"
 - b. Lay out the sections and briefly outline them
 - i. Truly empty
 - ii. Truly not empty
 - 1. Diff. than delusory notions of no essence
 - 2. Diff. than karmic outflows
 - c. Broadly explain based on those sections
 - i. Empty Thusness
 - 1. Briefly clarify it is free from defilement
 - 2. Broadly explain
 - 3. Conclude
 - ii. Not empty Thusness
 - 1. Note
 - 2. Explain
 - 3. Conclude
 - 4. Explain doubts

#385

(b) Mind-as-samsara - p. 117

- i) Explain dharmas of the Mind-as-samsara
 - 1. Clarify prod./destruction of impurity/purity
 - a. General pres. regarding the essence
 - i. Present the essence
 - ii. Distinguish its characteristics
 - iii. Establish the names
 - b. Spec. explanation based on its aspects

#420

- i. Explain the Mind-as-samsara
 - 1. Enumerate and distinguish its qualities
 - 2. Put forth a question and lay out key terms
 - 3. Analyze based on those terms
 - a. Analyze enlightenment - p. 129
 - 1) Briefly analyze
 - (i) Original enlightenment
 - a. Reveal its essence
 - b. Explain the name

#497

- (ii) Acquired enlightenment
- 2) Broadly clarify
 - (i) Acquired enlightenment
 - a. Present enlightenments as cause and effect
 - b. Broadly cover the four charac., explain their completion
 - 1. Explain the four
 - 2. Explain non-conceptual. as well-spring
 - c. Acquired/orig. enlight. not diff
 - (ii) Orig. enlightenment

#520

- a. Orig. enlighten. as conforms to impurity
 - 1. Generally present the idea
 - 2. List the names
 - 3. Analyze the characteristics
 - I. Clarify the purity of wisdom
 - A. Clarify purity
 - 1. Cause
 - 2. Result
 - a) Result of severing delusion
 - b) Result of wisdom
 - B. Complete the explan. with Q/A
 - II. Inconceivable karmic activity
 - A. Present the idea
 - B. Explain it
 - 1. Gen. present based on essence
 - 2. Specifically analyze it
- b. Orig. enlighten. reflecting the purity of Thusness
 - I. Generally present the idea
 - 2. Specifically explain it

#544

b. Clarify non-enlightenment - p. 164

- 1) Clarify fundamental non-enlight. [This is "clarifying the essence of non-enlight."]
 - (i) Form delusion based on enlight.
 - a. The principle
 - b. An analogy
 - c. Combine the two
 - (ii) Revealing enlight. on the basis of delusion
- 2) Clarify derivative non-enlight. [This is "clarifying the characteristics of non-enlight."]
 - (i) Explain the point by matching it to an analogy
 - (ii) Explain in terms of consciousness
 - a. Ignor. as cause of three subtleties
 - b. Objects as cond. produced six coarse charac.

#585

- 3) Conclude the derivative and return to basis [This is "tying them, so the characteristics are the same as the essence"]
- c. Consider both (purity and impurity) to analyze their identity and difference.

					<ul style="list-style-type: none"> 1) Generally present the idea 2) List the names of the main points 3) Broadly analyze them <ul style="list-style-type: none"> (i) Identity <ul style="list-style-type: none"> a. Analogy b. Connect the analogy to the main point c. Draw on canonical proof (ii) Difference <ul style="list-style-type: none"> a. Analogy b. Connect the analogy to the main point
#602					<ul style="list-style-type: none"> ii. <u>Explain cause/cond. of Mind-as-samsara - p. 180</u> <ul style="list-style-type: none"> 1. Clarify the meaning of causes and conditions of Mind-as-samsara <ul style="list-style-type: none"> a. Generally present the idea b. Specifically explain it <ul style="list-style-type: none"> 1) A question 2) Specifically reveal the answer <ul style="list-style-type: none"> (i) Explain the mind that is the basis (ii) Explain the develop. of mind <ul style="list-style-type: none"> a. Summarily clarify the idea b. Broadly analyze it <ul style="list-style-type: none"> 1. Present the point 2. Explain it - Five parts, one for each consciousness c. Conclude by returning to Mind <ul style="list-style-type: none"> 1. Primary conclusion: world depends on mind <ul style="list-style-type: none"> I. Directly conclude Triple World is mind only II. Conversely conclude six sense objects are mind 2. Explain doubts and broadly analyze <ul style="list-style-type: none"> I. A question II. An answer III. The conclusion - Four parts: <ul style="list-style-type: none"> A. Conclude characteristics depend on mind) B. Provide an analogy for illustration C. Explain heterodox suppressed doubts D. Conversely verify only mind
#609					
#623					
#640					<ul style="list-style-type: none"> (iii) Explain the development of the thought consciousness <ul style="list-style-type: none"> a. Present the idea b. Explain it <ul style="list-style-type: none"> 1. Individuals figure objects 2. The essence of their delusion 3. Clarify conditions that are basis for grasping 4. Determine its names 5. Clarify the basis for arising of consciousness

#645

2. Reveal the essence of the causes and conditions that are the basis of the Mind-as-samsara

- a. Summarize the depth of dep. origination
 - 1) Present and lament the depths of delusion
 - 2) Explain the reason for that depth
 - (i) A question
 - (ii) An answer
 - a. It is a purity constantly defiled
 - b. It is a defilement constantly pure om
 - c. Conclude with difficult to fathom
- b. Broadly reveal definitions of dep. orig.
 - 1) Reveal charac. of essence of dep. orig.
 - (i) Explain the meaning of unchanging
 - (ii) Reveal the reason for dep. arising of ignorance
 - (iii) Reveal the character of dependent arising
 - a. Present the topic
 - b. Raise a question
 - c. Specifically explain
 - 2) Further points to consider
 - (i) Analyze the aforementioned ignorance
 - a. Present the topic
 - b. Explain it
 - (ii) Explain "associated with", "not associated with"
 - (iii) Bring up "defiled mind" and "ignor."
 - a. Present and establish the problems
 - 1. Obstruction of delusion
 - 2. Obstructions to wisdom
 - b. Further explain
 - 1. Query
 - 2. Answer

#701

#722

iii. Explain charac. of Mind-as-samsara - p. 208

- 1. Present the number and raise a question
- 2. List the names and briefly reveal them
- 3. Broadly explain its characteristics
 - a. Correlate with individuals to compare and reveal them
 - b. Analyze the basis of the characteristics
 - 1) In accord with the development of ignorance analyze the conditions of their production
 - (i) Clarify universal conditions
 - (ii) Reveal specific causes
 - 2) Countering their development, discuss the meaning of extinguishing those conditions
 - (i) Correctly analyse their extinction
 - a. Clarify their complete extinction
 - b. Specifically reveal their extinction

#751

- (ii) Explain doubts
 - a. A question
 - b. Answers
 - 1. The principle
 - 2. An analogy
 - 3. Connect the principle and analogy

2. Distinguish between mutual assistance of impurity/purity.

- a. Bring up the number and generally present them
- b. List the names of impure and pure dharmas
- c. Broadly explain perfuming of impurity/purity
 - i. Generally illustrate the point
 - 1. An analogy
 - 2. Connect the analogy and main point
 - a. The perfuming of impurity
 - b. The perfuming of purity
 - ii. Specifically explain

#777

- 1. Impurity
 - a. Brief explanation
 - b. Broad explanation
- 2. Purity
 - a. A question
 - b. An answer
 - 1) Brief explanation
 - (i) Directly clarify perfuming
 - (ii) Analyze its capabilities
 - a. Causes
 - b. Results
 - 1. Extinguishing delusion
 - 2. Realizing the principle of Thusness
 - 2) Thorough response
 - (i) Clarify perfuming deluded mind
 - a. Present the topic
 - b. Explain it
 - (ii) Reveal perfuming of Thusness
 - a. Present the number
 - b. List the names
 - c. Analyze the characteristics
 - 1. Specifically explain each
 - i. Characteristics of perfuming of the essence
 - A. Correctly reveal it
 - B. Eliminate doubts
 - 1. A question

#794

- 1) Brief explanation
 - (i) Directly clarify perfuming
 - (ii) Analyze its capabilities
 - a. Causes
 - b. Results
 - 1. Extinguishing delusion
 - 2. Realizing the principle of Thusness
- 2) Thorough response
 - (i) Clarify perfuming deluded mind
 - a. Present the topic
 - b. Explain it
 - (ii) Reveal perfuming of Thusness
 - a. Present the number
 - b. List the names
 - c. Analyze the characteristics
 - 1. Specifically explain each
 - i. Characteristics of perfuming of the essence
 - A. Correctly reveal it
 - B. Eliminate doubts
 - 1. A question

#811

2. An answer
 - a) Impure delusions
 - b) Pure dharmas
 - (1) Principle
 - (2) Analogy
 - (3) Connect the two

II. Perfuming of the function.

A. Focus on phen. and gen. present them as external cond.

B. Specific revelation of the conditions

1. Present

2. List

a) Particular

b) Universal

3. Explain

a) Particular conditions

(1) General explanation

(a) Clarify causes of the function that influences

(b) Correctly clarify charac. of that function

(2) Specific revelation

(a) Present two types - proximate and distant

(b) Subdivide each of the above into two

b) Universal conditions

(1) Clarify those who can create these cond.

(2) Clarify how rel. to karmic pot., perfuming reveals univ. aspect of Mind

#814

#829

2. Connect and clarify

I. Presentation

II. Explanation

A. Clarify not yet assoc. with Thusness

1. Bring up individuals by related stage

2. Analyze inadequacies in their practice

3. Clarify why they are not yet assoc. with

B. Clarify already assoc. with Thusness

1. Reveal their stage

2. Correctly analyze "associated with"

3. Clarify the superiority of their practice

#840

d. Clarify exhausting/not exhausting impurity and purity

i. Impure dharmas that oppose realization of Thusness are beginningless but do have an end

ii. Pure dharmas that accord with the principle (of Thusness) have a beginning but are endless

1. Correctly reveal the main point

2. The explanation is completed

#843

ii) Distinguish the meaning of what has been presented

1. Explain two great elements - essence, charac.

#853

- a. Gen. present the names of the first two great elements
- b. Spec. explain meaning of two great elem.
 - i. Clarify meaning of great element of essence
 - ii. Explain the great element of characteristics
 - 1. Correctly clarify quality of their nature
 - a. Clarify charac. of its qualities
 - 1) Generally present the idea
 - 2) Specifically explain
 - 3) Conclude
 - b. Reveal and establish the names
 - 2. Q&A to further analyze
 - a. Q: problem of attachment to essence, doubting its charac.
 - b. A: charac. do not oppose the essence
 - 1) Though differentiated, not two
 - (i) Though many, qualities are one flavor
 - (ii) Complete the explanation of "not two"
 - 2) Though not two, differentiated
 - (i) Briefly introduce the idea
 - (ii) Broadly explain it
 - a. Question charac. revealed in contrast to defilement
 - b. Bring up defiled dharmas and one by one dialectically reveal purity

#866

- 2. Spec. explain the great element of function
 - a. Generally clarify the point
 - i. Bring up causes in contrast with results
 - 1. Bring up correct practice of basis of Buddhahood
 - 2. Bring up great vows that are the basis of Buddhahood
 - 3. Bring up great skil. means of compass. wisdom
 - ii. Report the causes and reveal the results
 - 1. Mention the antecedent cause
 - 2. Results that benefit oneself
 - 3. Results which benefit others
 - b. Specifically explain
 - i. Present the two types
 - ii. Explain the two
 - 1. Correctly reveal the charac. of functioning
 - a. Directly reveal the functioning
 - 1) Clarify the Transformation Body
 - 2) Clarify the Reward Body
 - (i) Related to conscious. bring up assoc. individ.
 - (ii) Clarify perceived charac. of Reward Body
 - (iii) Explain the name "Reward Body"
 - b. Further detail its distinctions

| | | |
|------|--|--|
| #909 | <p>(2) Comprehend characteristics and enter Thusness</p> <ul style="list-style-type: none"> (a) Present the point (b) Explain it <ul style="list-style-type: none"> i) Form dharmas ii) Dharmas of mind <ul style="list-style-type: none"> 1. An analogy 2. Combine the analogy and main point (c) Continue with a general conclusion | <ul style="list-style-type: none"> 1) Transformation body 2) Reward body <ul style="list-style-type: none"> (i) Clarify percep. of beginning stages (ii) Clarify percep. of those beyond stages <p>2. Q&A to explain doubts</p> <ul style="list-style-type: none"> a. Question b. Answer <ul style="list-style-type: none"> 1) Explain Dharmakaya that which can manifest <ul style="list-style-type: none"> (i) Generally explain (ii) Specifically explain 2) Explain the forms that are manifested |
| #915 | <p><u>2. Correct evil attachments - p. 259</u></p> <ul style="list-style-type: none"> a) General presentation regarding the origin of attachments b) Specifically clarify the correction of obstructions <ul style="list-style-type: none"> (1) Freedom of correcting attachments <ul style="list-style-type: none"> (a) Present the number of attachments (b) List their names (c) Analyse their characteristics <ul style="list-style-type: none"> i) Attachments to an individual self <ul style="list-style-type: none"> 1. Generally present the point 2. Specifically explain it ii) Attachment to self essence in dharmas <ul style="list-style-type: none"> 1. Reason for arousing this attachment 2. Reveal charac. of their attachment 3. Reveal its corrective (2) Ultimate freedom <ul style="list-style-type: none"> (a) Clarify a corrective related to dharmas <ul style="list-style-type: none"> i) Gen. reveal the correct. relating to dharmas ii) Raise the broad point of types sought (b) Elucidates concealed doubts <ul style="list-style-type: none"> i) Correctly comprehend concealed doubts ii) Determine intentions of the enlightened iii) Reverse it to complete the explanation | |
| #943 | <p><u>3. Differ. charac. of progressing along the path - p. 269</u></p> | |

a) Generally present the great intention to attain enlightenment

b) Specifically reveal the distinctions

(1) Present the number

(2) List the names

(3) Analyze their characteristics

(a) Arouse the mind by perfection of faith

i) Practice perfecting faithful mind

1. Question

2. Answer

a. Correctly answer the questions

i. Answer the three questions

ii. Conclude with completing the stage

b. Bring up inferior, reveal superior

i. Clarify characteristics of the inferior

1. Power of internal causes is slight

a. 1st phrase: weight of delusion

b. 2nd-4th phrases: meanness of qualities

2. Power of external conditions is inferior

ii. Conclude with how they regress and lose the Path

ii) Characteristics of arousing this mind

1. Correctly clarify three types of mind

a. Question

b. Answer

i. Present the number

ii. Specifically explain

2. Q&A to dispel doubts

a. Question

b. Answer

i. Correct answer preceding ques.

1. An analogy

2. Connect the analogy

a. Correctly connect to preceding

b. Explain reason for practice

c. Clarify good prac. accords with Thusness

ii. Further reveal skillful means

1. Present their number

2. Specifically explain

a. Path of non-abiding

b. Virtue of severing defilement

c. Virtue of cultivating wisdom

d. Practices to benefit others

iii) Benefits of arousing this mind

#966

#991

- 1. Reveal superior virtues
 - a. Merits that benefit oneself
 - b. Merits that benefit others
 - 2. Clarify minor errors
 - a. Differ from those above the Ten Stages
 - b. Differ from the typically ignorant
 - 3. Penetrate provisional doctrines
 - a. Bring forward the doctrines
 - b. Explain them
 - 4. Extol real practice
- #001 (b) Arouse mind by understanding and practice
- i) Generally present the topic and praise its superiority
 - ii) Reveal the superior characteristics
 - 1. Bring up time required to reveal superior charac.
 - 2. Clarify the superiority of their practice
 - a. Generally present the topic
 - b. Specifically explain it
- #007 (c) Arouse the mind through realization
- i) Clarify the essence of arousing the mind
 - 1. Present the stages
 - 2. Clearly analyze the essence of practice
 - 3. Clarify the superior function
 - a. Request help from head of the Dharma
 - i. Correctly clarify requesting the Dharma
 - ii. Reveal the intent behind the request
 - b. Extend/contracts in accord w/ roots
 - i. Contract
 - ii. Extend
 - iii. Generally conclude
 - c. Clarify real practice is not exceptional
 - d. Clar. exceptional function responds to potential
 - ii) Clarify the charac. of arousing the mind
 - 1. Extol the subtle charac. and enumerate them
 - 2. List their names and explain each characteristic
 - iii) Clarify the qualities fulfilled
 - 1. Correctly reveal superior qualities
 - a. Gen. analyze qualities, complete stage revealed
 - b. Spec. clarify the fulfillment of those qualities
 - 2. Q&A to dispel doubts
 - a. Question wisdom
 - i. Question
 - ii. Answer

b. Question natural karmic functioning

i. Question

1. Detail the doubt
2. Establish the difficulty

ii. Answer

ad 4: Cultivating Practice and the Faithful Mind - p. 297

#038

I. Present the point in regards to the type of person

II. Related to principle, broadly analyze practices

A. Raise two questions

B. Respond with two answers

1. Enumerate the forms

2. Explain in order

a) Faithful mind

(1) Faith in the basis

(2) Faith in the Buddha

(3) Faith in the Dharma

(4) Faith in the Sangha

b) Cultivating practice

(1) Bring up their number, present the purpose

(2) Question the number and list the names

(3) Specifically explain

(a) Four practices briefly clarified

i) Reveal charac. of four practices

ii) Skil. means to eliminate obstructions

1. Obstructions

2. Correctives

(b) The final practice is broadly discussed

i) Provide a question

ii) Explain the characteristics

1. Briefly clarify

a. Cessation

b. Contemplation

c. Following both

2. Broadly discuss

a. Cessation

i. Method for cultivating cessation

1. Clarify superior individ. can enter

a. Trust quiet and stop the mind

1) External conditions

2) Internally pacifying the mind

(i) Seated cultivation of cessation

#055

#0104

#0112

- (ii) Other forms of comporment
- b. Cess. perfected, samadhi attained
 - 1) The completion of cessation
 - 2) The power of cessation
 - 3) Subduing delusion
- 2. Reveal the obstructed cannot
- ii. Reveal superior capability of cessation
 - 1. Produces samadhi of activity of Oneness
 - 2. Produces immeasurable samadhis
- iii. Analyze the affairs of Mara
 - 1. Briefly present the point
 - a. Obstructions
 - b. Correctives
 - 2. Broadly explain it
- iv. Sum. how false differs from True
 - 1. Distinguish heterodox and true forms
 - a. Clarify heterodox forms
 - b. Clarify correct samadhi
 - 2. Contrast the two samadhis
 - a. Samadhi of the principle of Thusness
 - b. Samadhis on phenomena
- v. Show benefits, encourage cultivation
 - 1. Generally present the point
 - 2. Specifically explain the ten benefits
- b. Contemplation
 - i. Clarify the point of cultivating contemplation
 - ii. Analyze the characteristics of contemplation
 - 1. Clarify contemplation of the charac. of dharmas
 - 2. Clarify the contemplation of great compassion
 - 3. Clarify the contemplation of the great vow
 - 4. Clarify the contemplation of zeal
 - iii. Conclude with the limitations of contemplation
- c. Employing both
 - i. Generally present the idea
 - ii. Specifically analyze it
 - 1. Clarify both as they correspond to dharmas
 - a. Contemplation of cessation
 - b. Cessation of contemplation
 - 2. Clarify both through correcting obstructions
 - a. Cultivating cessation corrects two errors
 - b. Cultivating contemplation corrects two errors
 - iii. Generally conclude

- III. Reveal the skillful means that prevent regressing _____ #0119
- A. Clarify those who are subject to regressing
 - 1. Present the inferiority of their practice
 - 2. Bring up their circumstances and explain
 - B. Clarify the methods that prevent regressing
 - 1. Bring up the intention of the Noble Ones
 - a) Present the positive skills of the Noble Ones
 - b) Explain and reveal the characteristics of that skill
 - 2. Specifically draw on scriptural verification
 - a) Cite a sutra
 - b) Explain the sutra passage

ad 5: Encouraging Practice and Explaining its Benefits - p. 331 _____ #0125

- I. Generally conclude the preceding discussion
- II. Bring up loss/gain of faith and slander
 - A. With acceptance of faith, joy is supreme
 - 1. Generally bring up its benefits
 - 2. Spec. reveal charac. of three wisdoms' benefits
 - a) Benefits acquired when this Dharma is heard
 - b) Benefits acquired when this Dharma is considered
 - c) Benefits acquired cult. practice of Dharma
 - B. Clarify gravity of the error of slander
 - 1. Slander constitutes a grave offense
 - 2. Warn against, encourage an end to slander
 - 3. Explain the idea of the gravity of this offense
 - 4. Conversely explain severing (ties to) Three Treasures
- III. Encourage diligent cultivation and study