

An Interpretation of ‘the Initial Mark’*
of the *Awakening of Mahāyāna Faith*
in the *Shi moheyan lun*
— Comparative Analysis of the *Gisil lon so* and the *Dasheng qixin lun yiji* —

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Summary

This paper aims at revealing the implication of different interpretations on the *Awakening of Mahāyāna Faith*'s (大乘起信論, *AMF*) phrase “be aware of the very first arising of mind. [As a result] the initial mark is removed from mind (覺心初起心無初相)” made in the three representative commentaries such as the *Gisil lon so* (起信論疏, *GS*), the *Dasheng qixin lun yiji* (大乘起信論義記, *DQY*), and the *Shi moheyan lun* (釋摩訶衍論, *SML*). All three commentaries define ‘the initial mark’ as ‘the mark of arising(生相)’. From the perspective of the *GS*, ‘the mark of arising’ is defined as the mark of karma (業相), the mark of transformation

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(轉相), and the mark of manifestation (現相). The *SML* views the latter two marks as the mark of abiding as does the *DQY*. Meanwhile the *SML* does not agree with the *DQY* which says the minute mark is cut off simply at the tenth bodhisattva ground, but agrees with the *GS* which mentions it is extinct at the undefiled stage (無垢地), a higher stage than the tenth bodhisattva ground. Depending on that, ultimate enlightenment is divided into the fulfilling cause (因圓滿), and the fulfilling attainment (果圓滿).

At this point the *SML* is faced with a structural discrepancy, for only one mark, which would be eliminated at two different stages, is left. For this reason, the *SML* creatively analyzes the production processes of the mark of karma into three marks—the mark of karma which functions by itself (獨力業相), the mark of derivate that functions by itself (獨力隨相), and the mark of movement by combination (俱合動相). In addition, the last mark is connected with the tenth bodhisattva ground, and the first mark is involved with the stage of *Tathāgata*. This is the reason why the *SML* expounds ‘the mark of arising’ of the *AMF* as three marks of arising with its own peculiar view.

Keywords

the initial mark, the mark of arising, ultimate enlightenment, the mark of karma, the three marks of arising, the stage of *Tathāgata*

I. Introduction

It is recorded that the *Awakening of Mahāyāna Faith* (大乘起信論, *Dasheng qixin lun*, abbreviated as *AMF*), encompassing the teachings of the *Mahāyāna* (大乘) within a single book, was written by *Aśvaghōṣa* (馬鳴) and was translated by *Paramārtha* (真諦) and *Śikṣānanda* (實叉難陀). However, there is much controversy over the writer, translator, editing, etc., and this controversy continues without reaching a conclusion. Nevertheless, the *AMF* has been the center of Buddhism in East Asia for a long time because it structurally and logically explains the dharma (法)

of the *Mahāyāna*, that is, the one mind (一心).

The value of the *AMF* is corroborated by many commentaries: the *Dasheng qixin lun yishu* (大乘起信論義疏) of Huiyuan (慧遠); the *Gisil lon so* (起信論疏, abbreviated as *GS*) of Wonhyo (元曉); and the *Dasheng qixin lun yiji* (大乘起信論義記, abbreviated as *DQY*) of Fazang (法藏) and so on. Among them, I focus this paper on the *Shi moheyan lun* (釋摩訶衍論, abbreviated as *SML*) which is also a commentary on the *AMF*. This book is attributed to *Nāgarjuna* (龍樹) and was translated by *Vṛddhimata* (筏提摩多) in 401. However, there are no records about the *SML* in the *Chu sanzang jiji* (出三藏記集, Compilation of Notes on the Translation of the Tripiṭaka) and the *Kaiyuan shijiao lu* (開元釋教錄, Record of Śākyamuni's Teachings Compiled During the Kaiyuan Period), etc. Then, it was officially recorded in 779 that Kaimyo (戒明) brought the *SML* from China to Japan. Moreover, there was also no record of *Vṛddhimata*, even though he moved to China at the same period as *Kumārajīva* (鳩摩羅什). Because of these problems, many controversies about the writer, the translator, the time of publication, etc. exist to this day.¹⁾

Although the *SML* is involved in disputes like the *AMF*, many researchers from China and Japan paid attention to the value of the *SML*, and they wrote commentaries of more than 100 volumes.²⁾ Whereas, the *SML* did not receive the spotlight in Korea, and the *Sinpyeon jejong gyojang chongnok* (新編諸宗教藏總錄, Newly Compiled Comprehensive Record of the Canonical Works of the Various Schools) only recorded its name. This tendency continues up to the present. There is little study of the *SML* in Korea.

However, as seen in other research, it is necessary to study the *SML* because this book explains the *AMF* in detail in over 10 volumes from different point of view than

1) See Kim(2014, pp.16-22) about the controversy of the author and translator of the *SML*.

2) There are *Shi moheyan lun ji* (釋摩訶衍論記), *Shi moheyan lun shu* (釋摩訶衍論疏), *Shi moheyan lun tungshuanchao* (釋摩訶衍論通玄鈔), etc. in China, and *Shaku makaen ron shiji* (釋摩訶衍論指事), *Shaku makaen ron unglyosho* (釋摩訶衍論應教鈔), etc. in Japan. Refer to Kim(2014, pp.14-15).

that of other commentaries. In this respect, I would like to deepen the understanding of the *SML*'s annotation of the final stage of enlightenment, which is called 'ultimate enlightenment' in the *AMF*.

The *AMF* describes ultimate enlightenment in the following way.

Completing the stage of Bodhisattvahood (菩薩地) means that [the enlightened one] could fulfill the skillful means (方便), correspond with thought-moment (一念), and be aware of the very first arising of mind. [As a result] the initial mark (初相) is removed from mind. Due to depart further from minute false thoughts ([妄]念), [they are] able to have insight into the nature of mind (心性). As well, there is no movement any more (常住, eternal). It is called ultimate enlightenment (究竟覺).³⁾

From the above quote about ultimate enlightenment in the *AMF*, I focus on the sentences, "be aware of the very first arising of mind. [As a result] the initial mark is removed from mind (覺心初起心無初相)". It reveals 'the initial mark (初相)'. 'The initial mark' is so minute that it could be extinguished only by one who has reached ultimate enlightenment. It points out 'the mark of arising (生相)' which is the first of four marks of existence (四相): arising, abiding, changing and extinction.⁴⁾

The *AMF* only uses 'the initial mark' instead of the word 'the mark of arising'. While commentaries on the *AMF* explain that 'the initial mark' is 'the mark of arising', and provides details. However, each commentary defines differently the object and application of 'the mark of arising'. Therefore, I would like to consider how the *SML*'s views on 'the initial mark', namely 'the mark of arising' are different from those of the *GS* and the *DQY*.⁵⁾ In addition to how interpretations of the *SML*

3) 『大乘起信論』(T.32, p.576b23-26), “如菩薩地盡 滿足方便 一念相應 覺心初起心無初相 以遠離微細念故 得見心性 心即常住 名究竟覺.”

4) In the *AMF*, the word '生相' does not appear, and only the word '初相' is used three times.

changed, and why the *SML* offered a different point of view.⁶⁾ Through this, I try to reveal the *SML*'s own interpretation and logicity about 'the initial mark'.

II. An explanation for 'the initial mark' of the *Gisil lon so* and the *Dasheng qixin lun yiji*

1. The view of 'the mark of arising' of the *Gisil lon so*

The *GS* interprets the sentences on the *AMF*, "be aware of the very first arising of mind. [As a result] the initial mark is removed from mind (覺心初起心無初相)" as "be aware of the very first arising of mind (覺心初起)" and "the initial mark is removed from mind (心無初相)". Then the former is the enlightened mark (所覺相), the latter is the benefit of enlightenment (覺利益).⁷⁾

'Be aware of the very first arising of mind' is the enlightened mark. 'The very first arising of mind' means that the mind is deluded, and the false thought is moved accordingly to produce the mark of arising by nescience. Now, it is realized that non-enlightenment could not exist without intrinsic enlightenment.

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- 5) In the *Dasheng qixin lun shu* (大乘起信論疏-杏雨書屋所藏敦煌文獻, the commentary on the *AMF*), "be aware of the very first arising of mind. [As a result] the initial mark (覺心初起心無初相)" is read "「覺心初起」, 惡心初起時, 即覺知也。亦可是彼客塵無明, 初與眞合, 令心妄動, 此是「初」也。「初無初相」, 窮其初體, 唯是無念。念尚非有, 焉有初也。" (池田將則 2012, p.129). Although the book does not mention that 'the initial mark' is 'the mark of arising' in here, it reveals "第四明十地已去菩薩, 覺知生相, 名究竟覺" (池田將則 2012, p.127) in previous part. Therefore, the *Dasheng qixin lun so* also understands that 'the initial mark' is 'the mark of arising'. However, there is no specific explanation such as comparing 'the mark of arising' to the marks of non-enlightenment, so I would like to exclude the *Dasheng qixin lun so* from this study.
- 6) Kusunoki Masahito (楠正仁, 1984) said that the characteristic of the *SML* is 'the mark of derivate that functions by itself (獨力隨相)' among the three marks of arising and the original thought (本念) as free from false thought (無念) by comparing the *DQY* and the *SML*. However, he did not examine the *GS*, as well as the reason why the *SML* makes these three marks of arising.
- 7) In the *GS*, four kinds of marks are divided into four parts each. The first is the enlightened person, the second is the enlightened mark, the third is the benefit of enlightenment, the fourth is the limitation of enlightenment. 『起信論疏』(T.44, p.209c26-27), "一能覺人 二所覺相 三覺利益 四覺分齊."

In other words, the false thought having movement is the pure mind. So, [the *AMF*] say that ‘be aware of the very first arising of mind’. If one lost direction, then the east is the west. [However, when he] recognizes [right direction], [he] comes to be aware of the east [what he said before was the west]. In here, [you] should know that the meaning of enlightenment is the same [as the above example]. ‘The initial mark is removed from mind’ is the benefit of enlightenment. Originally, the initial mark in mind emerged following non-enlightenment. From now on, [he] already gains enlightenment, so there is nothing to arise. [Therefore, the *AMF*] said that ‘the initial mark is removed from mind’. In the previous three stages [of enlightenment], although there is something to be removed, the moving false thought is not eliminated completely. For this reason, [the *AMF*] said that there are no marks of abiding and such like marks in [false] thought. At this moment, in ultimate enlightenment, all the moving [false] thoughts disappear and only one mind (一心) exists, [the *AMF*] said that ‘the initial mark is removed from mind’.⁸⁾

If someone completes the stage of the bodhisattva (菩薩地) and reaches ultimate enlightenment (究竟覺), he realizes ‘the initial mark (初相)’ in mind which is caused by nescience (無明). There is no activity in the pure mind innately, but many marks of non-enlightenment (不覺) have begun to form from the movement caused by nescience. ‘The initial mark’ is the smallest among the marks of non-enlightenment. This being so, one attains ultimate enlightenment, and then one is able to realize the first activity in mind and the resulting ‘the initial mark’.

If one knows the time the mind moves, one becomes aware of the truth that no activity takes place in mind originally. Accordingly, the movement made by nescience stops working, and any marks would cease to exist in mind. Wonhyo gives

8) 『起信論疏』(T.44, p.210b05-14), “覺心初起者 是明所覺相 心初起者 依無明有生相 迷心體令動念 今乃證知離本覺無不覺 即動念是靜心 故言覺心初起 如迷方時謂東爲西 悟時乃知西卽是東 當知此中覺義亦爾也。心無初相者 是明覺利益 本由不覺有心元起 今既覺故 心無所起 故言心無初相 前三位中 雖有所離 而其動念猶起未盡 故言念無住相等 今究竟位 動念都盡 唯一心在 故言心無初相也。”

as an example the person who does not know directions and says that the east is the west, but after knowing the right direction, he comes to know that the west is where he indicated the east is. As this example indicates, before reaching ultimate enlightenment, one thinks attributes of the mind are activity. However after realizing the moment in which the mind first moves and ‘the initial mark’, one can see that the mind is primarily calm. Thus, the mind regains its original silence, that is to say it benefits from reaching ultimate enlightenment.

Summing up the interpretation of the *GS*, it says that ‘the initial mark’ is ‘the mark of arising’. This is conveyed in the sentence, “‘the very first arising of mind’ means that the mind is deluded and the false thought is moved accordingly to produce the mark of arising by nescience (心初起者 依無明有生相)”. If so, what is ‘the mark of arising’ in the *GS*?

‘The mark of arising is further divided into three’ with the first being the mark of karma. It means that the false thought of non-enlightenment moves by nescience. Even though there is appearance and disappearance, the subject and the object are not separated yet. It seems as if the mark of arising in the future arrives at the time in which it will be at work. The second is the mark of transformation. [It] becomes the subject changed by moving false thought. It seems as if the mark of arising in the future arrives at the time in which it is about to act. The third is the mark of manifestation. The objective world is spread by the subject. It seems as if the mark of arising in the future arrives at the present.⁹⁾

In the *GS*, ‘the mark of arising’ which is finally removed in ultimate enlightenment is defined as the mark of karma (業相), the mark of transformation (轉相), and the

9) 『起信論疏』(T.44, p.209b12-16), “生相三者一名業相 謂由無明不覺念動 雖有起滅見相未分 猶如未來生相將至正用之時 二者轉相 謂依動念轉成能見 如未來生至正用時. 三者現相 謂依能見現於境相 如未來生至現在時.”

mark of manifestation (現相) among the marks of non-enlightenment.¹⁰⁾ Firstly, the mark of karma appears when nescience makes activity in the static mind, but the subject and the object are not separated from it yet. In this way, the mark of karma is produced by the movement of nescience, so it is named ‘the mark of karma by nescience (無明業相)’¹¹⁾ in the *AMF*. Secondly, the mark of transformation which is also called ‘the mark of the subjective perceiver (能見相)’¹²⁾ is the step making the subject by the mark of karma. Although the seeing subject comes into sight, the sighted object has not shown up yet. Thirdly, the mark of manifestation is the objective world following the motion of nescience and the subject. Because the mark of manifestation is the sighted object, and leads to the other six marks of non-enlightenment, it is called ‘the mark of the objective world (境界相)’¹³⁾ in the *AMF*.

The reason why the *GS* interpreted ‘the mark of arising’ as the mark of karma, the mark of transformation, and the mark of manifestation is known by the explanation for the three marks over the passage of time. The mark of karma which is the smallest mark occurs at the very beginning. Nevertheless it is not separated yet into subject and object, so it could not show up in the present. It lies dormant very far away from the present awaiting the moment of the ‘present’ in which the marks of non-enlightenment

10) In the *AMF*, the marks of non-enlightenment are expressed as the mark of karma, the mark of transformation, the mark of manifestation, the mark of discriminating knowledge (智相), the mark of continuity (相續相), the mark of attachment (執取相), the mark of conceptualizing names (計名字相), the mark of producing karma (起業相), and the mark of suffering in karmic bondage (業繫苦相).

11) 『大乘起信論』(T.32, p.577a08-10), “一者無明業相 以依不覺 故心動說名為業 覺則不動 動則有苦果 不離因故.”, “The first is the mark of karma by nescience. Because it relies on non-enlightenment, what the mind moves is named ‘the karma’. Enlightenment is not movement and movement gives the painful rewards, since the reward isn’t separate from cause.”

12) 『大乘起信論』(T.32, p.577a10-11), “二者能見相 以依動故能見 不動則無見.”, “The second is the mark of the subjective perceiver. Because the subjective perceiver emerges from the movement, no-movement is not the subjective perceiver.”

13) 『大乘起信論』(T.32, p.577a11-12), “三者境界相 以依能見故 境界妄現 離見則無境界.”, “The third is the mark of the objective world. Depending on the subjective perceiver, the objective world falsely comes out. There is no objective world through departing from the subjective perceiver.”

are revealed. The next, the mark of transformation is manifested, but is only in the subject form. It stays in the future, but is closer than the mark of karma to the present. Lastly, from the making of the objective world, the mark of manifestation is made, so it interacts with the mark of transformation. This moment is the present. On this account, every mark of non-enlightenment starts to produce.

This indicates that the standard of ‘arising’ is the present in which the marks of non-enlightenment are created by spreading out the objective world with the mark of transformation and the mark of manifestation. In order to be shown marks of non-enlightenment in the present, nescience increases activity. Then the subject is formed, and accompanies the object. The *GS* mentions three marks are included in ‘the mark of arising’, because other marks of non-enlightenment are able to be made when all three marks are equipped.

2. The view of ‘the mark of arising’ of the *Dasheng qixin lun yiji*

To “be aware of the very first arising of mind. [As a result] the initial mark is removed from mind (覺心初起心無初相)”, the view of the *DQY* is quite similar to that expressed in the *GS*, though there are some differences. The *GS* mentions that “be aware of the very first arising of mind” is ‘the enlightened mark (所覺相)’ and “the initial mark is removed from mind” is ‘the benefit of enlightenment (覺利益)’. Meanwhile, the *DQY*¹⁴⁾ refers to the whole sentence “be aware of the very first arising of mind. [As a result] the initial mark is removed from mind” as ‘the mark to be contemplated (所觀相)’. To be precise, it clarifies that “be aware of the very first arising of mind” is ‘the object to be contemplated (所觀境)’, but the following phrase, “departs further from minute [false] thoughts”, is ‘the benefit of contemplation (觀利

14) 『大乘起信論義記』(T.44, p.257c27-29), “四位之中各有四義 一能觀人 二所觀相 三觀利益 四觀分齊.”, “Each of the four stages of enlightenment has the four: the enlightened person, the enlightened mark, the benefit of enlightenment, and the limitation of enlightenment.”

益)'.¹⁵⁾ As a matter of fact, “be aware of the very first arising of mind. [As a result] the initial mark is removed from mind” becomes ‘the mark to be contemplated (所觀相=所觀境)’.

‘Be aware of the very first arising of mind’ is the mark to be contemplated. ‘The very first arising of mind’ reveals that the original nescience relies on enlightenment, so the deluded movement makes the minute false thought in the calm mind. Now, [one] realizes that there is no non-enlightenment departing from intrinsic enlightenment, in other words, the moving mind is primarily stillness. If one lost direction, he said, the east is the west. [However, when he] recognizes [right direction], [what he said] the west is the east and will never have existed. Therefore, [the *AMF*] said that ‘the initial mark is removed from mind’. In the previous three stages [of enlightenment], although there is something to be enlightened, the moving false thought is not eliminated completely. For this reason, [the *AMF*] said that there are no marks of abiding and such like marks in [false] thought. At this moment, in ultimate enlightenment, all the moving [false] thoughts have disappeared and only one mind (一心) exists, [the *AMF*] said that ‘the initial mark is removed from mind’.¹⁶⁾

In the above quote of the *DQY*, many parts are described with sentences such as in the *GS*.¹⁷⁾ However, the classification of the sentence, which explains about ultimate enlightenment in the *AMF*, is different from those in the *GS* and the *DQY*. In addition, accounting for “the very first arising of mind”, the minute false thought (細[妄]念) which emerges for the first time is emphasized as its characteristic. Also, although “the initial mark is removed from mind” is compared to direction as in the *GS*, the

15) 『大乘起信論義記』(T.44, p.258c08), “離細念者 明觀利益.”

16) 『大乘起信論義記』(T.44, p.258c01-08), “覺心初起者 舉所觀境 心初起者 明根本無明依覺故 迷動彼靜心令起微念 今乃覺知離本覺無不覺 即動心本來寂 猶如迷方謂東爲西 悟時卽西是東 更無西相 故云心無初相也 前三位中 雖各有所覺 以其動念未盡故 但言念無住相等 今此究竟位中 動念都盡 唯一心在 故云心無初相也.”

17) I compare the *GS* (note8) with the *DQY* (note16), and underline the similar phrase.

analysis is not similar. The metaphor of direction interprets the meaning of the enlightenment in the *GS*, while, adding one sentence “the west will never have existed”, it is construed up to “the initial mark is removed from mind” in the *DQY*.

About ‘west’, that is ‘the initial mark (初相)’ in mind by false thought (妄念), the *DQY* does not say directly that it is ‘the mark of arising’. Through the description “in the previous three stages [of enlightenment], … [the *AMF*] said that there are no marks of abiding and such like marks in [false] thought”, it reveals that the mark of ceasing (滅相), the mark of changing (異相), and the mark of abiding (住相) are respectively cut off at non-enlightenment (不覺), enlightenment in appearance (相似覺), and approximate enlightenment (隨分覺) which are the previous stages of ultimate enlightenment. Therefore, ‘the mark of arising’ becomes extinct at ultimate enlightenment. Furthermore, the following explanation of ultimate enlightenment, “now, the dream of the mark of arising is gone”,¹⁸⁾ implies that ‘the initial mark’ which is eliminated at ultimate enlightenment is ‘the mark of arising’. If so, what is ‘the mark of arising’ in the *DQY*?

The mark of arising is one which is named the mark of karma. It means the mind is moved following the nescience of non-enlightenment. Even though there is appearance and disappearance, the subject and the object are not separated yet. Due to the power of nescience, the calm mind is changed and has the very minutest [motion]. This is called the mark of arising. It is such a deep and microscopic mark that only Buddha is able to know.¹⁹⁾

The *DQY* suggests that ‘the mark of arising’ is only the mark of karma, which is the first movement produced by nescience and the minutest state before separation of

18) 『大乘起信論義記』(T.44, p.258c14), “今此生相夢盡。”

19) 『大乘起信論義記』(T.44, p.257b07-11), “生相一者 名爲業相 謂由無明不覺心動 雖有起滅 而相見未分 以無明力故轉彼淨心 至此最微 名爲生相 甚深微細 唯佛所知。”

object and subject. This being so, the Buddha who arrives at ultimate enlightenment and is able to see the first activity could be aware of it. Such interpretation is discussed from a different angle in the *GS* with ‘the mark of arising’ covering the mark of karma, the mark of transformation, and the mark of manifestation.

The reason that the two books define the category of ‘the mark of arising’ differently might derive from different points of view about the beginning of ‘discrimination’. As examined earlier, in the *GS*, the beginning of ‘discrimination’ is the time in which the subject and the object exist as well as interact with each other. Thus, ‘the mark of arising’ is the three marks. Otherwise, in the *DQY*, the beginning of ‘discrimination’ is the time in which the object and the subject are separated from the first mark by the motion of nescience. For this reason ‘the mark of arising’ is only the mark of karma.

Even though the *DQY* refers to the *GS* in many places, the opinion that ‘the mark of arising’ sets limits on the mark of karma would be close to the viewpoint of the *AMF*. It seems to be based on the section which accounts for the defiled mind (染心) in the *AMF*. In this book, there are six kinds of defiled mind: defilement where the mind is associated with attachment (執相應染), defilement where the mind is associated with non-interruption (不斷相應染), defilement where the mind is associated with discriminating wisdom (分別智相應染), defilement where the mind is not associated with manifest form (現色不相應染), defilement where the mind is not associated with mind of subject views (能見心不相應染), and defilement where the mind is not associated with fundamental karma (根本業不相應染).²⁰⁾

The last three defiled minds are classified as ‘the mind which is not associated’. They are the defiled mind of the mark of karma, the mark of transformation, and the

20) Six kinds of defiled mind correspond with the mark of attachment (執取相), the mark of continuity (相續相), the mark of discriminating knowledge (智相), the mark of objective world (境界相), the mark of subjective perceiver (能見相), and the mark of karma by nescience (無明業相).

mark of manifestation. Then, there is no interaction between the cognitive subject and the recognition object in ‘the mind which is not associated’. From this perspective, in the view of the *GS*, the three marks are contained in ‘the mark of arising’. This appears to be complying with the perspective of the *AMF*.

However, going into details, the *AMF*²¹⁾ says that ‘the defilement where the mind is not associated with fundamental karma’ disappears after completing the stage of the bodhisattva (菩薩地), then ‘the defilement where the mind is not associated with the mind of subject views’, and ‘the defilement where the mind is not associated with manifest form’ perishes respectively at the stage of unimpeded mind (心自在地) and the stage of unimpeded form (色自在地). In brief, ‘the mark of transformation’ which is relevant to ‘the defilement where the mind is not associated with the mind of subject views’, and ‘the mark of manifestation’, which is applied to ‘the defilement where the mind is not associated with manifest form’, are already eliminated before completing the stage of the bodhisattva. Because of this, the two marks could not be ‘the mark of arising’ which is taken away from ultimate enlightenment. Only the mark of karma, which is equivalent to ‘the defilement where the mind is not associated with fundamental karma’ and could be removed by completing the stage of the bodhisattva, is ‘the mark of arising’. That is ‘the initial mark’.

Fazang may recognize the understanding of the *AMF* about defiled mind. Therefore, the *DQY* defines the mark of karma as ‘the mark of arising’ unlike the *GS*, and connects ‘the mark of arising’ with ‘the mark of karma by nescience’, ‘the defilement where the mind is not associated with fundamental karma’, ‘the activity of

21) 『大乘起信論』(T.32, p.577c07-15), “染心者有六種…中略…四者現色不相應染 依色自在地能離故。五者能見心不相應染 依心自在地能離故。六者根本業不相應染 依菩薩盡地得入如來地能離故。”, “There are six kinds of defiled mind. … The fourth is the defilement where the mind is not associated with manifest form. It is departed at the stage of unimpeded form. The fifth is the defilement where the mind is not associated with the mind of subject views. It is possible to leave at the stage of unimpeded mind. The sixth is the defilement where the mind is not associated with fundamental karma. It can disappear by entering the stage of the Tathāgata from completing the stage of the bodhisattva.”

consciousness (業識)’ one after another.²²⁾

III. The unique understanding of the *Shi moheyan lun*

1. A new perspective on ‘the mark of arising’

In the *SML*, the viewpoint about the following sentences is different from the *GS* and the *DQY*. “be aware of the very first arising of mind. [As a result] the initial mark is removed from mind (覺心初起心無初相)” of the *AMF*.

In relation to structure, ultimate enlightenment (究竟覺) is classified into four categories: according to the *GS*, these are enlightened person (能覺人), the enlightened mark (所覺相), the benefit of enlightenment (覺利益), and the limitation of enlightenment (覺分齊),²³⁾ and whereas in the *DQY* the categories are the person who contemplates (能觀人), the mark to be contemplated (所觀相), the benefit of contemplation (觀利益), and the limitation of contemplation (觀分齊).²⁴⁾

The stages of enlightenment are also divided into two stage: the stage of fulfilling cause (因滿位), and the stage of fulfilling attainment (果滿位) in the *SML*. The former is categorized into four: the person who reaches the stage (趣向行者), the practicing mark of cause (修行因相), the mark of effect by practicing (行因果相), and the mark departing from and joining permeation (熏離俱相). The latter is separated into three: the person who fulfills [stage] (能圓滿者), the corrected mark by practicing (對治行相), and the mark of perfection (滿究竟相).²⁵⁾ Such analysis of the *SML* comes from its own ideas.

22) 『大乘起信論義記』(T.44, p.257b11-13), “依無明所起識者 乃至唯佛能知故 即下文三細中初一 及六染中後一五意中第一 此等並同此生相攝.”, “Because only Buddha is able to know the consciousness arisen by nescience, in the sentence below, [it is] the first of three minute [marks], the last of six [defiled minds], the first of five [consciousness]. They are included in the mark of arising in the same way.”

23) See note7.

24) See note14.

25) 『釋摩訶衍論』(T.32, p.617a27-b05), “依彼四相明覺差別即有五位 云何爲五 一者十信位 二者三賢位 三者

‘Be aware of the very first arising of mind. [As a result] the initial mark is removed from mind’ is ‘the person who fulfills attainment (果圓滿者)’. Because the great perfect mirror wisdom (大圓鏡智) is manifested, nothing remains to be connected and exhausted. The dharma-realm represents unity, so all things are equal. The mark of derivate that functions by itself and the original nescience both could not stand by themselves. The space is a single substance, so there is no ‘[the first arising] mark’, because the first arising false thought does not exist.²⁶⁾

The sentences “be aware of the very first arising of mind. [As a result] the initial mark is removed from mind” is ‘the person who fulfills attainment’, that is the stage of fulfilling attainment. Following the standard of the *SML*, the stage of fulfilling attainment is classified into three categories. However, in the *SML* which offers on the explanation of ultimate enlightenment discussed in the *AMF*, it does not fit its own criteria which was established in advance. Suppose the sentence of the *AMF*; “be aware of the very first arising of mind. [As a result] the initial mark is removed from mind (覺心初起心無初相)” is matched by criteria, based on content, then it is as follows: Firstly, “be aware of the very first arising of mind” is ‘the person who fulfills [stage]’. The word ‘fulfill’ means the state of ultimate enlightenment. Secondly, “the initial mark is removed from mind” is ‘the corrected mark by practicing’. Because the mark is defiled by nescience when it arises for the very first time, the mark must be eliminated in order to regain original purity.

In relation to content, the great perfect mirror wisdom is expressed as the wisdom which is gained by realizing the first arising of mind, and becoming pure in the *SML*. Since one has obtained the supreme wisdom and sees the very first movement coming

九地位 四者因滿位 五者果滿位 前四位中各有四事 云何爲四 一者趣向行者 二者修行因相 三者行因果相 四者熏離俱相 第五位中唯有三事 云何爲三 一者能圓滿者 二者對治行相 三者滿究竟相。”

26) 『釋摩訶衍論』(T.32, p.618a21-25), “覺心初起心無初相者 卽是顯示果圓滿者 大圓鏡智分明現前 無所不通 無所不窮 法界一體無有與等 獨力業相根本無明不能自有 平等虛空一相無相無初念。”

up from nescience in a calm mind, the original nescience which causes ‘the initial mark’ and all defilements could not exist any longer. In other words, it reveals the true character of the dharma-realm (法界) which has no discrimination, so everything becomes equal as space (虛空).

Unlike the condition of ultimate enlightenment that describes the *SML* as the great perfect mirror wisdom, the one and only dharma-realm and the empty air, the descriptions in the *GS* and the *DQY* use the metaphor of direction and four marks of existence (四相). This explanation of the *SML* coincides with the statement about the meaning of enlightenment in the *AMF*: “the mark departing from the false thought is equal with the realm of space, it exists everywhere. the dharma-realm is a unity.”²⁷⁾

Furthermore, the *GS* and the *DQY* disclose that the mark of abiding disappears at the former stage. For this reason, what is removed at ultimate enlightenment is ‘the mark of arising’. The *SML*, however, mentions that ‘the initial mark’ is the mark of karma which functions by itself (獨力業相). It is one of the three marks of arising which is indicated in the *SML*.

When the original nescience perfumes intrinsic enlightenment, the three marks are arisen, so it is named the mark of arising. What are the three marks? The first is the mark of karma which functions by [nescience] itself, the second is the mark of derivate that functions by [intrinsic enlightenment] itself, and the third is the mark of movement by combination [nescience and intrinsic enlightenment]. ‘The mark of karma which functions by itself’ takes not the essence of nescience, but the karma of nescience. ‘The mark of derivate that functions by itself’ adopts not the essence of intrinsic enlightenment but the function of intrinsic enlightenment. ‘The mark of movement by combination’ gets the mark having movement by [combination between the original nescience and intrinsic enlightenment]. On the whole,

27) 『大乘起信論』(T.32, p.576b11-13), “離念相者 等虛空界 無所不遍 法界一相.”

those three are given.²⁸⁾

In the *SML*, ‘the mark of arising’ is further divided into three: the mark of karma which functions by itself (獨力業相), the mark of derivate that functions by itself (獨力隨相), the mark of movement by combination (俱合動相). The first mark, namely ‘the mark of karma which functions by itself’, is the very first mark which arises by nescience. Because it is the most minute mark among three marks of arising, it could be removed at the final stage. Even if nescience creates movement, it is impossible for it to move by itself independently. Therefore, the *SML* says “takes not the essence of nescience”. In addition, nescience depends on intrinsic enlightenment (本覺) for making motion from the original tranquility of mind. Hence the *SML* says “[takes] the karma of nescience”. If nescience tries to be active, it equips intrinsic enlightenment as an essential condition. Even so, the movement is an inherent feature of the nescience. Accordingly, ‘functions by itself (獨力)’ is put in front of ‘the mark of karma (業相)’, and that is the reason it is given such a name in the *SML*.

The second mark, namely ‘the mark of derivate that functions by itself’, works remarkably by the power of intrinsic enlightenment. Since the nature of intrinsic enlightenment is silence without any movement, it is said it “adopts not the essence of intrinsic enlightenment”. Although intrinsic enlightenment does not lose its own characteristic, nescience is attached to intrinsic enlightenment and leads activity to arise in it. For that reason, it is said it “[adopts] the function of intrinsic enlightenment”. The name of this mark, ‘the mark of derivate (隨相)’, means that intrinsic enlightenment has action by other intention. However, intrinsic enlightenment is a foundation of motion, so it ‘functions by itself (獨力)’ is inserted forward of ‘the mark of derivate’. ‘The mark

28) 『釋摩訶衍論』(T.32, p.616c10-16), “根本無明熏本覺時生三種相 故名生相 云何爲三 一者獨力業相二者獨力隨相 三者俱合動相 獨力業相者 非取無明之體 取無明之業故 獨力隨相者 非取本覺之體 取本覺之用故 俱合動相者 取和合動相故 總舉此三故名生相 生相之稱立初生故。”

of derivate that functions by itself²⁹ is excluded from a mark which has to be cleared from mind by practice, because it follows the function of intrinsic enlightenment. It is not the target to be removed in itself though it is also affected by nescience.

The third mark, namely ‘the mark of movement by combination’, is the coarsest mark among the three, and is produced by combining the karma of nescience and the functions of intrinsic enlightenment. More specifically, nescience which has movement becomes incorporated with intrinsic enlightenment which is the base of activity. As a result, the mark of movement with combination appears. It is made when nescience attaches to intrinsic enlightenment, just as a parasite sticks to its host for getting nourishment.

Compared to the *GS* and the *DQY*, the *SML* is different in many ways. However, the *SML* and the *DQY* are similar, not only in the characteristic of ‘the mark of arising’, but also the mark of transformation in the mark of abiding. At the same time they are distinct in name and numbers of marks, which are included in ‘the mark of arising’. The mark of karma is ‘the mark of arising’ in the *DQY*. However, in the *SML*, it is divided into three marks and embodies the process of making the mark of karma. But for all that, the target eliminated at ultimate enlightenment is set up according to the same range as the *DQY*. We could ask why the mark of karma is reconstructed into three marks in the *SML*?

2. The logicity between the three marks of arising and the two stages of enlightenment.

The *SML* classifies the stages of enlightenment, and the extinct mark in the same way as the *DQY*.²⁹⁾ However, the *SML* structures ultimate enlightenment (究竟覺) as

29) ① non-enlightenment (不覺)—the ten stages of faith (十信位), the mark of ceasing (滅相)—the mark of producing karma (起業相).

② the enlightenment in appearance (相似覺)—the three stages of the worthies (三賢位), the mark of changing (異相)—the mark of attachment (執取相) and defining names (計名字相).

the stage of fulfilling cause (因滿位) and the stage of fulfilling attainment (果滿位) as the ‘the mark of arising’—‘the mark of karma which functions by itself’, ‘the mark of derivate that functions by itself’, and ‘the mark of movement by combination’. Whereas in the *DQY*, ultimate enlightenment as the tenth bodhisattva ground (第十地), corresponds with ‘the mark of arising’ that is the mark of karma.

More specifically, the *SML* seems to disagree with the *GS* in that the mark of karma, the mark of transformation, and that of manifestation are included in ‘the mark of arising’. Owing to this, the mark of transformation and manifestation are involved with the mark of abiding, and they are cut off on the ninth bodhisattva ground which is claimed in the *DQY*. The *SML* might also differ from the *DQY* in terms of the mark of karma, which is the most impalpable marks of non-enlightenment, simply being eliminated on the tenth bodhisattva ground.

According to the *AMF*, “the sixth is the defilement where the mind is not associated with fundamental karma. It could be completely departed by attaining the stage of Tathāgata from completing the stage of the bodhisattva”,³⁰⁾ the practitioner should complete the stage of the bodhisattva and take a step forward to the stage of Tathāgata to remove ‘the defilement where the mind is not associated with fundamental karma’, which is the defiled mind corresponding to the mark of karma. The *SML* probably recognizes the standpoint of the *AMF* in terms of the last stage, in which Buddhahood is accomplished, taking place at the stage of Tathāgata. For that reason, the *SML* also adds another stage beyond the tenth bodhisattva ground, and calls it ‘the stage of Tathāgata’ as in the *AMF* and unlike in the *GS*.

At this point, however, the view offered by the *SML* is faced with a problem. There are two other stages, but the target is to have only one. That is to say, ultimate

③ the approximate enlightenment (隨分覺)—the bodhisattva grounds from the first to the ninth (初地~第九地), the mark of abiding (住相)—the mark of continuity (相續相), discriminating knowledge (智相), manifestation (現相), and transformation (轉相).

30) 『大乘起信論』(T.32, p.577c14-15), “六者根本業不相應染 依菩薩盡地得入如來地能離故。”

enlightenment is divided into the tenth bodhisattva ground and the stage of Tathāgata. The former is the stage of fulfilling cause and the latter is the stage of fulfilling attainment. However, only one mark, that is the mark of karma, is left. For solving the structural contradiction between the ranks of enlightenment and the marks which are cut off at each stage, it could be decided to subdivide the mark of karma.

The embodiment of the mark of karma is created by showing the process of forming the mark of karma, rather than by adopting a totally new concept. This process involves the karma of nescience expressing ‘the mark of karma which functions by itself’, the function of intrinsic enlightenment indicating by ‘the mark of derivate that functions by itself’, and the interaction between the nescience and intrinsic enlightenment displaying ‘the mark of movement by combination’. ‘The mark of movement by combination’ is the largest among them, so it is removed at the tenth bodhisattva ground, which is the stage of fulfilling cause. ‘The mark of karma which functions by itself’ is the most minute, so it is eliminated at the stage of Tathāgata which is the stage of fulfilling attainment.³¹⁾ According to this responsive relationship, the *SML* structurally builds up a logical system.

31) 『釋摩訶衍論』(T.32, p.617a21-26), “如是四相隨智慧量增減不同 此義云何 以信位人關一具三 三賢位人關二具二 於十地中第九地中關三具一 第十地中關儻一分具細一分 如來地中四相都無究竟清淨 是故說言增減不同.”, “Increase and decrease of these four marks are not same by mount of wisdom. What does it mean? The person who is at the stage of faith has three[changing, abiding, arising] except one[ceasing]. The person who is at the three stages of the worthies has two[abiding, arising] except two[ceasing, changing]. Among ten stages, the person who is at the ninth bodhisattva ground has one[arising] except three[ceasing, changing, abiding], and at the tenth bodhisattva ground has minute one[the mark of karma with functions by itself] except rough one[the mark of derivate with functions by itself]. In the stage of Tathāgata, all the four marks don’t exist, so it is be a ultimate pure. Therefore, it is said that increase and decrease are not same.”

IV. Conclusion

Until now, I have discussed ultimate enlightenment (究竟覺) being “be aware of the very first arising of mind. [As a result] the initial mark is removed from mind (覺心初起心無初相)” in the *AMF*. The paper was especially focused on the interpretation of ‘the initial mark (初相)’, that is ‘the mark of arising (生相)’ in the *GS*, the *DQY*, and the *SML*. Then, it reveals the original view of the *SML* through comparing each interpretation.

The *SML* applies the new standard which is distinct from the *GS* and the *DQY* to the *AMF*. In addition, its interpretation is reflected not in the figure of speech used in the *GS* and the *DQY*, but in the explanation of the *AMF* about ‘the meaning of enlightenment (覺義)’ with the realm of space (虛空界) and the dharma-realm (法界). Also ‘the initial mark’ that is removed at ultimate enlightenment is directly referred to as ‘the mark of karma which functions by itself’. It is the most minute mark among the three marks of arising which are defined by the *SML*.

The three marks – ‘the mark of karma which functions by itself (獨力業相)’, ‘the mark of derivate that functions by itself (獨力隨相)’, and ‘the mark of movement by combination (俱合動相)’ – are the original concept that emerged in the *SML* only. They might have been created in order to provide a logical basis to support the opinion claimed by the author of this book. Even though the *SML* understands that ‘the mark of arising’ is the mark of karma as does the *DQY*, it has a different point of view to the stage taking off ‘the initial mark’ at which it is restricted to the tenth bodhisattva ground (第十地) in the *DQY*. The *SML*, however, approaches the issue of the stage from the same perspective as the *GS*. It sets up the undefiled stage (無垢地) that is a higher stage than the tenth bodhisattva ground. Depending on it, the *SML* says ultimate enlightenment is separated into the stage of fulfilling cause (因滿位) and the stage of fulfilling attainment (果滿位). Then, they are suited to the tenth bodhisattva

ground and the stage of Tathāgata (如來地) individually. However, the final stage is named ‘the stage of Tathāgata’ in the *SML* unlike the wording used in the *GS*, because the *SML* gives the name based on the sentence, “attaining the stage of Tathāgata from completing the stage of the bodhisattva” in the *AMF*. It enriches the content by following the *AMF* accurately.

According to this view, the two sides, the stage of ultimate enlightenment and ‘the mark of arising’, are different from the *GS* and the *DQY* as mentioned above. Meanwhile, there is a discrepancy because the eliminated mark is the only one left at two different stages of ultimate enlightenment. Therefore, ‘the mark of arising’, that is the mark of karma, is divided into three in the *SML*, ‘the mark of karma which functions by itself’, ‘the mark of derivate that functions by itself’, and ‘the mark of movement by combination’. These marks are embodied in the birth process of the mark of karma which is made by a combination of nescience and intrinsic enlightenment (本覺). The marks and the stages are one-to-one: ‘the mark of movement by combination’ is cut off at the tenth bodhisattva ground, and ‘the mark of karma which functions by itself’ is broken off from the mind at the stage of Tathāgata. By doing so, the *SML* resolves this contradiction and formulates a logical system.

This is the reason why ‘the initial mark’ of the *AMF* is creatively represented with three marks of ‘the mark of karma which functions by itself’, ‘the mark of derivate that functions by itself’, and ‘the mark of movement by combination’ in the *SML*. Additionally, the *SML* interprets the *AMF* in different ways with a new perspective, but I will take up these matters at a later opportunity.

Bibliography

1. Abbreviations

- *T*: *Taisho Shinshu Daizokyo* (大正新脩大藏經)
- *AMF*: *Awakening of Mahāyāna Faith (Dasheng qixin lun)* 大乘起信論
- *GS*: *Gisil lon so* (起信論疏)
- *DQY*: *Dasheng qixin lun yiji* (大乘起信論義記)
- *SML*: *Shi moheyan lun* (釋摩訶衍論)

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- *Gisil lon so* 起信論疏. T.44, no.1844.
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『大乘起信論』 初相에 대한 『釋摩訶衍論』의 해석 - 『起信論疏』·『大乘起信論義記』와의 비교 -

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『大乘起信論』은 성립된 이후부터 지금까지 수많은 주석가들의 다양한 시각에서 해석되고 있다. 주석서에 나타나는 『대승기신론』에 대한 이해에는 당시의 사상적 경향이 반영되어 있기 때문에, 여러 주석서들을 함께 고찰함으로써 시대적 흐름에 따른 사상적 변화를 확인해 볼 수 있다. 이와 같은 사실에 주목하여, 『대승기신론』에서 究竟覺을 밝히면서 “마음이 처음 일어남을 깨달아서 마음에는 처음 일어난 상이 없다[覺心初起心無初相]”고 서술한 부분에 대한 『起信論疏』, 『大乘起信論義記』, 『釋摩訶衍論』의 해석을 중점적으로 고찰한다.

『대승기신론』은 최후의 깨달음의 단계에서 제거되는 不覺相을 ‘生相’이라는 용어 대신에 ‘初相’으로 표현한다. 이에 대해 세 주석서는 모두 ‘초상’을 ‘생상’으로 정의하지만, 생상으로 규정되는 불각상과 생상을 끊는 지위는 각각 다르다. 생상을 業相, 轉相, 現相으로 보는 『기신론소』와는 다른 관점에서, 『석마하연론』은 『대승기신론의기』와 동일하게 생상 이전의 주상에 전상과 현상을 포함시킨다. 하지만 『석마하연론』은 가장 미세한 불각상을 단순하게 제10지에서 제거한다고 하는 『대승기신론의기』 보다는, 제10지에서 한 걸음 더 나아가 無垢地에서 소멸한다고 하는 『기신론소』와 의견을 같이한다. 그래서 구경각을 因滿位와 果滿位로 나누어, 전자는 제10지로 두고 후자는 『대승기신론』

의 染心에 대한 이해를 기반으로 하여 如來地라고 설정한다.

이러한 『석마하연론』의 해석은 서로 다른 두 단계에서 동일하게 업상 하나만을 제거하게 되는 구조적 모순에 직면하게 된다. 따라서 『석마하연론』은 생상인 업상의 생성과정을 구체화하여 獨力業相, 獨力隨相, 俱舍動相이라는 독창적인 세 가지 생상을 제시한다. 그리고 구합동상을 제10지에 연결하고 독립업상을 여래지에 배대하여, 모순을 해결하고 논리적 체계성을 갖춘다. 이것이 『석마하연론』에서 『대승기신론』의 초상을 세 가지 생상으로 나누어 독자적인 해석을 한 이유이다.

주제어

『대승기신론』, 『석마하연론』, 초상, 생상, 구경각, 업상, 세 가지 생상

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