

The Doctrines of Perfect Teaching in Ch'eng-kuan's Introduction to his Commentary on the Hua-yen-ching

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Abstract

Ch'eng-kuan (738-839), the fourth patriarch of the Hua-yen school divided the introduction -- titled Hs n-t'an -- to his commentaries on Hua-yen-ching into ten sections. These sections can be found in his predecessors' commentaries on Hua-yen-ching, but the names and the succession of the ten sections are different in their works. Ch'eng-kuan made two significant changes in his system: 1. the tripi.taka and the teachings are placed side by side in the second section 2. the division of doctrines is taken from the ninth section to the third, next to the tripi.taka and teachings. Moreover, Ch'eng-kuan was

the first who attempted to give reasons for the succession of ten sections. He starts from the Buddhist teaching in general and arrives at the explication of the text of the sutra. This must be the reason why he placed the division of doctrines right after the discussion of different branches of Buddhist teaching.

Ch'eng-kuan discusses the perfect teaching, the teaching of the Hua-yen school in the third section, the division of doctrines. He divides this section into four parts:

- I. The support of essence and phenomena;
- II. The reversion of everything to reality;
- III. The clarification of non-obstruction;
- IV. Total pervasion and accommodation.

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These four parts can be related to the four dharma-dhaatus. The first corresponds to the dharma-dhaatu of phenomena, the second to the dharma-dhaatu of principle, the third to the dharma-dhaatu of non-obstruction of principle and phenomena, and the fourth to the dharma-dhaatu of non-obstruction of phenomena and phenomena. In his discussion of perfect teaching he made a synthesis of Discernment of Dharma-dhaatu with Fa-tsang's ten profound principles. In our analysis of the text, we have shed light on his several borrowings from Hui-y n. Despite his strong criticism against Hui-y n, he is, certainly, indebted to him.

Ch'eng-kuan's commentaries on the Hua-yen-ching

Ch'eng-kuan (738-839)(1), the fourth patriarch of the Hua-yen school of Chinese Buddhism was a prolific writer, and his most important and voluminous works are his commentaries on the Hua-yen-ching 華嚴經.(2) His commentary on the eighty-fascicle Hua-yen-ching is titled Ta-fang kuang-fo Hua-yen-ching shu 大方廣佛華嚴經疏 (T vol. 35, no. 1735. hereafter: Commentary).(3) This text seemed to be too profound and terse to the audience, so his disciples recorded his explanation of it. This subcommentary is called Ta-fang kuang-fo Hua-yen-ching sui-shu yen-i ch'ao 大方廣佛華嚴經隨疏演義鈔 (T vol.36, no.1736. hereafter: Subcommentary).(4) On an imperial order, he also authored a commentary on the forty-fascicle Hua-yen-ching, which is actually a translation of the last chapter of the Avata.msaka suutra, Ga.n.davyuaha suutra, done by Praj~naa in the years 796-798

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- (1) For the best modern treatment of his biography, see Kamata Shigeo, *Chuugoku kegon no shisoshi no kenkyuu*. Tokyo: Tokyo daigaku shuppankai, 1965, 158-169. For an English summary of it, see Peter N. Gregory, *Tsung-mi and the Sinification of Buddhism*. Princeton: Princeton University Press, 1991, 58-68.
- (2) The Avata.msaka suutra was translated into Chinese three times: first by Buddhahadra in 418- 422 (it became known as the sixty-fascicle Hua-yen-ching), then by 'Sik.saananda in 695-699 (eighty-fascicle Hua-yen-ching), and lastly by Praj~naa in 796-798. (fourty-fascicle Hua-yen-ching); see. Gregory, *Tsung-mi*. 9, 62.

- (3) According to Ch'eng-kuan's biographies he wrote his commentary during 784-787, when he stayed on Wu-t'ai-shan, see Sung kao-seng chuan 宋高僧傳 T 2061: 50.737b7-8; Miao-ch h t'a-chi 妙覺塔記, Kamata, Chuugoku kegon. 158. (Kamata edited the text of Ch'eng-kuan's stupa inscription in this book); However, Ch'eng-kuan himself seems to contradict this statement, in the course of describing the circumstances under which he traveled to Wu-t'ai-shan, he says: "I wrote the Commentary for fifteen years, and I stayed here [on Wu-t'ai-shan] for ten years." T 1736: 36.601a16-17. It means that he started to compose his Commentary five years before his arrival at Wu-t'ai-shan, for he is said to have finished his work there. The Commentary is said to be of twenty fascicles (chou 軸), but the text included in the Taisho edition consists of sixty fascicles (ch n 卷). This contradiction is solved by the manuscript possessed by the Kanazawa Libray. This manuscript consists of twenty fascicles, and each fascicle is divided into an upper (shang 上) and a lower (hsia 下) part. See Takahashi Shuuei, Roku Chogen ga senjutsushita Daihoko butsu kegongyo sho jo ni tsuite. Kanazawa Bunko kenkyuu 11(1975):15-18.
- (4) The Miao-ch h t'a-chi reports that Seng-jui 僧睿 and Chih-k'ai 智愷 wrote down the Subcommentary in forty fascicles and also another work titled Sui-wen shou-ching 隨文手鏡 in hundred fascicles, the latter of which unfortunately has not survived.

and assisted by Ch'eng-kuan.(5) The title of this commentary, Hua-yen-ching hsing- y n p'in-shu 華嚴經

行願品疏 (HTC vol. 7. hereafter: New Commentary) refers to the text, P'u-hsien hsing-y n p'in 普賢行願品, which Praj~naa included at the end of his translation.

The introduction to the commentary on Hua-yen-ching

The introduction to the Commentary and Subcommentary was called hs n-t'an 玄談 or 懸談 first by Ch'eng-kuan,(6) and later his introduction was edited as a separate book titled Hua-yen shu-ch'ao hs n-t'an 華嚴疏鈔玄談 (HTC vol. 8. hereafter Introduction). The Introduction consists of ten sections.(7) The first section explains the circumstances of establishing the teachings (chiao-ch'i yin-y n 教起因緣), clarifying ten causes (yin 因) and ten conditions (y n 緣). The second section, the contents of the tripi.taka and teachings (tsang-chiao so-she 藏教所攝) treats the contents of the tripitaka and the Indian and Chinese masters' various classification systems of Buddhist teachings. The third section, the division of doctrines (i-li fen-chi 義理分齊) summarizes the doctrines of perfect teaching, i.e. Hua-yen. The fourth section describes the ability of those living beings who can understand the teachings (chiao-so pei-chi 教所被機). The fifth section, the different levels of teaching (chiao-t'i ch'ien-shen 教體淺深), discusses the Buddhist teachings from Hinayana to Hua-yen. The sixth section explains the cardinal purport of the Hua-yen-ching according to various schools of Buddhism and especially the Hua-yen school (tsung-ch' t'ung-ch' 宗趣通

(5) In the colophon of the forty-fascicle Hua-yen-ching, Ch'eng-kuan is mentioned as a participant of translation; see T 279: 10.848c26.

- (6) In the Subcommentary, Ch'eng-kuan applies the term "hs n-t'an", when he refers to the introduction, saying "I have discussed it in the hs n-t'an"; see T 1736: 36.234b17; 248a24; 449b18.
- (7) For the introduction in the Commentary and the Subcommentary, T 1735: 35.503c6-528b18; 1736: 36.18c11-129a7.

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局) .(8) The seventh section, the versions and chapters (pu-lei p'in-hui 部類品會) lists the different versions and the chapters of the Hua-yen-ching, and those chapters which survive as separate works, as well as the Indian and Chinese commentaries on it. The eighth section, the translations (ch'uan-i kan-t'ung 傳譯感通), gives information on the translators' names, the date and the length of translations of Hua-yen-ching, and describes the "wonderous" events which occurred during the time the translations were executed. The ninth section, the general explanation of the title of the Hua-yen-ching (tsung-shih ming-t'i 總釋名體), explicates the seven characters of the title one by one and together. The tenth section, the various divisions of the text (pieh-chieh wen-i 別解文義), explains how different masters divided the Hua-yen-ching into parts.

However, this introduction to the Buddhist and especially Hua-yen teachings was not Ch'eng-kuan's invention, for it can be found in his predecessors' commentaries on Hua-yen-ching. The names and the succession of the ten sections are different in their works.(9) The introduction can be traced back to the second patriarch of Hua-yen school, Chih-yen 智儼 (602-668), who took up five points in his commentary

(Ta-fang kuang-fo Hua-yen-ching shou-hs n fen-ch'i t'ung-chih fang-kuei 大方廣佛華嚴經搜玄分齊通智方軌 T vol. 35. no. 1732.) , (10) which correspond to Ch'eng-kuan's first, second, sixth, ninth and tenth sections. The ten sections first appear in Fa-tsang's (643-712) commentary (Hua- yen-ching t'an-hs n chi 華嚴經探玄記 T vol. 35. no. 1733.). Fa-tsang does not treat the tripi.taka and the teachings together, like Ch'eng-kuan, but first he discusses the tripi.taka in the second section, and then turns to the teachings in the

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- (8) For a discussion of what the Hua-yen masters regarded as the cardinal purport of the Hua-yen-ching, see Kimura Kiyotaka, Kegongy shuushuron no rekishi to imi. Indogaku Bukkyogaku Kenkyuu 19,1 (1970):255-262.
- (9) For a comparative table of different names without those of the New Commentary, see Sakamoto Yukio, Kegen kyogaku no kenkyuu. Tokyo: Heirakuji, 1964. 58-59. My article also includes a table extended with the names appearing in the New Commentary.
- (10) For a brief summary of this work, see Robert M. Gimello, Chih-yen and the Foundation of Hua-yen Buddhism. Ph.D. dissertation, Columbia University. 1976, 532/534.

third section. In contrast to Ch'eng-kuan, the division of doctrines, the versions and chapters and the general explanation of the title are the ninth, eighth, and seventh sections, respectively. Hui-y n 慧苑 (673-743) followed his master, Fa- tsang, in that he discusses the tripiṣaka and the teachings

separately in the second and third section, respectively in his commentary (Hs[?] Hua-yen-ching l h-shu k'an-ting-chi 續華嚴經略疏刊定記 HTC vol. 5.).(11) The division of the doctrines is the seventh section, and the versions with the translations together are the eighth one. Ch'eng-kuan certainly took Hui-y n as his model when he also constructed the names of sections out of four characters, which better fits the structure of Chinese language. Consequently, Ch'eng-kuan made two significant changes in his system: 1. the tripi.taka and the teachings are placed side by side in the second section 2. the division of doctrines is taken from the ninth section to the third, next to the tripi.taka and teachings. Ch'eng-kuan was the first who attempted to give reasons for the succession of ten sections.(12) He starts from the Buddhist teaching in general and arrives at the explication of the text of the suutra. This must be the reason why he placed the division of doctrines right after the discussion of different branches of Buddhist teaching.

In the New Commentary, the tripi.taka is left out from the second section, the different levels of teaching and the central concept of Hua-yen-ching are the sixth and fourth sections, respectively. The most important modifications are the omission of the description of those who can and cannot understand the teaching, and the addition of the levels of cultivation and realization (hsiu-cheng ch'ien-shen 修證淺深).(13) The inclusion of this new section must be attributed to the increasing influence of Ch'an on the religious life of the second half of T'ang period. In this new section, he discusses the sudden and gradual enlightenment

(11) HTC 5.1a9-56a12.

- (12) T 36, 1736: 18c14-19a6; for a discussion of succession, see Sakamoto, Kegon kyogaku. 59-63.
- (13) HTC 7.472a9-518a11.

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(tun-wu chien-wu 頓悟漸悟).(14) The New Commentary comments on the last chapter of the Hua-yen-ching, therefore the section "cardinal purport of the suutra" also includes a detailed explication of the Chinese title of the last chapter, Entering into the Dharma-dhaatu (Ju fa-chieh 入法界). In the Commentary and the Subcommentary shorter versions of this explication can be found at the beginning of the actual commentary on this chapter.

The lay Hua-yen devout, Liu T'ung-hs n (635-730) also included an introduction to his commentary on Hua-yen-ching, but, though it is based on the previous Hua-yen masters' text, its ten sections are rather different from theirs, therefore, we do not take it into account here.(15) Liu's divergence from Chih-yen and Fa-tsang seems to substantiate Kojima Taizan's view that Liu T'ung-hs n represented a different kind of Hua-yen lineage.(17)

The division of doctrines

Ch'eng-kuan discusses the perfect teaching, the teaching of the Hua-yen school in the third section, the division of doctrines.(18) In the following, we shall

(14) For Ch'eng-kuan's view on sudden teaching, see Yoshizu Yoshihide, Tonkyo ni taisuru Chokan no kaishaku ni tsuite. Sh2gaku Kenkyuu 23(1981):

- 209-214. For a Japanese translation of this section, see Yoshizu Yoshihide, Chokan no kegon kyogaku to zenshuu. Toyo Bunka Kenkyuujo Kiyo 97(1985): 45/5. or Keron zen no shisoshi-teki kenkyuu. Tokyo: Daito shuppansha, 1985, 253/259.
- (15) For the names of his ten sections, see Hsin Hua-yen-ching lun 新華嚴經論 T 36, 1739:721b20-24.
- (16) For a summary of Liu T'ung-hs n's biography and works, see Robert M. Gimello, Liu T'ung-hs n and the practical Dimensions of Hua-yen. in: Studies in Ch'an and Hua-yen, ed. by Robert M. Gimello, Honolulu: Univeristy of Hawaii Press, 1983, 321-389.
- (17) Kojima argues that Chih-yen, Fa-tsang and Hui-y n belonged to the Chung-nan-shan 終南山 lineage, while Liu T'ung-Hs n to the Wu-t'ai-shan lineage. The masters of the former lineage developed a highly sophisticated philosophy, while the masters of latter lineage spread their teachings among populace. Ch'eng-kuan unified these lineages, composing the theory of four dharma-dhaatus, in which both non-obstruction of phenomena advocated by Fa-tsang and non-obstruction of principle and phenomena stressed by Liu T'ung-hs n are included. Kojima's theory is published in several articles; for further references, see Kojima Taizan, Aratanaru Chuugoku kegon shisoshi. Indogaku Bukkyogaku Kenkyuu 39 (1991): 83-87.
- (18) For this section, see Commentary T 1735: 35.514a4-517c13; Subcommentary T 1736: 36.70b20- 88c4; Introduction HTC 8.523b10-573a8; New Commentary HTC 7.487a16-

investigate the structure of this section and try to define which elements are borrowed from his predecessors and to what extent he diverged from the previous commentaries, and which new teachings he introduced or emphasized more than earlier Hua-yen masters.

Ch'eng-kuan first elucidates the meaning of one vehicle of distinct teaching (pieh-chiao i-sheng 別教一乘) and one vehicle of common teaching (t'ung-chiao i-sheng 同教一乘). (19) In the Subcommentary, he claims the following difference between the two teachings:

"The common teaching is the final teaching of Mahaayaana and the sudden teaching. Although they profess one-nature and one-mark, and not two or three, they do not declare the perfect integrity of merit (y n-jung ch[◆]-te 圓融具德) and the non-obstruction of phenomena, therefore they are not called distinct teaching. On the other hand, the one-nature, the one-mark, the non-obstruction of principle and phenomena and the transcendence of thought can also be found in the distinct teaching, therefore it is common with those two teachings." (20)

He continues with a division of this section into four parts:

- I. The support of essence and phenomena (so-i t'i-shih 所依體事);
- II. The reversion of everything to reality (tsung she-kuei chen-shih 總攝歸真實);
- III. The clarification of non-obstruction (chang ch'i wu-ai 彰其無礙);
- IV. Total pervasion and accommodation (chou-pien han-jung 周遍含容).

These four parts can be related to the four dharma-dhaatus. The first corresponds to the dharma-dhaatu of phenomena, the second to the

- 496b14. For a summary of this section in Commentary, see Sakamoto Yukio, Hokkai engi rekishi teki keisei. in: Bukkyo no konpon shinri, ed. Miyamoto Shoson, Tokyo: Sanseido, 1957, 904-932.
- (19) According to Fa-*tsang*, the distinct teaching of one vehicle is superior to the common teaching of one vehicle, for the common teaching declares the final identity of the three vehicles, while the distinct teaching claims the superiority of one vehicle; see Liu Ming-wood, The Lotus Suutra and the Garland Suutra According to the Tien-t'ai and Hua-yen Schools in Chinese Buddhism. *T'oung Pao* 74(1988): 68-74.
- (20) T 1736: 36.71a1-4.

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of principle, the third to the dharma-dhaatu of non-obstruction of principle and phenomena, and the fourth to the dharma-dhaatu of non-obstruction of phenomena and phenomena.(21)

The first part includes ten pairs: 1. teaching and doctrine (chiao-i 教義); 2. principle and phenomena (li-shih 理事); 3. object and wisdom (ching-chih 境智); 4. practice and stage (hsing-wei 行位); 5. cause and result (yin-kuo 因果); 6. the primary and secondary conditions of rebirth (i-cheng 依正); 7. essence and function (t'i-yung 體用); 8. man and dharma (jen-fa 人法); 9. resistance and conformity (ni-shun 逆順); 10. emotion and response (kan-ying 感應). The antecedents of these pairs can

be detected in Chih-yen's commentary. He states that the ten profound principles, which are the innovations of Hua-yen school, have the following ten pairs:(22) 1. teaching and doctrine (chiao-i 教義); 2. principle and phenomena (li-shih 理事); 3. comprehension and practice (chieh-hsing 解行); 4. cause and reason (yin-kuo 因果); 5. man and dharma (jen-fa 人法); 6 distinctions among objects and stages of religious practice (fen-ch'i ching-wei 分齊境位); 7. the teaching of the masters and wisdom of the students (fa-chih shih-ti 法智師弟); 8. the primary and the secondary, the chief and the subordinate (chu-pan i-cheng 主伴依正); 9. freedom of resistance and conformity, essence and function (ni-shun t'i-yung tzu-tsai 逆順體用自在); 10. manifestation in accordance with the capacity of listeners (sui-sheng ken-y[?] shih-hsien 隨生根欲示現). Fa-tsang adopts these ten pairs in his explanation of ten profound principles; but their sequence is not fixed, he lists them in different order in two passages.(23) However, in his commentary on Hua-yen-ching the ten pairs he

- (21) See Yoshizu, Chokan no kegon. 28; and Keron zen. 234-235. For a summary of the four dharma-dhaatu, see my forthcoming article: Ch'eng-kuan's Theory of Four Dharma-dhaatus.
- (22) T 1735: 35.15b2-5; Kamata, Ch2goku kegon. 550.
- (23) Hua-yen-ching wen-i kang-mu 華嚴經文義綱目 T 1734: 35.501b23-26; Hua-yen i-sheng chiao-i fen-ch'i chang 華嚴一乘教義分齊章 T 1866: 45.505a1-9. For a treatment of these pairs elaborated by Fa-tsang, see Ike Kaname, Keron ni okeru juugimon setsu ni tsuite - tokuni Hozo o chuushin to shite. Indogaku Bukkyogaku Kenkyuu 37,1(1988): 126-128.

mentions are identical with those of Ch'eng-kuan, with the exception that the third pair is comprehension and practice.(24)

Not in connection with the profound principles, but with the topics that the Hua-yen-ching touches upon Chih-yen also gives five pairs resembling the ten pairs.(25) These are: 1. man and dharma (jen-fa 人法); 2. principle and phenomena (li-shih 理事); 3. doctrine and text (i-wen 義文); 4. comprehension and practice (chieh-hsing 解行); 5. cause and result (yin-kuo 因果). Fa-tsang, discussing the cardinal purport of the Hua-yen-ching, also lists five pairs (teaching and doctrine, principle and phenomena, object and wisdom, practice and stages, cause and result), but in another passage he enumerates ten pairs completely identical with those of Ch'eng-kuan. The conclusion can be drawn that Ch'eng-kuan borrowed the ten pairs from here, and he transplanted them into the context of ten profound principles.

The name of the first part, the support of essence and phenomena, must have originated from Hui-y n who divided the section "the division of doctrines" into three parts: 1. essence and phenomena (t'i-shih 體事); 2. merit (te-hsiang 德相); 3. the function of karma (yeh-yung 業用). "The essence and phenomena" comprises both purity and impurity. It can be the support (so-i 所依) of merit because of its purity; and it can be the support of the function of karma because of its impurity.(26) Ch'eng-kuan goes further, claiming that the "essence and phenomena" is the support of the ten profound principles (shih-hs n so-i t'i-shih 十玄所依體事).(27) Hui-y n's definition is largely indebted to the Awakening of Faith in Mah`y`na which advocates that one-mind has both pure and impure aspects.(28) In

contrast with that, Ch'eng-kuan applies the category "essence and

- (24) T 1735: 35.123c6-8.
- (25) Hua-yen-ching nei-chang men-teng li k'ung-mu chang 華嚴經內章門等離孔目章 T 1870: 45.536c22-23.
- (26) HTC 5.42a16-b1.
- (27) T 1736: 36.71b28-29.
- (28) The Awakening of Faith in Mahaayaana (Ta-sheng ch'i-hsin-lun 大乘起信論 T 1666, 1667: 32.) is a very influential work on the formation of Chinese Yogaacara philosophy, but its

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phenomena" in the context of the profound principles. Hui-y n lists ten dharmas under "essence and phenomena": 1. form (se 色); 2. mind (hsin 心); 3. time (shih 時); 4. place (ch'u 處); 5. body (shen 身); 6. direction (fang 方); 7. teaching (chiao 教); 8. doctrine (i 義); 9. practice (hsing 行); 10. stage (wei 位).(29) Hui-y n does not construct pairs, and these elements are rather different from those of Ch'eng-kuan. Consequently, Ch'eng-kuan borrowed the name of the first part from Hui-y n but its content, the ten pairs, from Fa-tsang. If Ch'eng-kuan had followed Hui-y n faithfully, the first part could not have been related to the dharma-dhaatu of phenomena but should be related to the dharma-dhaatu of non-obstruction of principle and phenomena. The term "essence and phenomena" with the ten pairs appears in Ch'eng-kuan's commentary on Discernment of Dharma-dhaatu by Tu-shun (557-640), and it refers to the realm of empty phenomena.(30) Ch'eng-kuan's novelty

is that he does not only enumerate the ten pairs, but also attempts to establish -- sometimes not so evidently-- a connection among the pairs, implying that their order of succession is not by chance.

"The first of these ten pairs is the summary (tsung 總), and the others next to it comprise less and less. We will discuss their succession. The Tath`gata proclaimed the teaching that treats (neng-ch' n 能詮) [the doctrines] and the principle/doctrine(31) treated (so-ch' n 所詮) [by the teaching]. There is no single Dharma that is not included. Among the Dharmas, we find teachings, principles, practices and results. The practice and the result are comprised of the principle/doctrine. The second: Although there are many principles/doctrines, neither of them go beyond treating the connection between phenomena and

authorship has been long disputed. Although traditionally it is attributed to A'svaghosha, it seems to be written by an adherent of Ti-lun 地論 school; see Whalen Lai, A Clue to the Authorship of the Awakening of Faith: 'Sik.saananda's 'Redaction of the Word 'Nien'. Journal of the International Association of Buddhist Studies 3,1(1980): 34-53. For the two aspects of one mind, see in English translation of this work, Hakeda, Yoshito S., The Awakening of Faith Attributed to A'svaghosha. New York: Columbia University Press, 1967, 31-32.

(29) HTC 5.42a1-15.

(30) Hua-yen fa-chieh hs n-ching 華嚴法界玄鏡 T 1883: 45.672c15-18; 674a16.

(31) In the text "principle" (li 理) can be found, but "doctrine" (i 義) might be more appropriate.

principle (shih-chih y[◆]-li 事之與理), ie. there is no dharma that the nature (hsing 性)and marks (hsiang 相)do not contain. The third: The principle encompasses the following eight [dharmas]. We only define its place but do not discuss it further. Concerning the phenomena, they do not go beyond object and wisdom. The fourth: The objects must be discerned with wisdom in order to gain the practice for cultivation and to reach [various] stages. The fifth: Until the practices and stages do not reach their climax (wei-chi 未極)everything belongs to the cause. After reaching their climax, everything belongs to the result. The sixth: Many results do not go beyond the primary and the secondary conditions of rebirth. It also can be related to the cause. The seventh: Both primary and secondary conditions of rebirth have essence and function. As in the case of the primary conditions of rebirth, the essence is the dharma-kaaya and the sa.mbhoga- kaaya, the function is the nirmaa.na-kaaya. In the case of the secondary conditions, the essence is the dharma-nature and the other Buddha-fields, and the function is that [Buddha] manifests himself in accord with the capacity of listeners. [His manifestations] are interfused and non-obstructed, he appears differently only because of [the different capacities]. The eighth: In the primary conditions of rebirth the man and dharma, which are not identical, can be found. Man is created by dharmas, and man spreads the Dharma. The ninth: Among people, there are some who resist, and some who confirm, the Dharma. Tenth: Emotion and response depend on whether someone resists or confirms. The emotion that resists the conversion should be responded by Vasumitra and others; the emotion that confirms the conversion

should be responded by Ma~nju'srii and others. If elements [of the pairs] are divided further, two [other] elements are produced from one, and this way there will be more dharmas. For example, the result can be divided into the primary and secondary conditions of rebirth, thus it becomes two. This can be done with the cause, as well, thus it becomes four. The primary conditions of rebirth can be divided into essence and function. The secondary conditions of rebirth can be divided the same way, so it becomes eight. By this

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method evolving from each other (hsiang-wang chan-chuan 相望展轉)it becomes many. "(32)

Ch'eng-kuan in the second part, "Reversion of everything to reality" defines the meaning of true emptiness. In the Subcommentary, he quotes, almost word for word, the first chapter of Discernment of Dharma-dhaatu, which elaborates the notion of true emptiness.

The third part, based also on Tu-shun's work, recapitulates the ten aspects of the non-obstruction of principle and phenomena. Nonetheless, in the explanation of the first and second aspects, i.e. that the principle penetrates the phenomena, and phenomena penetrate principle, a new, important topic, the Buddha-nature is added and intensively discussed by Ch'eng-kuan.(33) Stressing the positive aspect of Buddhahood, he states that Buddha-nature is empty because it is endowed with innumerable marvellous merits. He defines middle-way Buddha-nature as emptiness and non-emptiness, both of which should be realized by the inherited wisdom to attain Buddha-nature.(34) The usage of the term "middle-way Buddha-nature" reveals the impact of the

T'ien-t'ai philosophy.(35) With his thorough treatment of the Buddha-nature teaching, he underlines the soterological aspect of the terms "principle" and "phenomena".

The name of the fourth part is identical with that of the third chapter in Discernment of Dharma-dhaatu, but its content is different. Instead of ten themes

(32) T 1736: 36.71.9b9-27.

(33) T 1735: 35.514b2-11; 1736: 36. 72b4-73b14.

(34) For Ch'eng-kuan's own interpretation of Buddha-nature doctrine, see T 1736: 36.73a14-b15.

(35) Chih-i relates three terms to the middle-way Buddha-nature: ever-abidingness, meritorious function, embracing various dharmas; for an extensive discussion of these terms, see Ng Yu-Kwan, T'ien-t'ai Buddhism and Early Maadhyamika. University of Hawaii, 1993, 62-89. Ch'eng-kuan studied from the famous T'ien-t'ai patriarch, Chan-jan; see Sung kao-seng chuan T 2061: 50.737a15-16. For the impact of T'ien-t'ai philosophy on Ch'eng-kuan and vice versa, see Kamata, Ch2goku kegon. 423-474; Sakamoto Yukio, Hijo ni okeru butsussho yuumu ni tsuite // toku ni Tannen, Chokan o chuushin to shite. Indogaku Bukkyogaku Kenkyuu 7,2(1959): 416-425; Hibi Nobumasa, Tannen no kyogaku ni okeru Chokan no eikyo // shikan taii no seisaku nendai o chuushin to shite. Indogaku Bukkyogaku Kenkyuu 14,1 (1965). 105-109; Akita Mitsuyoshi, Chokan ni mirareru tendai shikan. Tendai Gakuho 82 (1985): 107-110.

of discernment, Ch'eng-kuan discusses the new ten profound principles (hsin shih- hs n men 新十玄門)(36) established by Fa-tsang. The "total pervasion and accommodation" consists of two parts. The first part is called "the explanation of ten profound principles" by the Commentary and Subcommentary but "the profound merit and function" (te-yung hs n-miao 德用玄妙) by the New Commentary.(37) Here, he compares the new ten profound principles with the old ten profound principles formulated by Chih-yen. He also expounds Hui-y n's double ten profound principles, of which ten belong to the Buddha's merit and ten to the function of karma.(38) He considers the doubling of ten profound principles as unnecessary, for the meaning of the double ten profound principles is conveyed by the original form. (39)Lastly, with the precedent of one dharma, a letter of a flower, he presents the ten profound principles. His explanation is adopted, almost word for word, from Fa-tsang's treatment of division of doctrines in his commentary on Hua-yen-ching.(40) The second part is the clarification of the reason of merit and function (ming te-yung so-yin 明德用所因) .(41) The introduction of two terms, "merit and function" can be undoubtedly attributed to Hui-y n's influence on Ch'eng-kuan. In the New Commentary Ch'eng-kuan defines these terms. The merit means the countless merit of the Tathataa (chen-ju 真如). When Buddhas and Bodhisattvas realize the Tathataa, they become

(36) For a comparison of the ten themes of discernment with the ten profound principles,

see Yoshizu Yoshihide, Hokkai kanmon ni tsuite. Indogaku Bukkyogaku Kenkyuu 28,1(1979), 351; 1980a. Chokan no kegon kyogaku to Tojun no Hokkai kanmon. Komazawa Daigaku Bukkyo Gakubu Kenkyuu Kiyō 38(1980), 154-156.

- (37) HTC 7.490b18-491a1.
- (38) For Hui-y n's discussion of double ten profound principles, see HTC 5.43b17-48b1. For Ch'eng-kuan's critics, see T 1736: 36.75c26-76b8.
- (39) See Kamata, Chuugoku kegon. 555. In Hsin-i Hua-yen-ching ch'i-ch'u chiu-hui sung-shih chang 新譯華嚴經七處九會頌釋章 (T 1738: 36.) Ch'eng-kuan discusses the ten profound principles, but he does not criticize Hui-y n, attempts to harmonize Fa-tsang's teaching with that of Hui-y n; see Ike Kaname, Shinyaku Kegonkyo shichisho kyūkaiiso shakusho ni tsuite. Indogaku Bukkyogaku Kenkyuu 40,1 (1992): 74-78.
- (40) T 1735: 35.123b14-124a8.
- (41) T 1735: 35.513c25.

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endowed with these merits. The term, "function of the karma" is used in the sense that after the Buddhas and the Bodhisattvas reached enlightenment, they preach the Dharma in accord with the listeners' capacities.(42)

Then, Ch'eng-kuan poses a question: What causes the mutual non- obstruction and interpenetration of the dharmas? He gives ten reasons: because 1. the dharmas are manifested by the mind (wei-hsin so-hsien 唯心所現); 2. the dharmas do not have fixed nature (fa wu ting-hsing 法無定性); 3. the dharmas are conditionally originated (y n-ch'i hsiang-yu 緣起相

由); 4. the dharma- nature includes everything (fa-hsing jung-t'ung 法性融通); 5. the dharmas are like illusions and dreams (ju huan-meng 如幻夢); 6. the dharmas are like reflected images (ju ying-hsiang 如影像); 7. The Buddhahood has innumerable causes (yin wu-hsien 因無限); 8. Buddha reached the final enlightenment (fo cheng-ch'iung 佛證窮); 9. the function of meditation makes like this (shen-ting yung 深定用); 10. the supernatural powers and liberation make like this (shen- t'ung chieh-t'o 神通解脫).(43) Fa-tsang's ten reasons are slightly different: (44) 1. the dharmas are conditionally originated (y n-ch'i hsiang-yu 緣起相由); 2. the dharma-nature includes everything (fa-hsing jung-t'ung 法性融通); 3. everything is manifested by the mind (ko wei-hsien 各唯心現); 4. the dharmas are unreal like illusions (ju-huan pu-shih 如幻不實); 5. the sizes of dharmas are not fixed (ta-hsiao wu-ting 大小無定); 6. Buddhahood has innumerable causes (wu-hsien yin-sheng 無限因生); 7. the Buddha's merit is perfect and final (kuo-te y n-ch'i 果德圓極); 8. the supernatural powers are freely demonstrated (shen-t'ung tzu- tsai 神通自在); 9. The function of samaadhi is great (san-mei ta-yung 三昧大用); 10. the liberation is inconceivable (nan-ssu chieh-t'o 難思解脫). Fa-tsang in another work summarizes the contents of Hua-yen-ching under ten topics:(45) 1. the marks

(42) HTC 7.492b14-17.

(43) Cf. Garma C. C. Chang, *The Buddhist Teaching of Totality*. University Park: The Pennsylvania State University Press, 1974, 25-26.

(44) T 1735: 35.124a10-14.

(45) Hua-yen-ching chih-kuei 華嚴經旨歸 T 1871: 45.594c25-29.

are not fixed (wu ting-hsiang 無定相); 2. the dharmas are manifested by the mind (wei-hsin hsien 唯心現); 3. the phenomena are like illusions (ju-huan shih 如幻事); 4. the dharmas are manifested like dreams (ju-meng hsien 如夢現); 5. the supernatural powers (sheng-t'ung li 勝通力); 6. the function of the meditation (shen-ting yung 深定用); 7. the power of liberation (chieh-t'o li 解脫力); 8. the Buddhahood has innumerable causes (yin wu-hsien 因無限); 9. the dharmas originate conditionally (y n-ch'i hsiang-yu 緣起相由); 10. the dharma-nature includes everything (fa-hsing jung-t'ung 法性融通). The ten causes listed by Ch'eng-kuan are closer to the second series, but he connects the similarity to dreams and the supernatural powers to the similarity to illusions and liberation, respectively. In addition, he takes up two new elements (6,8) into his list.

In the philosophy of earlier patriarchs, the teaching of the ten profound principles was used exclusively to reveal the non-obstruction and interfusion of phenomena. However, Ch'eng-kuan in discussing the reason "dharma-nature includes everything" extended the scope of the application of this Hua-yen doctrine into the interfusion of phenomena and principle.(46) This modification must be attributed to Hui-y n's influence, who was inclined to overemphasize the role of absolute reality in his teaching. On the one hand, Ch'eng-kuan preserved the ten profound principle in its original form, disputing Hui-y n's double ten profound principles. On the other hand, not neglecting Hui-y n's intention, he attempted to fit this new aspect of profound principles into the framework of classical Hua-yen philosophy.

Ch'eng-kuan treats this new aspect in his Commentary in the following way.

"The first [profound principle]: The true principle (chen-li 真理) corresponds to all dharmas, and [all dharmas] comprise the principle. It is the simultaneous [completion] and mutual correspondence of dharmas. The second [profound principle]: the phenomena, like the principle, can include and penetrate

(46) See, Takamine Ryoshuu, Kegonshio shi. Tokyo: Hyakkaen, 1963. 290.

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everything, in the meantime their own narrow marks do not cease. It is the principle of non-obstruction of pure and impure, wide and narrow [dharmas]. Moreover, the nature is eternal and equal, so it is pure; it contains all dharmas, so it is impure. The third [profound principle]: The principle penetrates all sorts of phenomena. Therefore, one phenomenon, due to the principle it owns, penetrates all the other phenomena. The whole principle can be found in one phenomenon, so all the other phenomena, due to the principle, are included in one phenomenon. It is the principle of mutual inclusion of one [phenomenon] and the others. The fourth [profound principle]: The true principle is not separated from the dharmas, so one phenomenon is identical with the true principle, and the true principle is identical with all phenomena. Therefore, this one phenomenon is identical with those other phenomena. By its reversion, it can be inferred that all the other [phenomena] are identical with that one. It is the principle of mutual identity of all dharmas in freedom. The fifth [profound

principle]: The true principle is included -- completely and not partially -- in every phenomenon, so when it is included in this [phenomenon], it is concealed in that one; when it is included in that [phenomenon], it is concealed in this one. It is the principle of concealment and disclosure. The sixth [profound principle]: The true principle comprises all dharmas, so the phenomena, which are supported by it, suddenly appear in one phenomenon. It is the principle of [mutual containment] of subtle phenomena. The seventh [profound principle]: This [phenomenon] completely contains the principle, so it can manifest everything; that [phenomenon] contains completely the principle, so, like this one, it suddenly manifests [everything]. When "this" manifests "that", "that", which manifests (neng-hsien 能現), and [the others] which are manifested by "that" (so-hsien 所現) all become manifested in "this". When "that" manifests "this", "this", which manifests, and [the others] which are manifested by "this" all become manifested in "that". By this method, the phenomena are intermingled infinitely (ch'ung-ch'ung wu-chin 重重無盡). The principle of Indra's net can be established, for the Tathataa is finally infinite. The

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eighth [profound principle]: As the phenomena are identical with the principle, with raising of one phenomenon, the truth (chen-fa men 真法門) can be attained. It is the principle [of illustrating the truth] through phenomena. The ninth [profound principle]: As the Tathataa penetrates day and night, day and month, year and kalpa, they all comprise it. Being included in a day is not different from being included in a kalpa. It is the reason for the

principle of the various formation of ten times. If the time depends on dharmas, do dharmas not interfuse with the time? The tenth [profound principle]: While one phenomenon is identical with principle, it does not impede on its correspondence, without interruption, to all [phenomena]. It is the principle of primary and secondary [aspect of a phenomenon]. Therefore, the one principle includes these ten principles."(47)

Conclusion

In the division of doctrines, Ch'eng-kuan attempted to create a system of Hua-yen teachings. Yoshizu Yoshihide argues that Ch'eng-kuan made a synthesis of Discernment of Dharma-dhaatu with Fa-tsang's ten profound principles.(48) In our analysis of the text, we have shed light on his several borrowings from Hui-y n. Despite his strong criticism against Hui-y n, he is, certainly, indebted to him. (49) Moreover, Ch'eng-kuan, often borrowing from Tu-shun's work, emphasizes meditation more than Fa-tsang. The increased role of meditation and Buddha-nature teaching must be attributed to the development of Ch'an in Ch'eng-kuan's age.

In elaborating the perfect teaching, Fa-tsang discusses the dharma-dhaatu dependent arising, the interrelatedness of phenomena, while Ch'eng-kuan's

(47) T 1735: 35.517a26-b20.

(48) Yoshizu, Chokan no kegon. 28-32; Kegonzen. 234-238.

(49) He brought ten charges against Hui-y n, see T 1736: 36.16b15-18c7; Sakamoto, Kegon kyogaku. 63-94; Gregory, Tsung-mi. 256.

treatment is based on the theory of four dharma-dhaatus, stressing the significance of the interfusion of principle and phenomena.

The sections of the Introduction in the Hua-yen masters' commentaries on Hua-yen-ching

Chih-yen	Fa-tsang	Hui-yyan	Ch'eng-kuan Commentary	New Commentary
1. 歎聖臨機德 量由致	明教起所由	教起所因	教起因緣	教起因緣
2. 明藏攝分齊	約藏部明所攝	藏部所攝	藏教所攝	教門權實
3. 顯立教差別	顯教差別	義理分齊	所詮義理	
4.	簡教所被機	簡所被機	教所被機	辯定所宗
5. 辨教下所詮 宗趣及能詮 教體	辨能詮教體	能詮教體	教體淺深	修證淺深
6.	明所詮宗趣	所詮宗趣	宗趣通局	彰教體性

7.釋經題目	具釋經題目	顯義分齊	部類品會	部類品會
8.	明部類傳譯	部類傳譯	傳譯感通	流傳感通
9.	辨文義分齊	具釋題目	總釋經題	釋經名題
10.分文解釋	隨文解釋	依文正釋	別解文義	隨文解釋