Selected Works of Korean Buddhism

Questions and Answers on the *Avataṃsaka-sūtra*

An Early Korean Hwaeom Text

Lectures by

Uisang

Compiled by

Jitong

Annotated Translation
and Introduction by

Richard D. McBride II

Jogye Order of Korean Buddhism

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The Samboryun (Three-Jewel-Wheeled) symbolizes the ideas of Jogye Order of Korean Buddhism: this symbol indicates faith in the Three Jewels of Buddhism; the Buddha, the Dharma, and the Saṃgha and Two Traditions of Seon (Meditation) and Gyo (Doctrine). It also symbolizes the harmonization of all the clergy and laypeople and the realization of the Pure Land of Buddha by way of religious propagation.

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Foreword

Buddhism's impact on the spirit and culture of the Korean people has been deeply rooted. Its presence had significant effect from the very beginning of history on the Korean peninsula, through the Joseon period, a time of state suppression of Buddhism, and past the early stages of modernity up to the modern era.

On the occasion of publishing this new series, there is a sense of regret for not having introduced Buddhism widely to foreign countries due to the language barrier and the uniqueness of the Buddhist tradition and thought found only in Korean Buddhism that has accumulated in its long history. The Jogye Order of Korean Buddhism with the intention of sharing with the rest of the world the treasures of the Korean Buddhist culture, has published the *Collected Works of Korean Buddhism* and the *Collected Works of Modern Korean Buddhism* series in thirteen and ten volumes respectively. We are now embarking on the translation project of the *Selected Works of Korean Buddhism* in ten volumes.

The representative texts of Korean Buddhism that are published for this project are the result of a careful selection of important Buddhist texts that extend historically from the Unified Silla all the way up to the early part of the modern era. It includes a wide range of texts including on the philosophy of Hwaeom, Seon (Zen), and on the Buddhist culture, and even on the lives of eminent monks and their thoughts, texts that can be considered to be representative of Korean Buddhism.

In particular, the *Ganpye Seokgyo so* 諫廢釋教疏 (Memorial Remonstrating Against the Suppression of Buddhism) is a memorial of

8,150 characters in length submitted to the throne during the 500 years of the Joseon period when Buddhism was direly suppressed. It is included in the *Buddhist Apologetics in Early Modern Korea: Treaties and Memorials by Joseon Period Monks*, which is one of the first translations to be published in the current series. As an important piece of historical literature, it argues for a dialogue between Buddhism and Confucianism by emphasizing the role of each tradition like the two wings of a bird or the two wheels of a cart.

Another historically significant composition, the *Seonmun jeongno* 禪門正路 (The Orthodox Path of Seon) by Ven. Seongcheol, brings to light the importance of Korean Seon and has left an enduring legacy of early period of modern Korean Seon. The *Seonmun jeongno* is a controversial book which stimulated a discourse that was not previously seen in the history of East Asian Seon. Moreover, Koh Hyeonggon's writing, *Seon ui segye* (The Ontology of Seon), is a highly respected work which reveals the meaning of existence through a comparative analysis of Seon with Heidegger's thoughts, a prominent German philosopher of existentialism.

Other representative texts included in the current series are by authors who have emphasized cultural dialogue with prominent thought of the times. This is fitting for the modern era which can be recognized to be a heightened period of dialogue and communication. Even among traditions of great thought there is needed dialogue and exchange and discussions of co-existence, and through such dialogue, Buddhism will prove to be a system of thought that can lead humanity in the twenty-first century. By publishing ten volumes of representative texts of Korean Buddhism, and stimulating communication between the thought and culture of Korean Buddhism with the world, it will be an opportunity to write the many ideas and hopes into humanity's history of thought.

Lastly, I would like to take this opportunity to thank all the scholars who have participated in this translation project for their effort and for joining this meaningful project. I would like to also extend my deep gratitude to the Ministry of Culture, Sports and Tourism of Korea

and its representatives who have given support to this project for the globalization of Korean Buddhism.

With the Palms of My Hands Joined in Reverence

Byeoksan Wonhaeng 碧山 圓行
The 36th President of the Jogye Order of Korean Buddhism
President, Publication Committee of the *Selected Works of Korean Buddhism*

Editor's Preface

Buddhism which originated in India some 2,500 year ago and spread throughout East Asia has now become a global religion. Through the people of the Arian ancestry, Indian Buddhism came to be recorded in the ancient Indo-European language of Sanskrit and the Indo-Aryan language of Pali. Chinese Buddhism was then communicated through its long history using the ideograph sinoscript of the Han people. The differences of language and ethnic-culture led to diverse methods of practice of Indian and Chinese Buddhism. In Indian Buddhism, becoming a buddha was pursued by awakening to the Dharma through the repetition of practices in the cycle of samsara. The transcendent aims of Indian Buddhism were accepted by the Chinese after transformations that were fitting to their own ways. Different from the Indian method and despite the gap in time and space, the most effective means were to believe that everyone was born with the inherent nature that allowed, whoever it may be, to become a buddha. That is why, in Chinese Buddhism enlightenment was transformed from the aim of becoming a buddha to realizing the "nature of the Buddha," of "inherently enlightened" human nature. After having gone through this transformation into this unique doctrine of original nature, there emerged two phenomena; in theory—Tiantai and Huayan schools of thought—and in practice—Pure Land and Chan Buddhism.

Chinese Buddhism that became established into individual schools of thought based on this doctrine of original nature was accepted into Korea and Japan, which shared the same culture that was based on the system of sinoscript. However, in Korea there developed a unique

pattern in the acceptance of Chinese Buddhism. It is characterized by the tendency towards synthesis by finding what commonly permeates, leading to a realization of harmony, for example, among the theories unique to the individual schools and its diverging claims. Though the establishment of the individual schools of thought based on the doctrine of original nature is the achievement of Chinese Buddhism, the attempt at creative synthesis through finding what commonly permeates has been consistent on the Korean peninsula, a uniqueness of Korean Buddhism.

It has been several years that the *Collected Works of Korean Buddhism* (2012) was published by the Jogye Order of Korean Buddhism, which consists of representative Korean Buddhist literature selected from the *Complete Works of Korean Buddhism*, a compilation of 323 fascicles into a compositional archive that contains literature from the Silla all the way to the Joseon period. This was done as part of the effort to globalize Korean Buddhism with the generous support of the Korean government. With the intent to continue and to further develop this tradition, modern representative Buddhist compositions were selected, translated into English and published, again with generous government funding. It was with the aim of sharing with the world the intellectual legacy left behind by modern Korean Buddhism, which lead to the publication of the *Collected Works of Modern Korean Buddhism* in 2017.

However, these two series do not contain all of Korea's pre-modern and modern Buddhist literature and it was suggested that translations of additional representative Korean Buddhist classics among the traditional and modern Buddhist literature be introduced for the purpose of globalizing Korean Buddhism. That is why starting from 2018 the Jogye Order of Korean Buddhism proceeded to publish English translations of selected Buddhist literature that can be considered to be the core of pre-modern and modern Korean Buddhism in a series titled "Project for the Translation of Representative Korean Buddhist Literature," once again with the generous support of the Ministry of Culture, Sports and Tourism of Korea.

For the operation of this project, the Jogye Order established the

Compilation Committee for the Translation of Representative Korean Buddhist Texts (President: Ven. Wonhaeng), a steering committee (President: Ven. Seobong), and an editorial committee (Director: Prof. Kim Jong-Wook). In particular, the editorial committee that is in charge of the management of translations and publishing operations, adopted the recommendations of over fifty experts of Korean Buddhism and selected five representative literature from the premodern era, including Silla to late Joseon, and five representative literature from the modern era—post-liberation from Japanese colonialism.

The first among the five compositions from the premodern era is titled *Questions and Answers on the Avataṃsaka-sūtra: An Early Korean Hwaeom Text* which is a compilation of the lectures of Uisang recorded by his students. It is exemplary of the Korean Hwaeom studies that has had a long tradition and has had far-reaching influences on the formation of Kegon studies early in Japanese history. The second, *The Moon Reflected in a Thousand Rivers* by the Great King Sejong, the life story of the Buddha composed in poetic form, is the highlight of Buddhist literature that harmonized religious and literary forms. The third is titled *Biographies of Eminent Monks of Korea*, which is a collection of three separate texts, *Haedong goseung jeon* by Gakhun, *Dongsa yeoljeon* by Gagan, and the *Jogye goseung jeon*, by Bojeong. Through this English translation, the international audience can gain a firm understanding of the important monks who appear in the history of Korean Buddhism. The fourth text is titled *Seon Thought in Korean Buddhism*, which consists of *Seonmun bojang nok* and *Seonmun gangyo jip* by the monk Cheonchaek, where the first of the two is a compilation of extracted sayings of various Seon masters and the latter is a summary of core Seon teachings. *Seon Thought in Korean Buddhism* will provide to the readers a comprehensive summary of the essential teachings in Korean Seon tradition. The fifth translation is titled *Buddhist Apologetics in Early Modern Korea: Treaties and Memorials by Joseon Period Monks*, which is a translation of three Buddhist compositions, the *Hyeonjeong non* by Hamheo Gihwa, *Ganpye Seokgyo so* by Baekgok Cheoneung, and "Sang Han Neungju Pilsu jangseo" by Yeondam Yuil. These are

apologetic texts that have refuted Confucian charges against Buddhism and argued for the legitimacy of Buddhism. Through this literature we can gather the tension that existed between politics and religion during the Joseon period.

The first among the five modern Buddhist literature is Toeong Seongcheol's *The Orthodox Path of Seon* where he critiqued Jinul's soteriological system of sudden awakening–gradual practice, which is often referred to as an important characteristics of Korean Seon Buddhism. In its place, Seongcheol claimed a system of sudden awakening–sudden practice, and by doing so he was intent on establishing a uniquely Korean method of *ganhwa* Seon. The second is Beopjeong's the *Pure and Fragrant: The Prose Anthology of Korean Buddhist Master Beopjeong*, which consists of fifty compositions that he selected from among all his writings and published in a book form. This translation opens up the world of simple and pure philosophy of Beopjeong who is much loved by modern Koreans.

The third translation is Koh Ikjin's *Buddhist Thought of Korea*. This book is a masterpiece in the history of thought where the author adopted an independent approach to history and has brought to light Korean Buddhism from psychological historical perspective. The fourth translation is Koh Hyeonggon's *The Ontology of Seon*. Although this is a portion of his original voluminous *Seon ui segye* (The world of Seon), it is the more exemplary of his intellectual thought of Seon. In this composition, he compares the main passages from Yongjia Xuanjue's *Chanzong Yongjia ji* (Yongjia's Collected Works of the Chan Tradition) with the phenomenology of Husserl and existentialism of Heidegger and investigates the existentialism of Seon thought. The fifth text is Chin Hongsup's *Korean Buddhist Sculpture*. Here, he discusses the origins and forms of Buddhist statues, the tradition of Korean Buddhist statues and its stylistic transformations. With regard to studies of Korean Buddhist statues, the text *Korean Buddhist Sculpture* is one of the most informative and historically comprehensive.

Through these ten translations, it was the intent of the editorial committee that the various faces of Korean Buddhism, including

philosophy, literature, history, politics, and art, will be brought to light for the global audience.

In the work of translating these texts, world-renowned experts and specialists in the field of Korea Buddhism were invited, who were familiar with original sinoscript, and in doing so created a group of Korean and international scholars who combined their efforts in publishing the most authentic translations. Furthermore, based on the expertise of a team of translation editors, the translations were reviewed and the most precise expressions were ensured. In this way the editorial committee made sure that the translations most accurately reflected the deeper intentions of the original sinoscript compositions.

The highly esteemed translators include Richard D. McBride Ⅱ, Thorsten Traulsen, Marek Zemanek, Henrik Sorensen, John Jorgensen, Sung-Eun Thomas Kim, Juhn Young Ahn, Matty Wegehaupt, Koh Seunghak, Kim Seong-Uk, and Ha Jungmin. The translation editors include Robert M. Gimello, Park Boram, Kim Kijong, Sem Vermeersch, Jin Y. Park, Yun Woncheol, Daniel Kane, Sumi Lee, Kim Jong-Wook, Rhi Juhyung, Kim Sunkyung. Furthermore, Kim Ryunseon was the administrative assistant who overlooked the entire process of translations and editing.

Yi Deokyeol worked tirelessly in copyediting the translated texts, and the entire publication was carried out by Bulkwang Media Co. It was due to the passionate efforts and contributions of these people that this project has come to fruition.

Above all, the endless initiatives and support from Ven. Wonhaeng, the president of the Jogye Order of Korean Buddhism, the hosting organization of this project, and Ven. Jinwoo, the director of the Educational Bureau of the Jogye Order, cannot be forgotten. Ven. Wonhaeng, as the president of the Compilation Committee, has presided over the entirety of the project with much enthusiasm and interest. Ven. Jinwoo provided invaluable guidance and encouragement, especially from the planning stages of the project up to the final publishing stage. Moreover, the president of the steering committee, Ven. Seobong, and the director of the Research Institute of Buddhist

Studies, Ven. Bomun, both gave generous and helpful advice for the smooth completion of the project from planning, to operations, and to the final stages of publication. Furthermore, the promotional efforts of Jeon Indong, the deputy director of the Department of Education of the Jogye Order, have contributed tremendously to maintaining a relationship of cooperation with the government agency, and Ko Myoungsuk from the Educational Bureau has been most dependable for resolving difficult administrative issues when they arose.

This project would not have been possible without the participation and contributing efforts of these people. In this process, it reminds us once again of the Buddha's law of dependent arising where all things come to fruition depending on the harmonization of innumerable conditions. Lastly, as the director of the editorial committee, it is my sincere hope that through the publication of the current series, the 1,700 years of the Korean Buddhist tradition consisting of the multifaceted aspects of philosophy, history, literature, and art will be brought to light. And as a result, it is hoped that Korean Buddhist culture will be held up in esteem on the global stage and assist in furthering the transmission of the Dharma to every corner of the world.

Kim Jong-Wook
Professor, Department of Buddhist Studies, Dongguk University
Series Editor & Chair of the Editorial Board,
Selected Works of Korean Buddhism

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I would like to express gratitude to the Committee of Translation and Publication of Representative Texts of Korean Buddhism and, in particular, Prof. Kim Jong-Wook, the head of the steering committee, for inviting me to participate in this significant project. I would like to thank Profs. Robert E. Buswell, Jr., John B. Duncan, and William Bodiford for the training I received in East Asian Buddhist studies and early Korean history in graduate school at UCLA many years ago. Because of their training, I have been able to participate in the stimulating field of Korean Buddhist studies and enjoy many years of comradery with colleagues old and new. I would like to thank my Korean mentor, the late Prof. Kim Sang-hyun of Dongguk University, whose published Korean translation of the *Hwaeomgyeong mundap* helped make this challenging text accessible. In addition, I would like to express gratitude to my friend and colleague Prof. Choe Yeonshik of Dongguk University for sharing his annotated translation of this text with me, which also aided my efforts in translation and annotation. Further thanks go to Prof. Park Boram of Chungbuk National University, who vetted my translation and offered editorial corrections. I would also like to express thanks to Kim Ryunseon for editorial support. Notwithstanding all the editorial support and corrections offered by these mentors and colleagues, any errors of translation or interpretation that remain are solely my responsibility.

Richard D. McBride II
Brigham Young University, Provo, Utah

Conventions

H: *Han'guk Bulgyo jeonseo* 韓國佛教全書 (Complete Works of Korean Buddhism). 14 vols. Dongguk daehakgyo *Han'guk Bulgyo jeonseo* pyeonchan wiwonhoe, ed. Seoul: Dongguk University, 1979–. https://kabc.dongguk.edu/content/list?itemId=ABC_BJ.

G: *Goryeo daejanggyeong* 高麗大藏經 (Goryeo Buddhist Canon). Edited by Sugi 守其 (fl. thirteenth century), 1236–1251. 47 vols. Photolithographic reprint. Seoul: Dongguk daehakgyo chulpanbu, 1976.

T: *Taishō shinshū daizōkyō* 大正新脩大藏經 (Taishō Edition of the Buddhist Canon). Edited by Takakasu Junjirō et al. 100 vols. Tokyo: Taishō issaikyō kankōkai, 1924–1935.

X: *Manji shinsan Dai Nihon zokuzōkyō* 卍新纂大日本續藏經 (Revised reprint of the *Dai Nihon zokuzōkyō*). Edited by Kawamura Kōshō 河村照孝, et al. 88 vols. Tokyo: Kokusho Kankōkai, 1975–1989.

Ch.: Chinese, Jp.: Japanese, Kr.: Korean, Skt.: Sanskrit

Selected Works of Korean Buddhism series uses the standard Romanization systems for the transcription of East Asian Languages: Pinyin for Chinese, Revised Hepburn for Japanese, and Revised Romanization for Korean, with slight elaboration in some cases.

Proper names of persons, sites, and other cultural practices or institutions are transcribed according to its provenance, but translators may transcribe and translate the terms considering specific contexts they are dealt with. (Translators may have their own transcribing

conventions specific to their translations in each volume.)

Citations from the *Taishō shinshū daizōkyō* are listed as follows: title (with Sanskrit title, if relevant, in parentheses), T[aishō], Taishō serial number (if necessary), Taishō volume number, page number, register (a, b, or c), and, if applicable, line number(s)—e.g., *Shoulengyan jing* (*Śūraṃgama-sūtra*), T 945.19.110a1. In citations from the *Han'guk Bulgyo jeonseo*, the Romanized title will be mentioned first and then volume number, page number, register (a, b, c, d), and if applicable, line number(s) such as the *Seon'ga gwigam*, H 7.637a21–22.

Citations from the *Manji shinsan Dai Nihon zokuzōkyō* are listed in the following manner: title (with Sanskrit title, if relevant, in parentheses), *Manji shinsan Dai Nihon zokuzōkyō* sequential number (if necessary), volume number, page number, register (a, b), and, if applicable, line number(s)—e.g., *Fajiezong wuzu lüeji,* X 1530.77.620a21.

Citations from traditional East Asian historical or literary works are listed in the following manner: title of the work and roll or chapter number: page, and, if applicable, register (a or b) and/or line number(s)—e.g., *Goryeosa* 102:28b8.

All Buddhist terminology that appears in Webster's Third New International Dictionary I regard as English and leave unitalicized. This includes such technical terms as dhāraṇī, stūpa, and tathāgatagarbha, which are here provided without diacritical marks. For a convenient listing of a hundred such words, see Roger Jackson, "Terms of Sanskrit and Pali Origin Acceptable as English Words." *Journal of the International Association of Asian Studies* 5 (1982): 141–142. In rendering Buddhist technical terms, where the Chinese is a translation, I translate; where it is a transcription, I transcribe. East Asian personal names appear with family names first.

As of the Romanization of Korean terms and names, this series has some exceptions for its application as far as the Revised Romanization system allows. Firstly, in cases where the persons' names mentioned in any part of the book have their own English transcription, they are spelled as they are regardless of the Revised Romanization System.

Secondly, to avoid phonetic confusions, hyphens and apostrophes are used in some cases: an apostrope is usually placed between letters to separate phonemes. but a hyphen is specifically used in a person's name. Lastly, the surnames, Kang, Noh, Shin and Yi are alternatively transcribed as such in order to avoid phonetic or semantic confusion.

The original texts used in the translations for this *Selected Works of Korean Buddhism* series may contain minor misprints and typos originating from their early twentieth century printed copies. The translators carried out corrections and revisions in the course of translation, with the editorial board's support and consultation. The translators usually noted significant changes in translation from the original source texts, but might have left minor revisions and corrections without noting them.

Translator's Introduction

The *Hwaeomgyeong mundap* 華嚴經問答 (Questions and Answers on the *Avataṃsaka-sūtra*) is a work of Sinitic Buddhist doctrinal literature that was preserved only in Japan, having disappeared from the Buddhist circles of China and Korea sometime during or after the fourteenth century. In Japan, the work was long attributed to the great Huayan exegete Fazang 法藏 (643–712), one of the most prolific scholars of Huayan (Kr. Hwaeom) learning. In early scholarship on the text, Kamata Shigeo advanced the idea that the text was probably not composed by Fazang because several portions of the work contained material contrary to positions held in other works by Fazang. Kamata suggested instead that it was a forgery ascribed to Fazang by monks of later times.[1]

By the 1980s, scholarship on the intellectual differences between Fazang and his mentor Zhiyan 智儼 (602–668) had developed to the extent that Yoshizu Yoshihide felt confident not only that the *Hwaeomgyeong mundap* reflected the doctrinal positions held by Zhiyan more than Fazang, but also the possibility that had been composed by a Silla monk influenced by Zhiyan because the expression "Master [Zhi] yan" (嚴師) appears twice in the text.[2] Ishii Kōsei amassed evidence to advance the position that the text was most likely a work of doctrinal literature put together by disciples of the Silla exegete Uisang 義相/義湘 (625–702) based on his lectures.[3] The fruits of these early studies serve as the scholarly basis for all later scholarly work on the *Hwaeomgyeong mundap* referenced hereafter.

Scholars have shown that the "theory that the turning of the mind is the ultimate fruit of the three vehicles" (*samseung geukgwa hoesim seol* 三乘極果廻心說), which refers to the doctrinal position that practitioners of the three vehicles are able to return to the one vehicle only after reaching the stage of attaining buddhahood, and the "theory

on worshipping intrinsic buddhahood" (*bae jache bul seol* 拜自體佛說) were themes that do not appear in the writings of Fazang, but harmonize well with the contents of the Hwaeom literature of Korea from the middle and late Silla 新羅 (ca. 654–935) and Goryeo 高麗 (918–1392) periods, particularly writings in the intellectual lineage of Uisang. The most important evidence is that a significant portion of the passages written by Uisang's disciples, such as Jitong 智通 (fl. late seventh–early eighth century) and Dosin 道身 (fl. late seventh–early eighth century), which are cited in other works of Buddhist literature, specifically variorums, are in close agreement with passages in the *Hwaeomgyeong mundap*.

These studies by Japanese scholars caused Korean scholars to take serious notice of the *Hwaeomgyeong mundap* in the 1990s. Building from the results of Japanese scholarship, which suggested the high probability that the text was the composition of a Silla monk, Kim Sang-hyun compared and contrasted the contents of *Hwaeomgyeong mundap* with the writings of Uisang's disciples cited in other works of literature, and he advanced the persuasive theory that it is a variant edition (*ibon* 異本) of the *Chudong gi* 錐洞記 (Record of Awl Grotto), also called *Chuhyeol mundap* 錐穴問答 (Questions and Answers at Awl Grotto), which was written by Jitong.[4] Korean scholarship on the *Hwaeomgyeong mundap* since the 1990s may be classified as examining two distinct aspects or attributes of the text: its intellectual characteristics in relation to Uisang's Hwaeom Buddhist thought[5] and its peculiar literary or linguistic features.[6]

In the prefatory material that follows I will introduce the *Hwaeomgyeong mundap* systematically by briefly treating what is known about the textual history of the manuscripts and woodblock editions of the text; its dating, authorship, and circulation; its structure and Buddhological significance; and its historical and cultural importance.[7]

Texts: Manuscripts and Editions

The source text used as the basis for this collated, annotated, and translated version of the *Hwaeomgyeong mundap* is a copy of a late-Heian 平安 period (794–1185) manuscript in the possession of Ono Genmyō 小野玄妙 (1883–1939) (平安末期寫小野玄妙氏藏本).[8] Ono's handwritten copy served as the source text for the *Hwaeomgyeong mundap* published in the *Taishō shinshū dai zōkyō* 大正新脩大藏經 (Taishō Edition of the Buddhist Canon), vol. 45.[9] Unfortunately, the Heian-period manuscript on which Ono's copy was based has not been located. Based on the assumed validity of the statement that Ono's copy dates from the late Heian period, most likely the twelfth century, the Taishō edition of the text functions as the source text. However, because it is impossible to confirm the accuracy of Ono's version, it is reasonable to suggest the existence of some errors and alterations in the process of its transmission.[10]

Two woodblock prints of the *Hwaeomgyeong mundap* exist. The first one, following scholarly convention, I will call the Otani edition because it is in the possession of Otani University (Ōtani daigaku 大谷大學). This woodblock edition was printed in 1701, the fourteenth year of the Genroku 元祿 reign period (1688–1703) (元祿十四年刊大谷大學藏本). The entry on the *Hwaeomgyeong mundap* in Ono Genmyō's *Bussho kaisetsu daijiten* 仏書解説大辞典 (Encyclopedia of Buddhist Literature with Explanations), which was written by Yusuki Ryōei 湯次了榮 (1872–1943), reports that a few other Japanese universities had copies of this same edition in the 1930s: Ryukoku University (龍谷大学), Taisho University (大正大学), and Tōji's Specialty School in Kyoto (京都[東寺]專門學校). The *Bussho kaisetsu daijiten* also reports the existence of another undated woodblock edition of the text, published at Kōmyōji Temple in Hiroya in Kyoto (廣谷光明寺版), in the possession of Kyoto University.[11] This edition is conventionally referred to as the Kyoto edition. It was used as the basis of the *Hwaeomgyeong mundap* published in the *Manji shinsan Dai Nihon zokuzōkyō* 卍新纂大日本續藏經 (Revised reprint of the *Dai Nihon*

zokuzōkyō).[12] The Kyoto edition is in most respects similar to the Otani edition.

At least two manuscript copies of the *Hwaeomgyeong mundap* also exist: the Shōmyōji manuscript (稱名寺本) and the Seikidō manuscript (成簣堂本). The Shōmyōji manuscript was discovered in 2015 when Kim Cheon-hak 金天鶴 and Okamoto Ippei 岡本一平 examined the sacred text archive at Shōmyōji Temple (稱名寺聖教). This sacred text archive, which originally included both Buddhist and Shintō manuscripts, was created by Buddhist monks for the spiritual merit of the Hōjō Sanetoki 北條實時 (1224–1276) and his family. Most of the manuscripts copied and collected in this important provincial temple were made in the late thirteenth and early fourteenth century until the end of the Kamakura 鎌倉 period (1185–1333), and form the basis of the Kanazawa Library (Kanazawa bunko 金澤文庫) in Kanagawa Prefecture (神奈川縣).[13] The Shōmyōji manuscript consists of two accordion books, one book for each roll. The colophon reports that the manuscript was copied between late 1295 and early 1296. A distinctive feature of the Shōmyōji manuscript is its use of the sinograph mark indicating repetition 々.[14]

The Seikidō manuscript of the *Hwaeomgyeong mundap* is presently in the Ishikawa Takeyoshi Commemorative Library (石川武美記念圖書館) on Kandasurugadai 神田駿河台 in Kyoto. The Seikidō Library (成簣堂文庫) is the institution in which the journalist, right-wing apologist, and bibliophile Tokutomi Soho 徳富蘇峰 (1863–1957) kept his large collection of old books and manuscripts. There is no colophon on the Seikidō manuscript. The Seikidō manuscript uses the repetition mark even more than the Shōmyōji manuscript. Hence, because this manuscript seems to represent a late and undated manuscript version of the text, with many more scribal errors introduced besides its liberal usage of the repetition mark, it has not been utilized by scholars studying the *Hwaeomgyeong mundap*.[15]

Dating, Authorship, and Circulation

The *Hwaeomgyeong mundap*, in two rolls, is most likely attested in two early Japanese Buddhist catalogs. Attribution of the work to the Huayan exegete Fazang in Japanese Buddhist catalogs most likely starts with an entry by the Kegon 華嚴 exegete Enchō 圓超 (861–925) of Tōdaiji 東大寺 Temple in his catalog of Huayan commentaries and texts on Buddhist logic.[16] Eichō's 永超 (1013–1095) catalog of Buddhist books imported to Japan, compiled in 1094, however, provides no information on the author.[17] As will be clarified below, this suggests that by the tenth century a manuscript version of Jitong's *Chuhyeol mundap* circulated and had become the basis of the *Hwaeomgyeong mundap* in Japan. The Japanese Kegon scholar Gyōnen 凝然 (1240–1321) of Tōdaiji Temple was also familiar with this work, but does not list Fazang as its author.[18]

The most detailed and specific explication of the characteristics of Jitong's *Chuhyeol mundap*, which is believed to be the original form of the *Hwaeomgyeong mundap*, is found in the late eleventh-century catalog of the Goryeo Buddhist master lecturer and bibliophile State Preceptor Daegak (大覺國師), Uicheon 義天 (1055–1101). An entry in the first section of his *Sinpyeon jejong gyojang chongnok* 新編諸宗教藏總錄 (Catalog of the Newly Compiled Canon of Doctrinal Teachings of All the Schools), on the commentaries, treatises, and curricular material associated with the *Avataṃsaka-sūtra* reports:

> [*Hwaeomgyeong*] *youi mundap* 要義問答 (Question and Answers on the Essentials [of the *Avataṃsaka-sūtra*]), two rolls. The *Lives of Monks* says it is the *Chuhyeol mundap*, narrated by Jitong 智通.
>
> [*Hwaeomgyeong*] *ilseung mundap* 一乘問答 (Questions and Answers on the One Vehicle [of the *Avataṃsaka-sūtra*]), two rolls. The *Lives of Monks* says it is the *Dosin jang* 道身章 (Dosin's Composition), narrated by Dosin.
>
> According to the *Monastic History of the Great Song* (*Lives of Eminent Monks Compiled in the Song* [*Song gaoseng zhuan* 宋高僧傳]), the "Life

of Uisang" says sometimes [his disciples] picked up a brush and wrote [his interpretations] on a sash, engraved them on wooden tablets and leaves, and extracted them/copied them like the codified teachings [of the Buddha],[19] recording them to resemble conveying his (Uisang's) words. Just like this, his doctrinal views were either cataloged following [the names of] his disciples, such as the *Dosin jang*, or were named after the location [where his lectures were given], as in the case of the *Chuhyeol mundap*, and so forth.[20] However, at the time they were compiled, they were not yet in a good literary style. Consequently, they caused its passages to be rustic and uncultivated and it was muddled due to [expressions in the] local dialect. It is probably [like this] because it was adapted following the [spiritual] capacities [of listeners] at the origin of the great teaching [of the *Avataṃsaka-sūtra* in Silla]. In the future, learned gentlemen should add polish [to its literary style].[21]

要義問答二卷 僧傳云 錐穴問答是智通述
一乘問答二卷 僧傳云 道身章是道身□[22]
安[23]大宋僧史義湘傳云。或執筆書紳。懷鉛札葉。抄如結集。錄似載言。如是義門。隨弟子爲目。如云道身章是也。咸以處爲□。[24]如云錐穴問答等云云。但以當時集者。未善文體。遂致章句鄙野。雜以方言。或是大教濫觴。務在隨機耳。將來君子。宜加潤色。

According to the foregoing account, Uisang's disciples compiled their mentor's teachings and lectures on the *Avataṃsaka-sūtra* into several books. The two most representative and best preserved were Jitong's *Chuhyeol mundap* and Dosin's *Dosin jang*, which, by Uicheon's time in the Goryeo period were called *Youi mundap* and *Ilseung mundap*, respectively. Uicheon's entry also clarifies how the *Hwaeomgyeong mundap* could be understood to be the same book as the *Chuhyeol mundap*, which is also called the *Chudong gi*—or at least how several related works circulating in Korea could have different names. Thus, the original name of the work was *Chuhyeol mundap* or *Youi mundap*, and *Hwaeomgyeong mundap* should be seen as a new name attached to the work at a later time in the process of its transmission to

Japan. It also suggests that several slightly different but related versions of Uisang's teachings on the *Avataṃsaka-sūtra* circulated among the lineages of Uisang's disciples. Also significant is Uicheon's recognition that these recordings of Uisang's teachings were typically composed in unrefined literary Chinese, and recommended that someone improve the literary style of the work(s) in the future.

The original name of the *Hwaeomgyeong mundap* was probably *Chuhyeol mundap*, named after Chuhyeol 錐穴 (Awl Grotto), the place where lectures were delivered following the *Song gaoseng zhuan*, cited by Uicheon. A narrative detailing Uisang's giving lectures on the *Avataṃsaka-sūtra* at Chuhyeol and their being recorded and edited by his disciple Jitong has been preserved in Iryeon's 一然 (1206–1289) *Samguk yusa* 三國遺事 (Memorabilia of the Three Kingdoms). It was Uisang's first great series of lectures on the *Avataṃsaka-sūtra* after his return to Silla in about 671. After the passing of his disciple Jinjeong's 眞定 mother, Uisang led his disciples to a place called Chudong 錐洞 (Awl Grotto) on Sobaeksan 小白山 Mountain, where they constructed grass huts. To an audience of three thousands gathered followers, Uisang lectured on the *Avataṃsaka-sūtra* for ninety days, during which time his student Jitong culled the core doctrinal issues discussed by the eminent monk, wrote them down, and crafted a book in two rolls called the *Chudong gi* 錐洞記 (Record of Awl Grotto) in commemoration of the event. Iryeon reports that the record still existed in his day.[25] From the context, it is clear that Chuhyeol and Chudong refer to the same location. Kim Sang-hyun advanced the likely theory that Chudong refers to present-day Songgotgol 송곳골, which is the area of Yeongjeon-dong 靈田洞 that forms a broad area at the bottom of Sobaeksan Mountain in the Punggi-eup 豊基邑 of present-day Yeongju-si 榮州市.[26]

The Silla monk Jitong is remembered in both the *Song gaoseng zhuan* and the *Samguk yusa* as being one of Uisang's principal disciples.[27] A narrative in the *Samguk yusa* reports that Jitong left home and became a monk under the guidance of a monk named Nangji 朗智, who was active in the region of present-day Ulsan 蔚山. Nangji is described as an "extraordinary monk" (*iseung* 異僧); the narrative relating that the

long-lived monastic had been actively pursuing the Buddhadharma on Yeongchuksan 靈鷲山 Mountain in Ulsan from the time of Silla king Beopheung's 法興 (r. 514–540) official recognition of Buddhism as a state religion in 527 until Jitong sought him out in 661. Nevertheless, Jitong became a disciple of Uisang soon after the later monk's return from Tang.[28] An anecdote about Jitong in Goryeo-period Hwaeom literature reports that he practiced "Hwaeom-style visualization" (*Hwaeomgwan* 華嚴觀) in a grotto or cavern on Taebaeksan 太白山 Mountain, obtained enlightenment, and received recognition of his spiritual attainment by Uisang.[29]

Jitong's account of Uisang's lectures at Chuhyeol came to be known by several different names in Buddhist literature. Although it is known as the *Chudong gi*, *Chuhyeol mundap*, and *Chuhyeol gi* 錐穴記, following the place there the lectures were delivered, the same work is also known as the *Jitong gi* 智通記, *Jitong mundap* 智通問答, and so forth, due to its connection with Jitong. In Hwaeom literature from the Goryeo period, it is called the *Chuhyeol gi*, *Chuhyeol mundap*, and the *Jitong gi* in the *Beopgyedo gi chongsurok* 法界圖記叢髓錄 (Comprehensive Variorum on the *Seal-Diagram Symbolizing the Dharma Realm*); and it is called the *Chudong gi*, *Jitong gi*, and *Jitong mundap* in such works by the Hwaeom exegete Gyunyeo 均如 (923–973) as the *Seok Hwaeom gyobun'gi Wontong cho* 釋華嚴教分記圓通鈔 (Wontong Gyunyeo's Subcommentary on Fazang's *Jiaofen ji*), *Ilseung beopgyedo Wontong gi* 一乘法界圖圓通記 (Wontong Gyunyeo's Commentary on the *Seal-Diagram Symbolizing the Dharma Realm of the One Vehicle*), *Sipgu jang Wontong gi* 十句章圓通記 (Wontong Gyunyeo's Commentary on Beobyung's *Sipgu jang*), and *Seok Hwaeom jigwijang Wontong cho* 釋華嚴旨歸章圓通鈔 (Wontong Gyunyeo's Subcommentary on Fazang's *Zhigui zhang*). All of these titles, *Chuhyeol gi*, *Chuhyeol mundap*, *Chudong gi*, *Jitong gi*, and *Jitong mundap* refer to the same text, the contents of which are the substance of Uisang's lectures on the essentials of the *Avataṃsaka-sūtra* given over a period of ninety days to provide benefit or merit in the netherworld (*myeongbok* 冥福) for Jinjeong's deceased mother.

As we have seen above, Uicheon referred to this text primarily as the *Youi mundap* in the *Sinpyeon jejong gyojang chongnok*, although he cited the *Song gaoseng zhuan*, which called it the *Chuhyeol mundap*. This suggests that the official name of the text was the *Youi mundap*, and all of the other titles by which it was known are unofficial or alternative titles. In this case, the title words *youi* 要義 refer to "essentials," "doctrinal essentials," or "theories on the core teachings" of the *Avataṃsaka-sūtra*. There is no clear evidence that this work was originally known by the title *Youi mundap* or acquired the title while in circulation in the country. Considering that the title *Youi mundap* does not appear in the *Beopgyedo gi chongsurok*, the works of Gyunyeo, and the *Samguk yusa*, it seems likely that it was applied to the text in a later period. Furthermore, the fact that *Youi mundap* appears nowhere outside of *Sinpyeon jejong gyojang chongnok*, it seems likely that this was a new title generated by Uicheon for his catalog to cover this text. The passage from Uicheon's catalog examined above also suggests that Uicheon was dissatisfied with and had several misgivings about the literary quality of the text. It also seems likely that upon perusal of the text, Uicheon thought that a title that references the place where the lectures were given or the disciple who recorded them insufficiently captured the relevance of the material contained in the work. Thus, Uicheon provided a new title that more clearly articulated the quality of the material contained in the work. Nevertheless, if this supposition is correct, despite Uicheon's attempt to rename the text, it was still known as the *Chudong gi* in the late thirteenth century because it was cited thrice with that title in Iryeon's *Samguk yusa*.[30] In addition, the *Goryeosa* 高麗史 (History of Goryeo) reports that Yi Jangyong 李藏用 (1201–1272) polished the literary style of a text titled *Hwaeom Chudong gi* 華嚴錐洞記 (Record of Awl Grotto on the *Avataṃsaka-sūtra*).[31] Therefore, the most commonly cited titles for this work, when it circulated in Korea, were *Chuhyeol gi*, *Chuhyeol mundap*, and *Chudong gi*.

Jitong's record, along with the *Dosin jang*, seems to have been widely read and used by Buddhist scholars primarily in Korea's Hwaeom tradition in the middle and late Silla periods (654–935) and

the Goryeo period (918–1392). This work based on Uisang's lectures was probably treasured by monks in his intellectual lineage because the only other extant work by Uisang on the *Avataṃsaka-sūtra* is his *Hwaeom ilseung beopgyedo*. Previously we have seen that Uicheon felt that the work's literary style was lacking, that some passages seemed rustic, rough, and muddled due to expressions in the local Silla dialect; nevertheless, he still preserved it as an important work of Hwaeom (Ch. Huayan) doctrinal learning. Also, because sometime probably in the third quarter of the thirteenth century, the lay Buddhist believer Yi Jangyong improved and refined the literary Chinese of the composition, it seems likely that the work was not only important in Buddhist circles, but also among Goryeo's intelligentsia.

Unfortunately, no evidence exists attesting that this work circulated in the Joseon 朝鮮 period (1392–1910). The Seon tradition (禪宗) came to dominate the Goryeo's Buddhist world and became mainstream Korean Buddhism in the late Goryeo period. Not only did doctrinal learning wither in general in conjunction with the Joseon government's policy of suppressing Buddhism, but the whole of Korea's rich Buddhist culture contracted and, for a time, people in Korea seem to have lost interest in and an understanding of Hwaeom learning. Although Uisang's *Hwaeom ilseung beopgyedo*, the famous *Seal-Diagram Symbolizing the Dharma Realm of the One Vehicle*, continued to be studied as the mainstream basis of Korea's Hwaeom tradition, this work and the *Dosin jang* seem to have become lost.

This book was probably transmitted to Japan from Silla in the ninth century, where it was circulated as an important work of Huayan /Hwaeom literature. The first Buddhist book in Japan showing evidence of Jitong's record is the *Hwaeom ilseung seongbul myoui* 華嚴一乘成佛妙義 (The Sublime Meaning of Achieving Buddhahood in the One Vehicle of the Avataṃsaka). This scholarly exegesis was probably compiled in Japan by the monk Gyeondeung 見登 (active before 851) who studied Hwaeom learning in Silla and then crossed over to and was active in Japan in the ninth century.[32] There is no evidence that the *Hwaeomgyeong mundap* was known in Japan prior

to Gyeondeung's time, so it is probable that he transmitted the text. However, Gyeondeung cites this work five times with the title *Hyangsang mundap* 香象問答 (Fragrant Elephant's Questions and Answers).[33] Because Xiangxiang (Jpn. Kōzō) 香象 was a posthumous title of Fazang, widely used in Japan to refer to Fazang during the Nara 奈良 period (710–794), the attribution of the text to Fazang in Japan probably began with Gyeondeung. In mainstream Sinitic Mahāyāna Buddhism, or the Buddhism of China and Korea, the metaphor "fragrant elephant," which specifically refers to a male or bull elephant in heat and which tenaciously goes in pursuit of what his mind is set on, conventionally refers to a great and advanced bodhisattva's single-minded pursuit of Buddhahood. This term of respect is not used in China and Korea as a title of Fazang—only Japan. In summary, the title *Hyangsang mundap* seems to have been applied to Jitong's record in Japan, not in Silla. A plausible but unprovable theory is that Gyeondeung brought Jitong's record to Japan and introduced it as a work of Fazang by renaming the title *Hyangsang mundap* in order to confer greater authority on it in the Buddhist community.

Although in Japan there has been much confusion and debate surrounding the issue of the authenticity of Fazang's authorship of *Hwaeomgyeong mundap*, because the characteristics of the Buddhist thought presented in the text are different from the mainstream Huayan doctrinal learning found in Fazang's other works, the *Hwaeomgyeong mundap* has been widely read for a long period of time as a key piece of Huayan doctrinal literature. Generally speaking, the contents of the *Hwaeomgyeong mundap* are different from what were considered later to be the orthodox doctrinal learning of the Huayan tradition, as found in Fazang's early writings. For instance, there is much discussion of the "unconditioned arising of the Buddha nature" (*seonggi* 性起).[34] Because Fazang's other writings do not discuss this concept in much detail, the *Hwaeomgyeong mundap* is used as one of the key works for understanding the concept of the "unconditioned arising of the Buddha nature" in Huayan doctrinal learning. Although most Silla Hwaeom Buddhist literature transmitted to Japan has been lost, the

Hwaeomgyeong mundap was transmitted and preserved in a near perfect manner not because of Silla monks but rather because it was considered to be a work of Fazang, one of the orthodox patriarchs of Chinese Huayan Buddhism.

Some research has been done to clarify the relationship between the *Hwaeomgyeong mundap* preserved and transmitted in Japan and the *Chudong gi* (or *Jitong gi*) that circulated in Korea in order to ascertain the extent to which the contents are the same. Most of the passages from the *Chudong gi* cited in Goryeo-period Hwaeom Buddhist literature can be confirmed in the *Hwaeomgyeong mundap*. Nevertheless, there are some sections that are not seen in the received text of the *Hwaeomgyeong mundap*. For instance, Kim Sang-hyun was able to confirm the existence of the nine significant passages culled from Goryeo-period Hwaeom literature presented in an almost verbatim manner in the *Hwaeomgyeong mundap*.[35] However, one line from the *Jitong mundap* cited only in Gyunyeo's *Seok Hwaeom jigwijang Wontong cho* on the number of chapters in the *Avataṃsaka-sūtra* cannot be confirmed in the received text of the *Hwaeomgyeong mundap*.[36] It may be that the *Hwaeomgyeong mundap* that was transmitted in Japan does not represent the complete version that circulated in Korea, and that certain sections or questions were omitted in the Japanese text. Frankly speaking, no part of the received text reads like it was based on oral lectures on the *Avataṃsaka-sūtra*. Unlike the beginning of conventional East Asian commentaries on the *Avataṃsaka-sūtra*, which first describe the basic characteristics and main intent of the sutra, the received *Hwaeomgyeong mundap* starts abruptly with a rather complex doctrinal discussion of the nature of phenomena (*sa* 事) and principle (*i/ri* 理) from the standpoints of the three vehicles and the one vehicle. Seen from this perspective, there is a good possibility that the received text originally possessed an introductory section that was lost or omitted—or was not transmitted to Japan. Some kind of discussion on the basic size of the sutra, such as the total number of chapters, is the type of information that would be included in an introductory section, and could have existed in the simple question and answer format of the text.

Structure and Buddhological Importance

As its title indicates, the *Hwaeomgyeong mundap* comprises a series of questions and answers on the *Avataṃsaka-sūtra*. The first roll of the work has 81 questions and answers, and the second roll has 83, for a total of 164 questions and answers. The last question and answer in the first roll, no. 81, is the same as no. 22 in the second roll. It is likely that question and answer no. 81 in the first roll was added by mistake sometime in the process of the text's transmission because the content of question-and-answer no. 80 in the first roll follows along well with the question-and-answer no. 1 in the second roll. Thus, most likely there were a total of 163 questions and answers.

Each of the questions and answers follows the conventional form of "問 (Kr. *mun*, question): …" and "答 (Kr. *dap*, answer): …." The only exception to this structure is the question-and-answer no. 8 in the first roll, which begins instead with the sinograph 又 (Kr. *u*, furthermore), but the answer still starts with *dap*. In this case, either 又 is a mistake for 問, or 問 was omitted for some unknown reason. The content of the questions and answers is for the most part simple and straightforward. Questions typically run between 2 and 30 sinographs, and answers often reach 150 to 200 sinographs. Many of the questions and answers are no more than 50 sinographs in total. A few of the questions and answers that treat doctrinal terminology and concepts found in the *Avataṃsaka-sūtra* reach lengths of nearly 1,000 sinographs. Examples of these well-developed questions and answers include no. 12 in roll one on the characteristics of the ten buddhas (*sipbul* 十佛), no. 55 in roll one on nine kinds of Āgamas for realizing the ten stages (*sipji* 十地), no. 80 in roll one on the characteristics of the ten visualizations of the twelvefold chain of causality (*sibi inyeon gwan* 十二因緣觀), no. 20 in roll two on the ten kinds of four truths (*saje* 四諦), and no. 21 in roll two on the ten acquiescences (*sibin* 十忍).

In terms of the structure of its contents, the *Hwaeomgyeong mundap* characteristically presents several questions and answers related to or centered on a common theme or doctrinal concept. After

treating several related questions on one theme, the text moves to another, sometimes interrelated subject matter. From the standpoint of Buddhist studies, the *Hwaeomgyeong mundap* provides an important window through which to understand the nascent Hwaeom tradition in East Asia. Generally speaking, the 163 questions and answers of the *Hwaeomgyeong mundap* can be divided into three units. The first centers on the relationship between the three vehicles and the one vehicle, and clarifies the meaning of the concept of the "universal dharma of the one vehicle" (*ilseung bobeop* 一乘普法). The second focuses on the subject of the "inexhaustible ten stages" (*mujin sipji* 無盡十地), and within that context it treats with great importance the subject of the "buddha of self-nature" (*jachebul* 自體佛). The third concentrates on the interplay between the doctrines of conditioned arising (*yeon'gi* 緣起) and the unconditioned arising of the Buddha nature (*seonggi* 性起).[37] More specifically, the themes covered in the questions and answers of the two rolls may be organized simply into several sections as follows:

Roll 1, nos. 1–7: This section describes the conceptual differences between phenomena (*sa* 事) and principle (*i/ri* 理) in the three vehicles (*samseung* 三乘) and the universal dharma (*bobeop* 普法), which refers to the one vehicle (*ilseung* 一乘). From the standpoint of the three vehicles, phenomena and principle are understood as being separate, distinct, and differentiated. However, from the perspective of the one vehicle—the universal dharma, principle and phenomena share mutual identity (*sangjeuk* 相即) and are mutually interfused (*sangyung* 相融). This section describes how this one concept, the universal dharma, is able to embrace all things, not just specific objects.

Roll 1, nos. 8–11: This section depicts the differences with respect to the teachings of the *Avataṃsaka-sūtra* and other Buddhist scriptures. Different from other sutras that are intended for living beings endowed with specific spiritual or mental capacities, the *Avataṃsaka-sūtra* is aimed at individuals possessing all levels of spiritual capacity. Accordingly, it describes how all possible teachings are found in the sutra.

Roll 1, nos. 12–23: This section articulates the features and

characteristics of the ten buddhas, the agents who preached the *Avataṃsaka-sūtra*, on the foundation of the foregoing questions and answers. It also describes the way that buddhas and living beings should be viewed from the all-encompassing and interconnected perspective of the *Avataṃsaka-sūtra*, such that if one living being achieves Buddhahood (*seongbul* 成佛), all things in existence achieve the Buddhahood communicated in the *Avataṃsaka-sūtra*.

Roll 1, nos. 24–28: This section conveys the doctrinal position on the interconnection and interrelationship between all dharma approaches in the Hwaeom approach to understanding the nature of reality. In other words, if one obtains one dharma approach of the Hwaeom tradition, just like the achieving of Buddhahood referred to above, one obtains all dharma approaches because of the mutual identity of the one and the many (*ilda sangsi* 一多相是) and the mutual identity of before and after (*jeonhu sangsi* 前後相是). From the perspective of the one vehicle, there is no differentiation between one dharma and all other dharmas, or things that are obtained before and after. It explains how there is a difference with the three vehicles, which are obtained one by one, in order. In other words, from the perspective of the three vehicles, dharma approaches are obtained gradually or sequentially, building one upon another; but from the perspective of the one vehicle, the acquisition of one dharma indicates the acquisition of all dharmas suddenly or simultaneously.

Roll 1, nos. 29–43: Building on the previously-explained doctrine regarding the differences with respect to realization of the dharma approaches of the one vehicle and the three vehicles, this section explains that one who cultivates spiritual practice by means of the three vehicles must practice the teachings of the one vehicle again after attaining the level of ultimate end, or ultimate fruit (*geukgwa* 極果), of the teaching of the three vehicles. This is called the "theory that the turning of the mind is the ultimate fruit of the three vehicles" (*samseung geukgwa hoesim seol* 三乘極果廻心說). This section also describes the differences between a buddha of the one vehicle and a buddha (and buddha-land) of the three vehicles.

Roll 1, nos. 44–53: This section illustrates that there are no differences between so-called "greater" (*dae* 大) and "lesser" (*so* 小), and that in the conditioned arising (*yeon'gi* 緣起) of non-abiding (*muju* 無住), bodhisattvas and living beings are not differentiated. Just as ignorance (*mumyeong* 無明) and true thusness (*jinyeo* 眞如) are described as mutually perfuming each other in the *Qixin lun* 起信論 (Awakening of Faith), the section asserts that these things manifest the principle of non-discrimination, although Uisang and Jitong do not refer or allude to the *Qixin lun* specifically.

Roll 1, nos. 54–69: This section is on being without impediments and self-existing in terms of the conditioned arising of self-essence (*jache* 自體), which was described by proponents of theories of the five approaches, and being without impediments and self-existing in terms of the universal dharma, as articulated in the doctrinal learning of the Hwaeom tradition. With respect to the former, only essence exists and characteristics do not exist. However, in the latter, individuals are endowed with both essence and characteristics. Furthermore, the section explains the ten stages (*sipji* 十地) by means of cultivating the spiritual practices of the universal dharma and the fruition virtues (*gwadeok* 果德).

Roll 1, nos. 70–79: This section clarifies the view of time in terms of the universal dharma of the one vehicle, which is that past, present, and future share mutual identity. On this basis, it conveys the "theory on worshipping intrinsic buddhahood" (*bae jachebul seol* 拜自體佛說), which is that the future self achieves Buddhahood; and because the present self, which is a living being, is converted to the Buddhadharma, it must worship and follow the self, which as a future buddha is not a different buddha than the self.

Roll 1, no. 80: This question and answer is on the ten visualizations of the twelvefold chain of causality, which is related to cultivating the spiritual practices of the sixth of the ten stages. It elaborates on the contents of Zhiyan's *Souxuan ji* 搜玄記 (Record of Searching the Mysteries of the *Avataṃsaka-sūtra*).

Roll 1, no. 81: This question and answer is the same as no. 22 in

roll 2. It seems to have been placed here by accident.

Roll 2, nos. 1–21: This section communicates that the cultivation of spiritual practices and fruition virtues of the five vehicles (*oseung* 五乘) and the three vehicles are all contained in the ten stages of the universal dharma of the *Avataṃsaka-sūtra*. In addition, it also reveals that the ten kinds of four truths (*saje* 四諦) and the ten acquiescences (*sibin* 十忍), which are the ten dimensions of truth by which bodhisattvas comprehend and understand phenomena.

Roll 2, nos. 22–34: This section explains that, different from the conditioned arising of the three vehicles, which changes according to the accumulation and dispersal of causal conditions, the conditioned arising of the one vehicle is free from causal conditions. Accordingly, it discloses that the teachings of the one vehicle are not limited to any specific meaning, and that it is interpreted freely according to circumstances and leads living beings toward awakening.

Roll 2, nos. 35–60: This section articulates the differences between the causes and results of "conditioned [deliberate] cultivation" (*yeonsu* 緣修), which is clarified in "The Names of the Tathagata" chapter (Rulai minghao pin 如來名號品) to the "Meritorious Virtues of Emanating from the Buddha's Lesser Characteristics" chapter (Fo xiaoxiang guangming gongde pin 佛小相光明功德品) of the *Avataṃsaka-sūtra*, and the causes and results of the unconditioned arising of the Buddha nature, which is clarified in the two chapters "The Practices of the Bodhisattva Samatabhadra" (Puxian pusa xing pin 普賢菩薩行品) and "Arousing of the Primal Nature of the Tathagata Jewel King" (Baowang rulai xingqi pin 寶王如來性起品). This section also describes the differences between the unconditioned arousing of the Buddha nature and conditioned arising.

Roll 2, nos. 61–62: This section explains the passages in the "Meritorious Virtues of Emanating from the Buddha's Lesser Characteristics" chapter that are difficult to understand.

Roll 2, nos. 63–64: This section is on the reasons explaining several methods of practice (*haengbeop* 行法), which are described in the earlier part of the *Avataṃsaka-sūtra*, in the "Detachment from the World"

chapter (Lishijian pin 離世間品).

Roll 2, nos. 65–76: This section communicates the meaning and key contents of the "Entering the Dharma Realm" chapter (Ru fajie pin 入法界品). In addition, it explains achieving Buddhahood in the present body (*hyeonsin seongbul* 現身成佛).

Roll 2, nos. 77–83: This section refers to the existence of the way of the *icchantika* (*cheonjedo* 闡提道), which is for those who find joy in existence in the mundane world and, in the end, fall into hell. It explains how individuals are endowed with non-discriminative wisdom (*mubunbyeol ji* 無分別智), by which they do not see things in a fixed manner so that they do not enter into the way of the *icchantika*. It also articulates the kind of attitude one must cultivate that allows for a transcendent view of the self that cannot be understood in a discriminative manner, that enables one to embrace the principle of non-abiding, and have correct faith in the Buddha's words.

The *Hwaeomgyeong mundap* is not a guide or handbook to the contents of the *Avataṃsaka-sūtra*. Rather, it is composed of questions and answers to several of the core themes of the doctrinal learning of the Hwaeom tradition in the seventh century. Much of the work focuses on themes that are distinctive to the *Avataṃsaka-sūtra*—in terms of the universal dharma of the one vehicle, which is differentiated from the three vehicles. The work repeatedly emphasizes the concepts of non-abiding (*muju* 無住) and non-discrimination (*mubunbyeol* 無分別), which stress that one should not become fixed on one opinion or concept. In addition, it explains in detail the ten stages in terms of spiritual practices and fruition virtues of the Hwaeom approach to practice. *Hwaeomgyeong mundap* is a record of Uisang's disciples questions and Uisang's answers regarding doctrinal points and other things they did not understand in the aftermath of Uisang's series of lectures on the *Avataṃsaka-sūtra* at Chuhyeol 錐穴 (Awl Grotto). The questions and answers are centered on the core message Uisang specifically wanted to emphasize and convey to his disciples and the content of his views on Hwaeom doctrine and practice that his disciples did not understand. Because the *Hwaeomgyeong mundap* reflects an

early stage in the development of Hwaeom doctrine and practice, many of the concepts and views discussed in some detail in this work are not found in other Hwaeom-oriented literary materials and commentaries. Perhaps, just as important, the unrefined nature of the question-and-answer material engenders a vivid sense of realism to the work. In other words, the reader can feel the lively, spontaneous, and practice-oriented nature of the Hwaeom learning of the time through enhanced explanations not found in more formalistic or conventional Buddhist commentarial literature. For instance, being intellectual assertions of proponents of the Dilun tradition (地論宗), such doctrinal positions as the theory that the turning of the mind is the ultimate fruit of the three vehicles and the theory on worshipping intrinsic buddhahood, briefly introduced above, are not seen in other Hwaeom-oriented literature. Thus, notwithstanding the several references to Zhiyan's *Souxuan ji* in in the *Hwaeomgyeong mundap*, the evidence suggests that Uisang and his disciples who inherited and perpetuated this work and its views did not slavishly imitate the views of the conventional Huayan patriarchs Zhiyan and Fazang in their understanding of Huayan learning. Rather, we can know that they preserved important influences from the *Dilun* doctrinal tradition that permeated the Sinitic Buddhist tradition before the nascent Huayan doctrinal tradition was adopted and adapted.[38] The *Hwaeomgyeong mundap* is a valuable work that, read in conjunction with his *Hwaeom ilseung beopgyedo* (Seal-Diagram Symbolizing the Dharma Realm of the One Vehicle) and its various extant variorums, enables us to see how Uisang and his disciples were able to understand Hwaeom doctrines and practices more concretely and comprehensively.

Historical and Cultural Importance

As has been described in detail above, the *Hwaeomgyeong mundap* is significant because it represents a variant edition of the monk Jitong's record of Uisang's lectures on the *Avataṃsaka-sūtra*, and thus is illustrative of the teachings of the nascent Hwaeom tradition in Silla

Korea in the late seventh century. In addition, the text is historically and culturally important precisely because of its unrefined literary style, which was irksome to the highly educated scholar-monk Uicheon. The significance of the written style of the *Hwaeomgyeong mundap* can only be understood in its historical context.

The early peoples on the Korean peninsula did not have a writing system of their own, so they adopted and adapted Chinese characters, now usually called "sinographs" by linguists. Most early Korean writing is written in a rough and ready style that was modelled, at best, after the classical Chinese of the Confucian classics, the writings of the early Chinese philosophers, early Chinese histories, and the Buddhist-hybrid Chinese of the translated Buddhist scriptures and early Buddhist literature, because such texts were the books learned people read and used as standards for writing. A few writers were able to master some degree of Chinese parallel prose (*byeollyeomun* 騈儷文; *saryukche* 四六體), and some wrote good Chinese-style poetry (*hansi* 漢詩; *dangsi* 唐詩). Although some early learned Koreans, such as exegetical monks and scholar-officials, were able to master literary Chinese (Sinitic) to some extent, Koreans and Japanese experimented with using sinographs in creative ways, such as to transliterate proper nouns and construct place-name terms, and so forth. One way of using sinographs was to adopt some for their sound value and others for their meaning. One early approach was called *hyangchal* 鄕札, which I gloss as the "poetic reading" of sinographs, because it was used in the recording of Silla's native songs (*hyangga* 鄕歌; *sanoega* 詞腦歌). In addition, prior to and even after the creation and promulgation of the Korean script (*han'geul*) in the 1440s, the method of using sinographs to write in the Korean vernacular for official government documents was called *idu* 吏讀 (clerical reading). These systems, *hyangchal* and *idu*, although not exactly the same, are similar to the way sinographs are used to write vernacular Japanese in the *Kojiki* 古事記 (Record of Ancient Matters, compiled in 711–712) and the *Man'yōshū* 萬葉集 (Collection of Ten Thousand Leaves, compiled after 759). Koreans also developed strategies and techniques to read Sinitic texts, which is

conventionally called "vernacular reading" by linguists and includes what will eventually come to be called "phrase parsing" (*gugyeol* 口訣) in Korea. The manuscripts of the *Hwaeomgyeong mundap*, however, do not contain the dry point glosses using full or abbreviated Chinese characters to indicate particles and inflections like other Hwaeom manuscripts discovered in Japan and believed to be of Silla origin.[39]

As we have seen above, Uicheon's explanation of the *Youi mundap* (or *Chudong gi*) says because that its passages are rustic and uncultivated and it was muddled due to expressions in the local dialect, a learned gentleman should polish its literary style. This finally appears to have happened in the late thirteenth century by the scholar Yi Jangyong. Thus, in the Goryeo period, two versions of the *Chudong gi* appear to have circulated: first, what we might call a rustic "local dialect version" (*bangeonbon* 方言本), which derived from the earlier, non-refined text that circulated since the Silla period; and second, a version where expressions in the local dialect have been vetted, corrected, and/or removed. Examples of the same passages in both versions can be found in Hwaeom literature from the Goryeo period. On the one hand, passages from the *Chudong gi* cited in Gyunyeo's writings show awkward expressions in literary Chinese; and on the other hand, passages quoted in the *Beopgyedo gi chongsurok* appear in a better literary Chinese style than in Gyunyeo's works. Therefore, it seems likely that Gyunyeo cited the earlier non-corrected version and the *Beopgyedo gi chongsurok* quoted the later corrected version—or at least that the passages from the *Chudong gi* were corrected so that they followed Yi Jangyong's polished version.

Considering that the received text of the *Hwaeomgyeong mundap* was most likely transmitted to Japan in the ninth century, it should show the form of the *Chudong gi* prior to its stylistic polishing in the thirteenth century. Frankly speaking, the received text of the *Hwaeomgyeong mundap* preserves many awkward and unrefined literary Chinese expressions, syntax, and so forth. For this reason, many scholars have advanced the opinion that it could not have been composed by Fazang, but was written by a monk from either Silla or

Japan. Although there must be certain passages that were modified in Japan over the course of its transmission to the present, and notwithstanding that some difficult-to-understand passages were likely revised to some extent in Japan, the received *Hwaeomgyeong mundap* was neither modified nor emended systematically like Yi Jangyong's refined version. Thus, the received *Hwaeomgyeong mundap* more closely resembles or at least represents a version of what scholars can imagine as the text when it was initially composed. It is a valuable document or piece of evidence showing a form of literary Chinese mixed with Silla's dialect in the mid-Silla period (654–780). In other words, simply stated, the received *Hwaeomgyeong mundap* contains several examples of how a Silla monk might compose in an unrefined, make-do style that preserves elements of the language and grammar of the Silla language (Old Korean).

Although some hold the opinion that the mixed or muddled style of literary composition in the *Chudong gi* should be seen as an *idu*-style composition in which the Korean language is expressed using sinographs, in fact, sentences are not written in *idu*-style with the vernacular reading glosses and marks (*to* 吐; *hyeonto* 懸吐) and morphological affixes (*eomi* 語尾) characteristic of the "phrase parsing" (*gugyeol*) system. Rather, it is a type of literary Chinese composition, but it is feasible or reasonable to see it as a Korean-style literary Chinese because some of the expressions and word order reflect characteristics of the Korean language.

At least some of the writings of the early Goryeo-period Hwaeom scholar Gyunyeo were recorded in the local dialect from his lectures by his disciples. These were later edited, the parts in the local dialect vetted or removed, during the period of military rule in Goryeo (1170–1258), as stated in a colophon at the end of Gyunyeo's *Sipgu jang Wontong gi*.[40] Some of the passages from Gyunyeo's writings quoted in the *Beopgyedo gi chongsurok*, however, are not written in good literary Chinese, but seem to reflect a more Korean-style literary Chinese. The basic style of these passages shares much with the Korean-style literary Chinese of the *Hwaeomgyeong mundap*. This literary style is different from *idu*

because it does not borrow some sinographs for their meaning and some for their sound value. Instead, this Korean-style literary Chinese signals the local dialect of the Silla and Goryeo periods through diction and grammatical word order. This being said, it is difficult to label this kind of Korean-style literary Chinese as "literary Chinese" because the grammar and expressions are not ones normally or typically seen in conventional literary Chinese. Korean scholars have designated this kind of Sinitic writing "irregular literary Chinese" (*byeon'gyeok hanmun* 變格漢文) in contradistinction to "regular or standard literary Chinese" (*jeongsik hanmun* 正式漢文). Many expressions in irregular literary Chinese appear in Japanese literary materials from such in early Japanese writings as the *Nihon shoki* 日本書紀 (Chronicles of Japan, completed in 720) and *Kojiki* through the medieval period and into contemporary times. In Korea as well, irregular literary Chinese must have been common from Silla times to the Joseon period, but due to the general shortage of literary material from Korean antiquity through the Goryeo period, examples of such irregular literary Chinese have been difficult to substantiate and analyze. Thus, the *Hwaeomgyeong mundap* is extremely valuable for understanding the irregular literary Chinese of the middle and late Silla period (654–935).

Because a thorough explication of the irregular literary Chinese found in the *Hwaeomgyeong mundap* is beyond the scope of this introduction, I will merely summarize some of the findings of my colleague and friend Choe Yeonshik, who has published meticulous research on this topic. Although the types of irregular literary Chinese expression found in the text are very diverse, they can be organized or systematized into roughly four categories. The first and most common type of irregular literary Chinese is that verbs and prepositions are placed after the noun/object they are associated with (rather than before). This reflects Korean word order: Subject–Object–Verb, rather than Chinese word order: Subject–Verb–Object. The second type is confusion over which sinograph to use, such as using *yu* 有 (to have; there is; to exist) when one should use *jae* 在 (to exist; to be located at a place; to be in); or using *bi* 非 (to not be; wrong; non-) when one

should use *bu/bul* 不 (negative prefix; not, no). The third type is making a mistake in the adverb position (by putting it in front of the verb it modifies) and using an unnecessary duplicate sinograph or compound that has the same meaning as a previous word or compound in the sentence. The fourth type is the omission of conjunctions, such as the sinograph *i* 而 (and; indicator of causal relation, change of state, or contrast). Many other examples of irregular literary Chinese forms are found in the text as well.[41]

Concluding Reflections

The *Hwaeomgyeong mundap* is most likely a variant version of the *Chudong mundap* or *Chudong gi*, recorded by the Silla monk Jitong from lectures on the *Avataṃsaka-sūtra* given by his mentor Uisang, the founder of Hwaeom Buddhism in Silla. These early lectures on Hwaeom doctrine and practice flesh out views advanced by Uisang's Chinese mentor Zhiyan on such concepts as the universal dharma of the one vehicle, the relationship between the three vehicles and the one vehicle, the ten buddhas, unconditioned arising of the Buddha nature, and achieving Buddhahood in the present body. The text was likely transmitted to Japan in the ninth century, perhaps by the monk Gyeondeung. The mistaken attribution of the text to Fazang also likely began with Gyeondeung because he cited the text five times but referred to it with a title suggesting the author was Fazang, *Hyangsang mundap*. Uicheon was familiar with multiple versions of the Jitong's record of Uisang's lectures, which he called the *Youi mundap*, in his late eleventh century catalog, and remarked on the coarse style of the work's literary Chinese—going so far as to suggest it contained words in the Silla dialect. Uicheon also recommended that a learned individual should further edit the text and refine the literary style. The Goryeo scholar Yi Jangyong appears to have done that in the late thirteenth century, but both the polished and unpolished versions of the Jitong's record of Uisang's lectures were lost in Korea sometime in the fourteenth or

fifteenth century.

The received text of the *Hwaeomgyeong mundap* is based on a late Heian period manuscript copied by Ono Genmyō—but the actual manuscript on which Ono Genmyō based his copy in the early twentieth century has either not yet been identified or has been lost. Aside from a woodblock print of the text dating to 1701, a late thirteenth century manuscript of the *Hwaeomgyeong mundap* was recently discovered among the commentaries in the sacred text archive of Shōmyōji Temple, now housed at the Kanazawa Library. All of the extant versions have 163 questions and answers, with the last question in the first roll, no. 81, being the same as no. 22 in the second roll. In addition, because the received text begins with a complex discussion of the relationship between the three vehicles and the one vehicle, it is likely that an introductory section describing basics of the *Avataṃsaka-sūtra* in sixty rolls has been lost. Although all of the manuscripts and woodblock editions of the text show signs of editing and attempted corrections during or after the process of transmission to Japan, the received text of the *Hwaeomgyeong mundap* preserves many elements of diction and grammar illustrating Uicheon's remarks regarding the rough style of Jitong's record of Uisang's lectures. Thus, in addition to the *Hwaeomgyeong mundap*'s importance as a text elucidating Uisang's views on Hwaeom thought and practice, it is doubly important from an historical and cultural perspective because it preserves several passages that serve as evidence exemplifying an early Korean method of using sinographs to write Old Korean (the Silla language). The style of writing has been labeled irregular literary Chinese by scholars and is different from both the "poetic reading" (*hyangchal*) and "clerical reading" (*idu*) of sinographs; and is before the creation of the "phrase parsing" (*gugyeol*) method used for the vernacular reading of texts written in literary Chinese (Sinitic).

Notes

1 Kamata Shigeo 鎌田茂雄, "Hōzō sen *Kegonkyō mondō* ni tsuite" 法藏撰華厳経問答について [On the *Hwaeomgyeong mundap* Composed by Fazang], *Indogaku Bukkyōgaku kenkyū* 印度学仏教学研究 14 (March 1959): 241 – 247.

2 Yoshizu Yoshihide 吉津宣英, "Kyūrai jōbutsu ni tsuite: shōki shisō kenkyū no ichishiten" 旧来成仏について: 性起思想研究の一視点 [On Achieving Buddha from Remote Antiquity: One Point on Research on Thought on the Unconditioned Arising of the Buddha Nature], *Indogaku Bukkyōgaku kenkyū* 印度学仏教学研究 63 (December 1983): 243 – 248.

3 Ishii Kōsei 石井公成, "*Kegonkyō mondō* no chosha" 『華厳経問答』の著者 [The Author of the *Hwaeomgyeong mundap*], *Indogaku Bukkyōgaku kenkyū* 印度学仏教学研究 66 (March 1985): 178 – 181.

4 Kim Sang-hyun 金相鉉, "*Chudong gi* wa geu ibon *Hwaeomgyeong mundap*" 錐洞記와 그 異本『華嚴經問答』[The *Chudong gi* and Its Variant Edition the *Hwaeomgyeong mundap*], *Han'guk hakbo* 韓國學報 84 (Autumn 1996): 28 – 45.

5 Bak Taewon 朴太遠, "Uisang ui seonggi sasang: *Hwaeomgyeong mundap* eul jungsim euro" 義湘의 性起思想: 『華嚴經問答』을 중심으로 [Uisang's Thought on the Unconditioned Arising of the Buddha Nature: Centered on the *Hwaeomgyeong mundap*], *Cheorhak* 哲學 49 (December 1996): 5 – 31; Bak Taewon, "*Hwaeomgyeong mundap* gwa Uisang ui ilseung · samseungnon" 『華嚴經問答』과 義湘의 一乘 · 三乘論 [The *Hwaeomgyeong mundap* and Uisang's Theories on the One Vehicle and the Three Vehicles], *Han'guk hakbo* 韓國學報 86 (Spring 1997): 98 – 121; Bak Seoyeon 박서연, "Silla Uisanggye ui jeosul gwa *Hwaeomgyeong mundap* ui gwallyeonseong yeon'gu" 신라 義湘系의 저술과『華嚴經問答』의 관련성 연구 [Research on the Relationship between Writings in the Lineage of Silla's Uisang and the *Hwaeomgyeong mundap*], *Han'guk Bulgyohak* 韓國佛教學 34 (2003): 179 – 211; Kim Sang-hyun 金相鉉, "*Hwaeomgyeong mundap* jaego" 『華嚴經問答』再考 [A Reconsideration of the *Hwaeomgyeong mundap*], *Dongguk sahak* 東國史學 42 (2004): 1 – 18; Jang Jinyeong 張珍寧, "*Hwaeomgyeong mundap* ui gyopan sasang" 『華嚴經問答』의 教判思想 [Thought on Doctrinal Classification in the *Hwaeomgyeong mundap*], *Han'guk Seonhak* 韓國禪學 23 (August 2009): 711 – 756; Jang Jinyeong, "*Hwaeomgyeong mundap* yeon'gu" 『華嚴經問答』研究 [Research

on the *Hwaeomgyeong mundap*] (PhD diss., Dongguk University, 2010); Jang Jinyeong, "Yeon'gi wa seonggi ui gwan'gye: *Hwaeomgyeong mundap* eul jungsim euro" 연기(緣起)와 성기(性起)의 관계: 『華嚴經問答』을 중심으로 [The Relationship between Conditioned Arising and the Unconditioned Arising of the Buddha Nature: Centered on the *Hwaeomgyeong mundap*], *Seon munhwa yeon'gu* 禪文化硏究 10 (June 2011): 209–256; Choe Yeonshik 崔鈆植, "*Hwaeomgyeong mundap* ui samseung geukgwa hoesimseol yeon'gu" 『華嚴經問答』의 三乘極果廻心說 연구 [Research on the Theory on Conversion to the Ultimate Result of the Three Vehicles in the *Hwaeomgyeong mundap*], *Bulgyohak yeon'gu* 불교학연구 30 (December 2011): 339–367; Kim Cheon-hak 金天鶴, "Ilbon Hwaeom munheon eseoui *Hwaeomgyeong mundap* inyong gyeonghyang" 일본화엄문헌에서의 『화엄경문답』 인용 경향 [Trends on the Citation of the *Hwaeomgyeong mundap* in Japanese Kegon Literature], *Han'guk Seonhak* 韓國學報 31 (April 2012): 109–147; Choe Yeonshik, "*Hwaeomgyeong mundap* gwa *Ilseung beopgyedo* reul tonghae bon Uisang ui *Hwaeomgyeong* insik" 『화엄경문답』과 『일승법계도』를 통해 본 의상(義湘)의 화엄경인식 [Uisang's Understanding of the *Avataṃsaka-sūtra* as Seen through the *Questions and Answers on the Avataṃsaka-sūtr*a and *Seal-Diagram on the Dharma Realm of the One Vehicle*], *Han'guk sasangsahak* 韓國思想史學 49 (April 2015): 1–29; Kim Cheon-hak, "*Hwaeomgyeong mundap* e Beopjang ui yeonghyang eun boineun'ga?" 『華嚴經問答』에 法藏의 영향은 보이는가? [Does the Influence of Fazang Appear in the *Hwaeomgyeong mundap*?), *Bojo sasang* 普照思想 55 (2019): 69–98.

6 Choe Yeonshik, "*Hwaeomgyeong mundap* ui byeon'gyeok hanmun e daehan geomto" 『華嚴經問答』의 變格漢文에 대한 검토 [An Examination of Irregular Literary Chinese in the *Hwaeomgyeong mundap*], *Gugyeol yeon'gu* 口訣硏究 35 (August 2015): 53–86; Choe Yeonshik, "Silla ui byeon'gyeok hanmun" 新羅의 變格漢文 [The Irregular Literary Chinese of Silla], *Mokgan gwa munja* 木簡과 文字 17 (December 2016): 39–59.

7 My introduction has benefited immensely from the draft of my colleague Choe Yeonshik's introduction to the Korean translation of the *Hwaeomgyeong mundap* in this series.

8 *Hwaeomgyeong mundap*, T 1873.45.598c, collation n. 9.

9 T 1873.45.598b–612c.

10 Dōtsu Ayano 道津綾乃, "*Kegonkyō mondō* no tekisuto kenkyū" 『華嚴經問答』のテキスト研究 [Research on the Text of the *Hwaeomgyeong mundap*], *Han'guk sasang sahak* 韓國思想史學 56 (2017): 305–363, esp. 309–310.

11 Ono Genmyō 小野玄妙 and Maruyama Takao 丸山孝雄 eds., *Bussho kaisetsu daijiten* 仏書解説大辞典 [Encyclopedia of Buddhist Literature with

Explanations], 13 vols. (1933–1936; reprint in 1 vol. [Complete 13 vols. in 1 special edition]; Tokyo: Daitō Shuppansha, 1999), 3:38b–c.

12 *Hwaeomgyeong mundap,* X 986.58.

13 On the importance of sacred text archives, see Abe Yasurō 阿部康朗, "Koramu 1: shōgyō no sekai" コラム1「聖教」の世界 [Column 1: The World of Sacred Documents], in *Shin Ajia Bukkyōshi 12: Nihon 2: Yakudōsuru chūsei bukkyō* 新アジア仏教史 12: 日本 II: 躍動する中世仏教 [A New History of Buddhism in Asia: Vol. 12: Japan II: The Vibrancy of Medieval Japanese Buddhism], ed. Sueki Fumihiko 末木文美士, Matsuo Kenji 松尾剛次, Satō Hiroo 佐藤弘夫, Hayashi Makoto 林淳 and Ōkubo Ryōshun 大久牟保良峻 (Tokyo: Kōsei shuppansha, 2010), 58–63. I would like to thank George Keyworth for this reference.

14 On the discovery of the Shōmyōji manuscript, here referred to as the Shōmyōji manuscript, see Dōtsu Ayano, "*Kegonkyō mondō* tekisuto kenkyū," 310–318.

15 Dōtsu Ayano, "*Kegonkyō mondō* tekisuto kenkyū," 319–326.

16 *Kegonshū shōsho byō inmyō roku* 華嚴宗章疏并因明錄, T 2177.55.1133b21.

17 *Tōiki dentō mokuroku* 東域傳燈目錄, T 2183.55.1146a15.

18 See *Gokyōshō tsūroki* 五教章通路記 1, T 2339.72.297a1; *Kegonshū yōgi* 華嚴宗要義, T 2335.72.196c8.

19 What I have translated as "codified teachings [of the Buddha]" (*gyeoljip* 結集) refers to the "council notes" or *notules* of the councils that took place after the Buddha's death, in which the final or widely accepted version of the Buddha's sermons were codified. The intent of this expression seems to refer to Uisang's disciples codifying the posthumous compilation of Uisang's teachings. See Herbert Durt, "La Biographie du Moine Coréen Ŭi-Sang d'après le *Song Kao Seng Tchouan*," in *Kim Jaewon Baksa hoegap ginyeom nonchong* 金載元博士回甲紀念論叢 [Essays Presented in Commemoration of Dr. Kim Jaewon's Sixtieth Birthday], ed. Yeodang Kim Jaewon Baksa hoegap ginyeom sa'eop wiwonhoe 藜堂金載元博士回甲紀念事業委員會 (Seoul: Dong wiwonhoe, 1969), 411–422, esp. 421; see also Sem Vermeersch's translation of the "Life of Ŭisang" in the *Song gaoseng zhuan*, in Richard D. McBride II, ed., *Hwaŏm I: The Mainstream Tradition* (Seoul: Jogye Order of Korean Buddhism, 2012), 404 n. 90.

20 Cf. *Song gaoseng zhuan* 4, T 2061.50.729b27–c1.

21 *Sinpyeon jejong gyojang chongnok* 1, H 66.4.682a9–18; cf. T 2184.55.1167b23–c2.

22 Reading □ as 述 following collation note 1, H 66.4.682a.

23 Reading 安 as 按 following collation note 2, H 66.4.682a.

24 Reading □ as 名 following collation note 3, H 66.4.682a.

25 *Samguk yusa* 4, T 2039.49.1017c; H 88.6.367a–b.

26 Kim Sang-hyun, "*Chudong gi* wa geu ibon *Hwaeomgyeong mundap*," 32.

27 *Song gaoseng zhuan* 4, T 2061.50.729b19–21; *Samguk yusa* 4, T 2039.49.1007a17–19.

28 *Samguk yusa* 5, T 2039.49.1015a28–c18.

29 *Seok Hwaeom jigwijang Wontong cho* 釋華嚴旨歸章圓通鈔 2, H 57.4.139c.

30 *Samguk yusa* 4, T 2039.49.1007a20; roll 5, T 2039.49.1015b23–24, 1018a1–2.

31 *Goryeosa* 高麗史 [History of Goryeo], 137 rolls, compiled in 1451 by Jeong Inji 鄭麟趾 (1396–1478) et al., photolithographic reprint in 3 vols. (Seoul: Asea Munhwasa, 1972), 102:28b8–9 (Yi Jangyong).

32 On Gyeondeung's life and literary achievements, see Choe Yeonshik, "Silla Gyeondeung ui jeosul gwa sasang gyeonghyang" 新羅 見登의 저술과 思想傾向 [The Writings and Intellectual Trends of Silla's Gyeondeung], *Han'guksa yeon'gu* 韓國史硏究 115 (December 2001): 1–37, esp. 13–16.

33 *Hwaeom ilseung seongbul myoui*, T 1890.45.778a18, 782a7, 791b12–13, 792a20, 792b29–c1.

34 Through my translation of the term *seonggi* 性起 as "unconditioned arising of the Buddha nature," I seek to draw attention to how the East Asian Hwaeom (Ch. Huayan) thinkers who employed this term conceptualized it as the opposite of the concept of "conditioned arising" (*yeon'gi* 緣起). A literal rendering of the sinographs would be "arising from/by nature," with "nature" referring to the tathagatagarbha (*yeoraejang* 如來藏), Buddha nature (*bulseong* 佛性), or true thusness (*jinyeo* 眞如). Buddha nature does not arise because it is intrinsic in all things and is therefore the source or ground from which things and beings arise or on which they can depend. By referring to this state of things in a seemingly paradoxical manner as an "unconditioned arising," my translation emphasizes the intrinsic nature of Buddha nature and its immanence in all things because what is unconditioned does not or cannot arise. The Sanskrit terms that provide the basis for the concept of *seonggi*, *tathāgata-gotra-saṃbhava-artha* and *tathātaga-kula-gotra-udgata*, invoke the sense or feeling of caste purity and impurity through use of the words *gotra* and *kula*. This is not the case with the sinograph *seong* 性. See Nakamura Hajime 中村元, *Bukkyōgo dai jiten* 佛教語大辭典 [Dictionary of Buddhist Technical Terms], 3 vols. (1975; reprint in 1 vol. [Complete 3 vols. in 1]; Tokyo: Tōkyō Shoseki, 1999), 713b.

35 Kim Sang-hyun, "*Chudong gi* wa geu ibon *Hwaeomgyeong mundap*," 37–41.

36 *Seok Hwaeom jigwijang Wontong cho* 1, H 57.4.120a14–19. The passage deals with the number of chapters in the *Avataṃsaka-sūtra*. Gyunyeo seems to report that the *Jitong mundap* says that there are thirty-eight chapters (三十八品); but

nowhere in the received *Hwaeomgyeong mundap* are thirty-eight chapters said to be the number of chapters of the *Avataṃsaka-sūtra*. The *Hwaeomgyeong mundap* is based on and follows the *Avataṃsaka-sūtra* in sixty rolls (T 279), in which the received text has a total of thirty-four chapters. The "passage" may be a direct quotation, and such an issue would be discussed in general remarks on the sutra; however, there is no such section in the received *Hwaeomgyeong mundap*. Gyunyeo's certainly shows that the *Jitong mundap* uses the earlier, Jin-dynasty translation of the *Avataṃsaka-sūtra* in sixty rolls (T 278), and not the longer, Tang-dynasty translation of the *Avataṃsaka-sūtra* in eighty rolls (T 279), in which the received text has thirty-nine chapters. I would like to thank Choe Yeonshik for pointing out this discrepancy.

37 Jang Jinyeong, "*Hwaeomgyeong mundap* e natanan ilseung jeongto sasang" 『화엄경문답』에 나타난 일승정토사상 [Thought on the Pure Land of the One Vehicle Appearing in the *Hwaeomgyeong mundap*], in *Hwaeomgyeong mundap eul dulleossan jemunje* 화엄경문답을 둘러싼 제문제 [All the Problems Surrounding the *Hwaeomgyeong mundap*], comp. Geumgang daehakgyo Bulgyo munhwa yeon'guso 금강대학교불교문화연구소 (Research Institute on Buddhist Culture at Geumgang University) (Seoul: Ssiaial, 2012), 67–97, esp. 74–75.

38 See Ishii Kōsei 石井公成, *Kegon shisō no kenkyū* 華厳思想の研究 [Research on Huayan Thought] (Tokyo: Shunjūsha, 1996), see chapter titled "*Kegonkyō mondō* no shomondai" 『華厳経問答』の諸問題 [Questions on the *Hwaeomgyeong mundap*]; and Ishii Kōsei, "*Kegonkyō mondō* no haijitaibutsu setsu" 『華厳経問答』の拝自體佛說 [The Theory on Worshipping Intrinsic Buddhahood in the *Hwaeomgyeong mundap*], in *Hwaeomgyeong mundap eul dulleossan jemunje*, 45–65.

39 For a brief introduction on using sinographs to write other languages and "vernacular reading" in Korea and Japan, see Peter Francis Kornicki, *Languages, Scripts, and Chinese Texts in East Asia* (Oxford: Oxford University Press, 2018), 54–60, 162–182.

40 *Sipgu jang Wontong gi* 2, H 56.4.81a–b.

41 See Choe Yeonshik, "*Hwaeomgyeong mundap* ui byeon'gyeok hanmun e daehan geomto," 64–81; Choe Yeonshik, "Silla ui byeon'gyeok hanmun," 52–55.

Questions and Answers on the *Avataṃsaka-sūtra*

An Early Korean Hwaeom Text

Questions and Answers on the *Avataṃsaka-sūtra*

Roll 1

1 [598b22]

Question: How are the phenomena and principle of the three vehicles and the phenomena and principle of the universal dharma different?
Answer: In the three vehicles, phenomena are mental conditions [of the environment], material obstructions, and so forth. Principle is equanimous true thusness. Although principle and phenomena are not the same, they share mutual identity (*sangjeuk* 相即), are mutually interfused (*sangyung* 相融), and are not mutually obstructive. Also, not being mutually obstructive, the meaning of phenomena is not the meaning of principle.

With respect to phenomena and principle in the universal dharma (the one vehicle), because principle is precisely phenomena, and phenomena is precisely principle, phenomena is within principle, and principle is within phenomena, between identity (*jeuk* 即) and being in the midst of (*jung* 中) are unrestrained. Although phenomena and principle are not compounded and are obscure, they are indivisible. According to the expression, "completely exhausted" (*jeonjin* 全盡), they are completely exhausted and yet completely not exhausted.

Just like phenomena and principle, the case of phenomena and phenomena is also that way. If one speaks in terms of mind, all dharmas are absolutely mind. If one speaks in terms of form, all dharmas are absolutely form. The remainder, all humans and dharmas, teachings and meanings, and so forth, the dharma approach of differentiation is all that way. Why is this so? With respect to the unhindered dharma (*mujangae beop* 無障礙法) of the dharani of conditioned arising (*yeon'gi darani* 緣起陀羅尼), because if one subsequently focuses on one dharma, one exhaustively embraces all, and because one is unimpeded and self-existing, and if one is not all are not.

The three vehicles do not function this way. If one abolishes principle, because there are only phenomena, phenomena would not be completely mixed. This is because there is no self-existence in phenomena and because the doctrinal approach of the one characteristic[1] is established following emotions and does not exhaust principle.

2 [598c5]

Question: With respect to the expressions "exhausted" and "not exhausted," when seen from the perspective of the "one dharma," how is this so?
Answer: As for that "one dharma," if it is the "one dharma" itself, how could this be so? And yet, the one dharma within the one vehicle is precisely all dharmas and is the one dharma. Because the one dharma is all dharmas and all dharmas are the one dharma, the expression "one dharma" is precisely that all are exhausted, and the one dharma is precisely all dharmas. This is because the expression "one dharma" is inexhaustible. Although it is inexhaustible, the expression "one" has no remainder. Although it has no remainder, it is not completely exhausted.

3 [598c11]

Question: With respect to these expressions "exhausted" and "not exhausted," is it only the expressions that are this way? Or if not, are there dharmas that are "exhausted" and "not exhausted"?
Answer: Also, one can say only that the expressions are this way. How could there be any dharmas outside of the expressions? Also, one can say that the dharmas called "exhausted" and "not exhausted" exist. This is because the expressions "exhausted" and "not exhausted" are precisely dharmas as they are. "Dharma" and "expression" as subject and object, are not compounded, and yet being obscure by means of "the characteristic of non-duality," they are obtained according to intentions.

4 [598c15]

Question: What do [the expressions] "exhaustion is precisely non-

exhaustion" and "non-exhaustion is precisely exhaustion" mean?
Answer: It means the arising of wisdom following conditions. That is to say, if one arouses wisdom by means of exhaustion, exhaustion is required, and if one arouses wisdom by means of non-exhaustion, non-exhaustion is required. Thus, the dharmas ["exhaustion" and "non-exhaustion"] do not exist in "exhaustion" and "non-exhaustion." This is because the dharmas ["exhaustion" and "non-exhaustion"] already do not exist in a self. If they are precisely unrestrained following what is necessary, what thing is not accomplished? That is like empty space (*heogong* 虛空) not having the characteristic of self (*jasang* 自相). For this reason, because there are no obstructions in all things, wherever one arrives it is precisely this [place]. That is to say, within a foot, the place one arrives is precisely a foot. Within a pace, the place one arrives is precisely a pace. How could a thing not be empty space? This is so because there are not hindrances. The dharma of conditioned arising is also so. One can think accordingly.

5 [598c22]

Question: What is the meaning of "phenomena" and what is the "principle" in the universal dharma?
Answer: Moreover, in the [teaching of the] previous expedient means, from the standpoint of a single form (Skt. *eka-rūpa*), [my] five-feet [body] means phenomena. The non-hindrance of this means principle, and so forth.
If one observes this correctly [from the standpoint of the one vehicle], five feet [body] means principle, and non-hindrance means phenomena is also obtained. The opposite of this is also obtained. From the standpoint of phenomena, the meaning of hindrance is mind, and the meaning of conditions is form is also obtained. The opposite of this is also obtained. Speaking in an unrestrained manner following necessary conditions, it is because one should obtain skillful expedient means by means of the wisdom of correct observation and be able to see the benefit of capacity.

6 [598c28]

Question: If, when [one says that] the meaning of conditions [which are the object of consciousness] is form, does [saying that] the meaning of conditions is mind break down? If not, when the meaning of the conditions of the mind does not break down, is the meaning of conditions [which are the object of consciousness] form?
Answer: There can both be a breakdown and not a breakdown. Why is this so? It breaks down in the end because conditions cannot be form when the meaning of the conditions is mind does not break down. Furthermore, it also does not break down because the meaning that conditions are form does not exist if the meaning of the conditions of mind breaks down. Breaking down, it does not completely break down, and not breaking down, it completely breaks down. Non-breaking down is not non-breaking down, and not non-breaking down is non-breaking down. The remainder are all also so. Think accordingly.

7 [599a5]

Question: If something is destroyed, then the meaning of non-destruction is not established. If something is not destroyed, then the meaning of destruction is not established. Why then does one say non-destruction because it is destroyed and destruction because it is not destroyed?
Answer: If one says "destruction," one hears "destruction," and does not see the "destruction of non-destruction." Also, if one says "non-destruction," one hears "non-destruction" and one is not able to hear the "non-destruction of destruction." Therefore, sentient [beings] of self-discrimination have no reason to rest and there is no day to enter principle.

People who hear correctly are precisely not so. When they hear "destruction," they are able to understand the "destruction of non-destruction," and when they hear "non-destruction," they are able

to understand the "non-destruction of destruction." For this reason, because they understand the "non-destruction of destruction," they get "non-destruction" and yet they do not reject "destruction." Because they understand the non-destruction of destruction, they obtain destruction and do not forsake non-destruction. Because they obtain the destruction of non-destruction, they obtain destruction and do not forsake non-destruction. Because they obtain destruction and not forsake non-destruction, they are not attached to destruction, and because they obtain non-destruction and do not forsake destruction, they are not attached to non-destruction. Because they neither reject nor posit [one or the other], they are able to enter the Middle Way. Since they enter the Middle Way, there is nothing they cannot do. They are able to follow the dharma of unimpeded self-existence, cultivate all manner of merits of practice, and are in harmony with their own origin. The intent of which the saintly beings begin to teach is to benefit them in that way. Just as form and mind just form a pair of dharmas, all the remaining dharma approaches in all the dharma realms are also just so. To think at that level, requires attentive thought. Furthermore, it can be understood by means of the analogy of a dream. (You know what follows.)

8 [599a18]

[**Question**:] Furthermore, before explaining a passage [from the *Avataṃsaka-sūtra*] in the commentary,[2] what is the [commentary's] intent of differentiating the mutual establishment [of the eight kinds of teaching] from the standpoint of the eight kinds of teaching[3] sequence of the three [kinds of teaching] from the standpoint of the three kinds of teachings?[4]

Answer: The great intent [of the commentary] is to manifest that such things as the meaning of all the teachings are invariably embraced within this sutra (the *Avataṃsaka-sūtra*). In other words, when the Buddha initially approached the great beings (*mahāsattva*s) and

expounded the great dharma to them under the bodhi-tree during the second seven-day period ([the eighth to fourteenth days] after his awakening), in the time before and after the dharma realm of all emptiness, the locations of all minute particles of dust, and all the ten periods of time and nine periods of time[5] for the locations of all minute particles of dust, [the Buddha] suddenly responds by explaining all approaches to dharma to all [those with the] capacities of the five vehicles,[6] three vehicles,[7] one vehicle[8] and immeasurable vehicles. Living beings approaching those capacities, each and every one, according to [the Buddha's] response, hear, understand, practice, and attain realization. Just like this, the ten times ten dharma approaches, such as the meaning of all the teachings, amidst their being suddenly and simultaneously manifested, people with great [spiritual] capacities, with regard to these kinds of dharma approaches, see, hear, understand, practice, and attain realization. One location is amid all locations, and one time is amid all times. One root is all roots, and one practice is all practices. From instantaneously cultivating practices, to the dharma of cause and effect of such things as the three realms,[9] the six paths of rebirth,[10] and the four groups of living beings,[11] all without anything remaining are within this sutra. To manifest this kind of meaning, the commentator (Zhiyan) first manifest the mutual establishment of the eight teachings and the dharma approach of the forward and reverse sequence of the three teachings.

9 [599b2]

Question: If, just like this, such things as the teachings of the three vehicles and the one vehicle are all in this sutra (the *Avataṃsaka-sūtra*), are they what all of the ten buddhas[12] expounded or what the three bodies of the buddha[13] expounded?

Answer: It can also be said that all were explained by the ten buddhas. Because there is no differentiation of the three bodies [of the Buddha] outside of the ten buddhas, the three bodies [of the Buddha] are the

function of the ten buddhas and the three vehicles are precisely the one vehicle. This is explained from the perspective of the one vehicle. Furthermore, being able [to explain it] according to the core truth of the teaching, the teaching of the three vehicles is the explanation of the three bodies [of the Buddha], and the teaching of the one vehicle is the explanation of the ten buddhas, because seeing the capacities [of living beings] is not the same, and there is no case in which the skillful [means] of the Tathagata in any location at are not responsive.

The three paths, the teaching heard by living beings, are the three paths expounded by the Buddha. The teaching heard by men and gods is the [teaching] of men and gods expounded by the Buddha. The teaching heard by [adherents to the] Hinayana is the Hinayana expounded by the Buddha. The teaching heard by [adherents to the] three vehicles is the three vehicles expounded by the Buddha. The teaching heard by [adherents to the] one vehicle is the one vehicle expounded by the Buddha. This is because each and every buddha that converts [beings to the right path] and living beings that are converted [to the right path] are mutually corresponding and not mutually deviating. Nevertheless, the ability to convert and be converted and the ability to expound and be expounded do not move from their own positions accordingly, and yet all is encompassed without anything remaining. One can think [accordingly].

10 [599b14]

Question: The commentary refers to "the essences of the five kinds of teachings," so how would the five teachings now correspond to [the essences of the five kinds of teachings]?

Answer: First, such things as true sound fall under the core teaching of such things as the Sarvāstivāda in the Hinayana. Second, such things as resembling sounds were first from the core teaching of the Satyasiddhi to the start of the initial teaching [of the Mahayana]. Satyasiddhi breaks with the position of the Sarvāstivāda that causal connections

are real dharmas by establishing the teaching of provisional functions; and yet it still does not clarify that such things as resembling sounds of the mind manifest the principles of the Way [to enlightenment]. Hence, it is the same as the teaching of the Hinayana. In the initial teaching of the Mahayana, phenomenal dharmas of causal connections are the manifestation of consciousness being transformed seemingly but do not forsake consciousness. And yet, it clarifies merely as for the deluded thoughts of arising and ceasing but not for a true consciousness-only. Third, the non-recognition of such things as resembling sound falls under the emptiness of the "end of the initial teaching [of the Mahayana]" to the "beginning of the mature teaching [of the Mahayana]." In other words, this is because all dharmas are empty in the "end of the initial teaching," and all dharmas are baseless and impossible [to recognize] resembling [sounds] in the "beginning of the mature teaching." Fourth, with respect to such things as the sound of consciousness-only, although in distance it is at the position of the initial teaching [of the Mahayana] it is really past the "end of the mature teaching." This is because all dharmas are merely constructs of the true consciousness of one tathagatagarbha. Fifth, the sound of true thusness falls under from the "end of the mature teaching" to the level of the "perfect teaching" in its ultimate [end] because all dharmas are all thusness.

11 [599b27]

Question: Although other things are so, in the sudden teaching that all are cut off is the core teaching. How then can we speak of such things as "consciousness-only" and "sound"?

Answer: Because the sudden teaching is in an extreme location among the three vehicles, true consciousness of the final teaching [of the Mahayana] takes silence as its ultimate because it manifests the dharma of non-duality. Furthermore, this is because such things as sound, generally, the teachings of the Buddha in this world system,

regard the sound as the essence [of the teaching]. The works made by the Buddha whether silent or spoken, both attain to sound. It does not say that because [the Buddha] emitted sound, it is regarded as sound. Vimalakīrti manifested the dharma approach of non-duality by means of silence. How could this not be a teaching? Having already become a teaching, it follows then that it is expounded as a sound. Furthermore, in the three vehicles, by means of principle it is precisely phenomena, and phenomena is absolutely principle. If principle is already precisely "a statement," discourses [with sound] and silence are all principle. Because there is non-duality in principle, silence is also a sound, and other dharmas are also like that. This meaning is profound, and can be conceptualized [in this way].

12 [599c7]

Question: What are the features of the ten buddhas?

Answer: First are unattached buddhas. The sutra says: "It is because they dwell peacefully in the world and achieve complete enlightenment." Master Zhiyan[14] explained it saying, "It is because the meritorious virtues they possess do not dwell in attachment." We may interpret this as all worldly dharma approaches, from such things as doctrinal meaning to [things that are both] offensive and pleasing are all without hindrances and impediments due to the Buddha's meritorious virtues. The meaning of forsaking dwelling in attachment is regarded as being a "non-attachment buddha."

Second are vow-fulfilling buddhas. The sutra says: "It is because they are born." The Dharma Master [Zhiyan] explained it saying, "It is because meritorious virtues they possess are all fulfilled according to their vows." We may interpret this as the meaning that all the meritorious virtues are invariably fulfilled according to the vows of the buddhas and the vows of living beings so they are taken to be "vow-fulfilling buddhas."

Third are karmic-reward buddhas. The sutra says: "It is because of

faith." An explanation says, "It is because the meritorious virtues they possess resonate with and are fulfilled according to karmic action." We may interpret this as the dharmas of all meritorious virtues, because they resonate with the fruition (rewards) in all the karma of living beings, although they are determined and able to produce faith, if they go against this, it means that they are not determined. Hence, it is said that it is because of faith.

Fourth are dharani-abiding buddhas. The sutra says: "It is because they are compliant." An explanation says, "It is because the meritorious virtues they possess abide in and maintain all understandings and practices." We may interpret this as all meritorious virtues tally with the understandings and practices of all practitioners. If one is a buddha, such a one precisely [possesses] virtues compliant to buddhas; and if one is a living being, such a one precisely, with respect to the understandings and practices aroused [by living beings], if a buddha does not follow and maintain them, then it is that they are understandings and practices that cannot be apprehended by oneself. Just like this, in the sense that they maintain [their meritorious virtues], they are taken to be dharani-abiding buddhas. Hence, it is said, "It is because they are compliant."

Fifth are nirvana buddhas. The sutra says: "It is because they are eternally liberated." An explanation says, "It is because the meritorious virtues they possess are constantly quiescent." We may interpret this in the sense that [because] all meritorious virtues are quiescent, they are called nirvana buddhas.

Sixth are dharma-realm buddhas. The sutra says: "It is because there is no place they do not reach." An explanation says, "It is because the meritorious virtues they possess are mutually resonate with the dharma nature and are inexhaustible." We may interpret this as all meritorious virtues mutually resonate with the dharma nature, and precisely in the sense that all dharmas are inexhaustible within all locations in the ten directions[15] and the three ages,[16] because their meaning is inexhaustible, they are called dharma-realm buddhas.

Seventh are mind buddhas. The sutra says: "It is because they abide peacefully." An explanation says, "It is because the meritorious virtues

they possess have various kinds of characteristics." We may interpret this as among the core teachings of this [*Avataṃsaka-sūtra*], mind has various kinds of meanings. An explanation says that "with respect to all the various kinds of characteristics of meritorious virtues each and every one of them is naturally this [namely, mind]." In the sense that they are indestructible, they are called "mind buddhas." Hence, it is said, "It is because they abide peacefully."

Eighth are samadhi buddhas. The sutra says: "It is because they are immeasurable and unattached." An explanation says, "It is because the meritorious virtues they possess mutually resonate with absorption." We can interpret this as because all meritorious virtues mutually resonate with absorption, because they are inexhaustible, they are immeasurable. Also, because they are quiescent and devoid of noise and motion, they are unattached.

Ninth are nature buddhas. The sutra says: "It is because they are determined." An explanation says, "It is because the meritorious virtues they possess are precisely the dharma nature." We may interpret this as all meritorious virtues are precisely dharma nature. Because [all meritorious virtues] are not moved by remaining conditions, it is the same as their [dharma] nature. It may be compared to the method of sealing by means of a seal. Hence, "it is because they are determined."

Tenth are wish-fulfilling buddhas. The sutra says: "It is because they universally cover." An explanation says, "It is because the meritorious virtues they possess increase and decrease according to their wishes and appear before [one's eyes]." We may interpret this as the matter of all meritorious virtues growing weak or strong, or growing deep or shallow, and so forth, according to one's wishes and according to one's capacities, because they invariably appear before [one's eyes]; hence, it is said, "It is because they universally cover."

Just like this, the ten buddhas all have distinct meanings and are not compounded in all meritorious virtues. Each and every virtue, every one [of all the meritorious virtues], is endowed with ten meanings that are inexhaustible. In the sixth roll of the sutra, "[The Bodhisattva] Elucidates Difficulties" chapter, all the bodies of the Buddha are only

the dharma body, and one mind, one wisdom, and powerful fearlessness are also just so. Because the meritorious virtue of self-existence is omniscience, it is called "Buddha." These ten buddhas are precisely the ultimate origin of all dharmas. Ten precisely manifests inexhaustibility. These ten also share mutual identity, mutual interpenetration, nonhindrance, and self-existence. The meaning is layer upon layer of inexhaustibility, and can be conceptualized [accordingly].

13 [600a15]

Question: What are the characteristics of the preaching of the dharma by these ten buddhas.
Answer: On the whole, we may say that the three kinds of worlds[17] all exist, and by means of the three karmic acts[18] they are able to benefit the affairs of living beings. [This] is called the preaching of the dharma by the ten buddhas.

14 [600a18]

Question: With respect to the attainment of Buddhahood by these ten buddhas, the [*Avataṃsaka*]*-sūtra* says: "Thought-moment by thought-moment, newly and freshly, [they] sever their defilements and attain Buddhahood, and yet it does not say they abide in lands of learning." What does that mean?
Answer: If, with respect to the attainment of the three bodies of the buddha in the teachings of the three vehicles, from when one is in the causative [position] one abides in a land of learning and cultivates all practices to when one is in the [stage of] attainment, one abides in lands of no learning and neither cultivates nor learns, consistently [abiding in] the stage of attainment. Because buddhas in the one vehicle attain [Buddhahood] together with self and others, once they have attained Buddhahood, not only do they abide in a land of attainment

but they do not cultivate causative practices. Or, those who have attained Buddhahood have already attained [Buddhahood] a long time before with all living beings and in the distant future will also attain [Buddhahood]. When they invariably attain [Buddhahood] in the ten periods of time and the nine periods of time, it is because it is the cause and effect of the same conditioned arising.

15 [600a25]

Question: There are these kinds of meanings in the teachings of the three vehicles, but why do [you speak] only of these ten buddhas?
Answer: In the teachings of the three vehicles, they preach the meanings of the one essence and non-duality merely from the standpoint of the one dharma body of true thusness. They do not yet clarify these kinds of meanings in the approach of phenomena and phenomena which is a continuation[19] separately and individually. Because of this, their classification is not the same.

16 [600a29]

Question: If buddhas and living beings are identical in terms of conditioned arising, from the standpoint of buddhas, all are buddhas and there would be no living beings; and from the standpoint of living beings, all are living beings and there would be no buddhas. If that is so, how can we account for the meaning of the ability to convert and be converted?
Answer: It means that when they are completely buddhas, they do not abandon being completely living beings; and when they are completely living beings, they do not abandon being completely buddhas. They are not completely buddhas without being living beings, and they are not completely living beings without being buddhas. Although it seems to obscure non-duality, they are not mutually compounded. How does

one get the meaning that there is neither the ability to convert nor be converted? Although it is not that neither the active nor the passive exists, it is [also] not that the active and the passive exist [either].

17 [600b6]

Question: Buddhas are beings who are completely awakened, and living beings are completely deluded. If buddhas are one with living beings, they are entirely deluded, and that is all. How can buddhas who are able to convert exist? If living beings are one with buddhas, they are entirely awakened beings, and that is all. How could they be converted?
Answer: There are two meanings. Because they (buddhas) completely become living beings, that they do not have the ability to convert is also possible; and because they (living beings) are completely buddhas, that they cannot be converted (viz. that no one is converted) is also possible. Because they are both completely [buddhas] and completely [living beings], the active and the passive are also possible. Because of the dharma without hindrances and impediments does not exist in oneness, all are possible according to necessity. It is similar to empty space converting empty space. It resides in the preaching of the saints. Do not look at the dharma of conditioned arising following discriminative emotional views.

18 [600b13]

Question: When the Buddha sees deluded living beings, does he see them as deluded or awakened? If he sees them as deluded, [because] delusion does not see delusion, how is he able to see delusion? If he sees them as awakened, because awakening is not delusion, he precisely would not see them. How would [the Buddha] be able to see living beings?
Answer: [The above cases of deluded vision and awakened vision] are both possible and not possible. What is the reason for this? With

respect to saying that the two cases are possible, if there is no delusion, because he would not be able to see delusion, we can say that he would be able to see them by delusion. Because he knows for himself that it is not [the delusion of] others, and because he already sees it as self-delusion, the one who sees is precisely not deluded. Hence, he is also able to see them as awakened. Because of this, the Buddha says "You and I are no different," and that you yourselves regard [things] as differentiated is the meaning of this. The Buddha sees living beings as being completely of his own body, and yet of yourselves you do not know [what the] Buddha is. Because you yourselves endure all manner of suffering, for everlasting kalpas you arouse great compassion for those of the same essence and do not abandon living beings. Hence, they cultivate [the Way to enlightenment] together, attain [the Way to enlightenment] together, suffer together, and have joy together. There is no time, even for a moment, when they abandon and depart from [living beings]. Because of this, a sutra calls them (buddhas) "Bulls of Great Compassion." This annotates something distant as something intimate.

19 [600b24]

Question: [It is said that] if one person cultivates [religious] practice, then all people attain Buddhahood. What does this mean?
Answer: It is because this is explained from the standpoint of people of conditioned arising. It is because one person is precisely all people, and all people are precisely one person. Cultivation [of spiritual practices] is also said to be just so. Because if one cultivates, all cultivate, and if all cultivate, one cultivates, it is said to be simultaneous.

20 [600b28]

Question: One person cultivates [spiritual practice] in the present and yet the remaining [people] do not cultivate, and also the one person is

not the remaining people, how can we say that this is so?
Answer: Your views are only [your] discriminations, and that is all. [Because] they are not related to dharma of conditioned arising,[20] they are not described adequately.

21 [600c2]

Question: Why is it that one person commits unwholesomeness and the remaining people are reborn in heaven.
Answer: This is explained from the standpoint of the meaning of the mutual identity of wholesomeness and unwholesomeness. What this means is that [if] this unwholesomeness is not that wholesomeness, it is precisely wrong. Because already that wholesomeness is precisely this unwholesomeness, they obtain rebirth in heaven due to this unwholesomeness. The meaning that they could be reborn in hell due to wholesomeness, one can consider accordingly.

22 [600c6]

Question: If that is so, is one reborn in heaven from the meaning of unwholesomeness precisely being wholesomeness? Or is one born in heaven from the meaning of wholesomeness precisely not being unwholesomeness?
Answer: That sort of thing is also possible. That kind of meaning is not difficult. Nevertheless, because of the meaning that wholesomeness is precisely unwholesomeness, one can be reborn in heaven by means of unwholesomeness.

23 [600c9]

Question: Still, are [beings] reborn in compliance with or reborn in

resistance to wholesomeness and unwholesomeness? [Or] are they also not reborn?

Answer: Moreover, non-rebirth and rebirth are possible. Because it follows conditions, both are possible because they are without impediments. Moreover, both are not possible because there are locations of attachment.

24 [600c12]

Question: When the level of understanding and practicing[21] is reached and one obtains a dharma, are the hindrances of all discriminating consciousness eradicated? Because remaining dharma approaches are not yet obtained, are remaining hindrances not yet removed?

Answer: When one obtains a dharma approach, the eradication of all hindrances is also possible. Because one has not yet obtained remaining dharma approaches, it is also possible that one has not yet removed remaining hindrances. What is the reason for this? It is because this one dharma approach precisely exhausts remaining dharma approaches, and it is because this one hindrance is precisely remaining hindrances. When one obtains a dharma [approach], there are no remaining [dharma] approaches that are not obtained. When one severs a hindrance, it is because one invariably severs remaining hindrances.

Furthermore, it is because [when] one obtains one [dharma] approach, one has not yet obtained remaining [dharma] approaches, and when one severs one hindrance, one has not yet severed remaining hindrances. One newly and freshly severs delusive hindrances sequentially over immeasurable kalpas, and newly and freshly obtains dharma approaches. And yet, this is precisely one [dharma] approach of one time. The reason for this is because if it is not this one [dharma] approach, those remaining [dharma] approaches precisely do not exist; and if this one time does not exist, those immeasurable kalpas precisely do not exist.

25 [600c22]

Question: If in the time one obtains one dharma approach, remaining [dharma] approaches are exhausted, why are remaining [dharma] approaches necessary?
Answer: If [remaining dharma approaches] are not necessary, how are there remaining [dharma] approaches?

26 [600c24]

Question: If that is so, when one obtains one [dharma] approach, [remaining dharma approaches] are precisely exhausted. How could there be dharma approaches that are not exhausted?
Answer: Because one obtains one [dharma] approach, remaining [dharma] approaches are exhausted. It is not because one obtains remaining [dharma] approaches that remaining [dharma] approaches are exhausted. How could one obtain exhausted remaining [dharma] approaches?

27 [600c27]

Question: If remaining [dharma] approaches are not obtained, it is precisely not obtaining one [dharma] approach. Is it because one [dharma] approach is precisely remaining [dharma approaches]?
Answer: That is so. One does not obtain one [dharma] approach because remaining [dharma approaches] are not one [dharma] approach. Nevertheless, when one obtains one [dharma] approach, remaining [dharma approaches] are not left. How could one not obtain one [dharma] approach?

28 [601a1]

Question: In what meaning is this so?
Answer: It is because of the mutual identity of the one and the many,[22] the mutual identity of before and after, and mutual interpenetration. Because of this, Sudhana[23] serves immeasurable spiritual mentors and obtains immeasurable dharma approaches over immeasurable kalpas. And yet, his not exceeding the one time in the second seven-day period can be considered.

29 [601a4]

Question: In the teachings of the three vehicles, with respect to [the Buddha's] establishing all the levels and causing the production of faith and understanding, did he not of necessity arrive at the fruition of his own ultimate end just like the [levels] that had been established? Is there someone who has necessarily arrived at the fruition of his own ultimate end?
Answer: Not determined. Generally, the great intent of the teachings of the three vehicles is the desire to produce faith and understanding, and being established following the intents of living beings, there are many levels of people who have received these teachings. If he is a person of sharp faculties, he first hears the teaching of expedient means, precisely knows the meaning of expedient means, and precisely enters the first vehicle. Furthermore, there are people who hear the teachings but do not know the meaning of expedient means and cultivate practices just like the teachings. There are many categories among these, and they enter the level of the one vehicle in accordance to locations where their faculties are ripened. People possessing the most stupid faculties arrive at the fruition of their own ultimate end just like the teaching they have heard, straightway turn back and enter the level of seeing and hearing[24] of the one vehicle.

30 [601a12]

Question: If the level of seeing and hearing is a non-determined level, what is its characteristic of backsliding?
Answer: Because one has heard the great dharma and yet precisely has not obtained self-existence just as he heard, one minutely contradicts the teachings and he will be a person who falls into the three unwholesome paths of rebirth.[25]

31 [601a15]

Question: By what means can we know this?
Answer: Like the "Meritorious Virtues of Emanating from the Buddha's Lesser Characteristics" chapter says, "By means of the Buddha's lesser characteristics, such things as the people in Avīcī Hell[26] are illuminated. By means of that light, precisely, [beings] are reborn in Tuṣita Heaven,[27] hear the sounds of empty space, and precisely obtain the great meritorious virtues of such things as the ten eyes[28] and the ten ears."[29] If [beings] did not previously possess great wholesome faculties, how could they have been able to obtain those kinds of great meritorious virtues?

32 [601a19]

Question: Because people such as this can employ expedients and go [to the hells] to benefit living beings, why would you regard them as backsliding people?
Answer: It is already taught in the sound of voidness: "As for the suffering in hell you have received, there is no place it comes or goes to. [This suffering] is only influenced by your unwholesome karma." How is it not backsliding?

33 [601a22]

Question: If one who really receives unwholesome karma is subjected to suffering in hell by means of karma accrued by himself in the level of ordinary beings, he will be caused to go out [of hell] and obtain great meritorious virtues due to the greatness of the Buddha's glory. How do such people as those who backslide from the Mahayana exist?
Answer: If that is so, how are people caused to not come out of suffering? And among those, people who have limits to suffering, being people with deep wholesome faculties, necessarily are caused to come out of suffering.

34 [601a26]

Question: Just like this, when backsliding people dwell in the lower level and turn back and enter the one vehicle, are people with afflicted activity also so? Are people who have reached the attainment of Buddhahood in the level of the fruition of their own ultimate end in the established three vehicles also so?
Answer: This meaning is truly difficult to understand. Nevertheless, with respect to the arcane differences in the grades of the teaching, in one's own position, although they arrive at the ultimate end, their not hearing the teaching of the one vehicle is because it is the same was what they first heard. If they classify or judge following the level, both together are backsliding and non-backsliding.

35 [601b2]

Question: People who have arrived at that superior fruition have already exhausted their karma and defilements. How do karma and defilements become one's master, and how does great compassion assist in going to the unwholesome destinies?

Answer: Although one's own position is exhausted, because hindrances of the one vehicle are not severed, how could they not go?

36 [601b5]

Question: Are hindrances of this one vehicle severed delusions from one's previous position? Or are they still different?
Answer: The meaning is not determined. Because that which becomes a hindrance is not the same, they are probably different things. Furthermore, it is severed from [one's] previous [position]; and yet when seen from the perspective of this vehicle, because it is completely not severed, it goes so far as also being obtained. It is because the dharma of delusion is devoid of self and follows the state of things.

37 [601b9]

Question: Is wisdom obtained prior [to entering the one vehicle] a hindrance or not in this [one vehicle]?
Answer: It may be a hindrance and it also may not be a hindrance. Why is this? [On the one hand,] it becomes a hindrance because although that core teaching is wisdom, it does not know that the dharma of being without hindrances and impediments is in the one vehicle. In addition, [on the other hand,] it does not become a hindrance because although one does not know, it follows to the one vehicle and makes [seminal] progress. It can be conceptualized [accordingly].

38 [601b13]

Question: How can we know that at the extreme of the three vehicles one becomes a buddha and returns and enters the one vehicle?
Answer: Just as the *Lotus Sutra* says: "Already having arrived at the

location of the three carts,[30] because they straightway demand the carts is the reason the Buddha then gives them one cart."[31] Because the locations of those three carts precisely analogize the fruition of the three vehicles, it is invariably that way.

39 [601b17]

Question: In the teachings of the Mahayana of the three vehicles, they extensively clarify the three pure lands and cause all living beings to consider [the three pure lands] as locations from which they will not backslide. Such practitioners of the three vehicles will certainly reach above the eighth stage[32] and be assured of rebirth in a land of enjoyment by others.[33] Those who achieve Buddhahood are assured [rebirth] in a land of self-enjoyment.[34] How could one arrive in a location where one does not backslide and yet backslide and fall into the unwholesome destinies?

Answer: It is just like a question in own position [of the three vehicles]. Nevertheless, considering that dharma approach of the universal dharma of the one vehicle is not related, what hindrance is there so that there is backsliding? Furthermore, in that teaching (the *Sutra for Humane Kings*), it says: "The three worthies[35] and ten saints[36] dwell in their fruition rewards,[37] but only one Buddha resides in a pure land."[38] How can those above the eighth stage be assured of rebirth in a pure land? The lower levels of the ten stages only reside in one's own consciousness that matures heterogeneously[39] and are transformed into a fruition reward land. Nevertheless, from the standpoint of the influence of one powerful factor in causing others, they are only called pure lands. The severing of delusion is also so. That sutra says: "Arriving at the adamantine samadhi, by means of imperceptible faith, although one subdues all defilements, they cannot be severed. Only a buddha can sever them."

40 [601b27]

Question: If that is so, the buddhas of those core teachings already reside in a pure land and they have also severed delusion. How do they not enter the one vehicle?
Answer: The one vehicle is concealed in an extreme location within those teachings, so the exposition is crafted in this manner. If they are classified from the standpoint of the teachings or classified from the standpoint of practices, that buddha is also in his own reward land. Or he will again not sever [delusion] perpetually. This is because arriving at the location of the three carts one searches [for the carts] by means of expedient means.

41 [601c2]

Question: If that is so, from what standpoint do people who are reborn in the pure land and obtain acquiescence to the non-production of dharmas[40] [obtain] acquiescence to the non-production of dharmas?
Answer: Not determined. If a person reborn in a transformed pure land hears the one vehicle, as a person whose faculties are mature and hears the dharma of the one vehicle, he will obtain true acquiescence to the non-production of dharmas in the one vehicle. If a person, therefore, residing in the classification of the three vehicles obtains acquiescence to the non-production of dharmas that mutually resonates with absorption and wisdom in one's own position, those gazing toward the one vehicle [obtain] acquiescence to the non-production of dharmas by means of mutual resemblance. The remaining second and third pure lands are also so. Furthermore, such things as the pure lands clarified in the teachings of the three vehicles are embraced in the ocean of world systems in the teaching of this one vehicle. It is not that the ten buddhas are embraced in approaches to the ten kinds of pure lands. The ten kinds of pure lands of such things as the various kinds of bodies are only locations in which the ten buddhas reside. Although the origin of all

dharmas is indistinguishable, yet it is not classification of other living beings. Because I desire to manifest this meaning, the *Sutra for Humane Kings* says: "Only one Buddha resides in a pure land."

42 [601c12]

Question: If only a buddha resides in the ten kinds of pure lands and there is not another classification [for living beings], how is it distinguished from a land of self-enjoyment in the teaching of the three vehicles?
Answer: It is not similar. Why is this so? Because lands of self-enjoyment in the three vehicles, being perceived only by consummated people, are lands such as those in which the five kinds of dust,[41] which are produced from causes in one's consciousness, are not other than what is reached. Presently, although pure lands of the one vehicle are where only buddhas reside, they are not something that abandons the dharma of such things as the karma of living beings. Although they do not abandon [these things], [buddhas and living beings] are not of the same classification. Although they are not the same [classification], they are precisely together. Just like a dream, objects and so forth that are seen are merely the enlightened mind inferring. Although the enlightened mind infers, it is not like reckonings in a dream. Although it is not like reckonings in a dream, it does not abandon dharmas that are seen in a dream. You should know that the principles of the Way to enlightenment among these are also that way.

43 [601c21]

Question: If that is so, what is the difference with the land of the dharma nature[42] within the final teaching [of the Mahayana]?
Answer: That, also, is not the same. What is the reason for this? What is clarified in that teaching is merely that people who cultivate [religious

practice] are realized. While being quiescent, they are radiant; and while being radiant, they are quiescent. One real suchness, in which the active and passive are universal, becomes a buddha land. It is not precisely what happens various kinds of dharmas are produced according to the deluded consciousness of living beings. For that reason, it is merely a classification cognized by knowledge of such things as absorption and wisdom by oneself. [However,] it is because in this one vehicle, precisely, that phenomenal dharma is indestructible and the whole is embraced and becomes a buddha land.

44 [601c27]

Question: The [*Avataṃsaka*]-*sūtra* says: "Desire to know that lesser characteristics are in those that are exceedingly great."[43] Because the greater is brought about by means of causal connections, are the greater precisely the lesser characteristics? Is this not so?
Answer: It is possible. The greater is bought about by means of causal connections and so precisely possesses lesser characteristics. These greater are on the whole lesser because [the greater] are brought about by means of causal connections.

45 [602a1]

Question: If that is so, the causal connections [of the greater and lesser] are completely different. How is identity made into that?
Answer: Because causal connections are different, although they are not related, it is not because they are an "other" that they precisely become that.

46 [602a3]

Question: If what is achieved is precisely this kind of thing, is being

able to bring about causal connections also so?
Answer: We can also say that it is precisely this. Because there are no obstructions according to necessity, it is self-existent within identity (*jeuk* 即) and being in the midst of (*jung* 中). Because causal connections that are brought about are already like this, dharmas that are brought about are also like this. All causally conditioned dharmas can all be known like this.

47 [602a6]

Question: If dharmas that are seen as in a dream are merely things measured in the mind, how it is different from approach of consciousness-only[44] in the teachings of the three vehicles?
Answer: They are slightly not the same. Although the approach of consciousness-only holds that dharmas which are seen are many, only one consciousness functions and there are no distinctive dharmas outside of it. That which is apprehended presently, when this mind follows the causal connections of sleep and makes various kinds of dharmas, is the dharma of the causal connections of all dharmas and the dharma of non-abiding no-self. Therefore, there is no abiding by oneself; invariably this is the meaning of time and place. This meaning is non-abiding following causal connections, and because it does not follow the making of mental intentions, it is not the same.

48 [602a13]

Question: The non-abiding of this causal connection is precisely the dharma of the conditioned arising of what is analogized. What dharmas are able to be analogized?
Answer: Precisely, this causal connection is not a special analogy. And yet, because deluded people are able to understand the causally connected dharmas of this dream, they only apprehend analogizing all

causally connected dharmas.

49 [602a16]

Question: What is the meaning of the transferences of the three locations[45] in the one vehicle?
Answer: It means that in transference in the three locations of living beings, bodhi, and the true limits of reality is transference nowhere, so it is called "transference."

50 [602a18]

Question: If one has already transferred into the three locations, how can it be said that they have transferred nowhere?
Answer: In the arousal of practices by bodhisattvas, it is precisely because of living beings. Furthermore, because bodhisattva practices cannot be aroused if there are no living beings, this is the reason they are given to living beings. Because of these two meanings, bodhisattva practices have been things for living beings from antiquity and are not suitable at present for transference.

Explained with a meaning like this, precisely, being devoid of entrance into the two active and passive is called transference.

Furthermore, as for the transference of bodhi, bodhisattva practices are produced following bodhi, and because they achieve bodhi, from antiquity they are fully endowed with bodhi because there is no other location to which it (bodhi) is transferred.

Furthermore, bodhisattva practices are precisely the dharma of reality as it is; and in order to manifest reality as it is, from antiquity they are endowed with the true limits of reality; there is no differentiation of what is transferred.

Because these three meanings are like this, all bodhisattva practices are invariably so. Explained with a meaning like this, they are called

transferences. This doctrine is a principle of the Way to enlightenment within conditioned arising, which is profoundly influential. The transferences of the three vehicles have the meaning of transference according to the differentiation of phenomena. [This] can be known.

51 [602a28]

Question: A certain [sutra] passage says: "A bodhisattva arouses the aspiration [to enlightenment asserting] that 'I will liberate all living beings and thereafter achieve Buddhahood.'" Another [passage] says: "Because [bodhisattvas] desire to liberate [living beings], they cultivate bodhi. This is because if they have not yet obtained bodhi, they are unable to liberate living beings." A bodhisattva's words and practices mutually resonate. If it is like the former, what is the reason that living beings are not yet exhausted and bodhisattvas have already attained Buddhahood? If it is like the latter passage, how is it that those who first achieved Buddhahood practice in mutual resonance with the former?
Answer: This place is really difficult to understand. Nevertheless, because the wisdom of principle, which is realized by oneself, is devoid of hindrances and impediments, how is there conflict in following the teaching of favorable circumstances?

That is to say, because living beings are precisely bodhisattvas and when a bodhisattva achieves [Buddhahood], there are no living beings who do not achieve [Buddhahood]. It is also possible that [a bodhisattva] perpetually liberates living beings and then achieves Buddhahood. Because bodhisattvas are precisely living beings, bodhisattvas perpetually do not obtain a time for achieving Buddhahood. Because bodhisattvas and living beings are not confused [with each other], after they have first attained [bodhisattvahood] by themselves, they are able to liberate living beings. Those that are able to liberate others by themselves without virtue are not able to have such a place. Because bodhisattvas and living beings do not know each other, bodhisattvas are not able to liberate them and living beings are not able to be liberated.

The four passages like these conceal excesses, drive away error, and are self-existent in manifesting virtue.

52 [602b12]

Question: When a bodhisattva vicariously receives the suffering of living beings, the unwholesome karma of living beings becomes the cause; does he take the suffering that was produced [by it] personally receiving it as a fruition? [Or] is he caused to abandon the suffering that was produced by means of the karma of living beings, and receive suffering as something felt by means of his own karma? If it is like the former, how does [the bodhisattva] himself receive the karma committed by others? If it is like the latter, [the bodhisattva] only receives his own suffering and does not vicariously [endure it] for living beings.

Answer: Both are possible because the locus is self-existing according to necessity. Not being like the doctrinal meaning of the three vehicles, its profundity can be considered. (You know what follows.)

53 [602b18]

Question: In the *Awakening of Faith*,[46] true thusness perfumes ignorance and ignorance perfumes true thusness. What are its characteristics?

Answer: It is because they are not others, and because they do not know each other. That is to say, true thusness is the meaning of universality, and ignorance is the meaning of deluding one's self. If not for true thusness, there would be no ignorance. If not for ignorance, there would be no true thusness. For this reason, they mutually perfume [each other]. This meaning is precisely manifesting the light and darkness of phenomena and principle and mutually identity and mutual interfusion, and entering the principle of non-discrimination.[47]

54 [602b23]

Question: Such individuals as proponents of theories on the five approaches, from the standpoint of the conditioned arising of self-essence, clarify the meaning of perfectly bright, fully endowed with virtue, without impediment, and self-existing. How is this different from Master Zhiyan's universal dharma of the one vehicle of the teaching of distinction?

Answer: This meaning is difficult to differentiate. Nevertheless, there are a few expedient means. That is to say, those masters [who advance theories on the five approaches], from the standpoint of the approach of mutual interfusion that is parted from nature and self-essence, clarify the meaning of without impediments and self-existing. Because it does not clarify the meaning of thusness[48] without impediment from the standpoint of characteristics and phenomena (signs and things), it resides in the classification of the teaching of commonality. Because such masters as these, then, from the standpoint of characteristics, clarify the meaning of being devoid of hindrances and impediments, it ought to come under the classification of the teaching of distinction.

55 [602b29]

Question: Clarifying self-existence without impediments in the self-essence of the tathagatagarbha is precisely the meaning of such things as the mature teaching [of the Mahayana]. Why is it the classification of the teaching of commonality?

Answer: It is because the [views of] these masters are not [under] the classification of the teaching of distinction. The meaning of the teaching of distinction of the one vehicle resides in the clarification of the characteristics of the tathagatagarbha. These meanings only reside in the essence of the tathagatagarbha and are like the one vehicle. Because of this kind of meaning, it is in the classification of the teaching of commonality, and that's all.

If, from the standpoint of the sagely teaching, one approaches the distinction of the classification of explaining capacities, its characteristics are luminous. How can the name be different? It means that such things as nirvana, from the standpoint of the approach that the tathagatagarbha does not have two meanings, approaches the exposition of capacities, such as the two vehicles in which one's faculties are mature. The place and time they were expounded are also different.

The Hwaeom teaching, in the second seven-day period after having attained the Way to enlightenment and ten periods of time and nine periods of time, from the standpoint of the dharma approach of the dharma realm of such things as all phenomena and principle, such as one being in all and all being in one, one being precisely all, and all being precisely one, approaches the exposition of entirely great capacity of such beings as Samantabhadra. Capacities and teaching are already different, so how can their core truths be the same? It can be understood accordingly.

In the commentary,[49] attesting the ten stages [by means of] the Āgamas of the nine classes is a core teaching.

First is the mutual opposition of practices and teachings. It means that all verbal teachings are Āgamas. More precisely, the teaching that is able to be expressed in words is this teaching, and all such merits of practice, which are expressed, are realized. The latter part of the *Treatise on the Ten Stages* say whether they are the storehouse of letters or the storehouse of meaning.

Second is the mutual opposition of rank and stage. It means that because all merits of practice prior to the stages are cultivated relying on the teachings, they become Āgamas. Because all merits of practice from the standpoint of the stages, the meaning of the teachings, and so forth, are only cultivated relying on ranks of realization, all their names are attested. In the latter part of the *Treatise on the Ten Stages*, the throngs of unenlightened sentient beings prior to the stages are [those who] the Āgamas are pure. The throngs of those born together, from the standpoint of the stages, are [those who do] such things as realize purity.

Third is the mutual opposition of cultivation and attainment. With respect to the practices of expedient means and aids to penetration prior to the stages, such as hearing, thinking about, and cultivating all stages from the standpoint of the stages, by means of the kind which produces the self and the knowledge of reward rebirths, being able to expound the characteristic of parts they become Āgamas. Such things as the knowledge of true thusness that realizes truly that there is no flow is realization. This is because they are characteristics by means of the unexplainable. This is precisely being able to explain such things as hearing, thinking about, and cultivating in the latter part of the *Treatise on the Ten Stage*s. Knowledge of the stages is a phenomenon that can be explained independent of words.

Fourth is the mutual opposition of the true and the false. From the standpoint of the knowledge of true realization, following expedient means from beginning to end, expounding such things as that manifestation of knowledge is Āgama. Forsaking expedient means and the inexpressibility of the knowledge of true realization is realization. This, in the latter part of the *Treatise on the Ten Stages*, is the inexpressibility of the greatness of meaning and the expressibility of the greatness of expression. The greatness of expression is the accomplishment of cause. It refers to the power of vows of compassion. The gradual maturation of causes being great is such things as hearing, thinking about, and cultivating. The cultivation of expounding the teaching matures to greatness. It refers to such things as the cultivation of visualization and satisfaction. With respect to the expression "cultivation of visualization," following the expounding of the foregoing expedient means, that knowledge of true realization removes hindrances and means self-illumination. As for the cultivation of satisfaction, following the expounding of those expedient means, the virtue of those sands of the Ganges of true realization are manifest in a fully-endowed manner. The greatness of meaning forsakes explaining and conversing about self-realized knowledge. Because only the knowledge of realization knows it cannot be manifest or expressed, the greatness of meaning is realization.

Fifth is the mutual opposition of characteristics and reality. Therefore, the manifestation of the characteristics of realization amidst the limits of prior expedient means becomes Āgama. More precisely, this abandons the manifest characteristics [of the phenomenal world], enters and tallies with real realization, and becomes realization. This is like such things as the dharma approach of superior profound radiance in the latter part of the *Treatise on the Ten Stages*.[50] As for the expression "superior profound dharma," because the realization of it increases prior characteristics, it becomes superior. Because it separates from characteristics and minute essence it becomes a profound dharma. With respect to the "dharma approach of radiance," it is because Āgama manifests the dharma of its realization by means of the ability to illuminate.

Sixth is the mutual opposition of essence and merit. From the standpoint of abandoning characteristics and amidst true realization is like the clear manifestation of self-essence, and is called realization. More precisely, this essence accords with expedient means, cultivates the ability to accomplish all virtues and is called Āgama. It is because one follows that teaching and cultivates practices, and practices accomplish virtue. It is like such things as the metaphor of golden ornaments in the latter part of the *Treatise on the Ten Stages*.[51]

Seventh is the mutual opposition of essence and function. Containing the virtue of essence before that is realization. Relying on that realization, that which arises following favorable circumstances, the function of the teaching is Āgama. It is like such things as arousing the function of the teaching amidst knowledge acquired later. It is like such things as the metaphor of such things as the radiance of a gem in the latter part of the *Treatise on the Ten Stages*.[52]

Eighth is the mutual opposition of the original state and advancing to the next level. The previous virtuous function of essence is what is obtained by means of the original state and is called realization. Amidst not yet obtaining the superior stages, clarifying understanding is Āgama. This, amidst praising the virtue of the [Bodhisattva] Adamantine Storehouse in the latter part of the *Treatise on the Ten*

Stages,[53] becomes the two purities of realization and Āgama.

Ninth is the mutual opposition of exposition and reality. Non-abiding in great emptiness is realization. With respect to all dharma approaches, such as the meaning of the teaching of the ten stages which are exhausted in emptiness, although they do not have different characteristics than emptiness, because they are not completely non-existing become Āgama. This is like such things as the meaning of the metaphor regarding bird tracks in the empty sky in the latter part of the *Treatise on the Ten Stages*.[54]

56 [603a19]

Question: Is this only from the standpoint of the ten stages? Does it penetrate that what is before the stages?
Answer: Expounding the ten stages is precisely the embracing of exhausting what is prior to the ranks. Because it expounds upon the ten entrances[55] by means of the six characteristics,[56] it can be known.

57 [603a21]

Question: I do not know their characteristics. What are they?
Answer: From the standpoint of the ten stages, they are precisely the entrance into the fundamental basis in the domain of increase (*gabun* 加分), determination of the wholesomeness of vows in the domain of the basis (*bonbun* 本分), and arousal of the *bodhicitta* in the domain of explication (*seolbun* 說分). This is discussed from the standpoint of reality. Nevertheless, the crafting of dharma approaches is not the same. The ten entrances in the domain of increase are explained together with their essence and characteristics. In the domain of the basis, it opens up the essence and characteristics, and the six kinds of determination[57] are the essence of the ten stages. More precisely, in this essence exist such things as the characteristics of the whole and parts. In explaining the

ten stages, it is named as its characteristic. In the domain of explication, merely it extensively manifests the characteristic of the merit of practice from the standpoint of the approach of characteristics. Its non-similarity is like this. Nevertheless, in its approach of characteristics, the explanation of such things as the characteristics of the whole and parts of the ten kinds of ten categories[58] seeks to manifest that all the virtues of practice are precisely the practices of virtue of the universal dharma of the unhindered nature of conditioned arising. Therefore, we can know that this characteristic is absolutely the essence, and the essence is absolutely the characteristic.

58 [603b1]

Question: For what reason are the ten entrances explained together with essence and characteristics?

Answer: The [*Daśabhūmika*]-*sūtra* says: "It is because bodhisattvas preach the dharma approaches of all the inconceivable buddhas and cause [all bodhisattvas] to enter the stage of knowledge and wisdom (*jihye ji* 智慧地)."[59] The "dharma approaches of all the buddhas" is the great emptiness in which the knowledge of the realization of the Buddha. The stage of knowledge and wisdom is the knowledge of the ten stages. Entrance is precisely the knowledge of the ten stages entering into the emptiness of Buddha wisdom. If one has already entered, it is precisely the one taste and the essence of non-differentiation clarifies entering. For this reason, from the standpoint of the entrance of the one taste, it explains that the ten entrances are manifested by means of parts. If we speak in terms of the approach of essence, the ten entrances are all essence. If we speak in terms of characteristics, the ten entrances are all characteristics. If we speak in terms of the whole and parts, nine entrances are all the whole, the entrance of the fundamental basis, and the entrance of the fundamental basis is all nine entrances [of parts]. Hence, it is not said that the entrance of the fundamental basis is the essence and the nine [remaining] entrances are characteristics. For this

reason, they are explained together as the essence and characteristics. In the domain of the basis, these kinds of ten entrances open up the approach of essence and become the six kinds of determination. In the foregoing approach of characteristics, it becomes the name of the ten stages.

59 [603b11]

Question: For what reason does the name of the ten stages become a characteristic?
Answer: Responding to the ten hindrances,[60] because we postulate that differentiation of the virtues of the practice of the ten stages can be seen as a characteristic, it becomes a characteristic. In the essence of realization, because there are no hindrances that can oppose it, it is the unimpeded nature of self-existence. Being fully endowed with all the virtues of practice, it is not seeing by means of sentience; hence, it is not a characteristic.

60 [603b15]

Question: With respect to manifesting according to position, it is already fully manifested in such things as understanding and practicing[61] in the stages prior [to the ten stages of the bodhisattva path] in the universal dharma. Why is it manifested again in the ten stages?
Answer: Although the manifested universal dharma appears without remainder according to position, the approach of increase and excellence (*jeungseung mun* 增勝門) according to position, is not non-existing separately. It is designated as previously manifesting fullness according to domain. It is because it manifests fullness from the standpoint of such things as the first thought-moment of the initial arousing of the aspiration [to enlightenment]. Now, the raising of fullness in the ten stages manifests in accordance to domain. Because

it refers to raising emptiness, which is the realized knowledge of the Buddha, as explaining the ten kinds of exhausting (*sipjin* 十盡), the dharma approach is not the same.

61 [603b21]

Question: From the standpoint of the manifested dharma, although it is completely manifested according to position, yet, if seen from the standpoint of a practitioner's seminal progress and attaining realization, in the time of understanding and practicing it is inferior; but in the time of realization, can it be said to have the meaning of superior or not?

Answer: If spoken of according to the level of practice, this meaning is not non-existing. Nevertheless, when the fruit [of Buddhahood] is realized, prior inferiority is not different from the superior dharma after realization. It is because prior inferiority designates superiority of self and becomes realization. If, when the time of realization arrives, it is because prior inferiority is neither inferior nor superior. Furthermore, it is not the movement of the inferior position because it is non-inferior and non-superior. For this reason, the immovable positions of superiority and inferiority are precisely non-dualistic. Imperturbable non-duality is precisely dualistic. Conditioned arising is a non-abiding dharma, because dharmas are that way.

62 [603b28]

Question: The section on requesting the sutras says that Bodhisattva Liberation Moon praised the whole throng, and in this part of the request this throng possesses five of the Āgama practices and four realizations of purity.[62] In the four realizations of purity, until one attains the level of the ten stages and attains realization, he does not follow such things as the purity of the other teachings (*tagyo jeong*

他教淨). For one who has already attained realization of the ten stages, what use is there, moreover, to request preaching on the ten stages?
Answer: There are two meanings. One meaning is that what is obtained, the ten stages, are praised because they are that which attains realization, the ten stages, from the standpoint of the prior approach of understanding and practicing. Now, what is requested, the ten stages, are requesting the preaching [the dharma] because the ten stages are from the standpoint of the approach of realization. Another reason is that, in words already requested, is the comment that they are the pure mind of the ten powers.[63] The *Treatise on the Ten Stages* explains it as follows: "One who has entered into realization is caused to obtain the ten powers of the Buddha. One who has not yet entered realization is caused to enter realization."[64] For this reason, we can clearly know that a person who has attained the ten stages has requested because he desires to attain Buddhahood.

63 [603c8]

Question: If that is the case, one would only request preaching on the stage of Buddhahood. Why would they request preaching on the ten stages?
Answer: The ten stages are precisely the wisdom of the Buddha, and there is no stage of Buddhahood outside of the ten stages. Nevertheless, because the stage of Buddhahood is precisely the fruit, it cannot be expounded upon. Because the ten stages are practices serving as seeds (*inhaeng* 因行) and because they can be expounded upon, [one may] request preaching on the ten stages; [one] does not request preaching on the stage of Buddhahood.

64 [603c12]

Question: If that is the case, for one who has already attained the ten

stages, and for whom the seed-causes (*in* 因) are satisfied, and who has precisely entered the fruit of Buddhahood, what use is there in requesting the ten stages?

Answer: It is because one desires to manifest the inexhaustibility of the ten stages. There are ten stages in the initial stage; there are ten stages in the second stage; and because there are ten stages in all up to the tenth stage, they are inexhaustible. In the inexhaustible ten stages, although one attains the ten stages of the lower stages, because he has not yet attained the ten stages of the upper stages, he requests preaching [of the dharma]. What hindrance is there?

65 [603c17]

Question: If the ten stages are inexhaustible, then there is no time when one fulfills the ten stages and no time when one achieves Buddhahood. Why does one request preaching on the ten stages in order to achieve Buddhahood?

Answer: In cultivating the inexhaustible ten stages, one has entered the inexhaustible stage of Buddhahood. What hindrance is there?

66 [603c20]

Question: If the ten stages are discussed as pervading the four fruits,[65] what differentiation is there?

Answer: First, the fruit of harmonizing flexibility (*joyu gwa* 調柔果) is explained from the standpoint of practice. It says that the reason is because this stage abandons obstacles. Because practices of self-cultivation abandon physical strength, it is called the fruit of harmonizing flexibility.

Second, the fruit of aspiring to a clear destiny (*balchwi gwa* 發趣果) is explained as being able to understanding all phenomena that are practiced in the ten stages in the time of the initial stage from the

standpoint of the wisdoms of hearing and thinking.

Third, the fruit of embracing reward (*seopbo gwa* 攝報果) is being able to attain the reward of superior self-existence because it derives from attaining such things as the initial stage. Relying on this reward, one is able to cultivate the meaning of the practice of benefiting self.[66]

Fourth, the fruit of wisdom deriving from vows (*wonji gwa* 願智果), because all practices in this stage mature, they precisely enter realization of the reality of the non-abiding of one's self-essence and mutually achieve the meaning that function of practice and essence are not different.

For this reason, in all the stages, with respect to the fruit of wisdom deriving from vows, although one increases in superiority, there is no special increase. More precisely, although [the fruit of wisdom deriving from vows] departs, it does not move. Although the fruit of harmonizing flexibility and the other [fruits] do not move, it means that they depart.

67 [604a1]

Question: Now, regarding the dharmas that have been explained, for each and every stage there are various hindrances that have been formed, practices to be performed, and fruits to be attained that are not the same. More precisely, this manifests the unhindered dharma of the universal dharma, relying on such things as one's level of practice. For this reason, do practitioners in the universal dharma precisely devote themselves to spiritual practices relying on this dharma?
Answer: They are precisely able devote themselves to spiritual practices relying on this dharma.

68 [604a6]

Question: If that is the case, although it does not attain to the level

of practice on which it depends, it also does not destroy its dharma approach. More precisely, it becomes cultivating practices leading to fruition of the unhindered nature of the universal dharma. Because one level is all levels, one practice is all practices, one severance is severing all, and one attainment is attaining all, the number of cultivated virtues and the number of severed delusions is all the same and simultaneous. Why it is also said that understanding and practicing move and turn back to the differentiation of all consciousnesses in the universal dharma, and from this time and afterward they cultivate meritorious virtues amid the undiscriminating mind?

Answer: In reality, all are the same and simultaneous. Nevertheless, when they have not yet attained all dharma approaches, they have completely deluded and do not know that they are originally thus and not deluded. After they have attained acquiescence to the non-production [of dharmas] of one part, they completely know that they of themselves are not deluded. Furthermore, they know the one characteristic (characteristic of unity) of the start and end of the universal dharma. When this is known, there is no non-severance of the delusion of future time, also because there are virtues that have not been cultivated. Again, there are no dharmas that need to be cultivated again or severed. And yet, because dharma approaches have not been acquired, cultivation is also not exhausted. For this reason, after this time, in this kind of undiscriminating mind, one enters the flow of the dharma and are endowed with all meritorious virtues. They cultivate and cultivate inexhaustibly, and yet they do not move from the initial approach. They do not move from the initial approach, and yet from thought-moment to though-moment they newly increase spiritual cultivation. They increase their spiritual cultivation and cultivate severance [of delusion], and yet they do not cultivate severance. This is because, originally, they invariably cultivate [practices] and sever [delusion]. Thus, in the eighth stage [of the bodhisattva],[67] it says, "If one realizes the nature of reality and does not achieve Buddhahood, one will achieve Buddhahood by cultivating merit. Thus, do not abandon this approach of acquiescence." The approach of acquiescence

refers to the originally empty acquiescence of quiescence by one's self-essence. This immovable acquiescence cultivates all meritorious virtues. Although it cultivates meritorious virtues, immoveable is the acquiescence of quiescence. For this reason, one boundlessly increases cultivation, and yet, one does not increase so much as a follicle of hair. Like this, one just really increases and also really does not increase. Because one really does not increase, it establishes the fruit of wisdom deriving from vows. Because one really increases, it explains the fruits of such things as harmonizing flexibility. With respect to these four fruits, although they are just explained in the ten stages, they cover the ten stages, precisely, the faiths, understandings, practices, and the transferences. As that is precisely this, and this is precisely that, it can be conceptualized [this way].

69 [604a27]

Question: What are the characteristics of this increase and non-increase like?

Answer: They are like what is analogized in the sutras and treatises. That is to say, they are phenomena such as a drawing or traces of the empty sky (emptiness).[68] Because one attains the one characteristic (characteristic of unity), which is non-dual, due to the meaning of neither increase nor decrease, it precisely becomes the essence of the practice of fruit of wisdom deriving from vows. If one speaks [from the perspective] of a person who is able to draw [a picture], precisely that picture possesses the meaning of the increase and triviality [decrease]. More precisely, as for such things as the fruit of harmonizing flexibility, although the opposite of essence is function, they are not dualistic dharmas. Although they are non-dualistic dharmas, they are not one dharma. Because all practices are also all like this, they can be conceptualized [in this way].

70 [604b4]

Question: From the standpoint of the nine periods of time and ten periods of time, are all dharmas that are attained and contained exhausted or not?

Answer: The meaning of exhaustion and non-exhaustion are fully endowed from this approach. By means of the approach of exhaustion, it is exhausted; and by means of the approach of non-exhaustion, it is non exhausted, so we can know they are attained by means of such approaches as the unity of essence and the diversity of essence. Moreover, from the standpoint of the continuation of one human, the crafting of such things as the nine periods of time, in the past one was an animal, in the present one is a human, and in the future one becomes a buddha, in this manner in the three periods of time (past, present, and future). "The Bodhisattva Elucidates Difficulties" chapter [of the *Avataṃsaka-sūtra*] says that the minds of all living beings universally reside in the three periods of time. It further says that innumerable kalpas, and so forth, are in one thought moment.

There are three in the past. We refer to the first as the past of the past, which refers precisely to that essence of oneself that was an animal [in the past]. The second is the present of the past, which refers precisely to that animal's being a human in the present. The third is the future of the past, which refers precisely to that animal's being a buddha in the future. These are the three periods of time in the past.

There are three from the standpoint of the present. We refer to the first as the past of the present, which refers precisely to the human in the present, which was an animal in the past. The second is the present of the present, which refers precisely to the present person's being a person at this time. The third is the future of the present, which refers precisely to the present person's being a buddha in the future.

There are three from the standpoint of the future. We refer to the first as the future of the future, which refers precisely to that future buddha's being a buddha at this time. The second is the present of the future, which refers to that buddha's being a human in the present. The third is the past

of the future, which refers to that buddha's being an animal in the past. These are the three periods of time in the future. In this way, the dharmas of the nine periods of time are precisely one thought-moment; hence, it becomes the tenth period of time. Combining the whole and parts they become the ten periods of time. This is precisely an explanation from the standpoint of the approach of identity (*jeungmun* 即門). "The Practices of the Bodhisattva Samantabhadra" chapter in the thirty-fourth roll[69] of the [*Avataṃsaka*]*-sūtra* says that the past is the future and the future is the past; and since the present is the past and future, the bodhisattva has a thorough knowledge of everything. Furthermore, a gatha says: "The three periods of time are precisely one thought-moment."[70] It can be apprehended patterned after the "in the midst of" approach (*jungmun* 中門). If a continuation of one and a continuation of all are also like that, just as one dharma and all dharmas are also like that, the reason that all are precisely one is because there is mutual identity between humans and dharmas.

71 [604b27]

Question: With respect to my body in the present achieving Buddhahood in the future, does that buddha transform my present body, causing it to cultivate spiritual practices or not?
Answer: The Buddha transforms it and causes it to cultivate spiritual practices.

72 [604b29]

Question: As that [future] buddha is attained by means of my cultivating spiritual practices today, how is it able to transform the me of the present, causing me to devote myself to spiritual practices?
Answer: It is because if that [future] buddha does not transform [me], my present body will not attain Buddhahood. Since that buddha

transforms [me], straightway I am able to devote myself to spiritual practices and achieve that Buddhahood.

73 [604c3]

Question: How is this meaning so?
Answer: If based from the standpoint of the principles of the Way of conditioned arising, if it is not that buddha, then there is no present me; and if it is not the present me, then there is no that [future] buddha. Hence, we know it to be so. Just as it is now and on to exhausting the limit of the past, it is also just so.

74 [604c6]

Question: If the future buddha is precisely the past one, and so forth, does the time one achieves Buddhahood then mean that it was achieved in the remote past, or not?
Answer: Yes.

75 [604c8]

Question: If that is so, only oneself is that way; so how does it transform?
Answer: Because it is not another, it transforms. If it were another, then it would not be able to transform. This is the reason why, because it exists outside of the self, it is not what is transformed by the self.

76 [604c11]

Question: If the self is precisely buddha, how does it transform?

Answer: It transforms because it is buddha. If it were not buddha, although it may transform to the last day, it would be unable to achieve Buddhahood. Although it originally achieved Buddhahood, it does not know this itself. By means of transformation, it is caused to know this by itself, and by means of transformation, it is caused to know itself as buddha. This is called transformation. Hence, in real transformation there is nothing that is transformed, and in real achievement there is nothing that is achieved.

77 [604c15]

Question: If that is so, since only oneself is transformed, the meaning of transforming others is completely non-existent.
Answer: [One] is also able to transform others. It is because if it is not another, there is no self. In achieving selfhood and otherhood by means of [causal] conditions, there is not differentiation. For this reason, because a buddha is able to see himself as all others, he does not embrace things of living beings. The four terms of such things as "transformation" and "non-transformation" and the four terms of such things as "self" and "other" get riding of differentiation, driving away what is not right (*bi* 非, viz. wrong views), and manifesting virtue can be known to respond accordingly.

78 [604c20]

Question: What passages [of scripture] enable us to know the future buddha of the self returns and transforms the present of the self?
Answer: The eighth bodhisattva in the *Sutra on* [*the Original Acts That Serve as a Bodhisattva's*] *Adornments* says, "It is because I, myself, see that all buddhas, [who are] the future fruits of my body, rub the crown of my head and preach the dharma."[71] We can know that his already having preached [the dharma] is clearly evident. Furthermore, already

all the sutras, every sutra, says: "Because they (bodhisattvas) offer worship to the buddhas of the three periods of time, all unwholesome karma is eradicated." [If the future buddha does not transform the present self], what will all the future buddhas do?

79 [604c25]

Question: This is worshiping another that has already achieved Buddhahood. How does one worship the self that has not yet attained Buddhahood?

Answer: The meaning of worshiping other buddhas is not non-extant, and yet distant causal connections are not close causal connections. What is the reason? On the whole, all buddhas preach the virtues of the buddha for the sake of living beings. Because their intent is that they desire to cause living beings to attain the fruit by themselves, they are caused to cultivate practices. For this reason, living beings realize the fruition virtues[72] that will be attained by themselves in the future. Because they desire to attain those [virtues], they do not begrudge their lives and devote themselves to spiritual practice. It is not that they cultivate spiritual practices in order to obtain the fruit of Buddhahood of others. For this reason, the buddha that causes the right-now-me to arouse the aspiration [to enlightenment] and devote myself to spiritual practice is merely the fruit of the future me. Because it has already achieved Buddhahood, it is not another buddha. This meaning should not be considered strange.

Furthermore, if another has already achieved Buddhahood, this is precisely the future buddha of the self. What is the reason? When another achieves Buddhahood, it is precisely because the buddhas of the three periods of the time attain the fruit of equanimity. Furthermore, the future buddha of me is precisely the achieving of Buddhahood in the present by others. The reason for this is because when I attain Buddhahood in the future, I obtain the universal dharma of the buddhas of the three periods of time. Just like this, I course through

[many stages] and am again mutually equanimous. The fruition virtue of being equanimous and non-discriminating is all that transforms the present-me and causes me to devote myself to spiritual practice. It is because that meaning is also not non-extant. Or, my present body, the whole of it, is something such as a Tathagatagarbha Buddha. The present-me is precisely causally connected to the buddha of my [original] nature. It is precisely this and yet because it is not understood, grief and wonder are produced. Devoting myself to spiritual practice with an utmost mind, I desire to turn back delusion. For this reason, visualize the buddha that transforms me, in other words, the buddha of my essence, and do not search far away for other buddhas. This meaning is the main paint of correct visualization practices.

Furthermore, the buddha of my [original] nature is precisely what completely and precisely exists in sentience and non-sentience in the whole dharma realm. It is because absolutely one thing is the buddha of my essence. If one is able to worship the buddha of self-essence, there are no things that are not worshipped. This also is an extremely important point. One should constantly consider this. If a practitioner thinks like this, in all time periods and in all places, it means that he will not give rise to the defilements of the three poisons.[73] This is precisely the expedient means of entering into the visualization of the one vehicle. The buddhas of the three periods of time absolutely achieve Buddhahood by devoting themselves to these kinds of practices.

80 [605a18]

Question: What are the characteristics of the ten visualizations[74] of the twelvefold chain of causality,[75] in the passage clarifying the superiority of non-abiding practices of the Way to enlightenment in the sixth stage?[76]

Answer: These visualizations are extremely difficult to understand. Nevertheless, they open up that approach a little bit and are for thinking about that which is destined.

First, is the visualization of the sequence of the discrimination of causal conditions.[77] If we analyze the name "discrimination of causal conditions," precisely the twelvefold chain of causality is the cause of the three kinds of existence;[78] hence, [it is called] the discrimination of causal conditions. Referring to "sequence," the meaning of gradual advancement of dependently arisen causes and conditions is "sequence." Visualization is the meaning of being able to see in a thoroughly comprehensive manner.

What is controlled by means of this visualization? Precisely the innate grasping of person and self is what is controlled. Referring to outsiders calculating the twelvefold [chain of causality], it is only [all] of my making. More precisely, this takes the view of the body and heterodox views as the essence. More precisely, it is what is controlled by means of the three kinds of emptiness.[79]

Although there is no true self, because it is reckoned as a self, and because this in reality is precisely empty, and it is controlled by means of the approach of emptiness.[80] Furthermore, the essence of conditioned arising is not the production of self and yet it is reckoned as the production of self. Because it is the production of delusion, it is precisely what is controlled by means of the approach of non-production. Or, because the characteristics of production and the true dharma are not what is more desired, by means of the approach of non-aspiration they thoroughly control those two kinds of attachments. If we discuss the essence of these visualizations, they precisely manifest the meaning of the sequential production of the principle of causal conditions. The three kinds of nature,[81] which include reality is empty and putting together true nature (=nature of reality that is perfect and complete), are the essence of the sequential visualization [of the twelvefold chain of causal conditions]. The inverse method of visualization is precisely the visualization of the naturelessness that achieves the conditioned arising of oneness. More precisely, using the principle of the sequence of conditioned arising is the essence of this visualization.

As for the second, the visualization of the dependent one mind,[82]

if we analyze the name, "dependent" is precisely the twelvefold chain of causality. This becomes the agent of dependence, and *ārya* (store), which is the one mind, is what is depended upon. Hence, it is called "visualization of the dependent one mind." "Visualization" is like what has been explained above. If we discuss what is controlled, it controls attachments regarding self-nature of spheres outside of itself. That is to say, all spheres are controlled separately. Nevertheless, we can know that the self-nature, discrimination, heaps, and so forth, all these three, are thoroughly controlled. If the essence of the visualization which the agent of control relies [is so], then the approach of the three kinds of emptiness, of such things as emptiness and reality, is the essence of the sequential visualization. More precisely, two kinds of consciousness are the essence of sequential visualization. Regarding the first, the store consciousness-only, precisely true consciousness is the essence. As for the second, mental consciousness-only, precisely deluded consciousness is the essence. The inverse method of visualization, the same as above, is the visualization of naturelessness that achieves the conditioned arising of oneness. If we discuss these visualizations together, merely the twelvefold chain of causality is precisely, by means of the one true consciousness of the tathagatagarbha, right to not be a different dharma. (And so on and so forth.)

As for the third, assisting in the completion of one's own karma,[83] in the [*Daśabhūmika-sūtra*]-*śāstra* (*Shidi jing lun* 十地經論) it is called the visualization of seeds of the self. That is to say, because it is not such things as the seeds of self-nature of other heterodox ways, the principle of such things as the four causes of the self is the essence of this visualization. Similarly, the approach of the three kinds of nature is the essence of sequential visualization, and the approach of the three kinds of emptiness is the essence of the inverse method of visualization.

Question: What are its characteristics?
Answer: This is established by means of dispelling external grasping. What is grasped as reality is precisely emptiness, which is the nature of existence according to the discriminating mind. That which exists

similarly following conditions is the nature that is dependent on other things.[84] All reality that imitates the nature that is dependent on other things is the nature of true reality. Just like this, what is posited in accordance to sentience are the dharmas of the three kinds of nature and the twelvefold chain of causality. Seeing this kind of principle and phenomena is called sequential visualization. If seen in terms of the approach of the three kinds of emptiness, mind (*ui* 意) is what is reckoned as true emptiness. Being what is originally empty, it is not what is now or presently empty. This is called the approach of emptiness. Because it is already true emptiness and is not at any moment empty, reckoning that this emptiness is similar is the characteristic of self. It is not the similarity of what is now or presently similar and not similar anciently. This kind of visualization is the approach that is devoid of characteristics. This lack of characteristics, being the lack of characteristics of non-production, is not the lack of characteristics that is the absence of true characteristics. Furthermore, because this similarity is already similar to what is now or present, this similarity, which relies on true nature is precisely not what is hoped for the dharma of realization. Hence, this kind of visualization is called the desireless approach. It is [also] called the inverse method of visualization.

As for the fourth, the visualization not concomitant with abandoning [the world],[85] with the meaning that fruits are produced in times that are not different [from causes], controls attachments in which the causes are eradicated and the fruits are produced. The principle that causes and effects are mutually produced simultaneously is the essence of this visualization. That is to say, with respect to ignorance conditioning practice, simultaneously they mutually become causes and effects, which means that they are neither before nor after. Ignorance of the seed-time and ignorance of the fruit-time referred to in the *Treatise on the Ten Stages* manifest conditioned phenomena in two classes of meanings.[86] That is to say, first, the meaning of causes, and second, the meaning of fruits. When the meaning of cause is selected, it is the ignorance of seed-time, and when the meaning of fruit

is selected, it is the ignorance of fruit-time. By means of ignorance, causing practices to be produced and not severing them is called seed-time. More precisely, the fruits of practice which are produced at that time are the ignorance of fruit-time and are not two different times.

A gatha [in the *Treatise on the Ten Stages*] says, "Dharmas which are produced by means of numerous conditions are precisely neither the same nor different causes. They are neither cut off nor also permanent." This gatha manifests the meaning that both causes and effects are neither cut off nor permanent. That is to say, practices, being the fruits of ignorance, are precisely not the cause of ignorance. Because they are fruits [of ignorance], they are no different from the causes of ignorance. If we can think of them as opposite of this, they can be understood. Being neither cut off nor permanent, practices, because they are fruits of causes, are not cut off. Because this fruit is powerless, it is not permanent. More precisely, because ignorance in this time is the cause, it is not cut off, and because it is the cause of the fruit, it is not permanent. Causes and effects which are simultaneous like this manifest the Middle Way.

The fifth is the combined visualization of the three ways.[87] The three ways are the three ways of defilements, karma, and birth. Ways means thoroughly "producing." That is to say, the three ways [of defilements, karma, and birth] are mutually produced like a bundle of bamboo. That which is controlled by this visualization is precisely the attachment to casting aside phenomena and attaching to principle. Being like saying that if causal conditions are produced, all dharmas are produced at one time, it is called the attachment of principle thoroughly comprehending causes. Reckoning the distinct causes of casting aside phenomena like such things as the one self-nature and such things as attachment to all dharmas corresponds to what is controlled by this. If, with respect to causal conditions, principle and phenomena mutually correspond and are uniformly produced, because phenomena and principle are different, both are not produced at the same time. Because such things as defilements and karma, and such things as wholesomeness and unwholesomeness are not the same, there

are differences in the six paths of rebirth. Such things as the three kinds of nature being the essence of sequential visualization is the same as the above visualization.

The sixth is the visualization of the three limits of time.[88] The causes and effects of the three periods of time (past, present, and future), principle and phenomena, are the essence of this visualization. That which is controlled is the attachment to the causeless. The causeless production of effects is precisely eternalism. Furthermore, attachment to such things as future old age and death is precisely annihilationism. More precisely, the causes and effects of the three limits of time are regarded as the antidote to those [false views]. The visualization of such things as the three kinds of nature are the same as above.

The seventh is the visualization of the three kinds of suffering.[89] Because the twelvefold chain of causality is all suffering, [that which] is controlled by suffering is attachment to the inversion of purity and bliss. More precisely, it is the [mistaken] view of such things as attachment to precepts. As for the visualization of the antidote, from the standpoint of reality, the twelvefold chain of causality thoroughly comprehends the three kinds of suffering. From ignorance to the six entrances,[90] which are explained according to increase, are suffering due to the passing or impermanency of all things because they increase gradually and mutually manifest the two, contact and feelings, which are suffering produced by direct causes. Because they respond to suffering and fully arise, such things as craving are suffering by loss or deprivation. [This is] because the characteristics of one's present body are able to be destroyed.

The eighth is the visualization of the production of causal conditions.[91] This precisely manifests the meaning that because causal conditions have power and ability, the dharma of results can be produced. This is the essence of this visualization. It controls the attachment to the results produced only by causes. The sequential and inverse methods of visualization can be apprehended like they are above. Such things as this visualization are empty because they are devoid of the meaning of being self-produced. Although this meaning

exists, the meaning of existence in a conventional sense increases and the meaning of emptiness is slighted.

The ninth is the visualization of the evolution of the production and destruction of causal conditions.[92] This visualization takes the approach of the three kinds of emptiness as the essence of the sequential visualization. When achieving oneness, it produces evolution and the visualization of non-discrimination is the inverse method of visualization. What is controlled, being such things as attachment to [the view that] causal conditions have power and ability and produced results, which is precisely dharmas, the self, and attachment to what is mine. With respect to visualization of the antidote, production and destruction evolve, and evolve, and follow evolution. That is to say, when practices produce results, because the two dharmas of causes and conditions are not able to be produced and have power, precisely because their effects are empty of self-nature, they are not self-existing. Because they are not self-existing, they are produced following causal conditions. Because they are produced following causal conditions, they are precisely not produced. This is called evolution. With respect to this evolution, since the meaning of effects and emptiness increases, because it achieves conventional result of equanimity, precisely the concept of the three non-natures,[93] which are seen by means of the three kinds of emptiness are the essence of the sequential visualization. Because they already do not come under production and non-production, its mind does not have a place where it is seen because it precisely achieves non-discrimination, the inverse method of visualization, when achieving oneness, produces evolution and visualizes non-discrimination.

The tenth is the visualization of mutual accord without exhaustion.[94] With respect to this visualization, the one characteristic of existence and non-existence not being mutually obstructive is like the dual manifestation of the wetness and dryness of a mirage river. Sequential visualization, being a visualization mutually according with existence, is precisely [done] by means of the three kinds of emptiness. With respect to the inverse method of visualization, being a visualization of mutual accord without exhaustion, "being without"

is precisely the principle of emptiness. The object of mutual accord is exhaustion. More precisely, the conventional sense of the subject of accord is exhausted in emptiness, and it does not again embrace dharma (existence). Because completely it is precisely the principle of emptiness, it is exhausted. As for this, precisely, the dharma of causal conditions is exhausted in self-fulfillment. More precisely, conventional phenomena depart from the limits of discrimination. From here they depart where precisely it moves a multitude and exhausts and abolishes perverted [views]. More precisely, this very profound dharma, following the dharma of conditioned arising, which is non-exhausted and self-existing and which raises one and exhausts all, rightly is the principle of the Way of the conditioned arising of the universal dharma which manifests the number ten. The ten visualizations of the twelvefold chain of causality are briefly presented in this manner. A detailed explanation is like the explanation in the three treatises. (You know what follows.)

81 [606a24]

Question: What is the difference between the conditioned arising of the three vehicles and the conditioned arising of the one vehicle?
Answer: With respect to the conditioned arising of the three vehicles, it exists if conditions are accumulated, and it does not exist if conditions are dispersed. The conditioned arising of the one vehicle is precisely not so. It does not exist when conditions are combined, and it is not devoid of existence when conditions are dispersed.

Notes

1 The one characteristic (Kr. *ilsang* [Ch. *yixiang*] 一相) refers to the characteristic of absolute universal thusness, which is without distinctions.

2 The commentary referred to here is Zhiyan's 智儼 (602–668) *Dafangguang fo huayan jing souxuan fenqi tongzhi fanggui* 大方廣佛華嚴經搜玄分齊通智方軌 [Rules for Classification and Comprehensive Wisdom for Searching the Mysteries of the *Avataṃsaka-sūtra*], more commonly known as the *Souxuan ji* 搜玄記 [Record of Searching the Mysteries of the *Avataṃsaka-sūtra*], in 10 rolls, T 1732, composed in 628.

3 The eight kinds of teaching (Kr. *palgyo* [Ch. *bajiao*] 八教), here, probably refers to a position held by Zhiyan. According to Zhiyan, the eight teachings are (1) the classification of the one vehicle and the three vehicles (Ch. *yisheng sansheng fenqi* 一乘三乘分齊); (2) true resonance (Ch. *zhenying* 眞應); (3) turning from the three [vehicles] and entering the one [vehicle] (Ch. *huisan ruyi* 迴三入一); (4) emptiness and existence (Ch. *kongyou* 空有); (5) mutual cause of the ordinary humans and saints (bodhisattva) (Ch. *fansheng xiangyou* 凡聖相由); (6) constant impermanence (Ch. *changwuchang* 常無常); (7) practicing together the three vehicles (Ch. *sansheng tongxing* 三乘同行); and (8) distinguishing dharmas, wrong and right (Ch. *bianfa xiezheng* 辨法邪正). See *Dafangguang fo huayan jing souxuan fenqi tongzhi fanggui* 1A, T 1732.35.15b25–28. A different definition is a Tiantai classification of Śākyamuni's teachings as found in the *Avataṃsaka-sūtra*, *Lotus Sutra*, and *Nirvaṇa Sutra*. The eight kinds of teachings can be divided into two groups: his four kinds of teachings geared toward the capacities of his disciples (Kr. *hwabeop sagyo* [Ch. *huafa sijiao*] 化法四教) and his four methods of instruction (Kr. *hwaui sagyo* [Ch. *huayi sijiao*] 化儀四教).

4 There are many lists of the "three kinds of teachings" (Kr. *samgyo* [Ch. *sanjiao*] 三教). Here, Uisang likely follows the views of the exegete Guangtong 光統 (fl. 535–550), who describes the three as (1) gradually progressive for beginners (Ch. *jian* 漸), from emptiness to reality; (2) immediate or sudden (Ch. *dun* 頓) for more advanced students; and (3) complete or perfect (Ch. *yuan* 圓) for the most advanced; i.e. Huayan.

5 With respect to the nine periods of time (Kr. *guse* [Ch. *jiushi*] 九世) and ten periods of time (Kr. *sipse* [Ch. *shishi*] 十世), the nine time periods refer to the

three ages of the past, present, and future of which each have three ages; and the ten time periods, as it is referred to in Hwaeom doctrinal learning, refers to the nine time periods plus one that comprehends or synthesizes them all.

6 The "five vehicles" (Kr. *oseung* [Ch. *wusheng*] 五乘) usually refers to the three vehicles (Kr. *samseung* [Ch. *sansheng*] 三乘), the Hinayana (Kr. Soseung [Ch. Xiaosheng] 小乘), and the vehicle of gods and men (Kr. *incheonseung* [Ch. *rentiansheng*] 人天乘). But here the three vehicles are the initial teachings of the Mahayana (Kr. *Daeseung sigyo* [Ch. *Dasheng shijiao*] 大乘始教), the final teachings of the Mahayana (Kr. *Daeseung jonggyo* [Ch. *Dasheng zhongjiao*] 大乘終教), and the sudden teaching (Kr. *don'gyo* 頓教). See *Beopgyedo gi chongsurok* 法界圖記叢髓錄 (hereafter *Chongsurok*) 2B, T 1887B.45.752a19; G 45.203a1; and *Huayan jing neizhangmen deng za kongmuzhang* 華嚴經內章門等雜孔目章 1, T 1870.45.537b13–19.

7 The three vehicles (Kr. *samseung* [Ch. *sansheng*] 三乘) are (1) the *śrāvakayāna* (Kr. *seongmunseung* [Ch. *shengwensheng*] 聲聞乘), the vehicle of the disciples who seeks after enlightenment based on the preaching of the dharma of the four noble truths; (2) the *pratyekabuddhayāna* (Kr. *yeon'gakseung* [Ch. *yuanjuesheng*] 緣覺乘, or Kr. *byeokjibulseung* [Ch. *bizhifosheng*] 辟支佛乘), the vehicle of the solitary buddha, who seek after enlightenment based on meditating on the dharma of conditioned arising (Kr. *yeon'gibeop* 緣起法); and (3) the *bodhisattvayāna* (Kr. *bosalseung* [Ch. *pusasheng*] 菩薩乘), the vehicle of the bodhisattvas. The first two vehicles (Kr. *iseung* [Ch. *ersheng*] 二乘) were conceptualized as inferior because these types of individuals have not aroused the *bodhicitta*; hence, they were labeled with the pejorative title Hinayana, the "lesser vehicle" (Kr. *soseung* [Ch. *xiaosheng*] 小乘). The vehicle of the bodhisattvas was conceived of as superior because bodhisattvas have not only attained the awakening of the *śrāvaka*s and *pratyekabuddha*s, but have aroused the *bodhicitta*; hence it enjoyed the designation Mahayana, the "greater vehicle" (Kr. *daeseung* [Ch. *dasheng*] 大乘). See, for instance, *Miaofa lianhua jing* 妙法蓮華經 1, T 262.9.8a, roll 2, T 262.9.18b; cf. Leon Hurvitz, trans., *Scripture on the Lotus Blossom of the Fine Dharma* (*The Lotus Sūtra*) (New York: Columbia University Press, 1976), 34, 95. Gyunyeo 均如 (923–973) cited the *Jitong gi* 智通記 [Record of Jitong], Jitong's 智通 (fl. late seventh–early eighth century) record of Uisang's lectures, in his *Ilseung beopgyedo Wontong gi* 一乘法界圖圓通記 [Perfectly Comprehensive Record of the *Seal-diagram Symbolizing the Dharma Realm of the One Vehicle*]. The *Jitong gi* clarifies that if one preaches based on the standard of the one vehicle, the three vehicles are precisely the one vehicle, and if one preaches based on the standard of the three vehicles, there is a

distinction between the three vehicles and the one vehicle. See *Ilseung beopgyedo Wontong gi* 1, H 55.4.4b24–c11.

8 The one vehicle (Kr. *ilseung* [Ch. *yisheng*] 一乘, Skt. *ekayāna*), also known as the Buddha-vehicle (Kr. *bulseung* [Ch. *fosheng*] 佛乘, Skt. *buddhayāna*), refers to saving and liberating living beings from the cycle of rebirth and death by means of a vehicle that is "only one and non-dual" (Kr. *yuil mu'i* [Ch. *weiyi wuer*] 唯一無二). The basis for the doctrine of the one vehicle is described in such scriptures as the *Avataṃsaka-sūtra* and *Lotus Sutra*, where it is also referred to as the "perfect teaching" and the "complete and perfect teaching." According to the doctrine of the one vehicle, all of the three vehicles of the *śrāvaka*s, *prayekabuddha*s, and *bodhisattva*s ultimately lead to the one vehicle. More precisely, the one vehicle refers to the ultimate truth of Mahayana Buddhism. It is classified as the one vehicle of the teaching of distinction (Kr. *byeolgyo ilseung* 別教一乘), an absolute standpoint that transcends the three vehicles. The doctrinal learning of the Hwaeom tradition comes under the one vehicle of the teaching of distinction. In Uisang's *Ilseung beopgyedo*, the four sides, four corners, all the way to the fifty-four curves of the seal-diagram comprise one line that is symbolic of the one vehicle; precisely, it is the seal-diagram. This is explained that it is impossible to make a claim upon the seal-diagram if one leaves behind the curves and bends. If one eliminates the teaching of the three vehicles, there is no separate method of practicing the one vehicle.

9 The three realms (Kr. *samgye* [Ch. *sanjie*] 三界, Skt. *trayo dhātavaḥ*) are the three kinds of world systems in which living beings transmigrate through the process of rebirth and death. These three are the realm of desire (Kr. *yokgye* [Ch. *yujie*] 欲界), which is governed by desires and passions; the realm of form (Kr. *saekgye* [Ch. *sejie*] 色界), which although it is a physical world is not subject to desires and passions; and the realm of non-form (Kr. *musaekgye* [Ch. *wusejie*] 無色界). See *Zhong ahan jing* 中阿含經 (Skt. *Madhyamāgama*) 47, T 26.1.723b8; G 18.188b21; *Apidamojushe lun* 阿毘達磨俱舍論 (Skt. *Abhidharmakośa-bhāṣya*) 8, T 1558.29.40c23–42c4. In the sixth stage of the ten stages, the stage that is face-to-face (Kr. *hyeonjeon ji* [Ch. *xianqian di*] 現前地, Skt. *abhimukhī-bhūmi*), it is explained that these three realms are things created by the mind only. See *Shidi jing lun* 十地經論 (Skt. *Daśabhūmika-sūtra-śāstra*) 8, T 1522.26.169a15; G 15.68a22–23; *Dafangguang fo huayan jing* 大方廣佛華嚴經 25, T 278.9.558c10; G 8.178c24. In the Hwaeom tradition, since this mind is understood as the "clean and pure mind of the self-nature of the tathagatagarbha" (Kr. *yeoraejang jaseong cheongjeongsim* 如來藏自性淸淨心) or the true mind of the mind endowed with virtue that gives rise to the

Tathagata nature (Kr. *yeoraeseong gigu deoksim* 如來性起具德心), it is explained with mind-only thought. See *Dafangguang fo huayan jing souxuan fenqi tongzhi fanggui* 3B, T 1732.35.68b17–21; G 47.45b27–c3.

10 The six paths (Kr. *yukdo* 六道) or six types of rebirth are gods in heaven, titans (Skt. *asura*), humans, animals, hungry ghosts, and denizens of hell.

11 The four groups of living beings (Kr. *sasaeng* [Ch. *sisheng*] 四生) refer to the four kinds of living beings born in the three world systems and six destinies (Kr. *samgye yukdo* [Ch. *sanjie liudao*] 三界六道): (1) womb-born (Kr. *taesaeng* [Ch. *taisheng*] 胎生, Skt. *jarāyujā-yoni*), people and beasts born through their mother's womb from within the belly; (2) egg-born (Kr. *nansaeng* [Ch. *luansheng*] 卵生, Skt. *aṇḍaja-yoni*), birds and fish born from eggs; (3) moisture-born (Kr. *seupsaeng* [Ch. *shisheng*] 濕生, Skt. *saṃsvedajā-yoni*), things such as bugs and insects born as a result of humidity; the three foregoing are also called born by casual connections (Kr. *inyeonsaeng* [Ch. *yinyuansheng*] 因緣生) and born in accordance with cold and heat (Kr. *hanyeol hwahap saeng* [Ch. *hanre hehe sheng*] 寒熱和合生); and (4) transformation-born (Kr. *hwasaeng* [Ch. *huasheng*] 化生, Skt. *upapādukā-yoni*), things made suddenly by transformation in accordance with their own karma and that do not rely on other things, but are living beings born in the heavens and the hells.

12 The ten buddhas appear in several chapters of the *Avataṃsaka-sūtra*. The names and characteristics of these buddhas are not unified. The ten buddhas (Kr. *sipbul* [Ch. *shifo*] 十佛) refer to the ten kinds of buddha-bodies described in the *Avataṃsaka-sūtra*. These are further differentiated into two sets: all existence discriminated as ten forms of buddha or the ten forms of buddha differentiated in the sphere of projected reality (Kr. *haegyeong sipbul* 解境十佛) and the ten forms of buddha who minister in the sphere of projected reality (Kr. *haenggyeong sipbul* 行境十佛). The ten forms of buddha differentiated in the sphere of projected reality, if seen as all things in existence by means of true wisdom, all may be separated into ten forms of the present-bodies (Kr. *hyeonsin* 現身) of the buddha. These ten are the bodies of living beings (Kr. *jungsaengsin* 衆生身), the bodies of states and countries (Kr. *guktosin* 國土身), the bodies of karmic rewards (Kr. *eopbosin* 業報身), the bodies of *śrāvaka*s [disciples] (Kr. *seongmunsin* 聲聞身), the bodies of *pratyekabuddha*s [solitary buddhas] (Kr. *byeokjibulsin* 辟支佛身), the bodies of *bodhisattva*s (*bosalsin* 菩薩身), the bodies of tathagatas (Kr. *yeoraesin* 如來身), bodies of knowledge (Kr. *jisin* 智身, Skt. *jñānakāya*), the bodies of dharma (Kr. *beopsin* 法身, Skt. *dharmakāya*), and bodies of empty space (Kr. *heogongsin* 虛空身). Furthermore, the ten forms of buddha who minister in the sphere of projected reality refer to ten forms

for buddhas who have completed the practices of the bodhisattvas: completely enlightened buddhas (Kr. *jeonggakbul* 正覺佛), vow-fulfilling buddhas (Kr. *wonbul* 願佛), karmic-reward buddhas (Kr. *eopbobul* 業報佛), dharani-abiding buddhas (Kr. *jujibul* 住持佛), transformation buddhas (Kr. *hwabul* 化佛), dharma-realm buddhas (Kr. *beopgyebul* 法界佛), mind buddhas (Kr. *simbul* 心佛), samadhi buddhas (Kr. *sammaebul* 三昧佛), nature buddhas (Kr. *seongbul* 性佛), and wish-fulfilling buddhas (Kr. *yeouibul* 如意佛). See *Dafangguang fo huayan jing* 42, T 278.9.663b18; G 8.292a21; roll 26, T 278.9.565b16; G 8.185b15. Zhiyan synthesized these and claimed the theory of the two kinds of ten buddhas (Kr. *ijong sipbul seol* [Ch. *erzhong shifo shuo*] 二種十佛說): the ten buddhas of the sphere of practice (Kr. *haenggyeong* [Ch. *xingjing*] 行境), which is based on the list in the "Detachment from the World" chapter, and the ten buddhas of the sphere of liberation (Kr. *haegyeong* [Ch. *jiejing*] 解境), which is based on the list in the description of the eighth stage in the "Ten Stages" chapter. See *Huayan jing neizhangmen deng za kongmuzhang* 2, T 1870.45.559c29.

13 The three bodies of the Buddha (Kr. *samsinbul* [Ch. *sanshenfo*] 三身佛; Kr. *samsin* [Ch. *sanshin*] 三身) are (1) the *nirmāṇakāya*, the response or transformation body of the Buddha; (2) the *saṃbhogakāya*, the reward body of the Buddha; and (3) the *dharmakāya*, the dharma body or law or truth of the Buddha. In Chinese and Korean Buddhism, the dharma body is understood to be the only "real" body of the Buddha, and the response and reward bodies are conceptualized as being ephemeral. It may be conceptualized the glorious body of the Buddha that is depicted in East Asian Buddhist art.

14 Zhiyan is recognized as the second patriarch of the Huayan tradition in China. He is also known by the names Great Master Zhixiang (至相大師) and the Reverend Yunhua (雲華尊者). He was disciple of the Huayan founding patriarch Dushun's 杜順 (557–640) disciple Dharma Master Da (達法師) and he was the master teacher of Uisang and Fazang 法藏 (Xianshou 賢首, 643–712). He also studied under the Sui and early Tang exegetes Fachang 法常 (567–645) and Zhizheng 智正. His extant works, including the *Souxuan ji* 搜玄記 [Record of Searching the Mysteries of the *Avataṃsaka-sūtra*, T 1732, composed in 628], *Kongmu zhang* 孔目章 [Huayan Miscellany, T 1870), and *Wushi yao wenda* 五十要問答 [Questions and Answers Regarding Fifty-Three Specific Doctrines, T 1869), established the foundation of Huayan thought in East Asia along with the works of Fazang. For the most comprehensive study of Zhiyan in a Western language see Robert M. Gimello, "Chih-yen and the Foundations of Hua-yen Buddhism" (PhD. diss., Columbia University,

1976). See *Xu gaoseng zhuan* 續高僧傳 25, T 2060.50.654a10–13; Choe Chiwon 崔致遠 (857–d. after 908), *Beopjang hwasang jeon* 法藏和尙傳, H 54.3.770b7–23; Yan Chaoyin's 閻朝隱 "Kangzang fashi zhi bei" 康藏法師之碑, T 2054.50.280b6–c16; *Fajiezong wuzu lüeji* 法界宗五祖略記, X 1530.77.620a21–625c8.

15 The ten directions (Kr. *sibang* [Ch. *shifang*] 十方) are north, south, east, west, northeast, northwest, southeast, southwest, up, and down.

16 The three ages (Kr. *samse* [Ch. *sanshi*] 三世) are the same as the three limits of time (Kr. *samje* [Ch. *sanji*] 三際, Skt. *trikāṇḍaka*). Because time may be divided into three segments: the past, the present, and the future, the three limits of time refer to the past, the present, and the future. According to tradition, when Uisang's disciple Jitong realized the principle that "the three ages were one instant," he later received the seal-diagram of the dharma realm as a certificate authenticating his transmission in the tradition (*in'ga* 印可). See *Chongsurok* 1A, H 107.6.782a9–17; G 45.155b11–17; and *Seok Hwaeom jigwijang Wontong cho* 釋華嚴旨歸章圓通鈔 2, H 57.4.139c16–140a1.

17 The three kinds of worlds (Kr. *samjong segan* [Ch. *sanzhong shijian*] 三種世間) divide all manner of existence into three discrete realms. See *Dafangguang fo huayan jing* 8, T 278.9.444b5–6; G 8.53c25. Although what the three kinds of realms are is different according to respective sutras and treatises, in the Hwaeom intellectual tradition they are typically described as the world as a vessel (Kr. *gisegan* 器世間, Skt. *bhajanaloka*), the world of living beings (Kr. *jungsaeng segan* 衆生世間, Skt. *sattvaloka*), and the world of complete and total enlightenment (Kr. *jijeonggak segan* 智正覺世間, Skt. *samyaksaṃbuddhaloka*). See *Huayan jing tanxuan ji* 華嚴經探玄記 20, T 1733.35.482b18–25; G 47.9b6–8. Uisang symbolically represents these three worlds and manifests the perfect interfusion of these three realms in the Great Poem by using a white piece of paper, black ink, and red lines.

18 The three karmic acts (Kr. *sameop* 三業) typically refer to wholesome and unwholesome karmic actions by means of the body (Kr. *sineop* [Ch. *shenye*] 身業), speech (Kr. *gueop* [Ch. *kouye*] 口業), and mind (Kr. *uieop* [Ch. *yiye*] 意業). However, the three karmic acts of the Buddha refer figuratively or metaphorically to manifestations of the Buddha's body, speech, and mind. This concept is commonly called "the three mysteries" or "three esoterica" (Kr. *sammil* [Ch. *sanmi*] 三密, Skt. **tri-guhya*). More precisely, in the *Avataṃsaka-sūtra*, the Bodhisattva Mañjuśrī preached on the body of the Tathagata in the "The Name of the Buddha" chapter (Fo minghao pin 佛名號品), on the teachings of the Tathagata in the "The Four Noble Truths" chapter (Sishengdi pin 四

聖諦品), and the awakening of the Tathagata in the "Awakening by Light" chapter (Guangmingjue pin 光明覺品). For a detailed discussion of the three esoterica see Richard D. McBride II, "The Mysteries of Body, Speech, and Mind: The Three Esoterica (*sanmi*) in Medieval Sinitic Buddhism," *Journal of the International Association of Buddhist Studies* 29, no. 2 (2006): 305–355.

19 Continuation (Kr. *sangsok* [Ch. *xiangxu* 相續) is a common translation for the technical Sanskrit terms *anusaṃdhi* and *prabandha*, which are often used in Buddhist texts referring to the state or process in which dharmas continue after they have arisen and to continue on without ceasing. See *Apidamo jushe lun* 阿毘達磨俱舍論 (Skt. *Abhidharmakośabhāṣya*) 30, T 1558.29.159a6.

20 If we follow the variant reading in the Otani edition, "[Because] they are not related to the dharma of conditioned arising" becomes "[Because you] do not hear the dharma of conditioned arising." This is also a viable interpretation of the meaning.

21 "The level of understanding and practicing" (Kr. *haehaeng wi* [Ch. *jiexing wei*] 解行位), is abbreviated as "understanding and practicing" (Kr. *haehaeng* [Ch. *jiexing*] 解行) and is also called "a life of understanding and practicing" (Kr. *haehaeng saeng* [Ch. *jiexing sheng*] 解行生). About "understanding and practicing," Fazang said that continuing after "seeing and hearing," beings of Tuṣita Heaven, and so forth, escape from the evil paths of rebirth, obtain the samadhi on detachment from filth (Kr. *igu sammae* [Ch. *ligou sanmei*] 離垢三昧), and attain the spheres of such things as the non-production of dharmas (Kr. *musaengbeop* [Ch. *wushengfa*] 無生法) of the ten stages and the ten eyes (Kr. *siban* [Ch. *shiyan*] 十眼) and ten ears (Kr. *sibi* [Ch. *shier*] 十耳). Furthermore, the lad Sudhana was fully endowed with all the levels of Samantabhadra in one body in one lifetime on the locations of the spiritual mentors from the level of the ten faiths up to the ten stages. See *Huayan yisheng jiaoyi fenqi zhang* 華嚴一乘教義分齊章 2, T 1866.45.489c6–11.

22 "The mutual identity of the one and the many" (Kr. *ilda sangsi* 一多相是) means "the one is precisely the many" (Kr. *il si da* 一是多) and "the many are precisely one" (Kr. *da si il* 多是一).

23 Sudhana (Kr. Seonjae [Ch. Shancai] 善財) is the seeker of the Way to enlightenment in the "Entering the Dharma Realm" chapter of the *Avataṃsaka-sūtra* in sixty rolls (T 278) and the *Avataṃsaka-sūtra* in eighty rolls (T 279), as well as the *Avataṃsaka-sūtra* in forty rolls (T 293), which is itself merely another retranslation of the "Entering the Dharma Realm" chapter of the *Avataṃsaka-sūtra* (the *Gaṇḍavyūha-sūtra*). Because he is born into a household in which the things of this world are abundant, he is called Sudhana (Good Wealth). The lad

Sudhana arouses the aspiration to enlightenment following Mañjuśrī, he goes to the south and passed one-hundred and ten cities, encounters fifty-three spiritual mentors, and finally refers to a story in which Maitreya enters a tower in the blink of an eye. At this time, Sudhana suddenly forgets all the approaches to dharma he has learned from all the spiritual mentors up to this point and again following Maitreya's instructions, as soon as he thinks that he desires to see his very first mentor, Mañjuśrī, Mañjuśrī stretches out his right hand, passing over one-hundred and ten *yojana*s, and touches the crown of the lad Sudhana's head (Kr. *majeong* [Ch. *moding*] 摩頂). Although Sudhana universally passed by more than one hundred cities, the point of his encountering Mañjuśrī, his first mentor, again, in the place where he met his last mentor, Maitreya, and Mañjuśrī's stretching out his hand and touching the crown of Sudhana's head is "Sudhana's not being detached from the dharma realm passing through the hundred cities, and not transcending the initial arousal of the aspiration of enlightenment is precisely ascending the tower of Maitreya." In other words, all of Sudhana's perambulations in search of the dharma, in fact, are his not making even the slightest movement from his original position and his universally traversing everything. One stage is all stages. We can say that the contents of this section positively manifest the realm of mutual identity of the Huayan tradition in which cause and effect are non-dual.

24 "The level of seeing and hearing" (Kr. *gyeonmun wi* [Ch. *jianwen wei*] 見聞位) is abbreviated as "seeing and hearing" (Kr. *gyeonmun* [Ch. *jianwen*] 見聞) and is also called "a life of seeing and hearing" (Kr. *gyeonmun saeng* [Ch. *jianwen sheng*] 見聞生). The level of seeing and hearing refers to the first level of "achieving Buddhahood in three lifetimes" (Kr. *samsaeng seongbul* [Ch. *sansheng chengfo*] 三生成佛), which is spoken of in the Hwaeom tradition, and pertains to one's past life. One sees and hears (Kr. *gyeonmun* 見聞) the one vehicle of the special teaching in one's past life; one understands and practices (Kr. *haehaeng* 解行) in one's present life; and one enters realization (Kr. *ipjeung* 入證) in one's future life. It is the level in which one hears the truth of the Hwaeom tradition and resolutely goes forth in the possibility of his being able to achieve Buddhahood in the future. Just like seeing and hearing and planting the seed of the achievement of Buddhahood, it is said that the individual puts these contents of "seeing and hearing" the Hwaeom teachings into practice and works forward doing all things to mature themselves in their bodies. Fazang says: "The level of seeing and hearing is the level of seeing and hearing the inexhaustible approaches to dharma of the *Avataṃsaka-sūtra* and accomplishing such things as the adamantine seed." See *Huayan yisheng jiaoyi*

fenqi zhang 2, T 1866.45.489c5–6. The *Hwaeom ilseung seongbul myoui* 華嚴一乘成佛妙義 says: "With respect to the level of seeing and hearing, because it is precisely Sudhana's seeing and hearing a dharma just like that of Samantabhadra in a previous life, he accomplished the wholesome roots of that domain of liberation." See *Hwaeom ilseung seongbul myoui*, H 51.3.728a19–21.

25 The three unwholesome paths (Kr. *samdo* [Ch. *santu*] 三途, Skt. *tryapāya*) of rebirth, also called the three unwholesome paths of rebirth (Kr. *samakdo* [Ch. *sanedao*] 三惡道) refer to the three bad types of rebirth within the six destinies as a result of unwholesome karma: rebirth as a denizen of hell (Kr. *jiok* [Ch. *diyu*] 地獄, Skt. *naraka*), rebirth as a hungry ghost (Kr. *agwi* [Ch. *egui*] 餓鬼, Skt. *preta*), and rebirth as an animal or beast (Kr. *chuksaeng* [Ch. *chusheng*] 畜生, Skt. *tiryagyoni*). They are also called the three unwholesome destinies (Kr. *samakchwi* [Ch. *sanequ*] 三惡趣, Skt. *trividhā durgatiḥ*). Here, "destiny" (Kr. *chwi* 趣) means existing in the condition of a place to which one is drawn as a result of karma. See *Miaofa lianhua jing xuanyi* 妙法蓮華經玄義 6B, T 1716.33.758c14–759a4.

26 Avīcī Hell (Kr. Abi jiok [Ch. Abi diyu] 阿鼻地獄; also Kr. Mugan ok [Ch. Wujian yu] 無間獄) is the last and largest of the eight hot hells. It is shaped like a cube, 20,000 *yojana*s long on each side, and its bottom is 40,000 *yojana*s beneath the earth's surface. People who commit the five heinous crimes, destroy stupas, slander the holy community of monks and nuns, wantonly waste materials gifted to the monastic community are reborn in this hell. Its name, which means "no intermission," derives from the fact that the suffering and torture that take place in this hell are constant. The denizens are stripped of their skins, their skins are tanned and turned into leather straps that are used to bind them. They are loaded like carts and their bodies are cast into the flames. The yaksas who guard and torture them heat up iron spears and poke them through the nose, mouth, stomach, and so forth, all over their bodies and also throw them into the air. See *Chang ahan jing* 長阿含經 (Skt. *Dīrghāgama*) 19, T 1.1.124c28–125a27.

27 Tuṣita Heaven (Kr. Dosolcheon [Ch. Doushuaitian] 兜率天) is translated as "Satisfied Heaven" (Kr. Jijokcheon [Ch. Zhizutian] 知足天) and "Pleasure Heaven" (Kr. Huirakcheon [Ch. Xiletian] 喜樂天). It is the fourth of six heavens in the desire realm and located between Yāmā's Heaven and the Heaven of Nirmāṇa-rati, the realm of deities who create their own enjoyment. Maitreya preaches the dharma continually while he dwells in this heaven for a span of 4,000 years (which equates to about fifty-seven *koṭi*s [*eok* 億] six *cheonman* years). After this time has passed Maitreya will be reborn on the earth, achieve

Buddhahood under the *nāgapuṣpa* tree, and preach the Buddhadharma in three grand assemblies.

28 The ten eyes (Kr. *siban* [Ch. *shiyan*] 十眼, Skt. *daśacakṣus*) are the eye of the flesh (Kr. *yugan* [Ch. *rouyan*] 肉眼), the heavenly eye (Kr. *cheonan* [Ch. *tianyan*] 天眼), the eye of wisdom (Kr. *hyean* [Ch. *huiyan*] 慧眼), the dharma eye (Kr. *beoban* [Ch. *fayan*] 法眼), the buddha eye (Kr. *buran* [Ch. *foyan*] 佛眼), the eye of knowledge (Kr. *jian* [Ch. *zhiyan*] 智眼), the eye of clarity (Kr. *myeongan* [Ch. *mingyan*] 明眼), the eye that surpasses birth and death (Kr. *chulsaengsaan* [Ch. *chushengsiyan*] 出生死眼), the unimpeded eye (Kr. *muaean* [Ch. *wuaiyan*] 無礙眼), and the universal eye (Kr. *boan* [Ch. *puyan*] 普眼). Here "eye" means to "illuminate and see or comprehend in a vivid manner." It is said that there are ten ways in which the practices and virtues of a bodhisattva are clean and pure and the conditions are illuminated with respect to their superiority. The *Avataṃsaka-sūtra* in sixty rolls says: "Bodhisattva-mahāsattvas have ten kinds of eyes. What are these ten? That which is called 'eye of the flesh' is because they see all forms; the 'heavenly eye' is because they see all living beings' deaths here and rebirths there; the 'eye of wisdom' is because they see all the roots (capacities) of all living beings; the 'dharma eye' is because they see the characteristics of the true reality of all dharmas; the 'buddha eye' is because they see the ten powers of the tathagatas; the 'eye of knowledge' is because they differentiate all dharmas; the 'eye of clarity' is because they see the glory of all the buddhas; the 'eye that surpasses birth and death' is because they see nirvana; the 'the unimpeded eye' is because they see unimpededness of all dharmas; the 'universal eye' is because they see the dharma realms in the equitable (universal) dharma approaches. Sons of the Buddha, these are the ten kinds of eyes of the bodhisattva-mahasattvas. If bodhisattva-mahasattvas accomplish these eyes, then they will attain the unsurpassed eye of great knowledge and wisdom of all the buddhas." *Dafangguang fo huayan jing* 41, T 278, 9.657c10–19; G 8.285b2–10.

29 The ten ears (Kr. *sibi* [Ch. *shier*] 十耳) are ears of wisdom attained by bodhisattvas for ten kinds of effective uses. The *Avataṃsaka-sūtra* in sixty rolls describes the ten ears as follows: "Sons of the Dharma! Bodhisattva-mahāsattvas have ten kinds of ears. What are these ten? They are the so-called: (1) hearing the sound of praise and severing attachment; (2) hearing the sound of vilification and severing ill will; (3) hearing the sound of the [vehicles of] the *śrāvaka*s and *pratyekabuddha*s and not arousing the aspiration to pursue them; (4) hearing the sound of the way of the bodhisattva, and producing a joyful and never-before-experienced aspiration; (5) hearing the poverty-stricken sounds of all difficult locations [including] denizens of hell, beasts, hungry ghosts, King Yama, and

asura, and arousing the ornament of great compassion and ornamenting oneself; (6) hearing the sound of the most excellent of the destinations of gods and men and visualizing the impermanence of all dharmas; (7) hearing the sound of the Buddha's meritorious virtues and diligently cultivating seminal progress and the ultimate end satisfies all meritorious virtues; (8) hearing the sounds of the paramitas, the four all-embracing virtues, the bodhisattvas, and the storehouse of sutras, and producing the mind of the ultimate end and arriving at the other shore; (9) hearing all the sounds of the world systems of the ten directions and thoroughly understanding that they are like echoes; and (10) from a bodhisattva-mahāsattva's first arousal of the aspiration [to enlightenment] until he arrives at his enlightenment site constantly [hearing] the ear of the true dharma; and yet never forsaking to convert and mature all living beings. Sons of the Buddha! These are the ten kinds of ears of the bodhisattva-mahasattvas. If bodhisattva-mahasattvas accomplish these ears, they will obtain the unsurpassed great wisdom of all the buddhas." See *Dafangguangfo huayan jing* 41, T 278.9.657c19–658a3. The *Avataṃsaka-sūtra* in eighty rolls describes the ten ears in a similar manner, see *Dafangguangfo huayan jing* 57, T 279.10.302c25–303a6. The early Huayan exegete Fazang describes the ten ears in a slightly different manner: "Third, with respect to the ten ears, it is because they are like hearing by means of principle and arousing practices based on what was heard. The first two are the ears of forsaking the disagreeable and forsaking the agreeable. The next two are the ears of abandoning the Hinayana and taking pleasure in the Mahayana. The next two are the ears of grieving for suffering and forsaking pleasure. The next two are the ears of seeking the Buddha and searching for the dharma. And the last two are the ears of clearly understanding the mundane and attaining to the truth." See *Huayan jing tanxuan ji* 17, T 1733.35.434b6–9.

30 The three carts (Kr. *samgeo* [Ch. *sanche*] 三車) is an allusion to the "parable of the burning house" (Kr. *hwataek yu* 火宅喩) found in the *Lotus Sutra*. The three carts refer to the expedient means taught by the Buddha. The burning house is a metaphor for the three world systems in which deluded living beings reside. Fire or burning is a metaphor for the evil world of the five impurities (Kr. *otak akse* [Ch. *wuzhuo eshi*] 五濁惡世), and the house is a metaphor for the three world systems. The parable of the burning house is one of the seven parables of the *Lotus Sutra* in the "Parables" chapter (Piyu pin 譬喩品). Although living beings in the three world systems receive all manner of pain and suffering, they do not realize it when they themselves are in the midst of suffering. This is analogized in the parable as a fire erupting in an old decrepit mansion house and the children

playing in the midst of the house not knowing that they themselves are trapped by a burning fire. The compassionate father of the children, a symbol of the Buddha, calls for the children and warns them to come out of the house, but because they are so enthralled with their games, they pay no attention to the burning house. The father must resort to expedient means and trick them out of the burning house. He offers them precious objects, goat carts (Kr. *yanggeo* 羊車), deer carts (Kr. *nokgeo* 鹿車), and ox carts (Kr. *ugeo* 牛車), and by these means he entices them to escape from the house. See *Miaofa lianhua jing* 妙法蓮華經 2, T 262.9.12b13–16b6.

31 In the parable, the compassionate father confesses that the goat carts, deer carts, and ox carts were only expedients to get the children out of the burning house, and he asserts that he only has a great bejeweled cart (Kr. *jinbo daecha* 珍寶大車), which is an ornamented modification of the ox cart. In his explanation of the meaning of the parable, the Buddha explains that the ox cart is symbolic of the vehicle of the bodhisattva (Kr. *bosalseung* 菩薩乘) an the great bejeweled cart represents the Buddha-vehicle (Kr. *bulseung* 佛乘). See *Miaofa lianhua jing* 2, T 262.9.12b13–16b6.

32 The eighth stage (Kr. *palji* [Ch. *badi*] 八地) is called the "immoveable stage" (Kr. *budongji* [Ch. *budongdi*] 不動地) of the ten stages. If a bodhisattva reaches this stage, he is assured Buddhahood. See *Dafangguang fo huayan jing* 23, T 278.9.542c25–543a9 (specifically 542c29).

33 A land of enjoyment by others (Kr. *tasu yongto* [Ch. *tashou yongtu*] 他受用土) is another name for a reward land (Kr. *boto* [Ch. *baotu*] 報土). Reward lands are pure lands presided over by buddhas that manifest glorious reward bodies, by which they convert others to the Mahayana (Kr. *tasu yongsin* [Ch. *tashou yongshen*] 他受用身). In other words, they are buddha-fields (Kr. *gukto* [Ch. *guotu*] 國土, Skt. *buddhakṣetra*) for the benefit of others. Here, these buddhas with special bodies preach on behalf of bodhisattvas above the first stage.

34 A land of self-enjoyment (Kr. *jasu yongto* [Ch. *zishou yongtu*] 自受用土) is a kind of buddha-land or buddha-field in which there is complete response to a Buddha's teaching and powers.

35 The three worthies (Kr. *samhyeon* [Ch. *sanxian*] 三賢) are bodhisattvas, prior to the *bhūmi*s, who have achieved the level of the ten abodes (Kr. *sipju* 十住), the ten practices (Kr. *siphaeng* 十行), and the ten transferences (Kr. *sip hoehyang* 十廻向). See *Dasheng yizhang* 大乘義章 17A, T 1851.44.788b27–28.

36 The ten saints or ten sages (Kr. *sipseong* [Ch. *shisheng*] 十聖) are bodhisattvas above the stage of the ten transferences. See *Renwang bore boluomi jing* 仁王般若波羅蜜經 [Sutra for Humane Kings] 1, T 245.8.827b12, 828a1.

37 Fruition reward (Kr. *gwabo* [Ch. *guobao*] 果報) is also translated as "heterogeneous maturation" (Kr. *isuk* [Ch. *yishu*] 異熟). This refers to the production of a result that is characteristically different, being neither wholesome nor unwholesome, as a result of karmic causes that are either wholesome or unwholesome. In Yogācāra thought, the *ālayavijñāna* is suffused with wholesome and unwholesome karma; these become seeds of karma, which in turn function as the influence of one powerful factor in causing others (Kr. *jeungsang yeon* [Ch. *zengshang yuan*] 增上緣, Skt. *adhipati-pratyaya*). Being called the fruition of that which matures heterogeneously (Kr. *isuk gwa* [Ch. *yishu guo*] 異熟果), it is called a consciousness that comes to maturation heterogeneously.

38 *Renwang bore boluomi jing* 1, T 245.8.827b12, 828a1.

39 One's own consciousness that matures heterogeneously (Kr. *jaisuk sik* [Ch. *ziyishu shi*] 自異熟識) is a recompense consciousness that comes to maturation heterogeneously (Kr. *isuk bosik* [Ch. *yishu baoshi*] 異熟報識, Skt. *vipaka-vijñāna*) and is a mark of the fruition of the *ālayavijñāna* and the subject of seeds (causes) and the recompense of karma.

40 Obtaining "acquiescence to the non-production of dharmas" (Kr. *musaeng in* [Ch. *wusheng ren*] 無生忍; more precisely Kr. *musaengbeop in* [Ch. *wushengfa ren*] 無生法忍, Skt. *anutpattika-dharma-kṣānti*) is the phrase commonly used in the Mahayana teachings to reflect an adherent's awakening to the ultimate truth of reality, the way things really are. See *Weimoji suoshuo jing* 維摩詰所說經 (Skt. *Vimalakīrtinirdeśasūtra*) 1, T 475.14.539a, 540c; roll 2, 14.546a.

41 The five kinds of dust (Kr. *ojin* [Ch. *wuchen*] 五塵) refer to the five senses of sight, sound, smell, taste, and touch. Because these five spheres dirty our true nature (Kr. *jinseong* [Ch. *zhenxing*] 眞性) they are referred to as "dust."

42 The land of the dharma nature (Kr. *beopseongto* [Ch. *faxingtu*] 法性土) refers to immaculate true thusness (Kr. *jinyeo* [Ch. *zhenru*] 眞如) in its dynamic relations. See *Amituo jing shu* 阿彌陀經疏 1, T 1757.37.311b20–21. The early Tang Yogācāra exegete Kuiji 窺基 (Cien 慈恩, 632–682) says: "There are three kinds of buddha lands. First is a land of the dharma nature, where the dharma body dwells in the principle of true thusness. Second is a land of self-enjoyment, where the reward body dwells with throngs of jewels and ornaments. Third is a transformation land, where a transformation body dwells undetermined in purity or defilement." See *Shuo wugoucheng jing shu* 說無垢稱經疏 1, T 1782.38.995b5–8.

43 *Dafangguang fo huayan jing* 8, T 278.9.447b3.

44 The approach of consciousness-only (Kr. *yusik mun* [Ch. *weishi men*] 唯識門) refers to the teachings of the Beopsang tradition (Ch. Faxiangzong 法

相宗), which is the Hwaeom (Ch. Huayan) name for the Sinitic Yogacāra tradition. The Beopsang tradition, the intellectual tradition that promotes the teaching of Consciousness-only (Kr. Yusikjong [Ch. Weishizong] 唯識宗), takes such sutras and commentaries as the *Saṃdhinirmocana-sūtra* (*Jieshenmi jing* 解深密經), the *Vijñaptimātratāsiddhi-śāstra* (*Cheng weishi lun* 成唯識論), and the *Yogacārabhūmi-śāstra* (*Yuga shidi lun* 瑜伽師地論) as their primary texts. According to tradition, it was established by Asaṅga (ca. 300–370) and Vasubandhu (fl. fourth century) in India. In China, after the famous monk-pilgrim Xuanzang 玄奘 (ca. 602–664) studied it with the Indian logician Śīlabhadra (Jiexian 戒賢) during his stay at the great monastic complex of Nālānda and returned to his home country, he transmitted it to his disciple Kuiji 窺基. Because Kuiji was the chief monk at Cien Monastery (慈恩寺), it is also called the Cien tradition (Kr. Jaeunjong 慈恩宗). In Korea, the Silla monk Woncheuk 圓測 (613–696) went to Tang China, and under the direction of Xuanzang he studied the *Vijñapatimātratāsiddhi-śāstra* and the *Yogacārabhūmi-śāstra* and he composed the *Yusik socho* 唯識疏抄 [Excerpts from the Commentary on Consciousness-Only]. During the reign of Silla king Gyeongdeok (r. 742–765), the monk Jinpyo 眞表 (fl. eighth century) engaged in methods for seeking the precepts (*gyebeop* 戒法) and divination methods (*jeomchal beop* 占察法) at Geumsansa 金山寺 Monastery. He transmitted the core teachings of the Beopsang tradition to such disciples as Yeongsim 永深, Bojong 寶宗, and Sinbang 信芳, and the teaching spread to such monasteries as Beopjusa 法住寺 and Donghwasa 桐華寺.

45 Regarding the transferences of the three locations (Kr. *samcheo hoehyang* [Ch. *sanchu huixiang*] 三處迴向), in the more mature Huayan tradition, the transferences of the three locations refer to Chengguan's 澄觀 (738–840) further categorization of the ten transferences of the "Ten Transferences" chapter of the *Avataṃsaka-sūtra* into three more broader groups in his *Huayan jing shu*. (1) The transference of bodhi (Kr. *bori hoehyang* [Ch. *puti huixiang*] 菩提迴向) turns causes toward results, inferiorities toward superiorities, comparative models toward realization. (2) The transference of living beings (Kr. *jungsaeng hoehyang* [Ch. *zhongsheng huixiang*] 衆生迴向) turns self to others, the few toward the many, and practices serving as seeds of the self (Kr. *jain haeng* [Ch. *ziyin xing*] 自因行) toward practices serving as seeds for others (Kr. *tain haeng* [Ch. *tayin xing*] 他因行). (3) The transference of the true limits of reality (Kr. *silje hoehyang* [Ch. *shiji huixiang*] 實際迴向) turns phenomena toward principle, discriminative practices (Kr. *chabyeol haeng* [Ch. *chabie xing*] 差別行) toward perfectly interfused practices (Kr. *wonyung haeng* [Ch. *yuanrong xing*] 圓

融行), and the mundane toward the supramundane, and practices in accordance with principle and phenomena toward practices in which principle is attained. The two categories, the transferences of bodhi and the true limits of reality, thoroughly comprehend each other. See *Dafangguang fo huayan jing shu* 大方廣佛華嚴經疏 26, T 1735.35.694c10–12.

46 The *Awakening of Faith* (*Qixin lun* 起信論), short for the *Awakening of Faith in the Mahayana* (*Dasheng qixin lun* 大乘起信論, T 1666), is a Mahayana treatise attributed to Aśvaghoṣa (Ch. Maming 馬鳴, ca. 100–160 CE) that was translated into Chinese by Paramārtha (Ch. Zhendi 眞諦, 499–569). For the most part, scholars suggest that the treatise was actually written in China for a Chinese audience when Paramārtha was active during the Liang dynasty (502–557). It does not exist in any Sanskrit or Indic manuscript and was apparently completely unknown in India. The *Awakening of Faith* was, along with the *Treatise on the Great Perfection of Wisdom* (*Dazhidu lun* 大智度論, T 1509), one of the most important and influential texts of medieval Sinitic Buddhism. This seminal treatise describes core teachings and approaches of Mahayana thought from both sides, theory and practice, of the meaning of the conditioned arising of the tathagatagarbha and the practices for arousing the mind for both bodhisattvas and ordinary people. It is an important work that brings to conclusion many seminal approaches to Buddhist thought. It describes the dharma approaches of the one mind (Kr. *ilsim* [Ch. *yixin*] 一心), the two approaches (Kr. *imun* [Ch. *ermen*] 二門), the three greatnesses (Kr. *samdae* [Ch. *sanda*] 三大), the four faiths (Kr. *sasin* [Ch. *sixin*] 四信), and the five practices (Kr. *ohaeng* [Ch. *wuxing*] 五行). The concept of the one mind is described as being the mind of living beings by means of the absolute one mind as well as the mind of true thusness (Kr. *jinyeosim* 眞如心) of the tathagatagarbha; all things in the world manifest the dharma approach of true thusness. The treatise says that all living beings constantly reside in original nirvana. For English translations, see Yoshito S. Hakeda, trans., *The Awakening of Faith: Attributed to Aśvaghosha* (New York: Columbia University Press, 1967), and John Jorgensen, Dan Lusthaus, John Makeham, and Mark Strange, eds. and trans., *Treatise on the Awakening of Mahāyāna Faith*, Oxford Chinese Thought (New York: Oxford University Press, 2019).

47 The principle of non-discrimination (Kr. *mubunbyeol ri* [Ch. *wufenbie li*] 無分別理) here seems to refer to non-discriminative wisdom (Kr. *mubunbyeol ji* [Ch. *wufenbie zhi*] 無分別智, Skt. *nirvikalpajñāna*). This is the wisdom that realizes true thusness. Because the shape of true thusness cannot be expressed, verbalized, or discriminated in human words, concepts, or expressions, the possession of

a discriminating mind is incapable of processing the nature of its essence (Kr. *cheseong* 體性). Therefore, we can know it only by means of true wisdom that is stripped of the forms and appearance of all thoughts, discriminations, and conceptualizations. This kind of wisdom is called non-discriminative wisdom.

48 Thusness (Kr. *yeoyeo* [Ch. *ruru*] 如如, Skt. *tathatā*) refers to the original or inherent condition prior to the transformations of life and death. It is the universal, unchanging, original essence of all things in the universe. Thusness is also called true thusness or suchness (Kr. *jinyeo* 眞如), reality as it is (Kr. *yeosil* 如實), the *dharmadhātu* or dharma realm (Kr. *beopgye* 法界), the dharma nature (Kr. *beopseong* 法性), the true limits of reality (Kr. *silje* 實際), the mark of reality (Kr. *silsang* 實相), the tathagatagarbha or embryo of Buddhahood (Kr. *yeoraejang* 如來藏), the dharmakaya or dharma body (Kr. *beopsin* 法身), the body of the purity of self-nature (Kr. *jaseong cheongjeongsin* 自性淸淨身), the one mind (Kr. *ilsim* 一心), the realm of the inconceivable (Kr. *busaui gye* 不思議界), and so forth.

49 Here, the commentary referred to is Zhiyan's *Souxuan ji* because the following material is very similar to an extended passage; see *Souxuan ji* 3, T 1732.35.50b18–c22.

50 Radiance (Kr. *gwangmyeong* [Ch. *guangming*] 光明) is discussed frequently in the last roll of the *Treatise on the Ten Stages*. Cf. *Shidi jing lun* 12, T 1522.26.194b7–195c24.

51 Cf. *Shidi jing lun* 12, T 1522.26.200a3–9.

52 Cf. *Shidi jing lun* 12, T 1522.26.198c13–15.

53 The Bodhisattva Adamantine Storehouse (Kr. Geumgangjang bosal [Ch. Jin'gangzang pusa] 金剛藏菩薩) is one of the primary interlocutors in the *Daśabhūmika-sūtra* and praise for his spiritual attainments is analyzed at the end of the *Treatise on the Ten Stages*. See *Shidi jing lun* 12, T 1522.26.199a20–203b1.

54 Cf. *Shidi jing lun* 5, T 1522.26.157c8–9.

55 There are three theories on the ten entrances (Kr. *sibip seol* 十入說) in Buddhist literature. See *Shidi jing lun* (Skt. *Daśabhūmika-sūtra-śāstra*) 1, T 1522.26.124b19–24; *Dafangguang fo huayan jing* 23, T 278.9.542b22–26; G 8.162c24–163a4; and *Dafangguang fo huayan jing* 34, T 279.10.179a17–20; G 8.634a3–6.

56 The six characteristics (Kr. *yuksang* [Ch. *liuxiang*] 六相) refer to the characteristics of the whole (Kr. *chongsang* 總相, Skt. *sāṅga*) and parts (Kr. *byeolsang* 別相, Skt. *upāṅga*), the characteristics of unity (Kr. *dongsang* 同相, Skt. *salakṣaṇa*) and diversity (Kr. *isang* 異相, Skt. *vilakṣaṇa*), and the

characteristics of entirety (Kr. *seongsang* 成相, Skt. *vivarta*) and its fractions (Kr. *goesang* 壞相, Skt. *saṃvarta*). In the Hwaeom intellectual tradition, the perfect interfusion of the six characteristics (Kr. *yuksang wonyung* 六相圓融) along with the conditioned arising of the ten mysteries (Kr. *siphyeon yeon'gi* 十玄緣起) is deployed as an important expedient means to manifest conditioned arising of the dharma realm (Kr. *beopgye yeon'gi* 法界緣起). Although the scriptural evidence for the theory of the six characteristics is the sutras in the lineage of the *Avataṃsaka-sūtra* and *Daśabhūmika-sūtra*, which is a part of the *Avataṃsaka-sūtra*, only the name appears in such texts. Vasubandhu more clearly described the meaning of the six characteristics in his *Shidi jing lun* 1, T 1522.26.124c3–125a6; G 15.3a22–3c13. While he said that the meaning of the six characteristics is in all ten of the phrases explained in the sutra, the aggregates, bases, and entrances (Kr. *eumgyeip* [Ch. *yinjieru*] 陰界入)—which refer to the five aggregates (skandhas), the eighteen elements (Skt. *dhātu*), and twelve entrances or sense-fields (Skt. *āyantara*), also called the three courses (Kr. *samgwa* [Ch. *sanke*] 三科)—and the phenomena (Kr. *sa* 事) are exempted. Later, although Jingying Huiyuan 淨影慧遠 (523–592) of the *Dilun* school accepted Vasubandhu's theory of the six characteristics, if one follows the characteristics of phenomena, although phenomena are exempted, and if one follows the meaning of essence (Kr. *che'ui* 體義), it is theorized that the approach to the six characteristics is endowed in all phenomenal dharmas and the category of the six characteristics is expanded by means of all dharmas. See *Dasheng yizhang* 3, T 1851.44.524a1–b16. Later, Zhiyan of the Huayan school adopted Jingying Huiyuan's opinion regarding Vasubandhu's theory of the six characteristics. See *Dafangguang fo huayan jing souxuan fenqi tongzhi fanggui* 3A, T 1732.35.66b9–19; G 47.48a15–22. Uisang also explains the meaning of the six characteristics through the simile of the seal-diagram in his *Hwaeom ilseung beopgyedo*. Although it is based on the theories of Vasubandhu, Huiyuan, and Zhiyan, Uisang's view of the six characteristics is unique in its attaching great importance to expedient means that manifest the meaning of the Middle Way that is without distinctions (Kr. *mubunbyeol* 無分別) and non-abiding (Kr. *muju* 無住). See *Hwaeom ilseung beopgyedo*, H 28.2.7c9–10.

57 The six kinds of determination (Kr. *yuk gyeoljeong* [Ch. *liu jueding*] 六決定) may be defined variously. First, they are six kinds of meritorious virtue that a bodhisattva obtains from practicing the six perfections. Second, they are called the six kinds of wholesome determination (Kr. *yukjong seon gyeoljeong* [Ch. *liuzhong shan jueding*] 六種善決定, Skt. *ṣaḍ-vidha-niyati-pāta*). These are six kinds of wholesome determination that bodhisattvas above the first stage realize

by means of holy wisdom: (1) the wholesome determination of observing characteristics (Kr. *gwansang seon gyeoljeong* 觀相善決定), which means that bodhisattvas determine to contemplate the principle of true thusness by means of correct wisdom and it becomes the same as phenomena that are without impurities of the one flavor; (2) the wholesome determination of true reality (Kr. *jinsil seon gyeoljeong* 眞實善決定), which means that bodhisattvas determine to leave behind the error of falling into defilements by means of true wisdom, they realize principle, there is nothing empty; (3) the wholesome determination of superiority (Kr. *seung seon gyeoljeong* 勝善決定), which means that the practice of the bodhisattva is determined to be as large and broad as the dharma realm, it becomes basis of all the buddhas, and it is fully endowed with superior virtue; (4) the wholesome determination of causes (Kr. *in seon gyeoljeong* 因善決定), which means the causes of bodhisattva practice are determined as being fully capable of producing the saintly fruit (Kr. *seonggwa* 聖果) of Buddhahood; (5) the wholesome determination of greatness (Kr. *dae seon gyeoljeong* 大善決定), which means that the bodhisattva's practices that benefit others are determined to cover and protect the world system of all living beings and that they are without limits; (6) the wholesome determination to be neither timid nor weak (Kr. *bulgeobyak seon gyeoljeong* 不怯弱善決定), which means that the fruition virtues realized by bodhisattvas are determined and enter the level of the wisdom of all the buddhas and that the bodhisattvas are fearless. See *Shidi jing lun*, T 1522.26.126c19–127a6; and Zhiyan's *Huayan jing neizhang mendeng za kongmuzhang* 華嚴經內章門等雜孔目章 3, T 1870.45.561b13–c5. Third, they are (1) the certainty of wealth (Kr. *jaeseong gyeoljeong* 財成決定), (2) the certainty of rebirth in honorable families (Kr. *saengseung gyeoljeong* 生勝決定), (3) the certainty of no backsliding to lower conditions (*bultoe gyeoljeong* 不退決定), (4) the certainty of progress in practice (Kr. *suseup gyeoljeong* 修習決定), (5) the certainty of unfailingly good karma (Kr. *jeongeop gyeoljeong* 定業決定), (6) the certainty of effortless abode in truth and wisdom (Kr. *mugongyong gyeoljeong* 無功用決定). See *Dasheng zhuangyan jing lun* 大乘莊嚴經論 12, T 1604.31.652b14–21; and *Quan fa putixin ji* 勸發菩提心集 3, T 1862.45.401a29.

58 The ten categories (*sipgu*[*ui*], Ch. *shigou*[*yi*] 十句[義]) refer to the Chinese translation of the Sanskrit *padārtha* (Kr. *guui* [Ch. *gouyi*] 句義), which refers to the meaning of a word or that which corresponds to the meaning of a word, a head, a subject, a category, or a principle. The ten categories are explained with respect to ten classes or categories of words whose existence is produced and destroyed. The ten categories are reality (Kr. *sil* 實), virtue (Kr. *deok* 德), action

(Kr. *eop* 業), unity (Kr. *dong* 同), diversity (Kr. *i* 異), harmony (Kr. *hwahap* 和合), capability (Kr. *yuneung* 有能), incapability (Kr. *muneung* 無能), all parts (Kr. *gubun* 俱分), and without explanation (Kr. *museol* 無說).

59 *Shizhu jing* 十住經 (Skt. *Daśabhūmika-sūtra*) 1, T 286.10.498a22–23; cf. *Dafangguang fo huayan jing* 23, T 278.9.542b21–22.

60 The ten hindrances (Kr. *sipjang* 十障, also called *sipjungjang* 十重障) are obstacles overcome by bodhisattvas in each stage of the ten bodhisattva stages (Kr. *sipji* 十地). The ten hindrances are: (1) the hindrance of the common illusions of the unenlightened, taking the seeming for real; (2) the hindrance of common unenlightened conduct; (3) the hindrance of dullness; (4) the hindrance of the illusion that things are real and have independent existence; (5) the hindrance of the inferior ideals in Hinayana regarding nirvana; (6) the hindrance of the ordinary ideas of the pure and impure (the hindrance of coarse marks in their active state); (7) the hindrance of the idea of reincarnation (the hindrance of subtle marks in their active state); (8) the hindrance of the continuance of activity even in the formless world; (9) the hindrance of no desire to act for the liberation of others; (10) the hindrance of nonattainment of complete mastery of all things. See *Cheng weishi lun* 成唯識論 9, T 1585.31.52b20–53c26; Digital Dictionary of Buddhism (website), A Charles Muller, "十障," http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=十障.

61 "Understanding and practicing" (Kr. *haehaeng* [Ch. *jiexing*] 解行) is an abbreviation of "the level of understanding and practicing" (Kr. *haehaeng wi* [Ch. *jiexing wei*] 解行位), and is also called "a life of understanding and practicing" (Kr. *haehaeng saeng* [Ch. *jiexing sheng*] 解行生). About "understanding and practicing," Fazang said that continuing after "seeing and hearing," beings of Tuṣita Heaven, and so forth, escape from the evil paths of rebirth, obtain the samadhi on detachment from filth (Kr. *igu sammae* [Ch. *ligou sanmei*] 離垢三昧), and attain the spheres of such things as the non-production of dharmas (Kr. *musaengbeop* [Ch. *wushengfa*] 無生法) of the ten stages and the ten eyes (Kr. *siban* [Ch. *shiyan*] 十眼) and ten ears (Kr. *sibi* [Ch. *shier*] 十耳). Furthermore, the lad Sudhana was fully endowed with all the levels of Samantabhadra in one body in one lifetime on the locations of the spiritual mentors from the level of the ten faiths up to the ten stages. See *Huayan yisheng jiaoyi fenqi zhang* 2, T 1866.45.489c6–11.

62 The four realizations of purity or attainments of purity (Kr. *sa jeungjeong* 四證淨) are practices intended to purify a practitioner's mind by focusing one's mental recollection or mindfulness (Kr. *yeom* 念) on the Buddha (Kr. Bul 佛), the dharma (Kr. *beop* 法), the samgha (Kr. *seung* 僧), and the precepts (Kr. *gye*

戒). See *Apidamo fayunzu lun* 阿毘達磨法蘊足論 2, T 1537.26.460a21 – 22.

63 The ten powers (Kr. *simnyeok* 十力, Skt. *daśabala*) are the ten powers of the Buddha conferring comprehensive knowledge of (1) what is right or wrong in every condition; (2) what is the karma of every being in the past, present, and future; (3) all stages of dhyana liberation and samadhi; (4) the powers and faculties of all beings; (5) the desires, or moral direction of every living being; (6) the actual condition of every individual; (7) the direction and consequence of all dharmas; (8) all causes of mortality and of good and evil in their reality; (9) the end of all beings and nirvana; and (10) the destruction of all illusion of every kind. See *Dazhidu lun* 大智度論 25, T 1509.25. 235c22 – 236a11.

64 *Shidi jing lun* 1, T 1522.26.130a26 – 28.

65 For the list of four fruits that follows, cf. *Shidi jing lun* 3, T 1522.26.143c5 – 7

66 If one follows the reading of the source text and the Otani edition (利 instead of 行), the line would most likely be "the meaning of benefiting self and benefiting [others]."

67 The eighth stage (Kr. *palji* [Ch. *badi*] 八地) is called the "immoveable stage" (Kr. *budongji* [Ch. *budongdi*] 不動地) of the ten stages. If a bodhisattva reaches this stage, he is assured Buddhahood. See *Dafangguang fo huayan jing* 23, T 278.9.542c25 – 543a9 (specifically 542c29).

68 For the image of a drawing of the empty sky (emptiness), see *Baozang lun* 寶藏論 1, T 1857.45.147a24 – 25.

69 "The Practices of the Bodhisattva Samantabhadra" (Puxian pusaxing pin 普賢菩薩行品) is in roll thirty-three in the standard, received recension of the *Avataṃsaka-sūtra* in sixty rolls (T 278).

70 *Dafangguang fo huayan jing* 33, T 278.9.609a22.

71 *Pusa yingluo benye jing* 菩薩瓔珞本業經 [Sutra on the Original Acts That Serve as a Bodhisattva's Adornments] 2, T 1485.24.1018a20 – 21.

72 Fruition virtues, which may also be rendered as "virtues by means of the result" (Kr. *gwadeok* 果德) refer to the powers and abilities, the capacity, obtained as a result of the attainment of advanced stages of bodhisattva practice and Buddhadhood.

73 The three poisons (Kr. *samdok* [Ch. *sandu*] 三毒) or three roots of evil are greed, hatred, and delusion. They are countered and conquered through the practice of the three trainings (Kr. *samhak* [Ch. *sanxue*] 三學) of morality, meditation, and wisdom. *Chang ahan jing* (Skt. *Dīrghāgama*) 8, T 1.1.50a7 – 10.

74 The ten visualizations (Kr. *sipbeon gwan* [Ch. *shifan guan*] 十番觀) are visualizing the twelve links of conditioned arising ten times by means of the method of visualization practiced by bodhisattvas. According to the "Ten Stages"

chapter (Shidi pin 十地品) of the *Avataṃsaka-sūtra* in sixty rolls, bodhisattvas who are practicing are said, with respect to their visualizing the twelve links of conditioned arising ten times by means of the adversatives of resisting and complying (Kr. *yeoksun* [Ch. *nishun*] 逆順), they are said to cultivate the principle of emptiness and save living beings by a great and compassionate mind. See *Dafangguang fo huayan jing* 25, T 278.9.559a24–28; G 8.179b16–19

75 The twelvefold chain of causality, or the twelvefold chain of causes and conditions (Kr. *sibi inyeon* [Ch. *shier yinyuan*] 十二因緣, Skt. *dvādaśāṅgapratītyasamutpāda*), also called the twelvefold chain of conditioned arising (Kr. *sibi yeon'gi* [Ch. *shier yuanqi*] 十二緣起), is a way of classifying transmigration through the cycle of rebirth and death (saṃsara) in twelve steps. Each scriptural treatise describes and explains the twelvefold chain in various ways. According to the *Chang ahan jing*, the twelve links in the chain are as follows: (1) ignorance (Kr. *mumyeong* [Ch. *wuming*] 無明, Skt. *avidyā*), (2) mental formations (Kr. *haeng* [Ch. *xing*] 行, Skt. *saṃskāra*), (3) consciousness (Kr. *sik* [Ch. *shi*] 識, Skt. *vijñāna*), (4) name and form (Kr. *myeongsaek* [Ch. *mingse*] 名色, Skt. *nāmarūpa*), (5) six sense gates (eyes, ears, nose, tongue, body, mind) (Kr. *yukcheo* [Ch. *liuchu*] 六處, Skt. *ṣaḍāyatana*), (6) contact (Kr. *chok* [Ch. *chu*] 觸, Skt. *sparśa*), (7) sensation (Kr. *su* [Ch. *shou*] 受, Skt. *vedanā*), (8) craving, desire, thirst (Kr. *ae* [Ch. *ai*] 愛, Skt. *tṛṣṇā*), (9) attachment (Kr. *chwi* [Ch. *qu*] 取, Skt. *upādāna*), (10) becoming (Kr. *yu* [Ch. *you*] 有, Skt. *bhāva*), (11) birth (Kr. *saeng* [Ch. *sheng*] 生, Skt. *jāti*), and (12) old age, decay, and death (Kr. *nosa* [Ch. *laosi*] 老死, Skt. *jarā-maraṇa*). See *Chang ahan jing* 10, T 1.1.60b8–29; G 17.896c6–897a7.

76 In the sixth stage of the ten stages, the stage that is face-to-face (Kr. *hyeonjeon ji* [Ch. *xianqian di*] 現前地, Skt. *abhimukhī-bhūmi*), it is explained that the three realms—the realm of desire (Kr. *yokgye* [Ch. *yujie*] 欲界), which is governed by desires and passions; the realm of form (Kr. *saekgye* [Ch. *sejie*] 色界), which although it is a physical world is not subject to desires and passions; and the realm of non-form (Kr. *musaekgye* [Ch. *wusejie*] 無色界)—are things created by the mind only. See *Shidi jing lun* (Skt. *Daśabhūmika-sūtra-śāstra*) 8, T 1522.26.169a15; G 15.68a22–23; *Dafangguang fo huayan jing* 25, T 278.9.558c10; G 8.178c24. In the Hwaeom tradition, since this mind is understood as the "clean and pure mind of the self-nature of the tathagatagarbha" (Kr. *yeoraejang jaseong cheongjeongsim* 如來藏自性淸淨心) or the true mind of the mind endowed with virtue that gives rise to the Tathagata nature (Kr. *yeoraeseong gigu deoksim* 如來性起具德心), it is explained with mind-only thought. See *Dafangguang fo huayan jing souxuan fenqi tongzhi*

fanggui 3B, T 1732.35.68b17–21; G 47.45b27–c3.

77 On this see *Dafangguang fo huayan jing souxuan fenqi tongzhi fanggui* 3, T 1732.35.63c12–64b16.

78 The three kinds of existence (Kr. *samyu* 三有) is another name for the three realms of existence (Kr. *samgye* [Ch. *sanjie*] 三界, Skt. *triloka*): the realm of desire, the realm of form, and the realm of non-form. See *Chang ahan jing* 8, T 1.1.50a26–28.

79 The three kinds of emptiness (Kr. *samgong* 三空), also called the three kinds of samadhi (Kr. *sam sammae* 三三昧) and three kinds of liberation (Kr. *sam talhae* 三脫解), refers to the three kinds of methods for loosing oneself from the bands of the defilements and reaching the stage of realization (Kr. *jeungo* 證悟).

80 The "approach of emptiness" (Kr. *gongmun* [Ch. *kongmen*] 空門) is conventionally another name for the Mahayana.

81 With respect to the three kinds of nature (Kr. *samseong* 三性), which is short for the three kinds of self-nature (Kr. *samjong jaseong* [Ch. *sanzhong zixing*] 三種自性), the nature and characteristics (Kr. *seongsang* [Ch. *xingxiang*] 性相) of all things in existence are divided into three: *parikalpitasvabhāva* (Kr. *byeon'gye so jipseong* [Ch. *bianji suo zhixing*] 遍計所執性), the nature that is attached to counting everything as real; *paratantrasvabhāva* (Kr. *uita giseong* [Ch. *yita qixing*] 依他起性), the nature that arises in dependence on other things; and *pariniṣpannasvabhāva* (Kr. *wonseong silseong* [Ch. *yuancheng shixing*] 圓成實性), the nature of reality that is perfect and complete. In Paramārtha's translation of the *Mahāyāna-saṃgraha*, they are individually the nature and characteristics of discrimination (Kr. *bunbyeol seongsang* [Ch. *fenbie xingxiang*] 分別性相), the nature and characteristics of dependence (Kr. *uita seongsang* [Ch. *yita xingxiang*] 依他性相), and the nature and characteristics of true reality (Kr. *jinsil seongsang* [Ch. *zhenshi xingxiang*] 眞實性相). See *She dasheng lun* 攝大乘論 (Skt. *Mahāyāna-saṃgraha*) 1, T 1593.31.118a21–b9. *Parikalpitasvabhāva* refers to the constructed aspect of mind, the way of unenlightened people. In other words, it refers to the misconception or the misapprehension of things that do not really exist for things that really exist. *Paratantrasvabhāva* refers to provisional, impermanent (Kr. *gayu* [Ch. *jiayou*] 假有) dharmas that arise as a result of other causes and conditions. *Pariniṣpannasvabhāva* means true thusness or suchness and is the true nature of the essence of all dharmas that are constantly abiding, everywhere, and covering the three realms of existence. In the *Mahāyāna-saṃgraha*, *paratantrasvabhāva*, the dependent aspect of mind, is explained as all discriminative, subliminal consciousness that becomes the seeds of the *ālayavijñāna* (storehouse consciousness); *parikalpitasvabhāva*,

the constructed aspect of mind, is explained as objects that do not exist and still exist only as consciousness and objects similarly manifest; and *pariniṣpannasvabhāva*, the perfected aspect of mind, is explained as there being absolutely no constructed aspect of mind (characteristics similar to objects) among the constructed aspect of mind. See *She dasheng lun ben* 攝大乘論本 2, T 1594.31.137c27–138a15; G 16.1292c5–1293a2. Zhiyan and Uisang accepted the theory of the three kinds of nature by negotiating the core teachings of the *Dilun* and *Shelun* schools and applying them in the construction of Huayan (Kr. Hwaeom) doctrine. Thereafter, Fazang systematized these as the theory of the unity and diversity of the three kinds of nature (Kr. *Samseong dongi seol* 三性同異說).

82 On the "dependent one mind" (Kr. *uiji ilsim* 依止一心), see *Souxuan ji* 3, T 1732.35.64b16–65a10.

83 On "assisting in the completion of one's own karma" (Kr. *jaeop joseong* 自業助成), see *Souxuan ji* 3, T 1732.35.65a11–26.

84 The nature that is dependent on other things (Kr. *uitaseong* 依他性) is the same as the nature of dependent arising (Kr. *uita giseong* 依他起性), which is the nature of existence that arises from dependence on other things. This is one of the three modes of perceiving existence as articulated in the Yogācāra school. It is also described as "conditioned existence" (Kr. *yeonyu* 緣有).

85 On the visualization not concomitant with abandoning the world (Kr. *bulsang sari gwan* 不相捨離觀), see *Souxuan ji* 3, T 1732.35.65a26–b23.

86 On the two classes of meanings of ignorance, see *Shidi jing lun* 8, T 1522.26.169c19–170a1.

87 On the combined visualization of the three ways (Kr. *samdo seopgwan* 三道攝觀), see *Souxuan ji* 3, T 1732.35.65b23–c19.

88 On the visualization of the three limits of time (Kr. *samje gwan* 三際觀), see *Souxuan ji* 3, T 1732.35.65c19–28. The three limits of time (Kr. *samje* [Ch. *sanji*] 三際, Skt. *trikāṇḍaka*) are the same as the three ages (Kr. *samse* [Ch. *sanshi*] 三世). Since time may be divided into three segments, the past, the present, and the future, the three limits of time refer to the past, the present, and the future. According to tradition, when Uisang's disciple Jitong realized the principle that "the three ages were one instant," he later received the seal-diagram of the dharma realm as a certificate authenticating his transmission in the tradition (Kr. *in'ga* 印可). See *Chongsurok* 1A, H 107.6.782a9–17; G 45.155b11–17; and *Seok Hwaeom jigwijang Wontong cho* 釋華嚴旨歸章圓通鈔 2, H 57.4.139c16–140a1.

89 On the visualization of the three kinds of suffering (Kr. *samgo gwan* 三苦觀), see

Souxuan ji 3, T 1732.35.65c28 – 66a11. The three kinds of suffering (Kr. *samgo* [Ch. *sanku*] 三苦) are (1) the suffering produced by direct causes (Kr. *gogo* [Ch. *kuku*] 苦苦), (2) the suffering by loss or deprivation (Kr. *goego* [Ch. *huaiku*] 壞苦), and (3) the suffering due to the passing or impermanency of all things (Kr. *haenggo* [Ch. *xingku*] 行苦). See *Chang ahan jing* 8, T 1.1.50b12; G 17.882a7 – 8; and for an explanation see *Apidamojushe lun* (Skt. *Abhidharmakośa-bhāṣya*) 9, T 1558.29.114b5 – 23; G 27.614b23 – c21. In the *Avataṃsaka-sūtra*, the three kinds of suffering are put into resonance with the twelvefold chain of causality (or conditioned arising). From ignorance to the six sense gates is suffering due to the passing or impermanency of all things, contact and sensation are suffering produced by direct causes, and the rest are suffering by loss or deprivation. See *Dafangguang fo huayan jing* 25, T 278.559a9 – 12; G 8.179b9 – 12.

90 The six entrances (Kr. *yugip* [Ch. *liuru*] 六入, Skt. *ṣaḍyatana*) refers to the six sense-bases (Kr. *yukgeun* [Ch. *liugen*] 六根) of the eyes, ears, nose, tongue, body, and mind. They are called the six locations (Kr. *yukcheo* [Ch. *liuchu*] 六處) in the *Avataṃsaka-sūtra* in eighty rolls (T 279). As the fifth of the twelve types of conditioned arising, matched with the six sense-objects (Kr. *yukgyeong* [Ch. *liujing*] 六境) these together complete the twelve entrances (Kr. *sibicheo* [Ch. *shierchu*] 十二處, Skt. *dvādaśāyatanāni*). Vasubandhu explains that the six entrances are called by that name after the six sense-bases are produced and until these sense organs, consciousness, and their objects are brought into harmony. See *Apidamojushe lun* 3, T 1558.29.14b4; and roll 9, T 1558.29.48b27 – 28; G 27.472a3, 521c5 – 6.

91 On the visualization of the production of causal conditions (Kr. *inyeonsaeng gwan* 因緣生觀), see *Souxuan ji* 3, T 1732.35.66a17 – c6.

92 On the visualization of the evolution of the production and destruction of causal conditions (Kr. *inyeon saengmyeoljeon gwan* 因緣生滅轉觀), see *Souxuan ji* 3, T 1732.35.66c6 – 67a18.

93 The concept of the three non-natures (Kr. *sammuseong* [Ch. *sanwuxing*] 三無性) reveals the fundamental emptiness of the three natures in a more positive manner. The first, with respect to *parikalpitasvabhāva*, the constructed aspect of mind, is the non-nature of characteristics (Kr. *sang museong* [Ch. *xiang wuxing*] 相無性, Skt. *lakṣaṇaniḥsvabhāva*), which means that because all dharmas are provisional characteristics (Kr. *gasang* [Ch. *jiaxiang*] 假相) that ordinary beings think they are attached to, there are no inherent characteristics to all dharmas and in characteristics there is no self-nature. The second, with respect to *paratantrasvabhāva*, the dependent aspect of mind, is the non-nature of production (Kr. *saeng museong* [Ch. *sheng wuxing*] 生無性, Skt.

utpattiniḥsvabhāva), which means that because all dharmas produced by conditioned arising come into being by means of various conditions and not because of their own power, there is no self-nature in production. The third, with respect to *pariniṣpannasvabhāva*, the perfected aspect of mind, is the non-nature of the victorious meaning (Kr. *seungui museong* [Ch. *shengyi wuxing*] 勝義無性, Skt. *paramārthaniḥsvabhāva*), which means that because all dharmas produced by conditioned arising are devoid of self-nature, this is called the lack of self-nature by the victorious meaning. See *Jieshenmi jing* 解深密經 (Skt. *Saṃdhinirmocana-sūtra*) 2, T 676.16.693c15–697c6; G 10.716c14–722b15.

94 On the visualization of mutual accord without exhaustion (Kr. *susun musoyujin gwan* 隨順無所有盡觀), see *Souxuan ji* 3, T 1732.35.67a18–b20.

Questions and Answers on the *Avataṃsaka-sūtra*

Roll 2

1 [606b5]

Question: What is the meaning of allotting the meaning of the five vehicles in the ten stages?
Answer: Being dependent on the teaching of the three vehicles, it desires to produce faith and understanding. It is because in the positions and stages that have been explained, the ten stages confirm the place of dharma nature. From this standpoint, in the ten stages that manifest the inexhaustibility of the universal dharma, it is fully endowed with all dharmas such as the five vehicles and the three vehicles. It invariably resides in these [ten stages]; hence, they act like this explanation.

2 [606b10]

Question: What are the characteristics of equating [the meaning of the five vehicles in the ten stages] in that way?
Answer: The initial stage is equated to the human vehicle.[1] The second stage is equated to being a god in the desire realms. The third stage is equated to being a god in the upper two realms (form realm and formless realm). Practice in the world is matched in these three stages. What is the reason? In such things as the initial stage, being stages for practicing *dāna* (giving), because they are like a cakravartin king's cultivating giving, [bodhisattvas] practicing such things as precepts in the second stage and absorption in the third stage is similar to [the practices of] all the gods, and because their characteristics are like those worlds, the characteristics are matched to them. Because the characteristics of such things as the factors of enlightenment in the fourth stage and the four truths in the fifth stage are similar to that which is practiced by disciples, the characteristics of these two stages are like [those of] disciples. Because visualization of the twelvefold chain of causality of the sixth stage is similar to the characteristics of causes and conditions that are practiced by solitary buddhas, their characteristics are like [those of] solitary buddhas. Because the ten kinds of expedient

means, such as vows and practices, which are practiced in the seventh stage, are not similar to the characteristics of the two vehicles, they are the Mahayana of the three vehicles. Only in the three stages from and above the eighth stage, because they are devoid of minds focused on exertion, follow the dharma as flowing water, mature in a pure manner, and their roots and practices are fulfilled, are they equated to the level of the one vehicle. If taken from the standpoint of this approach, the causes and results of all the world systems of humans and gods are all in the initial three stages. The methods of practice [leading to] the causes and results which are cultivated in the whole of the two vehicles is all in the three stages four, five, and six. The methods of practice [leading to] the causes and results which are cultivated in the whole of three vehicles is all in the seventh stage. The methods of practice [leading to] the causes and results which are cultivated in the whole of the one vehicle is all in the three stages from eight up. If one takes it according to this approach, [each of the five vehicles] are not mutually intermixed and are assigned their own positions.

3 [606b26]

Question: Since the methods of practice for bodhisattvas in the initial stage are very profound and expansive, they have already realized the principles of the two kinds of no-self.[2] Being endowed with all virtues of benefiting the self and benefiting others, which refer to such phenomena as the four fruits, is like what is clarified in the sutras. How can their characteristics be similar to those of the human [world]? And so on, since the principle of the causes and conditions of the sixth stage is also like that, they are not related [to the characteristics of the causes and conditions of solitary buddhas]. How can it be said to be similar to the characteristics of solitary buddhas?

Answer: In fact, it is so. They are not similar to each other. Nevertheless, all dharmas are fully embraced and exhausted already in these ten stages. As for the methods of giving practiced by humans and such things as

the dhyana-absorption practiced by gods, in what stage should they be? They should precisely be in the initial stage. Because the initial stage is the stage of *dāna* (giving), the giving practiced by humans is here. And so on, because third stage is the stage in which one practices dhyana, the absorption practiced by gods, precisely, is here. And so on, the sixth stage is also like that. In what stage is the dharma of the twelvefold chain of causality cultivated and clarified by solitary buddhas located? It is precisely in the sixth stage because the sixth stage is the stage in which the visualization of the causes and conditions is cultivated.

4 [606c7]

Question: If the methods of practices by that person are at that stage, this is precisely in the human [world system] of the initial stage. And so on, [the practices of the] sixth stage are [those of] solitary buddhas. Why are the characteristics the same as the human [world system], and so on the characteristics the same as solitary buddhas?

Answer: If taken from the standpoint of the existence of those dharmas, it precisely can be this. Nevertheless, since the ten stages are what bodhisattva practices straightway arouse, they merely explain bodhisattva practices according to the ten stages. If the dharmas practiced by bodhisattvas are addressed from the standpoint of the subject and object of [spiritual] transformation, bodhisattvas of the initial stage cultivate the practice of giving; hence, they are able to transform people by causing them to cultivate giving. And so on, bodhisattvas of the sixth stage cultivate the practices of causes and conditions; hence, they are able to transform people of [the quality of] solitary buddhas by causing them to cultivate the dharma of causes and conditions. In this manner, in accordance with practices able to be cultivated by oneself they are able to transform others by causing them to cultivate. Because such people who are transformed are embraced in those stages in accordance to the people who are able to transform [others], we can also say that their characteristics are similar.

5 [606c16]

Question: If that is so, are the living beings who are transformed by buddhas precisely in the stage of Buddhahood?
Answer: This also can be said to be so. For this reason, from the perspective of the Buddha, all things are invariably buddha. Other meanings can be conceptualized.

6 [606c19]

Question: In the three vehicles, the ten stages of the bodhisattva gradually arrive at the stage of Buddhahood, which straightway is the ultimate end. In the one vehicle, [after] the initial arousal of the *bodhicitta* and seeing and hearing [the truth], one arrives at [the stage of the Bodhisattva] Samantabhadra, which straightway is the ultimate end. How can we say that the causes and results of the three vehicles are all in the seventh stage, and the causes and results of the one vehicle are only in the eighth stage and above?
Answer: In fact, it is so. Nevertheless, that approach is not like that. Because this is only from the perspective of the ten stages and accords with the meaning of the five vehicles, it functions like this explanation.

7 [606c24]

Question: Matching the five vehicles from the standpoint of the ten stages is [like] seeking to manifest that all dharmas reside in the essence of self-realization. How are they only matched to the five vehicles and not matched to such things as the three unwholesome paths of rebirth (beasts, hungry ghosts, denizens of hell)?
Answer: From the standpoint of reality, all reside in the ten stages. Nevertheless, moreover, they are merely matched to places where [living beings] may elect to practice.

8 [606c28]

Question: If that is so, in what stage are [such things as the three unwholesome paths of rebirth]?
Answer: Passages manifesting [such views] in writings do not exist. From the standpoint of the reality of the meaning, all exist similarly from the initial stage to the tenth stage. If they are differentiated, we can also say they existed below the initial stage.

9 [607a2]

Question: If that is so, how are such things as humans and gods only in the initial three stages?
Answer: From the standpoint of reality, all are in all stages. How could they not be anywhere? Nevertheless, they are only matched to places that manifest practices performed by bodhisattvas.

10 [607a5]

Question: Above it was explained that according to the subject of [spiritual] transformation, the object of [spiritual] transformation embraces [the stage] its characteristics fall under. At that moment, bodhisattvas of the initial stage transform people [in the human world system] and do not transform other people. And so on, bodhisattvas of the eighth stage and above only transform living beings of the one vehicle. Can they not transform humans and gods of the three vehicles?
Answer: This follows characteristics and matches positions and practices; hence, it functions like this explanation. How could it only be so? From the standpoint of reality, it follows the dharma approach which was obtained and, following people who have not yet obtained, all are able to be transformed and liberated.

11 [607a10]

Question: The passage on the seventh stage [in the *Avataṃsaka-sūtra*] says: When one arrives at the seventh stage, one straightway exceeds people of the two vehicles. When the Bodhisattva Liberation Moon "[obtained] the initial stage, he had already exceeded the two vehicles. On what ground here did he straightway exceed it?" [The Bodhisattva] Adamantine Storehouse replied, "Passing over the initial stage one crosses over having laid hold of the great dharma. It is not [the result] of one's own wisdom and practice. In fact, true practice here straightway exceeds [other approaches to practice]. It may be compared to when an heir apparent is first born into the royal family: his instantly exceeding the great ministers is because his caste is noble. Nevertheless, in all things he does not exceed them all. After learning, he straightway exceeds them."[3] This kind of meaning is explained from the standpoint of what kind of meaning?

Answer: There is profound significance here. That is to say, it already says that having laid hold of the great dharma, he excels, and it is not [the result] of his own wisdom and practice. This is precisely the initial [arousal] of the aspiration [to enlightenment] of the ten faiths,[4] which precisely is an explanation of the meaning of the initial stage. It is not an explanation that the position aligns with the initial stage from the standpoint of the true practice.

12 [607a19]

Question: How is the initial arousal of the aspiration to enlightenment of the ten faiths precisely the initial stage?

Answer: Already in the realization of the initial stage, because [one] establishes the ten entrances and manifests them by means of the six characteristics, it can precisely be known that the initial stage is precisely arousing the *bodhicitta* at the outset of the faiths. Merely, in the approach in which the faiths and the understandings are produced,

the faiths, understandings, practices, transferences, ten stages, and stages of Buddhahood are established. If one is a person who hears this teaching and practices it, practices must be cultivated side by side. That is to say, when one cultivates the faiths, without the understandings, how can one have faith? In addition, without the practices, how can one have faith? Without the transferences, where is their faith being directed? Also, without realizing the essence, what is believed? Hence, obtaining practices must be cultivated side by side. If practices have already [been cultivated] side by side, then one's faith is full precisely because one's understanding is full. For this reason, when each and every position is full, the achievement of Buddhahood is manifest. If taken from the standpoint of this approach, when one arrives at the seventh stage, straightway, the practices really transcending the stages of the two vehicles are precisely the meaning of arriving at the seventh stage among [the positions of] the ten faiths, the ten understandings, the ten practices, the ten transferences, the ten stages. This is explained from the standpoint of the limits of the position of being focused on exertion and not being focused on exertion, and is not an extreme location of real practice. If extreme locations are arranged in a row by position, arriving at the fruit of Buddhahood is straightway an extreme. If taken from the perspective of the position of realization (awakening), the initial stage among these is an extreme. From the standpoint of obtaining dharma approaches, the outset of the understandings is an extreme. From the standpoint of the fulfillment of the practices, the end of the faiths is an extreme. From the standpoint of the true practice of the universal dharma, each and every position is an extreme and every dharma approach is an extreme. Just like when the lad Sudhana was first practicing under Mañjuśrī amid hearing, understanding, and realizing, and arrived at the position of Samantabhadra passing through immeasurable kalpas, he met spiritual mentors numbering as minute particles of dust, and he obtained dharma approaches numbering as minute particles of dust, but he did not exceed one moment of time beyond the second seven-day period. You should consider this kind of meaning.

13 [607b6]

Question: I do not understand such things as these ten stages. What is the significance of explaining [them in that way]?
Answer: Those who practice on the basis of the positions of the three vehicles aspire to bring their [wholesome] roots to maturity and aspire to enter into the universal dharma of the one vehicle; hence, it is explained like this.

14 [607b9]

Question: Are the three positions[5] of seeing and hearing, and so forth, the correct position of the universal dharma, or not?
Answer: It is not. Merely, it is only explained like this following the positions of the three vehicles. If the correct position of the universal dharma is precisely no position, it is invariably a position. The dharma approaches of all the six paths of rebirth and all the dharma realms of the three realms of existence are all invariably positions of the universal dharma. Furthermore, one position is all positions, and all positions are one position. Just like the dharma approach of positions, all dharma approaches of such things as practices, teachings, and meanings are also just so. It can be conceptualized [accordingly].

15 [607b14]

Question: If that is so, what can we consider as the beginning in the universal dharma?
Answer: The obtaining of a dharma approach can be considered as a beginning. This beginning is precisely a beginning that is indiscriminate from an end.

16 [607b16]

Question: Is the meaning of conferring an office clarified in the part on receiving a position a true practice by a practitioner of the three vehicles? Is it not a characteristic of the position received by true practice by a practitioner of the one vehicle?
Answer: It is not precisely a true practice of practitioners of the three vehicles, and it is not a true practice of practitioners of the one vehicle. It is merely, based on the characteristics of the position of the three vehicles, something that manifests the meaning of receiving a position at the crown of the inexhaustible ten stages of the one vehicle. This is precisely embraced in the characteristic of the teaching of commonality.

17 [607b21]

Question: If it has already been said that one relies on the positions and stages of the three vehicles, how can it not be the practices and characteristics of the three vehicles that are relied on?
Answer: It has already been said that one relies on the positions of the three vehicles and manifests the meaning of the one vehicle. Hence, it is precisely not a practice and characteristic of one's own position on the three vehicles. The reason why we know that receiving an office in the three vehicles is only receiving the Āgamas is because they are not endowed with teachings and meanings and principle and phenomena. What is manifest in this place is because it is fully endowed with the dharma approaches of such thing as teachings and meanings and principle and phenomena.

18 [607b26]

Question: If that is so, it can be the correct receiving of an office in the one vehicle. How can it not be a true practice of the one vehicle?

Answer: With respect to true practices of the one vehicle, being as the Bodhisattva Samantabhadra before the ten buddhas, if it is said to be a position, it is invariably a position. If it is said to be a practice, it is invariably a practice. In all the dharma approaches of the dharma realm of emptiness, it is brought about like a dharma, and that is all. How is it merely a classification that is manifested in this place? For this reason, in comparing the divine power of bodhisattvas in the latter passages [of the *Avataṃsaka-sūtra*] that responds to the divine power of the Buddha, [speaking of] such things as the lumps of earth of the whole earth and the few lands in the four realms, it functions like this comparison because it exposes the inexhaustible limits of the ten stages. More precisely, we can know that it is not that which manifests the true practices of the one vehicle like this. Nevertheless, because places without limits cannot be manifest and explained, based on this classification, they manifest those characteristics of the crown of the inexhaustible ten stages.

19 [607c6]

Question: What are the full characteristics of the inexhaustible ten stages?

Answer: Just like what is manifest in the [part on] the Spiritual Mentor Samantabhadra in the latter [part of the *Avataṃsaka-sūtra*], [with respect to] all the minute particles of dust in the world systems of the ten directions, in every minute particle of dust there is a great assembly of all the buddhas. In those [assemblies], all the buddhas lead all manner of great throngs [of believers] and preach the dharma. In the presence of all those buddhas, every one, the Bodhisattva Samantabhadra is there, and receives phenomena of such things as emitting light by each and every one of all those buddhas. In each and every minute particle of dust, these kinds of phenomena [are produced]. This, being a fully complete characteristic of the inexhaustible ten stages, in its extensiveness is like the capacity of the dharma realm and is like the

realm of empty space. In the ten periods of time and the nine periods of time there is nowhere that it does not reach. Now, in this place (the "Ten Stages" chapter of the *Avataṃsaka-sūtra*), because one aspires to manifest those characteristics, one relies on the samadhi on abandoning defilement (*igu sammae* 離垢三昧) and manifests such phenomena as emitting light in the ten locations in which one manifests such things as a great lotus flower endowed with a retinue of flowers. If one takes the characteristic manifested here and compares it to the characteristic [manifested] there, since it is like a lump of earth of the whole earth of the world systems of the ten directions, they cannot be compared. It is not dividing a dharma (element of reality), comparing it, and manifesting the superiority of its [causal] conditions. Furthermore, by means of the phenomena of this comparison, we can know that it is not [the principle of] the characteristic of equal enlightenment and sublime enlightenment, which are clarified in the teachings of the three vehicles. The reason why we know is that with respect to the equal enlightenment and sublime enlightenment, which are clarified in the teachings of the three vehicles, all phenomena such as being fully traced back and cut off are all identical. Merely the self-existence of brightness and darkness is different. How is it that just like this such things as the [bigness and smallness of] land on the great earth can be compared? The differences in teachings are just like this. It can be conceptualized [accordingly].

20 [607c21]

Question: In the passage on the superiority of non-abiding practices clarified in [the section on] the fifth stage [in the *Avataṃsaka-sūtra*], ten kinds of four truths [are mentioned]. What is their meaning?
Answer: With respect to the ten kinds of four truths, it is precisely that bodhisattvas of the fifth stage know that all dharmas in a dharma realm exhaustively; nevertheless, because they are not able to manifest separately dharmas which are known accordingly, they collectively cite

pollution and purity, causes and results, and nature and characteristics of the four truths in order to manifest the dharmas known by bodhisattvas. Hence, the treatises say: "Wisdom centered on known dharmas is clean, pure, and superior." What is the meaning? That is to say, in the initial [teaching], the four noble truths are precisely the differentiation of real dharmas. That is to say, the four truths are real dharmas. The unconditioned four truths, from the standpoint of the meaning of the final teaching, are precisely the reality of the nature of pure causes and results in the nature of the Tathagata. If, in the one vehicle, as the four noble truths in the dharma nature of unhindered conditioned arising, the true meaning of [that kind of] truth is the four noble truths. More precisely, they are the inexhaustible four truths. These kinds of inexhaustible four truths, however, on the whole relying on their full numbers, manifest ten truths. This is because they aspire to manifest immeasurability. With respect to these ten truths, the first is conventional truth; that is to say, precisely the meaning of all distinction of dharmas of the four truths is conventional truth. The second is the truth of the first meaning; which is precisely that the principle of the emptiness of the four truths is the truth of the first meaning. The third is the truth of characteristics. Because the former two truths are conditioned (*yu* 有) and unconditioned (*mu* 無), they are two truths, people precisely consider them to be two dharmas. Hence, the characteristic of the self of the Middle Way, which is neither conditioned nor unconditioned, is called the truth of characteristics. As for the fourth, the truth of distinction, if the Middle Way that is neither conditioned nor unconditioned is called the truth of characteristics, because people merely consider it to be a dharma, the indestructibility of dharmas distinguished as conditioned and unconditioned are the Middle Way. Because it is not said that abandoning the two dharmas of the conditioned and unconditioned that straightway it is the Middle Way, [it is regarded] as the truth of distinction, which does not destroy the conditioned and unconditioned. As for the fifth, the truth that explains completion, if dharmas distinguished as conditioned and unconditioned are the truth of distinction, and moreover, because

people do not know the meaning of collecting these conditioned and unconditioned dharmas by conditions, all causes and conditions, such as the aggregates, entrances, and bases,[6] being established temporally, conditioned [existence] is not true conditioned [existence] is called the explained truth. The sixth, the truth of phenomena, is being thoroughly confused about the four truths and bringing about suffering [among the four truths] is called the truth of phenomena. The seventh, the truth of production, is being thoroughly confused about the four truths and making attachments (the cause of suffering) and is regarded as the truth of production. The eighth, the truth of non-production, is thoroughly understanding the four truths and entering quiescence, which is called the truth of non-production because suffering and attachment originally are not produced. The ninth, the truth of entering the Way to enlightenment, is thoroughly understanding the four truths and practices leading toward entering quiescence are considered as the truth of entering the Way to enlightenment. These four truths (the preceding truths six through nine) are not the four truths of conditioned [existence]. They are precisely the truths of phenomena. The tenth, the truth of bodhisattva stages and the Tathagata stage, are precisely the causes and results of the Mahayana, which are the true characteristics of the conditioned arising of the preceding four truths. This meaning is the tenth truth.

These ten truths manifest dharmas that are known by bodhisattvas themselves, and yet because they are difficult to manifest, they are manifest depending on causal conditions which spiritually transform [beings]. The preceding nine among these are for living beings able to be spiritually transformed by means of the Hinayana. The last one is for living beings who are able to be spiritually transformed by means of the Mahayana. The Hinayana spoken of here is not merely the Hinayana of the immature dharma. Even though it is in the Mahayana, those practitioners who accord with the teachings are said to be the Hinayana. That is to say, it is such things as cultivating practices of the teachings prior to the stages. The [*Daśabhūmika-sūtra*]-*śāstra* already says: "For the sake of living beings whose roots are not yet mature, [the Buddha]

expounds the conventional truth. That is to say, because such beings as proponents of the Hinayana of the immature dharma and living beings prior to the ten faiths do not understand, [the Buddha] explains such things as phenomenal dharmas in accordance with their thoughts and they aspire to make their roots mature. [The Buddha] explains the truth of the first meaning in order to spiritually transform living beings whose roots are already mature. Because they have obtained and heard the principle that all dharmas are empty, they explain the truth of characteristics for the sake of living beings who understand the profound dharma. That is to say, although they have heard of the conditioned [nature] and emptiness of the conventional [truth] and absolute [truth] previously, and furthermore, with respect to those that do not understand it, whether the absolute and conventional are different dharmas or whether they are one dharma, they are precisely confused whether the conditioned is precisely unconditioned, whether the unconditioned is precisely conditioned, whether the conditioned and unconditioned are the profound principle of non-duality. Hence, he explains that the four truths of the characteristic of the self of the Middle Way, which are neither conditioned nor unconditioned, cause them to enter the profound principle of the Middle Way. He explains the truth of distinction for the sake of living beings who understand erroneously. That is to say, having heard the truths of the characteristic of the self of the Middle Way, which was explained previously as being neither conditioned nor unconditioned, they precisely reckon that the true Way to enlightenment is one dharma. Hence, for their sake he explains the difference between conditioned and unconditioned, manifest the profound dharma, and cause them to enter into the conditioned and unconditioned that are non-pervasive. That is to say, the unconditioned precisely is the conditioned, and the conditioned is precisely the unconditioned. Because the conditioned is precisely the unconditioned, it is not unconditioned. And because the unconditioned is precisely conditioned, it is not conditioned. Because it is not conditioned it precisely is unconditioned. Because it is not unconditioned it precisely is conditioned. Since it does not destroy

being neither conditioned nor unconditioned, it does not destroy conditioned and unconditioned dharmas. Hence, since they are always conditioned and unconditioned, conditioned and unconditioned are not different. They are not different, and yet they are not one [and the same]. For this reason, being able to enter into the conditioned and unconditioned that are non-pervasive is taken to be the truth of distinction. This distinction is precisely non-differentiated distinction. Because [this is done] to spiritual transform living beings who have abandoned thought, it is explained as the principle of the truth that explains completion. Furthermore, since there are living beings that do not know the meaning that all dharmas are the accumulation and completion of causes and conditions, for their sake he explains such things as the meaning of the mutual support of all causes and conditions, such as the aggregates, bases, and entrances. The next four truths are explained for the sake of living beings who possess correct views. Because it is the principle of the causes and results of entering into the four truths, it explains the truth of the final one for the sake of living beings who can be spiritually transformed by the Mahayana. More precisely, this causes them to enter into the principle and phenomena of causes and conditions in which conditioned arising is non-differentiated and complete the causes and results of the Mahayana. The causes and results [of the Mahayana] are precisely bodhisattvahood and Buddahood. Thus, the dharma of principle is differentiated and explains the ten truths following living beings that have been spiritually transformed. Thus, in these ten kinds of four truths, "[bodhisattvas] commonly practice the one vehicle, the three vehicles, and the Hinayana."[7] A more expansive explanation is found in the [*Daśabhūmika-sūtra*]-*śāstra*.

21 [608b18]

With respect to the ten acquiescences, the inner comprehension of the function of principle in the ten stages is called "acquiescence." What are

the ten? First is the acquiescence of believing and following the sound [preaching of the dharma]; second is the acquiescence of obedience; and third is the acquiescence to the non-production. These three are acquiescence to explanations of the dharma. Fourth is illusion-like acquiescence; fifth is mirage-like acquiescence; sixth is dream-like acquiescence; seventh is echo-like acquiescence; eighth is lightning-like acquiescence; ninth is transformation-like acquiescence; and tenth is emptiness-like acquiescence. The latter seven are acquiescences explained by means of metaphors. If we classify these ten from the standpoint of their positions [associated with the ten stages of the bodhisattva], acquiescence of believing and following the sound applies to the first three stages. Acquiescence to obedience applies to the fourth, fifth, and sixth stages. Acquiescence to the non-production applies to the seventh and eighth stages. The latter seven acquiescences apply to the ninth stage and above. If they are classified from the standpoint of the three kinds of knowledge, the two acquiescences of [believing and following] the sound and obedience are the knowledge of applied practice. The acquiescence of non-production is the knowledge of the true essence. The latter seven [acquiescences] are knowledge acquired subsequently. If these ten acquiescences are conceptualized from the standpoint of the reality of practice, all of them are found in each and every stage.

Question: What are the practical characteristics of these ten acquiescences?

Answer: Hearing the extremely profound dharma and being neither surprised nor afraid, and believing and following [it] with a sincere mind is called the acquiescence of believing and following the sound [preaching of the dharma]. Being able to follow the production of the principle of the non-production of reality, produces certain transmission of the dharma; and yet when it is not yet complete, it is the acquiescence of obedience. Having already attained realization and comprehension and having no time where one is unable to reach is acquiescence to the non-production.

The latter seven acquiescences, in turn, drive away a doubting

mind and are established. That is to say, if one doubtingly says: "If all things are non-produced, how do we see that they exist in the present?" The response to this doubt is "They are like illusions." All dharmas like illusions are non-produced. Real dharmas cannot be obtained, and yet we can see that they exist in the present. We can know that all dharmas are just like this. Furthermore, if one doubtingly says: "Dharmas like illusions are unable to produce auditory consciousness, what are mundane dharmas?" The response to this doubt is "It is like a mirage." Mirages, all of them, are without water, and yet they are able to produce the desire to drink water. All dharmas are also just so. Furthermore, if one doubtingly says: "Dharmas like mirages are unable to perceive things, but mundane dharmas are able to perceive things. Why then do [mundane dharmas] not exist?" The response to this doubt is "They are like dreams." Dharmas like dreams, all of them, do not exist, and yet in a dream we are able to perceive all of them. Mundane dharmas are also like this. In reality, they do not exist, and yet because they are dreams consisting of deluded conceptualizations, they are perceived. Furthermore, if one doubtingly says: "When one wakes up from dharmas like dreams, all of them do not exist; but mundane dharmas are not so. When one wakes up, they exist. How can you say they do not exist?" The response to this doubt is "They are like echoes." Dharmas like echoes, all of them, are things that cannot be captured, and yet they still can be heard in the present. Mundane dharmas are also just so. All of them cannot be captured, and yet they exist in the present due to causes and conditions. Furthermore, if one doubtingly says: "Dharmas like echoes, all of the them, have no benefit for the people in front of them, mundane dharmas are not so. People, in reality, are able to benefit [from them]. How can they be said to be like echoes?" The response to this doubt is "They are like lightning." Lightning is something that cannot be captured, and yet it is able to illuminate things and cause people to obtain benefits. Mundane dharmas are also just so. They do not exist, and yet they are able to benefit. Furthermore, if one doubtingly says: "Lightning possesses the function of illumination, and so is it precisely a real dharma?" The response to this doubt is "It

is like a transformation [phenomena]." Dharmas like transformations possess functions, and yet they are not real. Mundane dharmas are also just so. How could they be real? Furthermore, if one doubtingly says: "All dharmas have no creator. Who is able to create these?" The response to this doubt is "They are like empty space." [Empty space] is able to transform all dharmas of form (material existence), and yet the essence of emptiness is unobtainable. All dharmas are also just so. The essence of reality is empty and unobtainable, and yet because there is nothing it does not do, it is like empty space. Bodhisattvas, just like this, obtain such things as acquiescence to the non-production. Hence, their bodies are like illusions and go so far as being like empty space. They neither exist nor do not exist, and yet they constantly abide in the true characteristics of the Middle Way. Because [bodhisattvas] are not bound by causal conditions and render compassion [to living beings], they do not abandon the cycle of rebirth and death, they do not abide in quiescence, constantly cultivate the Buddhadharma, and benefit living beings. This is precisely what is meant by bodhisattvas of the ten stages exercising the virtuous function of the mind.

22 [608c25]

Question: What is the difference between the conditioned arising of the three vehicles and the conditioned arising of the one vehicle?
Answer: With respect to the conditioned arising of the three vehicles, it exists if conditions are accumulated, and it does not exist if conditions are dispersed. The conditioned arising of the one vehicle is precisely not so. It does not exist when conditions are combined, and it is not devoid of existence when conditions are dispersed.

23 [608c28]

Question: If the dharma of the conditioned arising of the one vehicle

does not exist if conditions are accumulated and is not devoid of existence when conditions are dispersed, how is it that conditions are combined or dispersed?

Answer: Even though dharmas are devoid of increase or decrease, they are explained as following location (*cheo* 處). Hence, they are not empty words without benefit. To people who do not know that conditions are combined, they precisely say that "conditions are accumulated" for their sake. To people who do now know that conditions are dispersed, they precisely say that conditions are dispersed for their sake. To people who understand by means of the approach [teaching] of dispersion, they precisely say they are dispersed, and yet they are not dispersed in a straightforward manner. Because there is not time they have not been dispersed from antiquity, to people who understanding in terms of the approach [teaching] of combination, they are precisely said to be combined, and yet they are not combined in a straightforward manner. This is because there is no time that they have not been combined from antiquity.

24 [609a6]

Question: If that is so, from ancient times have they assuredly been devoid of combination and dispersion?

Answer: It is not so. If they assuredly have been devoid of combination and dispersion, how are we able to say in a straightforward manner that they are either combined or dispersed?

25 [609a8]

Question: If that is so, with respect to dharmas, too, do they exist if conditions are combined, and do they not exist if conditions are dispersed?

Answer: They can both exist and not exist following conditions. Even

though they are said to exist or to not exist, they are already said to follow conditions; hence, precisely, it can be known that existence is not assuredly existence and non-existence is not assuredly non-existence. Hence, precisely it can be known that neither existence nor non-existence is assuredly existence and non-existence. Because they neither exist nor do not exist, they neither increase nor decrease when they follow conditions. Because neither existence nor non-existence is assuredly existence and non-existence, they precisely neither exist nor do not exist when following conditions. Just like this, because all meanings are able to be expressed following conditions, they are invariably appropriate and also not appropriate. Because they are not appropriate, they are precisely do not have their own place. Because they do not have their own place, they do not have an in[appropriate] place. The dharma of the conditioned arising of the one vehicle is not that to which calculating discriminating sentience reaches. Even though it is not that to which calculating discriminating sentience reaches, it does not need to search far. If one returns to [calculating] discriminating sentience, it is precisely this.

26 [609a16]

Question: Saying that one returned to [calculating] discriminating sentience, one does not know the expedient means. What does this mean?

Answer: Even though expedient means are immeasurable, in speaking of their essentials, according with the places that are seen, precisely, non-attachment to mind is this. According with dharmas that are heard, and not grasping as one hears is precisely being able to understand that which is the cause. Furthermore, it is precisely understanding the true nature of dharmas.

27 [609a20]

Question: Even though it is described in this way, we do not know the reason why.
Answer: In general, the arousal of words on the teaching of the saints (bodhisattvas) is all on the basis of capacities and conditions. That is to say, since the teaching is a medicine, it is able to cure the ailments of living beings. If it cures by means of production, then it does it by means of production. If it can cure by means of non-production, then it does it by means of non-production. If dharmas are empty and are either produced or not produced, it regards production as right and non-production as wrong. [Otherwise,] if it regards non-production as right, it then precisely regards production as wrong. Because its dharmas do not exist in either non-production or production, it precisely is able to cure ailments without hindrance by means of production and non-production.

28 [609a26]

Question: With respect to that dharma, does it exist or not since it does not apply to dharmas that are either produced or not produced?
Answer: It does not. If it existed since it does not apply to dharmas that are either produced or not produced, how would it be able to cure ailments by means of production and non-production? If it did not exist since it does not apply to dharmas that are either produced or not produced, it would then be able to cure ailments by means of production and non-production.

29 [609b1]

Question: We do not know the location that was cured. Is it precisely an ailment that living beings do not understand is non-produced? Or

do they not know that this ailment is independent of location?
Answer: If it applies to a non-understood ailment, it cannot be cured. Because it is already an ailment, it is furthermore not already a location independent of understanding. This is because it is not already an ailment. Merely this is caused to produce a location that is understood by means of a mind that is not understood, because it is called the basis for curing the ailment. Because it is regarded as the basis for curing the ailment, the medicine of the teaching of the saints (bodhisattvas) is aroused (produced). For this reason, we merely say that the teaching resides in the basis of capacities and conditions and does not reside in the dharma.

30 [609b7]

Question: What is that which is done by that dharma?
Answer: This is precisely the true nature of all dharmas and the Way of the non-abiding origin. Because it is the non-abiding origin, it is precisely a dharma that cannot be bound. Because it is a dharma that cannot be bound, it precisely does not possess the characteristic of discrimination. Because it does not possess the characteristic of discrimination, it precisely is not a place where the mind can go. It is merely a sphere of realized (awakened) people and is not something the people who are not yet realized (awakened) know. This is called the true characteristic of dharmas. All dharmas are invariably so. The place is the sphere of the ten buddhas and Samantabhadra.

31 [609b12]

Question: With respect to the sphere of Samantabhadra, Samantabhadra, precisely, by means of the approach of adapting to one's capacities [seizing an opportunity], is devoid of incompletely manifesting by one's capacities. If that is so, also, can the true characteristic of all

dharmas precisely be the sphere of other people?
Answer: It can also be so. Samantabhadra is like dharmas that have been obtained by themselves. It is because he is devoid of incompletely manifesting by capacities and conditions. The sutras say: "In the correct meaning, one arranges words that follow their meaning, and in correct explanations, one arranges meanings that follow their words." That is to say, it is that meaning.

32 [609b17]

Question: I do not know. What does it mean?
Answer: Speaking of the correct meaning, it is the meaning of the one vehicle. As for the correct explanation, it is the meaning of the three vehicles. In the meaning of the three vehicles, because it is posited following discriminating sentience, its meaning merely resides in the words. Because the words embrace meaning, meaning precisely exists in the words. In the one vehicle, because words precisely are words of meaning, there are no words that are not words of meaning. Because meaning precisely is the meaning of words, there is no meaning that is not the meaning of words. Because words are precisely meaning, with respect to meaning, there are no words they do not reach. With respect to meaning, because meaning is precisely words, with respect to words, there is no meaning it does not reach. Words of meaning and the meaning of words are unimpeded and self-existing. Because they perfectly interfused and unimpeded, thus, their conditioned arising is non-abiding. If caused to reside in a manifest explanation, although it is explained all day, it is not having an explanation, because not having an explanation, is an explanation undifferentiated from not being explained. Because explanations are already just so, one who is able to hear is also just so. The hearing of one is the hearing of all. If can be comprehended if one thinks about it.

33 [609b27]

Question: If it is mutually equivalent like this, with respect to one who hears, the hearing of one is the hearing of all, and the hearing of all is the hearing of one. If the dharma of the three vehicles exists merely in the words, then is there no meaning that is clearly explained?
Answer: It is not that there is no meaning that is clearly explained. Nevertheless, its meaning is merely in the classification of words, which is the dharma approach of the one characteristic. That is to say, existence merely is exhausted in existing and is not non-existence. Non-existence is precisely exhausted in non-existence and is not the meaning of existence. Just like this is the dharma approach of the one characteristic. Even though the two truths of existence and non-existence share mutual identity and mutual interfusion, because they are not precisely mutually perfectly interfused and self-existing from the perspective of their phenomenal dharmas, hence, the classifications of words and meaning, and what clearly explains and what is clearly explained are not compounded. If in the perspective of the correct meaning of the one vehicle, it is precisely not like this. Because it follows that raising one dharma one completely embraces all, [one is] self-existing in identity (mutual identity) and being in the midst of [mutual interpenetration]. One can think [accordingly].

34 [609c7]

Question: If that is so, the dharma of the one vehicle can merely be exhaustively explained in words. Why is it said that the limits of conditioned arising cannot be explained and merely a realized person (awakened person) can be known?
Answer: This is your view only. It is because you merely see that because dharmas are exhausted in words (i.e. dharmas can be fully manifested in words), one gives rise to this kind of question. Those dharmas have no place where they reside. How is it merely the hearing of existing words?

The place where they are heard causes their existence to be heard. In a place where they are unable to be heard, their existence would not be heard. In words there is no ruining and in dharmas there is exhausting, hence, it causes only the one who is realized (awakened) to know them.

35 [609c13]

Question: The causes and results of "conditioned (deliberate) cultivation" (*yeonsu* 緣修) are clarified in "The Names of the Tathagata" chapter to the "Meritorious Virtues of Emanating from the Buddha's Lesser Characteristics" chapter of this [*Avataṃsaka*]-*sūtra*, and the causes and results of "unconditioned arising of the Buddha nature" (*seonggi* 性起) is clarified in the two chapters "The Practices of the Bodhisattva Samatabhadra" and "Arousing of the Primal Nature of the Tathagata Jewel King." I do not know. What are the causes and results of conditioned cultivation and what are the causes and results of the unconditioned arising of the Buddha nature?

Answer: Cultivating spiritual practices which produce manifest meaning following the conditions of the expedient of the three wisdoms,[8] such as permeation by hearing, are called the causes and results of conditioned cultivation. More precisely, the causes and results of this conditioned cultivation, because dharmas follow true nature that does not abide by itself, even though produced and manifest following conditions is yet not produced from its origins. Because it is not produced, being produced is precisely not being produced. Such things as the unattainable meaning of the characteristic of not being produced are called the causes and results of the unconditioned arising of the Buddha nature. It may be compared to the thought that there is no self-reward, due to the causes and conditions of sleep, the meaning of becoming a tiger are the causes and results of conditioned cultivation. More precisely, because that tiger makes the thought that there is no self-reward, even though a tiger is made, the meaning does not exceed the extent of its thoughts. This is called the causes and results of the

unconditioned arising of the Buddha nature.

36 [609c23]

Question: If that is so, if that tiger does not have the condition of sleep, then as it does not exist, it did not exist by itself since the beginning. How are [the causes and results of] the unconditioned arising of the Buddha nature different from the causes and results of the production of spiritual cultivation (conditioned cultivation)?
Answer: In reality, they are just so. If there is no conditioned cultivation of it, then there is no unconditioned arising of the Buddha nature. If there is no unconditioned arising of the Buddha nature, then they do not achieve conditioned cultivation of it. Nevertheless, because the conditioned cultivation of it abandons characteristics and follows the essence, it is the unconditioned arising of the Buddha nature. Because the unconditioned arising of the Buddha nature precisely follows conditions, it is conditioned cultivation. Even though there are not two essences, the two meanings are not mutually in accord.

37 [609c28]

Question: The virtue of the conditioned cultivation of it precisely abandons nature and characteristics; hence, there is no difference from essence. What is the difference between the unconditioned arising of the Buddha nature and abandoning characteristics?
Answer: Even though the two both abandon nature and characteristics, if conditioned cultivation abandons conditions, it is not achieved. If the unconditioned arising of the Buddha nature abandons conditions, it is not decreased. Hence, they are different.

38 [610a2]

Question: If the unconditioned arising of the Buddha nature abandons conditions and is not decreased, although one does not wait upon conditioned cultivation, can it be achieved?
Answer: With respect to words "not decreased," they do no increase in the time that conditions accumulate. Because, of itself, there is no increase of self, it also does not decrease in the time that conditions disperse. Because, of itself, there is no self-nature, it is said to not decrease. It is not saying that one's own essence exists without conditions.

39 [610a6]

Question: If that is so, then if no conditioned cultivation, then there is no unconditioned arising of the Buddha nature. If no unconditioned arising of the Buddha nature, then there is no conditioned cultivation. Because if there is no unconditioned arising of the Buddha nature, there is no conditioned cultivation; the basis of the production of cultivation (conditioned cultivation) is invariably original existence (*bonyu* 本有). Because if there is no conditioned cultivation there is no original existence; if original existence is not the basis of the production of cultivation, [conditioned cultivation] is non-extant. [In this manner,] its power is already equal. How can there be the meanings of original (*bon* 本) and final (*mal* 末)?
Answer: Just like this, in the undifferentiated dharma of conditioned arising, in order to be able to follow and understand it, if what is placed first is regarded as the origin, there are no impediments to it. Why do the meanings of the fixed original and final exist? One can think [accordingly] and understand.

40 [610a12]

Question: In the four clauses on such things as original existence and the production of cultivation, there are the two clauses "original existence of the production of cultivation" and "the production of cultivation of original existence." That, precisely, because of conditionally arisen dharmas, if no original existence, there is no production of cultivation, and if no production of cultivation, there is no original existence. These two passages can be understood as conditionally arisen dharmas. [However,] how are the two clauses of "only original existence" and "merely production of cultivation" conditionally arisen dharmas? If they do not derive from the production of cultivation and original existence exists, what is the difference with the meaning of original existence existing before a proclivity acquired by practice?

Answer: Because the saint (bodhisattva) is able to see benefits that fit with capacities, the four clauses are explained well in this manner. If, to living beings possessing capacities and conditions, innate proclivity is placed in front and proclivity acquired by practice is placed after it is beneficial. More precisely, it explains that original existence comes first and production by cultivation comes afterward. If to living beings production of cultivation is placed in front and original existence is placed after, it is beneficial. More precisely, it explains that innate proclivity comes afterward and proclivity acquired by practices comes first. It would only explain in terms of the place that follows capacities. Do not see dharmas as being fixed with respect to the front and back. Because there is no front and back to dharmas, they precisely correspond well to being in front and in back. For this reason, with respect to explanations of the teaching of the saints (Mahayana sutras on bodhisattva practices) the front and back are not fixed. Nevertheless, those who take up the words in this manner think that there is fixed original front and back [or a set beginning and end to the teachings]. Hence, they lose the purport of causes and conditions and go contrary to the saintly (bodhisattva-like) intent. Hence, that person is not the

same. All remaining dharma approaches are also just so. By all means one must understand the basis of the teachings and, furthermore, one must understand the true nature of dharmas.

41 [610a25]

Question: With respect to the approach of hidden function and resource completion, the sutras say: "The light of the unconditioned arising of the Buddha nature of the Tathagata's benefiting living beings deluded by heterodox views is like the light of the sun's benefiting living beings who are blind from birth." I do not know how living beings deluded by those heterodox views are able to benefit them even though they greatly run contrary to principle? Are they able to benefit them at that time, or at a later time?
Answer: They are able to benefit them at both times.

42 [610a29]

Question: The benefits of that later time can be known, but how does it (the light of the unconditioned arising of the Buddha nature) benefit them at that time?
Answer: Even though they are living beings going contrary to principle by means of their nature of being deluded by heterodox views, precisely because those ignorant ones enjoy the mercy of the unconditioned arising of the Buddha nature, they are able to receive the fruition rewards of body and mind. Because if that fruition reward is not the mercy of the unconditioned arising of the Buddha nature, there is no fruition reward. This is precisely a profound mercy, a mercy that cannot be known by all living beings.

43 [610b4]

Question: The painful rewards of living beings is the karma felt as a result of living beings' own unwholesome thoughts. How are they (painful rewards) able to be obtained due to Buddha's mercy?
Answer: All the suffering of living beings is merely something crafted by the Tathagatagarbha Buddha. This is because there are no remaining dharmas able to make the painful rewards of living beings. The sutras say: "Dharmas plant a multitude of suffering."

44 [610b8]

Question: This is merely something crafted by the tathagatagarbha of all living beings. How is it mercy?
Answer: This is because already everything is crafted by the tathagatagarbha; the tathagatagarbha permeates [all things] and straightway abandons suffering and obtains a joyful reward. The extreme profundity of his [the Buddha's] mercy does not transcend this.

45 [610b11]

Question: The meaning of benefits can be just so. Nevertheless, how can those living beings' enduring suffering be the Buddha's mercy?
Answer: If the Buddha causes them to not endure suffering, those living beings will not be able to abandon suffering and search for joy. Since they are necessarily caused to endure suffering, they will straightway be able to produce the aspiration to abandon suffering. Due to this meaning, the suffering that those living beings endure is precisely that which causes them to receive Buddha's mercy. Such things as the tathagatagarbha referred to here, moreover, are spoken of from the standpoint of such things as the final teaching [of the Mahayana]. If [it was from the standpoint] of the one vehicle, it would precisely be

something crafted from the dharma of the unconditioned arising of the Buddha nature.

46 [610b17]

Question: How are the two expressions "unconditioned arising of the Buddha nature" and "conditioned arising" different?
Answer: Unconditioned arising of the Buddha nature is precisely expressed as it is itself; it is not expressed as following conditions. Conditioned arising is an expedient means close to entering therein. That is to say, dharmas arise following conditions because they do not have self-nature. More precisely, they are caused to enter in and understand them in the place that those dharmas do not arise. The unconditioned arising of the Buddha nature is precisely the nature of those dharmas. More precisely, because non-arising is regarded as their nature, non-arising is precisely regarded as arising.

47 [610b22]

Question: If that is so, and they precisely do no arise, why is it referred to as "arising" (*gi* 起)?
Answer: With respect to its being referred to as "arising," it is precisely that its dharma nature manifests and exists before it in the *bodhicitta* that abandons discrimination; hence, it is spoken of as "arising." This is precisely arising by means of not arising, and is like the original nature of those dharmas; hence, it is called "arising." It is not the arising of the characteristics of arising.

48 [610b26]

Question: If that is so, necessarily waiting on the aspiration to abandon

differentiation and straightway arising is different from originally not arising. How can it be said that originally not arising is arising?
Answer: Even though it waits on the aspiration of non-differentiation and straightway arises, its characteristics are not different from originally not arising. This is because arising and not arising are the same and not different, and because they neither increase nor decrease. For this reason, the sutras explain it by means of the metaphor: The place where a bird in the sky (lit. "empty space") goes and the place where [a bird] does not go, both are the undifferentiated sky (emptiness).

49 [610c2]

Question: Even though the sky (empty space) is not different, going somewhere and not going somewhere are not the same. How can you say that they are not different? If they are not different, not going somewhere is also going somewhere, and going somewhere is also not going somewhere.
Answer: It is only different by observing the bird's conditions (flight path, traces). If one does not observe the bird's conditions, then it is no different from being completely ignorant [of where the bird is going]. Just like this, only if one observes the conditions of his *bodhicitta* is there a difference. Nevertheless, if one discusses the dharmas, how is there a difference? The dharma of the unconditioned arising of the Buddha nature is just like that. One can think [accordingly].

50 [610c7]

Question: If one does not observe the conditions (flight path, traces), how is it necessary to decide whether it arises or does not arise among those dharmas?
Answer: In reality, it is just so. If one does not observe its conditions, then one cannot discuss whether it arises or does not arise. Nevertheless,

it is discussed as the unconditioned arising of the Buddha nature from the standpoint of the nature that abandons conditions in its conditions. All are, like this, explained following capacities and conditions. Do not observe the characteristics of such things as whether they arise or do not arise like this in their dharmas.

51 [610c11]

Question: If one says that if one waits for the aspiration of non-differentiation, one straightway arises in a manner the same and not different from the origin, with the metaphor of the sutras being rolled up on a minute particle of dust found in the sutras, do they manifest the wisdom of the unconditioned arising of the Buddha nature of such things as intuitive wisdom[9] and untaught wisdom[10] existing within the aspiration of non-differentiation of living beings.
Answer: The Saintly Person (Buddha) is able to see the dharma of the unconditioned arising of the Buddha nature of living beings; hence, it is explained like this. What hindrance is there?

52 [610c15]

Question: If, when living beings have not yet acquired the wisdom of the unconditioned arising of the Buddha nature for themselves and first say that they possess the wisdom of the unconditioned arising of the Buddha nature, is this wisdom of the unconditioned arising of the Buddha nature then not a conditionally arisen dharma?
Answer: It is because the Saint (Buddha) is precisely able to see when those living beings will arouse it later, and he is precisely able to know when they originally possess it. Even though those living beings do not know when they achieve it (the wisdom of the unconditioned arising of the Buddha nature) themselves, they will obtain it. It is precisely a conditionally arisen dharma.

53 [610c19]

Question: The sutras say: "When such things as the buds of trees in the Himalaya Mountains sprout, such things as all the trees in Jambudvīpa[11] sprout simultaneously with the buds. Just like this, when such things as the buds of the tree of the Buddha's bodhi sprout, such things as the buds of all the bodhisattvas sprout." What does this mean?
Answer: The meaning of this manifests that original existence and new production are not different. That is to say, because [the two: original existence and new production] merely exist in one thought, when such things as the newly produced *bodhicitta* shoot forth, it assuredly has its basis in such things as an originally existing *bodhicitta*. There is no newly produced virtue resulting from practice that does not have its basis in an originally existing virtue resulting from practice.

54 [611a1]

Question: What kind of tree is this tree?
Answer: It is the great tree of great conditioned arising.

55 [611a2]

Question: The great tree of conditioned arising mentioned previously precisely completely embraces all living beings. If that is so, when one living being arouses the aspiration to enlightenment, do all living beings arouse the aspiration to enlightenment?
Answer: Since it is already a tree of conditioned arising, how is it not that all living beings precisely are one living being, and one living being is precisely all living beings? Because living beings are already just so, how is arousing practice not so? Nevertheless, in the passage manifest in this place, it only shows the meaning of original existence and new production arising at the same time. Original [existence] is precisely the

Buddha, and new [production] is such things as bodhisattvas.

56 [611a8]

Question: If it is a tree of great conditioned arising, it thoroughly exists in the six paths of rebirth. How come it is not produced in such things as the hells and the nirvana of the two vehicles?
Answer: From the standpoint of the basis, they all exist. Nevertheless, because it is from the standpoint of the function of practice, they are differentiated.

57 [611a11]

Question: If it is from the standpoint of the function of practice, even in such things as the two vehicles, there is a function of practice. Why is it not produced?
Answer: From the standpoint of supporting or opposing in terms of practice, hence it is said that it is produced and not produced. What intention is there in that tree?

58 [611a14]

Question: What is supporting and opposing?
Answer: If one is able to know of oneself the dharma of one's own unconditioned arising of the Buddha nature, this is called supporting. Not knowing the bodhi of one's own unconditioned arising of the Buddha nature is called opposing. If taken from the perspective of this meaning, merely arousing the unsurpassed *bodhicitta* is thus called the sprouting of buds. Not arousing the unsurpassed *bodhicitta* is opposing and not called the sprouting of buds. [Beings in] such things as the hells and the nirvana of the two vehicles perpetually do not know the dharma

of their own unconditioned arising of the Buddha nature; hence, they do not produce buds. If [there are beings] in such things as [rebirth as] humans and gods, those who are able to know like this to follow; it is called sprouting buds, and so forth. If there are those who do not know, [it is called] not sprouting buds. Furthermore, even though they do not know of themselves, since they have the fruitful medicine [of the unconditioned arising of the Buddha nature], such people as those of the two vehicles accrue virtue resulting from practice when they do not enter [nirvana] and are able to turn their minds [to the one vehicle].

59 [611a22]

Question: How do they not turn [their minds to the one vehicle] and yet are able to obtain the fruitful medicine of the unconditioned arising of the Buddha nature?
Answer: Even though they do not turn [their minds] by themselves, they do not lack the arousal of the unconditioned arising of the Buddha nature from the standpoint of that dharma; hence, they obtain it.

60 [611a24]

Question: If that is so, such things as all unwholesome karma and results such as [rebirth] in the hells are all just so. How is it that in such things as the hells there are no results?
Answer: From the standpoint of reality, all offensive and pleasing dharmas invariably follow the dharma of the unconditioned arising of the Buddha nature. Nevertheless, from the standpoint of places manifesting the characteristics of wholesome practices, it is explained like this. It is because in such things as the hells, the characteristics of [wholesome] practices are not manifest.

61 [611a28]

Question: The text of the "[Meritorious Virtues of Emanating from the Buddha's] Lesser Characteristics" chapter says: "The light of the lesser characteristics of bodhisattvas illuminates the living beings in the hells. The living beings who avail themselves of this light escape from the hells are reborn in Tuṣita Heaven and obtain such things as the ten eyes." It is described in great detail therein. [On this point Zhiyan's] commentary says: "This passage is difficult to understand. That is to say, the light of Śākyamuni benefits one living beings. One living being also benefits all living beings, and just like this, they are benefited completely to future times."[12] What does it mean?

Answer: This manifests that the power of the light of bodhisattvas is great and benefits [living beings] even into the future. Moreover, based on the fact that living beings who are spiritually transformed benefit one another, this manifests the great meaning of the power of the original light. What is the reason? That light is precisely the light that accords with the dharma; hence, just like that dharma it makes unconceivable benefits. This, precisely, for one period of time to reach the three periods of time (past, present, and future), looking at living beings one by one, each and every one benefits differently. Also, they are able to benefit others, and just like this they make inconceivable beneficial phenomena. These phenomena are inconceivable.

62 [611b9]

Question: This is merely the light of bodhisattvas. How does it manifest the virtue of the Buddha's wisdom?

Answer: Since they hold up the inferior light of the bodhisattvas, in comparison it manifests the superiority of the body of the lesser characteristics of the Buddha. Since they hold up the lesser characteristics, it manifests the superiority of the greater characteristics.

63 [611b12]

Question: All the methods of practice in the "Detachment from the World" chapter are things practiced in all of the foregoing positions. Why are they reiterated?

Answer: From the standpoint of practice, in reality they are not different. Nevertheless, previously they are merely spoken of based on position and for manifesting the universal dharma. They do not speak of whether practitioners who manifest the universal dharma practice some kind practices of the items of the Way to enlightenment.[13] Hence, now, again in the location of the universal light of the first assembly for arousing practices, it speaks of two thousand practices of the items of the Way to enlightenment, which are practiced by bodhisattvas of the one vehicle.

64 [611b17]

Question: Previously we have already spoken about the causes and results and expedient means of all the positions and stages up to the principle of the Way of the unconditioned arising of the Buddha nature. What is insufficient and needs to be explained again?

Answer: Previously I explained about the causes and results achieved by cultivating expedient means and, if the virtue resulting from practice from these causes and results achieves something [after that] what comes. Nevertheless, I did not yet explain about obtaining these practices and the modes and patterns by which practitioners cultivate these kinds of practices. For this reason, I will now explain them forthwith. People who believe, understand, and know dharmas will cultivate these practices and practice just like that.

65 [611b22]

Question: In the "Detachment from the World" chapter, [the Buddha] already spoke about the characteristics of the practices for cultivating causes and obtaining results. Why did [the Buddha] speak again about obtaining the characteristics of approaches to dharma in the Jetavanna Grove?[14]

Answer: In the "Detachment from the World" chapter, relying on dharmas which are believed and practiced, it speaks of characteristics for pursuing cultivation. Nevertheless, it does not yet instruct on the meaning of obtaining these kinds of dharmas relying on cultivating practices of humans. For this reason, in the "Entering the Dharma Realm" chapter, it again instructs about characteristics for practices cultivated and obtained relying on spiritual mentor people in order to provide a pattern for people of later times.

66 [611b27]

Question: [The monastery in] Jetavanna Grove was made in the eighth year after the Buddha achieved the Way to enlightenment. Furthermore, all of his disciples, such as Śāriputra, are individuals who, after achieving the Way, left the householder way of life in other countries and entered the Way to enlightenment. Why is this arranged in a series in one time period of this second seven-day period?

Answer: These are all spoken of within the relying on the context of the Tathagata's liberation, without hindrance, the nine periods of time and the ten periods of time, all locations are one location, and all periods of time are one period of time, arranged in a series from [the perspective of the] phenomenal [realm]. It is impossible to explain manifesting the gradual teaching and mutually arranging them in a series.

67 [611c4]

Question: In the characteristics of the gradual teaching, Śāriputra and other [disciples] arrived at the assembly in which the *Lotus Sutra* was taught and straightway entered the one vehicle. The one vehicle that they entered was precisely the teaching of distinction of the *Avataṃsaka*[*-sūtra*]. They had already entered the teaching of distinction, so why in this passage [of scripture] are they together in Jetavanna Grove and just like the blind and deaf not see and hear the phenomena manifested by the Buddha and bodhisattvas?
Answer: Because they sought to manifest the profundity of the teachings and meaning, following from before they had not yet entered [the one vehicle] and did not separate themselves from speaking of the immature dharma. They separated from the standpoint of their roots desiring to be mature. Hence, they heard the dharma from the back of the assembly together. This is precisely the characteristic of turning to and entering the one vehicle.

68 [611c10]

Question: Are disciples (*śrāvaka*s) that enter the one vehicle here merely [disciples of the] immature teaching or, if not, are they disciples in three vehicles?
Answer: They comprehensively possess the two vehicles of the two teachings. If their capacities for entering the one vehicle ripen, [the objectives of the teaching of] the life of the Tathagata are in this assembly.

69 [611c13]

Question: Why does it not exist in the other previous assemblies?
Answer: From the standpoint of characteristics, all the previous

assemblies are only explained by bodhisattvas relying on their positions and stages. Because bodhisattvas [have] causes and results, they did not exist in order to manifest distinctive characteristics. This present assembly was for the sake of manifesting the aspiration to enter the dharma realm and that people entering the dharma realm are expansive and unlimited. Because it is a location where one obtains the dharma and achieves virtue, those who thoroughly understand the initial and final [teachings] turn [to enter the one vehicle].

70 [611c18]

Question: In manifesting the distinctiveness in this, it is merely not shared with the two vehicles. Or is it distinctiveness with such beings as bodhisattvas of the Mahayana of the three vehicles?
Answer: If from the standpoint of the meaning of not yet having entered the one vehicle, all attain distinctiveness. Moreover, what follows afterward is explained as the two vehicles.

71 [611c21]

Question: In this assembly, how many categories of people have entered into the dharma realm?
Answer: Even though they are limitless, if manifest from the standpoint of the text, there are two classes. That is to say, at the outset of the assembly, because the Buddha entered the vigorous and swift absorption,[15] by seeing the virtue resulting from practice in the manifest dharma realm, all the bodhisattvas and heavenly kings' immediately entering the dharma realm and attaining such things as the inconceivable dharma is the first class. This [class] is precisely such people who are on the verge of realization (enlightenment). For this reason, the class of these bodhisattvas enter the Buddhadharma and are precisely equal to the buddhas because they have obtained the dharma.

After that, all the spiritual mentors, such as Mañjuśrī, later embrace the conditions of their capacities by means of the dharma they have obtained [by themselves] and because they cause [living beings] to enter the dharma realm, people such as Śāriputra and the lad Sudhana are embraced and enter the dharma realm. Such people are the second class.

72 [611c29]

Question: When the lad Sudhana met the spiritual mentors, was he able to realize all the dharma approaches he heard just as he heard them? If not, was he able to cultivate the practices and get them straightway after hearing them?
Answer: Following the dharma approaches he heard, he was immediately able to realize them.

73 [612a3]

Question: If that is so, [the lad Sudhana] has already obtained dharma approaches. In obtaining benefits by means of causes and conditions, one clarifies that in passing through immeasurable kalpas [all of his spiritual mentors] had met all the buddhas, heard the dharma, and cultivated all practices, such as making offerings, and then they straightway obtained these dharma approaches. The lad Sudhana, now, straightway only has heard dharma approaches that have been explained. He did not cultivate practices for immeasurable kalpas, so how could he obtain [dharma approaches]?
Answer: If he has already obtained this dharma approach, he is precisely entered the dharma nature. If he has entered the dharma nature, precisely [he has realized] the non-duality of self and other, and because in three periods of time (past, present, and future) there is neither before nor after, the dharma approach of benefiting oneself and benefiting others, which is a cause and result obtained by spiritual

mentors, is precisely something the lad Sudhana himself practiced and achieved. Hence, following dharma approach that have been obtained, the dharmas of before and after with respect to their causes and results are all invariably dharmas obtained by oneself. Not moving for one period of time, one forthwith achieves immeasurable kalpas, and by following dharma approaches that have been heard, one is able to obtain the practice of spiritual cultivation for immeasurable kalpas. How could one not cultivate and it still have the meaning of obtaining results (fruition reward)?

74 [612a13]

Question: If, following having met spiritual mentors, the time for arousing the aspiration to enlightenment by means of causal practice is the same, the dharmas heard by all spiritual mentors, should all be identical. Why then are all the times that all the spiritual mentors arouse the aspiration to enlightenment, meet the Buddha, and cultivate practices not the same?
Answer: Because they desire to manifest that dharmas are not the same, they instruct in this manner. All dissimilarities are all straightway dissimilar on the basis of similarity. One can think accordingly.

75 [612a17]

Question: A passage in the excerpts[16] says: "In the dharma approach of the initial *bodhicitta*, one who obtains the dharma approach of faith, passes through ten thousand kalpas, and achieved Buddhahood is a buddha in practice, not a buddha in position." The *Sutra on* [*the Original Acts That Serve as a Bodhisattva's*] *Adornments* puts the ten faiths in practices and not in positions, and so forth. From the standpoint of the one vehicle, does the time to achieve Buddhahood take ten thousand kalpas, or, if not, is it the time to achieve Buddhahood in

practice by means of the three vehicles?
Answer: In all the sutras of the three vehicles, [aspirants] complete the practices of the ten faiths in ten thousand kalpas, and again instruct on locations for fulfilling Buddhahood in practice of the one vehicle. They are not buddhas who have fulfilled [the practices] of the three vehicles. Also, they are not buddhas who have fulfilled [the practices] of the one vehicle. Merely over ten thousand kalpas, not moving for this ten thousand kalpas, [provided they practice for] ineffable, ineffable kalpas, they will forthwith fully achieve Buddhahood in practice. Just like this, the meaning of arriving from eighty thousand kalpas, and so forth [down to] one kalpa or two kalpas is an example. It can be comprehended if one thinks about it.

76 [612a25]

[**Question**:] Furthermore, the *Huayan Miscellany*[17] says: "In the five kinds of achieving Buddhahood [obtained quickly] in the *Avataṃsaka-sūtra*,"[18] can we know the characteristics of achieving Buddhahood in the present body of the three people, such as the lad Jeweled Ornament?
Answer: The lad Jeweled Ornament, precisely, in this present body, met the Buddha, heard the dharma, and was able to believe and understand such things as all the approaches to samadhi at the position of victorious progress with respect to one's station (*jabun seungjin wi* 自分勝進位), and precisely was able to know that he has achieved such things as the Buddhahood of the fullness of faith. Furthermore, the godlings of Tuṣita Heaven, and so forth, obtained a portion of the samadhi on detachment from filth and such things as all meritorious virtues already in this present body. Hence, we know that they have achieved Buddhahood in this present body. The lad Sudhana reached [the level of] the spiritual mentor, the Bodhisattva Samantabhadra, already in this present body. And, because the spiritual mentor Maitreya said, "You will see me in the future when I achieve Buddhahood"; hence, we can know that he will achieve Buddhahood in a later rebirth. These,

moreover, from the standpoint of the characteristics of the passages, because according to the three positions of such things as seeing and hearing they are regarded as three rebirths, they are only explained in this way. From the standpoint of reality, all together they are the same in merely achieving Buddhahood in the body of one [lifetime]. Referring to "the body of one [lifetime], it is the body of the dharma nature and it is not different from the body of such things as condition and station [in the realms of transmigration].[19] If, following conditions, one manifests achieving Buddhahood, it is precisely like that which is explained in the teaching of the three vehicles. From the standpoint of the real dharma of the teaching of the one vehicle, every thought-moment they achieve Buddhahood. This is just like what has been explained above.

77 [612b9]

Question: With respect to the eight kinds of great people, such as those of great understanding and great practices, the methods of practice, which they practice, are extremely refined, and yet they find joy in existence in the mundane world, hasten to the way of the *icchantika*,[20] and fall into such things as Avīcī hell. What does this mean?
Answer: These people, being listed after those who have not yet entered into the seed-natures[21] on downward to people who do not possess as much as a strand of hair's worth of rectitude and wholesomeness in the mundane world, are precisely people of the third stage.[22] Although their practices are refined, they have the ailment of taking pleasure in existence in the mundane world. Hence, they are unable to obtain the good, wholesome roots for transcending the mundane world.

78 [612b15]

Question: What things are the ailment of taking pleasure in existence in the mundane world?

Answer: This ailment has things both coarse and refined. The coarse things can be known. As for the refined, even though one hears the dharma of the very profound teaching and the extremely refined principles of a master, and uses discursive thought, investigation, and observation by means of a mind that differentiates from itself, they precisely reckon the Buddhadharma. If it is just like this, then seeing the classification of dharmas, their own minds precisely abide in the place where they see and hear; hence, they do not obtain perception, cultivation, and wisdom. And because they go on and are hindered by non-discriminative wisdom, they are called those who take pleasure in existence in the mundane world. This is precisely falling into the five transgressions.[23] Hence, they are not able to make seminal progress. It is because they do not possess correct faith and understanding.

79 [612b21]

Question: If that is so, what people are able to abandon these kinds of transgressions?
Answer: If one arrives in a location where one is unable to reckon by means one's own mind, one should look up and push toward the Buddha. If one does not consider one's share of one's own mind by oneself, only Buddha must be known and not the sphere of the self. People like this forthwith are those have profound faith in the wisdom of the Buddha.

80 [612b25]

Question: What is the profound principle that they hear?
Answer: Hearing that all words are all the same up to the words that all dharmas are all non-abiding and are non-self (Skt. *anātman*), if [some people] grasp hold of just what they hear, they do not obtain; and because they do not hear, they are precisely confused with respect to the

principle of their non-abiding.

81 [612b28]

Question: If they have already heard of the expression "non-abiding," they are able to believe and understand the principle of non-abiding. How could they be confused?
Answer: You need to understand that if they have heard of the expression "non-abiding," a person who sees the principle of non-abiding by means of his mind, precisely is merely one who makes non-abiding with his own mind. It is not the principle of non-abiding which was spoken of by the Buddha. What is the reason? It is because one's own mind does not obtain non-discriminative wisdom. How is one able to see the principle of that non-abiding? If those who do not see it yet assert that they see it, how could this be correct faith? Those who do not have correct faith in themselves and yet also transmit it others are also just deceiving others. Furthermore, those who have not yet obtained a fully realized view of the sphere of the buddhas and yet tell people that the buddhas are like this or that just slander the buddhas. Furthermore, [those who] do not see the sphere of the buddhas and [assert that] they saw it just, by means of their arrogance, backslide from vigorous seminal progress. Furthermore, if people like this meet those who have views contrary to their own, because they will just vent excessive ill-will and make all manner of unwholesome karma, they will just hasten to the way of the *icchantika*. You must not be inattentive. [This is] the main point for practitioners.

82 [612c9]

Question: If that is so, how should we see that principle?
Answer: The principle of non-discrimination, which has already been heard, is merely realization by means of non-discriminative wisdom.

If one cultivates the expedient means of non-discriminative wisdom thought-moment by thought-moment, there are no other things one must do.

83 [612c12]

Question: How do we have correct faith in the Buddha's words?
Answer: You need to understand that the Buddha's words were only spoken in causally conditioned locations. It is not said that his dharma was spoken like this; hence [his dharma] was like these words. If one is able to understand like this and not have fixed views, although one will precisely desire to believe and understand, one will be able to realize and know the places that he does not understand. Hence, he will speedily cultivate non-discriminative wisdom. Is not the intent of the Saint (Buddha), in general, to cause [beings] to make seminal progress in this manner? Please understand the meaning of all of the foregoing passages in this manner. Do not grasp on to an understanding of the [external meaning of the] words.

Notes

1 The human vehicle (Kr. *inseung* 人乘), one of the five vehicles (Kr. *oseung* 五乘), refers to the teaching for human beings, such as the five precepts, which leads to continued rebirth in the world of humans.

2 The two kinds of no-self (Kr. *i mua* 二無我) refer to no-self with respect to person (Kr. *in mua* 人無我, Skt. *pudgala-nairātmya*), or that human existence is a result of the interactions of the five skandhas, and there is no such thing as an eternal subject; and no-self with respect to dharmas (Kr. *beop mua* 法無我, Skt. *dharma-nairātmya*), or that dharmas are devoid of inherent nature, which is the Mahayana level of perception of the emptiness of existence. The former no-self, the lack of inherent nature by living beings, is associated with pre-Mahayana Buddhist thought.

3 Cf. *Dafangguang fo huayan jing* 25, T 278.9.562a28–b14.

4 The ten faiths or ten confidences (Kr. *sipsin* [Ch. *shixin*] 十信) are (1) faith, (2) recollection, (3) seminal progress, (4) wisdom, (5) concentration, (6) non-backsliding, (7) protecting the dharma, (8) reflexive powers, (9) precepts, and (10) vows. See *Pusa yingluo benye jing* 1, T 1485.24.1011c4–5.

5 The three positions (Kr. *samwi* 三位) alluded to here seem to be seeing and hearing (Kr. *gyeonmun* 見聞), understanding and practice (Kr. *haehaeng* 解行), and entry into realization (Kr. *jeungip* 證入, also *ipjeung* 入證) of the Buddhist truth. These three levels refer to "achieving Buddhahood in three lifetimes" (Kr. *samsaeng seongbul* [Ch. *sansheng chengfo*] 三生成佛), which is spoken of in the Hwaeom tradition. One sees and hears (*gyeonmun*) the one vehicle of the special teaching in one's past life; one understands and practices (*haehaeng*) in one's present life; and one enters realization (*ipjeung*) in one's future life.

6 The aggregates, entrances, and bases (Kr. *eumipgye* [Ch. *yinrujie*] 陰入界) refer to the five aggregates (skandhas), twelve entrances or sense-fields (Skt. *āyantara*), and the eighteen elements or bases (Skt. *dhātu*); also called the three courses (Kr. *samgwa* [Ch. *sanke*] 三科). The five aggregates (Kr. *oon* [Ch. *wuyun*] 五蘊, Skt. *pañca-skandha*) are (1) *rūpa* (Kr. *saek* [Ch. *se*] 色), form, physicality; (2) *vedanā* (Kr. *su* [Ch. *shou*] 受), sensations, feelings, not emotions; (3) *sañjña* (Kr. *sang* [Ch. *xiang*] 想), perceptions, conceptions, processes, sensory and mental objects; (4) *samskhāra* (Kr. *haeng* [Ch. *xing*] 行), formations, volitional

impulses; (5) *vijñāna* (Kr. *sik* [Ch. *shi*] 識), consciousness, discriminative consciousness. The twelve entrances or sense-fields (Kr. *cheo* [Ch. *chu*] 處) are (1) eye, (2) sight-objects, (3) ear, (4) sounds, (5) nose, (6) smells, (7) tongue, (8) tastes, (9) body, (10) touchables, (11) mind, and (12) mind-objects. The eighteen elements or bases are (1) the sight organ, (2) sight-object, (3) sight-consciousness, (4) ear, (5) sounds, (6) ear-consciousness, (7) nose, (8) smells, (9) nose-consciousness, (10) tongue, (11) tastes, (12) tongue-consciousness, (13) body, (14) touchables, (15) body-consciousness, (16) mind, (17) mind-objects, and (18) mind-consciousness. Cf. the expression, "aggregates, bases, and entrances" (Kr. *eumgyeip* [Ch. *yinjieru*] 陰界入), see *Shidi jing lun* (Skt. *Daśabhūmika-sūtra-śāstra*) 1, T 1523.26.125a1.

7 This passage is a paraphrase of the following passage, cf. *Shidi jing lun* 7, T 1522.26.163c25–164a23.

8 The three wisdoms (Kr. *samhye* [Ch. *sanhui*] 三慧) are conventionally articulated as listening, pondering, and practicing (Kr. *munsasu* [Ch. *wensixiu*] 聞思修). These three kinds of wisdom describe the process of practicing the Buddhadharma: (1) the wisdom of listening to and obtaining the Buddhadharma; (2) the wisdom of pondering its moral principles; and (3) the wisdom of putting into practice what it teaches. The three wisdoms may also be explained as follows: Hearing wisdom (Kr. *munhye* [Ch. *wenhui*] 聞慧, Skt. *śrutamayī prajñā*) refers to wisdom that is brought about by hearing; conceptual wisdom (Kr. *sa soseong hye* 思所成慧) is wisdom brought about by thought; and cultivated wisdom (Kr. *su soseong hye* 修所成慧) is wisdom brought about by religious practice. Vasubandhu compares hearing wisdom to being able to drink water without closing one's lips. If one hears, he immediately accepts and holds it as wisdom. He compares conceptual wisdom to eating food that is good for the body. One repeatedly chews on the food one has partaken of and regards it as wisdom that causes him to increase and grow. He compares cultivated wisdom to a place on which bees depend on for honey. It is explained as the place on which the fruition rewards (Kr. *gwabo* 果報) of hearing wisdom and conceptual wisdom rely. See *Shidi jing lun* (Skt. *Daśabhūmika-sutra-śāstra*) 1, T 1522.26.130b17–18, 22–29; G 15.11b12–13.

9 Intuitive wisdom (Kr. *jayeon ji* [Ch. *ziran zhi*] 自然智, Skt. *svayambhū-jñāna*) refers to the natural knowledge of all things associated with actions of the body, speech, and mind of all the buddhas. Because "nature" (Kr. *jayeon*) means that it exists by itself, independently, intuitively, it is the wisdom by which all of the buddhas were originally endowed. Hence, I have translated it as "intuitive wisdom."

10 Untaught wisdom (Kr. *musa ji* [Ch. *wushi zhi*] 無師智, Skt. *anupadiṣta-jñāna*) refers to intuitive wisdom one acquires without the aid of formal instruction from a teacher or mentor.

11 Jambudvīpa (Kr. Yeombuje [Ch. Yanfuti] 閻浮提; also Kr. Seombuje [Ch. Shanbuti] 贍部提) means "rose-apple land" or "the land where the rose-apple tree grows." *Jambu* is the name of the rose-apple tree and *dvīpa* means "land" or "continent." Jambudvīpa is the southern of four great continents that surround the cosmic mountain Mount Sumeru. Jambudvīpa is home to 16 great states, 500 middle-sized states, and 100,000 small states. Buddhas only appear on Jambudvīpa. Although the term was first coined to describe India, in time it came to represent the human world. See *Chang ahan jing* (Skt. *Dīrghāgama*) 18, T 1.1.114b7–117c12.

12 Cf. *Dafangguang fo huayan jing souxuan fenqi tongzhi fanggui* 4, T 1732.35.78b29–c7.

13 Items of the Way to enlightenment (Kr. *dopum* 道品) means methods that assist in the attainment of enlightenment. Other expressions that are used are "the sphere of assisting bodhi" (Kr. *jo bori bun* [Ch. *zhu puti fen*] 助菩提分, Skt. *bodhyaṅga*), "methods assisting the Way to enlightenment" (Kr. *jodo beop* 助道法), "items assisting the Way to enlightenment" (Kr. *jodo pum* 助道品), "branches of enlightenment" (Kr. *gakji* 覺支), and so forth. In early Buddhism the most representative was the sphere of the thirty-seven branches of enlightenment (Kr. *samsipchil bori bun* [Ch. *sanshiqi puti fen*] 三十七菩提分) or the thirty-seven wings of enlightenment (Kr. *samsipchil pum* [Ch. *sanshiqi pin*] 三十七品, Skt. *bodhi-pakṣa*), which refer to cultivating several kinds of practices of the Way to enlightenment in order to go into the sphere of the ideal (Kr. *isanggyeong* 理想境). These are the four applications of mindfulness (Kr. *sanyeomcheo* 四念處, Skt. *smṛti-upasthāna*), the four right efforts (Kr. *sa jeongcheogeun* 四正處勤, Skt. *saṃyak-prahāna*), the four bases of psychic power (Kr. *sa yeouijok* 四如意足, Skt. *ṛddhi-pāda*), the five dominants (Kr. *ogeun* 五根, Skt. *indriya*), the five powers (Kr. *oryeok* 五力, Skt. *bala*), the seven limbs of enlightenment (Kr. *chil gakji* 七覺支, Skt. *bodhiyaṅga*), and eight limbs of the Way to enlightenment (Kr. *pal seongdo* 八聖道, Skt. *mārgāṅga*). In the *Avataṃsaka-sūtra* it is described as the specific contents of a bodhisattva's practice in the fourth stage, the brilliant stage (Kr. *myeongji* [Ch. *mingdi*] 明地 or Kr. *johye ji* [Ch. *zhaohui di*] 炤慧地, Skt. *arciṣmatī-bhūmi*). See *Dafangguang fo huayan jing* 24, T 278.9.553c21–554a18; G 8.174a18–b19. Furthermore, if a bodhisattva is endowed with the ten paramitas, the sutra explains that the all the spheres of enlightenment, such as the four all-embracing methods of conversion (Kr. *saseopbeop* [Ch. *sishefa*]

四攝法), the thirty-seven wings of enlightenment, and the three approaches to liberation (Kr. *sam haetalmun* [Ch. *san jietuomen*] 三解脫門), are fully endowed from moment to moment. See *Dafangguang fo huayan jing* 25, T 278.9.561c7–9; G 8.181b25–c4. With respect to these spheres of enlightenment, Zhiyan analyzes them as follows: "There are simply thirty-seven in the Hinayana, and although thirty-seven are established in the three vehicles, the meaning is not the same." The spheres of enlightenment of the one vehicle are the two thousand questions and answers of the "Detachment from the World" chapter of the *Avataṃsaka-sūtra*. See *Huayan wushi yaowenda* 華嚴五十要問答 1, T 1869.45.523b13–21. Uisang also uses this passage of the *Avataṃsaka-sūtra*, and wealth (Kr. *jaryang* 資糧) is precisely a sphere of enlightenment in the explanations in the two thousand questions and answers of the "Detachment from the World" chapter.

14 The Jetavanna Grove (Kr. Girim [Ch. Qilin] 祇林; short for Qishu Jiguduyuan 祇樹給孤獨園) is the garden of Anāthapiṇḍada (Ch. Jiguduyuan 給孤獨園) and refers to a monastery established by the Elder Anāthapiṇḍada (Ch. Jigudu changzi 給孤獨長子) in a grove of land owned by Crown Prince Jeta (Ch. Qituo 祇陀) of the country of Kosalā. This monastery, along with the Bamboo Grove Monastery (Ch. Zhulin jinshe 竹林精舍) in Rājagṛha (Ch. Wangshecheng 王舍城), was one of the two most representative monasteries of the early period of Buddhism. According to tradition, the Buddha spent the summer rainy season retreat at this *saṃghārāma* more than any other location, and he is also reputed to have preached many sutras at this monastery.

15 The vigorous and swift absorption (Kr. *bunsin jeong* [Ch. *fenxun ding*] 奮迅定) is short for the samadhi on the vigor and swiftness of the lion (Kr. *saja bunsin sammae* [Ch. *shizi fenxun sanmei*] 獅子奮迅三昧, Skt. *siṃha-vijṛmbhita-samādhi*) is also called the samadhi on the grimace of the lion (Kr. *saja binsin sammae* [Ch. *shizi pinshen sanmei*] 獅子嚬呻三昧). This expression is a metaphor alluding to the great majesty of the Buddha that is manifest by his meditative absorption, just as power and fierceness are made manifest when a lion rouses itself to action. See *Dafangguang fo huayan jing* 44, T 278.9.676a6–677a15, esp. 677a13–14.

16 The text called excerpts (Ch. *chao* 抄) here probably refers to the now lost *Ru fajie pin chao* 入法界品抄 [Excerpts from the "Entering the Dharma Realm" Chapter], in one roll. It is attributed to Zhiyan 智嚴 (602–668) in Uicheon's 義天 (1055–1101) catalog, but it has not been preserved. With respect to this composition of Zhiyan, although Uisang is said to have composed a sub-commentary *Ip beopgye pum cho gi* 入法界品抄記, in one roll, this work also has

not come down to us. See *Sinpyeon jejong gyojang chongnok* 1, H 66.4.681c10. Aside from this, extant passages from this work are preserved in the *Chongsurok* (see H 107.6.769a20, 769a3–770a17, 788a17–18, 788a23–b1) and in Gyunyeo's 均如 (923–973) *Seok Hwaeom gyobun gi Wontong cho* 釋華嚴教分記圓通鈔 4, H 59.4.360c13–361a1. As the contents of these passages display material different from what appears in Zhiyan's other known works, it provides another avenue for understanding the breadth of Zhiyan's thought.

17 The *Huayan Miscellany* (Ch. *Kongmu* 孔目) refers to the *Huayan jing neizhangmen deng za kongmuzhang* 華嚴經內章門等雜孔目章, in four rolls (T 1870). Zhiyan wrote this essay at the close of his life when he was about sixty-two years old. It is also known as *Huayan jing neizhangmen deng za kongmu* 華嚴經內章門等雜孔目, *Huayan jing kongmuzhang* 華嚴經孔目章, and *Huayan jing za kongmuzhang* 華嚴經雜孔目章. This work, based on the *Avataṃsaka-sūtra* in sixty rolls, is one of the best presentations of Huayan doctrines, and presents 147 questions, and illustrates how analyses from the standpoints of the Hinayana, the initial teaching of the Mahayana, the final teaching of the Mahayana, the sudden teaching, and the one teaching are different, and it reveals the meaning of the inexhaustible one vehicle (Kr. *mujin ilseung* [Ch. *wujin yisheng*] 無盡一乘). There are two subcommentaries on this work: Songen's 尊玄 (b. 1143–d. after 1195) *Kegon kumoku shō mondō shō* 華嚴孔目章問答抄, completed 1190–1195, and Gyōnen's 凝然 (1240–1321) *Kegon kumoku shō hotsugo ki* 華嚴孔目章發悟記, completed 1286–1287. Aside from this, although Hyeongnyeon Jeong's 赫連挺 biography of Gyunyeo reports that Gyunyeo composed a *Gongmok jang gi* 孔目章記 in eight rolls, Gyunyeo's subcommentary has not been preserved. See *Gyunyeo jeon* 均如傳, H 60.4.512b8.

18 Cf. *Huayan jing neizhangmen deng za kongmuzhang* 4, T 1870.45.585c4–25.

19 The condition and station in the realms of transmigration (Kr. *bundan* [Ch. *fenduan*] 分段, which is short for Kr. *bundan saengsa* [Ch. *fenduan shengsi*] 分段生死, Skt. *pariccheda cyutiḥ*), along with the condition and station in the realms beyond transmigration (Kr. *byeonyeok saengsa* [Ch. *bianyi shengsi*] 變易生死) refers to the two kinds of samsaras (Kr. *saengsa* 生死, cycles of rebirth and death). The condition and station in the realms of transmigration refers to the samsara experienced by living beings in the three realms (realm of desire, realm of form, formless realm); and it is called the condition and station in the realm of transmigration because the lifespan and appearance of living beings is based upon the karma they have accrued. See *Dasheng yizhang* 8, T 1851.44.615c4–6.

20 *Icchantika*s (Kr. *cheonje* [Ch. *chanti*] 闡提; also Kr. *mumyeong* [Ch. *wuming*]

無明) is typically understood as people who are not capable of attaining enlightenment because their storehouse consciousnesses (Skt. *ālayavijñāna*) are so thoroughly imbued with taints and defilements that it is impossible for them to ever make progress on the Way to enlightenment. Although the doctrinal concept of the *icchantika* is articulated by the Yogācāra tradition, in which it represents a class of living being incapable of becoming enlightened and attaining nirvana, the Tiantai and Huayan intellectual traditions reject this position because they hold the doctrinal tenet that all beings are ultimately capable of attaining Buddhahood.

21 The concept of seed-natures developed in conjunction with the development of the concept of the tathagatagarbha (Kr. *yeoraejang* [Ch. *rulaizang*] 如來藏), which literally means "the womb or embryo of Buddhahood." Tathagatagarbha is an expression referring to the capacity for all living beings to become tathagatas or buddhas. At this time, in the developing Mahayana tradition, the basis for all living beings to become buddhas were manifest through such concepts as seed-nature (Kr. *jongseong* [Ch. *zhongxing*] 種性, Skt. *gotra*), the world system or sphere (Kr. *gye* [Ch. *jie*] 界, Skt. *dhātu*), and womb or embryo (Kr. *tae* [Ch. *tai*] 胎, Skt. *garbha*). There are six kinds of seed-natures. The six seed-natures are (1) seed-nature of practice or proclivity acquired by practice (Kr. *seupjongseong* [Ch. *xizhongxing*] 習種性), which is the study of emptiness and which corrects all illusions of time and space; it corresponds to the level of the ten abodes; (2) seed-nature of nature or innate proclivity (Kr. *seongjongseong* [Ch. *xingzhongxing*] 性種性), which does not reside in emptiness and is the nature that goes out and distinguishes false, provisional, or impermanent natures (Kr. *gaseong* [Ch. *jiaxing*] 假性); it has the ability to discriminate all the natures of phenomena and transform the living; it corresponds to the level of the ten practices; (3) seed-nature of the Middle Way (Kr. *dojongseong* [Ch. *daozhongxing*] 道種性), which practices the sublime visualizations and meditations of the Middle Way and attains insight into and thoroughly comprehends the Buddhadharma; it corresponds to the ten transferences; (4) seed-nature of the sage/saint (Kr. *seongjongseong* [Ch. *shengzhongxing*] 聖種性), which is the nature by which one realizes or enters the level of sanctity by destroying ignorance by means of sublime visualizations; it corresponds to the ten practices; (5) seed-nature of equal enlightenment (Kr. *deunggak jongseong* [Ch. *dengjue zhongxing*] 等覺種性), which is the bodhi-rank germ-nature that produces Buddhahood; it only differs from the succeeding level only by grade; (6) nature of sublime enlightenment (Kr. *myogakseong* [Ch. *miaojuexing*] 妙覺性), which is the profound, enlightened nature of the buddhas, the unsurpassed

fruit of Buddhahood (Kr. *bulgwa* [Ch. *foguo*] 佛果, Skt. *buddhaphala*). See *Pusa yingluo benye jing* 菩薩瓔珞本業經 1, T1485.24.1012b17–c5.

22 The third stage (Kr. *jesamgye* 第三階) refers to the third of the three stages or levels in the "Teaching of the Three Stages" (Ch. Sanjie jiao 三階教), a movement initiated by the monk Xinxing 信行 (540–594). The three stages refer to levels of spiritual capacity: (1) the capacity for the practice of the teachings of the one vehicle (Skt. *ekayāna*), for those of superior spiritual capacity; (2) the capacity for the practice of the teachings of the three vehicles (Skt. *triyāna*), for those who, while not of the same spiritual capacity of bodhisattvas who can practice the one vehicle, are still capable of accurate discernment and the discrimination of truth from falsity; and (3) no spiritual capacity, or rather the most inferior capacity, the capacity for breaking the precepts and holding false views. The first two categories are called the teachings that distinguish truth or separate truth from falsity (Kr. *byeolbeop* 別法), and the last category, the teachings for beings of the third stage of capacity, are referred to as the universal dharma (Kr. *bobeop* 普法), the teachings based on the universal truth of all things, such as dharmakaya (Kr. *beopsin* 法身), appropriate for those who, like those blind from birth (Kr. *saengmaeng* 生盲), are unable to tell true from false. On the "Teaching of the Three Stages" see Mark Edward Lewis, "The Suppression of the Three Stages Sect," in *Chinese Buddhist Apocrypha*, ed. Robert E. Buswell, Jr. (Honolulu: University of Hawai'i Press, 1990), 149–173; Jamie Hubbard, *Absolute Delusion, Perfect Buddhahood: The Rise and Fall of a Chinese Heresy* (Honolulu: University of Hawai'i Press, 2001).

23 The five transgressions (Kr. *ogwa* [Ch. *wuguo*] 五過), or five faults, are known in several lists in the Buddhist sutras. One popular set of five is the five fruits of an immoral life: (1) great loss of wealth through heedlessness; (2) an unwholesome reputation; (3) a timid and troubled demeanor in every society; (4) death in bewilderment; and (5) rebirth in a realm of misery at the dissolution of the body after death.

Appendix I: Collated Edition of the Original Text

On the Collation of the Original Text and English Translation of the *Hwaeomgyeong mundap*

- The source text is a copy of a late Heian period manuscript in the possession of Ono Genmyō 小野玄妙 (平安末期寫小野玄妙氏藏本), in two rolls. Ono's copy was used as the source text in T 1873.45.598b–612c. The source text is collated against two other editions. In the *Taishō* edition, the source text is collated with the Otani edition (see below). The differences between this text and the source text are indicated in notes. There is another woodblock print of the text in the possession of Kyoto University (Kyoto edition). The edition of the *Hwaeomgyeong mundap* published in the *Zokuzōkyō* (*Wan Xuzangjing* 卍續藏經, vol. 103), is based on the Kyoto edition, and is for the most part a faithful reproduction of the Otani edition with no differences worthy of note.
- Otani edition: A woodblock edition in the possession of Otani University published in 1701 (元祿十四年刊大谷大學藏本). The woodblock print in the possession of Kyoto University is from the same woodblocks.
- Shōmyōji manuscript: A manuscript copied between late 1295 and early 1296 and discovered at Shōmyōji 称名寺 Temple. Presently kept in the Kanazawa Library in Kanagawa Prefecture (神奈川縣).
- In the case that the three versions of the text are different, I have almost always followed Choe Yeonshik's collation of the text to make the best or most appropriate reading. Differences between the three versions of the text are indicated in collation notes.
- Passages of irregular literary Sino-Korean (*byeon'gyeok hanmun* 變格漢文) displaying influences from Korean style grammar are reproduced in notes, following Choe Yeonshik's preparation of the original text. These are for the most part presented in the following format: "Irregular:" and the sinographs believed to demonstrate irregular grammar are presented thereafter.
- Each question-and-answer exchange is preceded by a number and the page, register, and line citation to facilitate each in comparing this edition with the corresponding section found in the *Taishō* edition.

Chinese text file provided by:
Archives of Buddhist Culture, Dongguk University (https://kabc.dongguk.edu)

華嚴經問答

上卷

一

沙門法[1]藏撰

1 [598b22]

問。三乘事理。[2] 普法事理云何別。[3] 答。三乘中。事者心緣色礙等。理者平等眞如。雖理事不同。而相即相融不相妨礙。亦不相妨而事義非理義也。普法中事理者。理即事事即理。理中事事中理。即中中[4]恣。雖事理不參而冥無二。隨言全盡。[5] 全盡而全不盡。如理事。事事[6]亦爾。以心言一切法而無非心。以色言一切法而無非色。餘一切人法教義等差別法門皆爾。所以者何。緣起陀羅尼無障礙法。隨舉一法盡攝一切。無礙自在故。一無一切無故。三乘即不爾。廢理但事言[7]一向不雜事。事中不自在故。一相教門隨情安立不盡理故。

2 [598c5]

問。言盡不盡者。[8] 約一法者[9]云何爾。[10] 答。其一法若一法是者。[11] 豈爾。[12] 而一乘中一法。即一切法是一法。一法是一切法。一切法是一法故。一法言者即一切盡。[13] 一法即一切法。是故一法言不可盡。[14] 雖不可盡而一言無殘。[15] 雖無殘而全不盡。[16]

3 [598c11]

問。此言盡不盡。但言以是耶。[17] 有所盡不盡法耶。答。亦得云但言以是。[18] 言以外何有法乎。[19] 亦得有盡不盡法。盡不盡之言即當法故。法言能所不參。而冥無二相。隨意得爲也。

4 [598c15]

問。盡即不盡不盡即盡者。何義耶。答。隨緣生智之義。謂以盡生智。即須之盡。以不盡生智。即須不盡。所以其法不在於盡不盡。[20] 旣[21]不在於自。[22] 故隨須即恣。[23] 何物不成乎。其猶虛空無自相。故一切中無妨。隨至即是。謂尺[24]中至即是尺。[25] 步中至即步。何物非虛空。是所以[26]無障礙故。緣起之法亦爾。准可思也。

5 [598c22]

問。普法中何義事。何義理乎。答。且[27]前方便約一色中。[28] 五尺[29]義事。此無礙義[30]理等。若正觀中[31]五尺[32]義理。無礙義事。亦得。此反[33]亦得。約事中礙義是心。緣義是色亦得。此反[34]亦得。隨須緣恣言。[35] 所以正觀智於法得善巧方便。能見機益故。

6 [598c28]

問。若緣義色時中。[36] 緣義心壞耶。緣心義不壞緣義色是耶。答。壞亦得。不壞亦得。所以者何。緣心義不壞終不得緣色故壞。又[37]心緣義壞亦[38]即無緣色義。故亦得不壞。壞全不壞。不壞全壞。非壞不非壞。[39] 不非壞非壞。餘一切亦爾。准思也。

7 [599a5]

問。若壞者即不壞義不成。若不壞者壞義不成。云何得言壞故不壞不壞故壞耶。答。汝壞言[40]即聞壞不見不壞壞。亦言不壞即聞不壞。不得聞壞不壞。故自分別情無由息。入理無日。正聞人即不爾。若聞壞時即能解不壞壞。聞不壞時即能解壞不壞。由解壞不壞故得不壞。而不捨壞。由解不壞壞故得壞而無捨不壞。得壞而無捨不壞故非存壞。由得不壞而非捨壞故不存不壞。非捨非存故能入中道。既入中道無所不爲。能隨順於無礙自在法。修諸行德。契會自原聖人發教意趣。益[41]其爾爲也。如色心一雙法爾。餘一切法界法門亦爾。准思用心也。又夢喻可解(云云)。[42]

8 [599a18]

[問]。[43] 又疏中釋文前。約八教互成。約三教辨三次第意何耶。答。大意者。爲顯此經內一切教義等無不攝故。謂佛始第二七日道樹中。臨大人說大法時。一切虛空法界。一切微塵處一切微塵處。一切十世九世前後時中。一切五乘三乘一乘無量乘機中。頓應說一切法門。所臨機衆生各各隨應聞解行證。如是一切教義等。十十法門頓同時顯現[44]中。大機人如是法門。見聞解行證。一處一切處中。一時一切時中。一根一切根。一行一切行。頓頓修行。乃至三界六道四生等因果法。皆無所殘此經內在。爲顯此義故疏家先顯八教互成三教逆順次第法門也。

9 [599b2]

問。如是三乘一乘教等皆此經內在者。皆十佛說耶。三身佛說耶。答。亦得皆十佛說。十佛外無別三身故。三身者十佛用故。三乘即一乘故。此約一乘說。亦得隨教宗。三乘教三身說。一乘教十佛說。見機不同故。一處一時如來善巧無所不應故。

三[45]途衆生所聞教三途佛說。人天所聞教人天佛說。小乘所聞教小乘佛說。三乘所聞教三乘佛說。一乘所聞教一乘佛說。各各[46]能化所化相當不乖

違故。然如是能化所化。能說所說隨在不動自位。而全全[47]攝無所殘。可思也。

10 [599b14]

問。疏云。五種教體五教云何今當[48]耶。答。初實音聲等當小乘薩婆多等宗教。第二可似[49]音聲等初從成實宗至初教始。成實者破薩婆多因緣實法。以立假用教。而猶不明心似音等顯現道理。故同小乘教。初教大乘中。因緣假有法識變似顯現不離識。而但生滅妄識中明。非眞唯識。第三不可以似似[50][之][51]音等者。當初教終空以去所[52]至熟教始。謂初教終一切法皆空故。熟教始一切法皆虛妄無可似故。第四唯識音等者。遠者有初教位等正熟教終以去。一切法但一[53]如來藏眞識作故。第五眞如音聲者。熟教終以去極當圓教位。一切法皆如故。[54]

11 [599b27]

問。餘可爾。頓教中一切皆絕爲宗。云何唯識及音聲等乎。答。頓教三乘中極處故。終教中眞識以默爲極。現不二[55]法故。又音等者凡此界佛教以聲爲體故。所作佛事默言皆得爲音。不謂發音聲故爲音聲。維摩以[56]默現不二法門。豈非教。既教亦得從方說爲音聲也。又三乘中以理即事事而無非理。既理即言默說皆理。理無二故默亦音聲。餘法亦爾。此義玄[57]可思也。

12 [599c7]

問。十佛相貌云何。答。一無著佛。經云。安住世間成正覺故。嚴師釋云。所有功德無住著故。解云。教義等乃至逆順一切世法門。皆佛功德無障無礙。離住著義以爲無著佛。

二願佛。經云。出生故。法師釋云。所有功德隨願皆成故。解云。一切功德皆隨佛願。隨衆生願無所不成義爲願佛。

三業報佛者。經云。信故。釋云。所有功德隨業應成故。解云。[58] 一切功德法[59]及衆生一切業中果應故。決定能生信。若違者不決定義。故曰信故。

四持佛。經云。隨順故。釋云。所有功德住[60]持一切解行故。解云。一切功德皆一切行者解行中契。若佛以[61]者即佛隨順德。若衆生以[62]者。即所起解行。佛非隨持。即不得自解行故。如是任持義以爲持佛。故曰隨順故。

五涅槃佛。經云。永度故。釋云。所有功德常寂靜故。解云。一切功德寂滅義爲涅槃佛。

六法界佛。經云。無處不至故。釋云。所有功德與法性相應無盡故。解云。一切功德皆[63]與法性相應。即一切法是十方三世一切處中。無盡義以爲法界

佛故。

七心佛。經云。安住故。釋云。所有功德種種相故。解云。此宗中心種種義。釋謂。功德一切種種相各各自是。以不壞義以爲心佛。故曰安住故。

八三昧佛。經云。無量無著故。釋云。所有功德與定相應故。解云。一切功德與定相應故。無盡故無量。亦寂靜無喧動無著。

九性佛。經云。決定故。釋云。所有功德即法性故。解云。一切功德即法性。餘緣不所動。故如其性。譬如印所印法故決定故。

十如意佛。經云。普覆故。釋云。所有功德隨意增微[64]現前故。解云一切功德隨意隨機。弱強[65]深淺等事皆現前無所不爲。故曰普覆故。

如是十[66]皆別義不參一切功德。一一德[67]每具十義無盡。[68] 經第六卷明難品一切諸佛身唯是一法身。一心一智慧力無恐[69]亦爾。自在功德無所不知故爲佛。此十佛即諸法盡窮之原。十即表無盡。此十[70]亦相即相入無礙自在。重重無盡義可思也。

13 [600a15]

問。此十佛說法其相云何。答。總言三種世間皆實有三業[71]皆能作利益衆生事。名爲十佛說法。

14 [600a18]

問。此十佛成佛。經云念念新新斷煩惱成佛。而不云住學地者。其義云何。答。若三乘教中三身佛成者。因時中住學地修諸行。至果時中住無學地無修學。一向果位。一乘中佛自他竝同成故。已成以[72]去。非唯住果地不修因行。[73] 或成佛與一切衆生前前已成。後後亦成。十世九世無不成時。同一緣起因果故。

15 [600a25]

問。三乘教中亦有此義。何故但是十佛乎。答。三乘教中但約一眞如法身一體無二義以說耳。未明別別相續事事門中如是義。是故分齊不同也。

16 [600a29]

問。若佛與衆生同一緣起者。以[74]佛者全佛無衆生。以衆生[75]者全衆生無佛。若爾云[76]何有能化所化之義乎。答。全佛不捨全衆生。全衆生時不捨全佛義。非全佛無衆生。非全衆生無佛。雖冥無二而不相參。豈得無能化所化之義。雖非無能所而非有能所。

17 [600b6]

問。佛全覺人。衆生全惑。若佛與衆生一者俱惑是耳。[77] 何有能化佛。以[78]衆生與佛一者俱全覺人是耳。[79] 何有所化乎。答。有二義。全作衆生故無能化亦得。全佛是故無所化亦得。全全[80]作二故有能所亦得。無障無礙法不有於一故隨須皆得。其猶如虛空化虛空。在於聖說也。莫爲緣起法中隨分別情所計見。

18 [600b13]

問。佛見惑衆生時中。惑見耶覺見耶。[81] 若惑見者惑不見惑。何能見惑。若覺見者覺非惑。故即不及見。云何能見衆生乎。答。二俱得。二俱不得。所以者何。言二俱得者。若非惑不得見惑故。得以惑見。[82] 以他非自知故。既云自惑見故。見者即非惑。故亦得以覺見。[83] 是故佛言我與汝不異汝自爲別此意。佛見衆生。[84] 全吾身是。[85] 而自佛是[86]汝不知。徒自受諸苦故。永劫起同體大悲不捨衆生。故同修同成同苦同樂。暫時無捨離時也。是故經云大悲牛也。此以疏況親也。

19 [600b24]

問。一人修行一切人皆成佛。[87] 其義云何。答。此約緣起之人說故。一人即一切人。一切人即一人故。修言亦爾。一修一切修。一切修一修故同[88]云[89]也。

20 [600b28]

問。現一人修而餘不修。亦一人非餘人。何得爲爾也。答。汝所見但是遍計耳。不關[90]緣起之法不足言也。

21 [600c2]

問。一人作惡餘人生天者亦何爲耶。答。此約善惡相是之義說。謂此惡非彼善即失。[91] 既彼善即是惡故。得由此惡生天。由[92]善生地獄之義准可思也。

22 [600c6]

問。若爾惡即善是義生天。[93] 非善即惡是義生天[94]耶。答。爾亦得然。[95] 爾義不難。而善即惡義故。惡以生天亦得。

23 [600c9]

問。但善惡順生逆生耶。亦不生耶。答。亦得不生生隨順緣故[96]皆得。爲無礙故。亦皆不得。以有著處故也。

24 [600c12]

問。解行位至得一法時。一切分別識障滅[97]耶。餘法門未得故。餘障未除耶。答。得一法門時一切障滅亦得。未得餘法門故餘障未除亦得。所以者何。此一法門即盡餘法門故。此一障即餘障故。得一法時無餘門非得。斷一障時無不斷餘障故。又得一門未得餘門故。斷一障時未斷餘障故。無量劫中次第[98]新新斷惑障。新新得法門。而此即一時一門。所以此一門非彼餘門即無故。[99] 此一時無。[100] 彼無量劫即無故。[101]

25 [600c22]

問。得一法門時中。[102] 餘門無非盡者。餘門何須乎。答。無須何有餘門乎。

26 [600c24]

問。若爾得一門時即盡。豈無盡法門乎。[103] 答。得一門故餘門爲盡。[104] 非得餘門故餘門盡。何得盡餘門也。

27 [600c27]

問。餘門不得者即非得[105]一門。一門即餘故。答。爾。不得一門以非餘不一門故。然得一門時餘[106]無殘。[107] 何得[108]不得一門也。

28 [601a1]

問。何義爲爾[109]乎。答。一多相是前後相是相入故。是故善財者無量劫中。仕無量知識得無量法門。而不過第二七日一時。可思也。

29 [601a4]

問。三乘教中立諸位地令生信解者。不爲如所[110]立要至自究竟果耶。有要至自究竟果人耶。答。不定。汎三乘教大意爲欲生信解。隨衆生意安立。受此教人有多重。若利根人始聞方便教。即知方便之意即入一乘。又有聞教不知方便之意如教修行人。[111] 此中有多品類。[112] 隨根熟處入一乘位。最鈍根人如所聞教至自究竟果。方迴入一乘見聞位。

30 [601a12]

問。見聞位不定位者。其退相云何。答。聞大法而即不得如聞自在故。細有違教。有墮三途人也。

31 [601a15]

問。以何知是。[113] 答如小相品云。以佛小相光照。阿鼻地獄人等。彼[114]光[115]即生兜率天。聞空聲即得十眼十耳等大功德。若無前大善根云何能得爾許大功德乎。

32 [601a19]

問。此等人可權。[116] 往[117]利衆生。[118] 豈取[119]爲退人乎。答。既空聲中教。汝所受地獄之苦無來去處。但汝惡業所感。何不爲退乎。

33 [601a22]

問。若實惡業所受者。凡夫位自所造之業受地獄苦。由佛光大故令出得大功德。何有取[120]退大人等乎。答。若爾何人令不出苦。而其中有限苦者。必有深善根人等令[121]出苦也。

34 [601a26]

問。如是退人等住下位中。迴入一乘。有惑業人等耶。設三乘自究竟果位中。至成佛人等是耶。答。此義實難解。然教品玄差者自宗中雖至究竟。[122] 而爲不聞一乘教。始聞同故。隨位判竝同有退不退也。

35 [601b2]

問。彼上果人既業煩惱盡。[123] 豈得有業煩惱爲主以大悲助往惡趣乎。答。自宗雖盡有一乘障不斷。豈不往乎。

36 [601b5]

問。此一乘障前自宗所斷之惑耶。更有別耶。答。義不定。所障不同故別亦得。又前斷爲。[124] 而此乘以[125]者全不斷[126]故。乃至亦得。惑法無自。隨處[127]故。

37 [601b9]

問。前所得智此中障耶不耶。[128] 答。亦得障。亦得不障。何爲[129]雖彼宗智而不知一乘無障礙法故爲障。復雖不知而順於一乘進故不障。可思。

38 [601b13]

問。何知三乘極爲佛而還入一乘也。答。如法華經云。既至三車處方又索車故。佛乃與一車故。彼三車處即三乘果喻故。不可不爾也。[130]

39 [601b17]

問。三乘大乘教中。盛明三淨土。[131] 諸衆生令[132]爲不退處。[133] 三乘行者等必至八地上者。定生他受用土。成佛者定在自受用土。豈至不退處而有退墮惡趣乎。答。自宗如問。然而望一乘普法法門不關[134]何妨有退也。又彼教中云。三賢十聖住果報。唯佛一人居淨土。何八地上定生淨土乎。十地下位唯在自異熟識所變果報土。然就增上緣故爲淨土耳。斷惑亦爾。彼經云。至金剛三昧以無想信伏諸煩惱不斷。唯佛斷也。

40 [601b27]

問。若爾彼宗佛既在淨土。亦斷惑。何不入一乘乎。答。彼教中一乘隱於極處。故作如是說。若約教分齊。約行分齊者。彼佛亦有自報土。[135] 或[136]復不永斷。[137] 以至三車處方便索故。

41 [601c2]

問。若爾生淨土得無生忍者。約何無生忍乎。答。不定。若生變[138]化淨土人聞一乘。根熟聞一乘法人得一乘中眞實無生忍。若乃[139]在三乘分齊人得自宗定慧相應無生忍。以一乘望者相似無生忍也。餘二三等土亦爾。又三乘教所明淨土等者。此一乘教中世界海中攝。非十佛在十種淨土門攝。種種身等十種淨土但十佛在處。[140] 一切法之本原雖不別而非餘衆生分齊。竊欲現此義故。仁王經云。唯佛一人居淨土也。

42 [601c12]

問。若十種淨土但佛在不餘分齊者。與三乘教中自受用土有何差別乎。答。不似。何以故。三乘自受用土但成人所感。自識中因所生五塵等土最勝故。不餘所及。今一乘淨土雖但在佛在[141]而非捨衆生業身等法。雖不捨而不同分齊。雖不同而即是共[142]也。猶如夢所見等物唯覺心量。雖覺心量而不如夢計。雖不如夢計而不捨夢所見法。彼中道理應知。亦爾也。

43 [601c21]

問。若爾與終教中法性土何有別乎。答。彼亦不同。所以何者。[143] 彼教所明但修人所證。寂照照寂。能所平等一實如爲佛土。非隨衆生妄識所生等種種法即爲其。[144] 故[145]唯自定慧等智所識[146]之分齊。在此[147]一乘中即其事法不壞。全攝爲佛土故也。

44 [601c27]

問。經云。欲知至大[148]有小相者。大因緣成大即爲小相耶不耶。答。得大因緣成即有小相。此大全小。因緣成故。

45 [602a1]

問。若爾因緣全別。云何即爲其[149]乎。[150] 答。以因緣別故。無關而非他故即爲其。[151]

46 [602a3]

問。若所成即是者。能成因緣亦爾。答。亦得即是。隨須無妨故。即中中自在。能成因緣既爾。所成之法亦爾。一切因緣法皆如是可知。

47 [602a6]

問。如夢中所見法。唯心量是者三乘[152]教中唯識門中有何別乎。答。少[153]不同。唯識門者雖所見法多。[154] 而唯一識作無外別法也。今所取者此心隨睡眠因緣。作種種法時是諸法皆因緣之法。無住無我法。故無自住。無不時[155]所是之義。此義[156]隨因緣無住。不隨作心故不同也。

48 [602a13]

問。此因緣無住即是所喻之緣起法。云何爲能喻法乎。答。即是因緣非別喻然。而迷人。[157] 此夢因緣法。[158] 隨分可解故。[159] 取喻諸因緣法耳。[160]

49 [602a16]

問。一乘中三處回向之義何爲。[161] 答。謂回向衆生菩提實際三處中無所回向。是名爲回向。

50 [602a18]

問。既三處中向。云何無所向乎。答。菩薩起行中即爲衆生故。又菩薩行無衆生不起故。衆生所興由。此二義故。菩薩行古以衆生物非適今回向。解如是義。即無能所二中入。名爲回向。[162] 又菩提回向者。菩薩行從菩提生。爲成菩提故。古以是菩提具無更所回向處故。又菩薩行即如實法。爲顯如實古以實際具。無別所回向。如是三義故。一切菩薩行無不爾。解如是[163]名爲回向。此義深趣緣起中道理。三乘回向者。有隨事別迴向之義。[164] 可知。

51 [602a28]

問。或有文云。菩薩發心。一切衆生已度以後成佛。或云。爲欲度衆生故修行菩提。若未得菩提者不能度衆生故。菩薩言行相應。若如前者何故衆生未盡。而菩薩已成佛。若如後文。先[165]成佛者云何與前相應行乎。答。此處實難解。然自所證之理智無障礙故隨機緣。教何有相違。謂衆生即菩薩故。菩薩成時無不成衆生故。永度衆生方成佛亦得。以菩薩即衆生故。菩薩永無成佛時亦得。菩薩衆生不亂故。先自成方能度衆生。自無德能度他者。無有是處故亦得。菩薩與衆生不相知故。菩薩非能度。衆生非所度亦得。如是四句遮過遣非顯德等中自在也。

52 [602b12]

問。菩薩代受衆生苦時中。衆生惡業爲因。所生苦爲自爲果受耶。以衆生業所生苦令捨。以自業所感苦受。若如前者云何他作業自受。[166] 若如後者但受自苦不代衆生。答。竝得。隨須處自在故。非如三乘教義。深可思也(云云)。

53 [602b18]

問。起信論以眞如熏無明。無明熏眞如。其相云何。答。不他故。不相知故。謂眞如平等義。無明迷自義。非眞如無無明。非無明無眞如。是故互熏也。此義即顯事理明闇相即相融義。入無分別理也。

54 [602b23]

問。五門[167]論者等約自體緣起中。明圓明具德無礙自在義。與嚴師別教一乘普法有何別乎。答。此義難別。然少[168]有方便。謂彼師等約相融離性自體門。明無凝自在義。非即約相事明如如無礙義故。在於同教分齊。此師等即約相[169]明無障礙義故。當別教分齊耳。

55 [602b29]

問。如來藏自體中。明無礙自在即是熟教等義。何故爲同教分齊乎。答。此師等不[170]別教分齊故。一乘別教義在[171]於藏相明也。此義但在於藏體。同一乘。是義故同教分齊耳。若約聖教臨機說分齊別者。[172] 其相炳別。[173] 何得不別。謂涅槃等約如來[174]無二義門。臨根熟二乘等機說。說處時亦別。華嚴教者成道第二七日十世九世時中。約一中多多中一一[175]即多多即一等一切事理等法界法門。臨普賢等一向大機說。機教既別其宗豈同乎。可准解也。

疏云。九種阿含證十地爲宗者。

一者行教相對。謂一切言教爲阿含。即能詮教。此[176]教所詮一切行德等爲證。下[177]論云如[178]字藏義藏是也。

二者位地相對。謂地前一切行德依教修故爲阿含。地上一切行德教義等但依證位修行故皆名爲證也。此下論地前異生衆爲阿含淨。地上同生衆爲證淨等也。

三者修成相對者。地上諸地聞思修等方便行及地前加行。以所生自類報生識智別相可說爲阿含。眞無流證眞如智等爲證。以不可說相故。此即下論聞思修等可說。地智離文不可說事也。

四者眞僞相對者。約眞證智從前後方便說彼智現示等爲阿含。捨方便當[179]眞證智不可說爲證。此下[180]論義大不可說說大可說。說大者因成就。謂慈悲願力也。因漸漸成熟[181]大[182]聞思修等也。教說修成熟大。[183] 謂觀修滿足等。言觀修者從前方便說。彼眞證智除障自照之義。滿足修者。從彼[184]方便說。彼眞證恒沙德具足現也。義大者捨詮談自證智。唯證智[185]乃知。不可示說故。義大爲證也。

五者相實相對者。證[186]以前方便際中顯現彼證相爲阿含。即此捨現相入契實證爲證。此下論如[187]增上妙光明法門等。言增上妙法者證之。增前相故爲增上。離相細體故爲妙法也。光明法門者。阿含以能照顯彼證法故也。

六者體德相對者。約離相眞證中如自體明顯名爲證。即此體隨順方便修能成諸德名爲阿含。從彼教修行。行成德故。下論如[188]金體莊嚴所況等也。

七者體用相對者。彼前體德含爲證。依彼證隨機緣所起教智用爲阿含。如後得智中起教用等也。此下論如[189]珠光等所況等也。

八者自分勝進相對者。前體德用以自分所得名爲證。上地所未得中明解爲阿含。此下論[190]讚金剛藏德中有證阿含二淨也。

九者詮實相對者。無住大虛空爲證。於虛空中所盡十地教義等諸法門。雖與虛空無異相。而非全無[191]爲阿含也。此下論[192]虛空處鳥迹所況義等也。

56 [603a19]

問。是但約十地耶。通地前耶。答。說十地即盡前位攝。[193] 以六相說十入故。可知也。

57 [603a21]

問。乃不知其相何乎。[194] 答。約十地者。加分中根本入本分中願善決定。說分中發菩提心即是。是約實爲論。然而法門作不同。加分中十入合體相說。本分中開體相。六決定爲十地體。即是體中有總別相等。說十地名爲相。說分中但

約相門[195]廣現行德相。不同如是。然即其相門中十十句等總別相等說者。爲欲顯示其諸行德即是緣起無障礙[196]普法行德。然即是相無非體。體無非相。可知也。

58 [603b1]

問。何故十入合體相說乎。答。經云。一切菩薩不思議諸佛法門[197]說令入智慧地故。諸佛法門[198]者。佛證智大虛空也。智慧地者。十地智。入者即是十地智入於佛智虛空。若已入者即是一味無別體明入。是故約一味[199]入說十入爲別以示現。若體門以[200]十入全體。若以相者十入全相。若總別者九入全總根本入。根本入全九入。故非謂根本入體九入相也。是故體相合說也。本分中如是十入開體門爲六決定。前[201]相門爲十地名也。

59 [603b11]

問。何故十地名爲相乎。答。對十障施設十地行德分別。可見之相說。[202] 故爲相。彼證體中無障可對故自在無礙。諸行德具足非情可見故非相也。

60 [603b15]

問。依位示現。普法中地前解行等中已滿顯示。何用十地中復顯乎。答。雖所顯普法隨位無殘現。而隨位增勝門別非無。謂前舉隨分顯滿。約初發心一念等顯滿故。今十地中舉滿現隨分。謂舉佛證智虛空以說十盡故。法門不同[203]也。

61 [603b21]

問。約所顯法雖隨位全現。而約行人進修得證者。解行時劣。證時勝之義爲有耶不耶。答。隨行位言此義不無。然而果[204]證時前劣無異證勝法。以前劣自勝[205]名爲證故。若證時至[206]有前劣者。非爲劣勝故。又非劣位動。無劣無勝故。是故不動勝劣位。即是無二。不移無二即是二也。緣起無住法法爾故也。

62 [603b28]

問。請分經云。解脫月菩薩讚諸衆以請中。此衆有阿含行五證淨四。證淨四中乃至第十地位。[207] 得證不隨他教淨等。既得證十地者何用亦說十地請乎。答。有二義。又一義其所得十地約前解行門所得證十地以讚。今所請十地約證門十地以請說。又一義既請言中云爲十力淨心。論釋曰。已入證者令得佛十力。未[208]證入者令入證。故明知已得十地人。欲爲成佛故請也。

63 [603c8]

問。若爾者但請說佛地。何故請說十地乎。答。十地即佛智慧無十地以外佛地。然佛地即爲果故。故不可說。十地因行故。可說示故。請說十地。不請說佛地也。

64 [603c12]

問。若爾既得十地。已因即滿。即入佛果。何用請十地乎。答。欲爲現示十地無盡故。初地中十地。二地中十地。乃至第十地中十地無盡。無盡十地雖得下地十地。而未得上地十地故請說。何有妨乎。

65 [603c17]

問。若十地無盡者即無十地滿時。即無成佛時。何以爲成佛故請說十地乎。答修如[209]無盡十地已入無盡佛地。何有妨也。

66 [603c20]

問。十地論[210]通四果有何別耶。答。一者調柔果者約行以[211]說。謂由自地離障故。自行之行離強健故。名爲調柔果。二者發趣果者。有初地時中。能解於十地所行諸[212]事。約聞思慧說也。三者攝報果者。由得初地等故。能得勝自在報。依此報能修自他利行[213]之義。四者願智果者。由自地諸行熟故即入證自體無住實。相[214]成行用與體無異之義也。是故諸地中願智果。雖增[215]勝而無別增。即是雖去而不動。調柔等果雖不動而去之義。

67 [604a1]

問。今所說之法。[216] 地地每。[217] 各各有所作之障所行之行所得之果等不同。即此依行位等示現普法無障礙之法。是故普法中行者。即依此法而爲修行[218]耶。爲此別耶。答。即依此法。得[219]以修行也。

68 [604a6]

問。若爾者雖不得[220]所依行位。而亦不壞其法門。即爲普法無障礙果行修行矣。一位一切位。一行一切行。一斷一切斷。一得一切得故。修德數斷惑數皆同[221]齊。何故亦云普法中解行移[222]返一切識分別。自此以去無分別心中修功德乎。答。實皆同齊。然而未得一法門時中。[223] 全迷不知自是本不迷。已得一分無生忍以去。全知自不迷。又知普法始終一相。此知時中[224]無後際迷不所斷。亦無不所修德[225]故。更無復所修斷之法。而法門[226]不得故亦不盡修。是

故。此以去所如是無分別心中。[227] 入法流具諸功德。修修無盡而不動初門。[228] 不動初門[229]而念念新[230]修增。修增修斷而不修斷。以本無不修斷故。故第八地中云。證實性不成佛。以修功德成佛。然莫捨此忍門也。忍門。謂。自體本來空寂滅忍。不動此忍修諸功德。雖修功德而不動寂滅忍。是故無邊增修而毛毫不增。如是方實增亦實不增。實不增故立願智果。實增故說調柔等果。此四果雖十地中方說而蓋十地。即信解行回向矣。彼即此。此即彼乎。[231] 可思也。

69 [604a27]

問。此言增不增之相如何乎。答。經論中如[232]所[233]喻[234]也。謂[235]虛空中畫迹等事也。得一相無二故無增減之義。即是爲願智果行體。若能畫人[236]言。即其畫有增微之[237]義。即是調柔果等行用雖對體用而不有二法。雖無二法而非一法。一切諸行皆如是知。可思也。

70 [604b4]

問。約九世十世法。得攝諸法盡耶不耶。答。約此門盡不盡之義具足。以盡門盡以不盡門[238]不盡同體異體等門[239]可知得。且約一人相續以作九世等者。過[240]去中畜生。現在中人。未來中作佛如[241]是三世。[242] 明難品云。一切衆生心普在三世中。又云。一念無量劫等中。[243] 過去中有三。謂一者過去過去。謂即[+其過去畜生][244]自當體[時][245]是畜生。二者過去現在。謂即其畜生。是現在人。三者過去未來。謂即其畜生。是未來佛。此爲過去三世也。約現在有三。謂一者現在過去。謂即現在人。是過去畜生。二者現在現在。謂即是人自當時人。三者現在未來。謂即現在人是未來佛。此現在三世也。約未來世有三。謂一者未來未來。謂即其未來佛自當時佛。二者未來現在。謂即其佛是現在人。三者未來過去。謂即其佛是過去畜生。此未來三世也。如是九世法即是一念。故爲第十世。合總別爲十世。此即約即門而說也。經第三十四卷普賢行品云。過去是未來。未來是過去。現在是去來。菩薩悉了知。又偈云。三世即一念說[246]也。中門[247]准可知也。若一相續一切相續亦爾。如一法一切法亦爾。一切即一[248]故。人法相即故。

71 [604b27]

問。現在吾身成未來世佛者。彼佛化[249]今吾身令修行耶不耶。[250] 答。化令修行也。

72 [604b29]

問。彼佛今日吾以修行得。云何能化今吾令修行乎。答。彼佛不化者今吾身不得作佛故。彼佛化。方吾[251]能修行成彼佛。

73 [604c3]

問。此義何爲也。答。若約緣起道理者。非彼佛即無今吾。非今吾即無彼佛。故知爾也。如對今乃至盡過去際亦爾。

74 [604c6]

問。未來佛即過去等者。爲成佛[252]時即昔成之義耶不耶。答。是也。

75 [604c8]

問。若爾但自是。何用爲化。答。非他故化。若他者不得化。所以者何。[253] 自以外有故。[254] 非自所化也。

76 [604c11]

問。自既佛何用爲化。答。是佛故化。若非是佛終日化不得成佛。本以成佛而不知自是。[255] 以化令知自是。以化令知自佛。是名化也。故實化無[256]所化。實成無所成也。

77 [604c15]

問。若爾但自以[257]乃化。都無化他之義耶。答。亦得化他。非他無自故。以自他緣成無分別故。是故佛能見自全他故。他[258]無攝物也。化非化等四句。自他等四句。沒[259]分別。[260] 遣非。顯德隨應可知也。

78 [604c20]

問。自未來佛還化自現在者。以何文知乎。答。瓔珞經中第八地菩薩云。自見己身當果。諸佛摩頂說法故。已其說灼然。可知。又既諸經經每云。三世佛拜[261]故諸罪業滅。未來諸佛者何爲乎也。

79 [604c25]

問。此他已成佛拜。[262] 何爲自未成佛乎。答。拜他佛之義非無。而遠緣[263]非近緣。[264] 所以者何。汎諸佛爲衆生說佛德。意爲欲令衆生自亦得彼果。[265] 故令修行。[266] 是故衆生證自當來所得之果德。爲欲得彼故不惜身命修行。非爲得他

佛果故修行。是故正今吾令發心修行佛但吾當果。已成佛非他佛也。此義不疑怪也。又有他已成佛。即是自當果佛。所以者何。他成佛時即得三世佛平等果故。又吾當果佛即是他今成佛。所以者何。吾得當佛時即得三世佛平等法故。如是展轉更互平等。平等無差別果德皆化今吾令修行。其義亦非無故也。或[267]今吾身全體如來藏佛等是也。今吾即緣吾性佛。以即是而不知故悲怪發。至心修行欲返迷。是故其觀[268]化吾佛即是吾體佛。非[269]遠求他佛。此義其正觀行者大要也。又此吾性佛者。即於一切法界有情非[270]情中全全即在。無非一物吾體佛故。若能拜自體[271]佛者無物不所拜。此亦甚大要也。常可思惟之。若行者如是思得[272]者。一切時一切處中。無一處一時[273]起三毒煩惱之義。[274] 此即入一乘之觀[275]方便。三世佛無非此行修成佛者也。

80 [605a18]

問。第六地中明不住道行勝文。十番十二因緣觀相云何。

答。此觀甚難解。然少少[276]開其門爲思所趣也。

第一因緣有分次第觀者。釋名。因緣有分者。即十二因緣三有之因故。爲因緣有分。言次第者。此因緣法。因緣漸次。[277] 以義爲次第[278]也。觀者能見通之義也。此觀以何爲所治。即以人我執爲所治。謂外人計十二但[279]我作。即此身見邪見爲體。即以三空所治。無實我計爲我故。此實即空故。以空門所治。又緣起體非我生。計[280]有我生。以妄生故即無生門所治。或以生及實法相更無所願故。無願門通治彼二執也。若論觀體者。即顯因緣理次第生義。以實空及以并實性等三性爲順觀體。逆觀即成一緣起無性性觀。即用緣起次第理爲此觀體也。

第二依止一心觀者。釋名者依止即十二因緣。此爲能依止。以梨耶一心爲所依。故名爲依止一心觀。觀如前釋也。若論所治者。治彼外境自性執。所謂一切境別治。然但[281]自性差別積聚等三通治。可知。若能治所依觀體。以空以實等三空門爲順觀體。即以二種唯識爲順觀體。謂一梨耶唯識。即以眞識爲體。二意識唯識。即以妄識爲體也。逆觀同前。成一緣起無性性觀也。此觀合論。但以十二因緣。即一如來藏眞識無別法。爲應云云。

第三自業助成。論[282]名自因觀。謂即非他外道自性因等故。以自四緣等理爲此觀體。同三性門爲順觀體。以三空門爲逆觀體。

問其相云何。答。遣外執以施設。所執實即空。分別性。從緣似有爲依他性。依他性所詫[283]之一[284]實。爲眞實性。如是爲隨情安立。三性十二因緣法。見如此理事。名爲順觀也。若以三空門見。意所計實空。本來空。非適今空。名爲空門。既實空非今方空故。此空計似我相。非適今似古非似之似。如是觀爲

無相門。此無相是無生無相。非無實相無相也。又此似既非今方似故。此似所依實性。即非有所願證法。故如是觀名爲無願門。此名爲逆觀也。

第四不相捨離觀者。無別時生果義。治因滅果生執。因果同時互生理爲此觀體。謂無明緣[285]行者。同時互因果非前後義也。論[286]云。子時無明果時無明者。以二種義緣事現示。謂一因義。二果義。以因義取時爲子時無明。以果義取時爲果時無明。以無明令[287]行生不[288]斷名爲子時。[289] 即爾時以所生行果者爲果時無明。[290] 非別二時。偈曰。衆緣所生法是即不即因。亦復不異因。非斷亦非常。此偈顯因果各非斷常義。謂行是無明果。故即不是無明因。以是果故不異無明因。因反此可知。非斷常者。行因是[291]果非斷。此果無力非常。即此時中無明是因故非斷。是果因故非常。如是同時因果顯中道也。

第五三道攝觀者。三道者煩惱業生爲三道。道通生義。謂三道互生如束竹。[292] 此觀所治即廢事執理執。如言若因緣生一切法一時生。名爲理通因執。廢事別因計如一自性等。一切因執等。同分此所治。若[293]因緣事理相應齊生。而事理別故皆不一時生。以煩惱業等善不善等不同故。[294] 六道差別故[295]也。三性爲順觀體等同上觀也。

第六三際觀者。三時因果理事爲此觀體。所治無因執。無因生果即常見。又無未來老死等執即斷見。即三際因果以[296]爲所對治。三性等觀同上。

第七三苦觀者。十二因緣皆苦。苦[所][297]治淨樂倒[執]。[298] 即戒取等見也。能治觀者。約實十二因緣通三苦。[299] 隨增說無明乃至六入爲行苦。漸增相顯故。觸受二爲苦苦。以對苦具起故。愛等爲壞苦。能壞現身相故。

第八因緣生觀者。此即顯因緣有力[300]能故果法得生義。爲此觀體。治但因生果執。順逆觀同上可知。此觀等無自生義故空。雖有此義而俗有[301]義增空義微也。

第九因緣生滅轉觀者。此觀以三空門爲順觀體。成一生轉無別觀爲逆觀。所治者因緣有力能生果[302]執等。即法我我所執。能治觀者。生滅轉轉順轉。謂行果生時[303]中。[304] 因緣二法非能生有力故。即其果自體空故不自在。不自[305]在故隨因緣生。隨因緣生故即不生。此名[306]爲轉。此轉果空義增。成平等俗果故。即以三空所見三無性爲順觀體。既不當生不生故。其心無所見處。即成無分別故。逆觀成一生轉無分別觀也。

第十隨順無所有盡觀者。此觀。有無一相。不相妨礙。如陽炎水濕乾竝顯。順觀。隨順有觀即以三空門。逆觀。隨順無所有盡[307]觀。無所有即空理。所隨順盡。即能順俗盡於空。更無攝法。全即是空理故爲盡。此即因緣法盡於自如也。即俗事離分別之際。自此去所[308]即是移衆庶盡癡[309]顛倒。即此甚深法。隨舉一盡攝一切。無盡自在緣起法。正十數所顯普法緣起道理也。十番十二

因緣觀略示如是。廣說如論中三番說(云云)。

81 [606a24]

問。三乘緣起一乘緣起有何別耶。答。三乘緣起者。緣集有。緣散即無。一乘緣起即不爾。緣合不有。緣散不無故。

Notes

1 法: 釋法 in the Otani edition.
2 事理: 中理事 in the Otani edition.
3 別: 別耶 in the Otani edition.
4 中: 々 in the Shōmyōji manuscript.
5 Irregular: 隨言全盡.
6 事事: 理事 in the source text, and 々々々 in the Shōmyōji manuscript.
7 Irregular: 廢理但事言.
8 Irregular: 言盡不盡者.
9 者: not in the Shōmyōji manuscript.
10 Irregular: 云何爾.
11 Irregular: 其一法若一法是者.
12 Irregular: 豈爾.
13 Irregular: 一法言者即一切盡.
14 Irregular: 一法言不可盡.
15 Irregular: 一言無殘.
16 Irregular: 雖無殘而全不盡.
17 Irregular: 言以是耶.
18 Irregular: 但言以是.
19 Irregular: 何有法乎.
20 Irregular: 其法不在於盡不盡.
21 既: 即 in the source text.
22 Irregular: 不在於自.
23 Irregular: 隨須即恣.
24 尺: 釋 in the Otani edition.
25 尺: 釋 in the Otani edition.
26 Irregular: 是所以.
27 且: 旦 in the Shōmyōji manuscript.
28 Irregular: 中.
29 五尺: 互釋 in the Otani edition.
30 Irregular: 此無礙義.
31 Irregular: 中.
32 五尺: 互釋 in the Otani edition.

33 Irregular: 此反.
34 Irregular: 此反.
35 Irregular: 隨須緣恣言.
36 Irregular: 時中.
37 Irregular: 又.
38 Irregular: 亦.
39 不非壞不非壞非壞: 非不壞非非壞非非不壞 in the Otani edition.
40 壞言: 言壞 in the Otani edition.
41 益 = 蓋?
42 Does this part refer somehow to something appended above? The expression *unun* 云云 appears four times in the text of the *Hwaeomgyeong mundap*, and every time the expression is used just before the beginning of a new question. Following Kim Sang-hyun 金相鉉, *Gyogam beonyeok Hwaeomgyeong mundap* 교감번역 화엄경문답 [Annotated Translation of the *Questions and Answers on the Avataṃsaka-sūtra*] (Seoul: Ssiaial, 2013), 20 n. 11.
43 問: added by Choe Yeonshik.
44 現: not in the Otani edition.
45 三: 問三 in the Otani edition.
46 各各: 否答 in the Otani edition.
47 全全: 全 in the Otani edition.
48 當: 相當 in the Otani edition.
49 似: 以 in the Otani edition.
50 似: [似]亻in the Otani edition, and 丶 in the Shōmyōji manuscript. Could this be a mistake for 之?
51 之: added by Choe Yeonshik.
52 所: perhaps 乃 according to Choe Yeonshik.
53 一: 一切 in the Otani edition.
54 故: 故該妄徹眞無不稱性故 in the Otani edition.
55 二: 無 in the source text and the Otani edition.
56 以: 以以 in the source text.
57 玄: 方 in the Otani edition.
58 解云: not in Otani edition.
59 法: 法佛 in the Otani edition.
60 住: 任 in the Shōmyōji manuscript.
61 佛以: 以佛位 in the Otani edition.
62 以: 位 in the Otani edition.
63 皆: 皆即 in the Otani edition.
64 微: 徹 in the Otani edition.

65 弱強: 法門 in the Otani edition.
66 十: 十佛 in the Otani edition.
67 德: 功德 in the Otani edition.
68 無盡: 無盡無 in the Otani edition.
69 恐: 畏 in the Otani edition.
70 十: 十一中十十中一一即十十即一 in the Otani edition.
71 業: 乘 in the Otani edition.
72 以: 佛 in the Otani edition.
73 Irregular: 非唯住果地不修因行.
74 以: 若以 in the Otani edition.
75 以衆生: 衆生以 in the Shōmyōji manuscript.
76 云: 者 in the Otani edition.
77 Irregular: 是耳.
78 以: 若 in the Otani edition and Shōmyōji manuscript.
79 Irregular: 是耳.
80 全: 一 in the Otani edition.
81 Irregular: 惑見耶覺見耶.
82 Irregular: 得以惑見.
83 Irregular: 得以覺見.
84 Irregular: 佛見衆生.
85 Irregular: 全吾身是.
86 是: 是心 in the Otani edition.
87 佛: not in Otani edition.
88 同: 同得 in the Otani edition.
89 Irregular: 同云.
90 關: 聞 in the Otani edition.
91 失: 見 in the Otani edition.
92 由: 得由 in the Otani edition, and 得 in the Shōmyōji manuscript.
93 Irregular: 惡即善是義生天.
94 Irregular: 非善即惡是義生天.
95 Irregular: 爾亦得然.
96 故: not in the Otani edition and Shōmyōji manuscript.
97 滅: 滅 in the source text and the Shōmyōji manuscript.
98 第: 中 in the Otani edition.
99 Irregular: 所以此一門非彼餘門即無故.
100 Irregular: 此一時無.
101 Irregular: 彼無量劫即無故.
102 Irregular: 時中.

103 Irregular: 豈無盡法門乎.
104 Irregular: 爲盡.
105 得: 得止 in the Otani edition.
106 餘: 餘門 in the Otani edition.
107 Irregular: 無殘.
108 Irregular: 何得.
109 爲爾: 爾爲 in the Otani edition and Shōmyōji manuscript.
110 所: 衍 in the source text.
111 Irregular: 又有聞教不知方便之意如教修行人.
112 Irregular: 此中有多品類.
113 Irregular: 以何知是
114 彼: 被 in the Shōmyōji manuscript.
115 光: 先 in the Otani edition. Choe Yeonshik suggests this might be a mistake for 等.
116 Irregular: 此等人可權.
117 往: 性 in the Otani edition.
118 Irregular: 往利衆生.
119 取: 敢 in the Otani edition and Shōmyōji manuscript.
120 取: 敢 in the Shōmyōji manuscript.
121 令: 得 in the Otani edition.
122 Irregular: 自宗中雖至究竟.
123 Irregular: 業煩惱盡.
124 斷爲: 爲斷 in the Otani edition.
125 此乘以: 以此乘 in the Otani edition.
126 Irregular: 而此乘以者全不斷.
127 處: 是處 in the Otani edition.
128 耶不耶: 不耶 in the Otani edition.
129 Irregular: 何爲.
130 不爾也: 爾也不 in the Otani edition.
131 Irregular: 盛明三淨土.
132 諸衆生令: 令諸衆生 in the Otani edition.
133 Irregular: 諸衆生令爲不退處.
134 關: 聞 in the Otani edition.
135 Irregular: 彼佛亦有自報土.
136 或: 惑 according to Choe Yeonshik.
137 Irregular: 或復不永斷.
138 變: 反 in the Shōmyōji manuscript.
139 乃: 乃至 in the Otani edition.

140 Irregular: 但十佛在處.
141 在佛在: 佛在 in the source text and 在佛 in the Otani edition.
142 共: 其 in the source text and the Shōmyōji manuscript. Irregular: 是共.
143 Irregular: 所以何者.
144 Irregular: 即爲其; 其: 共 according to Choe Yeonshik.
145 其故: 故其 in the Otani edition.
146 識: 證 in the Otani edition.
147 此: not in Shōmyōji manuscript.
148 大: 人 in the Shōmyōji manuscript.
149 其: 共 according to Choe Yeonshik.
150 Irregular: 即爲其乎.
151 Irregular: 即爲其; 其: 共 according to Choe Yeonshik.
152 三乘: 三 in the source text.
153 少: 小 in the Otani edition and Shōmyōji manuscript.
154 Irregular: 雖所見法多.
155 時: not in the Otani edition and Shōmyōji manuscript.
156 此義: not in the Otani edition.
157 Irregular: 迷人.
158 Irregular: 此夢因緣法.
159 Irregular: 隨分可解故.
160 Irregular: 取喻諸因緣法耳.
161 Irregular: 何爲.
162 向: not in the Otani edition and Shōmyōji manuscript.
163 是: 是義 in the Otani edition.
164 Irregular: 有隨事別迴向之義.
165 先: not in the Otani edition.
166 受: 受苦 in the Otani edition.
167 門: 問 in the Otani edition.
168 少: 小 in the Otani edition and Shōmyōji manuscript.
169 相: 相事 in the Otani edition.
170 Irregular: 不.
171 在: 存 in the Otani edition and Shōmyōji manuscript.
172 Irregular: 若約聖教臨機說分齊別者.
173 別: 然 in the Otani edition.
174 來: 來藏 in the Otani edition and Shōmyōji manuscript.
175 一一: 二 in the Otani edition.
176 此: 是 in the Shōmyōji manuscript.
177 下: 如下 in the Otani edition.

178 如: not in the Otani edition.
179 當: not in the Otani edition.
180 下: 當下 in the Otani edition.
181 熟: 就 in the source text and the Shōmyōji manuscript.
182 Irregular: 大[x?].
183 Irregular: 大[x?].
184 彼: 後 according to Choe Yeonshik.
185 智: not in the Otani edition and Shōmyōji manuscript.
186 證: possibly 謂 in the Otani edition.
187 下論如: 如下論 in the Otani edition.
188 下論如: 如下論 in the Otani edition.
189 下論如: 如下論 in the Otani edition.
190 下論: 如下論 in the Otani edition.
191 非全無: 全無數故 in the Otani edition and 全無故 in the Shōmyōji manuscript.
192 下論: 如下論 in the Otani edition.
193 Irregular: 盡前位攝.
194 Irregular: 乃不知其相何乎.
195 門: not in the Otani edition.
196 礙: 即 in the Otani edition.
197 門: 明 in the Otani edition and Shōmyōji manuscript. The sinograph 明 is correct, however, according to the *Treatise on the Ten Stages*. See *Shidi jing lun* 1, T 1522.26.124c5–10.
198 門: 明 in the Otani edition and Shōmyōji manuscript. Same as previous note.
199 味: not in the Otani edition.
200 體門以: 以體門 in the Otani edition and Shōmyōji manuscript.
201 前: 開 according to Choe Yeonshik.
202 Irregular: 可見之相說.
203 同: 得 in the Otani edition and Shōmyōji manuscript.
204 果: possibly 對 in the Otani edition.
205 自勝: not in the Otani edition.
206 Irregular: 若證時至.
207 位: 德 in the Otani edition and Shōmyōji manuscript.
208 未: 求 in the Otani edition.
209 修如: 如修 in the Otani edition.
210 論: not in the Otani edition.
211 以: not in the Otani edition and Shōmyōji manuscript.
212 諸: 法 in the Otani edition and Shōmyōji manuscript.

213 行: 利 in the source text and the Otani edition.
214 相: not in the Otani edition.
215 增: 地 in the Otani edition.
216 法: 諸 in the source text.
217 Irregular: 地地每.
218 Irregular: 爲修行.
219 得: 門 in the source text.
220 得: 同 in the source text.
221 同: 得 in the Otani edition and Shōmyōji manuscript.
222 移: 初 according to Choe Yeonshik.
223 Irregular: 時中.
224 Irregular: 此知時中.
225 Irregular: 無不所修德.
226 門: 得 in the Otani edition and Shōmyōji manuscript.
227 Irregular: 此以去所如是無分別心中.
228 初門: 移得 in the Otani edition and Shōmyōji manuscript.
229 初門: 移得 in the Otani edition and Shōmyōji manuscript.
230 新: 斷 in the source text.
231 乎: not in the Otani edition.
232 經論中如: 如經論中 in the Otani edition.
233 所: 何一所 in the Shōmyōji manuscript.
234 Irregular: 經論中如所喻.
235 謂: 諸 in the source text and 請 in the Shōmyōji manuscript.
236 人: 入 in the source text and Otani edition.
237 微之: 減微微 in the Otani edition.
238 門: 得 in the Otani edition and Shōmyōji manuscript.
239 等門: 未得 in the Otani edition and Shōmyōji manuscript.
240 過: 如過 in the Otani edition.
241 如: not in the Otani edition.
242 世: 世中 in the Otani edition.
243 Irregular: 等中.
244 謂即 supplemented by 其過去畜生 according to Choe Yeonshik.
245 自當體: 因時 in the Otani edition and 自時 in the Shōmyōji manuscript. 時: added by Choe Yeonshik.
246 說: not in the Otani edition.
247 門: 門說 in the Otani edition.
248 切即一: 即一切 in the Otani edition and 即一 in the Shōmyōji manuscript.
249 化: not in the Otani edition.

250 Irregular: 彼佛化今吾身令修行耶不耶.
251 Irregular: 方吾.
252 佛: not in the Otani edition and Shōmyōji manuscript.
253 何: not in the Shōmyōji manuscript.
254 Irregular: 自以外有故.
255 Irregular: 本以成佛而不知自是.
256 無: 無無 in the Shōmyōji manuscript.
257 自以: 以自力 in the Otani edition and Shōmyōji manuscript.
258 他: not in the source text and the Shōmyōji manuscript.
259 沒: 設 in the source text and the Shōmyōji manuscript.
260 Irregular: 沒分別.
261 Irregular: 三世佛拜.
262 Irregular: 此他已成佛拜.
263 緣: 疎 in the Otani edition.
264 緣: 親 in the Otani edition.
265 Irregular: 爲欲令衆生自亦得彼果.
266 Irregular: 故令修行.
267 或: 有 in the Otani edition and Shōmyōji manuscript.
268 觀: 覩 in the Shōmyōji manuscript.
269 非: 化 in the Otani edition.
270 非: 無 in the Otani edition and Shōmyōji manuscript.
271 體: 釋 in the Otani edition.
272 得: not in the Otani edition.
273 時: 時即於三毒煩惱而 in the Otani edition.
274 義: 意 according to Choe Yeonshik.
275 觀: 親 according to Choe Yeonshik.
276 少少: 小小 in the Otani edition and Shōmyōji manuscript.
277 Irregular: 因緣漸次.
278 Irregular: 以義爲次第.
279 但: 俱 according to Choe Yeonshik.
280 生計: 性法 in the Otani edition and Shōmyōji manuscript.
281 但: 俱 according to Choe Yeonshik.
282 論: 謂 in the Otani edition and Shōmyōji manuscript.
283 詫: 宅 in the Shōmyōji manuscript.
284 一: not in the Otani edition and Shōmyōji manuscript.
285 緣: not in the Otani edition.
286 The treatise referred to here is the *Daśabhūmika-sūtra* or *Treatise on the Ten Stages* (*Shidi jing lun*).

287 令: 全 in the Otani edition and Shōmyōji manuscript.
288 不: not in the Otani edition.
289 Irregular: 以無明令行生不斷名爲子時.
290 Irregular: 即爾時以所生行果者爲果時無明.
291 因是: perhaps 是因 according to Choe Yeonshik.
292 竹: 竹即其三道是攝三德故 in the Otani edition.
293 Irregular: 若.
294 Irregular: 故.
295 Irregular: 故.
296 Irregular: 以.
297 所: added by Choe Yeonshik.
298 執: added by Choe Yeonshik.
299 苦: 苦本性苦故 in the Otani edition.
300 力: 身 in the Shōmyōji manuscript.
301 有: not in the Shōmyōji manuscript.
302 果: 果報 in the Otani edition.
303 時: not in the Otani edition.
304 Irregular: 行果生時中.
305 在不自: 力在不 in the Otani edition.
306 名: 若 in the Otani edition and Shōmyōji manuscript.
307 盡: 蓋 in the Shōmyōji manuscript.
308 去所: 所去 in Otani edition.
309 癡: perhaps 廢 according to Choe Yeonshik.

華嚴經問答

下卷

一

法[1]藏撰

1 [606b5]

問。十地中配當五乘義。爲何義耶。[2] 答。寄三乘教爲欲生信解故。所說位地中。十地證實法性之處故。約此爲顯普法無盡十地中具足一切五乘三乘等法。無不在於此。[3] 故作如是說。

2 [606b10]

問。其准相云何。答。初地准人乘。二地准欲界天。三地[4]准上二界天。此三地中爲世間行配。[5] 所以者何。初地等中行檀地。同輪王修施似故。[6] 二地戒三地定等同諸天似故。[7] 相同世間故相配之。四地道品五地四諦等相。同聲聞所行似故。[8] 此二地相同聲聞。第六地十二因緣觀同緣覺所行因緣相似故。[9] 相同[10]緣覺。第七地中所行願行等十方便。不與二乘相似故。爲三乘大乘唯。[11] 第八地以上三地中無功用心。隨法流水淳熟根。行成故配一乘位。若約此門者一切人天世間因果皆有初三地。[12] 一切二乘所修之因果行法。皆在[13]四五六三地。[14] 一切三乘大乘所修之因果行法。皆在[15]第七地。一切一乘所修之因果行法。皆在[16]八地以上三地。[17] 若以此門者。不相參當自位也。

3 [606b26]

問。初地菩薩行法甚深廣大。已證二無我理。具自利利他諸德。謂四果等事如經所明。何得爲與人相似。乃至六地因緣理亦爾。其不相關。云何得[18]與緣覺相似乎。答。實爾。不相似。然而既此十地中。一切法皆攝盡矣。人所行施法及天所行禪定等。何地中有乎。[19] 即有初地。[20] 初地檀地故。人所行施此有。[21] 乃至三地禪行地故。天所行定即此有。[22] 乃至第六地亦爾。緣覺所修明[23]十二因緣法。何地有乎。[24] 即有[25]第六地。[26] 第六地修因緣觀地故。

4 [606c7]

問。若其人所行法有[27]其地者。[28] 斯即其初地人。乃至六地緣覺。何故相同人。及相同緣覺乎。答。若約有其法者即可是。然十地是菩薩修行方起。[29] 准十地菩薩行說耳。[30] 若菩薩所修法約能化所化者。初地菩薩能修施行。故能化人令修施。乃至六地菩薩修因緣行。故能化緣覺人令修因緣法。如是隨自修得行。[31] 能[32]化他令修[33]故。所化人等隨能化人地攝故。亦得言相同也。

5 [606c16]

問。若爾。佛所化之衆生即在佛地。答。亦得爾也。是故以佛者一切法皆無非佛也。餘義可思。

6 [606c19]

問。三乘中菩薩十地。漸漸至佛地方究竟。一乘中初發心見聞。至普賢方究竟。云何得言三乘因果皆在第七地。一乘因果唯在八地以[34]上也。答。實爾。然而其門不同。斯但約十地准五乘之義故。作如是說。

7 [606c24]

問。約十地配五乘者。爲欲現示一切法皆在自證體者。何故但五乘乃配[35]非三途等配當乎。[36] 答。約實皆在十地。然而且擧有行處以配耳。

8 [606c28]

問。若爾者何地有乎。[37] 答。文顯無。[38] 約義實者。初地乃至十地中皆同有也。若別。下初地中有亦得。

9 [607a2]

問。若爾者人天等何故但有初三地乎。[39] 答。約實皆諸地中有。何處中非有乎。然而隨菩薩所行之行現處配當耳。[40]

10 [607a5]

問。前說隨能化所化相當攝者。當下[41]初地菩薩化人非餘人化。[42] 乃至八地以上菩薩但化一乘衆生。不得化三乘人天。答。此隨相配位行。故作如是說。豈其但爾乎。[43] 約實隨所得法門。[44] 隨未所得人皆能化度也。[45]

11 [607a10]

問。第七地文云。第七地至。[46] 方過二乘人。解脫月菩薩初地已過二乘。何故此方過也。[47] 金剛藏答曰。初地過緣大法故過。非自智行。實行此方過。譬如王太子始生王家時。即過大臣。[48] 以種姓尊貴故。然而諸事非皆過。[49] 學[50] 方過。此[51]等義。約何等義說乎。答。此有深意。謂既言緣大法故勝過。非自智行。是即約十信初心即是初地之義說。非約實行位列初地說。

12 [607a19]

問。云何十信初心即初地乎。答。既約初地證中。立十入以六相示。即可知初地即信初發心。但生信解門中。信[52]解行回向十地佛地立。[53] 若聞此教修行人。行頭[54]竝[55]修行。謂修信時無解何信。復無行何信。無回向何所向信。亦無證體何所信。故得行頭[56]竝。[57] 既行並者信[58]滿即解滿。是故位位每滿位成佛

現示。若約此門者。第七地至方行實[59]過二乘地[60]者。即是十信十解十行十回向十地中。第七地至之義。此約功用無功用位際說。非實行之極處。若極處者。約列位至佛果方極。約證位初地中極。約得法門解初極。約行滿信終極。約普法實行位位每極。法門每極。如善財。所行[61]初文殊中聞解證。乃至普賢位逕無量劫。值[62]微塵數知識。得塵[63]數法門。而非過第二七日一時。如是義可思也。[64]

13 [607b6]

問。此十地等處如是不解。說[65]意何爲。[66] 答。三乘依位行者。欲爲熟根欲入一乘普法[67]故。作如是說。

14 [607b9]

問。見聞等三位普法正位耶不耶。答。不也。但從三乘位作如是說耳。若普法正位即無位。[68] 無不位。[69] 一切六道三界一切法界法門皆無不普法位。又一位一切位。一切位一位。如位法門一切行教義等法門皆爾。可思。

15 [607b14]

問。若爾者普法中以何爲始乎。答。得一法門以爲始。[70] 此始即與終無差別始也。

16 [607b16]

問。受位分中所明授職之義。爲三乘行者實行耶。爲一乘行者實行受位相耶不。答。非即三乘行者實行。亦非一乘行者實行。是但依三乘位相。以現示一乘無盡十地頂受位之義。斯即同教相攝也。

17 [607b21]

問。既云依三乘位地者。豈非所依之三乘行相乎。答。既云依三乘位。現示一乘義。故即非三乘自宗行相。所以知。[71] 三乘受職唯是阿含受。不具教義理事受故。此處所現者具足教義理事[72]等法門故。

18 [607b26]

問。若爾可一乘正受職。何故亦非一乘實行乎。答。一乘實行。十佛前普賢菩薩。位言無不位。行言無不行。虛空法界一切法門中如法成矣。何但此處如所[73]現之分齊耳。是故下文以菩薩神力對佛神力校量中。大地塊土四天下

少[74]土等。其爲表十地無盡際故作如是校量。即知非一乘實行此如所示。[75] 然而無[76]際處不可示說故。依此分齊以現示彼[77]無盡十地頂之相耳。

19 [607c6]

問。無盡十地滿相云何。答。如下普賢知識中所現十方世界一切微塵。[78] 微塵每[79]有諸佛大會。其中諸佛皆將諸大衆說法。其諸佛前每。[80] 普賢菩薩在。[81] 受各諸佛所放光明等事。一微塵一微塵每如是等事。是無盡十地滿足相。廣大如法界量。如虛空界。十世九世中無不所至。今此處中。爲欲現彼相故。依離垢三昧。現大蓮華具眷屬華等十處中。放光明等事現示。[82] 若以此現之相校量[83]彼相。如十方世界大地一塊土等不可[84]校量。以非分法校量顯緣[85]勝也。又即此校量之事可知[86]非三乘教所明等覺妙覺之相。[87] 所以知者。三乘教所明等覺[88]與妙覺俱所照所斷等一切事皆同一等。但明昧自在[89]別耳。豈如是以大地土等爲校量乎。教別如是。可思也。

20 [607c21]

問。五地中明不住行勝文中。十種四諦。其義云何。答。此十種四諦者即是五地菩薩。知一[90]法界一切法[91]盡。然不得隨所知之法別現故。總舉四諦染淨因果性相。以現示菩薩所知法。故論云。所知法中[92]智清淨勝也。其義云何。謂初[93]四聖諦即實法分別。謂即四諦實法。無作四諦。約終教義。即如來性中清[94]淨因果性實之法是。若一乘中。無障礙緣起法性中四諦諦[之][95]理實義爲四聖諦。即無盡四諦。如是無盡四諦。而總依滿數顯[96]現十諦。爲欲現無量故。此中十諦者。一者世諦。謂即四諦之法。一切差[97]別義爲世諦也。二者第一義諦者。即以四諦空理爲第一義。三者相諦者。前二諦以有無爲二諦。計[98]人即爲二法。故[99]即以非有無之中道自相爲相諦。四者差別諦者。以非有無中道爲相諦。計[100]人但爲一法故。即以有無差別法不壞[101]爲中道。非謂捨有無二法方爲中道故。不壞有無之差別諦。五者說成諦者。以有無差別法爲差別諦。又計人不知此有無法緣集義故。以陰入界等諸因緣假施設。有非實有以爲說諦。六者事諦。謂通迷四諦成苦事以爲事諦。七者生諦。謂通迷四諦作集以爲生諦。八者無生諦。謂通解四諦入寂滅。以爲無生諦。以苦集本不生故。九者入道諦者。通解四諦。趣入滅諦之行。以爲入道諦。此四諦非有四諦。即是事諦也。第十菩薩地及如來地諦者。即前四諦緣起實相大乘因果。是義以爲第十諦。

此十諦現菩薩自所知法。而自以現難故。依所化緣以顯示。此中前九爲小乘可化衆生。後一爲大乘可化衆生。此言小乘者。非但愚法小乘。設[102]大乘

中。隨教行者等爲小乘。謂地前教修行等。已論云。爲根未熟衆生故說世諦。謂如愚法小乘及十信以前衆生等。不解諦理故。隨計情以爲說事法等。爲欲熟其[103]根欲故也。[104] 爲化已根熟衆生說第一義諦。以得聞諸法空理故。爲解深[105]法衆生故說相諦。謂聞前俗眞有空諦。又有不解者。眞俗爲別法耶。爲一法耶。即迷有即無無即有有無無二之深理。故說非有無中道自相之四諦。令入中道深理也。爲謬解衆生故。說差別諦。謂聞前說非有無中道自相之諦。即計實道爲一法。故爲說有無差別示深理。令入[106]無遍[107]有無中。謂無即是有。有即無。有即[108]無[109]故非無。無即有故非有。非有[110]故即是無。非無故即是有。不壞非有無。而不壞有無法。故常有無。而有無不別。不別而非一。是故能入無邊有無以爲差別諦。此差別即無別之別也。爲化離念[111]衆生故。說說成諦理。又有衆生。不知諸法因緣集成之義者。爲說陰界處等諸因緣互資集之義等。爲正見衆生故。次四諦說。[112] 入四諦之[113]因果之理故。爲大乘可化衆生故說後一諦。即是令入緣起無分別因果理事成大乘因果。因果即菩薩及佛也。如是理法差別隨所化衆生說十諦也。如是十種四諦。一乘三乘小乘共行也。廣如論說也。

21 [608b18]

十忍者十地中。內會理用爲忍。何等爲十。一隨順音聲忍。二順忍。三無生忍。此三法說忍。四如幻忍。五如炎忍。六如夢忍。七如響忍。八如電忍。九如化忍。十如空忍。後七喻說忍。此十中約位者。隨順音聲者初三地。順忍四五六地。無生忍七八地。後七忍九地以上。約三智者。音[114]聲順二忍加行智。無生忍正體智。後七後得智。此十忍約行實。地地皆有也。

問。此十忍行相云何。答。聞甚深法而無驚怖。至心信隨[115]爲隨順[116]音聲忍。能順眞實無生理生。[117] 生決定印可。而未已時爲順忍。已證會無不所及時爲無生忍。後七忍轉遣疑心立。謂疑云。一切無生者何現見是有乎。爲答此疑故如幻。幻法都無生。實法不可得而現耳[118]有。[119] 如是諸法可知。又疑云。幻法不得生耳識。世法云何知乎。爲答此疑云如炎。炎都無水而能生渴愛心。諸法亦爾。又疑云。炎法不得受用物。世法能受用物。云何無乎。爲答此疑如夢。夢法都無。而夢中皆能受用。世時[法][120]亦爾。實無而妄想夢故爲受用耳。又疑云。夢法覺都無。世法不爾。覺時得有。云何無乎。爲答此疑故如響。響法都無得物。而猶現可聞。世法亦爾。都不得而因緣現有。又疑云。響法都無前人益。[121] 世法不[122]爾。人實得益。云何如響乎。爲答此疑故如電光。電光不得物。而能照物令人得益。世法亦爾。無得而能益。又疑云。電有照用。即[123]是實法耶。爲答此疑故如化。化法有用。而非實。世法亦爾。豈有實乎。又疑云。一切

法無作者。誰能作是也[124]。爲答此疑故如虛空。能化一切色法。而其空體不可得。一切法亦爾。實體空不可得。而無所不爲如虛空耳。[125] 菩薩如[126]是得無生忍等。故其身如幻。[127] 乃至如空。非有非無。而[128]常住[129]中道實相。以無緣慈悲故不捨生死。不住寂滅。恒修佛法利益衆生也。是即說十地菩薩爲心之德用[130]也。

22 [608c25]

問。三乘緣起一乘緣起有何別耶。答。三乘緣起者。緣集有。緣散即無。一乘緣起即不爾。緣合不有。緣散不無。

23 [608c28]

問。一乘緣起法。若緣集不有。緣散不無者。何用爲緣合及散乎。答。雖法無增減而隨順處以說。故非無益空言。不知緣合之人中。[131] 即言爲緣集有言。[132] 不知緣散之人中。[133] 即言爲緣[134,135]散。散門以[136]生解人中。[137] 即[138]言散。[139] 而非方散。以昔無非散時故。於合門以[140]生解人中。[141] 即言合。[142] 而非方合。以昔無非合時故。

24 [609a6]

問。若爾法古[143]定爲[144]無合散耶。答。不爾。若定無合散者。何亦言方爲合散乎。

25 [609a8]

問。若爾法亦可緣合有緣散無耶。答。亦得隨緣有無。雖言有無而既言隨緣。故即可知。非有定有。非無定[145]無。故即知非非[146]定有無。以非有無故。隨緣時非增減。以非非[147]定有無故。隨緣時即非有無。如是諸義能隨緣言。無不當。亦無所當。無所當故即無自處。無自處故無是非處。一乘緣起之法。非計情所及。雖非計[148]情所及而不遠求。返情即是也。

26 [609a16]

問言返情者。不知其方便。云何。答。雖方便無量。而其要言之。隨所見處即不著[149]心爲是。[150] 隨所聞之法不取如聞。即能解其所由。又即解法實性也。

27 [609a20]

問。雖有此言而不知所以。答。汎聖教之言起[151]皆有[152]於機緣之所由。[153] 謂教

是藥。能治衆生病故。若以生而治即以生。若以不生治者即以不生。若法空是生不生者。以生爲是。以不生爲非。以非生爲是。以生即非是也。其法非有於不生生故。[154] 即能以生不生治病無障。

28 [609a26]

問。其法爲有不當生不生法耶[155]不。答。不也。若有不當生不生法者。[156] 云何能以生不生治病乎。非有不當生不生法[157]故。乃能以生不生治病也。

29 [609b1]

問。不知其所治之處。爲即衆生不解不生病耶。不知此病離處耶。答。當不解之病不得治。以已是病故。又非[158]已離解處。以已無病故。但此不解心令生解之處。以名爲治病所由。以此治病所由故聖教藥起。是故但言。教有於機緣所由不有於法。[159]

30 [609b7]

問。其法爲所[160]者[161]何乎。答。此即諸法實性。無住本道。無住本故即無可約法。無可約法故即無分別相。無分別相故即非心所行處。但證者境界非未證者知。是名爲法實相。一切法而無不爾。此處十佛普賢境界。

31 [609b12]

問。既普賢境界者。普賢即臨機門無於機[162]所[163]殘[164]現。[165] 若爾亦可諸法實[166]相即餘人境界也。[167] 答。亦得。普賢如自所得法。無於機緣[168]殘現故。[169] 經云。正義中置隨義語。[170] 正說中置隨語義。謂其義也。

32 [609b17]

問。不知其義云何。答。言正義者爲一乘義。正說者三乘義。三乘義中隨情安立故。其義但在言中耳。以言攝義故。義即有於言。一乘中。語即是義語故。無語而不義語。義即是語義故。無義而不語義。[171] 語即義故義而無言不及。義義[172]即語故語而無義[173]不及。義語語義。無礙自在。圓融無礙故。故其緣起無住。令在顯說。終日說非有說。非有有[174]故與不說無分別說。說既爾。能聞者亦爾。一聞即一切聞。可知思[175]也。

33 [609b27]

問。可於相當[176]如是聞者。一聞一切聞一切聞一聞。若三乘法但有語。故即無

所詮之義耶。答。非無所詮[177]義。然而其義但有言分齊。一相法門。謂[178]有者但有中盡非不有。不有者即不有中盡非有義。如是一相法門也。雖有無二諦相即相融。而非即其事法相圓融自在故。故語義能詮所詮分齊不[179]參也。一乘正義中即不如是。隨舉一法盡攝一切故。即中中自在故。可思也。

34 [609c7]

問。若爾一乘法但語說盡。何故言緣起之[180]際不可說。但證者乃知乎。答。是汝見耳。但汝見法語中盡故起如是問耳。其法無留處。豈但有語聞。聞處令有於聞。[181] 不得聞之處中令有於不聞耳。[182] 語中無殘。[183] 法無盡故令證者知耳。

35 [609c13]

問。此經以名號品至小相光明品明緣修因果。自普賢性起二品明性起因果。不知云何爲緣修因果。云何爲性起因果耶。答。從聞熏習等三慧方便緣。以修行所生顯之義名爲緣修因果。即此緣修因果法順自不住實性故。雖隨緣生顯而從本不生。不生故生即不生。不生相不可得之義等名爲性起因果。譬如無我報心。以睡眠因緣故成虎之義爲緣修因果。即其虎無我報心作故。雖作虎而無[184]其心之量過之義。名爲性起因果也。

36 [609c23]

問。若爾者其虎即無眠緣即無。[185] 從本以來不自有。云何性起爲[186]修生因果別耶。[187] 答。實爾。其無緣修即無性起。無性起即不成緣修。然即其緣修是離相順體[188]故爲性起。性起即是隨緣故爲緣修。雖無二體二義不相是也。

37 [609c28]

問。其緣修德即離性相。故與體無差別。與性起離相有何別耶。答。雖二俱離性相。而緣修離緣[189]不成。性起離緣不損。故有別也。

38 [610a2]

問。若性起離緣不損者。非待緣修可成耶。答。言不損者。緣集時中不增。[190] 自無我量故緣散時亦不損。自無我性故云不損。非謂無緣自體有也。

39 [610a6]

問。若爾者即非緣修無性起。非性起無緣修。非性起[191]無緣修故修生由無不本有。[192] 非緣修無本有故本有非修生無由。既其力齊。何故其有本末義。答。

如是緣起無分別法中。其能隨順解者隨先舉爲本。無礙之。[193] 何有定[194]本末之義乎。可思解也。

40 [610a12]

問。本有修生等四句中。有修生本有本有修生二句。其即緣起法故非本有無修生。非修生無本有。此二句因緣法可解。唯本有但修生。此二句。何爲因緣法乎。若非由修生而有本有者。與習種以前有本有之義。有何別乎。答。聖者能見機益故四句此善說。若有機緣衆生以性種爲前。習種爲後利益。即說本有前有修生後有。[195] 若有衆生以修生爲前。本有爲後利益。即說性種爲後。習種爲前。但隨機處中[196]說耳。勿見法定有[197]前後。以其法無前後故。即善當於先後耳。是故諸聖教之說前後不定。然而如言取者。定本[198]有前有法[後]。[199] 故失因緣旨違聖意。故與彼人不同耳。餘一切法門皆爾。須解教所由。又解法實性也。[200]

41 [610a25]

問。潛用資成門中。經云。如來性起光明益邪見衆生。如日光益生盲衆生。不知其邪見衆生大違理。云何得益乎。爲益[201]當時。爲後時耶。答。二時得益。

42 [610a29]

問。其後時益可知。當時益何也。答。雖其邪見之性違理衆生。即其蒙性起慈故得受身心果報。其果報非性起慈。即無果報故。是即深慈。一切衆生所不可知之慈也。

43 [610b4]

問。衆生苦果以衆生自惡心業所感。[202] 云何佛慈故所得乎。答。衆生諸苦但以如來藏佛作。無餘法能作衆生苦報故。經云。法種衆苦也。

44 [610b8]

問。此但一切衆生如來藏作。何爲慈乎。答。既舉體如來藏作故。以其如來藏熏習[203]故。方離苦得樂果故。[204] 其慈甚深莫過於此。

45 [610b11]

問。益義可爾。然而其衆生受苦者[205]何佛慈乎。答。若佛令不受苦者。[206] 其衆生不得厭苦求樂。要令受苦方得生厭苦心。以[207]此義故。得其衆生苦即佛慈

故令受也。[208] 此言如來藏等。且約終教等言之。若一乘[209]者。即性起之法作[210]也。

46 [610b17]

問。性起及緣起。此二言有何別耶。答。性起者即自是言[211]不從緣[212]言。[213] 緣起者。此中入之近方便。[214] 謂法從緣而起。[215] 無自性故。[216] 即其法[217]不起中令入解之。其性起者。即其法性。[218] 即無[219]起以爲性故。即其[220]以不起爲起。

47 [610b22]

問。若爾者即[221]不起。何故言爲起耶。答。言起者。即其法性離分別菩提心中現前在。[222] 故云[223]爲起。是即以不起爲起。如其法本[224]性故名起耳。非有起相之起。

48 [610b26]

問。若爾。要待離分別心方起者。爲[225]本不起別。[226] 何[227]即之[228]以本不起爲起乎。答。雖待無分別心方[229]起。與本不起非[230]別相。起[231]與不起同無異故。無增減故。是故經中。以虛空中鳥[232]所行不所行。俱無別空。[233] 爲喻說。

49 [610c2]

問。雖虛空無異而行不行不同。何爲無異乎。若無異者不[234]行處亦云行。行處亦不行耶。[235] 答。但以見鳥緣爲別耳。若不見其鳥緣即冥無別。如是但見其菩提心緣爲別耳。然而其論法[236]何有別也。[237] 性[238]起法其[239]爾。[240] 可思也。

50 [610c7]

問。若不見緣者。何須其法中爲起不起耶。答。實爾。不見其緣即[241]不論起不起。然而[242]即其緣中即[243]約離緣性[244]論爲性起。皆斯隨機緣說。勿見其法中有如是起不起[245]等相。

51 [610c11]

問。若待無分別心。[246] 方與本同無異起說者。[247] 何故經中以微塵經卷爲喻。顯示於衆生無明心中有自然智無師智等性起智乎。答。聖人能見衆生性起法。故[248]如是說。有何妨也。

52 [610c15]

問。若衆生未得自性起智時中。先說有性起智者。此性起智即非緣起法耶。答。聖者即能見其衆生後起時即知本有故。其衆生雖不知自成時而得其法。即緣起法也。

53 [610c19]

問。經云。雪山樹芽[249]等生時。閻浮提一切樹等。皆同時芽[250]等生。如是佛菩提[251]樹芽[252]等生。一切菩薩芽[253]等生者。其義云何。答。此義顯示本有新生不異。謂但一心中有故。[254] 新生菩提心等發時。[255] 定由本有菩提心等。[256] 無不由本有行德而有新生行德也。[257]

54 [611a1]

問。此樹以何爲樹。答。以大緣起大[258]樹。

55 [611a2]

問。先以大緣起樹者[259]即一切衆生界盡攝。[260] 若爾亦得一衆生發心時。一切衆生發心等耶。答。既緣起樹。豈不一切衆生即一爲衆生一衆生即一切衆生。衆生既爾。起行豈不爾。然而此處中文顯者。但示本有新生同時並起義。本即佛新即菩薩等。

56 [611a8]

問。若大緣起樹者。而六道中通有。何故地獄二乘涅槃等中不生乎。答。約本[261]皆有。[262] 然約行用故簡別也。

57 [611a11]

問。若約行用者。二乘等有行用。何故不生乎。答。約行中有向背。故曰生不生。其樹中有何所爲也。

58 [611a14]

問。云何向背耶。答。若能自[263]知自性起法名爲向。不知自性起菩提名爲背。若約此義者。但發無上菩提心乃[264]名爲芽生。不發無上菩提心者。爲背不名芽生。地獄二乘涅槃等永不知自性起法。故不生芽。若人天等中。能如是知者爲[265]順。名生芽等。若不知者不生芽。又自[266]雖不知而有果藥等。爲二乘人等。[267] 不入時中行德等可迴[268]心也。[269]

59 [611a22]

問。云何不迴而得爲性起果藥耶。答。雖自以不迴。[270] 而約其法不無性起之起[271]故得也。

60 [611a24]

問。若爾。一切惡業等及地獄等果皆爾。何故地獄等中無果也。[272] 答。約實。一切逆順[273]法無不從[274]性起法。然而約善行相顯處。故作如是說。地獄等中不[275]顯行相故也。

61 [611a28]

問。小相品文云。菩薩小相光明照地獄衆生。被光衆生從地獄出。以生兜率天得十眼等。乃至廣說。疏云。此文難解。謂釋迦菩薩光益一衆生。其一衆生亦益一切衆生。如是益盡窮後際等。其義云何。答。是顯菩薩光明力大故[276]且擧所化生展轉益。[277] 以顯本光明力大義。所以者何。[278] 其光即稱法光明。故如其法作不思議利益。是即一時至三世。望一一衆生每各各差別益。亦能利他。如是作不思議利益事也。此事不思議也。

62 [611b9]

問。此但菩薩光明。何故現佛智德乎。答。擧菩薩劣光明。校顯佛小相身勝。擧小相顯大相勝耳。

63 [611b12]

問。離世間品中。諸行法皆前諸位所行者。何故重說乎。答。約行實無異。然而前但說依位顯示普法。而未說其所顯示普法行者行何等道品行。故今更寄起行之始會普光處。一乘菩薩所行二千道品行說也。[279]

64 [611b17]

問。前已說諸位地因果方便及性起道理。有何不及故更說。答。前來示現方便修成因果及此因果行德何[280]成以何來。然而未說得此行以修行者如是行修之[281]儀則。[282] 故今方說。爲信解知法人修行如是如是行耶。[283]

65 [611b22]

問。離世間中已說修因得果行相。何故祇林中更說得法門相乎。答。離世間中依所信行之法進修相說。[284] 然而未示依人修行得如是法之義。是故入法界

品中。更示現依善知識人修得行相。以爲後人軌則也。

66 [611b27]

問。此祇林。佛成道第八年[285]中所造。又身子等諸弟子等。[286] 成道以後異國中出家入道人等。云何即此第二七日一時述例[287]乎。答。此皆依如來解脫無障礙九世十世等時。一切處一處一切時一時中說。在事述列。[288] 不可說。[289] 現漸教相列耶。[290]

67 [611c4]

問。漸教相中。舍利弗等法華會至[291]方一乘入[292]所入一乘即是華嚴別教。既入別教者。何故此文中同在祇林。而如盲聾不見聞佛菩薩所現之事。答。爲欲顯教義深故。順前未入時及愚法說不分。[293] 約根欲熟有分。[294] 故同在會後聞法。此即迴入一乘相。

68 [611c10]

問。此處入一乘聲聞等但愚法也。[295] 爲有三乘中聲聞等耶。答。通有二教二乘。若入一乘機熟。[296] 如來一代中皆在此[297]會。

69 [611c13]

問。何故前餘[298]會不在乎。[299] 答。約相前諸會唯菩薩依位地說。菩薩因果故。爲顯不共相不在。[300] 今此會爲顯入法界之心及入法界之人廣大無限故。得法成德之處故。通始終迴也。

70 [611c18]

問。此顯不共中。但二乘乃不共耶。三乘大乘菩薩等爲不共耶。答。若約未入一乘之義者。皆得爲不共。且[301]從下說二乘耳。

71 [611c21]

問。此會入法界人幾有品類乎。[302] 答。雖無限而且約文顯者。有二類。謂會初中。由佛入奮迅定故。所現之法界行德見。[303] 諸菩薩及天王等。[304] 即入法界。[305] 得不思議法等。爲一類。此即臨證之際至[306]人等也。[307] 由此菩薩等類。入佛法即與佛等。以得法故。後文殊等諸知識。以所得之法。下攝機緣。令入法界故。身子等及善財等人被[308]攝。[309] 入法界。[310] 人等[311]爲第二類也。

72 [611c29]

問。善財值知識時所聞法門皆如聞得證耶。聞以後修行方得耶。答。隨所聞法門[312]即得證也。

73 [612a3]

問。若爾既得法門。因緣得益[313]中明。過去無量劫中值諸佛。聞法供養等諸行修。[314] 方得此法門。善財今方但聞所說法門耳。非修行無量劫行。云何得乎。答。已得此法門。即入法性。入法性即自他無二。三世無前後故。善知識所得因果。自利利他法門。即是善財自行成。故隨所得法門其因果前後之法。皆自無不行得法。不[315]移一時而即成無量劫。隨所聞法門。無量劫中修行以得。豈不修有得果之義乎。[316]

74 [612a13]

問。若隨所值知識。同因行發心時節者。諸知識聞法。皆[317]可齊同。何故諸知識發心。值佛修行時節。皆不同耶。答。欲顯法不同故。如是示現耳。諸不同皆由同方不同耳。准可思也。

75 [612a17]

問。鈔文[318]云。初菩提心法門中。得信法門逕十千劫成佛者。行佛非位佛。瓔珞經十信行中[319]非位中[320]等者。此約一乘行佛成時節逕十千耶。爲三乘行佛成時節耶。答。諸三乘教中。十千劫中。十信行滿更示現一乘行佛滿之處耳。非三乘滿佛。亦非一乘行滿佛。[321] 但十千劫。[322] 不動此十千劫。[323] 不可說不可說劫。[324] 方行佛滿成。[325] 如是八萬劫等。乃至一劫二劫到等之義例可知思[326]也。

76 [612a25]

[問]。又孔目云。華嚴經中成佛有五中。寶莊嚴童子等三[327]人現身成佛等。云何知其相。[328] 答。寶莊嚴童子即[329]現身中。值佛聞法得信解自分勝進位諸三昧門[330]等。即知成信滿佛等。又兜率天子等既現身中即得離垢三昧少分。逮[331]諸功德等。故知現身成佛。善財童子既現身至普賢菩薩知識。而彌勒知識言。當來我成佛時汝見我。故知後生中成佛。此等且約文相。據見聞等三位爲三生故。作如是說耳。約實。共皆同[332]但以一身中成佛。言一身者。法性身。無別分段等身。若隨緣現成佛即同三乘教所說也。約一乘教實法念念每成佛等。如前說也。

77 [612b9]

問。大解大行等八大人等。所行之行法甚極微細。而樂世有趣闡提道。墮無盡阿鼻地獄等者。其義云何。答。此人等從未入種性等。[333] 下至世間毛里[334]無正善人等列。[335] 即第三階人。其行雖極細而有樂世有之病。故不得出世正善根也。

78 [612b15]

問。何等樂世有之病乎。[336] 答。此病有麁細。麁可知。細者設聞甚深教法及師語極細理。以自分別心尋伺觀察。即計佛法。如是即見法分齊。自心即住於其見聞處。故不得思修慧。及[337]障出世無分別智故。名爲樂世有。此即墮隨聲取義五過。故不能進修。無正信解故。

79 [612b21]

問。若爾。何等人離此過乎。答。若自心以不能計處中至者。[338] 仰推於佛。不自爲已[339]心之[340]分。[341] 唯佛所知非我境界。如是人乃深信佛智慧者也。

80 [612b25]

問。何等深理聞[342]乎。[343] 答。[344] 一切言皆同乃至一切法皆無住無我之言聞。[345] 如聞取不得。不聞故。即迷其無住之理。

81 [612b28]

問。既聞無住言。能信解無住理。豈迷乎。[346] 答。便[347]解。若聞無住言。其心見爲無住理者。即是但自心作無住耳。非佛所言之無住理。所以者何。以自心不得無分別智故。何能見彼無住之理乎。若不見而爲見者。豈爲正信乎。自中不正信。而亦爲他傳說者。即亦誑他。又未得證見佛境。而言佛如是說者。即謗佛。又不見佛境界爲見。即增上慢。故退[348]勇猛精進。又如是人若值其所見違[349]者。即起盡[350]瞋恚。造諸惡業故。即趣闡提道。不應不愼。[351] 行人大要。

82 [612c9]

問。若爾。云何見彼理乎。答。既聞無分別之理。[352] 但以無分別智乃證者。[353] 念念修無分別智方便。可[354]無餘事也。

83 [612c12]

問。云何正信佛言乎。答。須解佛言緣處[355]中言耳。[356] 非謂其法如所言法。[357]

故如是言也。[358] 若能如是解無定見處者。即爲欲所信解。不解之處得證知。故速速修無分別智。聖意蓋[359]其如是令進修乎。上來所作之諸文義。皆如是解。莫如言取解也。

Notes

1 法: 沙門釋 in the Otani edition.
2 Irregular: 爲何義耶.
3 Irregular: 無不在於此.
4 地: 地以 in the Otani edition and Shōmyōji manuscript.
5 Irregular: 爲世間行配.
6 Irregular: 同輪王修施似故.
7 Irregular: 同諸天似故.
8 Irregular: 同聲聞所行似故.
9 Irregular: 因緣觀同緣覺所行因緣相似故.
10 相同: 同相 in the source text.
11 唯: 准 in the Otani edition.
12 Irregular: 皆有初三地.
13 在: 有 in the Otani edition.
14 Irregular: 皆在四五六三地.
15 在: 有 in the Otani edition.
16 在: 有 in the Otani edition.
17 Irregular: 皆在八地以上三地.
18 得: 行 in the Otani edition.
19 Irregular: 何地中有乎.
20 地: 地檀 in the Otani edition and Shōmyōji manuscript. Irregular: 有初地.
21 Irregular: 人所行施此有.
22 Irregular: 此有.
23 明: not in the Otani edition.
24 Irregular: 何地有乎.
25 有: 在 in the Shōmyōji manuscript.
26 Irregular: 即有第六地.
27 有: 在 in the Shōmyōji manuscript.
28 Irregular: 若其人所行法有其地者.
29 起: 地 in the Otani edition.
30 Irregular: 准十地菩薩行說耳.
31 Irregular: 如是隨自修得行.
32 能: not in the Otani edition.

33 Irregular: 能化他令修.
34 以: not in the Otani edition.
35 Irregular: 何故但五乘乃配.
36 Irregular: 非三途等配當乎.
37 Irregular: 何地有乎.
38 Irregular: 文顯無.
39 Irregular: 但有初三地乎.
40 Irregular: 隨菩薩所行之行現處配當耳.
41 當下: not in the Otani edition.
42 餘人化: 化餘人 in the Otani edition.
43 Irregular: 豈其但爾乎.
44 Irregular: 隨所得法門.
45 Irregular: 隨未所得人皆能化度也.
46 Irregular: 第七地至.
47 也: 耶 in the Otani edition.
48 臣: 等 in the Otani edition.
49 Irregular: 諸事非皆過.
50 學: 覺 in the source text.
51 此: 問此 in the source text.
52 信: 立信 in the Otani edition.
53 立: not in the Otani edition.
54 頭: perhaps 須 according to Choe Yeonshik.
55 竝: 位 in the Shōmyōji manuscript.
56 頭: perhaps 須 according to Choe Yeonshik.
57 竝: 位 in the Shōmyōji manuscript.
58 既行並者信: 者位 in the Otani edition.
59 行實: 實行 in the Otani edition and Shōmyōji manuscript.
60 地: not in the Otani edition and Shōmyōji manuscript.
61 行: 以 in the Otani edition and Shōmyōji manuscript.
62 値: 仕休 in the Shōmyōji manuscript.
63 塵: 微塵 in the Otani edition.
64 也: 之 in the Shōmyōji manuscript.
65 說: 脫 in the Otani edition and Shōmyōji manuscript.
66 Irregular: 說意何爲.
67 Irregular: 欲爲熟根欲入一乘普法.
68 位: 住 in the Otani edition.
69 位: 住 in the Otani edition.
70 Irregular: 得一法門以爲始.

71 知: 知者 in the Otani edition.
72 理事: 事理 in the Otani edition and Shōmyōji manuscript.
73 所: not in the Otani edition and Shōmyōji manuscript.
74 少: 沙 in the Otani edition and Shōmyōji manuscript.
75 Irregular: 此如所示.
76 無: 其無 in the Otani edition.
77 彼: 故 in the Otani edition.
78 Irregular: 一切微塵.
79 Irregular: 微塵每.
80 Irregular: 其諸佛前每.
81 Irregular: 普賢菩薩在.
82 Irregular: 放光明等事現示.
83 量: not in the Otani edition and Shōmyōji manuscript.
84 可: 所 in the Otani edition.
85 緣: not in the Otani edition and Shōmyōji manuscript.
86 知: 以 in the Shōmyōji manuscript.
87 Irregular: 又即此校量之事可知非三乘教所明等覺妙覺之相.
88 覺: 覺妙覺之相 所以知者三乘教所明等覺 in the Otani edition.
89 自在: 自在自在不 in the Otani edition.
90 一: not in the Otani edition and Shōmyōji manuscript.
91 法: 法界 in the source text.
92 中: not in the Otani edition and Shōmyōji manuscript.
93 初: perhaps 初教 according to Choe Yeonshik.
94 清: 染 in the Otani edition and Shōmyōji manuscript.
95 之: added by Choe Yeonshik.
96 顯: not in the Otani edition and Shōmyōji manuscript.
97 差: 義 in the Otani edition.
98 計: perhaps 諸 according to Choe Yeonshik.
99 故: not in the Otani edition.
100 計: perhaps 諸 according to Choe Yeonshik.
101 壞: 離壞 in the Shōmyōji manuscript.
102 設: 彼 in the Otani edition.
103 其: 具 in the Otani edition.
104 Irregular: 爲欲熟其根欲故也.
105 深: 染 in the Otani edition.
106 入: 人 in the source text and Shōmyōji manuscript.
107 遍: 邊 in the Otani edition.
108 有即: 即 in the source text.

109 無: 無無 in the Shōmyōji manuscript.
110 非有: 有 in the source text.
111 念: 正念 in the Otani edition and Shōmyōji manuscript.
112 四諦說: 說四諦 in the Otani edition.
113 之: not in the Otani edition.
114 音: not in the Otani edition.
115 至心信隨: following the Otani edition and Shōmyōji manuscript; the source text has 心至信.
116 順: not in the Shōmyōji manuscript.
117 理生: 生理 in the Otani edition.
118 耳: perhaps 見 according to Choe Yeonshik.
119 耳有: 有耳 in the Otani edition.
120 法: added by Choe Yeonshik.
121 益: 無益 in the source text, and 前 in the Shōmyōji manuscript.
122 不: 亦 in the Shōmyōji manuscript.
123 即: 即心 in the Otani edition.
124 Irregular: 誰能作是也.
125 耳: 耶 in the Otani edition.
126 如: 知 in the source text and Otani edition.
127 Irregular: 菩薩如是得無生忍等.
128 而: not in the source text and Otani edition.
129 住: 住在 in the Otani edition and Shōmyōji manuscript.
130 Irregular: 十地菩薩爲心之德用.
131 Irregular: 不知緣合之人中.
132 言: not in the Otani edition. Irregular: 即言爲緣集有言.
133 Irregular: 不知緣散之人中.
134 緣: not in the Otani edition.
135 Irregular: 即言爲緣.
136 以: not in the Otani edition and Shōmyōji manuscript.
137 Irregular: 散門以生解人中.
138 即: not in the Otani edition and Shōmyōji manuscript.
139 Irregular: 即言散.
140 以: not in the Otani edition and Shōmyōji manuscript.
141 中: not in the Otani edition and Shōmyōji manuscript. Irregular: 於合門以生解人中.
142 Irregular: 即言合.
143 古: 昔 in the Otani edition and Shōmyōji manuscript.
144 Irregular: 法古定爲.

145 有定有非無定: 定有無非定有 in the Otani edition and Shōmyōji manuscript.
146 Irregular: 非非.
147 Irregular: 非非.
148 計: not in the Otani edition and Shōmyōji manuscript.
149 著: 善 in the Otani edition, and 惡 in the Shōmyōji manuscript.
150 Irregular: 不著心爲是.
151 起: 趣 in the source text.
152 有: 從 in the Otani edition.
153 Irregular: 皆有於機緣之所由.
154 Irregular: 其法非有於不生生故.
155 Irregular: 其法爲有不當生不生法耶.
156 Irregular: 若有不當生不生法者.
157 Irregular: 非有不當生不生法.
158 非: 以in the Otani edition and Shōmyōji manuscript.
159 Irregular: 教有於機緣所由不有於法.
160 其法爲所: 爲其法 in the Otani edition and 其法爲 in the Shōmyōji manuscript.
161 Irregular: 其法爲所者.
162 無於機: 於機無 in the Otani edition.
163 所: 處 in the Shōmyōji manuscript.
164 殘: 殘而 in the Otani edition.
165 Irregular: 無於機所殘現.
166 實: 寂 in the Otani edition and Shōmyōji manuscript.
167 也: 耶 in the Otani edition.
168 無於機緣: 於機緣無 in the Otani edition.
169 Irregular: 無於機緣殘現故.
170 語: 言 in the Otani edition and Shōmyōji manuscript.
171 義即是語義故。無義而不語義: not found in the Otani edition or the Shōmyōji manuscript.
172 Irregular: 義義.
173 義: not in source text and Shōmyōji manuscript.
174 有: 說 in the Otani edition.
175 知思: 思知 in the Otani edition.
176 相當: 當相 in the Otani edition.
177 詮: 詮之 in the Otani edition and 詮詮 in the Shōmyōji manuscript.
178 謂: 語 in the Otani edition and Shōmyōji manuscript.
179 不: 不不 in the source text.
180 之: not in Otani edition.
181 Irregular: 聞處令有於聞.

182 Irregular: 不得聞之處中令有於不聞耳.
183 Irregular: 語中無殘.
184 無: 量 in the Otani edition.
185 Irregular: 其虎即無眠緣即無.
186 爲: 與 in the Otani edition and Shōmyōji manuscript.
187 耶: 乎 in the Otani edition and Shōmyōji manuscript.
188 Irregular: 然即其緣修是離相順體.
189 緣: 性 in the Otani edition.
190 Irregular: 緣集時中不增.
191 非性起: not in the Otani edition.
192 Irregular: 修生由無不本有.
193 之: 之法 in the Otani edition.
194 定: 建 in the Otani edition.
195 有: not in the Otani edition.
196 Irregular: 隨機處中.
197 有: 本有 in the source text.
198 Irregular: 定本.
199 後: added by Choe Yeonshik.
200 耳。餘一切法門皆爾。須解教所由。又解法實性也: not in source text.
201 益: 約 in the Otani edition and Shōmyōji manuscript.
202 Irregular: 衆生苦果以衆生自惡心業所感.
203 習: 資 in the Otani edition.
204 故: 又即苦見樂故 in the Otani edition.
205 者: not in the Otani edition and Shōmyōji manuscript.
206 Irregular: 若佛令不受苦者.
207 以: not in the Otani edition.
208 Irregular: 得其衆生苦即佛慈故令受也.
209 乘: 乘義 in the Otani edition and Shōmyōji manuscript.
210 作: 作。以煩惱苦。當相即道現五熱衆鞞。一王形虐等。皆其義 in the Otani edition.
211 自是言: 本具性 in the Otani edition.
212 緣: 緣有 in the Otani edition.
213 Irregular: 性起者即自是言不從緣言.
214 Irregular: 此中入之近方便.
215 起: 起緣起 in the Otani edition.
216 故: 故起本具性 in the Otani edition.
217 法: 本法性 in the Otani edition.
218 性: 性一切性法 in the Otani edition.

219 無: 其無 in the Otani edition.
220 其: 其法性皆 in the Otani edition.
221 即: 既即 in the Otani edition.
222 Irregular: 離分別菩提心中現前在.
223 云: 以 in the Otani edition.
224 本: 本具 in the Otani edition.
225 爲: 與 in the Otani edition and Shōmyōji manuscript.
226 別: 是別 in the Otani edition.
227 何: 何故 in the Otani edition.
228 之: perhaps 云 according to Choe Yeonshik.
229 方: 分 in the Otani edition.
230 非: 全非 in the Otani edition.
231 起: 性全現前起 in the Otani edition.
232 鳥: 飛鳥 in the Otani edition.
233 空: 空而 in the Otani edition.
234 不: 名不 in the Otani edition.
235 耶: 乎 in the Otani edition.
236 法: 法性 in the Otani edition.
237 也: 耶 in the Otani edition.
238 性: 全性成法。法法稱性。其性 in the Otani edition.
239 其: 法 in the Otani edition.
240 爾: 爾炳然 in the Otani edition.
241 即: 即雖 in the Otani edition.
242 而: 而不妨 in the Otani edition.
243 即: not in the Otani edition.
244 緣性: 約緣 in the Otani edition.
245 不起: not in the Otani edition.
246 Irregular: 若待無分別心.
247 Irregular: 方與本同無異起說者.
248 故: 故作 in the Otani edition.
249 芽: 牙 in the Shōmyōji manuscript.
250 芽: 牙 in the Shōmyōji manuscript.
251 提: 薩 in the source text and the Otani edition.
252 芽: 牙 in the Shōmyōji manuscript.
253 芽: 牙 in the Shōmyōji manuscript.
254 Irregular: 但一心中有故.
255 Irregular: 新生菩提心等發時.
256 Irregular: 定由本有菩提心等.

257 Irregular: 無不由本有行德而有新生行德也.
258 大: 爲ヵ in the Otani edition.
259 者: not in the Otani edition.
260 攝: 抄 in the Otani edition.
261 本: 實 in the Otani edition.
262 有: 有無不生芽 in the Otani edition.
263 自: not in the Otani edition and Shōmyōji manuscript.
264 乃: 乃至 in the Otani edition.
265 爲: 名爲 in the Otani edition and Shōmyōji manuscript.
266 自: 有 in the Shōmyōji manuscript.
267 Irregular: 爲二乘人等.
268 迴: 用 in the Otani edition and Shōmyōji manuscript.
269 Irregular: 不入時中行德等可迴心也.
270 Irregular: 雖自以不迴.
271 之起: not in the Otani edition. Irregular: 而約其法不無性起之起.
272 也: 耶 in the Otani edition.
273 逆順: 逆順染淨 in the Otani edition.
274 從: 全 in the Otani edition.
275 不: 不有 in the Otani edition.
276 Irregular: 是顯菩薩光明力大故.
277 益: 復益 in the Otani edition.
278 何: not in the Otani edition.
279 Irregular: 一乘菩薩所行二千道品行說也.
280 何: 以何 in the Otani edition.
281 之: 修 in the Otani edition and 々in the Shōmyōji manuscript.
282 Irregular: 如是行修之儀則.
283 耶: 也 in the Otani edition.
284 Irregular: 依所信行之法進修相說.
285 年: 季 (or possibly 季) in the Otani edition.
286 Irregular: 身子等諸弟子等.
287 例: perhaps 列 according to Choe Yeonshik.
288 列: 例 in the Otani edition and Shōmyōji manuscript.
289 說: not in the Otani edition.
290 列耶: 引也 in the Otani edition.
291 法華會至: 至法華會 in the Otani edition.
292 一乘入: 入一乘 in the Otani edition. Irregular: 法華會至方一乘入.
293 Irregular: 順前未入時及愚法說不分.
294 Irregular: 約根欲熟有分.

295 也: 耶 in the Otani edition.
296 熟: 就 in the Shōmyōji manuscript.
297 此: 此分 in the Otani edition.
298 餘: 諸 in the Otani edition.
299 Irregular: 何故前餘會不在乎.
300 Irregular: 爲顯不共相不在.
301 且: 但 in the Otani edition and Shōmyōji manuscript.
302 Irregular: 幾有品類乎.
303 Irregular: 所現之法界行德見.
304 Irregular: 諸菩薩及天王等.
305 Irregular: 即入法界.
306 臨證之際至: 至臨證之際 in the Otani edition.
307 Irregular: 臨證之際至人等也.
308 被: 彼 in the source text.
309 Irregular: 身子等及善財等人被攝.
310 Irregular: 入法界.
311 Irregular: 人等.
312 門: 聞 in the source text and 聞法門 in the Shōmyōji manuscript.
313 益: 答 in the Otani edition.
314 諸行修: 修諸行 in the Otani edition.
315 不: 以此行因體依果成故不 in the Otani edition.
316 Irregular: 豈不修有得果之義乎.
317 皆: not in the Otani edition and Shōmyōji manuscript.
318 文: 又 in the source text.
319 中: 十 in the Otani edition and Shōmyōji manuscript.
320 中: 十 in the Otani edition and Shōmyōji manuscript.
321 滿佛: 佛滿 in the Otani edition and Shōmyōji manuscript.
322 Irregular: 但十千劫.
323 Irregular: 不動此十千劫.
324 Irregular: 不可說不可說劫.
325 Irregular: 方行佛滿成.
326 知思: 思知 in the Otani edition.
327 三: 二 in the source text and Shōmyōji manuscript.
328 Irregular: 云何知其相.
329 即: perhaps 既 according to Choe Yeonshik.
330 門: 門沒於果海 in the Otani edition.
331 逮: 速 in the source text and 過 in the Otani edition.
332 同: 同見等三生只在一念 in the Otani edition.

333 Irregular: 從未入種性等.
334 里: 黑 in the Otani edition and 理 in the Shōmyōji manuscript.
335 列: 例 in the Otani edition and Shōmyōji manuscript. Irregular: 下至世間毛里無正善人等列.
336 Irregular: 何等樂世有之病乎.
337 及: perhaps 乃 according to Choe Yeonshik.
338 Irregular: 若自心以不能計處中至者.
339 已: perhaps 己 according to Choe Yeonshik.
340 之: 主 in the Otani edition and Shōmyōji manuscript.
341 Irregular: 不自爲已心之分.
342 深理聞: 聞深理 in the Otani edition.
343 Irregular: 何等深理聞乎.
344 答: 答聞 in the Otani edition.
345 聞: not in Otani edition.
346 Irregular: 豈迷乎.
347 便: perhaps 須 according to Choe Yeonshik.
348 退: 迎 in the Shōmyōji manuscript.
349 其所見違: 違其所見 in the Otani edition.
350 起盡: 盡起 in the Otani edition.
351 慎: 瞋 in the Shōmyōji manuscript.
352 Irregular: 既聞無分別之理.
353 Irregular: 但以無分別智乃證者.
354 可: 耳 in the Otani edition.
355 處: 慮ヵ in the Otani edition.
356 Irregular: 須解佛言緣處中言耳.
357 Irregular: 非謂其法如所言法.
358 Irregular: 故如是言也.
359 蓋: 益 in the Otani edition.

Appendix Ⅱ: Photograph Reproduction of Edo Period Woodblock Print of 1701

This woodblock print in the possession of Kim Cheon-hak 金天鶴 is believed by some scholars to have been published at Kōmyōji 光明寺 Temple.

華嚴經問答

上卷

一

沙門 法藏 撰

華嚴問答
卷二
上

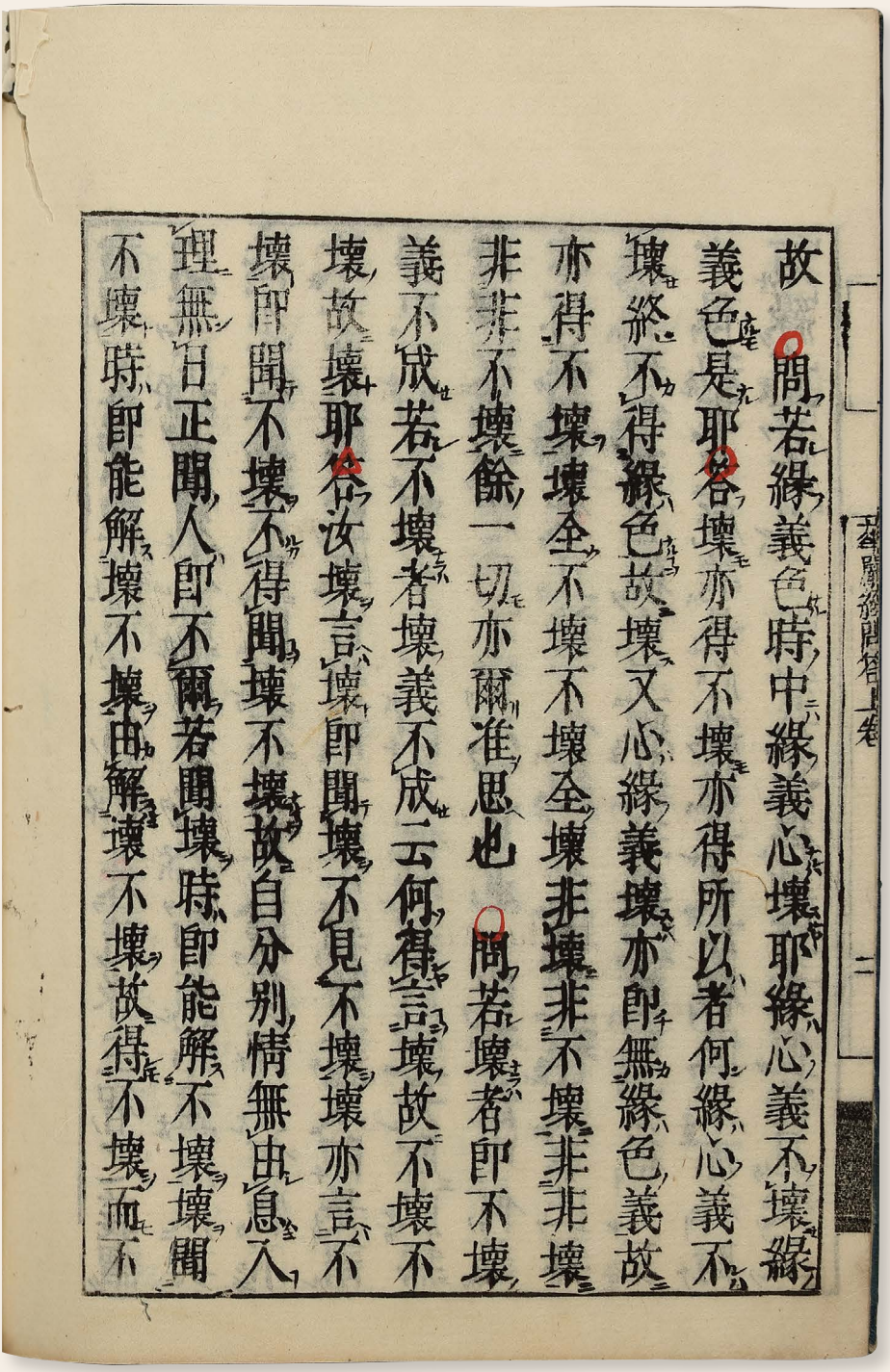
華嚴經問答上卷

沙門釋　法藏撰

問三乘中理事普法事理云何別耶答三乘中事者心緣色礙等理者平等眞如雖理事不同而相即相融不相妨礙亦不相妨而事義非理義也普法中事理者理即事事即理理中事事中理即中中恣雖事理不參而實無二隨言全盡全盡而全不盡如理事事事亦爾以心言一切法而無非心以色言一切法而無非色餘一切人法教義等差別法門皆爾所以者何緣起陀羅尼無障礙法隨舉一法盡攝一切無

礙自在故一無一切無故三乘即不爾廢理但事言一向不雜事事中不自在故一相教門隨情安立不盡理故 問言盡不盡者約一法者云何爾答其一法若一法是者豈爾而一乘中一法即一切法是一法一法是一切法一切法是一法故一法言者即一切盡一法即一切法是故一法言不可盡雖不可盡而一言無殘雖無殘而全不盡 問此言盡不盡但言以是耶有所盡不盡汰耶答亦得云但言以是言以外何有法乎亦得有盡不盡法盡不盡之言即當法故法言能所不參而實無一相隨意得爲也 問

盡即不盡不盡即盡者何義耶答隨緣生智之義謂以盡生智即須之盡以不盡生智即須不盡所以其法不在於盡不盡既不在於自故隨須即盡何物不成乎其猶虛空無自相故一切中無妨隨至即是謂釋中至即是釋歩中至即歩何物非虛空是所以無障礙故緣起之法亦爾准可思也問普法中何義事何義理乎答且前方便約一色中互釋義事此無礙義理等若正觀中互釋義理無礙義事亦得此反亦得約事中礙義是心緣義是色亦得此反亦得隨須緣意言所以正觀智於法得善巧方便能見機益


故問若緣義色時中緣義心壞耶緣心義不壞緣義色是耶答壞亦得不壞亦得所以者何緣心義不壞終不得緣色故壞又心緣義壞亦即無緣色義故亦得不壞壞全不壞不壞全壞非壞非不壞非非不壞餘一切亦爾准思也問若壞者即不壞義不成若不壞者壞義不成云何得言壞故不壞不壞故壞耶答汝壞言壞即聞壞不見不壞壞亦言不壞即聞不壞不得聞壞不壞故自分別情無由息入理無日正聞人即不爾若聞壞時即能解不壞壞聞不壞時即能解壞不壞由解壞不壞故得不壞而不

捨壞由解不壞壞故得壞而無捨不壞得壞而無捨不壞故非存壞由得不壞而非捨壞故不存不壞非捨非存故能入中道既入中道無所不爲能隨順於無礙自在法修諸行德契會自原聖人發教意趣益其爾爲也如色心一雙法爾餘一切法界法門亦爾准思用心也又夢喻可解

次疏中釋文前約八教互成約三教辨三次第意何耶答大意者爲顯此經內一切教義等無不攝故謂佛始第二七日道樹中臨大人說大法時一切虛空法界一切微塵處一切微塵處一切十世九世前後時中一切五乘三乘一乘

無量乘機中頓應說一切法門所臨機衆生各各隨應聞解行證如是一切教義等十十法門頓同時顯中大機人如是法門見聞解行證一處一切處中一時一切時中一根一切根一行一切行頓修行乃至三界六道四生等因果法皆無所殘此經內在爲顯此義故疏家先顯八教互成三教逆順次第法門也

問如是三乘一乘教等皆此經內在者皆十佛說耶三身佛說耶答亦得皆十佛說十佛外無別三身故三身者十佛用故三乘即一乘故此約一乘說亦得隨教宗三乘教三身說一乘教十佛說見機不

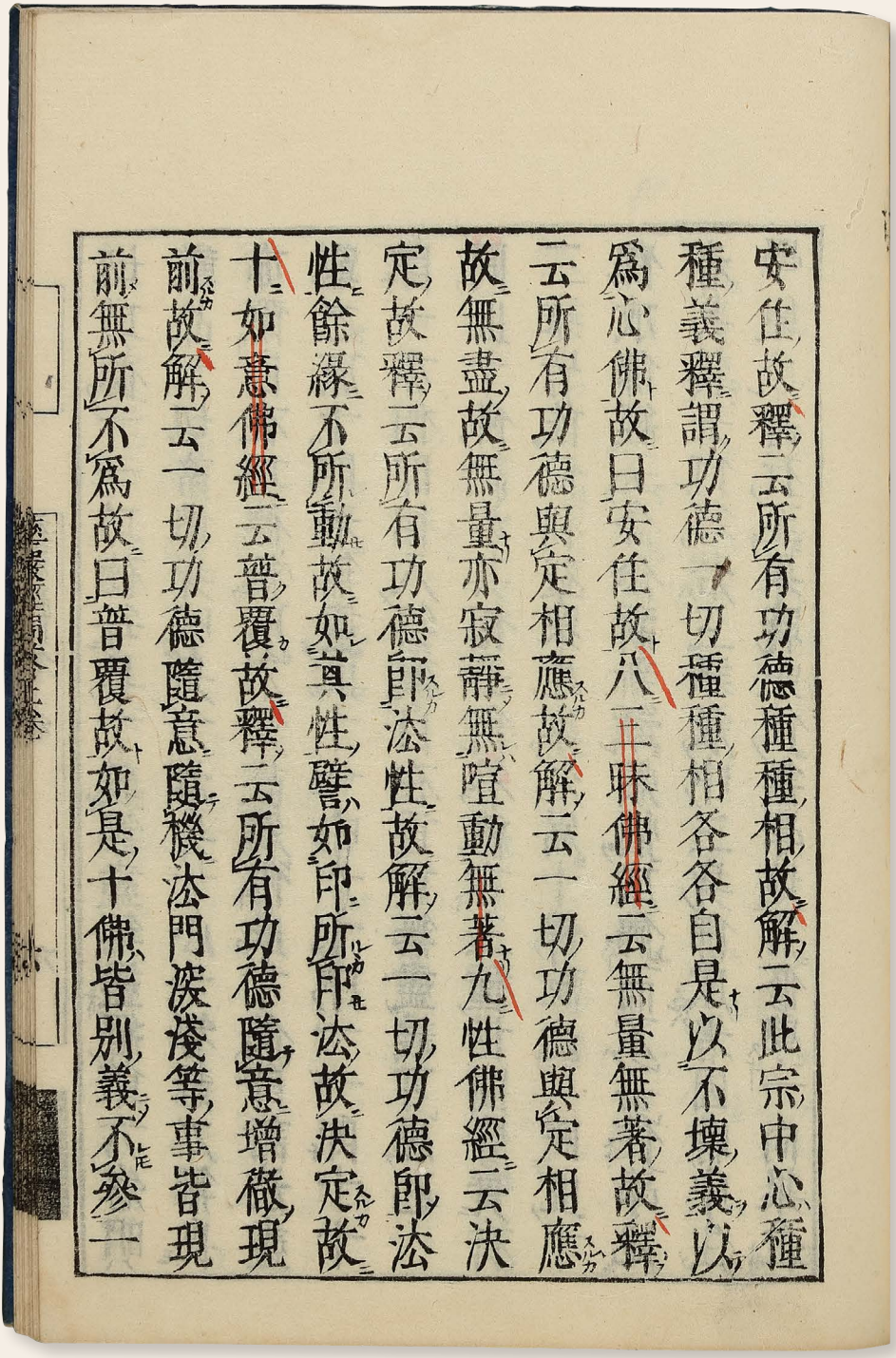
同故一處一時如來善巧無所不應故問三途衆生所聞教三途佛說人天所聞教人天佛說小乘所聞教小乘佛說三乘所聞教三乘佛說一乘所聞教一乘佛說否答能化所化相當不乖違故然如是能化所化能說所說隨在不動自位而全攝無所殘可思也問疏云五種教體五教云何今相當耶答初實音聲等當小乘薩婆多等宗教第二可以音聲等初從成實宗至初教始成實者破薩婆多因緣實法以立假用教而猶不明心似音等顯現道理故同小乘教初教大乘中因緣假有法識變似顯現不離識

而但生滅妄識中明非眞唯識第三不可以似音等者當初教終空以亾所至熟教始謂初教終一切法皆空故熟教始一切法皆虛妄無可似故第四唯識音等者遠者有初教位等正熟教終以亾一切法但一切如來藏眞識佗故第五眞如音聲者熟教終以亾極當圓教位一切法皆如故該妄徹眞無不稱性故○問餘可爾頓教中一切皆絕爲宗云何唯識及音聲等乎答頓教三乘中極處故終教中眞識以默爲極現不無法故又音等者凡此界佛教以聲爲體故所佗佛事默言皆得爲音不謂發音聲故爲音聲

維摩以默現不二法門豈非教既教亦得從方說爲音聲也又三乘中以理即事事而無非理既理即言默說皆理理無二故默亦音聲餘法亦爾此義方可思也

問十佛相貌云何答一無著佛經云安住世間成正覺故嚴師釋云所有功德無住著故解云教義等乃至逆順一切世法門皆佛功德無障無礙離住著義以爲無著佛二願佛經云出生故法師釋云所有功德隨願皆成故解云一切功德皆隨佛願隨衆生願無所不成義爲願佛三業報佛者經云信故釋云所有功德隨業應成故一切功德法佛及衆生

一切業中果應故決定能生信若違者不決定義故
曰信故四持佛經云隨順故釋云所有功德任持一切
解行故解云一切功德皆一切行者解行中契若以
佛位者即佛隨順德若衆生位者即所起解行佛非
隨持即不得自解行故如是任持義以爲持佛故曰
隨順故五涅槃佛經云永度故釋云所有功德常寂
靜故解云一切功德寂滅義爲涅槃佛六法界佛經
云無處不至故釋云所有功德與法性相應無盡故
解云一切功德皆即與法性相應即一切法是十方
三世一切處中無盡義以爲法界佛故七心佛經云



安住故釋云所有功德種種相故解云此宗中心種種義釋謂功德一切種種相各各自是以不壞義以爲心佛故曰安住故八十華佛經云無量無著故釋云所有功德與定相應故解云一切功德與定相應故無盡故無量亦寂靜無喧動無著九性佛經云決定故釋云所有功德即法性故解云一切功德即法性餘緣不所動故如真性譬如印所印法故決定故十如意佛經云普覆故釋云所有功德隨意增徹現前故解云一切功德隨意隨機法門淺深等事皆現前無所不爲故曰普覆故如是十佛皆別義不參一

切功德一一功德每具十義無盡無盡經第六卷明難品一切諸佛身唯是一法身一心一智慧力無良亦爾自在功德無所不知故爲佛此十佛即諸法盡窮之原十即表無盡此十一中十十中一一即十十即一亦相即相入無礙自在重重無盡義可思也

問此十佛說法其相云何答總言三種世間皆實有三乘皆能作利益衆生事名爲十佛說法問此十佛成佛經云念念新新斷煩惱成佛而不云住學地者其義云何答若二乘教中三身佛成者因時中住學地修諸行至果時中住無學地無修學一向果位

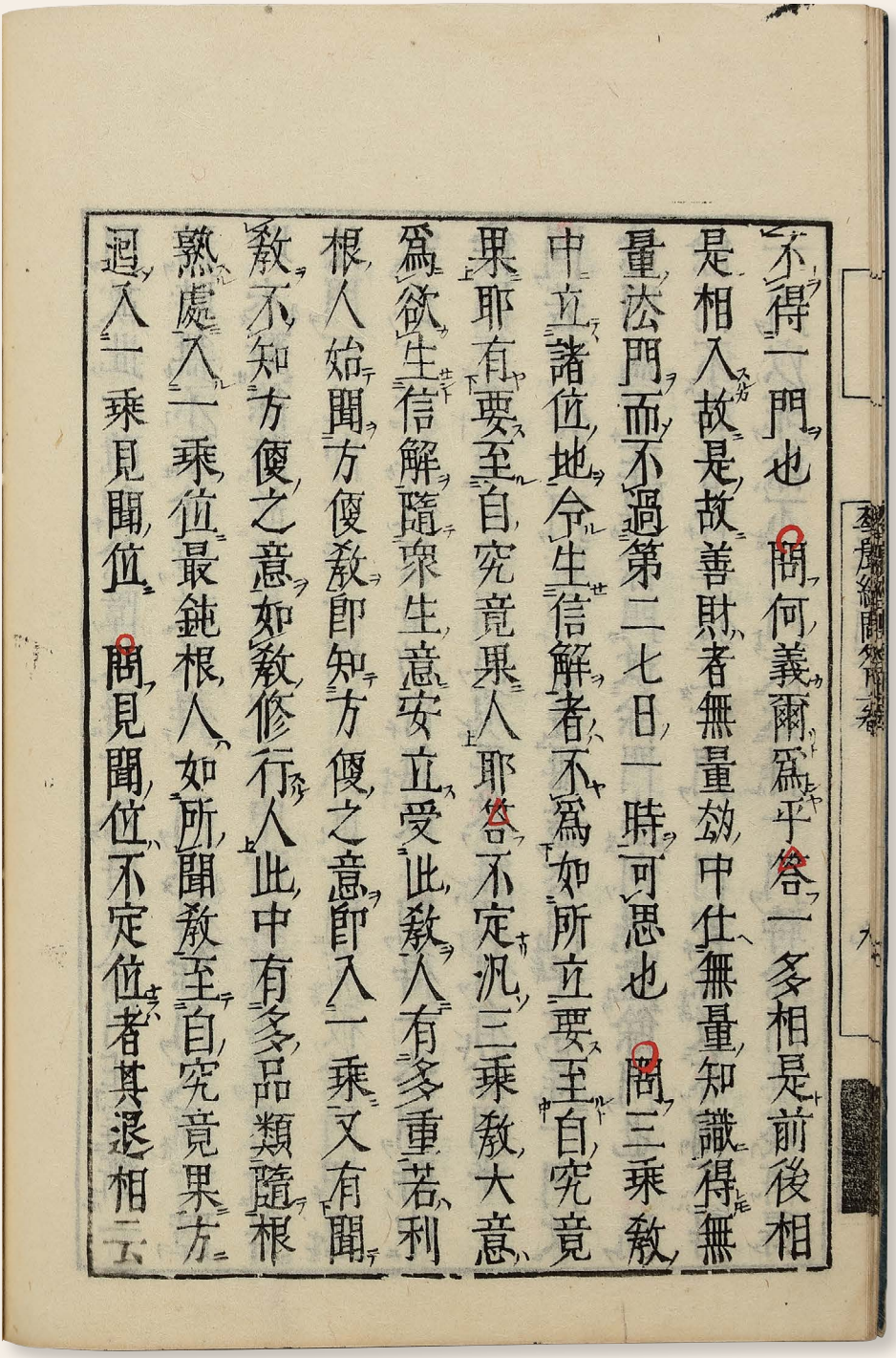
一乘中佛自他並同成故已成佛太非唯住果地不
修因行或成佛與一切衆生前前已成後後亦成十
世九世無不成時同一緣起因果故問三乘教中
亦有此義何故但是十佛乎答三乘教中但約一眞
如法身一體無二義以說耳未明別別相續事事門
中如是義是故分齊不同也問若佛與衆生同一
緣起者若以佛者全佛無衆生以衆生者全衆生無
佛若爾者何有能化所化之義乎答全佛不捨全衆
生全衆生時不捨全佛義非全佛無衆生非全衆生
無佛雖寬無二而不相參豈得無能化所化之義雖

非無能所而非有能所 ○問佛全覺人衆生全惑若佛與衆生一者俱惑是耳何有能化佛若衆生與佛一者俱全覺人是耳何有所化平答有二義全作衆生故無能化亦得全佛是故無所化亦得全一作二故有能所亦得無障無礙法二不有於一故隨須皆得其猶如虛空化虛空在於聖說也莫爲緣起法中隨分別情所計見 ○問佛見惑衆生時中惑見耶覺見耶若惑見者惑不見惑何能見惑若覺見者覺非惑故即不及見云何能見衆生乎答一俱得二俱不得所以者何言二俱得者若非惑不得見惑故得以惑

見以他非自知故既云自惑見故見者即非惑故亦得以覺見是故佛言我與汝不異汝自爲別此意佛見衆生全吾身是而自佛是心汝不知徒自受諸苦故永劫起同體大悲不捨衆生故同修同成同苦同樂覺時無捨離時也是故經云大悲牛也此以踈況親也○問一人修行一切人皆成其義云何答此約緣起之人說故一人即一切人一切人即一人故修一言亦爾一修一切修一切修一修故同得云也○問現一人修而餘不修亦一人非餘人何得爲爾也答汝所見但是遍計耳不聞緣起之法不足言也○問

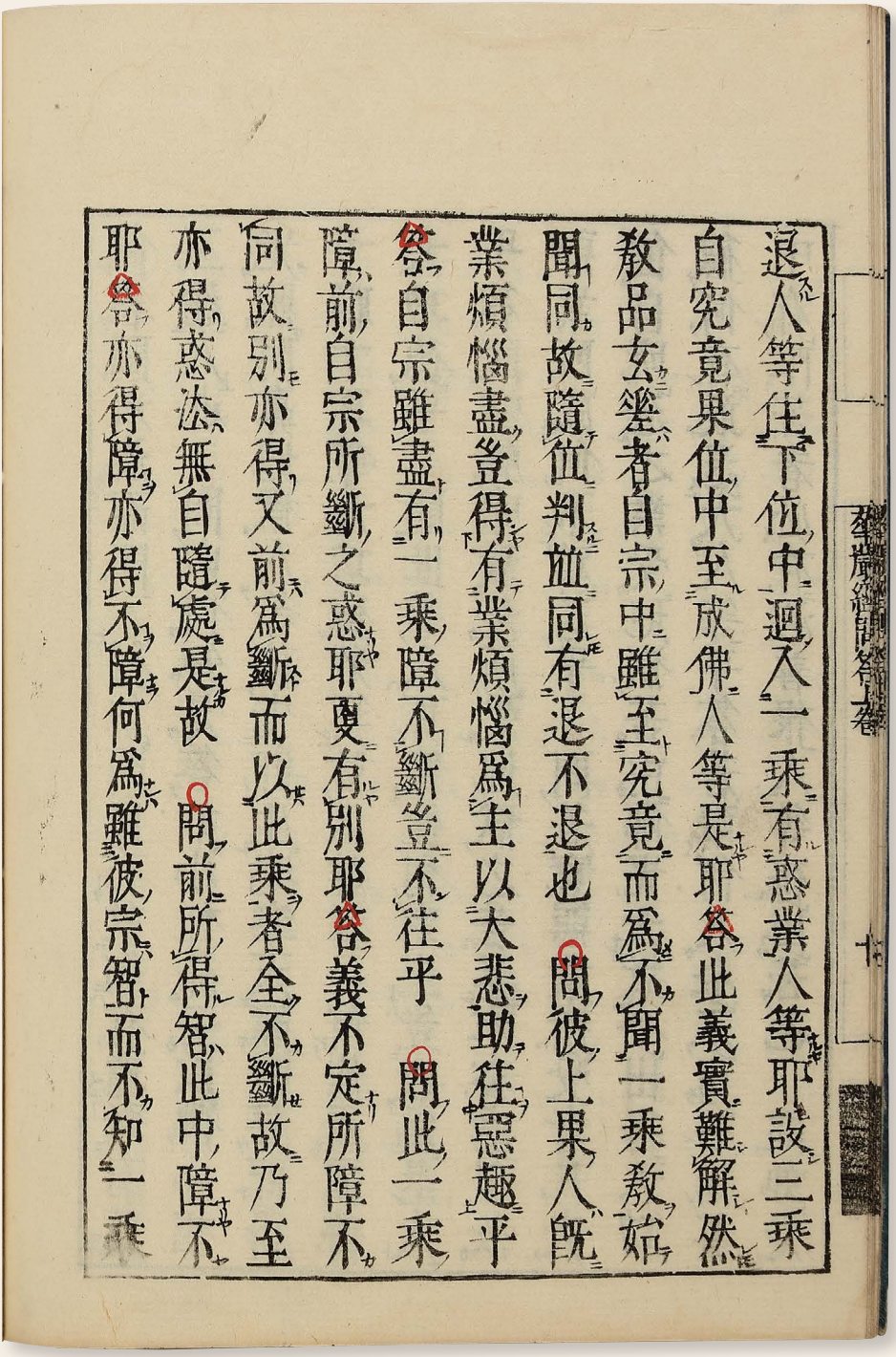
一人作惡餘人生天者亦何爲耶答此約善惡相是之義說謂此惡非彼善即共既彼善即是惡故得由此惡生天得善生地獄之義准可思也問若爾惡即善是義生天非善即惡是義生天耶答爾亦得然爾義不難而善即惡義故惡以生天亦得問但善惡順生逆生耶亦不生耶答亦得不生生隨順緣皆得無礙故亦皆不得以有著處故也問解行位至一法時一切分別識障滅耶餘法門未得故餘障未除耶答得一法門時一切障滅亦得未得餘法門故餘障未除亦得所以者何此一法門即盡餘法

門故此一障即餘障故得一法時無餘門非得斷一障時無不斷餘障故又得一門未得餘門故斷一障時未斷餘障故無量劫中次中新新斷惑障新新得法門而此即一時一門所以此一門非彼餘門即無故此一時無彼無量劫即無故 問得一法門時中餘門無非盡者餘門何須乎答無須何有餘門乎 問若爾得一門時即盡豈無盡法門乎答得一門故餘門爲盡非得餘門故餘門盡何得盡餘門也 問餘門不得者即非得止一門一門即餘故答爾不得一門以非餘不一門故然得一門時餘門無礙何得



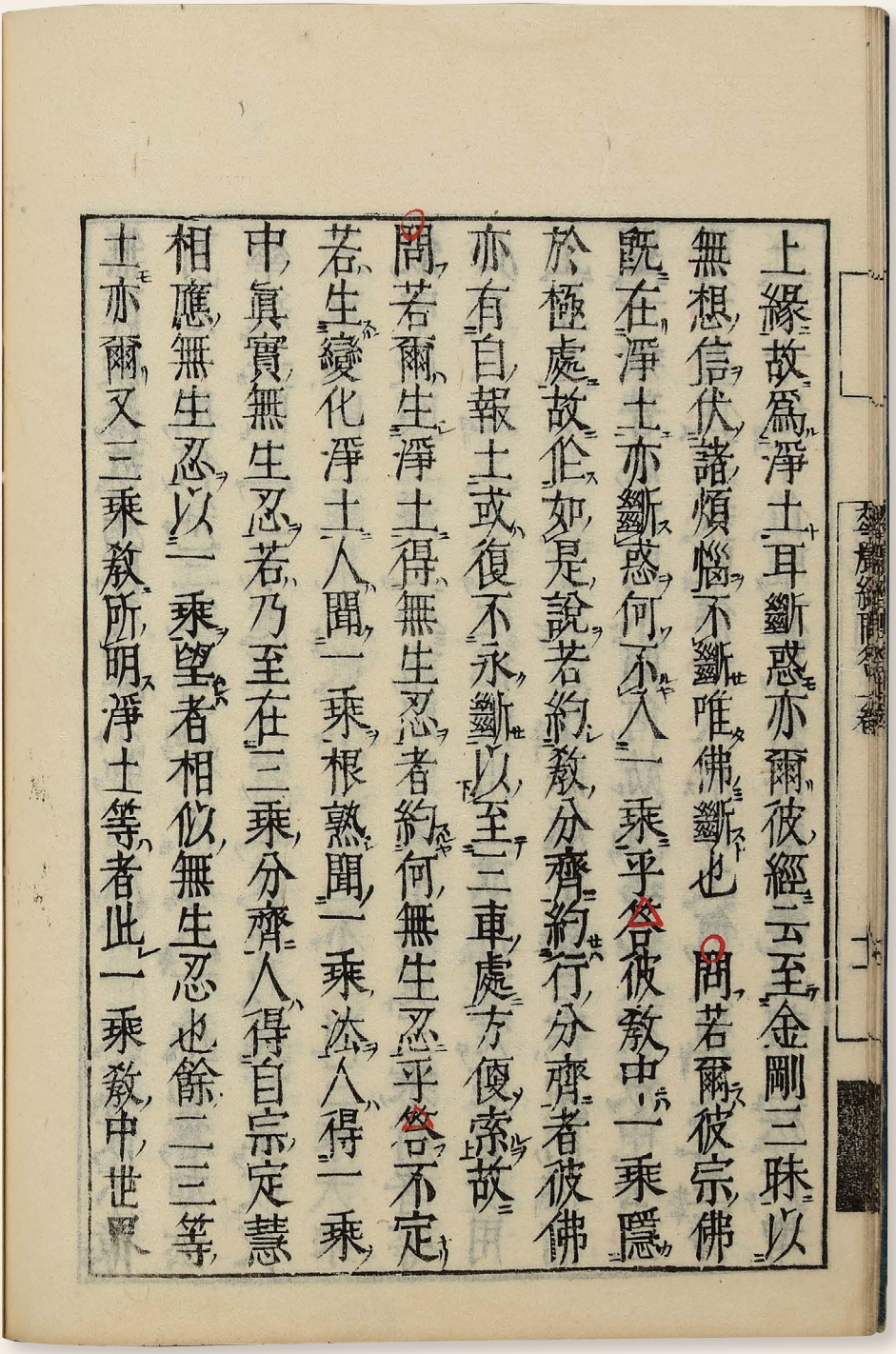
不得一門也○問何義爾爲乎答一多相是前後相是相入故是故善財者無量劫中仕無量知識得無量法門而不過第二七日一時可思也○問三乘教中立諸位地令生信解者不爲如所立要至自究竟果耶有要至自究竟果人耶答不定汎三乘教大意爲欲生信解隨衆生意安立受此教人有多重若利根人始聞方便教即知方便之意即入一乘又有聞教不知方便之意如教修行人此中有多品類隨根熟處入一乘位最鈍根人如所聞教至自究竟果方過入一乘見聞位○問見聞位不定位者其退相云

何答聞大法而即不得如聞自在故細有違教有違
三途人也　問以何知是答如小相品云以佛小相
光照阿鼻地獄人等彼先即生兜率天聞空聲即得
十眼十耳等大功德若無前大善根云何能得爾許
大功德乎　問此等人可權性利衆生豈敢爲退人
乎答既空聲中教汝所受地獄之苦無來去處但汝
惡業所感何不爲退乎　問若實惡業所受者凡夫
位自所造之業受地獄苦由佛光大故令出得大功
德何有敢退大人等乎答若爾何人令不出苦而其
中有限苦者必有深善根人等得出苦也　問如是



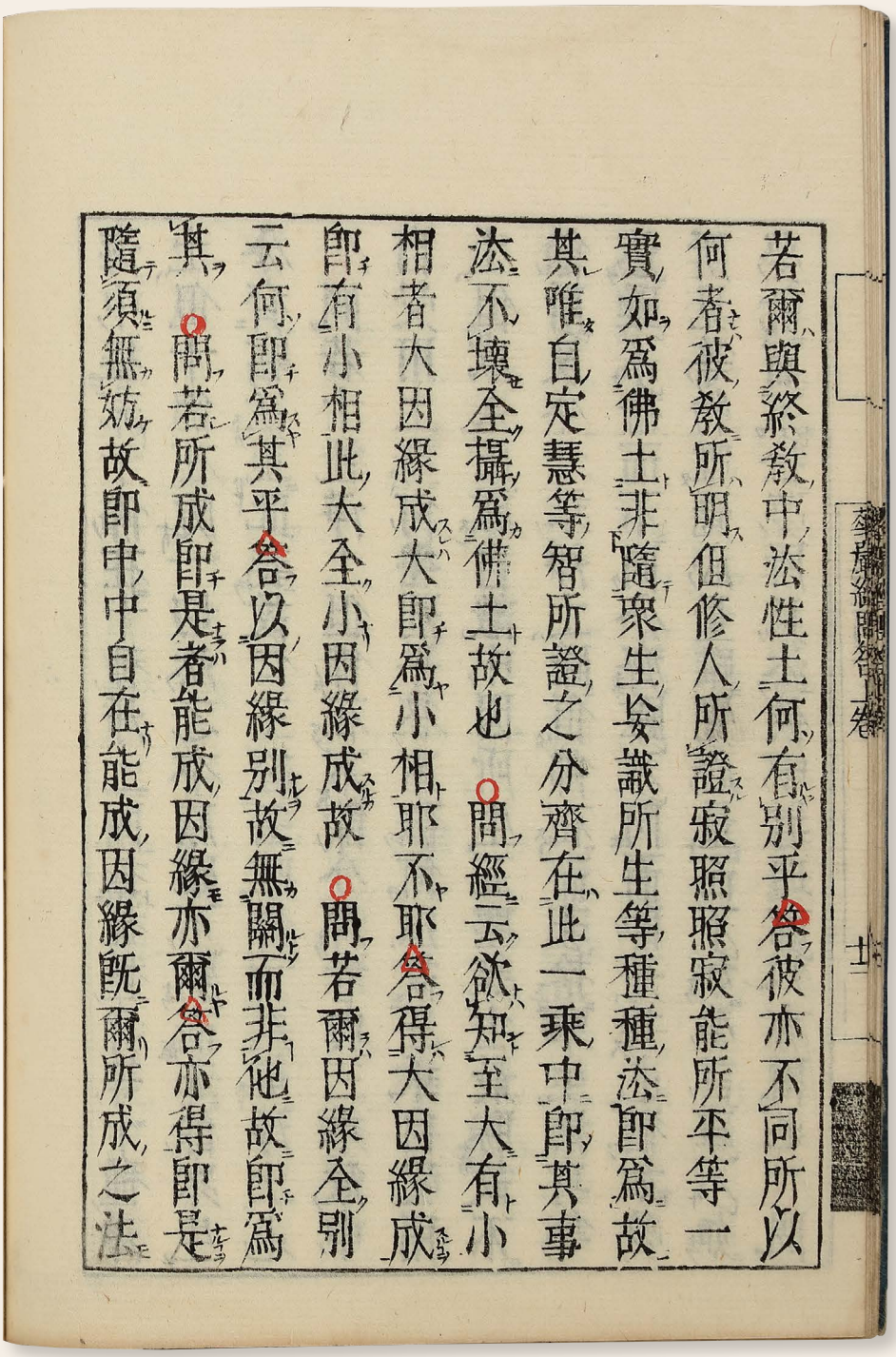
退人等住下位中迴入一乘有惑業人等耶設二乘
自究竟果位中至成佛人等是耶答此義實難解然
教品玄鑒者自宗中雖至究竟而爲不聞一乘教始
聞同故隨位判並同有退不退也　問彼上果人既
業煩惱盡豈得有業煩惱爲生以大悲助往惡趣乎
答自宗雖盡有一乘障不斷豈不往乎　問此一乘
障前自宗所斷之惑耶更有別耶答義不定所障不
同故別亦得又前爲斷而以此乘者全不斷故乃至
亦得惑法無自隨處是故　問前所得智此中障不
耶答亦得障亦得不障何爲雖彼宗智而不知一乘

無障礙法故爲障復雖不知而順於一乘進故不障可思 問何知三乘極爲佛而還入一乘也答如法華經云既至三車處方又索車故佛乃與一車故彼三車處卽三乘果喩故不可爾也不 問三乘大乘教中盛明三淨土令諸衆生爲不退處三乘行者等必至八地上者定生他受用土成佛者定在自受用土豈至不退處而有退墮惡趣乎答自宗如問然而望一乘普法法門不聞何妨有退也又彼教中云三賢十聖住果報唯佛一人居淨土何八地上定生淨土乎十地下位唯在自異熟識所變果報土然就增



上緣故爲淨土耳斷惑亦爾彼經云至金剛三昧以無想信伏諸煩惱不斷唯佛斷也○問若爾彼宗佛既在淨土亦斷惑何不入一乘乎答彼教中一乘隱於極處故作如是說若約教分齊約行分齊者彼佛亦有自報土或復不永斷以至三車處方便索故○問若爾生淨土得無生忍者約何無生忍乎答不定若生變化淨土人聞一乘根熟聞一乘法人得一乘中眞實無生忍若乃至在三乘分齊人得自宗定慧相應無生忍以一乘望者相似無生忍也餘二三等土亦爾又三乘教所明淨土等者此一乘教中世

海中攝於十佛在十種淨土門攝種種身等十種淨
土但十佛在處一切法之本原雖不別而非餘衆生
分齊竊欲現此義故仁王經云唯佛一人居淨土也
○問若十種淨土但佛在不餘分齊者與三乘教中
自受用土有何差別平答不似何以故三乘自受用
土但成人所感自識中因所生五塵等土最勝故不
餘所及今一乘淨土雖但佛在而非捨衆生業身等
法雖不捨而不同分齊雖不同而即是其也猶如夢
所見等物唯覺心量雖覺心量而不如夢計雖不如
夢計而不捨夢所見法彼中道理應知亦爾也○問



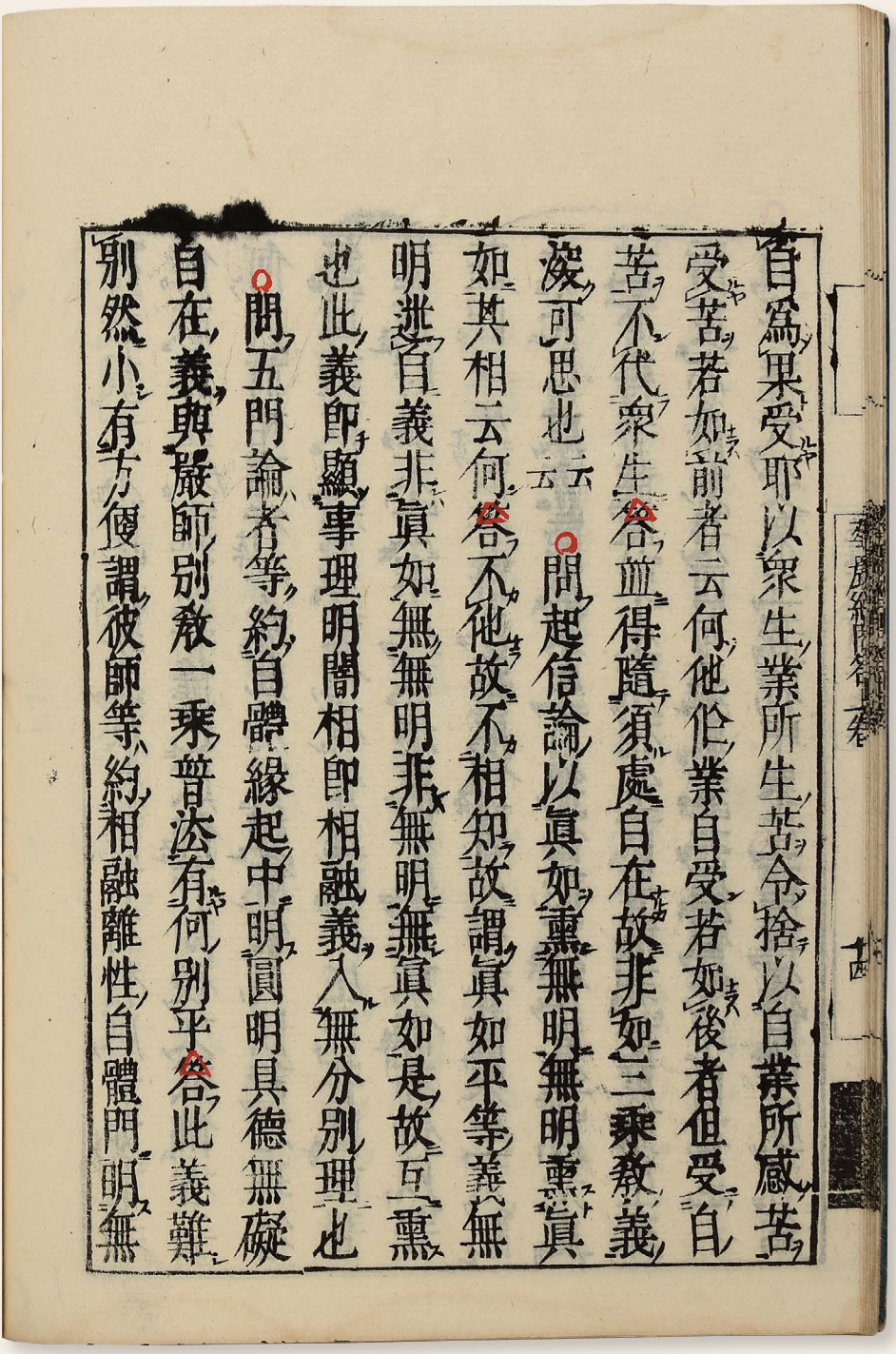
若爾與終教中法性土何有別乎答彼亦不同所以何者彼教所明但修人所證寂照照寂能所平等一實如爲佛土非隨衆生妄識所生等種種法即爲故其唯自定慧等智所證之分齊在此一乘中即其事法不壞全攝爲佛土故也○問經云欲知至大有小相者大因緣成大即爲小相耶不耶答得大因緣成即有小相此大全小因緣成故○問若爾因緣全別云何即爲其平答以因緣別故無關而非他故即爲其○問若所成即是者能成因緣亦爾答亦得即是隨須無妨故即中中自在能成因緣既爾所成之法

亦爾一切因緣法皆如是可知○問如夢中所見法唯心量是者三乘教中唯識門中有何別乎答小不同唯識門者雖所見法多而唯一識佗無外別法也今所取者此心隨睡眠因緣佗種種法時是諸法皆因緣之法無住無我法故無自住無不所是之義隨因緣無住不隨佗心故不同也○問此因緣無住即是所喻之緣起法云何爲能喻法乎答即是因緣非別喻然而迷人此夢因緣法隨分可解故取喻諸因緣法耳○問一乘中三處回向之義何爲答謂回向衆生菩提實際三處中無所回向是名爲回向○問

既二處中向云何無所向乎答菩薩起行中即爲衆生故又菩薩行無衆生不起故衆生所與由此二義故菩薩行古以衆生物非適今回向解如是義即無能所二中入名爲回又菩提回向者菩薩行從菩提生爲成菩提故古以是菩提具無更所回向處故又菩薩行即如實法爲顯如實古以實際具無別所回向如是三義故一切菩薩行無不爾解如是義名爲回向此義深趣緣起中道理三乘回向者有隨事別回向之義可知○問或有文云菩薩發心一切衆生已度以後成佛或云爲欲度衆生故修行菩提若未

得菩提者不能度衆生故菩薩言行相應若如前者何故衆生未盡而菩薩已成佛若如後文成佛者云何與前相應行乎答此處實難解然自所證之理智無障礙故隨機緣教何有相違謂衆生即菩薩故菩薩成時無不成衆生故永度衆生方成佛亦得以菩薩即衆生故菩薩永無成佛時亦得菩薩衆生不亂故先自成方能度衆生自無德能度他者無有是處故亦得菩薩與衆生不相知故菩薩非能度衆生非所度亦得如是四句遮遍遣非顯德等中自在也

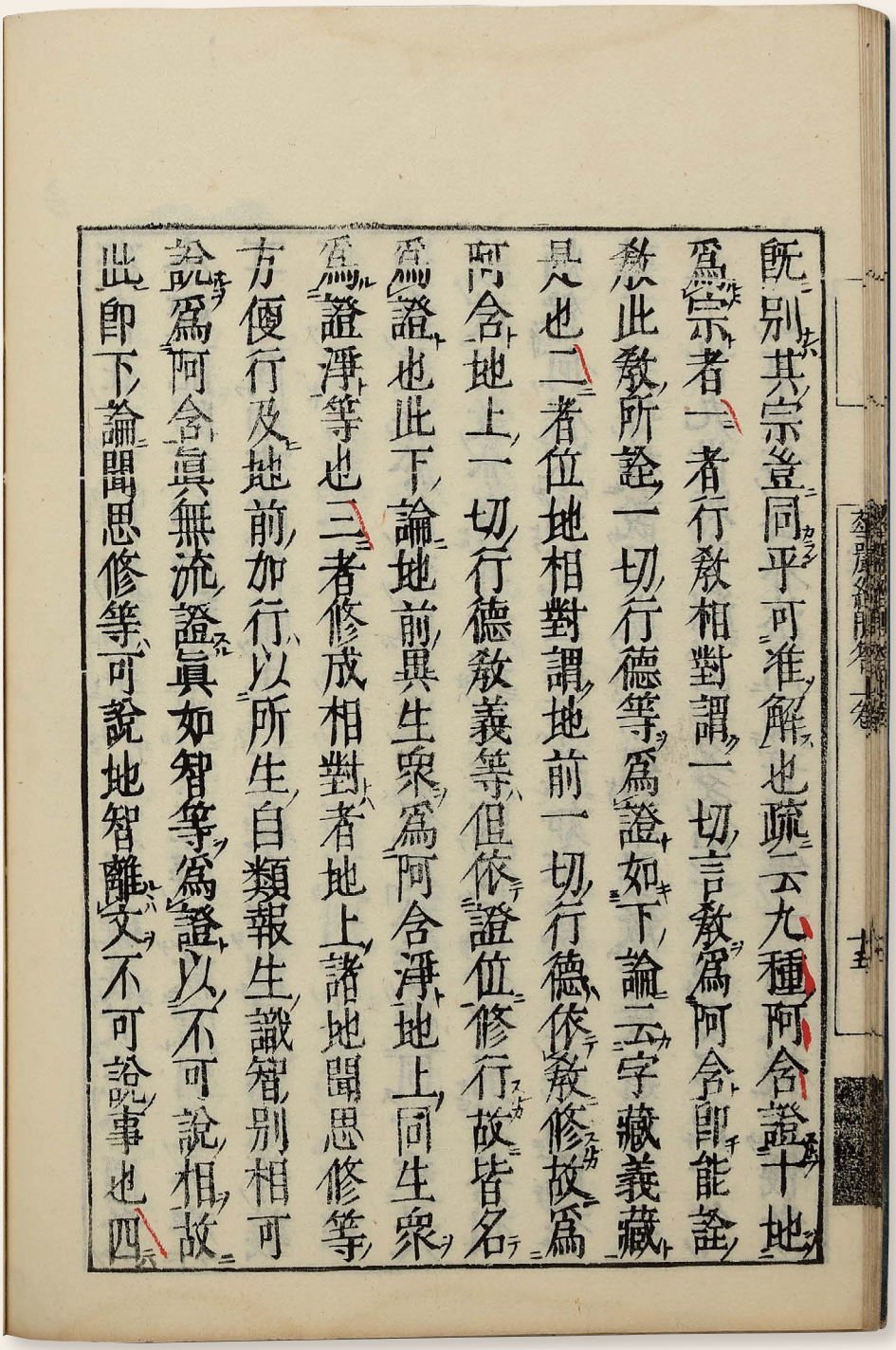
問菩薩代受衆生苦時中衆生惡業爲因所生苦爲



自爲果受耶以衆生業所生苦令捨以自業所感苦受苦若如前者云何他作業自受若如後者但受自苦不代衆生答並得隨須處自在故非如二乘教義深可思也云 ○問起信論以眞如熏無明無明熏眞如其相云何答不他故不相知故謂眞如平等義無明迷自義非眞如無無明非無明無眞如是故互熏也此義即顯事理明闇相即相融義入無分別理也

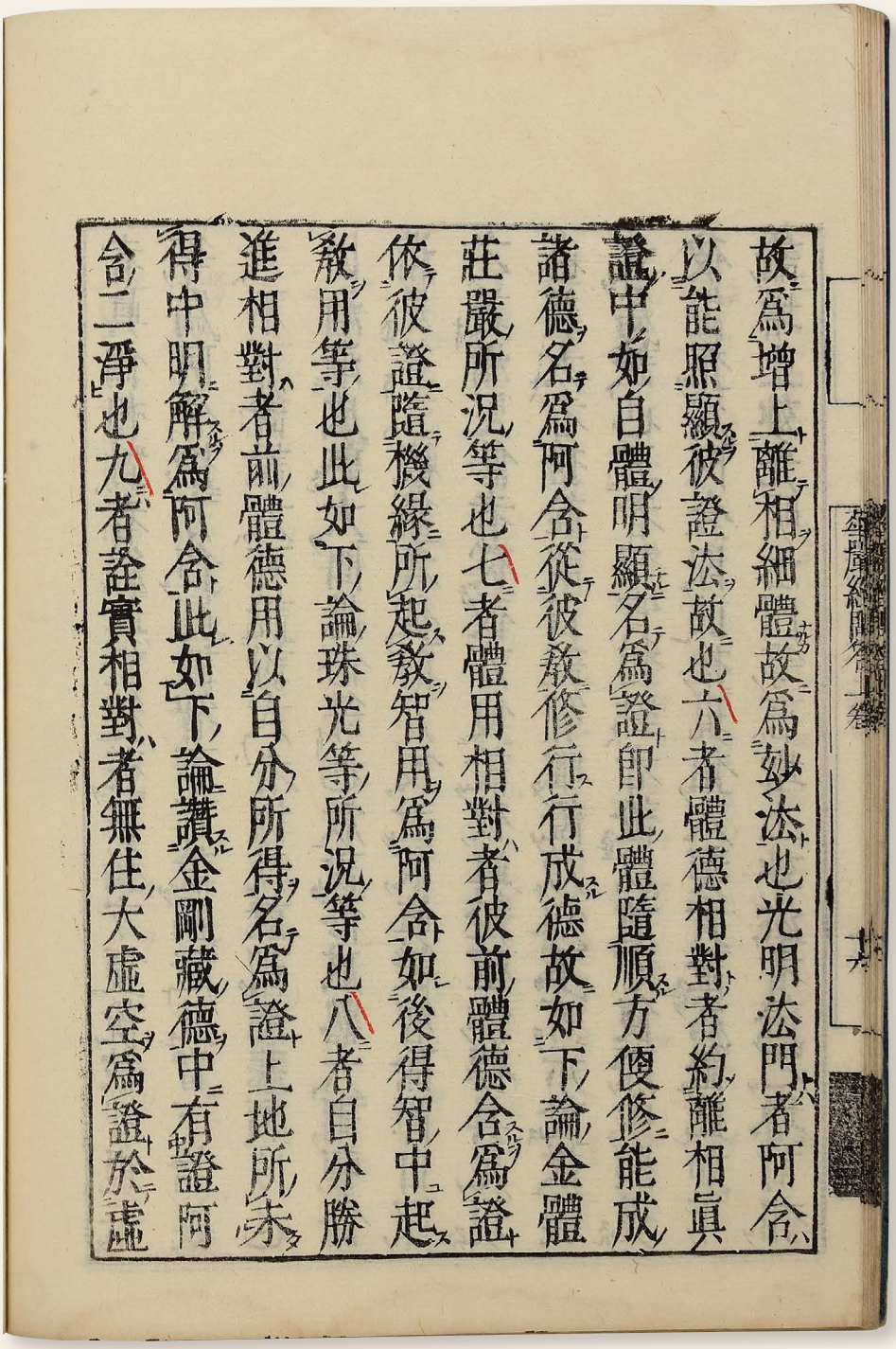
○問五門論者等約自體緣起中明圓明具德無礙自在義與嚴師別教一乘普法有何別乎答此義難別然小有方便謂彼師等約相融離性自體門明無

礙自在義非即約相事明如如無礙義故在於同教分齊此師等即約相事明無障礙義故當別教分齊耳○問如來藏自體中明無礙自在即是熟教等義何故爲同教分齊平答此師等不別教分齊故一乘別教義存於藏相明也此義但在於藏體同一乘是義故同教分齊耳若約聖教臨機說分齊別者其相炳然何得不別謂涅槃等約如來藏無二義門臨根熟二乘等機說說處時亦別華嚴教者成道第二七日十一世九世時中約一中多多中一一即多多即一等一切事理等法界法門臨普賢等一向大機說機教



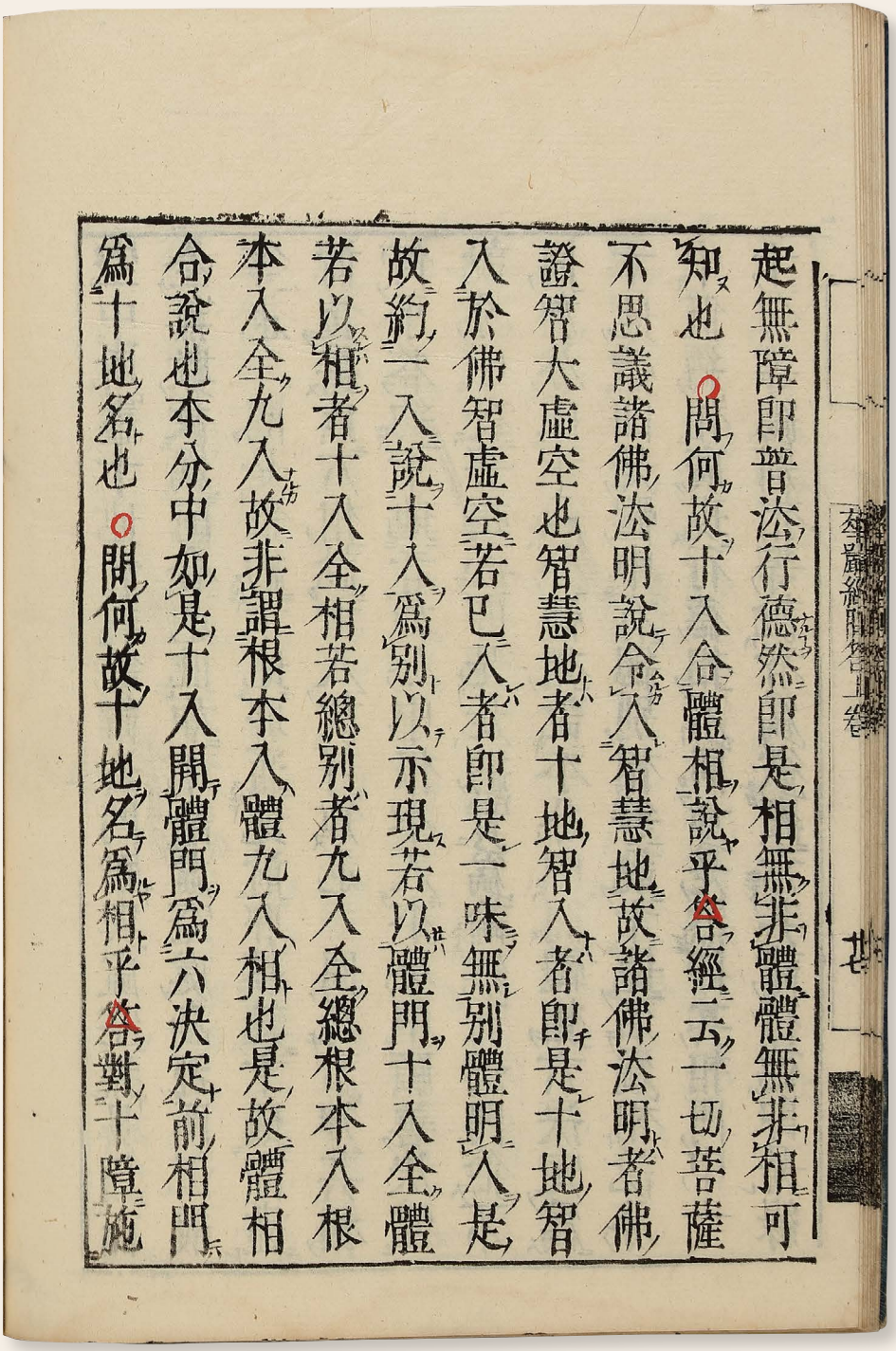
既別其宗豈同平可准解也疏云九種阿含證十地爲宗者一者行教相對謂一切言教爲阿含即能詮教此教所詮一切行德等爲證如下論云字藏義藏是也二者位地相對謂地前一切行德依教修故爲阿含地上一切行德教義等但依證位修行故皆名爲證也此下論地前異生衆爲阿含淨地上同生衆爲證淨等也三者修成相對者地上諸地聞思修等方便行及地前加行以所生自類報生識智別相可說爲阿含眞無流證眞如智等爲證以不可說相故此即下論聞思修等可說地智離文不可說事也四

者眞爲相對者約眞證智從前後方便說彼智現示等爲阿含捨方便眞證智不可說爲證此當下論義大不可說說大可說說大者因成就謂慈悲願力也因漸漸成熟大聞思修等也教說修成熟大謂觀脩滿足等言觀脩者從前方便說彼眞證智除障自照之義滿足修者從彼方便說彼眞證恒沙德具足現也義大者捨詮談自證智唯證乃知不可示說故義大爲證也五者相實相對者證以前方便際中顯現彼證相爲阿含即此捨現相入契實證爲證此如下論增上妙光明法門等言增上妙法者證之增前相

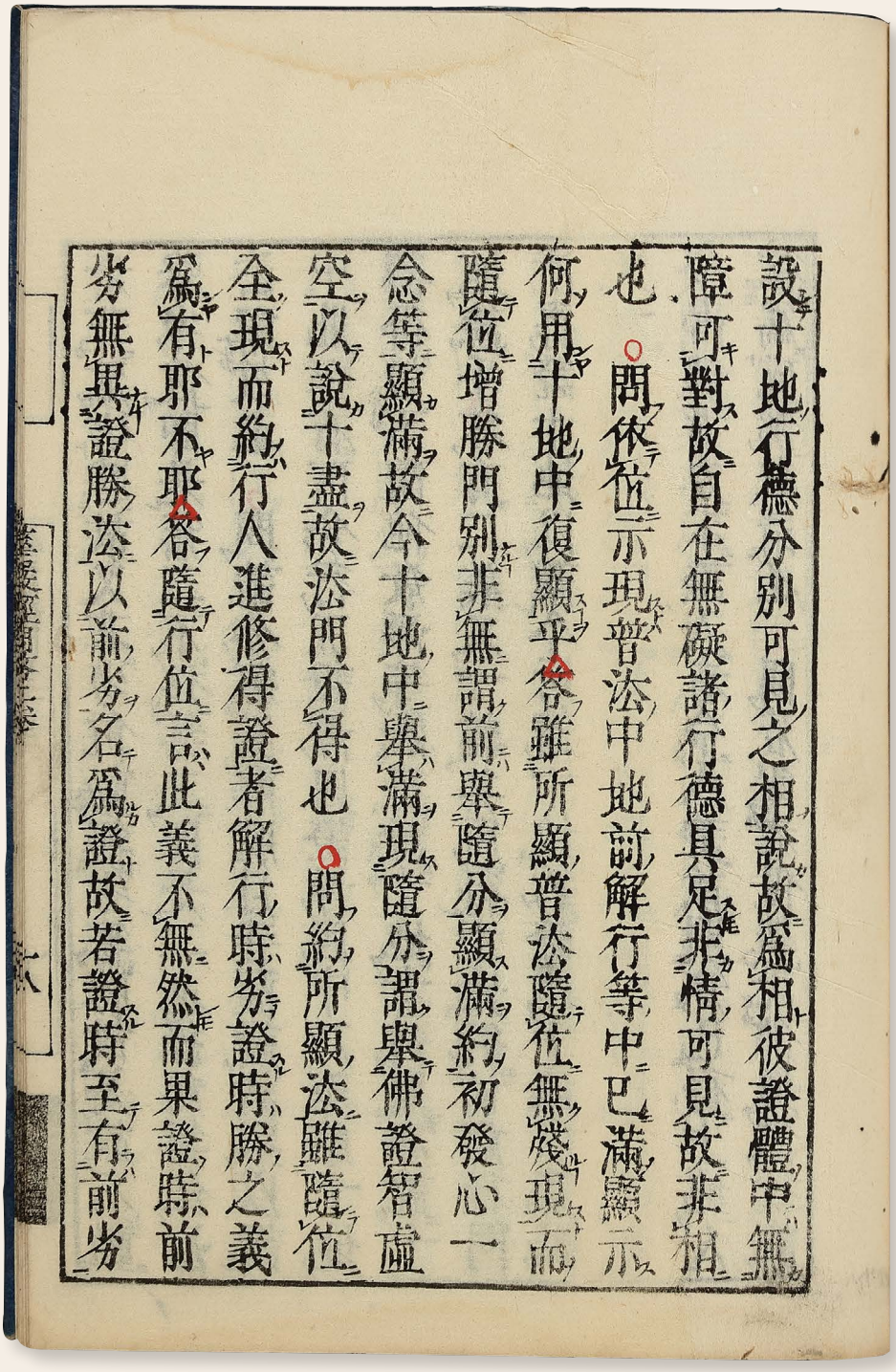


故爲增上離相細體故爲妙法也光明法門者阿含以能照顯彼證法故也六者體德相對者約離相眞證中如自體明顯名爲證即此體隨順方便修能成諸德名爲阿含從彼教修行行成德故如下論金體莊嚴所況等也七者體用相對者彼前體德合爲證依彼證隨機緣所起教智用爲阿含如後得智中起教用等也此如下論珠光等所況等也八者自分勝進相對者前體德用以自分所得名爲證上地所未得中明解爲阿含此如下論讚金剛藏德中有證阿含二淨也九者詮實相對者無住大虛空爲證於虛

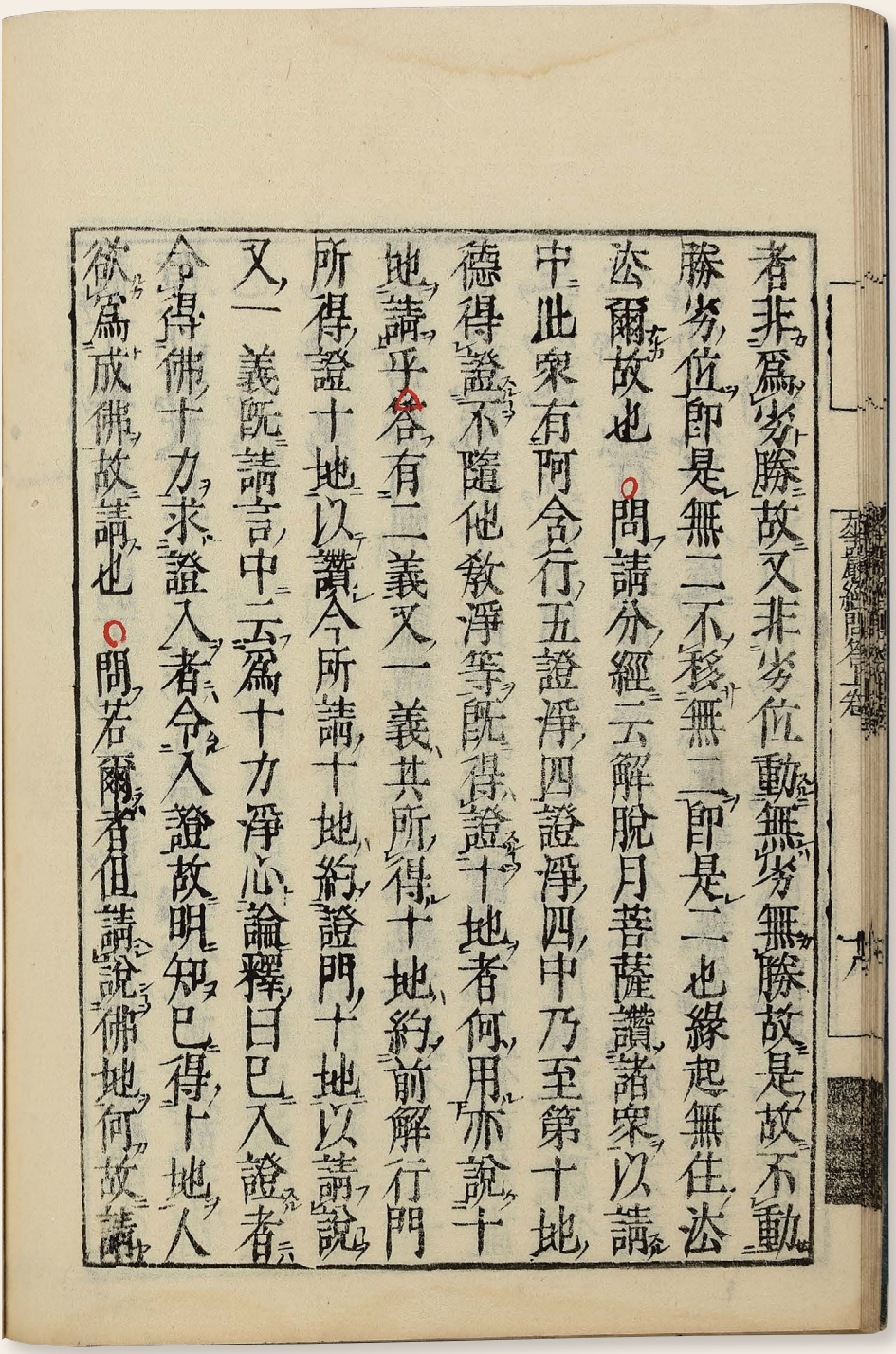
空中所盡十地教義等諸法門雖與虛空無異相而
全無數故爲阿含也此如下論虛空處鳥迹所況義
等也○問是但約十地耶通地前耶答說十地即盡
前位攝以六相說十入故可知也○問乃不知其相
何平答約十地者加分中根本入本分中願善決定
說分中發菩提心即是是約實爲論然而法門於不
同加分中十入合體相說本分中開體相六決定爲
十地體即是體中有總別相等說十地名爲相說分
中但約相廣現行德相不同如是然即其相門中十
十句等總別相等說者爲欲顯示其諸行德即是緣



起無障即普法行德然即是相無非體體無非相可知也 ○問何故十入合體相說乎 答經云一切菩薩不思議諸佛法明說令入智慧地故諸佛法明者佛證智大虛空也智慧地者十地智入者即是十地智入於佛智虛空若已入者即是一味無別體明入是故約一入說十入爲別以示現若以體門十入全體若以相者十入全相若總別者九入全總根本入根本入全九入故非謂根本入體九入相也是故體相合說也本分中如是十入開體門爲六決定前相門爲十地名也 ○問何故十地名爲相乎 答對十障施

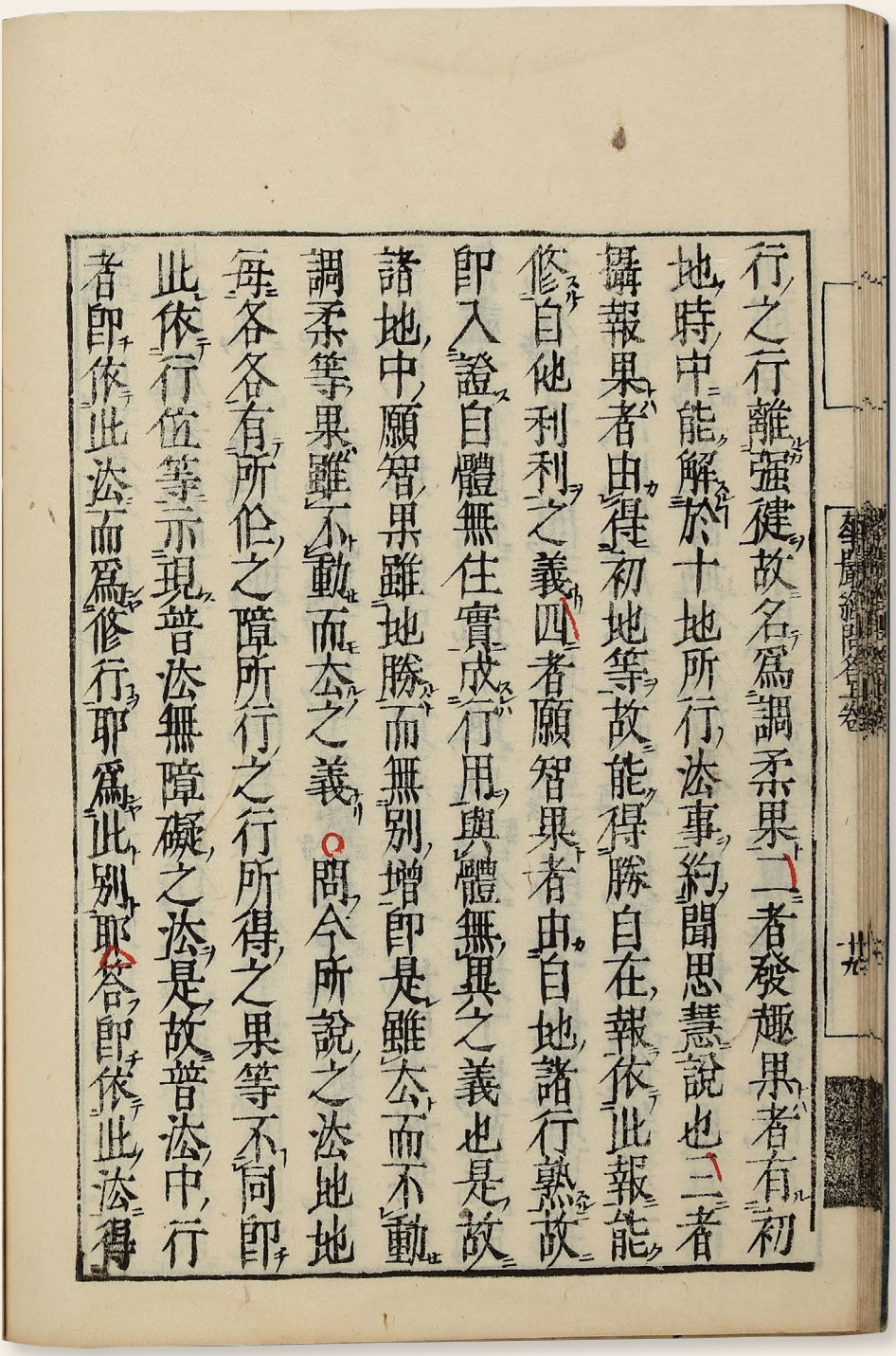


設十地行德分別可見之相說故爲相彼證體中無障可對故自在無礙諸行德具足非情可見故非相也○問依位示現普法中地前解行等中已滿顯示何用十地中復顯乎答雖所顯普法隨位無殘現而隨位增勝門別非無謂前舉隨分顯滿約初發心一念等顯滿故今十地中舉滿現隨分謂舉佛證智虛空以說十盡故法門不得也○問約所顯法雖隨位全現而約行人進修得證者解行時劣證時勝之義爲有耶不耶答隨行位言此義不無然而果證時前劣無異證勝法以前劣名爲證故若證時至有前劣



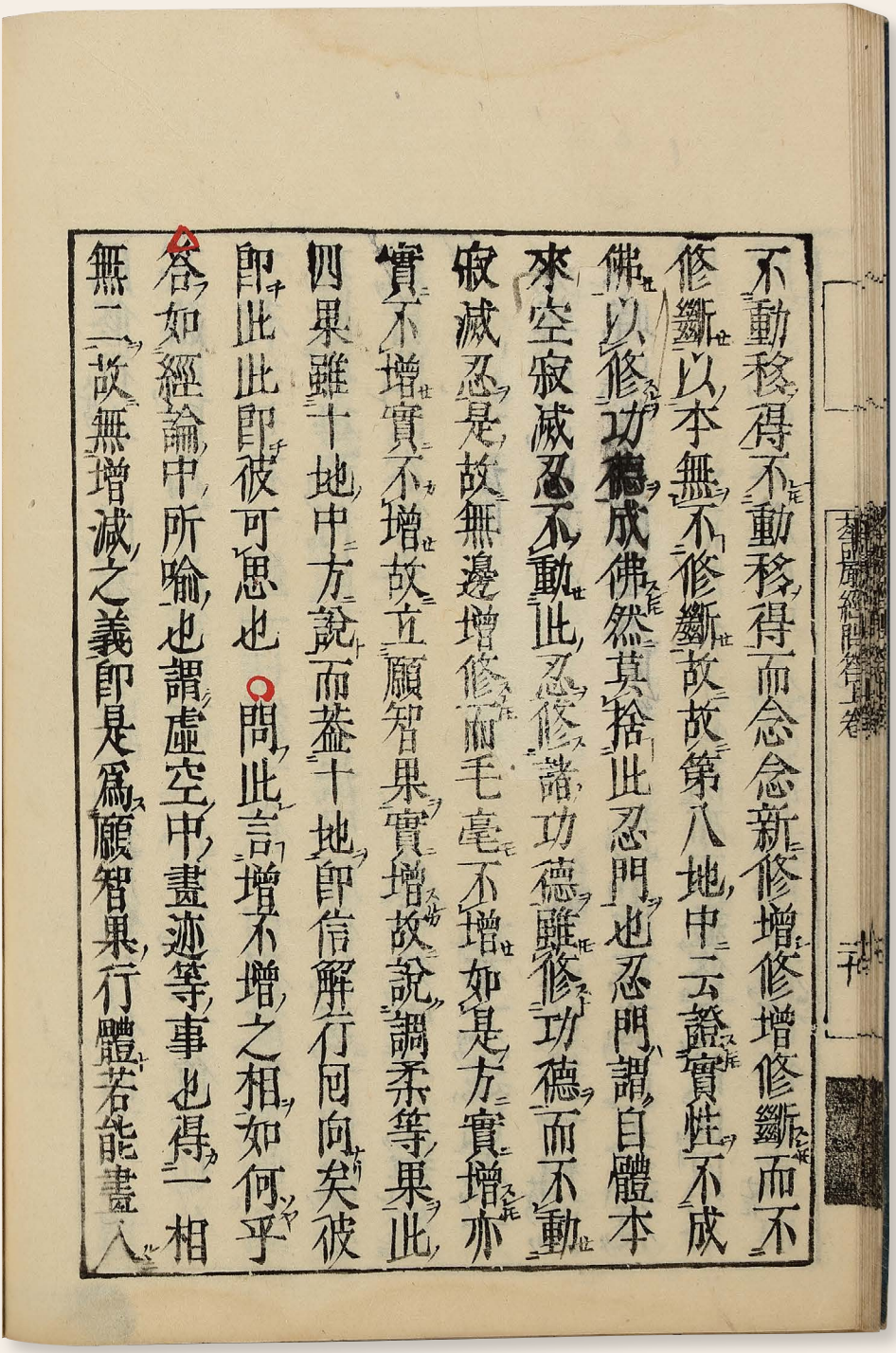
者非爲劣勝故又非劣位動無劣無勝故是故不動勝劣位即是無二不移無二即是二也緣起無住法爾故也○問請分經云解脫月菩薩讚諸衆以請中此衆有阿含行五證淨四證淨四中乃至第十地德得證不隨他教淨等既得證十地者何用亦說十地請乎答有二義又一義其所得十地約前解行門所得證十地以讚今所請十地約證門十地以請說又一義既請言中云爲十方淨心論釋曰已入證者令得佛十力求證入者令入證故明知已得十地人欲爲成佛故請也○問若爾者但請說佛地何故請

說十地乎答十地即佛智慧無十地以外佛地然備
地即爲果故故不可說十地因行故可說示故請說
十地不請說佛地也○問若爾既得十地已因即滿
即入佛果何用請十地乎答欲爲現示十地無盡故
初地中十地二地中十地乃至第十地中十地無盡
無盡十地雖得下地十地而未得上地十地故請說
何有妨乎○問若十地無盡者即無十地滿時即無
成佛時何以爲成佛故請說十地乎答如修無盡十
地已入無盡佛地何有妨也○問十地通四果有何
別耶答一者調柔果者約行說謂由自地離障故自



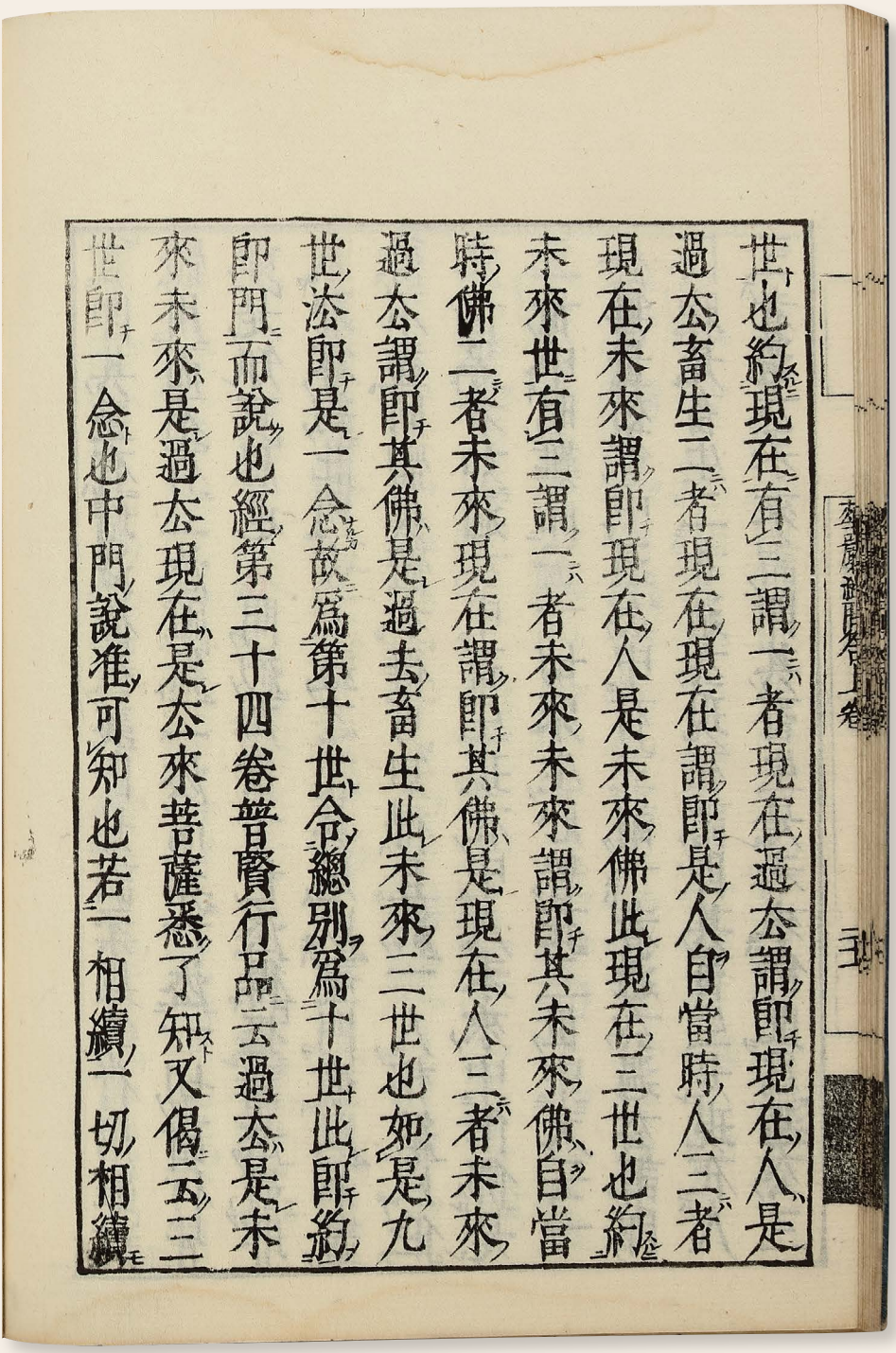
行之行離强健故名爲調柔果二者發趣果者有初地時中能解於十地所行法事約聞思慧說也三者攝報果者由得初地等故能得勝自在報依此報能修自他利利之義四者願智果者由自地諸行熟故即入證自體無住實成行用與體無異之義也是故諸地中願智果雖地勝而無別增即是雖去而不動調柔等果雖不動而去之義○問今所說之法地地各各有所伀之障所行之行所得之果等不同即此依行位等示現普法無障礙之法是故普法中行者即依此法而爲修行耶爲此別耶答即依此法得

以修行也○問若爾者雖不得所依行位而亦不捨其法門即爲普法無障礙果行修行矣一位一切位一行一切行一斷一切斷一得一切得故修德數斷惑數皆得齊何故亦云普法中解行移返一切識分別自此以去無分別心中脩功德平等實皆同齊然而未得一法門時中全迷不知自是本不迷已得一分無生忍以去全知自不迷又知普法始終一相此知時中無後際迷不所斷亦無不所脩德故更無復所修斷之法而法得不得故亦不盡修是故此以去所知是無分別心中入法流具諸功德修修無盡而

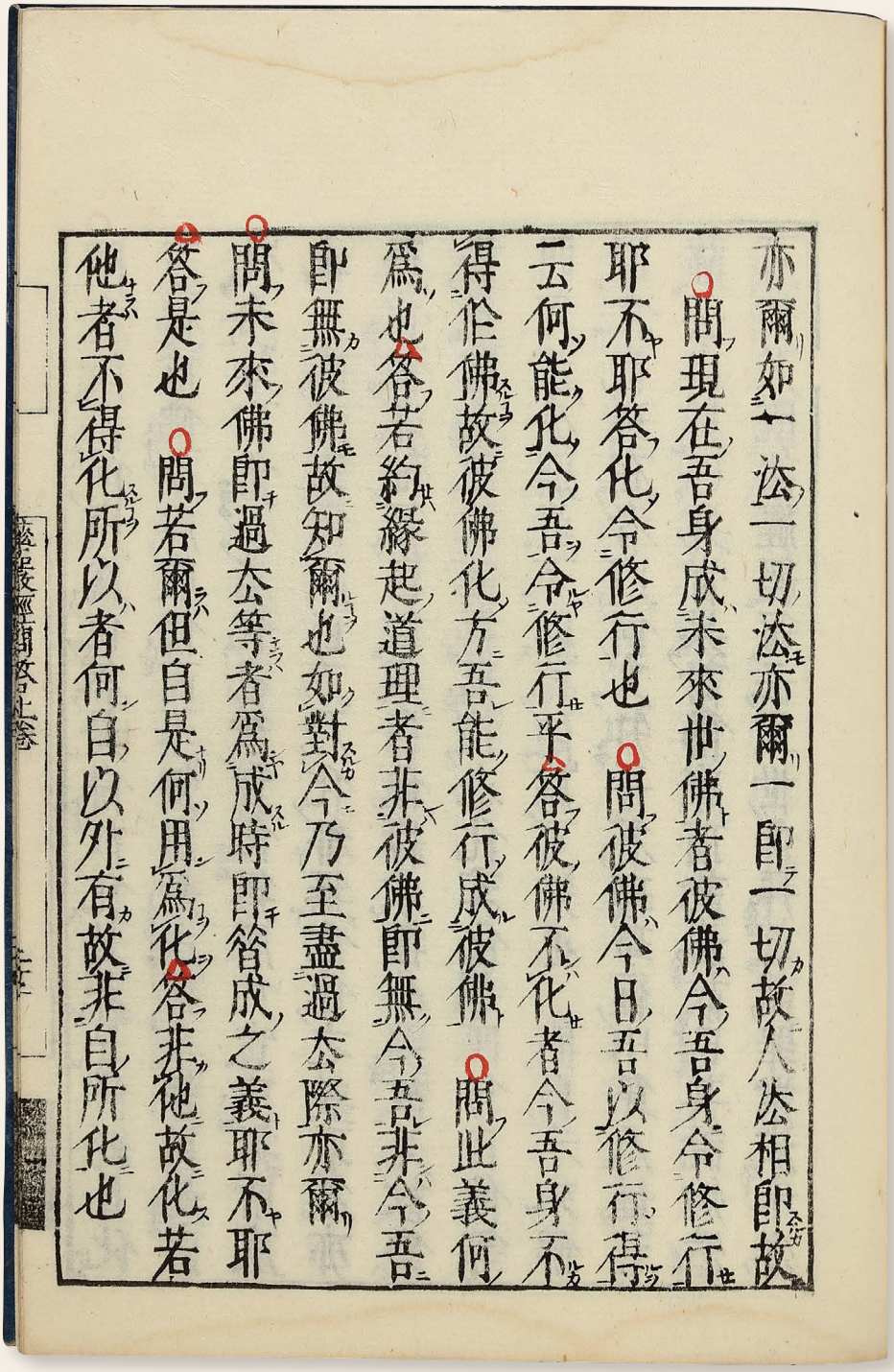


不動移得不動移得而念念新修增修增修斷而不
修斷以本無不修斷故故第八地中云證實性不成
佛以修功德成佛然莫捨此忍門也忍門謂自體本
來空寂滅忍不動此忍修諸功德雖修功德而不動
寂滅忍是故無邊增修而毛毫不增如是方實增亦
實不增實不增故立願智果實增故說調柔等果此
四果雖十地中方說而蓋十地即信解行向矣彼
即此此即彼可思也 問此言增不增之相如何乎
答如經論中所喻也謂虛空中畫迹等事也得一相
無二故無增減之義即是爲願智果行體若能盡入

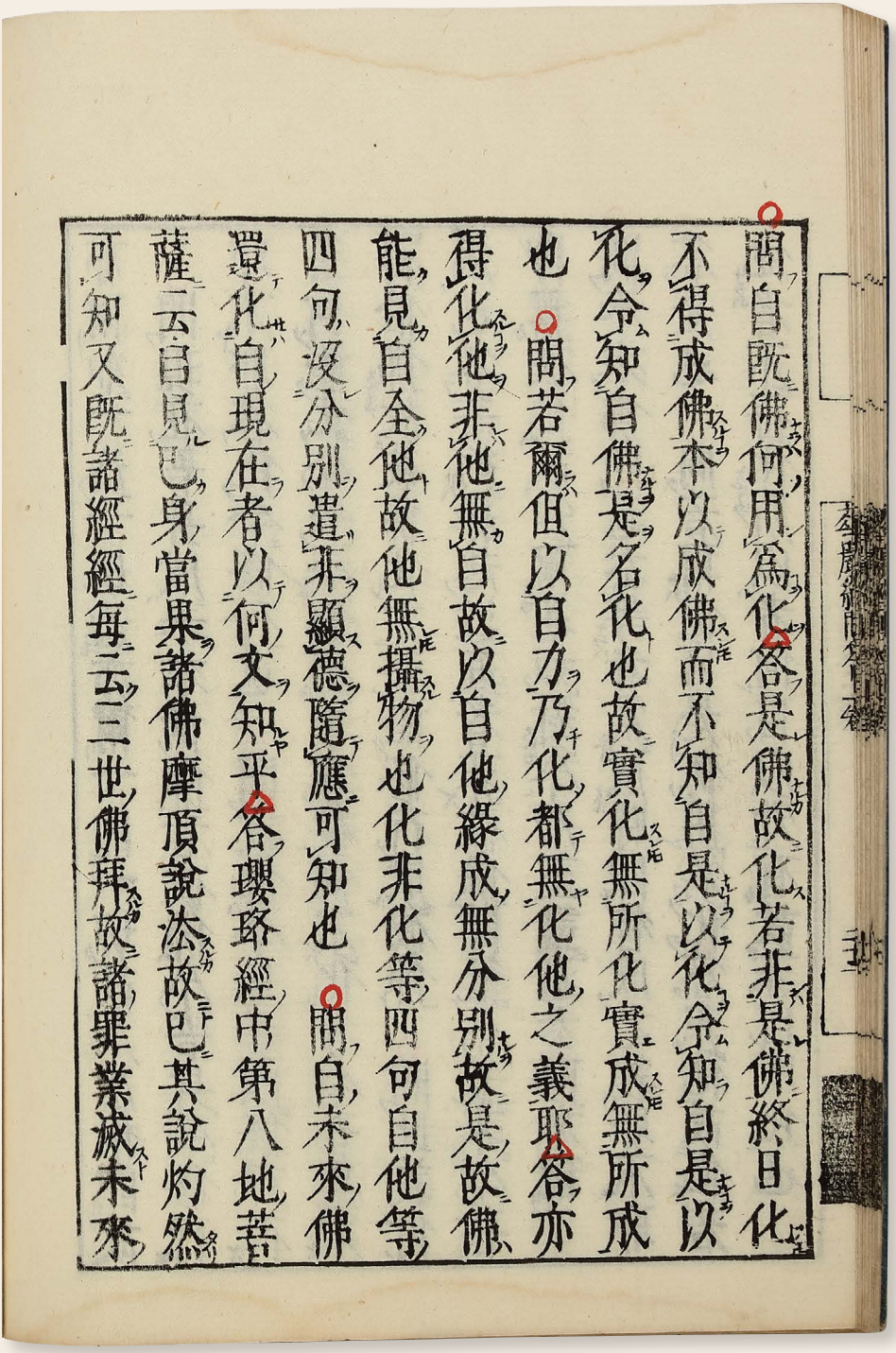
言即其盡有增減微細義即是調柔果等行用雖對
體用而不有二法雖無二法而非一法一切諸行皆
如是知可思也○問約九世十世法得攝諸法盡耶
不耶答約此門盡不盡之義具足以盡門盡以不盡
得不盡同體異體未得可知得且約一人相續以論
九世等者如過去中畜生現在中人未來中作佛是
三世中明難品云一切衆生心普在三世中又云一
念無量劫等中過去中有三謂一者過去過去謂即
因時是畜生二者過去現在謂即其畜生是現在人
三者過去未來謂即其畜生是未來佛此爲過去三



世也約現在有三謂一者現在過去謂即現在人是過去畜生二者現在現在謂即是人自當時人三者現在未來謂即現在人是未來佛此現在三世也約未來世有三謂一者未來未來謂即其未來佛自當時佛二者未來現在謂即其佛是現在人三者未來過去謂即其佛是過去畜生此未來三世也如是九世法即是一念故爲第十世令總別爲十世此即約即門而說也經第三十四卷普賢行品云過去是未來未來是過去現在是去來菩薩悉了知又偈云三世即一念也中門說准可知也若一相續一切相續

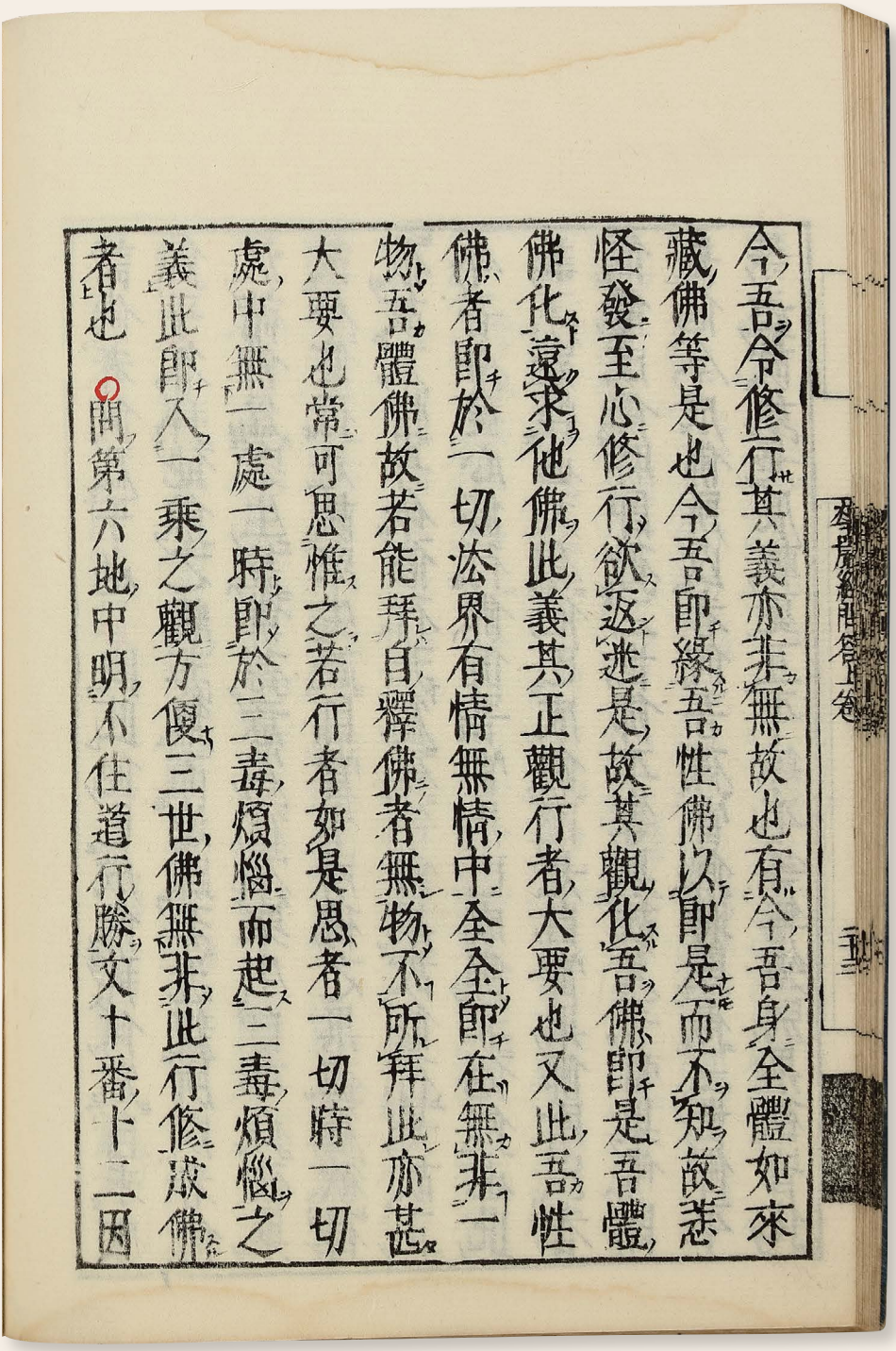


亦爾如一法一切法亦爾一即一切故入法相即故
問現在吾身成未來世佛者彼佛今吾身令修行耶不耶答化令修行也問彼佛今日吾以修行得云何能化今吾令修行乎答彼佛不化者今吾身不得於佛故彼佛化方吾能修行成彼佛問此義何爲也答若約緣起道理者非彼佛即無今吾非今吾即無彼佛故知爾也如對今乃至盡過去際亦爾問未來佛即過去等者爲成時即皆成之義耶不耶答是也問若爾但自是何用爲化答非他故化若他者不得化所以者何自以外有故非自所化也



問自既佛何用爲化答是佛故化若非是佛終日化不得成佛本以成佛而不知自是以化令知自佛是名化也故實化無所化實成無所成也問若爾但以自力乃化都無化他之義耶答亦得化他非他無自故以自他緣成無分別故是故佛能見自全他故他無攝物也化非化等四句自他等四句沒分別遣非顯德隨應可知也問自未來佛還化自現在者以何文知乎答瓔珞經中第八地菩薩云自見己身當果諸佛摩頂說法故已其說灼然可知又既諸經經每云三世佛拜故諸罪業滅未來

諸佛者何爲乎也○問此他已成佛拜何爲自未成
佛乎答拜他佛之義非無二而遠疎非近親所以者何
凡諸佛爲衆生說佛德意爲欲令衆生自亦得彼果
故令修行是故衆生證自當來所得之果德爲欲得
彼故不惜身命修行非爲得他佛果故修行是故正
令吾令發心修行佛但吾當果已成佛非他佛也此
義不疑怪也又有他已成佛即是自當果佛所以者
何他成佛時即得三世佛平等果故又吾當果佛即
是他今成佛所以者何吾得當佛時即得三世佛平
等法故如是展轉更互平等平等無差別果德皆化



今吾令修行其義亦非無故也有今吾身全體如來藏佛等是也今吾即緣吾性佛以即是而不知故悉怪發至心修行欲返迷是故其觀化吾佛即是吾體佛化遠求他佛此義其正觀行者大要也又此吾性佛者即於一切法界有情無情中全全即在無非一物吾體佛故若能拜自釋佛者無物不所拜此亦甚大要也常可思惟之若行者如是思者一切時一切處中無一處一時即於三毒煩惱而起三毒煩惱之義此即入一乘之觀方便三世佛無非此行修成佛者也

○問第六地中明不住道行勝文十番十二因

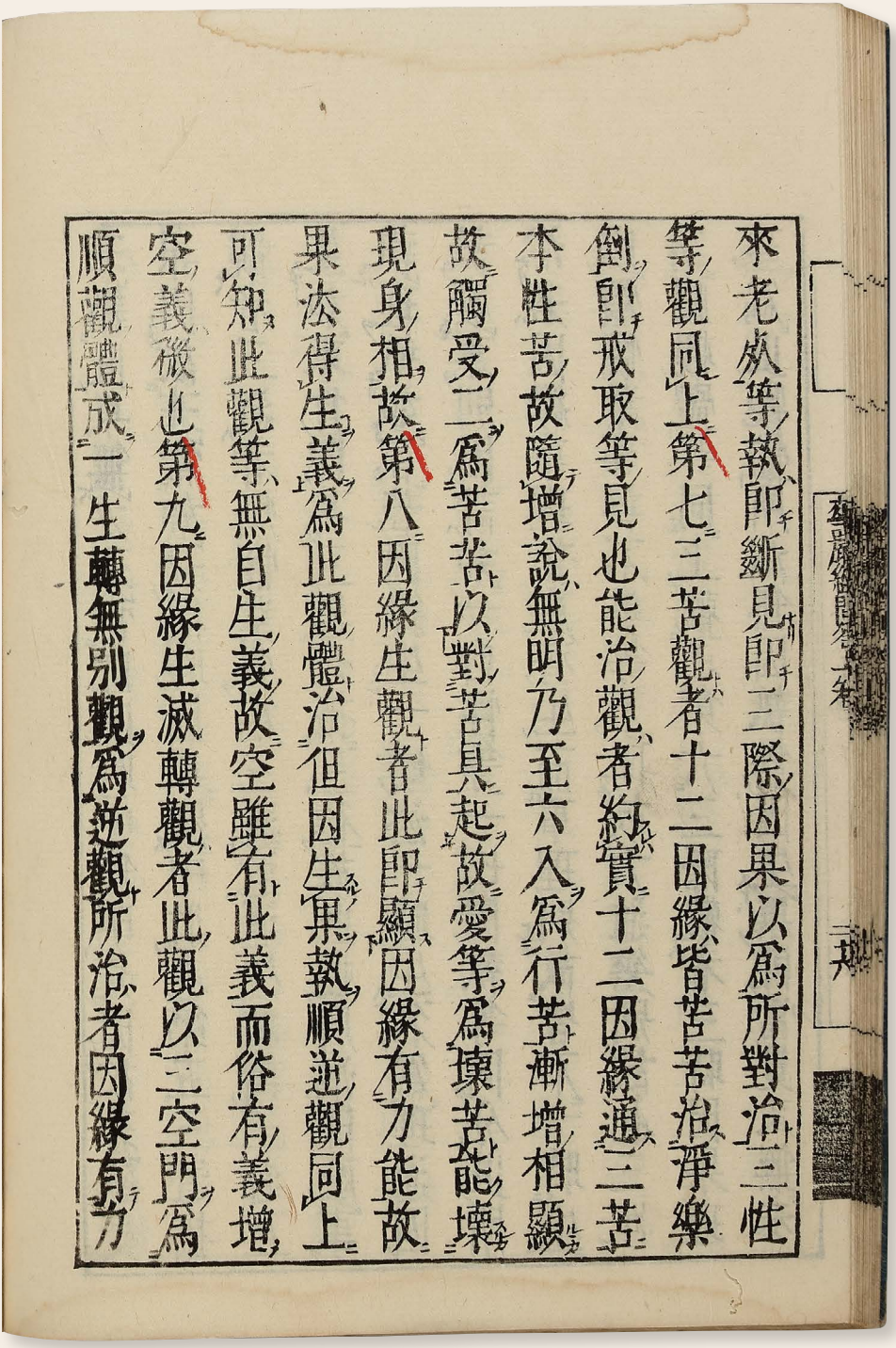
緣觀相云何答此觀甚難解然小小開其門爲思所趣也第一因緣有分次第觀者釋名因緣有分者謂十二因緣三有之因故爲因緣有分言次第者此因緣法因緣漸次以義爲次第也觀者能見通之義也此觀以何爲所治即以人我執爲所治謂外人計十二但我倫即此身見邪見爲體即以三空所治無實我計爲我故此實即空故以空門所治又緣起體非我性法有我生以妄生故即無生門所治或以生及實法相更無所願故無願門通治彼二執也若論觀體者即願因緣理次第生義以實空及以幷實性等

三性爲順觀體逆觀即成二緣起無性性觀即用緣起次第理爲此觀體也第二依止一心觀者釋名者依止即十二因緣此爲能依止以梨耶一心爲所依故名爲依止一心觀觀如前釋也若論所治者治彼外境自性執所謂一切境別治然但自性差別積聚等三通治可知若能治所依觀體以空以實等三空門爲順觀體即以一種唯識爲順觀體謂一梨耶唯識即以眞識爲體二意識唯識即以妄識爲體也逆觀同前成二緣起無性性觀也此觀合論但以十二因緣即一如來藏眞識無別法爲應二五五第三自業

助成謂名自因觀謂即非他外道自性因等故以自
四緣等理爲此觀體同三性門爲順觀體以三空門
爲逆觀體 ○問其相云何 △答遣外執以施設所執實
即空分別性從緣似有爲依他性依他性所詫之實
爲眞實性如是爲隨情安立三性十二因緣法見如
此理事名爲順觀也若以三空門見意所計實空本
來空非適今空名爲空門既實空非今方空故此空
計似我相非適今似之似如是觀爲無相門
此無相是無生無相非無實相無相也又此似既非
今方似故此似所依實性即非有所願證法故如是

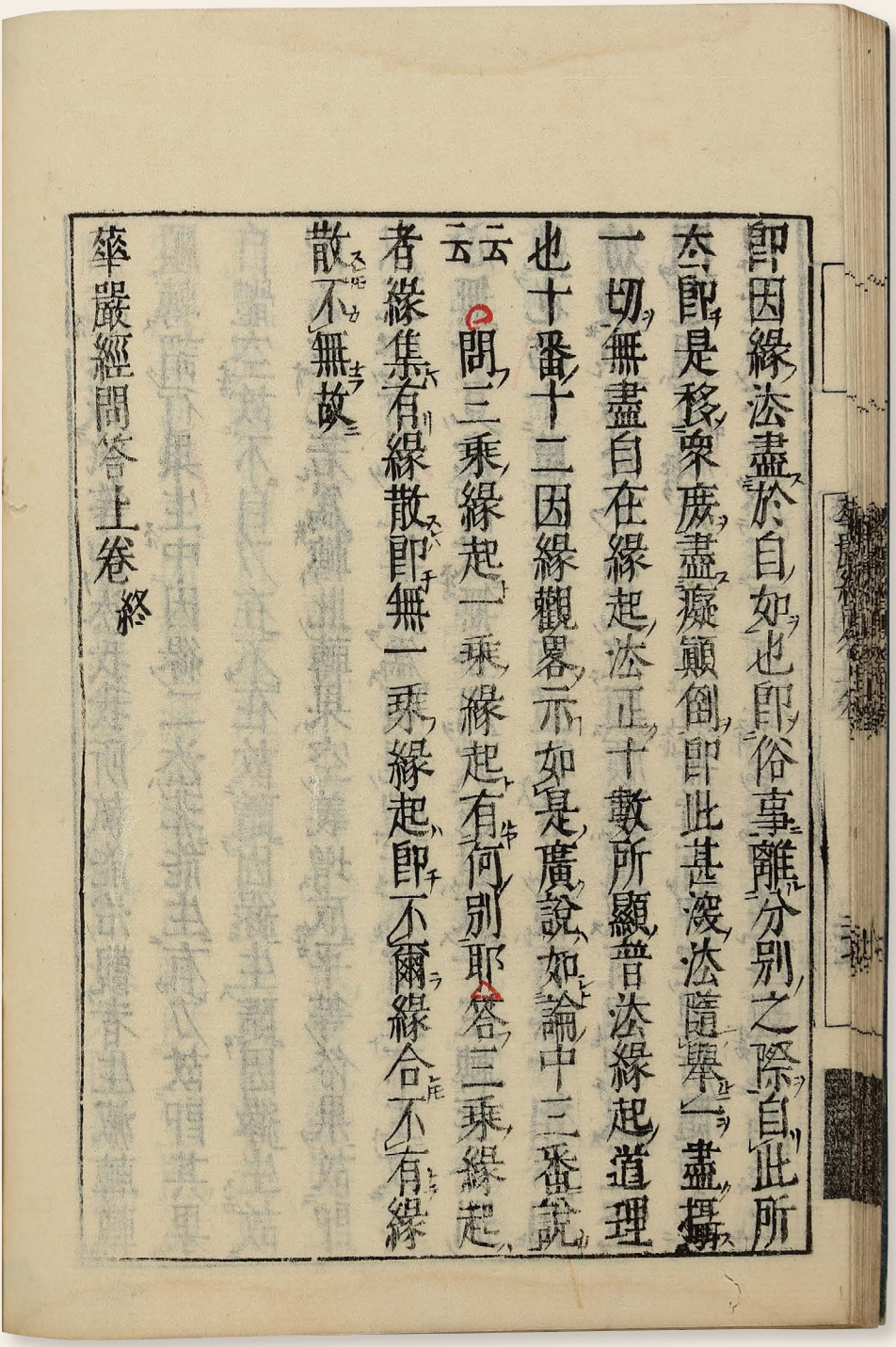
觀名爲無願門此名爲逆觀也第四不相捨離觀者無別時生果義治因滅果生執因果同時互生理爲此觀體謂無明行者同時互因果非前後義也論云子時無明果時無明者以二種義緣事現示謂一因義二果義以因義取時爲子時無明以果義取時爲果時無明以無明全行生斷名爲子時即爾時以所生行果者爲果時無明非別一時偈曰衆緣所生法是即不即因亦復不異因非斷亦非常此偈顯因果各非斷常義謂行是無明果故即不是無明因以是果故不異無明因因反此可知非斷常者行因是果

非斷此果無分非常即此時中無明是因故非斷是果因故非常如是同時因果顯中道也第五三道攝觀者三道者煩惱業生爲三道道通生義謂三道互生如東竹即其三道是攝三德故此觀所治即廢事執理執如言若因緣生一切法一時生名爲理通因執廢事別因計如一自性等一切因執等同分此所治若因緣事理相應齊生而事理別故皆不一時生以煩惱業等善不善等不同故六道差別故也三性爲順觀體等同上觀也第六三際觀者三時因果理事爲此觀體所治無因執無因生果即常見又無未



來老死等執即斷見即二際因果以爲所對治二性
等觀同上第七三苦觀者十二因緣皆苦苦治淨樂
倒即戒取等見也能治觀者約實十二因緣通三苦
本性苦故隨增說無明乃至六入爲行苦漸增相顯
故觸受一爲苦苦以對苦具八起故愛等爲壞苦能壞
現身相故第八因緣生觀者此即顯因緣有力能故
果法得生義爲此觀體治但因生果執順逆觀同上
可知此觀等無自生義故空雖有此義而俗有義增
空義微也第九因緣生滅轉觀者此觀以三空門爲
順觀體成一生轉無別觀爲逆觀所治者因緣有力

能生果報執等即法我我所執能治觀者生滅轉轉
順轉謂行果生中因緣二法非能生有力故即其果
自體空故不自力在不在故隨因緣生隨因緣生故
即不生此若爲轉此轉果空義增成平等俗果故即
以三空所見三無性爲順觀體既不當生不生故其
心無所見處即成無分別故逆觀成一生轉無分別
觀也第十隨順無所有盡觀者此觀有無一相不相
妨礙如陽炎水濕乾竝顯順觀隨順有觀即以三空
門逆觀隨順無所有盡觀無所有即空理所隨順盡
即能順俗盡於空更無攝法全即是空理故爲盡此



即因緣法盡於自如也即俗事離分別之際自此所
去即是移衆庶盡癡顛倒即此甚深法隨舉一盡攝
一切無盡自在緣起法正十數所顯普法緣起道理
也十番十二因緣觀畧示如是廣說如論中三番說
二五
二五 問三乘緣起一乘緣起有何別耶答三乘緣起
者緣集有緣散即無一乘緣起即不爾緣合不有緣
散不無故

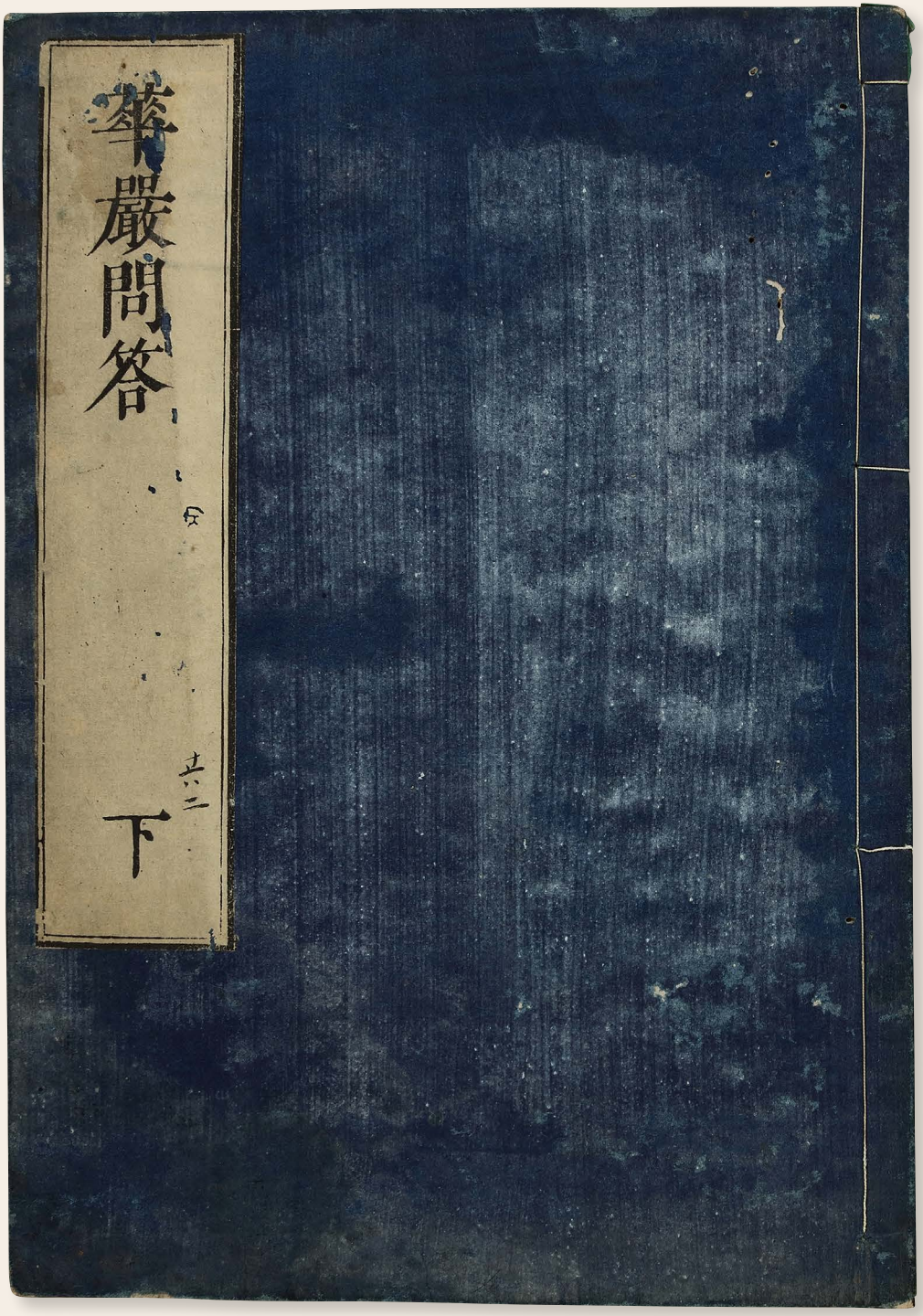
華嚴經問答上卷 終

華嚴經問答

下卷

一

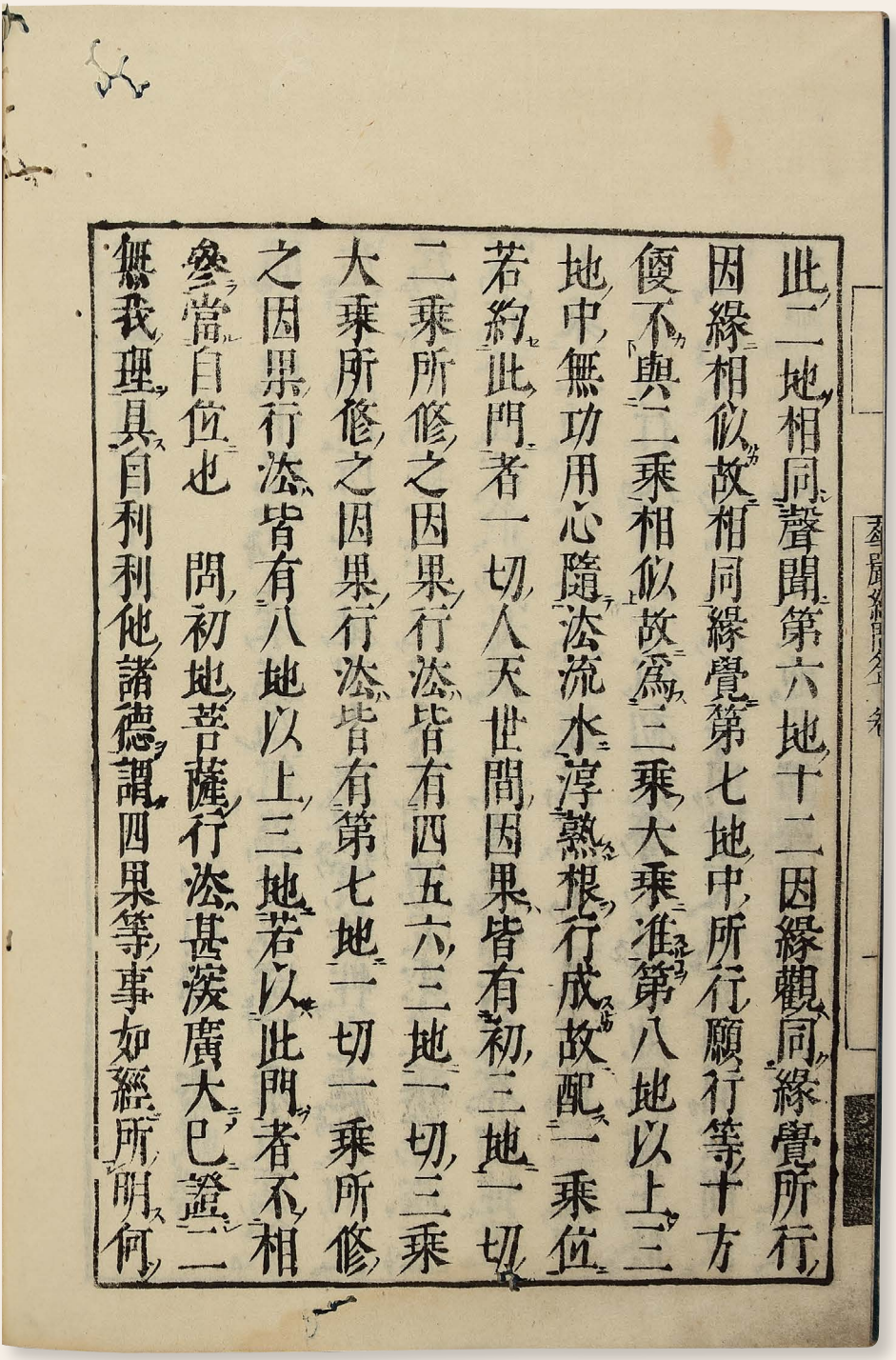
沙門 法藏 撰


攀巖問答
共二
下

華嚴經問答下卷

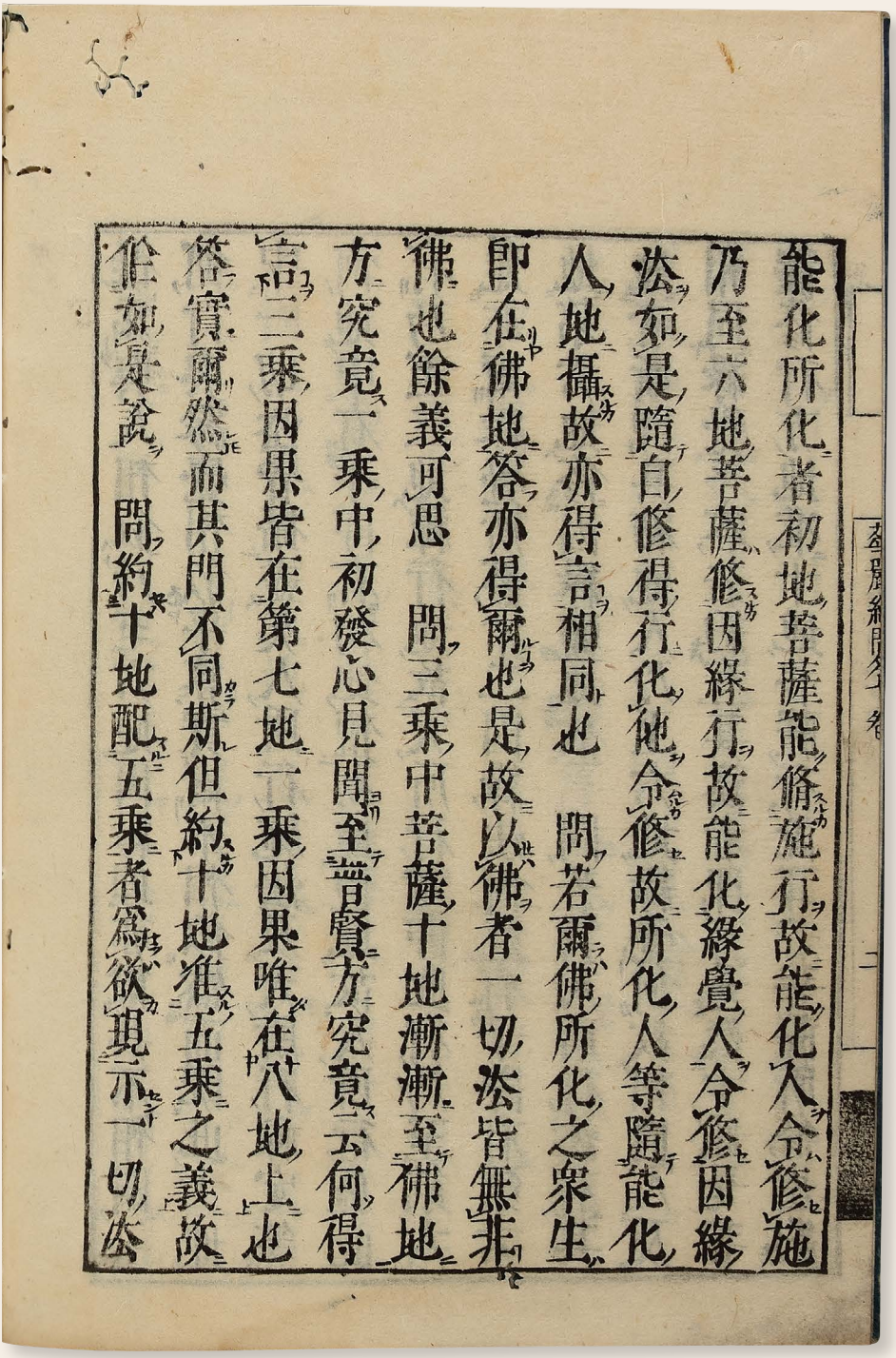
沙門釋 法藏撰

問十地中配當五乘義爲何義耶答寄三乘教爲欲生信解故所說位地中十地證實法性之處故約此爲顯普法無盡十地中具足一切五乘三乘等法無不在於此故作如是說 問其雅相云何答初地雅人乘二地雅欲界天三地以雅上二界天此三地中爲世間行配所以者何初地等中行檀地同輪王修施似故二地戒三地定等同諸天似故相同世間故相配之四地道品五地四諦等相同聲聞所行似故



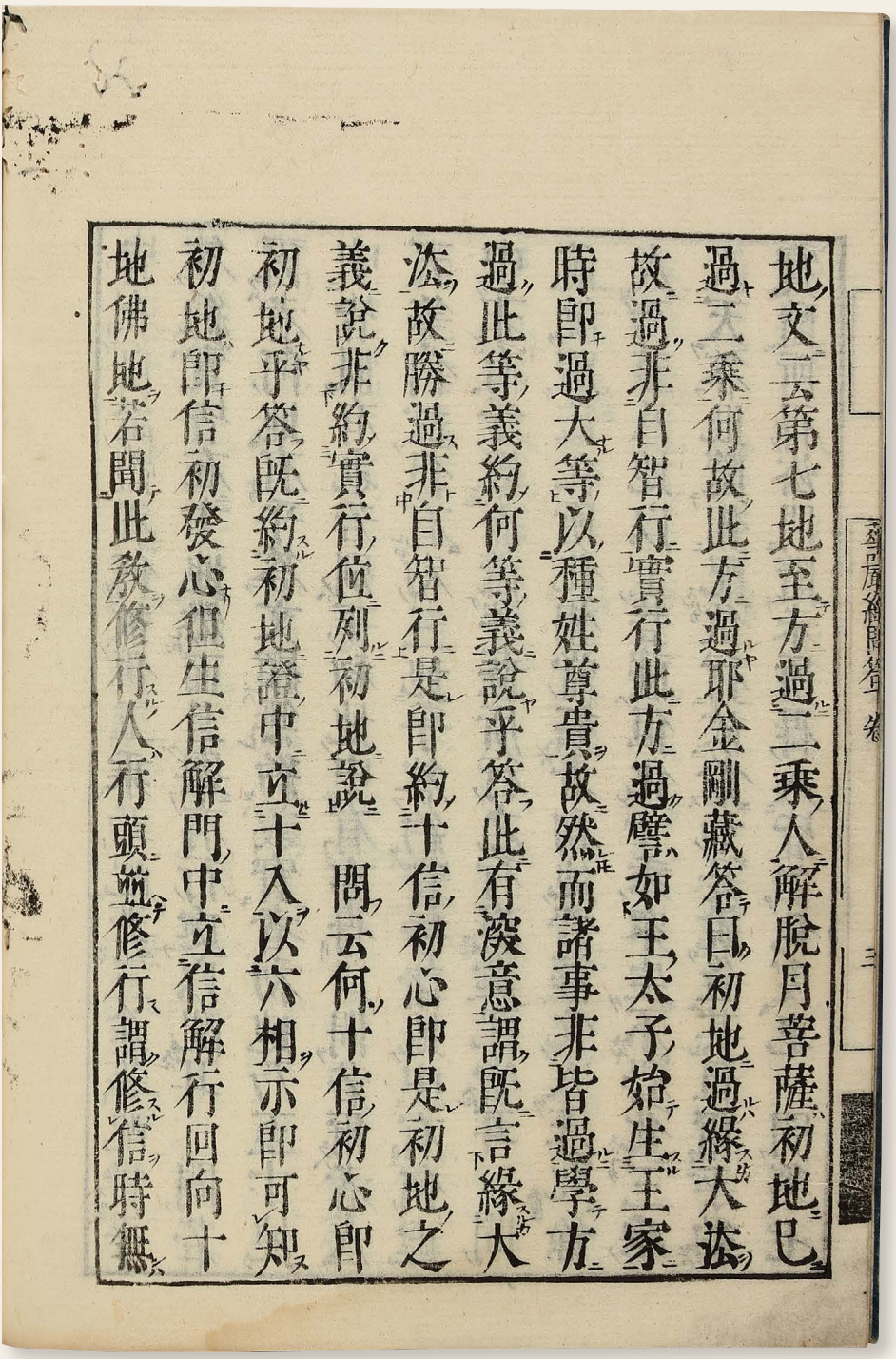
此二地相同聲聞第六地十二因緣觀同緣覺所行因緣相似故相同緣覺第七地中所行願行等十方優不與二乘相似故爲二乘大乘准第八地以上三地中無功用心隨流水淳熟根行成故配一乘位若約此門者一切人天世間因果皆有初三地一切二乘所修之因果行法皆有四五六三地一切三乘大乘所修之因果行法皆有第七地一切一乘所修之因果行法皆有八地以上三地若以此門者不相參當自位也　問初地菩薩行法甚深廣大已證二無我理具自利利他諸德謂四果等事如經所明何

得爲與人相似乃至六地因緣理亦爾其不相關云
何行與緣覺相似乎答實爾不相似然而既此十地
中一切法皆攝盡矣人所行施法及天所行禪定等
何地中有乎即有初地檀初地檀地故人所行施此
有乃至三地禪行地故天所行定即此有乃至第六
地亦爾緣覺所修十二因緣法何地有乎即有第六
地第六地修因緣觀地故　問若其人所行法有其
地者斯即其初地人乃至六地緣覺何故相同人及
相同緣覺乎答若約有其法者即可是然十地是菩
薩修行方地准十地菩薩行說耳若菩薩所修法約



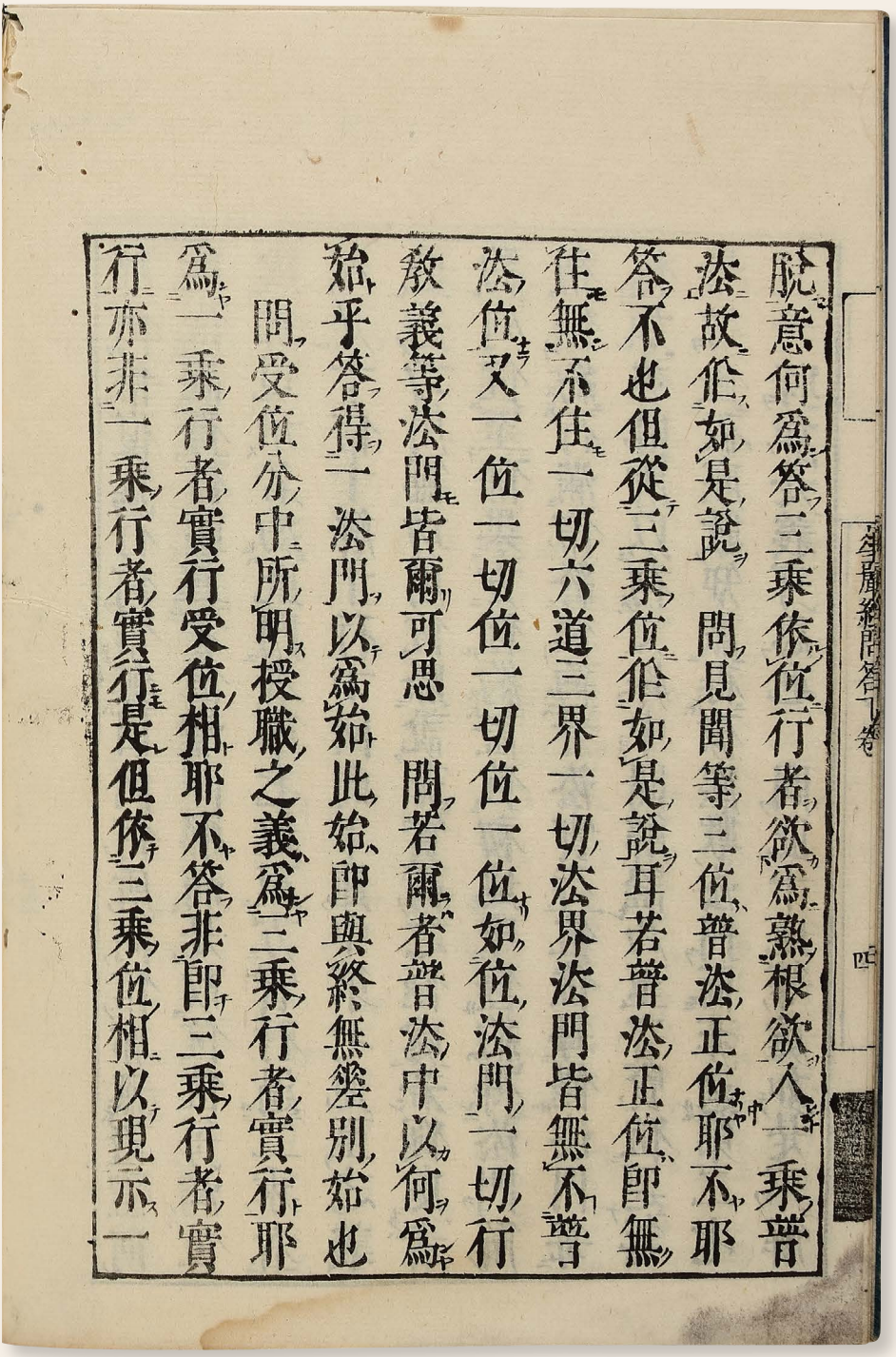
能化所化者初地菩薩能修施行故能化人令修施
乃至六地菩薩修因緣行故能化緣覺人令修因緣
法如是隨自修得行化他令修故所化人等隨能化
人地攝故亦得言相同也　問若爾佛所化之衆生
即在佛地答亦得爾也是故以佛者一切法皆無非
佛也餘義可思　問三乘中菩薩十地漸漸至佛地
方究竟一乘中初發心見聞至普賢方究竟云何得
言三乘因果皆在第七地一乘因果唯在八地上也
答實爾然而其門不同斯但約十地准五乘之義故
作如是說　問約十地配五乘者爲欲現示一切法

皆在自證體者何故但五乘乃配非二途等配當乎
答約實皆在十地然而且舉有行處以配耳　問若
爾者何地有乎答文顯無約義實者初地乃至十地
中皆同有也若別下初地中有亦得　問若爾者人
天等何故但有初二地乎答約實皆諸地中有何處
中非有乎然而隨菩薩所行之行現處配當耳　問
前說隨能化所化相當攝者初地菩薩化人非化餘
人乃至八地以上菩薩但化一乘衆生不得化二乘
人天答此隨相配位行故爾如是說豈其但爾乎約
實隨所得法門隨未所得人皆能化度也　問第七



地文云第七地至方過一乘人解脫月菩薩初地已過二乘何故此方過耶金剛藏答曰初地過緣大法故過非自智行實行此方過譬如王太子始生王家時即過大等以種姓尊貴故然而諸事非皆過學方過此等義約何等義說乎答此有深意謂既言緣大法故勝過非自智行是即約十信初心即是初地之義說非約實行位列初地說　問云何十信初心即初地乎答既約初地證中立十入以六相示即可知初地即信初發心但生信解門中立信解行回向十地佛地若聞此教修行人行頭頭修行謂修信時無

解何信復無行何信無回向何所向信亦無證體何所信故得行頭位者位滿即解滿是故位位每滿位成佛現示若約此門者第七地至方實行過二乘者即是十信十解十行十回向十地中第七地至之義此約功用無功用位際說非實行之極處若極處者約列位至佛果方極約證位初地中極約得法門解初極約行滿信終極約普法實行位位每極法門每極如善財所以初文殊中聞解證乃至普賢位還無量劫值微塵數知識得微塵數法門而非過第二七日一時如是義可思也　問此十地等處如是不解


脫意何爲答三乘依位行者欲爲熟根欲入一乘普
法故作如是說　問見聞等三位普法正位耶不耶
答不也但從三乘位作如是說耳若普法正位即無
住無不住一切六道三界一切法界法門皆無不普
法位又一位一切位一位如位法門一切行
教義等法門皆爾可思　問若爾者普法中以何爲
始乎答得一法門以爲始此始即與終無差別始也
問受位分中所明授職之義爲三乘行者實行耶
爲一乘行者實行受位相耶不答非即三乘行者實
行亦非一乘行者實行是但依三乘位相以現示一

乘無盡十地頂受位之義斯即同教相攝也　問既云依三乘位地者豈非所依之三乘行相平答既云依三乘位現示一乘義故即非三乘自宗行相所以知者三乘受職唯是阿含受不具教義理事受故此處所現者具足教義事理等法門故　問若爾可一乘正受職何故亦非一乘實行平答一乘實行十佛前普賢菩薩位言無不位行言無不行虛空法界一切法門中如法成矣何但此處如現之分齊耳是故下文以菩薩神力對佛神力校量中大地塊土四天下沙土等其爲未十地無盡際故仍如是校量即知

非一乘實行此如所示然而其無際處不可示說故依此分齊以現示故無盡十地頂之相耳　問無盡十地滿相云何答如下普賢知識中所現十方世界一切微塵微塵每有諸佛大會其中諸佛皆將諸大衆說法其諸佛前每普賢菩薩在受各諸佛所放光明等事一微塵每如是等事是無盡十地滿足相廣大如法界量如虛空界十世九世中無不所至今此處中爲欲現彼相故依離垢三昧現大蓮華其眷屬衆等十處中放光明等事現示若以此現之相校彼相如十方世界大地一塊土等不所校量以

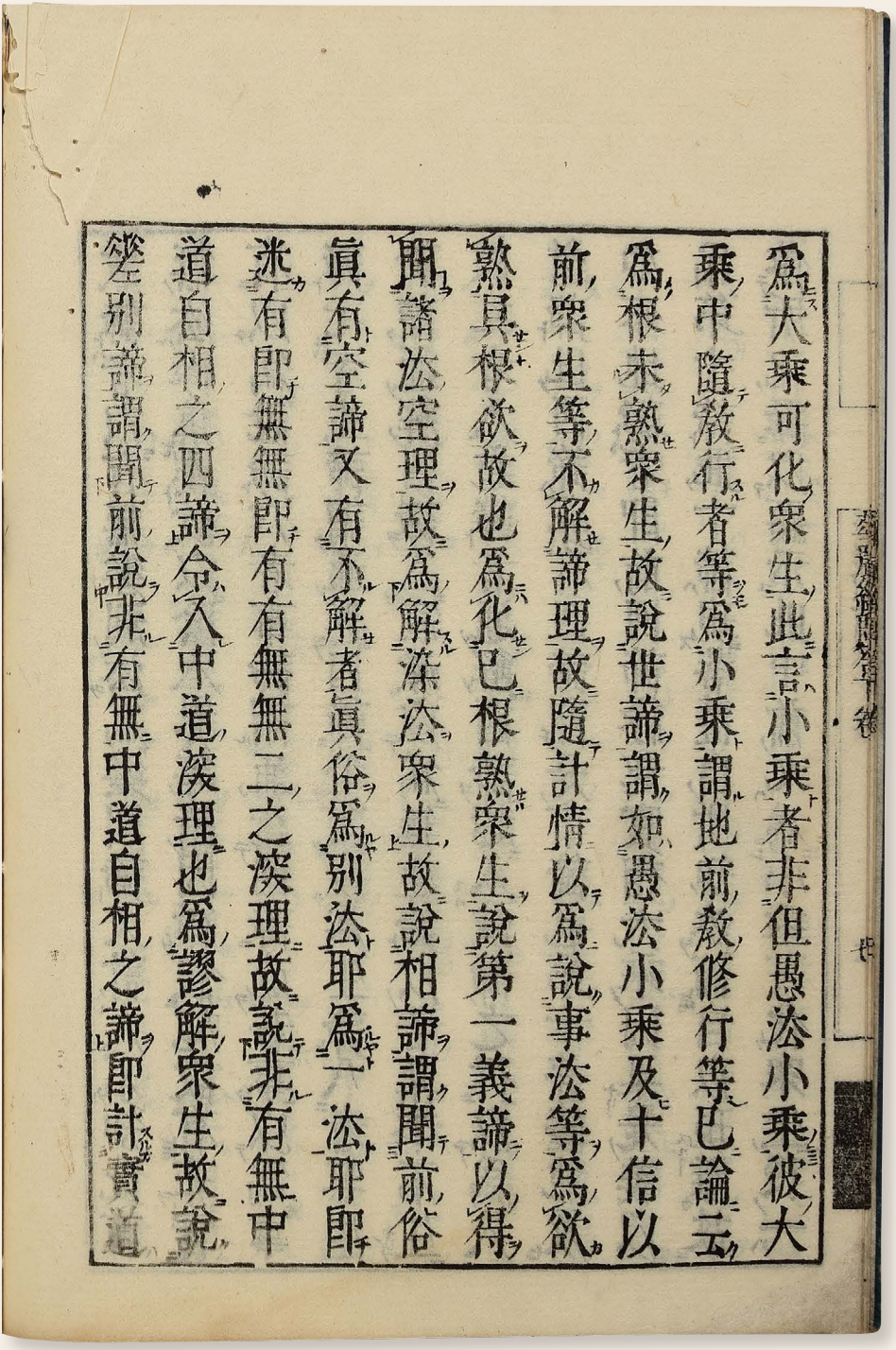
非分法校量顯勝也又即此校量之事可知非二乘教所明等覺妙覺之相所以知者三乘教所明等覺妙覺之相所以知者三乘教所明等覺與妙覺俱所照所斷等一切事皆同一等但明昧自在不自在別耳豈如是以大地土等爲校量平教別如是可思也

問五地中明不住行勝文中十種四諦其義云何

答此十種四諦者即是五地菩薩知法界一切法盡然不得隨所知之法別現故總舉四諦法淨因果性相以現示菩薩所知法故論云所知法智清淨勝也其義云何謂初四聖諦即實法分別謂即四諦實法

無作四諦約終教義即如來性中染淨因果性實之法是若一乘中無障礙緣起法性中四諦諦理實義爲四聖諦即無盡四諦如是無盡四諦而總依滿數現十諦爲欲現無量故此中十諦者一者世諦謂即四諦之法一切義別義爲世諦也二者第一義諦者即以四諦空理爲第一義三者相諦者前二諦以有無爲二諦計人即爲二法即以非有無之中道自相爲相諦四者簡別諦者以非有無中道爲相諦計人但爲一法故即以有無簡別法不壞爲中道非謂捨有無二法方爲中道故不壞有無之簡別諦五者說

成諦者以有無塗別法爲塗別諦又計人不知此有無法緣集義故以陰入界等諸因緣假施設有非實有以爲說諦六者事諦謂通洗四諦成苦事以爲事諦七者生諦謂通洗四諦作集以爲生諦八者無生諦謂通解四諦入寂滅以爲無生諦以苦集本不生故九者入道諦者通解四諦趣入滅諦之行以爲入道諦此四諦非有四諦即是事諦也第十菩薩地及如來地諦者即前四諦緣起實相大乘因果是義以爲第十諦此十諦現菩薩自所知法而自以現難故依所化緣以顯示此中前九爲小乘可化衆生後一



爲大乘可化衆生此言小乘者非但愚法小乘彼大乘中隨教行者等爲小乘謂地前教修行等已論云爲根未熟衆生故說世諦謂如愚法小乘及十信以前衆生等不解諦理故隨計情以爲說事法等爲欲熟其根欲故也爲化已根熟衆生說第一義諦以得聞諸法空理故爲解深法衆生故說相諦謂聞前俗眞有空諦又有不解者眞俗爲別法耶爲一法耶即迷有即無無即有有無無二之深理故說非有無中道自相之四諦令入中道深理也爲證解衆生故說差別諦謂聞前說非有無中道自相之諦即計實道

爲一法故爲說有無塗別示淺理令入無邊有無中謂無即是有有即無有即無故非無無即有故非有非有故即是無非無故即是有不壞非有無而不壞有無法故常有無而有無不別不別而非一是故能入無邊有無以爲塗別諦此塗別即無別之別也爲化離正念衆生故說說成諦理又有衆生不知諸法因緣集成之義者爲說陰界處等諸因緣互資集之義等爲正見衆生故次說四諦入四諦因果之理故爲大乘可化衆生故說後一諦即是令入緣起無分別因果理事成大乘因果因果即菩薩及佛也如是

理法塵別隨所化衆生說十諦也如是十種四諦一乘三乘小乘共行也廣如論說也十忍者十地中內會理用爲忍何等爲十一隨順音聲忍二順忍三無生忍此三法說忍四如幻忍五如炎忍六如夢忍七如響忍八如電忍九如化忍十如空忍後七喻說忍此十中約位者隨順音聲者初三地順忍四五六地無生忍七八地後七忍九地以上約智者聲順二忍加行智無生忍正體智後七後得智此十忍約行實地地皆有也　問此十忍行相云何答聞甚深法而無驚怖至心信隨爲隨順音聲忍能順眞實無生

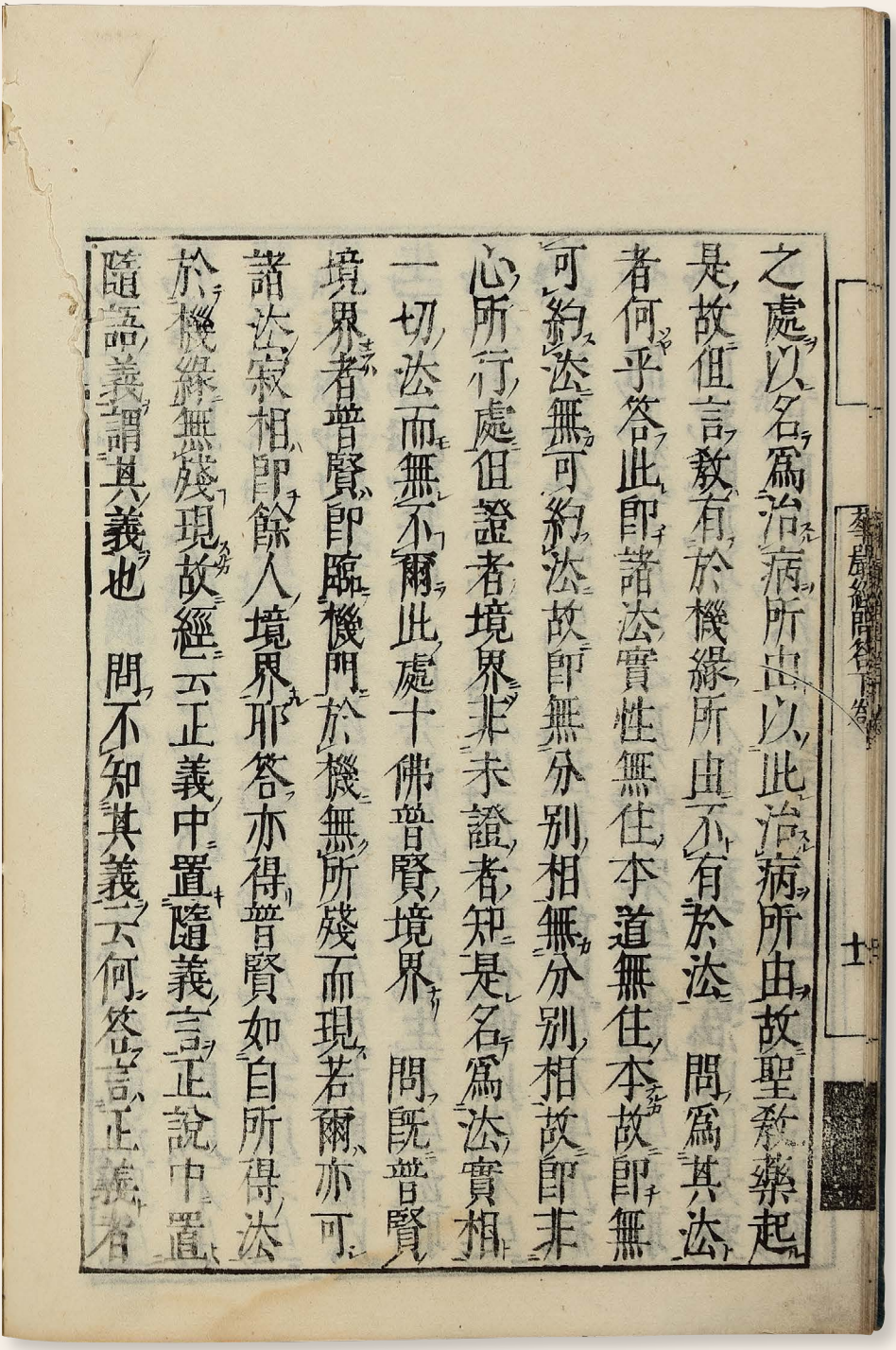
生理生決定印可而未已時爲順忍已證會無不所
及時爲無生忍後七忍轉遣疑心立謂疑云一切無
生者何現見是有乎爲答此疑故如幻幻法都無生
實法不可得而現有耳如是諸法可知又疑云幻法
不得生耳識世法云何知乎爲答此疑云如炎炎都
無水而能生渴愛心諸法亦爾又疑云炎法不得受
用物世法能受用物云何無乎爲答此疑如夢夢法
都無而夢中皆能受用世時亦爾實無而妄想夢故
爲受用耳又疑云夢法覺都無世法不爾覺時得有
云何無乎爲答此疑故如響響法都無得物而猶現

可聞世法亦爾都不得而因緣現有又疑云響法都無前人益世法不爾人實得益云何如響乎爲答此疑故如電光電光不得物而能照物令人得益世法亦爾無得而能益又疑云電有照用即心是實法耶爲答此疑故如化化法有用而非實世法亦爾豈有實乎又疑云一切法無作者誰能作是也爲答此疑故如虛空能化一切色法而其空體不可得一切法亦爾實體空不可得而無所不爲如虛空耶菩薩知是得無生忍等故其身如幻乃至如空非有非無常住在中道實相以無緣慈悲故不捨生死不住寂滅

恒修佛法利益衆生也是即說十地菩薩爲心之德用也　問二乘緣起一乘緣起有何別耶答二乘緣起者緣集有緣散即無一乘緣起即不爾緣合不有緣散不無　問一乘緣起法若緣集不有緣散不無者何用爲緣合及散乎答雖法無增減而隨順處以說故非無益空言不知緣合之人中即言爲緣集有不知緣散之人中即言爲散散門生解人中言散而非方散以皆無非散時故於合門生解人即言合而非方合以皆無非合時故　問若爾法皆定爲無合散耶答不爾若定無合散者何亦言方爲合散乎

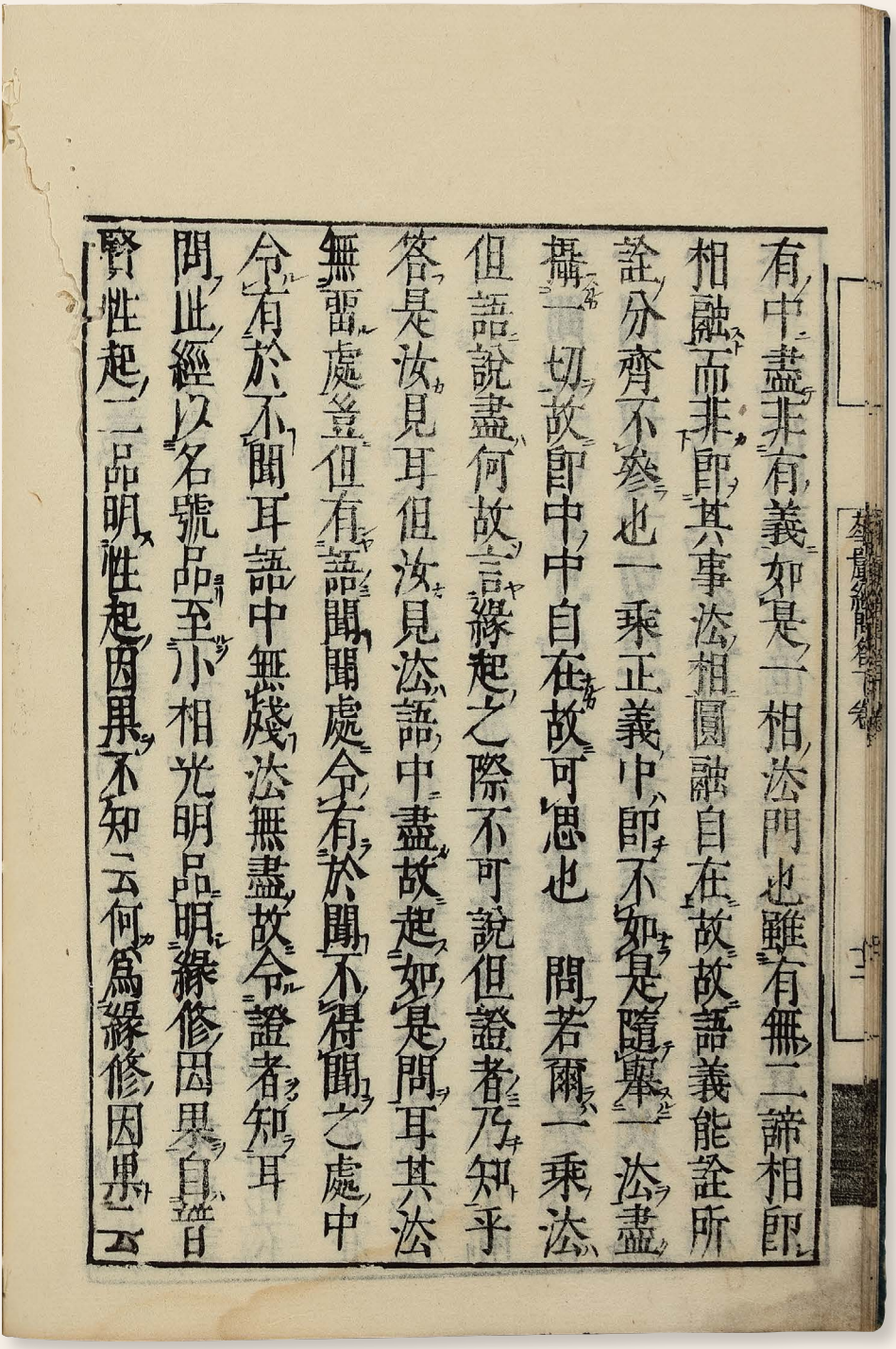
問若爾法亦可緣合有緣散無耶答亦得隨緣有無雖言有無而既言隨緣故即可知非定有無非定有無故即知非非定有無以非有無故隨緣時非增減以非非定有無故隨緣時即非有無如是諸義能隨緣言無不當亦無所當無所當故即無自處無自處故無是非處一乘緣起之法非計情所及雖非情所及而不遠求返情即是也　問言返情者不知其方便云何答雖方便無量而其要言之隨所見處即不善心爲是隨所聞之法不取如聞即能解其所由又即解法實性也　問雖有此言而不知所以答汎聖

教之言起皆有於機緣之所由謂教是藥能治衆生
病故若以生而治即以生若以不生治者即以不生
若法空是生不生者以生爲是以不生爲非以非生
爲是以生即非是也其法非有於不生生故即能以
生不生治病無障　問其法爲有不當生不生法耶
不答不也若有不當生不生法者云何能以生不生
治病乎非有不當生不生法故乃能以生不生治病
也　問不知其所治之處爲即衆生不解不生病耶
不知此病離處耶答當不解之病不得治以已是病
故又以已離解處以已無病故但此不解心令生解



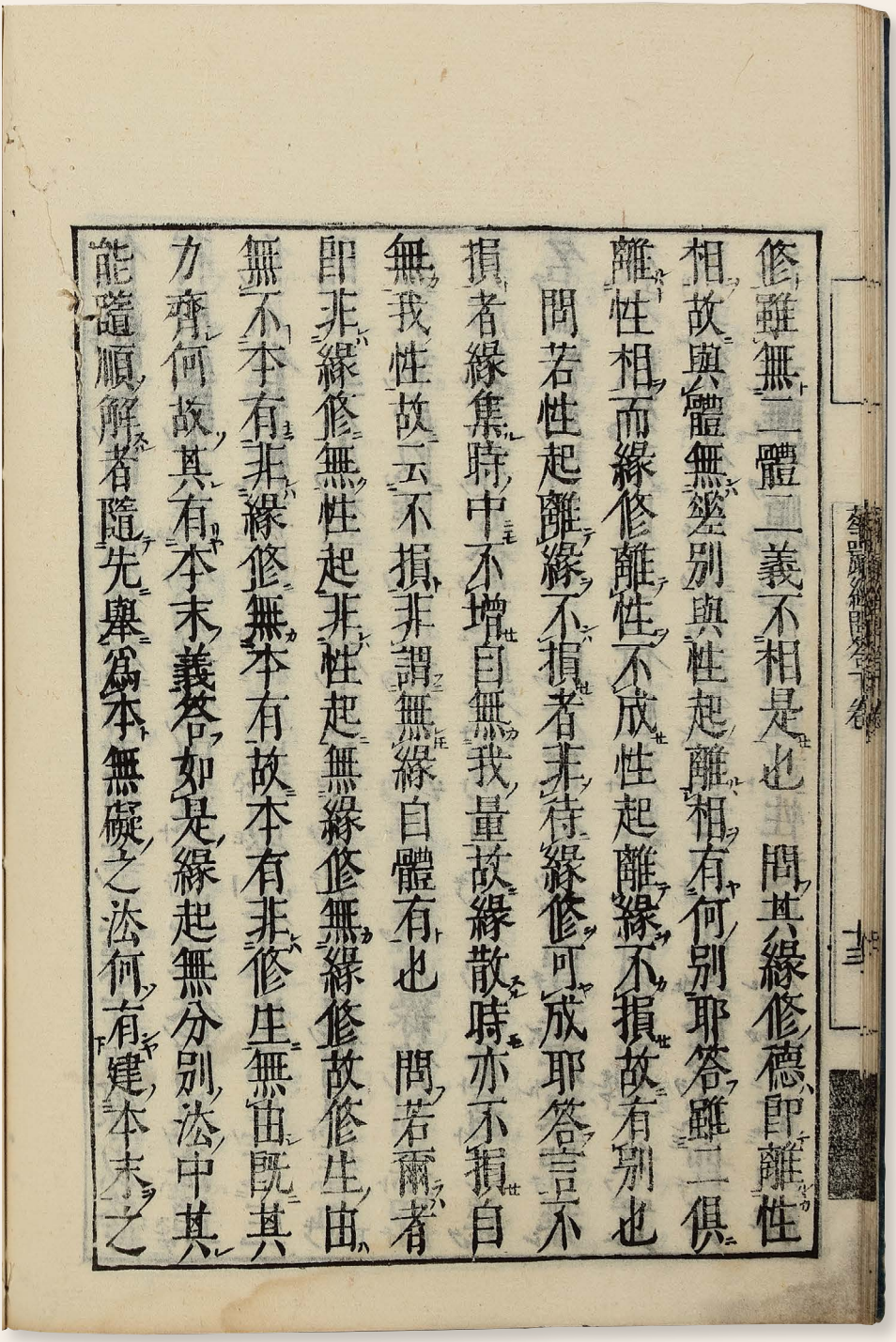
之處以名爲治病所由以此治病所由故聖教藥起是故但言教有於機緣所由不有於法　問爲其法者何乎答此即諸法實性無住本道無住本故即無可約法無可約法故即無分別相無分別相故即非心所行處但證者境界非未證者知是名爲法實相一切法而無不爾此處十佛普賢境界　問既普賢境界者普賢即臨機門於機無所殘而現若爾亦可諸法寂相即餘人境界耶答亦得普賢如自所得法於機緣無殘現故經云正義中置隨義言正說中置隨語義謂其義也　問不知其義云何答言正說者

爲一乘義正說者三乘義三乘義中隨情安立故其義但在言中耳以言攝義故義即有於言一乘中語即是義語故無語而不義語語即義故義而無言不及義義即語故語而無義不及義語語義無礙自在圓融無礙故其緣起無住今在顯說終日說非有說非有說故與不說無分別說說既爾能聞者亦爾一聞即一切聞可思知也問可於當相是聞者一聞一切聞一切聞一聞若三乘法但有語故即無所詮之義耶答非無所詮之義然而其義但有言分齊一相法門語有者但有中盡非不有不有者即不



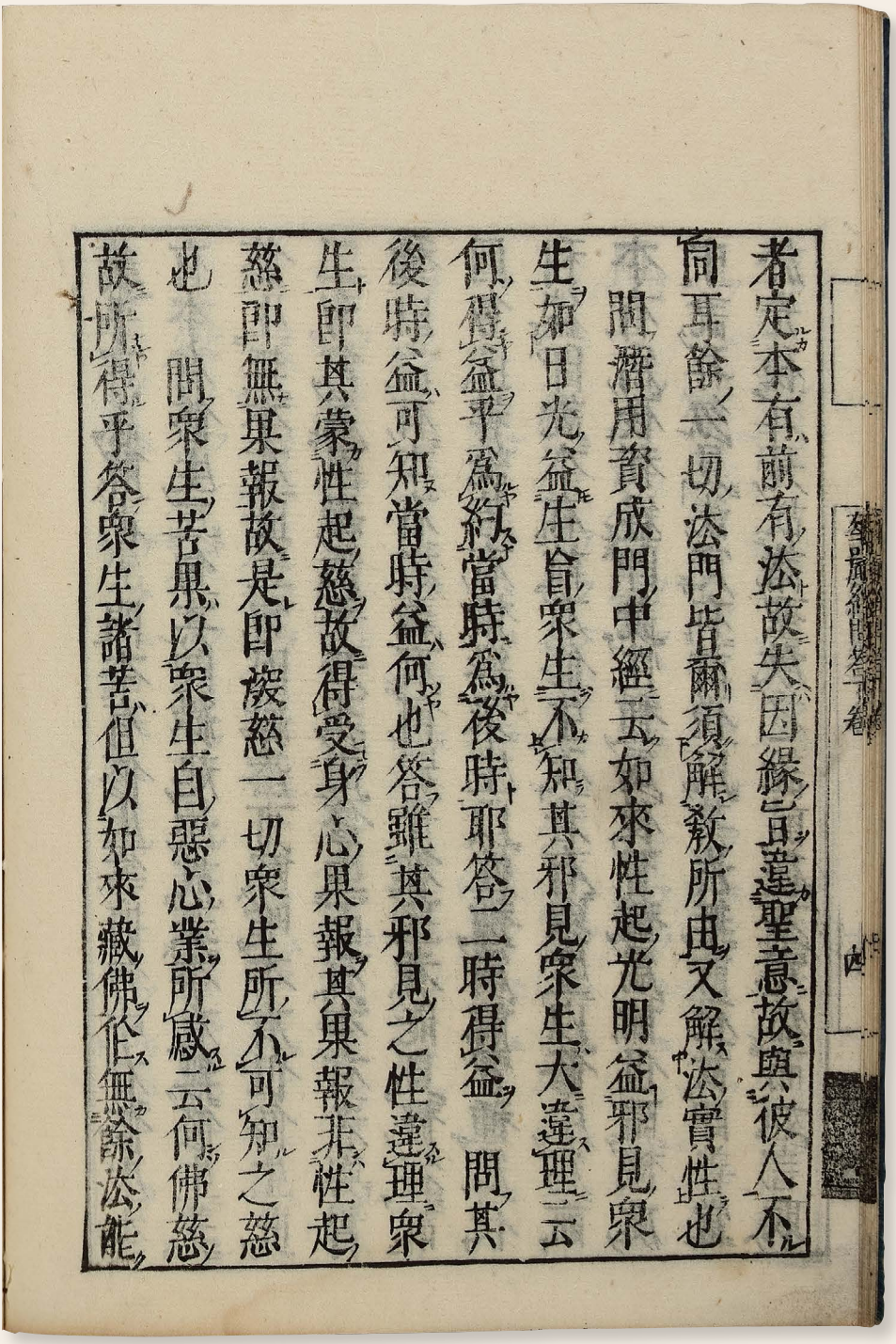
有中盡非有義如是一相法門也雖有無二諦相即相融而非即其事法相圓融自在故故語義能詮所詮分齊不參也一乘正義中即不如是隨舉一法盡攝一切故即中中自在故可思也　問若爾一乘法但語說盡何故言緣起之際不可說但證者乃知乎答是汝見耳但汝見法語中盡故起如是問耳其法無留處豈但有語聞聞處令有於聞不得聞之處中令有於不聞耳語中無殘法無盡故令證者知耳問此經以名號品至小相光明品明緣修因果自證自賢性起二品明性起因果不知云何爲緣修因果云

何爲性起因果耶答從聞熏習等三慧方便緣以修行所生顯之義名爲緣修因果即此緣修因果法順自不住實性故雖隨緣生顯而從本不生不生故生即不生不生相不可得之義等名爲性起因果譬如無我報心以睡眠因緣故成虛之義爲緣修因果即其虛無我報心於故雖於虛而無其心之量過之義名爲性起因果也　問若爾者其虛即無眠緣即無從本以來不自有云何性起與修生因果別乎答實爾其無緣修即無性起無性起即不成緣修然即其緣修是離相順體故爲性起性起即是隨緣故爲緣

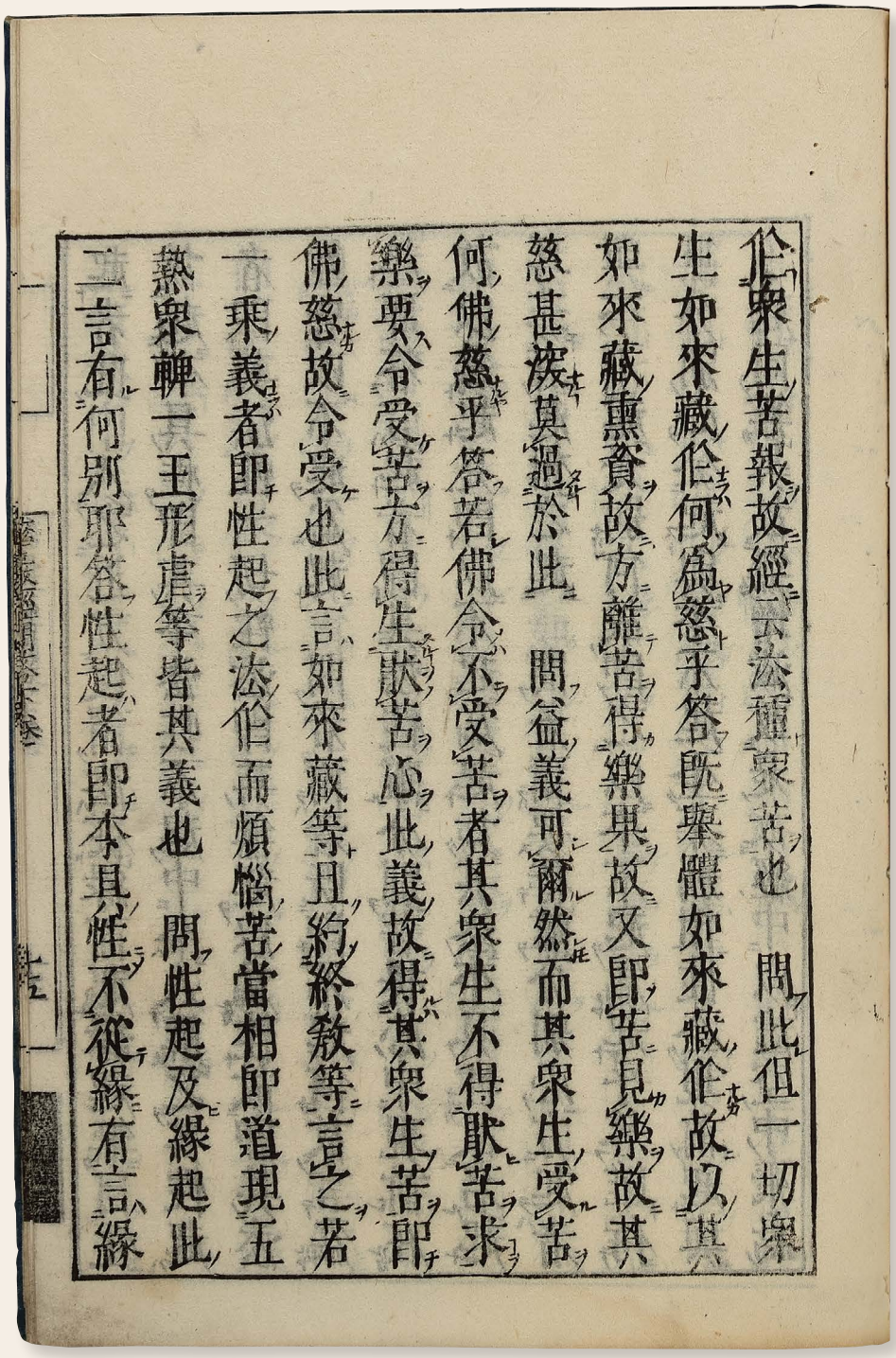


修雖無二體二義不相是也　問其緣修德即離性相故與體無差別與性起離相有何別耶答雖二俱離性相而緣修離性不成性起離緣不損故有別也　問若性起離緣不損者非待緣修可成耶答言不損者緣集時中不增自無我量故緣散時亦不損自無我性故云不損非謂無緣自體有也　問若爾者即非緣修無性起非性起無緣修無緣修故修生由無不本有非緣修無本有故本有非修生無由既其力齊何故其有本末義答如是緣起無分別法中其能隨順解者隨先舉爲本無礙之法何有建本末之

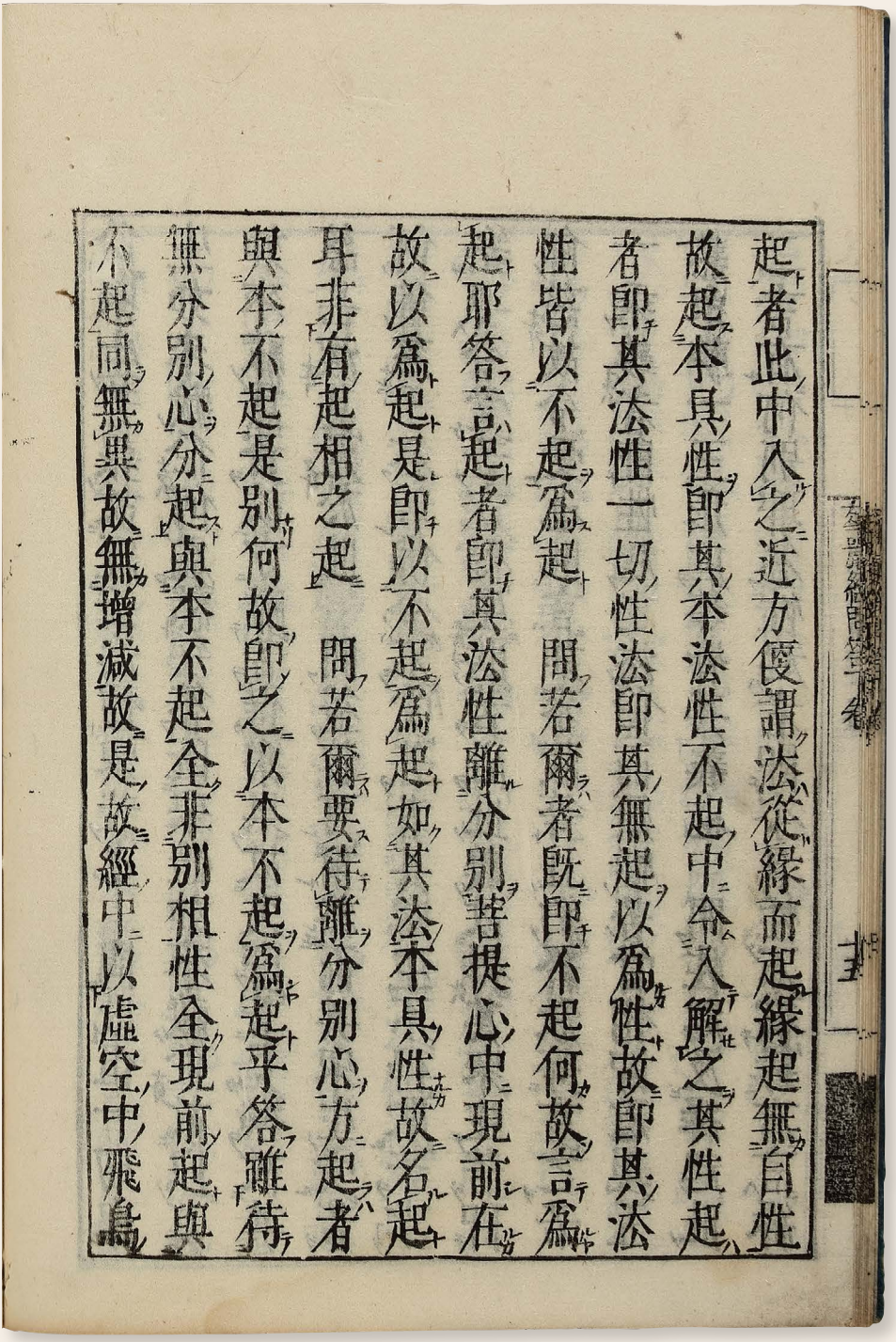
義乎可思解也　問本有修生等四句中有修生本有本有修生一句其即緣起法故非本有無修生非修生無本有此一句因緣法可解唯本有但修生此一句何爲因緣法乎若非由修生而有本有者與習種以前有本有之義有何別乎答聖者能見機益故四句此善說若有機緣衆生以性種爲前習種爲後利益即說本有前有修生後若有衆生以修生爲前本有爲後利益即說性種爲後習種爲前但隨機處中說耳勿見法定有前後以其法無前後故即善當於先後耳是故諸聖教之說前後不定然而如言取



者定本有前有法故失因緣已違聖意故與彼人不同耳餘一切法門皆爾須解教所由又解法實性也
問潛用資成門中經云如來性起光明益邪見衆生如日光益生盲衆生不知其邪見衆生大違理云何得益平爲約當時爲後時耶答一時得益　問其後時益可知當時益何也答雖其邪見之性違理衆生即其蒙性起慈故得受身心果報其果報非性起慈即無果報故是即攝慈一切衆生所不可知之慈也　問衆生苦果以衆生自惡心業所感云何佛慈故所得乎答衆生諸苦但以如來藏佛作無餘法能

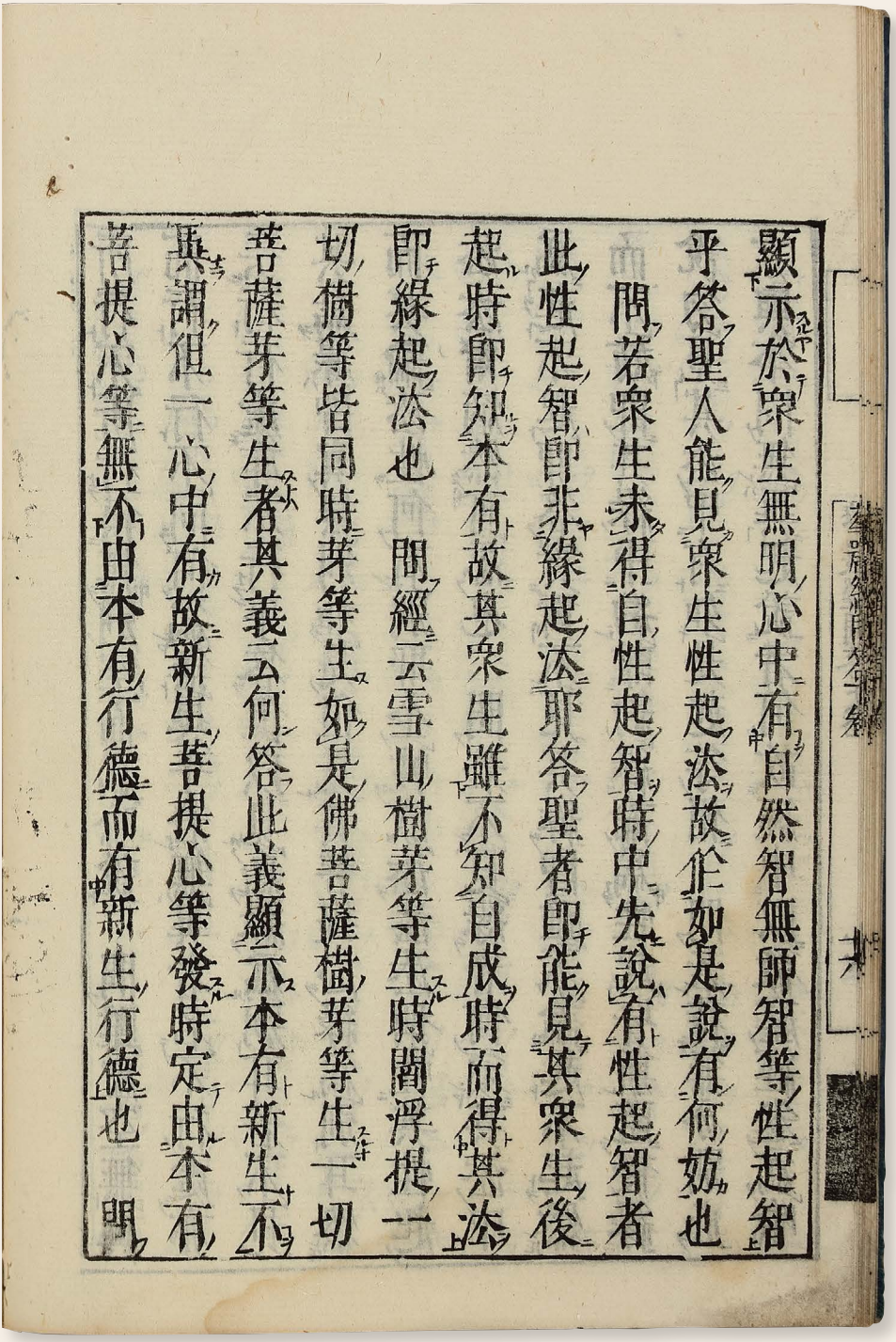


佗衆生苦報故經云法種衆苦也　問此但一切衆生如來藏佗何爲慈乎答既舉體如來藏佗故又其如來藏熏資故方離苦得樂果故又即苦見樂故其慈甚深莫過於此　問益義可爾然而其衆生受苦何佛慈乎答若佛令不受苦者其衆生不得厭苦求樂要令受苦方得生厭苦心此義故得其衆生苦即佛慈故令受也此言如來藏等且約終教等言之若一乘義者即性起之法佗而煩惱苦當相即道現五熱衆輝一王形虐等皆其義也　問性起及緣起此二言有何別耶答性起者即本具性不從緣有言緣



起者此中入之近方便謂法從緣而起緣起無自性故起本具性即其本法性不起中令入解之其性起者即其法性一切性法即其無起以爲性故即其法性皆以不起爲起　問若爾者既即不起何故言爲起耶答言起者即其法性離分別菩提心中現前在故以爲起是即以不起爲起如其法本具性故名起耳非有起相之起　問若爾要待離分別心方起者與本不起是別何故即之以本不起爲起乎答雖待無分別心分起與本不起全非別相性全現前起與不起同無異故無增減故是故經中以虛空中飛鳥

所行不所行俱無別空而爲喻說　問雖虛空無異而行不行不同何爲無異乎若無異者名不行處亦二五行行處亦不行乎答但以見爲緣爲別耳若不見其爲緣即實無別如是但見其菩提心緣爲別耳然而其論法性何有別耶全性成法法法稱性其性起法法爾炳然可思也　問若不見緣者何須其法中爲起不起耶答實爾不見其緣即雖不論起不起然而不妨即其緣中約離約緣論爲性起皆斯隨機緣說勿見其法中有如是起等相　問若待無分別心方與本同無異起說者何故經中以微塵經卷爲喻



顯示於衆生無明心中有自然智無師智等性起智乎答聖人能見衆生性起法故作如是說有何妨也問若衆生未得自性起智時中先說有性起智者此性起智即非緣起法耶答聖者即能見其衆生後起時即知本有故其衆生雖不知自成時而得其法即緣起法也　問經云雪山樹芽等生時閻浮提一切樹等皆同時芽等生如是佛菩薩樹芽等生一切菩薩芽等生者其義云何答此義顯示本有新生不異調但一心中有故新生菩提心等發時定由本有菩提心等無不由本有行德而有新生行德也　明

此樹以何爲樹答以大緣起大樹　問先以大緣起樹即一切衆生界盡收若爾亦得一衆生發心時一切衆生發心等耶答既緣起樹豈不一切衆生即一衆生一衆生即一切衆生衆生既爾起行豈不爾然而此處中文顯者但示本有新生同時並起義本即佛新即菩薩等　問若大緣起樹者而六道中通有何故地獄二乘涅槃等中不生平答約實皆有無不生芽然約行用故簡別也　問若約行用者二乘等有行用何故不生平答約行中有向背故曰生不生其樹中有何所爲也　問云何向背耶答若能知自

性起法名爲向不知自性起菩提名爲背若約此義
者但發無上菩提心乃至名爲芽生不發無上菩提
心者爲背不名芽生地獄二乘涅槃等永不知自性
起法故不生芽若人天等中能如是知者名爲順名
生芽等若不知者不生芽又自雖不知而有果藥等
爲一乘人等不入時中行德等可用心也　問云何
不迴而得爲性起果藥耶答雖自以不迴而約其法
不無性起之起故得也　問若爾一切惡業等及地
獄等果皆爾何故地獄等中無果耶答約實一切造
順染淨法無不全性起法然而約善行相顯處故

如是說地獄等中不有顯行相故也　問小相品文云菩薩小相炎明照地獄衆生被炎衆生從地獄出以生樂寧天得十眼等乃至廣說疏云此文難解謂釋迦菩薩光益一衆生其一衆生亦益一切衆生如是益盡窮後際等其義云何答是顯菩薩光明力大故至未來雖益一切且舉所化生展轉復益以顯本光明力大義所以者其炎即稱法光明故如其法作不思議利益是即一時至三世望一一衆生每各各差別益亦能利他如是作不思議利益事也此事不思議也　問此但菩薩光明何故現佛智德乎答舉

菩薩劣光明校顯佛小相身勝舉小相顯大相勝耳

問離世間品中諸行法皆前諸位所行者何故重說乎答約行實無異然而前但說依位顯示普法而未說其所顯示普法行者行何等道品行故今更寄起行之始會普光處一乘菩薩所行二十道品行說也

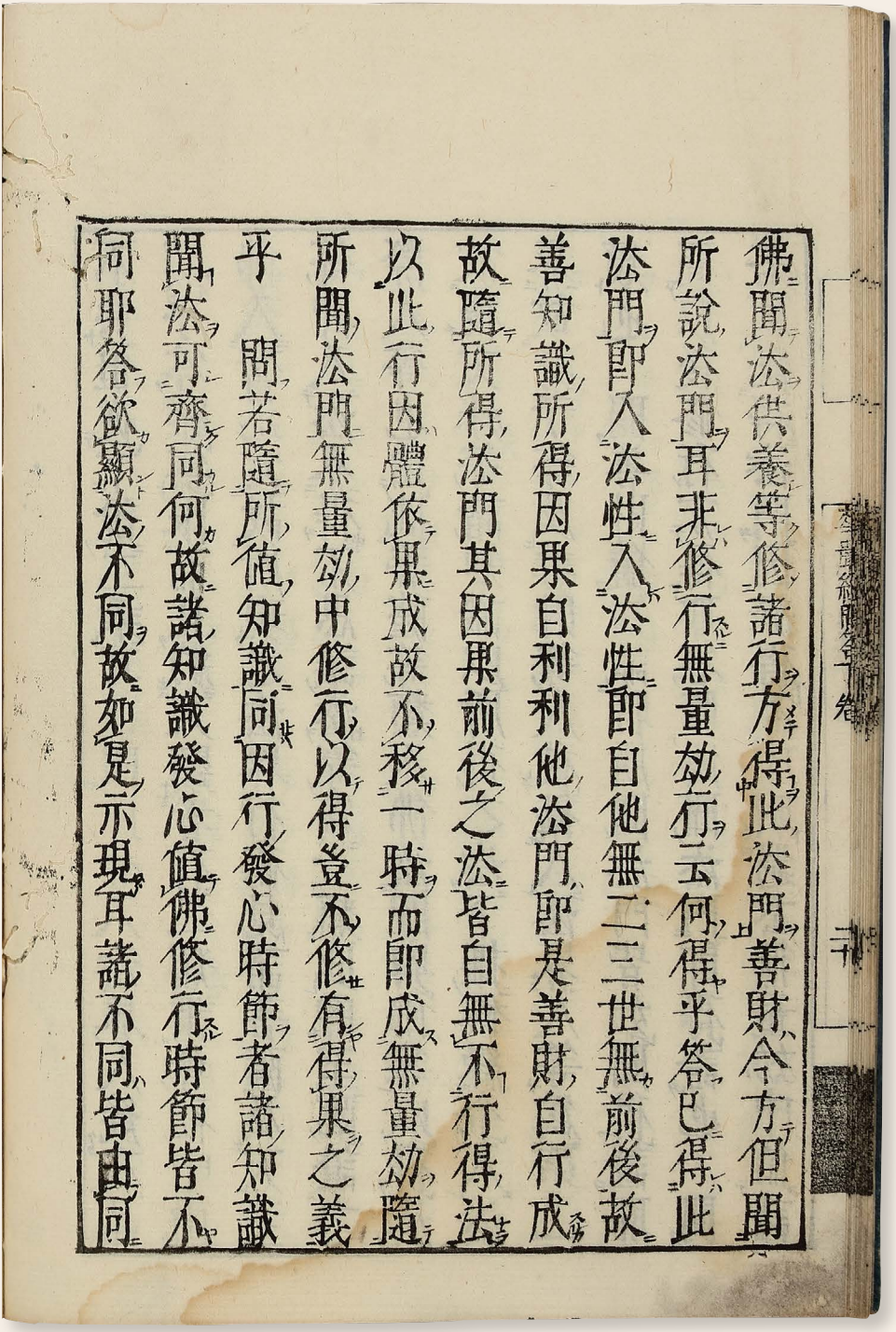
問前已說諸位地因果方便及性起道理有何不及故更說答前來示現方便修成因果及此因果行德以何成以何來然而未說得此行以修行者如是行修修儀則故今方說爲信解知法人修行如是如是行也

問離世間中已說修因得果行相何故

祇林中更說得法門相乎答離世間中依所信行之法進修相說然而未示依人修行得如是法之義是故入法界品中更示現依善知識人修得行相以爲後人軌則也　問此祇林佛成道第八季中所造又身子等諸弟子等成道以後異國中出家入道人等云何即此第二七日一時述例乎答此皆依如來解脫無障礙九世十世等時一切處一切時一時中說在事述例不可現漸教相引也　問漸教相中舍利弗等至法華會方入一乘所入一乘即是華嚴別教既入別教者何故此文中同在祇林而如皆聾

不見聞佛菩薩所現之事答爲欲顯教義深故順前未入時及愚法說不分約根欲熟有分故同在會後聞法此即迴入一乘相問此處入一乘聲聞等但愚法耶爲有三乘中聲聞等耶答通有二義一乘若入一乘機熟如來一代中皆在此分會問何故前諸會不在乎答約相前諸會唯菩薩依位地說菩薩因果故爲顯不共相不在今此會爲顯入法界之心及入法界之人廣大無限故得法成德之處故通始終迴也問此顯不共中但二乘乃不共耶三乘大乘菩薩等爲不共耶答若約未入一乘之義者皆得爲

不共但從下說二乘耳　問此會入法界人幾有品類乎答雖無限而且約文顯者有二類謂會初中由佛入奮迅定故所現之法界行德見諸菩薩及天王等即入法界得不思議法等爲一類此即至臨證之際人等也由此菩薩等類入佛法即與佛等以得法故後文殊等諸知識以所得之法下攝機緣令入法界故身子等及善財等人被攝入法界人等爲第二類也　問善財值知識時所聞法門皆如聞得證耶聞以後修行方得耶答隨所聞法門即得證也　問若爾既得法門因緣得答中明過去無量劫中值諸

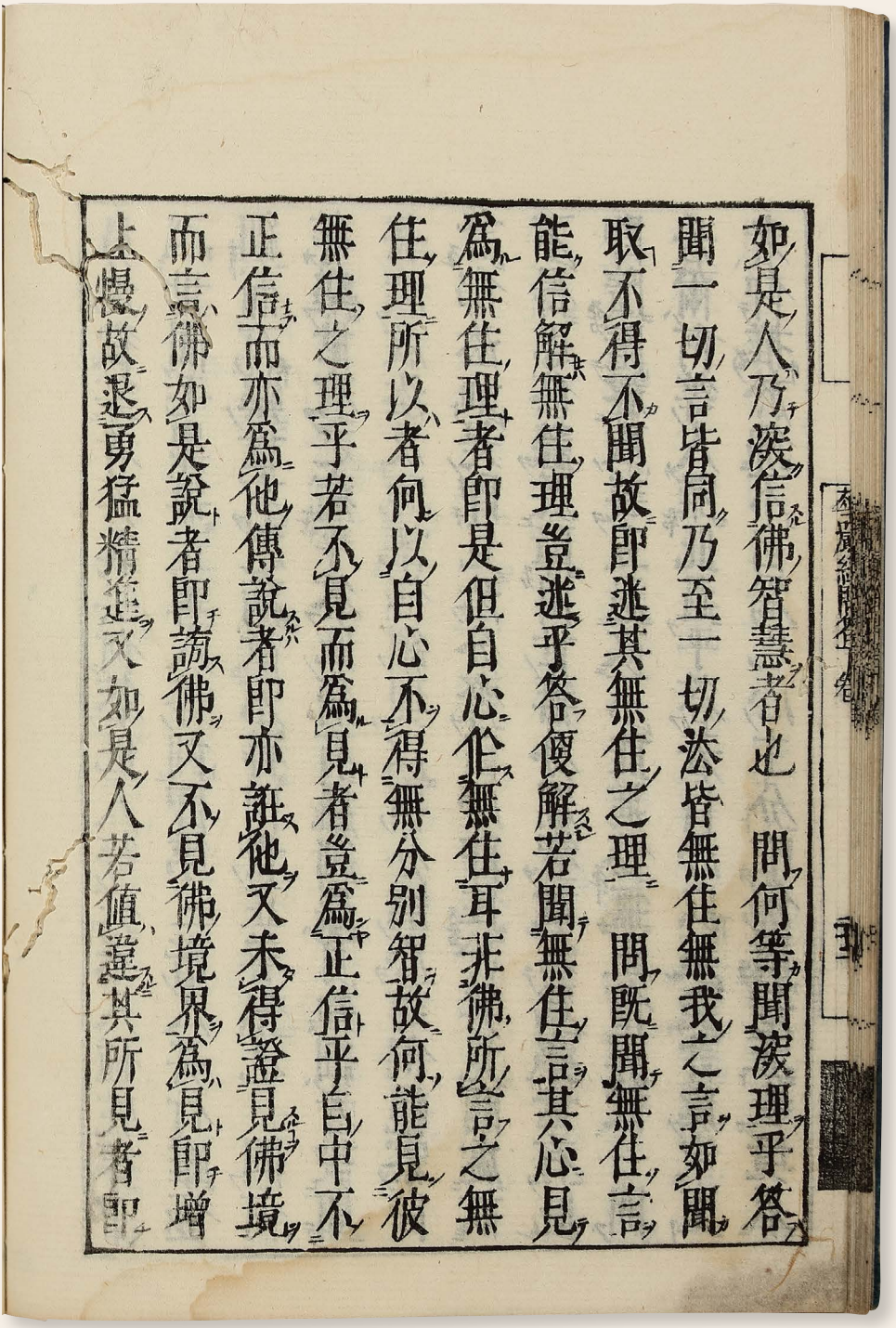


佛聞法供養等修諸行方得此法門善財今方但聞
所說法門耳非修行無量劫行云何得乎答已得此
法門即入法性入法性即自他無二三世無前後故
善知識所得因果自利利他法門即是善財自行成
故隨所得法門其因果前後之法皆自無不行得法
以此行因體依果成故不移一時而即成無量劫隨
所聞法門無量劫中修行以得並不修有得果之義
乎　問若隨所值知識同因行發心時節者諸知識
聞法可齊同何故諸知識發心值佛修行時節皆不
同耶答欲顯法不同故如是示現耳諸不同皆由同

五不同耳准可思也　問釋文云初菩提心法門中得信法門經十千劫成佛者行佛非位佛瓔珞經十信行十非位十等者此約一乘行佛成時節經十千劫耶爲三乘行佛成時節耶答諸三乘教中十千劫中十信行滿更示現一乘行佛滿之處耳非三乘滿佛亦非一乘行佛滿但十千劫不動此十千劫不可說不可說劫方行佛滿成如是八萬劫等乃至一劫二劫到等之義例可思知也又孔目云華嚴經中成佛有五中寶莊嚴童子等三人現身成佛等云何知其相答寶莊嚴童子即現身中值佛聞法得信解自分

勝進位諸三昧門沒於果海等即知成信滿佛等又
斆寧天子等既現身中即得離垢三昧少分過諸功
德等故知現身成佛善財童子既現身至普賢菩薩
知識而彌勒知識言當來我成佛時汝見我故知後
生中成佛此等且約文相據見聞等三位爲三生故
作如是說耳約實共皆同見等三生只在一念但以
一身中成佛言一身者法性身無別分段等身若隨
緣現成佛即同三乘教所說也約一乘教實法念念
每成佛等如前說也問大解大行等八大人等所
行法甚極微細而樂世有趣闇提道眞無盡門

鼻地獄等者其義云何答此人等從未入種性等下至世間毛黑無正善人等例即第三階人其行雖極細而有樂世有之病故不得出世正善根也　問何等樂世有之病乎答此病有麤細麤可知細者設聞甚深教法及師語極細理以自分別心尋伺觀察即計佛法如是即見法分齊自心即住其見聞處故不得思修慧及障出世無分別智故名爲樂世有此即隨隨聲取義五過故不能進修無正信解故　問若爾何等人離此過乎答若自心以不能計處中至者仰推於佛不自爲己心主分唯佛所知非我境界



如是人乃深信佛智慧者也　問何等聞深理乎答聞一切言皆同乃至一切法皆無住無我之言如聞取不得不聞故即迷其無住之理　問既聞無住言能信解無住理豈迷乎答便解若聞無住言其心見爲無住理者即是但自心作無住耳非佛所言之無住理所以者何以自心不得無分別智故何能見彼無住之理乎若不見而爲見者豈爲正信乎自中不正信而亦爲他傳說者即亦誑他又未得證見佛境而言佛如是說者即謗佛又不見佛境界爲見即增上慢故退勇猛精進又如是人若值遇其所見者即

盡起瞋恚造諸惡業故即趣闡提道不應不慎行人大要

問若爾云何見彼理平答既聞無分別之理但以無分別智乃證者念念修無分別智方便耳無餘事也

問云何正信佛言平答須解佛言緣處中言耳非謂其法如所言法故如是言也若能如是解無定見處者即爲欲所信解不解之處得證知故速速修無分別智聖意益其如是今進修平上來所作之諸文義皆如是解莫如言取解也

華嚴經問答下卷終

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