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ARTICLE



## Fazang's theory of *zhenru* 真如 (Skt. *tathatā*) and *zhongxing* 種姓 (Skt. *gotra*): with a focus on the influence of the *Ratnagotravibhāga*

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### ABSTRACT

Fazang 法藏 (643–712) greatly valued the *Jiujing yisheng baoxing lun* 究竟一乘寶性論 [Skt. *Ratnagotravibhāga*] and the *Pusa dichijing* 菩薩地持經, which played a very significant role in Fazang's theory of *tathatā* 真如, especially his theory of *Huayan xingqi* 華嚴性起 (Arising of nature on Huayan). Similarly, Fazang's theory of *zhongxing* 種姓 (Skt. *gotra*) used the *Jiujing yisheng baoxing lun* and the *Pusa dichijing* as its foundation. Fazang is one of the most significant figures when discussing the origin and history of *rulai zang yuanqi* 如來藏緣 (dependent arising of Buddha essence) and *zhenru yuanqi* 真如緣起 (dependent arising of thusness) in Chinese Buddhist history. Therefore, Fazang's quotes and explanations of the *Jiujing yisheng baoxing lun* are a necessary step towards the resolution of this difficult problem. Fazang supported the standpoint of the classical Chinese translation of the *Ratnagotravibhāga* to demonstrate that the *Avatamsaka sūtra* 華嚴經 is the real resource and foundation of the *xingqi* 性起 (arising of nature) theory of his thoughts on Huayan 華嚴.

### KEYWORDS

Fazang; *Ratnagotravibhāga*; *zhenru* (Skt. *tathatā*); *zhongxing* (Skt. *gotra*); *xingqi* (arising of nature)

The thought of *Huayan* (Jp. *Kengon*) 華嚴 is one of the most significant portions of Chinese Buddhism of the Sui and Tang dynasties. Similar to Chan (Jp. Zen) 禪 Buddhism, *Huayan* Buddhism was also based on although independent from the Dilun 地論 tradition. Daijō Tokiwa 常盤大定 assumes a stream from the Dilun tradition to *Huayan* Buddhism and Sanjiejiao 三階教 (Cult of Three Stages).<sup>1</sup> It is clear that Fazang 法藏 (643–712), as the third founder of *Huayan* Buddhism was tremendously influenced by his teachers Zhiyan 智儼 (602–668) and Huiyuan 慧遠 (523–592) of the Jingying temple 淨影寺. Huiyuan was one of representatives of the Southern branch of the Dilun tradition, Zhiyan was also familiar with the doctrines of the Dilun tradition and the Shelun 攝論 tradition. Zhiyan is considered one scholar of the Shelun tradition.<sup>2</sup>

Jitsugen Kobayashi 小林実玄 presented the Fazang manuscripts and combines them with contemporary historical manuscripts arranging them chronologically in his paper 'Kegon hōzō no jiden nitsuite' 華嚴法藏の事伝について [On the biography of Fazang].<sup>3</sup> Later, Yoshihide Yoshizu 吉津宜英 investigated the finishing date and the order of Fazang's articles in his paper 'Hōzō den no saikentō' 法藏伝の再検討 [Re-

investigation on Fazang's biography].<sup>4</sup> This prior research indicates that Fazang met Zhiyan in A.D. 662 and became his disciple after that.<sup>5</sup> Ryōshū Takamine 高峯了州 pointed out that Fazang studied as Zhiyan's disciple from the 20s to 26s, just the last five years of Zhiyan's life.<sup>6</sup> We can assume that Fazang researched the Dilun and Shelun doctrines deeply during this period. Thus, it is very likely that Fazang utilized the Dilun doctrines in order to structure his Huayan teachings.

In previous discussions of the Buddhist scriptures that influenced Fazang, attention was paid to several classical Chinese translations, such as the *Huayan jing* 華嚴經 [Flower Garland Sūtra], the *Fahua jing* 法華經 [Lotus Sūtra], the *Shidi jing lun* 十地經論 [Commentary of the Sūtra of Ten Stages], the *Lengqie jing* 楞伽經 [Sūtra of Lanka], and the *Dacheng qixin lun* 大乘起信論 [Awakening of Faith in the Mahayāna]. In this article, I want to focus on the *Jiujing yisheng baoxing lun* 究竟一乘寶性論 [Skt. *Ratnagotravibhāga*; Treatise of the Jewel-nature of Ultimate One] and the *Pusa dichijing* 菩薩地持經 [Sūtra of Stages of Bodhisattvas]. In other words, my purpose is to reassess the influence on Fazang and the position in his thought of the *Jiujing yisheng baoxing lun* and the *Pusa dichijing*, which have been neglected by scholars of East Asian Buddhist Studies for a long time. This investigation is a preparatory study ahead of further research into the position of the *Jiujing yisheng baoxing lun* and the *Pusa dichijing* Chinese Buddhism from the Northern and Southern Dynasties to the Tang dynasty.<sup>7</sup>

Although there is some prior research on the relationship between Fazang and the social and political situation of the Tang dynasty, due to my limited knowledge, I will only discuss the problems with Fazang's thought in this article.<sup>8</sup>

## 1. Fazang's theory of *zhenru* 真如 (Skt. *tathatā*) and *zhongxing* 種姓 (Skt. *gotra*)

Fazang established his theory of *panjiao* (Jp. *Kyōhan*) 判教 [doctrinal classification] in the *Huayan wujiao zhang* 華嚴五教章 [i.e. the *Huayan yisheng jiaoyi fenqi zhang* 華嚴一乘教義分齊章; The Chapter on One Vehicle Teaching of Huayan].<sup>9</sup> Among them, the positions of *zhongjiao* 終教 (final teaching) and *dunjiao* 頓教 (sudden teaching) are very significant for his system of *panjiao*. In regard to Fazang's interpretation of *zhongjiao* and *dunjiao*, his explanations of *zhenru* 真如 (Skt. *tathatā*) and *zhongxing* 種姓 (Skt. *gotra*) [caste] are the most important. It is interesting that Fazang, who utilized the *Jiujing yisheng baoxing lun* and the *Pusa dichijing*, emphasized the independence of *zhongjiao* and *dunjiao* when explaining *zhenru* and *zhongxing*. In particular, this explanation asserted that both *zhenru* and *zhongxing* could act as conditional dharmas (*youwei fa* 有爲法). This problem is related to the foundation of Fazang's *panjiao*, I will therefore discuss this by concentrating on the *Huayan wujiao zhang* in this section.

Fazang points out the following in the *Huayan jing tanxuan ji* 華嚴經探玄記 [Record of the Search for the Profundities of the Huayan Sūtra]:

The forth is the gate of *xingde* 性德 (nature and virtue). That is, arising refers to the dependent origination of the noumenal principle (*lixing* 理性) because the noumenal principle is active in nature (*xingxing* 行性). The difference between this gate and the prior gate is that the prior one only takes the principle (*li* 理) seriously; however, this gate asserts that both principle and activeness (*xing* 行) are taken seriously. As is widely known, principle is unconditional and activeness is conditional. The appearance of principle is

*dharmakāya* (*fashen* 法身), and the perfection of activeness is *sambhogakāya* (*baoshen* 報身; reward body). They are different from each other. Why is the noumenal principle active in nature? One answer is because there are a great number of merits and benefits like grains of sand in the *rulai zang* (Skt. *tathāgatagarbha*). The *Dasheng qixin lun* states that the meaning of great wisdom (*da zhihui guangming* 大智慧光明) and the meaning of *bianzhao fajie* 遍照法界 [entirely lightening world] is ‘non-empty *zhenru* 真如 (Skt. *tathatā*) [non-empty thusness]’ (*bukong zhenru* 不空真如). The *Mahāparinirvāṇa-sūtra* (*Da boniepan jing* 大般涅槃經) states that Buddha-nature (*foxing* 佛性) is the first emptiness, which is called wisdom. That is, there is conditional merit and benefit in unconditional nature. This is the same as the meaning of *mozhong xiang* 模中像 [features reflected in a model] in the *Rulaizang jing* 如來藏經 [Skt. *Tathāgatagarbha-sūtra*; Sūtra of Buddha essence] and *zhenru wei zhongxing* 真如為種性 (thusness being *zhongxing*) in the *Jiuqing yisheng baoxing lun*. Thus, the achievement of the *chengwei* 成位 [the stage of achievement] is called ‘nature of fruit’ (*guoxing* 果性). The movement of the nature of fruits is called ‘arising of nature.’ 四性德門者，以理性即行性，是故起唯理性起。此与前門何別者？前約以理奪行說，今約理本具行說。問，理是無為，行是有為。理顯為法身，行滿為報身。法報不同，為無為異。云何理性即行耶。答，以如來藏中具足恒沙性功德故。《起信論》中，不空真如有大智慧光明義，遍照法界義等。《涅槃》云，佛性者，名第一義空。第一義空名為智慧。解云，此即無為性中具有有為功德法故。《如來藏經》模中像等及《寶性論》真如為種性等，皆是此義。是故藉修引至成位，名為果性。果性赴感，名為性起。<sup>10</sup>

Therefore, the noumenal principle is active in nature because as one type of unconditional dharma (*wuwei fa* 無為法) it contains an active nature, which is conditional, meaning that both the noumenal principle and active nature act and move like conditional dharmas. To demonstrate this theory, Fazang utilizes not only the *Dasheng qixin lun* but also the *Jiuqing yisheng baoxing lun*. In addition, we should not ignore that Fazang states: ‘There are conditional merits and benefits in unconditional nature. This is the same as the meaning of *zhenru wei zhongxing* in the *Jiuqing yisheng baoxing lun*.’ That is, the sentence in the *Jiuqing yisheng baoxing lun* is highly significant for understanding Fazang’s interpretation, which considers the noumenal principle to act and move as a conditional dharma.

The problem is whether or not we can find the sentence *zhenru wei zhongxing* 真如為種性 in the classical Chinese translation of the *Ratnagotravibhāga*. Unfortunately, there is neither ‘*zhenru wei zhongxing* 真如為種性’ nor ‘*zhongxing* 種性 (or 種姓)’ in this text. Regarding this point, the Sanskrit original text of the *Ratnagotravibhāga* states:

Therefore, *tathāgatagarbha* does not remove *dharmakāya*. *Tathāgatagarbha* makes selected *gotra* as *svabhāva* [nature] as a foundation that cannot be removed from *tathatā*. *Tathāgatagarbha* will always be in the being’s world and is based on the nature of dharma.<sup>11</sup> sa khalv eṣa tathāgatagarbho dharmakāyāvīpralambhas tathatāsambhinnalakṣaṇo niyatagotrāsvabhāvaḥ sarvadā ca sarvatra ca niravaśeṣayogena sattvadhātāv iti draṣṭavyaṃ dharmatām pramāṇīkṛtya. (RG, 73)<sup>12</sup>

What does this mean? *Rulai zang* 如來藏 (Skt. *Tathāgatagarbha*; Buddha essence) is based on the *dharmakāya* of *tathagata* and is not different from *zhenru*. This *tathāgatagarbha* makes the selected *foxing* 佛性 (Buddha nature) a foundation. It exists in all beings at any time. We know this through the features of dharma. 此明何義？明如來藏究竟如來法身，不差別真如体相，畢竟定佛性体。於一切時一切衆生身中皆無餘盡應知。此云何知，依法相知。<sup>13</sup>

Clearly, the relationship between *tathatā* and *gotra* is discussed in the Sanskrit original text of the *Ratnagotravibhāga*, but is not visible in the classical Chinese translation. Thus,

it is very likely that Fazang consulted not only the Sanskrit original text of the *Ratnagotravibhāga*, but the classical Chinese translation as well. As we have seen, Fazang stated that the noumenal principle is active in nature because it is one type of unconditional dharma and contains an active nature, which is conditional, so that both the noumenal principle and active nature act and move like conditional dharmas. This explanation is clearly the same as that of the classical Chinese translation of the *Ratnagotravibhāga*.

Fazang provided a detailed demonstration of this point in the *Huayan wujiao zhang* as stated below.

As is widely known, *zhongxing* is a conditional dharma but why does this teaching state that *tathatā* is *gotra*? One answer is that when *tathatā* arises and is combined with delusion, they become basic consciousness (*benshi* 本識). This means that there is *benjue* (Jp. *hongaku*) 本覺 [original enlightenment] in the truth, and undefiled (*wulou* 無漏) dharma is the reason for return by impression (*xunxi* 熏習). One could attain *gotra* through this method. The *She dasheng lun* 攝大乘論 [Compendium of the Great Vehicle] which was translated in the Liang 梁 period states this is *jixing* 解性 [essence nature], and is the *benjue* asserted in the *Dasheng qixin lun*. In this scripture, *rulai zang* contains undefiled dharmas, and is the reason for pure dharmas. Furthermore, the ‘*ji bi zhenru xing* 及彼真如性 [and that thusness],’ which is visible in the *Jiujing yisheng baoxing lun*, as is stated in the *Liugen ju jing* 六根聚經 [Sūtra of Six Roots], means that the six roots (*liugen* 六根) without beginning are based on the bodies of dharma. The reason is that although *tathatā* is related to all beings, insentient things (*feiqing* 非情) are not an object in this case. Thus, the principle of *tathatā* is considered the *gotra* of nature (*xing zhongxing* 性種性). The relative explanation of the *Yuqieshi di lun* 瑜伽師地論 (Skt. *Yogācārabhūmi-śāstra*) [Treatise on the Foundation for Yoga Practitioners] is the same. However, this is the explanation from the standpoint of *Shijiao* 始教 (initial teaching). It explains *zhongxing* from the standpoint of *shi* 事 (phenomena). Therefore, the *Pusa dichi jing* states that the rough features of *zhongxing* have been described. In the *Jiujing yisheng baoxing lun*, the standpoint is *zhongjiao*. The *zhongxing* of nature is explained from the standpoint of *zhenru*. The *Foxing lun* 佛性論 [Treatise on Buddha nature] therefore states that *zixing qingjing xin* 自性清淨心 (pure heart) is the truth of the path. The *Da boniepan jing* states that *foxing* is the first emptiness and wisdom. This takes the standpoint of *benjue xing zhi* 本覺性智 (the wisdom of original enlightenment), and is based on *zhenru*. The *She dasheng lun* states that *duowen xunxi* 多聞熏習 (influence based on listening) streams from the purest realm of *dharma* 法界 (Skt. *dharma-dhātu*). The *Dasheng qixin lun* considers the body (*ti* 體) and features (*xiang* 相) of *zhenru* is the reason for internal impression and considers the function (*yong* 用) of *zhenru* as the arising of external impression. Through this, they are combined with delusion. Therefore, impression is inside and outside of three parts, namely body, feature, and function (*sanda* 三大). The function of impression becomes non-dual and there is only one *zhenru* when delusions are extinguished. The third one is that there is no difference between nature (*xing* 性) and habit (*xi* 習) because *zhenru* has removed features from the standpoint of *dunjiao*. This is called *zhongxing*. 問，夫論種性，必是有為。如何此教約真如為種性耶。答，以真如隨緣，與染和合成本識時，即彼真中有本覺，無漏內熏眾生，為返流因。得為有種性。梁《攝論》說為黎耶中解性。《起信論》中說黎耶二義中本覺是也。又彼論中如來藏具足無漏，常熏眾生為淨法因。又《寶性論》云，及彼真如性者，彼本云如《六根聚經》說，六根如是從無始來，究竟諸法為體故。解云，以真如通一切法，今揀去非情故。故約六處眾生數中，取彼畢竟真如理，以為性種性也。此與《瑜伽》所說名同。但彼約始教，以理從事麁相而說故。約事中明種性故也。《地持》云，種性麁相我已略說，此之謂也。《寶性論》中約此終教，以事從理深細而說故，就真如明性種性。是故《佛性論》云，自性清淨心名為道諦。又《涅槃經》云，佛性者名第一義空，第一義空名為智慧。此等並就本覺性智說為性種，其習種亦從真如所成故。《攝論》云，多聞熏習從最清淨法界所流等。又

《起信論》中以真如體相二大爲內熏因，真如用大爲外熏緣，以與無明染法合故。是故三大內外說熏，以熏力故，無明盡時冥合不二。唯一真如也。三約頓教明者，唯一真如離言說相，名爲種性。而亦不分性習之異。<sup>14</sup>

According to this passage, Fazang considered *zhongxing* a conditional dharma from the initial stage, and this is the background of Fazang's thought.<sup>15</sup> To equate conditional *zhongxing* with *zhenru*, Fazang utilizes the theory of arising *zhenru*. *Zhenru* arises and is combined with delusion. They then become basic consciousness and act as conditional dharmas. This active *zhenru* is related to all dharmas and is the foundation of the existence of the natural caste (*xing zhongxing* 性種性) and the habit caste (*xi zhongxing* 習種性). Through this interpretation, *zhongxing* becomes a conditional dharma, and the rationality of conditional *zhenru* has been admitted. This is very important for understanding Fazang's theory of *zhenru* and *zhongxing*. We should not ignore the fact that the terms Fazang quotes when he explains *zhongxing* are not *benxingzhu zhongxing* 本性住種姓 [natural caste] and *xisuocheng zhongxing* 習所成種姓 [habit caste], which we find in the *Yuqieshi di lun* translated by Xuanzang 玄奘 (602–664), but *xing zhongxing* and *xi zhongxing*, which are the classical Chinese translations in the *Pusa dichu jing* translated by Dharmakṣema (Tanwuchen 曇無讖; 385–433). Therefore, it is clear that Fazang did utilize the *Pusa dichu jing* even after the classical Chinese translation of the *Yuqieshi di lun*.<sup>16</sup>

However, with reference to the quote by Fazang above, in the Sanskrit text of the *Ratnagoṭravibhāga*, it is written:

The *Śrīmālā-sūtra* states: 'Buddha, *tathāgatagarbha* is non-emptiness. It surpasses the sands of *gaṅgā*, and is not independent from wisdom. Regarding the integrity of Buddha, it is non-emptiness.' The *gotra*, namely the principle, is incomprehensible. On this point, the *Yogācārabhūmi-sāstra* states: 'The six special roots come without beginning, and are based on the principle of dharma.' *aśūnyo bhagavaṃs tathāgatagarbho gaṅgānadīvālukāvyaativṛttair avinirbhāgair amuktajñair acintyair buddhadharmair iti/tadgotrasya prakṛter acintyaprakārasamudāgamārthaḥ/yam adhiḥkṛtyoktam/śaḍāyatanaviśeṣaḥ sa tādrśaḥ paramparāgato 'nādikāliko dharmatāpratilabdha iti. (RG, 55)*

The *Shengman jing* 勝鬘經 (Skt. *Śrīmālā-sūtra*) [Lion's Roar of Queen Śrīmālā] states: 'Buddha, non-empty *rulai zang* surpasses the sands and is not independent from incomprehensible Buddha dharma.' Regarding the sentence '*ji bi zhenru xing* 及彼真如性,' as the *Liugenju jing* stated: 'Buddha, the six roots come without beginning and are based on the principle of dharma.' Regarding the '*fati bu xuwang* 法體不虛妄 [the body of dharma is not fake],' as this scripture stated: 'Buddha, the first principle is not false, but *nirvāna*. The reason is that nature is always eternal and does not change.' 《聖者勝鬘經》言，世尊，不空如來藏，過於恒沙不離不脫不思議佛法故。及彼真如性者，依此義故，《六根聚經》言，世尊，六根如是，從無始來，畢竟究竟諸法體故。法體不虛妄者，依此義故，經中說言，世尊，又第一義諦者，謂不虛妄涅槃是也。何以故。世尊，彼性本際來常，以法體不變故。<sup>17</sup>

Clearly, the classical Chinese translation of the *Ratnagoṭravibhāga*, as seen in Fazang's quote, utilizes '*ji bi zhenru xing* 及彼真如性'. On the other hand, the Sanskrit text states: 'tadgotrasya prakṛter acintyaprakārasamudāgamārthaḥ.' The term '*tathatā*' is not visible. In addition, although the classical Chinese translation states that six roots are born from *zhenru xing* 真如性 [the nature of thusness], this *zhenru xing* is related to 'tadgotrasya prakṛti' in the Sanskrit text, in which '*dharmatā*,' instead of *tathatā*, produces the six roots. However, Fazang considered all of them *zhenru xing*. This fact demonstrates that

Fazang utilized not only the Sanskrit text of the *Ratnagotravibhāga*, but also the classical Chinese translation.

In addition, Fazang utilizes the classical Chinese translation term ‘*zhenru foxing*’ 真如佛性 [thusness with Buddha nature] in the *Dasheng fajie wuchabie lun shu* 大乘法界無差別論疏 [The Sub-commentary on the Treatise on Non-Distinction in the Great Vehicle Dharma Realm] to demonstrate the theory of *xingqi*.

The *Shengman jing* (Skt. *Śrīmālā-sūtra*) states: ‘Buddha, if there is no *rulai zang* (Skt. *tathāgatagarbha*), one could not remove misery and happiness, and could not pursue *nirvāṇa*, because the six kinds of consciousness and *xinfa zhi* 心法智 (heart and wisdom) flash at every moment. We could not pursue *nirvāṇa* through them. Buddha, there is no priority or dharma without extinguishing in the *rulai zang*.’ In the *Jiujing yisheng baoxing lun*, this passage is explained as *yexing* 業性 (nature of deed), which is one kind of ten types of Buddha nature. The *Jiujing yisheng baoxing lun* states: ‘If we explain the *Foxing qingjing zhengyin* 佛性清淨正因 (pure reason of Buddha nature), we will make two kinds of karma among the beings of *buding ju* 不定聚 (undecided beings). The first one is a dislike of a variety of miseries through recognizing them. The second one produces the heart of pursuing and blessing by recognizing the happiness of *niepan xiji* 涅槃希寂 (pursuing *nirvāṇa*). Furthermore, there are *zhenru foxing* as a foundation in the beings who have great roots if we take a stand in two kinds of dharma. There would not be this heart without Buddha nature and causes. If not so, the beings who have no *nirvāṇa* nature, for instance *ichanti* 一闍提 (Skt. *icchantika*) [beings who cannot attain the Buddhahood], could establish the heart of Bodhi. When we say *wu foxing* 無佛性 (lacking Buddha-nature), one has not practiced one vehicle (*yisheng* 一乘) [summarizing Buddha’s teachings as one conclusion] when the nature is still not independent from delusion, one cannot approach teachers or sages.’ The ‘Xingqi’ chapter 性起品 of *Huayan jing* therefore states: ‘There is light of *rulai zang* in the bodies of beings of *xieding ju* 邪定聚 (deciding beings with evil deeds). It will become the merit and great root of beings in the future. It is always said that *icchantika* cannot enter *nirvāṇa*, one asks what does this mean? One answer is that they want to show the cause of slandering the Mahāyāna. They wish to change the hearts of those slandering the Mahāyāna. There was pure Buddha nature in *icchantikas* originally, so we cannot say they have no pure nature.’ This is the quote from the *Huayan jing* that makes *zhenru* the cause of Buddha nature. Thus, there is *xing* 性 (nature) in all beings. 《勝鬘經》云，世尊，若無如來藏者，不得厭苦樂，求涅槃。何以故。於此六識及心法智，此七法剎那不住。不種衆苦，不得厭苦樂，求涅槃。世尊，如來藏者無前際，不起不滅法。種諸苦，得厭苦樂，求菩提。乃至廣說。《寶性論》中釋此文，當十種佛性中業性也。彼論云，略說佛性清淨正因，於不定聚衆生，能作二種業。一依見世間種種苦惱，厭諸苦故。二依見涅槃希寂樂故，生求心·欲心·願心。又云，此二種法善根衆生，有一切依因真如佛性。非離佛性無因緣故，起如是心。若無因緣生如是心者，一闍提等無涅槃性，應發菩提心。無佛性者，以性未離一切客塵煩惱諸垢，於三乘中未曾修習一乘信心。又未親近善知識等，未修習夙親近善知識因緣。是故《華嚴》「性起」中言，次有乃至邪定聚等衆生身中，皆有如來日輪光照故，作彼衆生利益，作未來因善根，增長諸白法故。向說一闍提常不入涅槃性者，此義云何。為欲示現謗大乘因緣故。此明何義。為欲回轉謗大乘心，不求大乘心故。依無量時故如是說。以彼實有清淨性故，不得說彼常畢竟無清淨性。解云，此亦論中自引《華嚴》，成立真如為佛性起行之因。是故一切衆生悉有性也。<sup>18</sup>

According to Fazang’s interpretation, the theory of *xingqi* of Huayan is related to the arising and cause of *zhenru foxing* in all beings. In addition, he considers the *Shengman jing* and the *Jiujing yisheng baoxing lun* the foundations of this theory. We can find this passage of the *Shengman jing* quoted in the *Jiujing yisheng baoxing lun* if we examine the relevant portion, but there is no *zhenru foxing* in the Sanskrit text. We could therefore

state that Fazang's theory of *xingqi* is based on the classical Chinese translation of the *Ratnagoṭravibhāga* rather than the Sanskrit text. Fazang regards the classical Chinese term *zhenru foxing* as one kind of conditional dharma. It is the foundation of the misery and happiness of all beings, and this is called *xingqi* by Fazang. It is widely known that the theory of *xingqi* is one of the roots and foundations of Fazang's thought on *Huayan*. We should recognize the importance of the classical Chinese translation of the *Ratnagoṭravibhāga* in this case.

Regarding this point, let us confirm the explanation in the *Ratnagoṭravibhāga*. It is written:

'If there is no Buddha nature, there is no dislike of misery either. Furthermore, there is also no pursuing and blessing in *nirvāṇa*.' As similar content, the *Śrīmālā-sūtra* states: 'Buddha, if there is no existence of *tathāgatarbha*, there will be no dislike of a variety of miseries and the pursuit of *nirvāṇa*.' It can be summarized that pure *gotra*, which is called Buddha nature (or *gotra* that can purify Buddha nature,<sup>19</sup> *buddhadhātuviśuddhigotra*) exists in all beings, including *xieding ju*, and causes two kinds of conclusions. . . . 'Regarding transmigration and *nirvāṇa*, their existence is due to the existence of *gotra*. There is no being who does not have *gotra*.' Transmigration whereby one can see misery and mistakes, and *nirvāṇa* whereby one can see happiness and merit, exist when there is *gotra*. They are not unreasonable. buddhadhātuḥ sacen na syān nirvidduḥkhe 'pi no bhavet/ necchā na prārthanā nāpi prāṇidhir nivṛtau bhavet//40// tathā cōktam/tathāgatarbhaś ced bhagavan na syān na syād duḥkhe 'pi nirvinna nirvāṇa icchā vā prārthanā vā praṇidhirveti/ tatra samāsato buddhadhātuviśuddhigotraṃ mithyātvanīyatānām api sattvānām dvividhākāryapatryupasthāpanaṃ bhavati/ . . . bhavanirvāṇatadduḥkhasukhadosaḡuṇekṣaṇam/ gotre sati bhavaty etad agotrāṇam na vidyate//41// yad api tat saṃsāre ca duḥkhadosadarśanaṃ bhavati nirvāṇe ca sukhānuśamsadarśanam etad api śuklāṃśasya pudgalasya gotre sati bhavati nāhetukaṃ nāpratrayayamiti. (RG, 35–37)

'If there is no Buddha nature, there is no dislike of misery either. Furthermore, there is also no pursuing or blessing by *nirvāṇa*.' Regarding this, the *Shengman jing* states: 'Buddha, if there is no *rulai zang*, there is no dislike of misery too. Furthermore, there is also no pursuing and blessing by *nirvāṇa*.' What does this mean? It can be summarized that pure Buddha nature exists in all beings, including *buding ju*, and causes two kinds of conclusions (karmas). . . . 'Misery and happiness depend on nature. If there is no Buddha nature, this heart will not exist.' What does this mean? Transmigration whereby one can see misery and mistakes, and *nirvāṇa* whereby one can see happiness and merit, will exist when there is *zhenru foxing*, which exists in beings with great roots. This kind of heart will not arise if there is no Buddha nature and causes. 若無佛性者，不得厭諸苦，不求涅槃樂，亦不欲不願。以是義故，《聖者勝鬘經》言，世尊，若無如來藏者，不得厭苦樂求涅槃，亦無欲涅槃，亦不願求，如是等此明何義？略說佛性清淨正因於不定聚眾生能作二種業。... 見苦果樂果，此依性而有，若無佛性者，不起如是心。此偈明何義。凡所有見世間苦果者，凡所有見涅槃樂果者，此二種法，善根眾生有一切依因真如佛性。非離佛性無因緣故起如是心。<sup>20</sup>

In the Sanskrit text, the term '*buddhadhātuviśuddhigotra*,' which contains both '*gotra*' and '*buddhadhātu*,' is used. From this perspective, we can recognize the misunderstanding in the understanding of the classical Chinese translation of the *Ratnagoṭravibhāga* (Ch. *Jiujing yisheng baoxing lun*) which asserts '*zhongxing* 種姓 (Skt. *gotra*) = *foxing* 佛性 (Skt. *buddhadhātu*).' The classical Chinese translation translated both of these terms as 'buddha nature' (*foxing* 佛性) and ignored the difference between the two terms. Namely, instead of *gotra*, *zhenru foxing* became the reason and resource. On the other hand, in the Sanskrit text of the *Ratnagoṭravibhāga*, *buddhadhātuviśuddhigotra* exists in whole beings



and leads to two kinds of conclusions. *Nirvāṇa* only exists in beings who have *gotra*. This differs from the classical Chinese translation, in which *zhenru foxing* is in all beings and can lead to a variety of conclusions (karmas). Clearly, Fazang's explanation was based on the classical Chinese translation of the *Jiuqing yisheng baoxing lun*.

Next, concerning the theory of *zhongxing*, I will examine Fazang's interpretation. In the *Huayan wujiao zhang*, it is written:

The *Yuqieshi di lun* states: 'There are two kinds of *zhongxing*, one is *benxing zhu zhongxing* [principal caste], the other one is *xisuocheng zhongxing* [habit caste]. *Benxingzhu zhongxing* is the greatness of the six places of the Bodhisattvas. They arise without beginning, and contain their original features. *Xisuocheng zhongxing* is attained by the great roots, which come from long practicing.' The *benxing* [principal nature] means the greatness of *yichu* 意處 (consciousness) of the six places, namely considering the *benjue jiexing* 本覺解性 (original enlightenment and its essential nature), *xing zhongxing*. The *She dasheng lun*, which was translated during the Liang dynasty therefore stated that *wen xunxi* 聞熏習 (influence of listening) could combine with *jiexing* to become the cause of all sages. However, the *Yuqieshi di lun* stated that only beings who possess *zhongxing* can decide to practice. We should therefore know that it is possible to combine principal *zhongxing* and habit *zhongxing* into one *zhongxing*. For this reason, these two kinds of arising are the one and only way. In addition, we should also not arrange them. On the other hand, when one has achieved the *kanren* 堪任 (patience) stage there are principal *zhongxing* and habit *zhongxing*. There are two meanings, but not two objects. As the *She dasheng lun* stated, the two meanings combine into one reason. One can ask if there is any difference between these two kinds of *zhongxing* and the two kinds of *zhongxing* that are asserted in the *Renwang jing* 仁王經 [Sūtra of Benevolent King] and the *Pusa yingluo benye jing* 菩薩瓔珞本業經 [Sūtra of the Diadem of the Primary Activities of the Bodhisattvas]? One answer is that those scriptures are based on the standpoint of position (*wei* 位). Firstly, one practices at the stage of *xi zhongxing*. After that, he could enter the higher stage named *xing zhongxing*. *Xi zhongxing* is in the *shizhu* 十住 (ten stages of the development), *xing zhongxing* is in the *shixing* 十行 (ten abodes). It is called *shanqu* 善趣 (great paths) before the three types of greatness (*sanxian* 三賢), instead of *zhongxing*. The *Yuqieshi di lun* considers original existence principal *zhongxing*. There is no arrangement between the two kinds of *zhongxing*. Thus, the canons state '*xi gu cheng xing*' 習故成性 (deriving from habit), and treatises state '*yi xing qi xi*' 依性起習 [attaining habit from nature], which combine with each other. Canons and treatises unite into the complete truth and teaching. One may ask if the canons state that *zhongxing* comes after deciding to practice, and if the treatises state *zhongxing* arises before that. How should we understand this? One answer is that because the function and effect will appear after achieving the *zhide* 至得 (ultimate achievement) stage, the canons state there is dependence on the function and effect after achieving the three types of greatness stage. Therefore, the assertion that states the function and effect would appear before that stage is the content of treatises. There is no contradiction between the canons and treatises on this point. Either of them could become the cause of the other one. One can ask again, how could we know the course from *zhongxing* to the *kanren* stage? One may answer that both principle and habit are indispensable if we discuss *zhongxing*. 《瑜伽論》云，種性略有二種。一本性住，二習所成。本性住者，謂諸菩薩六處殊勝。有如是相，從無始世展轉傳來，法爾所得。習所成者，謂先串習善根所得。此中本性即內六處中意處為殊勝，即攝賴耶識中本覺解性，為性種性。故梁《攝論》云，聞熏習與阿賴耶識中解性和合，一切聖人以此為因。然《瑜伽》既云具種性者方能發心，即知具性習二法成一種性。是故此二緣起不二，隋闕一不成。亦不可說性為先，習為後。但可位至堪任已去，方可約本說有性種，約修說為習種。然有二義而無二事。如上《攝論》云，二義和合為一因，故得知也。問，此二種性与《仁王》及《本業經》中六種性內習種性種有何差別耶。答，彼經大都約位而說。以初習為習種性，久習積成為性種性故。說習種在十住，性種在十行。三賢之前

但名善趣，不名種性。《瑜伽》中久習名習種，約本為性種。而此二種非初非中後。是故經說習故成性，論中說為依性起習。良以此二互成緣起，無二相故。經論互說，義方備足。又經說種性在發心後，論中種性在發心前。何以爾者。以其至得位時功能方顯。是故經說在三賢位中。然彼功能必有所依，是故論中說在位前。要由功能顯，方可說有故。經不違論，要由有性方起功能故。論不違經，亦是互舉，義意融通。問，又何以義知種性至堪任位耶。答，以論說種性，必具性習。<sup>21</sup>

We should notice that Fazang utilizes not only the 'benxing zhu zhongxing 本性住種姓, xi suocheng zhongxing 習所成種姓' used in the *Yuqieshi di lun*, but also the 'xing zhongxing 性種性, xi zhongxing 習種性' used in the *Pusa dichi jing*, and asserts 'benjue 本覺 = jiexing 解性 = benxing zhu zhongxing 本性住種姓 = xing zhongxing 性種性.' He combines *benxing zhu zhongxing* with *xi suocheng zhongxing*, and considers them one *zhongxing*. Through this assertion, Fazang combined and confused the new classical Chinese translations of Xuanzang with old translations, such as the *Pusa dichi jing* and the *Pusa yingluo benye jing*, and integrated all of them.

The resources of the terms 'xi zhongxing 習種性, xing zhongxing 性種性,' which are utilized in the *Renwang jing*, are in the *Pusa dichi jing*. The *Pusa yingluo benye jing* makes use of them and asserts a group of concepts 'xi zhongxing 習種性, xing zhongxing 性種性, dao zhongxing 道種性 (path caste), sheng zhongxing 聖種性 (saint caste), dengjue xing 等覺性 (equal enlightenment), miaojue xing 妙覺性 (ultimate enlightenment).' Therefore, at least from the standpoint of the theory of *zhongxing*, the purpose of the *Pusa yingluo benye jing* is to develop the theory of *zhongxing*, that began in the *Pusa dichi jing* and was transformed at the stage of the *Renwang jing*. That is to say, *xi zhongxing* is a relatively low stage. We can see the following explanation of this assertion in the *Pusa yingluo benye jing*.

It is impossible that all Buddhas and Bodhisattvas attain the fruit of *xiansheng* 賢聖 (sageliness and worthiness) without undergoing the ten gates of precepts. The first *zhuxiang* 住相 (feature of stableness) is the first *xi zhongxing*. In this way, the other nine people can practise and achieve the stages of *jiuzhu* 九住 (nine stages), *shixing* 十行 (ten abodes), *shi huixiang* 十迴向 (ten types of merit transfer), *shidi* 十地 (ten stages), *wugou di* 無垢地 (the undefiled stages).<sup>22</sup> The incomprehensible deed will also become larger and larger. 若一切佛 · 一切菩薩，不由此十戒法門得賢聖果者，無有是處。是初住相習種性中第一人，如是下九人法行漸漸增廣，乃至九住 · 十行 · 十迴向 · 十地 · 無垢地，亦漸增廣不可思議行。<sup>22</sup>

That is, *xi zhongxing* is the first stage of the first *zhuxiang*. After that, there are other stages such as *jiuzhu*, *shixing*, *shi huixiang*, *shidi*, *wugou di*. In other words, *xi zhongxing* is the lowest stage of beings' practice. One could enhance his practice stage after that and enter the *xing zhongxing*. This kind of explanation differs from the theory of *zhongxing* in the *Pusa dichi jing* and the *Yuqieshi di lun*. However, Fazang integrated them.

As is widely known, *icchāntika* become the central issue when we discuss the theory of *zhongxing*. Concerning this point, in the *Huayan wujiao zhang* Fazang stated as below.

One asked, if there is nature (*xing* 性) in all beings, why do they assert the existence of beings without nature? Another one answered, regarding this, there is explanation in the original treatises. The *Jiujing yisheng baoxing lun* therefore states: 'It is said that there is no *nirvāna* nature in *icchāntika*, so they cannot enter *nirvāna*. How should we understand this? Another one answered, because they want to show the reason for slandering Mahāyāna Buddhism. That is to say, they said this infinite times to change the heart of this slandering Mahāyāna Buddhism. We should therefore recognize that there is pure Buddha nature in *icchāntika*

originally. 問，若並有性，如何建立五種性中無性者耶。答，論自有釋。故《寶性論》云，一向說闡提無涅槃性不入涅槃者，此義云何。為欲示顯謗大乘因故。此明何義。為欲回轉誹謗大乘心。依無量時故作是說。以彼實有清淨佛性故。<sup>23</sup>

Clearly, Fazang still utilized the *Jiujing yisheng baoxing lun* to demonstrate that the assertion that *icchāntika* could not become Buddha was a method used to guide all beings to the path of Mahāyāna Buddhism. Fazang stated that there is no being who could not become a Buddha because all beings, including *icchāntika*, have pure Buddha nature. The evidence for this assertion is the *Jiujing yisheng baoxing lun*.

The problem is whether or not Fazang's interpretation fits the original *Ratnagoṭravibhāga* text. To clear this problem, let us examine the *Ratnagoṭravibhāga* statements.

'Regarding transmigration and *nirvāṇa*, their existence is owed to the existence of *gotra*. There is no being without *gotra*.' Transmigration whereby one can see misery and mistakes, and *nirvāṇa* whereby one can see happiness and merit, will exist when there is *gotra*. They are not unreasonable. If they exist without *gotra*, the *icchāntika* who belong to the *gotra* without *nirvāṇa* would exist. On the other hand, through four kinds of practice that are close to good knowledge, there would be no development of *gotra* that could purify delusion. This is impossible. Concerning this, scripture states: 'There is light of the *tathāgata* in the bodies of beings including *mithyātva* (*xieding ju* 邪定聚). It will become the merit and great root of beings and magnify great *dharma*s in the future.'<sup>24</sup> In contrast, it is always said that *icchāntika* cannot enter *nirvāṇa*, so what does this mean? The reason is that they want to show the cause of slandering the Mahāyāna. They wish to change the hearts of those slandering the Mahāyāna. This is the sense of another time. There is no impure status due to the existence of *viśuddhagoṭra* (pure *gotra*, alternatively purified nature by *gotra*). *yad api tat samsāre ca duḥkhaḍoṣadarśanaṃ bhavati nirvāṇe ca sukhānuśaṃsadarśanam etad api śuklāṃśasya pudgalasya gotre sati bhavati nāhetukaṃ nāpratyaṃyam iti/yadi hi tad gotram antareṇa syād ahetukaṃ apratyaṃyam pāpasamucchedayogena tad icchāntikānāṃ apy aparinirvāṇagoṭrāṇāṃ syāt/na ca bhavati tāvadyāvadāgantukamalaviśuddhigoṭraṃ trayāṇāman yatamadharmādhimuktiṃ na sa mudānayaṭi satpuruṣasaṃsargādicatuḥśuklasamavadhānayoṅena/yatra hyāha/tatra paścādantaśo mithyātvaniyatasamṭānānāmapī sattvānāṃ kāyeṣu tathāgatāsūryamaṇḍalaraśmayo nīpatanti anāgatahetusaṃjananatayā saṃvardhayanti ca kuśalairdharmeriti/yatpunaridamuktamicchāntiko 'tyantamaparinirvāṇadharmeti tan mahāyā nadharmapratigaha icchāntikatve heturiti mahāyā nadharmapratighanivartanārthamuktaṃ kālāntarābhiprāyeṇa/na khalu kaścitprakṛtīviśuddhagoṭrasambhavādatyantāviśuddhidharmā bhavitumarhasi. (RG, 36–37)*

Misery and happiness depend on nature. If there is no Buddha nature, this heart will not exist.' What does this mean? Transmigration whereby one can perceive misery and mistake, and *nirvāṇa* whereby one can perceive happiness and merit, will exist when there is *zhenru foxing*, which exists in beings with great roots. This kind of heart will not arise if there is no Buddha nature and causes. That is, the Buddhist chant states: 'Seeing misery and happiness is based on nature.' If there could be this heart without causes, the beings who have no ability to enter *nirvāṇa*, for instance the *icchāntika*, could establish their hearts of Bodhi. The Buddhist chant states that if there is no Buddha nature, this heart could not arise. That is to say that one who has not practiced one vehicle when the nature is still not independent from delusion, could not approach teachers or sages. The 'Xingqi' Chapter of *Huayan jing* therefore states: 'There is light of *rulai* in the bodies of beings of *xieding ju*. It will become the merit and great root of beings in the future. One asked, it is always said that *icchāntika* cannot enter the nature of *nirvāṇa*, what does this mean? Another one answered, because they want to show the cause of slandering the Mahāyāna. They wish to change the hearts of those slandering the Mahāyāna. There is pure Buddha nature in the *icchāntikas* originally, so we cannot say they have no pure nature.' 凡所有見世間苦果者，凡所有見涅槃樂果者，此

二種法，善根衆生，有一切依因真如佛性，非離佛性無因緣故起如是心。偈言見苦果樂果，此依性而有故。若無因緣生如是心者，一闍提等無涅槃性，應發菩提心。偈言若無佛性者，不起如是心故。以性未離一切客塵煩惱諸垢，於三乘中未曾修習一乘信心。又未親近善知識等，亦未修習親近善知識因緣。是故《華嚴》「性起」中言，次有乃至邪見聚等，衆生身中皆有如來日輪光照，作彼衆生利益，作未來因善根，增長諸白法故。向說一闍提常不入涅槃，無涅槃性者，此義云何。爲欲示現謗大乘因故。此明何義。爲欲回轉誹謗大乘心，不求大乘心故。依無量時故，如是說。以彼實有清淨性故，不得說言彼常畢竟無清淨性。<sup>25</sup>

Clearly, *gotra* has become the reason why beings dislike the misery of transmigration and pursue the happiness of *nirvāṇa*. In the classical Chinese translation of the *Ratnagotravibhāga*, *zhongxing* was translated as *zhenru foxing* and *foxing*, and *xing*. In the Sanskrit text, the existence of *gotra* leads to transmigration whereby one can see misery and mistake, and *nirvāṇa* whereby one can see happiness and merit. If there is no *gotra*, the beings who have no ability for *nirvāṇa*, for instance *icchantika*, could pursue *nirvāṇa*. On the contrary, in the classical Chinese translation, due to the existence of *zhenru foxing*, both misery and happiness exist. In other words, the existence of *gotra* is the resource for pursuing *nirvāṇa*. In addition, according to the classical Chinese translation, if there could be a heart without causes, the beings who have no ability for *nirvāṇa*, for instance *icchantika*, could establish their hearts of Bodhi. The possibility of *nirvāṇa* for *icchantika* becomes ambiguous. This is also a difference from the Sanskrit text. It goes without saying that Fazang's position was close to that of the classical Chinese translation of the *Ratnagotravibhāga*.

In addition, there is a significant problem. That is, the Sanskrit text of the *Ratnagotravibhāga* states: 'There is light of *tathāgata* in the bodies of beings including *mithyātva*. It will become the merit and great root of beings and magnify great *dharma*s in the future.' According to Takasaki, this part is the quote of the *Zhi guangming zhuangyan jing* 智光明莊嚴經 [Skt. *Sarvabuddhaviṣayāvātārajñānālokālaṃkāra*; Sūtra of Decorating Wisdom and Light]. In contrast, the classical Chinese translation clearly states that this is the quote of the *Da fangguang fo huayan jing* 大方廣佛華嚴經 [Skt. *Avataṃsaka sūtra*; Sūtra of Flower Garland]. It is extremely interesting that Fazang supported the standpoint of the classical Chinese translation of the *Ratnagotravibhāga* (Chin. *Jiujing yisheng baoxing lun*) to demonstrate that the *Da fangguang fo huayan jing* is the real resource and foundation of the *xingqi* theory of his thoughts on *Huayan*. However, it is incredible that in the current classical Chinese translation of the *Avataṃsaka sūtra*, we cannot find a portion similar to the quote above.<sup>26</sup> That is to say, it is highly likely that Fazang mainly utilized the classical Chinese translation of the *Ratnagotravibhāga* instead of the Sanskrit text, and the classical Chinese translation of the *Da fangguang fo huayan jing*, to demonstrate his *xingqi* theory of *Huayan*. It is extremely important to understand the position of the *Jiujing yisheng baoxing lun* not only in Fazang's system, but in the whole history of Chinese Buddhist thought.

## 2. The background of Fazang's interpretation

As I have shown above, Fazang utilized the *Jiujing yisheng baoxing lun* to demonstrate his theories of *zhenru* and *zhongxing*. However, we cannot ignore the influence of Zhiyan and Wōnhyo 元曉 (617–686) on Fazang. I will therefore examine the cases of Zhiyan and Wōnhyo in this section.

There are several kinds of Zhiyan's writing that had a great influence on Fazang and Korean Buddhism.<sup>27</sup> Among them, the most important one is the *Huayan jing neizhangmen deng za kongmu zhang* 華嚴經內章門等雜孔目章 [= *Huayan kongmu zhang* 華嚴孔目章; An Essay on the Outline of Huayan], which was written by Zhiyan during his last years.<sup>28</sup> The *Huayan kongmu zhang* not only arranges Zhiyan's thought and a variety of Chinese Buddhist theories in that period, but also introduces the theories of *panjiao*.<sup>29</sup> In this section, I will examine the Zhiyan's understanding of *zhenru*.

In the *Huayan kongmu zhang*, Zhiyan states:

*Wen xunxi* streams from *zhenru*, which is the basis of the three kinds of wisdom that can become seeds. Other *dharmas* cannot act like *zhenru*. One asked, as is widely known, *zhenru* contains morality and streams by itself, but if what you said was correct, how could *zhenru* receive the impression (*xunxi* 熏習)? Another one answered, actually, *zhenru* will not guard its nature, and arises through causes. This course is called impression. 聞熏習從真如流。當知真如是三慧本，受熏成種，轉得增上。餘法則無。問，若爾，真如具德，但自流出。何假更熏。答，真如實不守自性，待緣方起，故說熏也。<sup>30</sup>

That is to say, although *zhenru* is the basis, it can receive impressions and arise if some causes exist. In this case, *wen xunxi* and seeds would be streamed. This is the theory of *zhenru yuanqi* 真如緣起 (the arising of thusness). Clearly, this explanation of Zhiyan is very similar to that of Fazang.

It is clear that Zhiyan utilizes the *Dasheng qixin lun* and the *Jiujing yisheng baoxing lun* to demonstrate his theory of *zhenru*.

What is darkness of mind? This means *zhenru* because *zhenru* could establish darkness of mind. There will be no darkness of mind if there is no *zhenru*. Thus, the *Dasheng qixin lun* states that all kinds of dharma, including darkness of mind, are the hearts of beings and the features of birth and death in *zhenru*. According to this meaning, one can enter the gate of *zhenru* through one vehicle. We could manifest its rationality by prior example. According to the *Jiujing yisheng baoxing lun*, the bodhisattva who has just started his practice will cause three kinds of emptiness mind. The first one is to remove empty Buddha essence (*Kong rulai zang* 空如來藏), and recognize the falseness of things. It is also called gate of empty freedom (*kong jietuo men* 空解脫門). After this kind of heart arising, extinguishing will exist and could become *nirvāna*. This is the first one. The second one is to consider empty existence. Some people could consider all things emptiness. This is the second one. The third one is to cause the thought whereby there is another emptiness removing other kinds of dharma such as formal dharma. In addition, this kind of emptiness could be attained by practice. 無明是何義。是真如義。何以故。真如成無明故。若無真如，即無無明。故《起信論》從無明等一切諸法，皆是摩訶衍衆生之心，真如体中生滅相用也。若可此義，即得隨順入真如門。一乘所目，亦入一乘。對前正觀，舉其相似，以明其正。依《寶性論》，新發意菩薩修行心中遂成空亂意，略有三種。一離空如來藏，以失變壞物修行，名為空解脫門。起如是心，實有物斷滅，後得涅槃。是第一亂意。二者，又復有人以空為有，物義應得空。是第二亂意。三者，又生是心，離色等法別更有空，我修行為得彼空。<sup>31</sup>

We should notice that Zhiyan utilized both the *Dasheng qixin lun* and the *Jiujing yisheng baoxing lun* here.<sup>32</sup> He firstly used the theory of *zhenru* of the *Dasheng qixin lun* to assert that delusion can be generated from *zhenru*. This is probably the development of the theory of empty *zhenru* and un-empty *zhenru* in the *Dasheng qixin lun*. Furthermore, Zhiyan points out that the *Jiujing yisheng baoxing lun* is evidence of this theory of *zhenru*. Clearly, we can detect the relationship and interaction between Zhiyan and Fazang about this point.

Wōnhyo's influence on Fazang should not be ignored. According to Yoshizu, Wōnhyo's influence on Fazang not only involves the extent of thought, but also exact sentences and terms.<sup>33</sup> Finally, I therefore examine Wōnhyo's quotations and interpretation of the *Jiujing yisheng baoxing lun* concentrating on his theory of *zhongxing*.

Wōnhyo utilized the *Jiujing yisheng baoxing lun* and stated as follows in the *Beophwa jong-yo* (Chin. *Fahua zongyao*) 法華宗要 [Doctrinal Essentials of the *Lotus Sūtra*].

One asked, the body that arises from the causes and conditions of the previous life of an *arhat* definitely extinguishes. In this case, from which stage could we attain the Buddha path? Another one answered, one will not transmigrate into the three worlds when he has achieved the stage of an *arhat* and stopped a variety of causes and conditions in the three worlds. Then, pure Buddha nature will appear and remove one from the three worlds. The mental afflictions will disappear. One could attain the Buddha path after listening to the *Fahua jing*. The third one is that as the *Jiujing yisheng baoxing lun* states, one asked, how should we understand the assertion that *icchantika* cannot enter *nirvāṇa* because there is no ability for *nirvāṇa*? Another one answered, this is to change the people who slander the Mahāyāna and make them believe in the Mahāyāna. It will take considerable time, because they have pure nature. Through this passage, we know that the assertion that states the existence of *icchantika* is merely a temporary expedient, not a true teaching of one vehicle as has been stated. Thus, all beings can attain Buddhahood. This is the true teaching. Moreover, one asked again, how can we explain the later quotation if we agree with the prior one? Another one answered, as stated by all teachers, although the assertions that prevent and persuade *buding xing* have always been asserted in the teachings of one vehicle, they are a kind of conventional teaching. In other words, this assertion is not the ultimate truth. Both the *Jiujing yisheng baoxing lun* and the *Fahua lun* 法華論 [Treatise on the *Lotus Sūtra*] maintain the later convenient teaching. The existence of an *arhat* who is born in the pure land of the *Da zhidu lun* 大智度論 [The Treatise on the Great *Prajñāpāramitā*] is based on the theory of convertible beings. Thus, it does not contradict the truth. One asked, how can we explain the prior quotation if we agree with the later one? Another one answered, as the *Jie shenmi jing* 解深密經 [Skt. *Samdhinirmocana Sūtra*; Noble Sūtra of the Explanation of the Profound Secrets] has stated, because there are some beings who cannot attain the boundary of the bodhisattva and Buddhahood, they will enter the *wuyu niepan* 無餘涅槃 (*nirvāṇa* without reminder). As for them, they are called *yixiang quji* 一向趣寂 (beings pursuing the extinction) because it is impossible to enter the boundary of extinguishable *nirvāṇa* and become a bodhisattva and attain Buddhahood. However, when they want to enter the boundary of extinguishable *nirvāṇa*, they have to surpass eighty thousand *kalpa* (*jie* 劫) or sixty, forty, twenty thousand *kalpa*, to cultivate their hearts to enter the *Mahāyāna*. After that, they can transmigrate into the pure land and maintain the Buddha path. In contrast, convertible beings can enter the *Mahāyāna* due to remaining in *youyu niepan* 有餘涅槃 (*nirvāṇa* with reminder). This has been stated by the *Yuqieshi di lun*. The doctrine of *abhidharma* is not an extreme teaching because it considers one vehicle a convenient teaching. 問, 阿羅漢先世因緣之所受身, 必應當滅。住在何處而具足佛道。答, 得阿羅漢時, 三界諸漏因緣盡故, 更不復生三界。有淨佛立, 出於三界, 乃至無有煩惱之名。於是國立佛所聞《法華經》, 具足佛道。三者, 《寶性論》云, 問, 說闍提無涅槃性, 常不入涅槃者, 此義云何。為欲示顯謗大乘因故。此明何義。為欲回轉謗大乘心, 不求大乘心。依無量時, 故作是說。以彼實有清淨性故。依是等文, 當知諸教說有二乘定不成佛, 及說無性有情等言, 皆是方便不了義說。若說一乘, 更無第二。一切衆生皆當作佛。如是經典是真了義。問, 若立初師義者, 後師所引文云何和會。彼師通曰, 諸一乘教所說諸文, 皆為護彼不定性者, 皆是方便, 故不相違。《法華論》文及《寶性論》亦為述後方便教意。《智度論》文說阿羅漢生淨土者, 是約不定種性聲聞。由是道理, 亦不相違。問, 若立後師義者, 前所引證云何得通。彼師通云, 《深密經》說終不能令當坐道場證得無上正等菩提者, 是明決定當入無餘。永不能令不入無餘, 直證無上正等菩提。是故說為一向趣寂。然彼聲聞入無餘時, 住八萬劫或住六萬四萬二萬, 然後起心, 即入大生於

淨土，具足佛道。若論不定種性人者，唯住有餘，依地入大。如《瑜伽論》分明說故，是故彼經亦不相違。對法論文說一乘教為方便者，是述三乘權教之意，而非究竟道理之說。<sup>34</sup>

As we know, Wōnhyo definitely quotes the *Jie shenmi jing* and the *Yuqieshi di lun* in the *Beophwa jong-yo*. Both of them were translated by Xuanzang. We can therefore realize that despite knowing of the existence of Xuanzang's translations, Wōnhyo still utilized the old classical Chinese translations to interpret Xuanzang's translations. In particular, Wōnhyo used the assertion of the *Jiujing yisheng baoxing lun* about changing the people who slander the Mahāyāna to make them believe in the *Mahāyāna* to explain the existence of *icchantika*, who it is said cannot enter *nirvāṇa*. That is to say, the opinion that some beings cannot enter *nirvāṇa* is not an extreme teaching. All these assertions are only convenient teachings. Clearly, Wōnhyo's explanation is very similar to Fazang's in the *Huayan wujiao zhang*. Both of them consider the *Jiujing yisheng baoxing lun* one foundation.

In addition, concerning the relationship between *zhongxing* and practice stages, Wōnhyo stated the below in the *Kisillon so* (Chin. *Qixin lun shu*) 起信論疏 [Commentary on the *Dasheng qixin lun*]:

Practitioners have to practice the *samādhi* of *zhenru* if they want to enter the stage of *zhongxing* that will not fall behind. There is completely no other way whereby one can enter the stage of *zhongxing* that will not fall behind. It is therefore said that this is the only way to that boundary. On the other hand, there are two gates at the stage of *zhongxing*. The first one is the gate of thirteen remains. Namely, the initial stage is *zhongxing zhu zhongxing* 種性住種性 (instinctive *gotra*). This kind of *zhongxing* existed from the beginning, and could not be obtained by any kind of practice. This has been stated by the *Yuqieshi di lun* and the *Pusa dichu jing*. The second one is the gate to the six kinds of *zhongxing*. Namely, the initial stage is *xi zhongxing*. The stage after that is *xing zhongxing*. This is located at the three wisdoms and consists of habit. This meaning has been stated by the *Pusa yingluo benye jing* and the *Renwang jing*. The details of these two manuscripts have been described in the *Yidao yi* 一道義 [Explanation on One Path]. The *rulai zhongxing* 如來種性 (the caste of *rulai*) means the second gate. 行者要修真如三昧，方入種性不退位中。除此更無能入之道，故言不習無有是處。然種性之位有其二門。一，十三住門。初種性住種性者，無始來有，非修所得。義出《瑜伽》及《地持論》。二，六種性門。初習種性，次性種性者，位在三賢，因習所成。出《本業經》及《仁王經》。於中委悉，如《一道義》中廣說也。今此中言如來種性者，說第二門習種性位也。<sup>35</sup>

That is to say, the instinct *zhongxing* that is stated by the *Yuqieshi di lun* and the *Pusa dichu jing* is instinctive and cannot be attained through practice. This is obviously different from the *zhongxing* stated by the *Pusa yingluo benye jing* and the *Renwang jing*. On the contrary, the instinct *zhongxing* which is stated by the *Pusa yingluo benye jing* and the *Renwang jing* is located after the habit *zhongxing*. Both of these two kinds of *zhongxing* can be attained through practice. Moreover, Wōnhyo utilizes the theory of *zhongxing* in the *Pusa yingluo benye jing* and the *Renwang jing* to explain the 'zhongxing of *rulai*.' Clearly, as for Wōnhyo, the theory of *zhongxing* in the *Pusa yingluo benye jing* and the *Renwang jing* is more significant than that of the *Yuqieshi di lun*. We can recognize easily that the theory of *zhongxing* in Fazang's *Huayan wujiao zhang* was influenced by Wōnhyo. Both of them primarily utilized the theory of *zhongxing* in the *Pusa yingluo benye jing* and the *Renwang jing* as their foundation.

### 3. Conclusion

I have examined quotations and interpretations of the *Jiujing yisheng baoxing lun* and the *Pusa dichu jing* which were utilized by Fazang when he explained his theories of *zhenru* 真

如 (Skt. *tathatā*) and *zhongxing* 種姓 (Skt. *gotra*). In conclusion, we can say that Fazang greatly valued the *Jiujing yisheng baoxing lun* and the *Pusa dichu jing*. These two scriptures played a very significant role in Fazang's theory of *zhenru*, especially his theory of *Huayan xingqi*. Similarly, Fazang's theory of *zhongxing* used the *Jiujing yisheng baoxing lun* and the *Pusa dichu jing* as its foundation. Clearly, the *Jiujing yisheng baoxing lun* is one of the most important scriptures for understanding Fazang's thought. As is widely known, Fazang is one of the most significant figures when discussing the origin and history of *rulai zang yuanqi* and *zhenru yuanqi* in Chinese Buddhist history. Therefore, Fazang's quotes and explanations of the *Jiujing yisheng baoxing lun* are a necessary step towards the resolution of this difficult problem.

## Notes

1. Tokiwa, 'Reiyū,' 182.
2. Regarding the relationship between Zhiyan 智儼 and the Shelun 攝論 school, see Ōtake, 'Chigon.'
3. Kobayashi, 'Hōzō no jiden.'
4. Yoshizu, 'Hōzō den.'
5. We can see Chengguan 澄觀 (738–839), *Dafangguangfo huayanjing suishu yanyi chao* 大方廣佛華嚴經隨疏演義鈔 [Commentary of *Da fangguang fo huayan jing*], Choe Chiwon 崔致遠 (857–904?), *Dang daecheonboksa gosaju beongyeong daedeok beopjang hwasang jeon* (Chin. *Tang dajianfusi gusizhu fanjing dade Fazang heshang zhuan*) 唐大薦福寺故寺主翻經大德法藏和尚伝 [the biography of Fazang at Da Jianfu temple] and Gyōnen 凝然 (1240–1321), *Gokyōshō tsūroki* 五教章通路記 [the explanation on Chapter of five kinds of teaching].
6. Takamine, *Kegon*, 210.
7. About this problem, see Li, 'Kukyō ichijō hōshōron no shinnyosetsu no ichikōsatsu'; idem, 'Nanbokuchō zuitō bukkyō to bosatsujiji kyō.'
8. About the relationship between Buddhism of Tang dynasty and Wu Zhou 武周 period (655–705), see Kamada, *Kegon shisōshi*, chapter 3; Ishii, 'Daitōa kyōeiken no gōrika to Kegon tetsugaku'; Forte (ed.), *Tang China and Beyond*; Forte, *A Jewel in Indra's Net*; Chen, *Philosopher, Practitioner, Politician*.
9. About prior research on the *Huayan wujiao zhang*, see Yutsugi, *Kegon gokyōshō kōgi*; Yoshizu, 'Kegon gokyō shō.'
10. *Huayan jing tanxuan ji*, T no.1733, 35: 16.405b7–405b18.
11. Regarding this point, I refer to the modern Japanese translation by Matsumoto, *Bukkyō shisō ron*, 88.
12. Johnston (ed.), *Ratnagotravibhāga*.
13. *Jiujing yisheng baoxing lun*, T no. 1611, 31: 3.839b6–839b9.
14. *Huayan yisheng jiaoyi fenqi zhang*, T no.1866, 45: 2.487b29–487c26.
15. Kim Songchol 金成哲 ('Shushō mui ron no kigen ni kansuru ichikōsatsu') regards the *gotra* 種姓 of East Asian Buddhism, concluding the case of Fazang, as unconditional dharma. That is to say, there was always a tradition regarding *zhongxing* (Skt. *gotra*) as unconditional dharma in East Asian Buddhism. However, I couldn't agree to Kim. This interpretation of Fazang quoted above is also one example.
16. About the relationship between the *Pusa dichu jing* and the theory of *zhongxing* of Chinese Buddhism, see Li, '7 seiki izen no chūgoku bukkyō no shushōsetsu nitsuite.'
17. *Jiujing yisheng baoxing lun*, T no.1611, 31: 3.835b27–835c5.
18. *Dasheng fajie wuchabie lun shu*, T no.1838, 44: 1.68c7–69a1.
19. Matsumoto, *Bukkyō shisō ron*, Chapt. 4.
20. *Jiujing yisheng baoxing lun*, T no.1611, 31: 3.831a7–831a26.



21. *Huayan yisheng jiaoyi fenqi zhang*, T no.1866, 45: 2.485c14-486a14.
22. *Pusa yingluo benye jing*, T no.1485, 24: 2.1012b10-1012b14.
23. *Huayan yisheng jiaoyi fenqi zhang*, T no.1866, 45: 2.486c8-486c14.
24. Takasaki Jikido 高崎直道 (*Hōshō ron*, 64) points out that this portion quoted by the *Ratnagotravibhāga* is a part of the *Zhi guangming zhuangyan jing*, not the *Da fangguang fo huayan jing*.
25. *Jiujing yisheng baoxing lun*, T no.1611, 31: 3.831a26-831b9.
26. Although we can find the similar case in the classical Chinese translation of the *Avatamsaka sūtra*, its exact expression differs from that of Fazang. Namely, the origin of Fazang's theory of *Huayan xingqi* 華嚴性起 [arising of nature on *Huayan*], which can be found in the *Huayan wujiao zhang* and the *Dasheng fajie wuchabie lun shu*, is more similar with the expression of the classical Chinese translation of the *Ratnagotravibhāga*, instead of that of the *Avatamsaka sūtra*.
27. For major studies on Zhiyan, see Kimura, *Shoki Chūgoku Keron shisō*, Part 2, Chapt. 2.
28. As a representative of the research to the *Huayan jing neizhangmen deng za kongmu zhang*, Takamine, *Keron kumoku shō kaisetsu*, is significant.
29. About Zhiyan's *panjiao* (Jp. *kyōhan*) 判教, see Nakajō, 'Chigon no kyōhan,' 612–613.
30. *Huayan jing neizhangmen deng za kongmu zhang*, T no.1870, 45: 545a23-545a26.
31. *Huayan jing neizhangmen deng za kongmu zhang*, T no.1870, 45: 550b9-550b20.
32. About the relationship between *zhenru foxing* in the classical Chinese translation of the *Ratnagotravibhāga* and *zhenru* in the *Dasheng qixin lun*, see Li, 'Daijō kishin ron no shinnyosetsu no ichikōsatsu.'
33. Yoshizu, 'Hōzō Daijō kishin ron giki.'
34. *Beophwa jong-yo*, T no.1725, 34: 875a20-875b17.
35. *Kisillon so*, T no.1844, 44: 2.224b18-224b26.

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