

Ch'êng-kuan's Hua-yen Thought and Ch'an-tsung

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Against a new movement as the Ch'an-tsung (禪宗), Ch'êng-kuan (澄觀) criticized its excess of self-consciousness from the standpoint of Buddha's teaching. His biography tells us he studied many Buddhist tenets, such as, Lü-tsung (律宗), San-lun (三論), T'ien-t'ai (天台), Ch'an, Hua-yen, and so on. It is noteworthy that he was influenced by various Ch'an thoughts, such as, "Nan-tsung" (南宗), "Pei-tsung" (北宗) and "Niu-t'ou-tsung" (牛頭宗). In his commentaries on the *Hua-yen Sūtra*, there are actually quite a few quotations from and comments on the Ch'an-tsung. Although he understood the meaning of Ch'an thought, he nevertheless could not permit the extreme attitude of the Ch'an people in ignoring the teaching of the patriarchs to go unnoticed. Evidence of this can be seen in the position he assigned to Ch'an in his theoretical system. First of all, he expressed that the Sudden Teaching, "tun-chiao" (頓教), the fourth teaching in the five teachings of Fa-tsang (法藏), implied that of Ch'an-tsung. That is to say, Ch'an thought was inferior to the fifth and highest teaching, the Round Teaching "yüan-chiao" (圓教). Secondly, he established the four "fa-chieh" (四法界) as more important than the five teachings. Thereby, he admonished the Ch'an as the teaching of "li-fa-chieh" (理法界) and "li-shih-wu-ai-fa-chieh" (理事無碍法界), and as inferior to the reality of "shih-shih-wu-ai-fa-chieh" (事事無碍法界), that is, Hua-yen thought. We can find a clearer criticism of Ch'an thought in his *Hua-yen-ching-*

yüan-p'in-shu (華嚴經行願品疏). In the fifth section of the Introduction, "Hsiu-chêng-ch'ien-shên" (修証淺深), he advocated the indispensability of mastering both the "dhyāna" (定) and "prajñā" (慧), but actually the practitioners of the "dhyāna" and the scholars of "prajñā" were divided into two disputing factions, and even worse, the practitioners of the "dhyāna" were split into various groups, each side accusing the other of discrepancies, the continuation of which deterred them from appreciating the one taste of Buddha's teachings. Finally, Ch'êng-kuan warned the Ch'an people to not merely adhere to their dogmas only and not break with the Buddha's teachings as the way to enlightenment.