

COMMITTEE III

Towards Ecumenism in World Philosophy

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HUA-YEN PHILOSOPHY AND BODHISATTVA

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HUA-YEN PHILOSOPHY and BODHISATTVA ETHICS

Towards a New Global Social Order

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1. The Diagram

We are going to present a diagram of Hua-Yen philosophy. It is a finely-tuned instrument which enables us to learn the essential points of that philosophy as well the ethics of the Bodhisattva ideal. I chose this diagram as a means to present my views on our common ideological search for a new global social order.

A. The author

The diagram was created by a Korean, Hua-Yen philosopher, Master Ui-Sang (義相 625-702) in China in 668 AD. He was a life-long friend of another great, Korean, Buddhist Master, Wŏn-Hyo (元曉 617-686), the person most noted for his symmetrical understanding of diverse Buddhist doctrines, although he especially focussed on the Ekayāna and Tathāgatagarbha theories. Master Ui-Sang, the beloved disciple of Chi-Yen (智儼 602-668), lived in China for ten years, all the while concentrating his search on Hua-Yen philosophy. After his long search he returned to his homeland to propagate this philosophy which was much in vogue in China at that time. Just before his departure, he presented this diagram¹⁾ to his Master as a sign of his appreciation and gratitude; it evoked great admiration in the teacher. From that time on, this diagram became a pictorial dhāraṇī comprehending the whole teaching of the Hua-Yen. Ui-Sang did not write much, but the diagram became a subject of discussion among his disciples and followers for a long time; the discussion continues today! It was certainly of great importance in Silla where it played a major role in propagating a new world-view and morality among the various leading personalities of the kingdom; it may even have been responsible for mustering the necessary vigor which resulted in unification and prosperity.²⁾ Without doubt, it was the pivotal point which led to the consolidation of Wŏn-Hyo's original idea of "Harmonious Integration".³⁾

This diagram is unique in the history of Buddhism. A certain Myōng-Hyo, whose life is unknown to us, made a similar diagram later on, but that is the only work of comparable form.

Ui-Sang, being a native of the Korean peninsula, had no ambition of succeeding his Chinese Master Chi-Yen. However, the third patriarch of the sect, Fa-Tsang(法藏 643-712), the official successor, profoundly esteemed Ui-Sang. The diagram has thus held an important place in Buddhist thought for a long time.

B. The title

Ui-Sang gave the diagram the title of Hua-Ōm-Il-Sung-Bōp-Kye-Do(華嚴一乘法界圖), which literally means: The Diagram which symbolizes the Reality of the World as One Unique Vehicle Decorated by Different Flowers. In Sanskrit it becomes the Avatamsaka-Ekayāna-Dharmadhātu-Mudra;



Hua-Ōm: Decorated by different flowers = Avatamsaka

Il-sung: One unique vehicle = Eka-yāna

Bōp-kye: the Reality of the World = Dharmadhātu

Do: Diagram = Mudra.

C. The form

The diagram is in the form of a Chinese seal. The 210 Chinese characters are joined by a single line. The first character is in the centre, from there the line runs to the left, then down and the line then weaves its way through all the characters turning 54 times, finishing up at the starting point; the whole forming a rectangle. It is not a ready-made, finished shape like  or  in which there is no forming process. These forms are static, rigid and uniform like soldiers under a commander. This rectangle is in process of forming, like the formation of the constituent beings according to 'their own minds' in the diagram.

D. The color

In his short introductory essay to the diagram, Ui-Sang says that the paper which serves as the ground on which the 'world is to be settled', is white and empty; the 210 characters are the different individuals having

different shapes, meanings and sounds and are in black; the single line which integrates the characters into a harmonious and meaningful whole, is red. The whole is like a necklace of precious jewels united by one string.

2. The Poetry of the Diagram (the English translation)

Now let us try to understand the meaning of these characters when they are meaningfully arranged in an integrated, poetical form.⁴⁾ Today, Korean Buddhists call this poem 'The Song of the Dharma Nautre' (法性偈), Gāthā of Dharmatā. This title gives an idea of the contents. The author arranged the 210 characters into thirty clauses of 7 characters each. This accords with the pattern used in Chinese Literature. When he was explaining the poem to his disciples, Ui-Sang subdivided it into three parts.

Part I deals with the process and meaning of self-realisation in contrast to part II which considers the ideal of altruism in the life of a Bodhisattva.

Part I is further divided into parts A and B. The sub-part A is said to be a declaration of the insight Ui-Sang gained through self realisation. On the other hand, B is said to be an explanation of the real aspects of this world. Part B is then split into a), b), c), d), e), and f). Sub-part a) demonstrates the nature of the Pratītyasamutpāda (in which all events are inter-dependent and co-originating), the reality of the world. Most important is b) which is a dhāraṇī⁵⁾ expressing the mysterious structure and power of the truth. c), d) and e) are all further applications of the same principle b): c) for worldly things, d) is for the division of time and eternity, e) is for the application to spiritual exercises. f) concludes part B of part I.

Part II, which considers the altruism of Bodhisattvas, deals with the perfect way of life. Part III is composed of the verses showing the goal of Bodhisattvas.

'The Song of the Fundamental Nature of the Dharma' reads as follows:

PART I

- A.1. Harmonious integration, free from all dualities,
this is the very nature of the Dharma.⁶⁾
2. Everything is calm and empty, as it was in the beginning,

- No conflicts at all among worldly things.⁷⁾
3. No names and no forms,⁸⁾
all these categories are already overcome.
 4. It is not a knowledge known intellectually,
but it is the insight realized through meditation.
 - B.5. The true nature of worldly things is very profound and mysterious.
 6. They don't keep their proper substantialities,⁹⁾
they are made in accordance with the ties which they make with others.
 7. All in one, one in all.
 8. One is all, all is one.
 9. In a small particle of dust the whole world is contained.
 10. So it is in every small particle of dust.
 11. Infinite remote kalpa,
it is a glance of the mind, one momentaneous instant,
 12. This momentaneous instant, this glance of the mind,
this is the infinite, remote kalpa.
 13. Whether you count the number of generations as nine or ten,
time is eternity, eternity is time,
 14. But they keep their own identities too,
never being mixed or confused.
 15. When the seed of faith begins to sprout in one's mind,
it is the mind of the Buddha, the Enlightened One.
 16. This Worldly life (saṃsāra) and Nirvāṇa are always there
at the same place and at the same time.
 17. The Dharma, visible and invisible, is mysteriously unified.
It is never divisible.
 18. The Buddha's mind and that of Bodhisattva Samantabhadra,¹⁰⁾
is the realm of the great man.

PART II

19. When the powerful man is in samādhi,
the Seal of which is the ocean, (Sagaramudrasamādhi),

20. He emerges rich in values
miraculous and mysterious.
21. When these riches fall down from heaven,
filling up the sky like rain clouds,
22. All living beings are benefitted
according to the size of their vessels (capacities).

PART III

23. That is the reason why a man who follows Dharma
goes back to the Source of the Mind.¹⁰⁾
24. Destroying illusions and fantasies,
never claiming them again.
25. Easily, without any reservation,
he uses every good means for the benefit of others.
26. He also takes all nutrients
necessary for returning home.
27. As soon as he gets the dhāraṇī
this inexhaustible treasure,
28. He arrives at last at the climax
and clarifies the 'Palace of True Values of the World.'¹²⁾
29. Finally he sits down
on the throne of the Middle Path in the heart of the Real World.¹³⁾
30. Then he will be called 'Buddha', but know that
he has never moved, and has been staying there from the beginning.

3. The Hua-Yen Philosophy expressed in the Diagram

A. Uī-Sang's general Comments on the Meaning of the Diagram

1) Uī-Sang says that the rectangular shape represents the marvellous nature of the Dharmadhātu in terms of virtues. These include, for example, the Four Infinite Minds (四無量心 catvāry apramāṇāni), the Four Cardinal Practices (四攝 catvāry saṃgrahavastūni). That is to say, the Dharmadhātu, the domain of the Dharma, is dominated by the Infinite Mind of: Kindness (Maitrī), Mercifulness (Karuṇā), Joy (Muditā) and Absolute Renunciation

(Upekṣa). The four Cardinal practices are: Giving (Dāna), Kind Speech (Priyavādita), Altruistic Action (Artha-carya) and True Cooperation (Samānārtata)⁴⁾

2) Next Ui-Sang says that the Dharmadhātu has the following aspects:

i) the world of sober matter, the foundation upon which anything can be established; this is the pure emptiness represented by the blank, white paper; ii) the world of living beings (sattvas, living beings not yet enlightened), which is represented in the diagram by the black, Chinese characters; iii) the world of Enlightenment, the Land of the Buddha, represented by the single red line combining all beings and forming a good, harmonious, integrated world where there is no opposition. Here, we might consider the Madhyamaka (Middle Path). Understanding of the world is threefold: Paramārthasatya, the world is empty in essence; Samvṛtisatya, the world appears, to ordinary people, as painful, full of suffering, a constant transmigration from birth to death; Madhyamaka-paramārthasatya, the world is the pure Buddha Land to the enlightened man.

3) Thirdly, Ui-Sang remarks that the 210 Chinese characters in black, represent the different names and forms of sattvas. They are joined by a single line to make a meaningful whole, each one assumes its role in the proper place. The red line connotes the enlightened mind of these sattvas.

4) The fourth point that Ui-Sang points out, is that the first character of the process, Dharma, coincides with the last character, Buddha, at the end. Thus the center of the diagram is the beginning and the end, the same time and place.

B. Image of Ultimate Reality

Hua-Yen philosophy declares that Ultimate Reality is here and now, it is not a separate entity somewhere or some time else. It is the Buddha's Body or Buddha Land, the Land of Vairocana Buddha, the One of light and illumination; this is the Universe. Ui-Sang, in part I, A declares that this is a state of 'harmonious integration, free from all dualities..., calm and empty is the nature of the Dharma from the beginning, without conflicts at all with worldly things, without name or form.'

Here, the Body of Vairocana Buddha is no longer a body, such as a human body; the word is used in a metamorphic sense, revealing many metaphysic

meanings. This illuminative Body of the Buddha is the Ultimate Reality which is the beginning and end of all life processes, a concept similar to the Upaniṣadic Brahman, tajjalān.¹⁵⁾

How should we present the essential points of Hua-Yen philosophy? Let us bear in mind the points made by Ui-Sang and consider some of our own reflections.

C. ASPECTS OF HUA-YEN PHILOSOPHY

- 1) Ultimate Reality is first of all the original state of being to which every living being has to return. This is the Source of Mind, the home to return to, this is the Palace of True Values of the World. Wōn-Hyo, the close friend of Ui-Sang, repeatedly insisted on the necessity for every living being to return to the foundation of the One Mind, which is nothing but the Dharmadhātu. From this comes the Triple Gem¹⁶⁾ as well as the six kinds of bad waves.¹⁷⁾ Wōn-Hyo emphasized that the foundation of the mind is when one attains One Mindedness, then only can one recognize, realize and manifest the diverse, external aspects of the Triple Gem. This is because one cannot understand the fact that one loses the right way, resulting in the six bad ways of life, finally becoming a particle of dust on the six bad waves of life.
- 2) This Ultimate Reality is the state of calmness and emptiness, the realm of no dualities (advaita). It is the state produced'... in samādhi, the seal of which is the ocean' (part II, A), 'Destroying illusions and fantasies' (part III, 24), where'... he has never moved' (part III, 30). It is 'the Palace of the True Values of the World' (part III, 30), 'the throne of the Middle Path (Madhyamaka) in the heart of the Real World (Bhūtakoṭi)' (part III, 29). Verse 4 of Part I A, says: 'It is not a knowledge known intellectually, but it is the insight realized through meditation.'
- 3) One of the most famous stanzas of the Hua-Yen Sūtra shows how strongly Mahāyāna Buddhism emphasizes the absolute value of the human mind. The Ultimate Reality, according to Mahāyāna Buddhism, is the Mind, the One Mind of Wōn-Hyo.

The stanza says:

"Mind is like a skillful painter,
It takes diverse aspects of the Five Aggregates (pañca skandha)¹⁸⁾
There is no worldly thing not made by it.
Mind is Buddha, Buddha is Mind.
Buddha is living beings, living beings are Buddha.
Mind, Buddha and living beings,
These three must not be understood as separate entities.¹⁹⁾"

In this stanza we have to understand the different aspects of the Five Aggregates, which represent all kinds of worldly things (having names *nāma*, and form, *rūpa*); a value categorically denied by the *Prajñāpāramitā Sūtra*. Here the Five Aggregates include all the physical and psychological dimensions of the human mind as well as the vital energy. In *Mahāyāna*, Hua-Yen philosophy the word 'mind' means the human mind on the one hand and the vital energy of different living beings on the other.

The Five Aggregates consist of: 1) Material body (*Rūpa*), 2) Sensations (*Vedanā*), 3) Perception (*Samjñā*), 4) Mental formations (*Samskāra*), 5) Consciousness, discrimination (*Vijñāna*). Together these effect the 'dharma', everything that surrounds us, dwellers of the world. The Buddha Śākyamuni clearly evaluated these things. They are purely non-substantial (*anātman*), impermanent (*anityā*), full of pain (*duḥkha*) and to be appeased, integrated and harmonized (*nirvāṇa*). Hua-Yen philosophers understood the aim of the *Prajñāpāramitā* ('The Perfection of Wisdom') to be the achievement of this last integration.

Unfortunately, we have few extant sources concerning this. The Hua-Yen *Sūtra* is a rare scripture which contains some vague allusions to this view of 'mind' and, for this reason it is very important. Also in spite of its mythological dimensions, the Hua-Yen *Sūtra* should even be of interest to scientific investigators.

A few scholar-monks, such as Wōn-Hyo and Uī-Sang were able to understand the vastness of the term 'mind' as it is used in Hua-Yen and *Tathāgatagarbha* Philosophy. There it has a double sense which includes the human mind and the cosmological mind. The meaning is similar to the *Upaniṣadic* teaching of 'advaita', the relationship between Brahman and Ātman. Here are a few

illustrative quotes:

"In the early prose Upaniṣads, ātman is the principle of the individual consciousness and Brahman the superpersonal ground of the cosmos. Soon the distinction diminishes and the two are identified. God is not merely the transcendent numinous other, but is also the universal spirit which is the basis of human personality and its ever-renewing vitalising power. Brahman, the first principle of the universe, is known through ātman, the inner self of man. In the Śatapatha Brāhmaṇa and the Chāndogya Upaniṣad it is said: 'Verily this whole world is Brahman,' and also 'This soul of mine within the heart, this is Brahman.' 'That person who is seen in the eye, He is ātman, that is Brahman.' God is both the wholly other, transcendent and utterly beyond the world and man, and yet he enters into man and lives in him and becomes the inmost content of his very existence."*

Although similarities do exist, Mahāyāna is very different, probably because of the Buddhist search for the concrete application of this theory in the saṃsāric world process.

Let us now look at the way in which Hua-Yen philosophy, there world-view and practical ideas are valid today.

4) Hua-Yen philosophy does not regard Ultimate Reality as independent from the world or the universe, neither does it accept the existence of a superior entity or Ultimate One. The most important aspect is the legacy from orthodox Buddhism, Pratītyasamutpāda (inter-dependent-co-origination). It was impossible for the Hua-Yen theory of Ultimate Reality to escape from this fundamental principle, popular among Buddhists, philosophers and scientists today. The whole Universe is Pratītyasamutpāda, 'Existential happening' which is not, necessarily negative. In fact, optimistically viewed, the world is not marching negatively towards fate but Pratītyasamutpāda is constantly revealing the marvellous goal to be attained. This is similar to the Omega Point of Teilhard de Chardin.

We are continually urged on in this positive march; it is the Dharmadhātu, the harmonious integration without conflicts. The Tathāgatagarbha school mentions two kinds of wisdom as the goals of spiritual exercise, in the Mahāyānottaratantra-śāstra²⁰: 1) Asaṅga-Jñāna²¹ (the wisdom of non-

attachment) which is the fruit of the spiritual exercise called Yathāvadbhāvikata (exercise in accordance with the ideal of emptiness) and 2) Apratihata-Jñāna²²⁾ (the wisdom of non-hinderance) which is the fruit of the spiritual exercise called Yāvadbhāvikata (exercise in accordance with the ideal of peaceful integration). Thus we can see the Dharmadhātu-Pratītyasamutpāda dominated by Asaṅga-Jñāna and Apratihata-Jñāna. Asaṅga means complete freedom from selfish acts and Apratihata means harming or injuring no-one. Verse A part I coincides perfectly with this.

5) What is the structure of this kind of positive Pratītyasamutpāda? Let us look into the details of life processes. The Dharmadhātu-Pratītyasamutpāda is not a dead, immobile state, but always alive at every time and every where, in everything.

This characteristics was eloquently expressed in the Hua-Yen Sūtra in the epithet to the Buddha, Dharma and Saṅgha.

"With my whole life, I go back to the Buddha, the Merciful Lord, the Saviour of the World. He is completely free from all sorts of obstacles, the knower of everything, the doer of all beneficial actions, exhausting the ten directions as well as the three generations.

With my whole life, I go back to the Dharma, Ocean of Truth, always Peaceful and true, prevailing over the natures of the Buddha's Body.

With my whole life, I go back to the Saṅgha, community of those who are the seeds of infinite virtues and merits, who cultivate non-attachment and non-hinderance among all living beings."²³⁾

This Pratītyasamutpāda is not limited by space or time. The 'ten directions'²⁴⁾ refer to the 8 horizontal and 2 vertical directions; none is ever separated from the others, for all are forming one Universe. The 'three generations'²⁵⁾ refer to the past, present and future, an artificial division of that which, in truth, is undivided. The diagram shows the possibility of dividing the three generations into three more each, making nine. Thus the past of the present, the future of the past and so on. (Actually all are indivisibly connected.) As the diagram shows, every constituent element of the Universe is never separable from the Whole, as it is always connected by the unique red line, the Mind, the One Mind or the vital energy of the Universe. The terms, 'three

generations' and 'ten generations', all attempt to show the unity of time. 'Ten generations' is contrasted with 'nine generations', a discriminative concept of time. Here the number 10 is used as a symbol of perfection, a symbol of infinity; we can interpret the number 3 similarly.

The following verses of part I, B d) are the declaration of this unity of time:

11. Infinite remote kalpa,
it is a glance of the mind, one momentaneous instant,
12. This momentaneous instant, this glance of the mind,
this is the infinite, remote kalpa.
13. Whether you count the number of generations as nine or ten.
time is eternity, eternity is time,
14. But they keep their own identities too
never being mixed or confused.

In the diagram-poem, just before these verses, it is said:

9. In a small particle of dust the whole world is contained.
10. So it is in every small particle of dust.

This shows the unity of space.

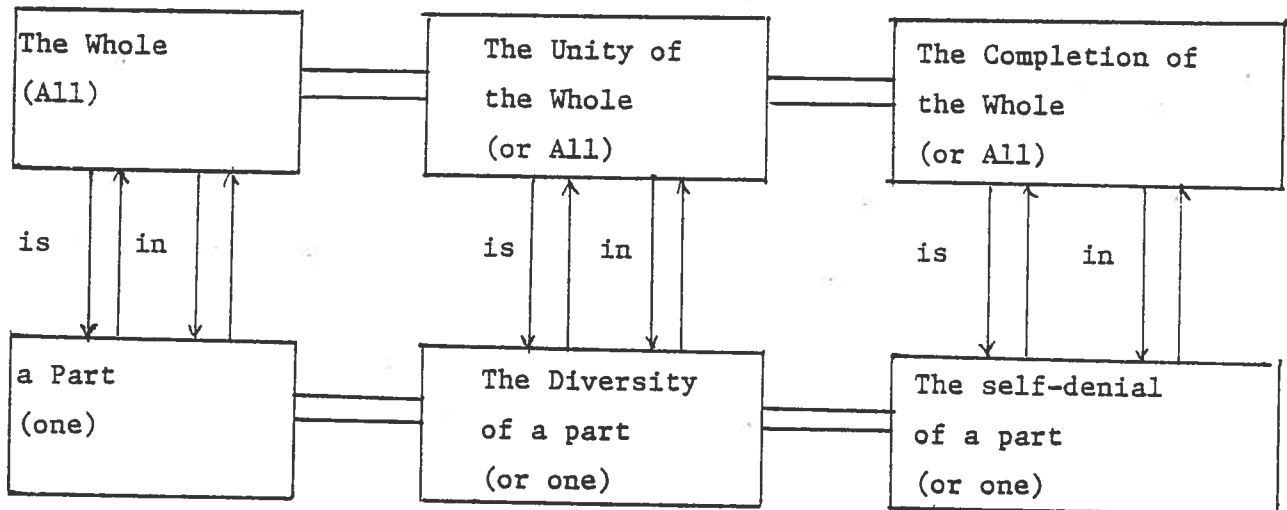
The Dharmadhātu-Pratītyasamutpāda is like a turning wheel (Dharmacakra), whose components are, both internally and externally, continuously revolving. For some it appears as chaos, for others it is the cosmos, which moves in accordance with the vitality and purity of our own minds. The verses 5 and 6 of part I, B a) are significant in revealing the profound secrecy of the world and Universe:

5. The true nature of worldly things
is very profound and mysterious.
6. They don't keep their proper substantialities,
they are made in accordance with the ties which they make with others.

'They' in verse 6 indicates all constituents elements of the world, every event, every happening, every phenomenon; this includes human beings, animals and plants. 'The worldly things' in verse 5 refers to 'temporarily and spatially conditioned things', Samskrita, in Buddhist terminology, yu-wei in Chinese (有爲). But the Dharmadhātu-Pratītyasamutpāda is inter-dependent,

co-originating, harmonized and integrated. It is the Pratītyasamutpāda-Asaṃskṛita, the Pratītyasamutpāda of Ekayāna, One Vehicle; this is explained in verses B 5—18.

6) Uī-Sang said that the verse: 'All in one, one in all. One is all, all is one.' is the most important declaration of Hua-Yen philosophy. It is the key to the secrets of the Universe, by it one can solve all human problems. He considered this verse to be a dhāraṇī, mysterious words which contain the power of all kinds of good actions. There is an elaborated interpretation of the verse called 'the Six Aspects'.²⁶⁾ These are concerned with the mutual relationship between the whole and a part, between the unity of the whole and the diversity of the part and between the completion of the whole and the self-denial of the part. 'The Six Aspects' are the absolutely, necessary condition in order to realize the harmoniously, integrated Dharmadhātu-Pratītyasamutpāda. Here is a list of the gist of 'the Six Aspects':



Traditionally a house was used to illustrate this ideal of harmonious inter-relationship. A house is compounded of various elements, it is perfectly achieved ('the Aspect of Completion') when it has 'the Aspect of Unity of the Whole', without any part being neglected ('the Aspect of the Whole'). These three Aspects are compulsory conditions for a house, for it cannot exist without such parts as: corner stones, pillars, rafters, cross-beams, doors, windows, walls and tiles, etc. ('the Aspect of the part'). For these elements too, it is necessary to have the correct conditions for

them to contribute their role to the building of the house. They must have, on one hand their role of diversity ('the Aspect of Diversity of a part') and on the other their role of self-negation in that situation ('the Aspect of self-denial of a part'). A house could never be built if each part exerted itself, wanting, for example to take the role of another, neglecting its own vocation.

'All in one, one in all.

One is all, all is one.'

With these key words we can immediately enter into the secrecy of the Dharmadhātu-Pratītyasamutpāda explained in the verses part I B, 9--18. The mutual relationship between All and One is elaborated there:

17. The Dharma, visible and invisible, is mysteriously unified.
It is never divisible.

18. The Buddha's mind and that of Bodhisattva Samantabhadra,
is the realm of the great man.

We could here consider 'the visible Dharma' to be designated by the word 'All' and 'the invisible Dharma' to be termed 'One'. But what is 'the invisible Dharma'? I have translated the Chinese character Li (Yi in Korean 理) by the term 'the invisible Dharma', for Li means the Principle, the Ratio, the Logos or the Law which is the fundamental foundation of every creation. This is the hidden, unmanifested Dharma, the avyakta²⁷⁾ of the Upanisads. For the Chinese character Shi (Sa in Korean 事) I have used the term 'the visible Dharma' because it means the Events, Affairs, Works or Actions, every happening which is visible. In verses 15 and 16, we read:

15. When the seed of faith begins to sprout in one's mind.
it is the mind of the Buddha, the Enlightened One.

16. This worldly life (saṃsāra) and Nirvāṇa are always there
at the same place and at the same time.

One could consider 'the mind of the Buddha, the Enlightened One' to be one, whereas the seeds of faith, which sprout in the minds of all human beings, to be numerous. Also, 'This worldly life (saṃsāra)' can be seen as Many or All, while 'Nirvāṇa' is One. Here, once again, One and All are mysteriously unified, at the same place and time. Their relationship is harmonious and

integrated, the way of being, 'in' and 'is' mutually at peace.

7) Before considering the Bodhisattva ethics, I would like to make a final remark on the important theory elaborated in the famous 'Awakening of Faith' (Mahāyānaśraddhotpādaśāstra). It is usually referred to as the Triple Sides:²⁸⁾ T'i (本), Hsiang (相) and Yung (用); in English, Foundation, Aspects (or Forms) and Action (or Function).

'The Awakening of Faith in the Mahāyāna' (abbreviated The Awakening hereafter) is the most important text of the Tathāgatagarbha thought. Using the Triple Sides, it elucidates the One Mind, mentioned before. It further states that everything in this world should be known from the stand-point of the Triple Sides. This includes the One Mind, whose invisible Foundation, called the Body of Essence or Dharma (Dharmakāya) in The Awakening, is always pure and free, and necessarily has its visible Aspects and Actions. Its visible Aspects are the Body of Enjoyment (Sambhogakāya) and its visible Actions are the Body of Transformation (Nirmāṇakāya).²⁹⁾

15. When the seed of faith begins to sprout in one's mind,
it is the mind of the Buddha, the Enlightened One.

16. This worldly life (saṃsāra) and Nirvāṇa are always there
at the same place and at the same time.

17. The Dharma, visible and invisible, is mysteriously unified.
It is never divisible. etc.

It differentiates between Bodhisattvas and Buddhas as far as the purity of mind is concerned; the impure mind has long been clouded by two obstacles: intellectual obstacles (jñeyāvaraṇa) and emotional obstacles (kleśāvaraṇa). Only by Samādhi can these obstacles be overcome; this is the origin of Zen. Our diagram-poem further says:

19. When the powerful man is in samādhi,
the Seal of which is the ocean, (Sagaramudrasamādhi),

20. He emerges rich in values
miraculous and mysterious.

21. When these riches fall down from heaven,
filling up the sky like rain clouds,

22. All living beings are benefitted

according to the size of their vessels (capacities).

Even in the first part of part III it is said:

23. That is the reason why a man who follows Dharma goes back to the Source of the Mind.
24. Destroying illusions and fantasies, never claiming them again.
25. He also takes all nutrients necessary for returning home.

4. Bodhisattva Ethics

A. Ten Pāramitās

According to Hua-Yen philosophy, the traditional monastic rules, the Vinaya-piṭaka is evaluated as being Śrāvakayāna or Pratyeka-Buddhayāna ethics. Even though the Vinaya-piṭaka was maintained by the Mahāyāna Saṅgha, the Bodhisattva ethics passed beyond them. The Six Pāramitās first appeared as part of the Bodhisattva Ethics, afterwards in the Prajñāpāramitā, being expanded into Ten Pāramitās and then being included in such Vijñānavāda texts as the Saṃdhinirmocanasūtra.³⁰⁾

In this Sūtra, the Pāramitās are, surprisingly, minutely analysed, showing us the steps involved in each virtuous Pāramitā. Here, let me range them according to their profoundness:

	a	b	c
1) Dāna (Giving)	Giving of material	Teaching Dharma	Assuring Peace goods
2) Śīla (Morality)	Observance of rules	All goodness	Integration of every living being
3) Kṣānti (Tolerance)	Patience	Active effort at Altruism	Following the nature of Dharma
4) Vīrya (Assiduity)	Assiduity against temptation	Assiduity in doing good	For beneficial acts to all beings
5) Dhyāna (Meditation)	Complete cessation of discernment	Merit Producing	For benefit of all living beings
6) Prajñā (Insight)	Into secular relationships	Into meaning of the world	" "

7) Upāya (Means)	The virtue which perfects the first three Pāramitās				
8) Praṇidhāna (Vow)	"	"	"	"	Vīrya Pāramitā
9) Bala (Power)	"	"	"	"	Dhyāna Pāramitā
10) Vijñāna (Intel- ligence)	"	"	"	"	Prajñā Pāramitā.

Hua-Yen philosophers considered the Bodhisattva ideal as an integral part of their ethics; above all, the act of Giving (Dāna) was emphasized. The Vimalakīrtinirdeśa Sūtra³¹⁾ states that a Bodhisattva lives his, or her, life for the beneficial service of others.

Traditionally, Dāna was divided into two parts: 1) Dāna of Dharma (Giving instruction on the Truth) and 2) Dāna of Artha (Giving material needs). Besides these two, the Hua-Yen philosophers listed one more: Dāna of Abhaya (Assurance of a Peaceful Mind). This was considered the culmination of Dāna. The Mahāyāna texts often mention Dāna as a Virtue against the selfish avarice of common people. One must remember the development of the Early Buddhist triple learning: Śīla (Morality), Samādhi or Dhyāna (Mental Concentration) and Prajñā (Intuitive Wisdom) into the Six Perfections, Six Pāramitās, with the appearance of the Mahāyāna movement. Śīla was divided into Dāna, first on the list, and Kṣānti (Tolerance) listed next. Next was added Vīrya (Assiduity). Due to social degradation, Mahāyānists felt this to be important to the ideal of the practice of a Bodhisattva. Giving of Dharma is the basic service offered if one wishes to achieve high human values. In the Mahāyāna, the supplying of material goods is not limited in any sense as it tends to be in the Theravada. The final aim of Dāna is, of course, Peace and Unity.

How did the Hua-Yen philosophers interpret the virtue of Śīla (Morality)? In the Chinese translations, the three sub-divisions of Śīla each have the epithet of She (攝, the Sanskrit equivalent is Saṃgraha, Englobing or Integrating). Thus 1) Śīla englobing the Vinaya rules and other monastic rules 2) Śīla englobing all goodness 3) Śīla to unite all living beings in peace without exception. The third one is often expressed as the Śīla destined to serve and give all benefits for the best achievement of every living being. Wŏn-Hyo and Uisang, our 7th century Korean thinkers, made this last virtue the final goal for their contemporaries. As a consequence

of this, kings, ministers, generals and elite, youth groups (Hwa-rang) were greatly influenced by this and so the great heritage of that period remains for us.

The third virtue is Kṣānti (Tolerance). It passes from the stage of 'painful patience' to that of 'indifference', as absolute tranquility firmly established in personal, spiritual realisation after 'active deeds of altruism'. The last stage is Anutpattikadharmakṣānti(無生法忍). There, Kṣānti should not be translated as 'tolerance', but rather as 'understanding', 'awakening', or 'enlightenment'. What does this mean? The Dharma, beyond Samsāra, birth and death, arises in no particular time or space, nor is it destroyed in any particular time or space; it is forever as it is.

Vīrya (Assiduity) is the fourth. The Mahāyāna texts state that Kṣānti and Vīrya were necessary to counteract the increasing weakness, intolerance and impatience of people. This was the opinion in the third century AD. From the different external attacks of the first stage to the assiduity which guarantees the Bodhisattva ideal in helping every living being is the variety of acts covered by this virtue.

Dhyāna is also called Samādhi, in Chinese both make an appropriate translation. By this virtue, one defends oneself from distraction and confusion, the causes of vice. The Yogocarin-Vijñānavādins, descendents of the Maitreyanātha,³²⁾ emphasized the practice of this virtue. Asaṅga(310-390ca) and Vasubandhu(320-400 ca)³³⁾ were the main representative figures and Wŏn-Hyo was greatly influenced by them. In one of his treatises, on the Vajrasamādhisūtra, Wŏn-Hyo explores this virtue in detail. This later became the fundamental textbook of the Ch'an masters.³⁴⁾ Here, Wŏn-Hyo's ultimate concern is Vajrasamādhi, a samādhi frequently mentioned as the highest one to enable its practitioners to attain universal peace and unity. Wŏn-Hyo writes in the introduction:

The Source of the One Mind is there, where the categories of being and non-being exist. It is solely pure.

The Ocean of Triple Emptiness³⁵⁾ is melting the two: sacred and profane. It is eternally calm.

This Eternal Calmness is melting the two, but it is never one;

That Solitary Purity avoids the extremes, but is never in the middle. As it is neither in the middle nor avoiding the extremes, being Something which is not extant, it should never be conceived as nothing, while aspects which are now extant should never be seen as being extant.

Because the Ocean of the Triple Emptiness is not one but the melting-down of two, secular affairs should be not seen as profane and the true invisible law should not be understood as sacred.

Because the Ocean of the Triple Emptiness is the melting-down of the two, not being one, all sacred and profane things can be established, all colored and white aspects can appear.

Because the Source of the One Mind avoids extremes but is not in the middle, all facts of being and non-being can exist and all judgement of right and wrong can be given.

This state of mind in Vajra-samādhi is never destroyable by anything, but it can destroy everything; it is not supported by anything, but it can support everything.

It cannot be called by any name of truth, but it is the truth of the truth.

It cannot be qualified as any definite form or thing, but it is the greatest form.

This is the matter that the Sūtra develops.³⁶⁾

And so to Wŏn-Hyo and Ui-Sang, the ultimate concern was 'going back to the Source of the One Mind' and 'beneficial service to all living beings.' Let me here draw the attention of the reader to a difference between Wŏn-Hyo's thought and that of other Ch'an masters. Wŏn-Hyo's dhyāna is oriented towards the altruistic, practical participation in building a harmonious society; sometimes the Ch'an masters underestimated this attitude.

The sixth virtue is Prajñā. In the Mahāyāna this becomes Mahāprajñā-pāramitā, the Perfect Virtue of Great Wisdom, the Great Wisdom unknown to the Śrāvakas and Pratyekabuddhas. It extends from insight into secular relationships, which are temporary, to insight into the essential meaning of the world, Emptiness, and culminates in ^{the} Madhyamika insight mentioned before

(Part 3 A). This insight coincides with that in the Sandhinirmocanasūtra: 'the insight resulting in beneficial acts for all living beings.' The Yogacarīn-Vijñānavādin made this point so that future confusion would be avoided by less illuminated followers.

Finally let us take a look at the four additional Pāramitās: Upāya (Means), Pranidhāna (Vow), Bala (Power) and Vijñāna (Intelligence). These are included for clarification and righteous practice of the Six Pāramitās. According to the Sandhinirmocanasūtra, Upāya-pāramitā is necessary for the perfecting of Dāna, Śīla and Kṣānti, the Pāramitās requiring action in the secular world. As we shall see later, the importance of the irrefutable illusoriness and emptiness of all worldly things is emphasized, as in the story of the boy-pilgrim Sudhana. He receives this teaching just before entering the Paradise of Maitreya Bodhisattva after his long journey. How is it possible that we can be taught to participate in this illusory world, using our illusory body to help illusory people? Here Upāya, temporary means, and Pranidhāna, heartfelt vows, are required to solve this paradox. Thanks to the eagerness of Bodhisattvas to vow, their Ability (Bala) and Upāya (Means), can be used for altruistic purposes.

B. The story of the Boy, Sudhana's Pilgrimage

The last and longest chapter of the Hua-Yen Sūtra is entitled the 'Entering the Dharmadhātu'. Once this was a separate text known as Gaṇḍavyūha, the Sanskrit original is still extant. The Hua-Yen philosophers esteemed this story very highly. A boy named Sudhana (Shen-Chai in Chinese, meaning Good Property) sets out on pilgrimage with the Bodhisattva Mañjuśrī as his guide. On the way he visits 54 good teachers (among them, 12 goddesses, 5 bhikkhus, 7 rich men, 4 lay-women, 2 kings, śudras and so on). He asks each teacher how to practice the Bodhisattva way. The 52nd teacher is the Bodhisattva Maitreya, who, having seen the diligent efforts of Sudhana, shows him the magnificent palace of Vairocana Buddha by merely snapping his right fingers. The Bodhisattva then delivers a long discourse on the way of life of a Bodhisattva, explaining the task of protecting and dignifying beings

as well as the countries of the Buddha. Most of the teachers stress Samādhi along with the other Pāramitās. Just before encountering Maitreya, he meets a boy and girl who, once again, emphasize the temporiness and impermanence of all names and forms. They recommend a visit to the Bodhisattva in order to obtain more rich, profound insight into the Bodhisattva ethics.

The Bodhisattva Maitreya is seen as the avatāra of 'Mercy' (Maitrī) and Mañjuśrī is regarded as 'Wisdom'. Samantabhadra is considered the avatara of 'Compassionate Action'. As 'Wisdom' and 'Compassion' are the two essential qualities of the Buddha, Mañjuśrī and Samantabhadra symbolically represent the Buddha's Mind. In this context, remember T'i-Hsiang-Yung, the principles mentioned in the text of 'The Awakening of Faith in the Mahāyāna' which we cited earlier. The One Mind is seen from various angles. The boy Sudhana sets out with Mañjuśrī as his guide; this is his own mind. Similarly for the the other Bodhisattvas. Mañjuśrī, the avatara of Wisdom then sends him to Samantabhadra, the avatara of Compassionate Action, who, he is told, is no-one other than himself. Then Sudhana returns to the world and follows the same vow as that of Samantabhadra.³⁷⁾

The diagram and its poetry clearly show Sudhana's spiritual journey.

C. The Bodhisattva's Pilgrimage of 52 Stages

In the Hua-Yen Sūtra, there are 52 stages listed for a Bodhisattva to follow:

10	stages of faith
10	" of firm understanding of dwelling
10	" of action
10	" of 'turning toward' (pariṇāmanā)
10	" of the land (Bhūmi)
	The stage of Equal Enlightenment
	The stage of True Enlightenment

These 52 stages and the 54 teachers met by Sudhana, correspond exactly as two teachers were met twice. Many other texts, considered subordinate to the Hua-Yen Sūtra, also cite 52 stages to the Bodhisattva's life. The Awakening explains the first 50 stages as follows:

'There are three processes of awakening. The first one is the solidifying one of conviction. It consists of 10 stages of faith and 10 stages of firm understanding. The first 10 stages of faith, the Bodhisattva learns and consolidates faith, in the second 10 stages of firm understanding the Bodhisattva raises his or her firm decision.

The second process in which action is based upon firm understanding.

It consists of 10 stages of action and 10 stages of 'turning toward' (Parīṇāmanā). In the first stages, the Bodhisattva sees Emptiness of Dharma and in the second 10 stages the Bodhisattva matures the practice of the Six Pāramitās and raises the intention of 'turning toward'.

During the third one, Enlightenment occurs; it consists of the 10 lands (Bhūmi).

Here, the number 10 represents maturity or perfection. Sometimes the categories are summarized as follows: 1) Faith, 2) Understanding, 3) Action and 4) Enlightenment. 'Action' and 'Turning toward' are put in one category, the next three in another. We must pay special attention to the terms 'Faith' and 'Turning toward'. Faith, in Mahāyāna Buddhism, has a totally different meaning from Christianity: it is not the blind following of an object, but the acknowledgement of the true nature of the Dharma being empty. Thus it is often characterized as 'the state of the purified mind'. The term 'Turning toward' may seem a strangely literal translation, it is my rendering of the Chinese Houei-Hiang(廻向). The Sanskrit used to be translated as 'transformation' which, here, is not a good translation. Where to turn toward? Toward the True Self and all living beings. Why, for what purpose must a Bodhisattva turn toward? In order to be useful, at the right place, at the right time that he should be, that is returning home. These 52 stages are really nothing other than a home-coming process, as Uī-Sang has said:

23. That is the reason why a man who follows Dharma
goes back to the Source of the Mind.

24. Destroying

25.

26.

27.

28. He arrives at last at the climax

and clarifies the 'Palace of True Values of the World',

29. Finally he sits down

on the throne of the Middle Path in the heart of the Real World.

30. Then he will be called 'Buddha', but know that

he has never moved, and has been staying there from the beginning

D. Four Conditions for being a Bodhisattva

The Mahāyānottaratantraśāstra gives us valuable information on who a true Bodhisattva is. The text enumerates the following categories of people: First there are the people who blame the Dharma; they are the Icchantika, those who cannot be saved.

Second there are the people who are attached to their ego; they are the heretics who are going along the wrong way.

Thirdly there are the people who are afraid of worldly suffering; they are the Śrāvakas who have flown away from the world.

Fourthly there are the people who have abandoned their suffering neighbors; they are the Pratyekabuddhas who have given up the world for their own sake.

Then the text explains how these people can be cured:

For the Icchantikas, let them know the Dharma, let them have Faith in the Dharma.

For the Heretics, let them eliminate their attachment to self, their egoism, through Insight-Wisdom (Prajñā).

For the Śrāvakas, let them do strenuous Dhyāna-Samādhi, in order to be rid of their fear.

For the Pratyekabuddhas, let them have a mind of Mercy (Karūṇā-Maitrī) in order to embrace every living being.

This brief summary should be sufficient to leave the reader with.

5. Final Remarks for Future Reflection

We have begun this presentation of Hua-Yen philosophy and Bodhisattva Ethics with the humble hope of contributing something to our search for a new global social order.

Now I would like to present, as a conclusion to this paper, several

Personal remarks which I picked up from the principles of Hua-Yen philosophy and Bodhisattva Ethics.

1) Need to discover the Dharma

The most urgent task for the leading personalities of our contemporary world seems to be the necessity of discovering the Dharma, the Reality of things. To become a Dharma-knower seems to be above all the absolute condition for leaders everywhere. In this way they overcome the narrow-mindedness, resulting from self-attachment, individualism, materialism, fatalism, arrogance, egocentrism, nationalism, religious sectarianism and so on. The Reality of things, emptiness is essence and interdependence should be well known by every leading personality: politician, business man, scholar of social science or humanist, natural scientist, journalist, educator of any level and religious leader of any religion.

Discovering and educating people in the Truth of Dharma, should be carried out systematically, employing all means, in order to clear away unsalutary ways of thinking.

2) Need to stay away from Adharma

The contemporary world seems deeply affected by superficial, mass misconception, which is contrary to the Dharma, the Natural and Human Law. I call this Adharma, False Dharma or Pseudo-Dharma. There is seemingly a lot of Adharma in the theories and creeds which touch on the subjects of human relations, the relationships between nature and human beings and also relationships between human beings and their products. There is also much Adharma in the attempt of investigating human psychology. Communist ideologies, Capitalistic ways of thinking, racialism and religious solipsism must be re-thought. I think that the most accurate signs of Dharma should be sought out in the images of Ultimate Reality discussed above.

3) Need to expand systematically the Dharmadhātu-Pratītyasamutpāda Ideal.

The effort of ICUS, I believe, is already highly esteemable in fulfilling this kind of need of spreading the ideal of building a Harmoniously integrated Universe. Maybe there is a need to thoroughly digest the various spiritual heritages presented here.

4) Need to learn the value of true universal love, eliminating selfish ego-

centrism.

Now, lastly, I would like to use specific Buddhist terminology.

By trying to become a true Bodhisattva, it seems to me, that this is the best way of making human life meaningful. A. Toynbee was already keenly aware of the absolute value of Bodhisattvahood when he was writing "An Historian's Approach to Religions".

As we have seen before, in Chapter 4 D) there were ~~four~~ absolute conditions enumerated in order to be a true Bodhisattva, namely:

- 1) Faith in the truth of the Dharmadhātu
- 2) Deep insight into ego-lessness
- 3) To train oneself, through the concentration of the mind, not only to be solitary, but also to act in the world in order to overcome all sorts of temptations.
- 4) Finally, ^{the} cultivation of true love which reaches every living being, not neglecting any of them.

The goal seems too high for us, commoners, but I believe that we must not cast away this lofty ideal because of our weaknesses.

Footnotes

1. Taisho Tripiṭaka (T.) 1889 A. p. 771 a.
2. Rhi, Ki-Young, 'Korean Buddhist Thought' in Korea Journal (Vol.23 No.9 Sept. 1983) pp. 4--11.
3. Rhi, Ki-Young, 'Wŏn-Hyo's thought' Vol.1 (Seoul 1967 in Korean) pp.54--73.
4. Rhi, Ki-Young, 'The Fundamental spirit of the Diagram, a symbol of the Ekayāna-Dharmadhātu of the Avataṃsaka Sūtra' in 'Studies on Korea Buddhism (Seoul 1986, in Korean) pp. 465-506.
5. Here the word dhāraṇī is not used in the usual way of incomprehensible magic words.
6. Dharmatā in Sanskrit. Fa-Shen(法性) in Chinese.
7. Dharma in the plural.
8. 'Names and Forms' is Nāma-rūpa in Sanskrit.
9. '...proper substantialities...' is Svabhāva in Sanskrit.
10. Mañjuśrī and Samantabhadra Bodhisattva are the main figures accompanying Vairocana Buddha, the Dharmakāya Buddha in the Hua-Yen Sūtra.
11. I translated Bhūtakoṭi as 'the Source of the Mind'.
12. Here the word 'world' comes from 'Dharmadhātu'.
13. 'The Middle Path' is 'Madhyamaka' in Sanskrit, 'the Real World' is 'Bhūtakoṭi'.
14. Here the 'Cardinal Practices' refers to the Six Pāramitās, see P.15
15. For tajjalān, cf. Radhakrishnan, 'The principal Upanishads' (London 1968) p.391.
Sarvam khalv idam brahma, tajjalān iti, śānta upāsīta; atha khalu kratumayaḥ, purusaḥ, yathā-kratur asmin loka puruṣo bhavati tathetaḥ pretya bhavati, sa kratum kurvīta.

Verily, this whole world is Brahman, from which he comes forth, without which he will be dissolved and in which he breathes. Tranquil, one should meditate on it. Now verily, a person consists of purpose. According to the purpose a person has in this world, so does he become on departing hence. So let him frame for himself a purpose. -Chāndogya Upanishad III, 14, 1.
16. Buddha, Dharma and Saṅgha, Triratna in Sanskrit.

17. Śaddurgati: 1) Naraka (Hell), 2) Preta (Hungry ghost), 3) Tiryagyonī (Bestials), 4) Asura (Devils), 5) Manuṣa (Man) and 6) Deva (Gods).
18. From the time of the Upanishads, in ancient India, a human being was considered as consisting of five aggregates: material body, (rūpa), sense activities (vedanā), perception (saṃjñā), action (saṃskāra) and intelligence (vijñāna). People took these to be the self. Even among early Buddhists, the same trend existed and so therefore the Mahāyānists emphasized Prajñā in order to refute this wrong idea.
19. T.278 大方廣佛華嚴經 LI, T. 279 大方廣佛華嚴經 CXXX.
20. T.1611 究竟一乘寶性論 The Ratnagotravibhāga-Mahāyānottaratantra-śāstra (ed. by Z, Nakamura, Tokyo 1961).
21. 無障智
22. 無礙智
23. T.1666 Ta-Sheng-ki-shin-louen, ('Awakening of Faith in Mahāyāna') cf. Y. Hakeda, 'The Awakening of Faith' (N.Y. & London 1969) P.23.
24. 十方
25. 三世
26. 六相 The original Chinese is as follows:

The Aspect of the Whole	總相
The Aspect of the Unity of the Whole	同相
" " " " Completion off the Whole	成相
" " " a Part	別相
" " " the Diversity of a Part	異相
" " " " Self-denial of a Part	壞相
27. Literally 'unmanifested'.
28. 三大 in Chinese.
29. For the theory of the Triple Body of the Buddha see D.T. Suzuki 'The Studies of Laṅkāvatara-sūtra' (London 1930, 57, 68) pp. 308--338.
30. Cf. Etienne Lamotte, 'Saṃdīnirmocana-sūtra' (Louvain 1935) pp. 243--246.
31. Cf. Etienne Lamotte, 'L'Enseignement de Vimalakīrti', (Louvain 1962) pp. 224-225; Robert Thurman, 'The Holy Teaching of Vimalakīrti' (New York, 1976) pp. 43--44.
32. Maitreya-nātha was a legendary personality who used to be identified with

一	微	塵	中	含	十	初	發	心	時	便	正	覺	生	死
一	量	無	是	卽	方	成	益	寶	雨	議	思	不	意	涅
一	劫	遠	劫	念	一	別	生	佛	普	賢	大	人	如	槃
一	九	量	卽	一	切	隔	滿	十	海	一	能	境	出	常
一	世	無	一	念	塵	亂	虛	別	印	三	味	中	繁	共
一	十	是	如	亦	中	雜	空	分	無	然	冥	事	理	和
一	世	互	相	卽	仍	不	衆	生	隨	器	得	利	益	是
一	相	二	無	融	圓	性	法	叵	際	本	還	者	行	故
一	諸	智	所	知	非	餘	佛	息	盡	寶	莊	嚴	法	界
一	法	證	甚	性	眞	境	爲	妄	無	隨	家	歸	意	實
一	不	切	深	極	微	妙	名	想	尼	分	得	資	如	寶
一	動	一	絕	相	無	不	動	必	羅	陀	以	糧	捉	殿
一	本	來	寂	無	名	守	不	不	得	無	緣	善	巧	窮
一	中	成	緣	隨	性	自	來	舊	床	道	中	際	實	坐

the famous Bodhisattva Maitreya.

33. For their biography see 'Tāranātha, 'History of Indian Buddhism'.

34. T. 1730 金剛三昧經論

35. Triple Emptiness is 1) Emptiness of One Self, 2) Emptiness of the Dharma and 3) Emptiness of the Conception Emptiness.

36. The original Chinese text has never been translated, this is the first trial. For the original text see T.1730

37. It is said that the Bodhisattva Samantabhadra has taken the ten vows of Practice.

✱ Radhakrishnan, The Principal Upaniṣads p.77.