

# The Dunhuang Manuscript *Fahua Xingyi* and Lotus Sutra Thought during the Tang Period

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## Introduction

OF the exegetical works on the Lotus Sutra composed by monks in the Tang Dynasty period, the most influential was the *Fahua xuanzan* 法華玄贊 (Profound Panegyric to the Lotus Sutra) by Ji 基 (632–82 CE), the grand master of Ci'en 慈恩 [Monastery] of the Faxiang (Dharma Characteristics; *dharmalaksana*) school 法相宗. In the other exegetical works on the Lotus Sutra written during the Sui and Tang periods, the Lotus Sutra was known as a classical work that elucidated the principle of “replacement of the three vehicles with the one vehicle” 開三顯一 (three vehicles teaching is expedient, and one vehicle teaching represents the truth). The *Fahua xuanzan*, on the other hand, is based on the Indian Consciousness-only doctrine. It interprets the Lotus Sutra from the viewpoint that the one vehicle teaching set forth in the sutra is a mere expedient, and that the three vehicles teaching represents the truth.<sup>1</sup>

There are several annotations on this work by Ji, including the *Fahua xuanzan yijue* 法華玄贊義決 (Annotation of the Profound Panegyric to the Lotus Sutra) by Hui Zhao 慧沼 (650–714 CE), the *Fahua xuanzan sheshi* 法華玄贊攝釋 (Summary Interpretation of the Profound Panegyric to the Lotus Sutra) by Zhizhou 智周, the *Fahua jing xuanzan yaoji* 法華經玄贊要集 (Collected Works of the Profound Panegyric to the Lotus Sutra) by Qifu 栖復 and the *Fahua jing xuanzan jue zhe ji* 法華經玄贊決擇記 (Selected Notes of the Profound Panegyric to the Lotus Sutra) by Chongjun 崇俊. Jingxi Zhanran 荆溪湛然 (711–82 CE), the patriarch of the Tiantai school who was active during the middle Tang era, made a critical analysis of the *Fahua xuanzan* in his work, the *Fahua wubai wen lun* 法華五百問論 (Treaty of the Five Hundred Questions). Similarly, in the *Fahua wenjuji* 法華文句記 (Annotations on “The Words and Phrases of the Lotus Sutra”), several parts of the *Fahua xuanzan* have been critically reviewed.

In addition, several annotated works of the *Fahua wenju* 法華文句 (The Words and the Phrases of the Lotus Sutra) by the disciples of Zhanran 湛

然, had many references to the *Fahua xuanzan*, namely the *Fahua tiantai wenju fuzhengji* 法華天台文句輔正記 (Supplement to the Words and Phrases of the Lotus Sutra) by Daoxian 道暹, *Tiantai fahua shuyizuan* 天台法華疏義續 (Supplement to the Meanings of the Commentaries on the Lotus Sutra) by Zhidu 智度 and the *Miaojing wenju sizhiji* 妙經文句私志記 (Private Records on the Words and Phrases of the Lotus Sutra) by Zhiyun 智雲. In this respect, there is no doubt that the *Fahua xuanzan* is deemed the most essential study on the Lotus Sutra by Tang-period Buddhists.

This article discusses the *Fahua xingyi* 法花行儀, one of the annotated works on the Lotus Sutra, composed in the Tang period under the influence of the *Fahua xuanzan*. The *Fahua xingyi*, comprising one volume and 11 folios, is a Dunhuang manuscript compiled in the *Tonkō hikyū: Kyōu shooku zō* 敦煌秘笈: 杏雨書屋藏 影片冊一 (Secret Manuscripts of Dunhuang: Facsimile Edition) (Fig. 1).<sup>2</sup> The inscription at the end of this manuscript indicates that it was copied by Guangyuan 光遠, a monk from the Yong'an Temple 永安寺 in the 22nd year of the Kaiyuan (734 CE).

Ochiai was the first person to pay attention to and conduct research on the *Fahua xingyi*.<sup>3</sup> In 2002, before the publication of the *Secret Manuscripts of Dunhuang*, Ochiai examined the completion and the overview of this work based on the *Haneda shashinshū* 羽田写真集 (Photo Collection of Toru Haneda) that was preserved in the Haneda Memorial Hall, and published the replica and texts of this work (though

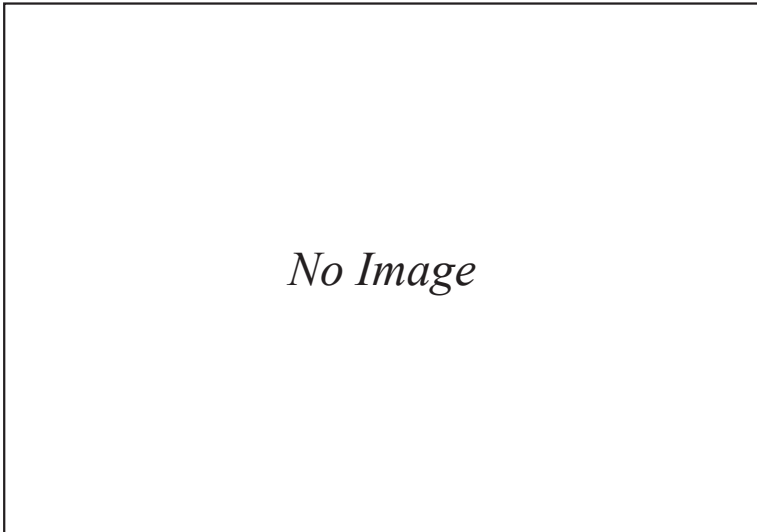


Fig. 1 *Fahua xingyi* (羽011, Kyo-U Library, Takeda Science Foundation)

they were actually based on the unclear facsimile edition). However, Ochiai did not conduct any further research on the *Fahua xingyi* after 2002. In 2017, I wrote a paper on this work and came to the following conclusions:

- 1) The *Fahua xingyi* makes repeated reference to the *Fahua xuanzan* without mentioning its title. However, the *Fahua xingyi* does not wholly accept what is expounded in the *Fahua xuanzan* and puts forth differing interpretations in the specifics.
- 2) There are two references to the *Fahua xingyi* in the *Fahua xuanzan yijue* by Huizhao.
- 3) Going by the fact that *Fahua xingyi* is cited in the *Fahua xuanzan yijue*, it may be inferred that the work was completed between 659 and 695 CE.<sup>4</sup>

These facts lead me to believe that the distinctive feature of this work is that “it is an annotated commentary that is based on the specific text of the Lotus Sutra to expound the Lotus Sutra from both perspectives of benefiting oneself and benefiting others, emphasizing on the importance of practice.” Further, to the speculation:

On the basis that the copy of this work spread to distant Dunhuang, and that the *Fahua xuanzan yijue* also makes reference to it, it is believed that the *Fahua xingyi* was written in a particular period in the latter half of the seventh century, by a Lotus Sutra practitioner who had a certain influence over the Buddhist community in Chang’an.<sup>5</sup>

Therefore, it is obvious that the *Fahua xingyi* occupies a significant place in the research history of the Lotus Sutra during the Tang period. This article aims to further examine the significance of the *Fahua xingyi* in the intellectual history of Lotus Sutra thought during the Tang Dynasty period through an analysis of its ideological characteristics.

## 1. Content and Structure of the *Fahua Xingyi*

I begin by discussing the structure and content of the *Fahua xingyi*. As mentioned, it comprises one volume and 11 folios. The manuscript can be divided into two parts, namely first half of the first folio from the part starting with the “evil practitioner”<sup>5</sup> 惡人行者 and the remaining 10 and a half folios, from the part that begins with the “good practitioner” 善人行者. That is to say, the manuscript comprises two parts: the part

that discusses “behaviours leading people to be evil” 成為惡人的行為 and the part that discusses “behaviours leading people to be good” 成為善人的行為。

The part on “behaviours leading people to be evil” discusses the punishments that evil people will incur based on the verses in the ‘Simile and Parable’ chapter. On the other hand, the section on “behaviours leading people to be good” explains the “past causes” 過去因 (“causes in previous existences” 宿因) that enable good people to be born as good people who are fortunate enough to encounter the Lotus Sutra, as well as the “present causes” 現在因 (“causes in the present existence” 現因) for them to become good in the future.

The portion regarding the “present causes” for becoming a good person in the future forms a substantial part of the content. Thus, a detailed discourse on how to become a good person seems to be the central topic of the *Fahua xingyi*. The *Fahua xingyi* further classifies the “present causes” into “practice for benefiting oneself” 自利行 and “practice for benefiting others” 利他行, and provides a detailed explanation in several sections.

This, then, constitutes the basic structure and main content of this manuscript. It has distinct paragraphs and the overall content is easy to grasp. Such a simple structure and neat organization can be said to be one of the characteristic features of the *Fahua xingyi*. A detailed examination of the content according to the structure of the manuscript now follows.

## 2. Behaviours Leading People to Be Evil

Regarding “behaviours leading people to be evil”, the *Fahua xingyi* makes the following analysis on the retributions that the evil person will incur for slandering the Lotus Sutra based on the verses in the ‘Simile and Parable’ chapter of the Lotus Sutra:

A) a) If he should become a human being, (1) his faculties will be blighted and dull, he will be (2) puny, (3) vile, (4) bent, (5) crippled, (6) blind, (7) deaf, (8) hunchbacked, (9) the things he says, people will not believe. (10) The breath from his mouth will be constantly foul, (11) he will be possessed by demons, (12) poor and (13) lowly, (14) ordered around by others, (15) plagued by many ailments, (17) thin and (16) gaunt, (18) having no one to turn to.

若得為人, (1) 諸根闇鈍, (2) 矬, (3) 陋, (4) 攣, (5) 躄, (6) 盲, (7) 聾, (8) 背僵, (9) 有所言說, 人不信受。(10) 口氣常臭, (11) 鬼魅所著, (12) 貧窮, (13) 下賤, (14) 為人所使, (15) 多病, (16) 瘠, (17) 瘦, (18) 無所依怙。

b) Though he attached himself to others, they would never think of him; though he might gain something, he would at once lose or forget it.

雖親附人，人不在意。若有所得，尋復忘失。

c) Though he might practise the art of medicine and by its methods cure someone's disease, the person would grow sicker from some other malady and perhaps in the end would die. If he himself had an illness, no one would aid or nurse him, and though he took good medicine, it would only make his condition worse.

若修醫道，順方治病，更增他疾，或復致死。若自有病，無人救療，設服良藥，而復增劇。

d) If others should commit traitorous acts, plunder, and rob, blame for such sins would be unjustly visited on him.

若他反逆，抄劫竊盜，如是等罪，橫羅其殃。

B) A sinful person of this sort [1] will never see the Buddha, the king of the many sages, preaching the Law, teaching and converting. A sinful person of this sort [2] [3] will constantly be born amid difficulties, [4] crazed, deaf, confused in mind, and never will hear the Law. For countless kalpas numerous as Ganges sands [5] he will at birth become deaf and dumb, his faculties impaired.

如斯罪人，[1] 永不見佛，衆聖之王，說法教化。如斯罪人，[2] [3] 常生難處，[4] 狂聾心亂，永不聞法。於無數劫如恒河沙，[5] 生輒聾瘖，諸根不具。

(T9. 15c15–28, underlined and numbered by me)<sup>7</sup>

The *Fahua xingyi* analyses these verses by classifying them into two parts: (A) “involve with evil” 有惡 and (B) “devoid of good” 無善. Regarding the first part “involve with evil”, the *Fahua xingyi* states that it has four components: (a) “evil physical appearance” 惡形容, (b) “without reliance” 無依託, (c) “less blessing” 薄福祐 and (d) “unjust occurrence” 橫羅其殃. Further, it classifies “evil physical appearance”, into 18 conditions, as shown in (1)–(18) in the citation above.

Under the second part (B) “devoid of good”, the *Fahua xingyi* cites the “eight difficulties” 八難 comprising “the period before a Buddha's birth or after his death” 佛前佛後難, “the heaven of long life” 生長壽天難, “Uttarakuru, the continent north of Mount Sumeru where pleasures dominate” 生邊難, “attachment to and satisfaction with secular knowledge” 世智辨聰難, “obstructions of the sense organs, such as blindness” 生盲生聾難, “the realm of hell” 地獄難, “the realm of animals”

畜生難 and “the realm of hungry spirits” 餓鬼難. It points out that these eight difficulties correspond to the verses in the ‘Simile and Parable’ chapter. According to the *Fahua xingyi*, the first five difficulties, that is, “the period before a Buddha’s birth or after his death”, “the heaven of long life”, “Uttarakuru, the continent north of Mount Sumeru where pleasures dominate”, “attachment to and satisfaction with secular knowledge” and “obstructions of the sense organs, such as blindness” correspond to [1]–[5] in the above citation. “The realm of hell” and “the realm of animals”, which are retributions reserved for slanderers of the Lotus Sutra, correspond to the verse before this that describes the realm of hell and animals. “The realm of hungry spirits”, the *Fahua xingyi* states, corresponds to a later part of the above verse [8]:

...will constantly dwell in hell, strolling in it as though it were a garden, [8] and the other evil paths of existence he will look on as his own home. Camel, donkey, pig, dog — these will be the forms he will take on. Because he slandered this Sutra, this is the punishment he will incur.

常處地獄，如遊園觀，[8] 在餘惡道，如己舍宅。駝驢猪狗，是其行處。謗斯經故，獲罪如是。

C) (1) If he should become a human being, he will be deaf, blind, dumb. Poverty, want, all kinds of decay will be his adornment; (2) water blisters, diabetes, scabs, sores, ulcers, maladies such as these will be his garments. (3) His body will always smell bad, (4) filthy and impure. (5) Deeply attached to views of self, (6) he will grow in anger and hatred; aflame with licentious desires, he will not spurn even birds or beasts. Because he slandered this Sutra, this is the punishment he will incur.

(1) 若得為人，聾盲瘡癩，貧窮諸衰，以自莊嚴。 (2) 水腫乾疥，疥癩癰疽，如是等病，以為衣服。 (3) 身常臭處， (4) 垢穢不淨。 (5) 深著我見， (6) 增益瞋恚，姪欲熾盛，不擇禽獸。謗斯經故，獲罪如是。 (T9.15c29-16a7, underlined and numbered by me)<sup>8</sup>

In addition, based on (C), the *Fahua xingyi* points out that even if the slanderer of the Lotus Sutra is reborn as a human being, he will still suffer six retributions, namely (1) “bad adornments” 惡莊嚴, (2) “poorly clothed” 惡服飾, (3) “bad breath” 惡氣息, (4) “full of filth” 多垢穢, (5) “attached to views of self” 著我見, and (6) “exacerbate three poisons” 增三毒.

This constitutes the content of “behaviours leading people to be evil”. The *Fahua xingyi* points out that those who do not embrace the

Lotus Sutra or slander the Lotus Sutra, will create evil karma and suffer retributions and explains this on the basis of verses in the ‘Simile and Parable’ chapter. It tries to encourage readers to break their disbelief and evoke faith again through a description, based on the sutra, of the tragic retributions that befall those who disbelieve the Lotus Sutra and slander it. This method may have some effect on those who have not aroused faith or just taken faith in the Lotus Sutra, but it does not make sense for those practitioners who have already embraced faith and practise Buddhism.

For this reason, perhaps, the “behaviours leading people to be evil” part accounts for only half of the first folio and one-sixteenth of the entire manuscript. Of the entire content of the *Fahua xingyi*, it is only equivalent to the introductory part of the manuscript. There is also a possibility that this part of the content is principally meant for the general lay believers.

### 3. Behaviours Leading People to Be Good

Next, the content of “behaviours leading people to be good” will be examined. In this part, the *Fahua xingyi* analyses the conduct leading one to becoming a good person from the perspectives of “causes in previous existences” 宿因 and “causes in the present existence” 現因. The “causes in previous existences” that led to a person becoming good include the following 10:

- (1) Associates with good companions 親近善友
- (2) Makes offerings to the Buddhas 供養諸佛
- (3) Cultivates various wholesome roots 修諸善根
- (4) Determines to seek a superior teaching 志求勝法
- (5) Mind constantly gentle 心常柔和
- (6) Can forbear when encounters troubles 遭苦能忍
- (7) Pure and profound compassion 慈悲淳厚
- (8) Deeply committed in mind without partiality 深心平等
- (9) Loves and delights in the Great Vehicle 愛樂大乘
- (10) Seeks the Buddha’s wisdom 求佛智慧

These are based on verses from volume 1 (‘Expedient Means’ chapter), volume 4 (‘The Teacher of the Law’ chapter) and volume 7 (‘Encouragements of the Bodhisattva Universal Worthy’ chapter) of the Lotus Sutra. Similar to the part on “behaviours leading people to be evil”, the “causes in previous existences” part is also minimal,

covering only half a folio. Moreover, at the end of the section on “causes in previous existences”, there is an inserted note that states, “The above explains that hearing the sutra in the previous existences has accumulated deeds, but did not explain that hearing the sutra in the present existence will further cultivate excellent behaviour” 上明聞經由宿積行，不明今聞更修勝業. Thus, it seems that the *Fahua xingyi* does not place importance on the “causes in previous existences”. The reason may be that “causes in previous existences” occurred in the past existences and cannot be changed in the present. Logically speaking, since the readers of the *Fahua xingyi* are able to hear the Lotus Sutra in the present existence, it shows that they have planted good “causes in previous existences”.

#### 4. Causes in the Present Existence I: Practice for Benefiting Oneself

Next, the “causes in the present existence” that lead people to become good will be examined. The “causes in previous existences” mentioned earlier are past causes that enable a person to become good. It is something pre-determined. On the other hand, the “causes in the present existence” part focuses on people who hear the Lotus Sutra in their present existence, and explains how to practise. Regarding these “causes in the present existence”, the beginning part of the *Fahua xingyi* states: “First, having heard the sutra, cultivate the practice for benefiting oneself. Second, having heard the sutra, cultivate the practice for benefiting others” 一得聞經已，修自利行。二得聞經已，修利他行. That is to say, from the viewpoint of the *Fahua xingyi*, there are two types of present causes that made people good: first, being able to hear the Lotus Sutra and practise for benefiting oneself; while the second is to hear the Lotus Sutra and practise for benefiting others.

Regarding “practice for benefiting oneself”, the following six behaviours are listed:

- (a) Be aware of the five difficult acquisitions 須知五得難
- (b) Manifest thirteen excellent volitions 起十三勝思
- (c) Activate six extraordinary thoughts 起六奇特想
- (d) Arouse four wonderful minds 依生四妙心
- (e) Correctly cultivate ten Dharma activities 正修十法行
- (f) Understand the effect of the Dharma activities 當知法行果



I now discuss the connotations of these six behaviours in sequence. In regard to (a) “Be aware of the five difficult acquisitions”, the following five difficulties are mentioned:

- (1) To incarnate in a human body 得受人身 [難]
- (2) To be born in the peaceful land 得生中難
- (3) To acquire various faculties 得具諸根難
- (4) To meet various Buddhas 得逢諸佛難
- (5) To hear the correct teaching 得聞正法難

Although these five are known as “difficult matters” 難事, in fact, to the readers of the *Fahua xingyi*, these have already been overcome. From the viewpoint of the *Fahua xingyi*, those who can hear the correct teaching are aware that their extraordinary circumstance is foremost in the practice for benefiting oneself. In other words, because of this self-awareness, it is easy to put into practice, therefore it is deemed foremost in the “practice for benefiting oneself”.

Regarding (b) “Manifest thirteen excellent volitions”, the *Fahua xingyi* states that through embracing the Lotus Sutra, the practitioners are able to manifest the following 13 kinds of excellent volition:

- (1) [The volition] like crossing the sea of suffering 苦海得度 [思]
- (2) The volition to free themselves from suffering 遭苦得脫思
- (3) The volition like finding a doctor when fallen ill 如病得醫思
- (4) The volition like finding water when thirsty 如渴得水思
- (5) The volition like finding fire when one is cold 如寒得火思
- (6) The volition like finding a robe when one is naked 如裸得衣思
- (7) The volition like a band of merchants finding a leader 商人得主思
- (8) The volition like a child finding its mother 如子得母思
- (9) The volition like finding light in darkness 如闇得明思
- (10) The volition like finding riches when poor 如貧得寶思
- (11) The volition like the people finding a ruler 如民得王思
- (12) The volition like a travelling merchant finding his way to the sea 如賈客得海思
- (13) The volition like finding a torch in the night 如夜得炬思

In explaining these 13 wondrous kinds of volition, the *Fahua xingyi* cites sutra texts from the ‘Simile and Parable’ chapter (T9. 14c18–19), ‘The Life Span of the Thus Come One’ chapter (43a15–16) and the ‘Former Affairs of the Bodhisattva Medicine King’ chapter (54b16, 54b11–13, 54c25, 54b14–18) as evidence. Among them, brief

explanations are given for items 1 to 3, whereas for the other 10 terms, no explanations are given except only quoting the sutra text from the ‘Former Affairs of the Bodhisattva Medicine King’ chapter. The first term “crossing the sea of suffering” is further explained:

First, regarding “[the volition] like crossing the sea of suffering”. When one ponders about life and death that is without beginning and ending, and the cycle of life in the three realms, it is like the river with raging currents that is difficult to cross. However, those who uphold this profound sutra will be able to go on board the wonderful ship to cross the river of life and death. Thus, volume six of the Lotus Sutra (the ‘Former Affairs of the Bodhisattva Medicine King’ chapter) states that it is like finding a ship in which to cross the water.

一苦海得度 [思]。思惟無始生死，輪轉三界洪流，難可越度。此深經者，上妙船楫，應可乘以越生死河。故第六云，如度得船。(Fig. 2)

Here, the terms “life and death that is without beginning and ending” and “the cycle of life in the three realms” refer to the never-ending realm of sufferings. The metaphor of “the river with raging currents” is used to describe it, and the metaphor of “on board the wonderful ship” is used to represent “this profound sutra”, that is, the Lotus Sutra. Thus, “crossing the sea of suffering” means with the help of the ship, one can cross the river which is seemingly difficult to navigate. Likewise, with the help of the Lotus Sutra, one can also free oneself from the realm of the cycles of birth and death. Therefore, “[the volition like] crossing the sea of suffering” is to enable believers to manifest such wonderful volition. While praising the great merits of the Lotus Sutra, this metaphor also emphasizes the importance of upholding the Lotus Sutra. This attitude towards the Lotus Sutra is manifested not only in the metaphor of “crossing the sea of suffering”, but also runs through the other 12 wondrous volitions. It can be seen from the behaviours stipulated in “Manifest thirteen excellent volitions”, which particularly emphasizes that the practitioners should strengthen their faith in the Lotus Sutra.

In addition, it is found that all the items in “Manifest thirteen excellent volitions” cite verses from the ‘Former Affairs of the Bodhisattva Medicine King’ chapter as evidence. In fact, the concept of “Manifest thirteen excellent volitions” is inspired by the contents of the ‘Former Affairs of the Bodhisattva Medicine King’ chapter. The lines from the chapter corresponding to the respective items in “Manifest thirteen excellent volitions” are as follows:

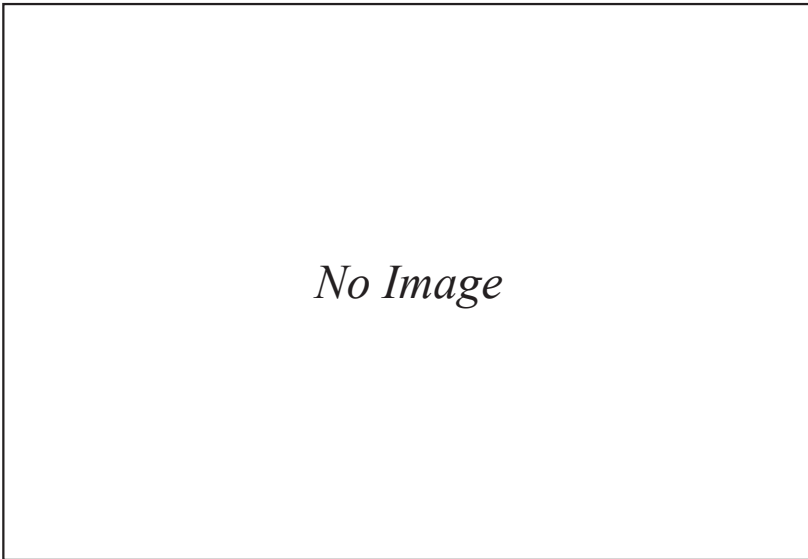


Fig. 2 *Fahua xingyi* (羽011-2, Kyo-U Library, Takeda Science Foundation)

[1] Constellation King Flower, this sutra can save all living beings. This sutra can cause all living beings to free themselves from suffering and anguish (2. The volition to free themselves from suffering). This sutra can bring great benefits to all living beings and fulfil their desires.

此經能救一切衆生者。此經能令一切衆生離諸苦惱。此經能大饒益一切衆生，充滿其願。

[2] As a clear cool pond can satisfy all those who are thirsty (4. The volition like finding water when thirsty). It is like a fire to one who is cold (5. The volition like finding fire when one is cold), a robe to one who is naked (6. The volition like finding a robe when one is naked), like a band of merchants finding a leader (7. The volition like a band of merchants finding a leader), a child finding its mother (8. The volition like a child finding its mother), someone finding a ship in which to cross the water (1. [The volition] like crossing the sea of suffering), a sick man finding a doctor (3. The volition like finding a doctor when fallen ill), someone in darkness finding a lamp (9. The volition like finding light in darkness), the poor finding riches (10. The volition like finding riches when poor), the people finding a ruler (11. The volition like the people finding a ruler), a travelling merchant finding his way to the sea (12. The volition like a travelling merchant

finding his way to the sea). It is like a torch that banishes darkness (13. The volition like finding a torch in the night).

如清涼池能滿一切諸渴乏者。如寒者得火，如裸者得衣，如商人得主，如子得母，如渡得船，如病得醫，如暗得燈，如貧得寶，如民得王，如賈客得海。如炬除暗。(T9. 54b11-18, underlined, numbered and supplemented with ( ) and [ ] brackets by me. The underlined parts correspond to the items in “Manifest thirteen excellent volitions” which are indicated in ( ) and [ ] bracket in accord with the *Fahua xuanzan*)<sup>9</sup>

From this, it can be seen that the *Fahua xingyi* created the structure of “Manifest thirteen excellent volitions” as a means to explain the text from the ‘Former Affairs of the Bodhisattva Medicine King’ chapter cited above as a form of practice for the believers to contemplate the wonderful merits of upholding the Lotus Sutra. This kind of interpretation of it is deemed unique in the history of Lotus Sutra study in China. For example, in the *Fahua xuanzan* that the *Fahua xingyi* refers to, the above-mentioned text in the ‘Former Affairs of the Bodhisattva Medicine King’ chapter is explained as follows:

Commentary from the *Fahua xuanzan*: Next, Chapter Three carries three superior functions: First is principles, second is metaphor and third is combination.... These metaphorical explanations comprise twelve aspects: (1) fulfil desires, (2) attain the way, (3) understand shame and conscience, (4) acquire a teacher, (5) take refuge, (6) transcend life and death, (7) eliminate afflictions, (8) gain wisdom, (9) gain noble treasures, (10) endowed with commitment, (11) aware of the place of treasures and (12) destroy the darkness of folly. (T34. 844c14-22)

贊曰：下第三作用勝。有三：一法，二喻，三合。……此喻說有十二：一充願，二道成，三具慚愧，四得導師，五得歸趣，六越生死，七除煩惱，八得智慧，九獲聖財，十有承稟，十一知寶所，十二破癡暗。(T34. 844c14-22)

It can be seen that, while the *Fahua xingyi* demarcates the above-mentioned text of the ‘Former Affairs of the Bodhisattva Medicine King’ chapter into 13 items, the *Fahua xuanzan* on the other hand offers a more rigorous explanation of the ‘Former Affairs of the Bodhisattva Medicine King’ chapter. It explains that the first half [1] is in accordance with principles 法說, the second half [2] is metaphorical explanation 喻說 and is classified into 12 items.<sup>10</sup> Besides the *Fahua xingyi*, there are no other annotations in extant literature that use the structure of “Manifest thirteen excellent volitions”. Thus, this structure is considered unique

to the *Fahua xingyi* which takes up the interpretation of the Lotus Sutra from a practical standpoint.

Regarding the term (c) “Activate six extraordinary thoughts”, the *Fahua xingyi* lists behaviours that arouse the following six superior thoughts:

- (1) Endowed with the essence of Buddhahood 具佛性想
- (2) Born in the family of Buddhas 生佛家想
- (3) True children of the Buddha 真佛子想
- (4) Acquire father’s wealth and status 得父財位想
- (5) Inherit from father 應紹父想
- (6) Free from fear 離怖畏想

As a whole, “Activate six extraordinary thoughts” refers to the situation in which the practitioners’ awareness of the practice is gradually increasing. That is, one initially recognizes that one is endowed with the seed of Buddhahood; second, hearing the Lotus Sutra is equivalent to being “born in the family of Buddhas”; next is the thought of being a true disciple of the Buddha (bodhisattva); followed by the thought of inheriting the treasures and status of the Buddha. Lastly, the thought of being “free from fear” refers to overcoming five kinds of fears (fear of not surviving 不活畏, fear of death 死畏, fear of states of misery 惡道畏, fear of ill repute 惡名畏, fear of intimidation by groups 大眾畏), which differs in perspectives from the previous five thoughts. The five “fears” mentioned in “free from fear” are generally considered to be related to beginning bodhisattvas. At this stage, the practitioners have been regarded as bodhisattvas.

The earlier two terms “Be aware of the five difficult acquisitions” and “Manifest thirteen excellent volitions” enable one to appreciate the greatness of Buddhism and the greatness of the Lotus Sutra, while the term “Activate six extraordinary thoughts” requires the practitioners to uphold their religious values. Thus, it can be seen that the difficulty for practitioners themselves to gain this confidence is greater.

The term (d) “Arouse four wonderful minds” specifically refers to practising based on the four states of mind, namely “mind of repaying gratitude to the Buddha even for a moment” 一念報佛恩心, “mind of revering and obeying the Buddha to bring joy” 順佛令喜心, “mind of upholding Buddhism to guard and care” 修佛護念心 and “mind of awakening and protecting the correct teaching” 起護正法心. Among them, “mind of repaying gratitude to the Buddha even for a moment” means that one should first recognize that one owes a large debt of

gratitude to the Buddha, therefore one should repay, and the only way of doing so is to practise this sutra (Lotus Sutra) through “listening, reading, upholding, and expounding”. It can be seen that the term “Arouse four wonderful minds” refers to the concrete practice of accepting, upholding, reading and reciting the Lotus Sutra.

Regarding the term (e) “Correctly cultivate ten Dharma activities”, the *Fahua xingyi* begins by listing specific provisions on the “ten Dharma activities”: first, offer alms 供; second, transcribe 書寫; third, give generously 施他; fourth, listen 聽聞; fifth, read 披讀; sixth, accept and uphold 受持; seventh, explain and preach 開演; eighth, recite 諷誦; ninth, contemplate 思惟; tenth, practise 修習. Next, regarding the “ten Dharma activities”, it also stipulates four stages of behaviour: self-practice 自作, teaching and converting others 教他, encouraging others 慶慰, and rejoicing with others 隨喜. This concept of “ten Dharma activities” is consistent with the following material in volume 3 of the *Bianzhongbian lun* 辯中邊論 (Distinguishing the Middle from the Extremes) that was translated by Xuanzang 玄奘:

What are the ten Dharma activities? They are: “To transcribe letters, make offerings, give generously, listen, read, accept and uphold, explain, recite, reflect, and meditate.” The treatise states: the ten Dharma activities of the Great Vehicle are: (1) transcribe letters, (2) make offerings, (3) give generously, (4) listen attentively when others recite, (5) read oneself, (6) accept and uphold, (7) explain the words and meanings to others, (8) recite, (9) reflect, and (10) meditate. The nature of these ten Dharma activities involves an immeasurable accumulation of merit.

何等名為十種法行。頌曰：“謂書寫，供養，施他，聽，披讀，受持，正開演，諷誦，及思，修”。論曰：於此大乘有十法行：一書寫，二供養，三施他，四若他誦讀，專心諦聽，五自披讀，六受持，七正為他開演文義，八諷誦，九思惟，十修習行。十法行，獲幾所福。<sup>11</sup>

The concept of “ten Dharma activities” also appeared in volume 8 of the *Fahua xuanzan*: “The ‘Ten Dharma activities’ refers to transcribe letters, make offerings, give generously, listen, read, accept and uphold, explain, recite, reflect and meditate” (十法行者，謂書寫，供養，施他，聽聞，披讀，受持，正開演，諷誦，及思，修 [T34. 808a8-9]). This often appears in the Faxiang school scriptures after Ji 基. The only difference is that in the *Fahua xingyi*, the first item of the “ten Dharma activities” is making offerings 供 [養] and the second is transcribing letters 書寫 while in the Faxiang school scriptures, the order is interchanged. Thus, the author of

the *Fahua xingyi* is clearly familiar with the Faxiang school scriptures.

Regarding (f) “Understand the effect of the Dharma activities”, the *Fahua xingyi* advocates that the “effect” should be understood as the reward obtained from the “ten Dharma activities” already discussed. According to the *Fahua xingyi*, these rewards are classified into two categories: “present effect” 現在果 and “future effect” 未來果. Both were expounded in the Lotus Sutra. On “future effect”, especially, the *Fahua xingyi* cites the Lotus Sutra to give a detailed explanation from three perspectives: “rejoicing with others”, “self-practice” and “teaching and converting others”.

Thus, the *Fahua xingyi* classifies “practice for benefiting oneself” of the virtuous practice into six types of behaviour based on the Lotus Sutra, and provides an explanation including their effects.

## 5. Causes in the Present Existence II: Practice for Benefiting Others

The *Fahua xingyi* defines “practice for benefiting others” as “to encourage others to practise” 勸他修, and its specific connotations are two kinds of behaviour: (a) “Encourage the mental state of six mindfulness” 勸心住六念 and (b) “Expound ten superior characteristics” 應明十勝.

(a) “Encourage the mental state of six mindfulness” means encouraging others to gradually establish the “mental state” in the following six kinds of mindfulness: (1) “Take in as one’s own children” 攝為己子念; (2) “Feel sad towards sufferings” 悲生有苦念; (3) “I must save all” 我應濟拔念; (4) “Pure and unsoiled” 清淨不染念; (5) “Complete meditation on emptiness” 畢竟觀空念; and (6) “Impel compassion” 慈悲速行念. That is, by referring to things that are familiar to people, make them understand the truth, thereby gradually lead them towards the salvation of all sentient beings.

(b) “Expound ten superior characteristics” refers to explaining to others the 10 reasons that the Lotus Sutra surpasses all other sutras. The section on “Expound ten superior characteristics” takes up nearly four folios, which constitutes one-third of the work. Thus, it can be considered the core of the *Fahua xingyi*. However, the major part of this comprises citations from the Lotus Sutra. The “ten superior characteristics” cited by the *Fahua xingyi* refers to the following 10 reasons why the Lotus Sutra is superior to other sutras:

- (1) Give examples to explain that it is difficult to embrace 舉事明難勝

- (2) The varieties of metaphors difficult to fathom 喻類難思勝
- (3) The two aspects of proof and audience 證聽二衆勝
- (4) Able to eliminate eight difficulties 能除八難勝
- (5) To be born at the time of a Buddha 生值佛勝
- (6) Able to be born in the pure land 得生淨土勝
- (7) Non-regression leads to enlightenment 不退菩提[勝]
- (8) Being a field of blessings for the world 為世福田勝
- (9) Gain blessings that are difficult to fathom 獲福難思勝
- (10) Will attain Buddhahood quickly with no regression 不退速成勝

In its concluding remarks on the “ten superior characteristics”, the *Fahua xingyi* states that upon hearing the ten kinds of superior characteristics of the Lotus Sutra, all will be able to arouse the determination for enlightenment, with the exception of the *icchantika* 一闍提.

From this, it is clear that the “practice for benefiting others” mentioned in the *Fahua xingyi* refers to enabling others to practise based on the Lotus Sutra. In addition, it also means to emphasize that the Lotus Sutra is superior to any other sutras. Although it seems that the *Fahua xingyi* cited from the literature of the Faxiang school, its position is clearly different from the standpoints of the other annotated works on the Lotus Sutra by the Faxiang school, such as the *Fahua xuanzan*.<sup>12</sup>

## 6. The Position of the *Fahua Xingyi* in the *Fahua Xuanzan Yijue*

Although the *Fahua xingyi* is not found in *The Catalog of Buddhist Scriptures*, and there are no other manuscripts than the one unearthed in Dunhuang, my article (2017) established that Huizhao’s *Fahua xuanzan* has mentioned the existence of this work. From here, it is evident that it has not been completely ignored or disappeared in history. It has received some attention and critique, at least in the Tang period. In the last part of this article, I would like to briefly review the analysis of the *Fahua xingyi* in the *Fahua xuanzan yijue*.

In the “Articulation of the doctrinal essentials give rise to understanding” 辨經起意 (T34. 857b8) section in the *Fahua xuanzan yijue*, 10 principles that are associated with the number “10” are stated. These 10 principles are further classified into five categories: (1) “Demonstrates that Manjusri has knowledge of prior lifetimes to achieve ten acts” 顯文殊得宿命智成就十事; (2) “Demonstrates the doctrine has ten excellent qualities” 顯教法有十勝妙; (3) “Demonstrates the Great Vehicle has ten unsurpassed features” 顯大



乘有十無上；(4) “Demonstrates ten themes for the reason to preach the single vehicle” 顯十義故說一乘；(5) “Demonstrates this sutra comprises ten superior characteristics” 顯此經有十殊勝 (T34. 858c5–12). The following is the content of (5) “Demonstrates this sutra comprises ten superior characteristics”:

[The superior characteristics are:] First, “Give examples to explain that it is difficult to embrace”. Briefly describe six acts to show that it is difficult to embrace faith, as seen in the ‘The Emergence of the Treasure Tower’ chapter. Second, “The varieties of metaphors difficult to fathom”, briefly describes ten metaphors that are expounded in this sutra, as in the ‘Former Affairs of the Bodhisattva Medicine King’ chapter which states “among all the rivers, streams, and other bodies of water, for example, the ocean is foremost.” Third, “The two aspects of proof and audience”. Explaining on the proof, it may refer to the emanation Buddhas who assembled and say that they wish to participate in the opening of the Many Treasure Tower. This represents the superior characteristics of “proof”. From the palace of the dragon king, the underground and at the above-mentioned *cetiya*, the Bodhisattva Universal Worthy and Bodhisattva Wonderful Sound, in company and return to the Treasure Tower. In addition, voice-hearers, bodhisattvas, exalted persons, four kinds of believers, dragons, heavenly beings, the venerable one, who came from all directions and gathered, represent the superior characteristics of “audience”. Fourth, “Able to eliminate eight difficulties”. The *Chenshi lun* (True Attainment Treatise) says that the four Dharma wheels can destroy the eight difficulties. Merely listening and arousing faith in this sutra will totally eliminate them, as stated in the ‘Devadatta’ chapter. Fifth, “To be born in a heaven at the time of a Buddha”, as stated in the ‘Encouragements of the Bodhisattva Universal Worthy’ chapter. Sixth, “Able to abide in the pure land”. Hearing a section for even a moment will lead one to the pure land, as stated in the ‘Former Affairs of the Bodhisattva Medicine King’ chapter. Seventh, “Non-regression leads to enlightenment”. Arouse faith upon hearing the sutra, without regression one will attain supreme perfect enlightenment, as stated in the ‘Distinctions in Benefits’ chapter. Eighth, “Being a field of blessings for the world”. Uphold four phrases of this sutra, one will receive finest alms from human and heavenly beings. When one praises the Buddha for the space of a kalpa, one will gain immeasurable blessings. When one praises those who uphold this sutra, one’s good fortune will be even

greater, as stated in ‘The Teacher of the Law’ chapter. Ninth, “Gain blessings that are difficult to fathom”. Upholding and reading this sutra will receive boundless benefits, as stated in the ‘Former Affairs of the Bodhisattva Medicine King’ chapter and the ‘Distinctions in Benefits’ chapter. Tenth, “Will attain Buddhahood quickly”, as stated in the ‘Devadatta’ chapter and ‘The Bodhisattva Never Disparaging’ chapter. These are as stated in the *Xingyi*. The ten principles stated here are only the outline. Wary of being verbose, so will end here.

一舉事明難勝。略舉六行，顯此為難，如見寶塔品說。二喻類難思勝。略舉十喻，明於此經。如藥王菩薩品云“譬如一切川流江河諸水之中，海為第一”等。三證聽二衆勝。明證，則多寶塔誦說開，化佛皆來。此為證明勝。龍宮地下，上諸支提，普賢，妙音，傍歸寶塔。又聲聞，菩薩具德者雲趨，四衆，龍，天居尊者霧集，為聽衆勝。四能除八難勝。《成實論》說四輪能摧八難。於此經中，小聞生信，即能總除，如提婆達多品說。五生天值佛勝，如普賢品說。六得住淨土勝。暫聞一品，即往淨方，如藥王品說。七不退菩提勝。一聞生信，不退菩提，如分別功德品說。八為世福田勝。持經四句，堪受人天勝妙供養。一劫讚佛福，雖無邊一讚持經，福更過彼。如法師品說。九獲福難思勝。持讀此經功德無限，如藥王品及分別功德品說。十速得成佛勝。如提婆及不輕品說。具如《行儀》所說。略舉大綱，明此十門。恐繁故止。(T34. 858c12-869a1. Underlined by me to indicate the part quoted from the section on “Expound ten superior characteristics” in the *Fahua xingyi*)

With reference to this citation from the *Fahua xuanzan yijue*, as indicated in the phrase, “These are as stated in the *Xingyi*” (T34. 858c29-859a1) that appeared at the end, although it is entirely based on the *Fahua xingyi*, it only provides an overview of the work. There seems to be no positive review of the *Fahua xingyi*. However, other than (5) “Demonstrates this sutra comprises ten superior characteristics”, the *Fahua xuanzan yijue* makes the following brief explanation on the contents of (1)–(4):

First, “Demonstrates that Manjusri has knowledge of prior lifetimes to achieve ten acts”, as appeared in the present. As articulated in the ‘Treatise’ in addition with the matching text, for the reason to show the superior characteristics of mentor and disciple. Second, “Demonstrates the doctrine has ten excellent qualities”. The following text states, “...who expounded the correct teachings. His exposition was good at the beginning, good in the middle...” expresses causes to generate delightful practice; Third, “Demonstrates the Great Vehicle has ten unsurpassed features”, making known on the supreme

characteristics of the sutra, as articulated in the sutra with matching text; Fourth, “Demonstrates ten themes for the reason to preach the single vehicle”. As stated in the *She dasheng lun* (The Summary of the Great Vehicle) and *Zhuangyan lun* (The Ornament of Clear Realization), it is for the reason to make known the existence of four secrets in the Great Vehicle.

一顯文殊得宿命智成就十事，如現在前。如《論》具辨并配文顯，顯師資勝故；二顯教法有十勝妙。下文云“演說正法，初善中善”等，令生忻習；三顯大乘有十無上。令知經勝等。如文具辨，并及配文；四顯十義故說一乘。知《攝大乘論》及《莊嚴論》，令知大乘有四祕密故。(T 34. 858c6-12)<sup>13</sup>

Herein, although the *Fahua xuanzan yijue* also mentions the Lotus Sutra, the *Fahua lun* 法華論 (Commentary on the Lotus Sutra), *She dasheng lun* 攝大乘論 (The Summary of the Great Vehicle) and *Zhuangyan lun* 莊嚴論 (The Ornament of Clear Realization), etc., the discussion is very brief. In comparison, as a principle associated with the number “10”, the “Expound ten superior characteristics” of the *Fahua xingyi* is accorded greater significance in the *Fahua xuanzan yijue*.

In addition, there is another part of the *Fahua xuanzan yijue* that mentions *Fahua xingyi*:

“Tenth, those who want to become the sentient beings of the ten directions in the future, must make distinction regarding benefit and loss, and the two karmic retributions on guilt and good fortune,” just as stated in the *Xingyi*. Think about the close and distant, right and wrong in accord with the ten principles.

“十，欲為未來十方衆生，如實分別損益、罪福二種業報”者，如《行儀》說。十義親疏邪正思之。(T34. 860a10-12, underlined by me)

The *Fahua xuanzan yijue* is related to the above 10 principles and it cites the “ten principles” by Jizang 吉藏 in explanation (T34. 859a3-8). What is cited refers to what Jizang expounds in the gist of the *Fahua youyi* 法華遊意 (Elucidation of the Lotus Sutra) regarding the 10 reasons for propagating the Lotus Sutra (T34. 633c13-636c2). The 10th reason states, “The tenth refers to the sentient beings in the three existences making distinctions and explaining the truth of the two aspects of guilt and good fortune 十為三世衆生如實分別罪福二門” (T34. 859a7). In this regard, Huizhao makes a mention of the *Fahua xingyi*. The explanation of the “ten principles” by Jizang in the *Fahua xuanzan yijue* is basically an overview of the *Fahua youyi*, adding only his own interpretation or commentary at the end. Regarding the 10th reason, the underlined part

of the above citation is quoted from the *Fahua youyi* which Huizhao specifically highlighted to point out that this part of the content could cross-refer to the *Fahua xingyi*. The 10th reason mentioned in the *Fahua youyi* is as follows:

Tenth, for the sake of the sentient beings from ten directions in the present and the future, making distinction between guilt and good fortune, punishment and reward, are reasons why I preach the sutra. If one speaks even one word to slander the Law and defames those who uphold the sutra, one will suffer grave retribution for the offences. On the other hand, if one even for a moment thinks of it with joy, one will receive boundless good fortune. The reason is this: guilt or good fortune arises from going against or believing the truth. This sutra expounds the truth, therefore, believing in it will reap abundant blessings, disparaging it then one's offence will be very grave.

十者，欲為現在、未來十方衆生，如實分別罪福果報，故說是經。如一言毀法，及謗持經人，則獲廣大罪報。一念隨喜，則招無邊之福。所以然者，夫論罪福，從乖符理生。此經既說實理，故信之福多，毀訾之罪重。(T34. 636b25-c1)

It is thus clear that the content of the *Fahua youyi* which was omitted by the *Fahua xuanzan yijue* is concerning the part on the effects of embracing the Lotus Sutra.<sup>14</sup> This part of the content is consistent with the thrust of the *Fahua xingyi*. Of course, this is not to say that the *Fahua xingyi* is inspired by the *Fahua youyi*, only to explain that the perspectives of the Lotus Sutra that the *Fahua xingyi* focuses on are consistent with those the *Fahua youyi* takes up.

## Conclusion

In summary, the *Fahua xingyi* discusses “behaviours leading people to be evil” and “behaviours leading people to be good”, emphasizing in particular the “present causes” that make people good in the future. It can be said that it is a commentary on the Lotus Sutra in which the core concept is practice. Moreover, Huizhao regarded it as an essential document in his work, the *Fahua xuanzan yijue*. There is a mention of “as stated in the *Xingyi*” in the *Fahua xuanzan yijue*. Presumably in the period when Huizhao was referring to it in the *Fahua xuanzan yijue*, the readers of the *Fahua xuanzan yijue* must have found it relatively easy to read and comprehend the *Fahua xingyi*. At the same time, other than the *Fahua xuanzan yijue*, we cannot find any other literature that

mentions the *Fahua xingyi*. This seems to indicate that the popularity of the *Fahua xingyi* was short-lived.

In addition, as regards its geographical spread, the manuscript copy unearthed in Dunhuang contains the inscription “The 24th day of the fifth month of the 22nd year of the Kaiyuan era, written by Guangyuan, monk of the Yong’an Temple 開元二十二年五月二十四日，永安寺僧光遠寫記之”.<sup>15</sup> Temples with that name existed in many places. Since a Yong’an Temple existed in Dunhuang in 788 CE during the Tufan occupation period, this writing must have been written in Dunhuang in the 22nd year of the Kaiyuan era (734 CE). In this respect, the popularity of the *Fahua xingyi* had spread from the area where Huizhao was active to the vast area of Dunhuang. However, as it did not even appear in the Japanese directory of imported literature, the *Fahua xingyi* was probably not transmitted to Japan. Presumably, the popularity of the *Fahua xingyi* was short-lived and as a result the monks who travelled to Tang China did not come across this work. However, further detailed investigations are still required regarding the spread of the *Fahua xingyi* to neighbouring areas such as Japan and Korea and this will also be my future research topic.

#### Notes

- <sup>1</sup> Suguro Shinjō 勝呂信静, ‘Kiki no Hokke Genzan ni okeru Hokekyō kaishaku 窺基の法華玄賛における法華経解釈 (Kuiji’s Interpretation of the Lotus Sutra in the *Fahua-Xuanzan*)’, in Sakamoto Yukio 坂本幸男, ed., *Hokekyō no Chūgokuteki tenkai 法華経の中国的展開 (The Lotus Sūtra and Chinese Buddhism)* (Kyoto: Heirakuji Shoten, 1972), 343–48; Kanno Hiroshi 菅野博史, ‘Hokekyō no Chūgokuteki tenkai 法華経の中国的展開’, in Katsura Shōryū 桂紹隆, Saitō Akira 斎藤明, Shimoda Masahiro 下田正弘, Sueki Fumihiko 末木文美士, eds, *Chie / Sekai / Kotoba: Shirizu Daijōbukkyō 智慧／世界／ことば：シリーズ大乘仏教* (Tokyo: Shunjū-sha, 2013), 311.
- <sup>2</sup> *Tonkō hikyū: Kyōu shooku zō 敦煌秘笈：杏雨書屋藏 (Secret Manuscripts of Dunhuang: Facsimile Edition)*, vol. 1 (Osaka: Takeda Science Foundation, 2009), 116–22.
- <sup>3</sup> Ochiai Toshinori 落合俊典, ‘Li Shengduo jiuancang kaiyuan ershiernian xie *Fahua xingyi* chutan 李盛鐸旧藏開元廿二年寫『法花行儀』初探’ (A Study on the *Fahua xingyi* Manuscript Written in the 22nd Year of Kaiyuan Preserved in Li Shengduo), in Takata Tokio 高田時雄, ed., *Sōsōki no Tonkōgaku 草創期の敦煌學 (The Dunhuang Study in the Beginning)* (Tokyo: Chisen Shokan, 2002), 203–24.
- <sup>4</sup> Matsumori Hideyuki 松森秀幸, ‘Kyōu shooku shozō *Hokke gyōgi* ni suite 杏雨書屋所藏『法花行儀』について’ (A Study on *Fahua-Xingyi* in the Kyō-U Library), *Indogaku Bukkyōgaku kenkyū 印度學佛教學研究 (The Journal of Indian and Buddhist Studies)* 66, no. 1 (2017): 330–24.
- <sup>5</sup> *Ibid.*, 324.

- <sup>6</sup> A part of the first two lines of the *Fahua xingyi* is missing, and it is difficult to interpret the contents from the text itself. In a 2017 paper, I attempted to recover the missing part going by the fact that the beginning portion of the document mentioned verses from the ‘Simile and Parable’ chapter and the explanation of the verses makes reference to the *Fahua xuanzan*.
- <sup>7</sup> Burton Watson, trans., *The Lotus Sutra* (New York: Columbia University Press, 1993), 112–13.
- <sup>8</sup> *Ibid.*, 113.
- <sup>9</sup> *Ibid.*, 327–28.
- <sup>10</sup> The annotated work on the Lotus Sutra by the Tiantai school, *Fahua wenju* 法華文句 (The Words and Phrases of the Lotus Sutra), volume 10, part 2, explains this passage as follows: “This sutra can save all living beings, through the praiseworthy adaptation of the Law. First, praise the cause to free one from sufferings. Second, praise the twelve matters that bring one joy. In conclusion, all are in accord with the text. “此經能救”下，歎法用。初歎拔苦用，次十二事歎興樂用。後結。皆如文。” (T34. 144a7–9) The *Fahua wenju* interprets this passage as “adaptation of the Law” 法用, which is close to the understanding of the *Fahua xingyi*. However, contrary to the *Fahua xuanzan*, the *Fahua wenju* interprets the first half [1] as “freeing one from suffering” 拔苦 and the latter part [2] as “bringing one joy” 興樂. The *Fahua xuanzan* regards the first half [1] and the second half [2] as same or equal.
- <sup>11</sup> *Madhyāntavibhāṅgabhāṣya* 中邊分別論 (Commentary on Distinguishing the Middle from the Extremes) by Paramārtha 真諦 is another old translation of the 辯中邊論. From the terms used such as 披讀 and 正開演, it seemed that the *Fahua xingyi* likely makes reference to the new translation by Xuanzang.
- <sup>12</sup> In evaluating the teachings, the *Fahua xuanzan* classifies them into “four schools of thought” 四宗, “three teachings” 三教 and “eight schools” 八宗, but no matter what the interpretation is, the Lotus Sutra is ranked foremost. However, in all other evaluations, not only the Lotus Sutra but some other sutras also are ranked at the leading position (Suguro, ‘Kiki no Hokke Genzan ni okeru Hokekyō kaishaku’, 348–439; Kanno Hiroshi, ‘Chūgoku ni okeru Hokke shisō no tenkai 中国における法華思想の展開’, in *Hokekyō to Nichiren: Shirizu Nichiren 1 法華経と日蓮：シリーズ日蓮 1* [Tokyo: Shunjū-sha, 2014], 123–46).
- <sup>13</sup> Based on the copied text, the character *xian* 显 was added.
- <sup>14</sup> Kanno Hiroshi, Hokke towa nanika — *Hokke yūi o yomu* 法華とは何か —— 『法華遊意』を読む (What is Fahua? Reading the *Fahua youyi*) (Tokyo: Shunjū-sha, 1992), 121.
- <sup>15</sup> See S.2729: Huang Yongwu 黄永武, *Dunhuang baozang* 敦煌宝藏 (Collection of Dunhuang Treasures), vol. 22 (Taipei: Xinwenfeng chuban gongsi, 1986), 577.

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