

A Study of the Hua-yan Zong 華嚴宗 during the Liao 遼 Period

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Recently, Buddhist texts from the Liao period have been found one after another in China. A number of sutras and their commentaries were found in a wooden stupa at Fo-gong si 仏官寺 in Ying xia, Shan-dong sheng 応県山東省 in 1974, and in 1978, ten Buddhist texts were discovered from a stupa at Tien-gong si 天宮寺 in Feng-run xian, He-bei sheng 豐潤県河北省. They provide us with important new material for understanding the condition of Liao Buddhism. In this paper, I first give an outline of the Buddhist texts from the Tien-gong si stupa, which has not yet been introduced in Japan. Second, I conduct a philological study of the Hua-yan texts found among the newly-discovered works. Third, I will discuss the development of the Hua-yan zong during the Liao period and consider its influence on later ages.

Among the ten Buddhist texts discovered at Tien-gong si, the most notable is the woodblock text in small characters of the eighty fascicle *Hua-yan jing* translated by the Tang dynasty translator Siksanda. This text is numbered according to the "thousand character numbering system," showing that this text formed a part of the Buddhist Tripitaka. This revealed for the first time that there were both Tripitakas in large and small characters in the Liao period.

The Hua-yan zong was thriving during the Liao period and Cheng-guan's 澄觀 doctrinal system was especially influential. This is reflected in the newly discovered Hua-yan texts. Among them, there are four fascicles from Cheng-guan's *Da-fang-guang-fo hua-yan-jing sui-shu yan-yi-chao* 大方広仏華嚴經随疏演義鈔. One fascicle is a woodblock print from the reign of

Sheng-zong 聖宗, while the remaining three are from the reign of Dao-zong 道宗. Particularly interesting is the fact that format of the latter block print is nearly identical as that of the Korean edition of the Tripitaka now preserved in the library of Todaiji. It is clear that the Korean Tripitaka is a reprint of the Liao edition. The Korean Tripitaka was widely read in Japan and was reprinted in 1332. Similarly, the Liao edition was transmitted to Song China via Korea. And editions based on them continued until the Ming period.

The Yan-yi-chao was frequently taken up for study during the Liao period. Si-ji's 思積 *Xuan-jing-ji* 玄鏡記, Dao-bi's 道弼 *Ji-xuan-ji* 集玄記 and Xian yan's 鮮演 *Jue-ze-ji* 決擇記 were some of the commentaries produced on it. These commentaries were also transmitted to Korea, Song and Yuan China and Japan, and contributed greatly to Hua-yan studies in these regions.

During the Liao period, the Hua-yan zong was most active during the reign of Dao-zong in the latter half of the 11th century. The center of its activities was in Yan-jing 燕京, present-day Beijing. Subsequently the Hua-yan zong declined in north China during the Jin period. But it became active again during the Yuan period, when many Hua-yan scholar-monks appeared. Among them, Pu-rui 普瑞 authored the *Hua-yan xuan-lan hui-xuan-ji* 華嚴懸談會玄記 and collected together the results of Hua-yan scholarship of the Liao and Song period.

The fact that the Hua-yan zong of the Liao period greatly influenced the Buddhist religion in China and neighboring countries is revealed by the transmission of its texts to those areas. The same can be said of the Fa-xiang-zong 法相宗 and Mi-zong 密宗 texts. In conclusion, it must be said that Liao Buddhism cannot be ignored when studying the history of the Chinese Buddhism after the 10th century.