

李通玄華嚴思想中「習氣」的考察

On *Vāsanā* in Li Tongxuan's Huayan Thought

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Abstract

The concept of *vāsanā* (習氣), which attracted a certain degree of interest within the Yogacāra school (唯識派) and Chinese Huayan schools but was never a central topic of discussion in either school, became an object of keen attention by Li Tongxuan (李通玄, 635-730) in his theory of Huayan Bodhisattvahood (華嚴菩薩道) based on the traditional theory of the Five Levels (五位) of the Bodhisattva Path (菩薩道). Li, a lay Huayan practitioner of Tang China, argued that when a bodhisattva attains sudden awakening with the initial arousal of *bodhicitta* (初發時便成正覺), one's afflictions (*kleśa*, 煩惱) are destroyed. However, as various *vāsanās* persistently remain within the mind as latent tendencies, their elimination becomes a major focus in the Five Levels of the Bodhisattva Path.

This paper illustrates three characteristics of Li Tongxuan's theory on the elimination of *vāsanā*: his contention that practitioners need to go through a repetitive process of the elimination of *vāsanā* by practicing the Ten Perfections (十波羅蜜) throughout the Five Levels; his warning against the *vāsanā* of affection which stems from attachment to acts of compassion (愛習); and his warning against the *vāsanā* of attachment to the joy of attaining supra-mundane wisdom (法悅習氣). All three reveal Li's profound observation into the tameless nature of the human psyche, as well as his deep conviction that Huayan Bodhisattvahood must be deeply rooted in the mundane realm where, ultimately, all things are empty of essence.

Keywords: 李通玄、華嚴思想、習氣、煩惱、五位

1. Introduction

Vāsanā (習氣), or residual tendencies (“perfumings”, also translated as “residual impressions”, “latent tendencies”, “impregnations”, etc.), is an important concept in Buddhist soteriology. *Vāsanā* denotes the generally negative tendencies that remain within one’s mind even after the various *kleśas* (煩惱) have been eliminated, hence hindering the progress on the path to Buddhahood.¹ Although the concept can be traced back to some of the earliest Buddhist texts, a considerable amount of discussion on *vāsanā* can be found within the teachings of the Yogacāra school with regard to the storehouse consciousness (*ālayavijñāna*, 阿賴耶識) and the Consciousness-only (*vijñaptimatratā*, 唯識) doctrine. It is often in this context that we find discussion on *vāsanā* by the patriarchs of the Chinese Huayan school (華嚴宗) such as Zhiyan (智儼, 602-668), Fazang (法藏, 643-712), and Chengguan (澄觀, 738-839). However, Li Tongxuan (李通玄, 635-730), a lay Huayan practitioner who is believed to have lived in what is today Shanxi Province (山西省),² incorporated the concept of *vāsanā* into his theory of Huayan Bodhisattvahood (華嚴菩薩道) from a different perspective.

Li Tongxuan, known for his comprehensive view of the *Huayan Sūtra* (《華嚴經》) and its teachings distinct from (although not totally alien from) the hermeneutics established by the Chinese Huayan school patriarchs, did not examine the nature and elimination of *vāsanā* in connection with the discussion surrounding the *ālayavijñāna* and *vijñaptimatratā*. Instead, he squarely placed the elimination of *vāsanā* within his theory of the Five Levels (五位) of the Bodhisattva Path (菩薩道),³ relating it to the

¹ *Kleśa-vāsanā* (煩惱習), which Étienne Lamotte translates as “impregnations” or “latent odours of the passions” in English, is synonymous with *vāsanā* and is rendered also as 餘習 (residual tendencies) and 殘氣 (remaining odors) in Chinese (Lamotte [1974], p. 91). Less frequently, the concept is also used as a positive term such as *bodhicitta-vāsanā* (菩提心習氣, impregnation of *bodhicitta*).

² Not much is known of Li Tongxuan’s life. The only near-contemporary account extant today of Li Tongxuan’s life is the preface to his *Lüeshi xin Huayan jing xiuxing cidi jueyi lun* (《略釋新華嚴經修行次第決疑論》, T36, No. 1741) written by a certain Bhikkū Zhaoming (比丘照明) who was purportedly a disciple of Li Tongxuan. The dates of Li Tongxuan’s birth and death also remain unclear. Inaoka Chiken (稻岡智賢) examined biographical sources extant today of Li Tongxuan, including the above preface, and came to a moderate conclusion placing him somewhere between 635–757. However, Kimura Kiyotaka (木村清孝) pointed out the lack of any trace of influence from esoteric Buddhism in Li’s works and determined his year of death as 730 (18th year of Kaiyuan, 開元十八年). I take Dr. Kimura’s view. See Inaoka [1981] for his research on Li Tongxuan’s biographical sources, Kimura [1992], pp. 165-169, Ito [2012]A, p. 45 for views on the dates of Li Tongxuan’s birth and death.

³ The Five Levels are the Ten Abodes, Ten Practices, Ten Transferences of Merit, Ten Stages, and what Li Tongxuan calls the Eleventh Stage, more commonly known as the Level Equal to Enlightenment (十住、十行、十迴向、十地、十一地 or 等覺). Li Tongxuan also used the term Six Levels (六位) with the Ten Faiths (十信) as the first level. However, although he strongly acknowledged the significance of faith, more

attainment of wisdom and compassion in both mundane (世間) and supra-mundane (出世間) realms. This paper examines Li Tongxuan's focus on *vāsanā* and shows that it is based not on theoretical and analytical interest of the concept but on the lived experience of the persistence of *vāsanā* that constantly threatens to subvert the practitioner's pursuit of Bodhisattvahood.

2. A brief overview of *vāsanā*

Together with *kleśa*, *vāsanā* was a topic of discussion from relatively early stages in the development of Buddhist thought. One focus of attention was the distinction between the elimination of *kleśa* and *vāsanā*. For example, the Sarvāstivāda (說一切有部) commentary *Abhidharma-mahāvibhāṣā-śāstra* (《阿毘達磨大毘婆沙論》) states that although *śrāvakas* (聲聞) and *pratyekabuddhas* (辟支佛) can eliminate *kleśa*, they are still afflicted by various *vāsanā*, while the Buddha is one who has eliminated both.⁴

With the rise of Mahāyāna (大乘佛教), the distinction between the elimination of *kleśa* and *vāsanā* was incorporated into the theory on the stages of the Bodhisattva Path. Lamotte notes that in the *Pañcaviṃśatisāhasrikā Prajñāpāramitā Sūtra* (《二萬五千頌般若經》), it is said that while *kleśa* is eliminated after the fulfillment of the Seventh Stage (第七地) and on entry into the Eighth Stage (第八地) of the Ten Stages (十地) of the Bodhisattva Path, *vāsanā* is completely eliminated only on attaining the Tenth Stage (第十地).⁵ The idea that the elimination of *vāsanā* is realized in later stages than the elimination of *kleśa* forms the basis of the understanding of *vāsanā* also in Chinese Huayan thought.⁶

Another important development regarding *vāsanā* is found in the Yogacāra tradition. Vasubandhu (世親, c. 400–c. 480) incorporated the concept of *karma-vāsanā* (業習氣)

strictly, he saw the Ten Faiths as a phase preceding the entry into the Bodhisattva Path (若無十信能信自心初佛果者、十地亦不成故。[T36, No. 1739, 870a13]. 通十信並五位進修中有六十重佛果。若但取入位有五十重佛果。[T36, No. 1739, 879a25–26]).

⁴ Kimura Yukari (木村紫) cites the passage “佛世尊愛恚永斷違順平等。……無相似愛及恚慢等。諸煩惱習已永斷故。非如獨覺及諸聲聞雖斷煩惱而有餘習。”(T27, No. 1545, 77a24–28), 木村紫 [2019], p. 65. Although Lamotte notes that the Sthaviravāda (上座部) and the Sarvāstivāda “attach practically no importance to the *kleśa-vāsanā*” (Lamotte [1974], p. 91), we can see from the above passage that the Sarvāstivāda was at least aware of the more burdensome nature of *vāsanā* compared with *kleśa*.

⁵ Lamotte [1974], pp. 100–101.

⁶ Zhiyan quotes from the *Dasheng tongxing jing* (《大乘同性經》, T16, No. 672, 694b08) which says that all subtle *vāsanās* are eliminated on the First Stage of the Ten Stages (佛初地者一切微細習氣除故。[T35, No. 1732, 77b27–28]). Fazang maintains that although all *kleśas* are eliminated on the First Stage, it takes the whole course of the Ten Stages to eliminate all *vāsanās* (但有正使及習氣。初地斷使種。地上除習氣。佛地究竟清淨。[T45, No. 1866, 493c13–493c14]).

into his theory of *vijñānapariṇāma* (識轉變) and rebirth, expanding the concept of *ālayavijñāna*.⁷ Sophisticated analyses regarding *karma-vāsanā* and *ālayavijñāna* which developed within the Indian and Chinese Yogacāra traditions and in related texts became objects of discussion also within the Chinese Huayan school. Among the Chinese Huayan school patriarchs, Chengguan showed particular interest in the discussion of *vāsanā* found in Yogacāra texts, such as the *Cheng weishi lun* (《成唯識論》) to which Zhiyan had already shown interest earlier.⁸ Although Chengguan's ideas on *vāsanā* discussed with reference to Yogacāra thought merit close examination, not only from a theoretical point of view but also from a soteriological one, it is beyond the capacity of the present author and the scope of this paper.

In the writings of Fazang, we find the concept of *vāsanā* discussed in relation to the theories expounded in texts such as the *Daśabhūmika Sūtra Śāstra* (《十地經論》), *Mahāyāna Saṃgraha* (《攝大乘論》), *Cheng weishi lun*, and *Dasheng qi xin lun* (《大乘起信論》) among others. However, his discussion of *vāsanā* is generally explanatory and is not treated comprehensively in his writings. For example, in his *Huayan wujiao zhang* (《華嚴五教章》⁹), Fazang discussed in detail the different views on the elimination of *kleśa* among the Five Teachings (五教). With regard to the Final Teachings of Mahāyāna (大乘終教), he says that while *kleśa* is rooted out in the First Stage, *vāsanā* is (gradually) eliminated after the First Stage, to be completely cleansed on attainment of Buddhahood.¹⁰ He further elaborates on this, citing a passage from the *Mahāyāna Saṃgraha*:

亦初地斷麤後除殘習。故無性攝論云、《轉染污末那得平等性智。初現觀時先已證得。修道位中轉復清淨》。解云、轉淨者除習氣也。以正使先斷故、後但云轉淨更不云斷也。……是故當知此教地上但除習氣故。(T45, No. 1866, 494a09–494a16)¹¹

⁷ 氏家[1967], p. 169.

⁸ Zhiyan briefly summarized the Yogacāra theory of *vāsanā* in his *Huayan wushi yao wenda* (《華嚴五十要問答》, T45, No. 1869, 522c06–523a26) citing the *Mahāyāna Saṃgraha* (《攝大乘論》) and *Cheng weishi lun*.

⁹ *Huayan yisheng jiaoyi fenzhai zhang* 《華嚴一乘教義分齊章》.

¹⁰ See footnote 6. Fazang mentions the stages of the elimination of *kleśa* and *vāsanā* found in various sūtras such as the *Renwang jing* (《仁王經》) “前之三地斷三界中色煩惱。四五六地斷三界中心煩惱。七八九地斷三界中色習煩惱。第十地及佛地斷三界中心習煩惱。” (T45, No. 1866, 495a28–495b05) and the *Benye jing* (《本業經》) “本業經云。七地已還滅三界色心二習果報、滅無遺餘。八地色習無明盡。九地心習無明已滅除。十地二習無明滅盡。” (T45, No. 1866, 495b08–10) .

¹¹ The passage quoted from the *Mahāyāna Saṃgraha* corresponds to T31, No. 1598, 438a17–19.

However, to Fazang, these are teachings of the Final Teachings of Mahāyāna, which are ultimately seen from the point of view of the Perfect Teachings of Huayan (圓教) as merely skillful means (方便):

又此教中、正斷惑時智起惑滅。非初非中後、前中後取故。云何滅。如虛空本來清淨。如是滅。廣如十地論說。又此教中煩惱等法、皆是眞如隨緣所作。是故不異眞如、是煩惱義。如起信論說。又經云、一切法即如如等。煩惱準此。是故當知、與前諸教施設不同。宜應知之。(T45, No. 1866, 494b02–060)

若依圓教、一切煩惱不可說其體性。……是故不分使習種現。但如法界一得一切得故。是故煩惱亦一斷一切斷也。……一約證、謂十地中斷。二約位、謂十住已去斷。三約行、謂十信終心斷。四約實、謂無可斷。以本來清淨故。……此約別教言、若約攝方便、前諸教所明並入此中。以是此方便故。(T45, No. 1866, p. 495c27–496a08)

Here, Fazang presents a relative view on the realization of the elimination of *kleśas* by listing the different views from which it can be viewed and the different conclusions they each ensue. Ultimately, he dissolves the problem of the elimination of afflictions into a theoretical statement saying that all *kleśas* originally derive from and therefore are identical with ultimate truth *tathatā* (眞如隨緣所作、不異眞如) and that they are essentially pure (本來清淨). Although this may be the ultimate truth, Fazang's line of argument seems to depart from the more soteriological tasks that the concept of *vāsanā* presents us with. However, a critique of Fazang's perspective is not the topic of this paper. Tentatively, we may say that Fazang did not present a consistent theory on the process of elimination of *kleśa* and *vāsanā*, and that these concepts do not rank among the most important topics in Fazang's Huayan doctrine (華嚴教學).

3. The concept of *vāsanā* in the *Huayan Sūtra*

How are the concepts of *kleśa* and *vāsanā* treated in the *Huayan Sūtra* itself? To be fair, they are not the foremost topic of concern in this sūtra either, and therefore the sūtra fails to present a comprehensive theory of its own regarding *kleśa* and *vāsanā*.¹² However, they are mentioned in a number of chapters throughout the sūtra. Below are some examples:

¹² In this respect, we may say that Fazang's treatment of *kleśa* and *vāsanā* as primarily belonging to the Final Teachings of Mahāyāna and less significant than other topics in the Huayan teachings is justified.

一切眾生具諸結 所有隨眠與習氣。
如來出現遍世間 悉以方便令除滅。(《世主妙嚴品》, T10, No.279, 25a06–07)

云何爲菩薩王子住。此菩薩……善知諸煩惱現起。善知習氣相續。(《十住品》, T10, No.279, 85b15–17)

普攝一切諸惑習氣。悉以方便令清淨故。(《十迴向品》, T10, No.279, 132a11)

此〔善慧地〕菩薩、以如是智慧、如實知眾生心稠林、煩惱稠林、業稠林、根稠林、解稠林、性稠林、樂欲稠林、隨眠稠林、受生稠林、習氣相續稠林、三聚差別稠林。(《十地品》, T10, No.279, 202a24–26)

如來應正等覺、亦復如是。有大智風、名爲能滅。能滅一切諸大菩薩煩惱習氣。……大智風輪斷其一切煩惱習氣。(《如來出現品》, T10, No.279, 272b26–29)

菩薩摩訶薩、有十種發心。何等爲十。所謂發我當度脫一切眾生心、發我當令一切眾生除斷煩惱心、發我當令一切眾生消滅習氣心、……(《離世間品》, T10, No.279, 298a28–298b01)

是故善男子、……拔一切眾生煩惱習氣盡、我願乃滿。(《入法界品》, T10, No. 279, 345a01–02)

我唯知此調和香法。如諸菩薩摩訶薩、遠離一切諸惡習氣、不染世欲。永斷煩惱眾魔羂索、超諸有趣。(《入法界品》, T10, No. 279, 361b12–13)

We notice that the *Huayan Sūtra* does not make a clear distinction with regard to when or how *kleśa* and *vāsanā* are eliminated respectively. It often makes reference to their elimination as a set. For example, in the teachings of the Ten Kinds of Great Deeds (十種大事) and the Ten Kinds of *Vāsanā* (十種習氣) in the Chapter on Departing from the Mundane World (《離世間品》), it says:

一切煩惱皆令除斷。一切習氣皆令捨離。(T10, No. 279, 298a14)

若諸菩薩安住此法、則永離一切煩惱習氣。(T10, No. 279, 299b16–17)

From this, we can see that the theories distinguishing the elimination of *kleśa* and *vāsanā* within the different stages of the Bodhisattva Path expounded by Chinese Huayan school patriarchs are primarily a Chinese development, based and expanded on preceding ideas with roots in India such as those found in Prajñāpāramitā literature and Yogacāra doctrine.

4. Li Tongxuan's view on the elimination of *vāsanā*

From Li Tongxuan's writings, we can discern ideas in his theory of *kleśa* and *vāsanā* distinct from those of Zhiyan, Fazang, or the later Chengguan. Although it is easy to see that he was under various influence from discussions found in Mahāyāna texts and the hermeneutics of Chinese predecessors, one conspicuous aspect of his discussion on *kleśa* and *vāsanā* is his almost complete lack of interest in Yogacāra teachings.¹³ Another characteristic is his strong emphasis on and close analyses of the persistent nature of *vāsanā*, the elimination of which is a major focus in his theory on the stages of the Bodhisattva Path.

Li Tongxuan argued that when a bodhisattva attains enlightenment at the time of the initial production of *bodhicitta* (初發菩提心), although one acquires the wisdom equal to the Buddha of Immovable Wisdom (不動智佛) and one's *avidyā* (無明) is simultaneously destroyed, various *vāsanās* still remain. Therefore, they need to be eliminated by the function of the wisdom of enlightenment through progress in the Bodhisattva Path (初發心時便成正覺。以此正覺用治習氣。T36, No. 1741, 1028b26–27). Li Tongxuan effectively regards the Five Levels (五位) of the Bodhisattva Path not only as a process of maturing wisdom and compassion but also as that of making repetitive efforts to gradually eliminate *vāsanā* (經歷五位、鍊磨習氣、增長慈悲。名爲修道。T36, No. 1741, 1022b28–29). He asserts that one of the eleven reasons for establishing the Five Levels of the Bodhisattva Path is to make the practitioner cure oneself of *vāsanā* at the same time as making progress in attaining wisdom and compassion through the practice of the Ten Perfections (五、令發菩提心者自治隨俗習氣、以諸波羅蜜令昇進智悲之境。T36, No. 1739, 881c05–06).

Although the idea that one needs to eliminate *vāsanā* through progress on the Bodhisattva Path is not unique to Li Tongxuan, three significant views which reveal his originality can be pointed out. First, his emphasis on the stubborn persistence of *vāsanā*

¹³ He was clearly familiar with the Yogacāra theories on *kleśa* and *vāsanā* as he used terms such as “impregnation” 薰習 and “*karma-vāsanā*” 業習 in his writings. See, for example, T36, No. 1739, 794b25, 911c12–912a01.

and his contention that practitioners need to practice the Ten Perfections (十波羅蜜) repetitively throughout the Five Levels, with each level having its own task of eliminating *vāsanā* (明十二有支微習直至佛果方盡、以此安立五位十度。皆十住十行十迴向十地十一地法則皆體相似、以明治習階級不同。T36, No. 1739, 884b15–18). Secondly, his view on the persistence of *vāsanā* of affection which arises in performing acts of compassion (愛習) in the mundane world (俗世間). Thirdly, his view on the persistence of *vāsanā* of attachment to the joy of transcending the mundane world and attaining the dharma (法悅習氣). All three views are closely connected to his comprehensive view of the Bodhisattva Path as this paper will clarify in the following sections.

4-1. Persistence of *vāsanā* and the process of elimination through the Bodhisattva Path

Similar to Fazang, the ultimate reality in Li Tongxuan's view is the non-essence and emptiness (無自性空) of all phenomena. However, at the same time, Li Tongxuan acknowledged the significance of the Five Levels of the Bodhisattva Path which Fazang viewed as the teaching of the Final Teachings of Mahāyāna (大乘終教) and not as that of the Perfect Teachings (圓教) of the *Huayan Sūtra*.

安立十住十行十迴向十地等妙二位昇進之行名目、與修行者作樣、令學者倣之依教不錯。(T36, No. 1741, 1033a09–10)

所有菩薩安立諸地法門增減亦復如是。為成諸有情故使令進修。若也一概皆平無心進也。凡夫無有進修之心、發心修至不修、方知萬法無修也。(T36, No. 1739, 753a29-753b02)

為明此經以法體本無次第本末兩頭中間時分長短故。如王寶印一時普印無前後成文也。以法寶印普印諸位。但明五位十住十行等進修、習氣不同故。(T36, No. 1739, 770a09-11)

4-1-1. Li Tongxuan's theory of the Huayan Bodhisattva Path

Before we examine Li Tongxuan's views on the elimination of *vāsanā* and its connection to the theory on the levels of the Bodhisattva Path, let us briefly take a look at his theory of Huayan Bodhisattvahood.

Apart from his emphasis on the Ten Perfections that are practiced throughout the Five Levels,¹⁴ two other significant characteristics of his theory should be noted. First, he sees the mentors (*kalyāṇamitra*, 善知識) of the youth Sudhana (善財童子) in the Chapter on Entry into Dharmadhātu (〈入法界品〉)¹⁵ as each symbolizing either wisdom or compassion and the supra-mundane or the mundane. Secondly, his view that the Bodhisattva's progress of practice in the Ten Abodes should be taken as a model, or template, for the succeeding four levels. His framework and basic ideas in his interpretation of the Ten Abodes are basically followed in his interpretation of the other four levels. These two aspects are closely woven together to form Li Tongxuan's theory on how a practitioner makes progress on the way to Buddhahood.¹⁶

Li Tongxuan's interpretation of Sudhana's first ten mentors whom he saw as preachers of the Ten Abodes can be seen in the following passages:

〔第一・二・三住、第四・五住〕

前三〔=第一、二、三住〕善友明出世智慧、明三比丘表之。此彌伽及解脫長者二人〔=第四、五住〕明處世間解脫故、還以俗士表之。(T36, No. 1739, 959c11-13)

〔第六住〕

此是十住中第六正心住般若波羅蜜為主、餘九為伴。偏治世間出世間寂用不自在障。得寂用神通自在門。……猶出世慈悲心多、入俗常住世間慈悲猶劣故、以海幢比丘表之。(T36, No. 1739, 961c05-10)

〔第七住〕

於園中有優婆夷名為休捨者……優婆夷者表慈悲行也。此是十地中第七遠行地大慈悲行之軌樣。從此傲之至彼地功熟故。……前位是出世無染大悲法

¹⁴ In the *Huayan Sūtra* itself, the Ten Perfections are virtues to be practiced primarily on the Ten Practices and Ten Stages levels. For example, it says: “何等為菩薩摩訶薩歡喜行〔=第一行〕。佛子。此菩薩為大施主。凡所有物悉能惠施。” (T10, No. 279, 102c21-22), “何等為菩薩摩訶薩饒益行〔=第二行〕。此菩薩護持淨戒。” (T10, No. 279, 103b09), “菩薩住此歡喜地〔=初地〕已……是菩薩十波羅蜜中檀波羅蜜增上。” (T10, No. 279, 183a10, 20), “菩薩住此離垢地〔=第二地〕……十波羅蜜中持戒偏多。” (T10, No. 279, 186b25, 186c10) .

¹⁵ Li Tongxuan regards the Chapter on Entry into Dharmadhātu as the Main Body (正宗分) of the *Huayan Sūtra*: “此經四十品中、以法界品為正宗。餘品為伴。” (T36, No. 1739, 770b25-26) .

¹⁶ For a closer examination of Li Tongxuan's symbolic interpretation of the mentors and their roles in his theory of Huayan Bodhisattvahood, see Ito [2009][2011].

門、即以比丘表之。此位入俗處染而不污、處真同俗之慈悲、即以優婆夷表之。(T36, No. 1739, 961c26–962a02)

〔第八住〕

何故此位見〔毘目瞿沙〕仙人何意。……為無功智現以大悲行能同異道同事接生。……明慈悲處世而無染行。(T36, No. 1739, 963b26–963c01)

〔第九住〕

〔勝熱〕婆羅門者此云淨也。為表此善知識無染寂靜故。名勝熱者表勝世間煩惱熱故。……是法王子住中力波羅蜜智慧為體。……同十地中第九地、從此果行修行至第九善慧地、功熟傲此。(T36, No. 1739, 964a10–11, 964b12, 24–25)

〔第十住〕

是師子幢王所居之城其王是慈行女父。表智自在為王、大悲行遍為女。明此從智生悲、處生死染而與不染等。(T36, No. 1739, 964c03–04)

Li Tongxuan argued that in the first three Abodes and the Sixth Abode, symbolized by mentors who are monks, the practitioner's eyes are fixed on the goal of exiting the mundane and attaining supra-mundane wisdom. In contrast, the mentors of the Fourth and Fifth Abodes, together with all the mentors after the Seventh Abode, are lay people, bringing the practitioner back to the mundane world where sentient beings are waiting to be salvaged from their defilements and pains. Li Tongxuan argued that wisdom and compassion are together fully attained through the Seventh and Eighth Abodes to be ultimately fulfilled (after the Ninth Abode) in the Tenth Abode. This structure is closely reflected in his discussion on the process of elimination of *vāsanā*, as we shall see below.

4-1-2. Li Tongxuan's views on the process of elimination of *vāsanā*

In his theory of Huayan Bodhisattvahood, although Li Tongxuan appraised the Huayan doctrine of sudden enlightenment at the time of the initial arousal of *bodhicitta* (初發心時便成正覺), he did not neglect the reality of the human mind: the persistence of *vāsanā* and the need for constant, continual efforts to eliminate it. He argued that practitioners of the first three levels of the Five Levels, namely the Ten Abodes (十住), the Ten Practices (十行), and the Ten Transferences of Merit (十迴向), are still affected by *vāsanā*. Those *vāsanās* can only be eliminated in part even when the practitioner

completes the sacred First Stage of the Ten Stages (十地); the elimination process is concluded on fulfillment of the Tenth Stage and on attainment of the Eleventh Stage (the level Equal to Enlightenment, 等覺):

此位〔=初地〕菩薩從十住十行十迴向習氣之有而昇此地之位法空之際、一分習氣盡故。(T36, No. 1739, 793a14-16)

入十地中習氣已無。(T36, No. 1739, 884b09)

表等覺位中順其法身行其萬行。……任眾生見習氣迷法之愚一時總盡。(T36, No. 1739, 772b27, 772c01)

During the course of progress through the Ten Stages, the practitioner must confront and overcome various kinds of *vāsanās* in various stages:

〔第二離垢地〕

此位修上上十善戒。治欲界現行麤惑習氣。(T36, No. 1739, 793c16-17)

〔第三發光地〕

但為鍊磨三界習氣令智明淨。(T36, No. 1739, 890a18)

〔第四焰慧地〕

為普治前三地出三界習氣住在此眾會。(T36, No. 1739, 891a28)

〔第七遠行地〕

猶有無作有作二種習氣。仍在行有開發。(T36, No. 1739, 902a25)

We can see that Li Tongxuan was strongly aware of how *vāsanā* can assail practitioners even as high up as on the levels of the Ten Stages. The same awareness can be seen in his view of the initial stages of the Bodhisattva Path. Let us examine the process in more detail.

The long and tireless path of the elimination of *vāsanā* begins from the First Abode (初發心住) of the Ten Abodes with the initial arousal of *bodhicitta*. The practitioner makes efforts in countering the residual tendencies through the power of Non-abiding

Wisdom (無依住智)¹⁷ acquired on entry into this level. Thereafter, the wisdom is further matured as the practitioner progresses through the Ten Abodes:

設有餘習還以無依住智治之。……如是任法調治習氣、使稱理智、令慣習增明。(T36, No. 1739, 827a27–827b02)

On the level of the Third Abode, the *vāsanās* connected to the sense organs (and presumably the senses) are overcome through acknowledging the principle of emptiness. On this level, the power of insight into the emptiness of all existence is attained. This is conducive to the elimination of *vāsanās* connected to both the mundane and supra-mundane realms:

重觀自六根上習氣使。令同空理。……以明重觀六根上習氣、得超渡生死海之岸。(T36, No. 1741, 1026b01, 18)

此明以法空觀照力治三界習氣及出三界習氣已。(T36, No. 1739, 958c04)

Li Tongxuan regarded the central focus of the Third Abode (together with the first two) to be the recognition of the principle of emptiness and the function of such recognition to purify the *vāsanās*. This is consistent with his interpretation of the three monk mentors which we saw earlier; they symbolize the goal of overcoming the mundane and acquiring supra-mundane wisdom.¹⁸

The Seventh and Eighth Abodes together mark a turning point in the elimination process of *vāsanā* on the Ten Abodes level. In the Seventh Abode, *vāsanā* of the practitioner's attachment to acts of compassion arises. This is eliminated in the Eighth Abode through supra-mundane wisdom, but this in turn gives rise to the *vāsanā* of attachment to supra-mundane wisdom rather than compassion in the mundane world. We shall examine these processes in the following sections. Here, it suffices to note that

¹⁷ This is synonymous with what Li calls Immovable Wisdom (不動智) and Fundamental Wisdom (根本智). “根本智無依無性而能普照自在。” (T36, No. 1739, 934c20), “無有本末方所可依。名曰根本智。” (T36, No. 1741, 1015a10).

¹⁸ There is a slight inconsistency here. On his view of *vāsanā* in the Third Abode, Li Tongxuan does not limit his focus on eliminating the *vāsanā* of the mundane realm (三界習氣) but also mentions the elimination of the *vāsanā* of the supra-mundane realm (出三界習氣). According to his theory of the Ten Abodes, it is in the Fourth Abode that the practitioner's orientation towards the supra-mundane realm is reversed.

through these two steps, the practitioner is freed from *vāsanā* derived from both compassion in the mundane realm and from wisdom oriented towards the supra-mundane realm. Consequently, the practitioner learns to integrate compassion and wisdom, thereby becoming able to practice acts of compassion based on supra-mundane wisdom while deeply steeped in the defiled mundane world yet not being polluted by it.

Among the mentors of the youth Sudhana in the Chapter on Entry into Dharmadhātu, Li Tongxuan saw Āśā (休捨), a lay female follower (*upāsikā*, 優婆夷) as the mentor of the Seventh Abode who primarily symbolizes compassion and the mundane, while the mentor of the Eighth Abode is a male ascetic Bhīṣmottaranirghoṣa (毘目瞿沙仙人) who primarily symbolizes wisdom and the supra-mundane. Li Tongxuan interprets the fact that they are depicted in the *Huayan Sūtra* as residents of the same land named Ocean Tide (海潮處) as symbolizing their ultimate unity.

休捨優婆夷與〔毘目瞿沙〕仙人住處名同、俱是海潮處者、明此悲智一體染而不污。……即此第七第八兩位和會一終是也。(T36, No. 1739, 832c21–23)

Finally, in the Tenth Abode, the mind of the practitioner is fully purified of all *vāsanās*:

十灌頂住對治悲智不自在清淨障。(T36, No. 1739, 832c29)

Li Tongxuan interpreted the attributes of the female character Maitrāyaṇī (慈行童女), a youthful princess and Sudhana's mentor of the Tenth Abode, in consistence with his views on prior stages and the symbolism of the mentors: as the daughter of a king she symbolizes wisdom and her being female symbolizes great compassion.¹⁹ On this level, the practitioner is deemed to have fully attained wisdom and freed oneself from all *vāsanās*, thereby returning once again to the mundane world to set out on the practice of unhindered compassion:

¹⁹ Li Tongxuan argued that the female mentors in the Chapter on Entry into Dharmadhātu all symbolize compassion, most significantly young girls such as Maitrāyaṇī and Śrīmatī (有德童女). The idea that female characters symbolize compassion can also be seen in Fazang. See Ito [2009], pp. 729-730.

是師子幢王所居之城、其王是慈行女父。表智自在爲王、大悲行遍爲女。明此從智生悲、處生死染而與不染等。明習氣盡故。(T36, No. 1739, 964c03-05)

即師子幢王女慈行童女是。……明智滿從悲處世間故、即同事而無習氣故。(T36, No. 1739, 832c25, 833a03)

We must note that although Li Tongxuan contends that one is purified of *vāsanā* on completion of the practices of the Ten Abodes, he asserts that this is not final. As noted earlier, the Ten Abodes level serves both as the basis and as a template for practitioners in their subsequent acts of practice (the Ten Practices), transference of merit (the Ten Transferences of Merit), and completion of Bodhisattvahood (the Ten Stages and the Eleventh Stage).²⁰ Therefore, the process of gradually ridding oneself of *vāsanā* while acquiring and maturing wisdom and compassion of the supra-mundane and ultimately the mundane continues on through the subsequent levels of the Bodhisattva Path, to be completed on the final Tenth Stage of the Ten Stages (入十地中習氣已無。T36, No. 1739, 884b09). This view corresponds to his theory of the Five Levels of the Bodhisattva Path where the progress is not necessarily linear; the practitioner repetitively practices the Ten Perfections throughout the Five Levels of practices (學出世道根本智爲先以此立五位五十箇行門。以簡生熟同別。由茲五十箇波羅蜜五位中五重練磨。T36, No. 1739, 0962b16-17).²¹

As we can see from above, another significant feature of his discussion on the Bodhisattva Path and elimination of *vāsanā* is his emphasis on compassion practiced in the mundane world. His view of the Practice of Universal Wisdom (*samantabhadra-*

²⁰ See, for example, the following passages: “以此菩薩神天總明十住。……此諸神衆皆是如來以五位行攝生得益之衆。還將行相法門次第作法樣式、令其後學者一一倣之。” (T36, No. 1739, 781a15-20); “以十地行依此十住行樣。(T36, No. 1739, 960c14); 十住是十地勝進之樣。” (T36, No. 1739, 969c).

²¹ As noted earlier, in Li Tongxuan’s view, the ultimate reality is the non-essence and emptiness (無自性空) of all phenomena. Hence, Li asserts that ultimately, according to the Perfect Teaching (圓教) of the *Huayan Sūtra*, any single one of the ten steps in each of the Five Levels embraces and is one with all other steps, interpenetrating each other: “五圓教者、得一位即一切位。一切位即一位故。十信滿心即攝六位成正覺等。依普賢法界帝網重重主伴具足故名圓教。” (T36, No. 1739, 735b13-15); “如是重重鍊磨、以五十三法 [=teachings of the 53 mentors of the youth Sudhana] 一百一十城法、方稱總別同異成壞無盡自在之法。一一位中皆遍一切位也。爲顯一法遍多法故。以一位遍一切行故。爲顯多法入一法故。” (T36, No. 1739, 979b10-15); “而實教菩薩一得一切得。爲稱法體中無前後故。猶如帝網光影互相參徹相入無前後際也。亦如百千寶鏡同臨妙像、一一鏡中影像相入色像齊平。如佛果位中諸菩薩、爲從性起法身根本智爲十住之中創證心故。所有法門境界皆悉依本。以體用通收皆悉徹故。(T36, No. 1739, 753b03-08).

caryā, 普賢行) which follows the completion of the Ten Stages is not merely theoretical. One must actually return to the mundane world to put the wisdom and compassion acquired through the Bodhisattva Path into practice. We can find Li's emphasis on practice in the mundane world throughout his writings. For example:

明大悲堅固處生死而無疲倦名大精進。……處俗同纏無虧中道。(T36, No. 1739, 783c01–02)

以迴正智處俗利生處大悲門、饒益一切於諸境界無所貪求故。(T36, No. 1739, 842b18)

以大慈悲故、常入生死隨俗利生、得大功德。(T36, No. 1741, 1038a16–17)

Furthermore, for compassion to be rightfully exercised completely free of all *vāsanās*, the practitioner needs to have eliminated the inclination towards both wisdom belonging to the supra-mundane realm and compassion tainted with attachment to the mundane realm. We shall examine these two aspects in the next two sections.

4-2. Coping with *vāsanā* stemming from attachment to acts of compassion

Li Tongxuan strongly emphasized the virtue of acquiring and practicing compassion symbolized by female mentors of the youth Sudhana in the Chapter on Entry into Dharmadhātu such as Āśā (休捨) and Maitrāyaṇī (慈行童女). However, he also warned practitioners against being attached to acts of compassion. This he calls the *vāsanā* of affection (愛習) which stems from one's affection towards the sentient beings as objects of salvation and to the act of actually saving them through compassion.

In Li Tongxuan's view, Sudhana's mentor Āśā (whose name Li Tongxuan translates as fulfillment of aspiration [滿願]), a lay female follower symbolizing the Seventh Abode, expresses a degree of completion of compassion in the mundane world. However, Li Tongxuan argues that the *vāsanā* of affection remains:

此優婆夷……爲迴彼〔=第六住〕出世心多者、令依滿本願故。起愛處生死、愛度眾生、成慈行故。以優婆夷名滿願表之。以取其志養育子孫無疲勞故。表大悲菩薩養育一切法界眾生、若善不善皆無捨離、未曾起不濟之心。化種種身、未曾捨一眾生如毛髮許。恒常對現一切眾生前、種種教化令成就故。
(T36, No. 1739, 962c02–08)

此位約迴第六住出世心多、不斷生死愛度眾生、猶在愛習。(T36, No. 1739, 962c10)

第七住中休捨優婆夷、明故存愛習用成悲門。以未斷愛度眾生之愛習故、號優婆夷。(T36, No. 1739, 964c05–07)

Āśā's compassion towards sentient beings is bold and unwavering, helping both those of wholesome and unwholesome nature without discrimination. It is not based or focused on the lofty realm of the wisdom of the supra-mundane, but firmly oriented towards sentient beings in the mundane world. However, Li warns that because of this orientation to turn away from supra-mundane wisdom to compassion and the mundane, there can be residual influences of being attached to those one aspires to save or to the act of doing so. Although the *kleśa* of attachment itself has been overcome, Li notes our persistent tendency to be drawn to those we yearn to salvage. This he sees as attaining of compassion while the workings of the *vāsanā* of affection still persist (故存愛習用成悲門). This is understandable as our acts of compassion are often closely tied to our love and caring towards those we extend our hand to. Devoting ourselves to selfless acts of saving others is not easy with a detached, disinterested mind. However, earnest and passionate acts of saving sentient beings can entail the *vāsanā* of affection which, after all, needs to be removed.²²

The elimination of the *vāsanā* of attachment to compassionate deeds takes place in the Eighth Abode. Li Tongxuan contends that this applies to the seventh and eighth steps of all the Five Levels:

從十住第八・十行第八・十迴向第八・十地第八、各隨本位皆有一分無功之智、和會智慈之行。(T36, No. 1741, 1034c11–12)

²² In Li Tongxuan's interpretation of the Seventh Stage (第七地), he contends that there are two *vāsanās*: that of non-intentional action and that of intentional action (無作有作二種習氣). The former can be seen as the residual tendency stemming from the wisdom of emptiness and orientation towards the supra-mundane already acquired on the Sixth Stage (三空無作之門、出世解脫之心). The latter corresponds to the *vāsanā* of our concern here: the *vāsanā* of intentional action (有作習氣) stemming from acts of compassion performed in the mundane world living together with sentient beings (人世間同纏方便之行). Above citations are from T36, No. 1739, 902a22–25.

The eighth step in each of the Five Levels is, as above, a step where the practitioner attains Effortless Wisdom (無功之智) which works to counter the existing tendency towards attachment to compassion and the mundane realm.²³

On the level of the Ten Abodes, the *vāsanā* of attachment to acts of compassion is ultimately eliminated in the final Tenth Abode. This, as already noted, is symbolized by the youthful princess mentor Maitrāyaṇī, who is regarded as the embodiment of the perfection of both compassion and wisdom and hence performs acts of compassion in the mundane world with total liberty and no longer tainted by the *vāsanā* of affection:

此位以從智生悲故、即師子幢王女是童女也。表此位任運利生無染習也。
(T36, No. 1739, 964c08–10)

Li Tongxuan's view that even compassion can negatively impregnate the mind of practitioners reveals his close observation of the human psyche. Our affectionate hopes and prayers for the well-being of our loved ones can also become obstacles for boundless, non-discriminatory compassion. His view is also significant in that it is based on his fundamental conviction that a bodhisattva's practices, also a long process of elimination of *vāsanā*, should be soundly grounded in the truth of emptiness and the attainment and development of the illuminating wisdom to see it:

以登山頂〔＝初發心住〕、至相盡之處。於空無相之理、空慧恒明。……名爲見道。既見道已、唯空智慧恒照現前。隨行習氣以道治之。治習漸薄、智慧增明。(T36, No. 1741, 1022b10–11, 1022b13–14)

However, as we shall see in the next section, Li Tongxuan saw that the pursuit of the wisdom of emptiness can also negatively impregnate our minds as much as our attachment to compassion.

4-3. Elimination of *vāsanā* of supra-mundane wisdom and re-embodiment of compassion

Li Tongxuan's third unique view concerning the elimination of *vāsanā* can be seen in his arguments related to the concepts of the mundane (世間) and the supra-mundane

²³ In Li Tongxuan's view, a practitioner must repeatedly go from one to the other and vice versa: compassion/mundane and wisdom/supra-mundane. The Sixth Abode is a step in attaining supra-mundane wisdom, which is checked by selfless compassion in the Seventh Abode symbolized by Āśā, which in turn is tamed by supra-mundane wisdom in the Eighth Abode.

(出世間), which form a significant part of his discussion of the Bodhisattva Path as a whole.

Although Li Tongxuan emphasized the wisdom of emptiness as the fundamental force that leads practitioners on their way to Buddhahood, he continually warned them against being attached to emptiness and the supra-mundane. This is because it would deter bodhisattvas from performing acts of compassion grounded in the real world of the mundane.²⁴ An exemplary case can be seen in his view towards the Sixth Abode (第六住) of the Ten Abodes where a practitioner attains the insight into the true nature of emptiness of all phenomena by practicing and perfecting the Sixth Perfection, *prajñāpāramitā*, of the Ten Perfections.

第六正心住般若波羅蜜為主、餘九爲伴。以約智門中諸位通治。以約位門中、第六波羅蜜偏治世間出世間寂用不自在障。得寂用神通自在門、猶出世慈悲心多、入俗常住世間慈悲猶劣故。以海幢比丘表之。雖有慈悲但得無染行清淨之慈、不得同眾生行等眾生事。(T36, No. 1739, 961c05–11)

Practitioners on this level perfect the workings of supra-mundane wisdom (寂用) and acquire purely untainted supra-mundane compassion (出世慈悲心、無染行清淨之慈). However, in Li Tongxuan's eyes they lack the compassion to firmly bury oneself in the mundane world to perform acts of compassion among the sentient beings (入俗常住世間慈悲). Because of this, in the Chapter on Entry into Dharmadhātu, Sudhana needs to receive the teaching of a female mentor of the Seventh Abode, Āśā, to integrate supra-mundane wisdom with compassion to be practiced in the mundane realm.

To return to the *vāsanā* of attachment to wisdom and the supra-mundane, let us see Li Tongxuan's view of the Eighth Stage (第八不動智) of the Ten Stages. Here, a new kind of *vāsanā* arises from its latent sleep.

像此位〔=第八地〕菩薩功用已終唯有法悅。法悅習氣十地始無。……爲有禪悅喜動其性。像此位菩薩無功智現前、猶有無生法樂智淨習氣。(T36, 795a16–18)

²⁴ See Ito [2012]B for Li Tongxuan's view on stagnating in emptiness, quiescence, and equanimity in the Bodhisattva Path.

Li Tongxuan notes with a negative eye of what he calls the *vāsanā* of the joy of (recognition) of the dharma (法悅習氣), dharma in this case meaning the non-arising and emptiness of all phenomena. He argues that this *vāsanā* was not apparent on entry into the First Stage. It is a *vāsanā* which arose from the attainment of Effortless Wisdom (無功智). This wisdom is a polished version of *prajñāpāramitā*, well embodied by the practitioner and put to practical use. It is also significant that this wisdom functions to eliminate the *vāsanā* of being attached to acts of compassion. As we have seen, to Li Tongxuan, the fundamental thesis of Huayan Bodhisattvahood is the non-essence and emptiness of all phenomena. In this sense, the practitioner has every right to be joyful of having attained Effortless Wisdom. However, Li warns practitioners against the self-satisfaction and self-righteousness of abiding in the supra-mundane quiescence which might ensue.

Then how is this *vāsanā* eliminated? He contends that the inclination to aspire for the supra-mundane must be tamed by the Eighth Perfection, i.e. Perfection of Aspiration (第八願波羅蜜):

此八地菩薩無功之智現前。猶恐滯寂。以第八波羅蜜防之。又令憶念本願故。
(T36, No. 1739, 901c22–24)

故從十住直至十地、皆以願波羅蜜防之。令至其位念本願力起大悲行。不令住淨、於智慧行漸漸殊勝。(T36, No. 1741, 1034c04–06)

Li Tongxuan saw the Eighth Perfection (of Aspiration) as based on the power of the Original Aspiration (本願) which gives rise to great deeds of compassion. This is also paraphrased as: “第八不動地、得一切法、無生忍無功智觀現前。滯淨心多。諸佛加持以手摩頂。勸修行起智門、令念本願起願興悲。”(T36, 1019a06–08). The Original Aspiration of the bodhisattva must be to salvage oneself and all sentient beings (自利利他). To realize this, one needs both wisdom and compassion together with the will to overcome the mundane and also the will to maintain one's footing in the mundane where the sentient beings are. We may say that the Eight Stage brings the practitioner to its foundational aspiration. In Li Tongxuan's theory of the Five Levels, this applies to the eighth step of each of the Five Levels.

It should be noted that this Perfection of Aspiration not only helps eliminate the *vāsanā* of attachment to wisdom of emptiness and the orientation towards the supra-

mundane realm; it helps to integrate the compassion attained during the seventh step of each of the Five Levels with the wisdom that arises in the eighth. For example, in the Eight Abode:

約位門中此位〔=第八住〕會七住中悲行・第八住中無功之智。以大願波羅蜜興作、令使智悲任用自在。(T36, No. 1739, 964a01-02)

What then is the ultimate way of practice that a bodhisattva is expected to fulfill and embody after having eliminated all *kleśas* and *vāsanās*? On completion of the Tenth Stage (第十地法雲地), having sufficiently matured one's wisdom (free from attachment to the supra-mundane realm) and compassion (free from attachment to performing acts of compassion in the mundane realm), Li Tongxuan argues that the practitioner must now return once again to the real world:

令十地菩薩捨涅槃三昧、上稠林煩惱。方始入普賢行門。為普賢是入世間眾生行、十地菩薩是出世間成佛之行、和會此二行令處世間自在故。不屬二邊、心無所著、離二邊習氣障故。(T36, No. 1741, 1019b29-1019c04)

須捨見道煩惱、禪三昧上煩惱、涅槃清淨樂上煩惱、總捨恒入世間。一切眾生前對現色身、教化利樂、是恒常之道。更無欣進出世三昧涅槃解脫習氣之心。以是如經中十地行滿。(T36, No. 1741, 1045c29-1046a03)

It is in this very world in which we live that a bodhisattva truly walks the ultimate path of the Practice of Universal Wisdom (*Samantabhadra-caryā*, 普賢行) symbolized by the final mentor of Sudhana in the Chapter on Entry into Dharmadhātu, Samantabhadra Bodhisattva (普賢菩薩).

5. Conclusion

In this paper, we examined Li Tongxuan's views on the strong persistence of *vāsanā* and his discussion of the two contrasting types of *vāsanā*: the *vāsanā* of affection (愛習) stemming from attachment to acts of compassion and the *vāsanā* of attachment to the joy of attaining the dharma (法悅習氣) stemming from attachment to the supra-mundane wisdom of emptiness. Through this, Li Tongxuan's profound observation into the tameless nature of the human psyche has been illustrated, as well as his deep conviction that attainment of both wisdom and compassion are the two wheels that drive a

bodhisattva to the perfection of Huayan Bodhisattvahood, overcoming the *vāsanās* and culminating in the Practice of Universal Wisdom (*Samantabhadracaryā* 普賢行).

We must acknowledge that to Li Tongxuan, as with Fazang, this world of ours is ultimately empty of essence (無自性空) and is no different from echoes in the sky.²⁵ This is the fundamental view of the *Huayan Sūtra* as stated in the Chapter on *Brahmacaryā* (〈梵行品〉): the phenomenal realm is “like an illusion, a dream, a shadow, an echo” (如幻如夢如影如響。[T10, No. 279, 88c28-29]). However, this is not to say that this life is meaningless; the recognition of emptiness leads to the view that all beings and phenomena are interconnected and arise from the web of myriad connections of causes and conditions.²⁶ Nor does the recognition of non-essence of the world mean that afflictions and their residual tendencies that we experience in our lives are also mere illusions that we can simply cast off as ultimately non-existent. The pains are real and need to be reckoned with. That is why, Li Tongxuan claims that:

爲對習氣安立諸地、職位治之。計其理智十地差別、如空中鳥跡。然約其習氣同別行相非無。次第從此復有劫。(T36, No. 1739, 988b15-17)

In Li Tongxuan's view, the ideal of a Huayan Bodhisattva is not only to firmly establish the supra-mundane wisdom of insight into the ultimate reality of non-essence but also to anchor that wisdom in the mundane to practice acts of unhindered compassion. To Li Tongxuan, who was a lay Huayan practitioner, this ideal is not to be attained in a transcendent supra-mundane realm of *nirvāna*, but in this very world of ours which is a dense forest (稠林) of afflictions (*kleśa*, 煩惱) where those afflictions and their residual tendencies (*vāsanā*, 習氣) constantly assail all sentient beings. This is aptly expressed in the following words of Li Tongxuan:

夫十二緣生者、是一切眾生逐妄迷真、隨生死流轉波浪不息之大苦海。其海廣大甚深無際、亦是一切諸佛眾聖賢寶莊嚴大城。亦是文殊普賢常遊止之華林園苑。常有諸佛出現於中、普賢菩薩恒對現色身、在一切眾生前教化無有休息。(T45, No. 1888, 768b13-18)

²⁵ 觀察世間一切緣起法。……皆無自性。……如空中響。(T36, No. 1739, 770a19–20,22)

²⁶ 一切諸法皆如帝網同別重重無障礙。(T36, No. 1739, 751a01)

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