

Studies on the History of the Commentary of Fanwang-jing

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In Buddhist culture in East Asia, the Fanwang-jing(Brahmā's Net Sutra, 梵網經) is an important Precepts that a bhikkhu must keep along with the Dharmaguptika-vinaya. The ordination ceremony by these two sutra are said to have been made by Daoxuan(道宣, 596-667) of Nanshan school. The Dharmaguptika-vinaya(四分律) is to retain the status of the Bhikkhu and the operation of the Saṃgha. And the Fanwang-jing is to retain the ascetic practices of the Bhikkhu to enter the Nirvana.

However in modern times there was a movement to solve the problem by applying the Fanwang-jing to internal matters within Saṃgha as the boundary between the Dharmaguptika-vinaya and the Fanwang-jing became blurred. Using the Fanwang-jing for the salvation of Sentient Beings doesn't matter particularly much. However the problem is that it selects the commentary of Fanwang-jing, especially the exceptional contents and uses them according to one's own convenience. Personal problems of Bhikkhu include drinking, eating meat, and accumulating property, and problems of Saṃgha include fund management and collusion with political circles. These are the problems arising from modern Buddhist society. These problems are not caused by the misinterpretation of the Fanwang-jing, but because he ignored the reason and the cause of the commentary and was based solely on the written sentence

Therefore, In this paper, studied the Commentaries of Zhiyi, Wonhyo, Fazang, Taehyeon in the Commentaries of Fanwang-jing, and I looked into what caused the commentaries of Fanwang-jing to change by reason and effect.

First of all, I confirmed the Pusajie-yishu(菩薩戒義疏, Hereafter call Yishu) of Zhiyi(智顓, 538-597), which is called the oldest of the Commentary of Fanwang-jing. Zhiyi uses a unique the Essence and

Effects of Precepts called 'The Non-apparent Form of a sacred Non-indicative Form' in the Yishu, and used a different the Essence and Effects of Precepts from the one shown in his previous books. The Essence and Effects of Precepts of Yishu has a unique structure in which the presence or absence of the Essence of Precepts is divided by the Two Teachings of Expedient and True. Yishu does not recognize the existence of the Essence of Precepts as the True Teaching, but recognize it as the Expedient Teaching acknowledges the Essence of Precepts. In other words, although the Mental Dharmas is the Essence and Effects of Precepts as the True Teaching, it is a structure that uses the Form Dharmas as the Expedient Teaching for distribution of this Fanwang-jing. And This is a temporary Form Dharmas different from the Form Dharmas of Small Vehicle. It means to find the Buddha-nature of Mental Dharmas, and get the Essence of Precepts of the Marvelous Contemplation of the Middle Way through ascetic practices.

This Essence and Effects of Precepts is similar to the Three Causes of Buddha-nature of Zhiyi. In the Three Causes of Buddha-nature, the Revealing Cause of Buddha-nature and the Conditional Cause of Buddha-nature are indicated by the Direct Cause of Buddha-nature. And, the existence of the Direct Cause of Buddha-nature becomes clear by the Revealing Cause of Buddha-nature and the Conditional Cause of Buddha-nature. However, this structure is established by the existence of the Direct Cause of Buddha-nature, and the true Buddha-nature is only exists in the Direct Cause of Buddha-nature. The Revealing Cause of Buddha-nature and the Conditional Cause of Buddha-nature are the Expedient Teaching to reveal the appearance and function of the Direct Cause of Buddha-nature.

The structure of Yishu's Essence and Effects of Precepts also uses the Form Dharmas of Expedient Teaching to make it possible to express their Mental Dharmas of True Teaching like the Three Causes of Buddha-nature to the Sentient Beings. This is to used 'The Non-apparent Form of a sacred Non-indicative Form' as a method to teach the Sentient Beings the importance of the Receiving the Buddhist Precepts of Fanwang-jing and not to let them fall into negligence. In other words, Yishu's Essence and Effects of Precepts is based on the Mental Dharmas of True Teaching, and used Form Dharmas as the Expedient Teaching for distribution of the Fanwang-jing.

Second, I studied the influence relationship based on the contents of Zhiyi through comparison with Wonhyo(元曉, 618-676). The Three Categories of Pure Precepts of Yogâcâra Precepts was introduced in the Commentary of the Fanwang-jing by Zhiyi. So the Fanwang-jing became the Precepts of Cardinal

Truth of the Middle Way which includes the All Precepts. Wonhyo adopted this Three Categories of Pure Precepts more actively and applied it to the Receiving the Buddhist Precepts of the All Sentient Beings and judgment of transgressed Moral Precepts. In addition, Wonhyo emphasized the existence attribute of the Precepts in the Essence and Effects of Precepts. He explained that the Precepts is created by the causal Condition without the Own-nature, and that it is the cause of Nirvana and the Expedient. In other words, the Precepts does not occur forever without the condition of establishment and disappears when it parts from the condition. Therefore, Wonhyo is commented the Essence and Effects of Precepts of Fanwang-jing by using the concept of the Marvelous Existence of the Middle Way, which left the both sides of the presence or absence.

In the textual organization, Zhiyi and Wonhyo are quite similar. Wonhyo used the textual organization of Fanwang-jing made by Zhiyi in the Beommanggyeong-bosalgyebon-sagi(梵網經菩薩戒本私記, Hereafter call Sagi). And Wonhyo is subdivided the textual organization of Zhiyi with emphasis on transmit of the Precepts. In the commentary of Ten Grave Precepts, Wonhyo is divided the whole textual organization into a similar textual organization to Zhiyi. Then, Wonhyo is focused on the mind which is the cause of transgressed Moral Precepts and explains the judgment of transgressed Moral Precepts in detail.

Thus, the Commentary of Fanwang-jing was formed by the introduction of the Three Categories of Pure Precepts and the textual organization by Zhiyi. Then, Wonhyo accepted it and actively used it to commented the existence attribute of the Precepts more openly.

Third, I confirmed the Fanwang-jing-pusajieben-shu(梵網經菩薩戒本疏, Hereafter call Benshu) of Fazang(法藏, 643-712), and compared the similarities and differences with Wonhyo. Wonhyo and Fazang explains that the Precepts is the fundamental of Bodhisattva and the Expedient for Nirvana. This Precepts is created by of the Arousal of Mind(*bodhi-citta-utpāda*), and reaches Nirvana through the Three Categories of Pure Precepts. However, since the Precepts is created through the condition, once the condition is gone, the presence disappears. Wonhyo and Fazang explains this existence attribute of the Precepts using the metaphor of rabbit's Horn, and emphasize that the Precepts is the Middle Way. Wonhyo and Fazang share the same opinion in the existence attribute of the Precepts, but there is a difference in the Source of Precepts. Wonhyo explains that the Source is the Seed of the Precepts, and it is no different from the Source. But Fazang explains that unlike Wonhyo, it is formed

temporarily in the Source.

Concerning the transgressed Moral Precepts of Bodhisattva, Wonhyo and Fazang uses the unique concept of 'Dargibosal(達機菩薩)' and 'Tsu(通)', and explains that the transgressed Moral Precepts of Bodhisattva for the salvation of Sentient Beings is innocence or rather merit. And Wonhyo and Fazang explains that although the transgressed Moral Precepts of the Morally Indeterminate State of Mind are innocent, there is a karma by the action. This explanation is intended to prevent transgressed Moral Precepts from misinterpretation and enlargement interpretation of transgressed Moral Precepts.

In addition, Wonhyo and Fazang have a different view in the Doctrinal Taxonomy of Fanwang-jing. Wonhyo classifies Fanwang-jing as the One Vehicle Teaching like the Huayan-jing(華嚴經), but Fazang only classifies the Huayan-jing as the One Vehicle Teaching. However, Wonhyo classifies the Huayan-jing as the Complete Teaching of the One Vehicle and the Fanwang-jing as the Partial Teaching of the One Vehicle. In other words, although it is the same One Vehicle Teaching, Fanwang-jing explains that the One Vehicle Teaching is partly recognized. Wonhyo and Fazang have a common opinion that the teaching of Fanwang-jing is lower than that of the Huayan-jing and that it must rely on the the teaching of Huayan-jing to enter the Nirvana. They also thought the Yogâcâra Precepts was a lower teaching than the Fanwang-jing. Wonhyo classified the Yogâcâra Precepts as the Three Vehicles Teaching, and Fazang classified the Fanwang-jing as True Teaching and the Yogâcâra Precepts as Expedient Teaching. So they rarely cited the Yogâcâra Precepts to the commentary of Fanwang-jing.

At last, I confirmed Beommanggyeong-gojeokgi(梵網經古迹記, Hereafter call Gojeokgi) of Taehyeon(太賢, Unknown) that interpreted the Fanwang-jing most openly. Taehyeon sees the Essence and Effects of Precepts of Fanwang-jing as a Mental Dharmas, and explains that the Precepts can be obtained through the the Arousal of Mind as the basis of all practices. And Taehyeon introduced the Three Categories of Pure Precepts to include the All Precepts in Fanwang-jing as a whole.

The foundations of these Gojeokgi included Wonhyo's the thought of One Mind and the thought of Reconciling Differences. Taehyeon commented on the whole of the Gojeokgi based on thought of One Mind. In particular, Taehyeon commented on the first volume of the Fanwang-jing and improved position of Fanwang-jing by treating Fanwang-jing as the One Vehicle Teaching like the Huayan-jing. And Taehyeon explains that the Commentary of Fanwang-jing uses Three Categories of Pure Precepts

in the same way as Wonhyo and Fazang, and that the transgressed Moral Precepts of Bodhisattva for the salvation of Sentient Beings is innocence and rather merit. In addition, Taehyeon was influenced by Fazang and built the textual organization. And he cited Fazang's Benshu and interpreted the Fanwang-jing so that the Samgha and nation could be connected.

Thus, Taehyeon commented on the whole volumes of the Fanwang-jing in the Gojeokgi through the thought of One Mind and the thought of Reconciling Differences. And treated Fanwang-jing as the One Vehicle Teaching and solved the problem of Doctrinal Taxonomy between Wonhyo and the Fazang, and fused their ideas and made them the foundation of the Gojeokgi.

In short the basic form of the textual organization and introduction of the Three Categories of Pure Precepts was established in the Fanwang-jing by Zhiyi. And Wonhyo accepted it, included the All Precepts in the Fanwang-jing through the Three Categories of Pure Precepts and expanded to the extent of the Sentient Beings. In addition, Wonhyo explained the contents in more detail after dividing the whole textual organization of the Fanwang-jing in the same way as Zhiyi. Fazang commented on the Fanwang-jing using the textual organization different from Zhiyi and Wonhyo. However, he explains the thought of Bodhisattva Precepts and judgment of the judgment of transgressed Moral Precepts in almost the same form as Wonhyo. In particular, the concept of 'Tsu(通)' similar to Wonhyo's 'Dargibosal(達機菩薩)' is used to judge the transgressed Moral Precepts of the Bodhisattva as innocent. Wonhyo and Fazang placed the Huayan-jing at the most dominant in the teaching of the Sutra, and they saw the Yogâcâra Precepts as lower than Fanwang-jing. Taehyeon was influenced by Wonhyo and Fazang and used it as the foundation of the Gojeokgi. Based on Wonhyo's thought of One Mind, he regarded the Fanwang-jing and the Huayan-jing as the same One Vehicle Teaching and commented on the whole volumes of the Fanwang-jing. In addition, Taehyeon judged the transgressed Moral Precepts of the Bodhisattva innocent by using Three Categories of Pure Precepts like Wonhyo and Fazang.

Thus, the Commentary of Fanwang-jing have been changed into a continuous relationship in the order of Zhiyi-Wonhyo-Fazang-Taehyeon. The achievement of this paper is to prove the relationship of each Commentary centered on the Essence and Effects of Precepts and the Three Categories of Pure Precepts. In particular, it is characterized by confirming the Essence and Effects of Precepts of Zhiyi through the Three Causes of Buddha-nature and by confirming the transgressed Moral Precepts of

each Commentary through Three Categories of Pure Precepts.

Therefore, this paper will provide important information for understanding the influence relations and the transition of each Commentary in the study of the Commentary of Fanwang-jing.