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NOTES ON THE COMMENTARY TO THE *YUANJUE JING* IN OLD UIGUR*

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The commentary to the *Yuanjue jing* in Old Uigur, which was published by Kudara (1992) and Zhang–Zieme (2012), includes unique teachings and quotations ascribed to the Great Master SYLW, whose name apparently derives from a Chinese honorific title for eminent Buddhist monks, which has remained unidentified so far. This paper examines the nature of this commentary by tracing the Great Master SYLW in Chinese Buddhist texts.

Key words: Old Uigur, *Yuanjue jing*, Huayan-Chan tradition, Chengguang.

In their joint authorship, Zhang Tieshan and Peter Zieme provided a new folio of an unknown commentary to the *Dafangguang yuanjue xiuduoluo liaoyi jing* 大方廣圓覺脩多羅了義經 (Taishō No. 1795, hereafter YJJ) (Zhang–Zieme 2012) preserved in the Chinese Academy of Cultural Heritage. This folio with the page number 43 directly precedes a folio in the Hedin Collection edited by K. Kudara together with three other folios of the same commentary (Kudara 1992; German translation 2013).

While scriptural quotations from the YJJ are rather easy to be traced in the Chinese text, the commentary sections contain unique explanations that cannot be seen in any other commentaries to the YJJ. Therefore, the author and the question to which Chinese Buddhist tradition his commentary belongs have remained unclear. Kudara assumed both possibilities, i.e., this commentary was translated from a Chinese original text or compiled by an Uigur Buddhist monk (Kudara 1992, p. 4). The Old Uigur text itself refers to the Great Master SYLW (*sylw atlγ uluγ baxšı*) and gives quotations from his book. In this paper, we would like to discuss the Great Master SYLW.

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Who is the Great Master SYLW?

The commentary to the YJJ of Chinese origin contains two quotations attributed to a Great Master named SYLW. Kudara read the name Silu and appropriately points out that SYLW is of Chinese origin and could be a transcription of *jing lü* 靜慮 "quiet meditation" which is the Chinese translation of Skt. *dhyāna*. But he could not find such name with the title Great Master, i.e. Dashi 大師, in Chinese sources, and therefore he also assumed alternative possibilities of the Chinese origin of SYLW. Zhang and Zieme drew attention to the same SYLW in the *Abhidharmakośabhāṣā-tattvārtha* edited by M. Shōgaito (Zhang – Zieme 2012, p. 423), but neither they could prove its use as a monk's name.

As Kudara suggested, it is reasonable to think that the Old Uigur commentary is not the translation of the commentary written by Zongmi 宗密 (780–841) because no parallel passages could be found in his commentaries to the YJJ. However, some expressions which are similar to sayings in Zongmi's works indicate that the Uigur text is influenced by Zongmi's teachings (see Kudara 1992, p. 6, Comment a10, and p. 9, Comment b16).

Therefore, searching a name corresponding to the Great Master SYLW in Zongmi's commentaries to the YJJ, we came across one candidate. We would like to demonstrate that the Great Master SYLW designates Qingliang Chengguan 清涼澄觀 (738–839?). Phonetically, SYLW agrees with the inherited Chinese pronunciation of Qingliang.[1] Qingliang Dashi 清涼大師 or Qingliang Guoshi 清涼國師 is his honorific title.

Chengguan is well known as the fourth Patriarch of the Huayan School. One of the tenets of his works was the adaptation of Chan Buddhism into Huayan philosophy. His teaching is explained in his two commentaries to the Huayanjing, i.e., *Dafaguan fo huayanjing shu* 大方廣佛華嚴經疏 (Taishō No. 1735) and *Dafaguan fo huayanjing suishu yanyichao* 大方廣佛華嚴經隨疏演義鈔 (Taishō No. 1736). Such modification was inherited by Zongmi who was once a student of Chengguan. Zongmi is his successor as the fifth patriarch and closely intermingled Huayan and Chan ideas artificially called Huayan-Chan tradition 華嚴禪. When Zongmi quotes from Chengguan's works, the quotations begin with stock phrases such as "Qingliang Dashi says 清涼大師云" or "Qingliang says 清涼云", which are parallel with the expression in the Old Uigur commentary.[2] If this identification is correct, SYLW could be transcribed as Selö.

[1] Among the materials of phonetic transcription of Chinese by Uigur script, 清 ⟨tshiɛŋ⟩ is attested as *sy* /se/ (Shōgaito 2003, pp. 58 and 92). 涼 ⟨liâŋ⟩ is not attested in the Sino-Uigur materials, but 量 ⟨liâŋ⟩ which belongs to the same phonetic group with 涼 is written as *lw* or *lww* (Shōgaito 2003, pp. 56 and 89).

[2] "*Selö atlγ uluγ baxšı inčä tep sözlämiš ärür*."

The Source of Quotations

Accordingly, we could recover two passages ascribed to the Great Master Selö now identified with Chengguan. Zhang and Zieme rightly indicate that the quotation was in its original a stanza of four lines.

Curious to say, Chinese parallels cannot be found in the works of Chengguan, but in the *Xin huayanjing lun* 新華嚴經論 (Taishō No. 1739) compiled by Li Tongxuan 李通玄 (635–730) who was a lay Buddhist scholar at about the same time as Fazang 法藏 (643–712), the third Patriarch and *Systematiker* of the Huayan school. Although Li Tongxuan did not belong to the sacred lineage of the Huayan school, his thought explained in the *Xin huayanjing lun* had an important impact on Huayan philosophy.

The first quotation in Old Uigur is as follows (Kudara 1992, pp. 7–8):

yumtaru yüüz yügärü öd tegülük yoq ärip
üč ödki nomlar tep aḍqanurlar ilinürlär
öd tegli nomnuŋ yoqïn bilsär ötgürsär
bir kšanta köni tuymaqıγ bulurlar tep

"(Although) what is called time, basically, does not exist in reality,[3]
one is caught and attached to the phenomena of the three times.
Who completely understands the non-existence of what is called time,
attains the enlightenment within one moment."

The Old Uigur text apparently translates the following passage from *Xin huayanjinglun* (Taishō No. 1739, Vol. 36, p. 805a):

繫著三世法　　總現無時中
了達無時法　　一念成正覺

"One is caught and attached to the phenomena of the three times,
(although) all happens in no-time.
If one completely understands the phenomenon of no-time,
one will attain enlightenment within one moment."

Although the first and the second stanzas are interchanged in the Old Uigur commentary, both texts tally very well. This agreement affirms that the quotation does not come from Chengguan's commentary.

Another quotation reconstructed by Zhang and Zieme[4] is of a similar kind.

k(ä)ntü ät'özinïŋ burxan ärdükin kertgünmäsär
čın kertü kertgünč tep atanmaz
kimlär birök bo čın kertü kertügünčkä kirsär
ötrü tözüg tüpgärü tanuqlayu tükätürsär

[3] Kudara translated "yüüz yügärü öd" as "present time", however, comparing with the Chinese text, it is better to translate "yüüz yügärü" as "in reality" (cf. Kudara 1992, p. 8).

[4] The text and translation after Zhang – Zieme (2012, p. 423).

> "Who does not believe that the own body is Buddha,
> cannot be called 'true believer'.
> Who enters into the true and real belief,
> completely penetrates and witnesses the essence."

Unfortunately, an exact parallel passage could not be found in any commentaries, but the *Xin huayanjing lun* (Taishō No. 1739, Vol. 36, p. 782b) has similar phrases.

> 方明是身是佛是心作佛心外見佛不名信心。
>
> "It is clarified: this body equals to the Buddha, this mind becomes the Buddha's mind. Who sees the Buddha outside of himself is not called believer."

It is noticed that this passage indicates Li Tongxuan's inclination to Chan philosophy, especially because of its similarity to the teaching of Mazu Daoyi 馬祖道一 (709–788) (Yoshizu 1985, p. 186). Another candidate from the *Xin huayanjing lun* is as follows (Taishō No. 1739, Vol. 36, p. 744b):

> 若不信自身與佛身因果無二者。不成信解。
>
> "Who does not believe that there is no difference between the own body and Buddha's body in cause and effect never accomplishes faith and understanding."

We cannot explain the reason why as author of the quotations Chengguan is given instead of Li Tongxuan. As to this confusion, we should generally assume two possibilities: (1) as a result of misunderstanding by the translator or the author, (2) as a result of the ambiguity in the original Chinese text. Anyhow, this problem is related to the question whether this text is a translation from another language or an original work of an Uigur Buddhist monk.

Although the quotations examined above are not Chengguan's teachings, the following argument seems to come from Chengguan. The Old Uigur commentary says:

> "The sūtra resembles to a mirror. If one sees one's own body in the mirror, (one understands that) being beautiful or ugly comes from the body, it does not come from the mirror. If it is so, one cannot see because of the mirror. In the same way, if one clearly sees through the sūtra the mind, (one understands that) wrong insight comes from the mind, it does not come from the sūtra. If it is so, one can have insight by cause of the sūtra". (Zhang – Zieme 2012, p. 422)

This passage has a Chinese parallel in the *Yuanjuejing dashu shiyichao* 圓覺經大疏釋義鈔 by Zongmi where we read (卍Zokuzō-kyō No. 245, Vol. 9, p. 583c):

> 故清涼云。以聖教為明鏡。照見自心。以自心為智燈。照經幽旨。
>
> "Therefore Qingliang says: Treating the sacred scriptures as a mirror, one can mirror and see his own mind in it. Treating his own mind as a

torch of the wisdom, one can light the profound meanings of the sūtras".[5]

The explanations are not definitely identical with this Chinese text. However, it is obvious that the metaphor of mirror and sūtra is common in both texts.

For Further Examination

The original text of the translation of the commentary to the YJJ in Old Uigur has not yet been found in spite of some new trials of identifying the name of the monk and the quotations. But it became rather clear that the commentary can be attributed to the so-called Huayan-Chan teaching which was established and developed by Chengguan and Zongmi.

So far we cannot find decisive testimonies to decide whether this commentary was an original work by an Uigur Buddhist or a translation. Given the confusion of the monks' names or the terms supplementary explained in Old Uigur, the former hypothesis seems to be highly possible. However, the author of this commentary, if so, must have utilized a number of related sūtras and commentaries. Therefore, the text mirrors various teachings. For example, generally the commentators use stereotyped reasoning to explain the introduction of a sūtra, namely "Six Perfections 六事成就". But our text explains "Eight Perfections" as already pointed out by Zhang and Zieme (2012, pp. 422–423). Although such reasoning could not be seen in any Chinese text, it is hard to believe that it is an original teaching in Uigur Buddhism.

After the collapse of the Tang dynasty, the Huayan-Chan tradition found its way to Northern China, e.g., the Khitan Liao dynasty, and then its influence spread further to the west, the Xixia kingdom. An amount of commentaries of the Huayan-Chan tradition in Chinese or in Tangut was found from Khara-khoto.[6] We may expect that further research comparing Uigur Buddhist texts with Tangut sources in detail will shed new light on an aspect of the Buddhist movement in the wide range stretching from Northern China to Central Asia.

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[5] Zongmi modifies the original passage by Chenggan. The original passage is as follows: 不能以聖教為明鏡。照見自心。不能以自心為智燈。照經幽旨 (*Dafangguan fo huayanjing suishu yanyi Chao* 大方廣佛華嚴經隨疏演義鈔, Taishō No. 1736, Vol. 36, p. 16c). But its meaning is not different.

[6] Kirill J. Solonin published many articles concerning the Huayan-Chan texts in Tangut script from Kara-khoto, which are originally written by monks of the Khitan Liao dynasty. (Cf. Solonin 2013.)

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