

《華嚴經》結構與生態人文素養之研究

黃文忠* 羅吉旺**

摘要

《華嚴經》是大乘佛教的主要經典之一，是釋迦牟尼佛成道之後，在禪定中為文殊菩薩、普賢菩薩等上乘菩薩開示重重無盡法界時所宣講的經典。此經當中所涵蓋的世界觀或宇宙觀是所有佛經中最為完整的。本論文以八十華嚴為主要研究對象，此經典的宇宙觀是建立在「七處九會」的基礎上。佛陀在重重無盡的宇宙時空當中的七個地方為諸菩薩上了九堂課程；其中有三個地方屬於地面上的人間，四個地方在天宮。這一切其實就是一個修行者精神修鍊過程中的境界，「雙迴向」或「上、下迴向」是一切的樞紐。筆者認為這同時也是當代「生態人文素養」所不可或缺的要素。本研究將以跨學科的角度融合華嚴經與生態批評，企圖為環境問題背後的人文精神危機，提供一個可行的精神指南，引導個人走向生態人文上的涅槃。筆者堅信這種個人解脫乃是全人類解脫的先決條件。

關鍵字：華嚴經、七處九會、四法界、生態人文

* 德霖技術學院應用英語系助理教授

** 德霖技術學院應用英語系副教授

A Study of the Interrelations between the Structure of the *Avatamsaka Sutra* and Eco-humanistic Literacy

Huang Wen-chung* Lo Jih-wang**

Department of Applied English, De Lin Institute of Technology

Abstract

Avatamsaka Sutra, or *Hua-yen Jing* in its Chinese translation, is one of the primary sutras for Mahayana Buddhism. The content of the Sutra is all about the teachings, among which the key lies in the “realm-within-realm” dharma-realms, taught by Shakyamuni the Buddha in meditation to such major bodhisattvas as the Bodhisattva Manjusri, the Bodhisattva Samantabhadra, etc. The Sutra is the most complete in terms of the cosmology ever depicted in any Buddhist sutras. This paper takes the 80-scroll *Avatamsaka Sutra* as the primary text of study. The cosmological worldview illustrated in this Sutra is founded on the notion of the “nine assemblies held in seven places,” which denotes that the Buddha offers nine lessons to the various bodhisattvas in seven places—three located in the mundane world, while four, up in the heavenly palaces. This actually denotes the stages which a bodhisattva in his or her spiritual training has to undergo, which can well be summed up as the “upward and downward dedications” or, to put it more concisely and succinctly, “seeking upward for enlightenment and then going downward for liberation of sentient beings,” which, as the key point, the authors opine, should be taken as an indispensable element for the contemporary eco-humanistic literacy. This research adopts an inter-disciplined approach, integrating the implications of the structure of the *Avatamsaka Sutra* with eco-criticism, trying to provide with feasible guidelines the humanistic crisis lying behind the environmental problems. By this, an individual person can be hoped to be led towards the nirvana of eco-humanism, which, the authors firmly believe, is the prerequisite for the liberation of the whole human species.

Keywords: *Avatamsaka Sutra*/ *Hua-yen Jing* , nine assemblies held in seven places, four dharma-realm, eco-humanism

* Assistant Professor of the Department of Applied English, De Lin Institute of Technology

** Associate Professor of the Department of Applied English, De Lin Institute of Technology

I. Introduction

Avatamsaka Sutra, or *Hua-yen Sutra*¹, like other Buddhist sutras, was compiled stage-by-stage, beginning from at least 500 years after the death or *nirvana* of the Buddha. It has been the primary text of Hua-yen School of Buddhism in China².

Unlike most of the Buddhist sutras, which describe the process of enlightening stages step by step from the foundation level upwards, the Sutra, right from the very beginning, presents us with a cosmic drama or a holistic vision of reality of enlightenment. In unveiling this holistic vision of universal enlightenment, sitting in meditation, Vairocana the Buddha (毗盧遮那佛), another name for Shakyamuni the Buddha in the cosmic, metaphysical sense, emits light to summon the tuneful beings to attend conferences which are to take place both in the mundane world and the heavenly palaces, that is, the so-called “nine assemblies held in seven places.” The image of the beams of light emitted by the Buddha plays an important role in the Sutra. Light, for Rowena Pattee Kryder³, the author of *Sacred Ground to Sacred Space : Visionary Ecology, Perennial Wisdom, Environmental Ritual and Art*, conveys the mysteries of subtle, cosmic energy inherent in all forms of lives. Even though modern scientific inquiry offers information about the immense wealth of nature’s processes and forms, Dr. Kryder, believing in the perennial wisdom endowed in the multitude forms of lives, shows us the ways on how to tap into the “living language” of light, color, sound, movement, and form in the elemental diversity of different landscapes. She remarks that “[l]ight is an informational phenomenon, the frequency, intensity, direction, and polarization of which reveal divine codes that potentiate all the pattern possibilities of the universe. . . . Both the Light of Cosmic Intelligence and the outer light we

¹ The first complete Chinese version of the *Avatamsaka Sutra*, the Sanskrit name of the *Hua-yen Jing* 《大方廣佛華嚴經》, was the 60-scroll *Avatamsaka Sutra* completed by Buddhahadra (佛陀跋陀羅) at around A.D. 420. The second one, the 80-scroll *Avatamsaka Sutra*, was completed by Siksanda (實叉難陀) at around A.D. 699 at the behest of the Empress Wu (女皇武則天). Moreover, at around A.D. 798, *the Sutra* in its 40-scroll version was compiled by Prajna (般若) at the behest of the Emperor De of the Tang dynasty (唐德宗). It was translated and compiled from its original Sanskrit sutra entitled as the *Gandavyuha Sutra*, primarily covering the famous story of the pilgrimage of Sudhana (善財童子五十三參) told in the very final 39th book—“Entry into the Realm of Reality”(入法界品)—of the 80-scroll *Avatamsaka Sutra* consisted of a total of 39 books. The key characteristic that distinguishes the 40-scroll Sutra from its other two versions—the 60-scroll version and the 80-scroll version—is that, following the pilgrimage of Sudhana, the book of the “Great Vows of the Bodhisattva Samantabhadra”(普賢菩薩行願品)—is offered. Throughout this research paper, the 80-scroll version will be taken as the object of study and, whenever the title of the Sutra is mentioned, the title *Hua-yen Sutra* or *the Sutra* will primarily be adopted.

² The Hua-yen School of Buddhism took shape in China during the Tang dynasty. Although the monk Tu Shun(杜順 A.D. 557-640) had long been regarded as its First Patriarch, the real founders were Chih Yen (智儼 A.D. 602-668), the Second Patriarch, and his chief disciple Fa Tsang (法藏 A.D. 643-712), the Third Patriarch. An important figures that should be given special attention during the burgeoning period of Hua-yen School was the hermit-scholar Lee Tung-hsuan (李通玄 A.D. 635-730 or A.D. 646-740). After Cheng Kuan (澄觀 A.D. 738-839) the Fourth Patriarch, who wrote a massive commentary and sub-commentary on *the Sutra*, and the Fifth Patriarch, Tsung Mi (宗密 A.D. 780-814), who was also a lineage-holder in the Chinese Zen tradition, the Hua-yen School entered a period of decline, even though its influence remained pervasive in Eastern Asian. In Japan it is called *Kegon* and in Korea, Hwao’m.

³ Rowena Pattee Kryder, M.F.A., Ph.D. is a visionary artist, teacher, and healer. She is founder of the Creative Harmonics Institute in Mt. Shasta, CA, where she lives in a sacred temple she built following the principles outlined in the book.

perceive with our senses are related to pattern recognition and meaning. As in the holographic model, the whole can be found in the parts. The similitude of outer light to the inner Light enables us to also apprehend the mysteries of outer light with greater clarity” (9-10). The observation made by Kryder about the interrelations between the outer Light and the inner Light dawns upon me, giving me potential clues on the interconnections between the *Hua-yen Sutra* and the Eco-humanism.

II. Literature Review: the Potentialities of Combining Buddhist Teachings with Eco-criticism

Scholars devoting themselves to the study of Buddhism and ecology have been on the increase in number. In the U.S., an anthology, *Buddhism and Ecology: the Interconnection of Dharma and Deeds*, includes more than twenty articles discussing and hashing out the topic. Among these authors, Lawrence E. Sullivan, in the “Preface” to the book, emphasizes the potentiality inherent in religious worldviews in relation to ecology.

Religious worldviews are all-encompassing because they fully absorb the natural world within them. They provide human beings both a view of the whole and at the same time a penetrating image of their own ironic position as the beings in the cosmos who possess the capacity for symbolic thought: the part that contains the whole—or at least a picture of the whole—within itself. As all-encompassing, therefore, religious ideas do not just contend with other ideas as equals; they frame the mind-set within which all sorts of ideas commingle in a cosmology. For this reason, their role in ecology must be better understood (xii).

Sullivan, in spite of the stricter standard he set for the discourse of eco-Buddhism, still looks on the bright side of the potentiality of integrating Buddhism with ecological criticism in that he stressed the natural world and cosmology fully absorbed in religious worldviews, an aspect which Buddhist teachings are quite good at. Also, in “Mountains and Rivers and the Great Earth: Zen and Ecology” (165-75) and “Buddhist Resources for Issues of Population, Consumption, and the Environment” (291-311), Ruben L. F. Habito and Rita M. Gross have begun to explore deep into the positive facets that the “spiritual dimensions of Buddhism” may contribute to the task of environmental protection.

This return to the spiritual dimension of life is a key issue in the modern world as it is closely associated with “the depth and quality of life” (Davis 84). And, as we can see, it is usually connected with the teachings of religions. T. Patrick Burke gives an excellent explanation which is worthy of full quotation:

To gain an understanding of religion and its role in human life, perhaps one place to start might be with what we may call the *spiritual dimension* of life. Although it is not easy to describe this in words, it is the aspect of life that rises above our usual preoccupation with our individual selves, transcending our personal needs and desires. Our outlook on life is spiritual when we look at things from a broader, a less

self-centered, a more impartial or universal perspective, where we become detached from our ego and are no longer concerned with our own personal fate, at least in this life. The spiritual dimension of life is sometimes described as having the perspective of eternity, because when we are inclined to get wrapped up in some urgent present concern, such as achieving a promotion or obtaining possession of some material object, it asks us to disengage ourselves from the present moment and consider how important this particular thing will be in a hundred years, or perhaps a thousand. Even those most skeptical about religion often see the nobility of such a state of detachment from the narrow confines of the self. For a mature person the spiritual side of life is more important than the material. (1, original italics)

From Burke's analysis, we can conclude that we need something spiritual in our lives, for it enables us to transcend our small self as well as material attachment, a transcendence by which, in Burke's words, we can become a "mature person." For Burke, it seems that there are spiritual dimensions inherent in human beings waiting to be actualized, a cultivation, simultaneously, for the consummation of "a mature person equipped with eco-humanistic concern," the author opines, which can be best achieved by studying and practicing *Hua-yen Sutra*.

III. The Structure of the *Hua-yen Sutra* in relation to Eco-humanism

The world of *Hua-yen Sutra* is a world of light. The Buddha emits light, carrying with itself the living language, the living and symbolic message to all the beings in this mundane world. The whole message in its entirety can easily be detected and felt by any tuneful individual person or living being. Beams of light are streaming out from each and every pore of the Buddha. These wonderful beams of light are the results of the Buddha's practice of deep mindfulness, a practice widely practiced among the Buddhist practitioners. Actually, according to Buddhism, each and every one of us owns this source of light in our consciousness. When we develop our capacity for deep mindfulness and allow the light to shine within and all those around us, we will be able to detect and see clearly the many things which we cannot ordinarily see and, what's more, to detect and immerse ourselves in the multi-dimensional world of *Hua-yen*. The brilliant world of *Hua-yen* is permeated with the subtle energy and living message which the Buddha is trying to convey to us—the important message that the *Hua-yen* world is no different from our mundane world, that we are now already immersed ourselves in the warmth of the Buddha. The omnipresent beams of light consolidate our faith in the Buddha's teachings. We must equip ourselves with strong confidence in our ability to live up the Buddha's message, courageously cultivating wisdom in the dynamic process of our interaction with every person and natural environment in this mundane world. After all, healing the effects of environmental pollution depends first on healing ourselves. "By opening up the sacred ground within our bodies and our consciousness," as observed by Kryder, "we can then open up sacred space in the

world about us” (xiv).

Buddhism asserts that words are not the only means by which communication is made possible. “Words,” in fact, are very poor means insofar as communicating the ultimate wisdom is concerned. Permeating with the Buddha’s wonderful beams of light, the “nine assemblies held in seven places,” with three places located in the mundane world and four places, up in the heavenly palaces, simultaneously take place throughout the universe. Beams of light emitted by the Buddha aim primarily to arouse and consolidate human faith in the eventual realization of “the world adorned by treasuries of flowers” (華藏世界), in which buddhahood or ultimate enlightenment has been equally attained by every life form.

Never leaving his seat under the bodhi-tree, the Buddha, by his supernatural power resulting from his deep mindfulness, takes those major bodhisattvas, or those tuneful beings or audiences, onto a cosmic touring that transcends time and space, an “earth-bound cosmic touring” that the Bodhisattva Path and the ultimate Buddhahood, as the two sides of the same coin, are simultaneously revealed and manifested. Having finished the teachings in the heavenly palaces, the Buddha, with all his followers, has to land spiritually on the *saha world* or mundane world again, putting an end to this spiritual peregrination by holding the seventh, eighth, and the ninth conferences on this very mundane world, using their combined “deep-mindfulness” to shower the raindrops of compassion and loving-kindness to nourish all the beings.

The First Assembly takes place at the Site of Enlightenment of the land of Magadha (摩竭提國寂滅菩提道場). This assembly covers the first six books of the 80-scroll *Hua-yen Sutra* comprised totally of 39 books. The first six books, according to the English version translated by Thomas Cleary, *The Flower Ornament Scripture: A Translation of the Avatamsaka Sutra*, are “The Wonderful Adornments of the Leaders of the Worlds,” “Appearance of the Buddha,” “The Meditation of the Enlightening Being Universally Good,” “The Formation of the Worlds,” “The Flower Bank World,” and “Vairocana.”⁴ The Buddha emits light from his teeth and eyebrows. In this opening assembly, the panorama of the nature of buddhahood is vividly shown through the various enlightened beings’ or bodhisattvas’ eulogies and descriptions of the liberations which they have realized. The universality and comprehensiveness of buddhahood is depicted as both physically and metaphysically coextensive with the universe in its entirety. The infinity and eternity of the Buddha in the cosmic sense of being reality itself is further stressed by the epithet adopted for the Buddha in the second book—“Tathagata,” which is understood in Chinese to mean “one who comes from thusness.” The term “thusness,” according to Dr. Cleary, refers to “being-as-it-is, unpredicated reality” (32). The

⁴ A well-known translator of many books on Buddhism, Taoism, and *I Ching* studies, Thomas Cleary holds a Ph. D. degree in East Asian Languages and Civilizations from Harvard University. This one-volume translation of the Buddhist *Avatamsaka Sutra* contains Thomas Cleary’s definitive translation of all 39 books of the sutra, along with an introduction, a glossary, and Cleary’s translation of Li Tung-hsuan’s seventh-century guide to the final book, the *Gandavyuha*, “Entry into the Realm of Reality.” Throughout the whole translation, the usually-adopted English title for “普賢菩薩” in Chinese, “Bodhisattva Samantabhadra,” is usually literally translated as “the Enlightening Being Universally Good.” Throughout this paper, all the English translations of the *Avatamsaka Sutra* will be chosen from Cleary’s translations.

Buddha, as reality itself, is omnipresent, appearing everywhere to all beings. However, the Buddha is seen by people only in accord with their faculties and predilections. As the ultimate reality, the Buddha has to be clarified and made known to the mundane people through the practical works of bodhisattva. The practical aspect of the bodhisattva is throughout the sutra typified by an enlightened being called “Universally Good” or “Samantabhadra.” Representing the enlightening work as a whole, Bodhisattva Samantabhadra, engrossed itself in meditation, extends throughout all places and times, symbolizing that universal liberation and enlightenment can be achieved by each and every sentient being all over this universe, that is, the “Flower Bank World.” This world is so vast that it is literally taken to mean our universe, made up of fragrant ocean of worlds having been purified by the vows and deeds of Vairocana Buddha. This worldview, presented in visionary cosmology, depicts the amazingly vast universe, in which our known world is included as a mere tiny spot, as located on “an ocean of fragrant water, which symbolizes what is called the ‘repository consciousness,’ which is the mental repository or ‘storehouse’ in which all experiential impressions are stored” (Cleary 33). Here, by this visionary cosmology, we come to see the close relationship between consciousness and the formation of the worlds. The purification of the worlds depends on the purification of our minds, an idea which will be further explicated in the 20th book.

The Second Assembly, covering 6 books from Book 7 to Book 12—“Names of the Buddha,” “The Four Holy Truths,” “Awakening by Light,” “An Enlightening Being Asks for Clarification,” “Purifying Practice,” and “Chief in Goodness”—is held in the Hall of Universal Light (普光明殿). The Buddha emits light from his feet. The First and the Second Assemblies, covering a total of 12 books, are held in this mundane world. Presenting Buddhist teachings in myriad different ways to accommodate various mentalities and potentials of people in accord with their capacities and needs, this assembly capsules descriptions of the “four holy truths” that have been regarded as one of the original teachings of the historical Buddha: “the fact of suffering,” “the origin of suffering,” “the extinction of suffering,” and “the ways to the extinction of suffering.” The ways to the extinction of suffering carry us a step forward, further offering us the “Eightfold Right Ways” for us to rid ourselves of conditioned views, thus achieving the goal of the extinction of suffering. These truths and ways, presented in “cause and effect,” point, eventually, to the ultimate reality—the “inherent emptiness” of each and every mundane phenomenon. The seeming existence of things in this mundane world as discrete and independent entities is, in fact, a result of our conceptual operations, illusive descriptions projected by the mind on the flux of sense data; it is the mind’s attachment to its own constructs that provides the illusive sense of continuity. The real nature of things is insubstantial and emptied of selfhood—that is, “non-self.” This understanding of the self as empty provides us with a feasible way to realize the goal of personal and collective salvation. The emptiness of the self teaches people that their present stage is empty and can be transcended and changed for the better. Likewise, all mundane beings are also empty and thus are capable of achieving the state of transcendence. With their anthropocentric tendencies diminished and sublimated, people start walking and practicing on the bodhisattva paths in terms of self-cultivation and assistance to others, the main

theme of Book 12 “Chief in Goodness.” Humans and the varieties of mundane beings co-exist and co-flourish, which is the very epitome of eco-humanism.

The Third Assembly, covering 6 books from Book 13 to Book 18, takes place in the Palace of Indra (忉利天宮). The Buddha emits light from his toes. The Fourth Assembly, covering 4 books from Book 19 to Book 22, is held in the higher Palace of the Suyama Heaven (夜摩天宮). The Buddha emits light from the back of his feet. The Fifth Assembly, covering 3 books from Book 23 to Book 25, is held in the even higher Palace of the Tushita Heaven (兜率天宮). The Buddha emits light from his knees. The Sixth Assembly, covering only 1 book, that is, the Book 26 of the “Ten Stages,” is held in the highest Palace of the Heaven of Control of Others’ Emanations (他化天宮). The Buddha emits light from between his eyebrows. The above-mentioned 4 Assemblies, from the Assembly 3 to the Assembly 6, are held in heaven. Book 13, entitled “Ascent to the Peak of Mount Sumeru,” depicts a brief visionary welcome of the Buddha into the Palace of Indra. Mount Sumeru, the polar mountain of a world, is described as “the abode of Indra, the mythical king of the gods of the thirty-threefold heaven, pictured as thirty-three celestial mansions on the peaks surrounding the summit of Sumeru” (Cleary 35-6). The thrust of the Buddha’s teachings in the third assembly is to counter our preoccupation with forms. The Buddha here is said to be the very absence of inherent nature of all conditioned mundane attributes, which, presented in the philosophy of the relativity of mind and world, serves as a basis for us to learn to free our minds from the enclosure of habitual conceptions and views in order to embrace formless truth and ultimate enlightenment.

Describing in grandiose terms the virtues of the aspiration for enlightenment, Book 17, entitled “The Merit of the Initial Determination for Enlightenment,” stresses the aspect of this initial determination for enlightenment as transcending all limited aspirations. This boundless determination is firmly directed toward universal liberation and enlightenment, which is the whole enterprise of the enlightening beings and bodhisattvas, or the enlightened beings, who, having truly transcended the limitation of self, seek enlightenment for all beings.

The Buddha, in the Fourth Assembly, is welcomed into the higher heaven called Suyama, without, however, leaving the foot of the bodhi tree and the peak of Mount Sumeru. The universality of the spiritual body of Buddha is eulogized in terms of its metaphysical essence and practice. This book, book twentieth entitled “Eulogies in the Palace of the Suyama Heaven,” is also the source of the famous lines often quoted in Zen Buddhism:

Mind is like an artist,
Able to paint the worlds:
The five clusters all are born thence;
There’s nothing it doesn’t make.

As is the mind, so is the Buddha;
As the Buddha, so living beings:
Know that Buddha and mind

Are in essence inexhaustible.

If people know the actions of mind

Create all the worlds,

They will see the Buddha

And understand Buddha's true nature. (Cleary 452)⁵

From the passage quoted above, we come to understand that everything we perceive, see, and feel in this world is the result of the operations of our minds. The human mind, just like an artist or a painter, is able to produce wonderful paintings, on which every landscape of the world is presented. Once a person can grasp the essence of the operations of the mind—"emptiness"—the person is endowed with intuitive and all-embracing knowledge, penetrating into the nature of the world, in which everything and every living being, being devoid of selfhood, is inter-dependent and is the manifestation of the Buddha. We can immediately detect that buddhahood is inherent in everything we encounter in this mundane world as long as we can sublimate our consciousness by putting into practice the Buddha's teachings.

The Fifth Assembly is held in the even higher palace called "the Tushita Heaven." The heaven of happiness and satisfaction, "the Tushita Heaven" is the abode of a buddha-to-be, the bodhisattva Maitreya. Again, by eulogizing the universality of the awareness and metaphysical reality of the Buddha, the relativity of the manifestation of Buddha to the minds of the perceivers is emphasized. This assembly is concluded with the 25th book, entitled "Ten Dedications," one of the longest books of the sutra. Dedication primarily refers to the two essential principles of enlightened persons' practice—giving, or relinquishment; and vowing, or commitment. Oriented towards the full development, liberation, and enlightenment of all beings, the scope of the ten dedications is so vast that it is beyond the capacity of an individual to carry out personally. It can be completed only through the total effort of all enlightened persons in the sense of their combined dedication to the service of all life.

The Sixth Assembly, the last assembly held up high in heaven, covers only one book, the 26th book entitled "The Ten Stages," the important book on the ten stages of enlightenment. This book is of such significance that it was translated into Chinese no fewer than five times over a period of five hundred years. As the enlightening persons progress from stage to higher stage, there is "ongoing expansion not only of extent, depth, and precision of awareness and perception, but also of corresponding versatility and power in communicative outreach. . . . The practitioner aspires to be the best of beings, not by comparison with others, but in terms of potential fulfillment, not limiting horizons or coveting personal satisfaction by acceptance of lesser goals" (Cleary 40). The ten stages and the ten practices enumerated in book 21 complement each other. Having carried out such ten

⁵ The original Chinese text reads thus: 「心如工畫師，能畫諸世間，五蘊悉從生，無法而不造，如心佛亦爾，如佛眾生然，應知佛與心，體性皆無盡，若人知心行，普造諸世間，是人則見佛，了佛真實性。」〈夜摩宮中偈讚品〉

practices as “giving,” “ethical conduct,” “forbearance,” “energy,” “concentration,” “wisdom,” “expedient methodology,” “power,” “commitment,” and “knowledge,”⁶ an enlightening person is then qualified to walk on the path of bodhisattva, consisted of ten stages.

As for the Seventh Assembly, the Buddha moves down again to the mundane world and has the assembly held again in the Hall of Universal Light. This Seventh Assembly covers 11 books from Book 27 to Book 37, in which the Buddha emits light from between his eyebrows and mouth. The Eighth Assembly is held again in the Hall of Universal Light; only one book, the 38th Book, “Detachment from the World,” is expounded, however, the Buddha, this time, emits no light. The Ninth Assembly, the last one, is held in the Garden of Anathapindada in the Jeta Grove (逝多林園), in which the 39th Book—“Entry into the Realm of Reality”—is expounded. The Buddha, while initiating Bodhisattva Manjusri into presiding over the conference and into bidding Sudhana⁷ to embark on a pilgrimage to quest for enlightenment by studying under fifty-three teachers or *kalyamitra* in Sanskrit, emits light from between his eyebrows.

The whole arrangement of the cosmic assemblies is shown by way of “a cosmic drama,” which begins with the unveiling of the Buddha’s vision of Enlightenment in the mundane world, goes through the Buddha’s Dharma-preaching high above in heavenly palaces, and ends with the Buddha’s coming down again to the mundane world. The entire scenario of the cosmic drama implies the process involved in the training of an earthly bodhisattva—“seeking upward for Enlightenment and then going downward for liberation of sentient beings,” the so-called *shuang-huei-shiang* (雙迴向) in Chinese. Only after undergoing the multitude of trials and torments of the “ten stages,” whether physically or mentally, just like those which Sudhana has undergone, can a practitioner get a glimpse of this holistic view and attain his or her enlightenment. From his first inspiration for enlightenment with the Bodhisattva Manjusri till his final meeting with the Bodhisattva Samantabhadra, Sudhana meets and studies with 53 spiritual mentors. These mentors are comprised of people, young and old, male and female, Buddhist and non-Buddhist, hermits and householders, members from almost all walks of life, and experts in various professions, arts, and sciences. All these people are the “persons” who have already achieved enlightenment and, simultaneously, the transformative figures of the enlightened beings and bodhisattvas (Chen, Chi-ying, 211, my translation). Many of these enlightened persons teach in natural surroundings or in mansions surrounded by natural landscape. Relieving

⁶ The ten practices (十行) correspond to the ten *paramitas* (十波羅密), which are described in Chinese as: 佈施、持戒、忍辱、精進、禪定、般若、方便、願、力、智。

⁷ Sudhana (善財童子), meaning the “Child of Wealth,” is the main protagonist in the 39th book of the *Hua-yen Sutra*—“Entry into the Realm of Reality”—the last and longest book of the Sutra. At the behest of the Bodhisattva Manjusri (文殊師利菩薩), Sudhana goes on the pilgrimage, questing for enlightenment under 53 *kalyamitras* or teachers. Sudhana’s quest reaches its climax at the moment when he meets Bodhisattva Maitreya (彌勒菩薩), who, as the Buddha-to-be, snaps his fingers and thereby opens the door to a marvelous tower. Within the tower Sudhana experiences the *Dharmadhatu* in its panorama or the so-called endless and realm-within-realm Dharma-realms (重重無盡的法界) through a fantastic succession of visions as shown in the “Jeweled Net of Indra” (因陀羅網). This greatly amazes and further humbles Sudhana. Eventually, Sudhana meets once again the Bodhisattva Manjusri, who, in turn, bids Sudhana to visit the Bodhisattva Samantabhadra (普賢菩薩). Samantabhadra, the Bodhisattva exhibiting the power of vow-making and vow-practicing, teaches Sudhana the key element of Buddhism—the wisdom that exists only when vows are put into practice.

mundane suffering and anxieties that would otherwise devour mental energy and hinder further awakening, these persons, successively offering their helping hand giving instructions to Sudhana on his way towards the ultimate enlightenment, have been devoting to the task of bridging the boundary of secular and sacred. This holistic worldview attained as the result of an individual practicing mindfully the *shuang-huei-shiang* is the prerequisite for the cultivation of a person equipped with eco-humanistic literacy. The enlightened Sudhana can well be regarded as a matured person with this literacy, according to the guidelines of the deep ecology.

Arne Naess, a Norwegian philosopher, coined the term “deep ecology” in 1972 when he made a distinction between shallow and deep ecology. In contrast to shallow ecology, deep ecology strives for a long-term awakening of consciousness. By this, Naess and the deep ecologists hope to bring about a more comprehensive change in the human mindset and in its attitude toward the environment. B. P. Taylor gives us a clear description of the tenets of deep ecology when he remarks that

the two ultimate norms of deep ecology . . . are the promotion of “self realization” and “biocentric equality” and that self-realization is to be achieved by widening our understanding of self to include the natural world—apparently a twofold process of overcoming a narrow egoistic understanding of self-interest, and simultaneously developing a sympathy with other living things. (qtd. in Brulle 205)

From this passage, we come to discover the realization of the individual self is to be achieved by identifying our self and developing sympathy with all living beings in the natural world. Combining “self-realization” with “biocentric equality,” deep ecology seems to hold that the inner growth of a person leads to the maturity of the person’s self and to an important ecological vision which will improve the existing environmental problems. In the incessant process of our identification with others, we start formulating an open-minded “ecological self.” To achieve this, the ego is required to go through the egoistic self, the social self, and the metaphysical self. In its fully-developed stage, the ecological self is widened and deepened to enable us to “see ourselves in others” (226)⁸, which is a must for any substantial amelioration of the present environmental and human moral dilemma.

Self-realization is a focus shared by Mahayana Buddhism and deep ecology. However, Buddhism has an edge over deep ecology in that Mahayana Buddhism, especially the Hua-yen Buddhism, delves deep into the operations of the human consciousness and emphasizes, with the metaphor of Buddha emitting light, the universality of buddhahood, of enlightenment, and of self-realization. What we call the self is “non-self” in reality. Things and beings in this mundane world exist inter-dependently because they are devoid, are “emptied” of selfhood. This view of “self as emptiness,” or *sunyata* in Sanskrit, is the ultimate truth behind the Buddhist formulation of worldly existence. According to Prof. Chang Cheng-chih, *Sunyata* also means “zero” in Sanskrit. “Zero,” as observed by Prof. Chang, “is both nothing and the possibility of everything. It is definitely not something nihilistically empty, but rather it is dynamic and vital to all manifestations” (61). Owing to

⁸ For more detailed discussion on self-realization and deep ecology, please refer to Naess, Arne. “Self-realization: An Ecological Approach to Being in the World” (225-239).

this emptiness of selfhood and universality of enlightenment, the present predicament of humans, other beings, and the environment as a whole can be collectively transcended and changed for the better, that is, the collective salvation, which I have discussed on page 8.

IV. Conclusion

Prof. Chang Cheng-chi holds the Hua-yen School in high esteem for its insightful interpretation of the world we live in. One of the central concerns in the *Avatamsaka Sutra*, according to him, is the unveiling of the “Buddha-Realm of Infinity” (ix), which is the figuration of the Buddhist view of the enlightenment as universal and all-inclusive. In this realm-within-realm or infinite Buddha-Realm, human history is held as relative rather than absolute. This means that the Buddha-Realm manifests itself as a transcendence of human history or what Chang calls a “trans-historical” point of view. This point of view transforms our attachment to the human existential reality into a higher form of reality which sees the world from a holistic viewpoint. Seen from this holistic perspective, the world is rich in its variety and number.

The world should be understood as an assembly of Dharma-realms, in which our commonsensical world is included. Therefore, as Chang points out, the Hua-yen philosophy violates the law of “neither our empirical world nor our rational world” (16); rather, Hua-yen philosophy understands this world we live in as just a realm, not the realm. These infinite realms operate according to the highest principle—“Non-obstruction.”⁹ The multitude of worldly beings and phenomena are all-inclusive and all-embracing without any hindrance in this world. With their anthropocentric tendencies diminished and sublimated, people start walking and practicing on the bodhisattva paths in terms of self-cultivation and assistance to others. Humans and the varieties of mundane beings co-exist, co-evolve, and co-flourish, which is the very epitome of eco-humanism.

⁹ Tu Shun, the First Patriarch of Hua-yen Buddhism, organized the numberless realms into the “Four *Dharmadhatu*” or the “Four Dharma-realms” (四法界): “The *Dharmadhatu* of Shi” (事法界), “The *Dharmadhatu* of Li” (理法界), “The *Dharmadhatu* of Non-Obstruction of Li against Shi” (理事無礙法界), and “The *Dharmadhatu* of the Non-Obstruction of Shi against Shi” (事事無礙法界). Focusing on the non-obstruction of the mundane events and the organizing ideas behind them, the notion of the “Four Dharma-realms” aims at the endeavor to establish smooth communication between phenomena and idea. For more detailed analysis on this point, please refer to Chang. *The Buddhist Teaching of Totality: The Philosophy of Hwa Yen Buddhism* (141-71).

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