10. THE CHÁN TEACHING OF NÁNYÁNG HUÍZHŌNG (-775) IN TANGUT TRANSLATION
Kirill SOLONIN
(St. Petersburg State University and Foguang University)

1. GENERAL CONSIDERATIONS

Among the Khara Khoto findings, scholars have discovered a group of texts which may generally be identified as Chán Buddhist materials. These texts are not as numerous as one might expect; traditional genres of Northern Sòng Chán Buddhism (such as ‘transmission of the Lamp’ histories and ‘recorded sayings’ collections) are scarce in the Tangut collections in St. Petersburg and elsewhere. This observation concurs with the general impression that Buddhist schools which determined the general framework of Sòng Buddhism (including various versions of Chán Buddhism as well as Tiāntái thought) were not widespread in the Tangut State (1038–1227), and

1 This paper could only have appeared with the help and guidance of my colleagues. John McRae was a careful reader and suggested a lot both in terms of English expression and actual content. Lin Ying-chin 林英津 of Academia Sinica, Niè Hóngyīn 聶鴻音 and Sūn Bójūn 孙伯君 from the Academy of Social Sciences contributed a lot into my research as well as Guillaume Jacques. The research of these scholars allows more adequate and accurate reading of the Tangut texts. I was greatly assisted by Dr. Irina Popova, Dr. Arakawa Shintarō 荒川 慎太郎, Dr. Cristoph Anderl, Dr. Ron Judy and others. Special thanks to the anonymous reviewer of the paper, who provided me with valuable comments. Needless to say, the mistakes and inadequacies are solely my responsibility, while the merit generated by this work (if any at all) should go for the benefit of the people mentioned above. Also, I would like to thank the group of students, including Wáng Péipéi 王培培, An Yā 安婭, Sūn Yǐngxīn 孫穎新, Lǐ Yáng 李楊, and Hán Xiāoruì 韓瀟銳 from the Academy of Social Sciences in Bēijīng who helped me enormously in the computer input of the Tangut text.

2 However, Tangut Buddhist texts include a substantial number of Pure Land compilations, some of which might be related to the period of Tiāntái and Pure Land convergence (e.g. the works of Sìmíng Zhílǐ 四明智禮 and Zūnshì 遵式 during the Northern Sòng, but research into this body of materials is insufficient. The same applies to the texts produced by the Dharma Propagation Bureau (傳法院, originally Sūtra Translation Bureau 譯經院) of the Northern Sòng: the Tangut repertoire should be compared with the list of works translated during the Northern Sòng. Thus far only four sūtras, which originated from the Dharma Propagation Bureau have been identified. Comparison of the nomenclature of texts produced by the Northern Sòng and the Khitan texts from Fāngshān
the texts of these schools were not easily available in the areas of the Loop of the Yellow River where the Tangut State (Xīxià Kingdom) emerged. One exception is the set of Huáyán school compilations, especially the works collected and edited by Jìnshǔ Jìngyuán (晉水淨源, 1011-1088) during the Huáyán revival in the Northern Sòng. Judging from the repertoire of available texts, one might assume that Tangut Buddhism (or at least that part of Tangut Buddhism which evolved under the influence of specific Chinese Buddhist traditions) was dominated by an agenda and textual curriculum largely independent from the mainstream development of Sòng Buddhism. The origins of this agenda and curriculum are not clear, but there are good reasons to believe that at least parts of it belonged to a more general set of Buddhist traditions, which emerged in the areas adjacent to Wūtaishān during the Táng (618-907) and Five Dynasties (907-960) periods. Parts of this Buddhist complex evolved on the basis of late Táng Huáyán thought and its development culminated in the Buddhism of the Khitan Liáo state (遼, 916-1125). Considering the relationship which once existed between the Liáo and Tangut states one might further speculate that some of the Buddhist texts discovered in Khara Khoto originated from the Khitan Empire. This hypothesis might explain the fact that seems more promising, but more research is needed. Thus, these conclusions are not final. (See Nishida Tatsuo 1997: 462).

The most popular among these are, of course, Jìngyuán’s version of the Golden Lion of Huáyán (the so-called Huáyán Jinshí zhāng yǔnjiānjīe 華嚴金獅子章雲間解, Tangut: 锹𢚯鍚銑, Kychanov E. 1999: Entry 304) and Contemplation of Returning to the Source by Fǎzàng, the text also edited by Jìngyuán (還源觀 (full title: Xīu Húayán àozhǐ wàngjǐn huányuán gūan 修華嚴奧旨妄盡還源觀), Tangut: 椁蜤 Kychanov 1999: Entry 302; concerning Jìngyuán’s editing the text and the problems thereof, see Jìngyuán’s Ji chónngxiao 纪重校, appendix to the Taishō edition of Fǎzàng’s work, 丁45, no 1876).

Among the texts of definite Khitan origin preserved in Tangut translations (sometimes Chinese originals are also available from Khara Khoto findings) the most important are: The Mirror (鏡, 嫏 Tang. 413 no 2548, Kychanov 1999: 752), which is a translation of otherwise unknown work of the famous Khitan Buddhist master Fǎchúang 法幢 (also known as Daozhen or Daochen, d. u.) The Record of the Mirror of the Mind (Xīnjìng lù 鏡心錄). The other is The Meaning of Luminous One-Mind of the Ultimate One-Vehicle (Jiujìng yīshéng yúnmíng xīnyì 究竟一乘圓明心義, Tang 183 no 2848, composed by the famous Khitan Master Tōnglǐ 通理 Tangut: 佬缊, Kychanov 1999: Entry 501). This monk had once been responsible for carving of a part of the stone sūtras in Fánghshān. Works of his in Chinese have also been discovered in Khara Khoto; e.g. Kozlov’s Chinese Collection, call number A-26). These findings demonstrate the connections which once existed between Tangut and Khitan Buddhists. The Mirror demonstrates strong Huáyán affiliation, while the work of Tōnglǐ is written in a very peculiar style and might be a record