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A Comparative study of Paticcasamuppāda and relativism of Hua-Yen Buddhism

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Buddhism emphasizes that all the phenomena in the universe exist according to cause and effect theory. One thing exists depending on another thing. There is no independent nature of anything.. *Udāna* mentions “whenever this is present, this is also present whenever this is absent, this is also absent and from the arising of this, and this arises”. From the cessation of this, this ceases to be”. Same time *Acēlakassapa sutta* Buddha mentioned that thing happens neither by itself nor by another nor by both nor by nor cause. Everything said to be dependably originated. Above statements imply causal relativity of all the physical and psychical spheres. Furthermore, *Nalakalapa sutta* explains that two sheaves of reeds were to stand leaning against one another. In the same way, name and forms (*nāma rūpa*) existing depending on each other. Above theory of causal relativity was developed by Hua-Yen Mahayana Buddhist School during the period Tang dynasty of China. It taught the doctrine of the mutual containment and interpenetration of all phenomena. According to their mutual containment or relativism one thing contains all other existing things as well as all existing things contain that one thing. This philosophical doctrine can be understood through their very famous parable known as Indra’s Net. It is thus “there is a wonderful net which stretches out indefinitely in all directions, in heavenly abode of the Great God Indra. At the net’s every node, is hung a single glittering jewel and since the net itself is infinite in dimension, the jewels are infinite in number. There hang the jewels, glittering like stars of the first magnitude. If we now arbitrarily select one of these jewels for inspection and look closely at it, we will discover that in its polished surface there are reflected all the other jewels in the net, which sparkle in the magnificence of its totality. Not only that, but each of the jewels reflected in this one jewel is also reflecting all the other jewels, so that the process of reflection is infinite, as each gem reflects every other one and everything else in the universe”. This theory of relativity in Hua-Yen school directly related with theory of *paṭiccasamuppāda* in early Buddhism. Therefore Hua-Yen school of philosophy innovated the concept of *paṭiccasamuppāda* as mutual containment and interpenetration to emphasize the relativity of phenomena of world. The essence of the *paṭiccasamuppāda* is relativism, the essence of relativism is dispel of all the views. The essence of dispel of all views is middle path. Therefore Hua-Yen theory of relativism was not theory purely established by Hua-Yen school but its germ can be seen in early Buddhism.

Key words- *paṭiccasamuppāda*, relativism, interpenetration Hua-Yen Buddhism