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The Reason why Wonhyo Bestows the Concept of Mysterious Understanding Nature on One Mind*

Young-Seop Ko

Abstract

This study is concerned with 'Mysterious Understanding Nature' (神解性) and its relationship to the One Mind philosophy of distinguished Silla's philosopher, Bunhwang Wonhyo (617-686). Wonhyo integrated the idea of Dynamics and Mysterious Understanding Nature with the concept of one mind and two approaches from Awakening of Mahāyāna Faith (大乘起信論). He demonstrated the characteristics of Dynamics and Mystical Understanding Nature contained in one mind by comparing one mind respectively to Ālaya-vijñāna and Amala-vijñāna, and then 'One Mind' (一心) to 'Origin of One Mind' (一心之源) and Ālaya-vijñāna to Amala-vijñāna. This was

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necessary because the characteristic consciousness of Amala-vijñāna (original purity mind) is different from Ālaya-vijñāna (眞妄和合識).

Wonhyo utilized the concept of 'Mysterious Understanding Nature' in order to explain the correlation between the 8th and 9th levels of consciousness. If he had simply accepted the prevailing classification of these two levels of consciousness there would have been no opportunity for further discussion and therefore, no possibility of communication between Buddha and unenlightened beings; hence, Wonhyo's efforts to make a connection between the two kinds of consciousness.

Wonhyo superbly illustrates the mysterious nature of 'mind' in his statement, "Original nature is Mysterious Understanding of itself." Mysterious Understanding Nature connects One Mind with Origin of One Mind, but in itself, cannot combine with either. Yet, neither does it resist phenomenal change, because the unchanging phenomenal is the only way for an unenlightened person to attain Buddhahood.

In linking the concept of Mysterious Understanding Nature with original nature of One Mind, Wonhyo shows that the nature of original enlightenment is mysterious in itself, and that the meaning of Mysterious Understanding Nature is not restricted to the 8th Ālaya-vijñāna but extends also to the 9th Amala-vijñāna.

He does this by harmonizing the eight consciousness theory in Awakening of Mahāyāna Faith with the nine consciousness theory of the Vājasamādhi-sūtra (金剛三昧經), and expands the notion of One Mind by linking Dynamics and the concept of Mysterious Understanding Nature to One Mind. Wonhyo's understanding of One Mind is unique based on his inclusion of Mysterious Understanding Nature, a factor that differentiates it from representative Buddhism philosophy.

Key words: One Mind, Origin of One Mind, Mysterious Understanding, Abbreviation of the Combined Consciousness of True and False, Eight and Nine Consciousnesses Theory.

I. Issue and Concept

The purpose of this study is to present the concept of ‘Mysterious Understanding Nature’ (神解性) in its relationship to the theory of One Mind developed by Bunhwang Wonhyo (617-686), who was the leading Silla’s philosopher of his time. Wonhyo succeeded in Buddha wisdom and merciful livelihood on the basis of his faith in One Mind (一心)—Reconciliation (和會)—Interfusion (無碍). His One Mind philosophy introduced a new approach to the dichotomy of human abyss and world essence. His breadth of enlightenment also enabled many people to inhabit the vast sea of Buddha dharma, as his manner of thinking and living was exemplary, offering a completely new and uniquely encompassing vista, well beyond the conventional limits of his age in religious and philosophical developments.

Wonhyo took the concept of One Mind from *Awakening of Mahāyāna Faith* as the foundation for his philosophy. In linking One Mind to Tathāgata-garbha he defined the body of One Mind as Original Enlightenment (本覺), and explained that “it is called Tathāgata-garbha (如來藏) because dependent on ignorance, it causes phenomenon.”

He was thus, responsible for expanding the prevailing understanding of One Mind by inclusion of this new concept of Mysterious Understanding Nature. His One Mind concept is also consistent with terms such as single taste, single enlightenment, single nature and single truth. However, it should be noted that he introduced the idea of Dynamics to conventional understanding of One Mind and further expanded the notion by adding ‘Mysterious Understanding Nature’ to his conception of One Mind.¹

Wonhyo refers to ‘Mysterious Understanding Nature of One Mind’ in his publications, *Commentary on the “Awakening of the Mahāyāna Faith”* and *Essentials of the “Nirvāṇa-sūtra.”* But how can we understand it? If ‘Mysterious Understanding’ is synonymous with mysterious or divine understanding, then what does it mean that “One Mind makes understanding Mysterious or divine”? This is a key to understanding Wonhyo’s One Mind.

¹ In his *Expository Notes on the “Awakening of Mahāyāna Faith,”* Wonhyo uses the expression Miracle Mind (神慮) as interchangeable with Miraculous Understanding.

Wonhyo said that “real nature is miraculous in itself.” But does this mean that the real nature of One Mind is Mysterious? Or does it refer to the philosophical foundation of One Mind, sentient being mind, Tathāgata-garbha and the Eighth Ālaya-vijñāna as described in *Awakening of Mahāyāna Faith*?² Or perhaps it means the ninth Amala-vijñāna or Dynamics beyond the boundary between Ālaya-vijñāna and Amala-vijñāna?

In *Treatise on “Vājasamādhi-sūtra”* and *Commentary on the “Awakening of Mahāyāna Faith,”* Wonhyo uses both terms ‘One Mind’ and ‘Origin of One Mind (一心之源).’ The key to this inter-use is the character Ji (之), in ‘Origin of One Mind (一心之源)’ which is to be interpreted as a ‘demonstrative’ or ‘possessive pronoun’ in classifying ‘One Mind’ and its Origin. Yet, in other of Wonhyo’s works this convention does not apply.

This suggests that Wonhyo classified ‘One Mind’ and ‘Origin of One Mind’ by implication. Although he classifies them into two he presents a Mysterious Property that connects them, which he names, ‘Mysterious Understanding Nature.’ He links the Eight Consciousness theory and Nine Consciousness theory with ‘Mysterious Understanding Nature’ which acts as an intermediary but transcends both Eighth Ālaya-vijñāna and Ninth Amala-vijñāna.

This author will consider ‘Mysterious Understanding Nature’ and its connection to Wonhyo’s ‘One Mind’ and ‘Origin of One Mind,’ in its relation to popular discourse in East Asian thought concerning Eight and Nine Consciousness theories, which prevailed throughout the 7th-8th century.

Wonhyo’s Mysterious Understanding Nature opened new arenas to understanding One Mind and prepared the philosophical foundation for Dynamics of One Mind and Origin of One Mind through Mysterious Understanding Nature.

2 As transliterations of the Eighth Ālaya-vijñāna, there are 3 types such as, ‘阿黎耶識’ in *Awakening of Mahāyāna Faith*, ‘阿梨耶識’ in *Mahāyāna-samparigraha śāstra*, and ‘阿賴耶識’ in *Vijñaptimātratāsiddhi-śāstra*. Here, ‘Ālaya-vijñāna’ is a compound of Sanskrit Ālaya and vijñāna. The meaning of ‘extinction’ or ‘non-extinction’ was added which shortened the ‘A’ sound, so its entire expression was translated as ‘Ruinless consciousness (無沒識).’ The meaning of ‘address’ or ‘storage’ was added which lengthened the ‘A’ or ‘Ga’ sound, so it was translated into ‘Garbha Ālaya (藏識).’ Ālaya-vijñāna of *Awakening of Mahāyāna Faith* is defined as ‘Combined Consciousness,’ unlike the Consciousness-Only school definition, and it is interpreted as enlightenment and unenlightenment.

This gives us a clue that ‘Mysterious Understanding Nature’ as a link between ‘One Mind’ and ‘Origin of One Mind’ may give us a better understanding of One Mind. To this purpose we will review how Wonhyo typifies One Mind in his writings, and also research Dynamics and Mysterious Understanding Nature of One Mind by considering the relation between One Mind, Ālaya-vijñāna, and Amala-vijñāna.

II. Dynamics of One Mind

A. One Mind and Ālaya-vijñāna

Wonhyo’s One Mind philosophy was based on the One Mind-Two Approaches (一心二門) formulation described in *Awakening of Mahāyāna Faith*. He was not restricted by the commonly accepted definition of *Awakening of Mahāyāna Faith* where One Mind is understood in light of the dualistic paradigm of a Combined Consciousness of True and False (眞妄和合識). On the contrary, he interpreted One Mind through a different view of Combined Consciousness, unlike the Ālaya-vijñāna view of the Consciousness-Only school that tried to understand One Mind as True Consciousness of Great Perfect Mirror Wisdom (大圓鏡智). His understanding of One Mind is thus, very dynamic and elastic.

The dual structure of *Awakening of Mahāyāna Faith* (大乘起信論) gives rise to a dynamism and elasticity that can divide One Mind into two characteristics, such as ‘white-clean’ and ‘dirty-contaminated.’ Wonhyo thought deeply about whether to classify the unenlightened person and Buddha as two or whether to unify them, demonstrating his intention with the Ninth Consciousness (九識), so as not to restrict One Mind to the notion of Eight Consciousness (八識). This was made possible by intervention of his Dynamics and Miraculous Understanding Nature.

In his writing, he first uses a diversity of meanings of One Mind and then enlarges the One Mind concept to encompass Three Treasures (三寶), Single Enlightenment (一覺), Single Nature (一性), Single Truth (一諦), Single

Taste (一味), Single Vehicle (一乘), Tathāgata-garbha, Ālaya-vijñāna, Sentient Being's Mind, Mahāyāna, Nirvāna, Quiescence (寂滅), Buddha-nature, Dharma, Middle way (中道) and Reality.

While there is no doubt a connection between these concepts, it may be that we are having difficulty identifying their commonality which can leave us merely confused, and such confusion may result in quibbling over whether or not 'One Mind' is even a main Buddhist concept! And then by adding the subject of Dynamics and Mysterious Understanding Nature between One Mind and Origin of One Mind to the equation, we may end up even further confused. So to help clarify, let's take a look at Wonhyo's own definition of One Mind:

“Return to three treasures” means return to the origin, because the six roots of sentient beings originate from One Mind, turn against its origin and run by spreading the six dusts. It is called “return to three treasures” because it is to abandon life, totally integrate (總攝) the Six Emotions (六情) and return to the Origin of One Mind and because it is the destination of return, One Mind, is three treasures. (H. 1, 700)

As Tathāgata says, there is no doctrine which is not consistent with Single Enlightenment (一覺). Although all sentient beings are fundamentally enlightened, they wander in search of a dream because of ignorance. However, I want to make clear that they all return to the Origin of One Mind according to the single taste teaching of Tathāgata. (H. 1, 610)

Wonhyo establishes his argument on the One Mind-two approaches structure from *Awakening of Mahāyāna Faith* and engages both the absolute and phenomenal aspects of mind in his theory; in other words, he embraces both the changeable and unchangeable mind structures. The unchangeable encompasses all phenomenal objects, whereas the changeable views object and phenomenon individually.

Although all boundaries are infinite they all belong to One Mind, and Buddha wisdom returns to the origin of mind regardless of form. Wisdom and One Mind are the same, they are not two. (H. 1, 562)

Like this, One Mind is supported by all dharma, whether tainted or clean, and it is the foundation of all dharma. (H. 1, 615)

Therefore, the Entire Aspect (總相) is in accord with the Common Aspect (通相), which is an opposite concept of Individual Aspect (別相). The absolute is a world without classification, change, or destruction, and it is neither created nor extinguished. Therefore, the absolute generalizes all objects and phenomena, but unlike the phenomenal, it is understood as unchangeable and static.

It is called mind-king because it fully understands the Common Aspect of dust. This is because original One Mind(一心) is the origin of all dharmas. (H. 1, 750)

Yet, it is dynamic in the sense that it is the causation of phenomenal mind on the basis of Tathāgata-garbhā. But even though it is said to cause phenomena, its nature is No birth and No death (不生不滅). Like this, absolute mind transcends human consciousness, yet it possesses both changeable and unchangeable aspects concurrently. *Awakening of Mahāyāna Faith* attributes the absolute with both changeable and unchangeable characteristics, and likewise for the phenomenal.

Although we must understand that the absolute and phenomenal do not exist separately, it is only a conceptual classification, and so likewise, the dynamic absolute and changing phenomenal are also only a classification and are not separated. Whereas we recognize the changes of the phenomenal we can only mentally infer the dynamics of the absolute from the clue of the phenomenal (Lee 2008, 77). Wonhyo understood the movement quality of the absolute as Dynamics or Mysterious Understanding Nature of One Mind.

In fact, the absolute view comprehends all movements and changes without discrimination. So movement from the view of absolute is creation and extinction at the same time, in other words, simultaneous static and dynamism. It is a movement that occurs in a different way from the

movement of an object in a phenomenal world; in the case of the absolute, movement just is, it can't be moved or stopped by any power. What matters here is how the unchangeable characteristics of the absolute are different from those of the phenomenal.

Awakening of Mahāyāna Faith defines this as Great Substance and Attribute (自體相) of the absolute. It is already evident at the beginning of a Sentence Building a General Idea (立義文). One Mind is grasped from the two aspects of absolute and phenomenal. The absolute aspect is Substance of Mahāyāna (mind) [大乘體], and the phenomenal is Great Substance and Attribute of Mind (自體相用) (T. 32, 575). Wonhyo says that Substance (體) arising in the absolute as Attribute (相) and Activity (用), belongs to the phenomenal. And although Substance arises in the phenomenal, it is dependent on Attribute and so it is not necessary to mention it separately.³ Fazang (法藏) however, says that the absolute is substance of Mahāyāna (mind), yet substance, attribute and activity are contained in the phenomenal.⁴

Let's take the concept of Ālaya-vijñāna in order to clarify the correlation between unchangeable characteristics of the phenomenal and of the absolute in their connection. Wonhyo states that Ālaya-vijñāna is Tathāgata-garbha. Although Tathāgata-garbha offers an explanation as to how humans of the phenomenal world can attain the absolute, it doesn't solve the dilemma about how humans, although grounded in the absolute, can be so deluded. But *Awakening of Mahāyāna Faith* presents another concept of Ālaya-vijñāna, which has the same meaning as Tathāgata-garbha but focuses on a different thing (Park 2001).

Wonhyo considers this point in his detailed explanation of the relation between One Mind and Ālaya-vijñāna, and in this process Mysterious Understanding Nature of One Mind is understood naturally in its relation with Amala-vijñāna, which is our next topic.

3 (H. 1, 704; T. 44, 206). Regarding “大義中，體大者在真如門，相用二大在生滅門，生滅門內亦有自體，但以體從相，故不別說也。” Wonhyo says that “great substance exists in absolute aspect, great attribute and great activity exist in phenomenal aspect. He adds that although substance exists inside phenomenal aspect, it is dependent on attribute, so it is not necessary to mention it separately.

4 “真如門中示大乘體，生滅門中具宗三大” (T. 44, 250). Fazang argues that absolute aspect is Mahāyāna substance and phenomenal aspect contains the three great meanings of substance, attribute and activity.

B. One Mind and Amala-vijñāna

The topic of eight or nine levels of human consciousness marks an important division in old and new translations of the Consciousness-Only school. The research is conclusive on whether to classify an unenlightened person and a Buddha as two, or whether to unify them. If they are unified, the Eight Consciousness model is adopted, but if they are two then the Nine Consciousness model applies. This was the most important subject of philosophical discourse throughout East Asia in the 7th-8th centuries.

Wonhyo adopts the Eight Consciousness mode in accordance with the structure of *Awakening of Mahāyāna Faith*, however, he shows his intention towards Nine levels in his presentation of Mysterious Understanding Nature of One Mind. He specifically adopts the Nine Consciousness model as a combination of the Eight levels plus Amala-vijñāna as the Ninth, according to the *Treatise on Vāḥrasamādhi-sūtra*. Part of the reason for this is that his early Buddhist study was based on the old Consciousness-Only translation; later he used a new translation. But we will note here that he defined One Mind from the perspective of Eight levels of Consciousness, while attributing Dynamics and Mysterious Understanding Nature to One Mind as the Ninth Consciousness.

Although, synthetically speaking, creation is a quiescence, it does not protect extinction. That is, extinction does not remain extinction it soon becomes creation. Creation and extinction are not separated, and dynamic is equal to static. It is called the dharma of One Mind. But although they are not actually separated into two, they do not insist on one thing, moving between creation and dynamism, they become quiescent depending on relation. Because of this, creation is a quiescence and vice versa. There is no obstruction or reluctance and they are not unified or separated. (H. 1, 659)

The body of Buddha nature is One Mind and its nature is remote from extremes. Because it is remote from extremes there is nothing that belongs to it. Because there is nothing that belongs to it there is nothing that does not belong to it. (H. 1, 538)

Dirty and clean are originally One Mind, and life and death and Nirvāna are not separated. (H. 1, 553)

Wonhyo grasps One Mind as both dynamic and static, and creation and extinction. Although he says they are not separated he does not insist on just one thing. Because of recognition over reconciliation, quiescence becomes the Buddha-nature One Mind and body. Moreover, mundane world and pure land originate from One Mind, as does life and death and Nirvāna; “they are not unified but they are not different.”

Because of this, dynamic and static, and creation and extinction are not separated; yet, they are also not one. In other words, they are creation, dynamism and quiescence depending on relation. As all subjects of Buddhism stay without staying and leave without leaving, the dynamic which is neither separated nor mixed, can be secured. Like this, the relation between the Eighth Consciousness and the Ninth Consciousness is neither separated nor mixed.

‘Whole consciousness’ is the Eight levels of Consciousness, while ‘Amala-vijñāna’ is the Ninth Consciousness. Because Paramārtha (眞諦) attributes the meaning of the Ninth Consciousness to this phrase, it is the same as in the foregoing chapter. (H. 1, 630)

The phrase, “object of enlightenment goes into Original enlightenment by being wholly changed” is interpreted as “I will enable sentient beings to attain Original Enlightenment.” Here, “Original Enlightenment” is Amala-vijñāna. And the phrase, “attain Original Enlightenment” is an interpretation of “goes into Original Enlightenment.” Because no consciousness is created when going into Original Enlightenment, “all consciousness becomes Quiescence (寂滅) and so is not created.” This illustrates both Original Enlightenment and initial enlightenment. The phrase, “All sentient beings are originally enlightened” refers to Original Enlightenment. Whereas, “I recognize that all Emotions and Consciousness (情識) become quiescence so there is no creation” refers to initial enlightenment. This shows that initial enlightenment is equal to Original Enlightenment. The “why” is an interpretation through second development. It is an interpretation that the subject of initial

enlightenment is quiescence. Although all Eight levels of Consciousness are changed depending on relation, there is nothing to acquire when Property of Determination (決定性) is searched. Therefore, “the Original Nature of Determination has no movement.” And because there is no movement originally, it is quiescence originally. (H. 1, 634-35)

In the expression “goes into Amala-vijñāna,” “goes into” refers to the idea that the body of One Mind returns to the origin of mind by escaping the Two Extremes (二邊). Like this, liberation is only possible when there is no staying. Hence, the person cannot escape restriction when he stays at Nirvāna. (H. 1, 634-35)

“Consciousness has both enlightenment and non-enlightenment,” as phenomenal mind is the gate to both creation and extinction (birth and death), Yet, phenomenon itself and phenomenal aspect are also both gates to creation and extinction (birth and death). Then how are they unified into One Mind? Original nature does not discriminate dharma as clean or dirty, and because the two aspects of truth and ignorance can’t be different it is called “one.” The space where two things do not exist is all dharma reality, yet it is not like empty air. Because Original Nature is miraculous by itself, it is called “mind.” When already there is not two things, how can one exist? If there is not one thing, what is there to call “mind”? Since with this principle word and thought are cut off, I don’t know what I can call it, so I call it One Mind by forcibly giving it a name. (H. 1, 741)

Awakening of Mahāyāna Faith shows that enlightenment and unenlightenment means the phenomenal aspect between the two. Wonhyo compares substance of One Mind to attribute and activity, by dividing the phenomenal aspect into Clean and Dirty, Birth and Death (染淨生滅) and Contaminated by Impurity or Purity (染淨熏習), and by again dividing Clean and Dirty, Birth and Death into ‘Phenomenal Mind’ (心生滅), ‘Causal factors of Birth and Death’ (生滅因緣) and ‘phenomenal aspect’ (生滅相). This demonstrates Wonhyo’s view of One Mind as it points out that there is no need to use Substance (體), Attribute (相) and Activity (用) separately, because Substance belongs to the Absolute Aspect, Attribute and Activity belong to Phenomenal Mind, and Substance is dependent on Attribute although

it exists inside phenomenal mind.

This explanation of the structure shows that Wonhyo's One Mind view does not remain at Eight levels but continues on to the Ninth Consciousness, Amala-vijñāna. This is well demonstrated in the phrase, the space where two things do not exist is a reality of all dharma, which is not like empty air. And, "it is called 'mind' because original nature of One Mind is miraculous by itself." And also, "Since this principle cuts off word and thought, I don't know what I can call it. So I call it One Mind by forcibly giving it this name."

So we see that Wonhyo did not stick to the concept of a fixed One Mind but defined original nature of One Mind as miraculous in itself. His definition of One Mind shows the possibility of proceeding on with Amala-vijñāna, beyond the category of Ālaya-vijñāna.

III. Mysterious Understanding Nature of One Mind

A. One Mind and Origin of One Mind

Wonhyo believes that sentient beings' mind is One Mind, as described in *Awakening of Mahāyāna Faith*. His intention is a return to the Origin of One Mind where sentient beings are abundant and beneficent, and ultimately, to enable sentient beings to be abundant and beneficent in themselves through Mutual Reconciliation and Communication (和諍會通), which reconciles and returns them to the Origin of One Mind. Mutual Reconciliation and Communication of reconciliation thus, return the subject to One Mind which brings abundance and profit to sentient beings.

Recovery of the subject to One Mind is already evident in Wonhyo's recognition of One Mind as the ground for both absolute and phenomenal aspects of mind, in accordance with *Awakening of Mahāyāna Faith*. His *Enlightenment Song* (悟道頌)⁵ clearly illustrates this in its reference to "white,

5 "I was comfortable because I thought I slept in a cave last night (前之窩宿, 謂土窟而且安) / but I am confused today because I think I have to sleep in a grave tonight (此夜留宵, 託鬼鄉而多崇) / Because mind is created, all phenomena are created (則知心生故種種法生) / After mind disappears, I know that

clean mind of last night” and “dirty, contaminated mind of this evening.” This insight led him to enlightened understanding of ‘One Mind’ as cosmic mind embracing two aspects of mind.

In regard to his One Mind philosophy, Wonhyo refers to One Mind as both Tathāgata-garbha and Ālaya-vijñāna. He also points out that it is the phenomenal aspect of One Mind, and this phenomenal aspect has the two meanings of enlightenment and non-enlightenment. He emphasizes that although phenomenal mind is the gate to creation and extinction (birth and death), yet, both phenomenon itself and phenomenal aspect are also gates to creation and extinction (birth and death).

A phrase at the beginning of the *Lankāvatāra-sūtra* states that, “the philosophy that there are two aspects depending on One Mind” is equal to “Quiescence is One Mind and it is called Tathāgata-garbha.” The “absolute aspect of Mind” in *Awakening of Mahāyāna Faith*, is the “quiescence” in the *Lañkāvatāra-sūtra*; according to interpretation, “quiescence is One Mind,” And “phenomenal aspect of mind” is an interpretation of the *Lañkāvatāra-sūtra*’s “One Mind which is called Tathāgata-garbha.” Because there is no creation and extinction in all dharma it is static and called One Mind. Because quiescence is called the absolute aspect of Mind it is called One Mind. Moreover, substance of One Mind is Original Enlightenment but it can be created or extinguished, dependent or ignorant. Therefore, the original nature of Tathāgata hidden in the phenomenal aspect is called Tathāgata-garbha. The *Lañkāvatāra-sūtra* states that “Tathāgata-garbha is a cause of vice and virtue and so it causes all Sentient Beings (趣生). Figuratively, it is like a magician showing various changes of Transmigration (趣).” Because this meaning exists in the phenomenal aspect, “One Mind is called Tathāgata-garbha.” This shows the phenomenal aspect of One Mind. In the text below is the phrase, “because the phenomenal aspect of mind is caused by Tathāgata-garbha, the phenomenal aspect exists” and therefore, “consciousness has two meanings, enlightenment and non-enlightenment.” Therefore, both phenomenon itself and phenomenal aspect are included as gates of creation and extinction

cave is not different from grave! (心滅故龕墳不二) / My mind creates all realities (又三界唯心) my consciousness creates all phenomena (萬法唯識) / Where can I search for it? (胡用別求) / There is no phenomenon outside my mind (心外無法) / I won't go to Tang (我不入唐)” (Zanning 1987, 75).

(birth and death). And it is wrong to relate only phenomenal mind with gates of creation and extinction (birth and death). If so, how are they unified into One Mind? When it comes to all dharma of dirtiness and cleanliness, original nature is not divided, and as the two aspects of truth and ignorance can't be different, so it is "one." The space where two things do not exist is a reality of all dharma, but it is not like empty space. Since original nature is Mysterious by itself, it is called "mind." (H. 1, 679, 741)

Here, Wonhyo says that original nature of One Mind is Mysterious in itself. This is the expression that shows mysterious nature of "mind." So, is the property of "mind" in Mysterious Understanding the original nature of One Mind? Or is it the origin? Thus, Wonhyo restores the meaning of One Mind to denote unchangeability of the phenomenal rather than the absolute. Through this means a phenomenon does not lose its Heart Shape (心相) because all phenomenal aspects are mysterious knowledge.

In the above, no birth and no death (不生不滅) means Tathāgata-garbha. When the mind, which is not created or extinguished, moves to cause creation and extinction and does not abandon or lose mutuality, it is called "mutual harmony." As in the following phrase, "although great seawater generates waves because of wind, the shape of water and wind is not different." Among them, movement of seawater is in the shape of wind, and an object that is soaked when it moves its shape is the shape of water. Because the entire seawater moves, seawater does not lose the shape of wind, and because the whole sea water is soaked, whenever it moves the moving wave does not lose its shape of water. This metaphor can also be applied to mind. Because the whole mind that is not created or extinguished moves, the mind does not lose its phenomenal aspect. And because all phenomenal aspects are miraculous knowledge, phenomenon does not lose its Heart Shape. Because they do not lose each other, it is called "mutual harmony." (H. 1, 707)

In addition, although the mind following contamination wanders and constructs the status of consciousness, it never lose the nature to understand mysteriously. (H. 1, 538)

Although the mind which is restless by contamination belongs to

three properties, it also never loses its nature to understand mysteriously. Therefore, it is called a property of *Nirmāṇa-kāya*. This is to distinguish the property of *Dharma-kaya* Buddha from general sentient beings and inanimate objects. Therefore, the property of *Nirmāṇa-kāya* does not adopt inanimate objects. (H. 1, 539)

Wonhyo explains Mysterious Understanding Nature on the basis of *Nirmāṇa-kāya* which does not adopt inanimate objectivity. This shows that Wonhyo's One Mind exposes changeability of the absolute aspect and unchangeability of the phenomenal. Wonhyo uses the concept of Mysterious Understanding Nature to explain the absolute from the perspective of changeability rather than unchangeability, and phenomenal unchangeability rather than changeability.

The concept of Mysterious Understanding Nature connects One Mind to Origin of One Mind, and although it does not mix with either it does not disregard phenomenal changeability. The probable reason for this is that phenomenal unchangeability was an important concept in the philosophical world which Wonhyo inhabited. For this reason he may have needed to stress the unchangeability of the phenomenal aspect as well as the absolute aspect of One Mind which belongs to Combined Consciousness.

B. *Ālaya-vijñāna* and *Amala-vijñāna*

In Wonhyo's philosophy priority is given to *Ālaya-vijñāna* and *Amala-vijñāna*. *Ālaya-vijñāna* belongs to Combined Consciousness and is different from *Amala-vijñāna* which belongs to Clear Mind of Self Nature (自性清淨心). But Wonhyo employs the concept of Mysterious Understanding Nature to connect the two.

In utilizing this concept he was able to explain the correlation between 8th and 9th levels of consciousness. If he were to simply accept these two levels of consciousness in accordance with their classification there would have been no opportunity for further discussion, and therefore, no communication possibility between Buddha and unenlightened beings; hence, his admirable efforts to make a connection between the two kinds of consciousness.

Wonhyo seems to approach Mysterious Understanding Nature of One Mind as an answer to this dilemma. In other words, as a means to interpret One Mind and sentient being mind, in light of a correspondence between the Eighth and Ninth Consciousness, and vice versa. We will use this question as a shortcut to searching for the connection between these two consciousness theories. Wonhyo understands One Mind dynamically and mysteriously as One Mind-two approaches, which corresponds with the phenomenal and absolute aspects of mind in *Awakening of Mahāyāna Faith*.

Consciousness is called single consciousness because Principle (理) and Aspect (Phenomena, 事) are not separated but it is only Soul's Thought (神慮) within One Mind's Gate of Following Cause (隨緣門). Because both enlightenment and non-enlightenment are contained in the body of Ālaya-vijñāna, it is referred to as "consciousness containing two meanings." In this way, mind is wide and consciousness is narrow, because the two approaches contain consciousness. (H. 1, 747)

The goal of Buddhism is to convert suffering consciousness to non-suffering. Here, consciousness means the fifth, sixth, seventh and eighth levels of Consciousness. Consciousness-Only training is to transfer the first five levels of Consciousness to Kṛtyānuṣṭhāna-jñāna (成所作智), the sixth Consciousness to Pratyavekṣaṇā-jñāna (妙觀察智), the seventh consciousness to Samatā-jñāna (平等成智) and the eighth consciousness to Great Perfect Mirror Wisdom (大圓鏡智). By True Consciousness, Great Perfect Mirror Wisdom, we mean Buddha Wisdom (佛智) and Buddha Mind (佛心). Therefore, mind is wide and consciousness is narrow. It is applied identically to converting Eighth Ālaya-vijñāna to Clear Mind of Self Nature which is the ninth Amala-vijñāna.

The *Lañkāvatāra-sūtra* states that "Tathāgata-garbha is Ālaya-vijñāna, so what arises with Seventh Consciousness is a phenomenon of destruction", this is how we know that the attribute (轉相) belongs to Ālaya-vijñāna. As the *Lañkāvatāra-sūtra* says, "Heart of Truth (中眞) is called Self Shape (自相)." Original

Enlightenment mind does not rely on untruthful Casual Condition (緣) and Mysterious Understanding Nature of original nature by itself is called True Shape of Self (自真相), and is dependent on the Gate of No Uniqueness (不一義門). When a phenomenon is caused by the wind of ignorance, miraculous property is not different from original nature, so it is also called Shape of Self Truth. It is said to be based on the Gate of Non Diversity (不異義門). (H. 1, 70)

In the phrase, “Stage of Mind (心地) is not extinguished,” the property of Mysterious Understanding is referred to as Consciousness of Mind (心智). It is the same as the phrase above, Nature of Wisdom (智性) is not destroyed. It shows that Shape of Selfness (自相) is not extinguished as in the meaning of the other phrase. (H. 1, 767)

According to the *Laṅkāvatāra-sūtra*, a reference Wonhyo frequently relies on, when mind of Original Enlightenment does not rely on untruthful relation but on original nature, this is miraculous in itself, and is referred to as Shape of Self Truth (自真相). Wonhyo defines “Shape of Self Truth” as “Consciousness of Mind” (心智) and connects it to Wisdom Nature (智性) and says that Mysterious Understanding Nature does not disappear. He thereby maintains the relation between One Mind and Origin of One Mind by attributing the meaning of Mysterious Understanding Nature to One Mind.

So in Wonhyo’s view, Mysterious Understanding Nature of One Mind shows that the original mind of Original Enlightenment is mysterious in itself, and the meaning of Mysterious Understanding is found in the ninth Amala-vijñāna, not being restricted to the Eighth Ālaya-vijñāna. In this way, Wonhyo harmonizes the Eight Consciousness theory of *Awakening of Mahāyāna Faith* and the Nine Consciousness theory of *Vāṅrasamādhi-sūtra*. The result, was a greatly enhanced view of One Mind which attributed it with Dynamics and Mysterious Understanding Nature, an interpretation which vastly challenged the prevailing philosophical view.

IV. Summary and Conclusion

Wonhyo's One Mind philosophy was based on the One Mind-Two Approaches (一心二門) formulation described in *Awakening of Mahāyāna Faith*. He did not allow himself to be restricted by the commonly accepted definition of One Mind in light of the dualistic paradigm of Combined Consciousness of True and False (眞妄和合識). On the contrary, he interpreted One Mind from a different perspective of Combined Consciousness, unlike the Consciousness-Only school's view of Ālaya-vijñāna whereby they understood One Mind as True Consciousness of Great Perfect Mirror Wisdom (大圓鏡智). In contrast to this view, Wonhyo's understanding of One Mind is very dynamic and elastic.

This dynamism and elasticity also originates in the dual structure of *Awakening of Mahāyāna Faith* (大乘起信論), in its division of One Mind into two characteristics, such as white-clean and dirty-contaminated. Wonhyo deeply investigated the suffering mind in order to determine whether to unify this mind with Buddha mind or whether to classify the sentient, unenlightened mind and Buddha as two. He also opened his view of One Mind to encompass the Ninth Consciousness (九識), thereby not restricting it to only Eight levels of Consciousness (八識). This new view emerged with his understanding of Dynamics and Mysterious Understanding Nature.

Wonhyo connects One Mind to Tathāgata-garbha (如來藏) as "it is called Tathāgata-garbha because the body of One Mind is defined as Original Enlightenment (本覺) and it causes phenomenon depending on ignorance." In order to explain this, Wonhyo used the expression of Mysterious Understanding Nature, and by linking Mysterious Understanding Nature to the prevailing understanding of One Mind he contributed greatly to a new and expansive view of One Mind.

He explains Mysterious Understanding Nature on the basis of the Nirmāṇa-kāya property which does not adopt inanimate objectivity; this shows that Wonhyo's One Mind exposes the simultaneous changeability of the absolute and unchangeability of the phenomenal. Wonhyo employed the

concept of Mysterious Understanding Nature to explain the absolute's changeability rather than its unchangeability, and unchangeability of the phenomenal rather than its changeability. In conclusion, Wonhyo's Mysterious Understanding Nature of One Mind shows that the real nature of Original Enlightenment is mysterious in itself, and the meaning of Mysterious Understanding extends to the Ninth Consciousness, Amala-vijñāna, rather than being restricted to the eighth consciousness, Ālaya-vijñāna.

In this the way, Wonhyo successfully harmonized the Eight Consciousness theory of *Awakening of Mahāyāna Faith* and the Nine Consciousness theory of *Vājasamādhī-sūtra* (金剛三昧經), by cleverly utilizing the concepts of Dynamics and Mysterious Understanding Nature of One Mind. His new and expanded view greatly influenced the prevailing understanding of One Mind and greatly challenged existing interpretations of his time.

Glossary of Chinese Terms

(K=Korean, C=Chinese, S=Sanskrit)

- Abbreviation of Combined Consciousness of True and False 眞妄和合識
Absolute Aspect 心眞如
Absolute Aspect of Mind 心眞如門
Ālaya-vijñāna (S) 阿黎耶識, 阿梨耶識, 阿賴耶識
Amala-vijñāna (S) 唵摩羅識
Aśvaghosa (S) 馬鳴
Awakening of Mahāyāna Faith 大乘起信論
Dynamics 力動性
Eight Consciousness Theory 八識說
Fazang (C) 法藏
Mysterious Understanding 神解
Nine Consciousness Theory 九識說
One Mind 一心
Origin of One Mind 一心之源
Original Enlightenment 本覺
Paramārtha (S) 眞諦
Phenomenal Aspect Mind 心生滅
Phenomenal Aspect of Mind 心生滅門
Tathāgata-garbha (S) 如來藏
Vājrasamādhi-sūtra (S) 金剛三昧經
Wonhyo (K) 元曉
Zanning (C) 贊寧

Abbreviations

- H* *Hanguk bulgyo jeonseo* 韓國佛教全書 [Collected Works of Korean Buddhism]. Seoul: Dongguk Univ. Press. 1979-2004.
T *Taishō shinshū daizōkyō* (大正新修大藏經) [followed by volume, page, and horizontal column].

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