



The Meaning of Mind in Wonhyos Thought

저자 (Authors)	Yeongil Kim
출처 (Source)	International Journal of Buddhist Thought and Culture 13, 2009.09, 49-68(20 pages)
발행처 (Publisher)	동국대학교 불교학술원 Academy of Buddhist Studies, Dongguk University
URL	http://www.dbpia.co.kr/journal/articleDetail?nodeId=NODE07087326
APA Style	Yeongil Kim (2009). The Meaning of Mind in Wonhyos Thought. International Journal of Buddhist Thought and Culture, 13, 49-68
이용정보 (Accessed)	삼성현역사문화관 183.106.106.*** 2021/06/10 15:10 (KST)

저작권 안내

DBpia에서 제공되는 모든 저작물의 저작권은 원저작자에게 있으며, 누리미디어는 각 저작물의 내용을 보증하거나 책임을 지지 않습니다. 그리고 DBpia에서 제공되는 저작물은 DBpia와 구독계약을 체결한 기관소속 이용자 혹은 해당 저작물의 개별 구매자가 비영리적으로만 이용할 수 있습니다. 그러므로 이에 위반하여 DBpia에서 제공되는 저작물을 복제, 전송 등의 방법으로 무단 이용하는 경우 관련 법령에 따라 민, 형사상의 책임을 질 수 있습니다.

Copyright Information

Copyright of all literary works provided by DBpia belongs to the copyright holder(s) and Nurimedia does not guarantee contents of the literary work or assume responsibility for the same. In addition, the literary works provided by DBpia may only be used by the users affiliated to the institutions which executed a subscription agreement with DBpia or the individual purchasers of the literary work(s) for non-commercial purposes. Therefore, any person who illegally uses the literary works provided by DBpia by means of reproduction or transmission shall assume civil and criminal responsibility according to applicable laws and regulations.

The Meaning of Mind in Wonhyo's Thought

Yeong-il Kim

Abstract

Through searching the meaning of mind in the thought of Wonhyo, who is regarded as one of the greatest thinkers in the history of Korean Buddhism, I want to know about the meaningful concept of mind. On the basis of his works, four types of mind could be drawn. Firstly, indicating thinking sphere of thinking subject, 'subjective mind' is similar to the meaning of mind in commonsense. Secondly, telling the object of perception, i.e. boundary, 'objective mind' implies that all dharmas are born by mind. Thirdly, meaning suchness or dharma nature, 'absolute mind' is no longer bound to relative phenomenon. And Fourthly, embracing the above three minds, 'comprehensive mind' indicates phenomenon and substance.

Key words: Wonhyo, Mind, Comprehensive, Phenomenon, Substance.

Yeong-il Kim is a Lecturer of Buddhist Studies at Dongguk Univ., Korea. (yeong_il01@hanmail.net)

International Journal of Buddhist Thought & Culture September 2009, vol.13, pp. 49-68.

© 2009 International Association for Buddhist Thought & Culture

Submitted: Jun, 25. 2009 / Reviewed: Jul, 15. 2009 / Accepted: Jul, 30. 2009

I. Introduction

If you have ever been a witness to the moment when someone dies and the body becomes a lifeless thing, you probably felt a 'transition' in which something, that here we'll call mind, like an energy hovers above the body. As mind does not die unlike the body which is dying at the moment of transition, anyone who truly understands this can accept the final letting go of body and pass over peacefully. From ancient times, holy ones and great thinkers have thought deeply on this matter and have proffered countless theories and ideas which the uninitiated eagerly cling to in their search for comfort and wise guidance.

In Buddhism, the matter of mind has been dealt with as an important matter. In India, Early Buddhism proposed that human nature is originally pure, and with the arising of Mahayana Buddhism came the thought of tathagata-garbha and the thought of Consciousness-Only (vijñapti-mātratā). Later, when Buddhism was established in East-Asia, the matter of mind became increasingly sophisticated with the advent of Seon (禪) and Huayan (華嚴) thought.

Wonhyo (元曉, 617-686 CE) is regarded as one of the greatest thinkers in the history of Korean Buddhism. Although he studied the scriptures widely, his ideas about mind were particularly influenced from the concept of tathagata-garbha in Mahayana Buddhism. Wonhyo is remembered most famously for his unique philosophy of One-Mind and Harmonization, which is clearly explained in his *Commentary on Treatise of Awakening Mahayana Faith*.¹ He devised a comprehensive system for developing the mind, based on his idea of 'one-taste' which he discussed in *Treatise on the Diamond Samadhi Sutra*. And he taught chanting of 'Namo Amitabha' to the people

1 Wonhyo wrote nine works on *Treatise of Awakening Mahayana Faith*: *Commentary on treatise of Awakening Mahayana Faith*, *Expository notes on treatise of Awakening Mahayana Faith*, *Essentials of treatise of Awakening Mahayana Faith*, *Explanation on Treatise of Awakening Mahayana Faith*, *General notes on treatise of Awakening Mahayana Faith*, *Interpretation of treatise of Awakening Mahayana Faith*, *Essay on the one path of treatise of Awakening Mahayana Faith*, *Essay on one path*, and *Essay on two hindrances of treatise of Awakening Mahayana Faith*. Among these, extant works are *Commentary on treatise of Awakening Mahayana Faith* and *Expository notes on treatise of Awakening Mahayana Faith*.

who did not have an aptitude for deep ascetic discipline, and traveled from one end of the country to the other to spread Buddhism and to propagate his ideas with dancing, chanting, and drumming his own drum.

Relating to the matter of mind, Wonhyo uses two terms in his writings, Mind as having ordinary meaning, and One-Mind (*eka-citta*) which has special meaning. But if we consider their meaning rather than their expression, it is clear that ultimately, he is talking about One-Mind which comprehends the 'whole.' In this article, to help us understand clearly what he means by 'mind,' I will present an article which is based on an idea of interconnected several minds. So to speak, if we equate Wonhyo's mind with 'comprehensive mind,' then 'subjective mind,' 'objective mind,' and 'absolute mind' are all found on the way to comprehensive mind.

In order to illustrate Wonhyo's ideas on mind more lucidly, this paper draws ideas from specific writings and examines his views on mind in light of his works. Most of the sources I draw on are Wonhyo's own writings. He was a prolific writer, leaving behind a legacy of around 231 volumes on 107 subjects, but unfortunately today only about 23 volumes on 20 subjects are still extant and some of them are incomplete. The most important of these extant works with regard to his One Mind philosophy, are *Commentary on treatise on Awakening Mahayana Faith* and *Treatise on the Diamond Samadhi Sutra*.

II. Subjective mind

Here, 'subjective mind' indicates the active area of a thinking subject, which is very close to the meaning of mind in ordinary human's consciousness. While this type of mind contains simple fact that mind is fundamental to all beings, the theories about this mind reached the peak of their elaboration in the thought of Consciousness-Only in Mahayana Buddhism. Later, the theory of Consciousness-Only is little changed in *Treatise of Awakening Mahayana Faith*, and Wonhyo exposes his opinion about the mind in the course of explaining the treatise. In this section, we will see only

container consciousness and manas that are discussed most frequently regarding the mind.

First of all, relating to the characteristics of container consciousness, the thought of Consciousness-Only has three opinions. The Dasabhumika Sect (地論宗) calls it true consciousness, the Dharmalaksana Sect (法相宗) calls it false consciousness, and the Samparigraha Sect (攝論宗) calls it harmonized consciousness. Among these, the thought of Samparigraha Sect is actually closest to the ideas in *Treatise of Awakening Mahayana Faith*. Although there is no distinct statement in *Treatise of Awakening Mahayana Faith* itself, in a few commentaries about the treaties, the opinions about the consciousness are asserted.² In *Commentary on Treatise of Awakening Mahayana Faith*, Wonhyo includes the Three Subtleties (三細) of Ignorance Deed Consciousness (無明業相), Seer Consciousness (能見相), and Sense Object Features (境界相), in the eighth container consciousness; which proves that this eighth container consciousness is harmonized consciousness (Eun 1982: 20-51).

According to *Treatise of Awakening Mahayana Faith*, enlightenment (bodhi) is the pure state wherein mind eliminates delusory ideas,³ and non-enlightenment is the state wherein the non-enlightened mind rises up and engages in delusions, as it does not we know the perfectly equal appearance of enlightenment.⁴ The first step of the non-enlightened mind is the state of non-similarity and non-difference; Wonhyo refers to the *Lankavatara Sutra* to explain this. He says that, while Deed Consciousness (業識) is so-called because non-enlightened mind arises by the power of ignorance (avidyā), evolving consciousness (vijñāna-parināma, 轉識) is so-called because the

2 The opinions of these three persons are important. Firstly, Huiyan regards suchness as the ninth consciousness, container consciousness as the eighth consciousness, fundamental non-enlightenment and continuity features of superficial non-enlightenment as the seventh consciousness, and the remainder of Six Roughs (六麤) as six consciousnesses. Secondly, Wonhyo regards Three Subtleties (三細) as the eighth container consciousness, wisdom features as the seventh consciousness, and continuity features and below as six consciousnesses. Thirdly, Fazang considers three subtleties as the eighth container consciousness, and wisdom features as the six consciousnesses. Here, he doesn't approve of the seventh consciousness.

3 The meaning of enlightenment is that the body of mind discards delusive ideas. The meaning of the appearance of departing from delusive ideas is the same as the world of space that can not reach anywhere, and the appearance of the dharma world is one. This is the equal dharma body (dharmakāya) of tathagata. Depending on this dharma body, is called prior enlightenment (T. 32, 576b).

4 The meaning of non-enlightenment points to the mind of non-enlightenment that arises and has delusive ideas because it does not know that the dharma of suchness is one (T. 32, 577a).

evolving consciousness can see step-by-step, through the power of deed consciousness; and both these consciousnesses remain at the level of container consciousness.⁵

After explaining not-one and not-different, he goes on; one-by-one deed consciousness, evolving consciousness, and exposing consciousness (現識) all remain at the level of container consciousness. Firstly, deed consciousness is the state where the subject and object of perception are not divided by arising delusion. Quoting from *Treatise of no form* (無相論), Wonhyo asserts that container consciousness can be perceived in activity (karma) and that the form of deeds reveals container consciousness (H. 1, 756a). Secondly, evolving consciousness points to a seer who apprehends the movement of delusive thoughts. Based on his study of *Sampaigraha Sastra* (*Mahāyāna-samparigraha-śāstra*, 攝論), Wonhyo maintains that since evolving consciousness goes beyond boundaries, it proves the existence of container consciousness (H. 1, 756b). Thirdly, exposing consciousness refers to Sense Object Features (能見相) which are shown in false whole boundary depending on the seeing capacity. Borrowing from a paragraph in the *Lankavatara Sutra* (楞伽經), he declares that exposing consciousness is like what is being shown always in front of our eyes—a clear mirror reflecting colors and appearances—so, exposing consciousness confirms container consciousness (H. 1, 756c). As a result, he stresses that there are Three Subtleties (三細) remaining in container consciousness, and these three subtleties cannot be found in the sixth or seventh consciousness.

It seems to me that container consciousness in the thought of Consciousness-Only, is actually latent mind rather than manifest mind; but owing to Wonhyo's interpretation in the Treatise, container consciousness could be subtle manifest mind rather than latent mind. As a result, the container consciousness in the thought of Consciousness-Only has little practical power to attain enlightenment, but the container consciousness in the treatise can have strong practical power to attain pure enlightenment by destroying the three subtleties. It is one of his contributions in the field of container

5 Refer to *Commentary and expository notes on treatise of Awakening Mahayana Faith* (H. 1, 746b).

consciousness that Wonhyo interprets container consciousness as three subtleties which have specific function.

Fazang (法藏) generally concurs with Wonhyo's opinion on this matter. But Mochizuki, a modern Japanese scholar, on the other hand, criticizes Wonhyo and Fazang for confusing fundamental non-enlightenment (根本不覺) with superficial non-enlightenment (支末不覺), and also for assigning prior enlightenment (本覺) and fundamental non-enlightenment to the level of container consciousness (Mochizuki 1922, 152). But there was already a defense against this criticism from a long time ago. From the viewpoint of division, in container consciousness there is only prior enlightenment and fundamental non-enlightenment. But, in the unification view, posterior enlightenment (始覺) and superficial non-enlightenment are also in container consciousness (H. 1, 747c-48a).

Next, relating to the seventh manas consciousness, Wonhyo confirms that the consciousness remains in Wisdom Consciousness (智識) in *Commentary on treatise of Awakening Mahayana Faith*. Wisdom consciousness imagines that false sensed objects of the three subtleties exist really in outer space and discriminates individual things (H. 1, 757a). In explaining Wisdom Features (智相) in *Treatise of Awakening Mahayana Faith*, Wonhyo states "Depending on the boundary, wisdom features give rise to mind and discriminate between thirst (tṛṣṇā) and non-thirst" (H. 1, 756c). While 'thirst and non-thirst' means 'liking and disliking,' in this context 'liking and disliking' is not what rises after experience but is that which rises initially before experience. Wonhyo comments that wisdom features discriminate between thirst and non-thirst and also separate me from mine (H. 1, 760c).

"What separated me from mine" refers to separation of subject from object and initiating perception. While subject in this context points to delusive ideas attaching to self (ātma-grāha), Wonhyo says that the wisdom consciousness corresponds to four delusions (kleśa): self-delusion, self-view (ātma-drishti), self-love, and self-pride (abhimāna) (H. 1, 747c-48a). Therefore, it is Wonhyo's firm contention that an unenlightened person's practice begins from the seventh manas consciousness, wisdom consciousness.

Hirakawa, also a modern Japanese scholar, claims it is wrong to equate wisdom consciousness with the seventh consciousness, and to put Continual Features (相續相) into six consciousnesses. Because the seventh manas consciousness has very weak power owing to the Veiled Intermediate (有覆無記), and wisdom features in *Treatise of Awakening Mahayana Faith* have very strong power due to discriminating thirst and non-thirst (Hirakawa 1989, 147). On this matter, Wonhyo also gave an opinion long ago. Wisdom features are weak in discriminating thirst and non-thirst, because continual features feel pleasure and pain, but wisdom features are just the root of continual features themselves. And because continual features are Rough Features (麤相) and also Pleasant and Unpleasant Sensation (苦樂受), but wisdom features are Subtle Features (細相) and also Indifferent Sensation (捨受) (H. 1, 758a).

Meanwhile, Fazang disagrees with Wonhyo's opinion about seventh manas consciousness, saying it is only eighth container consciousness and six consciousnesses in the treatise. In regard to Wonhyo and Fazang's difference of opinions, one explanation is that Wonhyo accepted the seventh manas consciousness idea because it was approved by Xuanzang's neo-thought of Consciousness-Only but for this very reason, Fa-zang intentionally refuted the idea, as he sought to disprove Xuanzang's neo-thought of Consciousness-Only (Yoshizu, 1980).

III. Objective mind

Here, objective mind is the object of perception (i.e. boundary) and what is implied is that all dharmas are born by mind. Subjective mind mentioned above, refers to the subject of perception, which may be taken for granted by the ordinary people. But ordinary people may not easily accept the idea of objective mind because this mind doesn't depend on common sense. Then, on which grounds can the idea of objective mind be established through the interpretation of Wonhyo?

In *Commentary on treatise of Awakening Mahayana Faith*, he refers to One-Mind as the totally original source of all dharmas.⁶ And, in *Treatise on*

the Diamond Samadhi Sutra, he also points to the fact that all dharmas depend on One-Mind.⁷ That is, as One-Mind is the original source and true supporter of all dharmas, it is possible to say that all dharmas are just an outward expression of One-Mind.

Building on this idea, we might conclude that dharma realm (dharma-dhātu) is One-Mind.⁸ And the thoughts of this concept might give us the idea that there is no other dharma than One-Mind,⁹ and that the whole cannot be independent of One-Mind,¹⁰ and further, that the whole remains in One-Mind.¹¹ And, in his assertion that the four stages of being—appearing, remaining, changing, and disappearing—are also only One-Mind, he indicates that the whole is not separate from One-Mind, in the context of time and space.¹²

With the idea that the whole is One-Mind, he believes this mind exists objectively as the outward expression of mind. In this situation, I think it is very important to consider the following passage of Wonhyo's writing which discusses how the six realms of reincarnation relate to One-Mind.

Only One-Mind exists in Mahayana Buddhist dharma and there is no other dharma other than One-Mind. In not knowing One-Mind, ignorance makes waves and discriminates six realms. But while making waves of the six realms, it is not truly separate from the ocean of One-Mind. Since One-Mind has constructed the six realms,

6 Perceiving perfectly both evil passions and phenomena, it is known as King of the Mind., because this One-Mind is originally the source of all dharma (H. 1, 750c).

7 This One-Mind becomes the perfect supporter of all pure and tainted dharma. So, this is the root of all dharma (H. 1, 615c).

8 What is one dharma realm is so-called One-Mind (H. 1, 639c).

9 It is clear that only One-Mind exists in the dharma of Mahayana Buddhism. There is no other dharma independent of One-Mind (H. 1, 736c).

10 Although having no finiteness, the so-called whole boundary is finite, because it can't be free from One-Mind (H. 1, 779a).

11 Just as in being infinite, the world can't be free of sky, although being endless, the whole boundary remains in One-Mind. *Joyful path of the free wandering mind* (H. 1, 570c).

12 ① Since the four stages of being join together and are built from Mind, there is no substance in itself without One-Mind (H. 1, 752c) ② Moving and rolling, One-Mind makes the transition in the four stages of being (H. 1, 752c). ③ The root of birth and death has no substance in itself. Without substance itself, there is no other change of stream. Already phenomenon doesn't change, so how can substance move? Therefore, it is possible to say that there is no birth and death in tathagata-garbha, and that the four stages of being are One-Mind only (H. 1, 753a).

there is great hope that the salvation of beings can begin. Since One-Mind and six realms are not separate, the one-body great compassion (同體大悲) can begin. (H. 1, 736c)

In this passage, One-Mind exists equally in six realms of reincarnation, and my self-nature is the same as another's because nothing is separate from One-Mind. Wonhyo maintains that it is this realization that one and all beings have the same nature that prompts a bodhisattva to acts in compassion to save all beings. Similarly, six realms and One-Mind are very alike, and in a sense, six realms are another expression of One-Mind, and so it is possible to say that six realms are also Mind.

And at a higher level of understanding, Wonhyo says that Pure Land (sukhāvātī, 淨土) also relates to mind. Although One-Mind is constructed on infinite discriminations, every spiritual and material phenomenon has its foundation in One-Mind. Thus originally, Pure Land is not separate from the One-Mind which is the origin of everything. There is a teaching for comprehensive beings which says that we can be free from the triple world by entering the blissful world; and for super-comprehensive beings the teaching is that Pure Land is the same as impure land.

Although Wonhyo accepted earlier ideas about Pure Land, ultimately he embraced the idea that pure land is contingent on One-Mind. In other words, suffering world and blissful world exist only in mind, pure land and impure land are originally One-Mind, and birth and death and nirvana are not different from each other.¹³ Wonhyo maintains that if you have clear mind you can see Buddha-nature, and if you see Buddha-nature you can be born in the pure land. So, he asserts that to clear one's mind is to realize One-Mind, and this mental state itself is blissful pure land.¹⁴

13 Saying that in the state of enlightenment there is not this world and that world, then pure land and impure land are originally One-Mind; and finally birth, death and nirvana are not different from each other. *Essentials on the Infinite Life Sutra* (H. 1, 553c).

14 Recognizing that in the state of enlightenment, there is not stream of birth, death, and that tranquility of nirvana, pure land and impure land are originally One-Mind, and finally, that birth, death and nirvana are not different from each other. *Commentary on the Amita Sutra* (H. 1, 562c).

IV. Absolute mind

Here, absolute mind means no longer being bound to relative phenomena; this definition is very close in meaning to suchness (bhūta-tathatā) or dharma nature (dharmatā) in Buddhist terms. While subject mind and object mind are varying phenomena in common, absolute mind is enduring substance.

Discussing the truth of One-Mind in Treatise on the *Diamond Samadhi Sutra*, Wonhyo tells a story about absolute mind.

As to the whole, although birth is equal to death, birth doesn't adhere to death. And although death is equal to birth, death doesn't stick to birth. Birth and death are not two; moving and tranquility are not different from each other. This is called One-Mind. Although these are in reality not two, they don't hold fast to one. Based on substance and following cause, birth and movement appear. Based on substance and following cause, death and tranquility also appear. Owing to this, birth equals death, and death equals birth. There is neither hindrance nor obstacle, and there is neither same nor different. (H. 1, 659a)

In this passage, what lives and moves and what is dead and calm, are neither same nor different. If the two are different, the world of birth and movement wouldn't arise from the world of death and tranquility, and the two worlds would be completely different due to the barrier between them. And if these two are the same, we can no longer realistically accept the idea that the world of birth and movement and the world of death and tranquility are different from each other. In his description of the relationship between birth and movement and death and tranquility, which constitute One-Mind, Wonhyo shows that One-Mind has already gone far beyond the relative world. In this, he proves that One-Mind is itself absolute mind and is different from those two minds.

Usually his descriptions of One-Mind as absolute mind employ negative expressions to explain its meaning. We can easily understand it, if we recall that various negative terms are borrowed to explain suchness in the *Perfection of Wisdom Sutra (Prajñāpāramitā Sūtra)*. Wonhyo says that One-Mind has

already gone far beyond relative discriminations like pure and impure and moving and calm, and that these are neither one nor two.¹⁵ The substance of this mind is both pure and impure. And the mind is both moving and calm. Pure and impure are not two, and moving and calmness are not different from each other. These are neither two nor different. But they are also not one (H. 1, 762c). And One-Mind goes far beyond discrimination of phenomena, being completely free of discriminating attachment, not being disparate anytime or anyplace, being anywhere and everywhere at the same time like empty space, and not holding to extremes of existence and non-existence and similarity and difference.¹⁶ And at a higher level of understanding, he maintains that One-Mind is even free from discrimination of substance and phenomenon.¹⁷ When we consider all these statements together, it is clear that One-Mind is free of relative concepts like time and space, subject and object, etc.

How is it that One-Mind is free of relative thought and reflection? In other words, in the course of explaining One-Mind, what is the logical root of the idea that ‘the twos’ are neither same nor different? Wonhyo answers this question in a passage from *Joyful path of the free wandering mind*:

With reflection you fall into extremes. Attaching to existence which is dependent on reality, you fall into extremes of increase. Attaching to non-existence which relates to cause, you fall into extremes of decrease. Concluding that secularity exists and sacredness doesn’t exist, and placing these two in extremity, you fall into contradiction. Concluding that there is neither existence nor non-existence, and attaching to the extremes of Middle, you fall into stupidity. According to a passage in *Treatise of Perfection of Wisdom*, the belief that there

15 The substance of this mind is both pure and impure. And the mind is both moving and calm. Pure and impure are not two, and moving and calmness are not different from each other. These are neither two nor different. But they are also not one (H. 1, 762c).

16 In the substance of this One-Mind, there are five phenomena. What are the five? Firstly, going far beyond discriminating phenomena; secondly, being free from discriminating attachment; thirdly, not being unequal, anytime and anyplace; fourthly, existing anywhere like empty space; fifthly, not holding to extremes like existence and non-existence and similarity and difference (H. 1, 616b).

17 If someone says that there is non-existence and no existence, then being free from phenomenon is twice achieved, because the essence of existing phenomena of the eight consciousnesses doesn’t exist. If someone says that there is not non-existence and no existence, then being free from substance is twice achieved, because the essence of the non-existing substance of nine consciousnesses doesn’t exist. Like this, One-Mind is free from phenomenon and substance (H. 1, 670c).

is neither existence nor non-existence is stupidity. To correct such attachment to wrong views, I endeavor to construct a wisdom that cannot be uttered. What I want to show is that, though every dharma has the same deep meaning, is beyond language, cuts off thinking, and cannot be contemplated, it can be said by words with grabbing meaning. (H. 1, 570a)

According to the above passage, ordinary people's thoughts fall into four extremities. Attaching to existence, you fall into the extremes of increase. Attaching to non-existence, you fall into decrease. Concluding that there is existence and non-existence at the same time, you fall into contradiction. And concluding that there is neither existence nor non-existence, you fall into stupidity. Of these four, stupidity is the assertion that truth has neither existence nor non-existence. And so, Wonhyo maintains that, as truth cannot be expressed in words it is prudent to sincerely pursue inner understanding. And although his words fall into stupidity, they must be accepted as the expedience which cures attachment to pondering.

After that, Wonhyo explains these things step by step in *Commentaries on the Huayan Sutra*.

At the gateway of truth in the no-hindrance dharma realm, there is neither truth nor non-truth; likewise, there is neither gateway nor non-gateway. That is, there is neither enormity nor minuteness; neither shortage nor excess; neither movement nor calm and neither one nor many. Owing to no enormity, although being can be a very small thing, there is no room remaining. Owing to no minuteness, although being can be a very big space, there is room remaining. Because of no shortage, complete time can be embraced. Because of no excess, whole space can be thrust into a moment. Due to no movement and no calm, birth and death are equal to nirvana, and nirvana is equal to birth and death. Due to not one and not many, one dharma can be whole dharma and whole dharma can be one dharma. (H. 1, 495b)

V. Comprehensive mind

Here, comprehensive mind means to comprehend subjective, objective and absolute minds. If we regard subjective and objective minds as phenomenon, and regard absolute mind as substance, then comprehensive mind comprehends phenomenon and substance. Arriving at this mind, I think, we can acquire the original meaning of Wonhyo's One-Mind which is at the core of his philosophy.

Wonhyo interprets the principal structure of *Treatise of Awakening Mahayana Faith* as One-Mind and Two-Aspects.¹⁸ One-Mind, which is the truth in Mahayana Buddhism, has both aspect of suchness and aspect of appearance and disappearance. These two aspects comprehend every dharma, and are not separate from each other.¹⁹ Here, if we denote suchness as substance, and appearance and disappearance as phenomenon, it is natural to say that One-Mind, in the context of One-Mind and two-aspects, refers to comprehensive mind which comprehends phenomenon and substance.

Above all things, Wonhyo premises that One-Mind is the mind of all beings and is Mahayana Buddhist truth.

What is 'dharma means the mind of beings' says that substance itself is called dharma. Now, every Mahayana dharma is of the same substance, as One-Mind itself is, substance. So, 'dharma means the mind of beings.' This 'mind comprehends all dharma' shows that Hinayana dharma is different from Mahayana dharma in which this mind comprehends perfectly every dharma, and every dharma itself is only One-Mind. This is different from every Hinayana dharma which has substance in itself. Therefore, it is said that One-Mind is Mahayana dharma. (H. 1, 740a)

According to the above passage, Mahayana truth and Hinayana truth are different from each other. While in Hinayana, every dharma has substance, in Mahayana there is only One-Mind which embraces every dharma. Therefore, it

¹⁸ In detail, the infinite and endless meanings of the treatise would be the guide of that. In condensation, One-Mind and Two-Aspects of the treatise would be the core of that (H. 1, 733c).

¹⁹ Each one of these two types of aspects comprehends every dharma. What is the meaning of this? It is the reason why two aspects can't detach from each other (H. 1, 741a).

is possible to say that Mahayana truth is not only the mind of sentient beings but also One-Mind.

Wonhyo indicates that there are two aspects of suchness and appearance and disappearance according to *Treatise of Awakening Mahayana Faith*. Aspect of suchness, which means unchangeable and calm One-Mind, is come from the interpretation on the phrase of “what goes to nirvana is called One-Mind,” in the *Lankavatara Sutra*. And aspect of appearance and disappearance, which refers to the hidden state of tathagata-garbha, is come from the interpretation on the phrase of “what is One-Mind is called tathagata-garbha,” in the *Lankavatara Sutra*.

The relationship between the two aspects is explained in *Expository Notes on Treatise of Awakening Mahayana Faith*. The aspect of suchness is the common phenomenon of all dharma and there is no other dharma apart from this common phenomenon, therefore, this aspect comprehends all dharma. Similarly, dust is the common phenomenon of earthenware and there is no earthenware which does not have this common phenomenon, so dust comprehends all earthenware. And the aspect of appearance and disappearance is the thing which is made by suchness which is the primary cause of goodness and non-goodness. Although this aspect manifests every dharma, it doesn't destroy the suchness nature, so it also comprehends suchness. As in our dust earthenware example, in becoming earthenware from dust, earthenware never lose its dust nature, so earthenware comprehends dust.²⁰ This explanation can help us to understand clearly the relationship between substance and phenomenon.

On the basis of the relationship of the two aspects, Wonhyo describes the relationship between the two aspects and One-Mind and defines the

²⁰ Aspect of suchness is the common phenomenon of all dharmas and there is no other dharma other than common phenomenon, so all dharmas are comprehended as common phenomenon. And, dust is the common phenomenon of earthenware and there is no earthenware other than this common phenomenon, so, all earthenwares are comprehended as dust. Aspect of suchness is also like this. Aspect of appearance and disappearance is that suchness, the primary cause of goodness and non-goodness, mixes with secondary cause in making every dharma. Because in making every dharma the nature of suchness is not destroyed, this aspect also comprehends suchness. And, being completed in the nature of dust, earthenware never loses its dust nature, so, earthenware comprehends dust. The aspect of appearance and disappearance is also like this (H. 1, 741b).

meaning of ‘One-Mind’ in Commentary on *Treatise of Awakening Mahayana Faith*.

As long as there are two aspects, how can One-Mind be constructed? It is said that the nature of every pure and impure dharma is not two; and that sacredness and secularity cannot be different. So it is called ‘One.’ This place of no-two is the nature of all dharma, and the nature unlike sky mysteriously understands this for itself. So, it is called ‘Mind.’ However if there is already not two, how can there be ‘One’? And if there is no One, what is ‘Mind’? As this mind is apart from words and cuts off thinking, I don’t know how to point it. I just call it ‘One-Mind’ with difficulty. (H. 1, 741a)

Based on the earthenware and dust example, Wonhyo says that pure and impure dharma, sacredness and secularity, are not different from each other. Similarly, suchness which is substance is not different from appearance and disappearance, and this indicates phenomenon. So, it is called ‘One.’ And, as nature mysteriously understands this relationship for itself, it is called ‘Mind.’ Wonhyo also calls this mind, which departs from words and cuts off thinking, ‘One-Mind.’ Having arrived at this juncture, I think, we can anticipate his ultimate answer to the question, ‘What is mind?’

Finally, in relation to comprehensive mind, I want to introduce his distinct and important interpretation on *Treatise of Awakening Mahayana Faith*. He asserts that the structure of One-Mind and two-aspects in the treatise is the thing which unites Madhyamika thought and Consciousness-Only thought; the two major schools of thought in Mahayana Buddhism. Although the two schools fought against each other in the Late-Mahayana period, their common feature is Mahayana of which principal objective is escaping from the pain of birth and death with the mind of sentient beings. In stating that one of the main premises of Mahayana is this mind of sentient beings, Madhyamika deals mainly with the side of substance, while Consciousness-Only deals mainly with the side of phenomenon (Ko 1987, 194-95).

In *Expository notes on treatise of Awakening Mahayana Faith*, Wonhyo indicates the fundamental problem between Madhyamika thought and

Consciousness-Only thought.

In the treatise, there is nothing not to be constructed, and there is nothing not to be destructed. *The Madhyamika Sastra* and *Treatise on the twelve gates (Dvādaśamukha-Śāstra)*, talk about broadly destructing every attachment and every destructed thing. However, they do not prove the destructing thing and the destructed thing. This is called thoughts that go but do not arrive. *The Yogacarabhumi Sastra* and *Mahayana Samparigaha Sastra*, talk about completely constructing deep and shallow theories and classifying every thought. However, they do not discard self-constructed dharma itself. This is called thoughts that give but do not usurp. (H. 1, 733b)

According to this passage, Madhyamika thought stresses the logic of destructing to discard all attachment. But, it can not stay anywhere, and its logic can not make anything go anywhere, so, it is called thoughts of non-arriving. Consciousness-Only thought proves the destructing thing and the destructed thing by logic, and constructs a lot of theories about this for itself. But, it can not surpass the constructed thought of itself, and its logic can not destruct theories, so it is called the thought of no usurping.

In *Expository notes on treatise of Awakening Mahayana Faith*, Wonhyo insists that *Treatise of Awakening Mahayana Faith* provides a prescription for the problem. He proposes that in uniting the thought of non-arriving of Madhyamika with the thought of usurping of Consciousness-Only, the treatise opens up possibilities for new logic. And he maintains that through constructing and destructing all theories the One-Mind (comprehensive mind) of the *Treatise* easily reveals the core of Buddhism.

Now, this treatise is already wise and generous, deep and wide, no not-constructing only self-discarding, and no not-destructing but only 'approving instead.' What is 'approving instead' shows that, after going to the end, the one who goes stands firmly; likewise, what is 'self-discarding' makes clear that, after giving everything, the one who gives discards. This is the chief among all treatises, and the arbitrator of all disputes. (H. 1, 733b)

In this passage, Wonhyo praises *Treatise of Awakening Mahayana Faith* in that it goes way beyond the extreme views of emptiness attachment in

Madhyamika Sastra and *Treatise on the twelve gates*, and existence attachment in *Yogacarabhumi Sastra* and *Mahayana Samparigaha Sastra*. And he applauds the harmonization of the two extreme views, hailing it as the treatise which is “the chief among all treatises, and the arbitrator of all disputes.” In my opinion, these words are very significant in remarking *Treatise of Awakening Mahayana Faith* as significant in the theoretical development of Indian Buddhist history.

VI. Conclusion

In this paper I’ve presented Wonhyo’s interpretations on mind by setting up 4 imaginary steps of mind. After establishing that comprehensive mind is Wonhyo's ultimate meaning on mind, then I put forward the three preliminary steps of subject mind, object mind, and absolute mind.

Firstly, subjective mind, indicating thinking sphere of thinking subject, is similar to the mind meant in commonsense. In subjective mind, we looked at the eighth container consciousness and the seventh manas. Assigning three subtleties to the eighth container consciousness, Wonhyo contributed to proving that container consciousness is both harmonized consciousness and manifest mind. And, by assigning wisdom consciousness to seventh manas consciousness, he interprets *Treatise of Awakening Mahayana Faith* under the influence of Xuanzang’s new thought of Consciousness-Only.

Secondly, objective mind, indicating the object of perception, i.e. boundary, implies that all dharmas are born by mind. As One-Mind is the original source and truthful supporter of all dharmas, all dharmas are just outward expressions of One-Mind and thus, dharma realm is One-Mind. From this point of view, his statements that One-Mind contains both six realms and pure land could cause shock to foolish living beings.

Thirdly, absolute mind, no longer bound to relative phenomenon, means suchness or dharma nature. While negative expressions are mainly used in describing One-Mind as absolute mind, it is said that One-Mind is free from relative concepts. Here, Wonhyo maintains that as truth cannot be expressed by words, it is prudent to pursue inner meaning with sincerity.

Fourthly, comprehensive mind, comprehending the other three minds, comprehends phenomenon and substance. While there are both the aspect of suchness as the side of substance, and the aspect of appearance and disappearance as the side of phenomenon in *Treatise of Awakening Mahayana Faith*, Wonhyo interpreted the main structure of the *Treatise* as One-Mind and two-aspects. And after regarding the aspect of suchness as the central idea of Madhyamika thought and regarding the aspect of appearance and disappearance as the central idea of Consciousness-Only thought, he also thought that the writer of the *Treatise* had comprehended these two aspects with One-Mind.

Glossary of Chinese Terms

(K= Korean, C= Chinese, J=Japanese)

- Dasabhumika Sect 地論宗
 Dharmalaksana Sect 法相宗
 Fazang (C) 法藏
 Hirakawa Akira (J) 平川彰
 Huiyuan (C) 慧遠
 Hwaeom (K), Huayan (c) 華嚴
Lankavatara Sutra 楞伽經
Madhyamika Sastra 中觀論
Mahayana Samparigraha Sastra 攝大乘論
 Mochizuki Sinko (J) 望月信亨
 Samparigraha Sect 攝論宗
 Seon (K) 禪
Treatise of no form 無相論
Treatise on the twelve gates 十二門論
 Wonhyo (K) 元曉
 Xuanzang (C) 玄奘
 Yogacarabhumi Sastra 瑜伽論
 Yoshizu Yoshihide (J) 吉津宜英

Abbreviations

- H* *Hanguk Bulgyo Jeonseo* (韓國佛教全書, Collected works of Korean Buddhism) [followed by volume, page, and horizontal column]. (Seoul: Dongguk Univ. Press, 1977-2004)
- T* *Taisho Shinshu Daizokyo* (大正新脩大藏經, Japanese edition of the Buddhist Canon) [followed by volume, page, and horizontal column]. (Tokyo: Taishō Issaikyō kankōkai, 1924-1935)

References

Primary Sources

- Avatamsaka Sutra* (華嚴經). T. 9, no. 278.
- Commentaries on the Avatamsaka Sutra* (華嚴經疏). H. 1, 495a-97c.
- Commentary on the Amita Sutra* (阿彌陀經疏). H. 1, 562c-66a.
- Commentary on treatise of Awakening Mahayana Faith* (大乘起信論疏). H. 1, 698a-732c.
- Essence of the Nirvana Sutra* (涅槃經宗要). H. 1, 524a-47a.
- Essentials on the Infinite Life Sutra* (無量壽經宗要). H. 1, 553c-62b.
- Expository notes on treatise of Awakening Mahayana Faith* (大乘起信論別記). H. 1, 677c-97c.
- Joyful path of the free wandering mind* (遊心安樂道). H. 1, 566b-80c.
- Lotus Sutra* (法華經). T. 9, no. 262.
- Treatise of Awakening Mahayana Faith* (大乘起信論). T. 32, no. 1666.
- Treatise on harmonization of all disputes in ten aspects* (十門和諍論). H. 1, 838a-40c.
- Treatise on the Diamond Samadhi Sutra* (金剛三昧經論). H. 1, 604b-77b.

Secondary Sources

- | | |
|---------------------------------|---|
| Buswell, Robert E., Jr.
2003 | Wonhyo and commentarial genre in Korean Buddhist literature. <i>IJBTC</i> 2. |
| Eun, Jeong-hee
1982 | <i>Wonhyo's One-Mind in Commentary and expository notes on treatise of Awakening Mahayana Faith</i> . [In Korean.] Seoul: Korea Univ. |
| Kim, Sang-hyun
2000 | <i>Research on Wonhyo</i> . [In Korean.] Seoul: Minjoksa. |
| Kim, Yeong-tae
1992 | Treatise on Wonhyo's Buddha-nature. In <i>Pulgyo sasangsa ron</i> . [In Korean.] Seoul: Minjoksa. |

- Kim, Yong-pyo 2003 Wonhyo's interpretation of the *Mahā-prajñā-pāramitā-sūtra: Apparatus criticus and translation. IJBTC 2.*
- Ko, Ik-jin 1987 *Korean Buddhist thought.* [In Korean.] Seoul: Dongguk Univ. Press.
- Lancaster, Lewis 2003 Wonhyo: A study of his compilations. *IJBTC 2.*
- Lee, Ki-yeong 1991 *Study of Wonhyo's thought I.* [In Korean] Seoul: Research Center of Korean Buddhism.
- Park, Sung-bae 1983 *Buddhist faith and sudden enlightenment.* NY: SUNY Press.
- Yoshizu, Yoshihide 1980 Concerning Fazang's *Commentary on The Treaties of Awakening Mahayana Faith. Journal of Indian and Buddhist Studies 29:42-46.*