



The Taehyedogyongchongyo of Wonhyo Translation of Chapters 4&5 with Annotated Notes

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The *Taehyedogyongchongyo* of Wŏnhyo: Translation of Chapters 4 & 5 with Annotated Notes

Yong-pyo Kim

The present study is an English translation of Wŏnhyo's Essentials of the Mahāprajñāpāramitā-sūtra (The Taehyedogyongchongyo), Chapters 4 & 5 with Annotated notes. The Chapter 4 of TDC deals with the elucidation of the origin of the preaching on the Mahāprajñāpāramitā-sūtra. There are six kinds of main causes and occasions: (a) To reveal the deeds of the bodhisattva widely. (b) To accept the solicitations of all devas. (c) To relieve doubts among all men. (d) To cure the sickness of all sentient beings. (e) To expound the truth of the first principle. (f) To bring the proponents of different theories within. The Chapter five deals with the problem of classification of the doctrine. Wŏnhyo insists that old theories of sudden enlightenment and that of gradual enlightenment and the three kinds of dharma-cakras (the four noble truths for Hīnayāna, Śūnyatā for Mahāyāna, and the righteous wisdom for ekayāna) are reasonable in a way. However, it is unreasonable for this Mahā-prajñā-pāramitā-sūtra to belong to the second dharma-cakra period

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because it is contradictory to both the *sūtra* and the treatise. This *Mahāprajñāpāramitā-sūtra*, like the *Avatamsaka-sūtra*, is the full teaching that is unsurpassed and indisputable wisdom acquired by the Buddha.

Key Words: Wŏnhyo, Prajñā Paramitā, Siddhanta, Śūnyatā,
Classification of the Doctrine,
Taehyedyongchongyo, Paramartha.

I. Part One: Structure and Meaning

The present study is an English translation of Wŏnhyo's Essentials of the *Mahāprajñāpāramitā-sūtra*, Chapters 4 & 5 with Annotated notes.¹

The Chapter 4 of TDC deals with the elucidation of the origin of the preaching on the *Mahāprajñāpāramitā-sūtra*. There are six kinds of main causes and occasions: (a) To reveal the deeds of the bodhisattva widely. (b) To accept the solicitations of all devas. (c) To relieve doubts among all men. (d) To cure the sickness of all sentient beings. (e) To expound the truth of the first principle. (f) To bring the proponents of different theories within.

The Chapter five deals with the problem of classification of the doctrine. Wŏnhyo insists that old theories of sudden enlightenment and that of gradual enlightenment and the three kinds of *dharmacakras* (the four noble truths for Hinayāna, *Śūnyatā* for Mahāyāna, and the righteous wisdom for *ekayāna*) are reasonable in a way. However, it is unreasonable for this *Mahāprajñāpāramitā-sūtra* to belong to the second

1 TDC is contained in HPC Vol.1. 'HPC' refers to the *Han'gukpulgyochoonso* 韓國佛敎全書. Complete Works Korean Buddhism (Seoul: Dongguk University Press. 1984) & T.33, No.1697. For introduction and English translation of the Chapters 1-2 of the TDC, see, Yong-pyo Kim, "Wŏnhyo's Essentials of the *Mahāprajñāpāramitā-sūtra*: Translation of Chapters 1-2 with Annotated Notes" *International Journal of Buddhist Thought & Culture* (IJBTC) Vol.6 (2006), pp. 53-75; and translation of TDC chapter 3, see, "Wŏnhyo's Interpretation of the *Mahāprajñāpāramitā-sūtra*," IJBTC Vol.2 (2003), pp. 101-106.

dharma-cakra period because it is contradictory to both the *sūtra* and the treatise. This *Mahāprajñāpāramitā-sūtra*, like the *Avatamsaka-sūtra*, is the full teaching that is unsurpassed and indisputable wisdom acquired by the Buddha.

Regarding Chapter 6, elucidation of this *sūtra* would do well to be widely depicted by means of this treatise.

1. Contents of TDC

- (1) Depicting the general idea of the *sūtra*
- (2) Depicting the main purport of the *sūtra*
- (3) Clearing up the meaning of the title on the *sūtra*
- (4) Clarifying the origin of expounding the *sūtra*
- (5) Classifying this *sūtra*'s standpoint from the various tenets of Buddhism
- (6) Placing a construction on the *sūtra*

2. Contents of the Chapters 4-5

A. Chapter 4: Elucidation of the Origin of the Preaching the Six Kinds of Main Causes and Occasions

- (1) To reveal the deeds of the bodhisattva widely
- (2) To accept the solicitations of all *devas*
- (3) To relieve doubts among all men
- (4) To cure the sickness of all sentient beings
- (5) To expound the truth of the first principle
- (6) To bring the proponents of different theories within all philosophical treatises to their knees.

B. Chapter 5: Classification of the Doctrine

- (1) The two kinds of theories: the teaching of sudden enlightenment, and that of gradual enlightenment.

- (2) The teaching of gradual enlightenment has five components:
 - (a) The teaching of the four noble truths.
 - (b) The teaching that all phenomena are *śūnya* (empty).
 - (c) The teaching of the moderation
 - (d) The teaching of one vehicle (*ekayāna*)
 - (e) The teaching of the unchangeable, without appearance or disappearance.
- (3) Which of the two positions is true?
- (4) The above theories (of sudden enlightenment and that of gradual enlightenment) and the three kinds of *dharma-cakras* (the four noble truths for Hinayāna, *Śūnyatā* for Mahāyāna, and the righteous wisdom for *ekayāna*) are reasonable in a way.
- (5) However, it is unreasonable for this *Mahāprajñāpāramitā-sūtra* to belong to the second *dharma-cakra* period because it is contradictory to both the *sūtra* and the treatise.
- (6) This *Mahāprajñāpāramitā-sūtra*, like the *Avatamsaka-sūtra*, is the full teaching that is unsurpassed and indisputable wisdom acquired by the Buddha. Only the entrances to the true teaching of the Buddha are different from each other.

II. Part Two: English Translation

1. Chapter Four: Clarifying the Origin of Expounding This Sūtra

In clarifying the origin of expounding this *sūtra*, the treatise reads, “With what karma did the Buddha expound *Mahāprajñāpāramitā-sūtra*? All the Buddhas have not expounded the *dharma* without any reason or with a small cause and occasion. As it were, just as Mt. Sumeru does not move without any reason, or with only a small cause and occasion, so too, with what great karma did the Buddha expound this *sūtra*?”

Among many causes and occasions which are extrapolated in the answer, here are the six main causes and occasions:

- (1) To widely reveal the deeds of a bodhisattva widely
- (2) Not to cut off the solicitations of all heavens
- (3) To eliminate the doubts of all men and beings
- (5) To expound the truth of the first principle
- (4) To cure the sickness of all sentient beings
- (6) To bring to their knees the advocators
having different theories on all philosophical treatises.

(1) To widely reveal the deeds of a bodhisattva

The treatise reads, “When the Buddha expounded the dharmas, he represented them by various kinds of metaphor and simile in the *tri-pitakas*, and then, although he preached them for *śāvaka*, he did not preach the way of bodhisattva-hood. In the *Madhyam-agama*, while the Buddha only prophesied that Maitreya-bodhisattva would become Buddha in the future, he did not preach various kinds of deeds of a bodhisattva. So, for Maitreya-bodhisattva and so on, he expounded this sūtra in order to widely preach all kinds of deeds of the bodhisattva.”

(2) Not to cut off the solicitations of all heavens

The treatise reads, “And then after the Bodhisattva caused all the devils to surrender under the Bodhi tree, he attained enlightenment (*anuttara-samyak-sambodhi*). At that time *sibika*, the king of triple-thousand great one-thousand worlds, all heavens of the world of form, *sakro devanam indrah*, and all heavens of the world of desire, went to the Buddha and implored him to roll the wheel of the dharma (*dharma-cakra*). The Buddha received their earnest request along with the vows of the Buddhas and bodhisattvas and great compassion. And as he

thought that, among all dharmas, *prajñāpāramitā* is the most profound and occult path, he preached this sūtra.”

(3) To eliminate the doubts of all men

The treatise reads, “A man wondered if the Buddha might not attain enlightenment in the way of the wisdom of the *sāvaka* and the *pratyekabuddha*, which understands the total aspect of phenomena, which means that, while both the self and all things are boundless and innumerable, a man can perceive them in all. As to this, while the Buddha remained in *prajñāpāramitā*, which is the real state of purification without stain of illusion, among the boundless and innumerable dharmas, the Buddha sincerely proclaimed that, as he had attained the wisdom perceiving the total aspect of phenomena, he would like to eliminate the doubts of all men, and so he came to preach this sūtra.” On reflection, it is said that what the Buddha uttered as sincere words means that he does not tell a lie, for he possesses a long tongue. Worldly anecdote refers to the fact that every one knows that those who have long tongues which can cover their noses do not tell lies. Through this inference we can prove that the Buddha attained enlightenment and that his words are all real and true and so the Buddha possesses the wisdom perceiving the total aspect of phenomena and at the same time he can eliminate the doubts of all men.

(4) To cure the sickness of all sentient beings

The treatise says, “Although all sentient beings essentially suffer from anxiety and evil passions, no one can cure them, and so they cannot help but learn wrong teachings from non-Buddhist religions or philosophies and evil heretics. Now that I have become the Great Healer and have collected all sorts of medicine of dharma, you should administer them. To do so, I must preach this sūtra.”

(5) To expound the truth of the first principle

The treatise reads, “The Buddha preached this *prajñāparamitā* in order to expound the aspect of *siddhānta*² as to the truth of the first principle. There are four ways of preaching. What are the four ways?

First, the *siddhānta* of *loka-dhatu* (world)

Second, the *siddhānta* for every man

Third, the *siddhānta* for antidote

Fourth, the *siddhānta* of *dharma-dhatu* (*tathātata*)

Even though these four ways of preaching include all the twelve kinds of *sūtra* as well as the eighty-four thousand *dharma-paryaya*, (teachings of the Buddha), they are all true, and so are not contradictory to one another.”

Siddhānta of *loka-dhatu* (world) stands for the law which says that all elements in this world are non-substantial: one understands that all beings and forms of existence in this world are born or produced on the basis of the law of causality, and they therefore have no self-nature. It is like a cart which is composed of a yoke, spokes, inner wheels, and rims etc.; the coach cannot exist separately without all of these components. So, man is also composed of the five aggregates: matter or form, perception, conception, volition, and consciousness man has no self-nature. Therefore, man cannot exist separately without the aggregates.

Question: The *sūtra* reads, “Since the Buddha appeared in this world, many sentient beings have been saved.” It also says, “The teachings of the Buddha, which he preached from the night when he attained enlightenment to the night when he passed into Nirvana, have

² *siddhānta*: ultimate state, an established conclusion, used as a way of preaching.

been true and real, and so they have not reversed once and for all.” If there had not been human beings how could he have preached the dharma to them?

Answer: Here human beings can exist because there is this world which is produced on the basis of the law of causality however, there can be no existence in the ultimate reality. As the dharmata (the real nature of the phenomenal world) has not any form there can be no existence in this world, but, as it is the truth of the first principle, we can say that it exists. For instance, human beings are like this. Although human beings cannot exist in the real nature of the phenomenal world, they do exist in this world. Why is it so? Seeing that human beings are composed of the five aggregates, they cannot exist as a provisional man, with a second head and a third hand, without any cause and occasion. This is the aspect of *siddhānta* of *loka-dhatu* (world).

What is the *siddhānta* for every man? After observing the mental capacity of the audience, one preaches the dharma to them. While some who hear can perceive the dharma, others cannot perceive the dharma at all. The sūtra reads, “Since the reward or retribution of *karma* is different from one to another, people have different contact and perception of the dharma according to their own contact and perception.”

Another sūtra says, “While some people cannot get contact, others cannot get perception.” While preaching the differential of reward or retribution of *karma* is for those who have the doctrine of annihilation, the other preaching is for those who have the doctrine of eternity, in that the world is eternal. This is the aspect of *siddhānta* for every man, which means to preach according to the capacities of the hearers.

What is the *siddhānta* of antidote? Although one of the Buddha’s teachings may be suitable as one antidote, it may not be a suitable antidote for another. For example, although contemplation of the

inherent impurity of objects (*aubha-bhavana*)³ can become the antidote for curing avarice and passion, it cannot become the antidote for curing wrath and indignation. On the contrary, universal love (*maitri*) can be the antidote for curing wrath and indignation, but it cannot be the antidote for curing avarice and passion. This is the aspect of the *siddhānta* of antidote in the *Mahaprajñāpāramitā-sūtra*.

What is the *siddhānta* of *dharmadhatu*? Although the whole consequences of action, arguments, and discrimination of right and wrong cannot but be all destroyed, the absolute reality of *tathata*, which all the Buddhas, *pratyekabuddha* (self-enlightened Buddha) and *arhat* attained cannot be destroyed at all. And the antidote which is not suitable for the other three *siddhānta* (the ways of preaching) can be suitable for the *siddhānta* of *dharmadhatu*. It is widely described.

Generally speaking, all the gateways to the true teaching of the Buddha do not deviate from the two kinds of doctrines: that is, the ultimate aspect of truth and the secular aspect of truth. Although there are many forms of discrimination in the secular aspect of truth, they can be divided into two sorts: the *siddhānta* (the way of preaching) for every man and the *siddhānta* for antidote. The others belong to the first: the *siddhānta* of *lokadhatu* (world).

By the way, how are the two kinds of *siddhānta* in the middle different from each other? In summary, the *siddhānta* for every man is none other than the antidote, and the *siddhānta* for antidote is also for every man. But there are some differences between the two as to existence and non-existence for a thing and so, since *sāvaka*, *pratyekabuddha*, and *bodhisattva* are different from one another, they are called the *siddhānta* for every man, and they do not take different medicine because of different diseases. Also, they are not called the *siddhānta* for antidote because they are all aiming only for the ultimate

3 *aubha-bhavana*: Contemplation of the inherent impurity of objects. The way of forsaking afflictions by contemplating the impurity of the body. There are two kinds: nine meditations by which one contemplates the impurities of one's own body, and five meditations by which one contemplates the impurities of another's body.

truth. If different diseases could be cured with different dharmas, then in that case, it is called the *siddhānta* for antidote, because both diseases and medicines are different from one another. In this case, however, since they do not refer to different men but rather, to a thing, they are not called the *siddhānta* for every man. With the exception of the two, when we treat the secular aspect of truth, it belongs to the *siddhānta* of *loka-dhatu* (world).

Question: The preachings of all the Buddhas are for all sentient beings and are also necessary for curing the diseases of these sentient beings. So, why aren't both the first and the fourth called the *siddhānta* for man, and why aren't they also referred to as those diseases requiring an antidote?

Answer: Generally speaking, when someone inquired of the Buddha about the dharma, sometimes the Lord would show the secular aspect of truth which is illusory, and sometimes he would reveal the ultimate aspect of truth which is absolute, permanent, and void. While these two kinds of *siddhāntas* are different from each other on account of truth, they are not different from each other on account of both man and disease. Therefore, the first and the fourth *siddhānta* must be described separately.

Question: If someone insisted that something be existent on account of expounding the secular aspect of truth, such as some human beings - and it should not be so void such as the second head of a man - which dharma would it belong to among the five aggregates, would it be the eighteen worlds, and the twelve sense-fields? And again, if the existence of man stood for the existence of self (*ātman*), what is its difference from the doctrine of *Vatsīputriya*?⁴

⁴ *Vatsīputriya*: A school derived from the Sarvastivada School, established about 300 years after the death of the Buddha.

Answer: Sarvāstivāda⁵ insisted that non-substantiality of the self should be like the second head of a man, and that it should not belong to the five aggregates, eighteen worlds, and twelve-fields. But *Vatsīputriya* held that dharmas have a real existence in the past, present and future, and that there is an atman in sentient beings, but these are not based on the five aggregates, and they do not deviate from them. Therefore it holds that they cannot belong to the five aggregates, eighteen worlds, and twelve-fields and they cannot but belong to the part not to be expressed in words. Since Mahayana delivered the theory of voidness of the phenomenal world, every being in the world is conditioned by the rule of cause and effect and appears to be born and die according to it. Therefore, every being cannot possess any real existence, nor can the dharmas of form and mind possess it. If we held that there is *ātman* which is falsely perceived as eternal, we would fall into the doctrine of eternity, and if we held that death is the total end of all existence we would fall into the doctrine of annihilation.

But Mahayana is not so: it deviates from the doctrine of annihilation, since every being is by the rule of cause and effect, and at the same time it also deviates from the doctrine of eternity, since every being in the world does not possess the real essence independently. Then, among the five aggregates, eighteen worlds, and twelve sense-fields, which dharma does it belong to? It belongs to the carya of *citta-vip̄payutta*, and also to that part of all sentient beings which is among the twenty four *citta-vip̄payutta-dhamma*.⁶ And so we should know that it belongs to both the realm of cosmic law and the field of dharma. In addition to these minor details, it would do well to get

5 *Sarvāstivāda*: One of the twenty schools of Hinayana. It split off from the Sthavira School three hundred years after the demise of the Buddha. The Sarvāstivāda School claims that Katyāyānīputra be its founder. Unlike the Sthavira School, which stressed the sutras and the vinayas, this sect placed chief emphasis on the abhidharmas. It held that dharmas have a real existence in the past, present, and future, though it denied the existence of an atman in sentient beings. It listed seventy-five dharmas in five categories.

6 *Citta-vip̄payukta-samskara, citta-vip̄payutta-dhamma*. One of the five categories into which the seventy-five or one hundred dharmas are classified. It includes those elements which are pure forces, and are neither mental nor material, but common to both.

back to the main subject.

(6) To bring to their knees all advocates having different theories on all philosophical treatises

The treatise reads widely, “This sūtra has been expounded to cause the great advocates such as Kausthila to arouse their faith in the teachings of the Buddha. If they had not heard the absolute truth (*paramārtha*) such as *prañā* beyond speech and words, they would not have attained a small quantity of faith, and beyond that how could they have attained Nirvana?” The origin, as to Kausthila, has been described in this treatise, and the other cause and occasion is like the treatise. The origin of expounding this sūtra is roughly illustrated in the manner of the above.

2. Chapter Five: Classifying this Sūtra’s Standpoint from the Various Tenets of Buddhism

In classifying the tenets of Buddhism, they are different from one another. It is desirable now that we should borrow two kinds of theories and distinguish between right and wrong.

Someone says, “All the gateways to the true teaching of the Buddha are no other than two kinds of theories: one is the teaching of sudden enlightenment, and the other is that of gradual enlightenment.

In the teaching of gradual enlightenment, there are five periods: (1) the teaching of the four noble truths⁷ (2) the teaching that all phenomena are *sūnya* (void) (3) the teaching of modulation (4) the

⁷ The four noble truths: A basic concept in Buddhism which explains the cause of suffering and the way of deliverance therefrom. This was one of the first doctrines taught by the Buddha after his enlightenment: (1) *Duhkha-satya*, all existence is suffering. (2) *Samudaya-satya*, the cause of suffering is illusion and desire. (3) *Nirodha-satya*, nirvana is the realm free from suffering. (4) *Marga-satya*, the means for the attainment of nirvana is the practice of the eightfold noble path. The first two truths relate to the world of illusion, the second two to the world of enlightenment. The four noble truths are particularly stressed in *Hīnayāna* and the person who pursues these truths is called a *sāvaka*.

teaching of one vehicle (*ekayāna*) (5) the teaching of the unchangeable, without appearance or disappearance.”

The teaching of gradual enlightenment was expounded step-by-step, beginning with the easy teaching up to the profound. Since all the teachings of *prajñā* such as this *sūtra* and the like, belong to the second period, it is named ‘The teaching that all phenomena are *sūnya*(void).’

And another says, “The gateways to the true teaching of the Buddha can be divided into three kinds, which are no other than the three kinds of *dharma-cakra* expounded in the *sūtra*. The *Samdhinirmocana-sūtra* says, “The bodhisattva of the superior principle said that, since in the first period the Buddha preached ‘the four noble truths’ for those who tried to search for *sāvaka-yāna* (*Hinayāna*) at the Deer Park in Varanasi, although it is very commendable and uncommon, the *dharma-cakra* (the wheel of the *cakra*) is far from being perfect, and it is the doctrine which is to be supplemented and is also contestable.

And in the second period the Buddha preached in secret ‘The teaching that all phenomena are *sūnya*’ for those who sought to search for *Mahayana* (the great vehicle to enlightenment), by means of the *nirvana* that all phenomenal things are void and have no peculiar nature of their own, and they denote non-production and non-destruction, and the *nirvana* is calm inherently however, this *dharma-cakra* is also far from being perfect and is the tenet which is to be supplemented and is also disputable.”

And the *sūtra* reads, “In the third period, the Buddha clearly rolled the wheel of the righteous law having no peculiar nature of its own, that is, being *sūnya* for those who tried to search for *ekayāna* (the one vehicle) by means of the *nirvana* that all phenomenal things are void and have no peculiar nature of their own, and so it indicates non-production and non-destruction and is calm inherently it is also the perfect law that is unsurpassed and righteous wisdom acquired by the

Buddha. Therefore it does not have to be supplemented and is indisputable. Since this *Mahāprajñāpāramitā-sūtra* embraces all kinds of *prajñā*, this *prajñā* cannot but belong to this *ekayāna*.”

Question: Which is true of the two priests' views?

Answer: The above two kinds of theories (the teaching of sudden enlightenment and that of gradual enlightenment) and the three kinds of *dharma-cakras* (the four noble truths for Hinayāna, *śūnyatā* for Mahāyāna, and righteous wisdom for *ekayāna*) are reasonable in a way however, it is unreasonable that this *Mahāprajñāpāramitā-sūtra* belongs to the second *dharma-cakra* of the second period, because it is contradictory to both the *sūtra* and the treatise.

In the treatise about expounding the 82nd chapter of the *Mahāprajñāpāramitā-sūtra*, there is the rendering, “Dear Subhuti, after someone hears the sermon about the *Saddharma-puṇḍarīka-sūtra*, if he practiced a little charity or spoke in fun once and for all ‘I put my faith in the Buddha,’ he should become the Buddha by degrees in the future.”

And in the chapter on Non-retrogression of *Mahāprajñāpāramitā-sūtra* we can see the contents as to Retrogression and Non-retrogression, and we can also find the same contents in the *Saddharma-puṇḍarīka-sūtra*. Other *sūtras* expounded the contents concerning Retrogression and Non-retrogression. Accordingly, which would you like to ask of the two on Retrogression and Non-retrogression? “And the treatise expounded the contents widely.” Such being the case, we can infer that the time of preaching this *sūtra* was later than the time of the preaching the *Saddharma-puṇḍarīka-sūtra*. Therefore, it is unreasonable that this *Mahāprajñāpāramitā-sūtra* belongs to the second *dharma-cakra* of the second period.

Question: If the time of preaching this *sūtra* followed that of

preaching the *Saddharma-puṇḍarīka-sūtra*, how can we understand this theory? In the *Mahāprajñāpāramitā-sūtra* where it speaks of a benevolent king who protects his country, at that time a large number of Buddhist monks wondered, “The most honored one has already preached *Mahāprajñā*, *Vajraprajñā*, *Devarajaprajñā*, and *prajñā* of Infinite Light to us for twenty-nine years, and seeing that today the Buddha gives out the infinite light, what is he going to do?”

Answer: *Mahāprajñā* is not one, but is various. It is depicted in the above and will be described later. The treatise explains, “This sūtra has 22,000 verses (*gathas*) and *Mahāprajñā* has 100,000 verses. And in the Naga palace, asura palace and heaven palace, there are 100,000,000,000 verses.” In this meaning, they do not conflict with one another.

Continuing on, the treatise reads, “And there are two kinds of preachment: one is what has controversy and the other is what has no controversy. What has controversy falls under other sūtras. The Buddha expounded this *Mahāprajñāpāramitā-sūtra* in order to clarify what has no controversy. Now this sūtra can be called the exoteric and esoteric teachings, because it has no controversy. By the way, if this sūtra belonged to the dharma-cakra of the second period, it would belong to what has controversy, and so this is contradictory to what the treatise insisted, in that the sūtra belongs to that which has no controversy. This sūtra exhorts us to learn and practice *prajñāpāramitā* in order to seek for the wisdom of the three vehicles. And it says again, that in *prajñāpāramitā* ‘Nothing is attained,’ however, there are the teachings of the three vehicles in it.” Seeing that the *Samdhinirmocana-sūtra* says that all of *Śrāvaka-yāna*, *pratyekabuddha-yāna* and *Bodhisattva-yāna* are one path of wondrous purification, we should know that this sūtra rolled the wheel of the righteous law, which is perfect for those who tried to search for *ekayāna* (the one vehicle) in the third period. Since the other two vehicles are for those who were seeking *Mahāyāna*, how can we insist that this sūtra belongs to the second period?

In this sūtra, the chapter about realizing the non-substantiality of things says, “If there were appearance and disappearance in dharma, it would be like a vision, and if there were no appearance and disappearance in dharma, as is Nirvana without illusions, the dharma would not have any transition.” Subhuti asked, “As the Buddha said, all things of this world are non-substantial, that is, *sūnya*. *Śūnya* is not created by *Śrāvaka* and the Buddhas. How can we think of only one dharma in Nirvana as being unlike an illusion?” The Buddha said, “You are right. You are right. All things of this world are non-substantial, that is, *sūnya*. By the way, if a new bodhisattva heard that all things of this world are non-substantial, that is, *sūnya* and that one dharma of Nirvana is also like an illusion, he would be startled and would be scared by it. For the bodhisattva who has faith anew, it is discriminately said that what has appearance and disappearance is like a vision, and that what does not have birth and extinction is unlike an illusion.” Subhuti asked, “How can we have the bodhisattva who has faith anew perceive *sūnya*?”

The Buddha asked Subhuti, “Since in the past all forms of existence of the world were substantial, do they now have no substance?”

Thinking over the context of the above passage, it is obvious that this sūtra expounds that the one dharma of Nirvana has no substance. In the *dharma-cakra* of the second period, the nirvana means that all phenomenal things are void without appearance and disappearance, and that it is calm inherently, but it is not described that the nirvana itself has no peculiar nature of its own, being *sūnya*. By the way, in the full teaching of the Buddha of the third period, nirvana means that all phenomenal things are void without appearance and disappearance, and at the same time, it is depicted that nirvana itself has no peculiar nature of its own, being *sūnya*. On account of this, the main purport of this sūtra is like the full teaching of the Buddha of the third period

beyond the second period.

And the *Avataṃsaka-sūtra*⁸ reads, “Both birth and death, and Nirvana are completely vain, and both stupidity and wisdom are like this and so they have no credibility.” Continuing, the sūtra says, “Form, feelings, perceptions and so on are like a vision and a dream. And Nirvana is also like a vision and a dream. Even if any dharma which is superior to Nirvana should be, I would expound that it is also like a vision and a dream.” Accordingly, the *Mahaprajñāpāramitā-sūtra* and the *Avataṃsaka-sūtra* are the full teaching, which is unsurpassed and indisputable wisdom acquired by the Buddha. But only the gateways to the true teaching of the Buddha are different from each other. The classification of this sūtra’s standpoint from the various tenets of Buddhism in Chapter 5 is much the same as above.

Glossary of Chinese Terms

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

Anuttara-samyak-sam-bodhi (S) 無上正等正覺

Ātman (S) 神我

Avataṃsaka-sūtra (S), Hua-yen-ching (C) 大方廣佛華嚴經

Bodhi tree (S) 菩提樹

Bodhisattva (S) 菩薩

Chongyo (K), Tzung-yao (C) 宗要

Devils 惡魔

Dharma-cakra (S) 法輪

Dharma-dhatu (S), Fa-chieh (C) 法界

8 *Avataṃsaka-sūtra* (Chinese: Hua-yen-ching): A voluminous sūtra setting forth the practices of a bodhisattva. In Korea and China it has been assumed that this sūtra was the first discourse describing the characteristics of the Buddha’s great enlightenment of all the Mahayana scriptures. The most important tenets preached by this sūtra are that all beings without distinction have the Buddha-nature, that each phenomenon bears a relation to all other phenomena, and that each experience contains all experiences within itself in an interdependent, mutually complementary relationship.

- Dharmata (S) 法性
 Hinayāna (S) 小乘
 Karma (S) 業
 Kim Yong-pyo (K) 金容彪
 Madhyam-āgama (S) 中阿含
 Mahāprajñāpāramitā (S), Da-hui-du (C) 大慧度
 Mahāprajñāpāramitā-sūtra (S) 大般若波羅蜜多經
 Mahāyāna (S) 大乘
 Maitreya-bodhisattva (S) 彌勒菩薩
 Maitri (S) 慈愛
 Mt. Sumeru (S) 須彌山
 Nirvāṇa (S) 涅槃
 Paramārtha (S), Shêng-i (C) 勝義
 Pāramitā (S) 到彼岸
 Prajñā (S) 般若
 Pratyekabuddha (S), P'i-chih-fo (C) 獨覺佛, 辟支佛, 緣覺
 Saddharma-puṇḍarīka-sūtra (S) 妙法蓮華經
 Sarvāstivāda (S) 說一切有部
 Sattva (S) 有情
 Siddhānta (S) 悉檀
 Śrāvaka (S) 聲聞
 Śūnyatā (S) 空性
 Taehyedyongchongyo (K), Ta-hui-tu-ching-tzung-yao (c) 大慧度經宗要
 Tathāta (S) 如如
 Tripitaka (S) 三藏
 Wŏnhyo (K) 元曉

Abbreviations

- HPC *Han'gukpulgyochoonso* (韓國佛教全書: The Collected Texts of Korean Buddhism). Seoul: Dongguk University Press, 1984.
- TDC *Taehyedyongchongyo* (大慧度經宗要). HPC.1. & T.33, No.1697.

- T *Taishō shinshū daizōkyō* (大正新修大藏經: Japanese Edition of the Buddhist Canon). Ed. by Takakasu-Junjirō (高楠順次郎) et al. Tokyo: Taishō-Issaikyō-Kankōkai, 1924-1935.
- MPS *Mahā-prajñāpāramitā-sūtra* (大般若波羅蜜多經). T.5-7, No.220.

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