



W&nhyo's View on Rebirth of the Sentient Beings to the pure Land

저자 (Authors)	Hwee-ok Jang
출처 (Source)	International Journal of Buddhist Thought and Culture 2, 2003.06, 167-189(23 pages)
발행처 (Publisher)	동국대학교 불교학술원 Academy of Buddhist Studies, Dongguk University
URL	http://www.dbpia.co.kr/journal/articleDetail?nodeId=NODE07087222
APA Style	Hwee-ok Jang (2003). W&nhyo's View on Rebirth of the Sentient Beings to the pure Land. <i>International Journal of Buddhist Thought and Culture</i> , 2, 167-189
이용정보 (Accessed)	삼성현역사문화관 183.106.106.*** 2021/08/07 11:09 (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.

W&nhyo's View on Rebirth of the Sentient Beings to the Pure Land

Hwee-ok Jang

*During his life, W*nhyo was a most venerable Master of Bodhisattva practices as well as a master of doctrinal teachings. He is called a bodhisattva of the first stage of bhumi and his works contain deep concerns on the sentient beings. As an illustration of his intention, I have studied his view on rebirth(往生) of the sentient beings(凡夫) to the Pure Land in his Muryangsu gy*ng chong'yo(無量壽經宗要, the thematic essential of The Larger S^tra on Amit2yus). The sentient beings should arouse the Mind to enlightenment in order to be reborn in the Pure Land, but that is very difficult. So W*nhyo rescues us, the sentient beings, by saying that Sa &ihok chungsaeng(四疑惑衆生, four kinds of doubting sentient beings) could be born in the Pure Land because of his eager faith. And his suggestion as to how one can be rescued comes from his long career of cultivation and practices and from his compassion for the sentient beings.*

Hwee-ok Jang is a Professor of Buddhist Studies at Geumgang University

International Journal of Buddhist Thought & Culture February 2003, Vol. 2, pp. 167~189.

© 2003 International Association for Buddhist Thought & Culture

I . Introduction

W&nhyo was a most venerable Master, well-known for his bodhisattva practices as well as a master of doctrinal teachings during his life(Jang Hwee-ok, 1999). He conducted himself in an unobstructed and free manner, so people called him a bodhisattva of the first stage of bhumi. His characteristic for taking care of sentient beings is evident in his writings. This thesis is concerned with his treatment of rebirth of the sentient beings in his work, Muryangsu gy*ng chong'yo. Muryangsu gy*ng chong'yo is an interpretation of *Wu liang shou ching*(無量壽經, The Larger S^tra on Amit2yus), which is one of the three main sutras on the Pure Land.

Wu liang shou ching states that there are three classes of sentient beings (upper class, middle class and lower class) for whom it is possible to be born to the Pure Land of Amitabha Buddha. *Wu liang shou ching* also deals with the rebirth of *I huo chung sheng*(疑惑衆生, doubting sentient beings) in addition to three classes of sentient beings. This sutra states that 'doubting sentient beings', although being reborn in the Pure Land, could not hear about the Three Treasures of Buddha, Dharma and Sangha for 500 years, as they are born in the outskirts of the Pure Land.

There are many commentators' explanations on the rebirth of 'doubting sentient beings'(Mochitsuki, 1978 and Ahn ke-hyon, 1983). Those explanations are divided into two categories, one is the inclusion of 'doubting sentient beings' with three classes of sentient beings and the other is the exclusion of 'doubting sentient beings' with three classes of sentient beings. T'an-luan(曇鸞) of Pei-wei(北魏), China and W&nhyo of Silla(新羅), Korea both belong to the latter category. T'an-luan accepts only the explanation that 'doubting sentient beings' would be born in the outskirts of the Pure Land. But W&nhyo's interpretation suggests that 'doubting sentient beings' can be born in the center of the Pure Land if he eagerly believes in Buddha. In other words he thinks we are just 'doubting sentient beings' and shows us the way to be reborn to the center of the Pure Land with eager belief, just as three classes of sentient beings, although our minds are not

open.

Below I will consider how W&nhyo rescues 'doubting sentient beings' such as ourselves.

II. Rebirth of the Three Classes of Sentient Beings and the Arousing of Mind to Enlightenment

The *Wu-liang-shou-ching* says that the three classes of sentient beings(upper class, middle class and lower class) are classified by their ability and cultivation of mind. Arousing of Bodhicitta(Mind to enlightenment) and chanting of Amitabha-buddha are prerequisites for rebirth to the Pure Land regardless of class.(T.12,272b) But W&nhyo says in his *Muryangsu-gyong chong'yo* that the direct and common cause for entering the Pure Land is arousing the mind to Enlightenment, and chanting is only an aid to this.(T. 37,128b) In other words, no one can be reborn to the Pure Land without arousing the mind to Enlightenment.

What is the arousing of the mind to Enlightenment? W&nhyo says there are two kinds of arousing of the mind to Enlightenment, *Sui shih fa hsin*(隨事發心, the arousing of Mind to Enlightenment according to worldly events) and *shun-li-fa-hsin*(順理發心, the arousing of the Mind to Enlightenment according to principle, T. 37,128c). The arousing of Mind to Enlightenment according to worldly events' is the efforts made towards enlightenment in relation to ordinary events in everyday life. Such examples according to 'the arousing of Mind to Enlightenment according to worldly events' are 1) getting rid of immeasurable afflictions, 2) learning immeasurable teachings of the Buddha, 3) rescuing immeasurable number of sentient beings, 4) attaining Enlightenment. These four are the Four Great Vows (四弘誓願) for all Buddhists.

'The arousing of the Mind to Enlightenment according to principle' is the cutting off all worldly relations and believing that all things are not existent or are not non-existent, like a dream or fantasy, and thus arousing of the mind to enlightenment according to principle. 'The arousing of Mind to Enlightenment according to worldly events' and

'the arousing of the Mind to Enlightenment according to principle' are similar each other. Both are concerned with cutting off afflictions, training in the Good Dharmas and vowing to save all sentient beings. It is noteworthy that W&nhyo's arousing of the Mind to Enlightenment always includes the salvation of all sentient beings. Bodhicittotp2da(Mind to Enlightenment) arises on account of feeling compassion for all sentient beings who are suffering,¹ and it also comes from a firm resolution to become a Buddha for the happiness and freedom of all sentient beings.(Har Dayal, 1970:50)

But the contents of these *Fa-hsin*(發心, the Arousing of the Mind to Enlightenment) are very difficult for us to observe. And these 'Arousing of the Mind to Enlightenment' are not the same as *Ch'u-fa-hsin*(初發心, the first determination for Enlightenment) which means 'to first arouse a sincere vow about Buddhism'.

The Avata8saka s ^ tra (華嚴經) says, "You can acquire enlightenment if you arouse a sincere vow towards Buddha's teachings".(T. 9:449c14) If we have 'the first determination to Enlightenment', we can acquire enlightenment some day, because 'the first determination to Enlightenment' means we can keep the practice to enlightenment with a firm will from the beginning.

But actually, for ordinary men like ourselves it is difficult to attain enlightenment because the practices of 'the arousing of Mind to Enlightenment according to worldly events' or 'the arousing of the Mind for Enlightenment according to principle' are not easy for us to observe. So I suggest we do not belong to the three classes of sentient beings, but belong to 'doubting sentient beings'. W&nhyo's original opinion is that even 'doubting sentient beings' can be reborn to the Pure Land if they eagerly believe in Buddha.

III. W&nhyo's Interpretation of Doubting Sentient Beings

The *Wu-liang-shou-ching* also supports the rebirth of 'doubting sentient beings' to the Pure Land as well as that of the three classes

1 Ś6k42samuccaya(學處要集), Bibliotheca Buddhica I, p8, line 1 & 8.

of sentient beings. That is, "One who is reborn to the Pure Land by believing in Buddha's wisdom, meets the Buddha, and makes offerings to Him and does virtuous deeds, as soon as he is reborn there. But those who have done virtuous deeds but doubt the Buddha's Four Wisdoms, would be reborn to the outskirts of the Pure Land and could not meet buddhas and bodhisattva for 500 years, but would be shut in the Palace on the outskirts of the Pure Land, where they could not hear about the Dharma(T.12:278b).

W&nhyo refers to 'doubting sentient beings' as those who doubt on Buddha's Four Wisdoms, that is, Sa &ihok *chungsaeng*(four kinds of doubting sentient being), and defines as follows,

Next, I clarify 'four kinds of doubting sentient being'. At first, I explain about the realm of doubt and next about those who doubt. The realms of doubt are the same in the paragraph below (as with *Wu liang shou ching*), 'There are those who want to be born in the Pure Land by accumulating virtuous deeds, who doubt Buddha's Wisdoms. They do not believe in these wisdoms because they do not know correctly about *Pu-ssu-i-chih*(不思議智, mysterious wisdom), *Pu-k'o-ch'eng-chih*(不可稱智, inexpressible wisdom), *Ta-ch'eng-kuang-chih*(大乘廣智 wide wisdom) and *Wu-teng-wu-lun-tsui-shang-sheng-chih*(無等無倫最上勝智, unequalled wisdom). But as they want to be born in the Pure Land through believing in the law of causality and developing virtue, then they are born in the Palace in the outskirts of the Pure Land, but can not hear about the Three Treasures(三寶) for 500 years. So the place is called 'the outskirts of the Pure Land.' The Buddha's Wisdoms are spoken of in general meanings and the other four explanations are spoken of separately.(T. 37, 130a)

The Buddha's Four Wisdoms(四智) are 'mysterious wisdom', 'inexpressible wisdom', 'wide wisdom' and 'unequaled wisdom'. The 'four kinds of doubting sentient beings' is defined as 'one who is not simple, not honest, cunning and not devout with self-conceit'(T. 37,130b). Who can guess that what W&nhyo had to say about the 'four kinds of doubting sentient beings' 1300 years ago, is just the same as for us in these days?

As a way to rescue these 'doubting sentient beings', W&nhyo suggests we consider 1) what exactly are the doubts of 'doubting sentient beings'? 2) What are the grounds for their doubts? 3) What are the concrete reasons why they should not doubt? W&nhyo gives explanations according to *San-chih-tso-fa*(三支作法, the three members of a syllogism) of *Hsin-yin-ming*(新因明, the new Indian logic). 'The three members of a syllogism' developed by Dign2ga, an Indian logician, explains its logic with *Tsung*(宗, the assertion), *Yin*(因, the ground) and *Yü*(喻, the illustration).

Thus we understand why they call W&nhyo "Dign2ga's latter self", is because W&nhyo explains his assertions according to Dign2ga's 'three members of a syllogism' method.

A. Doubt on *Pu-ssu-i-chih*(不思議智, mysterious wisdom) and its eradication

- (1) 'Doubting sentient beings' doubt on 'mysterious wisdom': the assertion(宗)

W&nhyo says the first doubt of 'doubting sentient beings' is on the mystery of the Buddha's *Ch'eng-so-tso-chih*(成所作智, wisdom of achieving the task, T. 37, 130b). That is a Bodhisattva can become free when he acquires enlightenment after completing the training. Such transformation of the mind means that all eight consciousnesses are free of defilements and are thoroughly transformed into the four undefiled wisdoms. These transformations are called *Ch'eng-so-tso-chih*(成所作智, wisdom of achieving the task), *Miao-kuan-ch'a-chih*(妙觀察智, wisdom of wonderful perception), *P'ing-teng-hsing-chih*(平等性智, wisdom of essential equality) and *Ta-yüan-ching-chih*(大圓鏡智, great, perfect mirror wisdom). W&nhyo interprets the first undefiled wisdom, 'wisdom of achieving the task', in the same way as *Pu-ssu-i-chih*(mysterious wisdom) of *Wu liang shou ching*.

'Mysterious wisdom' is just 'wisdom of achieving the task'. This wisdom can perform unthinkable deeds. ... So we call it 'mysterious wisdom'. ... 'Doubting sentient beings' doubt events

done by wisdom of achieving the task.(T. 37, 130b)

'Wisdom of achieving the task' is the undefiled wisdom transformed from the defiled consciousness, that is, 'the five sense perceptions'(前五識). As this wisdom can set us free from deeds performed under the influences of the three karmas, that is, physical, verbal and mental actions, it can bring about mysterious events which ordinary people are not able to understand. *Ta-ch'eng-chuang-yen-ching-lun*(大乘莊嚴經論, T. 31:607b20) explains that 'wisdom of achieving the task' is miraculous and able to make every change in every world and the buddha of transformation is a function of this wisdom(Kakehashi, Nobuaki 1992). It seems W&nhyo refers to 'mysterious wisdom' 'wisdom of achieving the task' according to this *Ta-ch'eng-chuang-yen-ching-lun*. It is due to 'wisdom of achieving the task' that our sins, piled up during several kalpas, can be blotted out simply by chanting the Buddha's name with great faithfulness, and thus we can be reborn to the Pure Land by undertaking to chant in such a way only 10 times. It is W&nhyo's assertion that 'doubting sentient beings' are doubtful on Buddha's 'mysterious wisdom' which can make possible such mysterious events.

- (2) 'Doubting sentient beings' doubt the accuracy of the scripture, in that ten time's chanting of Buddha's name can lead them to the Pure Land on their deathbeds : the ground(因)

What is the ground for the foolish 'doubting sentient beings' doubt on the deeds made by 'wisdom of achieving the task'?

W&nhyo explains as follows,

On the rebirth to the Pure Land by chanting of Buddha's name 10 times, 'doubting sentient beings' express thus, 'The scriptures teach us there are good results from good deeds and bad results from bad deeds according to the law of cause and effect. So, how can we blot out our sins with only ten time's chanting of Buddha's name in spite of a lifetime of bad deeds? And how can we liberate ourselves from the three realms of cyclic existence without the destruction of the two wheels of afflictions (二障: 煩惱障, afflictive hindrances and 所知障 cognitive hindrances) by only

chanting ten times Buddha's name?(T. 37, 130b).

These 'doubting sentient beings' are just like ourselves, because we all perhaps doubt on *Wu liang shou ching's* sayings, that is, that we can be reborn by only the chanting ten times of Buddha's name on our deathbeds and without the eradication of afflictions. Thus the above doubt is a clear ground for doubting Buddha's mysterious wisdom.

(3) The Illustrations of 'doubting sentient beings's doubt on the mysterious wisdom. : the illustration(喩)

W&nhyo gives detailed illustrations of 'doubting sentient beings's doubt on mysterious wisdom', but he does not abandon 'doubting sentient beings' and is willing to lead them into the Right Way. His deep concerns are shown as follows,

Buddha's 'mysterious wisdom' is unthinkable, so it is understandable only when one eagerly believes in it. And in order to provoke a faith, it is effective for us to give illustrations. For example, if one burns brushwood which is piled up for 1000 years, 100 li(里) high in one day with a fire as large as a bean seed, then how can you doubt on its possibility? And what of a cripple who could go on all fours one yojana² for several days himself. Then if he could go 1000 li on an other's boat by wind, how can you talk of it as not possible? If a boatman in the mundane world could do this mysterious deed, how then could the Tathagata, the king of Dharma, not do such mysterious deeds? Such is the way to eradicate the first doubt(T. 37, 130c).

The two metaphors above are almost the same as T'an-luan's *Lüeh-lun-an-lê-ching-t'u-i*(略論安樂淨土義, T. 47, 2b), so we know that W&nhyo uses T'an-luan's *lun* for his interpretation on the first doubt.

But W&nhyo wrongly thinks the author of *Lüeh-lun-an-lê-ching-t'u-i*, is Kum2raj6va instead of T'an-luan, because W&nhyo quotes *Lüeh-lun-an-lê-ching-t'u-i*, in other parts of Muryangsu gy*ng chong'yo as the work of Kum2raj6va(T. 37, 129a).

² 1 yojana is equal to 40 li in Chinese measure, that is 20km.

B. Doubt on *Pu-k'o-ch'eng-chih*(不可稱智, inexpressible wisdom) and its eradication

- (1) 'Doubting sentient beings' doubt on 'inexpressible wisdom' : the assertion

W&nhyo writes 'wisdom of wonderful perception' is just 'inexpressible wisdom', one of four wisdoms of the Buddha in *Wu liang shou ching*, and says that 'the second doubt of 'doubting sentient beings' is on the realms shown by Buddha's 'wisdom of wonderful perception'.(T. 37, 130c)

'Inexpressible wisdom' is just 'wisdom of wonderful perception'. This wisdom watches the realms indescribable by words. What we refer to as all dharmas are neither existing nor non-existing, being the same as a fantasy or dream. We call them inexpressible wisdom because they are beyond thinking or description. ...Secondly 'doubting sentient beings' doubt on the realms shown by 'wisdom of wonderful perception'.(T. 37, 130b)

'Wisdom of wonderful perception' is the undefiled wisdom acquired by transformation of the sixth defiled mind consciousness(第六意識) through training our minds. Its characteristic is to freely watch every realm.(T. 31, 607b) W&nhyo probably calls 'inexpressible wisdom' 'wisdom of wonderful perception' because all realms of 'wisdom of wonderful perception' are beyond description.

- (2) 'Doubting sentient beings' doubt on what is not existent as well as being non-existent and what is not non-existent as well as being non-existent: the ground

The grounds which 'doubting sentient beings' doubt on, are as follows,

The Scripture says with admiration for Buddha's wisdoms, 'Buddha observes mysteriously that all dharmas are neither existing nor non-existing and he does not adhere to the middle way leaving from the two extremes(有, *Yu*, existent or 無, *Wu*,

non-existent).¹ But the sentient beings doubt the above truth, 'When we weigh a thing in the balance, the balance moves down always when the object is heavy, and it moves up always when the object is light. If it does not move up with the light object, or it does not move down with the heavy object, then it is not reasonable, it is only an idea.

You should know that the Dharma produced by cause and condition is the same as the above. If you say that the dharma is not non-existent, then you are attached to 'existent'. If you say that the dharma is not existent, then you are attached to 'non-existent'. If you say that it is not non-existent as well as not existing, then you are saying the same thing as above, that is, the balance does not move down with a light object. So we can express these things in ideas, but in reality it is not possible.(T. 37, 130c)

The law of causation, the principle of cause and effect, can be understood through the relationship of conditioned arising. As *Yin*(因, cause) and *Kuo*(果, effect) are both non-self-existent reality or unreal, *Yu* could become *Wu*, or *Wu* could become *Yu* according the conditions(緣, *Yüan*).

But those who think 'cause' and 'effect' are real would contradict themselves because they believe that 'cause' and 'effect' exist independently of each other without co-relation, and finally they do not believe that the causal relation itself does not exist. So we could call these people 'doubting sentient beings' who doubt on 'wisdom of wonderful perception'.

'Doubting sentient beings' think 'cause' and 'effect' are real, and insist that 'non-absence'(非無, *Fei-wu*) should become 'existence'(有, *Yu*), the non-existence should become the absence according to reasonable thought. They hold on to false views that all the dharmas are neither the absence nor the existence, and neither the existence nor the absence, like a balance that does not move down with a heavy weigh and does not move up with a light object. In an angle of 'wisdom of wonderful perception', all dharmas are neither the non-absence nor the existence, neither the non-existence nor the absence. So 'doubting sentient beings's doubt about these becomes the ground for their doubt on 'wisdom of wonderful perception'.

- (3) An illustration that 'doubting sentient beings' doubt on 'inexpressible wisdom' : the illustration

And W&nhyo gives detailed illustrations that 'doubting sentient beings' doubt on the inexpressible wisdom in order to rescue those who think *Yin-kuo*(因果, cause and effect) real as follows,

'Doubting sentient beings' fall into an extreme view through their wrong thinking. They fall into *Tseng-i-pien*(增益邊, increasing extremism) because they insist that all dharmas are real, not empty, although all dharmas have come forth from others. Or they fall into *Sun-chien-pien*(損減邊, decreasing extremism) because they insist that all dharmas are empty, not existent, coming forth from their reliance on others. Or they fall into a 'contradictory concept'(相違論) by accepting two extreme assertions that *Su*(俗, ordinary) is just 'existent', and *Chen*(眞, ultimate) is just *K'ung*(空, empty). Or they fall into a 'foolish concept'(愚痴論) by adhering to the middle way that all dharmas are neither existent nor non-existent.

The above is the same as *Shih-lun*(攝論)'s sayings that 'Because the assertion that all dharmas are neither existent nor non-existent is a foolish concept, so the inexpressible wisdom is taught in order to heal attachments to false views. Although the meaning of all dharmas is deep or profound, immeasurable beyond words and thinking, but we can catch the meaning from the words used to talk about the dharmas.' The above is also the same as *Yü-ch'ieh-lun*(瑜伽論)'s sayings 'What do we call difficult dharmas with the deep and deep meanings? Those are all dharmas. Dharmas with the deepest meaning are difficult to know because they are beyond categories of expression and because the inherent nature of all dharmas goes beyond all conceptual construction. But on the other hand, as these dharmas are expressed through language, we can catch the meaning, see them, perceive them. So all dharmas are very deep and difficult to see.' To understand this is to be free of the second doubt.(T. 37, 130c)

The realm of 'wisdom of wonderful perception' is free from difference between 'existent' and 'empty', 'ultimate' and 'ordinary', and is not adherent to the middle way, it is the sphere of non-self-existent reality, the sphere of emptiness, the sphere of the law of conditioned

arising beyond the expressions or notions.

Explanations on an ‘increasing extremism’ that regards the empty as the existent, and on a ‘decreasing extremism’ that regards the existent as empty, are possibly from Vasubandhu's *She-ta-ch'eng-lun-shih*(攝大乘論釋, T. 31,156b).

The sayings in *Shih-lun* and *Yü-ch'ieh-lun* that ‘doubting sentient beings’ fall into two extremisms such as an ‘increasing extremism’ or a ‘decreasing extremism’, a ‘contradictory concept’ or a ‘foolish concept’, are just illustrations of the doubts on ‘wisdom of wonderful perception’.

C. Doubt on *Ta-ch'eng-kuang-chih*(大乘廣智, wide wisdom) and its eradication.

(1) ‘Doubting sentient beings’ doubt on ‘wide wisdom’: the assertion

W&nhyo says that ‘wide wisdom’ is *P'ing-teng-hsing-chih*(平等性智, wisdom of essential equality) which is one of the four wisdoms in *Wu liang shou ching*. W&nhyo understands that ‘doubting sentient beings’ do not believe Buddha's rescue of all sentient beings by this ‘wisdom of essential equality’ without discrimination. (T. 37, 131a)

‘Wide wisdom’ is just ‘wisdom of essential equality’. This wisdom rescues sentient beings and turns them away from the Hinayana(Lesser Vehicle). As the Buddha lives free in selflessness, there is nothing but a self(ego). And as there is nothing but a self, there is nothing which is not subsumed impartially. So the Buddha carries immeasurable sentient beings on a large scale by this *T'ung-t'i-chih*(同體智, wisdom, looking on all sympathetically as the same as oneself), and helps them to reach the highest enlightenment. So this wisdom is called ‘wide wisdom’. ... ‘Doubting sentient beings’'s third doubt is that the Buddha rescues all sentient beings by ‘wisdom of essential equality’ without discrimination.(T. 7, 130b)

‘Wisdom of essential equality’ is an undefiled wisdom purified from a ‘defiled manas-consciousness’(末那識) by spiritual cultivation. Its characteristics are equality and benevolence. *Ta-ch'eng-chuang-yen-ching-lun*

(大乘莊嚴經論) says on 'wisdom of essential equality' where *Ta-tz'u*(大慈, kindness) and *Ta-pei*(大悲, compassion) never end.(T. 31:607a) If we obtain 'wisdom of essential equality', we become the same body with all things, and naturally rescue all sentient beings with benevolence without discrimination. As equally rescuing of all sentient beings comes from the wide wisdom of Mahayana, W&nhyo co-relates wide wisdom with 'wisdom of essential equality'.

'Doubting sentient beings' doubt on Buddha's 'wisdom of essential equality' that rescues all sentient beings without discrimination. This is W&nhyo's insistent assertion.

- (2) Because 'doubting sentient beings' think the last man who is left behind after all sentient beings become buddhas, could not become a buddha: the ground

W&nhyo explains the ground of 'doubting sentient beings's doubt on 'wisdom of essential equality', as follows,

The sutra says, 'Every sentient being has a mind, and everyone who has a mind acquires Bodhi(Enlightenment).' But as 'doubting sentient beings' do not clearly know about this, they say with doubt that 'If Tathagatas and sentient beings all together have Buddha Nature, they would rescue all sentient beings, and help them acquire enlightenment. This means that even though there are immeasurable sentient beings, there must be a limited number. So after the last sentient being is rescued, the last buddha could not make the virtue of altruism without a sentient being to be rescued and he could not acquire enlightenment(T. 37, 131a).

Doubting sentient beings' insist that even if one could not be rescued, then Buddha's 'wide wisdom', rescuing all sentient being without discrimination, should be denied. So the erroneous view that the last man could not acquire enlightenment, becomes the ground for doubting on wide wisdom.

As it is clarified in the next illustration, the view that the last man is left behind without becoming a buddha is false. It is not possible

that the last man would be left without becoming a buddha, because a sentient being does not have a beginning and an end.

- (3) The illustration that 'doubting sentient beings' doubt on 'wide wisdom' : the illustration

W&nhyo gives 'doubting sentient beings' indirect illustrations that they doubt 'wide wisdom' in order to clear up the doubt.

'Doubting sentient beings' slander the Mahayana with these erroneous views and do not believe that buddhas rescue sentient beings impartially. As Buddha's 'wide wisdom' carries everything and embraces everything without exception, so we call it *Ta-ch'eng*(大乘, Great vehicle). And as there is neither the beginning nor the end to this carrying, so we call it *Kuang-chih*(廣智, Wide wisdom).

As there is no limit to space, so there are numberless sentient beings. As there is no end to the three realms of time, so there is no beginning and no end to 'birth and death'. As there is already no beginning and no end to sentient beings, so there is also no beginning and no end to all buddhas. If there is a buddha who was first enlightened among buddhas, then there was no buddha before and therefore there were no buddha's teachings. There is no listener without teaching and there is no learner without words. If one enlightens himself or herself, then there can be only 'effect' without 'cause' and that is not possible in reality, but is only an idea. According to this, there is no beginning to all buddhas.

Even though there is no beginning to a buddha, there is no buddha who was originally not an ordinary sentient being. Although all buddhas were originally the ordinary sentient beings, there is no beginning in case of going back to the past. So we know there is no end to sentient beings. But although there is really no end, there is no one who will not become a buddha. And although all sentient beings later become buddhas, there is no end to this. Therefore you should believe there are none who will not be rescued by 'wisdom of essential equality' and the rescuing continues endlessly. For this reason, the Buddha speaks of 'wide wisdom'. This is the cure for the third doubt.(T. 37, 131a)

Doubting sentient beings's doubt on 'wide wisdom' is not so clearly

expressed in the above quotation. But we can know through this illustration that there is an assumption that 'doubting sentient beings' have doubt about no beginning and no end for all sentient beings and buddhas. This is followed by doubt that there remains a last man who could not become a buddha. Thus 'wide wisdom' that rescues all sentient beings without exception is also called into doubt. So the assumption of doubt on no beginning and no end for sentient beings and buddhas, could provide an indirect explanation as to what doubting sentient beings' doubt on wide wisdom.

W&nhyo says 'doubting sentient beings' should believe that immeasurable sentient beings are rescued endlessly and impartially through *T'ung-t'i-ta-pei*(同體大悲, compassion on the ultimate identity between oneself and other beings) by Buddha's 'wisdom of essential equality'.

D. Doubt on *Wu-teng-wu-lun-tsui-shang-sheng-chih*
(無等無倫最上勝智, unequalled and most superior wisdom)
and its cure

- (1) 'Doubting sentient beings' doubt on 'unequaled wisdom'
: the assertion

W&nhyo interprets 'great, perfect mirror wisdom' as 'unequaled, nonequivalent and most superior wisdom' which is one of the four wisdoms in *Wu liang shou ching*. And he says the fourth doubt of sentient beings is non-believing that Buddha clearly knows every realm which is illuminated with 'great, perfect mirror wisdom'.

'Unequaled, nonequivalent and most superior wisdom' is just Tathagata's 'great, perfect mirror wisdom'. At this stage, one is about to return to the origin of the Mind by evolution of the foundational consciousness, he clearly illuminates all realms. So we call it 'great, perfect mirror wisdom'. Among this 'great, perfect mirror wisdom', there are five excellences. The Liberation body is obtained by Two vehicles of 'hearers'(聲聞) and 'solitarily-awakened sage'(獨覺) together, but this 'great, perfect mirror wisdom' is just the Dharma body and is different from the Liberation body. So we call the 'great, perfect mirror wisdom' *Wu-teng*(無等, peerless).

This is the first excellence. The first three wisdoms are obtained by a Bodhisattva's gradual cultivation, but this 'great, perfect mirror wisdom' is obtained only by Buddha's sudden enlightenment. So we call it *Wu-lun*(無倫, having no equivalent) because it has no similarity with others. This is the second excellence. It is the wisdom superior to mysterious wisdom, so is called *Tsui*(最, the most or superlative). And it is the wisdom superior to inexpressible wisdom, so is called *Shang*(上, upper). And it is the wisdom wider than wide wisdom, so is called *Sheng*(勝, victorious). These are the third, the fourth and the fifth excellences. So we call it 'unequaled wisdom'...

Fourthly 'doubting sentient beings' doubt that Buddha clearly knows all realms through illumination by 'great, perfect mirror wisdom'. How do they doubt?(T. 37, 130b)

'Great, perfect mirror wisdom' is the absolutely undefiled wisdom transformed in purification of the 'eighth storehouse consciousness'(阿賴耶識) by cultivation. Its characteristic is that it knows clearly everything, as all phenomena are reflected in a mirror. So W&nhyo says in his work *K&mgang sammaegy*ng-ron*(金剛三昧經論) that 'great, perfect mirror wisdom' is transparently clear, without a shadow.(T. 34, 979b) W&nhyo says that among the four wisdoms, only this 'great, perfect mirror wisdom' is the wisdom(the Dharma body) obtained by a Buddha while the other three 'wisdom of achieving the task', 'wisdom of wonderful perception' and 'wisdom of essential equality' could be obtained also by bodhisattvas. Also *Ta-ch'eng-chuang-yen-ching-lun* says about 'great, perfect mirror wisdom' that all wisdoms like 'wisdom of essential equality' need 'great, perfect mirror wisdom' as 'cause'.(T. 31, 607a)

So W&nhyo seems to match this 'great, perfect mirror wisdom' with 'unequaled wisdom' that is a non-equivalent and peerless wisdom. The doubt of 'doubting sentient beings' on Buddha's 'great, perfect mirror wisdom' is W&nhyo's 'main assertion'.

- (2) Because 'doubting sentient beings' think that they can not obtain omniscience(一切種智) by 'gradual cultivation'(漸修) or by 'sudden enlightenment'(頓照) : the ground

W&nhyo gives the ground for 'doubting sentient beings's doubt on Buddha's 'great, perfect mirror wisdom'.

What are the contents of the doubt? 'Doubting sentient beings' speak about doubt as follows,

'As space is limitless, the world is also limitless. And as the world is limitless, sentient beings are also limitless. And as sentient beings are limitless, the differentiation of mental activities, capabilities, desires and tempers of sentient beings are all limitless. And then, how can we know these thoroughly? Is 'omniscience' obtained by 'gradual cultivation' or by 'sudden enlightenment' without cultivation? If it is obtained by 'sudden enlightenment', all sentient beings know 'omniscience' by watching and illumination of all phenomena. If it is obtained for the first time at the end of 'gradual cultivation', we can not say that all realms are limitless, because the expression that knowledge has it's limit in spite of all realms' limitlessness does not stand to reason. As knowledge is not obtained by going forth or by moving backward, how do we call it 'omniscience'?(T. 37, 131a)

'Doubting sentient beings' think that no one can explain 'great, perfect mirror wisdom' or 'unequaled wisdom' knowing all things without illusion by 'gradual cultivation' or by 'sudden enlightenment'. W&nhyo seems to regard this as the ground for 'doubting sentient beings' doubt on unequaled wisdom. It is natural that 'doubting sentient beings' who wish to know the sphere of enlightenment by false intellection have doubt, although they know the sphere of enlightenment is beyond false intellection.

- (3) The illustration of 'doubting sentient beings's doubt on 'unequaled wisdom' : the illustration

W&nhyo gives detailed illustrations to free them from their doubt.

Buddha wants to clarify 'great, perfect mirror wisdom' by using the experience of 'unequaled wisdom' in order to eradicate these two doubts. Buddha's 'great, perfect mirror wisdom' has no equivalent as it surpasses the three wisdoms(wisdom of achieving the task., wisdom of wonderful perception., wisdom of

essential equality.) and has no rivals as it stands alone outside the two types of truth(worldly truth and ultimate truth). And as this wisdom is not related to the two types of actions(manifest and unmanifest actions), we only believe in this wisdom with respect and we should not infer that. So it is called 'unequaled wisdom'. Then, how do we awaken faith with respect? Speaking figuratively, the world with no limits does not exist outside space, all limitless realms are contained into One Mind. As Buddha's Wisdom leaves(does not attach to) appearance, and returns to the origin of the Mind, wisdom and One Mind are not dualistic, but willingly the same. As initial enlightenment is the same as original enlightenment, even one realm can not deviate from this wisdom. For this reason, a realm is not infinite and yet it has no limits because the endless realm is illuminated by immeasurable wisdom. In the same way, *Ta-ch'eng-ch'i-hsin-lun*(大乘起信論, Awakening of Faith in the Mahayana) says, 'Although every realm is originally One Mind leaving false intellection, discrimination and limitation come forth into the Mind because sentient beings look at the realms falsely. And as they falsely arouse thinking, the Dharma nature cannot be measured correctly and cannot be known firmly. But all buddhas know all things far and wide, leaving *Hsiang-chien*(相見, judging by appearance), because their minds are sincere and true. The nature of all dharmas shows us the meaning of all dharmas by the function of great wisdom and immeasurable skillful means in accordance with sentient beings' capabilities to understand. So we call this wisdom Omniscience.' This is called unequaled wisdom. Briefly speaking, as there is nothing to see, so also there is nothing which is not seen. This is the eradication of the fourth doubt.

Although all realms are immeasurable, but they do not deviate from 'One Mind'(一心), and even one realm deviate from Buddha's Wisdom because 'initial enlightenment'(始覺) is identical to 'original enlightenment'(本覺). Thus W&nhyo clarifies that One Mind is just the realm of Buddha's four wisdoms. When the four undefiled wisdoms are transformed from 'eight defiled consciousnesses'(八識), the realm returns to the Origin of Mind. W&nhyo says that all we must do is eagerly to believe in order to return to this One Mind.

IV. Only Solid belief is the Way to Rebirth to the Pure Land

W&nhyo says the realm of doubt which 'four kinds of doubting sentient beings'(四疑惑衆生, Sa *ihok chungsaeng) have and the reasons why they should not doubt, and then in conclusion he says,

If one does not know the meaning, he can not be free from faults attached to 'existent' extremism or 'non-existent' extremism by catching the meaning only with words. If one cannot eradicate these four doubts, he will be reborn in the outskirts of the Pure Land even though he is reborn in the Pure Land itself.

Although this man does not correctly know the realm of Buddha's four wisdoms, and his Mind's Eye has not yet been opened, still he will be reborn in the center of the Pure Land, not in the outskirts according to his deeds, that is, if he is modest and eagerly believes with a constant mind. Even though he is reborn in the outskirts, he does not belong to the nine classes but to the other class. So we should not arouse doubts in our dotage.(T. 37, 131b)

After all W&nhyo suggests that if those who have a shallow mind and do not understand the functions of Buddha's four wisdoms eagerly believe with a constancy of mind, only looking to Buddha, then they can be born in the center of the Pure Land rather than in the outskirts.

V. Conclusion

Thus, we have considered W&nhyo's interpretation of *San-pei Chung-sheng*(三輩衆生, three classes of sentient beings) and *Sa &ihok chungsaeng*(四疑惑衆生, four kinds of doubting sentient beings). Furthermore if we, the ordinary sentient beings, are not different from four kinds of doubting sentient beings, we would inevitably suffer from not hearing about the Three Treasures for 500 years, being born in the outskirts of the Pure Land. So W&nhyo rescues us, the ordinary sentient beings, by suggesting that if we have an eager faith, even

though our mind is not opened, we can be uprightly born in the Pure Land.

W&nhyo's believe that we can be born in the Pure Land only with a eager Mind is a wisdom obtained through his long cultivation and practice and is a manifestation of his compassionate desire to diminish the sorrows of the sentient beings. W&nhyo's application of Dign2ga's *San-chih-tso-fa*(三支作法, the three members of a syllogism) in the explanation on the sentient beings, clearly shows us why he has been referred to as a latter self of the Bodhisattva Dign2ga.

I have sought out W&nhyo's hidden intention to rescues 'doubting sentient beings' so as to be reborn in the Pure Land. Someday I am going to write in detail about the relationship between W&nhyo and other commentators, with reference to the scriptures as grounds for W&nhyo's ideas on the Pure Land.

Glossary of Chinese Terms

* Notes : S=Sanskrit, C=Chinese, K=Korean, J=Japanese

Bodhicitta(S), 菩提 Mind to Enlightenment.

Chen, 眞 param2rtha(S), ultimate.

Ch'eng-so-tso-chih 成所作智, krtya-anusthana-j!2na(S), wisdom of achieving the task

Cheng-ting-chú, 正定聚, niyatu-r2\$!i(S), sentient being who could become a buddha through cultivation.

Chiu-p'in, 九品, nine classes or grades of those born in the Pure Land.

Chuan-shih-te-chih, 轉識得智. vij!2-parin2ma(S), consciousness transformed into Buddha wisdom.

Ch'u-fa-hsin, 初發心. the first determination to enlightenment.

Contradictory concept, 相違論.

Dharma body, 法身.

Fan-nao-chang, 煩惱障, kle\$a-2vara!a(S), afflictive hindrance.

Fa-p'u-t'i-hsin, 發菩提心, Bodhicittotp2da(S), arousing of Mind to Enlightenment.

Fa-hsin, 發心, Arousing of Mind to Enlightenment.

Fei-wu, 非無, non-absence.

Foolish concept, 愚痴論.
 Gradual cultivation, 漸修.
 Hsiang-chien, 相見, judging by appearance.
 Hsin-yin-ming, 新因明, hetu-vidy2(S), New Indian logic fully developed by Dignāga.
 I-huo chung-sheng, 疑惑衆生, doubting sentient beings(DSB).
 Initial enlightenment, 始覺.
 K'ung, 空, s^nyat2(S), empty, non-existing.
 Kuo, 果, phala(S), effect.
 Li, 里(500m).
 Liberation body, 解脫身.
 Miao-kuan-ch'a-chih, 妙觀察智, pratyavek4an2-j!2na(S), wisdom of wonderful perception.
 Muryangsu-gyong-chong'yo(K) 無量壽經宗要. the thematic essential of The Larger S^tra on Amit2yus
 Omniscience, 一切種智
 Original enlightenment, 本覺.
 Pei-wei(386~535), 北魏, One of the Chinese kingdoms.
 P'ing-teng-hsing-chih, 平等性智, samat2-j!2na(S), wisdom of essential equality.
 Pu-k'o-ch'eng-chih, 不可稱智, inexpressible wisdom.
 Pu-ssu-i-chih, 不思議智, mysterious or miraculous wisdom.
 San-chih-tso-fa, 三支作法, the three members of a syllogism
 San-pei wang-sheng, 三輩往生, Rebirth in Amit2bha's Pure Land of Three classes of sentient beings.
 Sa *ihok chungsaeng, 四疑惑衆生, four kinds of doubting sentient beings.
 Self, 我, ego.
 Shun-li- fa-hsin, 順理發心, Arousing of Mind for Enlightenment according to principle.
 So-chih-chang, 所知障, j!ey2varana(S), cognitive hindrance.
 Su, 俗, ordinary, worldly.
 Sudden enlightenment, 頓照.
 Sui-shih-fa-hsin, 隨事發心, Arousing of Mind for Enlightenment according to ordinary practice.
 Sun-chien-pien, 損減邊, apav2da(S), a decreasing extremism.
 Ta-ch'eng-kuang-chih, 大乘廣智, wide wisdom which rescues all sentient beings equally and impartially.
 Ta-pei, 大悲, Mahākaruṇa, compassion to diminish sorrows.
 Ta-tz'u, 大慈, kindness to give joys to other.
 Ta-yuan-ching-chih, 大圓鏡智, Mah2-2dar\$ana-j!2na(S), great, perfect mirror-wisdom, unbiased perception of things as they are.

Tseng-i-pien, 增益邊, sam2ropa(S), an increasing extremism.

Tsung, 宗, main assertion, proposition.

T'ung-t'i-chih, 同體智, wisdom which looks on all sympathetically as the same as oneself.

T'ung-t'i-ta-pei, 同體大悲, Compassion on ultimate identity between oneself and other beings.

Wu, 無, non-existent, nothingness.

Wu liang shou ching, 無量壽經, Sukhativyuha-s^tra(S), the Lager S^tra on Amit2yus.

Wu-teng, 無等, asama(S), unequalled, peerless.

Wu-teng-wu-lun-tsui-shang-sheng-chih, 無等無倫最上勝智, unequalled, nonequivalent and most superior wisdom.

Yin, 因, ground, cause, reason.

Yu, 有, existient.

Yú, 喻, illustration, examples.

Yúan, 緣, pratyaya(S), condition, reliance.

References

* For Chinese Buddhist Tripitaka citations, 'T' refers to *Taisho-shinshu-daizokyo* (大正新修大藏經), volume and literature number, 'HPC' refers to Han'guk Pulgyo Ch*ns*(韓國佛教全書) volume.

Hua-yen-ching(60 vol., 華嚴經(60卷), Avata8saka S^tra) T.9, no. 279.

K*mgang sammaegy&ng-ron, 金剛三昧經論, The Exposition of the Vajrasam2dhi-s^tra HPC-1.

Muryangsu-gy*ng-chong'yo, 無量壽經宗要 T.37, no.1747.

Shih-lun, 攝論, an abbreviation of

She-ta-ch'eng-lun-shih, 攝大乘論釋, Mah2y2nasa8grahabhasya).

Śik42samuccaya, 學處要集, Bibliotheca Buddhica I.

Ta-ch'eng-ch'i-hsin-lun, 大乘起信論, Awakening of Faith in the Mahayana.

Ta-ch'eng-chuang-yen-ching-lun, 大乘莊嚴經論, T.31, no. 1604.

Wu liang shou ching, 無量壽經 T.12, no.360.

Yú-ch'ieh-lun, 瑜伽論, an abbreviation of *Yú-ch'ieh-shih-ti-lun*(瑜伽師地論, Yog2c2rabh^m6-\$asta).

Ahn, Kye-hyon
1983

Han'guk Pulgyo Sasangsa Y*n'gu(韓國佛教思想史研究), Dongguk University Press.

Har Dayal
1970

The Bodhisattva Doctrine in Buddhist Sanskrit Literature, Delhi · Varanasi · Patna, Mortilal

- Jang, Hwee-ok
1999
Kakehashi, Nobuaki
1992
Mochitsuki, Shinkyō
1978
T'an-luan
- Bararsidass.
*Cha Ttonacha Wōnhyo Ch'achūrō (Let's go find W*nhyo)*, Seoul, Sikongsa.
Gengyoono zoodosisoni tsuite(元曉の淨土思想について), (Mizaki, ryooshuu hen 三崎良周編, *Nihon, tyuugoku bukkyosisoto sono tenkai*, 日本, 中國佛教思想とその展開, *sankibo busshorin* 山喜房佛書林, 平成四年).
Chugoku-bukkyo-kyori-si(中國佛教教理史), Hoozookan(法藏館).
Lúeh-lun-an-le-ching-t'u-i(略論安樂淨土義).