



Wnhyo`s Philosophy of Mind

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저자 (Authors) Richard D. McBRIDE II

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Wŏnhyo's Philosophy of Mind*

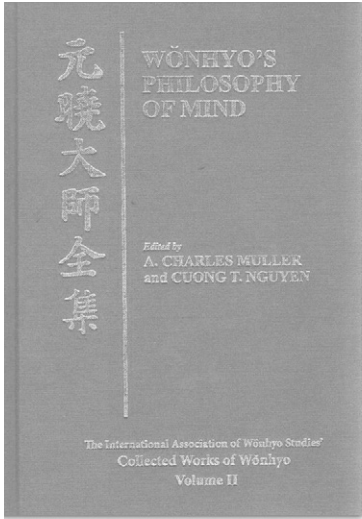
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Richard D. McBRIDE II

Wŏnhyo's Philosophy of Mind is the second volume in the International Association of Wŏnhyo Studies' Collected Works of Wŏnhyo series, published by the University of Hawaii Press with financial support by Dongguk University and the State University of New York at Stony Brook. It contains annotated English translations of four of the Shilla monk Wonhyo's (617-686) most difficult and challenging intellectual works associated with the Yogacara and Tathagatagarbha intellectual traditions, as well as his only extant foray into the realm of Buddhist logic. The book is separated into essentially two parts. The first part is a general introduction to the symbiotic relationship between Yogacara

* Please note that, in this book review, all Korean terms have been converted to the Revised Romanization System proclaimed by the Ministry of Culture and Tourism of the Republic of Korea in 2000, which the *Korea Journal* adopts, with the text's original romanization in brackets.

Richard D. McBRIDE II is Assistant Professor of History at Brigham Young University-Hawaii. He earned a Ph.D. in East Asian Languages and Cultures at UCLA and was a Fulbright Senior Researcher in Korea from 2007 to 2008. He is the author of *Domesticating the Dharma: Buddhist Cults and the Hwaŏm Synthesis in Silla Korea* (2008), the editor of *State and Society in Middle and Late Silla* (2010), and the translator and editor of *Hwaŏm I: The Mainstream Tradition and Hwaŏm II: Selected Works* (2012), and several articles on medieval Chinese and Korean Buddhism, the Samguk yusa, and the Hwarang segi manuscripts. Email: rmcbrid2@byuh.edu.



and Tathagatagarbha and Wonhyo's place in the development of these traditions (pp. 3-43). It provides a clear and concise introduction to several of the seminal themes that encompass Wonhyo's *oeuvre*. The second part of the book comprises the translations of the four texts along with separate introductions to each text individually (pp. 45-298). Notes, a glossary of Sinitic logographs, a bibliography, and an index comprise the remainder of the book.

Chuck Muller's general introduction covers an impressive range of doctrinal and historical material that would be impossible to treat fully in such a brief review. It is among the best overviews available anywhere in English of the development of Buddhist thought from the early Buddhist doctrines of no-self and theories of dharmas (pp. 3-7), through the Madhyamaka doctrines of dependent arising and emptiness (pp. 7-9) and the Yogacara ideas of the middle path and mind-only (*citta-matra* in Sanskrit; *yusik* in Korean) (pp. 10-14), to the rise of Tathagatagarbha (pp. 14-18). It provides an insightful synopsis of the development of intellectual Buddhism in medieval East Asia, such as the influence of Xuanzang (ca. 600-664) and Yogacara thought on Wonhyo (pp. 18-23) and Wonhyo's concept of the harmonization of doctrinal disputes (*hwajaeng*) (pp. 24-28). Muller does an admirable job of explaining how Wonhyo participated in many intellectual traditions and how he eschewed the general trend of Sinitic Buddhism at the time to compartmentalize and classify the messages of Buddhist sutras into graded taxonomic systems, usually called doctrinal classification schemes (*pangyo* [p'angyo] 判教). He rightly interprets Wonhyo as "not doing" doctrinal classification (p. 25).

Wonhyo's *Ijangui* [*Yijang ũi*] 二障義 (The System of Two Hindrances), translated with an introduction (pp. 53-74) by Chuck Muller, is the first translation (pp. 74-159). The two hindrances are the afflictive hindrances (*klesa-avarana*) and the cognitive hindrances (*jneya-avarana*), "which together constitute a characteristic Buddhist way of categorizing the broad range of phenomena that engender suffering" (p. 53). This work developed as a digression written in the process of Wonhyo's crafting a commentary on the *Dasheng qixin lun* 大乘起信論 (The Awakening of Mahayana Faith) (pp. 58-59). In the introduction, Muller provides a comprehensive background to the concept of the two hindrances, and explains how Wonhyo was the first to point out two intellectual approaches apparent in Sinitic exegetical materials on the topic. In other words, Wonhyo indicated that Chinese scholars had previously only approached the two hindrances from either a Yogacara (Weishi/Faxiang) or Tathagatagarbha standpoint. By presenting the views of the great medieval Chinese exegete Jingying Huiyuan 淨影慧遠 (523-592) (pp. 58-62), whose work is the earliest surviving product from the Tathagatagarbha approach, Muller is able to contextualize Wonhyo's essay, which is not written from either approach but attempts to transcend both. For Wonhyo, a key concept that empowers both kinds of hindrances is the entrenchment of nescience [ignorance] (*mumyeong juji*) in its many forms (pp. 101-104, 113-118, 129, 143, 148, 155-156).

The *Simmun hwajaeng non* (Treatise on the Ten Ways of Resolving Controversies), translated by Cuong Nguyen with an introduction (pp. 165-167) by Chuck Muller, is the second translation (pp. 167-176). Generally believed to have been Wonhyo's most famous exegesis and *magnum opus*—and to even have been taken back to India by disciples of the famous Indian logician Dignaga (ca. 480-540)—this work encapsulates Wonhyo's methodological approach of taking apparently opposing or conflicting doctrines or doctrinal positions, analyzing them so exhaustively that their primary causes for variation are understood, and thus transcending and harmonizing them (p. 165). Although there is no complete text of the *Simmun hwajaeng non*, it has been recon-

structed through the labors of several generations of scholars. Here, I will merely list the ten topics scholars suggest comprised the contents of the work: (1) the various arguments about three vehicles and one vehicle, (2) various attachments to existence and emptiness, (3) various attachments to self and phenomena, (4) various doctrines regarding the three natures and of the five natures, (5) becoming a buddha, (6) various doctrines about the two hindrances, (7) various doctrines on nirvana, (8) various doctrines regarding the bodies of the buddha, (9) various doctrines regarding Buddha nature, and (10) various attachments to the real and the conventional (pp. 166-167).

The *Commentary on the Discrimination between the Middle and the Extremes* (pp. 190-261), translated with an introduction (pp. 183-190) by Cuong T. Nguyen, is the third translation of the *Jungbyeon bunbyeollon so* [*Chungbyŏn punbyŏllon so*]. As Nguyen indicates, although it is supposed to be a commentary on Vasubandhu's *Madhyantavibhaga-bhasya*, Wonhyo's work is a "jumbled patchwork of quotations from other canonical sources," primarily the *Yogacarabhumi* and the *Mahaprajnaparamita-shastra* (Treatise on the Great Perfection of Wisdom; *Dazhidu lun* 大智度論), which is attributed to Nagarjuna (ca. 50-150) and was translated and modified into Chinese by Kumarajiva (343-413). The primary purpose of the commentary is to describe the 37 constituents of awakening (*samsipchildo pum* [*samsip ch'il to p'um*] 三十七道品). Nguyen also points out another key that helps the reader to understanding the peculiar structure of this particular text: the second half of the text "reads like a series of lectures given directly to a group of advanced students" who all have a copy of Paramartha's (499-569) translation of Vasubandhu's work in front of them (p. 189). For this reason, Nguyen supplies translations of the verses from Paramartha's translation, which are the basis for Wonhyo's discussion. Although not in Wonhyo's original text, this addition facilitates the reader's understanding of this complex text.

Lastly, *Pan biryang non* [*P'an p'iryang non*] 判非量論 (Critical Discussion on Inference), translated with an introduction (pp. 267-285) by Dan Lusthaus, is the fourth translation (pp. 286-297). Although most of

Wonhyo's extant writings are exegetical works and Buddhist apologetics, the *Pan biryang non* is unique. It is essentially Wonhyo's attempt to write an exposition on Buddhist logic (*hetuvidyā* in Sanskrit; *inmyeong* in Korean) and for him to explore the style of a Dignagan proof on the hot doctrinal topics of the day (pp. 272-277). The existence of this text bears witness to the great influence of Xuanzang's new translations in seventh-century Sinitic Buddhism and the great interest with which some thinkers took in comprehending Buddhist logic. However, Xuanzang's translations were imperfect and controversies arose in Tang China on the understanding and application of Dignaga's system. Nevertheless, Wonhyo's use of Dignagan proofs stretches beyond this essay, because he also employs a "proof through inference" in his *Ijangui* (p. 154). Although Lusthaus' observation regarding the question of whether Wonhyo actually understood all of the requirements of the Dignagan system is certainly valid, granted the contradictory nature of the Chinese texts he was working from and perhaps his own limited understanding of basic tenets (p. 285), to later Buddhists in East Asia, he embodied the doctrinal and analytical sophistication of the famous Indian logician. One conspicuous omission from the otherwise excellent introductory material is any mention that Wonhyo was eventually considered to be the reincarnation (*husin* 後身) of Dignaga (Jinna in Korean; Zhenna in Chinese). Some Korean and Japanese materials from perhaps as early as the ninth, but certainly by the twelfth and thirteenth centuries, refer to Wonhyo as the "Dignaga of Bunhwang Monastery" and the "reincarnation of the Bodhisattva Dignaga."¹

Wŏnhyo's Philosophy of Mind is an important contribution to the fields of East Asian Buddhist thought, Korean Buddhist thought, and Wonhyo studies. It is essentially the first work of its kind in English. Although Japanese and Korean scholars of Korean and East Asian Buddhism have written essays on the works of Wonhyo contained in this

1. For a detailed discussion see Kim Sanghyeon, "Wonhyo jinna husinseol-ui geomto," in *Wonhyo-ui yeongu* (Seoul: Minjoksa, 2000), 235-249, esp. 239-241.

volume for many decades, scholars trained in the West have seldom worked on these texts because of their difficulty and, often, the corrupted nature of the manuscripts that have come down to us (see Muller's discussion of the source text of his translation of the *Ijangui* on pp. 73-74, and Nguyen's discussion of the Sino-Korean text of the *Jungbyeon bunbyeollon* so on pp. 186-190). Standing on the shoulders of their colleagues in Northeast Asia, Professors Muller, Nguyen, and Lusthaus have opened up the intricacies of Wonhyo's Yogacara thought to a new generation of young scholars. Through well-crafted translations, they have produced a work that shows Wonhyo as an exegetical virtuoso who skillfully merges insights from a variety of scriptural and exegetical sources. This being said, the material contained in the superb translations is still extremely dense. *Wŏnhyo's Philosophy of Mind* is not intended for the casual or general reader, although such a reader would certainly benefit from and find accessible the many introductions contained herein. This is essentially material intended for students of and specialists in Buddhist doctrine—primarily those interested in the development of Sinitic Yogacara.

The annotated translations are of excellent quality and will not be superseded for many years. Furthermore, none of these works has been included in the Wonhyo volume of the Collected Works of Korean Buddhism series, published by the Jogye Order of Korean Buddhism, which is due to appear in print in the summer of 2012. The ample use of Sanskrit in the introductions and translations should facilitate its usefulness among scholars of Buddhism worldwide. All in all, *Wŏnhyo's Philosophy of Mind* is another welcome addition to the small but growing library of works in English on Korean Buddhism and will serve as an example to future generations of scholars, especially those desiring to study intellectual Buddhism in medieval East Asia.