

Wŏnhyo's Conception of Buddha-nature in the *Thematic Essential of the Mahāparinirvāṇa-sūtra*

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Wŏnhyo interprets Buddha-nature as nature of One Mind (一心). He insists that the essence of Buddha-nature is precisely the same as essence of One Mind. The essence of One Mind is only realized by the Buddha. Hence it is explained that this Mind is Buddha-nature. Wŏnhyo himself considers Buddha-nature to be the One Mind, since the essence of One Mind leaves all extremes far off, has no corresponding place and thus corresponds to every place. The essence of One Mind transcends and embraces cause and effect. Wŏnhyo interprets Buddha-nature as having the same meaning i.e. One Mind, in all Buddhist scriptures. His unique Hoe'tong (會通, harmonization) theory is focused on harmonizing different doctrines and sects within the same Buddhist Teaching. He combined all the different Buddhist theories into One Flavor (一味). Wŏnhyo did not reject the existing assertions on Buddha-nature but integrated them in a system elucidating the process of One Mind.

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I . Introduction

Wŏnhyo(617-686) was one of the greatest scholars in East Asia and his works were immensely influential not only in Korea but also in China and Japan. As his name suggests, he was like a sun at dawn that shed Buddhist light on the East Asian continent. His range of scholarly endeavor covered the whole gamut of East Asian Buddhist materials.

Wŏnhyo's main philosophy and the core of his thought is called *Hoe'tong*¹(會通, harmonization) which embraces all kinds of Buddhist theories which were transmitted from China and prevailed in Korea during the Silla Dynasty. He tried to put them together into One Flavor (一味). Wŏnhyo's *Hoe'tong* philosophy was built on the basis of One Mind which reflects the true meaning of *tripitaka*. Wŏnhyo teaches us the fundamental way to go back to the origin of One Mind. One Mind in Wŏnhyo is Buddha's Mind which has limitless, creative energy. One Mind as Buddha Mind is non-dual creative power which transcends spirit and substance, and any kind of logic.

Wŏnhyo's *Hwa-jaeng*(和諍, reconciliation of disputes) emphasizes an open viewpoint towards respecting diversity and individuality. *Hoe'tong* and *Hwa-jaeng* suggest to let go of holding a notion of absoluteness of truth and to reconcile to each doctrine and ideology. Therefore Wŏnhyo's teaching of reconciliation and harmony can provide a way to solve the conflict between ideology and doctrine which we are now facing. Wŏnhyo's theory of harmonization is as relevant today as it was when he first formulated it thirteen hundred years ago. It offers an intellectual and spiritually profound explanation of how apparently irreconcilable differences can be harmonized and the underlying unity of all things revealed. As such, it serves as a potent reminder of how much the West has to learn from the East, and how much the present, with all its technological advances, has to learn from the past. In

1 Wŏnhyo, *Yeolbanjongyo*(涅槃宗要, *Essential of the Mahāparinirvāna-sūtra*) (HPC, 1-543c ; T.38, 253a): Wŏnhyo defines *Hoe'tong* as follows: "*Hoe'tong* means the communication between different ideas and put them together into one flavour." His definition is focused on harmonizing different doctrines to the Buddhist teaching.

particular his philosophy on Buddha-nature which is explained in the chapter the Gate of Buddha-nature(佛性門) of *Yeolbanjonggyo*(涅槃宗要, *Essential of the Mahāparinirvāṇa-sūtra*), can provide a practical alternative to arouse not only the integrity and identity of mankind but also our inner potentiality.

II. The Five Meanings of Buddha-nature

The ultimate purpose of Buddhism is "becoming a buddha" and "*attaining nirvāṇa*" and Buddha-nature is a driving force to reach that goal. Since all beings possess this Buddha-nature, it is possible for them to attain enlightenment and become a Buddha, regardless of what level of existence they experience. Buddha-nature and *nirvāṇa* are the same, just like two sides of a coin. Wŏnhyo's conception of *nirvāṇa* and Buddha-nature can be understood through the paradigm of the dynamical and dialectical relation of the absolute and its self-manifestation.

Then what is Buddha-nature? When Wŏnhyo was active in his writing, there were many Buddhist scholars who defined the Buddha-nature.² Accordingly many diverse views on Buddha-nature appeared and they confused people. Thus Wŏnhyo felt the need to redefine the true meaning of Buddha-nature and so he reinterpreted it, synthesizing all existing views into his theory of five meanings of Buddha-nature. Fundamentally Wŏnhyo believed that all views have some truth. He used the metaphor of "several blind people who are talking about an elephant. Each of them has experience of only one part of the elephant, such as the trunk or a leg or the tail. But even though they cannot tell the true substance, it is clear they are still talking about an elephant."(*Yeolbanjonggyo*, HPC, 1-545c ; T. 38, 249c)

Wŏnhyo reinterpreted the true meaning of the Buddha's words by synthesizing and embracing various existing definitions of Buddha-nature into his five kinds of Buddha-nature, using his unique *Hoe'tong* theory.

² Buddha-nature has been lively discussed in China since 5th century when the *Mahāparinirvāṇa-Sūtra* had been compiled in India and transmitted to China.

Wŏnhyo did not reject the existing assertions on Buddha-nature but integrated them in a system elucidating the process of One Mind.

Scriptural hermeneutics is essentially a methodical theory to understand scriptures completely and uncover the immanent meaning of scriptures. Thus the scriptural hermeneutics are responsible for the realization of our salvation and liberation (Kim, Yong-pyo, *Pulgyowa Jonggyocheolhak*, p.153). In this respect Wŏnhyo's hermeneutical approach contributed greatly to the true interpretation of Buddhist scriptures.

With regard to the definition of Buddha-nature, Wŏnhyo presupposes that "The nature of One Mind is only realized by the Buddha, hence this mind is called Buddha-nature" (*Yeolbanjongyo*, HPC, 1-545c; T. 38, 254b). And he put together various definitions of Buddha-nature into four kinds to prove his presupposition. Then he proved "the nature of One Mind is Buddha-nature." according to the contents of *Mahāparinirvāna-sūtra* (大般涅槃經).

Wŏnhyo classifies the purport of Buddha-nature into five aspects:

- 1) Purity of essence, meaning the aspect of permanent abiding
- 2) Concomitance with defilements,
meaning the aspect of impermanence
- 3) present effect, meaning the realization of Buddha-nature
by all Buddhas
- 4) future effect, meaning the immanence of Buddha-nature
in all sentient beings and its realization in the future
- 5) One Mind (一心), meaning the transcendence of causality.

1) Buddha-nature, purity of essence, is "*tathāgata-garbha* (如來藏), *śūnyatā* (空), *madhyamā-pratipad* (中道) and *ekayāna* (一乘). " This is True Suchness: In the *Śrīmāla-sūtra* (勝鬘經) and the *Laṅkāvatara-sūtra* (楞伽經), it is called *nirvāna* ego in *tathāgata-garbhā* (JLCC, T. 16, 519a). It is called *śūnya* or *prajñā* in the *Prajñāpāramita-sūtra* (般若經) (TPJC, T. 7, 434b) and *ekayāna* (One Vehicle, 一乘) in the *Saddharma-puṇḍarīka-sūtra* (法華經) (TPMLC, T.9,155a) and true liberation in the *Vimalakīrti-nirdeśa-sūtra* (維摩經) (WMLS, T. 14, 546b).

Wōnhyo regards all these expressions as other names for the Buddha-nature and interprets them in terms of the true meaning of the Buddha. As *Triyāna*(Three Vehicle 三乘) returns to the Oneness, it is called *Ekayāna*(One Vehicle 一乘). As it transcend all things, it is called *śūnyatā*(emptiness 空). As there is Original Enlightenment, it can be called *Prajñā*(wisdom 知慧). As it is ultimate truth within Sentient Being, it is called the True Meaning(實義). As it reflects true self, it is called *nirvāna* ego or the real ego. Although their names are all different, Wōnhyo put them together into One Flavor(一味)³, the Absolute Buddha.

2) Buddha-nature, concomitant with defilements, in terms of the aspect of impermanence, represents the essence of Buddha's body of retribution(報身佛). It is said in the "Lion's Roar" chapter that, "Buddha-nature is called the great faithful mind. Because it is through a faithful mind that the bodhisattva is able to attain the six perfections." Again it is said that Buddha-nature is called the Four Immeasurable Mind(*catoāry apramāṇāni* 四無量心): benevolence(*maitrī*, 慈), compassion(*karuṇā*, 悲), sympathetic or altruistic joy(*pramudita*, 喜), and equanimity(*upekshā*, 捨).

Again it is said that "Buddha-nature is called the Four Unobstructed Knowledges(*catus-pratisaṃvid*, 四無碍智) and also "Buddha-nature is called *abhiṣeka-samādhi*(灌頂三昧)" (TNPC, T.12, 803a).

3) Concerning the third, elucidating the Buddha-nature as a present effect, it is said in the "Lion's Roar" chapter that, "Buddha-nature is material(色) and also not material, neither material nor not material; is character(相) and also not character, neither character nor not character....."(TNPC, T. 12, 770b).

The Kāśyapa chapter says that, "There are indeed two kinds of Buddha-nature of the *Tathāgata*. The first one is being(有), the second one is non-being(無). Being is so-called thirty-two marks of excellenc (三十二相), the eighty excellent physical characteristics(八十種好), the ten powers(十力), the four freedoms from fear(四無所畏) and further the

3 "One Flavor(一味) means one forms or shape without any characteristics. It also means harmonization without differentiation." (PJMLT, T. 33, 59a)

ananta-samādhi(三昧). Non-being is all the so-called past virtues(善), non-virtues(不善), and neutral actions(無記) of the *Tathāgata* and further the five aggregates(五陰) and the twelve links of dependent origination(十二緣起)(TNPC, T. 12, 821b).

4) On the fourth one, explaining the Buddha-nature as future effect, it is said in the Kāśyapa chapter says that, "As you asked previously whether people having severed their good root(善根) have Buddha-nature. They also have the Buddha-nature of the *Tathāgata* and also have the Buddha-nature of future incarnation. These two kinds of Buddha-nature are called non-being because they hinder the future, and they are called being because they ultimately obtain Buddha-nature" (TNPC, T.12,818a). Thus these textual passages elucidate Buddha-nature as future effect.

5) On the fifth point, elucidating Buddha-nature as 'neither cause nor effect, neither permanent nor impermanent', the "Virtuous King" chapter says, "There are two kinds of virtues,... defiled(*āsrava* 有漏) and undefiled(*anāsrava* 無漏). But this Buddha-nature is neither defiled nor undefiled. Therefore it(i.e., Buddha-nature) is not cut off. Again there are two kinds of Buddha-nature, the first one is permanence(常) and the second one is impermanence(無常). But this Buddha-nature is neither permanent nor impermanent. Therefore it is not cut off" (TNPC, T. 12, 762b).

It is said in the "Lion's Roar" chapter, "With regard to Buddha-nature, there is a cause and there is the cause of the cause; there is also the effect and the effect of effect. 'There being a cause' means indeed the twelve links of dependent origination. The cause of the cause is indeed Wisdom. 'There being an effect' means indeed supreme Enlightenment (菩提). The effect of the effect is indeed supreme *Mahāparinirvāṇa* (大般涅槃)" (TNPC, T. 12, 768b).

Again, the effect of Buddha-nature is permanent virtue and the cause is impermanent virtue. Because the essence of the One Mind is neither cause nor effect, it is neither permanent nor impermanent. If the mind were the cause, it would not be able to produce the effect. Thus, if the mind were the effect, it would not be able to produce the

cause. Indeed, since the One Mind is neither cause nor effect, hence it can produce the cause and becomes the effect of the effect. Hence it is said that Buddha-nature has the cause, the cause of the cause, the effect and the effect of the effect (*Yeolbanjongyo*, HPC, 1-545c ; T. 38, 254b) The last one, i.e. Buddha-nature as one mind is indeed the essential point of Wŏnhyo's conception of the absolute, including it's self-manifestation. Hence *nirvāṇa* and Buddha-nature can be considered as the absolute including its self-manifestation and the dialectical relation between them.

III. The Contents of Buddha-nature and It's Characteristics

1. The Essence of Buddha-nature

Wŏnhyo interprets Buddha-nature as nature(性)⁴ of One Mind. He insists that the essence of Buddha-nature is precisely the same as essence of One Mind⁵. Wŏnhyo himself considers Buddha-nature to be the One Mind, since the essence of the One Mind leaves all extremes far off, has no corresponding place and thus corresponds to every place.

We can prove this by Wŏnhyo's interpretation of six masters' arguments about the essence of Buddha-nature. Wŏnhyo thinks that such different interpretations come from a different perspective in terms of future effect(當果) and present cause(現因). Therefore, when arguing about the mind, it is said that the mind is neither cause nor effect, neither truth nor (mundane) convention, neither human being nor dharma, neither arising nor going flat. Similarly, if we argue about secondary causes, it is said that the mind is arising and going flat, dharma and human being, convention and truth, cause and effect

4 Wŏnhyo, *Kŏmkang-sammae-kyōngnon*, (HPC, 1-617a; T. 34, 969a) Concerning the definition of nature(性), Wŏnhyo explains in five ways; 1. kind(種類), 2. cause(因) 3. birth(生), 4. change(變改) 5. the esoteric cannon(密藏)

5 Wŏnhyo, *Kŏmkang-sammae-kyōngnon*, (HPC, 1-616a). Wŏnhyo explains the essence of One Mind by way of five characteristics (五相) ; 1. No discrimination (分別) of object. 2. No discriminating (差別) mind. 3. Equality(平等), pervasive in three world(三界). 4. Pervasiveness and Comprehensiveness of space(虛空). 5. Middle Way, which leaves all extreme far-off (e.g. Being and non-being, permanence and impermanence).

(*Yeolbanjongyo*, HPC, 1-538c ; T. 38, 249b) This is the so-called meaning of being not so and not being not so. For this reason all assertions are all right and all wrong. Even if it is so spoken generally, if a differentiation is made within it, there are two kinds of meaning in the dharma of One Mind. The first is being tainted while not being tainted. Because of not being tainted while being tainted, the One taste (*ekarasa* 一味) is quiescent. Because of being tainted while not being tainted, transmigration in the six realms of rebirth occurs.

2. Cause and Effect Relationship

The essence of the One Mind transcends and embraces the cause and effect. The relationship between causality and One Mind may be compared to the phenomena and substance which manifests Buddha-nature. Wŏnhyo explains the relationship in terms of "Buddha-nature as cause(因佛性) and Buddha-nature as result(果佛性)". He explains that the essence of Buddha-nature is neither cause nor effect, and it is also not the absence of the nature of cause and effect. Therefore the whole essence produces the cause and produces effect (*Yeolbanjongyo*, HPC, 1-539a; T. 38, 249c).

Buddha's cosmic body of pure essence, according to the "Loin's Roar" chapter, is "Direct cause of *nirvāna* is the so-called essence of Buddha-nature. Because *nirvāna* is not produced, there is no direct cause. Because it can destroy defilement it is called great effect(大果). Because it is not produced from the Way(道) it is called no-effect. Therefore *nirvāna* has no cause and effect" (TNPC, T.12, 828a).

Buddha's body of retribution(報身佛), concomitant with defilements, according to Kāśyapa Chapter, is "The Buddha-nature is called neither one dharma(一法) nor all kinds of dharma(萬法). When supreme Enlightenment is not yet attained, all good(善), non-good(不善), and all unrecorded dharmas(無記) are all called Buddha-nature" (TNPC, T.12, 828a). Although the agitated mind according to defilements pervades the three type of character(三性), it also does not lose the essence of Buddha's body of retribution. In order to manifest this

meaning the following metaphor is drawn in *Ch'i-hsin-lun*(起信論), "Like when the water of the ocean moves into waves due to the wind, the characteristic of water and the characteristic of wind are not separated, thus when the pure mind of the self-nature of sentient being moves due to the wind of ignorance, the moving mind and ignorance are not separated from each other"(Ch'i-hsin-lun, T. 32, 576c). Although the cosmic body (or the Dharma Body 法身) has not the characteristic of movement, it departs from its quiescent essence, moves and evolves as a whole according to the wind of ignorance. But the moving and evolving mind does not lose the essence of understanding.

In the end the mind departs from ignorance and returns again to its origin. When it returns to the origin, the cosmic body is realized again. For this reason it should be known that the mind moving according to the defilements will correctly return to quiescence and [become] the cause of the cosmic body. If seen according to this gate, the cosmic body can be said to be a produced dharma. Because through the practice of all practices quiescence begin to be accomplished. Thus the *Lankavatāra-sūtra*(入楞伽經) says, "Because if the cosmic body of the *Tathāgata* is not a produced dharma, then all practices of the practice innumerable meritorious virtues are said to be unreal and false(*vitatha*)"(T. 16, 155a).

3. Which Stage Has to Be Reached to See Buddha-nature?

Which stage has to be reached in order to see the Buddha-nature? Some people says that although Buddha-nature and *dharmadhātu* are not different in essence, their meaning is not identical and the level of insight is different. For this reason, insight into *dharmadhātu* of suchness is attained at the first stage(初地), but insight into the meaning of buddha-nature is not yet possible. And also at the ten stage(十地) this is rather heard and seen. It is not until the stage of Sublime Enlightenment(妙覺) is reached that it can be seen with the eyes(*Yeolbanjongyo*, HPC, 1-540a; T. 38, 250b). But this assertion is not clear because it is contrary to the textual meaning. Many text explain

that bodhisattvas of the first stage attain insight into the *dharmadhātu* and that, although Buddha-nature and *dharmadhātu* are different names, their meaning is one.

If the *dharmadhātu* is obtained in the first stage, then this implies that insight into Buddha-nature is already gained at that time. If insight into Buddha-nature is not gained by the tenth stage, then there is no insight into the *dharmadhātu* at that stage either (*Yeolbanjongyo*, HPC, 1-540a; T. 38, 250b).

If there is intention to manifest this meaning, three kinds of differentiation must be made. The first is the gate of the ultimate (究竟) and non-ultimate (不究竟), the second is the gate of pervasion (遍) and non-pervasion (不遍), the third is the gate of attainment (證) and non-attainment (不證). If what is spoken is referred to as concerning the gate of the ultimate and non-ultimate, what is it that is referred to as seeing by the eyes of Buddha-nature which can be obtained only in the stage of the Buddha? Because when one ultimately returns to the origin of the mind, one realizes insight into Buddha-nature as a whole as well as its components. Before the *vajra* stage (金剛位) Buddha-nature can not be seen by the eyes, it can only be said to be seen through hearing and believing in Buddha-nature. Because that does not reach the origin of the mind, the essence of the whole and the part of Buddha-nature not realized (*Yeolbanjongyo*, HPC, 1-540a; T. 38, 250b).

Wōnhyo explains the difference between the ultimate and non-ultimate through the *Yü-ch'jeh-lun* (瑜伽論). The *lun* (論) asks, "the question: What difference is there between the wisdom of bodhisattvas dwelling at ease everywhere and who have attained the ultimate stage and the wisdom of the *Tathāgatas*? Answer: Just as a person with clear eyes who sees all material phenomena through a thin dark red silk veil, so the wonderful wisdom of a bodhisattva who has attained the ultimate stage should be likewise concerning all objective states. Like being able to skillfully apply many colors to the canvas but not yet possessing the ability to control the marvelous background color. Thus the two kinds of wisdom of bodhisattvas and *Tathāgatas* already purely practised and controlled, are also alike. Such as a bright eyed person

seeing materiality in dim darkness, thus the two kinds of wisdom are also alike. Seeing materiality from far away, and seeing materiality near, it is like seeing with slightly bleary eyes and seeing with extremely clear eyes. Thus the difference between the two kinds of wisdom should also be known to be like that"(YCCTL, T. 30, 574b-c).

Concerning the second gate of perversion and non-perversion, Buddha-nature is seen by the eyes of beings who have attained beyond the first stage. This is because they have thoroughly discarded all clinging to things as imagined to be real, and so the all pervasive Buddha-nature is thoroughly seen in everything. Whether having faith or not, ordinary people and the sages of the two vehicles are not yet able to see the Buddha-nature before attaining the first stage(初地). And because they are not able to transcend all discrimination, they are not able to realize and obtain the pervasive *dharmadhātu*.

Concerning the third gate of realization and non-realization, the sage of the two vehicles obtains insight into Buddha-nature, but ordinary persons can not yet obtain insight. The reason for this is that suchness of the two aspects of emptiness are indeed Buddha-nature. Although the sages of the two vehicles do not see thoroughly, suchness is realized and obtained according to the gate of emptiness of human being. Therefore it can also be asserted that Buddha-nature is seen by the eyes.

Wŏnhyo interprets *Buddha-nature*(佛性), *Dharma-kāya*(法身) and *Dharmadhātu*(法界) as another expression for One Flavour(一味). And he regards the difference of "Seeing Buddha-nature(見性)" not as a different stages of Enlightenment but rather as the contents of Enlightenment. Through his interpretation, Wŏnhyo opens the way to a synthesis and reconciliation of different views and doctrines.

4. The Buddha-nature of Sentient Beings Is Neither Being nor Non-being

The Buddha-nature of sentient beings is neither being nor non-being(TNPC, T.12, 819b). Why is it so? Although there is

Buddha-nature, it is not like empty space, because empty space cannot be seen but Buddha-nature can be seen. Although there is no Buddha-nature, it is not identical with hare's horns. Even though hare's horns can not be perceived, but Buddha-nature can be perceived. For this reason Buddha-nature is neither being nor non-being and is also being as well as non-being.

What is 'being'? The Buddha-nature of all truly being and all these sentient beings is permanent and not severed or extinguished, it is like a light of enlightenment. Therefore it is called being.

What is 'non-being'? 'Non-being' refers to sentient beings who do not presently have Buddha-dharma. This is called the Middle Way because being and non-being are brought together. For this reason Buddha-nature is neither being nor non-being. It is explained in the following four phrases of the Kāśyapa chapter that

"1) Either *icchantikas* have Buddha-nature and people with good root (*Kusala mūla* 善根人) have not, 2) either people with good root have Buddha-nature and *icchantikas* have not, 3) either both people have Buddha-nature, 4) either both people do not have Buddha-nature"(TNPC, T. 12, 821c).

Speaking interpretatively, such four phrases indicate Buddha's body of retribution(報身佛). They do not concern the cosmic body of suchness of the Buddha(法身佛). If differentiated, these four phrases have roughly four meanings. Therefore two gates are manifested, cause and effect are differentiated, four meanings are unfolded, two extreme views are blocked out.

The first meaning refers to the manifestation of the two gates in order to understand the four phrases. The reason for this is that the two former phrases explain the five families but are limited to the gate of reliance. The two latter phrases manifest the nature of cause and effect and are related to the gate of dependent origination.

If according to such meaning departing from extreme views, these four phrases are all about viewing Buddha-nature as a future effect. If by means of these four phrases we view one effect, what difference is

there then between the two meanings of general and particular? The two persons(i.e. *icchantika* and persons with good roots) explained by the first two phrases, discard the two extremes of view by relying on a meaning expressed in the negative. In the latter two, persons[general assertions] established by the two phrases shows the Middle Way relying on positive expression(*Yeolbanjongyo*, HPC, 1-542a-b; T. 38, 251c). The meaning of the Middle Way pervades the case of two people, therefore it is explained as coming together. Clinging to the two extreme views arises according to each person, therefore it is explained individually. There are many intentions of these four phrases as related by the Buddha, for now only those four kinds of meanings have been outlined.

The *Mahāparinirvāṇa-sūtra* professes not only inherence of Buddha-nature in all beings but also the existence of Buddha-nature in *icchantikas*, a class of beings considered lacking Buddha-nature and never able to attain Buddha-nature.

Wŏnhyo discusses the issue of universality of Buddha-nature. He interprets sūtra passages asserting lack of Buddha-nature as meaning that Buddha-nature is not yet apparent or actualized, but that it will be actualized in the future. He uses it also as heuristic device to prevent from evil actions and promote practice, and as an antidote to extreme views. Wŏnhyo considers the assertion that *icchantikas* do not have Buddha-nature functions as an antidote against the assertion that they have it, and the assertion that they have Buddha-nature functions as an antidote against the assertion that they do not have it. Thus Wŏnhyo considers Buddha-nature as the Middle Way, since, here too, the different assertions of 'having' and 'having not' are brought together.

Wŏnhyo provides an equal opportunity for all the sentient beings to attain salvation. He insists even *icchantikas* can be saved in terms of the Buddha's expediency of compassion, "All sentient beings have Buddha-nature(一切衆生悉有佛性)".

5. Buddha-nature and Time

Is Buddha-nature related to the three worlds or not related to the three worlds? With regard to time, there are approximately two meanings, the first one concerning the cosmic body(法佛性), the second concerning Buddha's body of retribution(報佛性).

If explained concerning the specific gate, although the Buddha-nature of the cosmic body is called 'cause', it should be called 'effect'. It reaches the obtainment of equanimity of that essence, there is no production and no extinction. For this reason it is invariably not included in the three worlds. This meaning is clear and there is no need to quote evidences.

Thus the sūtra says, "The Buddha-nature of the *Tathāgata* is neither past nor present, nor future. But the Buddha-nature of the bodhisattva of future incarnation is present and future. It is called 'present' because it is a little visible. It is called future because it is not yet perfectly seen"(TNPC, T.12, 818a-c). As the meaning of 'not yet perfectly seen' is the same as being in the present, how can this be called 'future'? Again, if it is called 'present' because the bodhisattva obtains little insight in the present, this is indeed similar to the *Tathāgata's* present obtainment of that insight and should[it not] be called present?

The present obtainment of the *Tathāgata* obtains pervasion of the three worlds and in the end is not affected by the change of time and seasons. Hence although it is obtained in the present, it does not exist in the present. But as the bodhisattva obtained just a little insight, he is not yet exempted from birth and death. Hence he is called present.

With regard to the effect, there are two meanings. The first one is that an effect produced from a generating cause will inevitably be annihilated and not abide even for one instant(一念). Accordingly this is called the three worlds. As the second means that the effect has already reached the origin of principle, there is no place not pervaded by the essence of the one *dharmā-dhātu*. Accordingly this is not the three world.

But of that virtue of production and extinction there is nothing

that is not the principle of essence. Therefore each instant of thought pervades all the three worlds. Among the virtues which pervade the three worlds, there are none which do not conform to the cause. Accordingly that pervasion is no more than an instant. But repelling that instant and yet pervading the three worlds as well as not being conforming to a being conformed to pervasion and yet being one thought-instant is possible because being one thought-instant, one is conformed to the three worlds and because pervading the three worlds is not past, present, or future. This is called inconceivability of Buddha's virtue.

Wŏnhyo explains the causality of Buddha-nature in terms of the relationship between *Dharma-kāya*(法身) and *Saṃbhoga-kāya*(報身). He interprets *Dharma-kāya* as transcending time, beyond cause and effect, while he considers *Saṃbhoga-kāya* as a manifestation beyond time and space but still within causality.

IV. Conclusion.

Wŏnhyo interprets Buddha-nature as having the same meaning i.e. *One Mind*(一心) in all Buddhist scriptures. His unique *Hoe'tong*(會通) theory is focused on harmonizing different doctrines and sects within the same Buddhist Teaching. He combines together all the different Buddhist theories into *One Flavor*(一味). He did not reject the existing assertions on Buddha-nature but integrated them in a system elucidating the process of One Mind. Wŏnhyo considers Buddha-nature as nature of One Mind.

Buddha-nature as one mind is indeed the essential point of Wŏnhyo's conception of the absolute including its self-manifestation. He explains that if one mind were the cause, it would not be able to produce the effect. On the other hand, if the one mind were the effect, it would not be able to produce the cause. But since the mind is neither cause nor effect, it can produce the cause and also become the effect. Thus the absolute as one mind is manifested relying on various aspects, although it does not differ from them. Hence *nirvāna* and

Buddha-nature can be considered as the absolute including its self-manifestation and the dialectical relation between them.

He insists that the essence of Buddha-nature is exactly the same as essence of One Mind. The essence of One Mind is only realized by the Buddha. Hence it is explained that this Mind is Buddha-nature. Wŏnhyo himself considers Buddha-nature to be the One Mind, since essence of the One Mind leaves all extremes far off, has no corresponding place and thus corresponds to every place. The essence of One Mind transcends and embraces cause and effect. He interprets *Buddha-nature*(佛性), *Dharma-kāya*(法身) and *Dharma-dhātu*(法界) as another expression for One Flavour(一味). And he regards the difference of "Seeing Buddha-nature(見性)" not as a different stages of Enlightenment but rather as the contents of Enlightenment. Through his interpretation, Wŏnhyo opens the way to a synthesis and reconciliation of different views and doctrines. Wŏnhyo provides an equal opportunity for all the sentient beings to attain salvation. He insists even *icchantikas* can be saved in terms of the Buddha's expediency of compassion, "All sentient beings have Buddha-nature(一切衆生悉有佛性)".

Glossary of Chinese Terms

Notes: S=Sanskrit. K=Korean.

Bulgyo-Jeongi-Munhwa-Yeonguso(K) 佛教傳記文化研究所

chang-chu-fo-ching 常住佛性

cheng, adhigama(S) 證

ch'eng-fu, buddho bhavati(S) 成佛

chen-ju, Bhūta-tathat(S) 眞如

Ch'i-hsin-lun-shu, Ki-sil-lon-so(K) 起信論疏

chiu-ching, uttara(S) 究竟

Chin-kang-san-mei-ching-lun, Kūmkangsammaekyūngnon(K) 金剛三昧經論

Chiu-ching-i-ch'eng-hao-hsing-lun 究竟一乘寶性論

dào-li 道理

Fa-hua-ching 法華經

fa-shen-fo-hsing 法身佛性

fu-hsing, buddha-dhātu(S) 佛性

hsi, pramuditā(S) 喜

hsiang 相

hsien-yin 現因
 Hsüan-tsang 玄奘
 hui-t'ung, hoe'-tong(K) 會通
 hwa-jaeng(K) 和諍
 kuan-ting-san-mei, abhiṣeka-murdha-samādhi(S) 灌頂三昧
 i-ch'jen-chung-sheng-hai-yu-fo-hsing 一切衆生悉有佛性
 i-hsin 一心
 i-sheng 一乘
 i-wei 一味
 Ju-leng-ch'ieh-ching 入楞伽經
 k'uo-fo-hsing 果佛性
 Le-na-mo-t'i 勒那摩提
 Leng-chieh-ching 楞伽經
 Nieh-pan-tsung-yao, Yeol-ban-jong-yo(K) 涅槃宗要
 Pan-jo-ching 般若經
 pao-shen-fo-hsing 報身佛性
 pa-shih-chung-hao 八十種好
 pao-shen-fo 報身佛
 pei, karunā(S) 悲
 pien, sarvatraga(S) 遍
 pu-k'o-ssu-i 不可思議
 pu-shan 不善
 p'u-t'i 菩提
 san-mei 三昧
 san-ch'eng, triyāna(S) 三乘
 san-shih-erh-hsiang 三十二相
 se 色
 she, upekshā(S) 捨
 Sheng-man-ching 勝鬘經
 shih-li 十力
 shan 善
 shih-erh-yüan-ch'i 十二緣起
 shan-ken 善根
 ssu-wu-liang-hsin 四無量心
 ssu-wu-ai-chih, 四無碍智
 ssu-wu-so-wei 四無所畏
 Tai-pao-chi-ching 大寶積經
 Tai-pan-nieh-pan-ching 大般涅槃經

T'ien-p'in-miao-fa-lien-hua-ching 添品妙法蓮華經

tz'u, maitri(S) 慈

Wei-ma-chieh-so-shuo-ching 維摩詰所說經

Wei-ma-ching 維摩經

Wōnhyo(K) 元曉

wu 無

wu-chi 無記

wu-yin 五陰

wu-lou, anāsrava(S) 無漏

yin-fo-hsing 因佛性

yu-lou, āsrava(S) 有漏

Yü-ch'ieh-lun 瑜伽論

Yü-ch'ieh-shih-ti-lun 瑜伽師地論

yüan-li 原理

yu 有

Abbreviation

* 'T' refers to the *Taishyo-shinsyu-tajokyo* (大正新修大藏經, Japanese Edition of Chinese tripitaka) Volumes and literature number.

* 'HPC' refers to the *Han'gukpulg'yochōnsō* (韓國佛教全書, Complete Works of Korean Buddhists), published by Dongguk University, 1979.

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