

Wŏnhyo's Interpretation of the *Mahā-prajñā-pāramitā-sūtra*: *Apparatus Criticus* and Translation

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The present article is concerned with the problems of the textuality and hermeneutics in translating the *Taehyedogyŏngjongyo* (TDG) of Wŏnhyo. Even though Wŏnhyo wrote many commentaries on the *prajñā* scriptures, such as the *Kumgangbanyagyŏngso*, the *Panyashimgyungso*, the *Taehyedogyŏngjongyo*, etc., the *Taehyedogyŏngjongyo* is the only one extant. It deals with the essentials of the *Mahā-prajñā-pāramitā-sūtra* (*sūtra* of Perfection of Great Wisdom). Wŏnhyo used the title arbitrarily by translating 'Prajñā' as 'wisdom', and 'pāramitā' as 'crossing over'. It indicates 'the crossing over from this shore of birth and death to the other shore of nirvāṇa'.

Wŏnhyo's scriptural hermeneutics does not aim to synthesize *Mādhyamika*, *Yogācāra*, and *Tathāgatha-garbha* teachings. However he asserts the *prajñā sūtras* convey the ultimate teaching of the Buddha Dharma (*nīthārtha*) as other teachings also contain the ultimate meaning of the Buddha. Wŏnhyo seems to penetrate the system of Buddhist scripture with the principle of free to unfolding and folding, free to negation and affirmation, construction and destruction. In this way, Wŏnhyo's hermeneutics might solve the problem of the conflict of truth deriving from scriptural plurality in Buddhism. Wŏnhyo's idea of harmonization and interpenetration of all Buddhist teachings leads to the middle way (*Madhyama-pratipad*) of the scriptural truth.

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I. Textual Problems

Since it was not recorded in Ŭich'ŏn's (1055-1101) the *New General Catalogue of All the Scriptures of Doctrinal Schools* (新編諸宗教藏總錄) (T.55, 2184) which was written in 1090 (the 7th year of King Sŏnjong's reign, Koryŏ), the *Taehyedogyŏngjongyo* (TDG, 大慧度經宗要) may have already disappeared by the early Koryŏ period. However, in the *Catalogue of Transmission of the Dharma Lamp in the East* (東域傳燈目錄), which was composed in Japan in 1094, we find the following sentence "One volume of the *Taehyedogyŏgchuyo*", and an explanatory note, "Wŏnhyo's writing on the *Sūtra of Perfection of Great Wisdom*" (T.55, 2183, 1148a).

This book was omitted when the National Dharma Master Taegak Ŭich'ŏn of the Koryŏ dynasty collected commentaries on the scriptures from all Buddhist sects inside and outside of Koryŏ to order to publish the *Sokchanggyŏng* (續藏經). It seems this book was introduced to Japan at that time. It seems to have been collected only when the *Catalogue of Transmission of the Dharma Lamp in the East* was written.

The *Taehyedogyŏngjongyo* deals with the most essential and important content of the *Mahā-prajñā-pāramitā-sūtra* (MPS, 大般若波羅蜜多經). *Taehyedogyŏngjongyo* is divided into six sections:

The first part explains the gist of the MPS.

The second part explains the essential teaching of the sūtra.

The third section explain the title of the sūtra.

The fourth section explains the origin of the preaching.

The fifth section classifies the doctrine.

The sixth section was supposed to explain the sūtra, in detail but it was omitted. (Because this Work deals only with the thematic essentials of the text.) (HPC, 1-480a)

(將說此經六門分別 初述大意 次顯經宗 三釋題名 四明緣起 五者判教 六者消文)

Judging from the content of the *Taehyedogyŏngjongyo*, it is certain that its original text was Hsüan-tsang's version of the *Mahā-prajñā-pāramitā-sūtra*.¹

Because at the end of Chapter I of the *Taehyedogyŏngjongyo*, it is said that 'this sūtra consisted of 600 volumes, 16 parts, and the first part consisted of the former 400 volumes, and the first part has 78 categories.(HPC, 1-480b)

(此經六百有十六分。在前四百 以爲初分之内 有七十八品。
於中在前明起經之緣。故言初分緣起品第一)。

Hsüan-tsang's translation is the same as the explanation in the *Taehyedogyŏngjongyo*. As Hsüan-tsang completed the sūtra in 663 and Wŏnhyo died in 686, Wŏnhyo had 23 years to complete this work. Now, the primary question is how those 600 volumes of this sūtra could have been copied and transmitted to Korea. It is surprising that Wŏnhyo studied them and wrote this commentary. But since at that time both Shilla and T'ang were sincere and dynamic Buddhist countries, this sūtra might have been disseminated in the course of cultural interchange.

There should have been a commentary on this sūtra because in the *Taehyedogyŏngjongyo* we find passages such as 'I explain this sūtra' and 'I interpret the sentence.' Also, at the end of the *Taehyedogyŏngjongyo*, there is a sentence which indicates that the sūtra was not directly expositied, but was interpreted on the basis of Nāgārjuna's *Maha-prajñā-pāramitā-sāstra*, which was translated by Kumārajīva.

II. The Structure and Meaning of the TDG

The first section provides an outline of the general intent of this sūtra. The second section explains the main purport of this sūtra. The third section interprets the title of the sūtra. The fourth section elucidates the origin of the preaching of this sūtra. The fifth section classifies the doctrine of this sūtra. The sixth section was supposed to interpret the sūtra passages in detail, but it was omitted because this

1 Before Hsüan-tsang's translation, the *Prajñā* scriptures were partially translated in the period from late Han dynasty. There were about 30 sections and 150 volumes of various *prajñā sūtra* before Hsüan-tsang's. The second part of this sūtra corresponds to 27 volumes of the *Maha-prajñā-pāramitā-sūtra* translated by Kumārajīva; the 4th part corresponds to 10 volumes of the *Maha-prajñā-pāramitā-sūtra* translated by Kumārajīva.

work deals only with the thematic essentials of the text. The sub-structure of the TDG can be classified as follows:

1. The Outline of the General Intent

- (1) *prajñā* is the ultimate path.
- (2) Since the main purport of this sūtra is *prajñā*, there is nothing to explain; nothing to manifest; nothing to hear; nothing to attain.
- (3) The merit of worship and receiving of this teaching would be as broad as empty space.
- (4) The meaning of *Mahā-prajñā-pāramitā*
- (5) The meaning of *ching* (sūtra) refers to eternity in nature and dharma in characteristic.
- (6) The *Mahā-prajñā-pāramitā sūtra* consists of 600 volumes with 16 sections.

2. Manifestation of the Main Purport

- (1) There are three kinds of *prajñā*
 - (a) *prajñā* in scripture/word
 - (b) *prajñā* of true characteristics
 - (c) *prajñā* of contemplation.
- (2) Elucidating *prajñā* of the true characteristics
 - (a) The four different opinions:
 - 1) The thusness manifested in the nature arisen by other-dependence is the true characteristic.
 - 2) Another states that 'the existence which arises from dependent origination' is emptiness and *tathatā* (thusness, suchness).
 - 3) The existence which arises from dependent origination is either 'existence' or 'emptiness'.
 - 4) The Buddha's teachings of the ultimate aspect of truth and secular aspect of truth are nothing but a hypothesis, and are not the real state.
 - (b) Which view of the above four patriarchs' is true?
 - (c) *Tathāgatagarbha* is the *prajñā* of the true characteristics
- (3) The *prajñā* of contemplation.
 - (a) There are different opinions about *prajñā-pāramitā*
 - 1) One asserts says that wisdom without illusion is an aspect of *prajñā-pāramitā*.
 - 2) Another says that *prajñā-pāramitā* is the wisdom with illusion.
 - 3) The third opines that both wisdom without illusion and wisdom with illusion of the bodhisattva are *prajñā-pāramitā*.
 - 4) The fourth states, *prajñā-pāramitā* is form which cannot be grasped, for all of existence, non-existence, impermanence, *śūnya* (empty), and ultimate existence are *prajñā-pāramitā*
 - (b) Which of the opinions above is more correct?
 - (c) Each of them is true because they all have their own

principles.

- (d) There are three kinds of wisdom of the Buddha:
 - 1) Those who need religious training (*saikṣa*)
 - 2) One who no longer needs religious training (*arhat*)
 - 3) Neither *saikṣa* nor *arhat*.
- (4) Elucidating two kinds of wisdom simultaneously
 - (a) There is no aspect of any elements to be attained and there is no subjective view of *prajñā*.
 - (b) Are there three kinds of wisdom of contemplation?
 - (c) Since *prajñā* itself has transcended all forms and views, it cannot be equal.

3. Interpretation of the Title

- (1) The meaning of 'the Great'
 - (a) *Prajñā* possesses all kinds of great things and great *dharma*s, occult power, and great virtue.
 - (b) An outline of four kinds of meanings:
 - 1) *Prajñā-pāramitā* possesses occult power.
 - 2) We can attain much hearing of Buddhas teachings from it.
 - 3) It can produce many great bodhisattvas and Buddhas.
 - 4) It can allow us to attain the great virtues.
- (2) Delineating the meaning of *prajñā*
 - (a) The 10 meanings of *prajñā*
 - 1) Perceiving clearly
 - 2) Perceiving nothing
 - 3) Destructiveness
 - 4) Indestructibility
 - 5) Forsaking far away
 - 6) Not to abandon
 - 7) And both something without forsaking and without anything not to abandon
 - 8) Having neither destructiveness nor indestructibility
 - 9) Having neither knowing nor anything without knowing
 - 10) Having neither meaning nor meaninglessness
 - (b) The reasons why the term 'wisdom' does not correspond to the essence of '*prajñā*'.
- (3) Expounding the meaning of *pāramitā*
 - (a) The four meanings associated with the term *pāramitā*.
 - 1) One can cross over from this shore of birth and death to the other shore of *nirvāṇa*
 - 2) One can cross over from this shore of having a form to the other shore of formlessness.
 - 3) Seeing that one can reach from this shore of immature wisdom to the other shore of the last of the five stages leading to enlightenment.
 - 4) Seeing that one has already reached from having both this shore and the other shore to having neither this shore

nor the other shore.

4. Elucidation of the Origin of the Preaching

- (1) The 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 all philosophical treatises to their knees.

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 *Hīnayāna*, *śūnyatā* for *Mahāyāna*, and the righteous wisdom for *ekayāna*) are reasonable in a way.
- (5) However, it is unreasonable that this *Mahā-prajñā-pāramitā-sūtra* belongs to the second *dharma-cakra* period because it is contradictory to both the *sūtra* and the treatise.
- (6) This *Mahā-prajñā-pāramitā-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.

III. Hermeneutical Reflections

It is necessary to introduce the *Mahā-prajñā-pāramitā-sūtra* because the *Taehyedogyōngjōngyo* is a commentary on this *sūtra*. Wōnhyo used the title arbitrarily by translating '*prajñā*'² as 'wisdom', and '*pāramitā*' as

2 In the TDG, Wōnhyo defines *prajñā* as follows: " *Prajñā* is such a profound and occult truth that it cannot be described as any truth or any truthlessness, nor can it be depicted as whether it is recondite or not. The nature of *prajñā* is so empty that it is nothing but tranquil. As it is quite a tranquil state without affliction and discretion, *Prajñā* is opened up

'crossing over'. It indicates 'the crossing over from this shore of birth and death to the other shore of *nirvāṇa*.'

With what karma did the Buddha expound the *Mahā-prajñā-pāramitā-sūtra*? Wŏnhyo explains his motive for expounding this sūtra. Among many causes and occasions, here are the six main causes and occasions:

- Ⓐ To reveal the deeds of the bodhisattva widely. Ⓑ Not to cut off the solicitations of all heavens. Ⓒ To eliminate the doubts of all men. Ⓓ To cure the sickness of all sentient beings. Ⓔ To expound the truth of the first principle. Ⓕ To bring proponents of different theories on all philosophical treatises to their knees. (HPC, 1-485a). (今有 何等六因緣故 佛說是經? 答中廣出衆多因緣 今撮其要 略出六因. 一爲廣示菩薩行故, 二爲不違諸天請故, 三爲欲斷諸人疑故, 四爲欲治衆生病故, 五爲欲說第一義諦故, 六爲欲伏諸論議師故)

Wŏnhyo defines the meaning of sūtra as "an eternal and a fundamental way of all sages." He also says that the scripture is a way to return to the fundamental source of being.³

However, he denies the substantial nature of the scriptures because the eternal Dharma does not possess its own nature, and is essentially empty.

Sūtra stands for permanence and dharma. Permanence means that all things are empty and unattainable and so permanence is a model of the Buddha and all patriarchs. As the *Dharma-dhatu* and reality are only two different expressions of the same thing, and in the long run they are empty, we should convert the flow of birth and death into the way of *Nirvāṇa*. (HPC, 1-480b)
(所言經者 常也法也. 常性無所有故 先賢後聖之常軌也 法相畢竟空故 反流歸源之真則也.)

Wŏnhyo examines the traditional doctrinal classification, and

and does not encounter obstacles." (HPC, 1-480ab)

3 It may be termed as "Mom"(t'i, the essence in terms of enlightenment). According to Dr. Sung-bae Park, "Wŏnhyo was the first Buddhist thinker to apply the 'logic of essence and function' religiously throughout an entire body of work". See, Sung-bae Park(1998: 8-10), "Wŏnhyo as Cultural Hero", Paper delivered at *the International Cultural EXPO* in Kyongju.

criticizes it. In the fifth chapter of the TDG, the classification of Buddhist doctrine is explained.(HPC, 1-486b~487b). Here, Wŏnhyo points out that previous scholars had classified this *prajñā sūtra* as the teaching of no-mark, the second one among the five periods of the Buddha's teaching. It is said that the teachings of the Buddha were divided into two teachings; sudden and gradual teachings. The gradual teaching was also divided into five groups; teaching of the four noble truths, teaching of no characteristics, teaching of moderation, teaching of same returning, the teaching of eternal abiding. Among these teaching of *prajñā* belongs to the teaching of no-mark.

Also in the *Sandhānīrmojana-sūtra* (解深密經) there is the three Dharma Wheel Turnings theory. i.e., ① the Four Noble Truths (四諦相) ② the form of esoteric meaning (隱密相), ③ the form of plain meaning (顯了相). The teachings of *prajñā sūtra* belongs to the second period of the form of esoteric meaning (HPC, 1-486b).

In the second period, the Buddha preached 'The teaching that all phenomena are *sūnya*' in secret for those who sought to search for *Mahāyāna nirvāṇa*. All phenomenal things are empty, and have no peculiar nature of their own. They denote non-production and non-destruction and *nirvāṇa* is calm inherently. However, this Dharma-cakra is also far from being perfect. It is a tenet which is to be supplemented and it is also disputable (HPC, 1-486c).

(世尊在昔 第二時中 唯爲發趣修大乘者 依一切法 空無自性 無生無滅 本來寂靜 自性涅槃 以隱密相 轉正法輪 而是法輪 亦是有上 是未了義, 是諸爭論 安足處所.)

Then, which is true of these views? For Wŏnhyo, the above two theories (the teaching of sudden enlightenment and that of gradual enlightenment) and the three different *dharma-cakras* are reasonable in some sense. However, it is unreasonable that this *Mahā-prajñā-pāramitā-sūtra* belongs to the second period because it is contradictory to both the *sūtra* and the treatise. Wŏnhyo asserts the main purport of the *Mahā-prajñā-pāramitā-sūtra* is the same as the

complete teaching of the Buddha of the third period.

Wŏnhyo also introduces two kinds of preaching; the first is with dispute, and the second one is the place without dispute. The *Mahā-prajñā-pāramitā-sūtra* is certainly of the second variety. Since this sūtra teaches that all Dharmas are neither born nor destroyed, and depicts the non-self nature of *nirvāṇa*. It is the complete teaching of the Buddha, surpassing the second period of the teaching. Also, by quoting examples from the *Avatamsaka-sūtra* (大方光佛華嚴經) and the *Mahā-prajñā-pāramitā-sūtra*, Wŏnhyo criticizes such a doctrinal classification. Accordingly, the *Mahā-prajñā-pāramitā-sūtra* like the *Avatamsaka-sūtra* is the complete teaching and is unsurpassed and indisputable wisdom acquired by the Buddha.

In the same context, Wŏnhyo identifies *prajñā* of the true nature of things with *tathāgata-garbha*.

It is said that on the basis of the *Mahā-prajñā-pāramitā-sūtra*, *tathāgata-garbha* is no other than the *prajñā* of reality inherent in all sentient beings. One section of the *sūtra* depicting the occult truth reads: "Then the World-honoured One delivered a discourse on *prajñāpāramitā* concerning *tathāgata-garbha*, Buddha-nature in all sentient beings for all bodhisattvas. His discourse caused *tathāgata-garbha* to pervade all sentient beings thus caused them to receive the teachings of the Buddha (HPC, 1-481ab)

(或有說者 依此大般若經 以如來藏 爲實相般若 如下理趣分中言 爾時 世尊復依一切住持藏法 如來之相 爲諸菩薩 宣說般若波羅蜜多, 一切有情 住持遍滿 甚深理趣勝藏法門; 謂一切有情 皆如來藏)

Wŏnhyo, equating *prajñā* of the true nature of things with *tathāgata-garbha*, seems to be against traditional *Mādhyamika* thought. Nāgārjuna will not agree with this theory. In fact, the history of Buddhist thought indicates that the *prajñā* tradition and the *tathāgata-garbha* tradition have different contexts. Wŏnhyo's interpretation of *prajñā* thought is similar to the *San-lun* master Chi-tsang. Chi-tsang identifies emptiness with *tathāgata-garbha* Buddhahood in the *Chung-kuan-lun-sho*(中觀論疏). Wŏnhyo follows Chi-tsang's thought, equating *prajñā* of the true nature of things with Buddha-nature.

Wōnhyo's scriptural hermeneutics does not aim to synthesize *Mādhyamika*, *Yogācāra*, and *Tathāgatha-garbha* teachings. However he asserts the *prajñā sūtras* conveyed the ultimate teaching of the Buddha Dharma (*nīthārtha*, 了義) as other teachings also contain the ultimate meaning of the Buddha. Wōnhyo seems to penetrate the system of Buddhist scripture with the principle of free to unfolding and folding, free to negation and affirmation, construction and destruction (Wōnhyo, *Commentary on the Awakening of Mahāyāna Faith*, HPC, 1-698c).

Wōnhyo seems to follow the theory concerning a single voice of the Buddha which signifies the Buddha did not teach many *yānas*. It is said that the Buddha proclaims Dharma in a single voice, but hearers comprehend the voice according to their capacity. This idea of a single voice of the Buddha leads to the one vehicle (*ekayāna*). The *Tathāgata* teaches one Dharma, but listeners understand it from their own perspectives. Certain teachings in the scriptures are delivered from many perspectives and intended for different levels of understanding, yet the *Tathāgata* teaches the Dharma in a consistent way and in sequential order. Thus, for Wōnhyo only *ekayāna* is meaningful. The three vehicles are merely *upāya*. Therefore, we cannot say that a single scripture represents the *nīthārtha*, i.e., perfect doctrine or complete teaching. The value of a particular *sūtra* lies in its functional efficacy for certain people.

For this reason, Wōnhyo might be opposed to the traditional doctrinal classification (*p'an-chiao*, 判教). Unfolding, limitless and boundless spirit of Wōnhyo makes scriptural plurality harmonious. In this way, Wōnhyo's hermeneutics might solve the problem of the conflict of truth deriving from scriptural plurality in Buddhism. Wōnhyo seems to succeed in establishing the point that all the scriptures point toward one *yāna*. Wōnhyo's idea of harmonization and interpenetration of all Buddhist teachings leads to the middle way (*Madhyama-pratipad*) of scriptural truth.

IV. Translation: Clarifying the Meaning of the *Mahā-Prajñā-Pāramitā*⁴

In clarifying the meaning of the title of this sūtra, 'Mahā' means 'The Great,' *prajñā* stands for 'transcendental wisdom,' and *pāramitā* connotes 'crossing over from this shore of birth and death to the other shore of *nirvāṇa*.' The meaning of the title is the same as the treatise on this sūtra. So we will divide this title into three parts and then describe the meaning of 'The Great,' 'Wisdom', and 'Reaching to the other shore' in turn.

1. Mahā

To sum up, since *prajñā* possesses all kinds of great things, great dharmas, occult power, and great virtue, we may describe it as 'the Great.' In the following passages," *Prajñā-pāramitā* comes into being for all kinds of great things, happening on account of marvelous things, arising due to infinite things, and coming to pass thanks to things beyond all comparison. *Prajñā-pāramitā* contains the other five *pāramitās*, including internal non-substantiality, not only holding conditional non-substantiality but also having non-substantiality of uncreated dharmas, containing the four types of meditation⁵ and the eight-fold noble path, and also the ten powers and wisdom of the Buddha.

Figuratively speaking, just as King Abhiṣeka really holding power and the highest position in the country, comfortably entrusts his men with governmental power, so dear Subhūti, the whole dharma of *śrāvaka pratyekabuddha*, bodhisattva, and the teachings of the Buddha exist in *Prajñā-pāramitā* and so this *Prajñā-pāramitā* can achieve all the above things," preaches the Buddha in detail.

4 This section is a partial translation of the *Taehyedogyūngjongyo* (HPC, 1-482c~485a) chapter three on "Clarifying the Meaning of the Title of the *Mahā-prajñā-pāramitā-sūtra*" with annotated notes. This chapter explains the four meanings of *Mahā*, the 10 meanings of *prajñā*, and the four meanings associated with the term *pāramitā*.

5 The four types of meditation which eliminate the following false views: ① that the body is impure; ② that perception leads to suffering; ③ that the mind is impermanent; and ④ that dharmas are non-substantial.

When we consider this carefully, there are many meanings. But for now we will focus on an outline of four kinds of meaning:

- ① *Prajñā-pāramitā*
- ② We can learn much of Buddha's teachings from it.
- ③ It can produce many great bodhisattvas and Buddhas.
- ④ It can help us to attain the great virtues.

Firstly, since *prajñā* possesses marvelous power, what is called 'The Great' means that all the bodhisattvas can attain marvelous and occult power as a result of learning and practicing *Prajñā-pāramitā*. Thus the sūtra says, "If all the Sumerus in one billion worlds were to be leaped upon a hair and then discarded on other boundless worlds, if all sentient beings on them were not to be amazed, they had better learn and practise *Prajñā-pāramitā*."

Secondly, since there is much to be learnt about the teachings of the Buddha from the *Prajñā-pāramitā*, what is called 'The Great' means that all the bodhisattvas who learn and practise *prajñā*, can hear the sermon which has already been preached by all the Buddhas of the past and the future, and that they themselves are about to preach in the future. Thus the sūtra says, "If one would listen to the teachings which all the Buddhas of the past have already preached and all the present Buddhas are now preaching and all the future Buddhas are going to preach, one should hear much about the teachings, which is of benefit both to oneself and to others. Therefore one should learn and practise *Prajñā-pāramitā*." And a treatise says, "Now that bodhisattvas have the *samādhi* of meditating on all the Buddhas of the three periods, if they enter this *samādhi*, they can see all the Buddhas of the three periods and also hear them preaching."

Thirdly, since *prajñā* produces great men, what is called 'The Great' means that the four kinds of great men come into being by virtue of wisdom. Therefore the treatise says, "Among all things of the worlds in the ten directions, all the Buddhas of the three periods and the worlds in the ten directions are the greatest, and so the 'great' are

Bodhisattvas, and those who listen to the Buddha's teaching and attain enlightenment (*śrāvakas*), and self-enlightened men (*pratyekabuddhas*). As these four kinds of great men are born in virtue of *Prajñā-pāramitās*, we call them 'The Great.'" What we call 'The Great' means that *Prajñā-pāramitā* can produce great fruit and that it is also able to give all sentient beings boundless and endless fruit. The treatise says, "It is also able to give all sentient beings great fruit, which is boundless and unending, and it is also unchanged and indestructible. Therefore we call it *Nirvāṇa*, which is 'The Great'. We should mention that since the other five *pāramitās* are not versatile, we do not call them 'The Great.'" We can call *prajñā* 'The Great' by dint of the above four meanings. Among the six types of compounds in Sanskrit grammar, according to Chinese tradition, this is the *Bahuvrīhi* (*yu-ts'a-shih* 有財釋).⁶

2. Prajñā

In expounding the meaning of *prajñā*,

- ① perceiving clearly is the meaning of *prajñā*, for we are able to perceive all things of this world.
- ② Perceiving nothing is the meaning of *prajñā*, for if one perceived something he could not perceive the real state of all elements.
- ③ Destructiveness is the meaning of *prajñā*, for the noumenon and phenomenon of all elements describable cannot but be destructive.
- ④ Indestructibility is the meaning of *prajñā* for there is the essence of all things (*tathatā*) which can be attained without destroying the provisional names given to forms of non-substantial existence.
- ⑤ Forsaking far away is the meaning of *prajñā*, for it is the state beyond all attachment.
- ⑥ Not to abandon is the meaning of *prajñā*, for there is ultimate existence (*tathatā*) which is attainable through enlightenment.
- ⑦ And a thing which is not forsaken and nothing which is not to

⁶ *Bahu-vrīhi*(*yu-ts' ai-shih*): A compound of two or more elements which is used adjectivally ('black robe' used adjectivally like 'black-robed man')

be abandoned are both the meaning of *prajñā*, for there is not a thing to forsake nevertheless nothing not to abandoned, this is the real state of all things.

- ⑧ Having neither destructiveness nor indestructibility is the meaning of *prajñā*, for there is never destructiveness and indestructibility in the real state of all things.
- ⑨ Having neither knowing nor anything without knowing is the meaning of *prajñā*, for attaining non-cognition enables us to attain all-knowing. In other words, by attaining 'the *prajñā* inherent in all sentient beings' without knowing, we can perceive the real state of all things.
- ⑩ Having neither both meaning and meaninglessness is the meaning of *prajñā*, for non-acquisition of all meanings or implications that can be discerned and discussed in words becomes non-acquisition of meaninglessness.

The above meanings are widely described in the treatise. Among these ten kinds of meanings of *prajñā*, if we examine them by the meaning of non-oneness between the Object and Wisdom, Observation can be called Wisdom, and this becomes *Karma-dhāraya*,⁷ and in case that the ultimate existence is called Wisdom, this becomes *Tat-puruṣa*.⁸ When we examine it from the point of view that Subject and Object are 'non-duality and oneness,' this is none other than 'the *prajñā* inherent in all sentient beings,' which also becomes *Karma-dhāraya*.

Firstly, while '*prajñā*' has many meanings, 'wisdom' has only a few meanings. While the essence of '*prajñā*' is innumerable and boundless, and the correct knowledge of objects and attaining enlightenment are endless, since the term 'wisdom' is finite and limited, and the title and the knowledge of objects represents only one name, so 'wisdom' which

7 *Karma-dhāraya*: One of the six types of compounds in Sanskrit grammar, according to Chinese tradition. *Karma-dhāraya* represents a compound in which the first element is an adjective or adverb, and the second element a noun or adjective, respectively ('high mountain,' 'very high'). It may also indicate two nouns in apposition.

8 *Tat-puruṣa* is also one of the six types of compounds in Sanskrit grammar, according to Chinese tradition. It is a dependent compound, in which the first noun modifies the second noun ('mountain-temple').

stands for only a few meanings cannot correspond to the essence of 'prajñā' which represents many meanings.

Secondly, while *prajñā* can be widely beneficial to many things because the essence of 'prajñā' enables us to achieve great results, the term 'wisdom' cannot be beneficial in many places, and so we can say that 'wisdom' cannot correspond to the essence of 'prajñā.'

Thirdly, what can be completely known in the end means that the reality of 'wisdom' can be completely perceived in the long run. But now that the essence of 'prajñā' cannot be perceived at all, in the same way what is called permanence or impermanence, ultimate existence or emptiness, and existence or non-existence and so forth cannot be attained, either. Therefore we can say that 'wisdom' which can be known does not correspond to the essence of 'prajñā' which cannot be perceived.

Fourth, seeing that the essence and form of 'wisdom' can be completely known, it can be termed 'wisdom.' But the essence and form of 'prajñā' cannot be perceived at all, and permanence or impermanence and so on cannot be attained, either. By dint of these four reasons 'prajñā' cannot be exactly delineated. Therefore, the above four reasons cannot exactly depict 'prajñā.' Accordingly, these four statements show that the name of 'wisdom' and the essence of 'prajñā' cannot correspond with each other.

3. Pāramitā

There are four meanings associated with the term *pāramitā*.

- ① Since one can cross over from this shore of birth and death to the other shore of *nirvāṇa*, we call it *pāramitā* (reaching the other shore). The treatise explains that since the people of the three vehicles can cross over from this shore to the other shore of *nirvāṇa* by virtue of this *prajñā* and at the same time can eliminate all sorts of uneasiness and suffering, usually call *pāramitā*.
- ② Since one can cross over from this shore of having a form to

the other shore of formlessness, we call it *pāramitā* (reaching the other shore). The treatise describes *prajñā-pāramitā* as so hard that it cannot be destroyed by form (*rūpa*) and so the mind (*citta*), in reference to this meaning, we usually call *pāramitā*.

- ③ Seeing that one can reach from this shore of immature wisdom to the other shore of the last of the five stages leading to enlightenment, we call it *pāramitā*. The treatise expounds that since the other shore is the place where all sorts of wisdom which possesses the heresy of holding extreme views has already perished, and thus it is the real state which cannot be destroyed, so this real state stands for that of *dharmatā* (The real nature of the phenomenal world), and it cannot be destroyed because it is true and real. Seeing that these above three things are included in *prajñā*, we call them *pāramitā*.
- ④ Since one has already attained both having this shore and having the other shore, and to having neither this shore nor the other shore, and since there is no telling of reaching anywhere, we call it *pāramitā*.⁹

The following passage says, "Since one cannot cross over any more from this shore to the other shore, we call it *prajñā-pāramitā*."¹⁰ Therefore a *sūtra* asserts, "Though birth, death and *Niroṇa* are wild fancies, since *prajñā-pāramitā* can eliminate them, we call it *pāramitā*." Among these four meanings of *pāramitā*, since ① and ③ are explanations of result (*phala*) in the midst of cause (*hetu*), they are *Bahu-vrīhi*. And ② and ④ are *Karma-dhāraya* because they refer to the state of attaining enlightenment. But this *Mahā-prajñā-pāramitā-sūtra* is *Tat-puruṣa*.

9 If we were stupid with evil passions, there would be both this shore and the other shore. But if we attained enlightenment, those shores cannot exist.

10 One who has already attained enlightenment does not have to cross over from this shore to the other shore and for him there can be no shores to cross over any more.

Glossary of Chinese Terms

* Notes: (S)=Sanskrit, (K)=Korean, (J)=Japanese

- ch'ang-chu-chiao 常住教
 chien-chiao 漸教
 chu-fa-shih-hsiang 諸法實相
 Chung-kuan-lun-sho 中觀論疏
 fa-chieh 法界
 fa-hsiang 法相
 fa-hua-ching 法華經
 Han'gukpulguyochönsö(K) 韓國佛教全書
 hsien-liao-hsiang 顯了相
 hu-lun 戲論
 hua-yen-ching, Avamtaṃsaka-sūtra (S) 華嚴經
 i-shêng-chiao 一乘教
 i-yang-chiao 抑揚教
 ju-lai-tsang 如來藏
 Kim Yong-pyo 金容彪
 kuang-po-lun 廣百論
 Kungangbanyagyöngso (K) 金剛經疏
 mi-mi-i 秘密義
 mo-ho-po-je-po-lo-mi 摩訶般若波羅蜜
 Mou-igi-ten-tou-moku-roku(J) 東域傳燈目錄
 nithārtha 了義
 p'an-chiao 判教
 p'i-chih-fo 辟支佛
 Panyashimgyongso (K) 般若經疏
 Paramārtha 真諦
 po-je, pa-ya (K), prajñā (S) 波若 (般若)
 Saṃdhi-nirmocana-sūtra(S), chieh-shin-mi-ching 解深密經
 san-chung-fa-lun 三種法論
 shih-su 世俗
 Sokchanggyong (K) 續藏經
 ssü-ti-chiao 四諦教
 ssü-ti-hsiang-chuan-chêng-fa-lun 四諦相轉正法論
 t'i yung 體用
 Ta-ch'eng ch'i-hsin su 大乘起信論疏
 Ta-hui-tu-ching, Mahā-prajñā-pāramitā-sūtra (S) 大慧度經
 Taehyodogyongjogyo (K) 大慧度經宗要
 ti-i-i-ti, paramārtha-satya (S) 第一義諦
 tun-chiao 頓教
 Wŏnhyo(K), yuan-hsiao 元曉
 wu-hsiang-chiao 無相教
 yin-mi-hsiang 隱密相
 yu-ts'a-shih, Bahuvrihi (S) 有財釋

Abbreviations

- * For Chinese Tripitaka citations, 'T' refers to the *Taishyi-shinsyu-daizikyū*(大正新修大藏經) Japanese Edition of the Buddhist Canon. ed. Takakasu-Junjirō (高楠順次郎) et al., 100 vols. Tokyo: Taishō-Issaikyō-Kankōkai, 1924-1935, Volume, Literature Number, Pages, and colume.
- * 'HPC' refers to the *Han'gukpulgyochoŏnsō* (韓國佛教全書). Complete Works Korean Buddhism. Seoul: Dongguk University Press. 1984. Volume and Pages.
- * 'H' refers to the *Han'guldaejanggyong*. Seoul: Dongguk University, Center for Tripitaka Traslation Press, 2001.

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<p>Wōnhyo</p> <hr style="width: 10%; margin: 10px auto;"/> <p>Ilyōn</p> <p>Nāgārjuna</p> <p>Ūichon</p>	<p><i>Taehyedogyongjongyo</i>(TDG,大慧度經宗要). HPC, vol.1, T.33, no. 1697. <i>Ta-ch'engch'i-hsinsu</i> (大乘起信論疏). HPC, vol.1. <i>Samgukyusa</i>(三國遺事). T.49, no. 2039, & HPC,vol. 6. <i>Ta-chi-tu-lun</i> (TCTL). T.25, no.1509. <i>Hsin-p'an-chu-tsung-chiao-ts'ang-ts'ung-lū</i> (新編諸宗教藏總錄). T.55, no. 2184.</p>
<p>Buswell, Robert 1995</p> <p>Δ</p> <p>Faure, Bernard 1995</p> <p>Kim, Ji-kyon 1987</p> <p>Park, Sung Bae 1979</p> <hr style="width: 10%; margin: 10px auto;"/> <p>1998</p> <p>Rhi, Ki-Young 1994</p> <p>Yoshito Hakeda 1967</p>	<p>Wōnhyo as Cultural and Religious Archetype: A Study in Korean Buddhist Hagiography. <i>Pulgyo yan'gu</i> Vol.11, 12. "Random Thoughts: Wōnhyo's Life as 'thought.' " <i>Pulgyo yōngu</i> Vol. 11,12. <i>Haedong Samun Wōnhyo</i>. Wōnhyo yonku nonchong, Gukto tongil won. Buddhist Faith and Sudden Enlightenment. Albany: SUNY Press. "Wōnhyo as Cultural Hero". Paper delivered at the <i>International Cultural EXPO</i> in Kyongju. "Wōnhyo ui wōnyung muae sasang kwa <i>Palsim suhaeng jang</i>." <i>Wōnhyo sasang yōn'gu</i> I. Seoul: Hangukpulgyoyōn'guwōn, <i>The Awakening of Faith of Mahāyana</i> New York: Columbia University Press.</p>