

COLLECTED WORKS OF KOREAN BUDDHISM

VOLUME 1

元曉

WONHYO
SELECTED WORKS

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The Stone Stupa at Bunhwangsa, the temple where Wonhyo did the bulk of his writing

3.

Preface to the Commentary on the Saṃdhinirmocana-sūtra

解深密經疏序

Hae simmil gyeong so seo

釋元曉¹

By the Bhikṣu Wonhyo

Translated by A. Charles Muller

原夫佛道之爲道也、湛爾冲玄、玄於無間²。泰然廣遠、遠於無邊。爾乃有爲無爲如幻化而無二。無生無相、括內外而偕泯。偕泯之者、脫二縛而懸解。無二之者、同一味而澹神。故能遊三世而平觀。流十方而現身、周法界而濟物。窮未來而彌新。

Now, as paths are concerned, the Buddha-path is deep and profoundly mysterious—mysterious in its absence of gap. It is expansive and vast, extending far without limit. Herein, the conditioned and the unconditioned are like illusions—they are not two things. [Since the Buddha-path is] unarisen and without marks, one wraps up both inner and outer, and both disappear. Both disappearing, one unfastens the two kinds of fetters³ and is

¹ Translated from the version in the *Hanguk bulgyo jeonseo*, vol. 1, p. 553-554. This was edited based on the recension contained in the *Dongmun seon*, vol. 83. The Sino-Korean source text has been edited and punctuated by the translators.

² Following the *HBf*'s suggestion of 間 instead of 聞.

³ Concomitant fetters 相應縛, which arise with each thought, and fetters attached to external objects 所緣縛.

freed from their bondage. Those [enlightened sages] who perceive it as not being two things experience the same taste [everywhere], and are settled in spirit. Hence they are able to course through the three times, observing impartially. Flowing throughout the ten directions and taking form, they extend themselves throughout the dharma realm, saving living beings. Extending into the future, they continue to appear anew.

於是如來對一生之大士 解彼甚深密義。居二九之圓土轉此了義法輪。其為教也極精粹焉 棄繁華而錄實、撮要妙而究陳。開有無之法相示勝義之離邊。明止觀之本末簡立破之似真。教窮三藏聖教 理盡四種道理。

Here, the Tathāgata explains the exceedingly deep mysterious meaning for the Bodhisattva of the One Life.⁴ Dwelling in the eighteen perfect adorned realms, he turns this dharma-wheel of the complete revelation. As a teaching, it is extremely pure, eschewing the luxuriant flowers in favor of preserving the fruits, selecting the essentials yet explaining in detail. Showing the characteristics of the dharmas of existence and non-existence, it reveals the supreme truth's freedom from extremes. Clarifying cessation (*samatha*) and analytical meditation (*vipāśyanā*) from beginning to end, it distinguishes the fallacious from the true in logical argumentation. Its teaching masters the holy instruction of the Tripiṭaka, and its principle exhausts the four kinds of reasoning.⁵

行即分別六度、位即宣說十地。十地行成之時證得圓滿轉依。轉依法身 不可思議、絕諸戲論、極無所為。無所為故、無所不作。無所論極、無所不言。無不作故、入相之化遍八荒而頓起。無不言故三輪之教流三千而彌誼。彌誼之說、未嘗有言 頓起之相本來不然。是謂如來甚深密藏。今此經者 開發密、所以立題目名解深密經。

⁴ Maitreya, who will in his next life be a buddha.

⁵ As elaborated in the *Samdhibinirmocana-sūtra* 解深密經 these are empirical reasoning 觀待道理, reasoning based on causality 作用道理, deductive reasoning 證成道理, and reasoning according to the way things are 法爾道理. See T 676.16.709a17-18.

In terms of practice, it is distinguished into the six perfections.⁶ When seen in terms of stages, it is taught as the ten grounds.⁷ When the practices of the ten grounds are consummated, one realizes the perfect transformation of the basis.⁸ The dharma-body resulting from the transformation of the basis is inconceivable. Ending conceptual proliferations (*prapañca*), there is ultimately nothing to be done. Since there is nothing to be done, there is nothing that is not done; taking nothing to be explained to its extreme, there is nothing left unsaid. Since there is nothing that is not done, [the Buddha] takes on a body, reaching out to the rough worlds in the eight directions, suddenly appearing. Since there is nothing that is not said, the

⁶ 六波羅蜜。The six pāramitās 波羅蜜, which are the six practices that ferry one beyond the sea of mortality to nirvāṇa. They are the pure practices of the bodhisattva, which are carried out with an attitude of detachment from personal gain (based on the wisdom of emptiness): (1) charity 布施 (Skt. *dāna*), or giving, including the bestowing of the truth on others; (2) morality 持戒 (Skt. *śīla*), maintaining moral rectitude; (3) forbearance 忍辱 (Skt. *ksānti*), patience under insult; (4) effort 精進 (Skt. *virya*), zeal; (5) meditation 禪定 (Skt. *dhyāna*), meditation or contemplation; (6) wisdom 智慧 (Skt. *prajñā*), wisdom, the power to discern reality or truth. It is the last that carries across saṃsāra (the sea of incarnate life) to the shores of nirvāṇa. The opposites of these virtues are meanness, wickedness, anger, sloth, a distracted mind, and ignorance.

⁷ 十地 The ten stages, or bhūmis (Skt. *daśabhūmi*) of bodhisattva practice. In Yogācāra, these are the thirty-first through fortieth stages (in the Huayan fifty-two stage path, the forty-first through the fiftieth stages) in the path of the bodhisattva, which are designated as one through ten. These follow the three virtuous stages 三賢位. Each of the ten grounds is associated with the subjugation or elimination of a certain type of obstruction to enlightenment. Precise descriptions of the ten vary according to the tradition. See the *DDB* for a detailed listing of each stage.

⁸ 轉依。The conversion or revolution of our distorted modes of cognition (Skt. *āśraya-parivṛtti*). In Yogācāra, this provides a detailed explanation as to what exactly occurs in the various types of mental functions in the process of the major conversion from the unenlightened to the enlightened state. In this experience, each of the four broad categories of consciousness — the sense consciousnesses 五識, the thinking consciousness (Skt. *mano*) 意識, the self-centered (Skt. *manas*) consciousness 末那識, and the store (Skt. *ālaya*) consciousness 阿賴耶識 — changes into an undefiled mode, becoming henceforth known as the four kinds of [purified] cognitive faculties 四智。

teaching of the three wheels of the dharma⁹ flows out to the trichiliocosm and is always on the mark. The teaching that is always on the mark has never been expressed in words, and his sudden appearance is originally not-so. This is what is called the Tathāgata's Extremely Profound and Mysterious Storehouse. Now this sūtra uncovers the mysterious, and thus it is entitled the Sūtra on Understanding Profound and Esoteric Doctrine.

⁹ During the period of the assimilation of Buddhist doctrine in China, a number of Chinese translators and commentators developed teaching taxonomies, distinguishing the Buddhist doctrine in three, four, or five categories, generally seen as starting from the most primitive and extending to the most sophisticated. The Faxiang school's explanation, called the three turnings of the dharma-wheel 三法輪, establishes the three times of the teachings of existence, the teaching of emptiness, and the teaching of the middle way. Also called 三時教.

4.

Preface to the *Exposition of the Sūtra on the Adamantine Absorption*

金剛三昧經論

Geumgang sammae gyeong non

新羅國沙門 元曉述¹

By the Śramama from the Dominion of Silla, Wonhyo

Translated by A. Charles Muller

夫一心之源 離有無而獨淨。三空之海融真俗而湛然。湛然融二而不一。獨淨、離邊而非中。非中而離邊故、不有之法 不即 住無。不無之相、不即住有。

Now, the fount of the One Mind is free from existence and non-existence and is independently pure. The ocean of the three [levels of apprehension of] emptiness² merges the absolute and conventional and is perfectly calm. While calmly fusing two, it is not one. Independently pure, it is free from extremes, but does not lie in the center. Not lying in the center, yet free from extremes, non-existent dharmas do not abide in non-existence, and marks that are not non-existent do not abide in existence.

¹ The source text for this translation is the *Geumgang sammae gyeong* as contained in the *HBJ* vol. 1., p. 604b. An earlier recension of this text is also contained in the *Dongmun seon* collection, vol. 83. Before the start of the prolegomenon, the original text in the *HBJ* includes an introductory line that reads: “This sūtra will be analyzed from four approaches: (1) relating its overall message, (2) distinguishing its scriptural themes, (3) explicating its title, (4) explaining the text.” 「此經 略開四門 分別 初述大意 次辨經宗 三釋題名 四消文義。」

² As described in the **Vajrasamādhi-sūtra*: emptiness of marks, emptiness of emptiness, emptiness of that which is empty. See T 273.9.369b15.

不一而融二故、非真之事、未始爲俗。非俗之理、未始爲真也。融二而不一故 眞俗之性 無所不立、染淨之相 莫不備焉。離邊而非中故、有無之法無所不作、是非之義、莫不周焉。

Since it is not one yet merges dualities, non-absolute phenomena are not originally conventional, and the non-conventional principle is not originally absolute. Since it merges dualities and yet is not one, there is nothing that the natures of the absolute and conventional do not establish, and there are no marks of purity and pollution not contained within. Since it is free from extremes, yet not in the center, there are no existent or non-existent dharmas that are not created, and no positive or negative implications that are not subsumed.

爾乃無破而無不破、無立而無不立。可謂無理之至理、不然之大然矣。是謂斯經之大意也。良由不然之大然故能說之語、妙契環中。無理之至理故所詮之宗 超出方外。無所不破故名金剛三昧。無所不立故、名攝大乘經。一切義宗 無出是二。是故亦名無量義宗。且舉一目以題其首故、言金剛三昧經也。

Accordingly, without refutation, there is nothing not refuted; without positing, there is nothing not posited. We can call it the ultimate principle of no-principle, the great being-so of not being-so. This is the general message of this sūtra. It is precisely because it is the great being-so of not being-so that the words of the speaker mysteriously match the center of the ring.³ Since it is the ultimate principle of no principle, the doctrine that is explained transcends this world. Since it leaves nothing unrefuted, it is called the *Vajrasamādhi*. Since there is nothing it does not establish, it is called the *Sūtra of the Compendium of the Great Vehicle*. None of its meanings and doctrines fall outside of these two. Therefore it is also called the *Numberless Meanings and Doctrines*. But being constrained to tender only one title, we call it the *Vajrasamādhi-sūtra*.

³ The “center of the ring” is empty. The term appears in the *Zhuangzi* (Discussion on the Equality of Things) where it is a “socket” wherein is fit the Pivot of the Way 道樞. See Burton Watson, *Chuang Tzu: Basic Writings*. (New York: Columbia University Press, 1964), p. 35.