### [Digital Dictionary of Buddhism](http://buddhism-dict.net/ddb)

廢詮談旨

Readings

Pinyin: fèiquán tánzhǐ

Wade-Giles: fei-ch'üan t'an-chih

Hangul: 폐전담지

Korean MC: pyejeon damji

Korean MR: p'yejŏn tamji

Katakana: ハイセンダンジ

Hepburn: haisen danji

**to discuss the essence of Buddhism while rejecting the use of language**

* To talk about the essence of Buddhist teaching abolishing the use of language, or to refrain from revealing the truth using the language. Same as "explaining the truth disestablishing the discriminative use of language" [廢詮辨實](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=廢詮辨實). The opposite of discussing the essence of Buddhism relying on language [依詮談旨](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=依詮談旨). In other words, to explain directly the truth while disestablishing all verbal expressions and discrimination.

In the fourth fascicle of the *Dasheng fayuan yilin zhang* [大乘法苑義林章](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=大乘法苑義林章) it is said: "Fourth, the truth of the supreme meaning of the supreme meaning 勝義勝義諦 is also called "the truth of discussing on the essence of Buddhist teaching by disestablishing the use of language" 廢詮談旨諦. The fourth truth of the supreme meaning is generally called "the meaning" 義, because it doesn't exist as an object of ordinary knowledge.

In the sixth fascicle of the same volume is said that "In the three realities of same essence 同體三實, to explain the truth disestablishing the use of language does not correspond to the gathering [收](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=收) of the four truths; the revelation of the essence of the Buddhist teaching relying on language is included in the truth of extinction 滅諦." In the fourth fascicle of the *Baifawenda chao* [百法問答抄](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=百法問答抄) it says "to discuss on the essence of Buddhism disestablishing the use of language means that we should not to expound and reveal its essence by using language, because to talk about the reality of the marvelous principle [妙理](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=妙理) of the truth as it is [眞如](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=眞如) is extremely profound and hard to understand by discriminative knowledge. This is the very end of all verbal expressions and the extinction of all deliberation [慮](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=慮). It is beyond every deliberation based on the language. We should not explain it as "existence." We should not to explain it as "nothingness." It is the unspeakable, where every mental function must cease. It is inexplicable, unthinkable, and incomprehensible. Only a true saint can realize it in himself by producing the subtle and profound non-discriminating cognition."

This means that while the explanation of the essence of Buddhist teaching by using language is called [依詮談旨](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=依詮談旨), pointing out directly to its universal principle abolishing the use of language is called [廢詮談旨](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=廢詮談旨), and reveals that such a universal principle that is beyond all thinking based on language, and that only the perfect knowledge of a holy one can realize it.

Furthermore, the second volume of the *Xufaxiang chuxin lüeyao* 續法相初心略要, comparing the meaning of both relying on language [依詮](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=依詮) and rejecting language [廢詮](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=廢詮), says "the comparison of explaining the essence of Buddhist teaching by using language [詮旨](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=詮旨) reveals that what is commonly termed "The reality as it is of the twofold emptiness" [二空眞如](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=二空眞如) corresponds to explaining the essence relying on language" [詮](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=詮), because it reveals the true nature of all dharmas [法性](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=法性) basing on the teaching of the twofold emptiness of self [二無我](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=二無我) explained by using language 詮門. The essence of Buddhist teaching corresponds to the one true vehicle only" [一實](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=一實), because to in pointing out directly the true nature of all dharmas, at which point and all mental and linguistic activity cease to function.

This expression is used also in the *Cheng weishi lun* [成唯識論](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=成唯識論), *Fayuan yijing* [法苑義鏡](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=法苑義鏡), *Dasheng faxiang zongming mu* [大乘法相宗名目](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=大乘法相宗名目), and the *Kanjin kakumu shō* [觀心覺夢抄](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=觀心覺夢抄). (Based on the Mochizuki *Bukkyō jiten* 望月佛教辭典 vol. 5, p.4178)

[resp. cmuller; source(s): Nakamura, Ui, FGD]

Dictionary References:

*Bukkyō jiten (Ui)*, 860

*Bulgyo sajeon*, 909a

*Bukkyōgo daijiten (Nakamura)*, 1099d

*Fo Guang Dictionary*, 5983

*Ding Fubao*, {Digital Version}

*Bukkyō daijiten (Mochizuki)*, (v.1-6)4178b

*Bukkyō daijiten (Oda)*, 1386-1

Copyright © 2010 -- Charles Muller

*generated: 2013-12-20*