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# The Essence-Function Formula as a Hermeneutic Device: Korean and Chinese Commentaries on *Awakening Mahāyāna Faith*

*Sung-bae Park\**

Today, many Eastern and Western scholars who study the Treatise on *Awakening Mahāyāna Faith* (hereafter AMF), use a commentary entitled the Ta-cheng chi-hsin lun i-chi (Taish. Vol. 44, No. 1846, 240-287.) (hereafter I-chi), written by Fa-tsang (643-712), the third patriarch of the Hua-yen school in China. Cheng-kuan (d. 839), the successor of Fa-tsang, however, said the AMF should be studied with the guidance of the Haedongso, or the Korean Commentary, a commentary on the AMF written by Wōnhyo (617-686), since it is far superior to all other commentaries. Nevertheless, the study of the Korean Commentary has been neglected for a long time while the I-chi has enjoyed popularity. No serious comparative study of the two commentaries has yet been done except for a few general comments.

In 1918, a Japanese Buddhologist, Imazu Kōgaku, published a combined edition of the commentaries on the AMF by the Three Great Masters(Hui-yüan[523-592], Wōnhyo, and Fa-tsang), together with two translations by ParamArtha (499-569) and śikshAnanda (d. 710).

This text is very convenient for purposes of comparison, yet Imazu did not discuss the meaning of the texts but simply correlated similar passages in his combined edition. The present paper will discuss several important Buddhological issues that arise in comparing Wōnhyos commentary to Fa-tsangs, and in passing to those of Tan-yen(516-588) and Hui-yüan, in order to show the uniqueness of Wōnhyos Haedongso. The discussion will focus on Wōnhyos method of interpretation and its application to the AMF.

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*International Journal of History of Buddhist Thought* February 2002, Vol. 1, pp. 3~22.

\* (This journal has been evolved into *International Journal of Buddhist Thought & Culture* since 2003.)

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# Ontology and Self-Certainty in the *prasannapadā*

*Bibhuti S. Yadav\**

We begin with a couple of pedagogical qualifications. We believe that. In some cases, definition should yield to description: rather than defining terms at the outset, it is prudent to let the terms disclose their sense through the discourse. 'Ontology' is one such term. A discourse must be thematically definite, however: it should state, albeit descriptively, the sense of the term signifying the theme. We use 'Ontology' in the sense of *prameyaśāstra*, a discipline which is concerned with a categorial description of entities that constitute the world. It also is a method of establishing the existence of the entities, including a theory of language through which demonstratively true claims can be made about these very entities. We use 'ontology' to signify a methodology of establishing what exists and what does not, and of demonstrating that certain propositions are true, or false, about what exists and what does not.

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*International Journal of History of Buddhist Thought* February 2002, Vol. 1, pp. 23-32.

\* (This journal has been evolved into *International Journal of Buddhist Thought & Culture* since 2003.)

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# Introduction of Buddhist Ethics into the Korean Peninsula

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Before we discuss Buddhist ethics and its influence on the thought and culture of Korean peoples throughout Korean history, we have to be clear with the concept of Buddhism as not only religion and philosophy but also as ethics.

Buddhism as religion, in a few words, may be defined as a system of self-training which enables us to attain enlightenment, i.e., *nirvāṇa*, which means to destroy *avidyā* and to escape from *saṃsāra*, the world of suffering. And those who pursue the enlightenment are called Bodhisattvas. According to Great Master T'ien-t'ai of China, of the two characters of 'Tsung-chiao', from the Buddhist viewpoint, 'Tsung' stands for the essence of Buddha's teachings and 'chiao' means self-awakening, to realize Buddha nature and the true self within an empirical self. To sum up, in the perspective of Buddhism, religion is self-awakening of Buddha nature or the true self through self-training and penitence.

Buddhism as philosophy is an analytic explanation, which becomes the foundation of Buddhist ethics; its main task is to analyze the nature of dharmas through which we might understand the true nature of the world. The philosophy in western culture is defined as loving knowledge, and it appears to be limited to the matter of informative knowledge. However, Buddhist philosophy is the analysis of dharmas, which means the world of existence in Buddhism, includes ① presentation of 6-*indrīyas*, 6-*viśaya*, 12-*sthāna* ② analysis of 18-*dhātu* ③ analysis of 4-*mahā-bhūta*, 6-*mahā-bhūta* ④ analysis of 5-*skandha* ⑤ understanding 12-*dvādaśa-aṅga* ⑥ analysis of *dharma-kṣānti* ⑦ Four Noble Truths and presentation of practical world. This kind of analysis and understanding is excellent, and it makes Buddhism comparable with metaphysical philosophies such as Vedic philosophy and those of 6-heretical patriarchs of those days.

Buddhist Ethics offer practical logic about idealistic paradise through searching and analysis of religious enlightening and philosophical aspects, and it appears as the three types of learning (*trīṇīśikṣāṃ*), which are the methods by which religious enlightening and searching for a philosophical aspect are realized in the world of sentient beings. This shows the syllogism that goes ① you live up to *Vinaya*, ② you have to practice *samādhi*, and then ③ you could get the wisdom, *prajñā*. Next, we will take a look at the Buddhist ethics in the history of Korea.

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\* Professor, Buddhist Studies / Dongguk University.

*International Journal of History of Buddhist Thought* February 2002, Vol. 1, pp. 33-46.

\* (This journal has been evolved into *International Journal of Buddhist Thought & Culture* since 2003.)

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# The Concepts of Buddha and Bodhisattva

S.R. Bhatt\*

The present paper attempts to deal with the concepts of Buddha and Bodhisattva as they are understood philosophically rather than historically, though historical perspective cannot be divorced from the philosophical one. *śākyamuni* or Gautama, the Buddha, is at once both a historical figure and a body of ideas. It is only the latter which is taken into consideration here. Similarly there is no reference to any particular Bodhisattva revered in the tradition. The basic objective is to put forth those ideas and ideals and beliefs and practices for which the concepts of Buddha and Bodhisattva stand. Historically the Buddha and the Bodhisattvas have lived by these ideas and ideals but the present paper only analyses the latter for pragmatic purpose so that they may be universalized and emulated in the contemporary times by strife-torn and violence-infected world. It specially focuses on the *karuṇā*-centricity of these concepts correlating them with enhancement of quality of life and achievement of excellences. *Mahākaruṇā* or universal compassion is not just to be thought over or talked about but to be translated in action through proper and adequate endeavour (*upāya kauśala*). *Mahākaruṇā*, therefore, must fructify in enhancement of quality of life and achievement of excellences (*Pāramitās*).

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*International Journal of History of Buddhist Thought* February 2002, Vol. 1, pp. 47-56.

\* (This journal has been evolved into *International Journal of Buddhist Thought & Culture* since 2003.)

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# The Practice of Self-Power and Faith in Other-Power in Mahāyāna Buddhism

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With the rise of Mahāyāna Buddhism, which insists on returning to the spirit of the Buddha's original thought, the Practice of Self-Power goes much further than it does in Hīnayāna Buddhism, and develops the Bodhisattva ideal, which is that one's own practice benefits others as well. Surprisingly, a new path arose in Mahāyāna called Faith in Other-Power at the same time as the emphasizing of the altruistic aspect of the Bodhisattva ideal.

In this paper, by considering the Diamond Sūtra, the Lotus Sūtra, and especially the Avataṃsaka Sūtra, I will try to show that Self-Power and Other-Power as skillful means are neither dichotomous nor contradictory to each other at all.

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*International Journal of History of Buddhist Thought* February 2002, Vol. 1, pp. 57-89.

\* (This journal has been evolved into *International Journal of Buddhist Thought & Culture* since 2003.)

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# Double Tragedy: A Reappraisal of the Decline of Buddhism in India

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Though the term 'decline' has been used in various contexts in Indian Buddhism, the idea of imminent decline in the Pāli text refers to the cosmic cycle of evolution and devolution spanning vast expanses of time.<sup>2</sup> Differing perceptions of decline and its causes elicit differing responses from the traditions that espouse them. (Jan Nattier, 1991) The same may be said about the decline of Indian Buddhism. For instance, in the case of the Theravāda Buddhists, the idea of inevitable decline led to "a fierce conservatism, devoted to the preservation for as long as possible of the Buddha's teachings in their original form. Set within the cosmological framework...(according to which ours is an age of general decline) and anticipating the disappearance of the Dharma within a finite number of centuries, this historical outlook views change of any kind as being -- by definition -- change for the worse. Thus, the impulse to preservation (and, accordingly, the tendency of deny any change that may actually have taken place) is both understandable and expected."(D.W. Chapel, 1980:122-154) Whereas some scholars perceive the decline of Buddhism as resulting from "just old age or sheer exhaustion,"(E. Conze, 1960:86) others feel that it was the multiplicity of different causes that "must have been in operation for a pretty long time."(P.V. Kane, 1930-62:1003) Regarding the time of the decline of Buddhism, if some scholars believe that "both the rise and decline of Buddhism began almost simultaneously"(Umesh Mishra:111-112) and thus the decline is put at the very beginning,(L.M. Joshi, 1968:302) there are other scholars who put it not earlier than the seventh century AD. However, it is generally agreed that whatever may have been the time of the beginning of its decline, it collapsed rather quickly and comprehensively towards the end of the twelfth century.

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*International Journal of History of Buddhist Thought* February 2002, Vol. 1, pp. 91-101.

\* (This journal has been evolved into *International Journal of Buddhist Thought & Culture* since 2003.)

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# Hermeneutical Circle of *Prajñā-Pāramitā* Thought in Candrakīrti and Seungnang

Yong-pyo Kim\*

The present study is concerned with the hermeneutical continuity and differences of the *Prajñā-pāramitā* thought in India, China, and Korea, focusing on Nāgārjuna (150-250), Candrakīrti (600-650), and Seungnang (450-550). Candrakīrti and Seungnang. Both Seungnang and Candrakīrti use the method of dialectical reasoning to establish the middle way in the teachings of the Buddha. Although they have different historical backgrounds, as a Mādhyamika they follow the central teaching of Nāgārjuna. However, there are subtle differences between them in the following points. (a) In the context of doctrinal exposition, Seungnang seems to be closer to Nāgārjuna than Candrakīrti. (b) Candrakīrti uses the formal logic in systematizing Nāgārjuna's teaching. On the other hand, Seungnang's expositor Chi-tsang's writing style follows the traditional Chinese style, such as multi-perspectival accounts of doctrine. (c) As for the reestablishment of saṃvṛti, Seungnang seems to move up a step beyond Candrakīrti. Seungnang gives more phenomenological direction for saṃvṛti, i.e., the unlimited interpretations of saṃvṛti and paramārtha. This idea becomes a cornerstone for further development of Buddhist thought in the Far East.

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*International Journal of History of Buddhist Thought* February 2002, Vol. 1, pp. 103~119.

\* (This journal has been evolved into *International Journal of Buddhist Thought & Culture* since 2003.)

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# On the Problem of the Origin of Cakravartin

*Kyoung-joon Park\**

There are scholars who maintain on occasion that the original position of Buddhism is not concerned with the real problems in society, politics, economy and so on. However, examining the various sūtras we can find evidence that, historically, Buddhism expressed very positive concerns about the actual problems facing society. Such thought is well expressed in the idea of Cakravartin or Universal Emperor who can realize the ideal empire by governing according to the Dharma, that is, the highest Truth. This paper expounds on Cakravartin in order to establish a foundation for studies in the political thought of Buddhism. Thus, in this paper, I have scrutinized anew two kinds of conflicting hypothetical theories: The Problem of the Theory of the Pre-Buddha Age and the Post-Aśoka Age. Accordingly I have reached the conclusion that the archetype of Cakravartin was formed in the Buddha's Age and it had greatly influenced the king Aśoka, and conversely, after Aśoka's Age it was inspired and developed by Aśoka's political and religious activities as a model.

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*International Journal of History of Buddhist Thought* February 2002, Vol. 1, pp. 121~130.

\* (This journal has been evolved into *International Journal of Buddhist Thought & Culture* since 2003.)

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# Śūnyatā in Chinese Hua-yan Thought

*Ae-soon Chang\**

This paper is concerned with the concept of śūnyatā in the Hua-yan teachings. In contrast to the viewpoint that things originate interdependently, is the position that things are not fixed, that which is fixed is self-nature, that which negates this is śūnyatā or non-self nature. This is the underlying basis of Buddhist thought and practice. However, there is another viewpoint which arose because of the śūnyatā thought in the Hua-yan Doctrines which has a simple but complicated point of view that the original destination of śūnyatā is emptiness and this should be pursued in a transcending manner.

Fa-zang endeavored to see the original aspect of things from a position transcending both existence and non-existence, although the primary meaning of emptiness lies in negation. In other words, he recognized things in front of the eyes as concrete ones, but he did not fix them and accepted them without obstruction. Thus, things do not disappear by force and are seen more clearly as what inherently does not exist.

Thus is maybe understood that, if the śūnyatā in the Wu-jiao zhang means non-self-nature, that in the Zong-zhi-yi-ji means boundlessness.

According to the Hua-yan interpretation, 'perfect and interfused emptiness and existence'[Zhen-kong-miao-you] become one and, there is no obstruction between them. This is because the basis of 'non-obstruction between phenomena'[shi-shi-wu-ai] is 'non-obstruction between principles and phenomena'[Li-shi-wu-ai], which is supported by non-obstruction between emptiness and existence.

In this context, śūnyatā in Hua-yan thought cannot be pursued without yuan-jiao because endlessly repeated dependent origination, affirming the reality itself, is śūnyatā.

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*International Journal of History of Buddhist Thought* February 2002, Vol. 1, pp. 131~142.

\* (This journal has been evolved into *International Journal of Buddhist Thought & Culture* since 2003.)

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# On the Buddha as an *Avatāra* of Viṣṇu

*Geo-lyong Lee\**

It is true that the concept of *avatāra* played a major role in mitigating regional and tribal separatism and extending Brāhmaṇism to semi-civilized indigenous tribes. However, the Hindu doctrine of the Buddha as an *avatāra* of Viṣṇu was a mere result of arguing from a self-centered perspective of Hindu philosophers. In other words, the great success of Buddha as a religious teacher induced them to adopt him as their own, rather than to recognize him as an adversary. Also, the Buddha *avatāra* concept betrays an attempt by orthodox Hinduism to slander Buddhists by identifying them with demons.

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*International Journal of History of Buddhist Thought* February 2002, Vol. 1, pp. 143~155.

\* (This journal has been evolved into *International Journal of Buddhist Thought & Culture* since 2003.)

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# Relic Worship: A Devotional Institute in Early Buddhism

*Yang-Gyu An\**

The *Mahāparinibbāutta* (hereafter MPS) provides a direct canonical warrant for Buddhist pilgrimage and *stūpa* worship. Pilgrimage and *stūpa* worship convey a new dimension of Buddhist practice quite different from the practice of *Dhamma* and *Vinaya*. There is an emotional element in both pilgrimage and *stūpa* worship. Both of them are connected with the physical aspect of the Buddha. They are reminders of events in his life rather than of his teachings themselves.

Some intelligence-oriented monks express anxiety about this cultic movement. These devotional practices were originally regarded as ideal for lay people. Such practices provide a religious opportunity for Buddhists, especially lay people, to express their devotion for the Buddha. In particular relic worship plays a significant role in the formation of Buddhism as a religion. This paper will discuss the origin of relic worship and its nature by focusing on participants in relic worship in early Buddhism.

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*International Journal of History of Buddhist Thought* February 2002, Vol. 1, pp. 157~172.

\* (This journal has been evolved into *International Journal of Buddhist Thought & Culture* since 2003.)

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# Supplement and Suchness in Deconstruction and Buddhism

*Sung-ja Han\**

In recent years we have heard many ambiguous notions about deconstruction and Derrida, among other similar, vaguely defined concepts such as postmodernism, poststructuralism, psychoanalysis etc. But if we have an idea of their critique of the subject as a unitary and originating consciousness as well as critique of authority for meaning and truth, then the question arises if there is any similarity between recent western philosophical thoughts and Buddhism. In this context the aim of the present paper is to review some concepts of deconstruction and to reflect upon them from the viewpoint of Buddhism.

At first deconstruction's concept of 'non-presence' is confronted with the 'impermanence' concept of Buddhism. 'Non-presence' of deconstruction denies the presence, because the things regarded as the presence in our consciousness are in fact different from the things themselves and are 'later arrived'. Meanwhile the 'impermanence' concept of Buddhism understands that everything in the world is impermanent, because their existences are dependent on their conditions and last only one moment. It means there can be no permanent substance. Now at the very starting point of each reflection of 'non-presence' and 'impermanence' we can see an undeniable difference between them. The issue of deconstruction is the possibility of our true consciousness, that is, the coincidence of the things with our consciousness. The question about the existence of the things is not its concern. On the contrary the concept of impermanence is an alternative to an existential question about the existence of everything. The key to the solution is the doctrine of 'dependent co-arising', in which everything is dependent upon conditions and can not exist permanently. If all phenomena come to be in dependence upon other conditions, so the movement of their dependence goes on further, ad infinitum. The infinite process is similar to the state of 'dissemination' of deconstruction, which describes a movement from signifier to signifier in the linguistic system. It denies the constant meaning of signified, it is, the positive entities of signified. Also confirmed by the concept of 'différance', there are only infinite movement of signifiers in the linguistic system and the divergent meaning of signified. Eventually the denying of positive entities and the constant meaning of signified mean the denying of the subject, who is supposed as the owner of the text. But now in Buddhist thought lecture any negation as well as affirmation is regarded as perverted views. The best way of thinking is to see it as it is. So the consciousness of the self exists, or does not exist, according to the conditions.

The concept of supplement is considered as a conclusion of Derrida's reflection, which gives the priority of writing over speaking. The denying of the presence, positive entities and consciousness affirms the act of infinite writing, endless supplement to speaking, which is regarded as an origin, presence of consciousness. But it is still based on dualism as well as logocentrism,

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*International Journal of History of Buddhist Thought* February 2002, Vol. 1, pp. 173~185.

\* (This journal has been evolved into *International Journal of Buddhist Thought & Culture* since 2003.)

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which gives priority to speaking. According to the Buddhism any kind of discrimination is also a perversion. Only 'Suchness' alone can be free from the perverted knowledge. The self exists, or does not exist.

# Dharma, Interpretation and Buddhist Feminism

*Seung-mee Jo\**

This article aims to critically examine and re-evaluate androcentric Buddhist text from a feminist perspective, and to consider the relationship between interpretation and dharma in theory about women with the hermeneutic approach. Through the building process of bhikṣuṇī saṅgha the cognized dharma(Truth) and its interpretation(the world) are contradictory to each other. In early Buddhist texts, the ambiguous attitude towards both equality and discrimination of women is the product of male-centered interpretation being asserted as Truth. Therefore, the realm of truth and women are limited. As the interpretation of emptiness in the Mahāyāna Buddhism strengthened, 'the theory of woman's 5 hindrances' has been criticized, and the concept of 'sexual transformation into male' for attainment of Buddhahood has been transcended. Hence, the creative interpretation by women appears in the śrīmālā sūtra. This research shows the possibility for further projects in Buddhist feminism.

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*International Journal of History of Buddhist Thought* February 2002, Vol. 1, pp. 187~204.

\* (This journal has been evolved into *International Journal of Buddhist Thought & Culture* since 2003.)

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# The Logic of Reconciliation and Harmonization (*Hwahoe*) in Wŏnhyo's Thought

Young-tae Kim\*

The title on which I was asked for to write my essay was 'Wŏnhyo's System of Thought'. Several personal situations have made it inevitable for me to make a slight change in the title and to present a paper under the title it bears now.

In respect to the name, Wonhyo, the *Samgukyusa* contains a passage which goes as follows:

To call himself Wŏnhyo was to mean that he will be the first to brighten the Buddhist day; Wonhyo is Silla dialect as well, but the people in his time called him by the word meaning 'dawn' in Silla language. (Vol 4, Uihae 5, Wŏnhyo the Unbridled)

From the above passage we learn that Wŏnhyo is the name he gave himself; that it means dawn in Silla language, and that people in his time called him instead by a Silla word meaning dawn. At the end of his commentaries on *The Awakening of Mahāyāna Faith*, Wŏnhyo signed, "*Saepuch'an*," meaning, written by Saepu. Saepu, if assumed from this context, must be the Silla word which meant dawn. I've resorted to a classical text to confirm the fact that Wonhyo was his own way of putting in Chinese letters the name Saepu by which he was called by the people in his time, with a hope to find some clue to understand his thought.

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*International Journal of History of Buddhist Thought* February 2002, Vol. 1, pp. 205~211.

\* (This journal has been evolved into *International Journal of Buddhist Thought & Culture* since 2003.)

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# The Buddhist Reform Movement in Modern Times

*Jeung-bae Mok\**

Buddhism was suppressed throughout the Choson dynasty. The conservative faction of the society intensified its efforts to destroy Buddhism. Yet, Buddhism managed to preserve itself in spite of the official policy of suppression. Korean Buddhism's strong resilience is an indication of its deep roots within the consciousness of the Korean people. This was the situation of Korea as it faced reform.

Beginning in the late Choson dynasty, the culture and institutions of more advanced nations were suddenly introduced to Korea, leading to change in the official policy concerning religion. After a long period of persecution, Catholics were allowed to propagate their faith which led to an enormous influx of foreign missionaries. At the same time, many monks from the various Japanese Buddhist sects came to Korea. The foreign clergy of these different religions eagerly strove to popularize their faith. However, the government was bent on preserving itself through reliance on foreign powers and as Buddhism continued to represent the basic sentiments of the people, the government maintained its policy of oppression of Buddhism only.

The Korean law-forbidding monks from entering the capital was rescinded through the auspices of the Japanese monk, Sano Zenrei, seeking to convert Korean Buddhists to the Nichiren faith, by asking Kim Hong-jip's administration to allow Korean monks to enter the capital. The government granted his request in 1895. Korean Buddhists were thus free to engage in propagation activities, which immediately provided Japanese Buddhism with an opportunity to get a foothold in Korea. Hence the flip side of the repeal of the law-forbidding monks from entering the capital was that it opened up the possibility of Japanese monks becoming more active in Korea. The Korean government was finally spurred into action and repealed the policy of suppression towards Buddhism at the same time as trying to gain control of the administration of the Buddhist temples. And the Korean Buddhist community started to work for collaboration between the nation's temples.

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*International Journal of History of Buddhist Thought* February 2002, Vol. 1, pp. 213~218.

\* (This journal has been evolved into *International Journal of Buddhist Thought & Culture* since 2003.)

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# On Translating Wŏnhyo

*Robert E. Buswell, Jr.\**

Translating a corpus of works as voluminous and varied as that of Wŏnhyo presents a unique set of challenges to the scholar. Between eighty-six and 106 works are attributed to Wŏnhyo in Buddhist catalogues, of which some twenty-five are still extant. These works cover virtually the entire gamut of East Asian Buddhist materials available during his time, from the flower Garland (Hwaôm) to the Mere-Representation (Yusik), to the Pure Land(Chôngt'o) traditions. Given this huge corpus and range of material a multi-author project such as is being planned through Dongguk University is the only viable approach to the translation. In this brief talk, I seek to raise a few issues relevant to translating Wŏnhyo, in particular, as well as to the project, in general.

Many of Wŏnhyo's works are exegetical commentaries to scriptures and treatises important in East Asian Buddhism. There is probably no religious literature that is so deceptively simple, yet in fact so utterly prolix than is the commentarial literature of East Asian Buddhism, including that of Korea. Commentarial literature may seem relatively straightforward to the first-time reader. Typically the scholiast will include a brief introduction outlining the significance of the scripture that is the object of exegesis and the broad structure of the commentary. This introduction will be followed by passages of the scripture, followed by the exegete's comments, which will often include a line-by-line, or even word-by-word, exegesis. But this simple style masks what is often an immensely complex hermeneutical structure that is superimposed over the commentarial sections.

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*International Journal of History of Buddhist Thought* February 2002, Vol. 1, pp. 219~223.

\* (This journal has been evolved into *International Journal of Buddhist Thought & Culture* since 2003.)

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