

iv	A Message from the Editors	
vi	Essay from the President	
	Contemporary Relevance of Wŏnhyo Thought	<i>Suk-ku Song</i>
	Special Edition on Wŏnhyo Studies	
15	Wŏnhyo: A Study of His Compilations	<i>Lewis Lancaster</i>
25	Wŏnhyo's Faith System, as Seen in His <i>Commentaries</i> on the <i>Awakening of Mahāyāna Faith</i>	<i>Sung-bae Park</i>
47	Wŏnhyo and Commentarial Genre in Korean Buddhist Literature	<i>Robert Buswell</i>
65	An Investigation of Wŏnhyo's Achievement in the <i>Samgukyusa</i>	<i>Sang-hyun Kim</i>
91	Wŏnhyo's Interpretation of the <i>Mahā-prajñā-pāramitā-sūtra</i> : <i>Apparatus Criticus</i> and Translation	<i>Yong-pyo Kim</i>
109	Wŏnhyo's View of the Huayan Doctrine	<i>Pokan Chou</i>
123	On the <i>Muryangsugyongchongyo</i> and the <i>Yusimallakto</i> of Wŏnhyo	<i>Richard McBride</i>
135	Wŏnhyo's Interpretation of the Hindrances	<i>Charles Muller</i>
147	Wŏnhyo's Writings on Bodhisattva Precepts and the Philosophical Ground of Mahayana Buddhist Ethics	<i>Jin-young Park</i>
171	Wŏnhyo's View on Rebirth of the Sentient Beings to the Pure Land	<i>Hwee-ok Jang</i>
ii		

195	Wŏnhyo's Conception of Buddha-nature in the <i>Thematic Essentials</i> of the <i>Mahāparinirvāna-sūtra</i>	<i>Young-suk Kim</i>
-----	---	----------------------

Articles

217	Ontology, Language, and Deconstruction	<i>Bibhuti S. Yadav</i>
259	Belief in Indra and Development of This Belief in the Koryŏ Dynasty	<i>Yoon-Kil Suh</i>
277	Nāgārjuna as Viewed in Korean Buddhist Prayer Books	<i>Hae-ju Jeon</i>
291	Translation of Sūtras and Its Characteristics in the Period of North and South Dynasties in China	<i>Ae-soon Chang</i>
305	A Comparative Study of the Concept of Dharmakāya Buddha: Vairocana in Hua-yen and Mahāvairocana in Shingon Buddhism	<i>Kwangsoo Park</i>
333	How Does the Buddha Recognize a Forest?	<i>Ho-duck Kang & Sung-hyun Shin</i>
347	Formation of the Practice System of Anuttarayoga-tantra, with Special Reference to the Accomplishment of Physical Body	<i>Seong-joon Cheong</i>
357	A Problem of the <i>Laṅkāvatāra-sūtra</i>	<i>Suah Kim</i>

Essays

369	The Best War Against Terrorism: Dialogue among the Religions	<i>Leonard Swidler</i>
383	Buddhism and World Peace	<i>D. R. Bhalerao</i>

Wōnhyo: A Study of His Compilations

Lewis Lancaster

Wōnhyo selected a fourth century translation attributed to (Zhu) Fo-Nien (竺佛念), as one way of investigating some of the major themes of the famous *Dasabhūmika-sūtra* (十地經). The work of (Zhu) Fo-Nien was entitled *Pu-sa-yin-le-ben-yeh-jing* (菩薩瓔珞本業經, The Sutra (explaining) the Primary (Yogic) Activities that Comprise the Garland of the Bodhisattva). The translation was done between the 10th year of Chien Yuan, Former Jin (前秦) dynasty (C.E. 374) and the Yao-Jin (姚秦) dynasty that started in C.E. 384. (T.55, 2151, 358c) Only the latter scroll of Wōnhyo's work is extant and therefore we are unable to judge the full scope of his compilation. The opening paragraph of the scroll takes us directly to the Ninth of the Ten Levels of the Bodhisattva's activities. Following the lead of (Zhu) Fo-Nien, Wōnhyo focuses on the Forty Two Stages of a Bodhisattva. It is at the Ninth Level that the Fortieth Stage is realized and the Bodhisattva attains the ability known as "Readiness of Speech." There are few texts that give us such detail on the Ninth Level, that is the final preparation for achieving the highest stage in which the Bodhisattva is called a "Dharma Cloud." It is

Lewis Lancaster is a Professor of Asia Studies at University of California, Berkeley

International Journal of Buddhist Thought & Culture February 2003, Vol. 2, pp. 15~23.

© 2003 International Association for Buddhist Thought & Culture

in the manifestation as the "cloud" of the "teaching" that the "Readiness of Speech" is fully expressed.

Wōnhyo lived at a special time in the development of East Asian Buddhism. The years of his life C.E. 617-686 were filled with advances in the knowledge of Indian Buddhism. It was during those years that Xuan-Zhang (玄奘) had returned to China from his pilgrimage to India and did the major translations of the Sanskrit texts he had acquired. Other translators were at work continuing the long term efforts of the East Asian community to create a complete Chinese character version of the Buddhist teachings. Missionary monks such as Jñānabhadra¹ Divakara², Prabhamitra³, and Dharmagupta⁴ represented the presence of Indian and Central Asian translators, unlike Xuan-Zhang who was one of China's own. Certainly, during Wōnhyo's lifetime, the work of Xuan-Zhang overshadowed all other translation efforts in China.⁵

As important as the translations were for Wōnhyo, it was the development of the "compilation text" which provided the model for his own work. These "compilation texts" were part of the scholastic approach of the East Asian Buddhist monastics. While the translators provided the basic data for Buddhist teachings, the question that remained was that of how to make use of this large text corpus. Starting in the sixth century, the monks began to make compilations of quotations they abstracted from the translations. The creative work of these writers was focused on finding the relevant passages from the sutras and commentaries to explain and define specific topics. This was not mere copying of text data; it was an attempt to assimilate the material into patterns of discourse that would help readers to fully understand the underlying message of the tradition. In one sense the compilations were a type of cataloguing and indexing of key passages

1 He completed one translation (T.12, no. 377/K.107) between 664-665.

2 He completed 18 translations in the 680s (T.12, no. 347/K.49; T.10, no. 295/K.104 (685); T.2, no. 187/K.111 (683) etc).

3 He completed 3 translations (T.13, no. 402/K.78 (627); T.130, no. 566/K.578 (630-632); T.31, no. 1604/K.586 (630).

4 He completed 10 translations (T.16, no. 716/K.157 (616-617); T.14, no. 449/K.176 (616); T.1, no. 25/K.661 (617) etc.

5 Xuan Cang completed more than 75 translations, some of them covering hundreds of scrolls.

Wŏnhyo's Faith System, as Seen in His Commentaries on the Awakening of Mahāyāna Faith

Sung-bae Park

There are two key aspects to Wŏnhyo's conception of Buddhist faith: complete negation and complete affirmation. Wŏnhyo's commentaries generally begin with a lengthy discussion of the t'i(體) or body of the text under consideration, characterized by a series of compounded negations.

His Commentary on the Awakening of Mahāyāna Faith(大乘起信論疏) follows this pattern, with the opening section beginning by negating all kinds of linguistic expressions. Wŏnhyo does not stop at negation, however. Once mokṣa(解脫) is attained, his next step is to affirm everything fully and absolutely from the perspective of the liberated or enlightened person.

He is careful, however, to distinguish how this enlightened affirmation is different from other forms of affirmation, which remain tangled in conceptual understanding. Indeed, he implies that unenlightened practitioners should practice Buddhist faith in terms of negation, not affirmation. By this he means not a passive or destructive practice, but one that focuses squarely on the limits of conceptual understanding and linguistic expression. This conception of Buddhism is the underpinning for his non-sectarian, synthetic approach to Buddhist doctrine.

Sung-bae Park is a Professor of Buddhist Studies at State University of New York at Stony Brook

International Journal of Buddhist Thought & Culture February 2003, Vol. 2, pp. 25-45.

© 2003 International Association for Buddhist Thought & Culture

Wŏnhyo and the Commentarial Genre in Korean Buddhist Literature

Robert E. Buswell

Wŏnhyo was, above all else, a commentator. His range of scholarly endeavor covered the whole gamut of East Asian Buddhist materials and the some 100 works attributed to this prolific writer, over twenty of which are extant, find no rivals among his fellow Korean exegetes. Looking at the paucity of works written in Silla Korea before Wŏnhyo, it is no exaggeration to say that it was Wŏnhyo who created the scholastic tradition of Silla Buddhism.¹ The vast majority of Wŏnhyo's works are explicitly commentaries, and even those writings that are not commentaries are still strongly exegetical in character. The East Asian tradition itself also treats Wŏnhyo principally as a

Robert E. Buswell is a Professor of Buddhist Studies at University of California, Los Angeles.

International Journal of Buddhist Thought & Culture February 2003, Vol. 2, pp. 47-63.
© 2003 International Association for Buddhist Thought & Culture

¹ The first Buddhist exegetical work said to have been written in Silla was the *Sabunnyul kalma ki* (Commentary to the *Karman* section of the *Dharmaguptaka-Vinaya*), by Chi-mymŏng (d.u.), ca. seventh century, but this work is no longer extant. Wŏnhyo's friend Ŭisang wrote but two or three shorter exegeses contemporaneously with Wŏnhyo, but Wŏnhyo still remains by far the earliest, and most prolific, of Silla's Buddhist exegetes. See discussion in Rhi Ki-yong, "Wŏnhyo and his Thought", *Korea Journal* 11-1 (January, 1971), p. 5.

commentator, as seen, for example, in the *Song-Gaoseng-zhuan's*(Song Biography of Eminent Monks) listing of Wŏnhyo's biography among those of the "doctrinal exegetes"(yijie), together with a number of other Korean scholiasts who played important roles in the development of the learned schools of Sinitic Buddhism.²

To call Wŏnhyo a commentator is neither to deny the many other roles he played in his full and varied life, nor to disparage other aspects of his religious career, including those of pilgrim, philosopher, mystic, thaumaturge, and proselytist; rather, it simply acknowledges that the principal vehicle through which Wŏnhyo conveyed his philosophical and spiritual insights was scriptural exegesis. In this proclivity, Wŏnhyo emulates intellectuals active within most traditional civilizations, where much of spiritual and religious understanding was conveyed through exegetical writing. As John Henderson remarks, "Commentaries and commentarial modes of thinking dominated the intellectual history of most premodern civilizations, a fact often obscured by modern scholars denigration of the works of mere exegetes and annotators. Until the seventeenth century in Europe, and even later in China, India, and the Near East, thought, especially within high intellectual traditions, was primarily exegetical in character and expression."³ This traditional esteem for commentary is frequently obscured in contemporary treatments of religion, which valorize meditative experience over religious exegesis, or which misguidedly presume that things old and primary(viz. scriptures) are somehow superior to the new and derivative(viz. commentaries).⁴ The commentary that I have been translating for the "Collected Works of Wŏnhyo" is his *Exposition of the Vajrasamādhi-Sūtra*(*Kūmgangsammaegyōng-non*), the longest work in Wŏnhyo's oeuvre. In this treatise, Wŏnhyo brings to bear all the

2 See Zanning' s definition of "doctrinal exegetes," the second of the ten categories of monks listed in the *Song-gaoseng-zhuan*, at T.51, 2061, 500.710a. Wŏnhyo is also listed among doctrinal exegetes" in the Kory-period *Samguk-yusa*.

3 John B. Henderson, *Scripture, Canon, and Commentary: A Comparison of Confucian and Western Exegesis* (Princeton: Princeton University Press, 1991), p. 1.

4 See José Ignacio Cabezon' s discussion about the contemporary mistrust of exegesis in his edited volume *Scholasticism: Cross-Cultural and Comparative Perspectives* (Albany: State University of New York Press, 1998), Introduction. Note also Edward Conzes denigration of the new in his *Buddhist Thought in India* (London: George Allen & Unwin, 1962), preface, p. 8.

exegetical tools acquired throughout a lifetime of scholarship to the explication of this scripture. Wŏnhyo's treatment of this text provides a seminal vision of the Buddhist doctrinal synthesis then emerging in Silla Korea. Rather than exploring his contributions to doctrine, however, in this paper I propose instead to examine the structure and style of Wŏnhyo's Exposition as a representative example of the East Asian commentarial form. In his virtuosity at manipulating the commentarial form, Wŏnhyo may be viewed not simply as a paragon of Korean scholarly achievement but as someone who was emblematic of the highest achievements of the Sinitic Buddhist tradition as a whole.

I. Commentary as a Genre of Buddhist Literature

Commentary is one of the principal genres of Buddhist oral and written literature throughout Asia. Commentary has a long pedigree within Buddhism, which in all probability can be traced back to the inception of the religion itself. East Asian Buddhism used different designations for various types of commentarial writings, many of which are reflected in Wŏnhyo's oeuvre. Generally, exegetical commentaries involving detailed glosses of a scripture were termed *so* (Ch. *shu*), 'commentary,' and had only semi-canonical status. (It was in fact the Korean cataloguer, Ŭich'ŏn (1055-1101), in the tenth century, who first insisted that such indigenous East Asian compositions could be so profound in their own right that they too deserved to be included in the canon.) More expository treatments of the thought presented in a scripture were called *chongyo* (Ch. *zongyao*; lit. 'thematic [or doctrinal] essentials'), that is, exegetical summaries. The term *non* (Ch. *lun*), 'exposition,' was generally reserved by the East Asians for independent treatises (*sāstra*) attributed to the eminent Indian Mahāyāna exegetes whom the East Asians designated 'bodhisattvas'; translated from Sanskrit, such texts were accorded canonical status on a par with scriptures attributed to the Buddha himself. Hence, conferring the designation *non* on Wŏnhyo's exegesis of the *Vajrasamādhi*, as is mentioned in Wŏnhyo's biography in the *Song Gaoseng zhuan*, would

An Investigation of Wŏnhyo's Achievement in the *Samgukyusa*

Sang-hyun Kim

I. Introduction

Kyondung(見登) referred to a biography of Wonhyo during the Shilla Dynasty, and the records of Wŏnhyo's lifetime were passed down until the 13th century when Ilyon published *Samgukyusa*(三國遺事). Wŏnhyo's biographies, such as *Wŏnhyo Hwasang Yŏnki*(元曉和上緣記) and *Wŏnhyo Sach'o*(元曉事抄), were circulated throughout Japan during the 12nd and 13th century. None of these documents are currently available. Instead, today one can find *Sŏdang Hwasang Bi*(元曉和尙碑), the Biography of Wŏnhyo in the *Sung Gaoseng zhuan*(宋高僧傳), '*Wŏnhyo, the Unbridled Monk*(元曉不羈條)' in the *Samgukyusa*, and several fragmented texts containing biographic material of Wŏnhyo. Since the material describing Wŏnhyo's achievements in his lifetime are insufficient, all of these texts must be analyzed thoroughly even though they are fragmentary or already well known. I have already reviewed *Sŏdang Hwasang Bi*, the Biography of Wŏnhyo in *Sung-Gaoseng-zhuan*, and other works concerning achievements of Wŏnhyo's lifetime in order to understand Wŏnhyo's

Sang-hyun Kim is a Professor of History of Korea Buddhism at Dongguk University.

International Journal of Buddhist Thought & Culture February 2003, Vol. 2, pp. 65~90.
© 2003 International Association for Buddhist Thought & Culture

role in history.¹ The present paper attempts to investigate 'Wŏnhyo, the Unbridled Monk' in the *Samgukyusa* and other relevant records comprehensively, although there are several existing documents which analyse 'Wŏnhyo, the Unbridled Monk', most of them lack on historical perspective and are of a only fragment comments.² Thus, I will try to analyze Wŏnhyo-related passages in the *Samgukyusa* from the perspective a critique and an interpretation of historical materials. The purpose of this paper is not to analyze all biographies of Wŏnhyo, but to classify and review records of the *Samgukyusa* according to several subjects.

II. Ilyon's Description and Understanding of Wŏnhyo

Besides the Biography of Wŏnhyo in 'Anecdotes of Renowned Monks' (義解篇) of the *Samgukyusa* under the title of 'Wŏnhyo, the Unbridled Monk(元曉不羈條)', Ilyon posted many passages related to Wŏnhyo in *T'aejong Ch'unch'u-gong*(太宗春秋公條), the *Martyrdom of Yŏmch'ok*(元宗興法 厭讎滅身條), the *Ten Saints of Hŭngnyun Temple in the Eastern Capital*(東京興輪寺金堂十聖條), *Buddhist Relics Brought to Shilla*(前後所將舍利條), the *Two Buddhas of Naksan and Chosin, the Lovesick Monk*(洛山二大聖 觀音 正趣 調信條), the *Miracles of Hyesuk and Hyegong*(二惠同塵條), the *Ŭisang Transmits the Hwaŏm Sūtra to the Cardinal Temples*(義湘傳教條), *The Widow and Her Dumb Son*(蛇福不言條), the *Kwangdŏk and Ōmjang*, the *Two Friendly Monks*(廣德 嚴莊條), and the *Nangchi, the Cloud-Riding*

1 *Reconsideration of Sŏdang Hwasang Bi*, Misul sahak nonchong, 1988.

A Review of new data on Wŏnhyos Achievement, Shilla munhwa, Vol.5, Research Institute for Culture of Shilla, Dongguk University, 1989.

On the tale of Kŭmgang sammae gyŏngron, Kasan leejigwan sŭnim hwagap kinyŏm nonchong, Vol.1, 1992.

On Wŏnhyo's name, Namdoyŏng baksa gohŭi kinyŏm Sahak nonchong, Minjok munhwasa, 1993.

2 Yong-tae Kim, *On Wŏnhyos childhood name Sodang*, Hanguk bulgyohak Vol.5 (The Korean Association for Buddhist Studies, 1980); Bŏm-hong Lee, *New Study on the Wŏnhyo Haengjang* (Masan daehak nonmun jip Vol.4, 1982); Byŏng-hŏn Choi, *An Understanding of Wŏnhyo in Goryŏ Dynastys Buddhism* (Wŏnhyo yŏnku nonchong, Gukto tongil won, 1987); Mi-hŭi Chon, *Wŏnhyo's social status and his achievement* (Hanguksa yŏnku Vol.63, Hanguksa yonkuhoe, 1988); Tae-jun Kim, *Inheritance of The Records of Wŏnhyo's Lifetime* (Hanguk bulgyo munhak yŏnku Vol.2, Dongguk University Press, 1988); Jae-dong Sa, *Literary Study on the Wŏnhyo, the Unbridled Monk of Samgukyusa* (Baedalmal Vol.15, Baedalmal-hakhoe, 1990).

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

Yong-pyo Kim

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.

Yong-pyo Kim is a Professor of Buddhist Studies at Dongguk University

This paper was supported by BK21 in 2002

International Journal of Buddhist Thought & Culture February 2003, Vol. 2, pp. 91-108.
© 2003 International Association for Buddhist Thought & Culture

Wŏnhyo's View of the Huayan Doctrine

Pokan Chou

In Kosŏnsa Sŏdanghasang t'appi(高仙寺誓幢和上塔碑, *Stupa* inscription to the *Upādhyāya* Sŏdang of Kosŏnsa), the earliest and most reliable record on Wŏnhyo's life, there are two of his works specifically pointed out. One of them is the *Hwaŏm-Chongyo*(華嚴宗要), the *Doctrinal Essentials of the Huayan*.¹ The specification of this particular work in the inscription, which was made ninety years after his death, evidently attests Wŏnhyo's successful proselytization of Korean commoners to Buddhism with the Huayan Scripture documented in the *Samguk yusa* (三國遺事, *Memorabilia and Mirabilis of the Three Kingdoms*). It is said in this thirteen century book that Wŏnhyo took a passage, “All unhindered men leave birth and death along a single path,” from the sixth chapter, “A Bodhisattva Asks for Clarification,” of the *Scripture* to make a song called “Being Unhindered.” Then he sang it while

Pokan Chou is a Professor of History of Buddhism at Taiwan University.

International Journal of Buddhist Thought & Culture February 2003, Vol. 2, pp. 109~122.
© 2003 International Association for Buddhist Thought & Culture

1 *Chŏsen Kinseki sŏran*(朝鮮金石總覽, *Collection of Korean Mental and Lithic Inscriptions*), vol. I, ed. Chŏsen Sŏtokufu, Seoul: Asia Ch'ulp'ansa, 1976, pp. 41-43. The other text listed in the Inscription is the *Simmun hwaajaeng ron* (十門和諍論, the *Essay on the Harmonization of the Ten Approaches*), which now exists only in fragments.

dancing with a musical instrument made by a colorful but strangely shaped gourd, throughout a great number of villages and hamlets, so that people in the countryside could recognize the name of the Buddha and recite the invocation, Homage.” (T.49, 1006b.) As compared to the other Huayan Buddhist monks of his time, Wŏnhyo’s employment of the *Scripture* to spread Buddhism in such a way is unusual. Huayan Buddhism in Wŏnhyo’s time was in its nascent period. Its arising was not oriented to converting people in low social rungs. Rather, it was entrenched in scholastic study carried out exclusively in Buddhist monasteries.² Famous scholars were mostly elite monks, who were patronized by emperors or kings and barely mingled with commoners. The incipient Huayan Buddhism was one representative of officially supported Buddhist thoughts. The association of Buddhist monks with the aristocratic class was even more distinctive in the Korea of Wŏnhyo’s time. Not only Huayan Buddhist monks, but also almost all other Buddhist monks targeted aristocratic and royal families as their mission objects. We cannot help asking, why is Wŏnhyo’s perception of the Huayan doctrine so particular as to make him take such an eccentric way of spreading Buddhism to Korean commoners that he was reputed to have been the first to do so in the history of Korean Buddhism? Restrained by the great loss of Wŏnhyo’s works on the Huayan,³ this paper will preliminarily investigate this question by (1) looking into the intellectual background against which the study of Huayan Buddhism came to the fore in Chinese Buddhism, (2) comparing Wŏnhyo’s commentary on the fifth chapter, “Awakening by the Light of the *Tathagata*,” of the *Scripture*, with the other two earliest commentaries by Chinese exegetes, Ling-bian(靈辨, 467-522) and Hui-guang(慧光, 468-537),⁴ and (3) pointing out the particularity of his

2 See Taitetsu Unno, “The Dimensions of Practice in Hua-yen Thought,” in *Bukkyō Shisōshi Ronshū*, ed. by Yuki Kyōju Kenkōkai, Tokyo: Daizō Shuppansha, 1964, pp. 51-78.

3 Among Wŏnhyo’s tremendous works, there are at least six concerning the Huayan *Scripture*, judging from their titles. However, only two are extant now, the *Commentary on the Huayan Scripture* and the *Preface to the Commentary on the Huayan Scripture*. The former, which is said to have eight or ten chapters, is left only with its third chapter. The latter is a short essay synopsizing his Huayan thought. These two texts are collected in the *Han’guk Pulgyo chŏnsŏ* (韓國佛敎全書), edited and published by Dongguk University from 1979-92, but not well edited. I leave my criticism of this to a later article.

Wŏnhyo on the *Muryangsugyŏngchongyo* and the *Yusimallakto*

Richard McBride

I feel a great sense of satisfaction as I write this brief report on the progress of my small portion of the Wŏnhyo translation project. I am pleased to report that I have completed the translations of the Yusimallakto (遊心安樂道, Traveling the Path to Mental Peace and Bliss) and the Muryangsugyŏngchongyo (無量壽經宗要, Thematic Essentials of the Larger Sukhāvātīvyūha-sūtra [Wuliangshou-jing]), as well as complete drafts of the scholarly introductions that will precede them. I have learned much about Wŏnhyo's complex thought and the difficulties of translation through the liberal commission of errors and the struggle to correct them. I owe a deep debt of gratitude to my mentor Dr. Robert Buswell whose profound knowledge of the Buddha-dharma and keen eye for editorial work made the process of translation a great learning experience and an important part of my training both prior and subsequent to my earning of a graduate degree in Buddhist studies. In the brief report that follows I will touch upon a few philological issues, textual issues, and philosophical issues associated with my translations. The report that follows is based mainly on my translation of the Muryangsugyŏngchongyo, which was executed for the most part this year.

Richard McBride is a Professor of Buddhist Studies at University of Iowa

International Journal of Buddhist Thought & Culture February 2003, Vol. 2, pp. 123~133.

© 2003 International Association for Buddhist Thought & Culture

Wŏnhyo's Interpretation of the Hindrances

Charles Muller

I . Introduction

To start with, I would like to briefly say that as a result of my work in translating one of Wŏnhyo's major extant texts, I have come away with a greatly deepened appreciation of two aspects of his work: ① the remarkable level of impartiality of the treatment that he gave to the wide range of Buddhist doctrine, and ② the incredible degree of thoroughness with which he pursued his inquiries. But since these are points already well known to all of our colleagues here today, I will not spend any further time elaborating on them. Instead, I would like to focus more specifically on the special contributions that Wŏnhyo made toward apprehending the intertwined discourses of the incoming Indian Buddhological currents that attempted to offer systematic accounts of the nature and function of human consciousness.

I am speaking here of the broad spectrum of positions subsumed within the two streams of discourse that we usually label as *tathāgatagarbha* and *Yogācāra*, but which also subsume such variants as *Di-lun*, Northern and Southern *She-lun*(which are also categorized as

Charles Muller is a Professor of Buddhist Studies at Toyo Gakuen University

International Journal of Buddhist Thought & Culture February 2003, Vol. 2, pp. 135~146.
© 2003 International Association for Buddhist Thought & Culture

various strains of "Paramārthan"), along with the disciples of Xuan-zang, such as Kui-ji and Weonchuk (well known for their differences of opinion), as well as the Huayan masters. All of the scholars in this broad group participated in the promulgation of comprehensive and systematic theories on the nature and function of human consciousness, paying special attention to the questions of the respective origins of evil and goodness, ignorance and wisdom, and how it is possible to achieve liberation from conditions of entrenchment in delusion.

II. The Two Hindrances

The "two hindrances" as originally explained in the *Yogācāra* texts, are the *afflictive hindrances* (煩惱障 *kleśa-āvaraṇa*) and *cognitive hindrances* (所知障 *jñeya-āvaraṇa*), which together constitute a way of categorizing, into two general tendencies, the broad range of phenomena that engender suffering, impel continuity of the cycle of rebirth, impede the attainment of liberation, and obstruct the ability to see reality as it is. These two hindrances subsume all factors associated with ignorance, delusion, affliction, suffering, anxiety, and so forth.

Although the basic relationship between the hindrances is as described above, thinkers who formed the disparate sub-streams within *Yogācāra* differed in terms of understanding precisely what constituted the various manifestations of the hindrances; to what levels in the depths of consciousness the various forms of the hindrances extended, and what kinds of practices could serve as antidotes, at what stages, and so forth. Thus the understanding of the hindrances is deeply bound up with theories regarding the degrees of defilement/non-defilement of the *ālaya*, definitions of the *Yogācāra* paths, bodhisattva *bhūmis*, and so forth. While the *Yogācāra* tradition itself already contained a plethora of its own disagreements on these matters, those who are familiar with the positions of the *Awakening of Mahāyāna Faith* [AMF] will not be surprised to know that treatise's presentation of the two hindrances creates a whole new set of problems.

It is obvious that Wōnhyo had an intimate knowledge of the

Wŏnhyo's Writings on Bodhisattva Precepts and the Philosophical Ground of Mahayana Buddhist Ethics

Jin-Young Park

Wŏnhyo's thoughts on Buddhist precepts have been strongly colored by his image of a free thinker highlighted with the expression, "Wŏnhyo, the unbridled" (Kor. *Wŏnhyo pulgi*. T.49, 2039.1006a7). His transgression of Buddhist disciplines has also been celebrated as evidence of the superiority of the Mahayana spirit over a strict observation of rules in the Theravada tradition. The sectarian discourse of whether Theravada Buddhism, which Korean Buddhism continues to refer to with the derogative term "Hinayana," is actually an inferior and narrower version of Buddhism as Mahayanists wish to project is an issue that needs a separate essay.

Considering the issue in a smaller scope, I want to point out that, accentuating Wŏnhyo's free spirit as a major feature of both Wŏnhyo's Buddhist thoughts and Mahayana Buddhism, Wŏnhyo scholarship has been blind to problems that could ensue when "Mahayana liberalism" is escalated without being properly thought out. As a result it has disregarded the gap in Wŏnhyo's writings when they are interpreted as

Jin-young Park is a Professor of Buddhist Studies at American University

International Journal of Buddhist Thought & Culture February 2003, Vol. 2, pp. 147~170.

© 2003 International Association for Buddhist Thought & Culture

a mere celebration of liberalism (Park 2002). Also, the scholarship risks the danger of falling into what an American Buddhist scholar calls a “transcendence trap” (Whitehill 2000: 21).

This essay claims that Wŏnhyo's ethical thoughts as expressed in his major works on bodhisattva precepts do not support such irresponsible mystification of transcending Buddhist disciplines, nor do they remain silent on the importance of maintaining, before violating or transcending, bodhisattva precepts in Buddhist practice. Exploring Wŏnhyo's thoughts on bodhisattva precepts in his writings, this essay challenges the prevalence of Wŏnhyo scholarship of an overemphasis on the liberalist spirit in Wŏnhyo's Buddhist thoughts. This will be accomplished by examining the philosophical ground of Mahayana ethics in Wŏnhyo and examining his guide for practicing this ethics. In this process, I also want to consider contemporary American Buddhist efforts to create Buddhist ethics proper and provide this study as one example of the philosophical investigation of Mahayana Buddhist ethics.

I . The One and the Many

Understanding of Wŏnhyo's ethical thought has been subject to two major factors. The first is interpretation of Wŏnhyo's philosophy based on his biographical records. (For Wŏnhyo's biography see Buswell 1995; Lee 1993: 140-144; Kwŏn 1996). The second is a strong emphasis on his Buddhist philosophy as “reconciliation of conflicts”(Kor. *hwajaeng*). The fact that Wŏnhyo's life was a series of breaking, violating, or “transcending” traditional ethical codes has been celebrated by Korean Buddhist tradition as Wŏnhyo's way of acting out Mahayana liberalism. This has further been endorsed as his way of overcoming what Korean Buddhism calls a narrow concept of Buddhist precepts in the “Hinayana” tradition. For that purpose, a strict separation between monastic and lay Buddhisms need be broken down as Wŏnhyo did by having a relationship with a princess and fathering a child in that relationship. Disrobing was understood as a necessary step for a mass-proselytization through which he spread Buddhist teaching,

Wŏnhyo's View on Rebirth of the Sentient Beings to the Pure Land

Hwee-ok Jang

During his life, Wŏnhyo was a most venerable Master of Bodhisattva practices as well as a master of doctrinal teachings. He is called a bodhisattva of the first stage of bhumi and his works contain deep concerns on the sentient beings. As an illustration of his intention, I have studied his view on rebirth(往生) of the sentient beings(凡夫) to the Pure Land in his Muryangsu gyŏng chong'yo(無量壽經宗要, the thematic essential of The Larger Sūtra on Amitāyus). The sentient beings should arouse the Mind to enlightenment in order to be reborn in the Pure Land, but that is very difficult. So Wŏnhyo rescues us, the sentient beings, by saying that Sa ũihok chungsaeng(四疑惑衆生, four kinds of doubting sentient beings) could be born in the Pure Land because of his eager faith. And his suggestion as to how one can be rescued comes from his long career of cultivation and practices and from his compassion for the sentient beings.

Hwee-ok Jang is a Professor of Buddhist Studies at Geumgang University

International Journal of Buddhist Thought & Culture February 2003, Vol. 2, pp. 171~193.

© 2003 International Association for Buddhist Thought & Culture

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

Young-suk Kim

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.

Young-suk Kim is a Ph.D. Candidate of Buddhist Studies at Dogguk Univerity

This paper was supported by BK21 in 2002

International Journal of Buddhist Thought & Culture February 2003, Vol. 2, pp. 195~213.

© 2003 International Association for Buddhist Thought & Culture

Ontology, Language, and Deconstruction

Bibhuti S. Yadav

I

My aim here is to deconstruct ontology. I take an archeological stance which I associate with the second noble truth of the Buddha. This stance is diagnostic [*nidāna kathā*]. It takes ontological texts as symptoms of how the ego incarnates its concerns in traditions of thought where language is believed to present things as they are in themselves. Deconstruction occurs only in a textual field and can do no more than rethink what has been thought before. It also is positional, calling for belonging to a tradition of theme and method. My belonging here is to Mādhyamika Buddhism, especially as espoused by Chandrakīrti in his *Prasannapadā*.

I shall use deconstruction as a tool to recontextualize two of the central questions of Indian thought: (1) How does the world of being and non-being come to be through language? and (2) How must a Buddhist deconstruct ontological language in order to restore the words of the Buddha?

"Ontology" and "methodic deconstruction" need to be clarified right away. I use "ontology" in the sense of a discipline that traces being in

Bibhuti S. Yadav is a Former Professor of Buddhist Studies at Temple University.

International Journal of Buddhist Thought & Culture February 2003, Vol. 2, pp. 217~257.
© 2003 International Association for Buddhist Thought & Culture

a cave at the bottom of the sea, derives the world out of the communion of Being and language and treats the world as a processive dispersal of Being through words. Ontology exalts the world as a text, as a materiality of signification sustained in the reciprocity of saying and being, words and referents. It enclose meaning in a logocentric circle of discourse, being and non-being in criteria of knowability, truth in syllogistic coherence. The circle regulates speech, determines criteria of truth and falsity and lays down rules of admission to the philosophical community. Two rules are central. One is ontological commitment, the other is adherence to a referential theory of language. Governed by subject-predicate logic, language is believed to display the order of things. Things either exist or they do not; they exist in relation of substance and attribute, and language presents them as such. Ontology uses epistemology as a tool of methodic description of the world. It shows what exists and what does not, and claims that certain kinds of assertions are true about things that exist and about those that do not. Ontology mediates the world with its cause, man with the source of his being. It redeems the cogito from the ego, existence from the vain circularity of rebirth and redeath. Ontology is meta-medicine[*mahaauṣḍhiḥ*].

A clarificatory note to "methodic deconstruction" also needs to be added. I use "methodic" in the sense of *sādhana*, meaning that truth consists in the method of arriving at a claim. Truth consists in syllogistic movement of thought, in a coherent departure and arrival of the cogito from a premise to the conclusion. "Deconstruction" signifies incoherence in syllogistic movement and logocentric discourse. It means dismissal of the cogito on the ground that it fails to deliver on its own terms. I use "methodic deconstruction" in the sense of *prasaṅga*, an immanent form of criticism that claims no methodological independence whatsoever. Unable to occur in an alien frame of reference, it concedes radical dependence on the categorial traditions in which it is conceived. It is steeped in sociality of thought, and it can operate from within and on terms of discourse from the circle, using them as tools to dismiss ontological claims. It obeys the circle without believing in the validity

Belief in Indra and Development of This Belief in the Koryŏ Dynasty

Yoon-kil Suh

The thought of Indra belongs to Esoteric Buddhism like that of Doseon in the Koryŏ Dynasty. Taejo, who was the first king of the Koryŏ Dynasty, declared in his Ten Articles of Exhortation's Summation that his ultimate wish was to practice the Rites of the Lotus Lamp and Eight Gateway, as a national observance. Belief in Indra has a close relationship with these Rites, so that studying the thought of Indra and development of this belief will contribute to an understanding of Esoteric Buddhism which supported the foundation of the Koryŏ Dynasty, and also reveal the development of Esoteric Buddhism during the Koryŏ Period.

I . Idea of Indra from Original Text

The idea of *Devatās* has existed from ancient India and became widely accepted by Buddhism, thus this idea is found in most Buddhist scriptures. It is possible to say that a consistent idea of *Devatās* existed from the beginning of Buddhism up until the era of Hinayāna and

Yoon-kil Suh is a Professor of Buddhist Studies at Dongguk University

International Journal of Buddhist Thought & Culture February 2003, Vol. 2, pp. 259~276
© 2003 International Association for Buddhist Thought & Culture

Nāgārjuna as Viewed in Korean Buddhist Prayer Books

Hae-ju Jeon

In this paper, I have described the way Nāgārjuna was viewed in Korean buddhist prayer books. In these books he was understood in various ways relating to the Avataṃsaka-Sūtra.

Nāgārjuna is also worshipped as the patriarch of the Hua-yen school. In this context he has been believed to be the author of the Hwaeomgyeong Yakchange(HY), a gatha of brief comments on the formation of the Eighty-Volume Avataṃsaka-Sūtra.

However, it is difficult to say that Nāgārjuna is the author of the HY, one of the most important texts in the practice of Hwaeom Buddhism in Korea.

Although we have concluded Nāgārjuna is not the real author of the HY, many Korean Buddhists still believe that he is the author, and the monks/nuns chant it every day, reciting "Daebanggwangbul Hwaeomgyeong Yongsu Bosal Yakchange(the Bodhisattva Nāgārjuna's Song for Key Passages of the Mahāvaiṣṭya Buddha Gaṇḍavyūha Sūtra)". This shows how much importance is given to Nāgārjuna in Korean Buddhist rituals, Korean Hua-yen Buddhism, and Korean Buddhism in general.

Hae-ju Jeon is a Professor of Buddhist Studies at Dongguk University

This paper was supported by BK21 in 2002

International Journal of Buddhist Thought & Culture February 2003, Vol. 2, pp. 277~289.
© 2003 International Association for Buddhist Thought & Culture

Translation of Sūtras and Its Characteristics in the Period of North and South Dynasties in China

Ae-soon Chang

Historically in China, the period of North and South Dynasties was a period of a great confusion with many changes of dynasties and no unified nation. In the history of Buddhism, this period is called the time of Buddhist study or the period of the spread of Buddhism, because Buddhism was first developed since the Eastern Chin period.

During this period also, a full-scale study on a great number of Sanskrit sūtras translated into Chinese was undertaken. It was during this period of the North and South Dynasties that Buddhist schools were established.

Focusing on Buddhism in the period of North and South Dynasties, which was to bear fruits of Buddhism in Sui and Tang, the author examines the translation of Sanskrit sūtras into Chinese and its characteristics at that time. The nation was stable after Buddhism was introduced, and the nation's leaders always maintained an indispensable relationship with the Buddhist assembly. Accordingly, the author will illuminate the interrelationship between the North and South Dynasty societies and Buddhism, before examining the translation of sūtras of this period.

Since the introduction of new sūtras, the spread of ideas and translation of sūtras differed according to where monks entered the country as well as the impact of geographical conditions in the North and South Dynasties. The author tries to convey a historical appraisal of Chinese Buddhism of the North and South Dynasties by investigating where the sūtras came from and how they appeared.

Ae-soon Chang is a Professor of Buddhist Studies at Dongguk University

This paper was supported by BK21 in 2002

International Journal of Buddhist Thought & Culture February 2003, Vol. 2, pp. 291~304.
© 2003 International Association for Buddhist Thought & Culture

A Comparative Study of the Concept of Dharmakāya Buddha: Vairocana in Hua-yen and Mahāvairocana in Shingon Buddhism

Kwangsoo Park

The concept of Dharmakāya is the central theme in both the Hua-yen and Shingon Buddhist literatures. Hua-yen Buddhism adopts Dharmakāya Vairocana Buddha as the main Buddha. Shingon Buddhism, on the other hand, claims that their secret doctrine is the direct teaching of Dharmakāya Mahāvairocana Buddha. Even though these two schools are based on the same idea of Dharmakāya Buddha, the concepts of Vairocana in Hua-yen and Mahāvairocana in Shingon are different in their doctrinal formulation. Hua-yen Buddhist literature elaborates the function of Dharmakāya Vairocana in the context of the three Buddha-body theory; the Shingon Buddhist literature elaborates Dharmakāya Mahāvairocana in the context of the five Buddha Body theory. Shingon literature emphasizes the direct communication between Dharmakāya Mahāvairocana and sentient beings, and expands his direct salvation of sentient beings in saṃsāra. This process of salvation by Mahāvairocana is based on compassion which is a fundamental merit of Mahāvairocana. Compassion is the basic element of enlightening and saving sentient beings.

Kwangsoo Park is a Professor of Won-buddhism at Wonkwang University

International Journal of Buddhist Thought & Culture February 2003, Vol. 2, pp. 305~331.
© 2003 International Association for Buddhist Thought & Culture

How Does the Buddha Recognize a Forest?

Ho-duck Kang & Sung-hyun Shin

We understand trees as a kind of symbol in the buddhist religion. For example, the Bodhi tree is a symbol of Buddha's enlightenment. There are many examples in relation to forests and Buddha. The Buddha lived in the forest for most of his life and his meaningful momentum was achieved near forest. He was born beneath the Bodhi tree in Lumbinī, then later left for the forest to practice asceticism, and finally achieved enlightenment. A place where he used to preach sermons was in Migadāya, which was a most beautiful green forest and his death(parinirvāṇa) also took place in the Kusinagara forest. His disciples also spent a great deal of time in the forest throughout their lives.

Many Buddhist scriptures make reference to forests. Buddha mentioned that trees and forests should be conserved in a sustainable manner because they are part of human life and told his disciples “don't cut down a tree or a weed in its natural environment” .

In a scientific manner, forests have significant value and benefits for human-beings. It is well known that trees produce sugars, filter oxygen and phytoncide chemicals by using carbon dioxide and water via photosynthesis. In addition, forests are essential for avoiding direct sunlight under hot and humid conditions in countries such as India. The Buddha realized that forests play an important role in our lives as shown in the Buddhist scriptures.

Ho-duck Kang is a Professor of Forest Resources Science at Dongguk University'
Sung-hyun Shin is a Professor of Buddhist Studies at Dongguk University

This paper was supported by Dongguk University and BK21 in 2002

International Journal of Buddhist Thought & Culture February 2003, Vol. 2, pp. 333~345.
© 2003 International Association for Buddhist Thought & Culture

Formation of the Practice System of Anuttarayoga-tantra, with Special Reference to the Accomplishment of Physical Body

Seong-joon Cheong

I. Preface

In Mahāyāna Buddhism the bodhisattvas who forgo *Nirvāṇa* and continue to do their work until no sentient beings remain in *Sāṃsāra* is called *Mahākaruṇa-icchāntika*. The character of the Bodhisattva in the later period of Tantric Buddhism changed into different forms such as Vajrasattva, Vajradhāra or Vidyadhāra. But the concept of these Attained Ones is a little different from that of other Bodhisattvas because their stage of attainment is the the same as that of the Buddha but their role is that of a Bodhisattvas.

Esoteric Buddhism in India is divided into Kriyā-tantra, Caryā-tantra, Yoga-tantra and Anuttarayoga-tantra. Of these Anuttarayoga-tantra was introduced in the late 8th century and pervaded India, Tibet and Nepal, but was not accepted in the regions of the Korean Peninsula, China and Japan.

Anuttarayoga-tantra of Esoteric Buddhist tradition belongs to the latter period of *Mahāyāna* Buddhism in India and the tantric practice

Seong-joon Cheong is a Researcher, Korean Buddhist Research Institute of Dongguk University

International Journal of Buddhist Thought & Culture February 2003, Vol. 2, pp. 347~356.

© 2003 International Association for Buddhist Thought & Culture

system proceed from the Generation Stage to the Completion Stage in order to achieve the ideal beings such as Vajrasattva, etc. One of the special features of Anuttarayoga-tantra is a practice system to which brings about changes in beings, namely change of Life Stage, Intermediate Stage and Death Stage of Sentient Beings into *Nirmāṇa-kāya*, *Sambhoga-kāya* and *Dharma-kāya* of Buddha.

This paper studies the formation of the practice system of Anuttarayoga-tantra, particularly its focus on the accomplishment of the Physical Body as an attainment of Vajrasattva.

II. The Practice System of Caryā-tantra

In the Indian tradition of *Mahāyāna* Buddhism, development of the practice system from *Pāramitāyāna* to Anuttarayoga-tantra is in accordance with the division of Tantric scriptures in sequence by Bu-ston who was an eminent scholar in the 15th Century. Tantra is divided into Kriyā-tantra, Caryā-tantra, Yoga-tantra and Anuttarayoga-tantra, and the doctrines and practice system of Esoteric Buddhism was founded through the advent of *Mahāvairocana-sūtra* and *Vajra Peak Tantra* respectively. Bu-ston have defined *Mahāvairocana-sūtra* as Caryā-tantra and *Vajra Peak Tantra* as Yoga-tantra.

In a Section of "Stages of Mind" in the *Mahāvairocana-sūtra*, are defined as 'those who carry out the conducts of Bodhisattvas by practicing the Gate of *Mantrayāna*'. In the first half of the same section Vairocana Buddha is described as omniscient and omnipotent one who takes on different roles and carries out various conducts to save sentient beings. Following this description, Vajradhara, who is a leading questioner, asks about the Ultimate Wisdom of Omniscience. The Buddha replied "Awakened Mind is the source, Compassion is the root and Expedition is the ultimate purpose".

The quoting above is known as 'A Teaching of Three Phrases' in the tradition of the *Mantrayāna* School of Japan, and it is considered to be an expression of succeeding idea of *Mahāyāna* Buddhism in *Mantrayāna*. But the 'ultimate purpose' of the Three Phrases is certainly

A Problem of the *Lankāvatāra-sūtra*

Suah Kim

This paper is focused on identifying the composition date of the Lankāvatāra-sūtra (Abb. LAS) by reexamining previous Buddhist scholars' opinions as well as providing Āryadeva's two commentaries on the LAS preserved in Chinese canon as new sources. In order to determine whether the LAS is later or earlier than Vasubandhu which is Buddhist scholar's' major criterion I proposed here that three different versions of the LAS were composed different times and places. Therefore, concerning with both the translating date into Chinese and the existence of Āryadeva's commentaries, the earliest form of the LAS which is a very similar feature of the four-volume version of the LAS was composed before Vasubandhu, and it is the basic text for Āryadeva's two commentaries on the LAS.

I. Modern Scholarly Opinion About the Date of Composition of the *Lankaatara-sutra*

Although the composition of most Mahāyāna Buddhist texts are unknown, still Buddhist scholars speculate about the dates in general. Knowing the date of the text would be helpful in identifying the sutra's philosophical position within the broader context of other Mahāyāna Buddhist texts. One of the most contested issues among Buddhist

Suah Kim is a Researcher, Korean Buddhist Research Institute of Dongguk University

International Journal of Buddhist Thought & Culture February 2003, Vol. 2, pp. 357~366.
© 2003 International Association for Buddhist Thought & Culture

The Best War Against Terrorism: Dialogue among the Religions

Leonard Swidler

Dialogue as the term is used today to characterize encounters between persons and groups with different religions or ideologies is something quite new under the sun. In the past when different religions or ideologies met it was mainly to overcome, or at least to teach, the other, because each was completely convinced that it alone held the secret of the meaning of human life.

More and more in recent times sincerely convinced persons of different religions and ideologies have slowly come to the conviction that they did not hold the secret of the meaning of human life entirely unto themselves, that in fact they had something very important to learn from each other. As a consequence they approached their encounters with other religions and ideologies not primarily in the teaching mode, holding the secret of life alone, but *primarily* in the learning mode, seeking to find more of the secret of the meaning of life. That is dialogue.

In the wake of September 11, 2001, not only Americans but many around the world, and especially religious people, have suddenly been thrust into an awareness of the absolute necessity to learn about Islam and to enter into dialogue with Muslims. It is on this existential issue

Leonard Swidler is a Professor of Catholic Thought & Interreligious Dialogue at Temple University

International Journal of Buddhist Thought & Culture February 2003, Vol. 2, pp. 369~381.

© 2003 International Association for Buddhist Thought & Culture

within the context of the current War on Terror that I wish to reflect together with you. First, let me offer some thoughts on what several current terms mean.

I. What the Current Terror Is and Is Not

1. Definition of Terror

Terror is violence, usually deadly, deliberately perpetrated *specifically against innocent persons* so as to strike terror into the host group. There have been and are today several terrorist groups around the world, e.g., in the recent past, the Ku Klux Klan, the Red Army, the Weathermen, and others, and today groups on both sides of the Northern Ireland conflict, Aum Shin Riki, the Hamas, Islamic Jihad, Laskar Jihad, al Qaeda, and others.

2. Connection of Terror with Islam

As some of the names above indicate, there are several contemporary terrorist organizations which allege a connection with Islam. Let it be said, however, that the sources of Islam, and the vast majority of the Islamic tradition, and living Muslims find terrorism abhorrent. They see terror done in the name of Islam as a perversion of Islam (whose very name Islam has peace, salam as its basis).

3. Fundamentalism

A word about *Fundamentalism*. Historically it is a term coined at the beginning of the twentieth century by a group of conservative U.S. Protestants who wanted to stress what they called the Fundamentals of Christianity. Their ideals included 1) a so-called literalist understanding of their Holy Scriptures, 2) an alleged un-changing understanding of the truth, and consequently 3) a restrictive policy on the public behavior of women (referring, e.g. in the New Testament

Buddhism and World Peace

D.R. Bhalerao

Buddhism is the most rationalistic religion if ever it is to be called a religion. But the Buddha was a man-a superman and he never professed himself to be a God as was believed later by his own followers under the dense growth of accretions.

Buddhism is now the religion of the one-third of the entire population of the world. It is because there is in Buddhism shelter for all people condemned as inferior to others or as untouchables. The Buddha was the first man to believe in the equality of man irrespective of caste, creed, colour and faith. As such, Buddhism has never been a religion in the sense other religions are religions. It is the code of conduct and a way of thinking, an attempt to revolt against the tyranny of the idea of God existing as the supreme force. It was a revolt specially at a time when Brahmanism was at the zenith of its progress. It was also equally revolutionary to preach that man is a sovereign being.

Lord Buddha's contribution to philosophy is really very unique. His theory of dependent origination(Pratitya Samutpad) is the beginning of the scientific thinking in the orient many hundred years before its advent in Europe. Lord Buddha thought that when something exists, it

D. R. Bhalerao is a Researcher and Vice President for Central Asian Affairs, IAEWP

International Journal of Buddhist Thought & Culture February 2003, Vol. 2, pp. 383~386.
© 2003 International Association for Buddhist Thought & Culture