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On the Nature and Message of the *Lotus Sūtra* in the Light of Early Buddhism and Buddhist Scholarship: Towards the Beginnings of Mahāyāna

Karel Werner

The aim of this paper is to compare the contents of the Lotus Sūtra and the style of presentation of its message with the thrust of the Buddha's teachings as they are preserved in the early Buddhist sources, particularly the Sutta Piṭaka of the Pāli Canon, and also in the Pāli commentarial literature. In the process it attempts to identify in the early sources the precedents of some of the bold statements in the Lotus Sūtra which appear as complete innovations, but may be elaborations of elements contained in Pāli sources in germinal form. Despite the difference in style, language and mythological imagery, the conclusion is that both the Sutta Piṭaka and the Lotus Sūtra express in their respective manners the true spirit of the Buddhist message. Attention is drawn also to the striking parallels between the Buddhist picture of the multiple universe and modern cosmological theories.

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Navayāna Buddhism : The Dawning of a New Tradition

Byung-Jo Chung

I . The Historical Meaning of *Navayāna* Buddhism

1. The Trend of Thought before *Mahāyāna* Buddhism

If we draw a map of the world according to religious boundaries, Korea belongs to the cultural area of *Mahāyāna* Buddhism. Europe is generally considered a Catholic region while the United States is largely Protestant Christian, and Middle Eastern and African countries are predominantly Islamic. In Asia, Buddhist Culture is overwhelming. In the South-east Asian countries such as Sri Lanka, Thailand, Myanmar and Vietnam, the tradition of *Theravāda* Buddhism is strong, while in North-East Asian countries such as Korea, China, and Japan we find a great living *Mahāyāna* Buddhist tradition.

Actually, there is quite a big difference between the two traditions both culturally and doctrinally. Historically, *Mahāyāna* Buddhism, in contrast to the *Theravāda* Tradition, is largely still a mystery. For instance, we don't

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know much about the founding religious body or the process by which the *Mahāyāna* Tradition developed. The beginnings are still a riddle to us. However, Buddhist scholars agree about three points. Firstly, that Southern India was the starting point at the time of the Andhra monarchy which immediately preceded the Christian Era. Secondly, that the *Mahāyāna* Movement was not led by any one special figure but would have reflected the groups of the established Buddhist Orders of that time. And thirdly, that married Buddhists were probably the core members and that the emerging beliefs and systems would have developed around the stupa area.¹

If so, what is the focus of *Mahāyāna*? The first point we need to consider in the concept of '*yāna*'. In the early period of Buddhism this '*yāna*' concept did not exist. It first appears in the *Lotus Sūtra* (sk.saddharama-puṇḍarīka-sūtra) where the idea of Buddha's teaching as a 'means' (*upāya*) began to develop. The concept of 'returning three vehicles' to 'one vehicle' is strongly suggested as the basis for a deviation from the then prevailing Buddhist Schools. Schools such as *Mahāsāṅghika* & *Theravāda* emphasized the religious importance of *Pravrajyā*, but the concept of *yāna* could not then have existed in terms of selecting which way to pursue *Pravrajyā*. By establishing this concept of *yāna*, *Mahāyāna* Buddhism suggests that *Hīnayāna*, *Mahāyāna* & *Ekayāna* are all the same. However, *Mahāyāna* claims that to pursue one's own enlightenment or extinction is a Hīnayānist attitude and only *Mahāyāna* provides the ideal way of practice, that is, not for self but for others. Whereas *Ekayāna* is the dialectical understanding of *Mahāyāna*. In other words, *Mahāyāna* is not in opposition to *Hīnayāna*, rather it is a development of the teaching and a further stage beyond *Hīnayāna*. Though *Mahāyāna* Buddhism largely arose in opposition to the dominant Buddhist Schools of the time, it is not clear whether the *Sarvāstivādins* or the *Sautrāntikas* were its target.

The questions which were raised by the Mahāyānist encompass the following five areas.

A. Distortion of Buddhist theory: those Buddhists who thought that the theoretical foundation of 'non-self' was weak, claimed that Dharmas

¹ The established theory is that the rise of Mahāyānist Buddhism could be dated to the 3c. B.C, or at least to the 2c B.C. (Hirakawa, <Study on the early Mahāyānist Buddhism>, p.172.

existed, but the 'self' did not exist. That is, while the Buddha's declaration of non-self is true, the truth itself should not be denied. *Mahāyāna* Buddhism supported *śūnyatā* as strong evidence against this thesis.

B. Deficiency of practical application: the dominant Buddhist schools of the day amassed evidence of metaphysical accomplishments and developed a systematization of Buddhist theory. However, this work was criticized for its lack of reference to everyday life, and was monopolized by a few intellectuals. In response to the need for a practical application the Māhāyanists set up the Bodhisattva as a self-enlightened, practical man.²

C. Conquest of *Ekayāna* faith: the people's longing for the historical body eventually gave rise to Buddha monotheism. Until this time, disciples had sought only to attain Arahatsip. When the universal understanding of Buddha disappeared, the Buddhist schools were reduced to a system of absolute faith. In contrast, *Mahāyāna* Buddhists profess faith in many buddhas, understanding the limitless buddhas as being incarnations of one own mind. This understanding provides the basis for a faith that all beings can attain eternal happiness through the mind of all buddhas.

D. Limits of *Pravrajyā* centralism: home-leavers(*Pravrajyās*) sought to attain final extinction, but the goal of married Buddhists was to be born in Buddhist heaven. Thus, they generally believed that they could be born in heaven through the merit gained by almsgiving and devotion to the Buddhist Order. Thus there was a two-level structure existing between home-leavers and laymen, not unlike the relationship between master and servant. *Mahāyāna* Buddhism grasped this notion as a basic cause for the degeneration of the principles of equality which had been preached by the Buddha. Thus the doctrine in the Heart Sūtra, "form is nothing other than emptiness; emptiness is nothing other than form" appeared as an answer to this dilemma.

E. Repulsion against the view of formal precepts. The Buddhist schools had developed around the five precepts. Thus, the means by which

² Seeing in terms of Sanskrit grammar, the word 'Bodhisattva' could be interpreted in several aspects. a. Essence, Nature; Sattva corresponds to the Pali 'Satta', and means the 'essence'.(Skt. Dict. Pbg & Skt. Dict. M.W.B) b. A Living Existence; T. W. Rhys Davids and W. Stede translated it as "a being destined to attain fullest Enlightenment." c. Mind, Spirit, Sense.(Pali Dict. S.V) d. Embryo. e. Strength, Vigour, Power, Courage. (Tib. Dict. Das 883b) f. Hero, Warrior. (E. R. E. Hastings)

one could be judged as a good or bad disciple was based on whether one observed strictly the formal precepts. However *Mahāyāna* emphasizes intention of mind and our sincere affirmation and practice are more important than concern with minor infractions and formalization of precepts. The Mahāyānist response to this view of formal precepts is the Three Moral Precepts, particularly 'moral precepts as embracing wholesome dharmas' and 'moral precepts as benefiting all sentient beings' which can be understood as a more positive participation in social affairs and an embodiment of justice.

The challenge of *Mahāyāna* spread throughout the whole of the Indian subcontinent. In the third Century AD. Nāgārjuna developed a whole philosophical foundation for Mahāyānist thought. The ideals of *sūnyatā* and *prajñā* had become central concepts of *Mahāyāna* Buddhism. After the 3rd Century A.D. this was the prevailing thought throughout India.

2. The Mahāyānist Body as an entity

It is now well-substantiated in many respects, that a Mahāyānist body did in fact exist. *Mahāyāna* and *Hināyāna* temples co-existed around the Sanchi stupa in the second century BC. Also, Faxian, Xua'n Zhūang and Hye-cho record in their travel sketches at that time how *Mahāyāna* and *Hināyāna* peacefully co-existed.³ Nevertheless, there are some pertinent questions to be asked about what has been referred to as the Mahāyānist Body. The main Buddhist Schools of the time had their own scriptures, managerial organization, disciplines and economic bases. If so, what were the religious characteristics of the Mahāyānist Body? We think that a clue can be found in the area of the stūpas. This religious body's organization seems to have been centered around the stūpas, but existing independently from the major Buddhist Schools both economically and doctrinally.

3 The evidence that the Mahāyānist Buddhist Body was not separated from the school Buddhism completely at that time follows. a. In the above travel sketches, the authors record the fact that *Mahāyāna* and *Hināyāna* co-existed together. b. The idea that *Mahāyāna* a tradition of worship of buddhist stūpas and the other types of theory. For example, there is the idea of *sūnyatā* and *vijnāptimatra*. c. To prove the differentiation between *Mahāyāna* and *Hināyāna*, I think that theoretical support is needed. The doctrine of karma and *pratiṭyasamutpāda* is the very link connecting the two. (Kaneoka, <Mahāyānist Buddhism>, pyungronsa, p.62)

The *Heart Sūtra* in Chinese Yogācāra :
Some Comparative Comments
on the *Heart Sūtra Commentaries*
of Wōnch'ŭk and K'uei-chi*

Dan Lusthaus

The causal mind is like a master artist who paints with dharmas.
K'uei-chi, *Comprehensive Commentary on the Heart Sutra*, p. 26

以心分別諸法皆邪。不以心分別諸法皆正
With mind discriminating, all dharmas are erroneous.
With mind not discriminating, dharmas are all correct.
Wōnch'ŭk, *Heart Sutra Commentary*, T.33.1711.544b2-3
(paraphrasing *Viśeṣacinta-Brahma-paripṛcchā* T.15.586.36b)

The *Heart Sutra*, one of the shortest yet most revered works in the Mahāyāna canon, is often held to be the quintessential encapsulation of the massive Prajñāpāramitā corpus. It has been recited and studied for over a thousand years, and to this day its recitation by monastics and laity alike can

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be heard daily in China, Taiwan, Korea, Japan, Tibet and other areas of Mahāyāna practice, regardless of sectarian affiliations. Since it has been appropriated and incorporated into the rituals of such a diverse range of Buddhist schools, its special affinities with Chinese Yogācāra and particularly Until very recthat towering figure at the heart of Wei-shih (唯識) thought, Hsüan-tsang (玄奘, (600-664)), have been easily overlooked.

Until very recently even less attention had been devoted by scholars, especially in the West, to the two earliest commentaries on the *Heart Sutra*. These were written by Hsüan-tsang's two rival disciples, K'uei-chi(窺基,(632-682)) and Wöñch'ük(圓測,(613-696)): K'uei-chi's(般若波羅蜜多心經幽贊), *Pan-jo po-lo-mi-to hsin ching yu-tsan* (T.33.1710); and Wöñch'ük's (佛說般若波羅蜜多心經贊), *Fo shuo pan-jo po-lo-mi-to hsin ching tsan* (T.33.1711).¹ Both commentaries provide not only full and complex detailed readings of every phrase and term contained in the *Heart Sutra*. Additionally, both display great erudition, deploying a vast range of Yogācāra (and other) texts to raise and discuss, often in minute detail, aspects of theory, practice, and competing interpretations. For instance, for every passage in the *Heart Sutra*, K'uei-chi first offers a detailed Madhyamakan interpretation, followed by a Yogācāra rejoinder (sometimes he takes the debate into extra rounds). Thus the *Heart Sūtra*s read by him, in part, as an extensive, wide-ranging debate between Yogācāra and Madhyamaka. Wöñch'ük also discusses the difference between Yogācāra and Mādhyamika (in very different terms from K'uei-chi), but treats the *Heart Sūtra*generally as an occasion to present and evaluate inter-Yogācārin debates on various aspects of Yogācāra theory and practice

¹ K'uei-chi's commentary is now available in English translation: *A Comprehensive Commentary of the Heart Sūtra* Translated by Heng-ching Shih in collaboration with Dan Lusthaus, Berkeley: Numata, 2001. Wöñch'ük's commentary was the subject of a dissertation study that included a translation and the original text: *A Korean Yogācāra Monk in China: Won-cheuk (612-696) and His Commentary on the Heart Sūtra*, by Chang-geun Hwang, unpublished Ph.D. dissertation, University of Wisconsin-Madison, 2000. Another translation of this commentary for a dissertation is currently being written by B. Hyun Choo at Drew University.

(e.g., on meditation, definitions of Nirvana, trikāya theory, etc.), and their affinities or discrepancies with Mahāyāna thought in general.

Both commentaries, therefore, are deserving of our attention, not only for what they tell us about the *Heart Sūtra*, but for the light they shed on East Asian Yogācāra of the seventh century. Since K'uei-chi and Wōnch'ūk competed to become Hsüan-tsang's successor (K'uei-chi triumphed), comparing their commentaries also affords us some clues about the differences between their respective approaches. Much of their rivalry, according to the surviving sources that discuss it, eventually focused on competing interpretations of the *Ch'eng wei-shih lun* (成唯識論). However, while K'uei-chi's commentaries on the *Ch'eng wei-shih lun* have largely survived, Wōnch'ūk's are no longer extant,² preventing us from examining the differences between them through that venue³. Since both commentaries on the *Heart Sūtra* have survived, a comparison of these two works may provide some insight into the major and minor differences in their approach to Yogācāra and Mahayanic Buddhist thinking. Since both K'uei-chi and Wōnch'ūk studied with and assisted Hsüan-tsang in his translation activities, and both became abbots in monasteries associated with him,⁴ their commentaries may also provide a window into Hsüan-tsang's own teachings and instructions, especially about this text, but on other matters as well. Hsüan-tsang's prolific literary output consists mainly of translations; only two of the seventy-seven texts he composed were original works⁵. We have little

2 For more details on the rivalry, see Dan Lusthaus, *Buddhist Phenomenology: A Philosophical Investigation of Yogācāra Buddhism and the Ch'eng wei-shih lun*, London: RoutledgeCurzon, 2002, chapter 15, esp. pp. 384f.

3 The secondary discussions of the dispute, such as Hui Chao's *Ch'eng wei-shih lun liao-yi-teng* (成唯識了義燈) (T.43.1832) and Chih Chou's *Ch'eng wei-shih lun yen-p* (成唯識論演秘) (T.43.1833), were largely authored by K'uei-chi's supporters, making their treatment of Wōnch'ūk's position questionable. See *ibid* p. 416 n.11.

4 K'uei-chi became leader of the Ta Tz'u-en Monastery (大慈恩), from which he derived his own nickname, Tz'u-e (慈恩); Wōnch'ūk headed the Hsi-ming Monastery (西明寺).

5 These are his *Record of Western Lands* (西域記) *Hsi-yü-ch* (T.51.2087) and "Verses on the Structure of the

clear evidence about what additional instructions he might have offered on the materials he translated to those who assisted him with the translations or who studied with him subsequently, nor what additional insights he might have presented to his students and disciples about Buddhism and Buddhist texts in general, or even what forms of instruction (formal, informal) he actually provided. Wöñch'ük, on four occasions in his commentary, attributes specific teachings to Hsüan-tsang, teachings not found explicitly in Hsüan-tsang's works⁶; hence, these likely represent oral instructions Wöñch'ük (and perhaps others) received directly from Hsüan-tsang. In brief, along with detailed exegesis on the *Heart Sūtra* itself, wrapped in intricate discussion of Buddhist debates of the day, as well expansive treatments of the most significant themes of Yogācāra thought, these commentaries offer us a glimpse into the thinking and transmission of Hsüan-tsang as reflected in the writings of two of his most important students.

After a brief discussion of the importance of the *Heart Sūtra* for Hsüan-tsang, we will give an overview characterization of the commentaries, and then examine specific passages to illustrate what typifies each of their approaches.

I. Hsüan-tsang and the *Heart Sutra*

Hsüan-tsang's biography⁷ explains how he first encountered the *Heart*

Eight Consciousnesses" (八識規矩) *Pa-shih kwei-chu sun* (cf. T.45.1865). The former is his well known travelog of Central and South Asia; the latter is a summary of Yogācāra topics similar to, but arranged differently than the *Ch'eng wei-shih lu*. For a complete annotated list of all of Hsüan-tsang's works, see Lusthaus (2002), appendix four. In addition, we should mention the *Ch'eng wei-shih lu* which is a unique text, not exactly translation and not exactly an original work, but rather a hybrid, incorporating translations of a number of texts rearranged into a novel order, and very likely supplemented with discussion and glosses by Hsüan-tsang.

⁶ These will be discussed below.

⁷ *Da Tang da ci'ensi sanzang fashi zhuan* (大唐大慈恩寺三藏法師傳) (T.50.2053) by Hui Li and Yan-ts'ung, composed during Hsüan-tsang's life by Hui Li and completed a few years after his death by Yan-ts'ung. The only complete English translation is *A Biography of the Tripitaka Master of the Great Ci'en*

Becoming a Buddhist Nun in Korea: Monastic Education and Ordination for Women

Hyewon Kang

I. Introduction

This article examines the education and ordination that a laywoman undergoes in order to join the Buddhist monastic life in Korea. To understand the objectives and contents of these processes, it is important to place them in historical and institutional perspectives. Therefore, this article first presents a brief survey of the historical emergence of a Korean bhikṣuṇī saṃgha. This is followed by a discussion of the ways in which the monastic educational system has evolved in Korea. The educational objectives and specific curriculum are addressed in this section. Finally, the article analyzes the significance of the nun's training and ordination in relation to her practice as a member of the saṃgha. The scope of my investigation is limited to the education and ordination administered by the Chogye Order in contemporary Korea. As for the historical background, the focus is largely on the Chosŏn dynasty during which the foundation of the present system was laid down.

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Religious Diversity in a Buddhist Majority Country: The Case of Islam in Thailand

Imtiyaz Yusuf

No country today is religiously monolithic, living a religiously diverse way of life is both an intra- and interreligious reality. In responding to this situation as it relates to both salvation and living our lifetime on earth religious societies normally adopt any of the following positions:

1) Exclusivism - according to which salvation can be obtained only one religion. Religious fundamentalists in any religion are often exclusivists. They hold that salvation lies only in through membership of their own religion.

2) Inclusivism - it holds that while there is only one religion which makes true claims about ultimate reality, that particular religion is not the only way to salvation. For God will not forsake those people who are never exposed to the true doctrine e.g. "A Muslim or a Buddhist who cares for his family, shows compassion to others and performs religious duties can enter heaven as any other Christian. From the Christian point of view it means that

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it is not necessary to have the epistemological¹ knowledge about the salvific event (death of Jesus on the cross) to enter heaven mere ontological knowledge² is enough.

3) Pluralism - the position that all religions are right. Each of them is describing certain aspect of reality as revealed to them. That is salvation is available to all members of humanity. This position is borne out of religious tolerance and is found in nearly all religious traditions though not as a particular doctrine.

Thailand is a religiously pluralistic country in spite of its being a Buddhist majority country with the Muslims constituting about 5% and Christians less than 1%. There is also the presence of the followers of Hinduism, Sikhs, followers of traditional religion and others. Yet, as per its constitution Buddhism is not the official religion of Thailand.

In today's religiously pluralistic societies adherents of different religions live in a varied kind of relationships in which factors such as religion doctrines, ethnicity, economics, politics and language play a significant role. Hence, interactions and cross-influences across religious lines differ from country to country depending upon the self/other understanding of each religious community.

Muslims, the followers of the religion of Islam numbering about a billion today reside as majority and minority religious communities in different countries of the world. Indonesia (180 million) has the largest Muslim population in the world, followed by Pakistan (109 million) and Bangladesh (107 million). Middle Eastern Muslim countries such as Saudi Arabia (13 million), Turkey (52 million) and Iran (50 million) have comparatively smaller populations. While India, China, Australia, USA, UK and Thailand have significant Muslim minorities.

Thai Muslims like their co-religionists in Sri Lanka and Burma are three instances in the world where Muslim minority communities living in majority Theravada Buddhist countries.

From the point of view of study of Religion, all religions are orthodoxies

1 Epistemology - a branch of philosophy that investigates the origin, nature, methods, and limits of human knowledge.

2 Ontology - the branch of metaphysics that studies the nature of existence or being. In other words metaphysics.

in the sense that each regards its own doctrine and institutions as true and immutable. They accommodate religious co-existence and interreligious dialogue but do not tolerate any doctrinal changes. There are also present in every religious traditions perspectives that range from conservative to moderate and liberal. The same can be observed in the case of Islam and Buddhism in Thailand. In my observation interaction between Islam and Thai Buddhism is rather limited taking place mostly at the social level rather than doctrinal dialogue.

a) It is largely restricted to the "marketplace" where the Muslims and Buddhists interact with each other as sellers, traders and buyers resulting in a superficial understanding of each others religious doctrines and traditions.

b) At the socio-political level in reference to the majority-minority aspects of relationship.

Thai Muslims and Thai Buddhists live a life of mutual co-existence and accommodation and both have a primarily an ethnic understanding of their religious traditions. Whereby ethnicity defines religious affiliation.

Section 1

The History of Encounter Between the Religions of Islam and Buddhism.

1.1 Religious Encounter Between Islam and Buddhism

Religious encounter between Islam and Buddhism is as old as Islam, it predates the coming of Islam to Southeast Asia by about thirteen centuries.³

The first encounter between Islam and *ashab al-Bidada* or the Buddhist community took place in the middle of 7th CE in the regions of East Persia, Transoxiana, Afghanistan and Sindh.⁴ Historical evidence suggests that some early Muslims extended the Qur'anic category of *Ahl al-Kitab* also to include the Hindus and the Buddhists.⁵

3 Islam was founded in 611 CE when the Prophet Muhammad received the first revelation of the Qur'an in Mecca.

4 *Encyclopedia of Islam*, s.v. 'Balkh'.

5 The "Ahl al-Kitab"- "the People of Book" is a Qur'anic and Muhammad's reference to the followers of Christianity and Judaism as religions that possess divine books of revelation (Torah, Psalter, Gospel) which gives them a privileged position above followers of other religions. See *Encyclopedia of Islam*, s.v. 'Ahl al-Kitab.'

An Intra-Buddhist Dialogue between Theravāda and Mahāyāna: A Hermeneutical Search for Common Unity*

Yong-pyo Kim

The purpose of this essay is to seek a dialogue towards a common unity between the Theravāda and Mahāyāna traditions by raising hermeneutical issues regarding views about scripture and religious practice.

Movement towards dialogue and communication among Buddhists should proceed first from dialogue between the Theravāda and Mahāyāna traditions - both representative of present-day world Buddhism - towards a deeper-level dialogue between other sects. In order to do this, it is necessary first to comprehend the history of Buddhist thought and culture to discover a common unity rather than difference through dialogue between different traditions.

This essay points to number of hurdles that need to be overcome in order to acquire mutual understanding and to search for a commonly shared essence from the Mahāyāna perspective. This process will help us to find a way to establish a creative dialogue and identity of common practical goals among the Buddhist communities.

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Sot'aesan's *Essays on the Reformation of Korean Buddhism*

Kwangsoo Park

The basic idea behind Sot'aesan's reformation of Buddhist doctrine and the monastic system was based on the idea of skillful-means (方便, K. pangp'yon; S. upāya). He considered the Buddha's teachings and Buddhist systems as the skillful-means that must be properly applied to the contemporary Korean society. Throughout his ideas on the reformation of Buddhism, Sot'aesan maintained the main principle of modifying or renovating some Buddhist doctrines as well as the whole of the monastic system, without changing the main tenets of the Buddha's teachings. In the Hyokshillon, Sot'aesan pointed to six central ideas of his reformation: (1) No Buddha Statue : Enshrinement of Irwonsang (一圓相, One Circle) as the Symbol of Dharmakāya, (2) Imported Buddhism (from India and China) to a thoroughly Korean Buddhism, (3) Buddhism for a few to Buddhism for the majority, (4) Reformation of the Monastic System: Buddhism for Monks and Lay Devotees, (5) Buddhism Without Discrimination against Gender, (6) Unifying the Divided Subjects in the Educational System of Buddhism, i.e., Three Practices (三學, K. Samhak; S. triūksā). Sot'aesan's main purpose in the reformation of Buddhism was to bring Buddhist thought and systems down from the mountain to the people in order to apply Buddhism to the contemporary secular world.

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The Theoretical Meaning & Cultural-Artistic Value of Temple Cymbals Dance

Jong-hyung Kim

The great masters, Hye Kong and Wonhyo of the Shilla Dynasty, were famous for their singing and dancing. Although the Buddha advised both monks and laypeople to abstain from singing and dancing, considering it to be unproductive, unhealthy and harmful, Master Hye Kong and Wonhyo's performance may be regarded as that of bodhisattvas, a skillful means to save all beings. Rather than a violation of Buddha's teaching, it can be viewed as Golden words. Actually, there are also reference in the Sutras in support of singing and dancing.

Bara (cymbals) are a musical instrument made of metal, used in Buddhist temple ceremonies such as Palcha(鉸子) or Tongpal(銅盤). The Cymbals Dance, as one of Chapopmu in Buddhist ceremony, is regarded as an offering of Mind and Body. It is also a kind of training process of Chapopmu. By participating in the ceremony, both the performer and spectator taste the Dharmic joy(universal joy) and feel a sense of oneness of human beings with Buddha. The performance of this dance is an expression of admiration, praise and devotion to Buddha, highlighting the natural and unique beauty of human beings: Through its use of movement to expand time and spatial awareness, we can glimpse the concept of a universe that goes beyond time and space, going towards an experience of oneness of body and spirit.

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Composed of simple but repeated motions, it makes a dramatic visual effect and exemplifies the principle of moderation through its use of tense but polished beauty as an artistic expression in ceremony. By use of repeated motion it also communicates an experience of stillness, the way of the middle path, and movement through moderation such as holding up two round-shaped bars with cotton strings, hitting, putting down, and turning them around overhead.

I. Introduction

This study will examine and evaluate aesthetic features of the cymbals dance in terms of cultural and artistic characteristics, as well as considering theoretical aspects. Among the inheritances of Korean traditional culture, Buddhist ceremony is highly valued. There are many different kinds of ceremonies, each has its own purpose and meaning. For example in the ceremony known as *Yongsanjae Chakpop*, the function of *Chumsawi* is to focus participants on the purification of ritual place and time and space. The performance of *Yongsanjae Chakpop, barachum* (Temple Cymbals Dance) is a magnificent example of cultural inheritance in terms of music and dance. According to Korean Buddhist records, Baekje Dynasty(B.C 18~A.D 660) was the first country to accept dance in Buddhist Ceremony. Mimachi, a citizen of Baekje learned the musical instrument from Oh Dynasty in Southern China.(Lee, Du-hyon, 1973:22) At this time Buddhist dance had a kind of missionary purpose and is thought to have started from the southwest or western region. For instance, in Tibetan mandalas from this time, there are pictures of cymbals dance, as well as paintings on the Dharma tables of the same period(Rhie, M. M. and Thurman, R. A. F., 1991:181, 183, 381). In addition, the Great Master Wonhyo employed artistic skill as a useful people-oriented method for missionary work. He himself danced to spread Buddhism in the time of the Shilla Dynasty. In the Koryŏ Dynasty(A.D. 918-1392), *Yŏdŏng hoe*(燃燈會, Buddhist Lantern Lighting Ceremony)and *P'algwan hoe*(八關會, Festival of the Eight Vows) were prevalent but there seems to be no mention of the temple cymbals dance. However, in the Chosŏn Dynasty(A.D. 1392-1910) we can find valuable evidence of both the Cymbals and