

Contents

Articles

- | | | |
|--|--------------------------|-----|
| The Japanese Missionaries
and Their Impact on Korean Buddhist
Developments (1876-1910) | <i>Vladimir Tikhonov</i> | 7 |
| Traditional Story Telling and Poetry Grammar
in Korea 7-8 Century A.D. | <i>Ki-chung Im</i> | 49 |
| Interaction and Harmonization
between Hwa-eom and Seon
in Korea during
the late Silla and Early Goryeo Period | <i>Ho-ryeon Jeon</i> | 61 |
| Teachings on Abortion
in Theravāda and Mahāyāna Traditions
and Contemporary Korean Practice | <i>Frank M. Tedesco</i> | 91 |
| On the Meaning of the First <i>Jhāna</i> in <i>Nikāyas</i> | <i>Seung-taek Lim</i> | 107 |
| The Mind-only thought in
the Commentaries on the <i>Lankāvatārasūtra</i> | <i>Suah Kim</i> | 127 |
| Wŏnhyo's Human Character Education:
Principles and Practice Methods | <i>Young-suk Kim</i> | 141 |
| The Middle Path of No Abiding
and No Leaving
in the "Immutability of Things"
by Seng-chao | <i>Sung-ja Han</i> | 165 |

The Japanese Missionaries and Their Impact on Korean Buddhist Developments (1876-1910)

Vladimir Tikhonov

This work deals with the interaction between the Japanese Buddhist missionaries and Korean monkhood in the turbulent early modern period of Korean history, which began with the conclusion of Korea's first "unequal" treaty with Japan in 1876 and ended with Japanese annexation of the whole country in 1910. As Korea was peripherized and increasingly drawn in Japan's fledgling sphere of influence in East Asia, Japanese modern Buddhism became a reference model of sorts for the Korean monks who tended now to view Japan as their "protector" in practice and an ideal of "Buddhism-friendly" modernity in theory. In fact, even before the Japanese intrusion Korean Buddhism was struggling to readjust its hitherto subjugated social position proportionally to the level of wealth and influence of richer monasteries, and provided important religious and ideological background for Korea's first generation of modern reformers in the 1880s. But the Japanese missionaries managed to quickly appropriate the nascent discourse of "Buddhist modernity" in Korea and turn it into a tool of co-opting Korean Buddhist clergy for its own political purposes. While a partial or full loss of nationalistic credentials was the logic result of this process for the Buddhist community, its unequal alliance with the invaders/colonizers might be also understood as perhaps an unavoidable result of the combination of traditional Confucian oppression and new Christian anti-Buddhist attitude.

Vladimir Tikhonov is a Professor of Institute for East European and Oriental Studies at Oslo University.

International Journal of Buddhist Thought & Culture February 2004, Vol. 4, pp. 7~48.

© 2004 International Association for Buddhist Thought & Culture

Traditional Story Telling and Poetry Grammar in Korea 7-8 Century A.D.

Ki-chung Im

This study examines how Buddhism changed the Korean people's way of thinking and how this change affected the grammar of poetry. Korean poetry is characterized by a unique communication style. Koreans prefer the written style to the spoken style. When Buddhism was introduced to Korea a new style of grammar and emotional resonance in poetry was created, which was different from the traditional grammar of poetry. One technique used by Buddhists was to add a word of finishing touch to make the poem come alive. This article shows how this new poetry style is applied to Korean literature, by considering some works of Tosolka, Wonwangsaeangka and Chemangmaeka of the 7-8 Centuries.

Ki-chung Im is a Emeritus Professor of Korean Language and Literature at Dongguk University.

International Journal of Buddhist Thought & Culture February 2004, Vol. 4, pp. 49-59.

© 2004 International Association for Buddhist Thought & Culture

Interaction and Harmonization between Hwa-eom and Seon in Korea during the late Silla and Early Goryeo Period

Ho-ryeon Jeon

In Korea, Hwa-eom and Seon are closely related to each other. Interaction and subsequent harmonization between Hwa-eom and Seon started simultaneously with the introduction of Seon to the Late Unified Silla Kingdom. Without an understanding of Hwa-eom and Seon, the fundamental teachings of Korean Buddhism(Chogye Order) cannot be known. In this paper I will investigate the historical interaction between Seon and Hwa-eom during the late Silla and early Goryeo periods, when Gusan seonmun(Nine Mountains Seon Gate) was founded after the introduction of Josa seon to Korea. In particular I will consider the relationship between Gusan seonmun Founders and Hwa-eom, in light of the Seon of Do-eui(-821-) and Jiwon's Hwa-eom, as well as Muyeom(800-888)'s view of Seon and Gyo. I will also consider the rationale of Master Jingwi, written by the National Master Beomil(810~889) and that of Sunji(-858-874-), namely the 'Co-existence of Seon and Hwa-eom'.

Ho-ryeon Jeon is a Professor of Buddhist Studies at Dongguk University.

This paper was supported by BK21 in 2003.

International Journal of Buddhist Thought & Culture February 2004, Vol. 4, pp. 61~90.

© 2004 International Association for Buddhist Thought & Culture

Teachings on Abortion in Theravāda and Mahāyāna Traditions and Contemporary Korean Practice

Frank M. Tedesco

I. Theravāda (Pāli) Textual Tradition

The first and most basic code of Buddhist ethics or training rules for correct conduct for both lay people and the ordained sangha in both Theravāda and Mahāyāna traditions is the Five Precepts (*pañcasīla*, 五戒律). These moral precepts are a canonical formulation derived from the first sutta of the thirteen sutta Collection of Moral Practices (*Sīlakkhandā Vagga*) of the Long Discourses (*Dīgha Nikāya*) of the Pāli Canon. This sutta is called Discourse on Brahma's Net (*Brahmajāla Sutta*, 梵網經). The major preceptual codes of Buddhism of all schools appear to be abstracted summaries of the Culla Vagga within the Brahmajāla Sutta designed to meet specific groups of believers. The Five Precepts are especially pertinent to the layman. (D. Keown, 1992:25-31) The set of five moral guidelines can also be found in the early text of the *Dhammapada* (法句經).¹

Frank M. Tedesco is teaching at University of South Florida.

The Five Precepts are: 1) To refrain from taking life (*pāṇātipāta*), 2) To refrain from taking which is not given (*adinnādānā*), 3) To refrain from sexual misbehavior (*kāmesu-micchācāra*), 4) To refrain from lying (*musāvādā*), and 5) To refrain from intoxicants which induce heedlessness (*surā-meraya-majja-pamādaṭṭhānā*).

Of most immediate concern in discussions of Buddhism and abortion is the strong emphasis which Buddhism places on the prohibition against taking life. "To refrain from taking life" is the first among the Five Precepts which all Buddhists recite in both private and group devotions. In Theravāda countries it is chanted in the following familiar Pāli verse:

"pāṇātipāta veramaṇī sikkhāpadaṃ samādiyāmi" often translated as "I undertake to observe the rule to abstain from taking life."

While The First Precept is clear enough for lay people in a generalized way, the rule against taking life for the ordained sangha in the *Mahākhaṇḍakā* of the *Mahāvagga* of the Theravāda *Vinaya Piṭaka* specifically includes abortion:

An ordained monk should not intentionally deprive a living thing of life even if it is only an ant. A monk who deliberately deprives a human being of life, even to the extent of causing an abortion (*gabbhapaṭiyo*), is no longer a true recluse (*samaṇa*). As a flat stone broken asunder cannot be put back together again, a monk who deliberately deprives a human being of life, is no longer a follower of the Buddha. This is something not to be done by you as long as life lasts. (*Vinaya*, D. Keown, 1995:93.)

It is quite clear from the above quotation that abortion is a *parajika* infraction, a grievous offense subject to disbarment from the sangha.

In commenting on another passage from the *Vinaya*, the great commentator Buddhaghosa explains that deliberately depriving a human

1 J.R. Carter and M. Paliawadana, *The Dhammapada*, (New York: Oxford University, 1987), Chapter XVIII Stains (Malavaggo) verses 246-247, pp. 288-289. See also Bhikkhu Kuala Lumpur Dhammajoti, *The Chinese Dharmapada*, (Singapore: Man Fatt Lam Buddhist Temple, 1991) Chapter 26 Taints verses 10-11, p.116.

On the Meaning of the First *Jhāna* in *Nikāyas*

Seung-taek Lim

I . Introduction

How can we describe the mental state of *vipassanā*(insight)? In connection with this question, I believe that it is possible for *vipassanā* to be performed in the first *jhāna*(contemplation) and to last up to the plane of nothing(*ākīñcaññāyatanaśamāpatti*).(Seung-taek Lim, 2002: 247-277; 2003: 341-344). On the other hand, *vipassanā* cannot be performed in the plane of neither perception nor nonperception (*nevasaññānāsaññāyatanaśamāpatti*) and the plane of extinction of perception and feeling(*saññāvedayitanirodha*). This claim is based on references in *Majjhimanikāya*'s *Anupadasutta*.

In dealing with the problem of *samatha*(serenity) and *vipassanā*(insight),¹ it is important to throw some light on *samatha*

Seung-taek Lim is a Research Professor of Korean Buddhist Research Institute at Dongguk University.

International Journal of Buddhist Thought & Culture February 2004, Vol. 4, pp. 107~126.

© 2004 International Association for Buddhist Thought & Culture

1 On the meaning of *samatha*(serenity) and *vipassanā*(insight), *Paṭisambhidāmagga* explains as follows: "It is unshakable, immovable and cannot be shifted by agitation and by the

accompanying *vipassanā*. Further, discussion about this point will make clear whether the relationship between the two is simultaneous or sequential. With regard to the view that *vipassanā* can be performed only after completing *samatha*, this can be condensed into the formula *samatha*⇒*vipassanā*, whereas the view that *vipassanā* can be performed in preparation for *jhāna* or *samādhi* can be formulated as *samatha*⇔*vipassanā*, that is, occurring simultaneously. Previously, I have written *A Study on Jhānas* based on the latter point of view.

Briefly speaking, my thoughts in *A Study on Jhānas* about *samatha* and *vipassanā* are of alternative view, that is, *vipassanā* can be performed most properly in the first *jhāna* which is accompanied by reasoning(*vitakka*). I intend to go a step further in this paper, from this viewpoint, focusing on the first *jhāna*, and examine its significance and value.²

defilements and aggregates that accompany agitation, thus *samatha* is a power.... It is unshakable, immovable and cannot be shifted by ignorance and by the defilements and aggregates that accompany ignorance, thus *vipassanā* is a power.(uddhacce ca uddhaccasahagatakilese ca khandhe ca na kampati na calati na vedhatiti samathabalaṃ..... avijjāya ca avijjāsahagatakilese ca khandhe ca na kampati na calati na vedhatiti vipassanābalaṃ.)” Ps. vol.1. p.98.

Therefore I regard *samatha* as serenity which is contrary to agitation(*uddhacca*), *vipassanā* as insight contrary to ignorance(*avijjā*). In addition, *Paṭisambhidāmagga* explains that *samatha* includes *jhāna*(=*samādhi*) and *samāpatti*(concentration). So I think of the concept of *samatha* as embracing the meaning of *jhāna*, *samādhi*, *samāpatti*, etc. A quotation on it is as follows. “In what sense is *samatha*(serenity) a power? Through the first *jhāna* it is unshakable by hindrances, thus *samatha* is a power. Through the second *jhāna*.... Through the third *jhāna*... Through the fourth *jhāna*... Through the plane of infinite ether.... Through the plane of infinite consciousness.... Through the plane of nothing.... Through the plane of neither perception nor nonperception it is unshakable by perception of nothing, thus *samatha* is a power.(samathabalaṃ ti ken’ aṭṭhena samathabalaṃ? paṭhamajjhānena nivarane na kampatitī samathabalaṃ, dutiyajjhānena.... tatiyajjhānena.... catutthajjhānena.... ākāsānañcāyatanasamāpattiyā.... viññāṇañcāyatanasamāpattiyā.... ākiñcaññāyatanasamāpattiyā.... nevasaññānāsaññāyatanasamāpattiyā ākiñcaññāyatanasaññāya na kampatitī’ samathabalaṃ.)” Ps. vol.1. p.98.

- 2 There are many previous researches about *samatha* and *vipassanā*. See Bronkhost, *The Two Traditions of Meditation in Ancient India*; and Cousins, “Buddhist *Jhāna*: Its Nature and Attainment According to The Pāli Sources”; and “*samatha-yāna* and *Vipassanā-yāna*”; and “The Origins of Insight Meditation”; and Griffiths, “Concentration or insight: The Problematic of Therevāda Buddhist Meditation Theory”; and Schmithausen, “On Some Aspects of Descriptions or Theories of ‘Liberating insight’ and ‘Enlightenment’ in Early Buddhism”; and Vetter, *The Ideas and Meditative Practices of Early Buddhism*. Yet, none of them do not emphasize the fact that the first *jhāna* has a particular meaning in Early Buddhist practice. This point has motivated me to write this paper focusing on the first *jhāna*.

The Mind-only thought in the Commentaries on the *Laṅkāvatārasūtra*

Suah Kim

This paper is focused on identifying Jñānaśrībhadrā's and Jñānavajra's the notion of Mind-only in their Commentaries on the Laṅkāvatārasūtra (Abb. LAS). Jñānaśrībhadrā's and Jñānavajra's interpretations of mind-only is based on the philosophical tendencies of later Indian Buddhism. That is they are both strongly influenced by the Yogācāra_Svātantrika_Madhyamaka school. Even though Jñānaśrībhadrā claims to be a follower of Dharmakīrti, his philosophical position regarding the ultimate truth adopts the ontological ideas of the Madhyamaka school's ontological idea.

I. Introduction

The Yogācāra school brought the notion of mind-only to the Mahayana world around the third century in India. Traditionally, Indian Buddhists have considered that the notion of mind-only (*cittamātra*) appeared in three Mahayana texts: the *Daśabhūmikasūtra*, the *Laṅkāvatārasūtra*, and the *Śaṅdhinirmocanasūtra*. The principle is that the three worlds are only mind. "The three domains of existence" (*tridhātu* or *tribhāva*) are: *kāmadhātu* (*kāmaḥāva*) "the domain of sense-desires,"

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

International Journal of Buddhist Thought & Culture February 2004, Vol. 4, pp. 127~139.

© 2004 International Association for Buddhist Thought & Culture

Wŏnhyo's Human Character Education: Principles and Practice Methods

Young-suk Kim

Wŏnhyo's ideas are primarily based on the belief that all beings possess Buddha-nature. Since all beings possess this Buddha-nature, it is possible to attain enlightenment and become a Buddha, regardless of what level of existence one occupies.

Wŏnhyo's philosophy of Buddhist education is not only for the perfection of individuals but for the realization of an ideal society. It embodies the principle of Mahayana Buddhism, "First attain enlightenment, then instruct and save all beings from sufferings(上求菩提下化衆生)"

Hence his education philosophy is specifically based on Returning to One Mind and the influence of karmic seed. His educational aim is to recover the hidden innate wisdom which all sentient beings have access to. The means to attain this aim vary according to the faculties of each individual. This innate wisdom eliminates ignorance which clouds our original Buddha nature.

Wŏnhyo teaches us to return to the origin, the One Mind, and live life free from any constraints. For us, living in contemporary society, deluded by our ignorance and attachment, and living in confusion, this teaching is precious as it points to the original state in which our mind can rest.

His teaching is based on an organic view of life in that human beings and nature are not separate entities but are interdependent and of the same substance

Young-suk Kim is a Ph. D. Candidate of Buddhist Studies at Dongguk university.

This paper was supported by BK21 in 2003.

International Journal of Buddhist Thought & Culture February 2004, Vol. 4, pp. 141~163.

© 2004 International Association for Buddhist Thought & Culture

because the Universe is One Buddha, the Dharma Body. His ideas on 'unobstructed dependent origination' provide a macro-vision into how everything in this universe is in symbiotic relationship.

It is this macro-vision, which comes from classic Buddhist thought, which could provide modern education philosophy with a timely and enlightened insight into ways to address the many difficult problems we are now facing in the world.

I . Prelude

In this multi-cultural and pluralistic society we are rapidly losing our traditional values which are necessary for the development of human nature. And so it is necessary to adapt education methods which help us to see the true nature of all things and to develop a compassionate approach to all beings. For the purposes of this paper I will refer to this as human character education. Human character education aims to enhance human personality by infusing it with wisdom.

Fundamental Buddhist teachings provide a diagnosis of human's problems, and a prescription for remedying these problems, in order to fully develop character. The ultimate goal and purpose of Buddhism is to point to a way out of suffering for all sentient beings here and now. Thus it is no exaggeration to say that Buddhism has a proper educational function. Wŏnhyo's philosophy of education has a fundamental similarity with our traditional education values in that the goals of both are based on humanitarian principles. As well, Wŏnhyo's ideas on education are quite compatible with contemporary purposes of education. In this respect, it is timely to reflect on his philosophy within a contemporary educational framework, particularly as regards his educational expediency.

The basis for Wŏnhyo's ideas is that all beings possess Buddha-nature(佛性). Since all beings possess this Buddha-nature it is possible to attain enlightenment and become a Buddha, regardless of what level of existence one occupies. Hence his educational principle is specifically based on returning to One Mind and the influence of karmic

The Middle Path of No Abiding and No Leaving in the "Immutability of Things" by Seng-chao

Sung-ja Han

This paper deals with the "Immutability of Things (物不遷論)", the first of the four treatises of chao-lun (肇論) written by Seng-chao (僧肇), when he was working on Kumārajīva's (鳩摩羅什) translation projects from A.D. 402 to 413. I examine the middle path of no abiding(不住) and no leaving(不遷), which is the framework of the "Immutability of Things", according to the middle path teaching of the mūla-madhyamaka-kārikā (中論). The aim of the paper is to show that the middle path of no abiding and no leaving is the only possible proposition of the existence of things in their relation to time. Thereby it will be confirmed that the middle path of no abiding and no leaving is a synthesis of the doctrine of emptiness (śūnyatā 空) and the teaching of dependent arising (pratitya-samutpāda 緣起), the basic Buddhist tenets.

The concept of emptiness is a logical extension of the doctrine of no self (anātman 無我), the fundamental teaching of the Buddha. The essential message of both concepts is that all existence in the world is neither an eternal being (有) nor a temporary non-being (無). In regard to this matter, Seng-chao investigates the distorted mind of ordinary people. So in the "Emptiness of the Unreal", the second part of chao-lun, he deals with the false views of ordinary people regarding their understanding of the existence of things in the phenomenal world and

Sung-ja Han is a Ph. D. Candidate of Buddhist Studies at Dongguk university.

This paper was supported by BK21 in 2003.

International Journal of Buddhist Thought & Culture February 2004, Vol. 4, pp. 165~187.

© 2004 International Association for Buddhist Thought & Culture

demonstrates that all things, including ourselves, are neither being nor non-being.

In the "Immutability of Things" Seng-chao's argument then delves further into the teaching of dependent arising. To demonstrate this basic idea of Buddhism, he refutes the common thought that things are changing over the course of time. On the contrary, he argues, the past thing abides in the past and does not enter into the present, while the present thing belongs to the present and does not recede into the past. Regarding a thing from the past, we may say that it arose in a past moment in relation to its present existence. A thing of the past cannot exist alone separated from a past moment or from the presence of a present thing. The same thing can be said of a thing in the present. It cannot exist on its own, outside of the present moment or its relationship to its future existence. What we think of as a thing is, in fact, in a flux of continuous change from one moment to another moment. What actually exists is a succession of each thing at each moment. Thereby each thing belongs to its own time and does not change. The things of the phenomenal world neither abide nor do they leave.

In the *chao-lun* we can see that Seng-chao's argument is in accordance with Buddha's teaching of no self and dependent arising as well as the emptiness concept of Nāgārjuna (龍樹). With this confirmation, we can refute the argument that mahāyāna Buddhism has deviated from the Buddha's original teaching, supported by Rahula's denial of such claim (W. Rahula, 55). Seng-chao's writings, known to be the first indigenous philosophical works of Chinese Buddhism, are the cornerstone of native Chinese schools such as three-treatise school (三論宗), tien-tai (天台) and hua-yen (華嚴).

I . Introduction

Known as an excellent disciple of Kumārajīva, Seng-chao was considered the finest exegete of the mādhyaṃika school (中觀派) and could even compete with his teacher. So, after having read "Prajñāparamitā as Non-knowledge (般若無知論)", Kumārajīva praised Seng-chao, saying "My understanding does not differ from yours, and in phrasing we might borrow from each other".¹ Chinese mādhyaṃika is represented by the three-treatise school, however the basis for the strong influence of mādhyaṃika teachings upon the three-treatise school was as a result of the works of Seng-chao. Before Seng-chao, there were various understandings of the Buddhist teachings, though, none of

1 吾解不謝子。辭當相把。(T.50, 365a25-26).