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Articles

Buddhism and Peace: Peace in the World or Peace of Mind?

Karel Werner

"Let us strive for the achievement of both," is the likely answer most followers of Buddhism would give to the above question. There can hardly be any doubt that the Buddhist message is one of peace. In the first place, its proclaimed ultimate goal is the timeless peace of *nirvāṇa* which is a supramundane accomplishment. In order to achieve it by striving on the spiritual path, avoiding strife is a necessary precondition. This is not easy, because life in society at large and sometimes even within smaller units, such as families, is full of strife. Therefore individuals firmly committed to finding the final peace of liberation from the vicissitudes of saṁsāric life often became hermits or homeless wanderers. However, striving completely alone, without the guidance of an advanced teacher and the support of like-minded companions, is difficult. The Buddha, who had himself been through several years of solitary struggle for the solution to human suffering, therefore offered, on reaching liberation and enlightenment by his own

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labours, his guidance to other seekers who chose to become his followers and established for them a spiritual fellowship which gradually evolved into a monastic order. Exempt from involvement in family and social life and supported by donations, they could concentrate on their efforts to reach individual liberation and final peace. Their only contact with other people outside the monastic order was to collect alms from them and give them, in exchange, moral and spiritual guidance on a level on which they could understand it and thus be enabled to shape their lives accordingly, for their future benefit. The Buddha, too, rewarded his donors from different social classes, including royalty, with elucidation of the path to freedom and with ethical advice in precisely the form in which each individual recipient could take it up.

If most recipients had accepted these instructions and incorporated them earnestly into their daily lives as individuals and into the manner in which they were discharging their responsibilities in their families, in the wider community and in their handling of state affairs in the case of monarchs, peace would have prevailed wherever the Buddha or his accomplished disciples reached with their influence. But what was the reality? Has Buddhism ever succeeded in making the world, or at least the countries in which it took root, or perhaps just India where it originated, more peaceful?

As in the world at all times, strife and wars were common in the India of Buddha's time. There was a warrior caste within her social structure and rulers of different states fought with each other for supremacy and were gradually eliminating or absorbing by force smaller states, some of which were tribal confederacies with a kind of republican constitution. The Buddha actually did try to avert wars whenever there was an opportunity to influence a belligerent monarch. An instance when he prevented an imminent war is reported on at the beginning of the Mahā Parinibbāna Sutta (D 16,1,1-5=PTS II, 72 ff). The king of Magadha, Ajātasattu, who was an admirer of the Buddha and trusted in his judgment, sent his chief minister Vassakāra to the Buddha with instructions to find out what the Buddha would say about Ajātasattu's intention to eliminate the state of Vajjī by force. The

A Commentary on Venerable Songchul's Method for Seon Practice

Hyewon Kang

Venerable Songchul's diverse but contradictory outlook on Seon practice might give rise to questions about the integrity of the Jogye Order's Seon (zen) practice. Ven. Songchul's encouragement of mantra practice points to a dualistic way of practice. Thus, we can see that he introduced a syncretic practice of both Seon and Esoteric Buddhism which impairs the pure tradition of traditional Hwadu-seon as recognized by the Jogye Order. If he suggested a different method of Seon practice according to individual capacities, it would mean diversification of Seon practice and we have to reconsider his outlook on 'gradual practice'. It is quite contradictory that he encourages the mantra while he disapproves of gradual practice.

Venerable Songchul claims that Chinul's 'sudden enlightenment' is different from that of the Jogye Order. He insists that Shenhui (神會) was the first to emphasize 'first enlightenment, then later practice' and Tsung-mi (宗密) strongly claimed 'sudden enlightenment and gradual practice'. But it is difficult to agree with Venerable Songchul's interpretation of Shenhui's Seon practice as a scheme for sudden enlightenment and gradual practice, because

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Shenhui strongly emphasized 'seeing into one's original nature (見性)' and suddenness (頓) in Seon practice.

The contemporary practice of the Jogye Order lacks systematization and consistency. In this context, Songchul's diverse outlook on Seon practice needs to be reinterpreted in order to be as authentic in terms of Korean Seon Buddhism.

Ⅰ. Introduction

Hwadu-seon (話頭禪) is the recognized practice of the Korean Jogye Order to attain realization. But recently, many practitioners have sought other contemplation methods in order to realize Buddhahood. From the latter part of the twentieth century up until now, the Jogye Order has been active in debating different approaches to Seon practice. The debate concerning Venerable Songchul (性徹, 1912-1993)'s outlook on Seon practice, that is, 'sudden enlightenment and sudden practice (頓悟頓修)' and Venerable Chinul (知訥, 1158-1210)'s 'sudden enlightenment and gradual practice (頓悟漸修)' has been a hot issue among many Seon practitioners.

Recently, various kinds of practice method have been introduced alongside Korean Seon practice. Among them, vipassanā has become popular among many Seon practitioners, and some even consider this practice is the only way to gain enlightenment. Amidst these varying opinions, the Jogye Order endeavors to establish 'a practice system and guidelines' for Seon practice, with the help of highly experienced Seon practitioners whose job is to advise on an acceptable theory and practice base. The need for such an advisory group stems from a lack of firm understanding about correct practice. The current practice debate indicates that many practitioners have doubt about the Jogye Order's traditional method of Seon practice.

The purpose of this study is to consider Venerable Songchul's views on Seon practice which purport that only 'sudden enlightenment and sudden practice (頓悟頓修)' can be considered true Seon practice (Ven. Toeong Songchul, 1990:210). Other practices such as mantra which were suggested and encouraged by Venerable Songchul will be examined.

On the Sinin and Ch'ongji Schools and the Nature of Esoteric Buddhist Practice under the Koryŏ

Henrik H. Sørensen

Introduction

Esoteric Buddhism, by which I understand a distinct form of *Mahāyāna* that originally arose on the basis of beliefs in magic, chiefly brought into effect through the use of spells during the 3–4th centuries in India. In the course of the following centuries it developed into a number of complex systems—sometimes inter-related sometimes not—focusing on ritual practices in which ritualized hand-gestures (Skr. *mudrā*), sanctified, ritual spheres symbolizing the spiritual world (Skr. *maṇḍala*), and various types of powerful incantations (Skr. *dhāraṇīs* and

mantras).[1] In Korea this tradition has played an important role in the history of Buddhism, not only as a persistent undercurrent in traditional Buddhist practice, in particular that relating to ritual, but as a main factor in underpinning the divine legetimacy of the ruling houses.[2] As such it has served an important role in forging of a strong link between Buddhist spirituality and the secular powers during Korea's medieval period.[3]

The purpose of this study is to establish the historical reality of two Esoteric Buddhist denominations, the Sinin 神印 and Ch'ongji 總持 schools, as well as attempting to account for some of the beliefs and practices which they are thought to have expounded. Although the Korean Buddhist tradition as well as modern Korean scholarship ascribes a much earlier ancestry to both denominations, they are now known to have flourished during the Koryŏ 高麗 dynasty (918–1392). Korean scholars generally believe that the Sinin School existed as an

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1 If we exempt the study of Tibetan Tantric Buddhism which in any case is highly regionalized and culturally specific, that of Esoteric Buddhism as a general movement in Mahāyāna Buddhism is still a relatively uncharted field. In particular the tradition's early phase in India is largely in the dark. One of the main reasons being that virtually no material survives in Sanskrit from this early period, and secondly because Indologists have avoided to take on the task for a variety of reasons. So far the best study—despite its many problems—is David Snellgrove's *Indo‐Tibetan Buddhism*, London: Serindia Publications, 1987. For an attempt at defining Esoteric Buddhism in the East Asian cultural context, see Charles D. Orzech, "Seeing Chen-yen Buddhism: Traditional Scholarship and the Vajrayāna in China," *History of Religions* 29:2 (1989), pp. 87‐114.

2 For an all-round survey of Esoteric Buddhism in Korea, see Henrik H. Sørensen, "Esoteric Buddhism (*Milgyo*) in Korea", *The Esoteric Buddhist Tradition*, ed. H. H. Sørensen, SBS Monographs II, Copenhagen: Seminar for Buddhist Studies, 1994, pp. 73‐96. For a number of pioneering essays in Korean the reader is referred to *Han'guk milgyo sasang yŏn'gu* (Studies in Esoteric Buddhist Thought in Korea), comp. Pulgyo Munhwa Yŏnguwŏn, Seoul: Tongguk Taehakkyŏ Ch'ulp'anbu, 1986.

3 My interest in the history of Esoteric Buddhism in Korea goes back to the late 1980s, when I discovered a large number of ritual manuals in the library of Songgwang Temple 松廣寺 near Sunch'ŏn, South Chŏlla province. The results of this "discovery" was published as "A Bibliographical Survey of Buddhist Ritual Texts from Korea," *Cahiers d'Extrême-Asie* 6 (1991‐1992), pp. 159‐200. Since then I have published a number of articles on various aspects of Esoteric Buddhism in Korea including; "Lamaism in Korea During the Late Koryŏ Dynasty,"K 33:3 (1993), pp. 67‐81; "On Esoteric Practices in Korean Sŏn Buddhism during the Chosŏn Period," in CHKP, Iri: Wŏngwang taehakkyo ch'ulp'an kuk, 1993, pp. 521‐46; "The Worship of the Great Dipper in Korean Buddhism," in *Buddhism and Religion in Korea*, ed. H. H. Sørensen, SBS Monographs III, Copenhagen: Seminar for Buddhist Studies, 1995, pp. 71-105. Later I wrote a piece on the nature of the Esoteric Buddhist rituals at the Koryŏ court, "Buddhist Rituals during the Koryŏ Dynasty: A Re-assessment of a Korean Buddhist Tradition" (forthcoming Inha University Press).

independent Buddhist denomination or school (Kor. *chong* 宗) during the Unified Silla (668–935) and the Koryŏ, while the Ch'ongji tradition was mainly a phenomena of the Koryŏ. Nevertheless, there is a tendency to see both denominations as inheritors of the Esoteric Buddhist tradition from the Silla.[4] I am somewhat reluctant to accept these views for a variety of reasons, and below I shall seek to answer these questions in more detail. However, in the light of the weak historical sources currently available on both the Sinin and Ch'ongji denominations I tend to interpret "school" in the broadest possible sense as "tradition" or "school of practice" rather than as a full-blown, sectarian denomination with its own distinct institutions and officials. This would seem to hold true for both denominations, at least until the late Koryŏ dynasty.

Ⅰ. On the Esoteric Buddhist Antecedents of the Silla

Before proceeding to a discussion of the extant data we have on the Sinin and Ch'ongji schools of Buddhism under the Koryŏ, let us first take a look at the Esoteric Buddhist background of their Esoteric Buddhist antecedents which existed during the Silla. I have previously written a historical survey on Esoteric Buddhism in Korea, and therefore I will not repeat what I have already said there (Sørensen, 1994:76–85). Here I shall limit myself to a discussion of those aspects of Esoteric Buddhism to which the later Koryŏ tradition traces itself: 1) Namely whether or not the Sinin and Ch'ongji traditions existed during the Silla, and 2) whether or not either of them had any direct link with the Korean monks, who studied Esoteric Buddhism under the great

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4 See Kim, Yŏngt'ae, "Samguk sidae ŭi sinju shinang (Belief in Divine Mantras during the Three Kingdoms Period)," in *HMSY*, pp. 35‐8; and Ko, Ikchin, "Silla milgyo ŭi sasang naeyŏng kwa chŏngae yangsang (The Characteristic of Esoteric Buddhist Thought under the Silla and its Origin)," in *HMSY*, pp. 127‐222; and Pak, T'aehwa, "Sinin chong kwa Ch'ongji chong ŭi kaechong mit paltal kwachŏng ko (Concerning the Origin and Further Development of the Sinin School and the Ch'ongji School), in *HMSY*, pp. 253‐294. Note that both of these studies are highly tendentious and uncritical as to their use of the primary sources. For a more moderate and historically sound approach, see Sŏ, Yun'gil, *Han'guk milgyo sasang sa yŏn'gu* (Studies in the History of Thought of Korean Esoteric Buddhism), Pulgwang pulhak ch'ongsŏ 3, Seoul: Pulgwang ch'ulp'anbu, 1994, pp. 301‐313.

Reconciling the Actual with the Potential: Wŏnhyo's Theory of Buddhahood

Eunsu Cho

Wŏnhyo's system of thought is structured around the concept of "one mind," as illustrated in his commentaries on the Awakening of Faith. "One mind" is another term for the mind of all sentient beings, a mind intrinsically pure and unchanging, but appearing externally to be impure and ephemeral. Even though every deluded thought arises from the mind, it is that same mind that simultaneously provides the capacity to achieve enlightenment. Wŏnhyo explains how this seemingly paradoxical achievement is possible using a three-fold structure to illustrate the experience of original enlightenment, non-enlightenment, and actualizing enlightenment, not as discrete entities, but as mutually contingent tensions. Original enlightenment is the theoretical base for enlightenment; non-enlightenment is a misconception about the nature of original enlightenment; and actualizing enlightenment is the incitement to practice. Practice here is based on the conditional definition of non-enlightenment, that is, the insubstantiality of defilements. Practice, therefore, does not involve removing something; rather, it is the creation of the correct knowledge that the defilements we experience in daily life are unreal. The distinction Wŏnhyo draws between original and non-enlightenment, and the attempts he makes to integrate the two, prepare the foundation for assertions of the universality of Buddhahood in later East Asian

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Buddhism. The Awakening of Faith itself originally provided the conceptual frame for this notion, but it was Wŏnhyo's elaboration in his commentary to that treatise that provided a more coherent interpretation of this construct and proposed a comprehensive solution to the tensions inherent in the definition of enlightenment in Buddhist history. This elaboration helped to establish a unique cognitive framework for East Asian Buddhism and made Wŏnhyo's commentary one of the most influential texts in the East Asian Buddhist tradition.

Ⅰ. Introduction

Beginning the inception of Buddhism one evening in the sixth century BCE, Buddhist thinkers in many cultures have sought to precisely understand and describe the events that took place that night. Immediately following the Buddha's death, his disciples gathered to collect what they had heard with the intention of preserving their master's teaching. Already at this early juncture, disputes began to surface regarding what interpretive consensus could be built in recording the Buddha's accomplishments. Throughout the history of Indian Buddhism and its development toward the so-called Hinayāna and Mahāyāna traditions, we find this question to be a perennial problem in Buddhist thought.

The purpose of this paper is to examine Wŏnhyo's (617-686) concept of Buddhahood and its extended philosophical implications for the understanding of humanity. This examination is closely related to the paradoxical Mahāyāna description of Buddhahood, that "the sentient being is no different from the Buddha." Does this statement mean that people are actually the same as Buddha but do not appear to be? Or that in theory, people are able to be enlightened but that there is a gap between that possibility and reality? This ambivalence in the definition of Buddhahood has required conceptual innovations through much of in Buddhist doctrinal history. It is in Wŏnhyo's explanation that we find one of the most critically engaging and philosophically interesting.

Wŏnhyo's thought system is structured around the concept of "one mind," as illustrated in his commentaries on the *Awakening of Faith*. "One mind" is another term for the mind of all sentient beings, intrinsically pure and unchanging, but appearing externally as impure

Dialogue between Islam and Buddhism through the Concepts of *Tathagata* and *Nur Muhammadi*

Imtiyaz Yusuf

The religions of Islam and Buddhism are different from each other in terms of their doctrinal and metaphysical understanding of the cosmos. Yet both have been existed in a social relationship to each other for centuries. This co-existence has led to adopting an attitude of "live and let live" towards each other. There also have been instances of violence between the two religions as seen presently in southern Thailand.

Upon inquiry one finds that in most cases the interreligious violence is often caused by non-religious factors such as ethnicity and economics rather than religious or doctrinal differences. Since the violent instances involve use and exploitation of the concepts of religious differences by parties involved the conflict, it requires us to pay attention to the need for dialogue to retrieve a deteriorating situation. This can be done by drawing attention to the history of relations, and availability of tools for dialogue between the Buddhist

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and Muslim teachings such as, *Tathagata*一"one who has gone thus"[1] becoming liberated Buddha and *Nur Muhammadi*一light of Muhammad. This is attempted here with the intention to contribute toward the development of a new humanism which emphasizes the moral dimension of coexistence in harmony with Absolute Reality or moral law.

History of Relations Between Islam and Buddhism

I have referred to the history of relations between Islam and Buddhism in my other paper (Imtiyaz Yusuf, 2003:131-143). Here I present it again with some additional information.

Religious encounter between Islam and Buddhism is as old as Islam.[2] 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.[3] Historical evidence suggests that some early Muslims extended the Qur'anic category of *ahl al-Kitab*一people of the book or revealed religion to include the Hindus and the Buddhists.[4] The second encounter took place in Southeast Asia beginning around 12th - 13th CE.

During the 2nd century of Islam or the 8th century CE Muslims translated many Buddhist works into Arabic. We can find Arabic titles such as, *Bilawar wa Budhasaf* and *Kitab al-Budd.* as evidence of Muslim study of Buddhism (Ignaz Goldziher, 1981:141).

Ibn al-Nadim (d. 995 CE), the author of *al-Firhist,* in spite of being aware of the idol-worship of the Buddha, comments that:

These people (Buddhists of Khurasan) are the most generous

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1 *Encyclopedia of Religion*, s.v. "Tathagata".

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

3 *Encyclopedia of Islam*, s.v. "Balkh." *Encyclopaedia Iranica*, s.v. "Buddhism."

4 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.

The Present Actualization
of Buddha-Nature
in Buddhist Education

Yong-pyo Kim

The present essay is concerned with the principal methods for the realization of ideal character in Mahayana Buddhist education. The main focus will be on; (a) the concept of religious conversion based on the Bodhicittodpada, as a method for religious practice to realize an ideal Buddhist character, (b) the methods of healing of conceptual play and defilements through the dialectic of wisdom and emptiness, (c) a method of practice for the actualization of Buddha-nature and enlightenment, (d) and the peculiarity of the method leading to the accomplishment of the Buddhist ideal character.

Buddhism emphasizes education for enlightenment, enlightenment being in the Buddhist sense, a realistic apprehension and understanding of the ego and the world. Ignorance is the cause of misunderstanding of the original nature of things and it is fundamental to the formation of an undesirable character. Greed, anger, and stupidity, the so called three poisons, originate from discriminative thinking. This Buddhist understanding of man denotes a vicious circle of bewilderment, deeds done out of bewilderment, and suffering as consequent retribution for these deeds.

Actually, the problem of modern society and education can be considered

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as a consequence of ignorance and defilements. The melancholy experienced by most of modern humanity as a result of the loss of meaning and purpose in life, the loss of spiritual life, the alienation from one's self, humanity and nature, feelings of guilt, solitude, the fear of death, nihilistic thinking and so on are all defilements and illusions caused by one's own misperception of the real nature of the world.

Buddhism diagnoses human character deficiencies as resulting from ignorance, defilements, self love and conceptual play. As an antidote to these, Buddhism prescribes a way which can lead to correct enlightenment of one's self and the world. It is further suggested that Buddhist character education can contribute to modern educational reform.

I. Awakening Enlightened Mind and a Radical Change of Oneself

The ideal religious character[1] is formed through the process of religious conversion. As an experience of a deep change of one's self, conversion is essentially a personal experience or awareness of the ultimate. This is a fundamental function of religion.[2] In Buddhist terms this means awakening the mind which seeks enlightenment and thus bringing about a radical change in one's self. Awakening the mind which seeks after enlightenment is the beginning of religious conversion and this changes the ignorant mind into an enlightened one.

Santideva expressed this change of the mind as follows: "Like the flashing light of a thunderbolt in a pitch dark cloudy night, Buddha's miraculous power leads sentient beings toward good actions and is the

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1 William James describes a mature religious person as possessing a 'saintly' character with (a) a feeling of leading a broader and more open life transcending the interests of the usual worldly life, (b) consciousness of the continuity of intimacy between ideal power and one's own life, (c) a free and unhindered mind transcending ego boundaries. (d) a nucleus of feelings progressing towards harmonized love and affection (James, 1902: 266~267).

2 Fredrik Streng considers religion as functional and defines it as a means towards ultimate transformation. His definition implies two different meanings. The first is that religion contributes to the formation of power which changes the perception of man. Here perception is essentially and directly connected with the existential source of man. The second meaning is that religion is the expression of concrete techniques to realizea change in the quality of life. Rituals, spiritual insight, and religious practice are all employed in order to achieve solutions to the man's most deep-rooted problems. These techniques are what makes man religious and therefore are called 'methods' or 'techniques' (Streng, 1973: 6~12).

The Uses of Buddhist and Shamanistic Symbolism in the Empowerment of Queen Sŏndŏk

Pankaj Mohan

Ⅰ. Introduction

It is generally believed that Buddhism succeeded in expanding its influence and appeal in far-distant lands due to its universalistic ethics and royal patronage. The history of Buddhism in Silla is its ideal illustration, because soon after its arrival it forged inseparable links with the Silla royalty. It is indeed remarkable that the Silla ruler who officially recognized the faith in 527 arrogated to himself the title of Pŏphŭng (The Rise of Dharma), and his successor, Chinhŭng, (r. 540-576) invoked the Buddhist notion of Cakravartin (ideal ruler). King Chinpyŏng (r. 779-632), Queen Sŏndŏk (r. 632-647) and Queen Chindŏk (r. 647-654) inherited and carried forward King Chinhŭng's interpretation of the Buddhist concepts to conform to their aggressive monarchical agendas. It is also interesting to note that the Buddhist beliefs and practices were assimilated into the existing political matrix of the shaman-king and the Kolpum (bone-rank)-based social structure so as

to maintain continuity and consistency with the unique Sillan tradition.

In this paper I wish to take the monarchical practice of Queen Sŏndŏk for discussion and attempt to suggest that although she relied heavily on the versatile repertoire of Buddhist symbolism in order to legitimise her political imagination, she did not completely ignore the existing resources of Shamanism. Indeed, she drew on a diverse source of legitimatory symbolism, and her Buddhist policies were also adjusted to some extent to suit the indigenous values and tastes. This paper is, therefore a critique of the extant scholarship on early Korean Buddhism which generally describes early Silla rulers as devout Buddhists, and the entire trajectory of Korean Buddhism as an expression of the "nation-protecting" spirit, and thus ignores the important aspect of the syncretic religious symbolism used by the Silla royalty.

Ⅱ. The Employment of Buddhist Symbolism
by the Early Silla Royalty

It has already been suggested that Silla rulers of the sixth and early seventh centuries sought to appropriate the spiritual significance of Buddhism by establishing close proximity to the Buddha, Buddhist deities and Buddhist monks. King Chipyŏng sought to establish his identity with the Buddha by assuming the title of Paekchŏng (translation of Suddodhana in Chinese, the other Chinese rendering of the name being Chŏngban) and calling his wife Maya puin (Maya Devi). Buddhism also became significant during the period as an instrument of diplomacy with the powerful Sui and Tang dynasties. However, in order to form a balanced perspective of this important theme in early Korean history, it is important to refer briefly to of the political reality of Silla in the late sixth and early seventh century. This historical context will also enable us to properly understand such related issues as the political roles of the monks Wŏngwang and Chajang, the creation of the distinct royal lineage of *Sŏnggol* (Sage Bone) for the ruling family, the establishment of the Nine-Storied Pagoda and the position of shamanism vis á vis Buddhism.

Relationship between Confucianism and Buddhism in Early *Chosŏn*

Hongkyung   Kim

I.

As is widely known, the early *Chosŏn* was a period of philosophical and ideological transfer characterized by a confrontational relationship between Confucianism and Buddhism, which had been initiated by the ruling Confucian power adopting the anti-Buddhist policy. Among the most conspicuous anti-Buddhist measures was the execution of policies, in 1405 and 1406, to limit the numbers of Buddhist temples and monks and restrict the possession of land and slaves by Buddhist temples (ADC., 1:343b). Another measure taken in 1424 was to force seven Buddhist sects to merge into two schools, Meditation School and Doctrinal School, thus reducing the number of Buddhist temples (ADC., 2:591d). Similarly, the early *Chosŏn* was a

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period that continued to adopt anti-Buddhist policies to suppress Buddhism while moving ahead to actively disseminate Confucian practices such as establishing family shrines for ancestral worship and revising the practices of community rituals.

However, a more careful and scrupulous investigation of historical documents supports the realization that the relationship of Confucianism and Buddhism during this period involved some delicate changes that cannot simply be explicated by a blanketed expression 'Confucian suppression of Buddhism.' From a broader perspective, starting in the later *T'aejong* period, *Chosŏn* had moved from its foundation period, which emphasized reformation, to a period of stabilization, which put more emphasis on stability. In line with this evolving trend, it is noticeable that the Confucian scholars and intellectuals became more amicable in their attitudes toward Buddhism than in the late *Koryŏ* or early *Chosŏn*.

This paper intends to delineate the actual relationship between Confucianism and Buddhism following the later *T'aejong*'s regime through the thoughts of Confucian scholars in the Government School who ruled the academia of the time. Here, the Confucian scholars in the Government School can be defined by three major categories: First, they occupied the power inside the government and were in charge of managing it (Han, 1983:89); Second, geographically, they were from the central region of the country called the '*Kiho*,' which is different from those in the *Sarim* faction based in *Yŏngnam*, the southeastern region (Han, 1983:92); Third, before entering academia, they were trained, grew and graduated from the government academy called *Sunggyungwan* (Lee, 1967:220-221). In terms of academic tradition, they have a commonality in that they were not academically related with *Chŏng, Mongju*, a symbolic figure in the *Sarim* tradition (Kim, 1996:26-27). Among the many scholars in the Government School, this paper will discuss several people including *Kwon, Kŭn* (1352-1409), *Pyŏn, Kyeryang* (1369-1430), *Ch'oe, Hang* (1409-1474), *Kim, Su'on* (1410-1481), *Sin, Sukchu* (1417-1475), *Kang, Hŭimaeng* (1424-1483), and *Sŏng, Hyŏn* (1439-1504).

Sŭng Tonang (僧 道朗)
(a.k.a. Sŭngnang (僧朗), fl. 476?-512)
from Koguryŏ and his Role
in Chinese San-lun

Joerg Plassen

I. Introduction

Notably through T'ang Yung-t'ung's monumental portrayal of the history of Chinese Buddhism from the Han to the Northern and Southern Dynasties, but ultimately due to the lineage constructed by Chi-tsang (吉藏, 549-623), a certain Sŭngnang (僧朗) from Koguryŏ has been widely known as the first patriarch of the San-lun (三論) tradition South of the Chiang River.[1] This tradition in turn has been considered

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the earliest predecessor of the T'ang dynasty lineages (Hurvitz, 1975:361-388). Sŭngnang thus would become the first patriarch of the great doctrinal schools on Chinese soil.

Several renowned Korean scholars of the 20th century showed interest in Sŭngnang: Drawing from Japanese research, already Yi Nŭnghwa (1868-1945) adduced some of the sources indicating Sŭngnang's eminent role in Chinese San-lun in his *Chosŏn Pulgyo T'ongsa* (1918). Of lasting impact, however, proved to be the famous literate and historian Ch´oe Namsŏn's (1890-1957) article "*Chosŏn Pulgyo. Tongbang munhwasa innŭn kŭ chiwi*" (Korean Buddhism and its role in East Asian cultural history), originally written as a paper to be presented at a Pan-Pacific conference on Buddhism held 1930 in Hawai'i: With a most obviously political agenda, Ch'oe Namsŏn considered Sŭngnang the first true patriarch of San-lun, on grounds that he based himself solely on the *Three Treatises*, i.e. *Chung-lun* (中論), *Pai-lun* (百論) and *Shih-erh men lun* (十二門論), and raised his voice against *Ch´eng-shih lun* (成實論) studies. Even more: Ch'oe labeled Sŭngnang a birth helper of East Asian Buddhism (*Tongbang Pulgyo*) (Ch´oe, 1974:546-572, esp. 549).[2]

Ever since, and this holds true also decades after the liberation from Japanese colonial rule, scores of Korean researchers have considered Sŭngnang one of the most prominent examples of Koreans influencing Chinese and East Asian intellectual history.

Perhaps for similar reasons, several Japanese and Chinese scholars have questioned the importance of Sŭngnang, in particular raising objections against a suspected direct influence on the lay scholar Chou Yung's (周顒) (fl. late 5.c) famous *San-tsung lun* (三宗論). The main argument later was taken up by Robert H. Robinson (cf. below), and thus has become current also in Western research. However, another

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1 The author apologizes for the exclusive use of Wade-Giles for all transcriptions of Chinese names, texts and terms. - The use of Korean transcriptions would have been inappropriate in the given context, and a systematical addition of the Korean equivalents would have rendered the text even less readable.

2 The article originally appeared in *Pulgyo*, Vol. 74 (1930.8), pp. 1-51, and the passage in question is quoted in *Kim* 1998 (p. 25). - For the impact of this paper on modern Korean Buddhology cf. Shim 1989, pp. 147-157.

look at quotations from nowadays lost sources, which have been preserved in the biographical collection *Sanron soshi den shū* (三論祖師傳集) and Anchō's (安澄, 763-814) *Chūron shoki* (中論疏記), provides somewhat better insight into Sŭngnang's sojourn in the South and thus serves to dispel most remaining doubts. And yet, the very same quotations might necessitate a reassessment of our perception of Sŭngnang's role in Chinese San-lun.

II. The Biography and the Tradition: Sŭngnang and Chou Yung

Biographical information on Sŭngnang is scattered through a variety of works. Following principal sources have been quoted in the secondary literature:

- the *Kao-seng chuan* 高僧傳 (Entry Fa-tu 法度), 2059.50.380c15-18.
- Chi-tsang´s Works, esp. *Erh-ti i* (二諦義), T.1854.45.108b, *Ta-sheng hsüan lun* (大乘玄論), T.1853.45.19b6-11, *Chung-kuan lun shu* (中觀論疏), T.1824.42.26b22f. and 29b28-c6.
- The *Ch´i-hsia ssu pei-wen* (捿霞寺碑文), an inscription from the monastery on Mt. She which was to be Sŭngnang's last dwelling-place.
- Chan-jan´s 湛然 (711-782) *Fa-hua hsüan-i shih-ch´ien* (法華玄義 釋籤), T.1717.33.951a20-25.

Even when complemented by fragmentary quotations from Anchō's *Chūron shoki (*中觀論疏記), the information which can be derived from these sources are scanty and to some extent even puzzling, if not overtly contradictory: Thus, even the name Sŭngnang, appearing for the first time in the *Kao-seng chuan*, has been subject to debate.3 In fact, Chi-tsang never uses this name, but rather the designations She-shan Ta-shih (攝山大師) ("the great master from Mt. She"), Kau-li Lang Ta-shih (高麗朗大師) ("the great master Lang from Kau-li"), or Ta Lang Fa-shih (大朗法師) ("the great Dharma master Lang"), while his co-disciple Hui-chün (慧均) (n.d.)4 in his *Ta-sheng ssu-lun hsüan-i chi* (大

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3 For an extensive discussion of this problem, cf. Kim 1994, pp. 23-46, esp. pp. 24-39.

4 Alternatively, Chün Cheng (均正) and Hui Cheng (彗正). Both names seem to be abbreviations

Animal Liberation
and Mahayana Precepts

Sung-hyun Shin

Ⅰ. Introduction

Today we face an unprecedented crisis of living. That's because modern civilization rushes down the road which is opposed to a path of reverence and dignity for all life. We, as human beings, look upon ourselves as agents of the creation and we are contaminated with anthropocentricism in which we believe we should have control over all other creatures. Also, we easily commit destroy life, not recognizing our own danger.

Anthropocentricism can be defined as a belief that the highest value is human value and all other beings are just tools for us. This belief arises from modern humanism in human history. The era of modern humanism, was ushered in with Francis Bacon's statement:

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"knowledge is power", This triggered Western Capitalism and brought about rapid progress in science and technology.

Science and technology brought modern conveniences for human life, and now we do not want to revert back to the old ways. However, during this period of rapid scientific and technological advance our peaceful coexistence with other living beings has been deeply undermined and a valuing of life in general has all but disappeared, while humans continue to seek more and more lifestyle conveniences for ourselves. If we don't stop destroying nature and continue to seek a life which is opposed to nature, rather than pursuing coexistence, it is obvious that only ruin finally awaits us. The most important value for all beings is to live together in harmony with nature. Thus, humans must desist from dominating other creatures in this universe under the pretext that we are the supreme species. Rather, we should realize that humans currently resemble cancerous cells hellbent on destroying the earth, and the universal ecosystem. Unless there is a major turn around in the ethics of human's activities the future of humankind will be hopeless. We should address the conflicting ethical viewpoint about discrimination and separation of man and man, man and animal, and man and nature, and we are obliged to deepen our commitment to coexistence.

A Leopord, an environmental ethicist, stated that the ethical system which has been developed up until now is based on one single premise, that is, a human being, as an individual being, is only a constituent member of the global community that is composed of mutually interlocking relationships among all the components of that system, and as ethics embrace relationships of humans in connection with the realm of nature, so this logic must continue to be developed.

Some recent ethics even advocate animal liberation. However, we can find evidence of similar principles in the precepts of Mahayana

Buddhism (大乘佛教戒律). Moreover, Buddhism presents an expansive ethical outlook on animal liberation. This is not a limited viewpoint in Buddhism but is fundamental premise of Mahayana Buddhism.

Ⅱ. Respect for Life and Abstention from Taking Life

Buddhism unconditionally values life. This is an absolute value in Buddhist teaching. Accordingly, Buddhism prohibits from taking life. We have a strong summons to protect other lives and to also protect our own lives. That's because everyone wants to be free from death and destruction of life. If we put ourselves in other's shoes, we wouldn't choose to kill another living thing or cause another being to suffer death. The *Dhammapada* explains it as follows.

> Every being fears violence and death. Don't kill others or cause
> them die, and apply this principle to your own body
> (*Dhammapada* 129).

Abstain from killing the living and from being the cause of killing, or destroying a living being. 'Living being' means a being that has life, ranging from a microorganism to human beings. The lord Buddha taught his disciples to compare one's life with other's life.

> Every being fears violence and all love life. So, don't kill other
> life or cause them to die (*Dhammapada* 130).

As we see, the foundation of abstention from taking life in Buddhism is simple and clear. It emphasizes that Buddhists, whether monks and nuns or lay people, shouldn't kill other living things but instead love them. Of the Five Precepts the first, 'ahimsa' (不殺生), clearly states as follows.

The Concept of Personality
in the Abhidhamma Schools

Sang-hwan Bae

In order to address the problem of Buddhist transmigration as it is understood in relation to modern psychology, it is necessary to consider a common response to the theory of personality. This requires a type of problematic investigation regarding the concept of personality so as to understand the philosophical depiction in the Buddhism. The task of this analysis must be a major area of consideration for all Buddhist schools, because the idea of personality is at odds with the early Buddhist theory of non-substantiality. In this paper I will give an account of the concept of 'personality' as it relates to the Buddhist notions in the Abhidharma tradition. There are several views of personality, as material and mental substance; notably that of the intermediary being and the aggregate being. These two views are not entirely incompatible as it is possible to assert that we can apprehend a personality, either partly or even entirely, in each of these two ways. Given the restrictions of space in this present work, I propose to simplify the material presented in three ways. First, I will provide a sketch of some of the features of personality as elucidated by Vatsīputrīyas. Second, I will make use of a concept, for the sake of brevity, which, although acceptable in a preliminary sketch, would be obviously objectionable in a fuller account of

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the subject: namely, the use of personality in the view of a karmic base for the theory of personality by Sāṃmitīyas. Third, I will employ the five aggregates as a convenient way of referring to personality, in line with the view of Sautrāntika. I am aiming to reach the conclusion that the specific personality must be defined as relative to non-substance.

I. Introduction

Contrary to some common conceptions, personality need neither be obvious nor incapable of being evidenced by something else. Certainly, personality as a modern concept cannot be adequately defined in the way of the pure material or mental substance as described in the early Buddhist Abhidhamma texts. In a general outline of our thinking about the theory of personality, the Theravādins (上座部) firmly held that the insubstantial being is the reality character of all dhammas, but the Mahāsāṅghikas (大衆部) presented the idea of personality as only a conventional reality. However both denied any personal entity regarding the self, and other orthodox Buddhists generally agree with the idea that impersonal events alone can constitute the actual state. Of course, the notion of personality in Buddhism is something quite unusual. It has nothing to do with the notion of personality used by ancient or modern philosophers. Obviously, the universe of the person is always the universe of mankind. In this sense, such as it is, Buddhist personality is not a system of thought, but more a particular interpretation which is not very far from the teaching of the Buddha. Nonetheless, its central affirmation is the existence of the person as a principle, which would explain the doctrine of insubstantiality without falling into nihilism.

It can also be understood in Buddhist terms in light of the theory of karma (業説). Of course, this understanding is generally made easy for us by the fact that in early Buddhist teachings we find the concept of the personality (pudgala, 補特伽羅) in terms of the theory of karma. This is based on the notion that resultant actions are connected and associated with a transformable reality. Thus it is possible to argue that,