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*Essay from the Editorial Advisor*

## Dialogue between Korean Buddhism and World Buddhism in the Global Era

*Sung-bae Park*

Editorial Advisor of IABTC\*

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*The most important point for us to understand is this: there exists no clear-cut difference between Korean Buddhism and world Buddhism. All the denominations and all the different cultural forms of Buddhism are in fact connected to each other, as they all have their origins in the teachings of the Buddha. Further, all these forms of Buddhism have a connection to all the other types of religions that are being practiced in the world today. All these various religious systems are continuously exerting an influence on each other; thus, as a Buddhist I am also affected by the teachings of Christianity, Islam, Hinduism, Judaism, Shintoism, Confucianism, Taoism, and so forth.*

*When two people, or two groups of people, are engaged in any kind of dialogue, the element of trust and respect for each other is required in order for them to have a successful communication. “Don’t throw out the baby with the bath water.” Let us not negate or ignore an aspect that is actually extremely valuable within another religion out of our own haste or ignorance. We need to respect the strong points that exist there, just as we need to acknowledge our own religion’s weak areas. Such an attitude must become the new ethic for this Global Era. Therefore, if I am to find peace in my own life, I need to accept others just as they are. Let us then, here at this conference, adopt this slogan: “Let’s live together no war.” Let’s make a clear announcement of our understanding. Let’s not only announce it, let’s live it*

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*as well. We can all live together. Let's do it, and have no war.*

Key Words: Korean Buddhism, World Buddhism, Anitya,  
Vow, Acceptance.

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### **I. What is the issue to be discussed today?**

The issue that we need to focus on today is this: the world is rapidly changing. Actually, things are always changing; this was one of the Buddha's primary teachings twenty-five hundred years ago. He used the term *anitya*, stating that the nature of all phenomena is impermanence, or constant change. When the Buddha discussed *anitya*, he was generally referring to the idea of change as it occurs in the natural world. This included not only geographical changes as experienced by the earth, but also the changes that occur within the human body and mind, such as birth, aging, illness, and death, as well as the vast variety of mental and emotional fluctuations that we are all prey to.

These days all of us would probably agree that our society is in the process of undergoing a profound transformation. The structures that support our society, such as our political and economic systems, as well as our own value systems, are all experiencing tremendous upheaval. Our views are constantly being tested with each new experience and thus our understanding of things rarely remains constant. What we perceived as antagonistic or unpleasant to us yesterday does not always prove to be so today, and vice-versa. Thus, our enemies are not always our enemies. Similarly those we consider our friends are themselves constantly changing, and may not appear tomorrow as they are today. Such a situation is indeed not only confusing, but deeply unsettling as well.

# Buddhism in the Kingdom of Siam: Its Past and Its Present

*Ven. Phra Rajpnyamedhi  
(Somchai Kusalacitto)*

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*A history of Buddhism is that of Thai nation. The institution of Nation, that of Buddhism and that of king is like “Trinity or Three in one” which depends on each others. Buddhism is not the national religion or state religion, but it came down to establish the independence of country, preserve it and product it since it’s inception.*

*Buddhism mainly came to Kingdom of Siam is divided into two periods. Namely First Buddhism was brought to Suvannabhumi (at area around Nakon Pathom, about 60 kilometers south to Bangkok by Most Ven. Sona and Uttrara, the Dhammaduta supported by King Asoka, the Great. Secondly, the occurrence of Singhalese Buddhism was introduced to Sukhothai, the first capital city of Siam while the country come to unite.*

*Buddhism in Siam bears same particular aspects such as king is always Buddhist and also support other faiths. The Thai Sangha follow Three Principles - Vinaya (discipline), Sangha’s Act and Thai customs. Every young*

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*boys use to spend some period in monastery as monks even a crown prince and king.*

*At present time, Young boys and girls do not much interest in religion due to influence of westernized culture and consumerism. Buddhism is other faiths of foreign the challenges and it needs to adjust to region itself in order to make more benefit to all monks as whole.*

Key Words: Buddhism of Siam, Thailand, Sukhothai,  
Theravada, Sangha's Act.

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## I. Introduction

Buddhism contributes a lot to each of us individually as well as to the our Society as whole nation, without which Siam or Thailand would not be as would be in the present day. Buddhism functions as living force and guideline to benefit and happiness of each individual and to develop the country economically, socially and spiritually.

Therefore, the history of Buddhism is nothing but that of the country and to study of the history of Buddhism is to study of that of Thais nation as whole. For Buddhism and Thais are integral and never be separated since its inception. Therefore, the kingdom of Siam is well known to the rest of the world as “The land of Yellow Rob (means the garment of Buddhist monks),” “the Land of Smile,” or “the Land of Buddhism.”

This reputation arises due to the influence of Buddhism and the sincere sacrifices made by our ancestors, the beloved kings and venerable Buddhist monks. By the official statistic, Siam is very strong Buddhist country as it states that in this country there are 276,818 Buddhist monks (Bhikkhus) and 103,026 novices (Samneras) who live in about 32,710 monasteries across the country.

# Wonhyo's Buddhism from the Perspective of Tathāgatagarbha-vāda

*Pyong-rae Lee*

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*All religions originating from India share a common goal of liberation. To attain liberation one must adopt certain practice forms, collectively known in Indian thought as yoga and tapas. Especially, yoga is fundamental to Indian thought and is the backbone of Indian culture; certainly, it should be cherished as one of the world's greatest cultural heritages. Buddhism, originating from the Indian sub-continent, also adopted yoga principles and methods for seeking enlightenment and the yoga spirit is still very much alive in Buddhism today, in the three core practices of morality (戒 *sīla*), meditative concentration (定 *dhyāna*), and wisdom (慧 *prajñā*). Yet while Buddhism has integrated elements of early Indian religious and cultural practices, it offers a new 'liberation' paradigm. Essentially, Buddhism teaches that one cannot attain 'nirvana' without extinction of the Three Poisons: craving (貪 *rāg*); anger (瞋 *dveṣa*); and ignorance (癡 *moha*). And unless one attains 'nirvana' it is not possible to escape suffering and be free of affliction.*

*'Tathāgatagarbha' is said to have its roots in Fundamental Buddhism, from the central Mahayana period of development, and is thought to be based on the 'sunyata (emptiness)' of the early Mahayana School. In fact, both*

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*'Tathāgatagarbha' and 'Consciousness-only' ideas have their origin in 'Sunyata' philosophy, the difference being that Tathāgatagarbha holds that 'Mind itself is Buddha', while Consciousness-only, of the Yogachara school, which is characterized by an extensive and sophisticated enquiry into the characteristics of dharmas, starts from the premise that everything is consciousness-only, originating from Mind.*

*It is a prevailing view that Tathāgatagarbha thought is actually based on the Awakening of Mahayana Faith (大乘起信論), and is central to Wonhyo's whole Buddhist philosophy. His work, the Exposition of the Adamantine Absorption Sutra (金剛三昧經論), is a fine example of dedication to Tathāgatagarbha.*

Key Words: Tathāgatagarbha, Five Aggregates, Svacitta Suddhi,  
True Thusness Aspect of the Mind,  
Arising and Ceasing Aspect of the Mind.

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## I. Introduction

Buddhism's core teaching is that nothing exists in isolation; indeed, everything is interdependent and reliant on every other thing. This idea is based on the Law of Causality, the doctrine of conditionality of all physical and psychological phenomena. Whereas theistic religions such as Christianity and Islam profess the discrete and eternal nature of God and individual souls, from a Buddhist perspective human beings are viewed as a temporary combination of the five aggregates (panca-skandha) and are thus subject to transience in a continual process of change brought about by the flow of interdependence of these five categories of clinging. It is impossible to find anything of substance or permanence in human beings, nor in any manifest thing.

Enlightenment is the primary goal of Buddhism and accordingly, enlightenment is the most important issue in Buddhist practice. There



# Esoteric Buddhism under the Koryŏ in the Light of the Greater East Asian Tradition

*Henrik H. Sørensen*

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*The aim of this presentation is to show that while Esoteric Buddhism under the Koryŏ developed certain traits reflecting more narrow local developments in accordance with the country's special cultural and geopolitical situation, it was at the same time part and parcel of a larger pan-East Asian Buddhist development which took place under the Song 宋 (960-1276), the Khitan Liao 遼 (906-1125), the Jurchen Jin 金 (1127-1234), the Tangut Xixia 西夏 as well as late Heian 平安 (782-1185) and Kamakura 鎌倉 (1185-1382) of Japan. Therefore, while Esoteric Buddhism under the Koryŏ on the one hand featured elements that were unique to Korea, on the other hand it shared the over-all concerns for "Nation-protection" (Kor. hoguk pulgyo 護國佛教) through ritual manipulation of the cosmic and earthly forces, as well as a persuasive interest in magic and disease control among the general population.*

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*The paper has been divided into a number of themes covering what is deemed the most important if not significant aspects of Esoteric Buddhism under the Koryŏ. This includes a historical introduction, a discussion of Esoteric Buddhist denominations, their beliefs and practices, the special historical and cultural circumstances due to which the Korean tripitakas came about, the court's sponsoring of Esoteric Buddhist rituals and lastly a reconsideration of the concept of "Nation-protecting Buddhism." In addition these themes will also match more directly the rest of pan-East Asian Buddhism that will be discussed here.*

Key Words: Esoteric Buddhism, The Koryŏ Dynasty,  
Hoguk-pulgyo (Nation-protecting Buddhism),  
Korean Tripitaka, Esoteric Buddhist Astrology.

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## Introduction

In this presentation I shall focus on the role and reality of Esoteric Buddhism (Kor. *milgyo* 密教) under the Koryŏ 高麗 (918-392) in the perspective of the better known Esoteric Buddhist traditions of China (Ch. *mi-chiao*) and Japan (Jap. *mikkyō*). I believe that the study of Esoteric Buddhism in Korea has lagged behind that of other aspects of Korean Buddhism for a variety of reasons. Most probably the fact that the primary sources are relatively few and moreover highly disparate has discouraged an interest in Esoteric Buddhism comparable to that of others forms of Korean Buddhism. We have fx. only a few real Esoteric Buddhism scriptures from the hands of Korean authors, that is if we exclude the many ritual texts from the Chosŏn. Whereas in both China and Japan there are literally thousands of such writings on all aspects of Esoteric Buddhism. Moreover, traditional Esoteric Buddhism - although traces can still be found in contemporary Buddhist rituals of the Chogye 曹溪 and T'aego 太古 schools - has otherwise completely

# Uisang's View of Buddha in the Silla Period

Ven. Hae-ju  
(Ho-ryeon Jeon)

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*I have examined Uisang's view of the Buddha in his Ilseungbeopgye-do (一乘法界圖) and Pledges (發願文). Here, Uisang interprets the Buddha's world as great, righteous, and vast, with the Ten Buddhas (十佛) and Buddha by Past Transmission (舊來佛). He lists various Buddhas including, Śākyamuni, Amitābha, and Vairocana Buddha. This particular view of Buddha marks Uisang as a Hwa-eom (華嚴) practitioner.*

*He says that every sentence and phrase of the Avataṃsaka sūtra is Buddha. The Buddhas by Past Transmission are Dharma Bodies in which our body and mind, or Five-pace Dharma Nature (五尺法性), are immovable. Ten Buddhas are the Buddhas of Past Transmission. These two Buddhas manifest as infinite Particle-like Buddhas. Every being within the Three-fused World is a manifestation of Vairocana Buddha. Vairocana Buddha enters this world as a form of Amitābha and relieves all beings, while Vairocana's world is represented in Śākyamuni Buddha's teaching. We find that Uisang's view of Buddha is transmitted even today in the Three Refuges ritual, whereby Korean Buddhists affirm their beliefs by reciting, "Homage to the Buddha who has achieved virtue and wisdom!"*

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Key Words: Ten Buddhas, Buddha by Past Transmission,  
Buddha of the Three-fused World, Śākyamuni Buddha,  
Amitābha, Vairocana Buddha, Samantabhadra.

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## I. Preface

The full name for the *Avatamsaka sūtra* (華嚴經, C. Hua-yan-jing, K. Hwa-eom-gyeong; Flower Ornament Scripture), is *Mahāvairocana-buddha-gaṇḍavyūha sūtra* (大方廣佛華嚴經, C. Da-fang-guang-fo-hua-yan-jing, K. Daebanggwangbul-hwa-eom-gyeong; Great Righteous Vast Buddha Ornamented with Flowers Scripture). This *sūtra* describes Buddha's world as great, righteous, and vast, while flower ornamentation refers to adorning Buddha's world with the flowers of a Bodhisattva's practice.

In his works, on Pledges and *Ilseungbeopgye-do* (一乘法界圖; Single Vehicle Dharma Realm Diagram), Uisang (義湘, 625-702) describes variously the Buddha's world as great, righteous, and vast. The whole teachings of the Sixty-volume *Avatamsaka sūtra* are included in *Ilseungbeopgyedo-hapsi-irin* (一乘法界圖合詩一印; Single Vehicle Dharma Diagram Seal with Poetry), or in *Bansi* (槃詩; Circulated Poem Diagram). *Ilseungbeopgye-do*, containing the *Bansi* work and Uisang's commentaries, makes reference to the Ten Buddhas, Buddha by Past Transmission, Śākyamuni Buddha, and Buddha of the Three-fused World; while *Amitābha* and *Vairocana* Buddha are mentioned in his Pledges, including *Ilseung-balwon-mun* (一乘發願文; Single Vehicle Pledge) and *Baekwhadoryang-balwon-mun* (白花道場發願文; Declared Pledge for the White Lotus Temple).

In Korea, and throughout the *Mahāyāna* Buddhist region generally, the Buddha image is associated with a devotee's vow or wish for some goal or attainment. In Korean Hwa-eom Buddhism, Uisang's view

# Comparative Study of Vairocana Buddha in Tantra Yoga and Tantra Anuttarayoga

Seongjoon Cheong

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*The appearance of different Buddhas in Esoteric Buddhism's scriptures reflects Mahayana's goal to save all sentient beings; the variety of Buddhas are expedient means to reach beings with varying desires and abilities. The different Buddhas reflect the philosophical and doctrinal changes in the historical development of Esoteric Buddhism.*

*For instance, Vairocana sūtra (大日經) contains key doctrines and practice systems of the middle period of Esoteric Buddhism, and is said that Vairocana Buddha is the supreme existence surpassing historical Buddha; it also said that the omniscient wisdom (一切智智) of the enlightened ones marks the ultimate stage of Buddhahood, wherein an expedient as a practical ability to save sentient beings is accomplished.*

*The Vajra Peak Tantra (金剛頂經) which appeared right after the advent of Vairocana sūtra, was another development of Yogacarya practice, in the tradition of Mahāyāna Buddhism. In Vajra Peak Tantra, the Vairocana Buddha is described as a Dharma-kāya Buddha (法身佛) of Vajra-dhātu (金剛*

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界), and through his body, speech and mind of unchanging existence, he manifests Emanation Body (化身) in order to save sentient beings.

The Anuttarayoga-tantra system appeared in the latter period of Esoteric Buddhism and was a successor to the idea of Immediate Body Accomplishment (即身成佛) of the Mantrayāna (真言門), first mentioned in the Vairocana Sūtra. Anuttarayoga-tantra is said to be a practice system of both Generation (生起次第) and Completion (究竟次第) Stages; a method to experience the physical body as Buddha nature. This paper seeks to identify historical characteristics evident in the development of Vairocana Buddha throughout Esoteric Buddhism's history, with special comparison of Vajra Peak Tantra with Guhyasamājatantra.

Key Words: Vairocana Sutra, Vajra Peak Tantra, Mahāsukha, Guhyasamājatantra, Immediate Body Accomplishment.

## I. Vairocana Buddha in Mahāsukha thought

The teachings of Śākyamuni Buddha were a radical departure from the prevailing religious beliefs which had been practiced for millennia on the Indian sub-continent. Buddhism came into maturity over a period of 200-300 years, at a time when India was undergoing significant religious, social and cultural change. Esoteric Buddhism was a later development in the maturing process of Mahayāna thought, and in order to understand Esoteric Buddhism we must study the changing concept of Buddha in the scriptures of both Paramitayāna and Tantra.

In Mahayāna thought, 'Buddha' means not only Sakyamuni the historic founder, but general and universal existence, beyond the limitations of time and space, and sometimes the Buddhas of the Purified land (淨土). There are a number of Buddhas in Esoteric Buddhism and each assumes characteristics and functions according to the doctrine which they reflect. The complete Buddha's pantheon of

# Buddhist Ideals and Practice for Ageing Welfare: With Reference to the *Sūtra of Filial Piety*

Kyung-yim Kwon

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*In this article, Buddhist Sūtra of Filial Piety is introduced. The sūtra explains the manner in which we can repay our parents' loving kindness, as well as the difficulty in doing this. Generally speaking, modern welfare systems are concerned primarily with provision of services to ensure physical well-being. Buddhist welfare, on the other hand, addresses welfare of the mind as well as satisfaction of physical desires.*

*Traditionally, concept of filial piety was Confucian value. But its pivotal point is bound to one's own family. Historically Buddhists have accepted and re-interpreted the concept of filial piety with their own world-view in East Asia. The Buddhist approach is to recognize the nature of the human condition which is subject to karmic and social problems. Therefore, Buddhism emphasizes practice of filial piety towards all people beyond the limit of family. Hence the sūtra may well be evaluated as a model which shows dialogue and*

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*consensus of different faiths.*

Key Words: Filial Piety, Ageing in Buddhism,  
 Mother's Loving Kindness,  
 Buddhist Sūtra of Filial Piety, Buddhist Welfare.

## I. Introduction

In this article I will introduce the Buddhist *Sūtra of Filial Piety*,<sup>1</sup> which is about the importance of understanding a parent's loving kindness, particularly a mother's loving kindness, and the duty of offspring to repay this loving kindness. This sūtra explains the manner in which we can repay our parents' loving kindness, as well as the difficulty in doing so. Buddhism considers humans to be independent beings, possessing free will bestowed to them by nature. But the true nature of human beings is suffering because of egoistic desires which arise from spiritual ignorance.

Buddhism provides a remedy to this suffering in the doctrine of 'co-dependent arising (*pratītyasamutpāda*),' and this doctrine also offers an alternative perspective on dealing with social problems and issues of ageing.

In general, modern welfare systems are concerned primarily with the provision of services to ensure physical well-being. Buddhist welfare, on the other hand, refers to not only the satisfaction of physical desires, but also the health and welfare of the mind. The Buddhist approach to problems associated with the welfare of the ageing population is to recognize the nature of the human condition, which is

1 Full title of this sūtra is pronounced as *Bulseol-daebo-bumo-eunjung-gyeong* 佛說大報父母恩重經 in Korean. It is usually abbreviated as *Bumo-eunjung-gyeong* 父母恩重經, and different from *Fo-shuo-fu-mu-en-nan-bao-jing* (佛說父母恩難報經; T.16, No.684) or *Fo-shuo-fu-mu-en-zhong-jing* (佛說父母恩重經; T.85, No.2887).



# The Dialogue Decalogue:

Ground Rules for Interreligious, Interideological Dialogue

*Leonard Swidler*

Dialogue is a conversation on a common subject between two or more persons with differing views, the primary purpose of which is for each participant to learn from the other so that s/he can change and grow. This very definition of dialogue embodies the first commandment of dialogue.

In the religious-ideological sphere in the past, we came together to discuss with those differing with us, for example, Catholics with Protestants, either to defeat an opponent, or to learn about an opponent so as to deal more effectively with her or him, or at best to negotiate with him or her. If we faced each other at all, it was in confrontation - sometimes more openly polemically, sometimes more subtly so, but always with the ultimate goal of defeating the other, because we were convinced that we alone had the absolute truth.

But dialogue is *not* debate. In dialogue each partner must listen to the other as openly and sympathetically as s/he can in an attempt to understand the other's position as precisely and, as it were, as much

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# Universal Declaration of a Global Ethic

*Leonard Swidler*

## I. Rationale

We women and men from various ethical and religious traditions commit ourselves to the following Universal Declaration of a Global Ethic. We speak here not of *ethics* in the plural, which implies rather great detail, but of *ethic* in the singular, i.e., the fundamental attitude toward good and evil, and the basic and middle principles needed to put it into action.

We make this commitment not despite our differences but arising out of our distinct perspectives, recognizing nevertheless in our diverse ethical and religious traditions common convictions that lead us to speak out *against* all forms of inhumanity and *for* humaneness in our treatment of ourselves, one another and the world around us. We find in each of our traditions:

1. grounds in support of universal human rights,
2. a call to work for justice and peace, and
3. concern for conservation of the earth.

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