

Even though the FMBM, the MBSA and the CRBS did not participate in the BHJEOGNK, the organizations practiced Minjung Buddhism in their own ways. For example, CRBS held a symposium for the reunification of North and South Korea and the MBSA opened a Dharmic service for the reunification. Similarly, the BHJEOGNK founded an institute for reunification.

The progressive Buddhist groups regularly advocated reunification and demanded the pullout of the American military from the South Korean territory. The issue provoked the controversy between the progressives and the conservatives in South Korea. Conservatives fiercely criticized the demand for the pullout of U.S. military forces, claiming that this was identical with the demand of North Korea. Progressives contended that they had finally begun to deal with the issue of the reunification in concrete terms.

The issue of reunification may prove to once again unite diverse groups. Though the debate has been ongoing among all groups, methods are considerably different for conservatives and progressives.

Buddhism in Sri Lanka and Korea

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1. Thoughts of Sri Lanka and Korea

Sri Lanka, the land of Buddha, the land of a thousand breathtaking spectacles, the land of jewelry, the land of teas has finally get to meet Korea. The disciples of Theravada school are proud of their orthodox traditions. I want to give my heartfelt thanks to the participants from the land of peace.²

Most Koreans remember the country as a glory of thoughts. Sri Lanka is filled with deep thoughts, philosophy, and natural abundance. They preserve the peaceful mind and devote their life to the ultimate enlightenment.

We Koreans find the similarity to Sri Lankans in the history of Buddhist philosophy. We identify us with Sri Lankans in Buddhist thoughts and rituals. In comparison of Buddha's images, pagodas, and temples in two countries, we can find the transformation of original form of Buddhism.³ It is the beginning of new era of mutual cooperation as

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² This writing is designed to introduce Korean culture for the Sri Lankan educators. It mainly focused on the common elements between two countries, especially on Buddhism.

³ The four patterns of reinterpretation and response are:

1) Protestant Buddhism: the response of the early reformers who began the revival by both

well as academic findings.

2. Ancient History of Korean Philosophy

Korea is located in far east Asia, and has a long history. The nation was founded in 2,333 B.C., but its history began in 4,000 B.C. Korea has played a big role through the history as an important cultural mediator from the main land to other countries. This role has continued until present day.

Eastern and western philosophies, the world's great religious traditions were mixed and harmonized in Korea. Nowadays, even communism and capitalism confront each other on Korean peninsula.

Through Korean history, our nation has been invaded by the enemies more than 900 times. Due to these tough environments, Koreans had to think about the value of life and the problem of happiness. So religion was considered as one of the most important parts of life. Every Korean understands well that all matters in the phenomena are no more than illusions.

In this context, we can recognize that the philosophical development was ultimately achieved in Korea. For example, in case of the Confucianism, the mind philosophy was deeply cultivated in the Yi dynasty. The Neo-confucianism which was rooted in Buddhism was highly developed in Korea. One of the most important philosophies and religions in Korea today is Buddhism.

reacting against and imitating Christianity.

- 2) The return to traditionalism or neotraditionalism during the Buddha Jayanti period(c.1956).
 - 3) The Insight Meditation (vipassana bhavana) movement: the reinterpretation and resurgence of meditation among the laity.
 - 4) The social ethical interpretation of Buddhism: the reinterpretation that regards social development and social equality as the fulfillment of the Buddhist ideal.
- The Buddhist Revival in Sri Lanka* (pp.5-6, 1992)

3. The Rise of Buddhism in three kingdom and Buddhism in Unified Silla Kingdom

This chapter is designed to introduce the brief history of Korean Buddhism. I would like to select one or two highlights of each period in gross. You can get more information about Korean Buddhism through internet and Central Library in Korea.

Chronology				
Name of the Period		From	To	Introduction of Buddhism
The Three Kingdom Period	Silla	57 B.C.	668 A.D.	528 A.D.
	Paekche	18 B.C.	661 A.D.	384 A.D.
	Koguryo	37 B.C.	668 A.D.	372 A.D.
The Unified Silla Period		668 A.D.	936 A.D.	
The Koryo Dynasty		918 A.D.	1391 A.D.	
The Yi Dynasty		1392 A.D.	1910 A.D.	

3-1. Koguryo (37 B.C.-668)

Koguryo was the first country in allowing Buddhism(372) among three kingdoms. Koguryo was influenced by Chinese Buddhism, but a little different from them, they had mainly studied Buddhist logics. Seung-Rang was a famous monk and his logics were affected by Tibet Buddhism. After General Yon Ge So Moon changed the national religion to Taoism, Koguryo was destroyed by Tang and Silla military troops.

3-2. Paekche (18 B.C.-660)

Paekche was famous for Buddhist(384) arts. They built granite Stupas and many big temples. They sent a lot of skillful artists to Silla and constructed beautiful towers and temples. Fortunately, the invaluable assets have been preserved until now.

Paekche Buddhism emphasized morality, we call it Vinaya Buddhism like a Theravada Buddhism. They studied deeply about Vinaya rules. In order to get original copy of Praktimoksa, they sent monks to Sri Lanka. It was a religious custom to preserve five precepts and keep them during 6 purification days in a month. They expected to construct the pure land in this secular world through the purified power and hoped to be saved by the compassion of Maitreya. They brought Buddhist Vinaya Pitaka from India (Sri Lanka) and worshipped it. Owing to the Pure Practices of Buddha's Teaching, she became the strongest country among them in early stage of Three Kingdom Period. These kinds of Buddhism were transmitted to Japan. Japan sent many monks to temples in Paekche and let them study Buddhism. Kyum-ik was one of the most famous monks in those days.

As there were military alliances between Paekche and Japan, they cooperated with each other in many respects. Japanese imported Buddhism, Confucianism, Chinese Character, Ceramic ware, and rice from Paekche.

The last king, Uija, did not keep the precepts and indulged himself in women and alcohol. As the united military troops of Tang and Silla invaded Paekje, it was destroyed finally. After the fall of the nation many refugees escaped to Japan and planted Buddhism and her culture in Japan.

3-3. Silla(57 B.C.-668), Unified Silla(668-935)

Silla was a late blooming country. She was located far from the China and isolated geographically, therefore the cultural development was relatively late compare to the other kingdoms.

When Buddhism was introduced to her, for the first time, they rejected it and resisted its teachings. There was a big trouble between folk beliefs and Buddhism. Sometimes the monks were killed by the mobs. When king Peop-Hung's nephew, Chadon Lee, died a martyr at the royal palace, Buddhism was allowed as a national religion.(420) He was worshipped as a martyr in Korean Buddhism.

Ja-jang(慈藏), Won-Kwang(円光), Won-Hyo(元暎), Ui-Sang(義相), Mu-sang(無上) and Kim Kyo-Gak(金喬覺) were famous monks in Silla.

Ja-jang was a major monk in Buddhist precepts. He kept the precepts very well. According to the History of Chinese Buddhism, when he was studying in China, the birds and angels brought him food. Although king nominated him as a minister, he rejected the proposals. Then the angry king sent a message to him saying if he did not allow the position, he would be killed. But he answered, "I would rather die than break the precepts".

Won-Kwang opened new era in Buddhist teachings. He emphasized the utilities of the precepts. He secularized the precepts to fit in the individual status and used it for the education. It affected the youngsters in spirit tremendously and became the dynamic power for national unification.

Won-Hyo is the most famous philosopher in Korea. On his way to China to study Buddhism with Ui-Sang, he achieved the enlightenment. Therefore, he gave up studying in China. He studied in Korea and thought by himself. After his enlightenment, he wrote many commentary books on Buddhist cannons. He taught that every truth is found where

one's mind goes and everyone can become an enlightened person regardless of one's status. In other aspects, his philosophy was based on the equality of every teaching in Buddhist schools. So his Buddhism is called a 'Unified Buddhism'.

Ui-Sang was a disciple of Ji-Um, the second master of Hua-Yen schools. He studied with Fa-tsang(法藏). But he studied more years than him. So Fa-tsang called him a big brother. He also sent a letter to comment on his writings. Unfortunately there is only one sheet of his writings remains. But we can recognize him as one of the greatest Hua-Yen masters.

Mu-Sang Was a Zen Master. He taught that avoiding harmful or immoral intentions is the way to become a man of truth. His teachings implied profound impact on Chinese and Tibetan Buddhism.

Kim Kyo-Gak was born as a prince. His Buddhist name is Chi-Jang(地藏, KSITIGARBHA). He went to T'ang (九華山) and studied hard. After he was enlightened, he was respected as a Ksitigarbha Bodhisatva.

4. Future Perspectives of Korean Buddhism

The history of Korean Buddhism is long and various. Korean Buddhism had golden era and dark era as well. Today the Korean Buddhists reflect the Buddhist traditions in many aspects and try to reform it. One of the movements is the slogan of 'returning to early Buddhism'.

I hope my point of view through Korean history of Buddhism will be contributed to establish new and dynamic Korean Buddhism.

- a) Buddhism is newly created in every time. If Buddhists ignore it's creativity, Buddhism will be fallen to the superstition.
- b) One of the most important things in Buddhism is to keep the precepts. Morality brings from Tranquility, and Tranquility brings Wisdom. Wisdom means the power to control the material world.

By keeping the precepts, the nation will keep the welfare, but by breaking them the nation will fall to destruction.

- c) Buddhism includes cosmic teachings. Depend on Buddhism, we can cultivate new areas of Humanities, i.e. in science, mechanics, ethics etc.
- d) Korean Buddhism will help us with being interested in human welfare and peaceful teachings as original Buddhist teachings.

5. The common elements of Thoughts and culture

In the sphere of the culture and philosophy, two countries have a lot of common factors. We can find the same customs, traditions and thoughts. This chapter is designed to introduce common factors in Buddhism between two countries.

5-1. Buddhist Philosophy

- a) samsāra, Transmigration, 윤회(輪廻)
- b) karma, action, 업보(業報)

Karma includes all moral and immoral volitions and their concomitant mental factors. Karma can be described in terms of the law of cause and effect. Discrepancy in birth of living beings and the worldly conditions such as gain and loss, fame and infamy, blame and praise, happiness and sorrow are due to good or evil karma. Good actions lead to good results and evil actions to evil results.

- c) Cause and effect 인과응보(因果應報)
- d) pratītya-samutpāda, The formula of the Dependent Origination
연기(緣起), 인연(因緣)

The formula of the Dependent Origination is one of the vital notions in Buddhism. Pratītya(paticca) means 'because of' or 'dependent upon', and

samutpāda (samuppāda) means 'arising' or 'origination'. Thus Pratītya-samutpāda means 'arising because of' or 'Dependent Origination'. It is also known as a formula of causality. The formula is 'If there is this, then there appears that'. In other words it is mutually interdependent conditionality.

- e) anātman, no soul doctrine, 무아(無我)
- f) moksa, emancipation, 해탈(解脫)
- g) nirvāna, emancipation, 열반(涅槃)
- h) kalpa, world period, 겁(劫)

It is divided into four: a period of world dissolution (samvarta kalpa); continuation of the chaos (samvarta-sthaya), world-formation (vivarta); and continuation of the formed world.

5-2. Behaviour, attitude

a) panca sila, five precepts 오계(五戒):

panatipata Veramani Sikkhapadam Samadiyami
 Adinnadana Veramani Sikkhapadam Samadiyami
 Kamesu Micchacara Veramani Sikkhapadam Samadiyami
 Musavada veramani Sikkhapadam Samadiyami
 Surameraya Majja Pamadatthana veramani Sikkhapadam Samadiyami
 불살생(不殺生), 부도(不盜), 불사음(不邪淫), 불망어(不妄語),
 불음주(不飲酒)

Korean Buddhist code mixed with Confucianism.

Secular five precepts for Wharang (화랑세속오계: 花郎世俗五戒)
 Venerable Won Kwang (원광법사: 圓光法師)
 사군이충(事君以忠) 사친이효(事親以孝) 교우이신(交友以信)
 살생유택(殺生有損) 임전무퇴(臨戰無退)

b) Pratimoksa, moral code for the Buddhist monks and nuns

마라계목차(波羅提木叉)

c) kalyāna-mitra, a spiritual friend, 선우(善友)

One who wishes for the welfare of his disciple, concerns about his progress, and guides his meditation is known as a kalyāna-mitra. His qualities are to be faithful, virtuous, learned, liberal and wise. The association with a kalyāna-mitra is conducive to the attainment of the path and perfection. It helps the aspirant to realize the seven factors of enlightenment. Buddha is the spiritual friend. Since he is a good friend of all living beings, they can cross the samsāra.

d) maitrī (metta), loving kindness, 대자(大慈)

Maitrī means aspiration for the well-being and happiness of all living beings including friends and foes. The thought of boundless love should pervade the whole world; above, below and across. There should be no place for hatred or enmity. As a mother would protect her child at the risk of her life, one should cultivate a boundless loving heart for everybody. Identification of oneself with all living-being is the culminating point of loving kindness.

e) Karunā, compassion, 대비(大悲) ⇒ 자비(慈悲)

Karunā is the desire to remove the afflictions of the afflicted. The heart that melts due to sufferings of others is said to be compassionate to the virtuous and the vile. Buddha was compassionate to the virtuous and the vile. The Buddha was compassionate to Angulimāla who was a murderer before he took refuge in him.

f) dāna, generosity, 보시(布施)

g) samadhi, Concentration, 선정(禪定)

h) sukha, happiness, 행복(幸福)

5-3. Buddhas Image

- a) Buddha, 불(佛), 부처님
- b) Bodhisattva, 보살(菩薩)
- c) Maitreya, 미륵불(弥勒佛)
- d) sarira, relics, 사리(舍利)
- e) Tathāgata, The name of Buddha, 여래(如来)
- f) Deva, four God to protect Buddhism, 사천왕(四天王)

5-4. Buddhist Ritual

- a) Three Refugees, 삼귀의(三歸依)

Namo Tassa Bhagavato Arahato Sammasambuddhassa
 Buddham Saranam Gacchami
 Dhammam Saranam Gacchami
 Sangham Saranam Gacchami

Homage to Him, the Blessed One, the Worthy One, the Perfectly
 Enlightened One!

To the Buddha for refuge I go.
 To the Dhamma for refuge I go.
 To the Sangha for refuge I go.

지심귀명례 삼계도사 사생자부 시아본사 석가모니불
 至心歸命禮 三界導師 四生慈父 是我本師 釈迦牟尼佛

지심귀명례 시방삼세 제망찰해 상주일체 불타야중
 至心歸命禮 十方三世 帝網刹海 常住一切 仏陀耶衆

지심귀명례 시방삼세 제망찰해 상주일체 달마야중
 至心歸命禮 十方三世 帝網刹海 常住一切 達摩耶衆

지심귀명례 시방삼세 제망찰해 상주일체 승가야중
 至心歸命禮 十方三世 帝網刹海 常住一切 僧伽耶衆

- b) Padipa Puja (Offering of Lights)

Ghana-sarappa-dittena
 Dipena tamadhamsina
 Tiloka dipam sambuddham
 Pujayami tamo nudam

Reverencing the Buddha, we offer candles:
 To Him, who is the light, we offer light.
 From His greater lamp a lesser lamp we light within us:
 The lamp of Bodhi is shining in our hearts.

- c) Sughandha Puja (Offering of Incense)

Ganha-sambhara-yuttana
 Dhupenaham suganhina
 Pujaye pujaniyam tam
 Puja bhajana muttamam

Reverencing the Buddha, we offer incense:
 Incense whose fragrance pervades the air.
 The fragrance of the perfect life, sweeter than incense,
 Spreads in all directions throughout the world.

d) Buddhist Canon

Lankavatara, Saddharma-Lankavatara

능가아발다라보경 (楞伽阿跋多羅寶經)

Saddharma Pundarika sūtra 묘법연화경 (妙法蓮花經)

6. For The Bright Future

As above, we can find lots of common elements between two countries. According to the past history, Korean Buddhism was connected with Sri Lanka's directly. Many of monks have been to Sri Lanka in order to study Sanskrit, Pali and Buddhism. They paid a deep respect to the Sri Lankan Venerables and brought some Pali Canons to Korea. It was their great honour to study in Sri Lanka.

Theravadins let the ordinary person knows what the real meaning of religious ceremony.⁴ They emphasized the reason as well as the belief. It will be a main reason that Buddhism is recognized as one of the greatest religion in the world.

Today, there are big differences between two cultures. While Korean is under a bias towards Western Culture, Sri Lanka is towards their own traditions. We can, however, recognize that the way of thought and traditions are quite similar in many aspects; diversity, dynamics, freedom of religion etc. Moreover, the two countries have faced harsh and big challenges to preserve their belief and independence, liberty and capitalism. ⁵ I guess our main task is to promote mutual cooperation. Our

⁴ Now ceremonies should certainly be performed. But these bear little fruit. That, however, is productive of great fruit which is connected with Dharma. Herein are these: Proper treatment of slaves and employees, reverence to teachers, restraint of violence towards living creatures and liberality to Brahman and Sramana ascetics. These and such others are called Dharma-mamgalas. (*Asoka*, pp.154-155)

⁵ Here we note the early stirrings of reform in the mid-eighteenth century by Venerable Valivita

Our efforts will bring a successful result in the near future. May all beings are happy and peaceful.

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Saranamkara, the confrontation between Buddhists and Christians in the debates held in the late nineteenth century, and the two key figures of the early lay revival, Colonel Henry Olcott and Anagarika Dharmapala. These two giants not only developed influential interpretations of Buddhism but also organized the lay Buddhist associations that became the major vehicles of the revival. (*The Buddhist Revival in Sri Lanka*, p.7)