

Chapter 1 : McBride, Richard D. II [WorldCat Identities]

Description: Western scholarship has hitherto described the assimilation of Buddhism in Korea in terms of the importation of Sino-Indian and Chinese intellectual schools. This has led to an overemphasis on the scholastic understanding of Buddhism and overlooked evidence of the way Buddhism was practiced on the ground.

Whenever it reached a new culture, the Buddhist methods and styles were freely modified to fit the local mentality, without compromising the essential points of wisdom and compassion. Buddhism never developed an overall hierarchy of religious authority with a supreme head. Instead, each country to which it spread developed its own forms, its own religious structure, and its own spiritual head. At present, the most well-known and internationally respected of these authorities is His Holiness the Dalai Lama of Tibet. Hinayana the Modest Vehicle, which emphasizes personal liberation, and Mahayana the Vast Vehicle, which stresses working to become a fully enlightened Buddha to be able to benefit others. Both the Modest and Vast vehicles have many sub-divisions. At present, only three major forms survive: These forms of Hinayana were later combined with Mahayana aspects that came through this same route from India, with the Mahayana eventually becoming the dominant form of Buddhism in China and most of Central Asia. The Tibetan Mahayana tradition started in the 7th century CE, inheriting the full historical development of Indian Buddhism. None of them are extant today. Shakyamuni Buddha, as a travelling teacher sharing his insights with those who were receptive and interested from the nearby kingdoms, set the precedent. He instructed his monks to go forth in the world and expound his teachings. He did not ask others to denounce and give up their own religion and convert to a new one, for he was not seeking to establish his own religion. Later generations of followers were inspired by his example, and shared with others his methods that they found useful in their lives. Sometimes, the process evolved organically. This process also occurred with Buddhism in the oasis states along the Silk Route in Central Asia, during the two centuries before and after the common era. Another organic method was through the slow cultural assimilation of a conquering people, such as the Greeks into the Buddhist society of Gandhara in present-day central Pakistan, during the centuries following the 2nd century BCE. Often, the dissemination was due primarily to the influence of a powerful monarch who had adopted and supported Buddhism himself. In the mid-3rd century BCE, for example, Buddhism spread throughout northern India as a result of the personal endorsement of King Ashoka. King Ashoka also actively proselytized outside his kingdom by sending missions to distant lands, sometimes acting upon the invitation of foreign rulers, such as King Devanampiya Tissa of Sri Lanka. Other times he would send monks as envoys at his own initiative. This is evidenced by the fact that in such places as South India and southern Burma, Buddhism soon took root, while in places such as the Greek colonies in Central Asia, there is no record of any immediate impact. Other religious kings, such as the 16th century Mongol potentate Altan Khan, invited Buddhist teachers to their realm and proclaimed Buddhism the official creed of the land, in order to help unify their people and consolidate their rule. In the process, they may have prohibited certain practices of non-Buddhist, indigenous religions, and even persecuted those who follow them, but these rare heavy-handed moves were largely politically motivated. Such ambitious rulers still never forced subjects to adopt Buddhist forms of belief or worship. This is absolutely not part of the religious creed. Summary Arrow down Arrow up Shakyamuni Buddha told people not to follow his teachings out of blind faith, but to only do so after examining them carefully. In the early 17th century, Neiji Toyin tried to bribe eastern Mongol nomads into following Buddhism by offering livestock for each verse they memorized. The nomads complained to the authorities, and the overbearing teacher was punished and exiled. In various ways, Buddhism managed to peacefully spread throughout much of Asia, carrying its message of love, compassion and wisdom, while fitting in to the needs and dispositions of different people.

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Chapter 3 : Lewis Lancaster - Wikipedia

ASSIMILATION OF BUDDHISM IN KOREA is a good book for serious students of the history of Buddhism in East Asia. The strength of this book is its bibliographical depth and international representation. It is a series of separate essays, buttressed by numerous lists of ancient publications and mentor-student genealogies.

South Korea is bounded on the north by North Korea; on the east by the Sea of Japan; on the southeast and south by the Korea Strait, which separates it from Japan; and on the west by the Yellow Sea. The capital and largest city of South Korea is Seoul. In order to understand Korean Buddhism, we must first take a look at its history. Introduced from China in A. During the Three Kingdoms period, Buddhism slowly developed. After the unification of the peninsula in by Shilla, the golden age of the unified Shilla Period was followed by ritualistic Koryo Persecution ran high in the Choson Period as Neo Confucianism gained the favour of the ruling families. In , after thirty-six years, the Japanese colonization of Korea came to an end: Korean Buddhism underwent a renewal. Shamanism is the ancient religion of animism and nature-spirit worship. The origin of Shamanism in Korea is unknown. It is based on the belief that human beings as well as natural forces and inanimate objects al possess spirits. Since Buddhism was not seen to be in conflict with the rites of nature worship, it was able to naturally blend in with Shamanism. And so many of the special mountains believed to be the residence of spirits in pre-Buddhist times soon became the sites of Buddhist temples. Korean Shamanism regarded three spirits with special reverence and importance: Buddhism accepted and absorbed these three spirits and, even today, special shrines are set aside for them in most temples. The Mountain Spirit, in particular, receives due veneration following the ceremonies honoring the Buddha in the main hall. This is in case the local mountain spirits, on whose land the temple stands, should become angry. And thus Chinese Buddhism blended with Korean Shamanism to produce a unique form: As in other Buddhist countries, the fundamental teachings of the Buddha remained the same, even though the form was uniquely Korean. Koguryo, Paekje and Shilla. Buddhism arrived first in the northern kingdom of Koguryo and gradually spread to Paekje, in the southwest, finally reaching southeastern Shilla in the 5th century A. Koguryo In A. He brought Chinese texts and statutes with him. Buddhism was quickly accepted by the Koguryo royalty and their subjects. The Buddhism in China at that time, was elementary in form. The people believed in the law of cause and effect - "as you sow, so shall you reap" - and the search for happiness. This simple philosophy had much in common with the indigenous Shaman beliefs and may have been a reason for the quick assimilation of Buddhism by the people of Koguryo. Paekje Buddhism was carried from Koguryo to the southwestern kingdom of Paekje in A. The teaching seems to have been similar to that in Koguryo. King Asin A. Proclaimed that Korean "people should believe in Buddhism and seek happiness". During the reign of King Song A. He is considered the founder of one of the main schools of Buddhism of that period. Beginning to A. Architects and painters often accompanied the monks. These craftsmen constructed great temples in Japan. Kaya For a short time, a small, separate federation known as Kaya emerged. Situated on the southern coast between mighty Paekje and fast-growing Shilla, Jaya could not repel an invasion in the mid-sixth century. And thus the federation fell before reaching full maturity and was annexed to Shilla. Shilla In Shilla, it was the common people who were first attracted to Buddhism. Among some of the aristocrats, there was considerable resistance to the new culture. One day he presented himself to the king and announced that he had become a Buddhist. The king had him beheaded. When the executioner cut off his head, milk poured out instead of blood. Paintings of this miracle can be seen on temple walls at Haein-sa Temple for example. King Chinhung A. During his reign, a special training institution, the Hwarangdo, was formed. Selected young men was trained physically and spiritually according to Buddhist principles so that they could govern and defend the nation. Towards the end of his life, King Chinhung became a monk. Several Silla kings were ordained and their queens and families often followed the example and entered monasteries. The arts flourished during the Shilla Period. This temple was the center of Buddhism of Shilla. Many famous monks emerged from this temple, including Won-gwang A. Won-hyo, a great scholar, was born in a simple family. He renounced his religious life in order to better serve the people. Married for a short time to a princess, he had one son. As a

scholar, he wrote many important treatises. His philosophy revolved around the unity and the interrelatedness of all things. Searching for a teacher at that time, many monks went to China to study Buddhism. Won-hyo and his close friend, Ui-sang, also set out for China together. Both wanted to study Buddhism there. On the way to China Won-hyo awoke one evening thirsty and searching around, he found a container with delicious cool water in it. His thirst quenched, he went back to sleep. In the morning, he found that the vessel from which he drank the delicious water was a human skull. At that moment he realized that everything depends on the mind and attained enlightenment. Realizing that it was no longer necessary for him to go to China in search of a teacher, he returned home. Master Ui-sang continued the journey. After ten years studying in China under a great master, Ui-sang offered a special gift to his teacher: This poem contained the essence of the Avatamsaka Sutra an extremely long text explaining the universe and it is one of the greatest offerings of the Korean people to the world. During the Shilla Period, the people were so devoted that some kings became Buddhists and took on Buddhist names and gave them to members of their families. Places too, were renamed according to the places famous at the time of the Buddha. It is interesting to note that incense was introduced from China during this period. The people, not knowing its use, thought it magical and so employed it for curing disease! This period came to be known as the Unified Shilla Period. Various rituals were developed and performed as spiritual requests for protection from foreign invasion. National sentiment was strong and the people worked hard for unity and understanding and everything ended towards the realization of the patriotic aspirations of the people. From the very beginning, Korean Buddhism developed using the unified approach - the "One Mind," the universal interrelatedness of everything - as taught by Won-hyo. Throughout the Unified Shilla Period, Buddhism continued to prosper and grow both academically and culturally. During this era some of the finest Korean Art were created: The famous rock statue of the Buddha in Sokgur-am cave see the picture of this book in Kyongju was carved in A. Meditation and direct experience were emphasized over concentration on studying the texts. Nine different schools emerged and they were known as the Nine Mountains of Son. After the glory of Shilla faded, the Koryo Dynasty assumed power in the 10th century A. Buddhism continued to be the national religion, with the kings establishing shrines and temples throughout the country. However, excessive focus was placed on rituals and this created an unfavorable atmosphere for spiritual development. In an attempt to purify and renew the spiritual aspect of Buddhism, several monks struggled against the ritualistic trend. One of these monks was Master Ui-chon A. The formation of this school gave new life to Koryo Buddhism. Buddhism remained the dominant intellectual influence during the latter part of the Koryo Dynasty. Confucianism, introduced to the peninsula at the same time as Buddhism, had not yet gained much popularity. Master Chi-nul , usually known as Pojo-kuksa, became the leading monk of Korea. He founded Songgwang-sa temple on Mt. Chogye, and this large temple remained the headquarters of the Son sect for over years. With the downfall of the Koryo Dynasty in A. Prior to this, many Buddhist monks had become overly involved in politics, resulting in royal strife. The new interest in Confucianism led to the oppression and restriction of Buddhism by some Choson kings. Temples could not be built near towns and had to be constructed in the mountains; many temples were pulled down; monks were looked down on and, for some years, not permitted to enter the capital city. While some kings persecuted Buddhism, the common people continued to go to the temples.

Chapter 4 : Philosophy & Religion | Royal Asiatic Society-Korea Branch

In the 4th century A.D., at the time when Buddhism was first introduced to Korea, the Korean peninsula was divided into three separate kingdoms: Goguryeo, Paekje and Shilla. Buddhism arrived first in the northern kingdom of Goguryeo and gradually spread to Paekje, in the southwest, finally reaching southeastern Shilla in the 5th century A.D.

Historical overview of the development of Korean Buddhism[edit] Monks going down to their rooms after evening prayers at Haeinsa. When Buddhism was originally introduced to Korea from Former Qin in , [6] or about years after the death of the historical Buddha , shamanism was the indigenous religion. As it was not seen to conflict with the rites of nature worship , Buddhism was allowed by adherents of Shamanism to be blended into their religion. Thus, the mountains that were believed by shamanists to be the residence of spirits in pre-Buddhist times later became the sites of Buddhist temples. Though it initially enjoyed wide acceptance, even being supported as the state ideology during the Goryeo period, Buddhism in Korea suffered extreme repression during the Joseon era, which lasted over five hundred years. During this period, Neo-Confucianism overcame the prior dominance of Buddhism. Only after Buddhist monks helped repel the Japanese invasions of Korea 98 did the persecution of Buddhism and Buddhist practitioners stop. Buddhism in Korea remained subdued until the end of the Joseon period, when its position was strengthened somewhat by the colonial period, which lasted from to However, these Buddhist monks did not only put an end to Japanese rule in , but they also asserted their specific and separate religious identity by reforming their traditions and practices. They laid many Buddhist societies, and the younger generation of monks came up with the ideology of Mingung Pulgyo that means Buddhism for the people. A government survey indicated that about a quarter of South Koreans identified as Buddhist. As a result, many people outside of the practicing population are deeply influenced by these traditions. Thus, when counting secular believers or those influenced by the faith while not following other religions, the number of Buddhists in South Korea is considered to be much larger. Goguryeo in the north which included territory currently in Russia and China , Baekje in the southwest, and Silla in the southeast. There is concrete evidence of an earlier introduction of Buddhism than traditionally believed. A mid-4th century tomb, unearthed near Pyongyang , is found to incorporate Buddhist motifs in its ceiling decoration. Several schools of thought developed in Korea during these early times: It would lead the actualization of the metaphysics of interpenetration as found in the Avatamsaka Sutra and soon was considered the premier school, especially among the educated aristocracy. The date of the first mission from Korea to Japan is unclear, but it is reported that a second detachment of scholars was sent to Japan upon invitation by the Japanese rulers in The strong Korean influence on the development of Buddhism in Japan continued through the Unified Silla period; only in the 8th century did independent study by Japanese monks begin in significant numbers. He brought texts and statues possibly of Maitreya , who was popular in Buddhism in Central Asia , and the Goguryeo royalty and their subjects quickly accepted his teachings. This had much in common with the predominant Shamanism, which likely led to the quick assimilation of Buddhism by the people of Goguryeo. Early Buddhism in Silla developed under the influence of Goguryeo. Some monks from Goguryeo came to Silla and preached among the people, making a few converts. Baekje[edit] In , the Indian monk Marananta arrived in Baekje and the royal family received the similar strain of Buddhism he brought. King Asin of Baekje proclaimed, "people should believe in Buddhism and seek happiness. After returning to Baekje he translated the Buddhist scriptures in Sanskrit into seventy-two volumes. The Gyeyul school in Baekje was established by Gyeomik about a century earlier than that of in China. As a result of the work, he is regarded as the father of Vinaya studies in Korea. The common people were first attracted to Buddhism here, but there was resistance among the aristocrats. In , however, a prominent court official named Ichadon presented himself to King Beopheung of Silla and announced he had become Buddhist. The king had him beheaded, but when the executioner cut off his head, it is said that milk poured out instead of blood. Paintings of this are in the temple at Haeinsa and a stone monument honoring his martyrdom is in the National Museum of Kyongju. During the reign of the next king, Jinheung of Silla , the growth of Buddhism was encouraged eventually being recognized as the national religion of Silla.

Additionally, selected young men were physically and spiritually trained at Hwarangdo according to Buddhist principles to be able to defend the kingdom. King Jinheung later became a monk himself. Jajang is also known for his participation in the founding of the Korean sangha, a type of monastic community. Another great scholar to emerge from the Silla Period was Wonhyo. He renounced his religious life to better serve the people and even married a princess for a short time and had a son. He wrote many treatises and his philosophy centered on the unity and interrelatedness of all things. He set off to China to study Buddhism with a close friend, Uisang, but only made it part of the way there. The legend is that Wonhyo awoke one night very thirsty, found a container with cool water, drank, and returned to sleep. The next morning he saw the container from which he had drunk was a human skull and he realized all enlightenment depended on the mind. He saw no reason to continue to China, so he returned home. His companion, Uisang, continued to China and after studying ten years, offered a poem to his master in the shape of a seal that geometrically represents infinity. The poem contained the essence of the Avatamsaka Sutra. In , the kingdom of Silla succeeded in unifying the whole Korean peninsula, giving rise to a period of political stability that lasted for about one hundred years under Unified Silla. This led to a high point in the scholarly studies of Buddhism in Korea. In general, the most popular areas of study were Wonyung, Yusik Ch. Wonhyo taught the Pure Land practice of yeombul, which would become very popular amongst both scholars and laypeople, and has had a lasting influence on Buddhist thought in Korea. Hwaeom principles were deeply assimilated into the Korean meditational school, the Korean Seon school, where they made a profound effect on its basic attitudes. Influences from Silla Buddhism in general, and from these two philosophers in particular, even crept "backwards" into Chinese Buddhism. The intellectual developments of Silla Buddhism brought with them significant cultural achievements in many areas, including painting, literature, sculpture, and architecture. During this period, many large and beautiful temples were built. Bulguksa was famous for its jeweled pagodas, while Seokguram was known for the beauty of its stone sculpture. Balhae [edit] Buddhism also flourished in the northern Korean Kingdom of Balhae, established after the fall of Goguryeo, as the state religion. This also indicates that Buddhism had a strong influence over the funerary rituals in Balhae. In China, the movement toward a meditation-based view of practice, which came to be known as Chan Buddhism, had begun during the sixth and seventh centuries, and it was not long before the influence of the new meditational school reached Korea, where it was known as Seon. Meaning "meditation," the term is more widely known in the West in its Japanese variant, Zen. Tension developed between the new meditational schools and the previously existing academically oriented schools, which were described by the term gyo, meaning "learning" or "study. Two uncles sent by his mother and wife to call him back also became monastics there. His well-preserved, dehydrated body is seen at the monastery he built on Mount Jiuhua today. The two uncles, unable to resist wine and meat as they were official before becoming monastics, practiced in another place on the mount. Many Buddhists visit there. From then on, many Koreans studied Chan in China, and upon their return established their own schools at various mountain monasteries with their leading disciples. Thus, the early founders of the various "nine mountain" monasteries met with considerable resistance, repressed by the long influence in court of the Gyo schools. The struggles which ensued continued for most of the Goryeo period, but gradually the Seon argument for the possession of the true transmission of enlightenment would gain the upper hand. Although all these schools are mentioned in historical records, toward the end of the dynasty, Seon became dominant in its effect on the government and society, and the production of noteworthy scholars and adepts. During the Goryeo period, Seon thoroughly became a "religion of the state," receiving extensive support and privileges through connections with the ruling family and powerful members of the court. Hwaeom Huayan and Seon[edit] Although most of the scholastic schools waned in activity and influence during this period of the growth of Seon, the Hwaeom school continued to be a lively source of scholarship well into the Goryeo, much of it continuing the legacy of Uisang and Wonhyo. Like most other early Goryeo monks, he began his studies in Buddhism with Hwaeom. He later traveled to China, and upon his return, actively promulgated the Cheontae traditional Chinese: Tiantai, which became recognized as another Seon school. This period thus came to be described as "five doctrinal and two meditational schools". Uicheon himself, however, alienated too many Seon adherents, and he died at a relatively young age without seeing a

Seon-Gyo unity accomplished. Jinul[edit] The most important figure of Seon in the Goryeo was Jinul. In his time, the sangha was in a crisis of external appearance and internal issues of doctrine. Buddhism had gradually become infected by secular tendencies and involvements, such as fortune-telling and the offering of prayers and rituals for success in secular endeavors. This kind of corruption resulted in the profusion of increasingly larger numbers of monks and nuns with questionable motivations. Therefore, the correction, revival, and improvement of the quality of Buddhism were prominent issues for Buddhist leaders of the period. Tripitaka Koreana at Haeinsa. He eventually accomplished this mission with the founding of Songgwangsa at Mt. One major issue that had long fermented in Chan, and which received special focus from Jinul, was the relationship between "gradual" and "sudden" methods in practice and enlightenment. From Dahui Zonggao, Jinul also incorporated the hwadu method into his practice. This form of meditation is the main method taught in Seon today. Late Goryeo[edit] The general trend of Buddhism in the latter half of the Goryeo was a decline due to corruption, and the rise of strong anti-Buddhist political and philosophical sentiment. Three important monks of this period who figured prominently in charting the future course of Korean Seon were contemporaries and friends: All three went to Yuan China to learn the hwadu practice of the Linji school traditional Chinese: Imje that had been popularized by Jinul. All three returned and established the sharp, confrontational methods of the Imje school in their own teaching. Each of the three was also said to have had hundreds of disciples, such that this new infusion into Korean Seon brought about considerable effect. Despite the Imje influence, which was generally considered to be anti-scholarly in nature, Gyeonghan and Naong, under the influence of Jinul and the traditional tongbulgyo tendency, showed an unusual interest in scriptural study, as well as a strong understanding of Confucianism and Taoism, due to the increasing influence of Chinese philosophy as the foundation of official education. From this time, a marked tendency for Korean Buddhist monks to be "three teachings" exponents appeared. Two editions were made, the first one completed from to , and the second one from to The first edition was destroyed in a fire, during an attack by Mongols in , but the second edition is still in existence at Haeinsa in Gyeongsang. This edition of the Tripitaka was of high quality, and served as the standard version of the Tripitaka in East Asia for almost years. Joseon Buddhism, which had started off under the so-called "five doctrinal and two meditational" schools system of the Goryeo, was first condensed to two schools: Eventually, these were further reduced to the single school of Seon. Despite this strong suppression from the government, and vehement ideological opposition from Korean Neo-Confucianism, Seon Buddhism continued to thrive intellectually.

Chapter 5 : Shinbutsu-shÅ«gÅ• - Wikipedia

Assimilation of Buddhism in Korea, which is entirely devoted to Buddhism under the Unified Silla () consists of five papers, as follows. 1 For a review of the first volume in the series, Introduction of Buddhism to Korea, see SCEAR, Vol. 4.

Introduction Since Korean Buddhism has come to the attention of Western scholarship rather late compared with Chinese and Japanese Buddhism, it still lies, with its deep store of untouched resources, almost fully open for exploration. The transmission of Buddhism to Korea from China happened along with the importation of Chinese ideographic writing and various other currents of Chinese philosophy, as well as medicine, arts and societal customs. Korea was also the source of the initial Buddhist transmission into Japan, remaining in this role for several centuries. Shundao by Fujian to the court of Sosurim with scriptures and Buddhist images. Toward the end of the three kingdoms period, the Wonyung Ch. This school, later known in Korea as Hwaeom Ch. During the latter Three Kingdoms Period, large numbers of monks traveled to China to become versed in the buddhadharma. Gyeomik returned to Baekje in , bringing a number of Vinaya and Abhidharma texts, which he translated, providing an important early impetus for the establishment of Vinaya studies. On their return they brought back numerous scriptures, and were active in the propagation of Buddhism and the construction of temples. The Three Kingdoms period is also the time of the major transmission of Buddhism to Japan. The official date of the first mission from Baekje, in which Korean monks arrived bringing Buddhist texts and images, is variously given as and In , at the request of Japanese rulers, a second contingent of Buddhist monks, nuns, sculptors and architects were sent to Japan to spread Buddhism and Buddhist culture, mainly in Nara. Buddhist missions were also sent from Goguryeo and Silla, and continued throughout the Unified Silla period. Thus, the first few centuries of development of Buddhist culture in Japan were greatly Korean-influenced, as it was not until the eighth and ninth centuries when Japanese monks began to study in the Tang in significant numbers. In , the armies of Silla, with the help of Tang China, succeeded in unifying the peninsula, after which time the influence of Buddhism became deepened, with scholarly activity reaching a peak. While the works of these scholars delved into every aspect of Buddhist doctrine, in general the most popular areas of study were Wonyung, Yusik Ch. The study and practice of the doctrinal i. While the exact content of the teachings of the first two of the former three figures is not quite clear, it is known that Wonhyo specialized in the transmission of the Pure Land practice of yeombul. Because later histories were usually written by and for educated aristocrats who were adherents of the scholarly schools of Buddhism, the deep and widespread interest that Pure Land held in the Korean religious consciousness tended to be ignored in these historical works, a practice which has influence down to the present. The first, which is the period of the flowering of intellectual brilliance, is directly correlated to the period of political stability, when members of the aristocracy had the leisure to immerse themselves in scholarly inquiry. The latter period, starting from around the beginning of the intense political turmoil is a time of decline in intellectual vitality. But the strong negative characterization of this second period is obtained largely from an aristocratic-scholarly view of the situation. On the other hand, it was during this period that there began to be importation, and rapid development of Chinese Chan Buddhism, known in Korea by the name of Seon. Together, they had attempted a couple of times to go to Tang China during the final years]of the turbulent Three Kingdoms period. At the same time he produced an enormous amount of scholarly works on virtually every aspect of Buddhist doctrine which had been transmitted to Korea. His final output was more than 80 texts in fascicles, of which 20 works in 22 fascicles are extant. This usage of essence-function as a primary hermeneutical principle by which to harmonize apparently antagonistic doctrinal stances became a hallmark of Korean Buddhist synthetic discourse. Because of the deep and lasting influence of his works, Wonhyo is considered by most Korean scholars to be the most important thinker in Korean Buddhist history. Uisang spent twenty years in China and became a Huayan master of high repute before returning to his homeland. Although during the late Goryeo it would disappear as a distinct scholastic sect, Hwaeom principles were deeply assimilated into the Korean meditational school the Seon school , where they made a profound effect on its basic attitudes. On his return to

Korea, Uisang was highly influential with the rulership, and along with deeply planting the mark of Hwaem in the Korean Buddhist consciousness, also greatly contributed to the physical establishment of Buddhism on the peninsula by overseeing the construction of numerous temples. It must be noted however, that evidence of exclusive, one-dimensional study on the doctrine of one sect by one individual, is on the whole difficult to find if one analyzes the writings of many of the scholar-monks considered to be adherents of particular schools. Since Koreans were in continuous close contact with developments in Chinese Buddhism, it was not long before the influence of the new meditational school reached Korea, where it was known as Seon. The earliest Korean seekers of the Chan dharma began to travel to China as early as the seventh century, but the major part of the activity occurred during the 8th–9th centuries. Returning to Korea, they, together with their leading disciples, established their own schools at various mountain monasteries. As was the case in Tang China, as well as the Nara and early Heian periods in Japan which are roughly contemporary to the Silla, the sparkling intellectual developments of Silla Buddhism also brought with them significant cultural achievements in many areas, including painting, literature, sculpture, and architecture. Bulguksa was especially famous for its jeweled pagodas, while Seokguram was known for the beauty of its stone sculpture. General Characteristics At the end of the Silla, the government fell into a state of collapse, and there was a brief period during which Korea again existed as three kingdoms. This tendency was initiated in , when Taejo came into power, as he believed that the Buddha was responsible for his political success. He became a staunch patron of Buddhism, building hundreds of temples. But during the second half of the Goryeo period, the government expenditures on the Buddhist establishment would become excessive, as would the numbers of new entrants into the sangha, and such extensive support of the sangha ended up becoming a severe drain on the resources of the state. The sangha as whole, long enjoying privilege and ease, began to suffer from corruption, as bogus monks began to get involved in a variety of shady activities. The earliest extant scholarly historical review, done by Uicheon 20 lists the original Goryeo schools passed down from the Silla as six: Gyeyul, Yeolban, Beopseong, Wonyung and Seon. These continued into the Goryeo, renamed as follows: The struggles which ensued would carry on for most of the Goryeo period, but gradually the Seon argument for the possession of the true transmission of enlightenment would gain the upper hand. Although all these schools are mentioned in historical records, toward the end of the dynasty it was in fact Seon which become dominant in terms of impact on the government and society, and the production of noteworthy scholars and adepts. Uicheon was the fourth son of a devout Buddhist king, and entered the sangha at a young age. Like most other early Goryeo monks, he began his studies in Buddhism with Hwaem. He later traveled to China, where he studied under a number of leading masters from a variety of lineages, including Chan, Huayan, Vinaya, Pure Land and Tiantai. Ultimately, however, his negative attitude towards Seon undermined his efforts to accommodate Seon adherents, 25 and he died fairly young without accomplishing his mission. Among his most important works are his histories and catalogues of Buddhist texts, which have been an invaluable source for later scholars. Although the scholastic schools in general waned in activity and influence during this period of the growth of Seon, vitality continued to be seen in the field of Hwaem studies, where the powerful impetus provided by Uisang and Wonhyo continued well into the Goryeo. Among these four, it was Gyunyeo who had the greatest impact. He commented prolifically on the works of the Chinese Huayan patriarchs, and lay the ground for the future rapprochement of Hwaem and Seon by his accommodating attitude stance toward the latter. Jinul entered the world at a time when the sangha was in a state of crisis, in terms of external appearance as well as internal issues of doctrine. At the end of the Silla and beginning of the Goryeo, Buddhism had already begun to be infected by secular tendencies and involvements, such as fortune-telling and the offering of prayers and rituals for success in secular endeavors. This kind of corruption resulted in the profusion of increasingly larger numbers of monks and nuns with questionable motivations. Therefore, the correction, revival and improvement of the quality of Buddhism were prominent issues in the works of some of the more important Buddhist leaders of the period, most famous of whom are Uicheon and Jinul. Because of the pronounced antagonism between the meditational and doctrinal schools, controversy mounted as to how Seon, which was now becoming the dominant force in Korean Buddhism, should view the relationship between scriptural study and meditation practice. This form of meditation is the main method taught in Korean Seon down to modern

times. Rather, each of his three enlightenment experiences came in connection with the contemplation of a passage in a Buddhist text. Jinul produced a number of important disciples who passed on his teaching and continued to work within his discourse. There were also a number of other Seon teachers of considerable merit who were contemporary with him, but whose names, due to space limitations, we must pass at this time. The general trend of the Buddhism of the latter half of the Goryeo is that of decline due to corruption and the rise of strong anti-Buddhist political and philosophical sentiment. Three important monks of this period who figure prominently in charting the future course of Korean Seon were contemporaries and friends: Imje gwanhwa teaching which had been popularized by Jinul. All three returned and established the sharp, confrontational methods of the Imje school in their own teaching. Each of the three was also said to have had hundreds of disciples, such that this new infusion into Korean Seon brought about considerable impact. Yet despite this Imje influence which was generally considered to be rather anti-scholarly in nature, Gyeonghan and Naong, under the influence of Jinul and the traditional tong bulgyo tendency, showed an unusual interest in scriptural study, as well as a strong understanding of Confucianism and Taoism, due to the increasing influence of Chinese philosophy as the ground of official education. A significant historical event of the Goryeo period is the production of the first woodblock edition of the Tripitaka. Two editions were made, the first one completed from 1325 to 1328 and the second one from 1337 to 1342. This edition of the Tripitaka was of high quality, and stood as the standard Tripitaka version in East Asia for almost 500 years. There were also far too many temples being supported, and too many elaborate rituals being carried out, such that the support of Buddhism had become a serious drain on the national economy. The government itself was suffering from rampant corruption, and at the same time was struggling with wars on its northern and eastern borders. Moreover, a new breed of statesmen was coming into political prominence, many of whom were members of a rapidly growing Neo-Confucian ideological movement based in the teachings of Zhuxi and the Cheng brothers. Although Seonggye was personally of Buddhist inclination, he needed the support of Neo-Confucian scholar-officials to consolidate his position against his entrenched aristocratic political opponents, and skillfully used them to help in the radical reorganization of his new government. After his consolidation of power, he had little choice but to acquiesce to their strongly-held demands for the ejection of Buddhism from its position of total permeation into state affairs. Thus, the anti-Buddhist memorials presented by late Goryeo Neo-Confucian leaders turned, in the Joseon, into concrete government suppressive measures, which, reign by reign, gradually increased in severity. The suppression started gradually with the reduction of temple numbers, and restrictions on membership in the sangha, but continued to mount until the monks and nuns were literally chased into the mountains, forbidden to mix with society. But while Buddhism was ejected from its favored position among the nobility, it would achieve new levels of penetration at the popular level. Despite this strong suppression from the government and vehement ideological opposition from Korean Neo-Confucianism, the Seon Buddhism of the Joseon, forced inward, did not lack for eminent teachers and further refinements in its doctrine and practice. Two of the most important figures of the Joseon appeared right at the beginning of the period, have a direct relation to the three important Seon masters of the end of the Goryeo mentioned above. Muhak started off his career in the usual Korean Seon tradition of wandering through the mountain monasteries, receiving instructions from the major adepts of the period. But like most other Seon monks of the period, he also had a deep interest in scriptural study, as well as Confucianism and Daoism. Muhak was also very close to King Taejo Yi Seonggye and is said to have had hundreds of disciples. Gihwa, in his youth a leading student at the Confucian academy, changed his focus to Buddhism and was initiated into the gwanhwa tradition by Muhak. In the course of the Joseon, the Jogye order instituted a set curriculum of scriptural study, including the above-mentioned works, along with other shorter selections from eminent Korean monks such as Jinul. The Joseon rulers continued to whittle down the Buddhist establishment until there were a mere 36 monasteries remaining at the end of the Goryeo there had been several hundred. Limits were also placed on the number of the clergy, land acreage, and ages for entering the sangha. When the final restrictions were in place, monks and nuns were prohibited from entering the cities. Buddhist funerals, and even begging were outlawed. Eventually however, these suppressive measures would reach a peak, and there began to appear occasional rulers who looked favorably upon Buddhism and did away with some of the more suppressive

regulations. At that time, the government, weak from internal squabbles, was not able to initially muster strong resistance to the incursion. The plight of the country encouraged some leaders of the sangha to organize monks into guerilla units, which enjoyed some instrumental successes. Like most monks of the Joseon period, Hyujeong or "Seosan Daesa," as he is popularly known in Korea had been initially educated in Neo-Confucian philosophy. Dissatisfied, he wandered through the mountain monasteries, eventually joining the sangha. Later, after making a name for himself as a teacher, he was made arbiter of the Seon school by queen Munjeong. He soon resigned from this responsibility, returning to the itinerant life, advancing his Seon studies and teaching at monasteries all around Korea.

1. Introduction. Since Korean Buddhism has come to the attention of Western scholarship rather late compared with Chinese and Japanese Buddhism, it still lies, with its deep store of untouched resources, almost fully open for exploration.

Spirit of tolerance, harmonisation and assimilation in Buddhism by Daya Hewapathirane, Lanka Daily News, Sept 6, Colombo, Sri Lanka -- As a global religion, Buddhism have expanded to every part of Asia - even to the West - and is a faith that is always characterized by a spirit of tolerance, harmonization and assimilation. Buddhism in general absorbed pre-existing beliefs to a point where clear distinction is now often difficult. The harmonious assimilation of Taoism, Confucianism and Buddhism is well evident in the Chinese form of Buddhism. By thus acting, a man exalts his own sect and at the same time does service to the sects of other people. Wherever Buddhism was introduced, it did not encounter any form of violent confrontation because its approach had always been one of tolerance, acceptance, harmonization and assimilation with pre-existing beliefs and spiritual norms. There are many Buddhist practices, meditation and mindfulness training in particular which are common to all Buddhist traditions, which enable Buddhists to link up and cooperate more closely, in their pursuit of their common goal. This has been the practice even in ancient times. Persecution may refer to unwarranted arrest, imprisonment, beating, torture, or execution. It also may refer to the confiscation or destruction of property, or the incitement of hatred toward Buddhists. Christians, Muslims and Communists were largely responsible for such persecution and destruction. In the late 12 century, Muslim invaders slaughtered thousands of Buddhist monks in places such as Bihar, India. The Buddhist University of Nalanda with its great library was left in ruins. Countless ancient Buddhist monuments were defaced or destroyed, virtually erasing the Buddhist faith from India. Atrocities committed by Catholics and Christians in Sri Lanka especially during the 16th to 20th century period were no different. The Evangelical Christian unethical proselytization menace has become an increasingly serious problem for Sri Lankan Buddhists in recent decades. Interest in Buddhism in the West Buddhism started to enjoy a strong interest from the general population in the West during the 20th century, following the perceived failure of social utopias including the conventional religions of the West. After the Second World War, the focus of progress tended to shift to personal self-realization, on the material as well as spiritual plane. In this context, Buddhism has been displaying a strong power of attraction, due to its tolerance, its lack of theistic authority and determinism, and its focus on understanding reality through self inquiry. According to the latest census it is now the fastest growing religion in several countries in the Western world. A fundamentalist and intolerant stance, taken by any religion, is offensive to followers of other faiths and to those of no faith at all. Overzealous attempts at conversion disturb peaceful coexistence. Intolerance is essential only to monotheism. An only God is by nature a jealous God who will not allow another to live. When a religion sees its scripture as revealed and divinely inspired, it finds a basis for exclusivity and intolerance. Justification for intolerance is provided by the very nature of a Supreme Being who is described as a jealous and angry being, who punishes those who defy Him with eternal damnation. There are stories in the Bible which describe God as committing genocide on unbelievers with violence toward men, women, children, and even the unborn. Because faith in God or a savior is not an issue for Buddhists, there is no reason to judge others, to condemn them for their beliefs, or to feel compelled to convert them. The Buddha Dhamma is described as ehipassiko, inviting one to come and see for himself. There is no concept of coercion or proselytization in Buddhism. Buddha taught the importance of patience, tolerance, and non-aggression, providing a splendid ideal of tolerance for Buddhists to follow. There is not a single occasion in the Buddhist scriptures of the Buddha being less than compassionate, not only to those who accepted his teachings but also to the followers of all faiths, not only to the good but also to the wicked, not only to humans but also to animals and to all living beings. In striking contrast to the spread of other world religions, which are replete with unethical and forcible conversions and sectarian strife, the history of Buddhism is remarkable for the complete absence of bloodshed in the name of the teacher. The undertaking to maintain the Buddhist religion given in by the British Christians was grossly betrayed. In all the

Government schools, which were the only schools to which the Buddhists could send their children for higher education were handed over to the Christian Missionaries. Up till Buddhists paid by far the largest amount for the maintenance of the Ecclesiastical Department. Who but the Buddhists tolerated harassment by the Roman Catholic Portuguese to give shelter and employment to Muslims? Or endured similar treatment from the Dutch to give shelter to Roman Catholics? Who but the Buddhists tolerated the rank injustice of the foreign rulers who used the revenue from one of the most sacred places of Buddhist worship, the Dalada Maligawa, to pay for the construction of St. Who but the Buddhists tolerated the extortion from them of four hundred pounds a year for the building of Christian Churches? In more recent years, Sri Lankan Buddhists have been subjected to various forms of influences emanating from Western non- Buddhist countries and owing to their involvement in Muslim Middle Eastern countries. With the globalization process our Buddhists in particular have been exposed excessively to western and other norms and lifestyles. However, there is no evidence to show that these experiences and exposures have affected negatively the deep-seated spirit of tolerance and accommodation in the hearts and minds of the average Buddhist of Sri Lanka. Experiences with non-Buddhists in other countries, reveal to us, that this spirit of tolerance is not as strong among most of them in comparison to what we observe among non- Buddhists in our country. This may be attributed to the influence of Buddhism which is the dominant faith in our country. Also, it may be because strong Buddhist values of tolerance and compassion have been ingrained in our people, owing to the fact that they or their forefathers were followers of Buddhism at a certain time in their past before they were converted to other faiths. History of our country reveals vividly that this spirit of tolerance and accommodation of others irrespective of their religious or other differences has been a common distinguishing characteristic of the Sinhala Buddhists of this country from very early times.

Chapter 7 : Spread of Buddhism in Asia – Study Buddhism

buddhism: buddhism in korea In any examination of the Korean Buddhist tradition, it is essential to recall that in no way was Korea isolated from neighboring regions of Northeast Asia. During its prehistory, Korean culture was most closely akin to that of the seminomadic tribes of the Central and North Asian steppes.

As it was not seen to conflict with the rites of nature worship, it was allowed to blend in with Shamanism. Thus, the mountains that were believed to be the residence of spirits in pre-Buddhist times became the sites of Buddhist temples. Korean Shamanism held three spirits in especially high regard: Korean Buddhism accepted and absorbed these three spirits and, even today, special shrines are set aside for them in many temples. The Mountain Spirit receives particular recognition in an attempt to appease the local mountain spirits, on whose land the temple stands. This blend of Buddhism and Shamanism became known as Korean Buddhism, although the fundamental teachings of the Buddha remained. Though it initially enjoyed wide acceptance, even being supported as the state ideology during the Goryeo period, Buddhism in Korea suffered extreme repression during the Joseon dynasty, which lasted for several hundred years. During this period, Neo-Confucian ideology overcame the prior dominance of Buddhism. Only after Buddhist monks helped repel a Japanese invasion at the end of the 16th century see Seven-Year War did the persecution of Buddhism and Buddhist practitioners stop. Buddhism in Korea remained subdued until the end of the Joseon period, when its position was strengthened somewhat by the Japanese occupation, which lasted from to Buddhism in the Three Kingdoms When Buddhism was introduced to Korea in the 4th century CE, the Korean peninsula was politically subdivided into three kingdoms: Goguryeo in the north, Baekje in the southwest, and Silla in the southeast. He brought Chinese texts and statues with him and the Goguryeo royalty and their subjects quickly accepted his teachings. The Buddhism in China was in a rudimentary form, consisting of the law of cause and effect and the search for happiness. This had much in common with the predominant Shamanism, which likely led to the quick assimilation of Buddhism by the people of Goguryeo. King Asin proclaimed, "people should believe in Buddhism and seek happiness. It fell to an invasion in the mid sixth century before reaching maturity, however, and was annexed by Silla. Silla Buddhism did not enter the kingdom of Silla until the 5th century. The common people were first attracted to Buddhism here, but there was resistance among the aristocrats. The king had him beheaded, but when the executioner cut off his head, it is said that milk poured out instead of blood. Paintings of this are in the temple at Haein-sa and a stone monument honoring his martyrdom is in the National Museum of Kyongju. During the reign of the next king, King Chinhung, the growth of Buddhism was encouraged - eventually being recognized as the national religion of Silla. Additionally, selected young men were physically and spiritually trained at Hwarangdo according to Buddhist principles to be able to defend the kingdom. King Chinhung later became a monk himself. Many Korean Buddhist monks traveled to China in order to study the buddhadharma in the late Three Kingdoms Period, especially in the late 6th century. Monks of the period brought back numerous scriptures from abroad and conducted missionary activity throughout Korea and Japan. The date of the first mission to Japan is unclear, but it is reported that a second detachment of scholars was sent to Japan upon invitation by the Japanese rulers in The strong Korean influence on the development of Buddhism in Japan continued through the Unified Silla period; only in the 8th or 9th century did independent study by Japanese monks begin in significant numbers. Several schools of thought developed in Korea during these early times: Jajang is also known for his participation in the founding of the Korean sangha , a type of monastic community. Another great scholar to emerge from the Silla Period was Won-hyo. He renounced his religious life to better serve the people and even married a princess for a short time and had a son. He wrote many treatises and his philosophy centered on the unity and interrelatedness of all things. He set off to China to study Buddhism with a close friend, Ui-sang, but only made it part of the way there. The legend is that Won-hyo awoke one night very thirsty, found a container with cool water, drank, and returned to sleep. The next morning he saw the container from which he had drunk was a human skull and he realized all enlightenment depended on the mind. He saw no reason to continue to China, so he returned home. His companion, Ui-sang, continued to China and after studying ten years, offered

a poem to his master in the shape of a seal that geometrically represents infinity. The poem contained the essence of the Avatamsaka Sutra. Buddhism in the Unified Silla period In , the kingdom of Silla succeeded in unifying the whole Korean peninsula, giving rise to a period of political stability that lasted for about one hundred years. This led to a high point in the scholarly studies of Buddhism in Korea. In general, the most popular areas of study were Wonyung, Yusik Ch. The monk Wonhyo taught the "Pure Land"-practice of yeombul , which would become very popular amongst both scholars and laypeople, and has had a lasting influence on Buddhist thought in Korea. Hwaeom principles were deeply assimilated into the Korean meditational school, the Seon school, where they made a profound effect on its basic attitudes. Influences from Silla Buddhism in general, and from these two philosophers in particular, even crept "backwards" into Chinese Buddhism. As was the case in Tang China, as well as the Nara and early Heian period in Japan, which are roughly contemporary to the Silla period, the intellectual developments of Silla Buddhism also brought with them significant cultural achievements in many areas, including painting, literature, sculpture, and architecture. During this period, many large and beautiful temples were built. Bulguksa was especially famous for its jeweled pagodas, while Seokguram was known for the beauty of its stone sculpture. A new epoch in Korean Buddhism began during the latter Silla period with the birth of schools of Seon in Korea. In China, the movement toward a meditation-based view of practice, which came to be known as chan, had begun during the sixth and seventh centuries, and it was not long before the influence of the new meditational school reached Korea, where it was known as Seon. Meaning "meditation," the term is more widely known in the West in its Japanese variant zen. Tension developed between the new meditational schools and the previously existing academically oriented schools, which were described by the term gyo, meaning "learning" or "study. From then on, many Koreans studied Chan in China, and upon their return established their own schools at various mountain monasteries with their leading disciples. Buddhism as state religion in the Goryeo period Initially, the new Seon schools were regarded by the established doctrinal schools as radical and dangerous upstarts. Thus, the early founders of the various "nine mountain" monasteries met with considerable resistance, repressed by the long influence in court of the Gyo schools. The struggles which ensued continued for most of the Goryeo period, but gradually the Seon argument for the possession of the true transmission of enlightenment would gain the upper hand. The position that was generally adopted in the later Seon schools, due in large part to the efforts of Jinul , did not claim clear superiority of Seon meditational methods, but rather declared the intrinsic unity and similarities of the Seon and Gyo viewpoints. Although all these schools are mentioned in historical records, toward the end of the dynasty, Seon became dominant in its effect on the government and society, and the production of noteworthy scholars and adepts. During the Goryeo period, Seon thoroughly became a "religion of the state," receiving extensive support and privileges through connections with the ruling family and powerful members of the court. Although most of the scholastic schools waned in activity and influence during this period of the growth of Seon, the Hwaeom school continued to be a lively source of scholarship well into the Goryeo, much of it continuing the legacy of Uisang and Wonhyo. Like most other early Goryeo monks, he began his studies in Buddhism with Hwaeom. This period thus came to be described as "five doctrinal and two meditational schools" ogyo yangjong. Uicheon himself, however, alienated too many Seon adherents, and he died at a relatively young age without seeing a Seon-Gyo unity accomplished. In his time, the sangha was in a crisis of external appearance and internal issues of doctrine. Buddhism had gradually become infected by secular tendencies and involvements, such as fortune-telling and the offering of prayers and rituals for success in secular endeavors. This kind of corruption resulted in the profusion of increasingly larger numbers of monks and nuns with questionable motivations. Therefore, the correction, revival, and improvement of the quality of Buddhism were prominent issues for Buddhist leaders of the period. He eventually accomplished this mission with the founding of the Seonggwangsa monastery at Mt. One major issue that had long fermented in Chinese Chan, and which received special focus from Jinul, was the relationship between "gradual" and "sudden" methods in practice and enlightenment. This form of meditation is the main method taught in Korean Seon today. The general trend of Buddhism in the latter half of the Goryeo was a decline due to corruption, and the rise of strong anti-Buddhist political and philosophical sentiment. Three important monks of this period who figured

prominently in charting the future course of Korean Seon were contemporaries and friends: All three returned, and established the sharp, confrontational methods of the Imje school in their own teaching. Each of the three was also said to have had hundreds of disciples, such that this new infusion into Korean Seon brought about considerable effect. Despite the Imje influence, which was generally considered to be anti-scholarly in nature, Gyeonghan and Naong, under the influence of Jinul and the traditional tong bulgyo tendency, showed an unusual interest in scriptural study, as well as a strong understanding of Confucianism and Taoism, due to the increasing influence of Chinese philosophy as the foundation of official education. From this time, a marked tendency for Korean Buddhist monks to be "three teachings" exponents appeared. A significant historical event of the Goryeo period is the production of the first woodblock edition of the Tripitaka, called the Tripitaka Koreana. Two editions were made, the first one completed from 1236 to 1251, and the second one from 1477 to 1488. The first edition was destroyed in a fire, during an attack by Mongol invaders in 1271, but the second edition is still in existence at Haeinsa in Gyeongsang province. This edition of the Tripitaka was of high quality, and served as the standard version of the Tripitaka in East Asia for almost 700 years. Suppression under the Joseon dynasty The Buddhist establishment at the end of the Goryeo period had become ridden with excesses. There were also far too many temples being supported, and too many elaborate rituals being carried out. The support of Buddhism had become a serious drain on the national economy. The government itself was suffering from rampant corruption, while also struggling with wars on its northern and eastern borders. Moreover, a new and rapidly growing Neo-Confucian ideological movement of stridently anti-Buddhist inclination gained political power. Subsequently, Buddhism was gradually suppressed for the next years. The number of temples was reduced, restrictions on membership in the sangha were installed, and Buddhist monks and nuns were literally chased into the mountains, forbidden to mix with society. Joseon Buddhism, which had started off under the so-called "five doctrinal and two meditational" schools system of the Goryeo, was first condensed to two schools: Eventually, these were further reduced to the single school of Seon. Despite this strong suppression from the government, and vehement ideological opposition from Korean Neo-Confucianism, Seon Buddhism continued to thrive intellectually. He wrote many scholarly commentaries, as well as essays and a large body of poetry. Being well-versed in Confucian and Daoist philosophies, Giwha also wrote an important treatise in defense of Buddhism, from the standpoint of the intrinsic unity of the three teachings, entitled the Hyeon jeong non. In the tradition of earlier philosophers, he applied che-yong "essence-function" and Hwaeom sa-sa mu-ae, "mutual interpenetration of phenomena". The Jogye order instituted a set curriculum of scriptural study, including the above-mentioned works, along with other shorter selections from eminent Korean monks, such as Jinul. During the Joseon period, the number of Buddhist monasteries dropped from several hundred to a mere thirty-six. Limits were placed on the number of clergy, land area, and ages for entering the sangha. When the final restrictions were in place, monks and nuns were prohibited from entering the cities. Buddhist funerals, and even begging, were outlawed. However, some rulers occasionally appeared who looked favorably upon Buddhism and did away with some of the more suppressive regulations.

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During its prehistory, Korean culture was most closely akin to that of the seminomadic tribes of the Central and North Asian steppes. From the Warring States period on, however, when refugees from the northern Chinese states of Yan, Qi, and Zhao immigrated to the peninsula to escape the ravages of the mainland wars, Han civilization began to eclipse that indigenous culture at an ever-increasing pace. It is for this reason that Korean Buddhism must be treated as part and parcel of a larger East Asian Buddhist tradition. This does not deny, however, that Korean exegetes working on both the peninsula and the Chinese mainland made seminal contributions to the development of what are commonly considered to be distinctively "Chinese" schools of Buddhism, such as Tiantai, Huayan, and Chan. At the same time, many Chinese Buddhist theological insights were molded into new forms in Korea, innovations comparable to the Chinese syntheses of Indian and Central Asian Buddhist teachings. Hence, any appraisal of characteristically East Asian developments in the Buddhist tradition cannot neglect to take into account the contributions made by Koreans.

Three Kingdoms Buddhism c. The introduction of Buddhism into Korea is presumed to have occurred in ce, when King Fujian r. Former Qin hegemony over the remarkably cosmopolitan region of eastern Turkistan had brought Chinese culture into intimate contact with Indian, Iranian, and Hellenistic civilizations, ultimately engendering a new, sinified form of Buddhism. These contacts allowed this vibrant northern Chinese culture, which included the Buddhist religion, to be introduced into Korea. A monastery is said to have been erected for Sundo in , the first reference to a formal Buddhist institution on Korean soil. His enthusiastic reception by the royal court initiated the rapid diffusion of Buddhism throughout the Paekche kingdom. Over its well-developed sea lanes, Paekche began in to dispatch Buddhist doctrinal specialists, psalmodists, iconographers, and architects to Japan, thus transmitting to the Japanese the rudiments of sinified Buddhist culture and laying the foundation for the rich Buddhist culture of the Asuka and Nara periods. Silla expansion throughout southern Korea also prompted massive emigration of Koreans to Japan where they were known as kikajin , and many of the cultural and technical achievements of early Japan—such as the development of paddy fields, the construction of palaces and temples, and town planning—were direct results of the expertise introduced by these successive waves of emigrants. Political exigencies were probably the catalyst for the acceptance of Buddhism in Silla. The vital role played by the Buddhist religion as a conduit through which Chinese civilization was introduced into Silla closely parallels the sinification of non-Chinese tribes that occurred throughout Chinese history. Three Kingdoms Buddhism seems to have been a thoroughgoing amalgamation of the foreign religion and indigenous local cults. One of the earliest examples of this amalgamation was the vow of the Silla king Munmu r. Buddhism and the state subsequently evolved a symbiotic relationship in which the monks entreated the buddhas and bodhisattvas to protect the state and the state provided munificent support for the dissemination of the religion throughout the empire. Buddhist monks also sought to demonstrate correspondences between Korean ancestral heroes and the new religion, thereby accelerating the assimilation of the religion among Koreans. Vestiges of the dispensations of previous buddhas were alleged to have been uncovered in Korea, and the advent of the future Buddha, Maitreya, was prophesied to occur in the south of the peninsula. Modern-day visitors to a Korean monastery will notice on the perimeter of the campus shrines devoted to the mountain god or to the seven stars of the Big Dipper , the presence of which is indicative of the synthesis of common sinified culture with Buddhism. One of the most prominent institutions of Three Kingdoms Buddhism that is commonly assumed to have been indicative of this interaction between Buddhism and indigenous Korean culture was the Hwarang Flower Boy movement. The formation of the Hwarang movement is considered to have been part of the expansionist policies of the Silla court, and was intended to instill in the sons of nobility a regard for ethical virtues and an appreciation of refined culture. A later Silla writer relates that they were trained in Confucian filial piety and national loyalty, Daoist quietism, and Buddhist morality. The prominent religious orientation of the Hwarang as related in this

and other accounts militates against the popular notion that it was a paramilitary organization. The group aesthetic celebrations—such as singing and dancing out in the open—that are commonly associated with the Hwarang has suggested to a number of scholars the shamanistic activities of initiation journeys and pilgrimages. Unified Silla Buddhism— After the unification of the peninsula under the Silla banner in 668, the fortunes of the new religion expanded on an unprecedented scale. It was during this period that the major schools of scholastic Buddhism that had developed in China were introduced into Korea. The doctrinal teachings that had begun to be imported during the Three Kingdoms period were consolidated during the Unified Silla into five major ideological schools: Korean exegetes working in China also played major roles in the development of Chinese schools of Buddhism. It was during this era of ardent scholarly activity that one of the most characteristic features of the mature Korean Buddhist tradition developed: For this reason, the Chinese church became characterized by a loosely structured sectarianism. The various extremes each of these factional divisions took led to an attempt, begun first in China and considerably refined later in Korea, to see these various approaches, each ostensibly Buddhist yet each so different, in some common light, so as to find some means by which their discordant elements could be reconciled. Certain features of the Korean tradition contributed to the synthetic tendency of the religion. Owing to the smaller size of Korea and its monastic population, there was little hope that Buddhism could continue as a stable and influential force within the religious arena if it was divided into contentious factions. In addition, the constant threat of foreign invasion created the need for a unified, centrally organized ecclesiastical institution. This attitude prompted the Koreans to develop what remains one of the more ecumenical traditions of Buddhism to be found anywhere in Asia. One of the most momentous developments in the history of Korean Buddhism occurred during the Unified Silla period: Of these eight, seven were affiliated with the Hongzhou lineage of the Middle Chan period, which eventually evolved into the Linji school of the mature Chan tradition; one, the Sumi-san school, was derived from the lineage of Qingyuan Xingsi. Korean masters on the mainland, however, also played major roles in the development of Chinese Chan. Perhaps the most prominent of these Koreans was the monk Musang, also known as Kim Heshang—; alt.

Chapter 9 : Buddhism in Korea

Korean Buddhism is distinguished from other forms of Buddhism by its attempt to resolve what it sees as inconsistencies in Mahayana Buddhism. Early Korean monks believed that the traditions they received from foreign countries were internally inconsistent.