

A Study of Han Yong-un's

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“A Thesis on Reforming Korean Buddhism” the Reform of Korean Buddhism”

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Introduction

Han Yong-un is a ~~—~~ major figure in ~~the~~ modern Korean Buddhism. ~~Until now, he has been of Korea and a~~ widely known ~~as a as a~~ poet, independence ~~fighter~~activist, and Zen Seon master, ~~thus being Han Yong-un has been~~ the subject of some ~~700 seven hundred~~ research studies ~~from studies representing and researches of~~ diverse perspectives. ~~With a~~ ~~Though~~ While the majority of these studies ~~have~~ focused on Han ~~Yong-un~~ Yong-un's literary achievements, ~~it is evident that the past studies on Han Yong-un have focused primarily on the literary figure; however, with~~ recent scholarly attention ~~has turned to Han's his~~ other achievements and activities. ~~Thus, the scope of the studies on Han. Thus, the studies on Han~~ ~~have~~ expanded ~~in their scope~~.

The objective of this study is to offer an analysis of Han's “Hanguk bulgyo gaehyeogan” (A Thesis on the Reform of Reforming Korean Buddhism), ~~an editorial~~ published in the October 1931 issue of Bulgyo (Buddhism), a major Buddhist journal ~~printed~~ during ~~the~~ Japanese colonial rule. However, ~~the editorial it~~ has received little attention from scholars. ~~With~~ Through a close examination of ~~the editorial~~ this writing, I hope to ~~gain offer~~ a greater understanding of Han ~~Yong-un~~ Yong-un as a reformer of Buddhism. ~~The~~ studies on Han's thoughts on reforming Buddhism have ~~often usually~~ focused on his book Joseon bulgyo yusillon (On the Revitalization of Korean Buddhism). Written in 1910 and published in 1913, this writing book is a good illustration of Han's perception of the world ~~at the time~~ in the 1910s.

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The ~~r~~Reformation~~e~~form of Korean Buddhism was a ~~passion~~question that dominated Han ~~Yong-Un~~Yong-un's life, but it was also ~~a passion that was~~a product of the state of Buddhism at the time. His thoughts on ~~Buddhist~~reform not only ~~passively~~reflected the ~~state-conditions~~of Buddhism under ~~the~~Japanese colonial rule but also ~~undergo changes~~~~changed~~ in response to ~~the~~changing ~~realities~~times. While Han continued to assert the main ideas from ~~his~~*On the Revitalization of Korean Buddhism*~~On the Revitalization of Korean Buddhism~~, some parts ~~had been~~were revised and ~~reinforced~~supplemented. Moreover, there were some additions as well as deletions ~~in~~to the content. [footnote 1] Such changes may have been due to ~~a~~strong tension between Han's ~~reform~~ideas ~~for reform~~and ~~the current state of~~Buddhism at the time; therefore, it is important to find the causes of such changes. To this end, it is ~~important~~necessary to examine Han's ~~editorial~~writing, "~~A Thesis on Reforming Korean Buddhism~~*On the Reform of Korean Buddhism*."

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~~Therefore,~~ ~~this~~ study will ~~first analyse~~ "On the Reform of Korean Buddhism" ~~and then~~ examine ~~any~~~~the~~ ~~changes~~contents ~~or~~~~and~~ ~~characteristics~~shifts of the changes between "~~A Thesis on Reforming Korean Buddhism~~"~~this writing~~ and ~~his earlier work~~*On the Revi, On the Revitalization of Korean Buddhism*, by comparing the two ~~texts~~. The main goal of this study is to offer a fresh look at Han ~~Yong-Un~~Yong-un's reform ideas and to deliver a better understanding of the realities of Buddhism during ~~the~~early 1900s.

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~~Analysis of Detailed Look at~~ "On the Reform of Korean Buddhism"~~A Thesis on Reforming Korean Buddhism~~

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— Han's ~~editorial~~work, "~~Joseon bulgyo gaehyeogan~~" (~~OA Thesis on the Reform of Reforming Kore~~ Korean Buddhism), ~~,"~~ (~~henceforth~~ Thesis), published in the October 1931 issue of ~~Buddhis~~*Buddhism*, was composed of the following eight headings:

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1. ~~Preface~~Introduction
2. Establishment of a Central ~~Organizationizing~~Foree
3. Reorganization of Temples
4. Guarantee~~ing~~ of the Livelihood of Believers

5. Translation of Buddhist Scriptures
6. Establishment of Popular Buddhism
7. Advancement Promotion of the Zen and non-Zen Sects Seon and Gyo
8. Conclusion

This ~~work~~ ~~Thesis~~, written ~~by mixing in a mixed~~ Korean and ~~Chinese~~ ~~Chinese characters~~ ~~characters~~ ~~script~~, took up only nine pages (pp. ~~2~~—10) of the 88th issue of *Buddhism*. At the time, Han ~~Yong Un~~ Yong-un was the owner of ~~the~~ Buddhist Publishing Company, the publisher of *Buddhism*. ~~It seems~~ This fact indicates that the editorial ~~it~~ was written as an ~~in~~ immediate response to the rapid changes in Korean Buddhism. Considering that ~~his~~ On the Revitalization of Korean Buddhism (henceforth RKB), ~~[footnote 2]~~ was an 80 ~~eighty-~~ pages ~~book~~ ~~long~~, composed of 17 chapters, and written in Chinese characters, ~~was~~ published in book form, ~~the editorial~~ the writing appears to be a relatively short treatise on reforming Buddhism.

Given these premises, let us now examine the contents of Han's ~~reform plans~~ "On the Reform of Korean Buddhism." In ~~the first chapter, or~~ Preface ~~Introduction~~, he ~~explains~~ explained why Buddhism ~~at the time~~ needed to be reformed, while providing an overview of the state of Korean Buddhism ~~of at~~ the time. In the ~~prologue~~ preface, Han ~~states strongly~~ asserted that Korean Buddhism ~~has had~~ reached a historical point at which reform ~~is~~ was inevitable.

Leaving behind ~~fanciful~~ ineffectual theories, reform of Korean Buddhism has entered a period in which it must carry out what is historically inevitable. However, some obstinate monks who do not understand the changing times because they live deep in mountains, or even those who claim to understand the urgency of the period, continue to defend their conservatism while waiting for ~~a natural~~ progression to happen naturally ~~towards~~ betterment. However, considering the convulsive and frantic state of affairs, reform movements of Korean Buddhism will be blown up ~~will take place~~ sooner or later in one form or another. [footnote 3]

However, Han judged that monks who did not understand the times and conservative monks prevented reform, because they preferred making only small changes. He predicted that, despite their resistance, the Buddhist reform movement would definitely erupt in some form or another.

Han also ~~pointed out~~ highly evaluated the great influence of Buddhism on Korean history and culture. Declaring that one could not talk about Korean culture without also talking about ~~considering~~ Buddhism, he was quick to point out that Buddhist influence is found in everything Korean, such as including architecture, painting, sculpture, popular literature, customs, convention, language, and geographical names. Moreover, many internationally known Korean historical figures (such as Wonhyo, Uisang, Uicheon, Jinul, Seosan, and Samyung Samyeong) ~~known internationally~~ were Buddhist monks. Great Cherished Korean cultural treasures ~~Korean cultural assets~~ also share have some links to Buddhism, such as the *Tripitaka Koreana* ~~in of~~ Haein-sa Temple temple, Bulguk-sa Temple temple, and Sokkuram Sokguram Grotto grotto, and as well as Korean writing woodblock printing, painting, and architecture. Moreover, he ~~believed~~ considered that since Buddhism was introduced to Korea, all aspects of Korean culture and even its natural landscape have been heavily ~~consciously and unconsciously~~ shaped by it. Therefore, according to Han, the ~~spirit and faith~~ spirituality of Korean people ~~are is~~ Buddhist.

Accordingly, he believed that the reform of Buddhism ~~was necessary not only for Buddhism, but also, more importantly, for the improvement of Korean national spirit and standard of living~~ was necessary for the amelioration of Korean national spirit and mode of life, rather than for Buddhism itself ~~conditions~~:

Therefore, Buddhism cannot be separated from Korea and ~~the overall~~ Korean life in general. Consequently, to ~~improve~~ ameliorate or reform the spiritual direction or ~~standard mode of life of living~~ for conditions of Korean people, Buddhism, ~~which that~~ has played a leading role in Korean history, ~~guided~~ influenced every aspect of Korea, must first undergo reform. In other words, in order to improve the spirit and life of Korean people, reformation of Buddhism, the metaphysical midwife of all aspects of life in Korea (한국의 정신과 생활), is prerequisite ~~to improving the sprit and living~~ conditions of Korean people. (이 부분을 자세히 읽어주세요) [footnote 4]

———To Han, Buddhism was amidst in a state of crisis, both internally and externally. Internally, corruption and decay characterized Buddhism in his own time, a ~~In~~ stark contrast to the heydays of Buddhism in during the Silla and Goryeo dynasties periods, the Buddhism of Han's era was characterized by internal corruption and decay. -In particular, there was a lack of great ~~leadership~~ of great masters within Korean Buddhism. Most leadership positions were occupied by those who were ~~with~~ stuck in archaic modes of

~~thought, the obsolete way of thinking or those who were pro-Japanese collaborators, and they strongly opposed the reform movement those who did not know the urgent task of that time, and those who strongly opposed the reform movement with pro-Japanese collaborative activities.~~ -Externally, the country was colonized, and the ~~Laws of Temple Ordinance s-~~ issued by the Japanese ~~Government-Government-~~General imposed heavy control over Korean Buddhism. Han considered ~~the popularity of socialism, anti-religion~~ ~~the socialists' anti-religious movements,~~ materialism, anarchism, and nihilism as a threat to Buddhism. As he ~~admit~~ ~~stated~~ ~~s in the introduction of early on in the his~~ writing, the ~~internal and external~~ circumstances were such that ~~that~~ he felt compelled to propose a reform plan that would rescue and revive Korean Buddhism.

The second ~~section~~ ~~chapter,~~ "Establishment of a ~~Centralizing-Force~~ ~~Central Organization,~~," focuses on justifying the movement to ~~consolidate different Buddhist seats~~ ~~centralize the Buddhist temples~~ in ~~the~~ early 1930s. ~~Han proposed that in any organization, w~~ ~~Whether a religious unification be needed for both religious and non-religious orders to one or not, Han writes, is necessary for an organization must to function well~~ ~~function well.~~ Certain guiding principles and action plans are what drive an organization forward; therefore, he argues, without a centralizing force to organize collective action, it will be difficult for an organization to achieve its goals.

~~At the time, T~~ there was no central ~~power-organization~~ that managed all the ~~temples of Korean Buddhism~~ ~~in temples at the time.~~ Although ~~central~~ organizations such as ~~Jon-hoi~~ ~~Central Council (Jonghoe)~~ and ~~Headquarters of the Order (Gyeomuwon)~~ were established, following the General ~~Meeting-Meeting~~ of Buddhist Monks in January 1929, ~~[footnote 5]~~ they existed in name only and lacked any real authority over ~~the~~ Korean Buddhist community. ~~Han also recognized the a lack of authority in the presumed central organs.~~ Han attributed this situation to the monks' lack of awareness and the lack of a centralizing function in the above-mentioned organizations. ~~At the time~~ ~~according to Han,~~ these ~~presumed umbrella~~ ~~organizations-~~ ~~did not have any real power to lead the needed~~ ~~the "authority to guide~~ ~~31 main-head~~ ~~temples; only vague and idealized statutes remained.~~ ~~In regard to real authority, Han asserted:~~

What does it take to lead the 31 head temples? To put it simply, a central organization must have the power to appoint and dismiss abbots of the 31 head temples and the responsibility of making Buddhist temples obey their orders by revising the temple regulations. [footnote 6]

Specifically, they [needed] the authority to appoint head monks[.]. In addition, consolidate all private rules or laws of temples and different sect and subjugate them under the central authority.”[footnote 6] As for the obligations or duties of temples, they awere to submit to and comply with the orders issued by the central authority. [footnote 7]

However, those who curried favor with the Japanese colonial government to maintain their temple abbot positions after the issuance of the Temple Ordinance opposed giving the power of appointment and dismissal to the Buddhist orderthose who curried favor with the Japanese colonial administrative offices to maintain their temple head priest positions after the Laws of Temples were issued opposed to giving the power of appointment to the umbrella organizations. Calling it anomalous power, they fought desperately ~~to~~against this ~~oppose the~~ system because, according to Han, they were certain that once it is-was implemented, they would be ousted and replaced by more deserving monks. Criticizing their attitudesHan criticized those who opposed giving the power of appointment to umbrella organizations, Han arguedarguing that the power to make appointment and dismissals is an inherent authority of a Buddhist organization.

Just as nothing can conceal the sun in the sky or the warmth of the spring, no ignoble person can stop Korean Buddhism in its glorious path. It is above all-only natural for a religious organization to appoint and dismiss people to its official posts. Indeed, it is perfectly proper for a Buddhist organization to set up a central headquarters-organization with the authority to appoint and dismiss temple abbotshead monks of temples and supervise the-general-religious affairs. [footnote 8]

——Based on thisse argument, Han Yong-UnYong-un called for the establishment of temple headquarters-Headquarters of Head Temples/Temple Headquarters 중에서 어느 것이 더 좋은지요? and Officean-office of Generalgeneral Affairs. Regarding the Temple HeadquartersIn the Under this plan, Han proposeds that a head temple should assume the-a centralizing role of centralizing foree and take charge of the appointments and dismissals of appointing temple head priestsabbots and the supervision of supervising generalgeneral affairs. Under the proposal to establish an office of religious affairsAs for

the Office of General Affairs, the existing system of head temples would remain unchanged while a separate supervising organ would be in charge of appointing and dismissing abbots~~head priests~~, managing general affairs~~believers~~, and supervising the other religious activities ~~of other religious orders~~. Of the two, Han saw the proposal for Office of General Affairs ~~office of general affairs~~ as having a greater appeal to the Buddhist~~establishments~~. Regardless ~~of the plan~~, he considered the authority to appoint and dismiss abbots ~~head priests as to be~~ a key function of the umbrella ~~central~~ organization and called for the comprehensive amendment of statutes of head temples, making them subordinate to the umbrella ~~central~~ organization.

In the third chapter, “Reorganization of Temples,” he stresses the importance of abolishing and consolidating temples for the advancement ~~development~~ of Buddhism in Korea. At the height of ~~In the heydays of~~ Buddhism in ~~during the~~ Silla and Goryeo dynasties~~periods~~, Buddhist temples were mostly located in towns and small villages. With the rise of Confucianism during the Yi-Joseon dynasty, Buddhism became subjected to social and political persecution~~pressure~~, and the temples were removed ~~from cities~~ and relocated to mountains. As a result, temples gradually disappeared from towns and villages, and the number of believers ~~adherents~~ waned. Buddhist monks were socially expelled and from the society, ~~became~~ confined primarily to the mountain ~~temples in mountains~~. -Consequently, Buddhism became completely isolated from the society. Over time, both Buddhists and the general public became accustomed to the segregation and even came to believe it natural for temples to be in mountains and for Buddhist monks to should remain aloof from social ~~the~~ affairs ~~of the society~~. -Hence, when Buddhists began proselytizing in towns and engaging in public services during the colonial period, some people saw these activities as violating the basic principles of Buddhism. In the following, Han discusses ~~discussed~~ some of the reasons why mountain temples in mountains ~~have~~ are of little use:

Temples in the mountains are places to practice religious austerities~~monastic life~~ apart from the evil world; therefore, it is right ~~possible~~ to place numerous monasteries in the areas where comfort comes ~~can be drawn~~ from silence and nature. -To practice Buddhism ~~mm~~ wholly in seclusion, however, is to defy Buddhist teaching, which says ~~is to show~~ guide others to enlightenment and benefit all things in the world. [footnote 9]

While he has no objection to some temples being located in mountains, considering the tranquility and sobriety required of monastic life, he strongly opposed confinement of all temples in mountains because it went against the basic tenet-responsibility of Buddhist monks to guide people to enlightenment.

As temples were increasingly built more and more in remote areas and in smaller their sizes getting smaller, [footnote 10] the life within the temples became more and more wretched. With no source of revenue, many temples were abandoned. If a temple was fortunate enough to generate some income, it usually was typically used to support the lifestyle-private life of the head-monkabbot who lived the-an in-between life as “of half-monk, and half-layman.” Under such conditions, Buddhism was on the verge of sharing the same fate as of the Buddha statues and of altar fittings found amidst the debris of dilapidated temples. This image, of course, did not contribute to the advancement of Buddhism in Korea.

Such a hermitage is needed not used for the sake of Buddhism, but of-for individuals who detest-avoid the world. Thus, it is adverse to the prosperity of Korean Buddhism. -It only obstructs the unity of Korean Buddhism and gives the public cause for criticism to the public from the public. [footnote 11]

Observing that consolidated-mountain temple assets—the land, forest, and buildings—will-would be of a substantial value, Han thought that the revenue from reorganizing ingation of temples can-could be used to fund the efforts for the advancement-development of Buddhism.

A mountainMountain hermitages that in mountain-isare useless as a-places for Seon practice and in-for revitalizing-the revitalization of Korean Buddhism and as a place for practice. All hermitages therefore should be abolished or, if necessary, not-consolidated. - Therefore, if the properties sporatically scattered are collected and used for When used collectively and properly for the benefit of Korean Buddhism, they become the once wasteful and useless place becomes so something very useful. [footnote 12]

Had the mountain temples in-mountains remained as they were, monks would have only committed more bad karma by wasting offerings given by believers and promoting believers'a wretched-pessimistic lifestyle, and temple fortunes would be exhausted. Reorganization of temples would, therefore, be effective to solve these problemsserve a double-dual purpose of saving monks from accruing bad karma and stemming further waste of resources.

~~Thus, the fourth chapter addressed guaranteeing~~ ~~Proving for~~ the livelihood of believers ~~is the main argument in heading four~~. Han ~~e~~ acknowledged the difficulty in defining ~~who would be included~~ ~~whose~~ ~~in the category of believers~~ ~~livelihood should be guaranteed~~ and the impossibility of guaranteeing the livelihood of ~~the entire-all~~ Buddhist ~~population~~ ~~believers~~. However, he also recognized that ~~the~~ conditions were such that for Buddhism to flourish, it needed ~~ed~~ to provide some measure of security ~~for in the livelihood of its~~ believers.

~~According to the theory of materialism, which was flourishing in the world at the time, a~~ ~~S~~ stable and secure livelihood ~~is was~~ ~~living was of~~ the foremost consideration ~~in life~~ for most people. ~~He~~ ~~Han~~ believed that focusing only on ~~spiritualism-idealism~~ or theism, while ignoring people's struggle to survive, was not the true aim of religion. ~~Because~~ ~~Especially since~~ Buddhism ~~in particular~~ places ~~a great deal of~~ ~~much~~ emphasis on guiding its believers to enlightenment ~~in with~~ ~~ways-skillful means that are~~ appropriate ~~to the~~ ~~specific~~ time, place, and ~~the~~ people, ~~he~~ ~~Han~~ felt strongly ~~thought~~ that Buddhism should address ~~the~~ needs of the society. As long as ~~there is~~ ~~maintaining one's~~ livelihood is ~~a person's of~~ foremost priority ~~to people~~, disregarding it and only focusing on proselytizing is analogous to looking for personal paradise ~~while turning one's with the~~ back on reality. ~~In order~~ ~~As a means~~ to guarantee the livelihood of believers, Han proposed the following solution:

~~If~~ ~~Convert temples'~~ fixed assets ~~are to liquidized and assets,~~ ~~consolidated the assets of each temple, and have the~~ ~~a central organization manages~~ those assets to ~~create production works, not consumption works~~ build instruments of production. ~~If such instruments can and guarantee the livelihood of believers, it would reap fine fruits~~ ~~there would be a positive outcome~~. [footnote 13]

~~In other words, consolidate all temple assets;~~ ~~manage production lines with the central organ as the financial base;~~ ~~and employ~~ ~~people to work in the production lines~~. ~~According to Han, e~~ Even if ~~the management of the~~ production facilities ~~lines alone~~ ~~dedoes~~ not guarantee the livelihood of all Buddhists, ~~such practical the~~ efforts ~~to guarantee the livelihood of people alone will would~~ help ~~the with~~ proselytization of ~~Buddhism~~ ~~ing efforts~~. ~~When Buddhists insisted on maintaining the old ways,~~ ~~Han~~ ~~He~~ was quick to point out that ~~if Buddhism did not change from the old lines, then it would not~~

be following its basic principles such the old ways did not ultimately represent the basic Buddhist tenets.

Fawning upon the wealthy believers and temple benefactors and, employing all means to collect donations and wealth in the name of Buddhism, while ignoring the impoverished public, goes against not only the Buddhist tenet of guiding all sentient beings to enlightenment but also renders Buddhism defenseless against the movement against religion led by the red proletariats. Moreover, who among those in wretched conditions would come to light the incense before the altar and recite a sutra, and who among the young leaders could face the public without shame. [footnote 14] If the Buddhist order prays only for wealthy believers and those who give money to the temple, and employs all means to collect donations and wealth in the name of Buddhism, while ignoring the impoverished public, how would this not go against the Buddhist tenet of guiding all sentient beings to enlightenment and render Buddhism defenseless against the anti-religious movement led by the red proletariats? Moreover, who among those in wretched conditions would come to light the incense before the altar and recite a sutra, and who among the young Buddhist leaders could carry out the reform movement? [footnote 14]

In other words, if Buddhism does not work make the efforts to save help those living in poverty, it will be difficult to defend the challenges of the anti-religious movement or to find many believers in temples. He also did not think considered that in such desperate conditions much can could not be expected from the leaders of the Buddhist youth movement, given such desperate conditions. Therefore, he argued that guaranteeing of the livelihood of Buddhists will would ultimately help to proclaim promote the guiding principles of Buddhism.

The fifth section chapter proposes proposed translating translation of Buddhist scriptures as a way of to popularizing e-Buddhism. For Han, language and writing are necessary and valuable because they facilitate communication between people. However, the complete canon collection of Buddhist scriptures, or the *Tripitaka Koreana*, is voluminous and, because it is written in Chinese characters, it is difficult for the general public to understand because it is written in Chinese characters. Direct communication is one alternative method of proselytizing, but this is effective only in special facilities. Therefore, he declared that translation of the scriptures into the common language is a universal and lasting method of for transmitting the scriptures to the public.

At the time, the *Tripitaka Koreana* was incomprehensible to all but except for a few specialists, and Han attributed this e-inaccessibility to its abstruse Chinese characters and its being held in a remote location in a mountain temple in the mountain.

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Hence, he emphasized the need to translate, edit, and write the Buddhist scriptures in order to make them widely accessible to the public ~~and reach more people~~.

~~Even in translation,~~ it is premature to translate the *Tripitaka Koreana* in its entirety in Korea. First, Sutras sutras that ~~is-are~~ simple and easy to understand should be translated into plain language and distributed to the public. Or valuable adages or sayings of great masters in each sutra ~~that are worthy of being golden rules~~ should be translated and ~~printed on pamphlets or~~ published in pamphlets or book form. Above all, ~~the passages that are relevant to the concerns of the public and that illustrate the vastness and profundity of the Buddhist teachings should be translated for promulgation, showing Buddhism as a guiding principle to lead all sentient beings to enlightenment~~ the writings that can lead all sentient beings to enlightenment by illustrating the key elements appropriate to the trend of the present among the vast and profound principles of Buddhism should be introduced to the public. [footnote 15]

More specifically, he proposed ~~translation-translating of~~ passages in scriptures that were appropriate for mass distribution, or at least the essential passages in each scripture. In terms of writing, he emphasized ~~placed importance on focusing on~~ the fact that Buddhist ~~ereed-principles are helpful in~~of guiding ~~the~~ sentient beings to enlightenment. Moreover, he stated that the central authority-organization [footnote 16] should finance the necessary expenses for such projects and should have the highest priority for funding. [footnote 17]

~~Section-The sixth chapter Six~~ deals with the importance of ~~the establishment of~~ popular Buddhism. Han emphasized that Buddhism concerns itself with sentient beings, all of whom have a Buddha-nature. ThisThe view ~~that all people have Buddha nature~~ is one of the key tenets of Buddhism; ~~and~~ therefore, Korean Buddhists should remember~~were to remember~~ that Buddhism is the religion of all people. Similarly, Buddhism is not a religion only for ~~the mountain~~ temples ~~in mountains~~ or ~~for the~~ monks. As a religion of deliverance, Buddhism should be prepared to “submerge in mud or enter water” if necessary in order to guide all sentient beings to enlightenment. However, at the time Korean Buddhism degenerated into a religion practiced by monks in temples who had turned their backs on society ~~With~~ Influenced by the changing times and political climate, Korean Buddhism degenerated into a religion of ~~practiced by monks in temples, with its back to~~ on people and society. Seeing the decline of Buddhism as a temporary phase and not a reflection of the ~~fate-principle~~ of Buddhism, Han argued that Korean Buddhism should oppose this situation~~urged Buddhists to rise up above~~ and revitalize ~~Buddhism in Korea, stating:~~

~~that~~—“Since Buddhism has no choice but to be resolute and end such a phenomenon, it must ~~take come down from~~ the ~~mountain~~ temples ~~in mountains~~ to the streets and call for ~~the~~ monks to join the populace.”²
[footnote 18]

——Buddhism cannot exist without ~~the~~ people, and people cannot be guided to enlightenment without Buddhism. Then, what is popular Buddhism? Han ~~explains explained~~ his ~~idea concept~~idea of popular Buddhism as follows:

Popular Buddhism means to ~~become practice~~ Buddhism ~~publicly for the people~~. Therefore, Buddhism does not refer to a practice in estrangement from society, leaving behind one’s beloved and friends; rather, one achieves enlightenment amidst ~~the~~ anguish and agony of life, ~~without losing sight of all the vicissitudes of human realities~~, and enters nirvana in the state between life and death, ~~without losing sight of all the vicissitudes of human realities~~. Establishment of popular Buddhism is ~~this—the translation of this understanding of Buddhism and translating it into action~~. [footnote 19]

~~Since—Seeing that~~ enlightenment is ~~something~~ achieved in this world, and nirvana between life and death, he ~~states—stated~~ that ~~sharing this idea with the people and understanding and practicing it Buddhism with this understanding of enlightenment and nirvana are~~ is the basis for building popular Buddhism. ~~For this, As soon as one comes to understand the basis of popular Buddhism, then the next step is to build facilities and to put the this understanding into practice. By facilities,~~ Han ~~is was~~ referring to educational facilities to promulgate Buddhist teachings [footnote 20] ~~and practices of the Buddhists ; by practice, he means proselytizing~~ through living ~~one’s~~their life according to ~~the~~ Buddhist teachings; ~~and~~ playing a role [footnote 21] in ~~establishing the establishment of popular Buddhism society~~. For Han, ~~if~~ a Buddhist ~~may—practices~~ Buddhism in ~~the~~ mountains ~~but~~ without any ~~public~~ interaction ~~with the public~~, he is merely a Hinayana Buddhist. He ~~suggests—suggested~~ the following as the first step towards establishing popular Buddhism.

~~In order to build popular Buddhism, it is necessary to breakBreak away from the hermit-like life, from living hermit-like life in purity and self-sufficiency in some remote grotto in the mountains; and promote the happiness of all sentient beings through the Buddhist teachings by practicing live the life of Bodhisattva to save them, promoting the happiness of all sentient beings through the promulgation of Buddhism. This is the way to build popular Buddhism.~~ [footnote 22]

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—In the seventh chapter “Advancement of the Zen and non-Zen sects,” Han stresses the importance of striking a balance between Zen-Gyo (doctrinal teaching) and doctrine Seon (Zen). Comparing the two schools to the wings of a bird, he says-said the rise and fall of Buddhism depend upon the fate of Gyo and Seon/Zen and doctrine. He points-pointed out that, historically, Korean Buddhism has always placed much emphasis on doctrine-Gyo and little on Zen/Seon. There are-were many Gyo Buddhist scholars as well as-of Buddhist doctrine, many texts explaining Buddhist scriptures/doctrines, and study of doctrine is encouraged by the Buddhist establishments also encouraged the study of Gyo. However, as he was critical of the doctrine-Gyo school, particularly its heavy emphasis on the exegetical studies of scriptures, Han believed that [footnote 23] a crisis will be-would inevitably develope if there was no reformation of without reforming the institutes-of scriptural studies-lecture system located in temples under the circumstances of the time. [footnote 23] Therefore, he stressed This is why he places much emphasis on reforming the educational system of studying Buddhist scriptures. [footnote 24]

He premised that Although Zen-Seon masters have been around since the Silla dynasty/kingdom, Han believed that the promotion and promulgation of the Zen-Seon school was not very active in promoting or promulgating Zen meditation. Consequently, there were only few systematic writings on Zen/Seon, and it further declined to near extinction in the late Yi-Joseon dynasty. It was only after the end of the isolationist policy/the opening of the ports that Zen-Seon reemerged, and temples, out of formality, actively encouraged Zen-Seon practice and produced some Zen-Seon masters. However, since without theory or teaching methodology of Seon was not systematic, the regulations of Seon were not in order. Sit lacked order and system. Since Zen is a practice that rejects words, ince Seon functions by “not establishing words and letters” and communicating “from one mind to mind,” teaching methodology theory may not be important may not be as important as in other schools. Nevertheless, Han believed in the importance of systematizing theory for promulgating the practice to the populace, so he proposed the following summary of reform:

As for doctrine, edit the textbooks, and revise the pedagogy, and unify the guiding theory, and build a disciplined system for Zen to facilitate the promulgation of Buddhist doctrine. As for Gyo, it is necessary to edit textbooks and revise teaching methodology, while as for Seon, it is necessary to unify the guiding theory and build a disciplinary system in order to facilitate the teaching and promulgation of Buddhist

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~~doctrine. To separately establish Establish separate places for Zen-lecture halls and meditation hallcenters in proper places of the entire Korea and to make a central organization manage them with a uniform system within educational institutions and build a uniform system with a centralized management system, which were isboth a-the keys to promoting the Zen sectSeon and Gyo. [footnote 25]~~

—No new ideas are introduced in the ~~“Conclusion—conclusion.” —of the Thesisthesis. Rather, hHe acknowledges-acknowledged~~ that his reform plans can only be ~~“a-transitional” one~~ in light of the state of Korean Buddhism at the time. [footnote 26] He ~~concludes-concluded~~ with the statement that implementation of his reform ideas entirely depended ~~wholly~~ on Buddhists themselves.

Comparing Han Yong-un’s Works the Thesis“On the Reform of Korean Buddhism” to-and On the Revitalization of Korean Buddhism

—The main object of this section is to compare, chapter by chapter, the contents of Han ~~Yong UnYong-un’s “On the Reform of Korean Buddhism”A Thesis on Reforming Korean Buddhism, (hereafter referred to as the “Gaehyeogan”),~~ written in the early 1930s, to his early work, On the Revitalization of Korean Buddhism (hereafter referred to as the Yusillon)(RKB), written in 1910.

The first ~~section—chapter~~ of the ~~“Gaehyeogan”Thesis is corresponds to —part included in—of~~ the preface and the introduction of the Yusillon~~of RKB~~. In the RKBYusillon, Han clearly states his impatience with the conditions that makesmade it impossible for him to achieve his dream of revitalizing Korean Buddhism. Han deplored the fact that although there is-was a cry for revitalization in every area-corner of society, Korean Buddhists remain-turned a deaf ear to this e-cry, and that he has not found He was also dismayed that he could not find anyone committed to revitalizing Korean Buddhism. In response, Han took it upon himself to write the Yusillon and to-promulgate a-thesis-it to monkson revitalizing Korean Buddhism addressed-to other Buddhists.

— However, in the ~~Tthesis“Gaehyeogan,”~~ he ~~writes-wrote~~ that the theoretical phase of-for revitalization efforts hads already passed and, that Korean Buddhism was entering

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the implementation phase, ~~and that this which would be followed by there would be~~ an explosion of Buddhist reform movements ~~in the next phase~~. ~~If~~ While he saw a gloomy prospects in the reform efforts in ~~the~~ 1910s, he ~~saw confirmed~~ these efforts, however feeble, ~~in progress to be progressing~~ in ~~the~~ 1930s. ~~If~~ While he deplored a total absence of ~~the movements of~~ reform ~~movements~~ in Korean Buddhism in ~~the~~ 1910s, he ~~concretly~~ targeted his criticism to the Japanese ~~Government~~ Government-General, ~~the Temple Laws~~ Ordinance of Temples, and pro-Japanese ~~head monks~~ abbots of temples as ~~obstructing preventing~~ reform in ~~the~~ 1930s. He also ~~expresses~~ expressed strong pride in ~~the~~ Buddhist influence ~~in on~~ Korean history and culture, ~~a sentimentan aspect~~ absent in ~~the his~~ earlier writing. While it is difficult to give a definitive explanation for ~~the his~~ changed views and attitudes in the two writings, it is important to note that the scope and depth of Han's understanding of the history of Korean Buddhism ~~has~~ expanded ~~during that time~~ over the period.

The second section ~~in the thesis~~, "Establishment of a Centralizing Force," ~~The idea of "Establishment of Central Organization," the second chapter in the "Gaehyeogan," in the Thesis~~ appears ~~in the RKB~~ under the heading, "Management ~~of the~~ Temples," ~~in the Yusillon~~. ~~In the this section in RKB Yusillon, Han the main point is to point~~ out the lack of leadership ~~due to lack of control in Korean Buddhism, which, in turn, which~~ resulted in discord and overall stagnation in Korean Buddhism. ~~As In~~ an effort to revive Buddhism, he proposed ~~imposing plans for both comprehensive centralized control (혼합통일이라는 개념이 없는 것 같아요 mixed/comprehensive/compound control 은 어떤지요?) control and limited divided control autonomy (divided control 로 하면 이상한가요?).~~ The former ~~places would place the entire all of~~ Korean Buddhism under ~~centralized~~ control, while the latter ~~would divide it proposes that Korean Buddhism be divided~~ into two or more divisions and exercise separate control over each. ~~Though~~ ~~A~~ acknowledging ~~the merits and demerits of in~~ both types, he, ~~nevertheless,~~ placed greater importance on ~~"comprehensive centralized"~~ control. [footnote 27]

While ~~acknowledging recognizing~~ the need for centralization of Buddhist orders ~~in the Thesis~~, he criticized the central organization that existed in the early 1930s of ~~failing having failed~~ to secure or exercise any real authority. ~~In other words, it had all the appearance of a all the appearance of a~~ central ~~organ power~~ but there ~~were many~~

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~~problems with its~~ actual function and activities ~~showed many problems~~. The absence of ~~the right of~~ personnel management, ~~the authority to lead all head temples,~~ ~~was one of~~ them. He traced the root of the problem to the ~~Laws of~~ Temple Ordinance issued by the Japanese colonial government and the pro-Japanese ~~head monks~~ abbots, ~~who benefited from these laws~~ them. As a solution, he proposed ~~the~~ establishment of ~~headquarters~~ Headquarters and ~~an office~~ Office of ~~religious~~ Administrative Affairs but, given the circumstances, leaned ~~more~~ towards ~~the latter~~ establishment of ~~the office of religious affairs~~.

If ~~RKB~~ the *Yusillon* ~~expounded~~ endorsed the centralized management of all Korean Buddhist orders with the premise of justification of consolidation of temples, the ~~Thesis~~ thesis “Gaehyeogan” ~~points~~ pointed out ~~the~~ potential problems in the implementation of ~~a~~ centralized organization and possible solutions to these problems. In short, ~~the~~ *Yusillon* ~~RKB~~ lays out ~~only~~ the basic principles, while the “Gaehyeogan” Thesis analyzes ~~practical~~ problems and proposes solutions. ~~Therefore, we can see that~~ Consistent ~~in both~~ is Han’s reform idea based on ~~a~~ unified Buddhist ~~orders~~ orders was consistent ~~in two works~~; and ~~materialized in the reform efforts~~, we can see that this idea materialized ~~in the reform efforts~~.

The main argument in the third ~~heading~~ section chapter, “Reorganization of Temples,” ~~of the Thesis~~ appears ~~in~~ under the heading “Location of Temples” in ~~RKB~~ the *Yusillon*. In the latter, Han ~~offers~~ offered a detailed explanation of the correlation between the weakened influence of Buddhism and monks and the location of temples. ~~He~~ ~~attributes~~ attributed the absence of progressive ideas ~~and~~ adventurous spirit, and the lack of commitment to delivering the populace ~~to enlightenment and competitive thoughts to~~ the location of temples in mountains, thus bringing about ~~and as well as~~ the weakened commitment to social justice ~~and welfare in~~ Korean Buddhism ~~to the location of temples~~. Moreover, the ~~remote~~ location of ~~mountain~~ temples ~~in mountains~~ made it difficult for ~~proponents of~~ Buddhism to ~~conduct~~ carry out educational and proselytizing efforts, to interact ~~and~~ ~~ion~~, communicate with the public, or ~~to be involved~~ participate in collective activities. All these drawbacks drained finances and dried up sources of revenue, ultimately resulting in a complete absence of Buddhist contributions to society. ~~Based on~~ ~~the~~ this observation, ~~he~~ Han proposed ~~relocating~~ relocation of ~~mountain~~ temples ~~from~~

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~~mountains in mountains-to towns-centers~~. At the same time, he called for ~~the~~ abolishment and consolidation of some existing temples. Han proposed three possible plans in the ~~following~~ order of preference: ~~1)- His most preferred plan is~~ to keep only those temples with some historical value and abolish the rest and relocate them ~~into~~ towns; ~~2)- The second best plan is~~ to maintain large and beautiful temples and relocate small and dilapidated ones into towns; ~~3)- The least preferred plan is~~ to abolish only small temples and consolidate them with ~~main-larger~~ temples, while maintaining some ~~branch offices~~ centers in important places jointly established by some temples for ~~proselytization~~ and education purposes. He also recognized possible difficulties in implementing these plans and did not choose a particular plan for implementation.

In the ~~Thesis~~ “Gachyeogan,” ~~thesis he wrote in the 1930s~~, however, he advocated ~~the~~ abolishment and consolidation of ~~mountain~~ temples ~~in mountains~~ and ~~suggested~~ relocating them to towns ~~locations~~ as a way to ~~rejuvenate-develop~~ Korean Buddhism. This ~~is-was~~ an extension of the argument ~~he~~ presented in ~~RKB~~ the *Yusillon*. ~~Unlike~~ ~~in~~ ~~contrast to~~ ~~in~~ the ~~RKB~~ *Yusillon*, in which he ~~does-did~~ not choose one particular plan, Han ~~chooses~~ ~~chose~~ the third plan proposed in the *Yusillon* ~~presents his position in the Thesis~~, ~~choosing~~ ~~the~~ ~~least~~ ~~preferred~~ ~~plan~~ ~~in~~ ~~RKB~~ ~~as~~ ~~as~~ his basic position ~~in~~ ~~the~~ “Gachyeogan.” ~~thesis~~. Proposing ~~that~~ the ~~use-of~~ remaining ~~mountain~~ temples ~~be~~ ~~used~~ ~~in~~ ~~mountains~~ as meditation centers, he also pointed out that the assets ~~of~~ ~~from~~ ~~the~~ consolidated temples ~~can~~ ~~could~~ be ~~utilized-used~~ to fund ~~Buddhist~~ projects ~~to~~ ~~advance~~ ~~Buddhist~~ ~~causes~~. Thus, ~~the~~ “Gachyeogan” ~~Thesis~~ goes a little further, presenting more concrete plans than those proposed in ~~RKB~~ the *Yusillon*.

Although the content of ~~the~~ “Guarantee of the Livelihood of Believers” in the ~~Thesis~~ “Gachyeogan” does not appear under a similar heading in ~~RKB~~ the *Yusillon*, ~~the~~ heading “~~the~~ ~~view~~ ~~his~~ ~~argument~~ ~~that~~ ~~P~~productivity/Production/Labor ~~is~~ ~~Is~~ a necessary Necessary prerequisite-Prerequisite for ~~Buddhist~~ ~~m~~Monks to ~~regain~~ ~~Regain~~ entry ~~to~~ ~~the~~ ~~society~~ ~~their~~ Human Rights” (“승려의 인권회복은 반드시 생산에”라는 번역입니다) is similar in content. In ~~RK~~ the *Yusillon*, he ~~places~~ ~~emphasizes~~ ~~d~~ ~~on~~ labor as a way for monks to protect their ~~civil~~ ~~human~~ ~~rights~~ (승려의 인권이라고 할 때 civil rights 로 쓸 수 있나요?) and ~~to~~ prevent ~~persecution~~ ~~exclusion~~ ~~from~~ ~~society~~. In the “Gachyeogan,” ~~Thesis~~, however, Han ~~calls~~ ~~called~~ for a certain level of support from temples or Buddhist orders

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to guarantee the livelihood of believers. It is unclear whether ~~the~~ “believers” include monks. In the overall context, Han ~~does~~did not use the word “believers” to refer to monks. The problem ~~re~~-remains, however, ~~the problem~~ of whether to ~~consider~~define ~~the~~ Buddhists youth as monks, as Han regards them as falling who, according to Han, fall under ~~the-an~~ in-between (“half monk, half layman”) category ~~as monks~~. From today’s perspective, they would not be considered ~~as~~-monks, but considering the situation in the 1930s, they could be. In some cases, those in the in-between category were married [footnote 28], and some worked in Buddhist organizations and schools. In ~~RKB~~the Yusillon, much emphasis ~~is~~was given to recovering ~~civil-human~~ rights for Buddhist monks, but such talk of reinstating ~~civil-human~~ rights ~~is~~was absent in the ~~T~~thesis “Gaehyeogan.” There is no definitive explanation for the change, but it seems that the issue of ~~civil-human~~ rights for monks was not as serious in the 1930s ~~as-as~~ it was in the 1910s.

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The same argument in ~~the~~ “Translations of Buddhist Scriptures” ~~section~~ appears in the ~~section~~ chapter of “Proselytization/Propagation(어느 것이 더 좋은지요?)” ~~on~~ ~~proselytizing~~ in ~~RKB~~the Yusillon. ~~RKB~~The Yusillon ~~attributes~~attributed the fall of Buddhism to the stagnation of its influence, which in turn ~~is~~was attributed to the absence of its proselytizing efforts. Therefore, proselytization ~~is~~was emphasized as a key ~~foree~~ factor in the continued existence of Buddhism. According to Han, since proselytization benefits the-monks themselves as well as the general public(“스스로를 이롭게 하다”의 뜻임) and leads sentient beings to enlightenment, and Buddhists should be actively involved in this effort. Public speech, newspaper and journals, translations of scriptures, and charity/charitable(?) work (자선사업) are~~were~~ some of the ways to be involved in proselytization effort.

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Han deplored the fact that there was a complete absence of these proselytization efforts in the 1910s. In the “Gaehyeogan,” however, emphasizing translation of scriptures as a shortcut to popularizing Buddhism, he even offered suggestions for how to translate them and how to promote those efforts. That he offered more concrete suggestions for translating Buddhist scriptures in the “Gaehyeogan” than in the Yusillon could be understood as an indication that some translation efforts were made since the 1910s.

Based on these observations, it may be safe to assume that his reform efforts made progress in that respect.

There is no chapter in the *Yusillon* that corresponds to the chapter, “Establishment of Popular Buddhism” in the “Gaehyeogan.” The only similar arguments are found in the chapters “Proselytization” and “Location of Temples” in the *Yusillon*. What led Han to place such strong emphasis on establishing in the 1930s popular Buddhism that was hardly mentioned in the 1910s? It seems that he felt compelled to raise the issue, because proponents of Korean Buddhism failed to establish the kind of popular Buddhism he had in mind. Then, what is the popular Buddhism he had in mind? He expressed his idea of popular Buddhism by succinctly stating that Buddhism cannot exist without the masses. Korean Buddhism at the time, however, was the Buddhism of mountain temples and of monks/mountain temples-centered and monks-centered Buddhism(?).

What is noteworthy is that, in the “Gaehyeogan,” he placed much emphasis on establishing popular Buddhism. A possible explanation is that, at the time the *Yusillon* was written, Buddhism in Korea was in such a dismal state, and then there was no room to discuss its popularization. Later, when he wrote the “Gaehyeogan,” Buddhism had emerged from its dismal state but still remained in the state of centering on monks. Moreover, the fact that Han left his celibate life as a monk and lived the in-between life of monk and layman in the 1930s when he wrote the “Gaehyeogan” probably influenced his views. [footnote 29]

The chapter, “Promotion of Seon and Gyo,” corresponds to the “Seon Meditation” chapter in the *Yusillon*. In the *Yusillon*, problems in Seon meditation were sharply criticized, while no criticism was directed at Gyo (doctrinal teaching). One of the problems mentioned regarding the Seon meditation is that meditation practiced in most temples at the time existed in name only. In most of the meditation halls, lay people gathered under the pretext of practicing meditation but actually used the facility for room and board. Therefore, Han proposed consolidating meditation centers and creating one or two Seon Learning Institute(선학관?) where a few true Seon masters would be invited to guide others in practicing meditation. More specifically, he proposed that Seon Learning Institute be open to both monks and laymen, that a test be used to admit practitioners, that practice be accompanied by some regulation and

discipline, that lecture and discussion be made, that another test be used to check the result of meditation practice, and that the wisdom and benefit gained from practice be shared and made known to the public through the publication of books or writings.

In the “Gaehyeogan,” he also pointed out problems in the Seon, calling for the alternative guiding theories and teaching methodology of Seon. This is a similar suggestion offered in the *Yusillon*. That the “Gaehyeogan” focused on rules and discipline for practitioners, instead of criticizing those who went to Seon centers for room and board instead of meditation in the *Yusillon*, seems to suggest that the efforts to reform the method and the course (line? 노선) of meditation practice had already begun. In sum, Han’s reform efforts continued at the level of finding measures to address issues in the Seon. The issue of the Gyo, not mentioned in the *Yusillon*, was newly raised in the “Gaehyeon.” This arose from Han’s recognition that Korean Buddhism is based on the balance between Gyo and Seon. The changes show that his understanding expanded both in scope and depth since the *Yusillon*.

The “Conclusion” in the eighth chapter corresponds to the “Conclusion” in the *Yusillon*. In the latter, he explicitly expressed his desire that Buddhist monks should understand, adopt and carry out his reform ideas. In the “Gaehyeogan,” however, he characterized his reform plans as transitional and made the assessment that their implementation depended upon the awareness of Buddhists. There seems to be more flexibility in the reform plan he presented in the “Gaehyeogan,” one that seems more realistic than that offered in the *Yusillon*.

~~Han deplored the fact that there was a complete absence of proselytization efforts in 1910. In the 1930s, however, stressing translation of scriptures as a shortcut to popularizing Buddhism, Han urges urged Buddhists to focus on translation as a shortcut to popularizing Buddhism of scriptures in the Thesis. He even offered suggestions for goes on to propose how to translate the scriptures and how to promote the effort. That he offers more concrete suggestions for translating Buddhist scriptures in the Thesis than he did in RKB could be read as an indication that there have been some translation efforts~~

~~were made in Korean Buddhism since 1910. Based on these observations, it may be safe to assume that his reform efforts made a huge progress in that respect.~~

~~There is no section in RKB that corresponds to the thesis section on “Establishment of Popular Buddhism” in the Thesis. Only The only similar arguments for establishing popular Buddhism are found in the section on proselytizing and the location of temples in RKB. What led Han to place such a strong emphasis on establishing popular Buddhism in the 1930s when it was hardly mentioned in RKB? It seems that he felt compelled to urge press the issue when proponents of Korean Buddhism failed to establish the kind of popular Buddhism he had in mind. Then, what is the popular Buddhism he had in mind? He expressed his idea of popular Buddhism by succinctly stating that Buddhism cannot exist without the masses. Buddhism in Korea, as he pointed out, was the Buddhism of remote mountain temples in remote mountains and of the monks.~~

~~What is noteworthy is that, in the thesis, he places much emphasis on establishing popular Buddhism in the Thesis. A possible explanation is that, at the time when RKB was written, Buddhism in Korea was in such a dismal state, that there was no room to discuss popularization of Buddhism. Later, when he wrote the Thesis, Buddhism had emerged from the its dismal state, but it still remained reclusive with its back on to the masses. Moreover, at the time when he wrote the Thesis, Han had left his celibate life as a monk and lived in the in between state life of monk and layman, and This change in his life probably had influenced his views. [footnote 29]~~

~~The section on “Advancement of the Zen and non-Zen Sects” corresponds to the Zen meditation section in RKB. In RKB, problems in Zen meditation are sharply criticized while no criticism is directed at the doctrinal school. One of the problems mentioned regarding the of Zen school mentioned is how Zen centers at the time existed in name only. In most of the centers, people gathered under the pretext of practicing Zen but actually used the facility for room and board. Given the corruption of Zen centers, Han proposed consolidating of Zen and non-Zen sects and creation of creating one or two Zen centers where a few true Zen masters are would be invited to guide others in practicing meditation. More specifically, he proposed that Zen centers be open to both monks and laymen; that a test be used to admit practitioners; that~~

~~practice be accompanied by some regulation and discipline as well as lecture and discussion; that another test be used to check progress; and that the wisdom and benefit gained from practice be shared and made known through the publication of books or writings.~~

~~In the Thesis, he also points out problems in the Zen sect, calling for the establishment of alternative guiding theories and teaching methodology. A similar suggestion is also offered in the Thesis. That the Thesis focuses on the rules and discipline for Buddhists, instead of criticizing those who come went to Zen centers not for meditation but for room and board instead of meditation, seems to suggest that the efforts to reform the method and the course of practice had already started/begun. In sum, Han's reform efforts continued at the level of finding measures to address issues in the Zen sect. Doctrinal school, not mentioned in RKB, is discussed in the Thesis. The appearance/inclusion of the Doctrinal school in the Thesis is comes/ arose from Han's recognition that Buddhism is based on the balance between doctrine and meditation. The changes also show that his understanding has expanded both in scope and depth since RKB.~~

~~The conclusion in section eight corresponds to the Conclusion in RKB. In the latter, he explicitly states that Buddhist monks wshould understand, adopt and carry out his reform ideas. In the Thesis, however, he characterizes his reform plans as transitional and makes the assessment that their implementation dependeds upon the awareness of Buddhist practitioners/believers in Buddhism. There seems to be more flexibility in the reform plan he presents in the Thesis, one that seems more realistic than that offered in RKB. better accounts from the actual reality than the one in RKB.~~

Conclusion

In this section, I will summarize briefly the comparative analysis of Han Yong-un's two writings and examine their implication/significance.

~~First, a~~ As seen in the ~~above-preceding~~ comparative analysis of Han Yong Un's two writings, his reform ideas for Korean Buddhism remained constant from ~~the~~ 1910s to ~~the~~ 1930s. It ~~also~~ showed that, ~~throughout his life, his ideas of for reform endured through time and that~~ he never ceased to be passionate about reforming Korean Buddhism ~~throughout his life~~.

~~Moreover~~ ~~Second~~, Han's "Gaehyeogan" ~~his reform ideas proposals~~ addressed issues that actually challenged Korean Buddhism at the time and were based on a precise analysis of the rapidly changing realities of Buddhism. ~~His proposals for the establishment of establishing~~ a central ~~authority~~ ~~organization~~, guarantee ~~ofing~~ of the livelihood of believers, and ~~building of popular establishment of popular popularizing~~ Buddhism ~~address issues that are both controversial and urgent in Korean Buddhism, and were informed by his deep concern for the state of Korean Buddhism~~. All these show that Han's ideas for reform ~~did were~~ not derived from some abstract ideals but from his direct experience and ~~empirical~~ observations ~~of realities~~.

~~Third~~ ~~In many ways, t~~ the "Gaehyeogan" ~~T~~thesis supplements and reinforces the key ideas in ~~the Yusillon RKB, which that~~ was written two decades ~~before earlier~~. ~~Many of the plans and ideas presented in the Tthesis are a continuation and reinforcement of those already presented and explained in RKB~~. For example, proposals ~~such as for the~~ establishment of a central organ~~ization~~, consolidation of temples, translation of Buddhist scriptures, and ~~promotion of Seon and Gyo advancement of the Zen and non-Zen sects~~ were ~~ideas~~ presented already in ~~the Yusillon RKB~~ but reinforced in the "Gaehyeogan." ~~T~~thesis. ~~The ideas are were reinforced and supplemented~~ (너무 반복됨) in the "Gaehyeogan" ~~T~~thesis in such ways that they would be able to take root in the changed reality~~ies in of~~ the 1930s.

~~Fourth, in~~ ~~—~~ In the ~~T~~"Gaehyeogan," ~~thesis~~, Han ~~included has newly added~~ his perspective on Buddhism as ~~a~~ national religion, a view absent in ~~RKB the Yusillon~~. In ~~RKB the Yusillon~~, he ~~talks talked~~ about the characteristics of Buddhism and ~~the~~ Buddhist worldview. In the ~~T~~"Gaehyeogan," ~~thesis~~, however, he ~~stresses stressed~~ the influence of Buddhism on Korean culture, ideology, and ~~ethos~~ spirit/spirituality (정신?). His argument ~~in the 1930s~~ that reform of Korean Buddhism ~~is was~~ prerequisite to reforming the ~~spirit~~

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~~of Korean people mind in the 1930s is was~~ quite ~~uniquenotable~~. ~~This is the perspective of nationalistic Buddhism.~~

~~——Fifth, Moreover,~~ the “Gachyeogan” ~~Tthesis~~ ~~focusesd~~ on finding the foundation of Buddhism. It shows that through ~~his the~~ efforts to reform Buddhism, Han attempted ~~eds~~ to reinforce the foundation of Buddhism and to establish the Buddhist spirit as the indigenous spirit (~~to indiginize the Buddhist spirit 불교정신을 토착화하려는~~). ~~Furthermore On the one hand,~~ he insisted ~~ds~~ on ~~the promotion of Seon and Gyo advancement of the Zen and non-Zen sects~~ and ~~the~~ establishment of popular Buddhism, while ~~advocating a renewed understanding of rediscovering~~ the foundation of Buddhism and proclaiming that reform of Buddhism should be carried out through ~~the such~~ renewed understanding.

~~Sixth, c~~Consolidation of assets of all Buddhist orders ~~is was also discussed in length emphasized~~ in the ~~Tthesis~~ “Gachyeogan.” This ~~idea proposal for asset consolidation is was~~ not just a way to finance reform efforts, but ~~was~~ also a condition prerequisite to Han’s vision of a central ~~authority organization~~ in charge of funding translation of scriptures and guaranteeing the livelihood of believers. ~~The His~~ argument that ~~the~~ revenue from ~~the~~ consolidation of temples should be managed by a central ~~authority organization is was also~~ part of this vision.

So far, ~~we have this paper has~~ examined in detail Han ~~Yong-Un Yong-un~~’s reform ideas through his ~~work~~ “~~On the Reform of A Thesis on Reforming~~ Korean Buddhism.” At the same time, this study compared the ~~Tthesis work~~ to his earlier writing, *On the Revitalization of Korean Buddhism*, and traced the changes in Han’s reform ideas and vision. ~~By Through~~ these efforts, ~~this paper has we have offered~~ a new image of Han ~~Yong-Un Yong-un~~ as a reformer of Buddhism. ~~It is hoped that this new approach to studying Han Yong Un~~ will be useful for future studies.

Footnotes

1) Permitting monks to marry was the most controversial issue in the RKB. By [the](#) late 1920s, however, more than half of [all](#) Buddhist monks were married, making it unnecessary to include the issue in the reform plan discussed in Han's "A Thesis on Reforming Korean Buddhism."

2) The ~~following is the~~ table of contents ~~of for~~ *On the Revitalization of Korean Buddhism* consists of the following: 1) Introduction; 2) What is Buddhism?; 3) Principal Ideology of Buddhism; 4) Revitalization of Buddhism Begins from Dismantling; 5) Education of Monks; 6) Meditation; 7) Abolishment of Prayer House; 8) Proselytization; 9) Location of Temples; 10) Icons and Statues Worshiped by Buddhists; 11) Various Ceremonies in Buddhism; 12) Productivity as a Way to Regain Civil Rights; 13) The Future of Buddhism and the Issue of Marriage for Monks; 14) Rules for Electing Temples Heads; 15) Unity among Monks; 16) General Management of Temples; 17) Conclusion

3) The original text for the Thesis has been translated into modern orthography, replacing simple Chinese characters with Korean counterparts. All quotations from the thesis will follow the same form hereafter. *Buddhism*, No. 88 (October 1931), p.2.

4) *Buddhism*, no. 88, p.3.

5) For [a](#) detailed account of the meeting, see my other publication, "The Commencement and Nature of the General Assembly of Korean Buddhist Monks" in *A Study on the Modern History of Korean Buddhism* (Minjoksa, 1996).

6) *Buddhism*, No. 88, p.4

7) Han [Yong-Un](#) [Yong-un](#)'s "Unite Korean Buddhism" appeared in the double issue of *Buddhism* No. 84/85 (July 1931). The article also discussed [the](#) legitimacy of centralizing Korean Buddhism.

8) *Buddhism*, No. 88, p.4.

9) *Buddhism*, No. 88, p.5.

10) Han [Yong-Un](#) [Yong-un](#) watched large temples [being](#) replaced by smaller temples, [hermitage](#) by a grotto [the meaning is unclear: "and hermitages being replaced by grottos"?].

11) *Buddhism*, No. 88, p.5.

12) *Buddhism*, No. 88, p.5-6.

13) *Buddhism*, No. 88, p.6-7.

14) Buddhism, No. 88, p.7.

15) Buddhism, No. 88, p.8.

16) Han used the expression “General Administrative Agency” in the original text; however, considering the overall context of the ~~F~~ythesis, I have changed it to “a central authority.”

17) He regarded prioritizing other business over translation ~~was as tantamount equal~~ to abandoning the root and holding on to the branch of a tree.

18) Buddhism, No. 88, p.8-9.

19) Buddhism, No. 88, p.9.

20) For Han, creative writing, photography, films, flyers, pamphlets, and Buddhist libraries were examples of public service facilities for laborers and farmers.

21) ~~My~~ This is my interpretation of Han’s expression “character/role” as meaning the subject or agent of an action or event.

22) Buddhism, No. 88, p.9.

23) ~~By~~ According to the prevalent or popular ideology of the times, Han ~~is~~ was referring to the emergence of dialectic materialism, ideological conflict of atheisms, anti-religion movements, and criticisms from other religious groups, etc.

24) He proposed some simple ways to reform professional training for Buddhists, such as editing ~~the~~ textbooks to facilitate teaching and learning and adopting a teaching methodology similar to that of other educational institutions.

25) Buddhism, No. 88, p.10.

26) He stated that his reform plan did not entail fundamental reform. However, he insisted that the plan was neither impractical nor useful. Meanwhile, it would be worthwhile to make an inquiry as to why Han ~~Yong-Un~~ Yong-un did not present a plan for fundamental reform.

27) He admitted that, given the state of Korean Buddhism, implementation of this plan was implausible. At the same time, he was worried that divided control would create more division among Buddhists.

28) They were usually called “Dae chu seung” (or married Buddhist monks).

29) Although he was not married until 1933, he began to live outside of the temple and dress in ~~the~~ traditional Korean outfit-clothing instead of ~~the~~ monks' clothing outfit from the late 1920s.

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