



Wonhyo's Human Character Education Principles and Practice Methods

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Wŏnhyo's Human Character Education: Principles and Practice Methods

Young-suk Kim

Wŏnhyo's ideas are primarily based on the belief that all beings possess Buddha-nature. Since all beings possess this Buddha-nature, it is possible to attain enlightenment and become a Buddha, regardless of what level of existence one occupies.

Wŏnhyo's philosophy of Buddhist education is not only for the perfection of individuals but for the realization of an ideal society. It embodies the principle of Mahayana Buddhism, "First attain enlightenment, then instruct and save all beings from sufferings(上求菩提下化衆生)"

Hence his education philosophy is specifically based on Returning to One Mind and the influence of karmic seed. His educational aim is to recover the hidden innate wisdom which all sentient beings have access to. The means to attain this aim vary according to the faculties of each individual. This innate wisdom eliminates ignorance which clouds our original Buddha nature.

Wŏnhyo teaches us to return to the origin, the One Mind, and live life free from any constraints. For us, living in contemporary society, deluded by our ignorance and attachment, and living in confusion, this teaching is precious as it points to the original state in which our mind can rest.

His teaching is based on an organic view of life in that human beings and nature are not separate entities but are interdependent and of the same substance

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because the Universe is One Buddha, the Dharma Body. His ideas on 'unobstructed dependent origination' provide a macro-vision into how everything in this universe is in symbiotic relationship.

It is this macro-vision, which comes from classic Buddhist thought, which could provide modern education philosophy with a timely and enlightened insight into ways to address the many difficult problems we are now facing in the world.

I . Prelude

In this multi-cultural and pluralistic society we are rapidly losing our traditional values which are necessary for the development of human nature. And so it is necessary to adapt education methods which help us to see the true nature of all things and to develop a compassionate approach to all beings. For the purposes of this paper I will refer to this as human character education. Human character education aims to enhance human personality by infusing it with wisdom.

Fundamental Buddhist teachings provide a diagnosis of human's problems, and a prescription for remedying these problems, in order to fully develop character. The ultimate goal and purpose of Buddhism is to point to a way out of suffering for all sentient beings here and now. Thus it is no exaggeration to say that Buddhism has a proper educational function. Wŏnhyo's philosophy of education has a fundamental similarity with our traditional education values in that the goals of both are based on humanitarian principles. As well, Wŏnhyo's ideas on education are quite compatible with contemporary purposes of education. In this respect, it is timely to reflect on his philosophy within a contemporary educational framework, particularly as regards his educational expediency.

The basis for Wŏnhyo's ideas is that all beings possess Buddha-nature(佛性). Since all beings possess this Buddha-nature it is possible to attain enlightenment and become a Buddha, regardless of what level of existence one occupies. Hence his educational principle is specifically based on returning to One Mind and the influence of karmic

seed. His educational aim is to recover the hidden innate wisdom in all sentient beings, by prescribing practice methods based on specific faculties of individuals. This wisdom eliminates ignorance which clouds our original Buddha-nature, and thus enables us to see the truth of the world we live in.

In this respect Buddhist thought can provide modern education philosophy with a timely and enlightened insight into ways to address the many difficult problems we are now facing. In this paper, I'd like to take a look at Wŏnhyo's education theory based on his understanding of the structure of mind.

II. Wŏnhyo's Understanding of Human Beings

1. All Sentient Beings Have Buddha-Nature

According to Buddhism, "all sentient beings have innate Buddha nature(一切衆生悉有佛性)" and all are capable of attaining Buddhahood. Anyone can become a Buddha according to their capacities. Wŏnhyo believed all sentient beings who are drifting in the ocean of ignorance are candidates for salvation and it is possible, without exception, that all such beings can be saved someday and thus 'reach the far shore' of Nirvāṇa.

This is confirmed in the Nirvāṇa Sūtra which states that "all sentient beings have Buddha Nature" and thus, Wŏnhyo asserts that all beings can be saved. Furthermore he claims that even the 'icchantika(一闍提)', i.e(a person of great wickedness), can be saved and become Buddha¹.

Wŏnhyo's love for education is based on his deeply compassionate commitment to the salvation of all beings. He insists on the necessity

1 Wŏnhyo, Yŏlbankyŏngjongyo.(HPC, 1-525b ; T,7, 819b). "Four kinds of great meanings constitute the tenet of this sūtra. What are these four? The first one is: the perfect and utmost wonderful effect of Mahāparinirvāṇa is adorned with the three aspects and four virtues. The second one is: all sentient beings have Buddha-nature, but they can not see it because it is covered by defilements. The third one is: the three jewels and Buddha-nature are one body and not two(different)things. The fourth one is: the dharma slandering icchantikas and the adherents of the two vehicles which keeping away the essence, will all attain Buddhahood."

of practice in order to recover the original nature. First he analyzes the fundamental characteristics of a person's mind and then suggests the specific way of practice.

2. The Inner Structure of Human Character

In his *Commentary on the Awakening of Mahayana Faith*, Wŏnhyo posits the complex human mind as One Mind. This 'Mind' is fundamental to Mahayana Buddhism and is probably the most important concept in the Mahayana Canon.

Wŏnhyo calls this One Mind 'The mind of all sentient beings'² or 'tathāgatagarbha'(tathāgata's treasure-house)³. In this mind of sentient beings all things are unfolded and all is subsumed. Even the existence of the universe is explained in the context of mind. In Mahayana Buddhism, the relationship of this 'inter-penetration without obstruction'⁴ is explained by the Three Great Fundamentals in the Awakening of Faith⁵.

According to the *Awakening of Mahayana Faith*, our mind consists of two gates. One is the 'True Suchness' aspect of mind(眞如門), which is the great substance of the universe. It embraces everything in one mind. The other is Phenomenal Mind(生滅門) which arises and ceases by the essence-function (force) of Eternal Tathāgatagarbha. It is one with both eternal true mind(neither birth nor death) and causal mind(birth and death). It is neither the same nor different. We call it Ālaya-vijnāna. It is this Phenomenal Mind, or causal mind, which is the focus of education and practice in Buddhism.

2 Sentient-being has no identity, it arises from the substance of Mind. And that is the true form of ālaya which is a repository for all kinds of karma-seeds. the *Kūmkangsammaekyōngnon*.(HPC, vol.1- 610a)

3 In the *Kūmkangsammaekyōngnon*, "Mind in the tathāgatagarbha..... One Enlightenment means all dharmas are only One Mind, and all sentient beings come from this One Mind". (HPC, 1-610a)

4 The foundation of all the universe comes from One, i.e monism. All things that come from this One inter-penetrate each other, the phenomenal and noumenon are interdependent.

5 The Three Great (fundamentals in the Awakening of Faith) are substance, characteristics(attributes), and function. The first, is Great substance, we say that the true substance of all things is impartial and equal without any increase or decrease. The second, Great characteristics, is Tathāgatagarbha, because it is full of infinite virtues of the Buddha. The third, Great function, is based on the infinite virtues and goodness of Buddha(T.32,no.1666,575c),

As previously mentioned, all beings originally possess the pure mind of Buddha-nature, but because of ignorance, our pure mind is defiled. But this pure mind can be recovered through application of specific practices according to Buddhist teaching.

In the *Awakening of Mahayana Faith*, the states of the defiled Buddha are described as The 'Delusion of Three Fine States' and 'Delusion of Six Rough States (HPC,1-688c-670a)'. Delusion of the Three Fine States is action of latent subtle consciousness. There are three fine states of unenlightenment which are intimately related. Delusion of Six Rough States is the extroverted action of consciousness. Since there is an objective world, these six rough states of delusion arise.

In order to recover our pure mind, or original nature, we have to eliminate these delusions which arise through the influence of karmic seed.

III. Wŏnhyo's Human Character Education

When we speak of human character education in Buddhism, it is to realize the fundamental principle of the oneness (non-duality) of human character and the universe, as the Buddha did 2550 years ago. This realization is a preliminary to the arising of compassion and wisdom in a human being.

Wŏnhyo's ideas on education are based on returning to One Mind and benefitting all Sentient Beings. The principle of his education philosophy is the basic substance of One Mind, Buddha-nature, and the influence of karmic seeds which arise from former experience and engender habitual ways of thought and behaviour.

Wŏnhyo's ultimate education goal is the realization of Nirvāṇa, which is explained specifically as 1) restoration of original nature through the extinction of afflictions(大滅度) 2) disappearance of suffering through the Three Virtues of Nirvāṇa(三事) 3) spiritual peace and enlightenment through the Four Virtues of Nirvāṇa(四德) 4) activities of unconditioned benevolence through application of Four Wisdoms(四智).

1. Wŏnhyo's Philosophy of Education

The Buddhist idea of education is, in short, 'above to seek bodhi, below to save all(上求菩提 下化衆生)', which means 'first attain enlightenment, then instruct all beings'. Wŏnhyo's application of this idea refers to a humanitarianism as he explains in his *Commentary on the Awakening of Mahayana Faith*.

He defines 'Returning to One Mind' as follows. "After eliminating ignorance, one returns to the origin of One Mind. As there are no more disturbances, one can see the true nature of mind. This mind is not changing, it is permanent and pure. So this is called Ultimate Awakening (究竟覺)" (HPC, 1-686a). Wŏnhyo's commitment to the idea of 'below to save call sentient beings', reflects his humanitarianism, which is a compassionate recognition of one's fellow human beings as being of the same nature, as oneself, that is, empty of inherent existence, as are all sentient beings. This is based firstly on the Buddhist viewpoint that all sentient beings possess the innate virtue of Buddha-nature and secondly on the idea of acquired virtue of practice. According to Wŏnhyo, innate virtue of Buddha-nature is the principle of One Mind. And the acquired virtue of practice is the principle of the influence of karmic seed. Wŏnhyo expounds the innate virtue of Buddha-nature as the substance of Buddha-hood, from the viewpoint of One Mind. He explains Buddha-hood in his *Essentials of the Nirvāṇa Sūtra* in the section on the 'Gate of Buddha-hood' as follows. "The substance of Buddha-hood is exactly the same as One Mind....."(HPC, 1-538c). ".....in Buddha-hood there is cause, and cause of cause, and also there is effect, and effect of effect there too....."(HPC, 1-545c). He explains the substance of Buddha-hood from the perspective of both nature and characteristics.

This theory of One Mind is the truth of coming into existence, abiding, changing, and extinction. It also opens the door for limitless potentialities of education.

Wŏnhyo regards enlightenment as the substance of ālaya-consciousness, or the light of true wisdom, i.e. 'the enlightened

character of original enlightenment' (TCHB, 1-683b). This concept of light of true wisdom is fundamental to developing our innate human character through Buddhist education and practice.

As a principle of education, there are two kinds of influence of karmic seed, one is a purifying influence, and the other is a defiling influence. The purifying influence is the original function of suchness which helps to eliminate delusion and ignorance, and to seek enlightenment. Only through this purifying influence can we reach the stage of Buddha-hood and original enlightenment⁶ that works mysteriously to recover the infinite virtues of Buddha-hood. On the contrary, the defiling influence leads us along the path of delusion and ignorance.

In our mind both of these influences co-exist. Therefore it is wise to be guided by good masters, along with strict practice and education of trainees in order to bring about the true conversion of our human nature.

2. The Purpose of Education

The purpose of education is the very starting point of education itself. The aim of education provides not only the ultimate goal of education but also the proper course to which education should be directed. It also increases faith and courage which give a motive for the successful education. The ultimate purpose of Buddhism is Nirvāṇa. In order to reach Nirvāṇa, we should continue to practice until Buddha-nature is finally manifested. Since all beings possess this Buddha-nature, it is possible to attain enlightenment and become a Buddha, regardless of what level of existence they occupy. With regard to this, Wŏnhyo suggests Four Purposes of education. They are as follows.

6 According to Wŏnhyo's *Treatise on the Diamond Samadhi Sutra*, "Enlightenment is pure, not defiled, and there is no change. And also as it is original nature of nature of suchness, it is beyond comprehension and inconceivable". See. HPC, vol.1-636c.

1) Restoration of Original Nature through the Extinction of Afflictions(大滅度).

'Tamiehtu'(大滅度, perfect extinction) is Nirv2!a, which means the complete extinction of all afflictions. With the extinction of afflictions the substance-function of human nature is recovered. Wŏnhyo explains the meaning and features of Nirv2!a by Six Greatnesses(六大) and Four Extinctions(四滅). The Six Greatnesses are The Greatnesses of Wide(廣), Long(長), Deep(深), High(高), Many(多) and Superior(勝) that explain the omnipresence(expansiveness) or infiniteness of Nirv2!a.

The Four Extinctions are the extinction of phenomenon(事), the extinction of noumenon(理), the extinction of virtue(德) and the extinction of afflictions(擇滅) by wisdom. The extinction of phenomenon means returning to non-doing, and the extinction of noumenon means tranquility. The extinction of virtue means equality of oneness, free from all benefits of virtue, and the extinction of afflictions by wisdom means transcending this world through the destruction of all sufferings.

'Tu'(度, ultimately) from Tamiehtu mentioned above, means that virtues obtained by extinction of afflictions are final. From this brief outline of Nirv2!a, we can understand that Nirv2!a itself is not a mere extinction, and that extinction means the complete destruction of afflictions by Buddha wisdom. Wŏnhyo views the extinction of afflictions as most important in showing us the self-nature of a thing (YKGY, HPC, 1-526a-527c).

So human character education by the Buddhist method involves diagnosing human being's fundamental problems and finding a method for solving them. This does not mean making up a new thing from nothing, but rather, the realization of the original nature of human beings through education. Just as one cannot expect fruits to grow with only water, fertilizer and sunshine unless there are good seeds, so, this education direction is pivotal on the belief that all sentient beings possess this (seed), or original Buddha-nature. This Buddha-method of education of human character can also contribute greatly to the development and the emergence of a more healthy society. But it is necessary to find the most effective way to a realize this goal according to contemporary needs.

2) Three Virtues of Nirvāṇa and The Extinction of Suffering (涅槃三事)

The three virtues of Nirvāṇa are the Dharma Body (Dharmakāya), profound wisdom (Prajñā-jñāna) and liberation (Vimukti). The Dharma Body is all the virtues of the Buddha. The profound wisdom is the wisdom through which the Buddha Body knows about all things in the universe. And the liberation is the Great Freedom without any affliction. But these three virtues are One Taste (一味) and belong to the secret storehouse of the Tathāgata.

Wōnhyo regards these three virtues as a necessary and sufficient condition for the attainment of Nirvāṇa, because he believes that human suffering does not arise if in the presence of these three virtues, and that the three human sufferings can be extinguished by the three virtues of Nirvāṇa.

Wōnhyo talks about eternal existence of the Dharma Body in order to cure uneasiness on death. He also talks about the effectiveness of profound wisdom in order to cure ignorance about the reality of human beings, and speaks also about liberation in order to overcome the limitations of our consciousness which is not free from the conception of phenomena. We can reach Nirvāṇa, that is accomplishment of personality, through remedies prescribed for the above three problems. Wōnhyo explains 'Won- I-sam-jeom (圓伊三点)' as high level disciplines for these three remedies (YKGY, HPC, 1-531c-532a).

In order to reach Nirvāṇa, first, we should obtain three virtues (三德; the Dharma Body, profound wisdom and liberation). Secondly, these three virtues should be obtained harmoniously and perfectly, and thirdly, the three virtues should be obtained at one time. Only when these three virtues become one entity, can Nirvāṇa be obtained. If these three virtues exist separately, Nirvāṇa can not be obtained, just as a triangle does not exist with three separated points.

So human character education in Buddhism is realized when we attain the three virtues, 'Won-i-sam-jeom', the first, having right view on the reality of human beings, second is wisdom with such a right view, and third, liberation from fetters of ideas as a limitation of mental activity. Then happiness of an individual person can be obtained

by the world view of living together. Thus we can develop a new culture with right view not restricted to any narrow-minded ideas.

3) Spiritual Peace and Enlightenment(安心立命) through Realization of Altruism of the Four Virtues of Nirv2!a(涅槃四德)

The Four Virtues of Nirv2!a, which are the fruits of enlightenment, are "permanence, non-changing (常)", "bliss, no suffering (樂)", "true self, free from bondage (我)", and "purity, no illusion (淨)" as perfect and wonderful effects of Nirv2!a. The Four Factors which human beings regard as suffering are, in reverse, the same as the above-mentioned Four Virtues of Nirv2!a.

Firstly, permanence (nityatā, 常) means the Dharma Body, which is beyond the extreme nihilistic point of view or the extreme eternalist point of view.

Secondly, bliss (sukha-citta, 樂) means Nirv2!a, which is beyond all sufferings and afflictions. It is absolute pleasure in the Buddha's point of view, in contrast with the suffering from the sentient beings view point.

Thirdly, true self(ātman, 我) means Buddha, the enlightened self, which is beyond extremes such as eternal self or non-eternal self.

Fourthly, purity (Śuddha-dharma, 淨) of the Dharma and original purity of the self nature. Therefore the Four Virtues of Nirv2!a are a conversion of imperfection into perfection (YKGY, HPC, 1-533a-c).

Wŏnhyo infers, in reverse, the obstacles to Nirv2!a, through analysis of the Four Virtues of Nirv2!a. There are many virtues in Nirv2!a, but, he says, there are four reasons why he mentioned only these four virtues.

Firstly, the four kinds of people among sages and ordinary people have one hindrance each, as far as the Four Virtues of Nirv2!a are concerned. Ichantikas have a hindrance to the virtue of purity. So they can obtain purity through the practice of faithfulness. Heretics have hindrances to the virtue of true self. So they can obtain freedom from bondage through practice of profound wisdom. The hearers (śrāvaka-yāna) have a hindrance to the virtue of pleasure. They can obtain non-suffering bliss through practice of samādhi (perfect

absorption). The solitary awakened ones (pratyeka-buddha-yāna) have a hindrance to the virtue of permanence. So they can obtain non-changing (permanence) through the practice of great compassion.

Secondly, from the viewpoint of "birth and death through transmigration" (分段生死), there are misunderstandings about impermanence, suffering, absence of self, and illusion. But we can overcome these hinderances through practice of the Four Virtues i.e. eternity, pleasure, the true self and purification.

Thirdly, the Hearer can overcome the four inversions but they cannot obtain the Four Virtues of Nirvāṇa because they don't know that the five aggregates are just the same as the Dharma body.

Fourthly, in the stage of mortal change (a body transformed from mortality), it is difficult to obtain Nirvāṇa because there are four hindrances. Therefore we need the virtue of non-illusion in order to be free of ignorance as appearance of indirect causation. And the virtue of true self in order to escape the bondage of appearance as direct causation. Also we need the virtue of pleasure in order to transcend suffering as appearance of production, as well as the virtue of permanence to be free of the view of changing as appearance of destruction (YKGY, HPC, 1-533c-534b).

The purpose of humanitarian education by way of these Four Buddhist Virtues is the awakening to a universal view of the world and the great conversion of consciousness. From the view of the virtue of permanence, which transcends the extreme nihilistic point of view, we can overcome ideological extremism and obtain the Middle Way, which is that the truth of Nirvāṇa is just the same truth as that of the ordinary world.

A functional application of this virtue of permanence is towards overcoming the limitations of our present society in regard to seeking more and more knowledge as an educational value, and rather to promote the wisdom of the Middle Way which is a wisdom for all times and seasons.

The virtue of pleasure as tranquility and enlightened wisdom helps us to extinguish afflictions and to raise the power of recognizing reality

as it is. This pleasure enables us to transcend sensual pleasure and harmonize material prosperity with mental happiness.

The virtue of true self transcending the view of self or the view of non-self helps us to comprehend the true meaning of life through the realization of true self. It also helps us to have an organic view of the world and thus develop an ideal society through unconditioned actions of Great Compassion.

The virtue of purification transcending the discriminative mind helps us always to purify ourselves. This leads us to right wisdom without illusion of reality and thus free of anxiety and confusion.

4) Activities of Uncondition Benevolence by Perfection of the Four Wisdoms(四智圓滿)

The Four Wisdoms (Catvāri Jñānāni; belonging to the state of Buddha-hood) means the conversion of Eight Consciousnesses into Four (untainted) Wisdoms, i.e. the great, perfect mirror-like wisdom, the essential quality wisdom, the wonderful perception wisdom and the achieving task wisdom (*KSKN*, HPC, 1-604c).

Human character education focuses on perfection of the Four Wisdoms which helps us to realize the Buddha Nature of One Mind which is inherent in all of us. It also helps Buddha Nature to be realized by altruistic means.

Wŏnhyo posits the objectives and goals of human character education as the realization of human dignity and humanitarianism that is, devotion to the welfare of mankind (弘益人間). In other words, it is based on 'the spirit of benefitting oneself and others, that is central to Mahayana Buddhism, as in 'Above to seek bodhi, below to save all'(上求菩提 下化衆生).

Thus Wŏnhyo's education principles are valuable for application to contemporary education, in that ideally education is a process whereby we can find the true meaning of life through the realization of values, as well as helping us to become useful human beings in the achievement of our goals.

IV. Education Method through Permeation : The Influence of Karmic Seeds on Consciousness

Important purposes of religious education are to build character and to emphasize the value of life of human beings, as well as to help to solve human problems.

So the ideal goal of Buddhist education is Buddhahood itself. This means that the purpose of Buddhist education is to develop our innate wisdom i.e. Buddha-nature and to realize our Buddhahood. Accordingly, the practical methods applied in Buddhist education are to cultivate this innate wisdom.

When we speak of Buddha's Wisdom we refer to the ability to ultimately, perfectly and correctly comprehend the true reality of life and the universe in the past, present and future. One who has perceived this wisdom is called a Buddha. All sentient beings possess this innate wisdom and ability. Thus Buddhism regards all beings equally. Although we are equal in origin, presently we cannot see this because our levels of wisdom and abilities differ. So Wŏnhyo's expediency of education is apply different methods to each person according to their abilities and capacities, rather than a unilateral application of one method.

1. Education through Faith

With reference to the *Commentary on the Awakening of Mahayana Faith*, the Avata8saka S[^]tra(華嚴經) says "As Faith is the origin of Tao(道) and the mother of Merit(功德), it increases good-roots and eliminates all doubt. It also reveals the unsurpassed path(無上道)(T.9,433a)." In this respect, Wŏnhyo wrote the *Commentary on the Awakening of Mahayana Faith* for humanitarian reasons and he suggests the way to reach Original Enlightenment is through proper practice, even for those who belong to the most inferior of beings.

Faith is the root of Tao(道) in religion. Likewise, in education too, faith and trust between teacher and student is an essential requirement

to maximize the effects of education. According to Wŏnhyo, faith in the inherent Buddha-nature is the first step to develop our limitless potentialities and reach our ultimate goal of enlightenment through practice.

Wŏnhyo suggests five creative education methods, i.e. Five Expedients (later explained) which are based on the Four Faiths, which expound that "Faith without practice cannot become mature and faith without maturity will slide back and decline. So we achieve the Four Faiths by cultivating these creative education methods(*TGLS*, HPC, 1726c)."

1) Four Faiths as a Positive Mental Attitude for Education

In Wŏnhyo's commentary, he speaks of how important the student's attitude toward education is as a key factor for educational success. This is well understood in contemporary education theory. Accordingly, the Four Faiths are very important to successful educational achievements in Buddhism.

The First of these Faiths is that we must believe that Truth of Suchness is the fundamental of our actions.

Second, we must believe in the virtue of Buddha, and try to seek Buddha-wisdom.

Third, we must believe in the profits of Dharma, and try to practice the Six Perfections.

Fourth, we must believe in the Buddhist monastic community and try to learn from their teaching and practice (*TGLS*, HPC, 1-726c). Also the Four Faiths are explained as the mind attitude of students in the following three ways. First, students should show absolute faith and respect to the teacher. Second, students should believe that they can attain their goal through the guidance of their teacher. Lastly students should believe they can contribute to the welfare of other human beings by attaining their educational goal.

2) Five Expedients for Specific Cultivation of Human Character

The 'Five expedients' are a specific method of education for the

cultivation of human character. These expedients which come from early Buddhist teaching are still effective and applicable to modern education. Wōnhyo's specific method of cultivation is expounded in the following five ways.

First is the gate of Generosity. Generosity means voluntary giving of material, energy, or wisdom to others, and is regarded as one of the most important Buddhist virtues.

Second is the gate of Precepts. Buddhist precepts are rules of moral conduct to be observed by both monastics and lay Buddhists. This is in order to cultivate 'good roots'.

Third is the gate of Tolerance (or Patience). Tolerance is the capacity to receive, bear, and transform pain. It is a method to help keep the mind's composure thus, when we get angry and resent other people this mind control promotes tolerance.

Fourth is the gate of Effort (or Vigor). Effort is the basis for indefatigable exertion to bring about wholesomeness from unwholesomeness, and to transform impure into pure. This method works through permeation, such as prayer, chanting, observing the precepts and repentance, and transferring one's merit to benefit other beings.

Last is the gate of Tranquility and Insight(止觀門). Wōnhyo especially emphasizes this last one. Tranquility and Insight refers to calming of the restless mind and freeing it from distinctions, so that we can recognize that all dharmas are empty, that is they have apparent, temporary existence.

Wōnhyo makes reference to two kinds of meditation, that of śamatha(止, Tranquility) and vipaśyanā(觀, Insight), and explains the relationship between the nine mind abiding(sthiti) of śamatha and the four wisdoms of vipaśyanā (TGLS, HPC, 1-727b). Through śamatha practice, one can remove mind attachment to the phenomena of self and dharma, and overcome the timid mind that fears suffering of the five skandhas (五陰:the factors comprising "sentient being"). Through vipaśyanā practice, one can overcome the neglectful mind that does not strive to do good deeds, and the two vehicles (śrāvaka 聲聞 and

pratyekabuddha 辟支佛) which can rule the unenthusiastic mind, this mind that fails to rise up to the Great Compassion transferring one's merit towards the attainment of Buddhahood.(TGLS, HPC,1-732a)

The essence of Wŏnhyo's practice is firstly to perfect self, and then ultimately the perfection of self for perfection of others so that all can attain Buddhahood.

2. Expediency of Aspiration (arousing one's mind)

While practice through faith is a kind of gradual education method, this expediency of aspiration (cittotpāda, that is intent for enlightenment) can cause a practitioner to advance more quickly. It is rather like a talented student who skips a grade.

First is aspiration for the realization of faith (信成就發心). There are three methods in this expediency. One reaches the ten abodes of the Bodhisattvas through practice of deep compassion which is the cornerstone for perfecting others, and attaining Buddhahood.

Second is aspiration for the stage of apprehending (解行發心 understanding). This mind can know dharma-emptiness (法空) through ten practices⁷ and with the attainment following the teaching of

7 Ten Practices: 1.huanxixing(歡喜行)-The 'practice of giving joy.' Selfless giving to sentient beings by the bodhisattva, wherein he has no feeling of desire for reward. 2.raoyixing(饒益行)-beneficial practice.' Here the bodhisattvas maintain pure self control and their minds have no attachment to color or form, sound, fragrance, flavor or feeling. 3.Wuweinixing(無違逆行)-The 'practice of non-opposition.'The practice by bodhisattvas of continuous forbearance and tolerance; being humble and respectful, harming neither self nor others. 4.Wuqunaoxing(無屈撓行)-The 'practice of indomitability.' The cultivation by bodhisattvas of great, unsurpassed energy. They become naturally free from the three poisons of greed, hatred and delusion. 5.Wuchiuaxing(無癡亂行)-The 'practice of non-confusion.' The practice in which bodhisattvas perfect right mindfulness, their minds are free from distraction and disturbance, firm and imperturbable, consummately pure, immeasurably vast, without any delusion or confusion. 6.shanjianxing(善見行)-The 'practice of skillful manifestation.' The bodhisattvas are pure in thought, word and deed; they abide in non-acquisition and demonstrate non-acquisitive thought, word and deed. 7.Wuzhuxing(無著行)-The 'practice of non-attachment.' In this practice, bodhisattvas, with minds free from attachment, can in every successive instant enter into countless worlds and adorn and purify these countless worlds, their minds free from attachment to anything in these worlds. 8.nandexing(難得行)-The 'practice of that which is difficult to attain.' Here, bodhisattvas perfect inconceivable roots of goodness which are difficult to attain, and supreme understanding of the Buddha's teaching which is difficult to attain. 9.shanfaxing(善法行)-The 'practice of good teachings.' Here, bodhisattvas act as pure, cool reservoirs of truth for the sake of beings of all worlds--celestial and human beings, devils and gods, ascetics and priests, etc. 10.zhenshixing(眞實行)-The 'practice of truth.' Bodhisattvas perfect true speech-they

dharma-emptiness, one can practice the six perfections (六波羅密)⁸. This dedication of merit mind is the mind of altruism.

Last is aspiration for enlightenment which realizes the Dharma-body(證發心). In this stage, one's true nature is identical with Buddha-nature, and so one can reach the ultimate goal of character education. Thus, one can express the force of one's own true nature freely.

This process is based on the force of permeation of wholesome roots (kushala-mula, 善根).

These aspirations are involved in a strong motivation for a rapid upgrading of our human character from a lower status to the ultimate goal. In an educational sense, it is motivation for diligent study in order to awaken from ordinary desire mind, which is a craving for food, sex and things, to a higher value, or developed mental state.

3. Expediency of Eliminating Attachment to a 'Self' and to 'Dharma'

This education method is specifically to eliminate attachment to both self and dharmas, and thus is for the most advanced practitioner. It is the final stage of Buddhist education as it is attainment of enlightenment.

Attachment to a 'self'(Ātma-grāha) is the erroneous belief that one is, or has, a self or substance, i.e. self-identity. According to Buddhist theory, this is the fundamental delusion and source of all suffering. This is attachment to wrong view as a Tathāgatagarbha who dominates the universe. But Tathāgatagarbha is empty nature (空性). Attachment to dharma is holding to things as realities, i.e. the false tenet that things are real. This thought is primarily based on the false idea that life and death give rise to fear, and Nirvāṇa is permanence (eternal nature) and absolute

can act in accord with what they say, and speak according to what they do. See Mahāvaiṣṭya Buddha Gaṇḍayūha Sūtra(大方廣佛華嚴經)60Vol (T 9, No.278, P.466ab),translated by Śikṣānānda

⁸ The pure practices of the bodhisattva, which are all carried out with an attitude of detachment from personal gain (based on the wisdom of emptiness). They are charity 報施(dāna), morality 持戒(sīla), forbearance 忍辱(kṣānti), effort 精進(vīrya), meditation 禪定(dhyāna), and wisdom 智慧 (prajñā). see, Da-zhi-du-Lun(大智度論, The Mahāprajñāparamitopadeśa T.25, No.1509, 63a)

pleasure. However, life-death and Nirvāṇa are non-dual (不二). Dharma-nature is "empty nature", which is "truly non-existent, but mysteriously existent."

By realizing the absence of self-entity and one's own-being, one can eliminate both Dharma and Self. This realization of emptiness is the final stage of practice.

The realization of Buddhahood is not achieved apart from this world, it is achieved right here and now. Thus, Buddhist teaching is well suited within a contemporary education context. A summary of this applicability in contemporary terms is to consider three stages of education towards the enlightenment of human beings. 1) the development of cognition 2) behavioral change 3) maturation of individual character. Successful application of these educational aims will, in turn, contribute to the making of an ideal society.

V. Conclusion

The central tenet of Wŏnhyo's education philosophy is returning to original One Mind and realizing unconditional compassion for all beings.

Wŏnhyo begins with the analysis of our mind in order to realize the goal of human character education. In his *Commentary on the Awakening of Mahayana Faith*, he introduces his educational theory based on One Mind (Two Gates, two aspects of Mahayana Truth), and Three Greatnesses (the Three Great fundamentals in the Awakening of Faith). He particularly emphasizes the field of phenomenal mind as the object of purification through practice.

Wŏnhyo's Buddhist thought is primarily based on the idea that all beings possess Buddha-nature. Since all beings possess this buddha-nature, it is possible for them to attain enlightenment and become a Buddha, regardless of what level of existence one occupies.

Wŏnhyo's philosophy of Buddhist education is not only for the perfection of individual people but for the realization of an ideal society. It is also an embodiment of Mahayana Buddhism, "first attain enlightenment, then instruct and save all beings from suffering".

Hence his education principle is specifically based on returning to One Mind and the influence of karmic seed. His educational aim is to recover the hidden innate wisdom according to the individual faculties of sentient beings. This innate wisdom eliminates ignorance which clouds our original Buddha-nature.

His educational aims are toward, firstly, restoration of original Nature through the extinction of afflictions, secondly, extinction of suffering through three virtues of Nirvāṇa, thirdly, spiritual peace and enlightenment by realization of altruism of the four virtues of Nirvāṇa, and lastly, activities of unconditional benevolence by perfection of the four wisdoms. In addition, he insists on the virtue of practices based on permeation principles. These are education through Faith (the four faiths), five expedients for specific cultivation of human character, and finally expediency of attachment to a 'Self' and to 'Dharma'.

Thus, through his education methods, Wŏnhyo teaches us to return to the origin and live life free from any constraints. For us, living in contemporary society, deluded by our ignorance and attachment, and living in confusion and fear, this teaching is precious, as it points to the original state in which our mind can rest.

Wŏnhyo's teaching, is based on an organic view of life, in that human beings and nature are not separate entities but are interdependent and of the same substance because the universe is One Buddha, the Dharma Body. Wŏnhyo's 'unobstructed interdependent origination' provides a macro-vision into how everything in this universe is in symbiotic relationship.

It is this macro-vision, which comes from classic Buddhist thought, which may provide modern education philosophy with a timely and enlightened insight into ways to address the many difficult problems we are now facing.

Wŏnhyo's philosophy is perennial, having both a global and universal application. His teachings can provide a practical alternative to endless conflict in the global community. His concept of 'returning to the origin of One Mind' is a light of hope which shows us the way to the eternal liberation of all sentient beings and thus a possibility for peace and harmony in the world.

Glossary of Chinese Terms

* Notes: (S)=Sanskrit, (K)=Korean, (J)=Japanese

- ān-xīn-ru-ming 安心入命
 bù-èr 不二
 chang 常
 da-miē-dǔ 大滅度
 dàbēi 大悲
Da-nie-pan-jing 大涅槃經.
Hua-yan-jing 華嚴經
 dào 道
 duànjiàn, uccheda-drsti(S) 斷見
 fǎ-kōng 法空
 fó-xìng 佛性,
 gōng-dě 功德
 hui-xiàng-wēi 回向位
 Han'-guk-pulgyo-chōnsā(K) 韓國佛教全書
 liù-pō-luó-mì 六波羅密
 jiě-hǎng-fā-xīn 解行發心
 jìng 淨
 kōng-xìng 空性
 lé 樂
 Mahāparinirvāna-sūtra(S) 涅槃經
 Paramīrtha 真諦
 p'ì-chih-fo 辟支佛
 sān-shì 三事
 sámatha(S) 止
 shàng-qiū-pǔ-ti 上求菩提
 shēng-wēn 聲聞
 shí-hǎng 十行
 sì-dé 四德
 sì-zhì 四智
 Ta-ehye-do-gyong-jong-yo (K) 大慧度經宗要
 Tae-song-gi-sil-lon-so (K) 大乘起信論疏

Tae-sung-gi-sil-lon-byol-gi(K)大乘起信論疏 別記
 tathāgatagarbha(S), ju-lai-tsang 如來藏
 vipaśyanā(S) 觀
 wǒ 我
 wū-shāng-dào 無上道
 wū-yīn 五陰
 Wōn-hyo(K), yuan-hsiao 元曉
 xin-chéngjiǔ-fā-xīn 信成就發心
 xià-huà-zhōng-xìng 下化衆性
 Yōl-ban-kyōng-jong-yo(K)涅槃經宗要
 zhèng-fā-xīn 證發心
 zhi-guān-wǎn 止觀門

Abbreviations

*'T' refers to the Taishyo-shinsyu-tajokyō(大正新修大藏經, Japanese Edition of the Buddhist Canon) Volume, Literature Number, Pages, and colume.

*'HPC' refers to the Han'gukpulgyochoŋsŏ (韓國佛教全書. Complete Works Korean Buddhism) Seoul: Dongguk University Press. 1984. Volume and Pages.

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