



GLOBAL RECOVERY THROUGH BUDDHIST ECOLOGY

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Abstract: Awareness makes us know : “I” and “world” come from the same root. Everything in the universe is correlated to each other. Wisdom, which we attain through correlation of self and other's existence, is compassion. Compassion is the basic ecological ethic of Buddhism.

The present research paper is an attempt to elaborate global recovery through Buddhist Ecology.

Index Terms - Global Recovery, Buddhist ecology, ecological ethic, wisdom and compassion.

Buddhist ecology can be different from one another in Buddhist countries because each country has its own unique cultural color and Buddhist tradition. This paper studies about Korean Buddhist temple's ecological condition. Since the correlation of ecology and depends on the arising theory in Buddhism is the most harmonious and ideal theory of global recovery through Buddhist ecology. The paper tries to figure out and illustrate environmental efficiency and harmony of existence through correlation of ecology. The paper suggests answers for global recovery in a Buddhist ecological view rather than from a general ecological aspect. The two thirds of Korean land are covered with the mountains. Therefore mountains take possession of important position and role for Korean's daily life. Some mountains are very highly regarded as holy places for religious faith which ancient Korean people worship in other words animism and shamanism etc. Even today this kind of spiritual tradition has handed down generation to generation in shamanism which has lineage of a possessed shaman who performs an exorcism in a certain mountain. Many Buddhist temples are located in the mountains. Nowadays most of Buddhist temples have occupied mountains where are sites of scenic beauty and landscape area of Korean national parks almost. Mountains are being used as hiking or climbing for exercise which a large number of people go to mountains every weekend. Climbing population is increasing every year. There are millions of climbing population and thousands of climbing clubs in South Korea. Climbing brings great destruction of the ecosystem in the mountains. However, Buddhist temples in South Korea playing a vital in conservation of nature and they are environmental-friendly. Korean Buddhist temples in the mountains strictly objects any artificial construction in temple area or mountain which belongs to the temple.

In Buddhist philosophical point of view, like thoughts of depending arising which can be correlation between a temple and mountain. We are able to seek a definite ecological solution in Pure Land's thought of Mahayana Buddhism which suggests idealistic space than a view of freedom from an idea of time in cause and effect in order to suggest solving answer to the global problems. An ideal of bodhisattva's action in Mahayana can be a model for implement of ecological idea. We think that a Bodhisattva's ideal is sacrificed in order to save all living beings until its life is vanished. If we interpret the traditional Mahayana Bodhisattva as an environmental Bodhisattva or an ecological Bodhisattva who are needed as a new type of Bodhisattva for the 21st century, in order to save all living beings and the world environmental culture of the time will be contributed to settlement of religious culture. According to Korean Seon (Zen) Buddhist tradition, mountains are very important for Seon Buddhism.

THE EMERGENCE OF BUDDHIST ECOLOGICAL CONCEPT

According to 'National Institute of Environmental Research', South Korea, the two hundred thousand acres of tropical rain forest are being destroyed every year and thirty thousand acres of land are going into desertification in the globe. Also the millions of chemical substances are released in the air. The destruction of the ozone layer is going on very fast. As a result, many lives become extinct with ground pollution, water resources' pollution, acid rain, global warming and forest demolition in some parts of the globe. The reason of this situation is a result of a technical civilization, of western sciences based on a view of the world centering itself on man. Modern scientific progress is covered with the outlook that nature is a tool. Such scientific, technical civilizations are the reasons that brought ecological crisis. However scientific technology itself is neutral in standards of value. The reason is: science was used as a means in order to satisfy mankind. Therefore, a change of world views is demanded in order to save mankind and the globe. Interest in nature, environment, life, ecosystem and critical consciousness brings changes to

world views and man's. Change is being demanded to religious cultural, which leans interested in the correlation of ecosystem, spirituality and life, away from culture centering around man to realize desire.

Nowadays, ecology is not limited to only the biological part. It is related to a population bulge, environmental pollution and exhaustion of food and resources. Ecological range is being extended to social and political matters since the late 20th century. The discipline of ecology emerged from the natural sciences in the late 19th century. Ecology is not synonymous with environment, environmentalism, or environmental science. Ecology is closely related to the disciplines of physiology, evolution, genetics and behavior.

According to the Avatamsaka Sutra¹, life includes not only sentient beings but also inanimate objects. The Buddha said in the Maha-parinirvana-sutra²; "If you wish to see the Buddha nature, you should observe the forms at the time. Therefore, my teaching that all living beings in their entirety have the Buddha nature is true, not false We can know through Buddhist ecological ethics that all living being are the same through the Brahmajala Sutra.³

GLOBAL RECOVERY THROUGH BUDDHIST ECOLOGY IN KOREA

Buddhist ecology occurred in ancient India. The Buddha himself loved natural environment and thought human beings were nothing different from living things and other natural materials in broad sense. In the East Asian Buddhist tradition, Buddhism developed harmonious relationships between man and nature since its acceptance to China. This tradition of loving nature has never changed since Buddhism appeared in China. Buddhist temples were built in cities or towns to begin with. But later on, many Buddhist temples were established in the hills or the mountains in China, Korea and Japan. 70 percent of all Korean temples are located in the hills or mountains. Two thirds of Korean land is covered with mountains. This kind of natural condition was probably the main reason for Buddhist monasteries being erected in the mountains. Historically, Korean temples are in harmony with natural environment. The southern and western parts of the Korean peninsula have well developed plains, while the eastern and northern parts are mountainous. The highest mountain in the Korean Peninsula is Mount Baekdusan (2744m). The southern extension of Baekdusan is a highland called Gaema Heights. This highland was mainly raised during the Cenozoic progeny and partly covered by volcanic matter. To the south of Gaema Gwon (plateau), successive high mountains are located along the eastern coast of the peninsula. This mountain range is named Baekdudaegan. Some significant mountains include Mount Sobaeksan (1,439m), Mount Gunggangsan (1,638m), Mount Seoraksan (1,708m), Mount Taebaeksan (1,567m), and Mount Jirisan (1,915m). There are several lower, secondary mountain series whose direction is almost perpendicular to that of Baekdudaegan. They developed along the tectonic line of Mesozoic progeny and their direction is basically northwest. There are 2 sub-mountain ranges and 13 branch-mountain ranges along with the Mount Baekdusan from the north to the south of the Korean Peninsula. Korean governments designate landscapes, which represents Korean natural beauty, through Natural Parks. They are divided into 3 categories: national parks, provincial parks, and county parks. Natural parks are freely accessible, but certain activities are restricted or prohibited to preserve them. Facilities in parks are planned and operated by the park authorities. Recent progressive development, providing maximal visitor-friendly services, is transforming natural parks into prominent tourist attractions. At the moment, Korea administers altogether 73 natural parks: 20 national parks, 22 provincial parks and 31 county parks.

Seorak Mountain is the third largest mountain in Korea following after Hanlla Mountain and Jirisan Mountain. At the center of the mountain, there is a main peak, Daecheongbong (1,708m). Seorak Mountain extends from Gunggang Mountain north to Odae Mountain south. The range of Baekdudaegan mountains runs through this area. Neseorak has female features, beautiful valleys and gentle mountainous ranges that includes Baekdam, Suryeomdong, Gayadong, Gugokdam and 12 Seonyeotang, but Weseorak seems masculine since there are many rugged peaks such as Chyeonbuldong, Cheonwhadae, Chihyeongjeong, Beombong and Janggunbong. Baekdamsa temple is located in Neseorak. This temple is very famous for Manhae Han Youn-Un⁴, and well known to the Korean people as the remote temple in the valley. There is also: Mugum Seonwon hermitage for Seon meditation and a great Seon Master Cho Oh-hyun⁵ who has succeeded to Gaji Mountain lineage from Silla dynasty. He always says that nature and human beings are living together in the same world. Therefore, he insists on accordance of human being and natural organism in order to make harmony and balance of ecological order. He thinks that Seon (Zen) Buddhism aims for inspiration of respect for life and loving kindness through socialization movement of enlightenment.

During 372 CE there were three kingdoms in the Korean Peninsular, amongst which the Korean Buddhism was introduced to Kingdom of Goguryeo. Later, the other two Kingdoms accepted Buddhism as well. The five doctrinal sects which were introduced from China to the three Kingdoms were Yeolban (Nirvana)⁶, Gyeyul (Vinaya)⁷, Beopseong (The Dharma nature)⁸, Hwaem (Avatamsaka)⁹, and Beopsang (Yogacara or Vijñaptimatrata, The Dharma-Character school)¹⁰. The emergence of the nine Seon (Chan) Buddhist Sects lead to shaping the modern Korean Buddhism during the later United Silla period and during the early years of the Goryeo Dynasty. The Korean Buddhism has both traditions: Doctrinal (Sutra) and Seon (Dhyana). The Seon Buddhism has major influence on modern Korean.

The Seon Buddhism flourished on the famous nine mountains namely: Gaji Mountain¹¹, Silsang Mountain¹², Dongni Mountain¹³, Seongju Mountain¹⁴, Sagool Mountain¹⁵, Saja Mountain¹⁶, Heyang Mountain¹⁷, Bongnim Mountain¹⁸, and Sumi Mountain¹⁹. Around these famous nine mountains the ancient Korean temples were erected. After the collapse of Silla dynasty, Goryeo and Joseon dynasty followed the same tradition of Silla's Buddhist temple construction, which preferred to erect temples in the hills. There were once 80,000 Buddhist temples and hermitages on Mountain Gungang. There are 25 main Buddhist monasteries located in the mountain and almost every monastery has over 70 branch temples, and most of them are located on the mountain region.

CONCLUSION

Awareness makes us know : “I” and “world” come from the same root. Everything in the universe is correlated to each other. Wisdom, which we attain through correlation of self and other's existence, is compassion. Compassion is the basic ecological ethic of Buddhism.

Buddhist ecological ethics is called: the ethics of eco-centrism across ethics centering on living. Ethical communities' center around ecology-as all of nature is in accordance with all existence. Buddhist compassion should exert influence upon, not only man, but also: animals, even plants, stones, waters and soil. Buddhist ecological ethics can be called religious ethics which has to receive: ‘value of the times’, in the 21st century, to have a symbiotic relationship between all living things.

Korean Buddhism regards temples as centers for ecological practice. There are many societies caring for temple-forest preservation. Temple-stay is very popular for foreign people who are interested in and gain experience in Korean Buddhism or monastic life. A day in a mountain temple is quite an interesting experience. Mountain temple-activity begins early in the morning, at three o'clock. Doryangseok which means: ‘to awaken the temple’, pierces the quiet, through the sound of Moktak (wooden percussion instrument). During the Doryangseok, everyone in the temple arises and prepares to go to for morning service. Most mountain temples begin their early morning chanting around 4 a.m.; after morning chanting, ‘practice’ begins. Bowing is a common form of early morning ‘practice’.

Traditionally, Korean temples cooked rice in huge iron cauldrons, heated by a wood-fire. Temple meals, called Gongyang, generally happen around 6 a.m. – monastic gather in a large room to have their formal meal, called: Baru Gongyang (bowl-offering). This tradition originates from the time of the Buddha when monks would go on alms round with their bowls. All food taken is consumed without wasting a single grain of rice. The meal concludes by offering the last remaining water in the bowls to hungry spirits. To conclude: Buddhist ecology can be an alternative for global recovery. Korean temple ecology can be the best model for civilization.

References

1. The Avatamsaka Sutra is one of the most influential Mahayana Sutras of East Asian Buddhism. The title is rendered in English as Flower Garland Sutra, Flower Adornment Sutra, or Flowers Ornament Scripture. This text describes a cosmos of infinite realms upon realms, mutually containing each other. The vision expressed in this work was the foundation for the creation of the Huayan school of Chinese Buddhism, which was characterized by a philosophy of interpenetration.
2. The Nirvana Sutra or Mahaparinirvana Sutra is a major Mahayana sutra and one of the three great masterpieces of Mahayana Buddhism.
3. The Fanwan Jing is often known by its Sanskrit title, the Brahmajala (Brahma's Net) Sutra, is a text of the Mahayana Buddhist canon. It is not related to the Brahmajala Sutta of the Theravada Buddhist Pali Canon.
4. Manhae, Buddhism Guide, Augusr 27, 2020 <https://buddhism-guide.com/manhae/>
5. Seon Master Cho Oh-hyun is a famous poet for Seon poems.
6. Yeolban (Nirvana) sect was found by Bodeokin Silla dynasty.
7. Gyeyul (Vinaya) sect was found by Jajang Vinaya Master in Tongdosa temple.
8. Beopseong (Dharma nature) sect was found by Wonhyo, a great Buddhist scholar in Silla in Bunhwangsa temple.
9. Hwaeom (Avatamsaka) sect was found by Master Euisang in Silla in Buseoksa temple.
10. Beopsang (Yogacara or Vijñaptimatrata, The Dharma-character school) sect was found by Jinpyo Vinaya Master in Silla.
11. Founder of Gaji Mountain is Doui who left Korea for Tang China in 784, during the reign of King Heondeok of Silla, and returned home in 821, after spending 37 years in China. He inherited Seon (Chan) Buddhism of Hsi-tang-Chih-tsang the most learned disciple of Ma-tsu-Tao-I.
12. Another high monk who studied Seon Buddhism under Hsi-tang-Chih-tsang in China, almost at the same time as did Doui of Gaji Mountain, and who spread that religion in Korea upon his return home was Hongcheok of Silsang(Jiri) Mountain.
13. As is recorded in Ching-te-chuan-tung-lu, The Transmission of the Lamp, among the Silla monks who studied under Ma-tsu was Hyecheol who later formed the Dongni Mountain sect. he returned Korea from China in 839.
14. Monk Mooyeom returned to Korea from studies from China in 845 bring with him the Seon Buddhism of Ma-ku Pao-che.
15. Tonghyo Beomil returned home from China in 847 bring with him the Seon Buddhism of Yen-kuan Chi-an, a disciple of Ma-tsu. Tonghyo Beomil became a national master.

16. Returning from China in 847 with Beomil of the Seongju sect was Doyun brought back the Seon Buddhism of Nan-chuan Pu-yuan, one of the ablest disciples of Ma-tsu.
17. We come across two theories concerning the lineage of monk Doheon who founded the Heyang sect. According to the inscription on a monument dedicated to Monk Jijeung by Cheo Chi-won. Doheon is the founder of Heyang sect. But there is another theory.
18. Monk Hyunwook is founder. He went China and visited several Seon temples. Finally he was led to the secretary of Seon Buddhism by Chang-ching Huai hui and returned in 837 accompanying Prince Kim Ui-jong, a Silla envoy to the Chinese emperor. His Seon Buddhism was conferred on Simhui, under whose leadership the Bongnim sect was formed.
19. Sumi Mountain was found by Jeom who left for China in 896 in the company of a Silla envoy to the court of the Chinese emperor, Choe Ye-hi. Studying under Tao-ying for six years, he was finally initiated into the secrecy of Seon Buddhism. He returned to Silla in 911.

