

Socially Engaged Buddhism in Contemporary South Korea

**Socially Engaged Buddhism
in Contemporary South
Korea**

**當代南韓的
人間佛教**

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心倫 譯

Ven. Pomnyun, a South Korean monk, received Ramon Magsaysay Award for Peace and International Understanding in 2002. ① He has applied Buddhist teachings to the full range of modern ills, ranging from human greed and poverty to environmental degradation. He is a shining example of Socially Engaged Buddhist in contemporary South Korea.

Growth of organized social service activities among the Buddhists in South Korea shows that Buddhism would certainly continue to maintain allegiance of the Korean population. *Mok Jeong Bae* is of the opinion that the sleeping wisdom of the old giant is already awakening. ②

Emergence of Socially Engaged Buddhist Activities in contemporary South Ko-

法輪法師曾於2002年榮獲「麥格塞塞和平與國際瞭解獎」，①他廣泛運用佛法，解決現代社會病態，從人類的貪婪貧困到環境的品質惡化，可說是當代南韓「人間佛教」的最佳典範。

在南韓，佛教界有組織性的社會服務活動不斷成長，顯示佛教奉獻國人之熱忱不減。睦楨培認為：沈睡已久的巨人終於覺醒！②

當今南韓「人間佛教」的崛起，只不過是全球「人間佛教」的

(1)

Universal Gate Buddhist Journal, Issue 22

rea is a part of the larger global phenomenon of Socially Engaged Buddhism. As the Nobel Peace Prize has recently been awarded to two Asian Buddhist leaders, the *Dalai Lama* of Tibet and *Aung San Suu Kyi* of Myanmar ③, it shows that Socially Engaged Buddhists are trying to revive the Buddhist consciousness that aims to eradicate the sufferings of mankind.

East Asia hosts a number of Buddhist organizations that includes the *Buddhist Coalition for Economic Justice and Korean Buddhist Academy of Social Education* in South Korea. Slowly, people in the West are realizing that modern Buddhism in Asia is not just a meditative vehicle for spiritual liberation, but is now also a vehicle that includes liberation movements for social and political change. Its philosophy of nonviolence, promotion of peace movements and advocacy of vegetarianism hold a great appeal for westerners.

What has come to be known as *Socially Engaged Buddhism* or simply *Engaged Buddhism* is a vast array of Asian movements with millions of followers dedicated to addressing the economic, social, political, and environmental as well as the spiritual needs

一小部分。近幾年的諾貝爾和平獎先後頒發給兩位亞洲佛教領袖——西藏的達賴喇嘛及緬甸的翁山蘇姬③，由此顯示「人間佛教」的行者正積極重振佛教本懷，為拔除眾生苦難而努力不懈。

包括南韓的「經濟正義佛教聯盟」(*Buddhist Coalition for Economic Justice*)與「韓國佛教社會教育學院」(*Korean Buddhist Academy of Social Education*)在內，東亞有為數不少的佛教組織。西方人士也逐漸意識到：今天的亞洲佛教並非只是教人禪坐以求精神解脫，而是社會與政治改革解放運動的載體。佛教的非暴力哲學及其對和平運動的推廣、對素食主義的提倡，正合乎西方人士的主要訴求。

「人間佛教」之所以漸成氣候，實乃由於亞洲為數廣大的佛子們為了改善現代人類經濟、社會、政治及精神上的缺陷而孜孜矻矻，努力不懈。

(2)

Socially Engaged Buddhism in Contemporary South Korea

of modern humankind.

In East Asia, Buddhist lay movements have drawn millions of members by caring for their daily needs. And throughout Asia, Buddhist monks, nuns along with lay persons are founding orders that work for institutional changes in the Buddhist monastic communities and organize social, educational, and health services for the poor.

Noted Buddhist leaders as *Thich Nhat Hanh* from Vietnam, the *Dalai Lama*, the *Ven. Maha Ghosananda* from Cambodia, *Sulak Sivaraksa* from Thailand, and *A. T. Ariyaratna* from Sri Lanka, as well as leaders from the Japanese *Soka Gakkai Movement*, the Taiwanese *Fo Guang Shan* and the Korean *Jogye Buddhist Order* are some outstanding Socially Engaged Buddhists and/or Buddhist organizations in contemporary Asia.

The leaders of these movements have been personally affected by the great human tragedies of the twentieth century in Asia. This has fostered in them a deep sensitivity to the suffering condition of their peoples and a deeper sense of its social causes. This social awareness has led them in turn to reread their scriptures and to discover therein a concept of liberation that includes this-worldly freedom from social,

在東亞，佛教居士運動因為關懷民瘼而吸引了數以萬計的人加入行列。在整個亞洲，我們可以看到比丘、比丘尼與在家信眾攜手合作，從事佛教僧團制度的改革，並針對貧苦人士建立社會、教育及健康設施。

著名的佛教領袖諸如：越南的一行禪師、達賴喇嘛、柬埔寨的摩訶戈沙難陀法師、泰國的素拉·司瓦拉差、及斯里蘭卡的 A. T. Ariyaratna 的以及日本「創價學會」、台灣「佛光山」及南韓「曹溪宗」的領導人等都是當代亞洲傑出的人間佛教行者與人間佛教組織。

這些領導人曾親身經歷二十世紀亞洲的災難，因而促使他們對於國人的苦楚懷有深沈的體會，對於社會的問題也同具切膚的感受。這番覺醒激發他們反求諸己，思索經義，進而從中發掘如何從現世的社會、經濟、政

(3)

Universal Gate Buddhist Journal, Issue 22

economic, political, sexual, racial, and environmental oppression. They have adopted practices of social service and nonviolent struggle as skillful means on the path to liberation.

Socially Engaged Buddhism through collective protest of state corruption, economic injustice and human rights violations reflects the globalization and hybridization of Asian, European and American values. ④

Trying to help others are efforts where we need to come together and work together. The phenomenon of Socially Engaged Buddhism transcends all boundaries between the different Buddhist groups. The goal of Socially Engaged Buddhism is also mutual understanding and cooperation between people of all beliefs and cultures; in other words, peacemaking.

Socially Engaged Buddhism, as a significant expression of traditional Buddhist perspectives in a contemporary setting, applies these teachings to social issues of peace and justice, environmental degradation, human and animal rights, community building and provision of care to those in need. As a global movement, it is a vital addition to the larger arena of Engaged spirituality.

By bringing together the contextual awareness of the social activists, The Socially

治、性別、種族、環境等種種壓迫中獲得自在。他們以社會服務、和平奮鬥的方式作為謀求解脫的方便法門。

「人間佛教」透過大眾的力量，向國家腐敗、經濟失衡及違反人權等現象提出抗議，說明了亞洲、歐洲、美洲的價值觀已趨於全球融和一致。④

同心協力方能裨益群萌。「人間佛教」超越不同佛教團體間的隔閡，其目的正是在讓抱持不同信仰、身處不同文化的人都能彼此瞭解，互相合作，也就是為了要促進世界的和平。

「人間佛教」將傳統佛教賦予新意，與時俱進地運用在和平與公義、環境保護、人權與生權、社區建築等現代議題，將醫療提供給需要的人。

「人間佛教」透過社會活動來

Socially Engaged Buddhism in Contemporary South Korea

Engaged Buddhism provides us with the opportunity to learn how to become compassionate caregivers. It does this by creating a path of personal development that explores principles of Engaged spirituality. Socially Engaged Buddhism can be seen as the response of Buddhism to the demands of the contemporary secular world. Socially Engaged Buddhism is focused on increasing interaction between the lay and the monastic.

Socially Engaged Buddhist activities in the contemporary South Korea are not a new trend. Since the time Buddhism was introduced into Korea, Korean Buddhism offered a mental framework that corresponded to each phase of social development in the historical process. Korean Buddhism, in the process of searching for its religious goals was always concerned with national development and harmony. Korean Buddhism is often called *Nation Protecting*. This particular characteristic of Korean Buddhism, as a spiritual tradition contributing to the development of nation and society, is found right back at the very beginning of its introduction. People were given a brighter outlook and the monks helped to protect the nation in times of invasion. These are two of the many positive influences that Buddhism had on Korea. It is recognized as the result of a beneficial ideology of mutual aid between a religion

啟發我們對周遭環境的感知，讓大家有機會學習如何成為布施慈悲的行者，並藉由探索入世精神的本質以開創發展人格的途徑，「人間佛教」可視為佛教對當代人間社會的需求所作出的回應，強調僧信之間應增加彼此的互動。

當代南韓的「人間佛教」運動並非趕新潮流。以史觀之，佛教自流佈到韓國以來一直在社會各個階層的發展中提供精神上的因應之道。南韓佛教在尋求自身的宗教目標時，對於國家的發展與和諧也抱持關懷的態度，因此，韓國佛教經常被稱為「護國佛教」。這種特質，就其作為一種促進社稷發展的精神傳統而言，當溯自佛教初傳韓國伊始，便為國人帶來光明的遠景，而僧侶也在國家遭受外敵入侵時挺身而出。佛教對韓國貢獻良多，其中的這兩項貢獻乃因宗教與國家彼此共具相輔相成的共識有以致之。^⑤

Universal Gate Buddhist Journal, Issue 22

and the nation. ⑤

The pursuit of harmony and unification were constant focal points of Korean Buddhism. Master Wonhyo, Master Woncheok, Master Euisang, Master Euicheon, Master Chinul, and Master Sosan were some of the outstanding Buddhist leaders of Korea who set examples for bringing harmony in Korea from time to time since the introduction of Buddhism in 372 A. D. ⑥

Korean Buddhism has undergone three major paradigm shifts. The first occurred as a response to Korea's indigenous belief system, which may be characterized as shamanistic animism; this period extends from Buddhism's incipient stage to the Three Kingdoms period.

The second shift represents the Korean effort to understand various doctrines and corresponds to the Unified Silla and Koryo periods.

The third shift involved the defense of Buddhism from the criticisms of neo-Confucianism during the Choson period.

Each paradigm shift represented a Buddhist response to challenges from either within or outside. In this way, Korean Buddhist philosophy developed continually. The new understandings that occurred at each

追求和平與統一向來是韓國佛教的關注重點。自佛教傳入韓國(372年)以來，經由元曉大師、圓測大師、義湘大師、義天大師、知訥大師、西山大師等傑出佛教領袖的倡導下，在在為韓國的和平樹立典範。⑥

韓國佛教已歷經三次重要的轉型。第一次轉型從佛教初傳韓國至三國時期，係對韓國本土的薩滿巫俗進行回應。

第二次轉型相當於新羅統一期間及高麗王朝時代，這段時期的韓國致力於經教義理的體悟。

第三次轉型發生在朝鮮時期，佛教面對新儒家的排佛論作出反擊。

每次的轉型無非顯示佛教對內部或外來的挑戰所給予的回應，韓國佛學的發展也因此而賡續不斷。每一次轉型所作的新詮

Socially Engaged Buddhism in Contemporary South Korea

shift did not disappear with the next shift, but rather remained as integral aspects of the Korean Buddhist tradition. One of the distinct features of Korean Buddhism has been its preference for incorporating many different perspectives into a single, cohesive body of thought.

In the early twentieth century Korean Buddhists, together with the rest of their countrymen, suffered from colonization by Japan. During this time, from 1910 to 1945, many Korean Buddhist monks such as Master Yongsong, Master Hanyong and most notably, Master Manhae became engaged in a variety of political activities. He believed that various institutions, including nation and society, should be linked to the luminous life of religion. ⑦

These worldly involvements, which pulled them away from their practice in the mountains, were undertaken in the *bodhisattva* spirit, that is, as a means of helping to directly alleviate the suffering of others. Due to their participation in these activities, philosophical study got undermined.

Those monks who wished to study Buddhism on a scholarly level traveled to Japan and enrolled in universities there. Japanese Buddhists in turn left their own country for Europe and absorbed the Western perspective from such countries as England, Ger-

釋，並沒有在下一次的轉型中消失湮沒，而是繼續成為整個韓國佛教傳統的一部分。韓國佛教將許多不同的觀點融為一體，成為其特色之一。

二十世紀初，韓國佛教徒與國人同受日本殖民統治之苦。從一九一〇年至一九四五年期間，許多韓國僧人諸如龍城大師、漢永大師等均熱心參與各種政治活動。尤其是萬海大師，他認為國家與社會的各種制度都應該和具有啟發性的宗教結合在一起。⑦

他們發揚菩薩道的精神，走出山林，擁抱人間，解民倒懸，佛學研究也由於他們的參與世務而更加深化。

一些希望在佛學領域上深造研究的僧人紛紛負笈東瀛，進入日本的大學就讀；而日本的佛教徒卻離鄉背井，遠赴歐洲，汲取英、德、法等西方國家的觀點，

(7)

Universal Gate Buddhist Journal, Issue 22

many and France. They gradually incorporated this new knowledge into their previous systems of understanding and in the process Japanese Buddhist philosophy was significantly altered. The Korean monks who visited Japan were exposed to this new perspective and dutifully introduced it to their fellow Buddhists upon returning to Korea. From this time onwards, Buddhism began to be taught in the South Korean universities.

These trends of liberality of accepting indigenous culture, nation protecting and harmonization with other faiths continued. Korean Buddhism tried to bring fresh philosophical ideology and way of practice available to modern society as it encountered more complex problems. Internally it had to deal with five centuries of decline, while externally it had to adjust to the ruthless pace of modernization along with various forms of Christianity and Western philosophy.

Korean Buddhism has undergone rapid growth in terms of organization following Korea's rapid economic expansion during mid 1980's. As a result it is beginning to have an active influence on society. Korean Buddhism has become aware of its role as a social entity representing classical East Asian culture and tradition.

Korean Buddhism strengthened its urban

並將新知逐漸融入傳統舊解，從而對日本佛學的改造帶來深遠的影響。韓國的留日僧人浸沐在如此的氛圍裡，當他們學成歸國之後，自然責無旁貸地將這些嶄新的觀點灌輸給同參道友。佛學從此列入南韓各個大學的課程之中

韓國佛教抱持自由的作風，不但接受本土文化，護衛國家社稷，而且與其他信仰也能夠和平共處，乃至為了因應當代社會越趨複雜的問題而將法義與修持賦予現代義涵。當時的韓國佛教，內部歷經五百年的頹喪，它必須振衰起弊；對外，耶教與西風東漸帶來的現代化腳步嚴峻無情，它也必需隨順調適。

隨著八〇年代中期經濟起飛，韓國佛教在組織方面呈現迅速的成長，從而在社會上開始產生積極的影響力。韓國佛教逐漸覺醒自己所扮演的角色正代表著東西文化的社會實體。

一九八〇至一九九〇年間，

Socially Engaged Buddhism in Contemporary South Korea

presence considerably during 1980's and 1990's in response to increased activities by Christian churches in South Korea. Many Socially Engaged Buddhists started leading movements dedicated to various social, political and environmental causes, including the reconciliation of North and South Korea. ⑧

Socially Engaged Buddhists of Korea have also taken over the role of zealous promoters of Buddhism in America, Europe and many other countries. They are presenting Buddhism as an instrument of social service. Buddhist vision of life is shown as of universal significance addressed to the spiritual and moral needs of all humankind.

The *Jogye Order* has followed the tradition of practice and active propagation, the education of lay Buddhists, and various forms of social welfare. The *Jogye Order* is also concerned with environmental problems related to the environment of its monasteries. Therefore, the *Jogye Order*, based on the Buddhist ethic of respect for all life forms, concerns itself with environmental problems related to development and destruction of nature. Ven. Bub jang, 31st President of *Jogye Order* of Korean Buddhism stressed that he would endeavor to strengthen the role of Buddhism in various fields, like the environment, reunification of the nation, human rights and welfare of others. ⑨

韓國佛教針對活躍的基督教會，大幅加強都市弘化以為因應之道。許多提倡「人間佛教」的行者紛紛起而帶頭，致力於各種社會、政治、環保等許多活動，乃至南北韓的統一運動。⑧

奉行「人間佛教」的韓國行者亦積極向歐美國家弘法，他們以佛法服務社會，以具有普世意義的佛教人生觀來圓滿人類精神上與道德上的不足。

「曹溪宗」不但承襲傳統修持而且積極從事弘化工作，除發展信眾教育之外，也舉辦各種社會福利事業，同時更關心「曹溪宗」各個道場的環保問題。於此可見，「曹溪宗」乃秉持尊重一切眾生的佛教倫理觀，關懷與大自然生滅成壞相涉的環保問題。韓國「曹溪宗」第三十一任宗長法長法師聲稱，他將努力加強佛教在環境保護、國家統一、人權提倡、社會福祉等各個領域中所扮演的角色。⑨

(9)

Universal Gate Buddhist Journal, Issue 22

Korean Zen Master Seung Sahn is another outstanding Socially Engaged Buddhist who initiated propagation of Buddhism in Japan, Hong Kong and America. He emphasized relevance of traditional teachings of the Buddha in contemporary world. He stressed that every day we recite the four great vows. The first vow is, "Sentient beings are numberless; I vow to save them all." This vow is a manifestation of Buddha's own compassion for all beings. This means that one's practice and one's enlightenment are not just for oneself but for all beings. Moment to moment, one must keep one's correct situation, correct function, and correct relationship. This means that we should help, from moment to moment, not only human beings, but all living beings in this whole world. When enlightenment and correct life come together, that means one's life becomes truth, the suffering world becomes paradise. Then one can change this suffering world into paradise for others. This is human beings' correct job; this is the purpose of Buddhism. ⑩

The *Won Buddhist Movement* in Korea, founded by *Soe-tae San*, Stresses a correct understanding of grace and activity in spreading Buddhist teachings and selfless service to others, the movement is perhaps the most lively form of Buddhism in South Korea today. It rejects religious exclusivism in favor of compassionate moral practice in

崇山禪師是韓國另一位「人間佛教」的楷模。他最初在日本、香港、美國等地弘法，提倡將佛陀的法義與現代世間結合起來，主張每天應發四弘誓願。他認為第一大願——「眾生無邊誓願度」已將佛陀對眾生的慈悲表露無遺，因為這意味著個人的修證不僅僅是為了自己，更是為了拔濟一切有情。在每一個當下，我們都應該保持正確的狀態、正確的運作、正確的關係，亦即不就是要時時刻刻助人，更應該心心念念關懷眾生。當正覺與生活結合在一起的時候，生命即是大道，娑婆即成淨土，唯其如此，才能幫助他人，轉娑婆為淨土。這才是人類的正命！這才是佛教最終的目標！⑩

「圓佛教」可能是當今南韓最活躍的佛教組織，係由少太山所創立，主張弘揚法義、正見恩德、無我奉獻、大公無私。「圓佛教」認為宗教之間不應該彼此排斥，而應該將慈悲的美德行於日

Socially Engaged Buddhism in Contemporary South Korea

daily life and engagement in activities of inter religious cooperation contributing to a more united humankind based on shared human values. It seeks to help create a world of happiness. *Won* Socially Engaged Buddhists are active in social and charitable work. They have established numerous kindergartens, schools, and universities. They have temples throughout South Korea. They have also established many branch temples in the America and Europe, thus emerging as a world religion of socially engaged Buddhists.

Won Buddhist order has established many welfare facilities for homeless people, orphans, disabled people, aged people, sick people, and various neglected people in the society. ⑪

Buddhist nuns and female lay followers of contemporary South Korea have also forged ahead in socially Engaged Buddhist activities. With their power of self-regeneration, they have developed the most flourishing female sangha in the Buddhist world today. Nuns like Suok, Inhong, Pobil and their followers have come forward with their Socially Engaged activities along with meditation practices. In the new executives of the *Jogye Order* nun Tak yeon has been appointed as the chief of Cultural Affairs. It is the first time for a nun to be appointed to a chief level which shows that the order is

常，藉著彼此之間的合作達成人類共同的信念，促進人際之間的團結，共創人間淨土。「圓佛教」的信眾積極入世，行善不怠，他們不但創辦多所幼稚園、教育機構、高等學府，而且道場遍佈南韓，在歐美也建立了許多別分院，儼然是一個世界性的人間佛教組織。

「圓佛教」也創設許多福利機構，佳惠遊民、矜寡、孤獨、廢疾、耆老、病患及見棄於世的人。⑪

當代南韓的比丘尼及優婆夷們，也在「人間佛教」的思潮運動中逐漸迎頭趕上。她們運用自我革新的力量，發展出當今佛教界最為興盛的比丘尼僧團。比丘尼諸如守玉、仁弘、法一等尼師及其弟子們挺身而出，將禪修融入世間的活動之中。卓然尼師則被推選為「曹溪宗」文化事務部長，這是有史以來首位比丘尼部長，由此可見佛教僧團也在不斷地因

Universal Gate Buddhist Journal, Issue 22

trying to adapt itself positively to the rapidly changing world. ⑫ At the *Ilsan Senior Welfare Center* in Korea, nuns through a special program focus on connecting the older generation with the younger. This program offers inter-family cooperation, which expands the current nuclear family unit to extended families. The program activities also facilitate the integration of families into the community, providing a future direction for elder care programs that has great potential.

JungTo Society, founded by Ven. Pomnyun, has devoted itself to inter-Korean reconciliation and helping North Korean refugees for years. It has grown considerably since its inception in 1988, with eight branches in Korea and overseas branches in the U.S.A., Germany, and the Philippines. Emphasis is placed squarely upon Socially Engaged Buddhism. ⑬ During 1990's floods and drought in North Korea, Ven. Pomnyun learnt the desperate circumstances of their lives as refugees and the appalling dimensions of the famine in North Korea. His ongoing advocacy and relief efforts reflect his belief that Buddhists must engage the real world and act to relieve suffering. He does so in collaboration with other Engaged Buddhists around the world and also with like-minded Buddhist NGOs in Korea and USA. What the world really needs, he says, is

應瞬息萬變的世間，主動調整步伐。⑫ 韓國「一山老人福祉中心」(*Ilsan Senior Welfare Center*)裡的比丘尼透過精心設計的活動，促進老一輩與新生代之間的溝通聯繫，不但推動家庭之間的合作，讓現代的小家庭聯合成大家庭，而且將各個家庭整合成為社區，為未來的老人安養問題提點另一個頗為看好的方向。

「淨土會」(*JungTo Society*)由法輪法師所創辦，多年來致力於南北韓統一，並援助北韓的難民。該會自1988年創立後即日益茁壯，在韓國成立八個分部，在美國、德國、菲律賓也有分支機構以推動「人間佛教」為己志。⑬ 九〇年代，北韓歷經水澇旱魃，法輪法師獲悉北韓難民的種種苦楚及北韓境內的嚴重饑荒之後，便不斷奔走呼號，伸出援手，凡此無非彰顯他一貫的理念主張：佛教徒應該參與世間，解除眾苦，為此，他與全球其他「人間佛教」行者及韓、美兩國志同道合的

Socially Engaged Buddhism in Contemporary South Korea

Open Mind, Good Friends, and Clean Earth.

Buddhist Academy for Ecological Awakening provides education and training programs based on Buddhist teachings that respect all lives and view human as an integral part of nature. It aims to change people's way of life by helping them realize that mankind and nature are inseparable. The academy was founded on the spirit of Sangha, the Buddhist tradition of community and the practice of Zen. The academy conducts its programs with the objective of creating alternative environmental ethics that will have a positive impact on society. *Regional Environmental workshop* for Buddhist leaders is held regularly to train regional leaders. Other Buddhist organizations gather once in a year on the *Earth Day* to campaign for environmental protection. The academy publishes books on alternative solutions to modern environmental problems from a Buddhist perspective. The academy has cooperated on environmental projects and campaigns with several civic groups and NGOs in Korea. Finding out the importance of the waste problems, *Buddhist Academy for Ecological Awakening* started the Zero Waste Campaign that is about minimizing the waste and bring out the reuse

佛教非政府組織攜手合作。他認為這個世間真正需要的，莫過於開放的心胸、善良的朋友與清淨的世間。

「佛教自然生態覺醒學院」(*Buddhist Academy for Ecological Awakening*)根據佛法中尊重生命、萬物一體的理念，提供教育訓練課程，讓人們透過物我一如的體悟來改變一己之生活方式。該學會以佛教傳統僧團精神及禪修實踐為本，旨在建立另類的環保倫理，裨能對社會產生正面的影響；並經常為佛教區域性組織的領導幹部舉辦地區「環保研習營」。其他佛教組織則在每年一度的「地球日」聚會一堂，舉行環保活動。該學會還出版書刊，以佛教的觀點針對當代環保問題，提出各種解決方案，並且與韓國的民間團體及非政府組織合作從事環保方案，共同舉辦環保活動。有鑑於廢棄物的問題影響深遠，「佛教自然生態覺醒學院」(*Buddhist Academy for Ecological Awakening*)發起

Universal Gate Buddhist Journal, Issue 22

and complete recycling systems to the public.

Green Wind is an organization that carries out environmental practices and ecological campaigns. Graduates from the Ecology School and students of other academy programs join *Green Wind* to take part in activities such as cleaning up trash in wilderness areas and participating in campaigns for organic farming and other environmental campaigns.

Another organization of Socially Engaged Buddhists is *Join Together Society* in Korea that works upon the simple determination that the hungry should be fed, sick should be healed and children should learn when they want. It provides basic education for the children, medical services, vocational training and sustainable development of villages in the poverty stricken areas. *Join Together Group* is operating medical aid and supplementary feeding program in India and North Korea. The society is also networking and supporting the international emergency relief in Mongolia, Bangladesh and Nepal. ⑭

Good Friends is a Center for Peace, Human Rights and Refugees. It aims to be friendly with all living beings. The major

「零廢棄物運動」，將廢棄物減至最少，並向大眾宣導重複使用與完全回收系統。

「綠風」(*Green Wind*)是一個從事環境與生態保護的組織，由「佛教自然生態覺醒學院」(*Buddhist Academy for Ecological Awakening*)的畢業生與其他研究機構的學生參與該組織的各項活動，諸如：荒野垃圾處理、有機植物栽種等。

另一個韓國發揚「人間佛教」的組織是「聯合會」(*Join Together Society*)，其理念極其簡單，即：飢者令其飽餐，病者布施醫藥，幼者給予教育。該組織為貧苦地區提供基礎兒童教育、醫療服務、職業訓練、村莊發展。目前「聯合會」(*Join Together Society*)不僅在印度與北韓從事醫療救濟與食物補給，而且在蒙古、孟加拉及尼泊爾建立國際急難救助網，不時給予資助。⑭

「善友會」(南北韓同胞同濟會，*Good Friends*)是提倡和平、

Socially Engaged Buddhism in Contemporary South Korea

activity of the *Good Friends* is to provide humanitarian assistance to the refugees from all over the world, achieving a peaceful resolution in conflict areas and the taking actions to improve and protect the human rights.

In the past, *Good Friends* has been focusing on the information dissemination of the humanitarian crisis of North Korea and worked as the major humanitarian aid provider to the North Korean Refugees in the China and North Korean border. ⑮Currently it is focusing on the people participating in unification of Korean peninsula as part of the *Peaceful Conflict Resolution Movement*. It also has *Resettlement Program* for the North Korean refugees and *Social Assistance Program* for the Asylum Seekers in South Korea.

Buddhist Migrant Workers' Human Rights Culture Center is involved in various socially engaged activities like labor counseling, non payment of wages, industrial accident, legal services, violence, immigration etc They also provide shelter and medical treatment to the needy people. Social events and entertainment programs like picnic, camp, athletic meeting etc. are also being organized by this center.

人權及庇護難民的機構，以慈護一切眾生為宗旨，主要是對全球難民從事人道支援，以和平方式解決衝突地區的問題，並推動改善人權及保護人權運動。

「善友會」的重點一直放在報導北韓人道危機，並針對中國及北韓邊境之北韓難民給予人道支援。⑮如今作為「和平解決衝突運動」(*Peaceful Conflict Resolution Movement*)的一分子，又開始為促進韓國統一而努力不懈。此外，該會以「移民方案」(*Resettlement Program*)來協助北韓難民，對於逃往南韓尋求政治庇護的人則提供「社會援助方案」(*Social Assistance Program*)。

佛教的「外籍勞工人權文化中心」(*Migrant Workers' Human Rights Culture Center*)所辦理的業務包括：勞工諮詢、拒付工資、工業意外、法律服務、暴力、移民等項目；同時也為貧困者提供避難場所及醫療服務；此外還舉辦

Universal Gate Buddhist Journal, Issue 22

In this paper, an attempt has been made to discuss socially engaged activities of a few representative Buddhist organizations of South Korea who are sorting out various problems of today's world. These problems include war and conflict, communal disharmony, environmental degradation and ecological problems like pollution of water, air and earth, excessive use of minor and other resources, problems of poverty and hunger, human and animal rights, suicide, euthanasia, abortion, discrimination, protest, violence, corruption, drug abuse etc.

Socially Engaged Buddhism is not only about local social engagement, it represents something even more historically significant. Development of this kind in World Buddhism indicates a major shift in Buddhist self-definition that recognizes the challenges of the modern world and also grasps the promise of inter religious cooperation in addressing these challenges on a worldwide scale.

Socially Engaged Buddhists will lead the path of humankind's realization of a more united, just, and peaceful world community

各種娛樂活動諸如：野餐、露營、運動會等。

本文旨在探討南韓若干具有代表性的「人間佛教」組織所從事的社會活動，它們引發我們去留意當代諸多問題。這些問題包括戰爭與衝突、族群不和、環境品質惡化，及各種生態問題諸如：水質污染、空氣污染、土質污染、資源過度利用、飢貧問題、人權與生權、自殺、安樂死、墮胎、歧視、抗爭、暴力、墮落、毒癮等。

「人間佛教」所從事的，非僅關涉地域性的社會事務，在歷史上更具有重大意義。世界佛教發展如斯，意味著佛教在自我定義上產生重大的轉變，即：不但意識到現代社會所帶來的挑戰，而且主動把握契機，結合全球各宗教的力量，攜手合作，以為因應之道。

「人間佛教」將引領人類走向更加團結、更加公正、更加和平

Socially Engaged Buddhism in Contemporary South Korea

in the future. Though Socially Engaged Buddhists of Japan and Taiwan have done extensive social and welfare work but Socially Engaged Buddhists of Korea in the recent years have started coming in lime-light due to their social and welfare activities not only in Korea but also in America, Europe and many other countries making it a global movement.

【Note】

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- ② Mok Jeong Bae, *Buddhism in Modern Korea in Korea Journal*, vol.33, no. 3, Autumn 1993, P-23
- ③ www.noble.se/peace/laureates
- ④ Christopher S Queen, *Engaged Buddhism in Encyclopedia of Buddhism*, vol.1, Robert E. Buswell Jr., ed., USA, 2003, P-249
- ⑤ Lee Bong choon, *Buddhism from India to Korea in The History and Culture of Buddhism in Korea*, Korean Buddhist Research Institute, Korea, 1993, PP-31-32
- ⑥ Daniel Keown, *Oxford Dictionary of Buddhism*, 2003, P-1452.3

的康莊大道。不僅日本與台灣的「人間佛教」已建立廣泛的社會福利事業，近幾年來韓國的「人間佛教」也開始成為舉世矚目的焦點，因為其所舉辦的社會福利事業不僅在韓國本土，也遍及歐美各國，成為一種全球化的運動。

【註釋】

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- ② 睦楨培，〈韓國當代佛教期刊〉，第33期，第3期，1993年秋季號，第28頁。
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Universal Gate Buddhist Journal, Issue 22

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