

Won-Hyo

Won-Hyo was the noted monk who introduced Buddhism to the Silla Dynasty in the year of 686 A.D

원효



The history of the Won-Hyo

Won-Hyo, born as Sol-Sedang (617-686 A.D.) The pen-name Won-Hyo meaning 'Dawn' was derived from his nickname (Sedak), which had the same meaning. In Korea people often had many names: an official name, nickname, pen-name, pseudonym, posthumous title and monks or apprentices were often awarded another name from their Master. At 20 years old he became a Buddhist monk and turned his home into a temple. Ilyon claims that 'Won-Hyo's native home, Pulji (Buddha Land), his temple's name, Ch'ogae (First Opening) and his religious name Won-Hyo (Breaking Dawn) all refer to the first dawning of the Buddhist faith on earth.'

He was one of the leading thinkers, writers and commentators of the Korean Buddhist tradition.

With his life spanning the end of the Three Kingdoms period and the beginning of the Unified Silla, Won-Hyo played a vital role in the reception and assimilation of the broad range of doctrinal Buddhist streams that flowed into the Korean peninsula at the time. Won-hyo was most interested in, and affected by Tathagatagarbha, Yogacara and Hwaom thought. However, in his extensive scholarly works, composed as commentaries and essays, he embraced the whole spectrum of the Buddhist teachings which were received in Korea, including such schools as Pure Land, Nirvana, Sanlun and Tiantai (Lotus Sutra school). He wrote commentaries on virtually all of the most influential Mahayana scriptures, altogether including over eighty works in over two hundred fascicles.

Among his most influential works were the commentaries he wrote on the Awakening of Faith, Nirvana Sutra and Vajrasamadhi Sutra, along with his exposition on the meaning of the two hindrances, the ijan-gui. These were treated with utmost respect by leading Buddhist scholars in China and Japan, and served to help in placing the Awakening of Faith as the most influential text in the Korean tradition.

Won-Hyo spent the earlier part of his career as a monk. In 661 he and a close friend – Uisang (625-702, founder of the Korean Hwaom school) – were traveling to China where they hoped to study Buddhism further. Somewhere in the region of Baekje the pair were caught in a heavy downpour and forced to take shelter in what they believed to be an earthen sanctuary.

During the night Won-hyo was overcome with thirst, and reaching out grasped what he perceived to be a gourd, and drinking from it was refreshed with a draught of cool, refreshing water. Upon waking the next morning, however, the companions discovered much to their amazement that their shelter was in fact an ancient tomb littered with human skulls, and the vessel from which Won-Hyo had drunk was in fact a human skull full of brackish water.

Moved by the experience of believing a gruesome site to be a comfortable haven, and skull of stagnant water a refreshing drink, Won-Hyo was astonished at the power of the human mind to transform reality. After this "consciousness-only" enlightenment experience, he left the priesthood and turned to the spreading of the Buddhadharma as a layman. Because of this aspect of his character, Won-Hyo ended up becoming a popular folk hero in Korea.



After a Royal invitation to reside at the palace, Won-Hyo married the widowed princess Kwa, a daughter of King Muryol.

The King approved this union even though at this time widows were forbidden to remarry, because he felt that any child produced would be of great benefit to the kingdom. Their son Sol-Chong became one of the Ten Confucian Sages of the Silla era. Sol-Chong developed a form of translation for Chinese texts, the Idu system simplifying Chinese characters into phonetic signs which could convey the Korean language; this made them more accessible to the general population.

In 661 A.D. Won-Hyo began the 'Chongto' or Pure Land Sect, Won-Hyo believed that salvation could be found through prayer alone, this sect opened Buddhism up to the general populace and in 662 A.D. he left the priesthood to travel the country teaching the people.

Ilyon records Won-Hyo performing the 'Gourd dance' and composing a song which enabled him to bring his teaching to even the most despised of the low born people; he also records that his marriage to a widow, which was forbidden meant that he had to leave the priesthood. In 668 A.D. the Three Kingdoms of Korea were finally united under Silla.

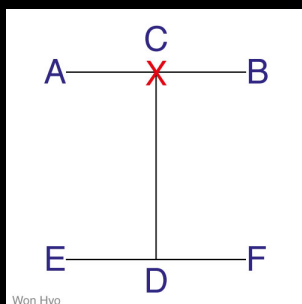


Buddhism had been introduced to Silla previously, but had been confined to the Royal family and rejected by the people. With many scrolls that needed to be read only available in Chinese it was not accessible to the general population of the time. Buddhist monks traditionally journeyed to China to complete their study, but it is recorded that Won-Hyo set out on this journey but did not complete it, thus becoming the only monk in his day who did not study in China.

Won-Hyo wrote around 240 volumes covering 100 different types of literature, unfortunately constant invasions mean that much of historical value has been lost and only 25 volumes of 20 of his works survive to this day. One of Won-Hyo's works 'Sipmun Hwajong-Non' or 'Treatise on the Harmonious Understanding of the Ten Doctrines' was a plea for the uniting of the Buddhist sects. Won-Hyo's posthumous title 'Hwajong Kuksa' was derived from this work.

Won-Hyo's efforts made Buddhism finally available to all Koreans and he died in 686 A.D.

Won-Hyo Tul



(28 Movements)

Number of attacks: 15
 Number of hand attacks: 11
 Number of foot attacks: 4
 Number of blocks: 11
 Number of hand blocks: 11
 Number of foot blocks: 0
 Number of ready stances: 2

New techniques learnt in Won-Hyo

Middle side piercing kick
 (Kaunde yopcha jirugi)



Bending ready stance A
(Guburyo junbi sogi A)



Fixed stance while executing a punch
(Gojung so baro jirugi)



Walking stance while executing a circular block with the inner forearm
(Gunnun so an palmok dollimyo makgi)



L stance while executing a high inward strike with the knife-hand
(Niunja so sonkal nopunde anuro taerigi)



L stance while executing a middle guarding block with the forearm
(Niunja so palmok daebi makgi)



START: Close Ready Stance A

1. Move the left foot to B, forming a right L-Stance toward B, while executing a twin forearm block
2. Execute a high inward strike to B with the right knifehand, while bringing the left side fist in front of the right shoulder, maintaining a right L-Stance toward B.
3. Execute a middle punch to B with the left fist while forming a left fixed stance toward B, slipping the left foot towards B.
4. Bring the left foot to the right foot, and then move the right foot to A, forming a left L-Stance toward A, while executing a twin forearm block.
5. Execute a high inward strike to A with the left knifehand, while bringing the right side fist in front of the left shoulder, maintaining a left LStance toward A.
6. Execute a middle punch to A with the right fist while forming a right fixed stance toward A, slipping the left foot towards A.
7. Bring the right foot to the left foot, and then turn to face D while forming a right bending ready stance (A) towards D.
8. Execute a middle side piercing kick to D with the left foot.
9. Lower the left foot to D, forming a right L-Stance towards D, while executing a middle knifehand-guarding block to D.
10. Move the right foot to D, forming a left L-Stance towards D, while executing a middle knifehand-guarding block to D.
11. Move the left foot to D, forming a right L-Stance towards D, while executing a middle knifehand-guarding block to D.
12. Move the right foot to D, forming a right walking stance toward D while executing a middle thrust to D with the right straight fingertips.
13. Move the left foot to E, turning anticlockwise to form a right L-Stance towards E, at the same time executing a twin forearm block.
14. Execute a high inward strike to E with the right knifehand, while bringing the left side fist in front of the right shoulder, maintaining a right L-Stance toward E.
15. Execute a middle punch to E with the left fist while forming a left fixed stance toward E, slipping the left foot towards E.
16. Bring the left foot to the right foot, and then move the right foot to F, forming a left L-Stance toward F, while executing a twin forearm block.
17. Execute a high inward strike to F with the left knifehand, while bringing the right side fist in front of the left shoulder, maintaining a left LStance toward F.
18. Execute a middle punch to F with the right fist while forming a right fixed stance toward F, slipping the left foot towards F.

19. Bring the right foot to the left foot (maintaining the punch with the right hand), lift the left foot off the ground (about 1 inch), at the same time extend the left arm towards AD. Move the left foot to C, forming a left walking stance towards C, while executing a circular block to CF with the right inner forearm.

20. Execute a low front snap kick to C with the right foot, keeping the position of the hands as they were in 19.

21. Lower the right foot to C forming a right walking stance towards C, while executing a middle punch to C with the left fist (foot and fist finishing at the same time).

22. Execute a circular block to CE with the left inner forearm while maintaining a right walking stance towards C.

23. Execute a low front snap kick to C with the left foot, keeping the position of the hands as they were in 22.

24. Lower the left foot to C forming a left walking stance towards C, while executing a middle punch to C with the right fist (foot and fist finishing at the same time).

25. Turn and face towards C forming a left bending ready stance (A) towards C.

26. Execute a middle side piercing kick to C with the right foot.

27. Lower the right foot on line CF (one foot distance behind the front foot), and then move the left foot to B turning counter clockwise to form a right L-Stance toward B, at the same time executing a middle forearm guarding block to B.

28. Bring the left foot to the right foot, and then move the right foot to A, forming a left L-Stance towards A while executing a middle forearm guarding block to A.

END: Bring the right foot back to Closed Ready Stance A.