APA STUDIES | The American Philosophical Association

Asian and Asian American Philosophers and Philosophies

SPRING 2023 VOLUME 22 | NUMBER 2

SPECIAL ISSUE ON KOREAN PHILOSOPHY

FROM THE EDITORS

A. Minh Nguyen and Yarran Hominh

Contemporary Perspectives on Korean Philosophy

ARTICLES

Bongrae Seok

Philosophy of Mind and Moral Psychology in Korean Neo-Confucianism

Hwa Yeong Wang

The Korean Ritual Debate and Its Contemporary Relevance

Hannah H. Kim

Defending Juche Against an Uncharitable Analysis

Sun Kyeong Yu

Sudden Enlightenment: Paradigm-Shifting Awakening

Philip Ivanhoe

Korean Philosophy: Comments on Seok, Wang, Kim, and Yu

Bongrae Seok

Response to Ivanhoe

Hannah H. Kim

Response to Ivanhoe

SUBMISSION GUIDELINES AND INFORMATION

© 2023 BY THE AMERICAN PHILOSOPHICAL ASSOCIATION

ISSN 2834-4413

notions of Confucianism; hierarchy, social harmony, and respect, which serve as bedrocks of a Confucian society, accompanied the regime's need for control (*The Impossible State*, 39). Though Juche seems to have inherited, at the very least, the Confucian and Neo-Confucian idea that order and hierarchy are built into the world (Helgesen, "Political Revolution in a Cultural Continuum," 189), this isn't enough to call North Korea a Confucian state (Ryang, *Reading North Korea*, 193–94) since many philosophical systems divided the universe into hierarchical categories (think of Christianity with its God-humans-beasts hierarchy and Mahayana Buddhism with its ultimate truth-conventional truth distinction). In addition, North Korean leaders don't fit the mold of the traditional Confucian patriarch; artistic and political renderings depict the Kims as joyful, naïve, spontaneous, and loving instead of scholarly or virtuous, the traits usually associated with a Confucian ruler. Kim Il-sung is described as an androgynous Parent Leader (Myers, *The Cleanest Race*, 48–49) and is sometimes symbolically and visually represented in feminine ways, e.g., welcoming soldiers into his bosom and featuring rosy cheeks. Ryang thinks it muddies the water to consider Juche Confucian since the crucial private father figure is missing (*Reading North Korea*, 192–94). The cult of personality also forms a contrast against Confucianism. Though Confucianism does encourage leaders to sway subjects with moral charisma (*Analects* 2.1) and encourage subjects to respect their leader, Confucian classics such as *Analects* and *Xunzi* are full of criticisms of their past and present rulers, suggesting that leaders aren't beyond reproach.

37. Helgesen, "Political Revolution in a Cultural Continuum," 200.
38. Helgesen, "Political Revolution in a Cultural Continuum," 199.
39. Helgesen, "Political Revolution in a Cultural Continuum," 199.
40. David-West, "'Man Is the Master of Everything and Decides Everything,'" 81.
41. Ryang, *Reading North Korea*, 208.
42. Cha, *The Impossible State*, 39.

BIBLIOGRAPHY

Abt, Felix. *A Capitalist in North Korea: My Seven Years in the Hermit Kingdom*. Rutland, VT: Tuttle Publishing, 2014.

Armstrong, Charles K. "Familism, Socialism and Political Religion in North Korea." *Totalitarian Movements and Political Religions* 6, no. 3 (2005): 383–94.

Cha, Victor. *The Impossible State: North Korea, Past and Future*. New York: HarperCollins, 2012.

David-West, Alzo. "'Man Is the Master of Everything and Decides Everything': Deconstructing the North Korean Juche Axiom." *Essays in the Philosophy of Humanism* 17, no. 2 (2009): 67–84.

———. "Between Confucianism and Marxism-Leninism: Juche and the Case of Chŏng Tasan." *Korean Studies* 35 (2011): 93–121.

Diels, Hermann, and Walther Kranz. *Die Fragmente der Vorsokratiker*, 6th edition. Berlin: Weidmann, 1951.

Helgesen, Geir. "Political Revolution in a Cultural Continuum: Preliminary Observations on the North Korean 'Juche' Ideology with Its Intrinsic Cult of Personality." *Asian Perspective* 15, no. 1 (1991): 187–213.

Joyce, Richard. "Moral Anti-Realism." In *The Stanford Encyclopedia of Philosophy*, Winter 2022 Edition, edited by Edward N. Zalta and Uri Nodelman. https://plato.stanford.edu/archives/win2022/entries/moral-anti-realism/.

Kim Il-sung. "On Eliminating Dogmatism and Formalism and Establishing Juche in Ideological Work." In *Sources of Korean Tradition*, edited by Yŏng-ho Ch'oe, Peter H. Lee, and Wm. Theodore de Bary, vol. 2, 420–24. New York: Columbia University Press, 2001.

Kim Jong-il. "'Let Us Highly Display the Korean-Nation-First Spirit,' Speech Addressed to the Senior Officials of the Central Committee of the Workers' Party of Korea (December 18, 1989)." In *Kim Jŏng Il: Selected Works 9, 1987–1989*, 407–30. Pyongyang: Foreign Language Publishing House, 1997.

———. *On the Art of the Cinema*. Honolulu: University Press of the Pacific, 1973.

Kim, Suk-young. *Illusive Utopia: Theater, Film, and Everyday Performance in North Korea*. Ann Arbor, MI: University of Michigan Press, 2010.

Lankov, Andrei. "Juche: Idea for All Times." *Korea Times*, November 27, 2007. https://www.koreatimes.co.kr/www/nation/2020/07/166_14442.html.

———. *The Real North Korea: Life and Politics in the Failed Stalinist Utopia*. Oxford: Oxford University Press, 2014.

Lee, Kyo Duk. "'Peaceful Utilization of the DMZ' as a National Strategy." In *The Successor Theory of North Korea*, 1–51. Seoul: Korea Institute for National Unification, 2004.

Myers, B. R. *The Cleanest Race: How North Koreans See Themselves—and Why It Matters*. New York: Melville, 2010.

———. *North Korea's Juche Myth*. Busan: Sthele Press, 2015.

Ryang, Sonia. *Reading North Korea: An Ethnological Inquiry*. Cambridge, MA: Harvard University Press, 2012.

Schwekendiek, Daniel. *A Socioeconomic History of North Korea*. Jefferson, NC: McFarland, 2011.

Sudden Enlightenment: Paradigm-Shifting Awakening

Sun Kyeong Yu

MINNESOTA STATE UNIVERSITY, MANKATO, SUN.YU@MNSU.EDU

ABSTRACT

Sudden enlightenment is awakening to be attained all at once. Hyun-Eung, a Korean Buddhist monastic, has proposed a new interpretation of this claim: that sudden enlightenment is the revolutionary awakening of the dynamical and indivisible structure of cognitive subjects and objects. I argue that Hyun-Eung's "revolutionary enlightenment" is achieved through a "paradigm shift" in Thomas Kuhn's sense as presented in his *The Structure of Scientific Revolutions*. Enlightenment is obtained when one's essentialist and realist worldview is replaced, through a revolutionary change of paradigm shift, by a new perspective based on the Buddhist teachings of dependent arising and emptiness. Prior to enlightenment, each person views herself as a separate and independent individual who has her own essence. However, when our perspective on self and the world changes with the understanding of dependent arising and emptiness, it becomes clear that no one and nothing can exist independently of conditions. Everything comes into existence, abides, and passes out of existence only in dependence on conditions. Sudden enlightenment requires a revolutionary change in one's perspective of self and the world. I conclude that this concept of revolutionary enlightenment aptly explains the features of sudden enlightenment.

1. INTRODUCTION

The Chan tradition of East Asia teaches that enlightenment is followed by directly perceiving the truth. It also claims that enlightenment occurs suddenly and all at once rather than gradually or progressively. True enlightenment comes naturally, all of a sudden, and all at once; otherwise, it is not genuine enlightenment, or so Chan Buddhists argue. This debate on sudden and gradual enlightenment (頓漸論爭) has continued to attract much attention among East Asian Buddhists for more than a millennium.

Legend has it that the time-honored debate on sudden and gradual enlightenment started when Huineng's verse was compared with the stanza of his contemporary Shenxiu's in the seventh century. Huineng's verse manifests sudden enlightenment (頓悟), and the spirit of the enlightenment is clearly illuminated in *The Platform Sutra of the Sixth Patriarch*. First, look at Shenxiu's verse:

> The body is the Bodhi tree.
> The mind is like a clear mirror.
> At all times we must strive to polish it.
> And must not let dust collect.

Huineng, in contrast, composed his verse as follows:

> Bodhi originally has no tree,
> The bright mirror is nowhere standing.
> Originally there is not a thing,
> Where can there be any dust?[1]

Shenxiu's stanza illustrates that our mind needs to be cleansed and polished so as to reveal the clear mind. Enlightenment is exposing the originally pure mind through incessant practices and efforts of removing defilements on the mind. Obviously, the enlightenment Shenxiu understands is a gradual and progressive process. A practitioner must purify her mind with an unceasing effort to attain enlightenment.

However, note that what Shenxiu's verse tells is, ironically, very similar to a metaphor in Brahmanism, as Paul Demieville points out.[2] Look at *Svetasvatara Upanishad*, a Brahmanistic scripture that uses the same metaphor, the dust-covered mirror:

> Just as a dust-covered mirror
> Glitters like fire when it is cleaned,
> So does one who has recognized the atman's essence
> Attain the goal, deliverance from anxiety.[3]

The verse in *Upanishad* illustrates that *atman* is identified with one's reflection in a mirror. As a mirror is cleansed and polished, the true nature of one's *atman* is realized. Surprisingly, Shenxiu's stanza, in which he saw there is impurity on the mind to get rid of to achieve enlightenment, could be read in the same way the *Upanishad* verse is. However, Shenxiu's verse was supposed to be a depiction of how he understood the Buddha's teachings, which reject the existence of *atman*. How then could both verses look alike? We must think that Shenxiu's verse fails to demonstrate a correct understanding of the Buddha's nonself (*anatman*). Hence the gradualism that Shenxiu's verse represents may not be regarded as properly Buddhist.

In contrast to Shenxiu, Huineng stresses that since Bodhi originally has no tree and the bright mirror (the mind) is nowhere standing, there are no defilements to be eliminated in the first place. Enlightenment is to directly perceive the truth that originally there is not a thing—nothing exists as a separate and independent entity with intrinsic nature. Huineng's verse implies that enlightenment is a sudden realization of the truth of emptiness that there is, to begin with, nothing that can be defiled. Awakening to this truth is nothing but an instantaneous event, so nothing more has to be done. Huineng's verse was acclaimed, and, as a result, Huineng received the title of the Sixth Patriarch in Chan Buddhism.

Buddhist scriptures prior to Huineng support the way Huineng illustrated enlightenment as sudden enlightenment.

> Those who seek to thus undertake the appropriate effort, by which they give up all comforts and go forth into the teaching of Buddha. Having gone forth, *in a single instant they suddenly attain* a thousand concentrations, see a thousand buddhas and recognize their power, shake a thousand worlds, go to a thousand fields, illumine a thousand worlds, mature a thousand beings, live for a thousand eons, penetrate a thousand eons past and future, contemplate a thousand teachings, and manifest a thousand bodies, each body manifesting a company of a thousand enlightening beings.[4]

This passage expresses that enlightenment occurs instantaneously. Sudden enlightenment is to attain the concentration to realize the Buddha's teachings and gain clear perception or "the Dharma vision" to see the majestic and auspicious worlds of buddhas.

Also, consider *Aṅguttara Nikāya* 4:179:

> The Venerable Ananda said that "whoever declares the attainment of arahantship in my presence, they all do it. . . . There is the case where a monk has developed insight preceded by tranquility. As he develops tranquility and insight, *the path is born*. He follows that path, develops it, and pursues it—his fetters are abandoned, his obsessions destroyed."[5]

This passage suggests that as a practitioner develops serenity and insight, she suddenly recognizes the path: "The path is born." Awakening to the path takes place as a form of sudden breakthrough attainment. The path becomes clear to her all at once and leads her to follow, develop, and pursue it afterwards. Enlightenment is hence directly perceiving the path instantaneously, and the process of cultivation follows afterward.

Sudden enlightenment is also depicted in the conversation between the Buddha and Udayi in *Saṃyutta Nikāya* 46:30(10):

> The Venerable Udayi said to the Blessed One: "Venerable sir, while I was staying in an empty hut following along with a surge and decline of five aggregates subject to clinging, I directly knew as it really is: 'This is suffering'; I directly knew as it really is: 'This is the origin of suffering'; I directly knew as it really is: 'This is the cessation of suffering'; I directly knew as it really is: 'This is the way leading to the cessation of suffering.' I have

> made the breakthrough to the Dhamma, venerable sir, and *have obtained the path* which, when I have developed and cultivated it, will lead me on, while I am dwelling in the appropriate way, to such a state that I shall understand: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'"
>
> "Good, good, Udayi! Indeed, Udayi, *this is the path that you have obtained*, and when you have developed and cultivated it, it will lead you on, while you are dwelling in the appropriate way, to such a state that you will understand: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'"[6]

This conversation describes that Udayi has obtained the path once he directly knows of suffering, the origin of suffering, the cessation of suffering, and the way leading to the cessation of suffering. The path is born before him when he comes to directly know of the Four Noble Truths of the Buddha's teachings and leads him to finally declare, "Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being."[7] This illustrates that enlightenment takes place immediately and suddenly at one's awakening to the Buddha's teachings.

2. VICISSITUDES OF "SUDDEN" IN SUDDEN ENLIGHTENMENT

The word "sudden" is primarily construed as the sense of temporal duration, so the sudden/gradual debate could be a discussion about the short or long period of time we need to achieve enlightenment. "Instantaneous," "all at once," "at one glance," and "simultaneously" can be substituted for "sudden" in sudden enlightenment. Also, "rapid" can be added to the list of the temporal senses of "sudden."[8]

However, it may not be satisfying if we have to evaluate the sudden/gradual debate on enlightenment only in the sense of temporality. For many of us, except maybe practitioners in the Zen traditions, would assume that enlightenment requires a great deal of time and effort to realize. The studies of scriptures, moral practices, and prolonged periods of deep meditations must be considered the desiderata of enlightenment. If one needs to satisfy all of them, it must be reasonable to believe that enlightenment cannot be achieved instantaneously. So sudden enlightenment, the enlightenment to be attained all of a sudden, might be impossible.

Demieville suggests a nontemporal sense of "sudden." He explains the word "sudden" as "the totalistic aspect of salvation, which is related to a unified or synthetic conception of reality, to a philosophy of the immediate, the instantaneous, the non-temporal, which is also the eternal: things are perceived 'all at once,' intuitively, unconditionally, in a revolutionary manner."[9] What he intends to say seems to be that sudden enlightenment is to obtain a holistic or utmost comprehensive perspective of reality and that it likely occurs unconventionally. His proposal of a nontemporal sense of "sudden" is welcoming, but it may be an empty claim that acquiring a near-total perspective of reality is possible without explaining how such a perspective is obtainable.

Peter N. Gregory might help Demieville describe the nature of the totalistic perspective of reality. Gregory presents a nontemporal and qualitative sense of "sudden," which invokes in some way the transformation of insight. As he discusses Zongmi's theory of sudden enlightenment followed by gradual cultivation, he points out that Zongmi's theory "integrates the experience of sudden enlightenment into a comprehensive vision of a progressive path of spiritual cultivation, one that emphasizes the importance of a sudden 'leap' of insight within a larger philosophy of progress."[10] Gregory's "sudden leap of insight" might mean, although it is unclear, that one's insight undergoes a sort of qualitative change and becomes a different one. This point suggests that enlightenment is some kind of dramatic change or transformation in one's vision.[11]

Several contemporary scholars have so far proposed various meanings and interpretations of the word "sudden" in sudden enlightenment. Some have a temporal sense such as rapid, instantaneous, all at once, and simultaneously; some present a nontemporal sense such as Demieville's "the totalistic aspect of salvation," Gregory's "leap of insight," and John McRae's "transformation." Scholars have tried to find a univocal concept of "sudden" to explain sudden enlightenment appropriately. However, it appears that their attempts only aggravate confusion about the concept of "sudden." For, the word "sudden" has come to carry a variety of disjunctive meanings.

3. "SUDDEN" AS "PARADIGM-SHIFTING"

Hyun-Eung (현응), a Korean Buddhist monastic, has recently proposed that sudden enlightenment is revolutionary enlightenment.[12] He first casts doubt on any attempts of interpreting "sudden" only in its temporal sense as "suddenly," "instantaneously," or "all at once." According to him, "'sudden' means not only the simultaneous dissolution of the twofold interrelatedness of cognition and being, but it also, in its contents, signifies symbolically the total transformation of the worldview between before and after enlightenment."[13] He claims that sudden enlightenment is the revolutionary awakening of the dynamical and indivisible structure of cognitive subjects and objects and the comprehensive transformation of the worldview.

I agree with Hyun-Eung on the point that the concept of "sudden" in sudden enlightenment needs to be interpreted as "revolutionary," differently from the sense of temporality or a vague sense of transformation of insight. Buddhists indeed have a completely different view of the mode of existence since they deny the existence of self. Also, they, especially Mahayana Buddhists, refuse to recognize any intrinsic nature of any entity because they accept the truth of Buddhism that every entity arises only depending on its conditions, thereby lacking independent existence and self-nature. The view of dependent arising and emptiness along with no-self is drastically different from the commonsensical understanding of the nature of

persons and things we encounter in the world. The radical way Buddhists comprehend the world may lead us to the idea that enlightenment is achieved not in a conventional way but in a revolutionarily different way.

I further argue that Hyun-Eung's meaning of "revolution" can be construed in terms of a scientific revolution as presented by the twentieth-century American philosopher of science Thomas Kuhn in his book *The Structure of Scientific Revolutions*.[14] Similar to the paradigm shift from geocentrism to heliocentrism, which took place in the fifteenth century, Hyun-Eung's "revolutionary enlightenment" is realized through a "paradigm shift" in Kuhn's sense.[15] Revolutionary enlightenment is paradigm-shifting awakening: the awakening to the worldview based on the Buddhist teachings of dependent arising and emptiness.

3.1 KUHN'S "PARADIGM SHIFT"

Let me first unpack Kuhn's account of the scientific revolution. Kuhn views science as a puzzle-solving activity. As science discovers answers like the way puzzles are solved, science accumulates solutions to scientific puzzles. Science is practiced within a paradigm which represents, roughly, scientific systems and worldviews, and a scientist's activity depends on her ability to master the given paradigm. A failure to solve a scientific puzzle, then, reflects on the incompetence of the researcher, not on the soundness of the paradigm. Scientists take for granted that the prevailing paradigm is correct and try to verify, rather than falsify, the given paradigm. This is normal science as Kuhn calls it. As normal science proceeds, its scientific knowledge gradually accumulates.

However, troublesome anomalies that pose a serious problem for the existing paradigm continue to emerge. Normal science and the existing paradigm can no longer explain, eliminate, or dismiss them. As such anomalies become widespread, a new paradigm emerges. The new paradigm can embrace and explain the anomalies that remain unexplained in the old paradigm. Eventually, the existing scientific systems and worldviews come to be replaced entirely by the new ones. This sweeping and revolutionary change in the scientific system is called a scientific revolution.

A scientific revolution is only possible with a "paradigm shift" where the old paradigm is overthrown or replaced by a new one. Such a complete transition in belief systems and worldviews is unable to be achieved by the gradual accumulation of scientific knowledge. For instance, no matter how much data we accumulate for geocentrism, we can never achieve heliocentrism without replacing the system itself. Hence the manifestation of the scientific revolution indicates that science does not undergo the way of progressing or improving toward the truth about the world. Science just changes whenever the global scientific system and worldview (i.e., a paradigm) are overthrown by new ones. Thus, the history of science signifies the history of change.

After a scientific revolution, the concepts of theories that constitute the old paradigm disappear, or the surviving concepts change their meaning within the new paradigm. For example, "planet" in the system of geocentrism referred to a celestial body that revolves around the Earth. After the scientific revolution, however, the homonymous "planet" in the new paradigm, heliocentrism, came to have a new meaning: a celestial body orbiting around the Sun. The concept of "planet" changed its meaning before and after the scientific revolution.

3.2 SUDDEN ENLIGHTENMENT IS PARADIGM-SHIFTING AWAKENING

Given Kuhn's account of the scientific revolution, let us discuss Hyun Eung's revolutionary enlightenment as sudden enlightenment. What Hyun Eung wants to say must be that revolutionary enlightenment is paradigm-shifting awakening. Sudden enlightenment takes place when a paradigm of belief systems is replaced with a revolutionarily different paradigm. It is the revolutionary transformation of one's perspective of life and the world, from the pre-enlightenment worldview based on essentialism and realism to the worldview of enlightenment based on the Buddhist teachings of dependent arising and emptiness. But note that, unlike Kuhn's scientific revolution, revolutionary enlightenment takes place only once.

Prior to enlightenment, each person views herself as a separate and independent individual who has her own essence (intrinsic nature). Everyone has her own nature (i.e., self), which identifies her distinctly from others. An individual object is also regarded as a thing that has an immutable essence which defines, distinguishes, and separates it from other objects. All things exist as independent objects. When I look at an object, I as "the cognizing subject (i.e., cognizer)" exist and perceive the object, "being as the object." The cognizer and the object are different and separate from each other. The domain of cognizing subjects is independent and distinct from that of objects. This worldview is based on essentialism and realism. Since we have this worldview, we perceive subjects and objects as separate and independent of each other.

However, when one understands the core Buddhist teaching of dependent arising (*Pratītyasamutpāda*, 緣起)[16] and emptiness (*sunyata*, 空),[17] she realizes that all things come into existence, abide, and pass out of existence only in dependence upon other things. The conditioned existence is the mode of existence of all things. Since all things arise in dependence upon other things, nothing exists on its own, and everything lacks self-existence and its intrinsic nature. Nothing has its own inherent nature (*svabhava*) that always makes a given thing separate from and independent of others. Everything is empty of independent existence (or intrinsic nature), that is, everything is empty of essence. Everything is empty because everything arises depending on conditions. A Mahayana Buddhist who accepts the truth of dependent arising comes to comprehend the truth of emptiness. She can also appreciate that the truth of nonself is implied by the truth of dependent arising and emptiness.

One's understanding of the Buddha's teachings results in a shifting of her perspective of self and the world and,

accordingly, leads her to obtain the insight that no one and nothing can exist independently of conditions including other people in society. One attains enlightenment when she awakens to the truth of dependent arising and that of emptiness. Any independent or immutable thing is no longer a *real* entity. The word "thing," prior to enlightenment, means an individual that exists independently and separately from others. However, after enlightenment, since one recognizes that a thing arises dependently upon other things and is empty of its essence, it no longer exists as an independent and separate entity. It is now regarded as the relations to others. Here, the relations are not a secondary character of a thing to explain what a thing is. The relations are the mode of how a thing exists. Hence the same word "thing" becomes construed in terms of relations to others. One who achieves enlightenment by changing her worldview, therefore, knows that the way all things exist is determined by dynamic relations to conditions.

Once one awakens to the very mode of existence, the enlightened one realizes that the chasm between the domain of "cognizing subject" and that of "being as the object" disappears. She sees that "cognizers" and "objects cognized" do not have their own independent and separate domains. The domain of the subjects and that of the objects determine and constitute each other simultaneously. Cognizers and the objects cognized are interrelated and interpenetrated. It is the demise of the difference between subjects and objects. Enlightened ones comprehend this kind of dynamic structure of subjects and objects and realize that cognizers and beings as the objects should be examined simultaneously, not successively.

Enlightenment is not a gradual process. It is a dramatic and revolutionary shift of paradigm, that is, a radical change in one's perspective of self and the world. What this point implies might be surprising to some people. Recall the paradigm shift from geocentrism to heliocentrism. Scientists pursued the accumulation of scientific knowledge within geocentrism. However, we know that the amassed scientific knowledge did not lead the scientists to automatically understand the new paradigm, heliocentrism. They needed to shift their worldview completely from geocentrism to heliocentrism. Indeed, such a complete transition in belief systems and worldviews is radical and unable to be achieved by the gradual accumulation of scientific knowledge. It is the same case in enlightenment. However persistently and tenaciously one keeps training and purifying the mind, she cannot attain enlightenment while she remains in a pre-enlightenment paradigm. The prolonged period of her studying scriptures, moral practices, and meditations will be in vain as long as she maintains the essentialist and realist worldview. She is required to undergo, for achieving enlightenment, a radical and total change of her worldview, from the essentialist and realist paradigm to the one based on the Buddhist teachings of dependent arising and emptiness. There is no partial or gradual enlightenment. When the paradigm shift happens, the change is comprehensive. The truth of nonself, dependent arising, and emptiness applies to everything in the world logically, all at once, instantaneously, and simultaneously. It is a sudden (頓) change.

4. CONCLUSION

I conclude that revolutionary enlightenment aptly explains the features of sudden enlightenment. I interpret "revolution" as "revolution" in Kuhn's notion of scientific evolution and argue that revolutionary enlightenment is achieved through a "paradigm shift" in Kuhn's sense. Sudden enlightenment is paradigm-shifting awakening. The awakening is the comprehensive transformation of worldview, from a pre-existing worldview based on essentialism and realism to a new perspective based on the Buddhist teachings of dependent arising and emptiness. The paradigm-shifting awakening can serve as a guiding principle for understanding Buddhist practices and enlightenment.

ACKNOWLEDGEMENTS

I am much indebted to Chang-Seong Hong for his comments.

NOTES

1. This English translation of Huineng's verse is based on the Tun-huang version of *The Platform Sutra of the Sixth Patriarch*.
2. Paul Demieville, "The Mirror of the Mind."
3. *Svetasvatara Upanishad*, 2:14.
4. *Avatamaska Sutra*, 719, emphasis added.
5. *Aṅguttara Nikāya* 4:179, emphasis added.
6. *Saṃyutta Nikāya* 46:30(10), emphasis added.
7. See also *Saṃyutta Nikāya* 15:13; 22:59(7); 25:1; 35:28(6); 35:74; and *Majjhima Nikāya* 70.
8. John McRae, "Shen-hui and the Teaching of Sudden Enlightenment in Early Ch'an Buddhism."
9. Demieville, "The Mirror of the Mind," 15.
10. Peter Gregory, "Sudden Enlightenment Followed by Gradual Cultivation," 307.
11. McRae suggests that sudden enlightenment is a rapid and complete transformation into the enlightened state. See McRae, "Shen-hui and the Teaching of Sudden Enlightenment in Early Ch'an Buddhism."
12. Venerable Hyun-Eung, *Enlightenment and History*, 63–70.
13. Venerable Hyun-Eung, *Enlightenment and History*, 70.
14. Thomas Kuhn, *The Structure of Scientific Revolutions*.
15. It may be a bit unusual to speak of a "paradigm shift" in an individual's belief system, not in the belief system of a scientific society. "Perspective change" could serve better in this context. However, Buddhists would encourage all the individuals of a society to have this "perspective change" for enlightenment. So, we can say that a "paradigm shift" is required for enlightenment.
16. When this exists, that comes to be;
    With the arising of this, that arises.
    When this does not exist, that does not come to be;
    With the cessation of this, that ceases. (*Saṃyutta Nikāya* 12:61)
17. *Saṃyutta Nikāya* 35:85(2); 41:7.

BIBLIOGRAPHY

Bodhi, Bhikkhu, trans. *The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya*. Boston: Wisdom Publications, 2012.

Bodhi, Bhikkhu, trans. *The Connected Discourses of the Buddha: A Translation of the Saṃyutta Nikāya*. Boston: Wisdom Publications, 2000.

Cleary, Thomas, trans. *The Flower Ornament Scripture: A Translation of the Avatamsaka Sutra*. Boston: Shambhala Publications, 1993.

Demieville, Paul. "The Mirror of the Mind." In *Sudden and Gradual: Approaches to Enlightenment in Chinese Thought*, edited by Peter N. Gregory, 13–40. Honolulu: University of Hawaii Press, 1987.

Gomez, Luis O. "Purifying Gold: The Metaphor of Effort and Intuition in Buddhist Thought and Practice." In *Sudden and Gradual: Approaches to Enlightenment in Chinese Thought*, edited by Peter N. Gregory, 67–165. Honolulu: University of Hawaii Press, 1987.

Gregory, Peter N. "Sudden Enlightenment Followed by Gradual Cultivation: Tsung-mi's Analysis of Mind." In *Sudden and Gradual: Approaches to Enlightenment in Chinese Thought*, edited by Peter N. Gregory, 279–320. Honolulu: University of Hawaii Press, 1987.

Venerable Hyun-Eung. *Enlightenment and History: Theory and Praxis in Contemporary Buddhism*. Translated by Chang-Seong Hong and Sun Kyeong Yu. Seoul: Bulkwang Publishing, 2017.

Kuhn, Thomas. *The Structure of Scientific Revolutions*, 2nd edition, with postscript. Chicago: University of Chicago Press, 1970.

Lai, Whalen. "Tao Sheng's Theory of Sudden Enlightenment Re-Examined." In *Sudden and Gradual: Approaches to Enlightenment in Chinese Thought*, edited by Peter N. Gregory, 169–200. Honolulu: University of Hawaii Press, 1987.

McRae, John R. "Shen-hui and the Teaching of Sudden Enlightenment in Early Ch'an Buddhism." In *Sudden and Gradual: Approaches to Enlightenment in Chinese Thought*, edited by Peter N. Gregory, 227–78. Honolulu: University of Hawaii Press, 1987.

Nanamoli, Bhikkhu and Bhikkhu Bodhi, trans. *The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikāya*. Boston: Wisdom Publications, 1995.

Yampolsky, Philip B., trans. *The Platform Sutra of the Sixth Patriarch: The Text of the Tun-huang Manuscript*. New York: Columbia University Press, 2012.

Korean Philosophy: Comments on Seok, Wang, Kim, and Yu

Philip Ivanhoe
GEORGETOWN UNIVERSITY, PI46@GEORGETOWN.EDU

ABSTRACT

This contribution consists of responses to four papers. The first, by Professor Bongrae Seok, argues for the importance Korean Neo-Confucians attached to moral psychological analysis of the mind and emotions and how this can help us understand three of the major debates within the tradition—the Four-Seven, Horak, and Simseol Debates. The second, by Professor Hwa Yeong Wang, introduces the Ritual Debate and argues that it is founded on deep philosophical beliefs that not only are essential for understanding its meaning and significance in Joseon times but also point to important contemporary issues concerning gender and ritual. The third, by Professor Hannah H. Kim, defends the philosophy of Juche, commonly translated as "self-reliance," against what she deems to be uncharitable criticisms and contends that it advances a valuable set of philosophical claims. The final contribution, by Professor Sun Kyeong Yu, presents the Korean Buddhist monastic Hyun-Eung as offering a novel account of "revolutionary enlightenment"—an "awakening of the dynamical and indivisible structure of cognitive subject and objects"—in terms of Thomas Kuhn's notion of a paradigm shift.

I. RESPONSE TO PROFESSOR BONGRAE SEOK

In his paper, Professor Seok argues for a set of interconnected claims about (1) the importance Korean Neo-Confucians attached to moral psychological analysis of the mind and emotions and (2) how three of the major debates within the tradition—the Four-Seven, Horak, and Simseol Debates—can be understood as reflecting conflicts between what he calls the "normative" and the "psychological" approaches to issues such as the nature of the mind, moral emotions, and moral virtues. He further contends that such an understanding (3) differs from what he calls the "standard account," which he traces back to the modern Japanese scholar Tōru Takahashi, which explains these debates and much of the history of Korean Neo-Confucianism in terms of fundamental disagreements between what he calls the *i/li* school and the *gi/qi* school. Finally, he holds (4) that his suggested alternative offers a more productive way for scholars of Korean Neo-Confucianism to productively engage Western philosophical theories such as moral foundationalism, moral constructivism, Humean/Kantian moral psychology, and modular and nonmodular processes of moral cognition.

In light of my limited understanding of Korean Neo-Confucianism, it seems to me that claims (1) and (2) are not at all controversial. Of course, scholars present different analyses of a variety of issues within the complex debates of Korean Neo-Confucianism, but I do not believe anyone would deny, either, that thinkers within this tradition attached great importance to moral psychological analyses of the mind and emotions or that "normative" and the "psychological" approaches played a major role in their understanding of a range of issues connected with the nature of the mind, moral emotions, and moral virtues. I will return to these two questions later on, but now turn to Professor Seok's third claim about how his model offers an alternative to the "standard model," which he describes as based on fundamental disagreements between the *i/li* school and the *gi/qi* school. Whether we see these contrasting approaches as "schools" and what it might mean to be a school are separate and complex issues, which has a bearing on this claim but which I will not discuss here. Rather, I want to explore the more general question of how disagreements about *i* and *gi* might serve as a way to understand the basis of these Joseon Dynasty debates.

It seems to me that there is quite a range of interpretations about what it means to claim that disagreements about *i* and *gi* served as the pivot for many philosophical debates of the period. At times, Professor Seok presents the disagreement in rather absolute terms: as if one side, represented by people like Toegye, exclusively focused on *i*, while the other, represented by people like Yulgok, exclusively focused on *gi*. There may well be people who defend such positions, but from some of what Professor Seok says, I think we can agree that this is not the most thorough or insightful way to see things. All of these thinkers accepted that both *i* and *gi* play important roles; the question is not so much one or the other but what roles did these concepts play?

My own view is that, roughly speaking, Toegye held that *i* is *morally more foundational and pedagogically more important*, since it is through an initially theoretical grasp of pattern-principle that one understands the nature of actual things and events in the world and how they all hang together in the unified system that is the Way. In contrast, Yulgok taught *i* and *gi* are less distinctly separated from