



Hanmaeum, One Heart-mind: A Korean Buddhist Philosophical Basis of *Jeong* (情)

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9.1 WHAT IS *JEONG*? SOME PSYCHOLOGICAL SOCIAL PERSPECTIVES

Jeong (情) is known as a representative cultural emotion of the Korean people. Its literal meaning is emotion, but the practical meaning of *jeong* in Korean refers to specific feelings in human relationships with others. It implies affection, usually in combination with words for friendship (*ujeong* 우정 友情), lover (*jeongin* 정인 情人), or love (*aejeong* 애정 愛情). It is similar to love and affection in other cultures, but it involves a deeper attachment than affection, is more tender than passionate romantic love, and is more slowly accumulated than attachment.

Korean American psychiatrists Christopher Chung and Samson Cho made a noteworthy comparison table between *jeong* and love. It says, “*Jeong* is inter-individual, centrifugal, slow-paced, passive, and pre-oedipal, whereas love is intra-individual, centripetal, ranging in pace from instant to slow, active, and oedipal” (Chung and Cho 2006: 47). The word “inter-individual” means that *jeong* exists not only in the individual’s mind but also in the relationship between people. Thus, Chung and Cho call *jeong*

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“extra-psychoic and inter-psychoic emotion” (Chung and Cho 2006: 48). “Centrifugal” means that it moves toward others rather than oneself. “Pre-oedipal” means that *jeong* is more primordial than the formation of the Oedipal complex.¹ *Jeong* is therefore formed slowly in our daily lives knowingly or unknowingly. To be exact, it cannot be a pure individual emotion but always relational feelings. Emotions arise when one contacts objects. For example, when one meets an attractive object, one might feel pleasure, delight, and love. When one experiences a bad event, one feels sadness or anger. But *jeong* does not work in that way.

In the relational context, a Korean psychologist, Choi Sang-Chin, lists four elements for developing the feelings of *jeong*: “shared history, time spent together, tenderness, and intimacy” (Choi and Kim 2002: 32). The first two are external conditions and the latter two are internal ones. People share histories by experiencing life stories and overcoming obstacles together. Spending time together means doing things together on a daily basis, usually over a long period. Tenderness means taking care of each other without expecting a reward. Intimacy means lowering personal boundaries and opening oneself with trust. Sharing time, experience, and a common fate, and caring slowly make people soak into *jeong*. The Korean language expresses this state with the phrase “*Jeong* permeates me” (정들다 *Jeong deulda*). The permeation of *jeong* happens unnoticeably and spontaneously; people usually do not realize it until the object is gone. Human feelings are also spontaneously related to desire. When one loves something, one wants to have it. When one dislikes a thing, one wants to get rid of it. *Jeong* does not involve such selfish desires. It is more closely associated with sacrifice and sincerity and less with self-interest and benefit.

Jeong as relational feelings can exist in all kinds of relationships. People usually talk about *jeong* toward other humans, but some feel *jeong* toward dogs or cats, or even inanimate objects. For example, a needle is a famous object of *jeong*. Sewing was an important task and a virtue for Korean women in the past. They sewed whenever they had time, whether to make garments or household goods or to mend them. Even at night, women sewed while waiting for their husbands. That means that a needle was a woman’s companion throughout her life and became an important object of affection.

¹The Oedipal complex is a psychoanalytic theory explaining the first sexual desire that a child feels for the affection of the parent of the opposite sex. This stage begins at around three years old. However, a baby develops *jeong* at the beginning of latching onto the breast.

Jeong can also be formed in love-hate relationships, such as between a husband and a wife, a mother-in-law and a daughter-in-law, or rivals. In those relationships, people have two opposite kinds of *jeong*, called *miun-jeong* (미운정; *jeong* from hatred) and *gounjeong* (고운정; *jeong* from love). When people spend time together, and especially undergo turmoil together, they encounter both the good and the bad sides of each other, and they can come to understand each other deeply over time and develop sympathy and even a feeling of shared humanity. Because *jeong* is an emotion in relationships, it can encompass opposing emotions and varied objects.

Choi's research also proves that *jeong* has been used a standard for evaluating personality as well (Choi et al. 1997: 560–563). In accumulating and sharing *jeong*, people's personal characteristics are crucial. Caring, kind, sympathetic, self-sacrificial, optimistic, and honest people more easily establish *jeong* in relationships with others. Those people who have the full of potential of *jeong* are normally considered good, even ideal in Korean society. According to survey research by Choi, Korean people think that a person with *jeong* is caring, warm, reliable, considerate, and humble. On the other hand, self-centered, self-righteous, and condescending people are categorized as *moojeong* (무정 無情; heartless) (Choi et al. 1997: 567–568). These standards show that considering others is viewed to be more valuable than focusing on oneself in Korea people's relationship.

Jeong is considered to be closely related to “we-ness,” We, *uri* (우리) in Korean, is a cultural concept with a strong sense of homogeneity. “We” is not just a plural form of “I” for the Korean people, but rather an extended “I.” In a family, the basic model of a *jeong* relationship, the members are not independent individuals but all part of the family. Other family members are also an extension of one's “I.” This kind of we-ness is reflected in the language, too: When Korean people refer to their possessions, they use the word *uri* (we) instead of “my” or “our.” They use expressions such as “our car,” “our house,” and “our country” instead of “my car,” “my house,” and “my country.” This applies to other we-groups as well. School we-groups, company we-groups, and circle we-groups all become extensions of one's family. “We-ness” means being part of a family.

According to Choi, Korean we-ness is different from Western countries we-ness:

College students in Canada experience we-ness when they work together with the people who share a same objective, interest, or concerns. We call it distributive we-ness. But Korean college students sense we-ness when they experience connectivity and interdependence rather than when they share commonalities of work, interest, or concerns. They also feel that such a we-group is a genuine we-group. We call it relational we-ness. ... Korean people believe that first they form we-group, and then they can do anything together. (Choi et al. 2000: 205)

Because Korean we-group focuses more on who belongs to it than on the purpose of the group, Korean people like to do things with others and to belong to a group. For example, they prefer to go to lunch together instead of going alone. They tend to feel more comfortable in a group and even to pity a person who does not belong to a group. This kind of strong relational we-ness can be named “we-ism.”²

For Koreans, “we-ness” has strong nuances of oneness and solidarity. The deeper a *jeong* relationship goes, the more the boundaries of the individual are blurred in this we-ness mechanism. Once a person joins a we-group, the others in the group care about the person like themselves. They even think they can know what the person needs because they are one—they have one and the same mind as human beings. For example, a boarding-house landlady might prepare a cake for a new foreign boarder’s birthday even when they are not close yet because she guesses the boarder feels lonely celebrating a birthday alone in a foreign country. The merit of this kind of we-ness is easily sympathizing with others in the we-group because their/our pleasure is my own pleasure, their/our happiness is my happiness, their/our pain is my pain and their/our sorrow is my sorrow. This kind of mind-reading based on oneness is a distinctive mark of *jeong*. A theme song in an advertisement for *Chocopie*, a popular Korean cake snack, captures this trait well:

You don’t have to say, I know. Through your eyes, I understand. By just looking at you, I know it in my heart. [*Orion Chocopie*], *Jeong* (情)³

²The Korean notion of we-ness discriminates “we” from others. We-group members are very intimate and kind to each other, but treat others differently. The barrier of the we-group varies with the group. The exclusivism of we-ness among Korean people is another subject to discuss.

³<https://www.youtube.com/watch?v=lujrJt8O0Zg> (accessed July 10, 2020). When this advertisement came out in 1989, it stimulated the nostalgia of the Korean people and remind

The advertisement displays *jeong* relationships well as people express their *jeong* to others by giving *chocopies* instead of words. For example, an elementary student leaves an apology letter for his teacher along with a *chocopie* to express regret for his bad behavior; a niece sends her uncle off to military service with a *chocopie*; and a daughter leaves a thank-you card with a *chocopie* for her father. In this context, *jeong* is identified with the heart; *jeong* is sharing hearts beyond words. This advertisement shows what *jeong* is in condensed form. *Jeong* is more than an individual emotion. It does not occur merely in the individual's heart, but in relationships among people. It is not only an emotion; it is an important value in Korean culture. It is tightly intertwined we-ness, even solidarity.

Scholars have different views of the dynamism between *jeong* and we-ness ("we-ism"). Christopher Chung and Samson Cho, state, "As *jeong* expands, a Korean culture-specific 'we-ness' develops" (Chung and Cho 2006). Similarly, Choi Sang-Chin uses an analogy of frame and cement in a structure to explain this relationship: "We-ness gives a frame to a relationship, and *jeong* fills the empty areas so that the relationship can be built firmly" (Choi et al. 2000: 206). On the other hand, Choe Bongyeong, a scholar of Korean Studies, gives a compromise explanation. Though he emphasizes *jeong* as the way of being, he cannot ignore the strong we-ness in intimate relationships. In fact, the relationship between we-ness and *jeong* is like the problem of which came first: the chicken or the egg. A strong sense of we-ness commonly makes it easier for *jeong* to arise; people open themselves up to one another and help one another without calculating benefits to themselves. This kind of action waters *jeong*, and as *jeong* slowly permeates people and their relationships, the sense of we-ness also grows stronger. Therefore, *jeong* and *we-ness* interact and grow mutually.

9.2 THE JEONG WORLD AND THE HANMAEUM WORLD

Although many people agree that *jeong* is a crucial concept to understand Koreans, there are few works discussing *jeong* in Korean philosophical traditions. Choe Bongyeong states that Koreans live in a world of *jeong* where everything makes *jeong* relationship (Choe 1998: 40). Lee Gidong holds

the idea of a mind-reading characteristic of *jeong*. In 2002, however, the company twisted the advertisement. After the singing of "You don't have to say, I know," the advertisement says that "Nobody will know, if you don't say anything." This reflects the change of relationship in Korea.

that *jeong* is warm-heartedness based on the thought of identifying oneself with others (Lee 2015: 103–104).

Choe has tried to explain *jeong* through linguistic analysis and Neo-Confucian philosophy. The linguistic evidence, the diverse *hanja* (漢字) characters with *jeong*, is used to support his argument that Koreans live in the world of *jeong*. He found terms such as 情況 정황 *jeonghwang* (circumstance), 情勢 정세 *jeongse* (situation), 同情 동정 *dongjeong* (sympathy), 情趣 정취 *jeongchui* (sentiment), and so on, and classified words for the various characteristics of *jeong*: *yujeong* (유정有情; warm-heartedness) and *mujeong* (무정無情; heartlessness); *sangjeong* (상정常情; common feeling) and *bijeong* (비정非情; ruthlessness); and *onjeong* (온정溫情; tenderness) and *naengjeong* (냉정冷情; cold-heartedness) (Choe 1998: 43–44). He explains the *jeong world* as follows:

This world consists of *mul-jeong* (물정 物情 thing-*jeong*) and *sa-jeong* (사정 事情 work-*jeong*). In this world, the principle of things (*muli* 물리 物理) becomes the innate nature (*bonseong* 본성 本性) of each thing, combines with matter (*mulgeon* 물건 物件), and manifests as a thing-*jeong*. The principle of case (*sali* 사리 事理) is embodied in a concrete case (*sageon* 사건 事件) and becomes case-*jeong*. ... In thing-*jeong* and case-*jeong*, human-*jeong* (*in-jeong* 인정 人情) is the crucial element. Human-*jeong* is *jeong* expressed through humans. That is a part of thing-*jeongs*. Human-*jeong* has a special attribute, a distinguished ability to communicate with the world and have a subjective mind. Human can understand the nature of things and know how to use things in ways corresponding to their nature. On the basis of this knowledge, humans achieve goodness by expressing *jeong* properly in the situation. (Choe 1998: 44)

The world is classified into things (物 *mul/wu*) and work or circumstances (事 *sa/shi*), and humans (人 *in/ren*), which belong to things. Interestingly, the Korean language adds the word *jeong* to those notions. Each word with *jeong* refers to a kind of emotion expressed through all sort of things, work, and humans. *Sajeong* is more like atmosphere or circumstance. Choe noticed this distinctive suffix and used it to support his argument that all beings have *jeong* and share it each other. Therefore, *Jeong* becomes the way of existence of all beings.

Further, Choe looked for its logical foundation in Neo-Confucian doctrines, especially *cheonin seongmyeong* (天人性命) and *igi seongjeong* (理氣性情) (Choe 1998: 43). Though he proposes two sets of Neo-Confucian concepts, they originate from slightly different philosophical traditions.

Cheonin seongmyeong (天人性命) is a phrase from the traditional Korean medical theory of *sasang euibhak* (四象醫學; *Four constitutional medicine*), which was developed by Yi Jema 이제마 (1837–1900), a Neo-Confucian scholar.⁴ According to Yi Jema’s “Seongmyeonglon 성명론 性命論,” *heaven* (天 *cheon/tian*) means fate given by heaven, *human* (人 *in/ren*) refers to human works, *nature* (*seong/xing* 性) refers to the innate nature that human beings should acknowledge, and *life* (*myeong/ming* 命) refers to deeds that human beings should practice. *Yigi seongjeong* (理氣性情), on the other hand, is an essential Neo-Confucian theory to explain the world and human beings (Yi, Seongmyeonglon). According to it, all beings are combinations of principle (理 *i/li*) and material force (氣 *gi/qi*). The basic Neo-Confucian doctrine is that “the human mind (*sim/xin*) integrates and commands human (innate) nature (性 *seong/xing*) and emotions (情 *jeong/qing*).” As for the relationship between the mind, the innate nature, and emotions, two leading Chinese Neo-Confucians developed different perspectives: Zhu Xi (朱熹; 1130–1200) argued that “human nature (性 *seong/xing*) is principle (理 *i/li*)” and the heart-mind (心 *sim/xin*) “integrates and commands” human (innate) nature and emotion (情 *jeong/qing*). By contrast, Wang Yangming (王陽明; 1472–1529) said that “the heart-mind (心 *sim/xin*) is principle” and emphasized its “innate knowledge of good” and its “innate ability to do good.” For both thinkers, however, emotions/feelings (*jeong/qing*) such as joy, anger, sorrow, love, and desire represent “the aroused” state of the heart-mind.”

So how do those neo-Confucian notions support the concepts of *jeong* and logically organize the world of *jeong*? Unfortunately, Choe does not explain this. From my point of view, those two sets of concepts show the connectedness and interactive relationship between the outer world and humans. In other words, humans and all other beings contain innate nature given by heaven and interact with each other. *Seong* and *jeong* are the common element that makes this interaction possible according to Neo-Confucian philosophy, but Choe seems to keep only *jeong* in that spot. Therefore, Choe argues, all beings have *jeong* and exchange *jeong* in their relationships.

⁴Yi Jema’s Sasang Uikhak categorizes humans into four types: *teayangin* (太陽人; Greater yang person), *taceumin* (太陰人; Greater yin person), *soyangin* (少陽人; Lesser yang person), *soeumin* (少陰人; Lesser yin person), and diagnoses disease and cure systems. This theory is the basis of traditional Korean medicine.

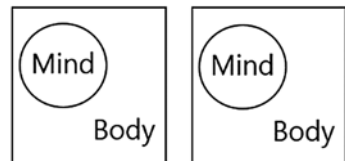
Unlike Choe, Lee Gidong, a scholar in Neo-Confucian studies, explains *jeong* in the context of *hanmaeum* world.

The *Jeong* culture is a phenomenon derived from Korean people's warm-hearted mind. ... Korean people's emotion places on the basic thought that you and I are oneness. A person who has this thought cares you more than oneself. Therefore, he/she feel the other's pain like his/hers, and the other's sorrow as his/her sorrow. ... That person's mind is warmhearted. (Lee 2015: 103–104)

In Lee's explanation, *Jeong* is not a world but a culture. *Jeong* culture is based on warmhearted mind, and the warmhearted mind is based on the thought of oneness. The thought of oneness is another expression of "we-ism" and *hanmaeum*. The Korean people would express their strong we-ness status with the phrase "We are one" or "We are *hanmaeum*"; *Hanmaeum* (한마음) is a Korean translated term for *ilsim* (一心, one heart-mind) in classical Chinese. *Han* (한) means "one" and *maum* (마음) means "heart-mind." "We are *hanmaeum*" means being different individuals but also one collective of human beings.

To highlight the Korean people's *hanmaeum* idea, he first classifies people by two types as *hyangnae* (向內; inward) and *hyanwoe* (向外; outward). He, of course, stated Korean people in general are the inward type. Inward-type people are more interested in inward things like the mind whereas outward-type people are interested in outward things like the body. The inward type and the outward type have different perspectives of the way of beings. The body is the substantial part of existence to the outward type. Body is prior to mind. But *hanmaeum* (한마음, one heart-mind) is the essence of being to the inward type. Body attaches to mind. Each person has a mind because one mind primarily exists (Lee 2015: 20). Because of those different views, outward types see each being as a separate individual, but inward types think strongly that we, human beings, are one, originating from one mind, as shown in Fig. 9.1.

Fig. 9.1 Outward type. (Source: Lee 2015: 20, translated)



This diagram depicts human beings that each type views. Because people originally from one heart-mind, inward types have tendency to pursue this invisible root of the phenomenal world. Lee calls also one heavenly heart-mind (*Haneul-maum* 하늘마음) based on the thought that humans are not different from heaven (Lee 2016). Human mind contains the principle of heaven. This would be the reason Lee put one heart-mind on top instead of bottom in the diagram though he said one heart-mind is the root linking everyone's mind. In addition, he claims to recover the thought of one heart-mind. With returning to one heavenly heart-mind, we-ism will go to broader direction, and we-group becomes inclusive to outsiders of the group. This inclusive oneness and we-ism will improve the good aspect of *jeong*, an invisible hug as Daniel Tutor, a British journalist, praised (Tutor 2012).

Regardless of its limit of generalizing Korean characteristic, Lee's argument gives good picture to understand *jeong* in the relationship of we-ism, oneness, and one heart-mind: *Jeong* is caused by we-ism that comes from the idea that we share one heart-mind.

As mentioned above, when we discuss *jeong*, it always relates to Korean belief in "we-ism." Choe Bongyeong and Lee Gidong view the relationship among *jeong*, we-ness, and *hanmaeum* differently. Choe basically thinks that the *jeong* world is basis of the we-ness spirit of *hanmaeum*, while Lee believes that the idea of *hanmaeum* can form we-ness and *jeong*.

According to Choe, *Jeong* helps people construct a community of "we" or "we-ness." But there is an exception to this dynamism: "we" as a relational tie caused by *inyeon* (因緣) that could also form *jeong*. Choe borrows the Buddhist term *inyeon* to explain how family, the basic model of *jeong* relationships, can establish a we-community or a sense of we-ness prior to *jeong*.

In Buddhism, *inyeon* has been used to explain the patterns of existence of all beings. *In* (因) refers to "direct cause" and *yeon* (緣) to "indirect cause," the conditions of the cause. Apple trees produce apples because they originally come from apple seeds (the cause), but also because of other conditions such as dirt, sunlight, and water that they need to bear fruit. Likewise, everything exists or disappears because of its cause and conditions. *Inyeon* can give a comprehensible answer to why certain beings meet in certain places and times. In Korean culture, the concept of *inyeon* and the related term *karma* (self-determination) have slightly twisted meanings and connote a destined relationship. So *inyeon* could be used to explain the relationships given by heaven, which exist before *jeong*. Not

only does *jeong* form we-ness, as Choe argues, but *inyeon* also forms communities of we-ness: families (because we can't choose our parents) in which *jeong* is activated.

Choe's approach defines *jeong* not only as an emotion but also as a world where Korean people live in. Choe's argument is quite persuasive, but it is still controversial whether we can call the way of existence of all beings *jeong*.

On the other hand, Lee finds the origin of *jeong* from *hanmaeum*. If we limit *jeong* to being cultural emotions among the Korean, Lee's view is more acceptable. Emotion arises from a certain faith or idea. Even though you and I are different individuals, we both have *hanmaeum* as human beings. That gives us the feeling that connects us to one another. In this sense, Lee calls Korea the nation of *hanmaeum*. He made a connection between *hanmaeum* and Confucianism without explaining where this idea came from. Then, where does the *hanmaeum* belief come from? I believe that Buddhism gives a clue to answering this question.

9.3 HANMAEUM (한마음; ONE HEART-MIND) AS THE FOUNDATION OF JEONG

The term *hanmaeum* (한마음, one heart-mind) appears in the Buddhist scriptures to explain the original and fundamental basis of the human mind. However, this term was not used to explain the oneness of all beings until the contemporary period. In the 1980s, the Korean Buddhist nun Daehaeng (大行; 1927–2012) creatively constructed her *hanmaeum* thought, which is similar to but distinctive from Wonhyo's (元曉) notion of one heart-mind (*ilsim/yixin* 一心) by articulating the indigenous Korean term *hanmaeum* (한마음, one heart-mind). Her unique notion of *hanmaeum* provides deeper understanding of the foundation of *jeong* (정).

Daehaeng is one of the most influential Buddhist nuns in the popularization of Buddhist teachings in Korea. She introduced *hanmaeum* (one heart-mind) and *juingong* (주인공/主人空; the *sūnyatā* of self) as the two crucial terms in her teaching. Instead of using the Chinese word 一心 *ilsim/yixin* (one mind), Daehaeng uses the Korean translated word for 一心 *ilsim/yixin*, *hanmaeum* (한마음) and explains it directly and simply. In *No River to Cross*, she defines *hanmaeum* more specifically: “*Han* means ‘one,’ ‘infinite,’ and ‘combined,’ and *maum* means ‘mind.’ *Hanmaeum* means ‘the fundamental mind that is intangible, invisible, beyond time

and space, and has no beginning or end” (Daehaeng 2007: 9). On combining with the word “One (한 *han*),” *maum* comes to have the meaning that this mind is the one ground of beings. *Hanmaeum* is the fundamental mind that exists equally in all beings, and all beings are derived from it. To explain the concept, Daehaeng uses the analogy of a radish and the ocean:

With a radish, you can make soup, kimchi, and other dishes. The radish in those dishes is still radish. Like this, the origination of all dharmas is *hanmaeum* (Daehaeng 1993: 350). ... All things in this world are subsumed into one heart-mind, like all streams become one in the ocean. *Hanmaeum* is the origination of all things and the home for them to come back to. (Daehaeng 1993: 314)

Similarly, all beings have *hanmaeum* and eventually return to it. *Hanmaeum* is infinite because it is not limited to time, space, or a single being. *Hanmaeum* exists beyond all kinds of limits and distinctions, as we see in the one mind discourse above, because it is the unconditioned one needed to support conditioned beings:

Hanmaeum is not a mind of this side or of that side. It is too enormous to say this side or that side. It exists obviously, but ineffably. One never can see *hanmaeum* if he/she sees it dividing into two categories such as this and that, a favorite thing and a disliked thing, and a great thing and a teeny thing. A practitioner should not look for the *hanmaeum* keeping on dividing things. He/she can become close to *hanmaeum* when he/she can embrace both sides. (Kim, 1986: 18)

Daehaeng instructs that *hanmaeum* exists beyond dualistic schemes, and a practitioner can perceive it only when ceasing dualistic thought. Distinction and separation are the basic brain functions of humankind. Minds discern all things through comparison and differentiation. For example, perceiving white paper against a whiteboard is more difficult than perceiving white paper against a blackboard. If I cannot find the difference between my body and the outer world, then I cannot recognize myself. Without comparison, I cannot perceive what is big or small. Though that is the thought process of humans, Daehaeng suggests overcoming it and embracing both sides, as it is the characteristic of *hanmaeum* to be combined. *Hanmaeum* is interconnected wholeness, rather than an independent entity. All beings are combined with each other in *hanmaeum*, which is intangible and invisible. It also prevails in everything:

“No one owns *hanmaeum* by oneself alone. *Hanmaeum* is for all living things and is all sentient beings’ mind. *Hanmaeum* is wholeness. It is immense and spacious like space” (Daehaeng 1993: 664).

All beings are originated from *hanmaeum*. That means all beings are sharing *hanmaeum* with each other and are interconnected like in Lee’s *hanmaeum* world. Though Lee’s theory only explains human relationship, Daehaeng embraces all beings’ relationship. The term *juingong* in her teaching reveals this relationship more clearly.

When *hanmaeum* is embodied and realized in oneself, it becomes *juingong* (주인공/主人空; the *sūnyatā* of self), one person’s *hanmaeum*. In Seon Buddhism, *juingong* refers to the true self, the master of oneself⁵:

Why is it called *juingong*? It is the doer, so it is called *juin* (主人, master/subject of actions), and it is empty, always changing with no fixed shape, so it is called *gong* (空, emptiness). Thus, *juingong* means your fundamental, profound, which is always changing and manifesting. (Daehaeng 2014: 10)

She uses the term *juin* (the master) not only because it is the doer but also because one’s body is a community of all its cells, and *juingong* is the subject who leads them (Daehaeng 1993: 380). Therefore, we can translate *juingong* into “empty-doer” or “changing-doer (impermanent self).” In Daehaeng’s teachings, the meaning of emptiness is flexibility and freedom. As water changes its shape to fill the space of its container, so does *juingong*. Indeed, *hanmaeum* and *juingong* are essentially identical. So, *juingong* shares traits with *hanmaeum*:

Juingong is bright, eternal and ultimate. *Juingong* exists before the beginning of the world, and it does not perish even though the universe collapses and space disappears. *Juingong* is also called *hanmaeum* (Daehaeng 1993: 318). Both *hanmaeum* and *juingong* are the fundamental mind; but, unlike *hanmaeum*, *juingong* plays a role as the hub to connect all beings: “*Juingong* is the fundamental mind with which each one of us is inherently endowed and the mind that is directly connected to

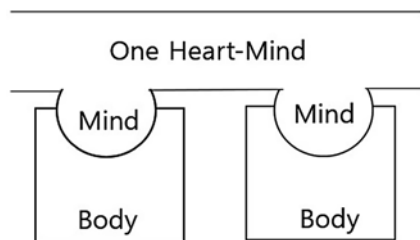
⁵ *Juingong* is a concept calling the true self in Seon Buddhism. The conventional meaning of the Korean word 주인공 is *juingong* (主人公), with the *hanja* 公 meaning fairness or public, often used as suffix to respect. The term 주인공 *juingong* (主人公) with 公 means protagonist in English. Daehaeng replaced the *hanja* 公 with a homonym 空 (*gong/sūnyatā*, emptiness), in order to emphasize its empty nature. Her genius neologism of playing with two homonyms transforms the meaning of the Korean word *juingong* (主人公) from a fixed being/attached self to a true self, by emptying practice.

every single thing (Daehaeng 2007: 10).” *Hanmaeum* is the metaphysical basis while *juingong* is the subject of practice within with individuals. Daehaeng metaphorically compared *Hanmaeum* with the moon on the sky, and *juingong* with the moon reflected on the thousand rivers.

The basic structure of *hanmaeum* and *juingong* is similar to Lee’s “one heart-mind” and “mind” in Fig. 9.2 (inward type), which shows each human being has a mind that is derived from one mind. With this universal one mind, each being is connected to the other. However, *hanmaeum* thought offers a more delicate analysis. It subdivides an individual’s mind into *juingong* and consciousness. “A human being is the result of three things: the eternal foundation, consciousness, and the flesh” (Daehaeng 2007: 12). “Eternal foundation” refers to *juingong* as the source of life; “consciousness” is the mind, for discernment and discrimination; “flesh” is the body. The three aspects work together harmoniously, causing life. Daehaeng explains this using the analogy of a cart pulled by a cow (Daehaeng 1993: 386). The cart is flesh. The coachman is consciousness. The cow is *juingong*. What we think of as “self” is the combination of consciousness and flesh. Ordinary people feel that consciousness—the coachman—is the center of the self and leads the cart. However, the real master is the cow—*juingong*, eternal foundation. The cow knows best where it should go; therefore, letting the cow lead is the best way to live. *Juingong* as the shared *hanmaeum*, is the master of self. This thought emphasizes the intimate connections of *hanmaeum* and the individual.

The *Hwaecom* (*Huayan* 華嚴; *Flower Garland*) Buddhist teaching, “one is in all; all are in one,” supports the intimate connections of *hanmaeum* and individual. This tenet is based on a dependent arising worldview of Buddhism. Everything and everyone is interconnected, interdependent, and interrelated like Indra’s net. Indra is a thunder god who owns a vast net in which the strands are joined together by jewels. When light reflects onto one of the jewels, the same light is reflected and re-reflected endlessly

Fig. 9.2 Inward type.
(Source: Lee 2015: 20,
translated)



throughout the expanse of the net. We can apply this to the example of a flower and the whole universe. A flower is interconnected with the whole universe, and the whole universe is within one flower. How could this be? We just see one flower, but there are unrevealed factors and efforts that allowed it to exist. A blooming flower needs a seed, soil, water, the light of the sun, time, a farmer's labor, and so on. *Hanmaeum* is manifested in each being as *juingong*, and *juingong* in individuals is within *hanmaeum*. Like the metaphor of Indra's net, all beings are interconnected through *juingong* and *hanmaeum*. So, they are one connected becoming rather than separated beings.

This interconnection through *hanmaeum* can strengthen the sense of we-ness and further *jeong*-relationship. As we see in the Lee Gidong's arguments, *jeong* is a result of we-ism (we-ness) and we-ism roots into the thought of one heart-mind. Adding Daehaeng's explanation to this structure is like watering a plant called *hanmaeum* idea.

Daehaeng's unique *hanmaeum* teaching with five commensal teaching (*ogongbeop* 오공법 五共法) presents the world as the *hanmaeum* world. *Ogongbeop* elucidates the meaning of *hanmaeum* by using five aspects. I would call it "the together teaching": living together (*gongsaeng* 공생 共生), mind together (*gongsim* 공심 共心), essence/body together (*gongche* 공체 共體), function together (*gongyong* 공용 共用), and eating together (*gongsik* 공식 共食).

Living together means a sentient being does not live by itself; it lives together with others. Mind together means all sentient beings are from *hanmaeum*, and shares the same universal mind. With this "mind together," no discrimination occurs between my mind and others—in other words, the self and others. Essence and function are a paired category of the concept of mind. Sentient beings' essence is the same as *hanmaeum*, and they manifest together. Belonging to the same essence together denotes also sharing its body together as one body, because its character, *che* (체 體), means body as well. Daehaeng sees all cells as sentient beings, and says that each person's body is full of sentient beings (Daehaeng 1993: 380), which means that beings share one body together. Function (*yong* 용 用) in functioning together (*gongyong* 공용 共用) means actions and their effects. Sentient beings are based on the same mind and the same essence, so their actions influence each other. For instance, my action of drinking influences others as well as myself. If I do good to others or to myself, it affects all beings including myself. This is

because all beings are interconnected. Functioning together also means working together.

The meaning of functioning together is clearer when looking at it in relation to sharing together. The word she uses for sharing is “eating” (*sik* 食). Eating has several connotations. The action of eating is that of obtaining energy from other sentient beings’ lives. We live in a world of many food chains. From the perspective of the food, food is eaten and feeds people. Among interconnected relationships, all sentient beings feed each other. In addition, when one eats a meal with others, one is sharing. The word *sik* gives a more vivid picture of interconnection in the world than the picture that is offered by traditional Buddhist terms such as “*dharma* realm” and “dependent arising.” Daehaeng explains this interconnected existence mechanism as follows:

The universal *dharma* realm always turns around without discrimination between Self and others.⁶ All things in the one *dharma* web work relatively. Therefore, all things that I do were not done by myself but done with all others in the universal *dharma* realm. For example, I earn money not all by myself but with all other beings in the universe. If there were no one, could I earn even a penny? I can do something because all things work together. Therefore, I naturally save others’ lives by living my life. I do not live and eat by myself, but live and eat together with others and the universe. (Daehaeng 1993: 577–578)

This “together teaching” clarifies Daehaeng’s *hanmaeum* world. The key point of the *hanmaeum* world is “togetherness.” Living together gives the big picture of togetherness. Then, the next three aspects—mind, essence, and function—are analyzed in conjunction from three perspectives. Sharing together wraps up Daehaeng’s together teaching. Sentient beings live together and are originated equally from *hanmaeum*. They share mind and body together and work with all others. This mechanism is called “sharing together.” Others and I are one, and live together in an interconnected relationship.

In Daehaeng’s *hanmaeum* world, all beings live together based on *hanmaeum*. It is similar to Choe Bongyeong’s “*jeong* world,” where all beings live by sharing *jeong* together. Both worlds emphasize the intimate

⁶The *dharma* realm is the true world behind phenomena. The ‘*dharma* web’ is a different expression for the *dharma* realm. It is a web because the world is interconnected in complicated ways.

interaction among all beings. Of course, they have differences. *Hanmaeum* is the origination of all beings, while *jeong* is the way of existence of all beings. Daehaeng's *hanmaeum* thought supports the sense of we-ness and the *jeong* relationship vertically and horizontally. Vertically, *hanmaeum* is the root of all beings who share it as the same foundation. So, they are not separated from one another but have a connected "we." Horizontally, all beings who live in the world of *hanmaeum* exist interdependently but they share the same fundamental mind, live as a connected body, work together, influence each other, and live together. The *hanmaeum* world is one intertwined whole, and individual beings are the parts of this web-like we-world.

Although Daehaeng started her unique notion of *hanmaeum*, it originated from the traditional Buddhist teaching of "one heart-mind" (一心) in *The Awakening of Mahāyāna Faith* (*Daeseunggisillon* 대승기신론 大乘起信論), a crucial treatise in Chinese Buddhism.⁷ The concept of one heart-mind was noted by Wonhyo, a prominent Korean Buddhist scholar in the Silla Dynasty (57 BCE–935 CE). Contemporary Buddhist scholars claim that the concept of one mind is one of the most important terms to understand in Wonhyo's philosophy. This indirectly shows how deep the *hanmaeum* idea is rooted in Korean people's thought.

Like Daehaeng's *hanmaeum*, one heart-mind is the metaphysical basis of all beings. The innate nature of all beings. In his commentary on *The Awakening of Faith in the Mahāyāna*, Wonhyo states: "all phenomena do not have innate nature (*seong/xing* 性) separately and [take] the one mind for their innate nature" (Wonhyo, T44: 206).

"All phenomena" is another way to express "all beings" in Buddhism. To understand it, think about the relationship between the metaphysical basis and all beings. All beings are conditions of others' existences. "I" exists because there is "you." We can recognize white, because there is black. If there is no "you," and all being is "I," then "I" cannot be

⁷ *The Awakening of Mahāyāna Faith* (大乘起信論) is a book discussing the essential teachings of Mahāyāna Buddhism. It was written by Āsvaghōṣa, an Indian Buddhist scholar. It explains the aspects and attributes of one mind, the original status of being, and instructs the reader on the way to attain enlightenment, which means restoring the Buddha-mind, the original status of one mind. The one mind has an untainted part and tainted parts, and the untainted part should be purified. To do that, the book proposes four faiths, *bodhisattva* practices, and chanting *Amitabuddha*. The four faiths are the belief in the original status, Buddha, Buddhist teaching, and Buddhist practitioners. The *bodhisattva* practices include generosity, proper conduct, endurance, wisdom, and meditation. Wonhyo's two books are the most popular commentary on this text.

recognized. If there is only the color white in the world, we cannot conceptualize white. We recognize X because of not-X, and the borderline between X and not-X. Therefore, all beings are limited and conditioned. In this limited world, humans look for unlimited and unconditioned things, because logically conditioned beings, including humans, can exist when the unconditioned exist. That is the metaphysical basis. Depending on philosophical tradition, philosophers look for it outside the limited world, inside the limited world, or in human beings. They call it God, Dao, Buddha nature, or one mind. This unlimited “one” manifests through conditioned beings, because the unlimited and the unconditioned cannot be perceived.

The interdependent relationship between the conditioned beings and the unconditioned is another expression of *juingong* and *hanmaeum*. Like their connected relationship added water to the *hanmaeum* idea, Wonhyo’s arguments proves how deep the source of water. Wonhyo holds that one heart-mind is the innate nature of all beings as well as the original mind of human beings.

The term “one heart-mind” unifies and sums up all discourse on the metaphysical basis Buddhism. Wonhyo equates one heart-mind with several Buddhist terms such as “real states of beings,” “suchness,” “Buddha nature,” “storehouse consciousness,” “pure consciousness,” and “Buddha womb” (T45 227c-228a). The unconditioned is the real states of all phenomena. It can be considered as emptiness (*sūnyatā*, 空 *gong*), because in Mahāyāna Buddhism, emptiness is a major term used to explain the metaphysical basis of existence. Wonhyo holds that it is not the same as emptiness, because the unconditioned has the faculty of inexplicable intelligence. So, it is called “mind” instead of emptiness.

In the early stage of Buddhist teachings, “non-self” (*anattā*) was put forth. “Non-self” means that nothing can exist independently or have any fixed, separated substance apart from others. Emptiness is another expression for non-self. Designating emptiness for the unconditioned thing is good for healing the suffering caused by strong attachment to objects and to self. If all beings’ innate nature, including self, is empty, there is nothing to cling to, causing good or bad emotions/feelings. Then, there is no way to suffer. However, the unconditioned thing manifests through conditioned things, so it cannot be totally empty. The Yogācāra school acknowledges this ineffable function of the unconditioned and calls it “storehouse” or “pure” consciousness. Both emptiness and consciousness are two faces of the unconditioned one.

The Awakening of Faith in Mahāyāna integrates these discourses into a structure made up of one heart-mind and its two aspects. One heart-mind has the aspect of “suchness” and the aspect of rising and ceasing. The aspect of suchness refers to the emptiness of the unconditioned thing. The aspect of rising and ceasing refers to the consciousness part, which has ineffable function.

The discourse on one heart-mind gives us an idea of how to see the world and individuals as “one connected being.” One heart-mind is the metaphysical basis of all beings. It means that all beings including humans are originated from one heart-mind, though they all appear to be separate. However, people do not acknowledge that they are from one origin, and fight each other, thinking they are separate beings. Therefore, Wonhyo given the philosophy of *The Awakening of Faith in Mahāyāna* teaches people to return to one mind, and then to benefit others. Likewise, Buddhist doctrine of one heart-mind offers more densely interconnected world view on the world as well as supports Korean people’s mind longing for oneness. Korean’s *jeong* culture is established on this world view.

9.4 CONCLUSION

Jeong, a moral, social, and cultural emotion of the Korean people, is based on the Korean Confucian notion of “we-ness (we-ism)” and this we-ness is derived from their common belief that “we are *hanmaeum* (one heart-mind).” The idea of *hanmaeum* originated from Korean Buddhism such as Wonhyo’s thought and Daehaeng’s contemporary teaching though it has not been noticed.

The Buddhist understanding of *hanmaum* firms the ground of *jeong* and makes the *jeong* relationship more inclusive. *Hanmaeum* is the origin and foundation of all beings that root on. This one universal mind prevails throughout the whole world, exists in all beings, and makes them connected and interdependent. The whole world’s interconnecting of all beings through *hanmaeum* is like an intertwined web. Daehaeng’s *hanmaeum* thought explains it through her teaching of togetherness. All beings live together, share the mind and body, work together, and feed one another in the web of life relationships. In this interaction, the meaning of “we-ism” can be strengthened, and the *jeong* relationship can be expanded to all beings.

Along with changing with time, *jeong* culture has been dimmed and redefined today to mean emotions in an old-fashioned relationship. It is because, in my view, the *jeong* relationship has been narrowed down to its significance of oneness or intimate relationships, and its problematic aspect of exclusivism is often noticed. However, with the Buddhist understanding of *hanmaeum*, the culture of *jeong* could overcome the exclusiveness of “we-groups” by sharing the one universal mind with all beings and promote the present and future welling of Korean and global society.

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