
Introduction of Buddhist Ethics into the Korean Peninsula

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I. Preface

Before we discuss Buddhist ethics and its influence on the thought and culture of Korean peoples throughout Korean history, we have to be clear with the concept of Buddhism as not only religion and philosophy but also as ethics.

Buddhism as religion, in a few words, may be defined as a system of self-training which enables us to attain enlightenment, i.e., nirvāṇa, which means to destroy *avidyā* and to escape from *saṣs2ra*, the world of suffering. And those who pursue the enlightenment are called Bodhisattvas.¹ According to Great Master T'ien-t'ai of China, of the two characters of 'Tsong-chiao', from the Buddhist viewpoint, 'Tsong' stands for the essence of Buddha's teachings and 'chiao' means self-awakening, to realize Buddha nature and the true self within an empirical self. To sum up, in the perspective of Buddhism, religion is self-awakening of Buddha nature or the true self through self-training and penitence.²

Buddhism as philosophy is an analytic explanation, which becomes the foundation of Buddhist ethics; its main task is to analyze the nature of dharmas through which we might understand the true nature of the world. The philosophy in western culture is defined as loving knowledge, and it appears to be limited to the matter of informative knowledge. However, Buddhist philosophy is the analysis of dharmas, which means the world of

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¹ Those who enter into the way of the Buddha with a great will, make the four great vows, practice the six paramitas, and strive to attain enlightenment and also to save all sentient beings (Daito Shuppanha, p. 21).

² Uposatha or confession of one's sins in early Buddhism can be regarded as an example of this. It was performed twice a month.

existence in Buddhism, includes ① presentation of 6-*indrīyas*, 6-*vī4aya*, 12-*sthāna* ② analysis of 18-*dhātu* ③ analysis of 4-*mahā-bhūta*, 6-*mahā-bhūta* ④ analysis of 5-skandha ⑤ understanding 12-dv2da\$a-a9ga ⑥ analysis of *dharmakānti* ⑦ Four Noble Truths and presentation of practical world. This kind of analysis and understanding is excellent, and it makes Buddhism comparable with metaphysical philosophies such as Vedic philosophy and those of 6-heretical patriarchs of those days.³

Buddhist Ethics offer practical logic about idealistic paradise through searching and analysis of religious enlightening and philosophical aspects, and it appears as the three types of learning (tr6!i \$ik42!i), which are the methods by which religious enlightening and searching for a philosophical aspect are realized in the world of sentient beings. This shows the syllogism that goes ① you live up to *Vinaya*, ② you have to practice *samādhi*, and then ③ you could get the wisdom, *prajñā*. Next, we will take a look at the Buddhist ethics in the history of Korea.

II. Acceptance and changes of Buddhist ethics in Korea

1. Early Buddhism and Buddhist ethics in Kochosŏn

Before the era of Three Kingdoms, most clans and tribes including Kochosŏn worshipped ancestors and had the idea of Hanŭllim. In conformity with the Law of Eight -Articles, they worshipped ancestors and had the shamanist idea of the chief of officiating priest which is the trinitarianism of the heavenly god, earthly god, and human god. According to the *Samguk-yusa*, they named each god Hwanin, Hwanung and Tankun.

It is usually said that during the era of Kochosŏn and even that of the Three Kingdoms foreign cultures relatively developed, such as Buddhism and Confucianism, were not yet introduced and accepted, however, it is not the case. It is not necessary to esteem culture of those days as being uncivilized and ethically barren. Even what we call uncivilized society has its own organization, moral sense and ethics. For instance, the Law of Eight-Articles of Kochosŏn and the records of the *Hou-han-shu* of China show that

³ They are Sanjaya Belatthiputta, the skeptic, Ajita Kesakambalin the materialist, Purana Kasyapa the indifferentist, Makkhali Gosala the fatalist, Pakuda Kaccayana who maintained the theory of 7-elements, and Nigantha Nataputta the founder of Janism.

the articles of prohibition against murder, theft and injury were well observed. So Kochosŏn people didn't have to lock the front door, and the prohibition law against adultery is thought to have applied to every section as the basic precept of society.

If history is defined as accepting, embracing and changing the ideas of the previous age, the relationship between formation of the prohibition laws of ancient Korea and China has to be considered as the matter of great importance. The opinion that China had no influence on the prohibition laws of ancient Korea should be criticized, but the opinion which holds that manners, customs and courtesy of Kochosŏn comes entirely from China is not true either. The record of China says that Dong-i (Chosŏn) is the country of peace and has courtesy and the intense prohibition laws, while the younger brother marries his elder brother's wife after his elder brother dies. But this is also the custom of Japan for the preservation of the species.

From this we can see that ancient Chosŏn started to accept the ethics of Buddhism or Confucianism. Of course, they were not deeply rooted yet, but we can see the signs of acceptance and change towards a new trend of ideas. Every foreign culture is inevitably changed in the course of being introduced and accepted. E. D. Reischauer says that China didn't accept and change the original Buddhism, they just changed Indian Buddhism itself into Chinese style. This opinion comes from the examination of situations in China from 5th century to 8th century. But Buddhism, closely examined, hasn't been changed or modified; it has just been blended with the customs and cultures, and as a result easily understood and assimilated as a skillful means.

E.D. Reischauer is not wrong, but in some ways his prejudice comes from the ignorance of Buddhism. The Buddhism in India and the Buddhism in China doesn't have to be the same, but they are not different, and also the Buddhism in Korea and in China are not same or different. Overlooking the point that Judaism can't be the same as Catholicism or Protestantism, some people only insist that the Buddhism in Asia has been depreciated. This opinion comes from the prejudice, self-righteousness and superficiality of Europeans who don't know about Asia well.

2. Acceptance and interpretation of Buddhist Dharma

It was the year of 372 that Buddhism was introduced from China and gained official approval in Kokuryŏ for the first time in Korea, and we can see that it was introduced from Tung-chin and Ch'iench'in before. In Paekche, Buddhism gained official approval 12 years after the acceptance in

Kokuryō, but in Shilla, Buddhism gained official approval 150 years after Kokuryō and Paekche owing to the first religious martyr, ich'aton.⁴

Hansagun was a shamanistic society and Buddhism in the Three Kingdoms was transformed into a social form for the maintenance of official discipline. Getting rid of the Shamanist factors, Buddhism contributed to develop self-awakening, self-respect and humanism.⁵

Buddhism in the era of the Three Kingdoms can be seen in the *Samguk-yusa*, and especially in the chapter of Shilla-Temple. According to this book, the king tells the people that a temple is the place in which people worship gods and pray for blessing and forgiveness of sin. And this means that Buddhism itself and Buddhist temples are fields of blessedness. This is regarded as an important phrase that shows the ethics of the era of the Three Kingdoms.

Mentioning the history of Korean Buddhism in his *Kangokoku-bukyosha*, Kamada Shikeyo insists that Buddhism in China has blended well with the unique and traditional ideas such as Confucianism and Taoism and Chinese people formed their own Buddhism. According to him, Chinese Buddhism was introduced to all throughout East Asia and became the foundation of the culture of those countries. He also insists that Korean Buddhism is the one of genuine East Asian Buddhism. It also points out that East Asian Buddhism depends mainly on the Chinese translation of the *Tripitaka*.

According to Reischauer, Buddhism was changed and deteriorated by the Chinese way too much after it had been introduced to China causing the genuine, simple and honest nature of the original Buddhism to be lost. Moreover the religious Buddhism in temples was compromised into the religion supporting the government. But Buddhism defending the fatherland to defend Buddhism itself should not be hastily understood as Buddhism only for the royal family and nobles. Of course, defending the king and the nobles are the changes of Buddhism in the context of history, society and politics, but this change doesn't necessarily mean deterioration of Buddhism itself.

Some people say that Koguryō Buddhism still had some characteristics which could be found in Buddhism of the countries to the west of China,

⁴ According to the *Samgukyusa*, as King Pōphūng's cousin, he was most instrumental in moving the king to accept Buddhism.

⁵ It is said that prior to the introduction of Buddhist culture, no definite Korean culture had been established except some Shamanism and nature worshipping practices. Buddhism was well mixed with the ancient Korean culture and created a new phase of Korean culture.

and that Buddhism which was spread by great masters of Shilla, such as Wŏn'gwang and Hyech'o, under the protection and support of the royal family and the nobles for defending the country and the king, was Chinese Buddhism. Some parts are true, but the other parts are not true. Because there is no religion which can be spread to all the people from the top to the bottom, a means to blend in customs should not be regarded as deterioration but as a skillful and useful means.

The Buddhist Sarira and the golden Kŭmkang-kyedan kept in the temple such as Hwangnyongsa, T'ongdo-sa is the lesson of chŏngbŏp. It may be regarded as deterioration that Master Wonkwang put "loyalty to the country" as the first commandment instead of "do not kill animals"⁶ out of ignorance of history. All the kings during the era of the Three Kingdoms regarded Buddhist temples as places in which people worshipped the gods, prayed for blessing and forgiveness of sin. Also they encouraged people to have faith in being blessed, and this shows that the opinion that Buddhism in Korea was deteriorated into the Chinese way is much speculation, even though it was changed in the context of history and society.

Buddhist Dharma is called chŏngbŏp, and it is ethically based on the Dharma, the righteous law of the Buddha. As I said that the Buddhist Dharma is a search for philosophical existence of Buddhism, and also an explanation of existence. A search for existence is *catvāry apramāṇāni*, a religious practice, and *paramita* are added to it, and they teach us the 5 stages of the saint which is ① śrāvaka ② pratyeka-buddha ③ arhat ④ Bodhisattva ⑤ Buddha. This is to say an idea of ethical purification of human beings and the field of blessings.

III. Influence of Buddhism on Korean Ethics

The first introduction of Buddhism into Koguryŏ was in the year of A.D. 372 when Buddhism gained official approval for the first time in Korea, however we can see that Buddhism was already spread among the people.⁷ In Paekche, Buddhism gained official approval in A.D.384 12 years after

⁶ Precept forbidding the destruction of life is regarded as the very foundation of Buddhist ethics.

⁷ According to the *Records of the Noble Masters in the East*, a Chinese Buddhist monk named Chih-tun-tao-lin(314-366) from Tungchin sent a letter to a monk in Kokuryŏ, and therefore we may say that the introduction of Buddhism can actually be dated even earlier than 372 A.C.

Koguryō; and in Shilla due to the martyr Ich'aton, Buddhism gained official approval as a state religion 150 years after Koguryō and Paekche.

Tung-chin and Ch'ien-ch'in from which Buddhism was introduced to Korea were kingdoms of a powerful family of Northern China, and the priests who introduced Buddhism to Korea, Sundo, Marananta, and Ado were from the countries to the west of China, so it doesn't seem that China sent them, because they also accepted Buddhism from foreign countries. It was high society who accepted Buddhism first in Korea and also in China, so it proves that people who sent the priests to Korea were in high society. Diplomatic friendship between Ch'ien-ch'in and Koguryō, Tung-chin and Paekche enabled the introduction of Buddhism to Korea. Sundo, who introduced Buddhism into Korea for the first time, came to Koguryō as a cultural envoy with Buddha statues and sutras, and the King of Koguryō accepted him and had a temple built for him. This is how Buddhism in Koguryō gained official approval. So we can guess that the king of Ch'ien-ch'in who accepted Buddhism from the west countries of China and the king of Koguryō who accepted Buddhism from Ch'ien-ch'in must have had almost the same attitude about acceptance and changes of Buddhism.

The kings accepted Buddhism to protect them and to pray for preservation of sovereignty, and changed Buddhism from its original form into Buddhism for the king and the country. Also it must not be overlooked that the way to spread Buddhism in a short time is to spread it first among the royal family and high society. Compared to superstitious nature worship, shamanism, or ancestor worship, Buddhism, not only as religion and philosophy but also as ethics, appeared as a whole new synthetic idea.

Koguryō in those days was in need of a developed religion, philosophy and ethics which could replace the primitive religions of each tribe, however it is hard to find out which doctrine of which school is applied, but based on several facts, we can make some guess. First, the ideas and literature of the San-lun sect⁸ translated into Chinese by Kumarājiva were introduced in a large number. Secondly, the San-lun sect, which requires a high level ethical disciplines, was prevailing in Koguryō. The evidence to prove this is that Sūngnang, the important priest in China's San-lun sect, was from Koguryō and the third is that Hyegwan, the originator of San-lun sect in Japan was

⁸ One of the thirteen sects of Chinese Buddhism. San-lun literally means three treatises upon which this sect is based, namely, the *Chung-lun*, *Shih-erh-men-lun*, and *Pai-lun*, the first two attributed to Nagarjuna and the third attributed to Aryadeva. The sect was first transmitted to China by the great translator Kumarajiva in the early fifth century.

also from Koguryŏ. Fourthly Kogukch'ŏn-wang once issued an imperial order that said 'Respect Buddhism and pray for blessings', and this is cultivation for blessings, not superstitious wish for blessings. Some people criticize Buddhism, and say that it is Belief for happiness, but this is nonsense. Yŏn'gaesomun, with great ambition, pushed Yŏngnyu-wang, the king of Koguryŏ and Pojang-wang, also the king of Koguryŏ, to promote Taoism and suppress Buddhism, but they put Koguryŏ in chaos and as a result, Koguryŏ had its fall. This shows that the social ethics of Buddhism was Chŏngbŏp. At that time, Master Podŭk came from Koguryŏ from Paekche.

Paekche also used Buddhism for the kings and high society, but in Paekche, the Vinaya sect was prosperous. Kyŏmic, who brought Sanskrit manuscripts of Vinaya from India, came back to Paekche and introduced fundamental Buddhism in early stages, and also settled the ethical discipline among priests and the people. Secondly, considering the fact that some Japanese monks came to Paekche to learn about Buddhism from Japan, Paekche Buddhism was Buddhism for happiness based on Dharma. Also in Shilla, the *Samguk-yusa* says that Master Chajang came back to Shilla from China, and established an order and constructed the golden stairs in T'ongdo-sa.

Shilla Buddhism was also the religion of the king and nobles. Chajang and the queen Sŏndŏk had a 9-story pagoda constructed at Hwangnyong-sa, and let people pray. This shows how one religious priest becomes one great bodisattva. Due to the martyr Ich'adon at the beginning of Shilla, the attitude of Shilla people towards Buddhism greatly changed. After having gained official approval in Shilla, the priests of great virtues such as Master Wongwang, Master Chajang, Master Ŭisang, Master Wŏnhyo prayed for the unification of Korea, the absolute monarchy and for Buddhist Elysium. As well, the practical doctrine of Buddhism had great influence.

Lee, ki-baek says that 'after Master Chajang who had studied abroad in China returned to Korea, he took an active part in praying for the peace of the country and preservation of sovereignty, and at last, Master Chajang completed the idea of Pul-chuk-wang which regards the Buddha in the same light with the king he serves'. This is partly true, but Buddhism for states shouldn't be regarded just as the religion for authority. At that time, accepting and changing the doctrine of skillful means was a solution to conflicts between tribes and unity, and furthermore to adapt to the trend of the times, and this was a great ethical contribution to correct wrong ideas universally accepted. Master Wŏngwang put "loyalty to the fatherland"

instead of "do not kill animals" in the Saesok-ogye, but this is five Mundane Disciplines for secular folks to observe,⁹ so it doesn't mean that he got rid of the first śīla, "do not kill animals". And this is the adaptation of Buddhism to the secular world which is a way to accept and change Buddhism. This is proof that it is not only Confucianism that owns loyalty and filial piety, but also Buddhism.

Some people say that She-wu-liang-hsin¹⁰ and 6 pāramitās are all practices for ethics in this world which protects lives, embodies the Dharma, and removes evil laws. And that Buddhism has no perfect virtue, loyalty, filial duty, faith, and friendship in their She-wu-liang-hsin. But I have to say this comes from ignorance about Buddhism.

Considering the trend of the times, it is understandable that Buddhism in Shilla, Koryo, Chosun had a purpose to protect king and country. Whenever there is a national danger, they always rose and fought to protect the country and led an order. This is loyalty, filial duty, perfect virtue, courtesy, knowledge and faith. The suppression of Buddhism at the time of Chōson, under the rule of Japanese imperialism, caused by western cultural invasion lead by Lee, Seūng-man interrupted the integration of Buddhism and the adoption of new measures, and as a result, only negative sides of Buddhism were brought out, and Buddhism ended up as the pessimistic, withdrawn, cynical, on-looking religion. The central idea of Buddhism all over the world is the Dharma, and the Buddha himself, so they don't need a centralized government, but some people misunderstand this and compare it to a dogmatic, powerful body such as the Catholic church in Europe, but this is a completely wrong opinion.

Chinhŭng-wang in Shilla was the king who thoroughly supported Buddhism. We can read about his ruling philosophy which shows in an epitaph on a monument, his passion to purify evil with ethics and morals. He named himself Pōpun, and he also named his two sons, Kŭmnyun and Ŭnnyun, and this shows his faith to follow the Buddhist ethics and pray for blessing.

⁹ These five disciplines are as follows; ① be loyal to your lord, ② be filial to your parents, ③ be trustful to your friend, ④ be fearless in the battle field, and ⑤ be selective in killings.

¹⁰ This means the four infinite virtues: 1) infinite virtue of benevolence, giving living beings happiness. 2) that of compassion, removing pain. 3) that of joy, enjoying the sight of those who have been freed from pain and have obtained happiness. 4) that of impartiality, abandoning attachment to the three virtues above mentioned and being impartial to all, even to enemies.

The epitaph on the monument says "For the safety of my people, I have to discipline myself. Therefore since I have agreed on monarchy, I have been trying to be true and follow the ways of Heaven." He says that he disciplines himself for the safety of his people, and this means that he, the king himself is the Buddha, and this is for guarding Buddhism and Dharma which doesn't mean serving any king. We can understand his concept of religion, philosophy and ethics of Buddhism from this epitaph. Suppose that the king in China is regarded as the Buddha in this way. The king who follows the path of Bodhisattva is the king who guards Buddhism and the laws. If they say this is how Buddhism is deteriorated, I want to ask them what is the difference between these kings and Aśoka, king Kaṅka. All of them are kings who tried to guard Buddhism.

They all put Dharma as the ethical standard, and prayed for peaceful Buddhist Elysium in this life. Whenever people went to see this monument, they had priests of great virtue along with them. This is similar to pilgrimage poetry of king Aśoka in India. Chihung, king held Paekkoja and Palgwan-hoe, and they grew to national events later. This Paekkoja came from Ren-wang-pan-ruo-ching. In it, they say that all the faith and the power of the people can protect Dharma and keep away evil. This means holding Buddhist mass to practice social ethics, and also realization of practices of Buddhist ethics in the society of sentient beings.

It is said that Rèn-wang-pan-ruo-ching is a quasi-sūtra composed for Chinese Buddhism, but If you consider the fact that the true meaning of *Prajñā* can be good means for country, king, and people, it doesn't have to be quasi-sūtra. This is one example of how Mahāyāna was an adaptation to suit the trend of the times. Also many holy men have their own sutras, and the basic sūtra is written and organized by 500, 700, 1000 people gathering together four times. The sutra of Great Mahāyāna has to be considered as a sutra, if it doesn't damage the meaning and implication of a basic sūtra. In this way, the idea that this is a quasi-sūtra comes from insincere criticism of people who don't know about the concrete inner world. I want to remind of the fact that the Old and New Testaments are also written and organized by many people and are still being corrected.

Palgwan-hoe is nation-wide service for the person killed in a battle with Koguryō. Later, Palguanhoi was combined with a folk belief and a primitive religion, and Chan-cha-shan-wu-yeh-pao-ching was degenerated into a divinatory sign and fortune telling, and this degradation was caused by the vice of the world and the priests organization.

Due to the moral corruption in the last years of Shilla, people of those

days expected the advent of the true Buddha who could solve their problems. And farsighted leaders such as Kung-ke, Kyōnhyōn became famous, but as a proof of karma and dharma, it was Wang-gŏn who became the king of Koryŏ, and he turned out to be Maitreya. He placed a great emphasis on worshipping the Buddha, and also ruled the country based on Buddhist ethics. But he accepted and operated the civil service examination of Confucianism and after this, trouble arose between the new and old nobles, powerful families after king's death, civil and military officials after the revolt of the military officials. Also, Mongolia and Japan invaded Koryŏ. All these problems led Koryŏ into social slackness.

And the Buddhist priests were having a theoretical dispute between Ton or Suddenness and Chŏm Slowness, Hīnayāna and Mahāyāna, so they had a tendency to neglect the integration of the priests and social issues. One of the causes for this is that the priests owned huge amounts of real properties that the king and nobles offered to temples, and some of the temples ended up as bolt holes and hermitages.

Also political change in northeastern Asia was one of the causes. It is no doubt that manufacturing Tripitaka or the unity of monk soldiers in the war with Mongolia and Japan were a big help to weather a crisis, and participating in an independence movement under the rule of Japanese imperialism was the practice of Buddhist ethics. But the Confucianistic national policies, oppression of Buddhism under the rule of Japanese imperialism, political oppressions after the liberation remind us the present state of Buddhism in Korea, and the fact that we are in need of more Buddhist ethics.

The world of vice is the world in which the Dharma isn't alive and the denial of karma, and a speculative spirit thrive, and nothing more. The teachings of Dharma are the realization of practical ideals which is She-wu-liang-hsin, and 6 paramitas. This is a shortcut to enlightenment and a path from infantilistic ascetic practices of Hīnayāna to active and positive practices of Mahāyāna. And now we will examine the Buddhist ethics more specifically.

The concrete filial conduct in Buddhist ethics can be seen in Fu-mu-ên-chung-ching, Siṅgālovādasuttanta, Yŭ-yeh-ching, Sāmañña-phalasutta. The rising party (including Lee, sŏng-gye, Cho, jun, Chŏng, do-jeon) in the beginning of Chosŏn, insisted that Buddhism doesn't have loyalty and filial piety, but it was their one-sided denunciation in order to found the state of Confucianism. Later this turned out to be the cause of karma leading to the troubled society.

Every sect was declining and was artificially reorganized under the name of union of the Zen and the various non-Zen sects of Buddhism. And later it was abused to annihilate the spirit of Chosŏn under the rule of Japanese imperialism, and also a regime of Yi, Sŭng-man inflamed the Buddhist dispute between Jogae-sect and Taego-sect to cause internal troubles in Buddhism, and make it easy for western religions to infiltrate into the society.

The upper classes believe in Confucianism or western religions and the working classes believe in Buddhism or Shamanism, and the king and nobles have disappeared. Ethics and morals cannot stand on this ruin, that is to say the corruption of the cultural heritage. As a result, only Zen was regarded as Buddhism, and they wasted time on arguments of whether it belonged to Ton or Chŏm again. From now on, to achieve the development of the doctrine and Zen, Dharma in Buddhist ethics should be established.

IV. Conclusion

As seen above, Buddhism in Korea has contributed to development and improvement of culture and ideas in Korea. Also, based on definition of the concept of the religion, philosophy, and ethics of Buddhism, we can find out that Buddhist ethics have been adapting to the trends of the times, society and region, regardless of regions and times.

At the time of Kochosŏn, due to the limitations of primitive religion to integrate many clans, they accepted Buddhism. In the era of the Three Kingdoms, they accepted and changed Buddhism, and their sense of value always started from Dharma and karma that goes around in the world of sentient beings, society, king, and sovereignty. So we can't deny the fact that their values have had great influences on history and development of culture of Korea.

From the past to the present and also in the future, Dharma, universal law has continued and will continue as the eternal standards of values as long as the world of karma remains.

Glossary of Chinese Terms

* Notes: S = Sanskrit. K = Korean. J = Japanese.

- Ado (K) 阿道
Chajang (K) 慈藏
Chan-cha-shan-wu-yeh- pao-ching 占察善惡業緣經
Ch'iench'in (K) 前秦
Chinhŭng-wang 眞興王
Chöm 漸
Chöngböp (K) 正法
Chosijön (K) 朝鮮
Chung-lun (K) 中論
Fu-mu-ên-chung-ching 父母恩重經
Haechang (K) 海藏
Hanŭllim (K) 韓律
Hou-han-shu 後漢書
Hwanin (K) 桓因
Hwanung (K) 桓雄
Hwangnyong-sa (K) 黃龍寺
Ich'adon (K) 異次頓
Kangkokubukyosha (J) 韓國佛教史
Kochosön (K) 古朝鮮
Kogukwön-wang (K) 故國原王
Koguryö (K) 高句麗
Kumārajīva 鳩摩羅什
Kumkang-kyedan (K) 金剛城壇
Kümnyun 金輪
Kungye 弓裔
Kyömik (K) 謙益
Kyönhwön 甄萱
Marananta 摩羅那陀
Pai-lun (K) 百論
Paekkoja-hoe 百高座會
P'alguan-hoe 八關會
Pochang-wang (K) 寶藏王
Pöphŭng (K) 法興
Pul-chuk-wang (K) 佛則王
Pyaekche (K) 百濟
Rên-wang-pan-ruo-ching 仁王般若經
T'ien t'ai 天台

Tzung-chiao 宗教
 Saesok-ogye 世俗五戒
 Sāmaññaphalasutta 沙門果經
 Samguk-yusa (K) 三國遺事
 San-lun-tsung (K) 三論宗
 She-wu-liang-hsin 四無量心
 Shilla (K) 新羅
 Shih-erh-men-lun (K) 十二門論
 Siṅgālovādasuttanta 六方禮經
 Sōndök Yōwang (K) 善德女王
 Sundo (K) 順道
 Tankun (K) 檀君
 Ton 頓
 Tungchin (K) 東晉
 Ŭisang (K) 義相
 Ŭnnyun 銀輪
 Wangōn 王建
 Wōn'gwang (K) 圓光
 Wōnhyo (K) 元曉
 Wōnkwang (K) 圓光
 Yi, Sūng-man(K) 李承晚
 Yōn'gaesomun (K) 淵蓋蘇文
 Yōngnyu-wang (K) 榮留王
 Yü-yeh-ching 玉耶經

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