INTRODUCTION TO THE STUDY OF BUDDHISM IN COREA.

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(Authorities used are referred to in the footnotes. As far as possible the transliteration of Corean names and words has been avoided, the full Chinese and Corean equivalents being given in the text. No system of transliteration having met with universal approval, I have, where necessary to transliterate at all, followed in the main the system adopted by the French Fathers in their Dictionnaire Coréen Français, sometimes adding a phonetic rendering for clearness sake. Most of the phonetic systems of transliteration in vogue are quite unscholarly and etymologically impossible. I have also obstinately adhered to my lifelong practice of spelling Corea with a C. I shall be pleased to alter that practice when it becomes usual to spell Corinth, Constantinople and other similar names in English with a K.)

I make no apology for asking the members and friends of the Corean branch of the Royal Asiatic Society to turn their attention to the study of that great religion known to us as "Buddhism," 南宗 or 佛教 which has played so important a part in the history of the Asiatic Continent. It is indeed a subject of fascinating interest and extreme importance whether we regard it intrinsically, as a contribution to the religious and philosophic thought of the world, or extrinsically from the point of view of the wide sway it has held and still holds over millions of our fellow creatures. I do not purpose to enter in any detail into the rather foolish controversy as to whether Buddhism boasts more adherents than Christianity or any of the other great religious systems of the world—a controversy of which the issue depends almost wholly on where you place the vast population of China. There are of course no accurate statistics of the population of the Chinese Empire available. But men like Professor Rhys Davids, who are anxious to place the clientele of Buddhism at the highest possible point, cheerfully estimate the population of China at five hundred millions and
then throw the whole into the Buddhist side of the scales. Compared with this, the fact that he similarly places the whole population of Corea (reckoned when he wrote at eight millions) in the same scale may be described as a mere flax-bite. But it is also an evidence of the absolute unreliability of such guess-work statistics. However great a rôle Buddhism may have played centuries ago in the Corean peninsula, it is ridiculous to describe Corea as being now, or as having been at any time within the last five hundred years, a Buddhist country. And although Buddhism has retained its hold on China much more successfully than on Corea, great sinologues like Dr. Legge and Dr. Edkins agree in maintaining that it is ludicrously inaccurate to speak of the China of to-day as a "Buddhist country," even in the very vague sense in which we can describe the nations of the European and American continents as "Christian countries." Even so however the wide spread of Buddhism in Asia is remarkable enough. Although practically extinct now for nearly a thousand years in India the land of its birth—whence, after a vogue of nearly fifteen centuries, it was finally ousted by Brahmanism and Mahometanism—Buddhism can still, in one form or another, certainly claim to this day to be the religion of practically all Ceylon, Burma, Siam, Annam, Cambodia and Cochin China, as well as of Thibet and Mongolia, while its professed adherents in China proper probably number not less than fifty millions, and, as we know, so careful a student as the late Professor Lloyd reckoned that it was still entitled to be called at least "the creed of half Japan." In round figures therefore Buddhism can probably claim even now not less than a hundred million devotees. If moreover, as Bishop Copleston1 has remarked, we remember that in those ancient days, when Greeks and Romans, Jews and Christians were still comparatively few in number and Mahomet had not yet arisen, vast unnumbered multitudes in India and China and Central Asia were "taking refuge in the Buddha," it is quite possible that, up to the present moment in the world's history, more men and women have sought salvation in Buddhism than in any other religious system.

The subject before us to-day is the place occupied, and the part played, by this world-famous religion in the country now known to us as Chosen or Corea. But it is impossible to think or talk intelligibly on this limited subject without first sketching in the background, so to speak, and refreshing our memories on the subject of Buddhism in general, at least in its main outlines. I beg you, therefore, to note carefully the limitations I have placed on myself in the title of this paper. As Professor Rhys Davids says, "to trace all the developments of Buddhism, from its rise in India in the fifth century B.C. . . . down to the present time, would be to write the history of nearly half the human race." My programme is something more modest, as this paper is only intended to serve as an introduction to the study of Buddhism—and of Buddhism as it has found expression in Corea. In other words I hope that this paper will only be the fore-runner of many more on this subject to be subsequently read before this Society by students far better equipped than myself. Much of what I have to say will be very elementary and possibly already familiar to some of those listening to me. But I want to get it down in black and white, partly with a view to refreshing our memories, and partly in order that we may have it handy for reference as we proceed further in our studies. At the same time I do not want to overload the paper with material which, however interesting in itself, has no bearing on the study of Buddhism in Corea. Roughly speaking, we

2. The latest statistics give the population of Corea at a little less than fifteen million, the number of Buddhist temples at 1412 and of monks 6720 and nuns as 1420, i.e. 8340 in all. For five centuries, i.e. from the 14th to the 19th, Buddhism was forbidden all access to the capital and other great cities of Corea.
know the order in which, and the dates at which, the Buddhist faith reached the various countries where it has since taken root. And it will be necessary to discard all reference to the Buddhism of those countries which lie, so to speak, off the main stream of our investigations.

Buddhism, we know, is an Indian religion, and had its original habitat in and near the old kingdom of Magadha, in the basin of the river Ganges, some four or five hundred miles N.W. of Calcutta, in a district still called Behar, because of the numberless Vihara or Buddhist monasteries with which it was at one time covered. And the Holy Land of the Buddhists stretches over this district northward from the neighbourhood of Benares to the borderland of Nepal. As I have already reminded you, Buddhism has long been extinct in India, the land of its birth. But Buddhism is an essentially missionary religion, and its emissaries, pushing southwards from India, had evangelized the island of Ceylon as far back as the third century B.C.

And as the Buddhism of Ceylon probably preserves, in its Pali scriptures, the most authentic tradition as to the original contents of the Buddhist faith, reference to it is more or less inevitable in any study of the subject. On the other hand, the Buddhism of Burma, Siam and Cambodia, however interesting in itself, need not delay us, as, even if these countries were not originally evangelized from Ceylon, the connexion between the Buddhism of Ceylon and that of the countries of the Indo-Chinese peninsula was in subsequent years so close as to make it unlikely that these last would throw any additional light on the subject immediately before us.

It is these countries, Ceylon, Burma, Siam and Cambodia, which preserve in the main the tradition of the Hinayana 小乘 or "lesser vehicle"—popularly known as "Southern Buddhism." And this, as we shall see, differs so widely from the Mahayana 大乘 or "greater vehicle" variety,—popularly known as "Northern Buddhism,"—with which we are chiefly familiar in China, Corea and Japan, that one sometimes wonders how they come to be regarded as branches of the same religion. By way of making as clear as possible, in a rough and ready way, the difference between Hinayana and Mahayana, the lesser and greater vehicles, I do not think I can do better than quote the following words of Professor Lloyd, after premising that, as Pali is the sacred language of Hinayana Buddhism, so Sanskrit is that of the Mahayana variety, and that it is from Sanskrit originals that practically all the Buddhist Scriptures with which we are familiar in China, Corea and Japan have been translated.

Professor Lloyd says:—

"The word Mahayana means "The Large Vehicle" or "Conveyance," and is used to distinguish the later and amplified Buddhism from the Hinayana or "Small Vehicle," which contains the doctrines of that form of Buddhism which is purely Indian. . . . It would be a mistake to suppose that the Greater Vehicle differs from the Lesser only because it contains in it more of subtle dialectic and daring speculation. The case is not so: the Pali books are every whit as deep and every whit as full of speculation as their Sanskrit rivals. The Hinayana is the Lesser Vehicle only because it is more limited in its area. It draws its inspiration from India and India only. . . . But when once Buddhism stepped outside the limits of India pure and simple, to seek converts amongst Greeks and Parthians, Medes, Turks, Scythians, Chinese and all the chaos of nations that has made the history of Central Asia so extremely perplexing to the student, immediately its horizon was enlarged by the inclusion of many outside elements of philosophic thought. It was no longer the comfortable family coach in which India might ride to salvation: it was the roomy omnibus intended to accommodate men of all races and nations, and to convey them safely to the Perfection of enlightened truth."

The northward move of the early Buddhist missionaries appears to have followed the valley of the Ganges and the Jumna—in a north-westerly direction rather than due north—and to have passed over the watershed, which separates the

head waters of these rivers from those of the Indus, into the Punjab and Cashmere, and further on still into the lands lying between what is now the north-west frontier of India and the Aral and Caspian Seas. Here in lands, known vaguely to the old geographers of Europe as Parthia, Bactria and Scythia, and now largely covered by Afghanistan and Turkestan, flourishing Buddhist communities had been founded in the second century B.C., and here Indian religion and culture had shaken lands with the religion and culture of Persia and of Greece, carried thus far east under the standards of Alexander the Great and his generals. And although these lands were to fall later under the sway of Mahometanism, they remained strong enough and long enough in their Buddhist faith to send out fresh shoots eastward across the deserts of Central Asia into the Chinese Empire. Thus the Buddhism which found its way into China early in the Christian era, and ultimately from China into Corea and Japan, was of the “Northern” or Mahayana variety (Greater Vehicle) and was already tinged, before its arrival in the Far East, with foreign elements, borrowed certainly from Persia and Parthia, and possibly also from countries even farther west. It is interesting to note in this connexion that recent historical research has done much to prove the veracity of the old tradition which made S. Thomas the Apostle the first Christian Missionary in these lands on the borders of India, Persia and China. And it is by no means improbable that that intercommunication of Christian and Buddhist ideas, which certainly occurred later in China, owing to the missionary labours of the Nestorian Church, may have begun thus early. One thing is, I think, quite plain—namely that Buddhism came into China originally from these countries on the western borders of the Empire, which occupied the territories now roughly covered by the geographical term Turkestan, and not directly from India or Indo-China in the south. Indeed the huge mountain-barrier of the Himalaya and allied ranges, which stretch over fifteen hundred miles from the borders of Turkestan to the northern confines of Burmah, formed a quite sufficient barrier to prevent any such direct

communication. And this possibly accounts for the prominent part played by “the West” in all Chinese, Corean and Japanese Buddhism. In after years the Chinese and allied peoples may have learned that India—or T’yen-ch’youk-kouk 天竺國界西界 or Chon-Chook-kook (Chon-Chook-kook) as the Buddhists called it—was the real home of Buddhism and lay to the south; but it had come to them from the west, and Sye-yok-kouk 西域國界西域 or the “kingdom of the Western region,” is still the name by which the Buddha’s home-land is known to his far-eastern devotees, while myriads of Buddhist believers live and die in the hope of attaining, through the good offices of Amida, to the unspeakable bliss of the “Western paradise” 西方極樂. Similarly the first Europeans who found their way to Japan were known as Nampan 南蠻 or “barbarians of the south,” because they reached Japan via the China Seas, long before more accurate geographical knowledge led to their being called “Sei-yojin” 西洋人 or “western ocean men.”

With regard to the arrival of Buddhism in China, there seems no reason, in spite of vague rumours and traditions on the subject, for believing that it was any way known there until the latter part of the first century A.D.—that is, about the time when the twelve Apostles were busy spreading the Christian faith in the west. Chinese annals are usually reliable and the Chinese annals quite clearly connect the first advent of Buddhism in China with the mysterious dream of the Emperor Ming-ti 明帝 梦境 of the later Han dynasty 後漢紀 後漢紀 of A.D. 62. As a result of this dream, in which, on several successive nights, he had seen (I quote Professor Lloyd’s) “a man in golden raiment, holding in his hands a bow and arrows and pointing to

1 Creed of Half Japan, p. 76. Professor Lloyd and others with him think that these first “Missionaries” to China may after all not have been Buddhists at all, but Christians. After pointing out how the truth of the old legend about S. Thomas the Apostle’s mission to the East has been rehabilitated in recent years, he draws attention to the curious parallelism between the Emperor Ming-ti’s dream, and the vision of S. John the Apostle (Rev. VI. 2) a prisoner on Patmos about this date.
the west," he had equipped and sent off westwards a mission to seek for the teacher whom his dream had seemed to proclaim. While on their journey westwards his envoys met in the mountain passes two travellers of foreign name and nationality, leading a white horse laden with sacred scriptures and religious emblems. Convinced that in these men they had found that which their Emperor had sent them to seek, they turned back with them and introduced them to the Chinese capital, then situated at Loh-yang, 洛陽, in the present province of Honan 河南. Here they were well received and housed in a temple, which is said to be still standing and to be still known by the name of "The White Horse Temple" 白馬寺 빨마사. This mission was short lived, as both missionaries died shortly afterwards in about the year 70 A.D. They had however apparently succeeded in translating into Chinese some of the scriptures they had brought with them. And of these, one—the "Sutra of the 42 sections," 四十二章經 四十二章經 四十二章經 四十二章經 四十二章經 四十二章經 四十二章經 四十二章經 四十二章經 四十二章經 四十二章經 四十二章經 四十二章經 四十二章經 四十二章經 四十二章 경 四十二章 경 四十二章 경 四十二章 경 四十二章 경 四十二章 경 四十二章 경 四十二章 경 四十二章 경 四十二章 경 四十二章 경 四十二章 경 四十二章 경 四十二章 경 四十二章 경 四十二章 경 四十二章 경 四十二章 경 四十二章 경 四十二章 경 四十二章 경 四十二章 경 四十二章 경 四十二 chapter containing a collection of short and pithy sayings of the Master—has, after going through many editions and revisions, come down to our own day. Apart from this however, this first missionary effort on the part of Buddhism (if it was a Buddhist mission!) seems completely to have died out. And nearly eighty years elapse before we hear of a fresh batch of Buddhist missionaries arriving in the Chinese capital in the year 147 A.D., this time under the leadership of a Parthian prince, Anshikao, who appears to be known under a slightly different name (Aixihares') to European history. From that time onwards Buddhism took root in the Chinese Empire, although it was not until the beginning of the fourth century A.D. that Chinese subjects were actually allowed by the Chinese authorities to become professed monks and nuns of the new religion. And it is indeed a remarkable fact that during the first two centuries of its existence in China, the authorized representatives of Buddhism appear to have been exclusively foreigners.

1 See Lloyd, op. cit: pp. 117-119.
The career of Buddhism in China has been a chequered one, ranging from the warmest patronage by some of the Emperors of the various dynasties under which it lived to the bitterest persecutions suffered under others. Throughout, it has had to meet the implacable hostility of the Confucian literati, such as Han Moun Kong (Han Yu) 韓文公(愈)한문공(유), one of the foremost statesmen, philosophers and poets of the Tang dynasty 唐紀長篇大, whose protest against the public honours with which the Emperor had caused an alleged relic of the Buddha to be conveyed to the imperial palace in the year 819 A.D., is still reckoned a master-piece of Chinese literature, and renowned as one of the most celebrated of Chinese state papers.

Meanwhile through good report and ill report—and there has been plenty of the latter, whether well or ill deserved—Buddhism has survived through all these centuries and spread throughout the length and breadth of China, covering the land with temples and monasteries and propagating its tenets, in

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1 This document is such a delicious specimen of the overweening arrogance characteristic of the Confucian literati whether of China or Corea, that it seems worth while to transcribe the following passage—

"Buddha was a barbarian. His language was not the language of China. His clothes were of an alien cut. He did not utter the maxims of our ancient rulers nor conform to the customs which they have handed down. He did not appreciate the bond between prince and minister, between father and son. Supposing indeed this Buddha had come to our capital in the flesh, under an appointment from his own state, then your Majesty might have received him in a few words of admonition, bestowing on him a banquet and a suit of clothes, previous to sending him out of the country with an escort of soldiers, and thereby have avoided any dangerous influence on the minds of the people. But what are the facts? The bone of a man long since dead and decomposed is to be admitted forthwith within the precincts of the Imperial Palace." He then goes on to beg that the bone may be destroyed by fire or water, adding "The glory of such a deed will be beyond all praise. And should the Lord Buddha have the power to avenge this insult, then let the vials of his wrath be poured out upon the person of your humble servant."

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however corrupt a form, so far and wide, as to lend not a little plausible justification to the oft-repeated description of China as a "Buddhist country."

From the third century of our era onwards an ever-increasing number of Buddhist missionaries found their way from India into China, while not a few Chinese undertook expeditions to India, in order to visit the sacred scenes of the Buddha's life and to obtain relics, images and authentic versions of the Buddhist scriptures. Of these last, the two most famous were the monks Fa-hien (or Hsüen Chou) and Yuan Chwang (or Hsüen Chou), of whom the former left China in A.D. 399 and returned fifteen years later, and the latter starting in A.D. 629 did not return until A.D. 645. The vivid and very human records of these two indefatigable pilgrims have come down to us intact and are of great historical value, as we are told, on the authority of those responsible for the Archeological Survey of India, that "if it were not for the Chinese pilgrims who visited India, we should know next to nothing of the history of that country for several centuries." Yuan Chwang is said to have brought back with him to China no less than six hundred and fifty seven volumes of Buddhist scriptures in Sanskrit, not a few of which he translated into Chinese. And you will find his name, as well as that of another indefatigable translator, Kumara-rajiva, a celebrated Indian Missionary who reached China about A.D. 400—prefixed to many of the Chinese versions of the Buddhist classics now in use in Buddhist temples in Corea.

The industry of these and other translators was undoubtedly the open question whether it did not bring a curse rather than a blessing with it. Professor Rhys Davids' protests against the "great misconceptions with regard to the supposed enormous extent of the Buddhist Scriptures," maintaining that in their English dress they are only about four times as great in bulk as the Scriptures of the Old and New Testaments. But he is speaking only of the Pali scriptures of "Southern Buddhism." The Sanskrit Canon of "Northern Buddhism," with its Chinese versions and appendices, has assumed dimensions which are the despair of the student. Professor Lloyd speaks of "that overwhelming flood of Buddhist books and translations which has served to make the history of China in such a hopeless chaos." And it is hardly surprising under these circumstances to hear that the Buddhist world in China, "distracted by the immense volume and bulk of its religious books," welcomed a reaction under Bodhidharma 佛摩大師, the teacher of Hui-k'o, and other teachers, in the 6th century, who boldly taught that you cannot get Buddhism from books, and that if you want enlightenment, you must get it by meditation, 禅坐, while others, weary of the confusion, resorted to the simple expedient of walking into a library, closing their eyes and stretching forth their hands, in faith that they would be guided to the book which was to simplify their Creed. Hence arose the distinction between the Syen and the Kyo—or as we should say between the "mystical" and "dogmatic"—sects, 禅敎兩宗 선교양종, which are the only two recognized in the Corean Buddhism of to-day.

3 It is of course common knowledge that Buddhism had split into a number of divergent sects before it left its native India. Some of these variations were transported to China, which added not a few sects of its own. In Japan the process of sectarian subdivision has gone on until the number of sects into which the followers of Buddha are divided may be counted by the score, if not by the hundred. Of these the most important are the Shingon 真言宗, Tendai 天台宗, and Zen 禪宗, the Jodo 浄土宗, the Shin 信宗 (commonly called Hongwani) and Nichiren 日蓮宗.
The mention of Bodhidharma's name reminds me to note in passing, before we leave Chinese Buddhism, a fact which marks the shifting of the centre of Buddhist gravity from India to China. For Bodhidharma, a native of South India, was the twenty-eighth in lineal succession of the Patriarchs, 饒尊者 who had presided over the Buddhist Church in India since the death of its founder. And in the year 520 A.D., taking the alms bowl of Buddha and the patriarchal succession with him, he migrated from India to China, wearying probably with the internal dissensions of Buddhism and the increasing hostility of Brahminism in his native land. True to his principle of meditation, on arriving at the temple of Syo-riimsa 少林寺 in Loyang, the then capital of China, he is said to have remained seated in silent meditation, facing a blank wall, for nine years until his death, thus becoming famous all down the ages as “the wall-gazing Brahmin” 壁觀羅漢門 의관좌란門.

With him we must leave this brief sketch of early Buddhism in China, for nearly one hundred and fifty years before Bodhidharma's day, in the year 372 A.D. history records the arrival of the first Buddhist missionary in Corea, or—to speak more accurately—in Kokourye, the northermost of the Three Kingdoms into which the peninsula was then divided—Silla, Paiktjyei and Kokourye 不動産百済 비로사고구려. The new religion spread rapidly through the three kingdoms, and before the close of the sixth century A.D. had passed on to Japan. But into the fascinating subject of Japanese Buddhism I must not wander. Immensely interesting as it is, it is plainly a later off-shoot from the Buddhism of Corea and cannot throw much light on that religion in Corea itself, for the relations between the two countries during the centuries which followed were never intimate enough to allow of much reflex action by Japanese Buddhism on that of Corea. And the great lights of Japanese Buddhism of a later age, like Kobo Daishi, 菩法大師공보대사 appear to have gone straight to the fountain-head in China for more advanced study and to have drawn their inspiration from there rather than from Chosen.

On the other hand China and Corea were bound together by much closer ties, civil and ecclesiastical. And so it happens that the development of Buddhism in Corea was largely affected by what was going on in China. And when Tibet in the fifth and sixth centuries of our era embraced a form of Buddhism, drawn partly from India and partly from China, and, in embracing it, remodelled it in a form unknown elsewhere in the Buddhist world, this new variety of the old religion (which was largely connected with spells and magic and which afterwards under the name of Lamaism extended to Mongolia) not only reacted on the Buddhism of China, but to a certain extent on that of Corea also.

So far we have been considering the religion known as “Buddhism” merely as an external phenomenon and watching its progress through the centuries as it gradually permeates the peoples of Southern, Central and Eastern Asia. It is time now to turn our attention to its contents. And here our difficulties crowd upon us thick and fast. In considering these difficulties, I wish to say at the outset that I do not regard it as any part of my business here to take up a critical attitude or to institute comparisons between Buddhism and Christianity, to the advantage or disadvantage of one or the other, though occasionally a reference may be allowed to what is very familiar to us in our Christian experience, simply to make things clear by way of comparison or illustration. I speak indeed as a convinced Christian, convinced too that the Catholic Faith as enshrined in the creeds of the Church is not merely one among many possible religions, all equally excellent, but the One True Religion. I am however no reckless iconoclast and my religious convictions do not in the least prevent me from approaching such a
religion as Buddhism with a respectful and even sympathetic interest. But the difficulty and complexity of the subject are enormous.

To begin with, Buddhism is by origin an Indian religion. And the Indian mind has always evinced a positive distaste for mere history and for the recording of bare facts as such. Moreover the teacher whom we know as the Buddha left no writings. Nor is there any fixed canon of scripture, universally accepted by all Buddhists, to which we can appeal either for the facts of his life or the main outlines of his teaching. Mahayana differs from Hinayana, "Northern" from "Southern" Buddhism, the Sanskrit from the Pali canon and both from the Chinese.

All forms of Buddhism everywhere, indeed, agree that the Buddhist canon of Scripture is comprised in the Tripitaka, "Three receptacles,” which may be said to correspond roughly to the Two Testaments (Old and New) of the Christian Bible. All are moreover agreed that these “Three receptacles” consist of

(a) The *Vinaya* 諏議雜藏 section, which gives the disciplinary rules of the Buddhist community.

(b) The *Sutra* 经藏雜藏 section, which professes to give the discourses uttered by the Buddha during his life time.

(c) The *Abhidharma* 讲藏雜藏 section which includes a number of metaphysical and miscellaneous treatises.

But there the agreement ceases, nobody being able to state precisely what is and what is not included in the several sections.²

² A comparison with the corresponding facts relating to the Christian Scriptures of the Old and New Testaments may here be permitted by way of illustration. All Christians, Protestant and Catholic, Eastern and Western, are agreed and have been agreed since very early times that the New Testament is composed of precisely twenty seven well-known documents and no more. (It is interesting to note that this is the number given on the Nestorian Monument, erected at Si-nan-fou in China in 782 A.D.) Nobody thinks of putting the Apocryphal Gospels (of which many are extant) or even the authentic writings of such well-known contemporaries of the Apostles as S. Clement, S. Ignatius, or S. Polycarp on the same level as the Canonical Scriptures of the New Testament, still less of inserting in the Canon great Christian classics like S. Augustine's *Confessions*, Thomas a Kempis' *Imitation of Christ*, Bunyan's *Pilgrim's Progress* or Milton's *Paradise Lost*. There is very nearly the same agreement about the Scriptures of the Old Testament except for a margin of fourteen not very important books, accepted by Roman Catholics, rejected by Protestants and assigned a middle position by the Church of England, under the title "Apocrypha."
us. We have to piece it together, as best we can, from different works in different languages, dealing with different periods of his life and all of doubtful date—the old Pali chronicles and scriptures of Ceylon bearing away the palm for authenticity and reliability, as evidenced by the remarkable discoveries made by those responsible for the Archaeological Survey of India.¹ Until recently there was an acknowledged discrepancy of nearly five hundred years between the earliest and latest dates assigned to the birth of “the Buddha.” And so lately as 1893, in the “outlines of Buddhist doctrine,” drawn up under the auspices of the leading Buddhist sects in Japan for circulation at the Chicago Parliament of Religions, the date of his birth was given as 1027 B.C., whereas it is now almost universally admitted that he died in his eightieth year about 480 B.C. He must therefore have been born about the middle of the Sixth century B.C., and was, roughly speaking, contemporary with Confucius in the east, and Pythagoras in the west, and flourished somewhere near the period when the Jews were returning to Palestine after the Seventy Years’ captivity in Babylon.

In endeavouring to form some idea as to what the main contents of the Buddhist religion really are, it seems natural to recur to that which is probably the oldest and most authentic formula in Buddhism—a formula as characteristic of Buddhism as the Trinitarian baptismal formula is of Christianity—known in Sanskrit as Trisara, or the “Three Refuges” 三歸善罠:—

(A) I take refuge in Buddha 像佛의 존.

(B) I take refuge in Dharma, or the Buddhist “law” 像義의 법.

¹ The Sanskrit work known as the Lalita Vistara, on which most of the Chinese (and therefore Coreen and Japanese) lives of “the Buddha” are based, seems to date at the earliest from the early centuries of the Christian era, i.e., five or six hundred years or more after “the Buddha’s” life time. Professor Rhys Davids puts its historical value, as evidence for the facts of “the Buddha’s” life, on about a par with the historical value of Milton’s Paradise Regained, as evidence for the facts of the life of Christ.

(C) I take refuge in Sangha, or the Buddhist “church” 像僧의 승.

This formula is, I think, in universal use wherever Buddhism of any variety is known. And it will be convenient to arrange our thoughts under these three heads.

(A) “I take refuge in Buddha.” But whom or what do we mean by “Buddha”? For “Buddha” is not, strictly speaking, a personal name at all. It is a title which, according to the tenets of Buddhism, has been already borne by many individuals previous to the one whom we know as “the Buddha,” and which will be borne by many others in ages yet to come. It is used to describe the state of those who have attained to Bodhi, or complete intelligence, and so, having broken away from the bondage of sense-perception and self, are completely holy and ready to enter Nirvana. The universe in which we live has, according to Buddhist theory, already passed through many Kalpas or periods of existence, each of which produced numberless “Buddhas.” According to one computation the last three Buddhas of the previous Kalpa and the first four of this (of whom our Buddha is the latest to appear so far) make up a group of seven “ancient Buddhas.” According to another computation our Buddha is the fourth in a series of five belonging to this kalpa, of whom three (Krakuchanda, Kammuni and Kasyapa) preceded him, and the fifth,Maitreya, or-Ma-ryeek-sa-sa-sa-sa-sa is the “coming saviour” for whose advent all devout Buddhists are waiting.
It is a curious thing that, although figures of this "Coming Saviour" are not very frequently found over the altars in the Buddhist temples of Corea, the name Mirek has become permanently attached to the isolated stone figures standing in the open air—many of them of great size and obviously of great antiquity—which are to be found in so many places. So much is this the case that Mirek—somewhat like (Bodhi) Dharma in Japan—seems to have become a common term in Corea for all such statues, to which (if I remember rightly) the name of Buddha is never given. This devotion to Mirek, or Maitreya, in Corea, needs some further elucidation, which cannot however be entered on here.

Those who, like Maitreya (Mirek), have, after many previous existences, reached the stage in which they are ripe for the attainment of Buddhahood in their next earthly existence but who have deliberately delayed the attainment, in order that they may devote themselves to the salvation of others before they pass into Nirvana, are known as Bodhisattwa, 菩薩. And these form a numerous and popular class of divinities, who play a very important part in Mahayana Buddhism and to whom I shall have to refer again.

Not only, however, is it the case that many other individuals, besides the one familiar to us as "The Buddha," have in past ages attained, or will in future ages attain, to Buddhahood, but every Buddha, including the one best known to us, has passed successively through a great many previous existences in the three worlds of heaven, earth and hell, as man or beast or spirit, as a preliminary to the attainment of Buddhahood and Nirvana. And one of the most popular books in the Buddhist Canon is the jataka, giving the story of the five hundred and fifty previous lives lived by him whom we know as "the Buddha" before he appeared in the world for the last time as Gautama Sakyamuni, or Siddartha, the princely son of Suddhotha, the King of Kapilavastu and his queen the lady Maya.

It is however with this historic "Buddha," the man who was born, as we have seen, about 560, and who died about 480 B.C., that we have chiefly to do. And, to prevent confusion, let us begin by recounting some of the names by which he is best known. European writers on Buddhism are always apt to take too much for granted in their readers, and, by ringing the changes on these various names without any warning or explanation, to create a great deal of avoidable confusion.

First then, there is the name Buddha, 佛陀 or 부처 which is, as we have seen, strictly speaking a title and not a name, and which is, as such, used of many others besides the historic Buddha. It is moreover, I think, quite plain that the term "Buddha" became used for something very like the Christian term "God" or "Godhead" or "the Divine Essence," in some of the later, more mystical and more highly developed forms of Mahayana Buddhism, prevalent about the date when Buddhism passed from China to Corea and thence to Japan. Hence we find the curious mystic Trinity of Vairochana Buddha, 無量佛, 和 十方三世佛, which presents so many curious points of resemblance to the Christian doctrine of the Trinity, that it would seem as if it must have been partly derived from it, although in the main it is doubtless a reflection of Hindu theology. In this Trinity it will be observed that the historic "Buddha" (Sakyamuni) plays a comparatively subordinate part, the term "Buddha" (like the Adi-Buddha of Nepal) standing for something like "the Divine essence," of which Vairochana (explained in Chinese as "law-body" 身) and Loshana ("recompense-body" 報身) and Sakyamuni ("transformation-body" 化身) are emanations. In at

1 The terminology of Buddhism presents one of the greatest difficulties to the beginner. The same name or word is spelt differently in Pali and Sanskrit and differently again in the various vernaculars of the countries where Pali and Sanskrit scriptures are used—e.g., in Singhalase, Burmese, Siamese, Tibetan, Mongolian. Their translation or transliteration into Chinese characters brings in a further difficulty, as the characters are of course pronounced differently in Corean, Japanese and the various dialects of China. E.g., the character 佛 in Corean, 부처 in Japanese and Po in Chinese.
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least one of the largest and oldest Buddhist temples in Corea, the Buddhas exposed for worship over the high altar are three colossal seated figures of Vairochana (in the middle) Loshana (on Vairochana's left hand) and Sakyamuni (on Vairochana's right hand).

Secondly, there is the family name Gautama, not much used, I fancy, in Corea, China and Japan, but commonly used as a distinctive personal name by European writers.

Thirdly, our Buddha is known as the Prince Siddartha, 悉達太子, which was his official title as his father's son, and heir to his father's throne, before he withdrew from the world.

Fourthly, there is the term Sakyamuni 阇迦牟尼, (or as Coreans pronounce it Syek-ka-mo-nil), the saint or ascetic of the Sakya tribe, of which his father was king.

Fifthly, there is a variation of this, Syek-ka-ye-rai, 释迦如来, very commonly used in Corea, the termination Ye-rai being composed of two Chinese characters meaning "thus come," and standing for the Sanskrit term Tathagata, which is the highest epithet of all who attain to Buddhahood.

Sixthly, there is the honorific title "world honoured one" 世界榮尊 which is commonly used in Chinese and Corean Buddhist books as a title of respect. And with this may be mentioned—

Seventhly, Bhagavat, a Sanskrit title commonly used of any Buddha, and meaning "a man of virtue or merit."

It will perhaps simplify matters if, in the rest of this paper, I refer to him as Gautama Buddha, although it is strictly speak-

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1 The famous monastery of Tai-pep-chu-sa, on Sok-ri-san, in the prefecture of Po-ean in North Chyoung Chyeng To.

This monastery was founded in A.D. 553. Sok-ri-san (Hill of farewell to the world) is known to Coreans as the "little Diamond Mountain."
ing an anachronism to use the title “Buddha” previous to his attainment of Bodhi or Buddhahood in his thirty sixth year. Until that event he was in strict parlance only a Bodhisattwa.

Gautama Buddha then was the son of a king or petty rajah, named Suddhodhana, but known to the Coreans as Cheng-pang-ang. His mother, the lady Maya 摩耶夫人 who reigned over a small country about one hundred and thirty miles or so north of Benares, the capital of which was Kapilavastu 堪婆羅國. His mother, the lady Maya 摩耶夫人 died a week after giving birth to her son, who was brought up in his father’s palace by her sister (also one of king Suddhodhana’s wives), the lady Maha praジャpati—famous ever after, not only as Gautama Buddha’s foster mother, but also as the first woman admitted into the Buddhist Community, and the first abbess of the first Buddhist convent for women.

There is, as I have already said, no authentic and reliable biography of Gautama Buddha. But the story of his life, as accepted by Corean Buddhists, is divided into eight chapters, recording the eight chief events or periods of his life. These “eight scenes” 聲相 卍 are portrayed in a large picture, divided into eight sections—or in eight separate pictures—to be found hanging in a prominent place in most Buddhist Temples in Corea. And for fifty sen you can buy nowadays at any bookstall in Seoul a little Korean booklet, called the Pal Syang Rok 拏相錄 槳相錄 which sets out at length in eight chapters, illustrated by these eight pictures, the Story of Gautama Buddha’s life.

(I) The first scene shews us the incarnation of Gautama Buddha in the womb of his mother Maya, who in a dream sees her son that is to be, coming down on a white elephant out of the Tushita heaven 堪婆羅天 天界 where he had been spending his last previous existence (as a Bodhisattwa).

1 It must be remembered that Buddhism speaks of many different heavens. The Tushita heaven is that occupied by all Bodhisattwas,
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II. The second scene shows us the birth of the child Gautama Buddha in the park of Lumbini, 拓undo びるとお園 fifteen miles east of Kapilavastu, together with the wonders which attended his birth, and the announcement of the news to his father king Sudodhana.

III. The third scene shows us Gautama Buddha, now known as Prince Siddartha, 普達太子 설당력주 grown to man's estate and having his eyes opened to the hollowness and misery of this life by the sight of an old man, a sick man, a funeral and a holy hermit, during his perambulations outside the gates of his father's palace.

IV. The fourth scene shows the Prince Siddartha (Gautama Buddha) now thoroughly awakened to the miseries of this world with its ceaseless round of birth, old age, sickness and death 生老病死 성로병 속 effecting his escape from the palace, in spite of the obstacles placed in his way by his royal father. As egress by the gates is impossible, his faithful horse carries him over the palace wall, the four heavenly kings 四天王 수현성 supporting the horse's feet until he reaches the ground in safety.

V. The fifth scene shows us Gautama Buddha burying himself as a hermit in the wilds of the Himalaya mountains, 雪山 설산 (where he devotes himself for six years to a life of great austerity) after cutting off his hair and sending it and his other belongings back to his father by the hand of his faithful groom Tchandala, 車経차 니 who accompanied his master thus far.

VI. The sixth scene shows Gautama Buddha, wearied out with his austerities, sitting under the Bodhi-tree before they finally appear on earth as Buddha. Maitreya, the "coming saviour," is now resident in this heaven.

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The sixth scene shows us Gautama Buddha, now resident in his heaven, this heaven.

The seventh scene shows Gautama, now a completely enlightened Buddha, returning to Benares, where, in the famous deer park 鹿苑, 他 proceeds to "set in motion the wheel of the law," 轉法 전등 by preaching the doctrine by which the world may be saved, to the five ascetics who had been with him in the Himalayas, and who now become his first Arhats 阿羅漢 or disciples, and the first monks (Bhiksú) 比丘 of his community.

The eighth and last scene shows Gautama Buddha at the end of a long life of unwearying missionary labours, now in his seventy ninth year, surrounded by his five hundred disciples or Arhats, uttering his last discourses and then dying and passing away into Nirvana 涅槃 差운: after which his body is cremated and his relics 舍利 스리 divided into eight portions for safe keeping.

Now if I were to keep you here a week I could not find time to fill in all the details of this story, many of which are full of human interest and beauty, nor endeavour to sift the obviously legendary from the obviously true, though there is much on which one would gladly linger. We must however leave the story as it is here in outline and pass on to consider what follows, only premising that of course the greater part of Gautama Buddha's labours took place in the space of nearly fifty years which elapse between the two last scenes, as he is reckoned to have been about thirty six years old when he attained to Buddhahood and started out on his missionary journeys.

And now let us pass to the second of the "refuges"—"I take refuge in Dharma (or the law)," and consider briefly what this "law" was, in which Gautama Buddha thought that he found salvation under the Bodhi tree and which he spent his
life in propagating. We must remember that Gautama Buddha's life was lived against a Hindu back-ground and that his religious system was a reform of the older Hinduism or Brahmanism, which never ceased to pursue the newer faith with bitter hostility. And it is important to remember that Gautama Buddha deserted the Pantheism of the old Hindu religion for a blank atheism which had no place for God in any sense of the word familiar to us. *Brahma*, 神王 the Hindu was the "father of all living" and into whose Essence all devout Hindus hope to be re-absorbed, remained indeed, and is, like his companion deity *Indra* or *Sakra*, 帝释王 the familiar figure in Buddhist mythology and in Corean Buddhist art. But they are only two among the "gods many and lords many" who people the many heavens of Buddhist theology. For in Buddhism every world has its appropriate surrounding of many heavens and hells, tenanted by Devas or good spirits, and Asuras or evil spirits. But all these are only beings like ourselves, who are passing through various stages of existence, in accordance with acquired merit or demerit, but who will sooner or later have to return to earth and to go through the same process as Gautama Buddha, if ever they are to attain salvation by entering Nirvana. Again we must remember that Gautama Buddha imported wholesale into his system the old Hindu idea of the "transmigration of souls," in accordance with which all sentient beings are passing through a ceaseless rotation of existence 輪回—described as "the great ocean of birth and death" 生死大海—as beast or man or spirit, until they acquire sufficient merit to "reach the other side" 到彼岸 of the ocean of misery. Into the complicated question of what place the soul of the individual plays in Buddhism I cannot enter now. It is one of the points on which western logic finds it most difficult to follow the eastern teacher. For, while denying the existence of the individual soul and refusing to admit that man's being consists of anything but an agglomeration of Five Skandha, 五聚, or attributes, which are dispersed at death, he somehow managed to believe that the *Karma*, 行法, i.e. merit or demerit acquired by the individual during life, could survive the dissolution of the individual and undergo a fresh incarnation in some other being—man, beast, god or devil—who was thus at the same time one with, and yet different from, the one just dead.

With his mind full of such thoughts as these, Gautama Buddha under the Bodhi Tree evolved the "Four Noble Truths," 四諦 the apprehension of which is necessary to every one who wishes to enter on the path of Buddhahood and gain Nirvana. These four dogmas are summarized as follows:—

(a) The dogma of misery 苦—that all existence is misery.

(b) The dogma of thirst or craving 慾—that this misery is due to the thirst or craving for what this world or the next has to give.

(c) The dogma of extinction 淨—that it is possible to extinguish this thirst or craving, and therefore to escape from the misery of existence.

(d) The dogma of the path 道—that there is a path leading to the extinction of thirst or craving and therefore to release from the misery of existence.

Gautama Buddha then proceeds to elaborate this path to salvation under eight headings known as the Eight Correct Gates or Eightfold Noble Path, 八正道, showing that salvation (i.e. the extinction of desire, and therefore of the misery of existence) is to be attained by:—

(1) Right views (or belief) 正見

(2) Right aims (or resolve) 正思惟

(3) Right speech 正語

(4) Right action (or behaviour) 正業

(5) Right means of livelihood (or occupation) 正精進

(6) Right endeavour (effort) 正定

(7) Right mindfulness (or contemplation) 正念

(8) Right meditation (or concentration) 正命

These are nowhere very clearly expounded, and they certainly do not appear to bulk very largely in Corean Buddhism.
When I spoke to a learned old Buddhist abbot on the subject last summer, he brushed all this—which is really fundamental Buddhism—on one side as being mere So-seung-pep (大乘法) or the teaching of the “great vehicle,” while he himself urged the importance of the Tai-seung-pep (小乗法) or the teaching of the “little vehicle,” while he himself urged the importance of the Tai-seung-pep (小乗法) or the teaching of the “great vehicle,” with its emphasis on the Six Paramita (六度) (Buddhism is great on these numerical categories) or means of “passing to the other side” of the ocean of existence and misery. And I am bound to say that I find these six “cardinal virtues”—charity, morality, patience, energy, contemplation, and wisdom—more intelligible and attractive than the other. Both systems are apparently based on the recognition of another numerical category, the Twelve Nidana (十二因縁) i.e. the concatenation of all forms of existence through a chain of cause and effect numbering twelve links, viz. death, birth, existence, clinging to life, love, sensation, contact, the six senses, name and form, perfect knowledge, action, and ignorance. Sanskrit scholars are not agreed as to the right rendering of these twelve terms and I must say that this is one of the cases in which my mind wholly fails to follow the principle on which such a strange and apparently arbitrary assortment of varied conceptions is grouped together under a single heading. And until I have made a much profounder study of Buddhism, I can neither hope myself to understand, nor to make clear to others, the truth which is presumed to underly it.

More interesting to us, because more practical than these rather confused metaphysical conceptions, are, I think, the famous Ten Commandments (十誡) of Buddhism, which are binding in a greater or less degree on all disciples of Buddha, and which have probably contributed more than anything else to its strength and vigour. They are:

(1) Not to kill any living thing,
(2) Not to steal,
(3) Not to commit impurity,
(4) Not to lie,
(5) Not to drink wine,
(6) Not to eat at unseasonable times (? to eat flesh),
(7) Not to take part in singing, dancing, or theatrical performances,
(8) Not to use flowers or perfumes for personal adornment,
(9) Not to sit on a high broad bed or couch,
(10) Not to possess gold, silver or jewels.

By an “economy” which would doubtless find favour in some western countries, only the first half of the decalogue is strictly speaking binding on the laity, the observance of the whole being limited to those who are admitted to the “professed” order of monks and nuns. ¹

Before passing away from the duties incumbent on the devout Buddhist, reference must be made to Dhyana (禪), a word which for want of a better equivalent is most commonly rendered “meditation” or “abstract contemplation.” So characteristic of Buddhism is this exercise of the faculties that “professor of meditation” 聖師 has come to be one of the polite terms in addressing a Buddhist monk, while Buddhist temples are poetically described as “halls of meditation” 禪院.

Dhyana, in one or other of its stages, may be described as the crown of all the Buddhist’s efforts after moral self-control, (in obedience to the Ten Commandments) and after perfect knowledge (in accordance with the Four Noble Truths and the Eightfold Noble Path). In its highest form—described as a sort of ecstatic trance, in which the mind reaches “a state of absolute indifference, or self-annihilation of thought, perception and will”—it is nothing less than the actual threshold of Nirvana itself. In some of its more elementary forms, leading up to this, the practice of Dhyana is supposed to form part of the daily

¹ Hence the technical term for “ordination” or “profession,” i.e. admission to the order of professed monks or nuns, is 계보 (i.e. to receive the Commandments.

duty of every devout Buddhist. Like the expectation of entering Nirvana, however, it seems to have entirely dropped out of practical politics in the Buddhism of the south—at least in Ceylon and Siam. Of China we are told that though it survives in a debased and mechanical form in some monasteries, in many others it has been entirely discontinued.  

In Japan, as we know, one of the most numerous and highly esteemed sects of Buddhism lays such stress on the practice that it is known distinctively as the Zen (or contemplative) sect 禅宗 sect 禪宗 선종: while in Corea all the various sects of Buddhism have for centuries been grouped under these two headings, the mystical (contemplative) and the dogmatic sects 禪敎兩宗 선교 팡종. As a matter of fact few traces of the practice appear to survive in Corean Buddhism—except so far as it is perhaps represented by the sort of coma likely to be superinduced by the monotonous repetition (for hours or days or even months or years at a stretch) of the formula Nam mô Amida Pou, 南無阿彌陀佛 남 무 아 미 도 불 accompanied by the ceaseless banging of a gong or drum, or both. It is hardly worth while labouring the distinction between Dhyanas and the meditation recommended to us by the great Christian mystics and systematized for us by S. Ignatius Loyola and the other great masters of the spiritual life, who did so much to bring vital religion back to life again in western Europe in the sixteenth and seventeenth centuries. Instead of the desperate attempt to think oneself away into nothingness, the Christian mystic practices meditation, or "mental prayer," with the view of identifying himself more wholly with the One Source of all life, light, joy and beauty. And whereas both practices start from a rigorous effort after perfect moral self-control, the Christian practice of meditation aims at bringing into play and exercising in turn all the faculties of the human soul one by one—the memory, the intellect, the imagination, the emotions and the will—instead of limiting itself to the intellect and then trying to annihilate that.

1 Hackmann: Buddhism as a Religion, p.p. 222-3.

(C) There remains the third of "the Refuges"—"I take refuge in Samgha (or the Buddhist church)." Although Gautama Buddha had come to see the comparative valuelessness of mere asceticism as such, he had foreseen the difficulty likely to be experienced by mere individuals living in the world, in their endeavour to follow his teaching. One of his first steps therefore was to form his followers into a community of celibate men—to which afterwards women were somewhat grudgingly admitted. And this visible Church which has been established wherever Buddhism has been preached, is the third of "the Three Refuges." It is a refuge in the sense that normally men and women can only hope to attain such salvation as Gautama Buddha promised by living thus retired from the world and its ties (a very different conception from that which underlies Christian monasticism): and it has come to be a "refuge" in another and lower sense, because the merits of the community have come to possess a vicarious value for mere members of the laity, 俗人 수인 who shew their appreciation of the community's value and spiritual privileges by generous benefactions. It is noteworthy that Gautama Buddha expressed great trepidation about admitting women to his community. And when he at last yielded to the urgent insistence of his beloved disciple Ananda, 阿難陀 아난다 prompted by Maha prajapati (Gautama's aunt and fostermother, who afterwards became the first superior of the first convent for women), he afterwards expressed his great regret at having given any such permission and prophesied the speedy downfall of his "law" as a consequence! The communities of nuns or Bhikshuni 比丘尼 비구 님 have led a chequered existence. And though in Corea for instance there are many convents of Buddhist nuns, usually known as Seung-pang僧房 수방, in other countries like Ceylon (and, I think, Burma) they no longer exist. In any case the highest hope held out to woman under the Buddhist system is that in some future existence she may be born as a man and so have a chance of qualifying for Buddhahood and Nirvana.  

I greatly regret that the time at my disposal does not per-
mit of my dwelling in detail on some of the leading disciples of
Gautama Buddha, or of the long line of Patriarchs, who ruled
over the Buddhist Church in India, until the Patriarchal succe-
sion was removed by Bodhidharma to China in the 6th century
A.D., shortly after which date it died out.

But one must just refer in passing to Gautama Buddha’s
own son Rahula (one of the first to be admitted to his father’s
community), and to his cousin Devadatta, who was the Judas
of the company and was finally swallowed up in hell, as well as
to the beloved disciple Ananda, also a relation of Gautama Buddha and his personal attendant through-
out his long ministry, and the aged Kasypa, who took the seat of Patriarch immediately after his
master had passed into Nirvana, and was followed in that office
by Ananda. You will often see the portraits of these two last
mentioned, standing right and left of the enthroned Buddha, amid
a crowd of attendant Bodhisattvas, in one of the pictures most
commonly displayed over the high altar in Buddhist temples in
Corea. With regard to the Patriarchs no two lists agree after
we have passed the names of Kasypa and Ananda, the first two
to hold the honoured office. But certain names like Asvaghosa
and Nagasvamsa have, for one reason or
another, attained a far greater fame than that reached by the
greater number of those who have borne the title. In the
great temple of Hoa-chang-ssu, not far from Songdo, I came
across a very interesting series of painted portraits of all the
twenty-eight Patriarchs, down to Bodhidharma, which seems to
merit more care than it receives. And more interesting still is
the wonderful series of fourteen life-sized and life-like portraits of

1 Gautama Buddha had been married to his wife Yasodhara before
he retired from the world. Authorities are not agreed as to whether
Rahula was born just before or just after his father left home. In any
case the touching story of his midnight farewell to his sleeping wife and
child, is a later addition to the Buddha legend.

2 與 등 보 宜 長 肥
長 霞 今 其 省 霞
寺 智 信 信 圆 省
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the earliest Buddhist Patriarchs, executed in stone bas-relief over a thousand years ago and still to be seen in the extraordinary rock-temple of Syeok-kou-wam, near the old Silla capital of Kyeng-chu in South Korea.¹

And now having said so much, one is conscious that one has left out at least one half, and that not the least important half, of the Buddhism of Korea, and indeed of all Eastern Asia. For as yet we have not even touched on that which surrounds the great name of Amida Buddha, and the blissful paradise of the West, or 'pure land' of some other sects, over which he rules, and which he promises to those who turn to him. And here we are indeed face to face with a great difficulty. Although Amida's name occurs in a Sutra which bears, as most others do, the words 'spoken by Buddha' on the title, there is every reason to suppose that Amida worship, and all that surrounds it, formed no part of the original Buddhist faith. It is wholly unknown to the Buddhism of the south, and would appear to be a reflection of elements—partly Persian, partly perhaps Jewish and Christian—imported into Buddhism during its contact with the civilisation of Greece and Persia at the beginning of the Christian era. However that may be, it has succeeded in establishing itself so firmly in the Buddhism of the Far East that Amida Buddha (who does not even pretend to be a historical character) is at least as prominent a figure in the Buddhist temples of Korea and neighbouring countries, as Syeok-ka-moni (i.e., Gautama Buddha) himself. Indeed, in the temples of some of the largest and most popular Buddhist sects in Japan, like the Jodo and the Shin (or Hongwanji), Amida Buddha fills the place occupied by Our Lord Jesus Christ in the Christian Church, while the historic Buddha (Gautama) ranks hardly higher than "Moses or one of the prophets." Most of the devotions one hears in Buddhist temples even in Korea are addressed to

¹ 석공경내 (석공경내)는 불교를 연구할 때 중요한 인물로, 천년 이상 전에 만들어진 석조 부처님상이 서면산의 고구려 시대의 사찰에서 발견되었다. 이는 한국의 최초의 불교사찰로 간주된다.
Amida Buddha. And one of the favourite pictures, in any large Corean temple is the Keuk-rak-kou-p’oum, 極樂九品 목락구풍, showing the nine stages of the Blissful Paradise of the west, to which Amida Buddha admits those who trust in him. And though he has so largely pushed the historic Buddha Gautama (or Syeek-ka-moni) on one side, and though his “paradise of the West” seems to be in flat contradiction to all that Gautama Buddha himself taught, no Buddhist devotee in Corea seems to vex himself about, or even to be aware of, the inconsistency. The explanation usually given is that, great as is the bliss of the “western heaven,” it is still something far short of the “Nirvana,” which must be the ultimate aim of all true Buddhists. But so great are the mercies of Amida Buddha that he throws wide open to all who trust in him the gates of his paradise, entrance into which carries with it the promise of an easy passage into Nirvana, after but one more re-incarnation. But for all practical purposes, Amida’s rather sensuous paradise would appear to have usurped the position of Nirvana as the ultimate goal of Buddhist faith among most of the peoples of the Far East.

Side by side with Amida Buddha and Syeek-ka-moni (i.e. Gautama) Buddha, but always in a position subsidiary to the one or the other, mention must be made of the numerous and popular class of secondary divinities, known as Bodhisattvas, 菩薩보살, to whom reference has already been made. Of these the most popular in Corea are the six following:

(1) Mioryek Posal, i.e. Maitreya 羅勒菩薩, 미륵보살, or the coming Saviour, who will become a Buddha on his next incarnation. His figure is sometimes found in a separate shrine in some of the larger temples, sometimes as one of the attendant figures on Amida or Syeeklamanon Buddha, over the high altar in the chief shrine. As already explained, the name Mioryek is popularly given to all the isolated stone figures, most of them of great antiquity—which may be found scattered far and wide over the hills and dales of Corea.

(2) Ti-tsong Posal 地藏菩薩, 디장보살, who most commonly occupies the central position in the chapels specially devoted to the souls of the departed 萬聖殿 경부전 in the larger temples in Corea. Here he sits surrounded by his assessors the Ten Kings 十大王 성대왕 of the nether world, behind whose figures are depicted the ten several hells over which they respectively hold sway. He is one of the most popular Buddhist deities in Japan, where his name is pronounced Jizo Bosatsu and where he is represented especially as the kindly patron of departed children.

(3) Koon-yele-cum Posal 倖世音菩薩, 관세음보살 (Sanskrit: Avalokitesvara Bodhisattva) and
(4) Tai-yeol-cum Posal 大勢至音菩薩, 대세지보살 (Sanskrit: Mahasthana Prapta Bodhisattva) The figures of these two Bodhisattvas will often be found, standing or seated, in attendance on either hand of Syeek-ka-moni Buddha (i.e. Gautama) or Amida Buddha, over the high altar in the chief shrine of a Corean Buddhist temple. Not unfrequently they are crowned. The tangled history of Koon-yele-cum—famous in China as Kwan-yin and in Japan as Kwan-non, the so-called “Goddess of Mercy”—would fill a volume in itself. Appearing first in Southern Buddhism as a male, it is as a female that this deity has become popular in China and Japan, although in Corea all specifically feminine traits appear to be absent.

(5) Moom-rou Posal 文殊菩薩, 문수보살 (Sanskrit: Manjusri Bodhisattva) and
(6) Po-hien Posal 普賢菩薩, 보현보살 (Sanskrit: Samanta Bhadra Bodhisattva). The figures of these two Bodhisattvas—the former sometimes riding on a tiger, the latter on an elephant—are also fairly constant attendants on the central Buddha in Corean Buddhist temples, with or instead of the two just mentioned.
There is some reason for thinking that some at least of these Bodhisattvas were historical personages—early Buddhist missionaries in China, Nepal and elsewhere,—who have gradually been "canonized" by popular acclaim. To the more enlightened Buddhist they are personifications of some of the qualities of Buddha, his pity, his might, his wisdom and the like.

You will see how largely my paper is introductory to the great subject with which I want to deal. It is indeed only a proem, and I hope that subsequent writers, more competent and better equipped than myself, will introduce us to the building itself, with all its varied interests, and tell us something in detail of the history and development of Buddhism in the Corean peninsula. If I have not wholly worn out your patience, may I close this paper by indicating one or two lines along which I should like to see research pursued?

First. I hope that someone may be found to give a connected history of Buddhism in Corea from the year 372 A.D., when the monk Szoun-to 顺道顺道 arrived from China at the court of Ko-kou-ryé, with the Buddhist missionary's usual impedimenta of books and images. Such a history of the Buddhist Church, after noting its spread from Ko-kou-ryé to Pak'-t'ye in A.D. 384 and to Silla in A.D. 528, would trace its fortunes through the palmy days of the Silla (A.D. 668-935) and Koryé (A.D. 935-1392) dynasties, down to the day at the end of the fourteenth century A.D., when (largely, as it seems, through the fault of some of its leading representatives) it fell into disfavour with the rise of the Yi dynasty to power,—a disfavour from which it has never recovered except for one brief period during the reign of King Si-t'á, 世祖大王世祖大王 A.D. 1456-1469. Such a history would moreover have much to tell us not only of the main outlines of Buddhist history in this country, but also of the lives of famous missionaries from India and China, who found their way hither, as well as of natives of the Corean peninsula, who attained to rank and fame in the Buddhist community. Some at least of the larger temples in Corea have interesting galleries of portraits of the more famous abbots who have borne rule within their walls. In this connexion it is worth noting that Mr. Beal, in his introduction to "The Life of Hiuen Tsang," quotes from a well-known Chinese book of Buddhist biography the names of no less than six inhabitants of Corea, among the pilgrims who in the latter part of the seventh century A.D. found their way from China to India, to visit the sacred scenes of Gautama Buddha's life.

Space too must be found for such a famous trio as Chi-kong, 趙空智空 Mou-hak, 魏可太 and Ra-ong, 慶容 who bears portraits you may see in the great monastery of Hoa-chang-sa at Songdo and in what is left of the even greater temple of Ho-i-am-sa in Yang-chu prefecture, some thirty miles north-east of Seoul. Chi-kong ("he who points to the void") was a native of India, who appears to have found his way to Corea as late as the fourteenth century of our era, while Ra-ong and Mou-hak were respectively court-chaplains and preceptors to Kong-Min-Oang 憲愍王 憲愍王 (A.D. 1352-1388) the last of the Koryé kings and Yi Tai-t'áo 李太祖 李太祖 (A.D. 1392-1399) the founder of the Yi dynasty. And the tombs (or Pou-t'ou) raised over the relics (or Sa-rí) of this famous trio may still be seen among the striking remains of Ho-i-am-sa, above referred to. If such a line of historical study as I have indicated is to be pursued, I would plead not only for a careful search in the printed records of the realm, like the Sam-kouk-sa 三國史詳記 and the Tong-kouk-tong-kam 東國通鑑 but also for a study of the many inscribed tablets, still remaining on the sites of a large number of the older temples in Corea.

Secondly, there is the literature of Corean Buddhism. Of course this must be largely the same as the literature of Buddhist China. But it would be interesting to see which of

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1 The 高僧傳 quoted in Beal's Life of Hiuen Tsang, London 1911 pp. XXV-XLI.
the Buddhist Scriptures have taken firmest hold of Corea and
how far it has been found possible and useful to translate them
into En Mous. M. Courant in his great Bibliographie Coreenne
gives a list of nearly one hundred different Buddhist books,
which to his knowledge have been printed in Corea. But I
myself possess some which do not come in his list, and there
must be many others. My own impression is that a study of
the Buddhist books most in use in Corean temples will reveal
the fact that there is very little of the old literature, common
to north and south and to both Greater and Lesser Vehicles, but
that most of it represents an era when the Buddhism of the
north had largely parted company with that of the south and
had became infected with many of the superstitions which had
been imported from Thibet. But I should fancy that "The
Lotus of the Good Law", 妙法蓮華經, a book dear to Nichiren in Japan, and the Amida and kindred Sutras are the
most popular of all.

Thirdly, I should like to see a series of monographs on
some of the most famous monasteries of Chosen, most of which
preserve in their archives some record of their foundation and
history. Now that the Diamond Mountains in Kang-won-to
江原道金剛山, a group of temples, have been rendered so
accessible, I suppose we may hope to obtain, before long to have
detailed and reliable accounts, historical, artistic and topographical, of
the great temples of ヨウべえ龍興寺, 檀龍寺, 長安寺, 운천보등사
Pye-hoon-sa 表満寺, and Sin-hyesa 新溪寺, as well as of the lesser shrines by which
they are surrounded. But it is a great mistake to suppose that,
when we have exhausted the Diamond Mountains we have
come to the end of all, or even of the most interesting, of the
Buddhist temples of Corea. Not far from Gen San and from
the Diamond Mountains is the great and famous temple of
Syok-ri-sa, in the prefecture of An-pyeon 安達郡善王寺
인변군석왕주, while I myself found an almost unworked
mine of great historical and artistic interest last summer in Tai-
peh-chou, 報恩郡大法住寺보은군대법주, the great
temple in the prefecture of Poeun situated in the famous moun-
tain-range of Syok-ri-sa, which divides Chyeung-chyeng-to
from Kyeng-syang-to. But the most interesting of all are prob-
ably to be found in the southern provinces of Kyeng-syang-to
and Chyeon-ra-to (Cholla do), which boast among others the
great temple of Piong-kouk-sa 慶州郡佛國寺
and Son-ko-eun-sa in Syoun-t'yeon prefecture
陜川郡海興寺, 順川郡神恩寺, and Song-koang-sa in
Syoun-t'yeon prefecture

Tucked away in the hills and valleys close round Seoul
must be some scores of monasteries and nunneries, great and
small, all or most of which could a tale unfold, though the great
establishments of military monks 舊營僧 in the hill-fort-
tresses of Poul-han 北漢山城, and Nam-han
南漢山城, have fallen on evil days, resulting in
the destruction of not a few of the temples with which they were
be thickly covered. The old island fortress of Kanghwa
(some 30 odd miles N.W. of Seoul) still boasts one temple of
great historic interest, Chyeon-teung-sa, 江華郡鍾燈寺
and the subsidiary temples have fallen into
decay or disappeared altogether. It is a curious fact that,
although Buddhism has been in such disfavour with the Yi
dynasty, it seems always to have been the custom to erect a Buddhist
temple in the neighbourhood of a royal tomb. Such a temple
is the most important one of Pong-eun-sa, in Koang-chu prefecture
慶州奉恩寺, on the opposite side of the Han
river to the Seoul Waterworks at Teuk-syen, near the tomb of
King Syong-chong 成宗大王 성종대왕 (A.D. 1470-1495)
while an even larger one, Ryong-choeun-sa, stands about three or
four miles south of Syoun-t'yeon 水原郡龍珠寺 in the

near the tomb of King Chyeung-t'jo 正祖大王 경조대왕
who reigned A.D. 1776-1800. It is impossible to give here a list of all the Buddhist temples in Corea; but the publication of such a list—or at least a list of the most famous ones—is a task that might well be undertaken by our branch of the Royal Asiatic Society, and would be of real value to the student.

Lastly, I would ask for a careful consideration of the architectural arrangements, and also of the objects of worship, displayed in Corean temples, as well as of the routine of life followed therein. So far as my investigations have carried me, the usual arrangement of a temple of fair size is as follows. Omitting reference to the entrance gates and pavilions, as well as to the bell and drum towers, the stone pagodas and ornamental lanterns, there is first and foremost the “Great Chamber,” 大雄殿 or common refectory and dormitory of the great body of the monks—the abbot (formerly known as Ch'ong-syep, 錦繡寺僧 but nowadays as Chou-chi 常持寺僧) alone living apart. And adjoining this is the great monastic kitchen. Generally on the far side of a courtyard at the back of the “Great Chamber” is the central shrine or Pep-tang 法堂. If its name board displays the characters for “Temple of supreme bliss”極樂殿 or 바탕전 I am told that you may expect to find the figure of Amida Buddha occupying the central place over the altar, probably flanked by figures of Koan-sye-eum Posal and Taisye-chi Posal. If on the other hand the name board bears the inscription “Temple of the Great Hero,” 大雄殿 or 대웅전 you may expect to find Syeck-la-moni Buddha (i.e. Gautama) seated in the middle, flanked either by the two same Bodhisattvas or by Moun-sou Posal and Po-hien Posal, though occasionally other Bodhisattvas like Ti-tjang Posal or Mi-ryek Posal are found in this position. Less frequently you will find Yak-sa Yerai 燃師如來鄭素 어래 the “healing Buddha” (usually a white figure), whose place in Buddhism I have never been able satisfactorily to ascertain, seated in solitary state over the altar of the central Pep-tang. And in one of the largest temples I have ever seen in Corea, the titanic figures over the altar represent the mystic Buddhist Trinity, Vairochana, Loshana, and Sakyamuni (referred to above on p. 19). The altar is usually a handsome piece of panelled wood-work, running nearly the whole length of the building—the panels in some cases being beautifully carved and coloured.

Apart from the central shrine, there is nearly always in the larger temples, a Myeong-pou-tyen 禪府殿 or “Temple of the Nether World,” devoted to the souls of the departed. Here the kindly Ti-tjang Posal sits enthroned with his ten assessor judges, whose statues are backed by blood-curdling pictures, depicting the horrors of the several hells over which they preside. In the larger temples you will sometimes also find a special shrine, containing the images of Gautama Buddha’s five hundred Arhat or disciples 麻達臘巴班 rio, with the Master himself seated in the midst. In others not quite so large this secondary shrine will contain only Gautama Buddha himself and sixteen Arhat. (Curiously in China this more restricted number is always eighteen). And nearly everywhere, in temples great and small, you will find two tiny shrines devoted respectively to the cult of the Constellation of the Great Bear (the “Seven stars”) 七星関 and to the “Spirit of the Hill” 山神 산신 on which the temple stands, with sometimes a third one to the “Lonely Saint,” 遠行人 or 성인 who is, as far as I can make out, the Chinese recluse Chi-kai, 知常知常 who founded (in the sixth century A.D.) the famous T'ien-tai (Japanese Tendai) 天台宗 school of Buddhism, so-called after his place of retirement, T'ien-tai-san, in the neighbourhood of Ningpo.

“The picture which confronts the student of Buddhism in Corea is,” says Mr. Hackmann, “on the whole a very dull and faded one.” Possibly this is true, possibly also the day of Buddhism in Corea is past. Still sufficient of that past survives into the present day to shew how powerful it once was and to make its study one of enthralling interest. For a thousand

1 In his interesting work “Buddhism as a Religion,” published in London 1910.
years—from 372 to 1392 A.D.—it exercised an almost undisputed sway over the inhabitants of this peninsula—a sway so prolonged and so undisputed that it cannot fail to have left its mark. The number of its professed adherents may now be comparatively small, and many of its most famous shrines have fallen into decay. But the countless solitary stone pagodas and figures of Miryek to be found all over the country witness to the former wide spread of what must have been once a very living faith, while there is hardly a mountain in Corea whose name does not bear testimony to the domination of Buddhist ideas and phraseology in the older days when the names were fixed. And the place-names of many a village and hamlet (“Pagoda Village,” “Temple Valley,” “Township of Buddha’s Glory,” “Hamlet of Buddha’s mercy” and the like) tell the same tale. Possibly too, in that indefinable charm and affectionateness of manner which most of those who know them find in the Corean people, is to be seen an even clearer mark of the past influence of that great teacher, who, whatever his faults and shortcomings, certainly laid supreme stress on gentleness and kindness to others, and of whom we may say, (with that stout old Christian traveller of the middle Ages, Marco Polo) “Si fuisset Christianus, fuisset apud Deum maximus sanctus.”

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**APPENDIX.**

**Vocabulary of Some of the Common Terms Used in Corean Buddhism.**

- Abbot (old title).  
  - 총설  
  - 総僧
- Abbot (present title).  
  - 총지  
  - 住持
- Arhat (disciple of Buddha).  
  - 라한  
  - 罗汉
- Beg for alms, To (of mendicant monks).  
  - 동량하다  
  - 乞僧
- Bodhisattva.  
  - 보살  
  - 菩薩
- Buddha (in general).  
  - 부처 or 불  
  - 佛陀
- Buddha (Sakyamuni).  
  - 석가모니불  
  - 釋迦牟尼佛
- Buddha (Amida).  
  - 아미타불  
  - 阿彌陀佛
- Buddhism.  
  - 불교 or 불교  
  - 佛教
- Layman.  
  - 속인  
  - 俗人
- Monk (general term).  
  - 대사  
  - 大僧
- Monk (polite).  
  - 대사
- Monastery (general term).  
  - 절  
  - 寺
- Monastery (small cell).  
  - 암조  
  - 庵子
- Monastery (for women).  
  - 담방  
  - 僧房
- Nirvana.  
  - 널반  
  - 混盤
- Pagoda.  
  - 탑  
  - 塔
- Rosary (of prayer beads).  
  - 법주  
  - 念珠
- Scriptures (Buddhist).  
  - 불경  
  - 佛經
- Temple (place of worship).  
  - 법당  
  - 法堂
- Temple lands.  
  - 불향당  
  - 佛供
- Worship (of Buddha).  
  - 불불 לנו  
  - 念佛
  - 제물리나  
  - 献齋