



韓國佛教

BUDDHISM IN KOREA

大韓佛教 曹溪宗

KOREA BUDDHISM CHOGYE ORDER



The Panoramic View of the Lantern Festival at Chogye-Sa Temple.

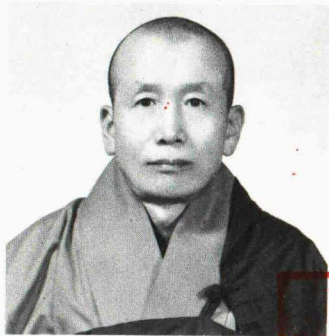


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# 法 語

大韓佛教 曹溪宗

宗正 西 翁



나의 참된 本来面目을 깨달아 모든 衆生을 濟度한 佛子 自肯의 使命입니다.  
煩惱와 無明에 싸인 「거짓 나」를 超越하여 無碍自在하고 昭々靈々한 「참 나」를 發見해야 합니다.

現世의 人間은 理性을 覺悟하여 모든 物質文明이 極度로 發達되고 있습니다. 그러나 이 理性의 人間은 「거짓 나」의 虛無와 罪惡의 自己 모순을 超越하지 못합니다.

「참 나」는 自他와 時空 即 一切를 超越하여 모든 人類가 「나」와 한몸이요 宇宙의 森羅萬像이 即 「나」라는 實踐을 보여주는 사람입니다. 絶對的인 사랑 即 同體慈悲를 스스로가 實現하는 사람입니다.

이 「참 사람」을 바탕으로 하여 個人이나 國家가 서로 和睦하고 尊重하고 協力하는 世界를 建設해야 하겠습니까.

이 같은 本然의 使命을 다하기 위하여는 無我 慈觀로 眞과 俗이 돌아난 中道妙諦의 大乘 眞理에 立脚하여 全 世界의 모든 佛子가 總和團結하여야 하겠습니까. 그리하여 人類 平和와 世界 共榮의 正法 具現을 위해 精進해야 할것 입니다.

모든 佛子는 堅固한 信心으로 自己 生活속에서 菩薩精神을 實現하며 온 人類와 더불어 부처님 慈光의 恩寵을 함께 받으시기 三寶前에 祈願합니다.



# A Dharma-words

## His Eminence, The Supreme Patriarch Sue Ong

Realizing the Real Thing: Ourselves, and to ease all the samsarins is our mission as Buddhists. Transcending the troublesome "supposed I" into the unattached "true I" is our aim as seekers.

Since the great realization of humane reason, the world's civilization has been developed truly remarkably. Yet, such rational human cannot perform anything meaningful against the futile, troublesome, and self-contradictory "supposed I". The "true I" is the Real Thing that accomplishes the ultimate comprehension of all the samsarins. It is the thing that actualize the absolute and ultimate love — the unattached leniency. What we have to accomplish is to build a new world where the nations or the people understand and respect each other.

In order to pursue such a primary mission, all the Buddhists in the world should be integrated by the unattached leniency upon the Mahāyāna spirit of the Maddhyma-marga-abhisatya that is neither the permanent nor the temporals. Thereupon, we have to devote ourselves to embody the Saddharma for the peaceful coexistence of the nations and of the human beings.

I pray to the Triratna that all the Buddhists, with firm belief, practice the bodhi-sattva-yana throughout their lives and that may the leniency of the Great Buddha always be with you.

Thus may it be so.

# 韓國佛教略史



Sarira Stupa in the Tongdo-Sa temple.

## (一) 한국불교의 始源

佛敎가 韓國에 전해진것은 고구려 소수림왕 2년 六月(A. D. 372)에 秦王 苻堅이 僧 順道를 시켜서 佛像과 佛經을 보내 주면서 부터이다. 그때에 省門寺를 지어 順道를 머물게 하였는데, 省門寺는 지금의 興福寺이다. 또한 그뒤에 伊弗蘭寺를 지어 阿道를 거주케 하였다.

百濟에는 枕流王(침류왕) 元年(A. D. 384) 九月에 胡僧 摩羅難陀가 晉으로부터 오니 백제 왕이 禮敬하였는데 이것이 百濟佛敎의 始作이다. 또한 新羅에는 訥低王때

# A Brief Historical Survey of Buddhism in Korea

## 1. The Introduction of Buddhism into Korea.

It was in June, 372 when a king of Ch'in dispatched a monk named Soondow to Kokuryo. The monk brought with him some sutras and some images of Buddha. King Sosoorim of Kokuryo built a temple — Sungmoon Sa for him. He built another temple — Ibulan-Sa for abbot Adow, also.

Into Baikjae it was introduced in the year of 384 by Ven. Maranata, a Chinese monk from China. During the reign of king Nulji of Shilla, there was a monk named Mookhoja from Kokuryo who stayed in the Moryes' which was in the IIsun-koon district. Afterwards, abbot Adow came to that house with three other monks. The king believed that the Buddhism would be of helpful for the nation but most of the high ranking officials didn't. It was not until a high ranking official Yichadon's martyrdom that the Buddhism accepted legally in the Shilla society. It was in the 15th year of the king Pubhung.

## 2. The Development of Buddhism in it's early Days in Korea.

The Buddhist monks of the kingdom in Korea went to China and to India to study more of Buddhism. Meanwhile, some of them went to Japan to become the founders of the Japanese Buddhism.

Monk Sung-rang of Kokuryo went to China to study the San-lun which had transmitted by the great translator Kumarajiva. Monk Chi-ts'ang who accomplished the San-lun-tung was one of Sung-rang's lineages. Monk Won-chuk of Shilla went to China and studied the vijnāpti-mātratā philosophy. He was respected along with monk Hsüan-chuang. Monk Wi-sang of Shilla went to China (T'ang Dynasty) and studied the Avataṃsaka philosophy. He summarize the Avataṃsaka philosophy into the famous Dharmatā-gīta. Later he preached the Avataṃsaka philosophy in Shilla. Monk Won-hyo of Shilla worked to harmonize the diverse schools of teaching into one inclusive tradition. He wrote hundreds of commentaries that were so famous that the scholars in China had quoted many of them. Won-hyo was not only a scholar but also a practitioner who preached some of the most difficult ideas in plain expressions in words and in verses. Monk Ja-chan of Shilla built innumerable stūpas and temples all over the Shilla. Monk Tow-wi transmitted the Zen Buddhism into Shilla.

Thus, the people in the kingdoms not only believed in Buddhism but also believed the Korea herself was the very Buddha-Kheta where there had been Buddhas.

## 3. The Development of Buddhism in the Koryo Dynasty.

Buddhism was revered throughout the Koryo Dynasty, though not so vivid as it had been during the preceding kingdoms. The Buddhism was rather secularized, and the tendency was seeking happiness and prosperity instead of seeking the truth. Against such circumstances, there had been reformation movements every now and then. Wi-chun was one of those reformers.

에 고구려에서 墨胡子라는 승이나니, 一善郡에 사는 毛禮라는 사람이 굴을 파서 숨어있게 하였다. 뒤에 阿道가 三人을 데리고 와서 역시 毛禮의 집에 숨었는데 오래지 않아 阿道는 죽고 三人이 남아서 讀經을 하고 있었는데 간혹 信奉하는 사람이 있었다. 당시 王은 佛法을 믿으면 나라가 크게 平安해 질뿐 아니라 부강해진다는 말을 듣고 佛教를 믿으려 했으나 여러 신하들의 反對로 뜻을 이루지 못하였다. 그때에 異次頓이라는 충성스러운 신하가 모든 책임을 지고 순교 하였던바 목에서 흰젓과 같은 피가 솟아나오음을 보고 모든 人民이 佛法을 畏敬하였다. 그래서 法興王 15년에 佛法이 公式으로 인정 받게되었다.

## (二) 古代 韓國佛教의 特徵

한국 古代 三國時代의 佛教 승려들은 한편으로는 中國이나 印度로 유학을 가서 佛教의 깊은 뜻을 넓게 공부 하였으며 또 한편으로는 日本에 건너가서 佛教를 전해 주었다. 또한 中國에 간 유학승 가운데에는 中國에서 오랫동안 체류하면서 中國佛敎學의 發展에 크게 기여한 뛰어난 學僧들도 많았다. 예를들면, 고구려 요동성 사람인 僧朗은 중국에 가서 구마라습 계통의 三論 思想을 研究하여 이를 일층 논리적으로 체계화 시켜 三論學을 体系化 하는데 선구적 역할을 하였다. 그는 당시 中國 황제인 武帝의 존경을 받았으며, 武帝는 10명의 승려를 뽑아 僧朗이 居住하는 攝山에 보내어 三論을 공부하게 하였다. 이 10명의 승려 가운데 僧銓이 승랑의 학문을 계승하였고, 다시 승전의 문하에서 法朗을 비롯한 4人的 高僧이 배출되었으며, 法朗의 문하에서 吉藏이라는 뛰어난 학승이 나와서 三論宗을 完成시켰다. 또한 新羅의 王孫인 圓測은 15세에 중국에 건너가 佛經과 諸論을 연구하여 두루 통달하였다. 또한 어학에 뛰어난 소질이 있어서 梵語와 正藏語等 六國語에 능통하였다. 圓測은佛敎學 가운데서도, 佛敎哲學의 兩大潮流의 하나인 唯識學에 깊이 통달하여 중국의 玄奘과 窺基에 이어 中國唯識學을 体系化한 代表의 高僧으로 公認받았다. 또한 신라승 義湘은 唐나라에 유학하여 華嚴學을 깊이 연구하여 방대한 화엄사상을 간략한 法界圖에 요약하여 이에 계승을 붙였으니 이것이 이른바 法性偈이다. 그의 스승조차도 이 法界圖와 法性偈를 보고 감탄하여 자기의 것 보다도 더욱 秀勝함을 認定하였다. 뒤에 義湘은 歸國하여 新羅에 華嚴思想을 크게 宣揚하였으며 佛教를 大衆이 쉽게 理解하고



The Tripitarka block storage house, the Hain-Sa temple

He declared that seeking religious experiences without studying the doctrines was as futile as studying the doctrines without seeking religious experiences. He strongly recommended to study doctrines and to practice *sāmadhi*. Also, he went to China to bring the Tripitakas into Korea.

Ji-nul also was a reformer. He, as monk Wi-chun did, recommended to study doctrines as well as practicing *sāmadhi*. Though his teachings were based upon that of the sixth patriarch Hui-nung, he studied many other doctrines and tried to harmonize them. He was such an influencing master that there had been 16 supreme patriarchs from his lineage.

Monks like Bo-oo, or Na-ong not only practiced Zen in China but also were reformers themselves.



實踐할 수 있도록 교화 하는데 노력하였다. 또한 中國華嚴學을大成시킨 賢首도 자기의 저술을 義湘에게 보내서 그 교정을 의뢰한 史實을 비추어 보아도 義湘의 學的 位置를 쉽게 짐작할 수 있다.

또 한편으로는 元曉와 같은 新羅의 뛰어난 高僧은, 佛敎의 모든 敎理를 綜合 統一하는데 힘을 써서 不必要한 宗派間의 對立을 和解시키는데 주력하였다. 그의 논리方式은 覺과 一心을 主로하였는데 展開와 綜合이 自在하였으며 수백권의 저술을 지었으며 中國에서도 그의 학설을 자주 인용하였을 뿐만 아니라 高僧集에 수록하여 극구 찬양 하였다. 元曉는 學術의 理論에만 탁월한 능력을 보여주었을 뿐만 아니라 宗敎의 實踐에 있어서도 특출한바가 있었다. 그는 新羅의 全國土를 다니면서 위운말로 佛敎



A Gilted Wooden Buddha, The Jigji-Sa temple

를 말하고 노래하였으므로 무식한 사람들이나 아이들 까지도 모두 佛敎를 理解하게 하였다. 이밖에도 慈藏이라는 승은 新羅의 各地에 寺刹과 탑을 조성하였고 임금과 신하들의 귀의함을 입었으며, 道義라는 승은 中國에서 禪을 배워와서 가지산에서 선풍을 일으켜 한때는 禪門九山이라 하여 전국에 선종의 교화가 널리 행하여 졌다. 이밖에도 헤일수 없는 고승대덕이 배출되어 新羅 佛敎文化的 全盛期를 이루었으며, 新羅가 곧 佛國土라는 確信을 모든 人民이 갖기에 이르렀다. 그러나 오랜동안 풍요속에서 安逸한 生活에 탐닉한 결과 新羅人民들은 서서히 타락하게 되어 新羅千餘年의 文化는 저물어 가고 高麗王朝가 일어나게 되었다.

#### 4. The Development of Buddhism in the Yi Dynasty.

With purely political reason, the Yi Dynasty suppressed Buddhism throughout his reign of 500 some years. Thus the social, political, and cultural influences of Buddhism had been quite restricted. Still, the Buddhism had been revered as before among the masses. Eventually, the Buddhism became mixed up with folk belief, and corrupted as time went on. The majority of the lay-buddhists were rather un-educated folks who sought secular pleasure and prosperity.

There were some monks who had participated in diverse works — political, social, or cultural. Monk Sue-san and monk Sa-myong were two of those. They organized armed forces with monks, and fought against the Japanese aggression.

#### 5. In Modern Days.

When the Imperial Japanese swallowed up Korea in 1910, they found the Buddhism as the foundation of Korean nationalism. Accordingly, they purposely forced Korean monks to get married under the so-called name of “civilizing.” After World War II, around the year of 1955 there have stated a reformation movement in the sangha. That movement is still in progress today in Korea.



A lotus-shaped stone pond in the Bupju-Sa temple

### (三) 高麗佛教

高麗 時代에도 역시 佛敎를 숭상하기는 하였으나 統一新羅時代처럼 敎學과 實踐兩面에서 생기있는 모습을 보여주는 못하였다. 新羅末期의 혼란과 퇴폐속에서 人民들은 現世의 福樂을 추구하는 方向으로 기울어졌다. 또한 佛敎를 自己超克과 完成을 위한 目的으로 보기 보다는 現實的 삶을 안일하게 營爲하기 위한 手段으로 보려는 경향이 짙어졌다. 이에 한국불교의 보람찬 전통을 되찾으려는 움직임이 있었으니 그것이 곧 王子로써 出家하여 高僧이된 大覺國師 義天이었다.

義天은 당시의 佛敎界가 혼미해짐을 크게 우려하여 敎學과 觀行을 아울러 닦을것을 強調하였다. 敎學을 통해서 合理的으로 敎理를 이해함이 없이 宗教的 體驗 만을 爲主로 하는 일은 위험하며, 그 反對로 理論에만 치중하는것도 종교적 이상을 실천하는 데에는 부족함이 있기 때문이다. 또한 그는 중국에가서 佛敎의 藏經을 수집해서 돌아왔으며 본국에 와서도 남쪽을 두루 다니면서 四千여권의 佛書를 수집하였다. 이로써 그가 한국불교의 전통을 고려시대에 확립하려고 얼마나 노력하였는가를 알수 있다. 또한 義天의 뜻을 계승하였다고 볼수있는 普照國師 智訥은 定慧雙修를 주장하였다. 그는 中國에서 發展한 元祖 志能禪을 그의 思想的 根幹을 삼기는 하였으나 佛敎敎學 전반에 걸쳐 넓게 공부하였으며 禪을 中心으로 禪과 敎를 統合하여 佛敎를 선양하려고 하였다. 그러므로 그는 어떤 특수한 종파의 교리나 학설에 구애됨이 없이 佛敎의 진수가 되는것은 자유롭게 수집하여 독자적으로 체계화 하였다. 그의 思想은 主로 定과慧, 頓悟와 漸修, 眞心 등에 관한 것이었다. 그의 학풍은 當時의 사회에 커다란 영향을 주어 많은 國師들을 배출하였을 뿐만 아니라 오늘날의 한국불교도 그를 계승하고 있다. 또한 태고 보우나 나옹같은 고승들은 當時 東洋의 強國인 元나라에 가서 中國禪의 법맥을 이어받았고, 元나라 조정의 존경을 받고 귀국 하여 국민을 널리 교화하였다.

### (四) 李朝 및 現代佛敎

이조시대에는 정책적으로 불교를 억압하고 儒敎를 숭상하였으므로 佛敎는 그 활발한 움직임을 펼수가 없었다. 특히 연산군과 같은 폭군이 지배할 때에는 佛敎가 가장 혹심한 박해를 받았다. 그러나 민중 가운데는 여전히 불교가 신앙 되었고 귀족

계급에 속하는 사람들 가운데서도 은밀히 불교가 신앙 되었다. 이 시대의 불교는 지적인 수준이 낮은 일반대중 특히 부녀자들에 의해서 신봉되었으므로 佛敎이외의 민간 신앙과도 섞여서 祈福信仰의 양태를 띄었다. 그러나 임진왜란 때에는 西山스님과 泗冥 스님같은 高僧이 出現하여 國難을 克服하는데 커다란 역할을 하였다. 또한 西山스님은 釋家구감과 禪敎釋이라는 저술을 지어, 한국불교의 전통을 계승 발전시키려고 노력하였다.

1910년 일본에 의해서 한국이 강점되므로서 한국불교는 또다시 큰 시련을 겪게 되었다. 當時 일본의 爲政者들은 한국불교가 민족주의의 기본 바탕임을 알아내고 불교를 교묘한 방법으로 탄압하였고 타락시켰다. 즉 소위 文化政策이라는 이름아래 모든 승려로 하여금 가정을 갖게하여 世俗의 사람들과 다름이 없는 생활을 하게 하였고 주요사찰의 책임자를 그들이 임명하여 한국불교를 그들 마음대로 농락하였다. 日本으로 부터의 해방과 더불어 한국민은 자유를 되 찾았으나 日本人이 남겨주고 간 상처는 쉽게 아물지 않았다. 즉 가정을 갖지 않은 出家修行者들이 마음대로 거처할수 있는 사원이 많지 않았고 대부분의 사원은 日本人이 만든 가정을 갖인 승려들이 소유하고 있었다. 드디어 1955년에 모든 비구 승려들이 불교계를 淨化하여 한국불교의 전통성을 되찾으려는 大會를 열었으며, 이를 위한 투쟁을 단행하였다. 마침내 이는 성공하여 모든 사원은 비구승의 수도장이 되었고 비구승에 의해서 운영 관리 되도록 되었다. 또한 한국불교 정화이후 많은 지식층 靑少年들이 佛敎에 귀의하여 전국 각 대학교에 불교학생회가 있으며 전국불교청년회도 있고 各種佛敎研究院이 있으며 그 이외에도 많은 信徒團體가 산재하여 있다. 勿論 한국불교의 淨化사업은 아직 完成된것은 아니요 그 도중에 있으며, 스님들의 자질을 보다 향상해야 된다는 것등이 과제로서 남아 있기는 하다. 그러나 一般信徒의 數가 날로 증가하고 있으며 또한 그 수준이 向上되고 있음은 한국불교의 밝은 未來를 말해주는 것이라 할수있다.

# The Background & the Foundation of the Chogye Order



A Fish-eye view of Chogye-Sa temple.

## 1. The situation before the foundation of the Chogye Order.

It was about 1600 years ago when the Buddhism was formally introduced into Korea through China. There were three kingdoms in Korea — Koguryo, Shilla, and Baikjae. Because of the geographic benefit, Koguryo was the first nation to be introduced. About one and a half of a century later, it was introduced into Shilla. Baikjae, sometimes before Shilla.

The state of the international exchange of Buddhists' studies were so frequent and complicated that there were some Chinese monks engaged in mission work in Koguryo and Baikjae, while there were monks like Sunglang from Kuguryo who became the founding patriarch of the San-Lun-tsung in China or Hai Kwan who became the founding patriarch of the Sanron-shu in Japan. Also many missionaries were sent to Japan from Baikjae. And it were those missionaries from whom the Japanese learnt Buddhism.

In Shilla, after they accept Buddhism, there were learned monks like Jachang (607-688?), Wonhyo (617-686), Uisang (625-702), Myonglang (606-675?), Wonchik (613-696), Daehyun (714-783?), and many others. Among them, Wonhyo was thoroughly conversant with the hinayāna and the mahāyana tripitaka. He appended 300 some commentaries on 100 some sutras and sastras, and tried to unify the doctrines of different schools. He was the one who tried to found a unified non-sectarian Buddhism.

Hui-nung's teachings as their keynote. Still, it is not a simple following of Hui-nung's teachings. It is a reconstruction of Hui-nung's teachings under the Korean socio-historical circumstances, rather.

The introduction of the Zen Buddhism was, as already mentioned, happened during the Shilla Dynasty. That is, all the Zen Sects in Shilla except one school had lineage to Hui-nung in one way or another. But, it was not until monk Jinul (1158-1210), while reading Hui-nung's The Platform Sūtra, enlightened, and decided to take Hui-nung's teachings as his that the title Chogye Order was publicly recognized. The title was originally given to the pupils of Jinul from the nation because he named his dwelling place as Chogye-san.

Against the struggle between the Zen and the non-Zen sects, monk Jinul declared that what Buddha preached is the doctrine and what he transmitted became Zen. So he preached that one must study doctrines first. Then, one should not be stop there in the doctrines, and should find one's own way to nirvana. Thus, all the teaching of Buddha and of patriarchs are nothing but an introductory guidance that one should follow but to transcend them. This is exactly what the Korean Buddhism Chogye Order has been teaching since the monk Jinul — 800 some years until these days.

## **2. A Brief Description of Chogye Order after Jinul.**

After the monk Jinul transmitted Lin-chi Zen sect from Ta-hui, the 11th patriarch of the Lin-chi-tsun of China, the Lin-chi style During the following 300 some years after Shilla accept the Buddhism, all kinds of Buddhism such as So-sung-chong (Hinayana School), Yul-chong (vinaya school), Haidong-chogn, Whaum-chong (avatamsaka school), Shin-in-chong, Yon-ji-chong, You-ka-chong (yoga school), and many other were flourished in Korea.

Sometimes between the year of 800 and the year of 935, several monks went to China, and learnt Zen Buddhism. Those monks, after they came back from China, founded Zen sects in Korea. Those sects were called the Nine Zen Schools.

Buddhism was revered during Koryo Dynasty (918-1392) not lesser than the preceding Shilla Dynasty. Both of the Zen and the non-Zen sects were popular among the people. Among the many learned monks, Uichun who was a prince to the 11th king Moonchong, wished to harmonize these two sects, went to China. In China, he learnt from monks of both sects. When he returned from China, he started an unification movement. Finally, he founded Chun-tai-chon (Tien-tai-tsung) in Korea.

Such were the states before the foundation of the Chogye Order.



The panoramic view of the Songkwang-sa temple.

### 3. The Development of the Chogye Order

The title Chogye is a quotation from the Ts'ao-hsi-shan Pao-lin-ssu (pronounced in Korean, Chogye-san Polim-sa.) where the sixth patriarch Hui-nung dwelled. This means that the Chogye Order takes koan-zen became popular practices among the Korean monks. One of these monks was abbot Bow (1301-1382) who enlightened through that method. Abbot Bow transmitted dharma from Shih-wu, the 18th patriarch of the Lin-chi-tsung, and stimulated the koan-zen greatly. So, he sometimes have been called as the revivalist of the Chogye Order.

The Koryo Dynasty was followed by the Yi Dynasty (1392-1910) Yi Dynasty practiced abolishing policy against Buddhism throughout the reign. A part of such policy was to shrink then existing 12 major schools down to 2 schools — one each for the Zen sect and the non-Zen sect. As time went on, these two schools ha lost their distinctions and became to to unified under the names of the Chogye Order. So, the Chogye Order has been not only teaching Zen but also been teaching all kinds of doctrines.

Therefore, today, the Chogye Order is not a simple Zen Buddhists' school. It is, rather, a perfect harmony of all doctrines and teachings, exoteric and esoteric.



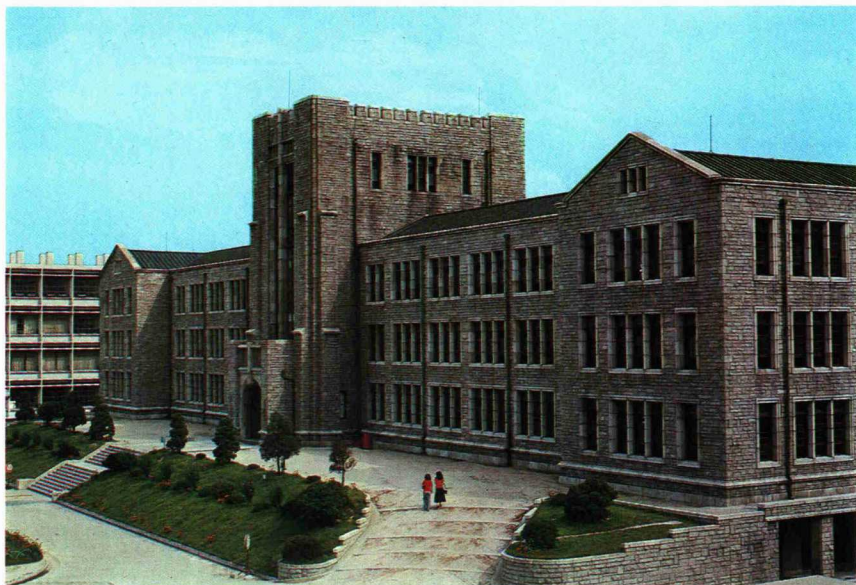
The Tomb-Stone of abbot Jin Kam



A view of the Dongwha-Sa temple



# Educational Institutes



The Administration Building of the Donggook University.

There is one university which has 8 colleges and 43 departments enrolling with 6,000 some students, 8 high schools, 11 middle schools, one elementary school, and two other educational institutes currently administrated by the order.

Dongkuk University had celebrated its 60th anniversary in 1975, which is consisted 8 colleges and several affiliated research organs.

- College of Buddhism
- College of Liberal arts and Science
- College of Law and Political Science
- College of Economics and commerce
- College of Agriculture and Forestry
- College of Technology
- College of Teachers
- Graduate School

The College of Buddhism is a representative focal unit of this unversity and is divided into five departments- Buddhism, Philosophy, Indian -Philosopy, Buddhistic Arts, and Sangha.

# Some Informations about Sub-Organizations



## **The Korean Lay Buddhists' Federation.**

This association was organized in 1954. This federation represents the Korean lay Buddhists' organizations.

## **Korean Buddhist Youth Association.**

This association has organized in June, 1920. Currently it has 81 chapters with 15,000 some membership.

## **The Federation of Korean University Buddhist Student's Association.**

This federation has organized in September, 1963. Currently it has 97 affiliated university chapters with 10,000 some membership.

## **Korea Kwan Um. Association.**

## **The Lumbini Students' Society.**

**Korea Dharma Group** Etc.

## **PERIODICAL PUBLICATIONS**

### **1. The Daehan Bulkyo, Weekly Newspaper of Korean Buddhism**

The Daehen Bulkyo, weekly newspaper of Korean Buddhism, has been playing a leading role in re-establishing the genuine tradition of Korean Buddhism, and making explicit the true meaning of Śākyamuni Buddha.

The official weekly organ of the Order. Established in January, 1960 the paper has a circulation of 50,000.

### **2. Other Periodicals**

1. The Dharma Cakra, monthly, published by the Korean Buddhist Federation.
2. The Dharma Dana, monthly, published by the Dharma Dana Society.
3. The Dongguk University Press, weekly, published by the Dongguk University.
4. The Dongguk Post (English edition), monthly, published by the Dongguk University.
5. Bul Kwang
6. Geosalim

# The World Fellowship of Buddhists, Korean Regional Center

The Korean Chapter of the W.F.B. was established on the 10th day of September, 1963 and was formally approved by the Center on the 11th day of November, 1966. The chapter has set up it's office in the Department of Social Relations, The Headquarter of the Korean Buddhism Chogye Order. The current officials will be informed under separate title.

Won-Buddhism Chapter and the Buddhists' Bupwaha Chapter has been affiliated with the chapter.

The center has delegated representatives since the 2nd General Council. The center has sent 16 visiting monks to overseas to study the Hinayana Buddhism. The center has been performing it's share to increase the mutual understanding of Buddhists between nations.

## (Executive Board Members)

His Eminence, Supreme Patriarch Sue Ong	Hon. President
Ven. Park, Ki-chong (Young Am)	President
Dr. Lee, Sun-kun	Vice-president
Ven. Lee, Keon-Bae (Hae-Sung)	Trustee-General
Ven. Hong, Chong-Sup (Sun Rae)	Secretary-General
Mr. Kim, Chur	Secretary
Ven. Song, Hyon-Sup (Wol Ju)	Trustee
Ven. Kim, Ge Sik (Wol Sue)	Trustee
Ven. Kim, Hui-Yang (Woon Yong)	Trustee
Ven. Sue, Kyong Bo (Il Boong)	Trustee
Ven. Kim, Jae Nam (Hae Jeong)	Trustee
Ven. Sue, Byong Gon (Byuk Pa)	Trustee
Ven. Moon, Syong Jun (Byong Sul)	Trustee
Ven. Chun, Im Ho (Myong Seong)	Trustee
Ven. Song, Hyun Sup (Wol Ju)	Trustee
Dr. Kim, Jae Won	Trustee
Dr. Kim, Ji Kyon	Trustee
Dr. Lee, Ki Young	Trustee
Dr. Park, Kil Jin	Trustee
Prof. Kim, Ku San	Trustee
Mrs. Whang, On Soon	Trustee
Mr. Choi, Jin Whan	Trustee
Mr. Park, Dong Ki	Trustee
Mrs. Suh, Chung Kil	Trustee
Mr. Park, Wan Il	Trustee

# The Parish Temples,

Currently there are 25 parish temples in the Republic of Korea.  
They are;

## 1. Chogye Sa

The parish temple of the direct jurisdictional parish under the headquarters of the Chogye Order

This temple has founded as the Central Office of the Religious Affairs in the year of 1929 when the Interdenominational Charter had instituted. In the year of 1937, this temple had became as the Central Office of the Korean Buddhism under the name of the Taego Temple.

Since the year of 1955 when the Reformation had accomplished, this temple has been called as what it is now. There are 145 temples under the jurisdiction of the chogye Sa.

## 2. Yongju Sa.

The second parish temple.

This temple has founded in the year of 854. It has 76 temples under its jurisdiction



A view of Yongju-Sa temple

### 3. **Sinhung Sa.**

The third parish temple.

This temple was founded in the year of 653. It has 31 temples under its jurisdiction

### 4. **Wolchung Sa**

The fourth parish temple. This temple was founded in the year of 645. It has 70 temples under its jurisdiction. The temple is consisted of a Palace of the Nirvana where the Sarira of the Buddha has been placed. Also, the temple keeps one of the oldest Buddhist's Bell in the nation.

### 5. **Bupju Sa.**

The fifth parish temple. It has 55 temples under its jurisdiction. The temple keeps, several national treasures such as the stone lamp with two lions.



The panoramic view of the Sinhung - sa temple



The panoramic view of Bupju-sa temple

#### 6. Magock Sa.

The sixth parish temple. It was founded in the year of 641 and has 84 temples under its jurisdiction.



A view of the Magock-Sa temple

### 7. Sooduck Sa.

The seventh parish temple which was founded in the year of 599 by abbot Chimyung. The Grand Sanctuary which was built in the year of 600 is a famous building with its ingenious structure and with its frescoes painted by the famous Damging who drew the fresco of the Golden Hall in the Horyu-ji temple in Japan. It has 36 temples under its jurisdiction.

### 8. Jigji Sa.

This eighth parish temple was founded in the year of 418 by the famous abbot Adow who transmitted Buddhism to Shilla. The temple keeps stone Buddha which is a national treasure and has 57 temples under its jurisdiction.

### 9. Dongwha Sa.

This ninth parish temple was founded in the year of 493. The temple keeps several of the national treasures. It has 79 temples under its jurisdiction.



A three-story stone stupa

### 10. Unhae Sa.

This tenth parish temple was founded by abbot Haechul in the year of 809. It has 50 temples under its jurisdiction.

### 11. Bulgook Sa

This eleventh parish temple was founded in the year of 540. It keeps many of the national treasures such as a stupa for Prabhutaratna-tathāgata and a stupa for Śākya-muni Buddha. It has 63 temples under its jurisdiction. Among those temples, the Suckgool Am (a cave monastery) is well known.

### 12. Haiin Sa

This twelfth parish temple was founded in the year of 802. The temple keeps the world-famous Tripitarka blocks. It has 71 temples under its jurisdiction.



A view of the Hain-sa temple.



### 13. Ssangye Sa.

The thirteenth parish temple was Ssangye Sa was founded in the year of 723. The temple keeps a sarira stūpa for the sixth patriarch, Hui-Nung. It has 44 temples under its jurisdiction.

### 14. Bumo Sa

This fourteenth parish temple was founded in the year of 678. It has 118 temples under its jurisdiction.



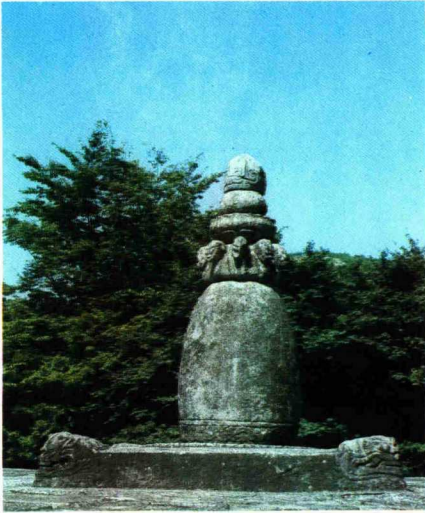
The Iljumoon gate of the Bumo-Sa temple

### 15. Tongdo Sa.

This fifteenth parish temple was founded in the year of 646. It has 93 temples under its jurisdiction.

### 16. Koun Sa.

This sixteenth parish temple was founded in the year of 681. It has 59 temples under its jurisdiction.



A Stone Bell in the Kumsan-Sa temple

### 17. Kumsan Sa.

This seventeenth parish temple was founded in the year of 766 by abbot Jinpyo. Among its numerable treasures, five-story stone stupa, stone bell, and hexagonal stone stupa are famous ones. It has 90 temples under its jurisdiction.

### 18. Baickyang Sa.

This eighteenth parish temple has 27 temples under its jurisdiction. The Office of the Supreme Patriarch is in this temple.

### 19. Whaum Sa.

This nineteenth parish temple was founded in the year of 544 by abbot Yonki. Among its treasures, stone lamp and three-story stone stupa with four lions are the most famous ones. It has 16 temples under its jurisdiction.



The Drum House the Baickyang-Sa temple

**20. Seunam Sa.**

This twentieth parish temple was founded in the year of 529 by abbot Adow. It has 14 temples under its jurisdiction.



A view of the Whaum-Sa temple

**21. Songkwang Sa.**

This twenty-first parish temple has produced 16 of the supreme partriachs. Among its numerable national treasures, a three-Buddha carving in a casket is the most famous one. It has 47 temples under its jurisdiction.

**22. Daehung Sa.**

This is the twenty-second parish temple. It has 43 temples under its jurisdiction.

**23. Kwanum Sa.**

This is the twenty-third parish temple. It has 38 temples under its jurisdiction.

**24. Sunun Sa.**

This is the twenty-fourth parish temple. It has 35 temples under its jurisdiction.

**25. Bongsun Sa.**

This twenty-fifth parish temple was founded in the year of 1469 by then Her Majesty the Queen Chunghei. It has 64 temples under its jurisdiction.



Image in Suckgool-Am, A Cave temple.

# 佛 教 文 化 財

불교가 전파된 국가에는 각각 독특한 예술작품을 남기고 있는바 한국 또한 허다한 불교문화재를 보유하고 있다. 그러한 예술작품들은 대개 조각작품, 건축물, 회화, 공예품 등으로 구분될수 있다.

## 1. 조각작품.

한국 불교 조각의 주제는 불상, 보살상, 나한상, 조사상등을 다 포함하고 있으나, 전생설화와 같은 것이 조성된 예는 극히 드물다. 특히 많이 조성된 불상은 석가불상, 아미타불상, 비로자나불상, 약사유리광여래불상등이 있으며, 보살상으로는 문수보살상, 보현보살상, 관음보살상, 대세지보살상, 미륵보살상, 지장보살상, 일광보살상, 월광보살상등이 있고, 그밖에 인왕상, 사천왕상, 제석천왕상 및 팔부중상 등이 있다.

이와같은 조상들은 그 자세에 따라 입상, 좌상, 와상, 유행상 등으로 구분이 되며, 그 사용된 재료에 따라 석상, 목상, 소상, 지상, 금속상 등으로 구분된다. 또한 그 크기에 따라 장육불상, 등신상으로 구분되며, 독존불 혹은 삼존불의 구분이 있을 수 있다.

대표적인 불상의 예로는 다음과 같은 것들을 열거할 수 있다. 북방민족의 강인성과 강건성을 보여주는 고구려의 것으로, 연가 7년명 금동불 입상, 신묘명 금동아미타삼존불상, 그리고 원오리출토 니소상(泥塑像) 등이 있다.

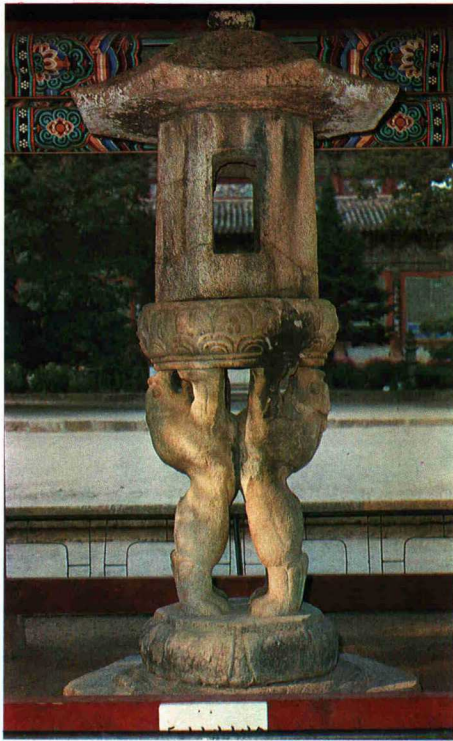
백제의 불상으로는 군수리 불상, 서산 마애삼존불 등이 있으며, 고구려의 그것들 보다는 부드럽고 온화한 모습을 지니고 있다.

신라시대의 것으로서 삼화령 삼존석불, 금동미륵보살반가사유상, 보림사 금동불상, 석굴암 불상등은 세계적 걸작품 들이다.

## 2. 건축물.

건축물은 탑과, 사원 건물, 그리고 석굴등으로 구분된다.

### 1) 탑과.



A stone lamp in the Bupju-sa temple.

불상과 탑과는 한국 불교 신앙의 중심이 되어 왔다. 한국의 탑과는 여러종류가 있는바, 그 재료에 따라 석탑, 전탑, 목탑, 금속탑의 구분이 있고, 형태에 의해 팔각탑, 다층탑, 부발탑 등의 구분이 있고, 봉안된 내용에 따라 불탑과 승탑의 구분이 있다. 이 중에도, 석탑은 그 질로나 양으로나 단연 한국의 탑파를 대표하고 있다.

익산의 미륵사 석탑, 정립사 석탑등은백제시대의 것이며, 감은사 석탑, 불국사 석가탑다보탑 등의 신라시대 탑은 세계적 평가를 받고 있다. 기타 월정사 석탑, 원각사 석탑 등도 일품이다.

## 2) 사원 건물

사원 건물은 그 배치에 따라 가령 일탑식, 쌍탑식 등으로 분류되며, 그 건축 재료에 따라 목조, 석조, 전조, 그 사

용목적에 따라 대웅전, 강당, 회랑, 중문, 각불전, 승방 등으로 구분된다. 사원의 구조는 본질적으로 중국의 그것과 비슷하다. 현재 고려 이전의 목조건물은 모두 망실되고 가장 오래된 것이 봉정사의 극락전, 부석사의 무량수전 등이다. 이조시대의 것으로 무위사 극락전, 은혜사 거조암과 영산전, 화엄사 각황전, 금산사 미륵전 등이 유명하다.

## 3. 회화

한국의 불화는 매우 다양하게 만들어졌는데, 그 용도에 따라 벽화, 판화, 사경화, 단청, 탕화 등이 있으며, 나무, 진흙, 금속, 종이, 명주 등을 사용하여 각종 회화를 그렸다. 현존하는 불화는 극소수를 제외하고는 거의 이조시대 후기의 작품으로서, 약 10만 점이 보존되어 있다.

악기 중에서도 범종은 보통 조선종이라는 명칭으로 널리 알려져 있으며, 용유를 달



A stone lamp in the Whaumsa temple.

아 매달 수 있고, 종상에는 비천상 등의 각종 문양이 양각되어 있는 것이 보통이다. 특히 용통과 유두의 양식은 독특한 것이다.

현존하는 것 중에서, 강원도 오대산 월정사, 말사, 상원사의 동종, 봉덕사 신종, 선림원 범종 등은 그 모양에 있어서 서나 소리에 있어서나 세계적인 신라시대 범종들이다.

향로로는 봉원사 사임향완(絲入香琬)이 가장 뛰어나고, 청자철보 투각 향로등도 걸작이다.

사리기로는 익산 왕궁리 오층석탑 사리장치, 불국사 삼층석탑 사리장치, 송림사탑 사리장치가 그중 걸작에 속한다.

또한 기와나 벽돌도 대량으로 제조되었던바, 신라시대의 것에는 그 문양이나 기법이 세계적인 것들이 많다.

#### 4. 공예품.

불교 공예는 그 범위를 다음과 같이 분류해 볼 수 있다.

악기-범종, 목탁, 운판, 기타.

용기-향로, 화병, 사리함, 기타 각종 용기.

기타-와당.

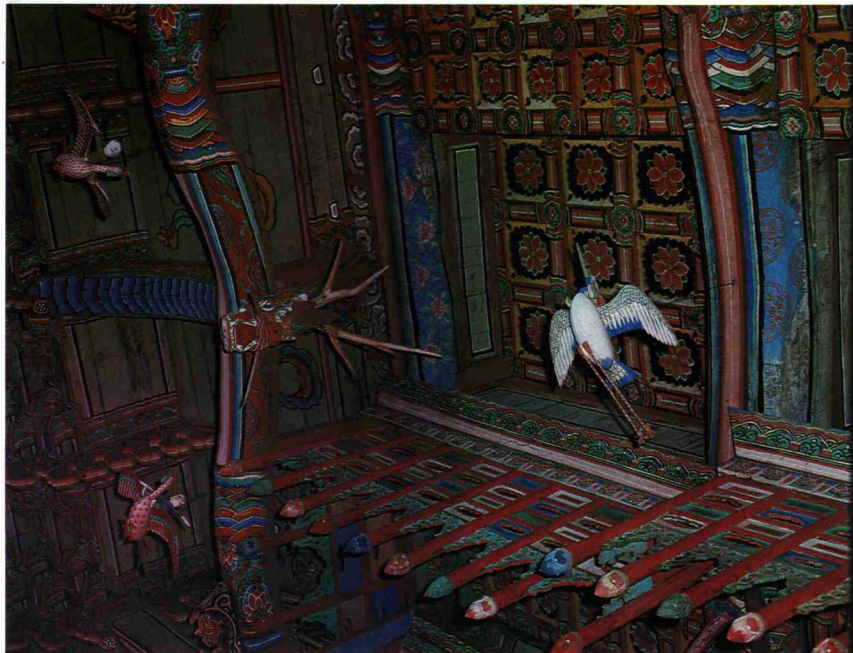


A Maitreya Image.



# The Korean Buddhist's Artifacts

1. Each of the nations that has been under the influences of Buddhism has her own unique artifacts. Korea has her own unique Buddhists' artifacts which can be roughly categorized into a few groups as the sculptures, the architecture, the paintings, and other crafts.



Coloring of the ceiling of the Main Sanctuary, The Daehung-sa temple.

## 2. Buddhists' Sculptures

The principal subjects of sculpture include statues of the Buddhas, of the bodhisattvas, of the devas, of the arhats, and that of the patriarchs. But subjects like the tale of the Buddha's previous lives have seldom sculptured. There are statues of Śyākamuni Buddha, of Amitābha Buddha, of Vairocana Buddha, of Bhaiṣajya-guru-vaiḍūryaprabhataṭhāgata, of Mañjuśrī bodhisattva, of Samantabhadra bodhisattva, of Avalokiteśvara bodhisattva, of Mahāsthāmaprāpta bodhisattva, of Maitreya bodhisattva, of Kṣitigarbha bodhisattva, of Candraprabha bodhisattva, of Sūryaprabha bodhisattva, of the Catvāro mahā-rajikāḥ, of Indra, of Vajradhara, and that of the eight kinds of beings who protect Buddhism.



The Prabhutaratna-stupa in the Bulgook-sa temple

The statues is classified into the standing-statue, the sitting-statue, the lying-statue, the moving-statue according to its postures; into the stone-statue, the wood-statue, the clay-statue, the paper-statue, and the metal-statue according to the raw materials used; into the main image, the attendant image, and the subordinate image in conformity with its character into the sixteen-foot statue and the life-size statue in accordance with its dimensions; into the single statue and the triple-statue according to the number.

The statuary of the Koguryo Dynasty give sturdy and energetic impressions. Some typical examples of those statuary are as follows;

The standing gold-copper Buddha with inscription  
"in the 7th year of Yon-ka."

The gold-copper triple-statue of the Amitabha and attendants  
with inscription "in the year of Sin-myo."

The clay Buddha excavated at Won-o-ri.

Those of the Baikjae Dynasty give rather smooth and gentle impressions. The statues excavated at Kun-soo-ri and good examples of such statuary.

Of the Shilla, the gold-copper thinking Maitreya bodhisattva is one of the finest statuary in the world. Among others, the cave-stone-Buddha of Sukul-am temple is well-known.

### 3. Architectures.

The stupa, the temple, and the cave are under this category.

#### A) Stupa

Up to these days, statuary and stupas are the most revered religions objects in Korea. The stupa is classified into the stone-stūpa, the stone-brick-stūpa, the wooden stūpa, and the matalic stūpa in accordance with the raw material used; into the domy stūpa, the multi-story stūpa, and the octagonal stūpa in conformity with its figure; into the Buddha-stūpa and the monk-stūpa according to its character. Among the currently existing stūpas, the stone-stūpa is representing stūpa of Korea in quality and in quantity.

The stone-stupa in the Miruck Sa temple and the stone-stūpa in the Chunglim Sa temple are representing those built in the Baikjae Dynasty. The stone-brick-stūpa in the Boonwhang Sa temple is that of the old Shilla Dynasty while the stone-stūpa in the Kamun Sa temple and the Sakyamni-stupa & the Prabhutaratna-stūpa in the Bulguk Sa temple are that of the unified Shilla Dynasty.

The stone-stūpa in the Wolchung-Sa temple and the stone-stūpa in the Wongack Sa temple are also highly esteemed ones.

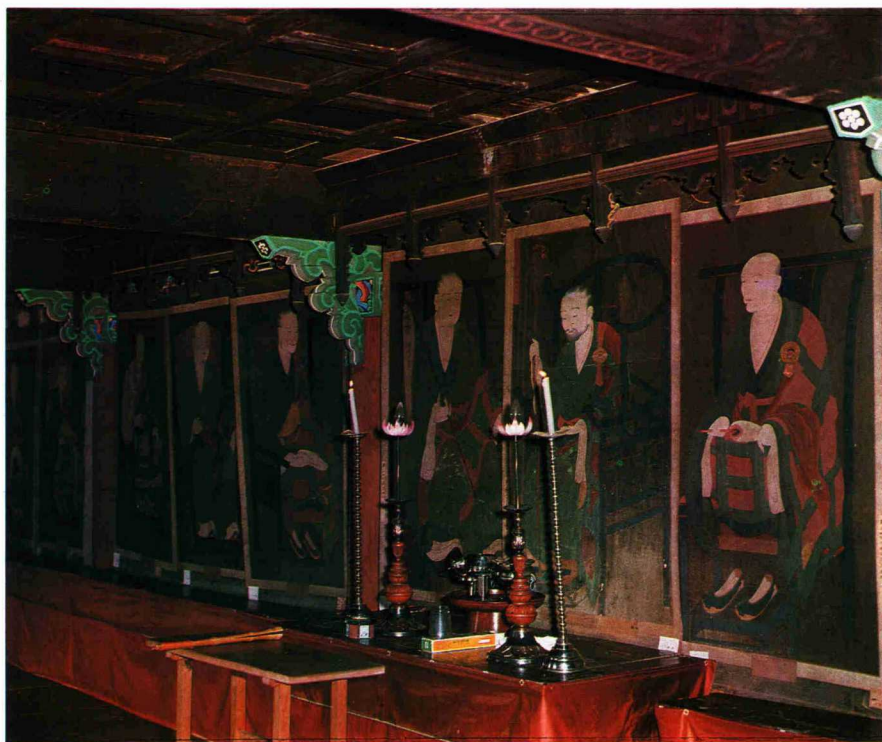


Tripitarka Wood blocks in Hain-Sa temple

#### B) The Temple.

The temple buildings are classified according to the floor planning such as the single stūpa plan or the double stūpa plan. They can be classified into the wooden house, the stone house, and the brick house in accordance with the building materials used, into the great hall, the lecture hall, the coridor, the mid-gate, the nunnery, and the sanctum in conformity with their functions. The framework and the building materials are similar to those of the China.

There is nothing left of the buildings built before the Koryo Dynasty. The oldest temples existing are the Kuck-rag-jun in the Bongchung-Sa temple and the Muryang-soo-jun in the Boosuck-Sa temple. These two were built during the later era of the Koryo Dynasty. Of the buildings built in the Yi Dynasty, the following buildings are typical ones.



The portraits of the Patriarchs

- The Kuck-rag-jun in the Muwe-Sa temple.
- The Kucho-am and Yongsan-jun in the Unhae-Sa temple.
- The Miruck-jun in the Kumsan-Sa temple.
- The Kagwhang-jun in the Whaum-Sa temple.

### 3. The Paintings

There are frescoes, woodblock prints, murals, colorings, and line drawings done on diverse kinds of materials such as wood, clay, metal, paper, or cloth. They emblem the teachings of various kinds of schools.

Currently, there are about 100,000 items done during the Yi Dynasty except a few.



A view of the Palsang-chun, Bupjoo-Sa temple.

#### 4. Crafts.

The crafts includes following items.

Musical instruments: Buddhists' bell, Gong, Moktag, Wunpan, and others.

Containers: Incense burner, Vase, Tea pot, Sarira container, Food bowl, and others.

Others: Tile, etc.

The Buddhist's Bell in Korea is well-known under the name of the Korean Bell. It has a unique echo-tube atop and is decorated with several kinds of patterns and figures in relief. The Korean Bells like the one in the Sangwon Sa temple, the Great Bell in the Pongduck Sa temple, of the one in the Sunlimwon temple are famous for their sound and their decorations.

Tiles were decorated with flying Deva, dragons, arabesque, lotus flowers, lions, or other animal figures in relief. They are truly remarkable things.

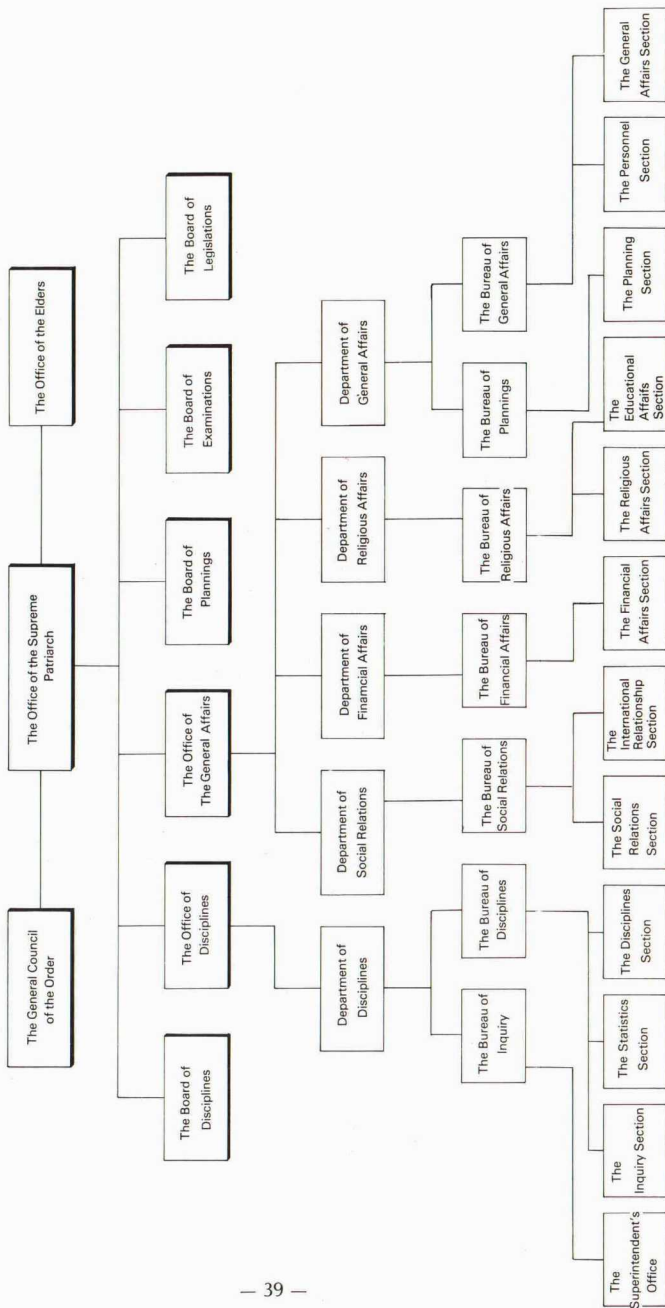


A Lotus-shaped stone-pond in the Kumsan-Sa temple

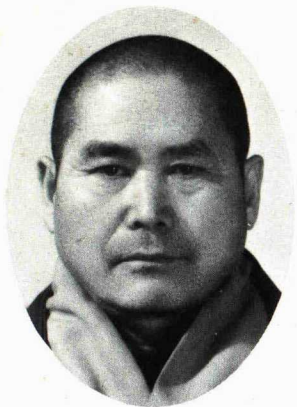


A Sarira box and a Sarira bottle.  
excavated from a five-story stupa of Ick-san.

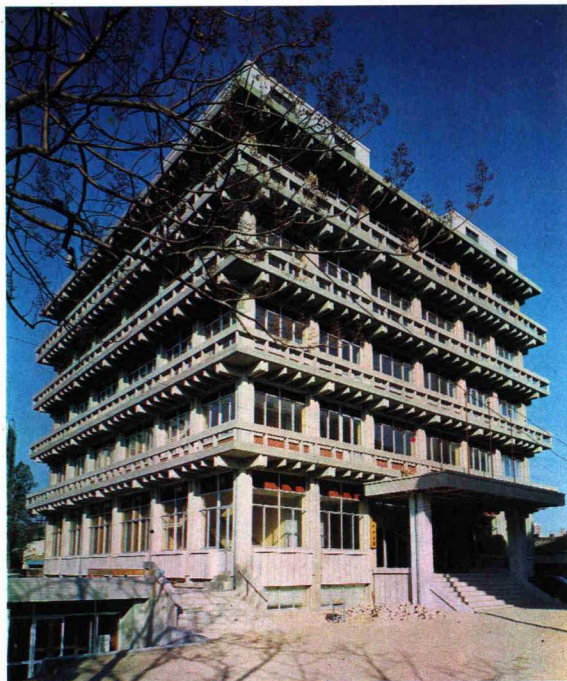
# The Organization Table of the Order.





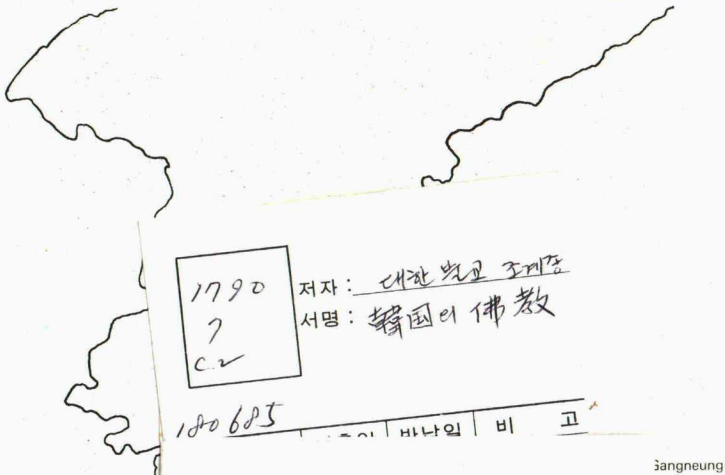


Ven. Park Ki-Jong (President of H.Q.)



The Panoramic view of the Headquarter.

# Map of 25 Parish Temples



1. Chogye
2. Yongju S
3. Sinhung
4. Wolchur
5. Bupju Sa
6. Magock
7. Sooduck
8. Jigji Sa
9. Dongwh
10. Unhae S
11. Bulguck
12. Haiin Sa
13. Ssanggy
14. Bumo S
15. Tongdo
16. Koun Sa
17. Kumsan
18. Baickya
19. Whaum Sa
20. Suenam Sa
21. Songkwang Sa
22. Daehung Sa
23. Kwanum Sa
24. Sunun Sa
25. Bongsun Sa

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**주 의**

- ▲ 책에 침철을 하지 맙시다
- ▲ 책을 접거나 꺾지 맙시다
- ▲ 책에 낙서를 맙시다
- ▲ 반납 기일을 지킵시다

국립중앙도서관

