



## [Men and Ideas] Wŏnhyo and his Thought

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저자  
(Authors) RHI KI-YONG

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## Wŏnhyo and his Thought

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RHI KI-YONG

*This article is the first of the series of Korean thinkers, which we have requested to some professors as well as other persons to nominate the greatest ten thinkers of Korea respectively so that we could decide according to those reports. The second of its series will be about Chinul, a great Buddhist monk of Koryŏ.*

### INTRODUCTION

Wŏnhyo's position in the history of Korean Buddhism is unique. Since the advent of Buddhism in Silla, the names of many Buddhist monks appear in history, but the character and thought of Wŏnhyo are revealed at once most clearly through his own extant works.

He lived in the period of Silla's unification of the peninsula, influencing the young men of this time deeply. His personality and thought are most original and very Korean.

### His Time and Personality

Tradition says that Wŏnhyo, the holy monk, had the family name "Sol" and was born in the 39th year of King Chinpyŏng of Silla (617 A.D.), at the village of Pulchi, south of what was then Am-nyang-kun or presently Za-in-myŏn in Kyŏngsang Province. A Sala tree stood in this village. Wŏnhyo's mother, with child, was passing there when suddenly she felt birth pangs and

gave birth to Wŏnhyo under the tree, having had no time to reach home. A cloud of five colors hung in the sky at that time. This legend expresses the feeling of reverence succeeding generations have felt for the outstanding personality of Wŏnhyo. His child name was Sodong or Sindong, which was read in the current dialect, but the pronunciation of which is not known now.

The time was just 90 years after Buddhism was imported into Silla. In China the Sui dynasty was just about to be replaced by the T'ang dynasty. Within the country of Silla, the aged Wŏn-gwang and Chimyŏng were reshaping national policy and social morals in line with Buddhism. Chajang, another famous monk of Silla, was born shortly before Wŏnhyo. Wŏnhyo's friend Uisang, another great monk, was born 16 years after him.

A long period of construction, called Konbok began from Queen Sŏndŏk's time (632-647), just preceding the unification of the three kingdoms. This was also a time when groups opposing the queen's continued reign got together to plot. Buddhism more and more was coming into its own as a national protective cult. A Chinese apocryphal Buddhist scripture, called Inwang Hoguk Panya-gyŏng or Scripture for Wise Royalty and National Protection, was frequently preached, and the pagoda at the Hwangryong Temple was built in order to invoke the aid of the spirits to bring neighboring countries to their knees, "to open wide heaven and earth and unify the three kingdoms." In, T'ang, Hiuan Tchang, a Chinese, had a high reputation for his theory related to the school of Vijnanavada which he had brought

to China after his long stay in India. Hiuan Tchang's return took place in the 15th year of Queen Söndök, 648 A.D., when Wönhyo was 24.

Wönhyo and Uisang left for T'ang together, but became stranded on the way to Liaotung whereupon Wönhyo returned home with great difficulty, giving up his dream of education in China. It was in 650 A.D., when Wönhyo was 33 and Ui-sang 25. Shortly afterwards, King Muyöl unified the peninsula. Before this, in 649, the Silla court was compelled under the pressure of T'ang to renounce her independent chronology and to adopt the costumes and chronology of T'ang. The joint forces of Koguryö, Paekche and Malgal invaded the northern frontier of Silla, and at the request of Silla the troops of T'ang attacked Koguryö.

A number of complicating changes took place, it seems, at this time in the personal life of Wönhyo. Being open-natured, free, democratic and loving music and arts, Wönhyo fell in love with the Princess of the Yosok Palace who bore him a son, the celebrated scholar Ch'öng in the reign of King Muyöl (654-661), when circumstances both at home and abroad were extremely complicated. His friend Uisang went to T'ang by sea in 661 and, after staying near the Unje Temple on Mt. Chongnam in China for nine years, returned with the Avatamsaka sutra which he learned from Chiyuan.

The conduct of Wönhyo, who had given up his ambition to study in T'ang and had tasted the pains of breaking the commandments, looked outrageous and degraded to the so-called regulars, who insisted on form and norm. Consequently, he seems to have been censured and derided. He never presumed himself to be a monk who renounced all ties of the world and joined the order, but called himself simply "Sosong Kosa," or a small layman. To him, orthodoxy seemed filled with numerous inhibitions and commandments, and was not the end and goal of life. The "small layman" Wönhyo frequented all houses and fearlessly played the zither at shrines, felt no scruples in sleeping and eating with both the noble and the lowly, and often went to majestic mountains and streams to meditate. He used to drum on an empty gourd shell and sing, "Only a man with no worries and fears can go straight and overcome life and death or transmigration." Thus he

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Dr. RHI had received his Ph.D at a University in Belgium. He was the president of Buddhist College in Tongkuk University and is a professor for the graduate course at Yongnam University in Taegu.

popularized to pedestrians of the capital and outlying areas the meaning of worship of Buddha.

An old legend also says that he put his ink slab on top of the horns of an ox and wrote when he composed a commentary on Küm-gang Sam-maegyöng (Vajrasamadhishutra or the Sutra of Diamond Concentration). Hence his thought is called "Kaksung," the Vehicle of Horns, an indication of the depth of his personality and thought as a man liberated and unbound.

In his prime, Silla unified the three kingdoms, and Silla Buddhism displayed its true worth. Although he did not take part in statecraft directly, as Uisang did, Wönhyo indeed exceeded in scholarship all the many learned men at that time. An ascetic, at the same time he revealed to all the world the spirit of Silla, the greatest first monk of Korea.

According to tradition he died in 686, the 7th year of King Simmun.

### His Works

The writings of Silla monks before Wönhyo were negligible. According to records, the first work ever done by a Silla monk was Sabunnyul Galmagi, a commentary on Dharmaguptabhikṣu-karman, a text of Monastic Rules by Chimyöng, early in the 7th century, but this book is not extant. Ui-sang seems to have written a few notations, but the only one remaining is Hwaö'm Il-sung Pöpyedo, Illustration of Dharmadhatu, the Domain of Truth, according to the Unique Vehicle of Avatamsaka, Vol. 2.

Extant records list 70 books, in 140 volumes, both commentary notes and doctrinal resumes edited by Wönhyo, covering all departments. A person who seeks to analyse superficially the thought and religion of Wönhyo by the type of work he did would be totally lost due to the variety of subjects he dealt in.

Most of these works do not exist now. Furthermore, research in old documents had revealed recently that some errors were involved in editing these records catalogues. It is confirmed that succeeding generations have added a few things to the list, so that the list of genuine works of Wönhyo must be trimmed down considerably. But it is undeniable that Wönhyo was interested in all of the scriptures, such as Samnon (Madhyamaka), Songsil (Vijnanavada), Hwaö'm (Avatamsaka), Pöphwa (Saddharmapundarika), Chongto (Pure Land), Ch'ont'ae (Tien T'ai), Son (T'ch'an or Zen), Samnon (Mahayanasamgraha), Chiron (Bhumaka), Pöpsang (Dharmalakṣana), Yul (Vinaya), etc., which

formed the centers of argument at that time. The remarkable thing is that Wŏnhyo expostulated his own creative views in treating them. The extant works of Wŏnhyo are recorded in the ten volumes of the *Collection of Wŏnhyo's Works* published by Tongguk University, and a dozen books are also included in the Taisho Tripitaka. The following is a briefly listing of his extant works:

#### Volume I

Essentials of Pŏphwa, Saddharmapundarikasutra (Lotus of True Law) T. 1725 (T. for Taisho Tripitaka)

Essentials of Mahaparinirvanasutra I (Great Nirvana) T. 1769

Essentials of Taehedogyong, Mahaprajnaparamitastura I (Perfection of Great Wisdom) T. 1697

#### Volume II

Essentials of Muryang Sugyong, Amitayussutra (Infinite Life) T. 1747

Notes on Amitagyŏng, Sukhavativyuha (Pure Land) I T. 1759

Essentials of Miruk Sangsaengyong (Ascension of Maitreya in Tusita Heaven) T. 1773

#### Volume III

Essay on Kŭmgang Sammaegyŏng (Scripture of Diamond Concentration) III T. 1730

#### Volume IV

Notes on Posal Yongnak Ponopyŏng (Fundamental Acts which are Fineries of Bodhisattva) II

#### Volume V

Posal Keponjibom Yogi (Essential Remarks on the Observation of Bodhisattva Morality) I T. 1907

Pommanggyong Posal Keponsagi I (Notes on the Text of Bodhisattva Morality according to the Net of Brahma)

#### Volume VI

Notes on Taesung Kisinnon (The Awakening of Faith in Mahayana) II T. 1844

#### Volume VII

Second Notes on Taesung Kisinnon I T. 1845

#### Volume VIII

Punbyol III (Essays on Madhamika Argument)

#### Volume IX

Ijangui I (Two Kinds of Obstacles)

#### Volume X

Balsim Suhaengjang (For Beginners in Spiritual Experience)

Yusim Allakto (The Way of Peace and Beatitute in a Delivered Mind) I T. 1965

Taesung Yukchong Chamhwe (Mahayanic Confession of Sins with Regard to Six Senses) I T. 1908

Simmun Hwajanngnon

Notes on Chinyok Hwaŏmgyŏng (Avatamsakasutra in Chinese, translated by Buddhahbhadra)

Notes on Haesim Milgyongso (Sandhinirmocanasutra) (Introduction only) Inmyong Panbiryangnon Palmun

### His Thought

Wŏnhyo's thought reflects his firm convictions based entirely on his own observations and personal experience. At the beginning of the Notes on Kisinnon, he writes as follows, dissatisfied with the current trend among contemporary Buddhist scholars.

"Only a few of those who presume to interpret the deep meaning of this theory understand all the essential points. Most of them are busy with preserving what they have learned and quoting phrases, not prepared to explore the main core openly and freely. Without attaining to the intentions of the theoretician, they stray near tributaries, although the source is nearby, or let go the trunk holding onto leaves, or sewed the sleeves with cloth cut from the collar."

What mattered most to Wŏnhyo was not the interpretation of words and sentences or the demonstration of wide learning, but the comprehension of the central, basic spirit of various scriptures. We can therefore fully understand his feelings when he added to the name of the scripture the word Chong-yo, which means essentials, for that was what he looked for. Human words are essentially imperfect and their logic can often be erroneous. Scholars who set out to explain in words the realm of awakening were led into frequent errors because of the trickiness of words and memory. That is why Che-yi, a Chinese monk of the T'ien Tai sect, lamenting the Buddhist world of the two dynasties of China (316-589), when learning and practice did not correspond with one another, ridiculed the monks as "masters of concentration who think they know something about reality, although knowing nothing" or "commentators and preachers who only memorize scriptures and can do nothing."

Wŏnhyo lamented most the tendency towards pendency. To him Buddhism was no longer Indian or Chinese. It was his, the religion of a Silla subject. There was no time for the Silla people of the 7th century, rising healthily in a corner of the peninsula, to be occupied leisurely

with the interpretation of phrases. It was painful for him to see, a hundred years after the transplantation of Buddhism in the country, the triumph of false truth clad in dignity and prestige.

All of his essays were his confessions, confessions of his own ethical sins, and furthermore confessions of the advanced meditations on the reality of things, or in other words confessions of his deep joy arising from the realization of reality. We can clearly distinguish these personal confessions in the synopses of the prologues to the essays, written in simple but elegant style. For instance:

"One, having committed great treachery and sin, may *believe* in this scripture and can destroy the flame that leaps up." Here *believing* is the most important, most ultimate condition for salvation. The climax of belief is none other than "the meditation of reality and its confession." The reality of things signifies the reality of the Buddhas, "where one is all and all is one, where nothing stays but nothing does not stay, where nothing is done but nothing is undone."

Wŏnhyo, commenting on the Kūmgang-sammaegyōng, says: "The world itself is, essentially speaking, in everlasting Enlightenment. In other words, the essential base upon which the whole complex of relationships among the different living beings is standing, is the ultimate eternal reality which is beyond of time and space, and which is the source of life and light, completely different life and light, which make it possible for our life to be truly human, to be enlightened."

This reality is called in the Ki-shin-non the Original Enlightenment, Fundamental Enlightenment or Enlightenment *a priori*, in Korean Bon-gak. According to Wŏnhyo's understanding, Bon-gak is nothing but the Pōpshin (Dharmakaya) Essential Body of Buddha, eternal Being beyond the whole relative restriction, the Father of every being. This is the Body which is exempt from various common needs of complementarity, the Asamskrita—Being beyond the necessities: the Absolute. Here the word body has only an analogical meaning, corresponding to substance, base, or foundation. This Absolute Being is, however, never excluded from the common people's reach: it is attainable, knowable, visible and is able to be in perfect communion with the common people, through the purification of their minds, a kind of participation, discovering and cultivating of its seed (Tathagatagarbha) in the depth of the minds of the common people. It might be said that the Pōpshin (Dharmakaya) is recognizable only when men become aware of it.

So the seed should not be understood as a material reality or any such conception. That is the seed because that is a beginning of growth, of a magnificent tree. Here the expression "seed" is only a metaphor. Since, in Buddhism, any reality as a matter is never conceivable as an eternal Being, Wŏnhyo does not identify this seed in the depth of the human mind with the Pōpshin, which is at the sauce time seed and fruit, so to speak beyond the realistic qualifications. Wŏnhyo says that the Pōpshin is not in our mind, when we reach truly for it. Only death can bring us that reality. This is the reason why death becomes a crucial key to the true life. The distance which separates the banal minds of common people from the Ultimate Mind (Original Enlightenment) depends upon the degree of ego-consciousness of the common minds. We can find for the first time clearly in the history of Buddhism this most characteristic point of view, a meritorious remark, in the writings of Wŏnhyo.

The other particularity which we discover in Wŏnhyo's understanding of the Bodhi is his keen interest in the so-called Enlightenment *a posteriori*; Shi-gak in Korean. This is the Enlightenment in its realization; this is the Pōpshin in its active aspects as a seed becoming a tree which begins across the ocean of suffering to arrive at the final goal: the Fruit. Enlightenment *a posteriori* is on the way to that final end above mentioned, which is the Alpha of every being, the source of every thing (either conceiving subjects or conceived objects). Enlightenment *a posteriori*, the Shi-gak is, then, in the realm of imperfection except for the final achievement. This is the operation of the Unconsciousness.

The Pōpshin or Bon-gak (Enlightenment *a priori*) as the final goal corresponds to the biblical Omega. Here Teilhardde Chardin comes close to our point. Wŏnhyo designate this Omega as the Ultimate Enlightenment (in Korean kugyōng-gak), which is nothing but the Bon-gak (Enlightenment *a priori*, Enlightenment for Eternity, the Alpha). The mystery of this reality (the Ultimate Enlightenment) rests in its character: being at the same time the beginning and the end, and being at the same time in our mind and outside own mind. Essentially speaking, this spiritual reality is beyond our consciousness, nevertheless, we can reach it through our minds.

In Wŏnhyo's understanding, this Ultimate, this Original Enlightenment could never have shape, form, sensation, imagination, impulsive activity or colored consciousness. Similarly, this Ultimate or Original Enlightenment was never

considered as an abstract or neutral principle. Wŏnhyo says it is the Spirit, the Compassion, the True Life and Light. Karl Jaspers' *das Umgreifende* (the Comprehensive), *die Ursprung und die Ziel*; C.G. Jung's *kollektive Umbewusste* (Collective Unconsciousness), these are all merely different fingers pointing to the same moon id. est. the Life, the Light and the Spirit which we, ignorant, mortal, blind, strayed sons of this country can recognize only vaguely.

Wŏnhyo, according to the Ki-shin-non, shows how common people can attain Enlightenment, crossing the different stages of awakening. The four stages of the Enlightenment *a posteriori* assure us the possibility of gradual awakening, gradual achievement of *Bodhi* in this world.

### **First Stage of Awakening: Non-Enlightenment**

This is the stage in which a man becomes aware of his sinful state, repents and decides to correct his own misbehavior. But he is still not free from these misdeed, sinking again and again into the same faults in action. This is the stage in which common people, regardless of religious denomination, usually remain. This awareness is the only positive light they have in their minds. This is not an authentic Enlightenment, but it is the first crucial step to the Enlightenment.

### **Second Stage of Awakening: Apparent Enlightenment**

This is the stage in which people such as Hinayanists, who are blind religious believers without any personal reflection on their duty toward others, can abstain at least from such misdeeds as ailing, stealing, lying, committing adultery etc., thanks to their efforts, thanks also to their faithfulness, even though they still have contaminating elements in their minds. Legally speaking they are not criminals, but they are never able to defend successfully the accusation from others of their sinful state of mind. People who do good deeds but still have contaminated minds, such as obscurity or vagueness of judgment, craving, jealousy, hatred, etc. Stay in this stage; but those who overcome such obstacles achieve the Third Stage of awakening.

### **Third Stage of Awakening: Advanced Enlightenment**

This is the stage of advanced Bodhistva; they are free of serious misdeeds and serious

mental faults. They serve society. They never forget this altruistic service for others. What differentiates the Bodhisattva from the Buddha is that they retain consciousness of ego, ego as a subject of good deeds. This consciousness of ego we may call, with Reinhold Niehbur, the narcotic reminiscences of man within his soul: the trace of Original Sin. According to Wŏnhyo, this ego-consciousness consists of the following: a) ignorance of self, b) self-arrogance, c) self-indulgence, d) a general selfish attitude about everything. Unless a Bodhistva eliminates this ego-consciousness from his mind, even apparent good deeds will not help him reach the goal.

### **The Ultimate Enlightenment**

This consists of overcoming in the depth of our minds the casual process of ego-consciousness. The prevailing ego-consciousness has three causes: ignorant impulse (the hidden drive to act), subjective activity, and the appearance of passive objectivity. The last two may be formulated as the subject-object dichotomy. What a remarkable coincidence in language with Jaspers' formula *Subjekt-Objekt Spaltung*. The assertion of "me," "myself" go to the necessary creation of the opposite of "mine" the object. Wŏnhyo says that Full Enlightenment is possible only by elimination of this dichotomy, this opposition, without doubt, through the death of this worldly life at last, through the entire conversion of meaning and value of this life.

Wŏnhyo says human life has become scattered because of those sensorial agents which are so crazy to possess their objects that they finally deny their essential ground of existence. Revolt against the Source, that is the origin of sufferings, disasters, sadness, in short, of human history. Return to this very Source, this is the way of religion. The meaning of triple refuge remains here. He says: I am listening to voices which come from the depth of this Source, that voice is the Perfect Voice—Wŏn-um and it is calling to me to take the way of return to the origin in this world. Here the Paramita Virtues are to be practiced sincerely. Here the value of rites, of religious ceremony, are reaffirmed. He says: those things do not have ultimate importance, but should not be denied, for it has tremendous value for those who are still weak. The components of this rite enumerated by Wŏnhyo are in number five: Praise of the Perfect One (Bhagavat), Act of Contrition with deep repentance, Receiving the Instruction of Buddha,

Manifesting the Joy to be with him, and Firm Decision to follow his way. These are, Wōnhyo says, not the end but the necessary means to arrive at the end.

## TEXTS ON MORALITY

Discipline of Bodhisattva (usually known as Bodhisatta or *Bosalke* in Korean) is like a big ferry for going back to the pure source of a river, instead of leaving oneself to the current. And it is an important gate through which one can enter into the just way, instead of going astray into the unjust. Nevertheless, it is easy to confound just and unjust, and it is hard to distinguish merit and sin. Because sometimes, it happens, that while the hidden intention is indeed unjust, the apparent deeds look just; and sometimes it happens that the inner heart is indeed pure, while the deeds look bad by appearance.

There are following four sins which might be considered as the most grave:

1. to praise oneself, slandering others,
2. to practice avarice, grudging money and other material things,
3. to cherish partial view, without repentance,
4. to blame and destroy the true teaching.

But we should consider the different degrees of offense according to the circumstances; if it happened because of ignorance or because of youthful wildness, the offenses should not be considered as colored by inner dirtiness. If it happened because of abundant passions or carelessness and arrogance, the offense should be considered as so colored. Let us examine cases in detail, in application with the first grave sin above-mentioned: to praise oneself, slandering others.

1. If one praised oneself, criticizing others (who are going wrong) in order to evoke faith in the mind of people, that is merit, not a sin.

2. If it happened because of natural wildness which is usual for young men, it is a sin but not colored.

3. If it happened because of a partial view of somebody to a particular individual because of partial attachment or hatred to him, it is colored sin, but not heavy.

4. However, if it happened because of one's own desire for seeking his personal fame and material benefit, it is serious.

We have to say something more in detail for this last case.

1. There are three degrees of offenses, results of

passions. One is the light offense, which occurred because of egoistic interest, but not an exaggerated one, accompanied by deep regret for it. Another is a more serious case, because, although it does not occur because of grave egoism, the offense is followed by neither regret nor shame. The worse is the case, in which, beside this, is shown an increasing feeling of pleasure.

2. It is possible also to classify in connection with the number of persons slandered: the slightest case is to blame one single man, the more grave case is to blame a group of persons and the worst one is the case in which many people are slandered and blamed for a particular individual's fame or benefit.

There are Buddhists who destroy the truth of Buddha like a worm within the body of a lion, which kills the lion. It is possible to classify them according to their attitudes *vis-à-vis* the triple way of life: A) concentration (*Samadhi*), B) moral discipline (*Sila*) and C) understanding (*Prajna*).

A) There are two kinds of worm-like people who destroy the Truth, pretending to the exercise of Concentration (*Samadhi*): one is because of their covetousness, another is because of their selfish arrogance.

1) The first is like this: they live alone in a remote and calm place; they try to eliminate all kinds of mental confusion, concentrating their mind in deep meditation and than their minds become clear and transparent. Owing to this clearness, they believe they have a true vision of Enlightenment. Bad spirits of the mountain don't miss the chance to tempt them and revive again their ego-consciousness. Usually those people who stress only the importance of Meditation (*Samadhi*, *Dhya Dhyana*=*Zen*) have no sufficient doctrinal understanding; that is the reason why they live in confusion, unable to distinguish the false from the true. Moreover, they have a desire for fame, benefit and respect from the foolish common people, and they wish to show their spiritual gain, in order to astonish worldly men. Sometimes, they consider themselves as holy, with pseudo-sanctity, and condemn the other monks as endless strayers. They destroy in such way the Truth of Buddha, sinking down in a severe sin.

2) The second is like this: there are monks who spend a long time in deep mountains, exercising Meditation (*Samadhi*) for the purpose of getting good result. Of course the devil knows very well their selfish intentions and interests, and raises of flattery to tempt them.

(Continued on page 14)

- 3) Ramstedt thought 'yō' was a variant of 'i' which was not correct. I think 'yō' is derived from 'yōgi' meaning 'here' and the Middle Korean the word is 'ing-oki' and it contains 'i' sound. 'Tyō' is the old form of 'Chō'.
- 4) In the same book on page 12 he says "There exist somewhere (I have met some individuals in a railway carriage in North Korea) local dialects with an initial sound between *n*, *l*, and *d*, probably some kind of nasalized *l* with the tip of the tongue in the position of *d*." It alludes to his trip to north part of Korea but the date is uncertain. He had written two books about his stay in Korea (Cf. Toivonen, *Op. cit.*, p. 20) and there may be some comment on his trip.
- 5) The English version is found in the *Aufsätze und Vorträge von G. J. Ramstedt*, JSFOu 55.2, 1951.
- 6) The Japanese translation of an earlier version of the article was printed in *Minzoku* Vol. 3 No. 5 (1928).
- 7) Another book of his is *Kalmuckisches Wörterbuch*, Helsinki, 1935.
- 8) MSFOu 58, p. 453.
- 9) The text of this lecture is also included in the *Aufsätze und Vorträge von G. J. Ramstedt* mentioned above.
- 10) N. Poppe, *Vergleichende Grammatik der altaischen Sprachen*, Teil 1; *Vergleichende Lautlehre*, Wiesbaden 1960, pp. 5-8.
- 11) Cf. Kugō-sa kaesōl (*Introduction to the History of the Korea Language*, Seoul, 1961) pp. 14-18 and my article "Hanguk-ō Hyōngsōngsa" (Historical Survey on the Formation of the Korean Language) in *Hanguk Munhwasa Tæge* vol. 5 (Seoul, 1966). Brief summary of my view is also found in N. Poppe, *Introduction to Altaic Linguistics*, Wiesbaden, 1965, pp. 75-76, 138.
- 12) Cf. my forthcoming work entitled Kug-ō ūm-unsā yōn-gu (*Studies in the Korea Historical Phonology*).
- 13) Cf. his *A Korean Grammar* pp. 36-37.
- 14) Ramstedt, *Additional Korean Etymologies*,

collected and edited by Pentti Aalto, JSFOu 57, Helsinki 1954.

- 15) M. Pucillo, *Opyt' Russko-Koreiskago Slovarya*, St. Petersburg, 1874.
- 16) *Harvard Journal of Asiatic Studies*, vol. 14, Nos. 1/2. 1951, p. 322.

## Wōnhyo

(Continued from page 9)

The monks who have heard the voice of praise become proud and treat with contempt other monks who are living not in the deep mountain but among the lay people in the villages. The fault of such monk is much heavier than that of the former; they could be called *Bodhisattva-candala* (Outcast People who wear the noble cloth of *Bodhisattva*).

B) There are two other kinds of worm-like people who destroy the Truth, for this time, pretending to the good observance of Morality (*Sila*): one is adhering to false Morality; and another clings to Morality (*Sila*) apparently good.

1) The first one is a group of men whose characters are wrong by nature. They learn false Morality from their masters; but sometimes they invent by themselves each false Morality. For example, they usually do not wear religious habits and do not take vegetarian foods; by doing so, they go further to praise their practices as excellent models of all, in order to gain fame and benefits as well as respect from the common people. The foolish people believe that those monks have extraordinary virtues. Those monks who are proud of their strange behavior are worm-like monks who are destroying the Truth within the Community, destroying at the same time good Morality of people, making them confused. This is the most grave sin which injures the harmony of the community (*Sangha*).