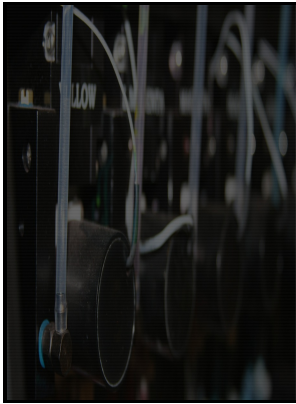


Chosŏnjo Yugyo sasang kwa Yugyo chŏngch'i munhwa

Han'guk Chŏngsin Munhwa Yŏn'guwŏn - Search results for `Yŏng



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Yŏn'gu nonch'ong (Han'guk Chŏngsin Munhwa Yŏn'guwŏn) -- 92-2.

Yŏn'gu nonch'ong -- 92-2

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His idea of minjung Buddhism was thus not carried out in any specific form in the Buddhist community. Monks were despised as members of the lowest stratum of society and often abused by people; they were even strictly forbidden from entering the capital city and from engaging themselves in missionary activities. Cambridge: Cambridge University Press, 2015.

Search results for `Yŏng

The utmost interest of Korean Buddhists during the first half of the twentieth century was to present a socially viable form of Buddhism. Yi was particularly interested in the Buddhist concepts of the mind, nonduality, and the principle of equality.

The Life of Jamyang Khyentse Chökyi Lodrö

Sapporo: Hokkaidō daigaku tosho kankōkai, 2002.

Yugyo sasang kwa chonggyo munhwa (Book, 1994) [styleguide.expo.io]

In the 197 Liu, Confucian Rituals and Chinese Villagers, 169. In addition to this, I have just embarked on the translation of Huayan Sūtra, yet, sometimes, I have no will to carry on, nor do I feel like having the capacity for the work. For religious masters, emptiness without words cannot be called the Way, since emptiness is neither the Way nor the principal nature K.

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He was twenty-four when he arrived in Central Tibet, twenty-five when he took the vows of a fully ordained monk, and so he must have been about twenty-six when he returned to Eastern Tibet.

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