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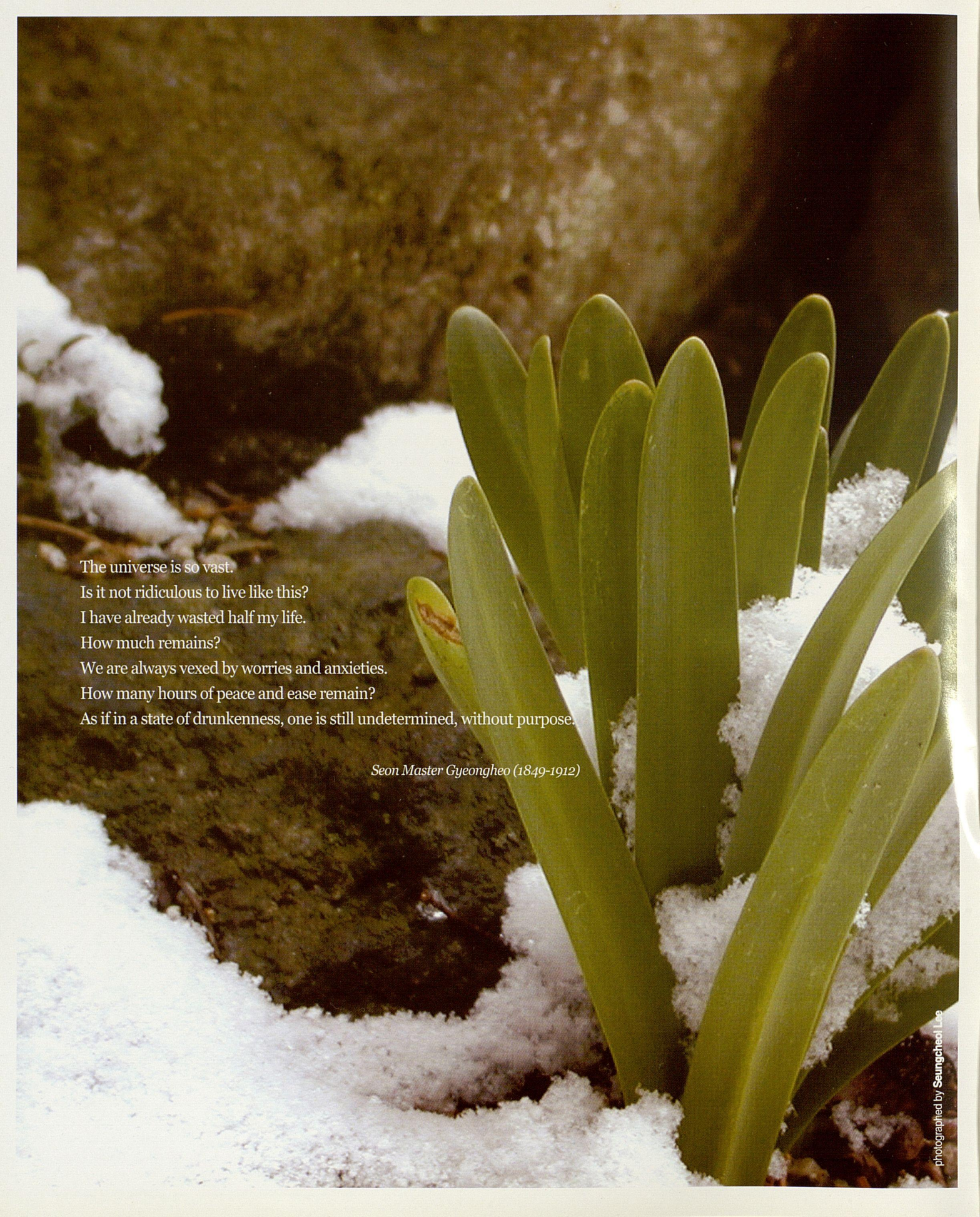


Special Issue

**Sixtieth Commemorative Dharma Assembly
for the Bongam-sa Temple Pact**

Exhibition

**Third-Year Memorial Exhibition
for Great Seon-Master Seung Sahn**



The universe is so vast.
Is it not ridiculous to live like this?
I have already wasted half my life.
How much remains?
We are always vexed by worries and anxieties.
How many hours of peace and ease remain?
As if in a state of drunkenness, one is still undetermined, without purpose.

Seon Master Gyeongheo (1849-1912)

LOTUS LANTERN

Winter 2007

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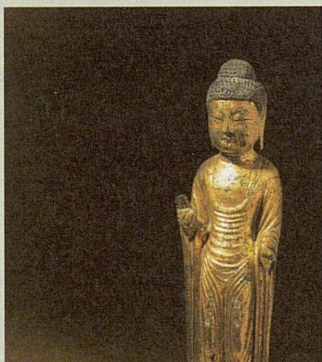
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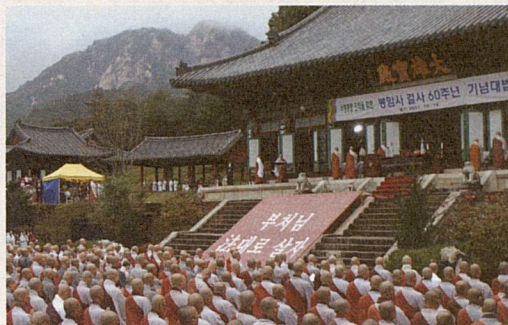


I Cover Story

Gilt-bronze Standing Buddha

Photo by Kim, Kwang Seob(K·2 STUDIO)
offer of Central Buddhist Museum

CONTENTS



- 2 Dharma Talk of the Season
What Is True Compassion and Reprimand?
- 4 Special Issue(1)
Sixtieth Commemorative Dharma Assembly
for the Bongam-sa Temple Pact
- 8 Special Issue(2)
The 10th Korea-China-Japan Buddhist
Fellowship Exchange Conference
- 10 Exhibition
Third-Year Memorial Exhibition for Great Seon-Master Seung Sahn
- 12 International Missions
Korean Buddhist Monastery Wongak-sa: "We Are Ready Now"
- 14 Dharma Fellows
"Everyday is a Happy day, and Soft is Mighty"
- 18 Deep Focus
Preparation of Tea and Tea Ceremony
- 22 Korean Temple
Korean Temples in the Colorful Autumn Season
- 24 Seon
Ganhwa Seon:
A Shortcut to Breaking Through Discriminating Mind
- 28 Translation
Betrayal of Appetite
November 23
- 30 Jogye Order News

One time, a non-believer asked Shakyamuni Buddha:
“I will ask neither with words nor without words. Would you tell me what neither existence nor non-existence really means?”

Buddha kept a good silence.

Seeing the good silence of Buddha, the non-believer, with great admiration, said, “I am truly grateful for your great compassion, which awakened my ignorance by clearing the dark cloud over my head.” The non-believer then quit the place.

When the non-believer was gone, Ananda asked the Buddha, “What is that made the non-believer attain enlightenment?”

“It is like a horse of good breed starting to gallop at the mere sight of the shadow of a whip,” said the Buddha.

If anyone wishes to know the great compassion of Buddha and the meaning of shadow of his whip, there is only one true way - to take up a hwadu and practice without stopping. I tell you the practitioners of retreat, it is totally vain to know the intent of the good silence of Buddha and the meaning of shadow of his whip. It is even more absurd to think that the Buddha had actually raised a whip when he kept a good silence.

If anyone is able to break through their hwadu and realize the true meaning of all these quizzical happenings, all the great Patriarchs under the heaven would be good fellow-practitioners of that non-believer who questioned Shakyamuni. However, if anyone is unable to realize the true meaning of the good silence, even the man of great wisdom would not be any better than that non-believer in the Western Heaven. A single eye of the Buddha has penetrated the three realms, past, present, and future; and the two eyes of the non-believer cut through the five realms of Greater India.

When the non-believer asked Buddha to answer neither with words nor without words, he was asking the Buddha to say something without relying on “four propositions” or “hundred negations.” There is a prototype of this case when a man paid a visit to the Great Chan Master Mazu Daoyi (709~788) and asked the Great Master to answer the meaning of Patriarch’s coming from the West without relying on “four propositions” or “hundred negations.”

All the practitioners of winter retreat should lock up the door and practice hard staking one’s own life for attaining enlightenment relying neither on “four propositions” nor on “hundred negations.”

A thin thread of lotus root topples Mt. Sumeru,
And a tiny mustard seed is shaking great Heaven
by raising thunder and lightning.

November 2551(2007)

On the opening day of the Winter Retreat

The Supreme Patriarch of the Jogye Order
The Great Seon Master of Haeinsa Monastery



What Is True Compassion and Reprimand?

Sixtieth Commemorative Dharma Assembly for the Bongam-sa Temple Pact



The Bongam-sa Temple Pact organized in 1947 in Mungyeong-gun has a significant meaning for the Jogye Order. In addition to the revival of the traditional style and practice of Korean Buddhism which became dilapidated during the thirty-six years of Japanese colonial rule, it was actually the birth of Jogye Order of today.

Translated by Young-eui Park (pyu6412@yahoo.co.kr)

Resolution of the Revival of Traditional Practice by Self-purification and Contrition

The Sixtieth Commemorative Dharma Assembly for Bongam-sa Pact for the revival of traditional practice was held at 11 o'clock on the 19th of October at Bongam-sa Temple on Mt. Huiyang, Munggyeong County, North Gyeongsang Province with the assemblage of about 10,000 monks and lay-people.

The Dharma Assembly was started during a light rain in the front courtyard of that famous temple. After a brief report of the preparation of the assembly, Hamhyeon Seunim, Abbot of Bongam-sa Temple, read the following opening address: "Korean Buddhism today is beset with all kinds of grave problems, both spiritual and material, and we the members of assembly here today feel the great responsibility for the crisis. The sweet rice porridge has turned to a bitter diet and wearing a fine Dharma-robe feels heavier than the great mountain. We humbly accept the criticism and reproof from both within the Order and society, and I sincerely thank for all the participants of assembly here today for attending this Dharma Assembly of Contrition."

Following the reading of the rules of temple com-

munal life, there was a commemoration address of Venerable Jigwan Seunim, the Jogye Order's Executive Director of Administration: "People are watching us with suspicious eyes, and before blaming the people, we should reflect upon ourselves to examine if we were truly faithful to our sacred duty of practice and deliverance of common folks. We should also resolve ourselves whether we should strive harder with indomitable resolution for our ultimate end of attaining enlightenment or follow the current of the time for comfortable life, which is, of course, not the life of true practitioners. This is why we are here today—to reflect upon and re-resolve ourselves."

Jaseung Seunim, Chairman of the Central Council of Jogye Order, Jeongho Seunim, abbot of Yongju-sa Temple and the Representative of the Heads of the District Main Temples, and Kim Ui-jeong, President of the Central Association of Laity, also gave speeches emphasizing our true repentance and firm resolution to follow the teachings of Buddha to illuminate the world.

Succession of the Spirit of the Pact and Three Guiding Principles

Hyeguk Seunim, the representative of the head disciples at the nationwide Seon monasteries, read the letter of resolution for the Commemoration of the Sixtieth Anniversary of the Bongam-sa Pact with the following three guiding principles:

First Let us be faithful to our sacred duty of practice renouncing all the selfish ends and personal honor. Our primal duty is attaining enlightenment. The laity should also exult themselves for attainment of Buddhahood in addition to guarding the Order. For the success of all these objectives, let us promote the importance of keeping the precepts and maintaining our confessional ceremonies.

Second Our daily and social life should be in accord with practice. Teachings and understanding of

Buddha should be practiced in our daily life. In addition to personal practice of meditation, chanting, reading the sutra, and reciting mantra, etc., let us return the fruit of our practice by helping others as well as spreading the teachings of Buddha. Let us start a new era of true practice. Let us always keep the tradition of Bongam-sa Pact by observing its spirit wherever we are and whatever we do forever and ever.

Third All the fellow countrymen should be faithful to everyone's duty. Politicians should be loyal to the country and happiness of the people. Government officials should also quit committing irregularities and return to their duties of good public servants. The press should always be just in conveying the news and try to bring about harmony of the people. Entrepreneurs should always have a great regard for their employees and the employees, a great regard for their companies. This is the only way we can build a



beautiful and happy society and even a beautiful world. Hyeguk Seunim also emphasized that all the practitioners should be paragons of human and heavenly beings. Following the address of Hyeguk Seunim, Yeongjin Seunim, Chairman of the National Association of Head Disciples of Monasteries read the letter of penitence.

Among the participants of about 1,000 monks and

9,000 lay people were Beopjeon Seunim, the Supreme Patriarch of the Jogye Order, Jigwan Seunim, Executive Director of Administration, and the members of the Council of Elders such as Jeongmu, Weonmyeong, Domun, and Go-u Seunims.

Bongam-sa Pact - a Revolutionary Event in the History of Korean Buddhism

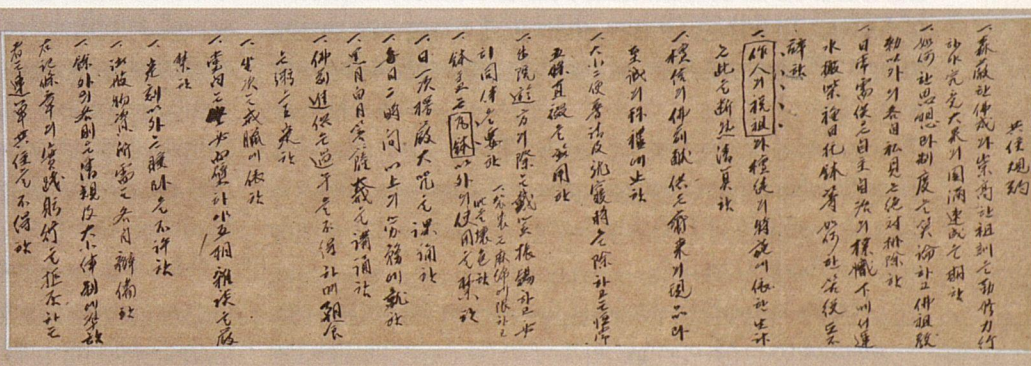
The Bongam-sa Pact organized in 1947 by a dozen young practitioners at Bongam-sa Temple on Mt. Huiyang in Mungyeong Country, which was one of the traditional "Nine Mountain Seon Monasteries" in Korea, was a turning point of the reformation of the modern Korean Buddhism. At the time, the Korean Buddhism was almost at the blink of extinction due to 600 years of repression of Buddhism by Confucian ideology of the Joseon Dynasty and ensuing 36 years of colonial rule of Japanese imperialism.

Upon liberation from the Japanese colonial rule in 1945, a group of young monks such as Cheongdam, Seongcheol, Jawun, Bomun, Ubong, etc. met and organized a pact to uproot all kinds of bad practice enforced especially by the Japanese colonial government, such as marriage of monks, with the slogans, "Let us return to the primal duty of practitioners," and "Let us practice according to the teachings of Buddha." It was truly a revolutionary event towards the bright future of Korean Buddhism.

Historically, it provided an occasion for the purification of the Sangha and the reorganization of the Jogye Order. Other notable changes were reformation of rules and ceremonies of the Order, especially in the aspects of revitalization of the spirit of Buddhist community, revival of Hwadu meditation, the regular observance of confessional ceremony, and harmony of the practitioners. Another result of the pact was adoption of sixteen rules of the communal life of monks, which include the following seven:

- 1 Strict observance of precepts and teachings of Patriarchs for ultimate attainment of Buddhahood.
- 2 Rejection of any doctrine and system other than the teachings of Buddha and Patriarchs.
- 3 Self-sufficiency and support by mendacity, working in the field, and doing all the daily chores by oneself, no matter how hard they might be.
- 4 A complete surrender of dependence on income from the revenue and offerings of the laity.
- 5 Dharma robes should be coarse made of either cotton or hemp in grey color.
- 6 Two hours of daily labor at the least.
- 7 Reading and recitation of the complete rules of discipline of a Bodhisattva on every first and fifteenth day of the month.

If anyone is negligent of this practice, that person shall be expelled from the communal life of his temple. **■**



The 10th Korea-China-Japan Buddhist Fellowship Exchange Conference

The 10th Korea-China-Japan Buddhist Fellowship Exchange Conference was held for three days from October 25th to 27th in Beijing, participated in by about 400 Buddhist leaders from the three countries. The theme of the conference was "Harmony of the World by Buddha's Wisdom," and it was followed by diverse supporting-programs.

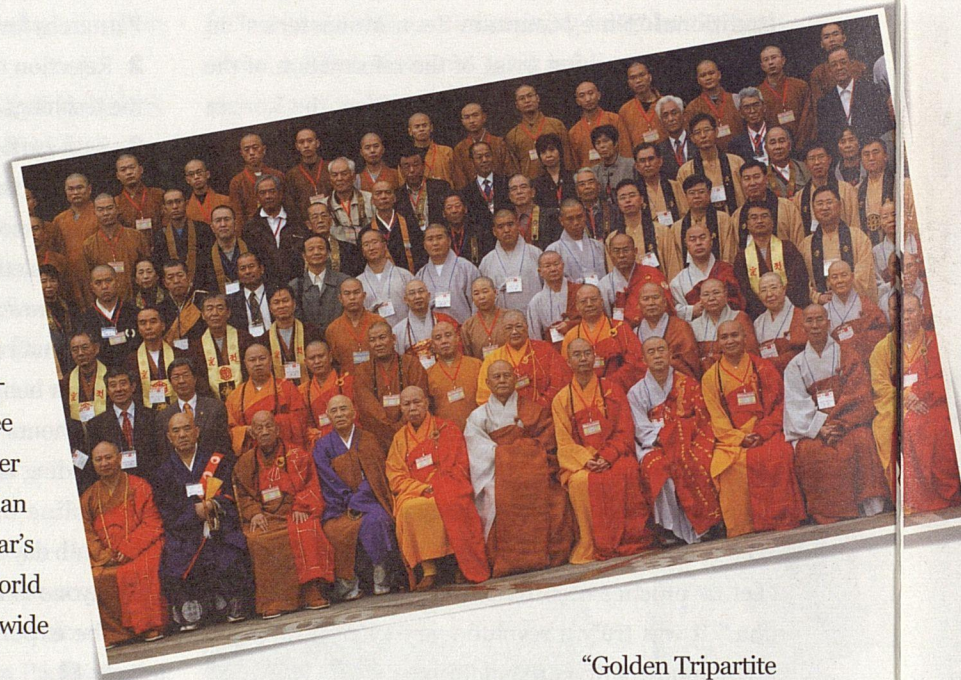
Translated by Young-eui Park (pyu6412@yahoo.co.kr)

Leaders Discuss the Buddhist Fellowship Exchange among the Three Countries

The Buddhist leaders of the three nations adopted a joint communiqué, and assessed the successful achievement of the previous three Buddhist exchange meetings and ten exchange conferences on cooperation and advancement of Buddhism among the three countries in the past thirteen years. The leaders further confirmed the promotion of harmony among the Asian countries and contribution to the world peace. This year's conference especially emphasized the importance of world peace, perhaps because of the war in Iraq, the worldwide terrorism, and the political unrest in Myanmar.

Venerable Ji-gwan Seunim, the Jogye Order's Executive Director of Administration and Chairman of the Association of Korean Buddhist Orders, delivered a message saying in part: "The worst form of peace is better than the best form of war," with a quotation from the ancient scripture Dharmapada, or the Way of Virtue: "Peace arises from the moment when one renounces anger and animosity, and it is the responsibility of Buddhist leaders to instruct the people to realize this holy truth."

Master Yisheng, the leader of the Chinese delegation, also mentioned in his opening address to the Assembly that the



"Golden Tripartite Coordinative Body of the Three Nations" has played a great role in spreading compassion and peace as well as promoting the fellowship among the membership countries in the past ten years. He also said that this year is 100th anniversary of the birth of Zhao Pochu who first suggested a "Tripartite Golden Coordination," and said it is hoped that its spirit shall be maintained for the advancement of harmony of the three countries and world peace.

Following the address of Master Yisheng, the proclamation of peace message was read by Venerable Ji-gwan, Chairman of the Association of Korean Buddhist Orders: "There is not a

single peaceful day in the world today due to the strife and discord among the tribes and countries. Another grave problem of the world today is the destruction of our environment, causing peculiar climates and enormous natural disasters around the world. It is hoped that people of the world would learn the law of dependent origination and come to realize equanimity of all beings and the importance of love and respect for one another, especially among religions."

After the final schedule of the conference in the morning of 26th of October, the three national delegations moved to the Grand Hall of the People of China, and had interviews with leaders of the Chinese government including Jia Quing Lin, Chief of the Bureau of Political Negotiations, and asked for the interest and assistance of the Chinese government towards the advancement of the globalization of Buddhism. One of the major themes of this year's conference was "The Role of Buddhism and World Peace," and on Korean side, Beopdeung Seunim, Director of the Board of Adjudication, presented a paper on the role of Buddhism for the harmony of the world. Other keynote speakers from Korea were Beophyeon Seunim, Director of Exchange Program of Taego Order, Munweon Seunim, Director of General Affairs of Tiantai Order, Master Jijeong, Director of Financial Affairs of True Awakening Sect, and Master Hwaryeong, Director of Central Education Institute of Esoteric Buddhism.

Tripartite Exchange for the Promotion and Development of Buddhist Study

The major theme of the Buddhist study since 1995, the first conference held in Beijing, was on the solution of confrontation of the cold-war ideology, which was prevalent after the World War II; and the same topic was discussed in the following three annual conferences. In the 1998 meeting, the Buddhist leaders of the three countries felt the need of regular meeting of Korea-China-Japan Buddhist Fellowship Exchange, and annual meeting of this program has been conducted ever since.

This annual meeting especially had a great impact, according to the analysis, on the development of Chinese Bud-

dhism, which had lost much of the traditional prestige of its Patriarchal practice during the communist regime. This was the reason that Korean Buddhists invited the leaders of Chinese Buddhism to Korea in 1998 for them to experience the traditional meditation practice that was still preserved intact, and this program developed into annual visits ever since. Chan Buddhism founded by Bodhidharma in China was introduced to Korea, and now Korea is re-exporting it to the country where it first originated.

The tripartite exchange program also contributed to the academic study of Buddhism. Then the "Invocation of Peace in the 21st Century and Academic Symposium" held in the year 2000 in Seoul was a good occasion to discuss the theoretical role of Buddhism in achieving world peace. This symposium provided an active exchange of Buddhist scholars of the three countries and resulted in the opening of the World Buddhist Council held in 2006 in China. The Buddhist academic study and exchange programs among these three countries will only get brighter and more active in the future.

Tripartite Exchange for Contribution to the Harmony and Peace of Asian Countries

Because of the active Buddhist exchanges between Korea, China and Japan, the theater of activities of the major Buddhist orders in Korea has expanded beyond the Northeast Asian region to the Buddhist countries of the Southeast region. The Jogye Order of Korean Buddhism, with the help of the China Buddhist Association, opened the Korean Manwolsa Temple in Beijing in 2005, and started assisting the underdeveloped countries in the Southeast, such as Sri Lanka and Cambodia. The Tiantai Order and True Awakening Sect of Korea are also active in assisting reconstruction of the old temples in China in addition to various assisting programs to Mongolia, Tibet, and other Buddhist nations.

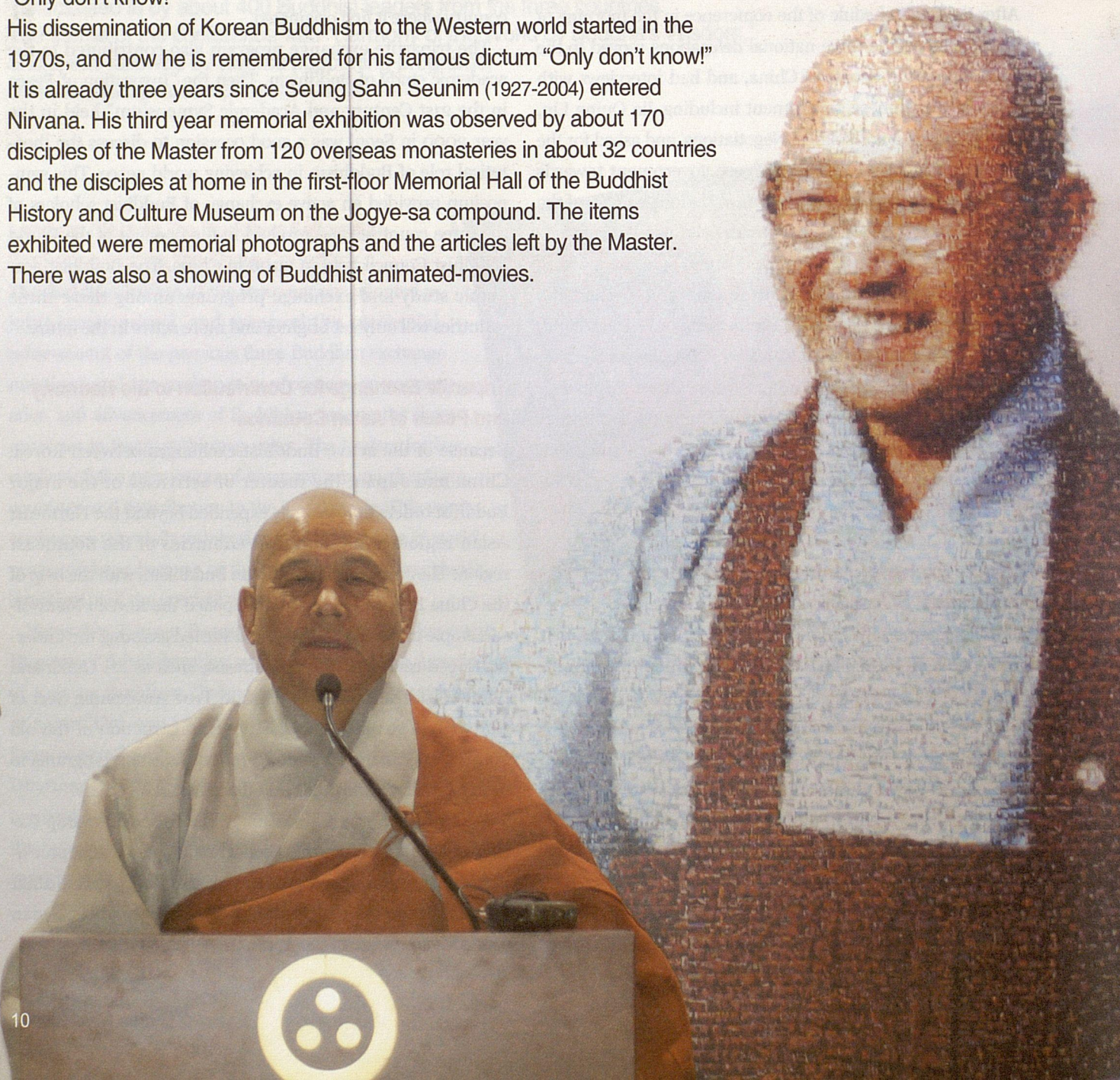
In the 10th Korea-China-Japan Buddhist Fellowship Exchange Conference, the three countries adopted a joint proclamation of opening the gateway of exchanging Buddhist fellowship for the development of harmony of the Asian countries and peace of the world. ■

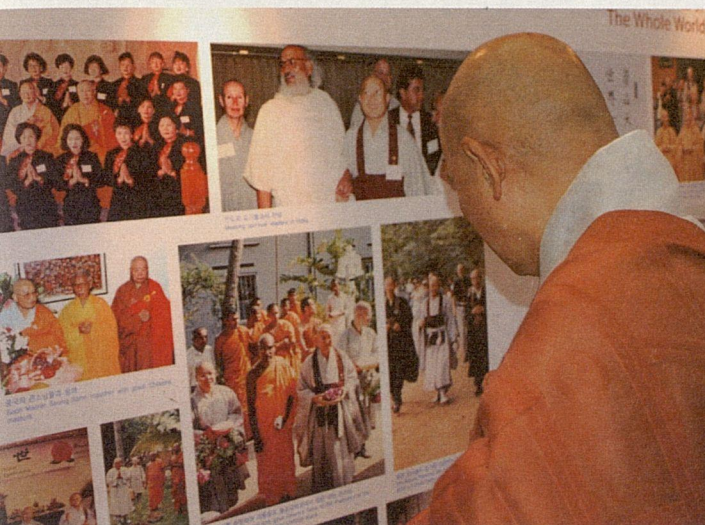
Third-Year Memorial Exhibition for Great Seon-Master Seung Sahn

“What is this one thing?”

“Only don’t know!”

His dissemination of Korean Buddhism to the Western world started in the 1970s, and now he is remembered for his famous dictum “Only don’t know!” It is already three years since Seung Sahn Seunim (1927-2004) entered Nirvana. His third year memorial exhibition was observed by about 170 disciples of the Master from 120 overseas monasteries in about 32 countries and the disciples at home in the first-floor Memorial Hall of the Buddhist History and Culture Museum on the Jogye-sa compound. The items exhibited were memorial photographs and the articles left by the Master. There was also a showing of Buddhist animated-movies.





Master's Global Missionary Work Since 1970s

Characteristic of Seung Sahn Seunim's Dharma talk was its brevity and his "Kimchi English," which stupefied many of his disciples. Bang! That's it. You get enlightenment. His lifetime-recorded disciples number more than 50,000, mostly westerners. 3,000 to 4,000 out of his many disciples are now practicing at more than 120 monasteries in 32 western countries, spreading the Buddha's teachings according to the instructions of the Master.

There was third year memorial exhibition for the Great Master at the Memorial Building of the Buddhist History and Culture from 20th of November to 26th of November. The articles exhibited were photographs and moving animations kept by Master's disciples, the articles left by the deceased, and Master's Dharma talks and books translated into many foreign languages. Master's Korean Dharma talks recorded in CD are handed out to the Korean participants, and a copy of English version of the Platform Sutra of Huineng, the Sixth Patriarch of Chinese Chan Buddhism, was presented to priests. And all the disciples of the Master participated in the Winter Retreat for three days at Musang-sa from the 24th to 27th of November. After the three-day retreat,

they observed a green-tea-offering memorial ceremony at Hwagye-sa Temple where the Master entered Nirvana. At the memorial service, about 1,000 disciples and guests participated including 170 disciples from about 32 foreign countries.

Mujin Seunim, abbot of Musang-sa Temple, explained that Master Seung Sahn Seunim was one of the four most distinguished modern day Buddhist Masters, along with the Dalai Lama of Tibet, Thich Nhat Hanh of Vietnam and Maha Ghosananda of Cambodia. According to Mujin Seunim, the western disciples arranged the memorial exhibition because they feared that many Koreans seem to know little about the greatness of the Master. The Master never cared for himself; instead, he always worked, ate, practiced, and slept together with his disciples. His disciples are practicing even harder than before when the Master was alive, with the legacy of their Master: "Who am I? Only don't know!" **L**



Korean Buddhist Monastery Wongak-sa: “We Are Ready Now”

By Jong Kweon Yi (dharmaboom@hanmail.net)

In August, 1974, when the whole Korean community in America was very small, a group of Korean Buddhists in New York obtained the legal status of a Buddhist temple named “Korean Buddhist Wongak-sa” from the State of New York. Being the first Korean Buddhist temple in the eastern half of the North American continent, Wongak-sa had Gu Yun Gak Seunim as the first Abbot. A year later, the famous Seon Master Seung Sahn took up the leadership as the precedent went back to Korea, and moved the temple to Manhattan. At that time, Seung Sahn Seunim decided to concentrate on teaching Buddhism to American students, so he handed over the position in 1976 to Bup An Seunim, who became the third Abbot of Wongak-sa. Bup An Seunim’s time went long until he handed over the position to Jung Woo Seunim in 2004. Bup Ah Seunim died in March 2007, as Wongak-sa’s Guiding Teacher.

As Jung Woo Seunim took the office, Korean Buddhist Wongak-sa officially became the US branch of Tongdo-sa, one of the “Three Jewel Temples” in Korea, representing Buddha, with about 1,400 years of history. This was because Jung Woo Seunim was ordained in the lineage of Tongdo-sa and the members of Wongak-sa agreed that it is essential to have a connection with the sacred Korean temple in many ways. Ever since, Tongdo-sa in Korea and Wongak-sa in New York closely worked together, and, in the meantime, Jung Woo Seunim was elected the Abbot of Tongdo-sa in May of 2007.

Because the Abbot of Tongdo-sa is one of the busiest positions in Korean Buddhism, Jung Woo Seunim appointed Gikwang Seunim as Vice-abbot of Wongak-sa and has had him administer the New York branch on the spot.

The day of Wongak-sa starts at five in the morning

with Gikwang Seunim's prayer in the Dharma Hall. The ceremony is called the "Thousand Day Prayer for Wongak-sa's Grand Construction Project" scheduled from June 4, 2006 to March 1, 2009. During the intensive prayer period, chanting goes on two hours each time and three times every day in the dawn, morning, and evening. Gikwang Seunim says, "Although our life is always with prayers, doing the thousand-day prayer is one of the greatest challenges in my life. But I chant and bow and recite our parishioners' wishes everyday with pleasure. It is one of the best help that I can provide, and through the intensive prayer, I believe that our common dream of realizing the grand construction project on the property of Wongak-sa will really happen in near future."

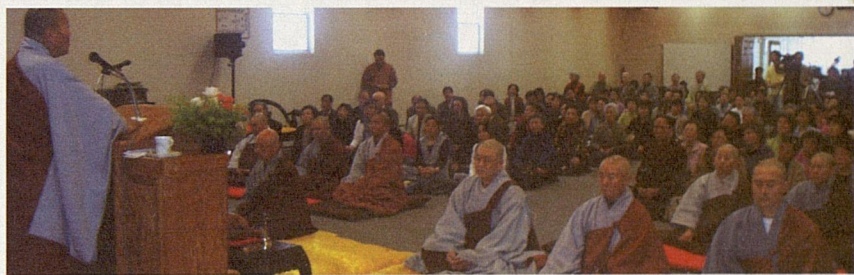
Since the Korean Buddhist Wongak-sa moved to the current location from Manhattan in 1986, it has maintained 230 acres of property that includes few buildings, a lake, forest, play-grounds and parking lots. It is one of the largest Buddhist properties across the nation. Ever since Wongak-sa moved to the current location, it has been the central Hwadu how to develop the property for the benefit of the Buddhist community in America. There have been lots of debates and discussions, and what has really happened was nothing.

However, things have changed ever since Jung Woo Seunim, who is renowned for miraculous achievements of building many temples in Korea, took up the office. Shortly after he came to Wongak-sa, he proposed a construction project for it, and actually started the engine. Soon, a dormitory with sixteen rooms were built in 2005, and has become a guest house for many visitors. In the summer of 2007, Wongak-sa even hosted a traditional monastic retreat, accommodating nine monks from Korea for three months during the summer.

Recently, Wongak-sa welcomed a new monk from

Korea - Dae Soeng Seunim. He is an American national who was guided and ordained by the famous Seon Master Seung Sahn. He was a participant in the Wongak-sa summer retreat. Upon the request of Jung Woo Seunim, he decided to come back to America and live in Wongak-sa after 14 years of monastic life in Korea. Dae Soeng Seunim says, "It is a wonderful opportunity to live here. Wongak-sa is such a beautiful piece of property with its forest, lake and wild life. It is very inspiring to be here." Wongak-sa appointed Dae Soeng Seunim as Project Manager. Project manager or Do-gam in Korean is a very important position in Korean temple to take care of construction and maintenance of the whole temple. Dae Soeng Seunim says he is happy to help Wongak-sa.

As many Buddhists hope, major strides will be taken toward the development of Wongak-sa in 2008. Lots of preparation has been accomplished during the



last couple of years. Gikwang Seunim says, "I feel lots of great energies are gathering from many directions these days at our temple. I understand Dae Soeng Seunim's coming here in that context, too!"

Being a minority of minority, the Korean Buddhist community in America has been thirsty for something to be proud of. Korean Buddhists in America have wished there were a Korean temple spacious and traditional enough to support the efforts to preserve their faith and culture. In New York, there has been a silent hope and consensus that Korean Buddhist Wongak-sa will make it. Gikwang Seunim says, "I think we are ready now." ■

“Everyday is a Happy Day, and Soft is Mighty”

By **Noh Hui-sun**, Freelancer Translated by **Young-eui Park** (pyu6412@yahoo.co.kr)

What was the cause and occasion of your becoming a Buddhist?

I always accompanied my mother, who was a devout Buddhist, from childhood and it was natural to visit temples quite often. But I was not quite an inborn Buddhist. I was, in fact, not really a Buddhist when I was in college, and I was more familiar with other religions at that time. But I was greatly influenced unawares by the great devotion of my mother, just as a small drop of water forms a great river. I gradually came to understand more and better about Buddhism, and one day, all of a sudden, I thought “This is it!” Seunims who visited my house quite often also had great influence on me.

I am using my mother’s pen name “Myeongwon,” which literally means “the tea garden.” “Myeong” means tea leaves harvested in late autumn, and “won” means garden. Thus my mother’s pen name “Myeongwon” bears an implication of my mother’s devotion and her faith in Buddhism and the Buddhist tea ceremony.

Is there any Buddhist sutra or Buddha’s Saying that you particularly love?

I always loved to read and recite the Heart Sutra since when I was young. Its brevity was, of course, a great advantage of my liking it (She laughs). Yet it is true that the more you read, the more you come to understand its unsurpassed profound meaning. I have been reciting it for all my life, but I still feel something inexpressibly mysterious and divine every time I recite or read it. It is so brief (only 260 Chinese characters), yet it seems to contain the truth of the whole universe.

You are the first lady to become President of Central Laity Association; what was your resolution when you decided to run for that office?

It was not easy to make up my mind to run for this office. The reason I was elected President of the Association seems the karmic passage of time. When the outcome of the election was announced, the newspapers tried to put some grand meaning to the result with such a comment as “the first lady in the history of Korean Buddhism to become president of this association,” or “This is a modern case of Visakha, a great lady whose intelligence, wisdom, and virtue Shakayamuni Buddha praised highly.” But I see nothing singular about it. The singularity is, in fact,

Ms Kim Ui-jeong was born in 1941, majored in piano in the College of Music at Ehwa Women's University in Seoul, and studied abroad in Oklahoma University of the United States. By establishing the Myeongwon Cultural Foundation, she succeeded the will of her mother Myeongwon (pen name) Kim Mi-hui who devoted all her life for restoration and transmission of the Korean traditional tea culture. Ms. Kim Ui-jeong was designated by Seoul City as the Master of an Intangible Cultural Property (No. 27), of the Royal Court Tea Ceremony. She also received the grand prize of "The Pride of Koreans" from the Federation of Korean Press. She was the first lady in the history of the Jogye Order of Korean Buddhism to be elected President of the Central Laity Association in 2005. She is now devoting all her time and energy for the solidification of that Association, training the people of great ability, and construction of the Association's Building.

the old concept of predominance of man over woman. The majority of devotees and president of devotees at most Korean temples are ladies. Why not then a lady as President of the Central Laity Association? I hope this will be a good encouragement for all the female devotees.

Even in my youth, I was more interested in economics and politics than cosmetics and my appearance. What is truly important is not the predominance of gender but individual ability, disposition, and preference. I do not deny that there still exists discrimination of sex and prevalence of male in our society.

But it is also true that, as I mentioned above, female devotees played a great role in the Buddhist ceremonies and management of temple in the history of Korean Buddhism. They performed their share of duties pretty well, too. Why not then an official of the Central Laity Association? I think I could do it. Under the present system of the Association, everything is executed in a democratic way with the kind understanding and consultation of the staff members. I think we can do the job better with delicate nature of femininity.



You promised that the Association Building shall be completed before the end of your term.

How is the progress?

At the beginning, we had some difficulty of purchasing the site of the building. But it is about 40% done. It is now 50 years since the inauguration of the Central Association of Laity of the Jogye Order, the largest association of laity of the Korean Buddhism, and it was a shame that we did not have our own Association Building. It was my mother's wish, too. I thought that Association Building could be the centripetal force of our Association and our effort of propagating the teachings of Buddha. It could also be the center of training the people of great ability for the advancement and globalization of Korean Buddhism.

Construction started in August 2006, and we are expecting to have it completed by Buddha's birthday in May 2008. The building will be of 9 stories above the ground and 2 ground floors of 302.5m². The building will accommodate the office of the Central Association, 12 offices of devotional groups, auditorium, training facilities, and living quarters for monks.

So far little has been achieved by the Association in the field of overseas missionary work.

What is the plan you have on hand in this matter?

My first objective is enhancement of the status of Korean Buddhism in the world arena. The second is propagation of the excellence of traditional Korean Buddhism. The third is the exchange program of Buddhism and Buddhist organizations of other countries. With the assistance of the Bureau of Social and International Affairs of the Administration of the Order, we concluded a sister relationship with the Buddha's Light International Association World Headquarters (Chairman, Ven. Hsing Ting) in Taiwan on 15th of



October. Agreements of the sister relationship were cooperation and advancement of Buddhism through visiting and exchanging Buddhist delegations of both countries, and cooperation in the fields of education and globalization of Buddhism. We also applied for the membership of the World Fellowship of Buddhist in March 2006. The application was accepted by Executive Committee of WFB in the 73rd meeting of the Board of Trustees held in Tokyo on August 22-23. The membership will be finalized in the General Meeting of WFB, which is scheduled to meet in Tokyo in November 2008. When it is finalized, we will be more active in the overseas missionary work for the propagation of the excellence of the traditional Korean Buddhism.

I understand that you have majored in music.

What is the present situation of Buddhist music in Korea and your idea of propagation of Buddhism through Buddhist music?

In 1980s, we never heard of singing Buddhist hymns in the Dharma Halls of Korea. When we think of the situation of 1980s, there has been a great progress in Buddhist music both in singing hymns and musical performance at ceremonies, and now it is hard to think of any Buddhist event without music. But when

we think of the importance of Buddhist music, the future does not seem bright. Firstly, there are not many professionals, and secondly they are not well treated. The “mountain temple music festival” has achieved a great success in popularizing it, yet we need more and refined Buddhist hymns. Buddhist music should also be, I think, developed in two aspects, ceremonial and popular, which would have a good mutual effect.

As Chancellor of the Myeongwon Cultural Foundation, the main effort of which is transmission and popularization of the Korean traditional green-tea culture, would you make a comment on the relation between Buddhism and tea ceremony?

The traditional Korean tea culture has been not only effaced but also warped during the 36 years of Japanese occupation of the Korean Peninsula. This was the reason why my mother spent all her life restoring the traditional Korean tea culture. The reason I decided to succeed the will of my mother was not only the excellence of Korean tea but also the close relationship between the tea and Buddhism. You can drink coffee in any position, standing, reclining, or walking - but not tea. You must sit upright in the lotus position, if you could, with clear mind to drink tea, which is exactly the position you assume in meditation practice. Drinking tea in the traditional way is another form of meditation practice. There is no difference between them.

What could be the job that laity could do in spreading Buddha's teaching?

In short, you must be a guide and a pathfinder. To the person of great faith in Buddha, you could be his/her good fellow practitioner, and to unbelievers, you could

be a guiding post leading them to the teachings of Buddha. In spreading the teachings of Buddha, there is no distinction between monks and laity.

As President of the Central Association of Laity, what was the most memorable, and what is your great wish?

It might sound vainglorious but I am proud that I have shown the way that even the supposedly “weaker sex” could do the equal job with a male, or do even better (she laughs). We are now on solid ground for the bright future of our Association, and I sincerely thank for all the good jobs that have been done by the former presidents. Another thing that is most memorable was the reading the letter of great vow at the ceremony of 2007 Buddha's birthday. It was the first time in the history of Korean Buddhism for a lady to read the vow. Another thing I am proud to mention is connecting the Garden Party Club (the volunteer workers club organized by the wives of the foreign diplomats in Korea) and the Jongno District Old Folks Home run by a Buddhist organization. My ardent wishes are the promotion of activities of the district and regional laity organizations, training the people of great ability, and organizing the network of their activities for the advancement of Korean Buddhism.

Any message to the Jogye Order and your fellow lay-people?

I would really appreciate the advice of Venerable Masters for the sound advancement of the Order. My wish for the fellow lay-people is not to be too upset about unfavorable news and irregularities of the practitioners and the Order, no matter how bad one might feel about them. I hope, instead, all of us would concentrate our mind on practice according to the teachings of Buddha. ■

Preparation of Tea and Tea Ceremony

By Yeoyeon Sunim, abbot of Ilji-am Monastery Translated by Young-eui Park(pyu6412@yahoo.co.kr)



Sharing tea means sharing mind. It also means sharing our pure mind with nature, surrounding objects, and friends. Sharing tea also means sharing with our artless honesty, and sound body and mind.

There are many ways of preparing tea, and three of them are 1) Brewing tea leaves in heated water (Paengda 烹茶) 2) Mixing green-tea powder with heated water (Jeomda 點茶) and 3) Boiling tea leaves (Jada 煮茶). But most people prefer the common term (Jeonda 煎茶) to other names regardless of different ways of preparing the tea.

The term “Execution of Tea” (Haengda 行茶) embraces the entire process of tea ceremony from the first stages of brewing tea to drinking it. But we must remember that Haengda does not mean artfulness or charm of tea ceremony. Rather it simply means an act or process of preparing and drinking tea, which goes along with the clear mind and artlessness. In that sense, true meaning of Haengda lies in enjoying the tea with complete equanimity of non-discrimination of you and I, and unity or oneness of water, fire, tea, tea-wares, the guest, and the host. In other words, true tea ceremony is, in a sense, another form of concentration of mind and meditation practice.

In the enjoyment of tea, the foremost element one must remember is there should be no emotional strain or uneasiness. Everything must be pleasant and comfortable. Every act and process must be natural as the flowing water. To be such, every movement or deportment must be lucid and gentle—no over-action or bustling. Tea ceremony should be full of joy and comfort, just as one is at home with friendly people.

As mentioned above, the way of making tea varies: how to put tea leaves into the teapot; how to put water into the teapot; how to adjust the temperature of water; which goes into the teapot first, tea leaves or water. Believe or not, each of these methods makes a different taste, color, and fragrance of the tea. On top

of these diverse ways of making tea, the process might vary according to the season.

Let me introduce Sangtu (上投) or upper casting first. Put water into the teapot first. Wait for a while to adjust the temperature of water, then put tea leaves into the teapot. This method is used in the spring or early summer during the first harvest of young tea leaves. It tastes light and very delicate because only a small portion of the bottom of the leaf is brewed.

Jungtu (中投) or intermediate casting: Put half of the heated water into the teapot first, put tea leaves into the teapot, then put remaining water into the teapot. This method is preferred in the fall season. This method requires a bit of technique to make a good tea, and not many people prefer this method.

Hatu (下投) or low casting: This is the easiest and most-popular method. It also takes less time to prepare tea than Sangtu and Jungtu. Adjust the temperature of water first before putting it into the teapot, then put tea leaves into the teapot. That's all. Another advantage of this method is that it has nothing particular to do with the changing season.

Now let me introduce the teawares and other basic materials for brewing tea. 1) a water jug or a kettle 2) tea cup 3) tea tray 4) a bowl for waste water 5) a serving bowl 6) heated water 7) tea leaves. In our daily life, brewing tea must be simple and easy to prepare so that anyone can enjoy it. Yet to enjoy drinking tea, you must have the above basic items. Then you must arrange them in order on the table, then rinse the tea wares with warm water so that tea will not cool off before it is served.

The entire process from brewing the tea to drinking and then enjoying the tea cake after drinking tea is usually 1) Putting tea leaves into the teapot 2) Brewing tea leaves 3) Serving and drinking the tea 4) Enjoying the tea cake 5) The second or third round of re-brewing and serving 6) Cleaning the tea wares and closing the ceremony.



The most simple way of preparing the tea with tea leaves at the office is 1) Heat the water 2) Rinse the serving bowl and tea cup with warm water 3) Put heated water into the teapot 4) Wait for a while for the water to cool off a bit 5) Put tea leaves into the teapot 6) Transfer the tea from the teapot to the serving bowl 7) Serve the tea into the tea cup and drink it with friendly talks with the people or contemplation. Of course, you may go on to the second and third round of re-brewing with the same tea leaves in the teapot.

The other most popular way of preparing tea is with Malcha (抹茶) or green tea powder. 1) Heat the water 2) Dip the bamboo tea brush in the water so that the tea powder would not stick to the brush 3) Rinse the mixing and serving bowls with warm water to maintain the right temperature of tea 4) Put green tea powder into the mixing ceramic bowl 5) Put a small portion of water into the mixing bowl and then mix

the green tea powder with the bamboo tea brush 6) Put some more water into the mixing bowl 7) Once more mix the green tea powder with the bamboo tea brush 8) Transfer the mixed tea to the serving bowl, and then serve it into the tea cup and drink it.

In the traditional tea ceremony, there are about 28 tea wares and about 30 ways of preparing the tea. In addition to such a delicate and complicated process of preparing tea, in the olden times enjoying tea was sometimes accompanied with reciting poems, or even singing and dancing. These pleasures are now, of course, rare in our busy modern life. Yet one may choose a kind of tea one loves, and if it is not easy to obtain mineral water, one may let the tap water stay overnight and use it. The most important thing in tea ceremony is to maintain our purity and equanimity of mind, as well as our sound body, during our busy daily life. ■

Korean Temples in the Colorful Autumn Season

The colorful autumn leaves in the mountains have all fallen down leaving the bare branches of trees in the early winter. In the northern part of the peninsula, snow has already fallen down adorning the bare branches of the trees. It is another beauty of the winter season in Korea on the heel of the beautiful autumnal season. That is how the Korean Peninsula earned the name of "the land of brocade and embroidery" spotted with beautiful colors and scenery of the four distinct seasons. The Korean temples in the deep mountains always look quiet and graceful, but from late autumn to the early winter is the best season of the year to appreciate the beauty of both mountains and the temple, and I want to introduce two temples, Muryang-sa in Buyeo County of South Chungcheong Province, and Sujong-sa in South Yangju City of Gyeonggi Province.

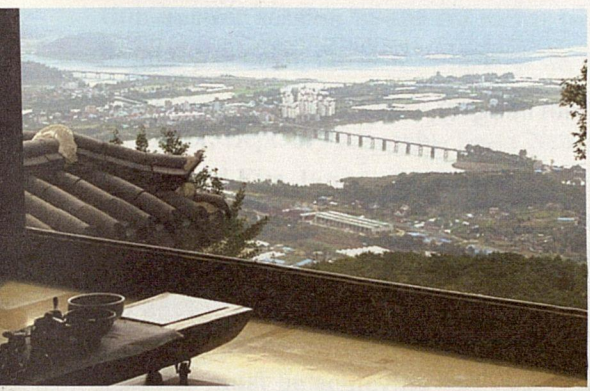


Muryang-sa Muryang-sa is a branch temple of Magok-sa, the Main Temple of the Sixth District of the Jogye Order. It was founded during the reign of King Munmu (r. 661-680) of Shilla Dynasty. Most of the buildings were destroyed during the Japanese invasion of the peninsula (1592-1598). It has been restored twice, and the most of the present buildings were built in 1872 by Weonyeol Seunim. As if to testify to the old history of the temple, there are many Buddhist treasures: the Five Story Stone Pagoda (Treasure #185), the Stone Lantern (Treasure #233), the Hall of Infinite Bliss (Treasure #356), and the Hanging Buddhist Painting of Maitreya (Treasure #1265). The temple looks more beautiful and attractive during the winter season.

<http://www.muryangsa.or.kr> Tel: 82-31-576-8411

Sujong-sa Sujong-sa is a branch temple of Bongseon-sa, the Main Temple of the 25th District of the Jogye Order. It is located on Ungil Mountain overlooking the Han River, which adds to the beauty of the surrounding scenery. It is situated at the half way up to the peak of the mountain, and it provides a nice stopping place for mountain-hikers. Some of the important cultural properties are the Relics (Blue ceramic pot, the golden miniature of 9 story pagoda, the six-sided gilded silver case) found in the Sarira Sutupa (Treasure #259). All these are preserved in the Central National Museum.

There is a kind of observation platform in front of Sujong-sa's Main Hall overlooking the Han River. One should not miss the tea house called "Samjeongheon" in the temple. They teach tea ceremony if anyone is interested, and they also serve tea 'on the house'. There is no way to fully describe the taste of tea after climbing halfway up to the peak of the mountain overlooking the flowing water of the Han River. [Tel: 82-31-576-8411](tel:82-31-576-8411)



Ganhwa Seon:

A Shortcut to Breaking Through Discriminating Mind

Living life itself is Ganhwa Seon, or the word-contemplation meditation.

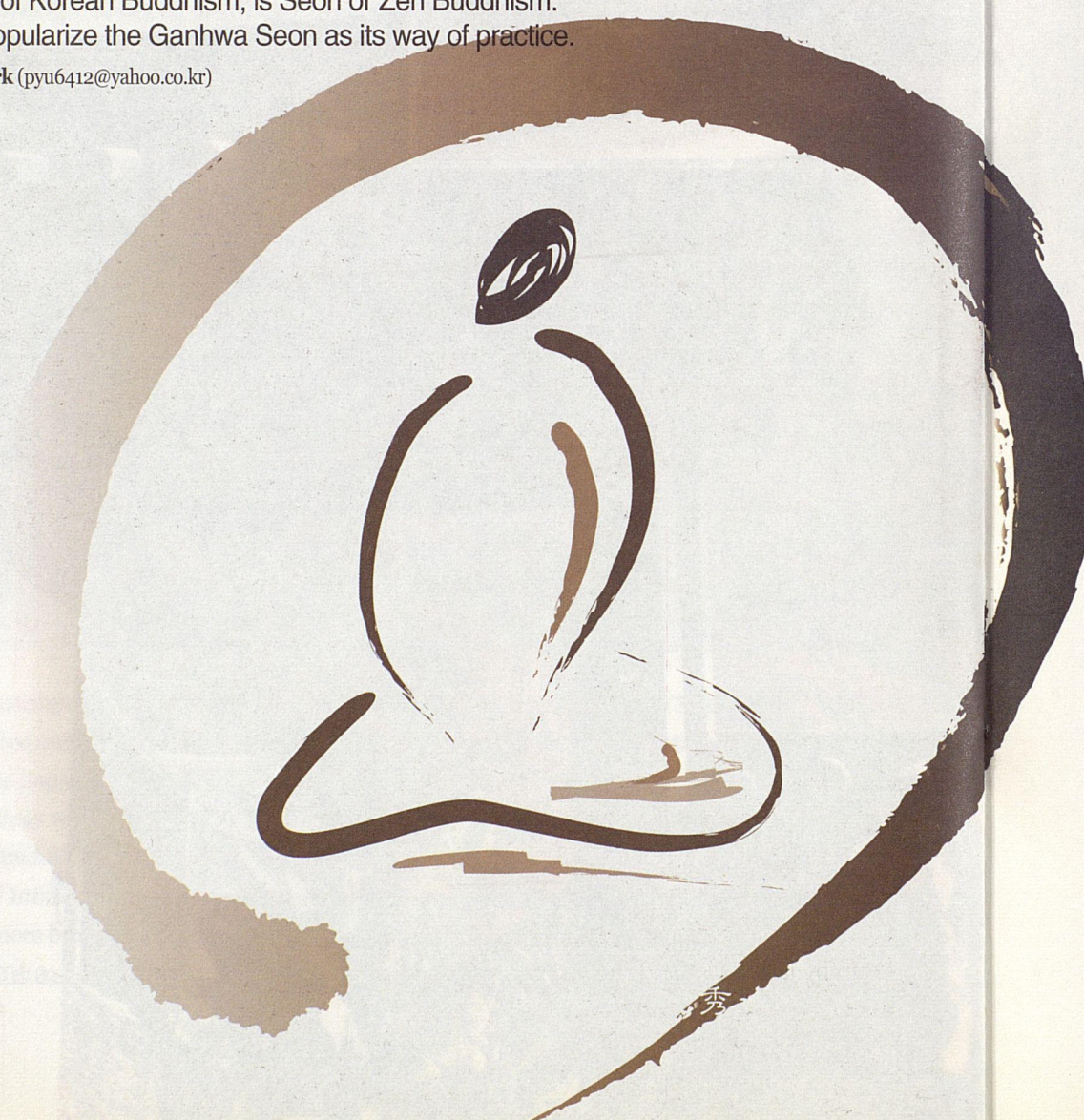
We can live and practice Ganhwa Seon simultaneously in our daily life with integrity, wisdom, and positive mind.

The traditional tenet of the Jogye Order,

the major and representative order of Korean Buddhism, is Seon or Zen Buddhism.

The Jogye Order is now trying to popularize the Ganhwa Seon as its way of practice.

By **Go-u Seunim** Translated by **Young-eui Park** (pyu6412@yahoo.co.kr)



Ganhwa Seon seminar, cosponsored by the Educational Bureau of the Jogye Order, Bongun-sa Temple, and Bulgyo Buddhist Newspaper, was held at the Bo-u Hall on the afternoon of September 20th in Bongun-sa with the participation of about 300 monks, nuns, and lay-people. The seminar was conducted with the Dharma-talk of Go-u Seunim, and it was followed by a question-answer session by the following panelists: Seonbeop Seunim, the head disciple at the Cheolbul (Iron Buddha) Seon Monastery, Dr. Byeon Hui-wook, Instructor, Dept. of Philosophy, Seoul National University and Kim Jun-yeong, Director of Administration of the Yeonhwa-won Welfare Foundation.

Before answering the questions by the panelists, Go-u Seunim said: "No matter what type of practice that might be, the ultimate objective of right Buddhist practice must be achieving 'the clear mind and serenity, serenity and clear mind' because that is the fundamental nature of our mind, which is, in fact, another name for Nirvana and the Buddha-nature. In that blissful state, you would experience 'the wondrous being of true emptiness' with the bright rising sun without a slice of cloud in the empty space."

What it means is that attaining enlightenment is none other than realization of the emptiness of being by awakening from the delusion of ego-entity. And Ganhwa Seon, or the word-contemplation meditation, is the most effective way to shed off the deluded conception of ego-entity, or the discriminating mind of you and I, or this-and-that. The following is a summary of question-answer session between Master Gou and the panelists.

Seonbeop Seunim According to the sutra, the disciples of Shakyamuni Buddha attained Arahantship by just listening to the discourse of Buddha on

the law of dependent origination, the Middle Way, the Four Noble Truths, and the Noble Eightfold Path, etc. But nowadays, few people attain enlightenment even with hard practice of meditation, let alone by just listening to the teachings of Buddha. What could be the reason?

Master Go-u The ultimate objective of a monk is attaining enlightenment by reflecting upon the true nature of being. Before taking the ordination, people seek for their happiness by studying books and secular knowledge. But it is a different story when a man becomes a monk. The object of their study is their original nature, or what am I, not secular happiness. But the modern society has changed from that of the ancient time of Shakyamuni Buddha. At the time of Shakyamuni Buddha, most practitioners were the high minded and had a firm belief in Buddha's teaching. That was the reason why they were able to attain enlightenment by just listening to the teachings of Buddha. But nowadays, it is not easy to find the high minded people, and on top of that, most people are engrossed in material success and secular happiness.

Seonbeop Seunim According to the books on hwadu or koan, Masters gave hwadu to the practitioners according to their ability and circumstances so that they could attain enlightenment, and that tradition is handed down to this day. Yet nowadays, some Masters hand out their hwadus to their students uniformly regardless of their ability and circumstances. What would you say to that?

Master Go-u The topic of giving hwadu to practitioners is treated at the end of the book An Introduction to Ganhwa Seon. When a Master bestows hwadu, he must think about what would be the most suitable one to a particular student, considering his ability and circumstances. Most masters, however, usually end up with a universal one. Still, some practitioners might have some problems of practicing

with the hwadu they have received. In that case, the Master must have a talk with the student to examine the problem and give some instructions. Otherwise, he is not an able teacher, which is the common problem of today. It is like asking a traveling schedule to a janitor at the travel agent's office. One must find an able Master. To make it worse, there are many books on hwadu practice that should not have been published, which mislead the readers. That means one must be careful not only in finding an enlightened master but selecting a reliable book as well. All considered, studying conditions might not be favorable than the ancient time in spite of great material progress. But think about Shakyamuni Buddha. Did he have a teacher? Still he attained incomparable wisdom and enlightenment. Why not us? If we follow the right direction of Buddha, we are in a far better situation than the Buddha was. Strive harder. That is what you need, not complaining, and you would be happier.

Dr. Byeon There are quite a few new publications and translations on hwadu practice. Would they be of any help for the practitioners? Would it be appropriate for a Seon Master to publish an exposition on hwadu practice?

Master Go-u There is a saying that if a snake drinks water, water transforms into poison, and if a cow drinks water, water transforms into milk. The collection of hwadu or koan is the collection of Dharma talks of Masters. We do not refuse them. Rather we should study them with all our heart. The records of Patriarchs and the collection of hwadu should be studied because they are the words and wisdom of Buddha. However, it depends on the student whether studying the words of Masters will transform to milk or poison, as it was in the cases of snake and cow. Most of all, one should never be vainglorious from the knowledge one gains. Instead, once having studied, one should leave all knowledge behind to be truly enlightened.

The most important factors are the right view and purity of mind. If one's mind is pure and wise, no evil or deluded mind will arise. In other words, it is not the problem of the books but the problem of the reader. There is no difference between listening and reading either. If you listen, that is Dharma talk. If you read, that is the words of Buddha. Above all, if one is well advanced in hwadu practice, one scarcely needs study of words. Studying scriptures and a collection of Dharma talks are for the lesser minded and for the practitioners whose hwadu practice is not going well.

Dr. Byeon What is the fundamental difference between ganhwa or hwadu and introspection of the mind? The old masters did not distinguish them. Were they right?

Master Go-u If you practice Ganhwa Seon, or the word-contemplation meditation, your mind becomes clear, luminous, and serene. So is the introspection of mind. It becomes serene and luminous. Only difference between them is the order of the same state of mind. That is, which comes first, illumination or serenity? There is no difference between them in the ultimate search for our original face or pure nature, which is also called the Buddha-nature. The ancient Patriarchs instructed either Ganhwa meditation or introspection of the mind according to the capability of practitioners. Chinese Chan Master Dahui Zonggao (1088-1163) emphasized the importance of Ganhwa meditation, but at times, he also suggested introspection of the mind.

One time, Master Zonggao asked his student: "What is it that you are holding now? Is it hwadu?" When student said "Yes," the Master suggested him to reflect upon it. What this means is that one should practice according to one's ability without attachment to any single method. Anyone can attain enlightenment. But one must remember that hwadu is where there is neither thinking nor words. This is the major premise of hwadu practice. The merit of this practice is that



when thinking ceases, no conception of you and I, this and that could violate the purity of mind. That is where enlightenment lies - cessation of reasoning and duality of mind, and hwadu is the guidepost and an aid to the way of enlightenment.

Kim Jun-yeong Is it necessary to retain hwadu even after one has attained enlightenment? Is there anything more to study or practice after attaining enlightenment? If there is, what would that be?

Master Go-u Let me explain it with Ten Ox-herding Pictures. The first picture or stage is going out in search of an Ox or our true nature. The last picture or stage is appearing in the marketplace to teach and deliver the common folks or sentient beings. You must

even forget about your attainment of awakening for the deliverance of common folks. This is the right way or disposition of the awakened. If you are asking about sudden and gradual enlightenment, so long as you are able to maintain the luminous clear mind and serenity, or serenity and the luminous clear mind, you do not have to worry about sudden and gradual enlightenment. The devotees of patriarchal meditation might disagree, but I see no difference between them. **L**

This is the first series of discourse on Seon or meditation by Master Go-u. We hope this series will be of some help for the readers in their hwadu practice.

Diary of the Seon Hall

Betrayal of Appetite

November 23

In the 1970s a travelling monk named Ji-hur Sunim spent a retreat season at Sangwon-sa Temple and wrote a dairy. Times were simpler and the jobs given to the participants were specific

and so their job is used as a name. Here is part of a serial translation:

By **Ji-Hur Sunim** Translated by **Jong Kweon Yi**(dharmaboom@hanmail.net)

The taste of baked potato at Sangwon-sa is simply awesome. Maybe it is partly because of the hungry monastic life here, but, undeniably, there exists a certain taste that even wealthy urban people can not resist.

Here is a story that began several days ago. When the flame in the fireplace came down into the ashes, an armful of potatoes were stolen from the storage and put into the fireplace. The potatoes were well covered under the ashes keeping the seeds of fire. Before the bedtime after the evening meditation session, the monk on duty of baking potatoes went to the fireplace to fetch the potatoes. In the side room, monks in accomplice await the potatoes with watery mouths.

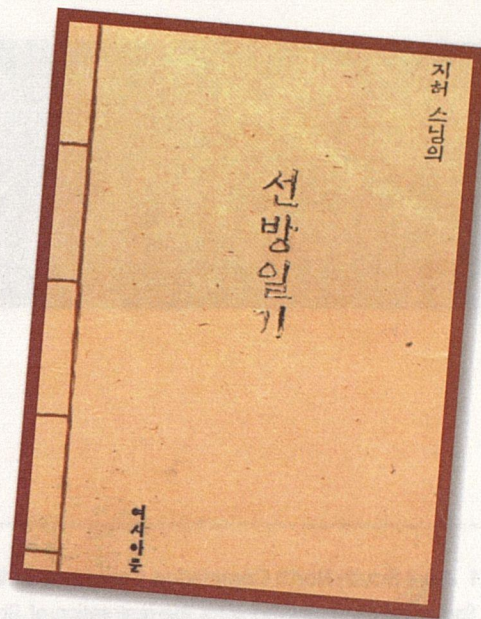
After few hours in the embers, potatoes were well done. As the burned potato skin was peeled, steam arose from the flesh of potato. It tastes like boiled nuts. Eating three or four of them surely drives the feeling of hunger away. While paying attention to peel the potato, the monks get black around the mouth. As the feeling of hunger goes away, they can afford to look at one another and then grin at each other. The

whole process is thrilling and rewarding.

In the beginning, the baked potato party took place among few monks led by the Heating-master around the fireplace outside. Now the party is held inside the side room. They can have the party in the side room because the House-master, the monk in charge of housekeeping, stays in a separate building other than the meditation hall.

As the number of participants increased the needed amount of potatoes had to be increased, too. After the secret party, the monks thoroughly disposed of the burned potato skin in rotation. In the meantime, the House-master, the genius of measurement, noticed considerable losses of potatoes every night. Nonetheless, he did not overtly forbid the party by raising the issue at the general Sangha meeting. Instead, he installed a hasp and locked the storage door with a padlock. Still, the potato party continued. Among the party members, there was a monk who can unlock any kind of locks only with a nail and a nail clipper. It was the House-master's mistake that he did not recognize such a talented monk in the Sangha.

After silent research to find a solution to cope with



the 'outflow' of potatoes, the House-master went back from Gangneung City. In his hands was held a huge number-key padlock. Immediately, that heavy-duty padlock was hung on the storage door.

Nonetheless, the party did not stop. On the day, it was farmer monk's turn to bake potatoes. The farmer monk in his forties, however, had a unique habit. No matter which temple he may visit, he breaks the hinge if he sees a locked door. His theory is that Buddha's disciples should not have anything to hide and to be stolen. He says he feels frustrated if he sees a locked door because a locked door reminds him of the sentient beings' karma and ignorance that are confined and locked.

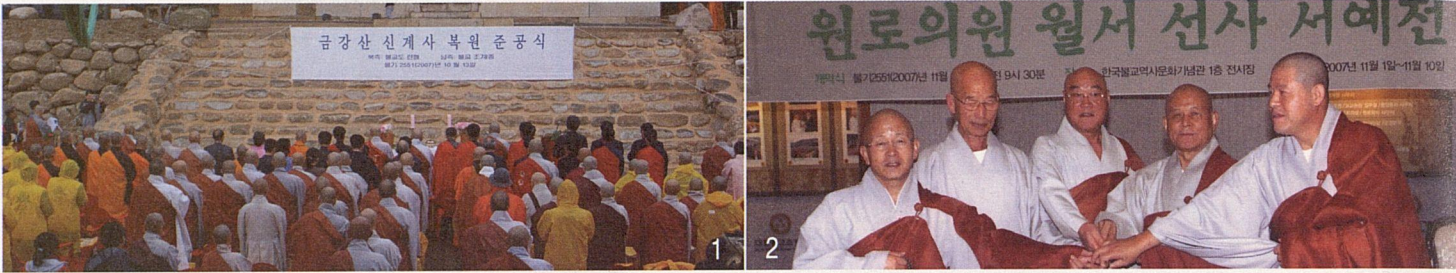
Not to mention, he destroyed the hinge of the storage door that the house-master had locked in great confidence. The house-master's had a serious frown on the face while the potato lovers could not hide joyful smile on their faces to defeat the house-master.

However, the house-master was not an easy person who would give up so soon and simply leave the storage with the potato lovers. After few days of

contemplation, he come up with an idea, and finally put the idea into action. From now on, he decided, potatoes are going to be the main dish at Sangwon-sa.

The ratio of rice and potato, which was six to four for lunch, has become four to six, and three to seven for dinner which used to be half and half. On top of this, potato soup and fried potato were also served at every meal. Facing collective complaints of the Sangha members, the house-master responded as follows: "You guys eat potatoes in the night even giving up the sleeping time. This tells me how much you guys love to eat potatoes. I just provided the potato-based dishes in order to fully satisfy your appetite. I promise I will officially change the menu in another week."

Very soon, the Sangha members became tired of potatoes. The baked potato party was over, and the potato lovers did not get together any more. The house-master won the game, taking advantage of whimsical human appetites. What a strategy! From then on, we acknowledged that this house-master is one of the best house-masters in the whole Jogye Order. ■



1 Joint South-North Completion Ceremony of the Restoration of Shingye-sa Temple

The completion ceremony for the restoration of Shingye-sa Temple was observed at 9:00 on the morning of October 13th, 2007, in front of the Main Hall. There were about 400 participants including Ven. Ji-gwan Seunim, Executive Director of Jogye Order and Yu Yeong-seon, Chairman of the Central Committee, the North Korean Buddhist Federation. The restoration project took three years and a half, and the great Dharma-bell was rung to announce the completion of restoration along with the unveiling ceremony of tablet.

Shingye-sa Temple was completely destroyed in 1951 during the Korean War except the three-story stone pagoda and stone pillars of the Pavilion of Everlasting Life until Hyundai-Asan Foundation, with the start of the Diamond Mountain tourism, requested the Jogye Order to restore the temple in the year 2000. The restoration project began in April 2004, and it took three years and a half to complete with restoration of the Main Hall, the Pavilion of Everlasting Life, the Hall of Infinite Bliss, the Shrine of Saints, the Shrine of the Great Dipper, the Great Bell Pavilion, the Hall of Disciples, the Lecture Hall, the Mountain Spirit Shrine, and the living quarters; fourteen buildings in all.

The Jogye Order invited Ven. Hsin Ting, the Representative of Buddha's Light International Association World Headquarters and his group of twenty-five Buddhist delegates from Taiwan to the Completion Ceremony. After this, they went on a temple tour in the South for six days from October 11th to 16th.

2 Exhibition of Calligraphy by Weolseo Seunim

Weolseo Seunim, a member of the Council of Elders, held an exhibition of his own calligraphy to help our brethren in the North Korea and migrant foreign laborers. It was held on the first floor of the exhibition hall of the Memorial Hall of the Korean Buddhist History and Culture from 1st of November to 10th of November. The number of items exhibited were about 130 including the Diamond Sutra and the Flower Garland Sutra, written mostly with the famous Chusa style of penmanship.

Weolseo Seunim has been practicing calligraphy with the conception of "the unity of Seon and calligraphy," and he has been working hard since last year for this exhibition. As mentioned above, all the earnings will be used to help the less-fortunate in the North and some migrant foreign laborers in the South. Weolseo Seunim has been to Pyeongyang, capital of North Korea, several times and had witnessed the hardship of our brethren in the North as beyond our imagination. A similar case is migrant foreign laborers in South Korea, he thinks, and Seunim thought that the Korean Buddhism must help these helpless people with the compassion of Buddha. "My exhibitions are perhaps not first-rate. Yet my sole wish is to be of some help to those needy people," Seunim said.



3 Ordination of Meritorious Bhikkuni

For the first time in the history of Korean Buddhism, seven Bhikkunis (female monks) were ordained as Meritorious Bhikkunis at the Main Hall of Haein-sa Temple at 11 O'clock on 23rd October with the presence of Ven. Beopjeon, the Supreme Patriarch of Jogye Order, and assembly of about 1000 monks, nuns and lay-people. The seven newly ordained meritorious elder Bhikkunis were Hyeun, Jeonghwa, Gwang-u, Jeonghun, Myoeop, Jiweon, and Myeongseong Seunims. The Meritorious Ordination is the highest honor of the Order for a Bhikkuni, and it symbolizes the leadership and the power of practice. The meritorious ordination requires a recommendation by the Central Council of the Order, deliberation of the Council of Elders, and the final decision of the Ordination Committee. The meritorious ordination of Bhikkuni shows the firm will of the Order to raise the dignity of Bhikkunis.

The ordination ceremony began with the reading of the letter of announcement by the Great Patriarch Boseong, Chairman of the Ordination Committee, offerings of flowers by the recipients of the title, the vowing ceremony, and presentation of certificates by the Most Venerable Beopjeon, the Supreme Patriarch of the Order. Throughout the world, China, Korea, and Japan are the only countries they allow the ordination of Bhikkunis, and Korea is the only country that has a hierarchical system of Bhikkunis.

4 Jogye Temple Opens the Resting Facility for the Migrant Foreign Laborers in Yangju City

Following the opening of Maitre, the Migrant Laborers Supporting Center, Wondam Seunim, Abbot of Jogye-sa Temple, opened a resting facility for the migrant foreign laborers, an auxiliary facility to Maitre, the supporting center of the migrant foreign laborers. An opening ceremony, with hanging of the signboard, was held at noon on October 14th.

Jogye Temple has been operating the Migrant Foreign Laborers Supporting Center since 2002 for free medical treatment and legal counseling. However, as the Supporting Center is located in Jogye Temple in Seoul, which is far away from the working-places of most migrant foreign laborers, many of them living in Ansan and Paju areas had difficulty of using the Center. This was why Jogye Temple decided to open a resting facility for the migrant foreign laborers in the Yangju area where it is nearer to the working places of the migrant foreign laborers. As the function of facility is for spiritual recuperation as well as a temporary living place for the laborers who are out of a job and the resting place for medical patients, Jogye-sa leased an apartment, not an office. This resting facility will also be used as a place for Dharma Assembly by appointing Wachissara Seunim, a monk from Sri Lanka, as a full time Dharma-Instructor in residence. At present, it is estimated that there are about 3,000 to 4,000 migrant foreign laborers in the Yangju area, and there is a steady increase in number.



5 2007 “Kimchi Making” Event for Sharing Happiness

“2007 Kimchi Making Event for Sharing Happiness” was held as it was held last year in the front courtyard of Jogye Temple on the 8th of November with about 700 volunteer-workers. The work continued from 10 O'clock in the morning till five O'clock in the evening, and the total amount of Kimchi they made was about 102 tons, and they were all delivered to 160 social welfare organizations and 4,200 low-income families.

An opening ceremony was held at 11 O'clock in front of the Jegye-sa Main Hall, and Ven. Jigwan Seunim, Executive Director of Administration, gave the address: “Three most urgent daily necessities for happiness are food, clothing, and housing, and of these, first comes food. Nonetheless, we must not be too voracious or choosy. Food is to maintain our body, mind, and health, no more and no less, and we must always thank for all the labors to yield and supply them by leading a simple and frugal life. Above all, we must remember that sharing is the highest virtue, sharing not only food, but happiness, suffering, and just about everything, which is the foundation of compassion and the peace of the entire world.

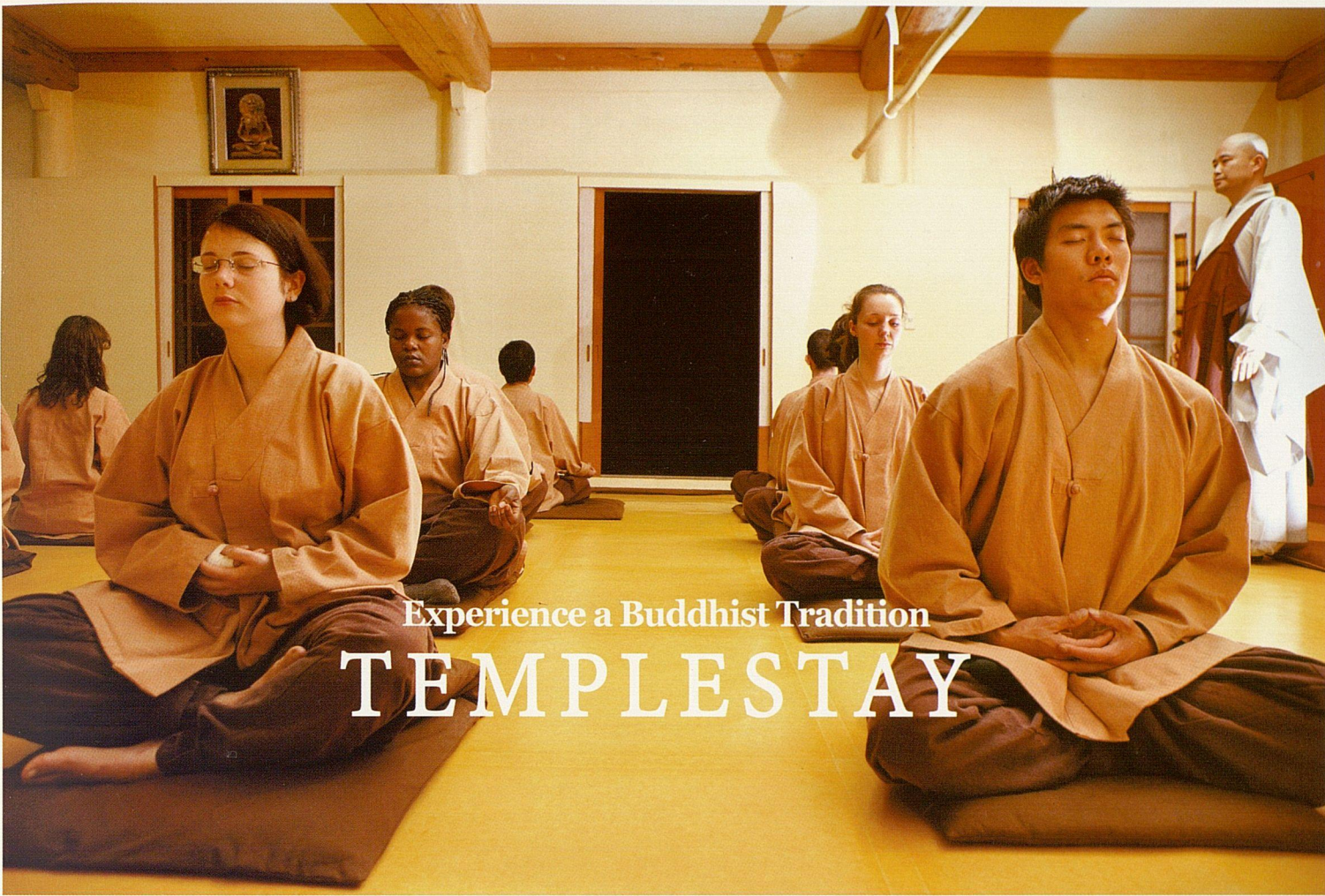
After the opening ceremony, Ven. Jigwan Seunim, Catholic Bishop Park Gyeong-jo and Minister Im Myeong-gyu joined the Kimchi-making job. Other Seunims and important personages who joined the event were Wonhak Seunim, Director of General Affairs of the Jogye Order, Sugyeong Seunim, Director, Bureau of Culture, Shimgyeong Seunim, Director of Protocol, Wondam Seunim, abbot of Jogye Temple, Kim Shin-bae, President of SK Telecommunications, Bae Jun-dong, Vice President, Im Won-il, Managing Director, and other volunteer workers from many organizations.

6 The 8th Short Training Course for Making Adorning Lanterns

The Cerebration Committee of Buddha's Birthday (Chairman, Ven. Ji-gwan Seunim, Executive Director of Administration) operated a short training course for making adorning lanterns at Jogye Temple twice to prepare for the commemoration ceremony of 2008 Buddha's Birthday. These lanterns, made with sincere wish and devotion of the trainees, are to illuminate the ignorance of sentient beings and the world in darkness.

Adorning lanterns, which is usually large in size, illustrate many Buddhist symbols, and they are used as decorations in the Dharma Hall or in the temple yard. They are also widely used in the Lotus Lantern Festival and its Lantern Parade, and each lantern bears characteristics of the temple and organization by which they were made.

The training course was operated twice at 34 temples and Buddhist organizations throughout the country with about 80 participants. The various lanterns they made range from the maiden lantern to the Dharma bell lantern, the carp lantern, the turtle lantern, the flag lantern, the teddy bear lantern, etc. The committee is also supervising the cultural event of traditional lantern exhibition and competition every year to display the Korean traditional lanterns made with the native Korean paper in colorful designs.



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“ *I take refuge in the Buddha.*

I take refuge in the Dharma.

I take refuge in the Sangha.

”

