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Supreme Patriarch
Most Venerable Beopjeon Sunim

President & Publisher
Most Venerable Jaseung Sunim

Editor
Ven. Hyekyung Sunim

Contributing Editor
Heewon Park

Art Director
Jogye Order Publishing

Jogye Order of Korean Buddhism
45 Gyeonji-dong, Jongno-gu, Seoul, Korea
TEL : (82)2-2011-1830
FAX : (82)2-735-0614
Email : sun@buddhism.or.kr
native@buddhism.or.kr

www.buddhism.or.kr
www.koreanbuddhism.net (English page)

**Free Subscription available for
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address to : sun@buddhism.or.kr



Cover
Hwaeomsa Buddhist Temple

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Dharma Talk to Begin 2011~2012 Winter Retreat
Supreme Patriarch, The Most Ven. Beopjeon

You Must Arrive At Your Destination As Soon As the Day Breaks



The Most Ven. Beopjeon, the Supreme Patriarch of the Jogye Order of Korean Buddhism delivered a Dharma talk to proclaim the commencement of the winter retreat season for the Buddhist Era of 2555. On November 7th, the Supreme Patriarch's Dharma talk was announced for the commencement of this year's winter retreat.

The Supreme Patriarch referred to the dialogue between Seon Masters Zhaozhouchanshi and Touzichanshi during his teaching. He introduced "You must arrive at your destination as soon as the day breaks" and encouraged everyone to practice diligently. ■

The Great Seon (Zen) Master Zhaozhouchanshi asked,
"How can you survive by giving up your life?"

Seon Master Touzichanshi responded,

"Even if you are not allowed to travel at night, you must arrive at your destination when the day breaks."

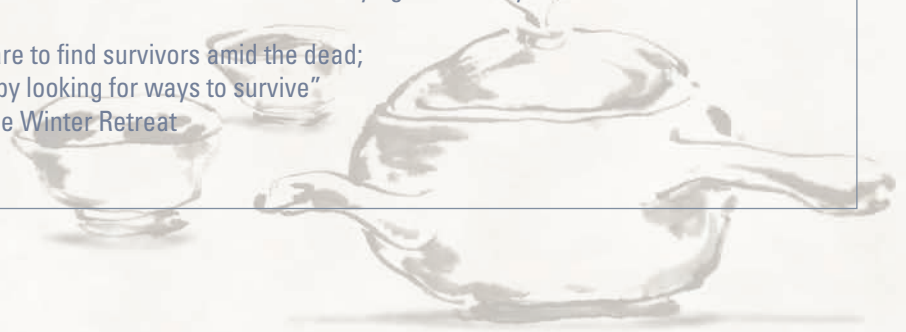
If one gets too tied up in life and disregards death, or if one disregards life because one gets too worked up on death, then that person is not holding the Hwadu (Koan) well. In this case, the living can be considered as good as dead. Death is not death, but an opportunity for a new life. Therefore, the way of the practice is as follows; as long as one dies well, the way of the practice will open its new door to show life.

Although there are no ropes that bind us, we bind ourselves and people with vigorous nature lose their life's vigor with the invisible rope they create on their own. Moreover, by creating laws that force the supreme truth of the Buddha's teaching, we may end up killing a perfectly good Hwadu. If one understands how to live but is unaware of how to die, then they will end up losing the way to truly live. Following extreme practices is not the proper way of Buddhist practice. For this reason, the one who tries to survive by hanging on to the Hwadu will die. In contrast, if one decides to die by holding on to the Hwadu, then they will find the way to live.

Gyeolje (Beginning) means finding ways to live in the midst of the death. Wandering mind after the Haeje (soujourning of retreat) must die, defilements running the monkey mind must die, and delusions that seem to increase the more we try to restrain them must also die. Among such death, Hwadu that tries to escape us like a slippery mudfish must be found in order for us to live. We must keep in mind from the first day of this winter retreat to the last that in death we are trying to find ways to survive.

"Since the olden days it is rare to find survivors amid the dead;
countless people have died by looking for ways to survive"

B.E. 2555 (2011) Beginning the Winter Retreat





Pic 1. The Most Ven. Jaseung presents Tripitaka Koreana woodblock in Paris

To Spread Korean Buddhist Culture in France

The Most Ven. Jaseung (President of Jogye Order) and 48 other delegates from the Jogye Order visited Paris, France from September 27th to October 3rd to promote Traditional Buddhist Culture of Korea.

For the past few years, Jogye Order of Korean Buddhism (JOKB) has been developing a series of international exchange programs to help spread the teachings of Korean Buddhism. This year, Irina Bokva, Director General of UNESCO (United Nations Educational, Scientific and Cultural Organization) together with ambassadors from the member nations met together with Ven. Jaseung from JOKB to engage in meaningful dialogue concerning topics such as the respect for life on this planet and finding harmony in mankind.

On September 30, JOKB (Ven. Jaseung) and UNESCO (Irina Bokva) agreed to collaborate on a plan to introduce “Lotus Lantern Festival as the UNESCO Intangible Cultural Heritage” and “Lumbini Restoration Project.” Ven. Jaseung requested for Korea’s tangible and intangible heritages to be recognized as part of UNESCO’s World Heritage, so that the rest of the world could benefit from preservation of Korean Buddhist Cultural Heritage. Moreover, Irina Bokva also agreed to collaborate with “Lumbini Restoration Project” as suggested last August by UN Secretary General, Ban Kimoon. Ven. Jaseung also invited Bokva to experience Templestay program on her next visit to Korea in November, 2011. Bokva responded positively with the statement “that is a very tempting offer.”

Bokva also stated that on her next visit to Haiti, she will personally check on the progress of Haitian Children Relief Fund (\$400,000) donated by Jogye Order last September for the 2nd year Anniversary of Tsunami in Haiti.

On the 7th floor of UNESCO Headquarter, “Offering for Life and Peace” Banquet was prepared for UNESCO ambassadors from around the world. UNESCO’s Director General, Irina Bokva and the President, Davidson Hepburn along with 60 other ambassadors watched Video on Korean Buddhism while enjoying Korean Traditional Temple Dinner.



Pic 2. Traditional Korean Buddhist Ceremony



Pic 3. Ven. Jaseung (JOKB) with Ms. Irina Bokva (UNESCO)

UNESCO ambassadors repeatedly complemented on traditionally prepared temple foods, such as pickled mushrooms, groundsel rice wrap in greens, and Korean pancakes.

There were cultural programs featuring Korean Buddhist Prayers and presenting of Tripitaka Koreana Wood-blocks. In addition, meetings to promote Korean Buddhism in Paris Diderot University and Paris Gilsang-sa Temple also took place.

The main purpose of the visit consisted of 4 main themes: International Relations (UNESCO, Paris Diderot University, and Taizé Community), Introduction of Korean Buddhism (Korean Templestay and Korean Buddhist Cultural Performances), Globalization of Korean Temple Cuisine (UNESCO Banquet, Lecture on Traditional Temple Food to target local food experts), and Dharma talk for South Korean Buddhists in Paris (Paris Gilsang-sa Temple). These events were the stepping stones to further promote Korean Buddhism and beautiful Korean Traditional Culture to the rest of the world. ■



Pic. Traditional Korean Buddhist Ceremonies



Pic: Ven. Jaseung meeting with students in Paris and Visit to the Taizé Community

Planting the “Seeds of Hope” in Laos



Pic. Groundbreaking Ceremony for the new kindergarten

On September 2nd~ 7th, 2011 Korean Buddhist Foundation for Social Welfare (President, Ven. Jaseung) made a visit to Laos (Buddhist country in Southeast Asia) to initiate construction of training centers to support the locals.

The Foundation was accompanied by over 30 employees that work in Community Centers, Childcare Centers, Disability Facilities, and other Social Welfare Facilities. The purpose of the visit was for participation in ground-breaking ceremony for kindergarten construction and to make affiliation with hospitals to provide free vision surgeries for visually impaired, low income patients. Through this participation, the Foundation took its first step in international outreach. Moreover, compassion, very important aspects of Buddhism has been emphasized and demonstrated through their work.

The idea of offering free vision surgery began when a sponsor from Korea, who received an eye surgery last May, made donations to “help children in third world countries to regain their eye sight.”

Together with National Eye Center, the Foundation will offer eye surgeries to over 300 children by the end of this year. Also, through the joint campaigns in Korea, the Foundation hopes to attract more sponsorship and offer free eye surgeries to local children on regular basis.

Currently, there are only 10 specialists who can perform eye surgeries and hospitals are concentrated only around Vientiane, Laos’ capital city. However, there are over 12,000 people that suffer from cataract, with most people unable to receive surgery due to financial difficulties. The Director of National Eye Center states, “We are very grateful that Korean Buddhist Communities are offering to care and support for people in Laos” and added “Our medical team will continue our best to offer services for those who can not afford to receive proper health care.”

Followed by affiliation ceremony for Eye Surgery Center in Laos, overseas training team signed an agreement to build a Kindergarten. The foundation will re-construct its first international kindergarten, located in the heart of Vientiane. The current kindergarten structure, which is in serious deterioration, will be remodeled in 1650 m² land to include 160 m² one story building. There are currently 7 teachers, including the principal, who will teach more than 50 kids that range from 1-5 years old. The foundation hopes to enhance current structure with modern facilities and provide appropriate labor cost to teachers in order to offer quality education to children in Laos.





South Korean Buddhism At Work: “Keopunkap(Thank you).”

Part -1



“It is impossible to stay at home because it is flooded with water coming up to our thighs. So, I came out to volunteer. I know it is not very safe to be here either, but I will work to help others until the very last moment.” stated one of the volunteers in Bangkok.

From October 31st-November 2nd, the advance party of Jogye Order emergency team was dispatched to Bangkok to actively explore the ways to help Thailand flood victims. From November 18th-22nd, the second emergency relief volunteers led by Ven. Hyekyung (Director of Social Affairs Jogye Order of Korean Buddhism) worked to provide emergency relief supplies such as water and food to the victims of the flood. The second volunteer team provided supports to Wat Phra Sri Mahathat (Bangkok), Wat Raja, Wat Pikulthong, and Wat Pichaiyad in Bangprain Ayuthaya, among others. The Jogye Order volunteers also had a chance to work together with Mr. Denphong Suwannachairop, Secretary General of World Fellowship of Buddhist Youth. On the first visit, he was busily preparing for lunch while wiping off sweats rolling down on his forehead. Denpong stated, “Thank you very much for coming to help during these difficult times. Your help means a lot to us.”

A Bangkok temple currently operates a soup kitchen under the name “World Buddhist Kitchen”, sponsored by WFB (The World Fellowship of Buddhists). The kitchen prepares and delivers over 10,000 lunches to 10 schools and temples that turned into shelters. Mr. Phallop Thaiarry (Secretary General of WFB) worked together with the Jogye Order volunteer teams and explained the devastating reality of what is happening in Bangkok. He said, “Bangkok cannot be freed from the large currents of nearby river. We desperately need more water, dried food, and first aid supplies.” Thaiarry predicts that more than a month may be needed to recover from the flood damage. The WFB is currently taking a central role in flood relief work in Bangkok, providing not only food to the victims, but also distributing boats that can accommodate 10~12 people and thousands of First Aid medical supplies.

On November 19th around 2 p.m. Ven. Hyekyung and 8 other volunteers from the second team arrived in Bangkhan City to deliver emergency supplies. With water up to their waist, local people were moving about in slow and difficult steps. In case of further damage by the flood, sand bags were stacked over the river banks. Once we reached the destination, residents commuting by boats between flooded houses could be easily spotted. With the encouragement speech from Ven. Heykyung, “We hope you will overcome these difficulties with the great blessings from the Buddha” the villagers of Bangkhan applauded and yelled out “Keopunkap” (Thank you). When Ven. asked, “Do you know Korea?” some replied back in Korean, “Annyonghaseyo (Hello).” Some people have stated that they waited for more than 4 hours to receive the emergency relief kit.

The second Thailand Emergency Relief Team from the Jogye Order delivered approximately \$89,000 US to the WFB. The WFB team pre-packaged the emergency relief supplies before Jogye Order’s arrival and WFB and Jogye Order Volunteers worked together to distribute relief items to those affected by Flood. This was a joint effort by the Jogye Order of Korean Buddhism and WFB Thailand Headquarter.



I once met an old monk practicing on his own in a hermitage. I said, "It must be very difficult for you to practice in a mountain alone."

and he responded, "What must be done I do not want to do and what must be abandoned I want to do. So, it is indeed very distressful."



| by **Bae Jong-hoon** (bjh4372@hanmail.net)



Proposal for Peaceful Coexistence in the World

In order to promote inter-religious exchange and peace in the world, the Most Venerable Jaseung (President, Jogye Order of Korean Buddhism) departed from Korea on 26th October on his way to the ‘Day of Reflection and Prayer for Peace’ meeting hosted by Pope Benedict XVI. Over 300 representatives from various world religious traditions participated in this “Pilgrims of truth, pilgrims of peace” event, which took place from October 26~28 in Assisi, Italy. This ‘Day of reflection, dialogue and prayer for peace and justice in the world’ helped to remind people that we are all on a pilgrimage to search for the truth and “goodness” and we must have strong conviction to make this a reality.



This meeting took place to commemorate 25th Anniversary of the first meeting, as suggested by the late Pope John Paul II. This is the third meeting followed by the second meeting which took in 2002. Ven. Jaseung during his World Peace Prayer speech appealed for the following:

“... Just as there are varieties of flowers that blossom and wither away, you and I will also blossom and wither. When each of these precious lives manifest in a precious blossom, the world turns into a glorious and magnificent place. The world is a single flower. Every life is very precious. Just like these flowers, every sentient being is beautiful and must be respected. There is no place for violence and terrorism in religion, which gives a great importance to the preciousness of life. For this reason, I would like to propose for a “Fraternity for Life”, a coming together of people of faith to eliminate the

root of violence and war that occurs in the name of religion or ideology. And I also would like you to join me in a “Fraternity for Peace”, so that harmonious co-existence and mutual respect, beyond religion, race and culture are made possible in this world. Moreover, we must accept our cultural differences and transform cultural conflicts through mutual understanding, developing our spirituality together. Therefore, we must come together in a “Fraternity for Culture”. We must also make a “Fraternity for Sharing” to help those people still suffering in poverty, hunger, and inequality. I believe that all these things can be accomplished through spiritual practice. From an ultimate point of view, everything is already perfect, and we are all connected like delicate flower petals. Finally, therefore, I would like to propose a “Fraternity for Practice” so that we all may experience this truth personally and help to make this world pure and fragrant as a flower...”

The main speakers, including Ven. Jaseung, were limited to 10 religious leaders from different faiths. These representatives participated in pilgrimage activities such as prayer in silence, walk of pilgrimage, discussion with Pope Benedict XVI, and a dinner banquet. ■



14th Korea, China, Japan Buddhist Goodwill Conference

“Mahayana Bodhisattvas Working for World Peace”



Pic. Commemorative Picture at the 14th KCJ Buddhist Goodwill Exchange Conference

The 14th Korea, China, Japan (KCJ) Buddhist Goodwill Exchange Conference took place, joined by representatives from three main Buddhist countries in North Eastern Asia that form the “Golden Bond”. The Conference was hosted by Association of Korean Buddhist Orders (Ven. Jaseung, President of the Association and the JOKB) in Yangyang, Naksan-sa Temple started on November 1, 2011. Moreover, its successful completion was celebrated with a final dinner banquet on the 2nd of November.

Receiving warm welcome from the Buddhist communities, the delegates of KCJ Buddhist Goodwill Conference arrived in Naksan-sa Temple around 9 a.m. on the second day of the program. The main event, “Aspiration Prayer for World Peace” was conducted in Botajeon (constructed for the Bodhisattva Avalokitesvara).

With over 500 Buddhists who attended the Buddhist Ceremony, Buddhist delegates from three countries pledged to work toward World Peace. Ven. Jaseung emphasized in his World Peace Prayer message, “Demonstration of compassion and peaceful coexistence, valued especially in Buddhism, is the only way to bring about transformation in mankind which is currently moving toward catastrophe with endless conflicts and struggles.”

Ven. Chuanyin, President of the Chinese Buddhist Association also stated in his message, “Following the footsteps of non-discriminating universal compassion of the Buddha, we must work together and provide support for human welfare, social harmony and world peace, in order to bring happiness for all sentient beings.” Similarly, Ven. Ito Yuishin, President of KCJ Buddhist Goodwill Conference stated in his message, “Let’s pray for peaceful Buddhist exchange and maintenance of ideal harmonious relationships between three countries. Let’s hope that we will make significant contribution to world peace and harmonious human co-existence.”

The delegates of KCJ Buddhist Goodwill Confer-

ence from 3 countries made its final dedication prayer in the morning and moved to the Convention Center in Sol Beach Hotel for the afternoon program. “International Academic Lecture” which began around 2 p.m. involved discussions on the topic of “Social Value & Influence of Buddhist Culture.” At the end of the program, the delegation team made “Joint Declaration” to finalize the event. Buddhist communities pledged through their joint statement, “The world is changing and as the leaders of Asia, we have great responsibilities to work together in unity and promote and strengthen Buddhism. We have important roles and responsibilities in this changing world. Let’s work to accomplish important missions ahead.”

Moreover, following pledges were made; “we all know that greed causes great suffering and calamity. We must understand that we are all intricately connected with nature and that we must actively engage in global environmental conservation efforts.” KCJ also made sincere dedications to work for the attainment of world peace as great Mahayana Bodhisattvas, and pledged to work together with open hearts. ■





Korean Buddhism International Network

Korean Buddhism International Network is an association which works to globalize Korean Buddhism through various information exchange and promotion of effective support services.



Starting this year, International Buddhist Newsletter, “The Whole World is A Single Flower” began its publication to provide news on international Dharma propagation, humanitarian activities, Korean Buddhism, and informative support services for migrants. The newsletters also include information on international organizations and multicultural support groups that propagate Buddhism in America, Europe, and other nations. Approximately 2000 newsletters are currently being published and circulated to District Head Temples, Templestay branch temples, and International Propagation Societies.

The world’s temple information, such as temple address and other related contact information, can be found through the website (www.dourim.net) created in 2008.

Ven. Jeongbeum (President of Korean Buddhism International Network) stated, “Information required to propagate Buddhism can be easily accessed through this network. When organizations and temples have close relationships, Buddhism can be efficiently propagated.” and added, “This network will provide a passage between different Buddhist temples around the world.”

Ven. also added, “We will obtain information and opinions from Korean Buddhists worldwide and create a network of activities taking place internationally. Hopefully, more people will be interested in International Buddhism Propagation and support this organization.”

The future plan is to continue on with the publication of “The Whole World is A Single Flower”, along with website maintenance, operation of overseas Korean Buddhist Temples, sponsoring of projects that support Buddhism, and helping foreign migrant workers. In addition, there is a plan for an International Youth Training Program at the end of this year in the U.S. The organization also fulfills other general international relation functions the Jogye Order and Korean temples can not fulfill on their own.

In addition, Korean Buddhism International Network plans to form International Buddhist Propagation Corps. The Network is working with the great aspiration to build a network to propagate Korean Buddhism to the world. ■



An Execution

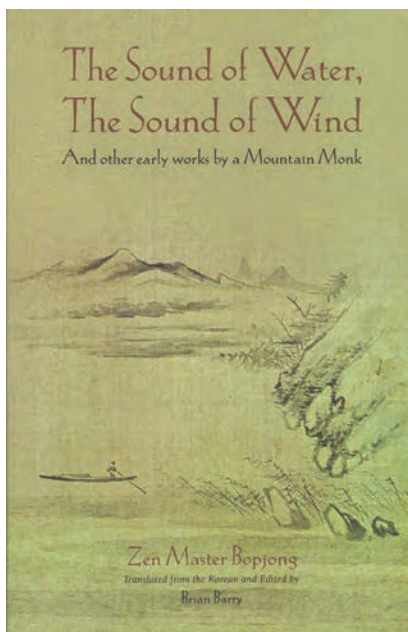
| by **Ven. Bopjong** translated by **Brian Barry**

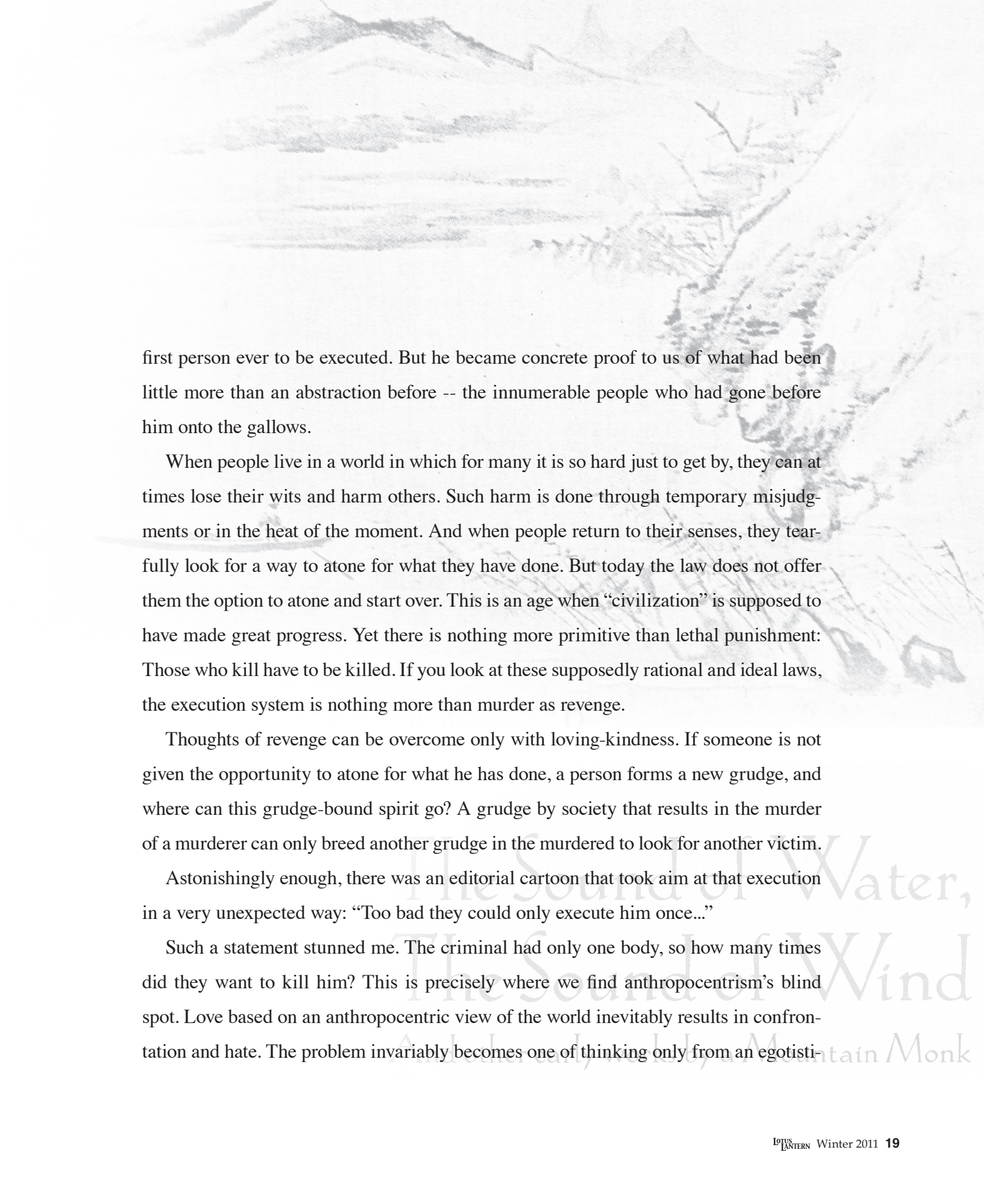
“Are you really going to hang me now?”

We learned of these words spoken by a young man on death row from the newspapers. If I had just passed off the execution as society’s way to seek retribution for a dastardly crime, there would be no problem; but for some reason the words continued to ring in my ears for days. In the early morning before the criminal was fully awake, he was chained and led into a strange room. He probably

wasn’t sure of what was happening until the executioner asked, “Do you have any last words?” He answered with his own question, “Are you really going to hang me now?” No doubt with tears of remorse falling onto his clothing, the 22-year-old then disappeared forever into the world of the gallows.

There’s a saying that we should hate the sin but not the sinner. The day that I read the news of his execution, that young face of innocence, devoid of a single trace of bloodthirsty desire, kept flickering before my eyes. Of course, he’s not the





first person ever to be executed. But he became concrete proof to us of what had been little more than an abstraction before -- the innumerable people who had gone before him onto the gallows.

When people live in a world in which for many it is so hard just to get by, they can at times lose their wits and harm others. Such harm is done through temporary misjudgments or in the heat of the moment. And when people return to their senses, they tearfully look for a way to atone for what they have done. But today the law does not offer them the option to atone and start over. This is an age when “civilization” is supposed to have made great progress. Yet there is nothing more primitive than lethal punishment: Those who kill have to be killed. If you look at these supposedly rational and ideal laws, the execution system is nothing more than murder as revenge.

Thoughts of revenge can be overcome only with loving-kindness. If someone is not given the opportunity to atone for what he has done, a person forms a new grudge, and where can this grudge-bound spirit go? A grudge by society that results in the murder of a murderer can only breed another grudge in the murdered to look for another victim.

Astonishingly enough, there was an editorial cartoon that took aim at that execution in a very unexpected way: “Too bad they could only execute him once...”

Such a statement stunned me. The criminal had only one body, so how many times did they want to kill him? This is precisely where we find anthropocentrism’s blind spot. Love based on an anthropocentric view of the world inevitably results in confrontation and hate. The problem invariably becomes one of thinking only from an egotisti-

cal point of view.

Nowadays people go fishing or hunting in their leisure time. Those are, of course, forms of recreation and sport for the people involved, but they are a pressing matter of life and death for the fish and the wild animals. People consider fishing and hunting good use of their leisure time; but to creatures who stand to lose their one and only life, it is making bad use of their time. The inability to empathize with other forms of life is the blind spot of an anthropocentric approach.

There is no confrontation and hate in a thought system that respects all forms of life, since such people realize that we are all branches on the same tree. Genuine compassion is unconditional, absolutely impartial love. And only through such compassion can people become the real masters of all, including their own hearts.

“Are you really going to hang me now?”

This is not the language of a single condemned criminal. It is the cry of all forms of life that wish to live, the voice of the universe itself from deep within. (1975) ■



The Sound of Water,
The Sound of Wind
And other early works by a Mountain Monk

The 26th Grand Art Exhibition of Buddhist Culture

The winner of 26th Grand Korean Buddhist Art Contest, which has been considered the gateway to a successful career for a number of Buddhist artists in Korea, have been announced. The grand prize was awarded to Ms. Yang Seonhee, for her exquisite painting of "Sinjungdo (Dharma Protectors Painting)." The prize of great excellence in craft division was awarded to Mr. Kim Seungyeol for his work "Om Mani Padme Hum (Communication and Reconciliation)" and also to Mr. Kim Youngchan's "Medicine Buddha" sculpture.

There were 135 different entries at this year's contest. On October 22nd, at the second floor of Center for Korean Buddhist History and Culture, a Buddhist Art Committee examined and selected the winners by different division. The award ceremony was held on October 29th and the winning art work was exhibited at the Central Buddhist Museum in Center for Korean Buddhist History and Culture from November 29th to December 15th.



Award : Grand Prize

Division : Painting

Artist Name : Yang Seonhee

Art Title : Sinjungdo (Dharma Protectors Painting)

Commentary

223 x 179 Linen, Natural dye.

Sinjungdo: Carefully portrays how the great Dharma is praised during the turning of the wheel of the Dharma. This is a very important Buddhist art often sited in Main Buddha Halls and Paradise Halls of Korean Temples. Enshrined in many temples after Choseon Dynasty, their main purpose is to protect the Dharma and the nation.



Award : Prize of Great Excellence

Division : Craft

Artist Name : Kim Seungyeol

Art Title : Om Mani Padme Hum (Communication and Reconciliation)

Commentary

520 x 430 x 1350 Light tinted maple wood.

Communication is lacking in our modern society. This art form was created with the wish that all mankind will make sincere prayers so that we may communicate with one another and find ways of reconciliation.

These are often placed on the main altar, along with Bodhisattvas Manjusri, Samantabhadra, Avalokiteshvara, and Ksitigarbha.

Award : Prize of Great Excellence
Division : Sculpture
Artist Name : Kim Youngchan
Art Title : Maae- yaksasamjon- bul
 (Medicine Buddha image carved on a natural rock-wall)



Commentary

1150 x 600 x 1370 Granite

There are many Maaebul which exist in Korea. In particular, Namsan-mountain in Gyeongju Province contains many of these carvings. However, it is difficult for the general public to approach these arts because they are immobile. Only the very fortunate ones can therefore appreciate these arts.



Award : Prize of Excellence
Division : Painting
Artist Name : Yu Hyeonjeong
Art Title : Painting of Arhats

Commentary

1040 x 780 x 1470 Indian ink on paper with gold dusts.
 Humorous portrayal of Arhats' daily life or demonstration of their divine powers. Use of natural rice paper and natural dye gave some depth to the humorous joke.

Award : Prize of Excellence

Division : Sculpture

Artist Name : Han Eunsun

Art Title : Han Eunsun

Commentary

190 x 138 cotton filled robe

Natural herb dye was used to create Buddhist monk's winter robe.



Award : Prize of Excellence

Division : Sculpture

Artist Name : Lee Yongju

Art Title : Image of Buddha at the time of his ascetic practice

Commentary

1040 x 780 x 1470 Wood lacquer

Inspired by the masterpiece of Gandhara Art in Pakistan, Lahore Museum. The extremely emaciated image of Buddha after his six years of ascetic practice is portrayed.

Venerable Wonhyo (617-686 C.E.)

1. Biography

Venerable Wonhyo was born in 617 C.E. (the 39th year of Silla King Jinpyong), about 1300 years ago, at Buljichon (present-day Sinweol-dong, Abnyang-myeon, Gyeongsang-gun). He was given the name of Wonhyo which means “dawn” and he lived up to his name for he was a pioneer, not only in Korean Buddhist thought, but also in philosophical thought.

He began his monk’s life at Hwangyonsa Temple. After that, he studied Buddhism, Confusion, and Taoism and then practiced meditation diligently as a true practitioner. His life was clearly reflected in his various writings.

He tried to go to Tang China two times. First, he crossed the Apnokgang River at the age of 34 with his dharma friend, Venerable Uisang. The trip was a failure, and he had to return. The next time he left for Dangjugye, which was in the territory of Baekje, in order to reach Tang through the sea route with Uisang. When he arrived at the harbor, it was already dark and windy, so he stayed in a cave which had been hewn out of the earth for one night. When he awoke, he realized that place was not a cave, but an old graveyard. Yet, as the heavy rain had not stopped, he had to stay one more night. That night he could not sleep well because he knew that he was staying in an ancient graveyard. This led to the realization that “all phenomena arise when the mind arises and when the mind is absent, the cave and the graveyard were not two; there was no sense of duality.” This sudden realization gave rise to a profound understanding of the world. Wonhyo said, “The three worlds are only mind, and all phenomena arise from the mind, consciousness. If the truth is present in the mind, how could it be found outside of the mind! I won’t go to Tang.” Then he once again returned to Silla.

There is a dramatic story which was added to these events later. It is often said that Wonhyo drank water from a skull when he awoke during the night desperately thirsty. In the darkness, he found a container with water in it and gratefully drank it. The next morning he found that the water he drank was filthy rainwater which had collected in the skull. This experience became the base of his realization that “there is nothing clean and nothing dirty; all things are made by mind.” The fact that all phenomena arise from the mind is a truth which he clearly understood. He knew that the mind exists in all human beings and so he decided not to go to Tang China and to return home. This is a well-known Korean Buddhist legend.

Wonhyo was not a man to stick to doctrinal studies or abstract ideas. He was a man dedicated to saving not only the royal and noble families, but also the ordinary and less educated members of society who were equally suffering.

One day, he was invited to Yosok Palace, and there he met the widowed Princess Yoseok. The result of the relationship was a son Seol-chong who became one of the greatest Confucian scholars of Silla. After this, Wonhyo gave up his monk's robes and called himself "Soseong Geosa" ("Small Layman"). He didn't conform to the accepted social code, did not care about his language. He drummed on an empty gourd while singing; "Only a man with no worries and fears can go straight and overcome life and death and transmigration." His behavior and appearance were eccentric and extra-ordinary.

At that time most monks were revered by the royal family and lived in the big temples a life-style that was similar to the noble men of the day; Wonhyo, on the other hand lived as a wanderer in the streets. As he lived a secular life among the common people, he educated and inspired everyone with his talks about Buddhism. Who could imagine that this man had been an illustrious monk, highly revered by the royal family! In this way he was the trusted adviser to the king of Silla, and, at the same time, a friend of the common people. He was completely accessible to the common people who listened to his spontaneous talks with joy. The poor, the uneducated, the beggars, the street wanderers, and even children followed Wonhyo; they kept up their hope of being born in the Pure Land by reciting the name of Buddha.

In 686 C.E. (the 6th year of King Sinmun), Venerable Wonhyo passed away at his retreat hut at the age of 70; he had been a monk for 38 years.

2. Writings

Wonhyo's writings are very extensive and they cover 100 different styles and topics collected in 240 volumes. The scope is equally wide-reaching as it includes thoughts on all areas of Theravada and Mahayana Buddhism. Among his writings, "Treatise on the Awakening of Faith in the Mahayana," "Special Commentary on the Awakening of Faith," and "Commentary on the Vajrasamadhi Sutra" were considerably admired by Chinese scholars for their fine views and deep understanding. "The Doctrine to Unite Sectarian Opinions" was even transmitted to India and translated into Sanskrit. Yet only 22 works are still extant. The representative writings are "Treatise on the Awakening of Faith in the Mahayana," "Treatise of the Hwayen Sutra (Hwaem gyeong so)," "Repentance of Six Feelings in the Mahayana (Daeseu yukjeong chamhe)," "Arousing the Mind to Practice," "The Doctrine to Unite Ten Sectarian Opinions," "Treatise on the Sutra of Unraveling Thought," "Treatise on Sukhavati-vyuha," and "Commentary of Vajrasamadhi Sutra."

3. Characteristics of His Thought

Wonhyo is very diverse and difficult in his thought and yet he always focuses on the oneness. Here oneness represents the interconnection of each and every single thing, be it large or small, with the whole universe just as in a fisherman's net, each knot is connected with all the others.

He thought that Universal Truth is to harmonize the one with the totality without any obstacles to their interrelatedness. The world of the Universal Truth is the world of the Hwayen Sutra (The Flower Garland Sutra).

Wonhyo made special efforts to harmonize and integrate different viewpoints of the various Buddhist sects. This approach is called "Hwajaeng-sasang" (Philosophy of Reconciliation and Harmonization) by modern scholars. The Truth taught by the Buddha is one. Yet, as time went by, the interpretations of that teaching began to vary slightly, from teacher to teacher, from sect to sect and later this became the cause of various conflicts and arguments. Wonhyo propounded the necessity of a unified view of Buddhist doctrine in its totality, and created a unique synthesis of Buddhist thought, the Principle of Harmonization, in order to unify different interpretations and arguments. He admitted traits of each doctrine, and harmonized all contradictions and disputes.

His "Hwajaeng-sasang" led to the philosophy of One Mind which is of great benefit to all people. The philosophy of One Mind teaches that the world of enlightenment or nirvana does not exist beyond this world, but this world in which we live can be the world of Truth. Therefore, all beings are not merely destined in this life according to their rebirth, but whoever becomes enlightened in this world if they reach the oneness of mind, attains true understanding. This teaching led to the popularization of Buddhism together with faith in the Pure Land.

Wonhyo insisted that the ultimate aim of Buddhism is to save all beings through this deep philosophy. His life itself demonstrated a true practitioner's attitude in which behavior and doctrine were unified, and at the same time he was constantly dedicated to popularizing Buddhism.



1. Buddhism Will Lead the Way

The joint prayer meeting in support of reunification between the North & South Korea was held in celebration for "A Millennial Anniversary of Tripitaka Koreana".

On September 3rd, North Korea Visitation Delegates from the Jogye Order, including the Most Ven. Jaseung (President, Jogye Order of Korean Buddhism) and 37 other members departed for North Korea. On September 5, around 11:00 a.m. "A Millennial Anniversary Celebration of Tripitaka Koreana and Joint Prayer Meeting for Reconciliation of North-South Korea" were held in Bohyeon-sa Temple in Mt. Myohyang. The Ceremony began with 5 strikes of bell and concluded with the Aspiration Prayer in hopes of improving communication between North and South Korea.

Although the Jogye Order's visit was meant as a pure hearted exchange at a private level, this relation is attracting attention as it is seen as "a light at the end of the tunnel", which could improve the communication between North and South Korea.

Tripitaka Koreana was created during the time of national crisis. The whole nation, including people of Korea and all of Buddhist Traditions cooperated in unison to overcome many difficulties. Therefore, they are a very precious Cultural Heritage of Korea. Through remembering the ancestral spirit of how Tripitaka Koreana was created, we must live to improve the relationship between North and South Korea.



2. “Chrysanthemum Festival” Takes the Fall Mood

Jogye-sa Temple’s Chrysanthemum Festival opened its door on October 21st. The festival was intended for to those living busy lives in a big city to feel the mood of the autumn.

Together with Children’s Art competition and Chrysanthemum Exhibition Sales, Jogye-sa Temple opened the Chrysanthemum Festival under the theme “October Chrysanthemums Bloom in October” to spread the beautiful scent of chrysanthemum flowers all around the temple. The festival proudly showcased a large elephant flower sculpture in front of the Main Buddha Hall and 330m² scale chrysanthemum flower garden inside the temple.

Flowers cultivated in Hampyeong District, as well as various consumer products cultivated and made directly by farmers were sold to support Korean local farmers. The Abbot of Jogye-sa Temple stated, “I hope this festival will allow both Buddhists and citizens of Seoul to enjoy chrysanthemum flowers (symbolic flower which marks starting of the fall).” Mr. An Byengho from Hampyeong District stated, “We are very happy to display our chrysanthemum flowers in the Jogye-sa Temple. We hope that this festival will promote beautiful Hampyeong District.”

More than 50 different products were showcased to help both the local farmers and consumers to sell and purchase products at a reasonable price. Moreover, impressive music festivals, cultural events, chrysanthemum flower prayers, and children’s art fair were also held and attracted a lot of attention.



3. 2012 WFB Conference: Inauguration Ceremony

Inauguration Ceremony (Organizing Committee Selection) for the 2012 World Fellowship of Buddhist (WFB) Conference was officially launched in Yeosu City on November 23 at 4 p.m. at the third floor of the Ocean Resort. More than 1000 Buddhists from over 60 countries and 10,000 Korean guests will join in on the WFB Conference from June 11-16, 2012 to discuss “Buddhist Ecological-Environmental Thoughts & Practices”.

This 26th WFB 2012 Conference is the second WFB Conference to take place in Korea, as the 17th WFB Korea Conference took place in year 1990 in Seoul.

According to the teachings of the Buddha, finding harmony and peace between mankind and environment, and the implementation of these findings will be the main purpose of the 2012 WFB Conference. In particular, the WFB Conference will be held at the same time as the 2012 Yeosu International Expo (planned to take place from May 12 for 3 months in Yeosu City). This is a great opportunity for Korean Buddhist Culture to be propagated to more than 8 million visitors from 100 countries during the Expo.

Beginning with the WFB Opening Ceremony, General Conference, International Lotus Lantern Parade, Business Forum, Asian Religion and Peace Conference, 17th WFBY Conference, 9th WBU, Korean Traditional Presentation, Buddhist Musical “Surukje” (celebration of lonely spirits and hungry ghosts in water and land), release of captured animals, pilgrimage, and a variety of great programs have been planned.



Pic: Main Buddha Hall of Jogye-sa Temple: A Memorial For Tibetans Who Self-Immolated

4. THE JOGYE ORDER'S OFFICIAL STATEMENT ON THE RECENT ACTS OF TIBETAN SELF-IMMOLATION

To Central Tibetan Administration;

Jogye Order of Korean Buddhism is genuinely saddened by the recent cases of tragic self-immolation in Tibet and would like to express our heartfelt condolences and sympathies. We would like to confirm that we stand in solidarity with all the Buddhists of the world.

The Jogye Order is founded upon the spirit of compassion, thus we always concern ourselves with conflicts in the world and put our efforts in finding appropriate solutions.

We stand firmly behind nonviolence and wholeheartedly oppose the use of military forces as a solution to any conflict in the world. All temples in Korea will continue to send our sincere prayers so that the monks and nuns who passed away in act of protest may safely move on to Pure Land and for those who remain in critical condition would recover swiftly. Jogye Order has already announced its condolent comment regarding this case.

We pray for Tibet to find peace and harmony without any further sacrifices by the people.

With our heartfelt prayers,

The Jogye Order of Korean Buddhism

DECEMBER 1, 2011

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Do not worry over retirement, promotion,
and the future.
All of that is in this very moment.
The future lies in the way we live now.



Do you want to gain something?
If so, you should give away what you desire.
Giving, this is the way to receive from the universe.

