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Four Heavenly Kings

The “Four Heavenly Kings” were originally ancient Indian deities worshipped as the kings of ghosts. They later took refuge in the Buddha and the Dharma and became Buddhist guardian deities. *Dhṛtarāṣṭra*, the Heavenly King who dwells on the eastern slope of Mt. Sumeru, is known to be the keeper of all realms. He rewards good deeds and punishes evildoers to maintain peace in all realms.



DHARMA TALK

In this section, we introduce the key events of the Jogye Order of Korean Buddhism.

01

DHARMA TALK BY SUPREME PATRIARCH JINJE MARKING THE END THE SUMMER RETREAT

2019 CE, 2563 BUDDHIST ERA

佛祖場中不展戈
bulgojangjung bujeongua
後人剛地起設訛
huingangji gihyohwa
道泰不傳天子令
dotaebujeon cheonjaryeong
時清休唱太平歌
sicheonghyuchang taepyeongga



[Supreme Patriarch Jinje lifted his dharma staff in front of the audience as he mounted the dharma throne.]

There is no conflict amongst the Buddhas and patriarchs. Yet, those who have come after them waste time arguing about right and wrong. As the path to truth grows wider, the emperor’s orders are no longer required, And when the world becomes truly pure, people will not even bother to praise the peace.

Today marks the end of the 2019 summer retreat that has spanned the last 3 months. Humans mark day and night and the passing of the seasons; yet time just flows over such manmade concepts, never bound by artificial borders. Thus also flow life and death, ceaselessly and seamlessly passing us by. The end of the retreat should not mean you can set aside your *hwadu*. It is no excuse to become lazy or complacent.

The disciples of the Buddha, those who aspire to learn his truth, must take to heart how blessed they are to have been taught the Buddha’s path, and to have patrons who allow them to focus on walking that path. They should not limit

themselves to such trivial matters as food, clothing, or weather. Only from the appreciation of the Buddha and one’s patrons do great faith and aspiration spring forth, without which you cannot devote yourselves to constant practice.

You cannot discover the arising of doubt by chance; nor is it guaranteed that faith and aspiration will simply arise with the passing of the years. Neither will you have a single thought focused on your *hwadu* flow ceaselessly by chance. Also, be absolutely sure to remember that great courage and determination to never turn back or give up will come only when you pray to the Buddha and check your progress day and night.

Practitioners often come and ask me, “**How can I improve my practice?**” But few actually follow what I teach. To seek an easy way to see your true nature and instantly attain realization is like wanting to climb a high mountain while your body is going downhill. You have to deeply reflect upon why so many fail to achieve this single-mindedness focused only on a *hwadu*, despite many hours and days sitting and practicing; then you must repent.

If you already have a *hwadu*, just continue to hold and question it. If you do not, take this one: “What is my true self before I was born of my parents?” Put all your mind into questioning it ceaselessly, whether you are coming or going, standing or sitting, eating or walking. You must doubt your *hwadu* tens of millions of times a day until your single-minded focus

on this *hwadu* flows incessantly like a river.

There was a Seon teacher named Zhaozhou during the Tang Dynasty. One of the greatest Seon masters of all time, Zhaozhou became a monk at the age of 10 and went to see Master Nanquan. Lying on the floor, Nanquan received Zhaozhou and asked him a question.

**“Where did you come from?
I came from Auspicious Form Temple.”**

**“If so, have you ever seen an auspicious form?”
I have not, but I have seen a reclining Buddha.”**

He said that because Nanquan was lying down.

Nanquan was surprised to hear this reply and sat up. He asked another question.

**“Are you a sramanera with a master, or one without?
I have a master.”**

**“Who is your master?”
January is extremely cold, so please take good care of your precious Dharma body.”**

A protégé, already a sage as he was, Zhaozhou had arrived. Impressed, Nanquan called the vice abbot of the temple and said,

“Give this child a clean room and attend to him.”

Once you truly see your true nature as taught by the Buddha,

it is so absolute and complete that you will never again be lost in ignorance, even when you are reborn into a different body. Forever luminous, the Dharma of seeing one’s true nature will reveal itself naturally and spontaneously. Zhaozhou, even as a 10-year-old *sramanera*, already knew the Dharma and knew there was actually nothing to be realized.

Zhaozhou studied under Nanquan as his disciple for many years. He attained the “true eye” that sees Truth and succeeded Nanquan in his lineage.

One of Zhaozhou’s disciples practiced diligently for 3 months under his tutelage. On the last day of the retreat, he came to take his leave of the assembly. Zhaozhou said to him:

**“Don’t stay where the Buddha resides. Run away from where the Buddha isn’t. If you spot a person approaching you from 3,000 leagues away, lift your bowl and avoid talking to him.”
Then, I will not leave.”
One picks and picks the willow leaves.”
Then, I will not leave.”**

Why did Zhaozhou say, “One picks and picks the willow leaves” after the disciple said he would not go? This response is extremely difficult to understand. If any of you here put all your effort into solving this phrase and solve it, you will spontaneously attain 1,100 different kinds of *samadhi* and the boundless truth of the subtlest Dharma at the same time. Then you will become the

honored one, alone in heaven and on Earth.

Assembly, do you understand the meaning of Zhaozhou’s reply,

“One picks and picks the willow leaves?”

千里烏騾追不得
chonliocho chubudeuk

Not even a black stallion that runs 1,000 leagues a day can follow.

About 100 years ago in this country, there lived a sage named Mangong. A great Seon master, he was always teaching his assembly how to practice correct Dharma.

One day, it so happened that a bird flew from the edge of the eaves when he was sitting on the veranda floor and chatting with his disciples. Mangong asked,

“How many leagues will that bird fly a day?”

No one dared answer except Bowal, who rose and gave this astute reply,

“It didn’t even lose a couple of steps.”

When Mangong entered parinirvana, the assembly decided to have Seon master Gobong as their senior teacher because he held the true Dharma. One day, as a new retreat season began, the assembly asked for a Dharma talk to mark the beginning of the

retreat. When Gobong stood up and was about to ascend to the Dharma seat, Geumo came up from behind, grabbed the edge of Gobong’s robe and said,

**“Seon Master, please say something before you mount the seat.”
Let go of the robe!”**

Geumo asked again,

**“Please say something before you mount the seat.”
Let go of the robe!”**

Forty years after this Dharma exchange took place, Hyanggok, this mountain monk’s Dharma teacher, asked me about this great phrase.

“If you were Gobong, what would you have said when Geumo grabbed the robe and asked you to say something before mounting the seat?”

As soon as this mountain monk heard this question, I bellowed a thunderous “**AUUK!**”

Hyanggok heard my roar and said,

“If you roar like that it will blind all the people in this world.”

He was telling me that my bellowing “**AUUK!**” was the wrong answer. So I immediately answered,

“It is this humble monk's fault.”

To which Hyanggok came with a wondrous rejoinder,

“It is this old monk’s fault.”

Now, that is how a Dharma exchange should be conducted!

I should have said something when this mountain monk was told to speak, but instead I boomed “**AUUK!**” to jar his wisdom eye, meaning I was trying to test whether he truly understood the truth of this great phrase or not.

Of course, Hyanggok assessed my reply correctly and clearly knew where the answer came down to. That’s way he said,

“If you roar like that it will blind all the people in this world.”

You are a truly enlightened teacher who can lead thousands of people on the path, but only if you have no hesitation to call it black when seeing black, and white when

seeing white. How can you fulfill the role of a teacher when a huge mountain is blocking your view? is

When this mountain monk immediately owned up to his mistake by saying “**It is this humble monk's fault!**”, Hyanggok instantly countered it with, “**It is this old monk’s fault!**”

How marvelously and easefully the Dharma flows back and forth! As such, the fathomless depth of the Dharma of the south meets that of the north.

**Assembly!
Do see this Great Phrase as it is!**

[With his Dharma staff, he strikes the dharma table once and descends from his seat.]

Buddhist Era 2563

**The Dharma Talk by Jongjeong,
or Supreme Patriarch Jinje
of the Jogye Order of Korea Buddhism**

In this section, we introduce the Jogye Order news related to the propagation of the Buddha-Dharma across the world

01

MILLION VOWS ASSEMBLY CREATES A NEW FUTURE FOR KOREAN BUDDHISM

Million Vows Assembly

Without Sakyamuni Buddha's holy vow/vows, the 2,600-year history of Buddhism would never have come to pass. Likewise, without the four-fold community's sacred vow, there would be no future for the Jogye Order of Korean Buddhism. Hence, we hereby aspire to launch a new era for Korean Buddhism through the Million Vows Assembly.



First, we vow obedience to the Buddha. We prostrate ourselves in Yeonam Vally where the Buddha of one thousand years lies in refuge. We vow to enshrine him in our hearts once more. We vow to build a Korean Buddhist Temple in Bodh Gaya, the holy site of Buddha's enlightenment so as to spread his teachings to all pilgrims and provide a refuge where they can rest and purify their mind and body.

Second, we vow obedience to the Dharma. We vow to build more Buddhist shrines for the military to propagate Buddhism among young Korean soldiers. The first will be located near Gyeongseong-dae, the Joint Forces Headquarters of the Korean Army, Navy and Air force, so that young servicemen can have access to Dharma talks and Buddhist services.

Third, we vow obedience to the Sangha. We vow to build hospitals and retirement homes all over the country, working in tandem with the Jogye Order and the Dongkuk Medical Institute, so that those who have dedicated their lives to Buddhist practice and propagation can continue their spiritual endeavors until the very day they enter parinirvana.

The path of Buddhist practice can only begin by making vows and aspirations. One million vows will brighten the future of Korean Buddhism like one million bright lanterns. Our vows will create a new future for Korean Buddhism.

Million Vows Assembly Declaration

The four-fold community of the Jogye Order of Korean Buddhism makes our collective vows now as we hereby launch the Million Vows Assembly in front of the venerated Three Treasures of the Buddha, the Dharma and the Sangha.

First, we vow to be reborn as true Bodhisattvas of Mahayana Buddhism. We vow to practice the life of a Bodhisattva here and now, which is the ultimate goal of the great vehicle.

Second, we vow to practice *dana paramita*, or the perfection of generosity. We vow to contribute to the

Buddhist community by donating over 100 won a day.

Third, we vow to live according to Buddha's teachings. We vow to learn by heart the words of the Buddha and other enlightened beings so that we think, speak and act according to their wisdom.

Fourth, we vow to build a healthy and harmonious community. Those who are ordained vow to create and nurture a community of peace and harmony with the monastic sanghas they belong to, while lay Buddhists with their families.

Fifth, we vow to look after the monasteries where the Three Treasures of the Buddha, the Dharma and the Sangha manifest themselves. We vow to fill the monasteries with spiritual friendship, unity and practice.

Sixth, we vow to practice Buddhism while living among the sentient beings of this world. We vow to live the life of Avalokitesvara, the Bodhisattva of Compassion, who aspires to be with all beings in their suffering to benefit them all.

Seventh, we vow to strive to bring peace to all living beings. We vow to protect and preserve the safety and well-being of all life forms, not only in our own society and country, but also on our planet Earth.

Eighth, we vow to propagate the Buddha's teaching by spreading it

far and wide. We vow to propagate Buddhism to our families and neighbors, first by living a life true to the Buddha's teachings, and then by manifesting wisdom and compassion through our thoughts, words and deeds.

The path of Buddhist practice can begin only by making vows and aspirations.

One million vows will brighten the future of Korean Buddhism like one million bright lanterns. Our vows will create a new future for Korean Buddhism.

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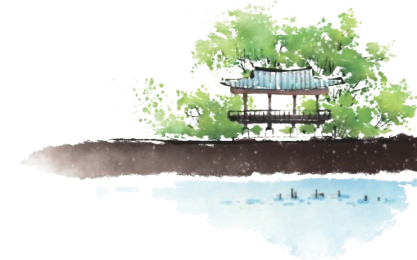
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WALK THE PATH OF FREEDOM AND COMPASSION

- THE JOGYE ORDER IS LOOKING FOR CANDIDATES WHO WILL DEVOTE THEIR LIVES TO WALKING THE PATH OF FREEDOM AND COMPASSION



1.

The Bureau of Education under the Jogye Order of Korean Buddhism (Director: Ven. Hyeoneung) has unveiled a poster with the slogan “Walk the Path of Freedom and Compassion” to recruit candidates for monastic ordination in the second half of 2019. The Jogye Order’s Bureau of Education sets aside a 2-month period twice a year (January-February and July-August) during which time providing guidance and counseling for those who are interested in becoming ordained into monastic life will be one of its high priorities.

2.

The poster will be distributed nationwide to all major Jogye Order temples. It will also be posted on all key Jogye Order websites and social media pages (including Youtube).

3.

The poster depicts a monk looking over the vast world in front of him, where forest covered mountains, a huge metropolis and a temple nestle harmoniously side by side. The monk has climbed up from the temple where he devotes his life to practice in order to read and write in the mountains. He then sets aside a sutra and laptop computer for a while and rests, gazing down at the wide world in front of him. The monk, who has gained true freedom from suffering by becoming a monk, is about to face the world with compassion.

4.

If you are interested in becoming an ordained Buddhist monk or nun with the Jogye Order during the second half of 2019, it is generally recommended that you join the order in the July-August period. However, this does NOT mean that candidates can only register during this 2-month period. One can join the monastic order and initiate the ordination process any time throughout the year at any Jogye Order temple. Those who enter the monastic sangha in the 2019 July-August period will receive *sramanera* or *sramaneri* (novice) ordination in February 2020. Candidates for full ordination must be over 13 years of age and under 50. Applicants for retiree ordination must be between the ages of 51 and 65.

5.

Ordained members of the Jogye Order will be offered housing, education and medical benefits, as well as subsidies for Korea’s National Health Care premiums and National Pension Fund contributions. For those under 30 who are accepted into the Buddhist studies departments at Dongguk University or Central Monastic University will receive a full scholarship at the undergraduate level. Those who have not completed Korea’s mandatory military service can serve in the Korean military as a Buddhist chaplain.

6.

Please call the ordination hot line at 1666-7987 or the Training Team at the Bureau of Education at 02-2011-1801, 1817 if you have any questions. Fully ordained monks or nuns will be available to offer counseling. For more detailed information, please visit monk.buddhism.or.kr.

* The Jogye Order home page:
<http://www.buddhism.or.kr/index.php>

* The Jogye Order facebook page:
<https://www.facebook.com/jogyeororderpr/>

Ordination Guidelines, Second Half of 2019 Walk the Path of Freedom and Compassion

- If interested, we recommend you join in the July-August period (to be considered for novice ordination in Feb. 2020)
- * One can join the monastic order anytime throughout the year.

- **Who is qualified?** Anyone between the ages of 13~50, who dreams of a life of great freedom.

(Those who were born after December 31, 1970 will be considered as under 50)

- **Where should I go to be ordained?** Any Jogye Order temple in the country

• Steps to take to register

- ① Choose the Jogye Order temple you prefer.
- ② Receive counseling from a fully ordained monk or nun from the temple you have chosen.

• Benefits:

- ① Housing, education, medical
- ② National Health Care premiums, National Pension Fund contributions

• For those under 30,

- ① Full scholarship for undergraduate Buddhist studies program at Central Monastic University or Dongguk University (Seoul and Gyeongju Campuses)
- ② Scholarship for graduate studies
- ③ Qualified to serve as a Buddhist chaplain in the Korean Army

* Those under 19 are exempt from the 6-month postulant training



- Please call at **02)2011-1801** if you have questions. /For in-depth counseling, call the ordination hotline at **1666-7987**.

- For more detailed information, please refer to **<http://monk.buddhism.or.kr>**.

01

**GEUMSANSA:
DWELLING OF
THE MIREUK BUDDHA**
**1. Dosolcheon in the Mundane
World: Geumsansa Temple in
Mount Moaksan**

Since the very beginning of its foundation, Geumsansa Temple

has been standing proudly for the last 1,400 years at the southern (western?) foothills of Mount Moaksan. Sticking out in the middle of vast Honam Plains, the southwestern part of the country, Mount Moaksan has been considered sacred from ancient times. Both of the names “Moaksan” and “Geumsansa” refer to big mountains, originating from the words, “Eom Moe,” and “Keum Moe.” The word “Eom Moe” means Mother Mountain, and the word “Keum Moe” refers to a gold mountain, providing the basis for their current names. Despite its rich history, there are almost no documents or relics that can give us a glimpse of the original appearance of

Geumsansa Temple at the time of its construction. Only *Geumsansa Sajeok* (*Chronicle of Geumsansa Temple*, 1653) stated, “In 599, King Beop of Baekje Kingdom (18 B.C. - 600 A.D.) took the throne and declared the law forbidding the killing of any living creatures. In the following year of 600, he ordained 38 Buddhists monks at Geumsansa and founded Wangheungsa Temple.” Since the *Chronicle of Geumsansa Temple* was written at a much later time, considering the fact of when the monastery was founded, it may not be reliable. Nonetheless, it seems to confirm the fact that Geumsansa Temple was founded in the period of Baekje Kingdom (18 B.C. - 600 A.D.)



when examining the recording of other monks who resided at the monastery; how National Preceptor Jinpyo (713-780) joined the monastic order under the teaching of Master Seongje (崇濟法師) at Geumsansa and how Venerable Uijeok (義寂, 618 ~ ?) from the Unified Silla period (668-935) dwelled in the temple. Regardless, it is speculated that the extent of Geumsansa Monastery at that time was not that substantial. On the other hand, one record from the Joseon Dynasty period (1392-1910) stated that Geumsansa Temple was founded by Gyeonhwon (867-936) of Later Baekje Kingdom (892-936). Geumsansa Temple appears in the very famous story of Gyeon Hwon (867-936, r. 900-935), the monarch and the founder of Late Baekje (892-936), and Sin Geom (r. 935-936), his son. The history recounted that Gyeon Hwon was held captive in Geumsansa Temple by his son who usurped the throne. However, he escaped and surrendered to Wang Geon (847-918), the founder of the Goryeo Dynasty (918-1392), which became a very famous story. There was even a saying that Gyeon Hwon

founded the temple Geumsansa as there are numerous sites related to him, such as “Hongye Mun or Gate” and “Seoksung, or Stone Fortress,” which are also called the part of “Gyeonhwon Fortress.”

**2. Building the Basis for
the Mireuk Faith, National
Preceptor Jinpyo**

Active during the reign of King Gyeongdeok, the 35th ruler (r. 742-765) of the Silla Kingdom (57 B.C. – 935 A.D.), National Preceptor Jinpyo (718 - ?) was practically regarded as the founder of Geumsansa since he laid the basis for the temple. The historical accounts of National Preceptor Jinpyo were relatively well recorded in the *Memorabilia of the Three Kingdoms* (三國遺事) and *A Collection of Biographies of Buddhist Monks* (續高僧傳) by Venerable Daoxuan (道宣) (596-667) of the Tang Dynasty period (618-907) in detail. According to *A Collection of Biographies of Buddhist Monks*, National Preceptor Jinpyo was from Mangyeonghyeon, Wansanju (present-day Jeonju City in Jeolla

Province). His father was Jin Naemal (眞乃末) and his mother was Gil Borang (吉寶娘). At the age of 12, he joined the monastic order and received ordination and the motivation behind his renunciation was well recorded in the text.

His family had been hunters for generations. As a child, he was fast and agile as well as an excellent archer. One day, while he was out on hunting and chasing after wild animals, he took a rest at a ridge next to a field. Then, he spotted a large number of frogs swarming near the water so he caught them all and tied them with willow branches. After hunting, he planned to take them home so he left them in the water, all bounded them up. Resuming hunting, he was so preoccupied with the chase that he ended up taking another route on the way back home and forgot all about the frogs. The next spring, while he was again out hunting, he heard the croaking of some frogs and looked into in the water. There, approximately 30 frogs were all tied up, croaking painfully. At last, he remembered the events that took place the previous year. Though he had



forgotten all about them for the entire year, the tangled frogs had managed to survive. Regretful, he thought, 'Ah, how I have caused such pain! How much have they suffered from the aching, having their lips and bellies all tied up together for a whole year?' He felt remorse, cut the willow branches and let them free. This incident inspired him to give up living a secular life.

Subsequently, young Jinpyo left home to Geumsansa Temple and took the ordination under the teaching of Dharma Teacher Seungje. After he joined the monastic order, the National Preceptor ceaseless pushed himself to cultivate himself. Explicitly, as the title of a national preceptor indicates, he put a lot of emphasis on the importance of keeping the precepts. To earn the precepts, he conducted himself with thorough disciplining. After ascetic practices of exhausting his physical body (亡身懺法), he was rewarded with Jeonggye or 'pure precepts', but he

didn't stop training and went on to continue the practice. Ultimately, he received two rolls of the book the Sutra on the Divination to Examine the Karmic Retribution of Good and Evil Action (占察善惡業報經) from Mireuk or Maitreya, the Buddha of the future, along with 189 divination sticks in a mountain and came down. After National Preceptor Jinpyo came down from the mountain and he expanded the temple, Geumsansa.

Upon receiving the teachings, Venerable Jinpyo came down from the mountain to expand the facilities. When he came around a big pond, the Dragon King appeared and presented a robe made with jade. Accompanied by 80,000 guards of the Dragon King, the venerable arrived at Geumsansa. In all directions, there came wind and the temple was made in just a few days. Then, Mireuk came down from the Dosolcheon (Tushita, the fourth level of the six heavenly realms of

desire where happiness abounds) riding on clouds and received precepts with the venerable together. Thus, Venerable Jinpyo made a statue of Mireuk or Maitreya about one jang and 6 cheoks (16 cheoks, 16 * 34.48 centimeters) high, which is about 5.5 meters tall, and drew a picture of Mireuk or Maitreya descending and giving precepts on the south wall of the main buddha hall.

Due to the expansion by National Preceptor Jinpyo, Geumsansa was able to establish itself as the sizable monastery that we have now. Afterwards, National Preceptor Jinpyo also expanded Beopjusa Temple, the 5th District Main Temple of the Jogye Order of Korean Buddhism, in Mount Songni in Boeun, North Chungcheong Province, and founded Baryeosa Temple in Mount Kumgangsan, one of the best mountains in North Korea in succession.

The National Preceptor also put a lot of energy into edifying others. Particularly, he frequently held a Jeomchal Buddhist mass based on Jeomchal teaching, which involves observing one's karmic effects on life from the past and into the future. Rooted in the Sutra on the Divination to Examine the Karmic Retribution of Good and Evil Action (占察善惡業報經), Jeomchal teaching tells one's fortunes by rolling a sort of wooden wheel pieces and examining the shape they form. With the teaching of Jeomchal, one aims to learn about the sins of the past lives and repent. National Preceptor Jinpyo was known for doing Jeomchal, utilizing the 189 sticks

that he received from Mireuk or Maitreya. Through the vehicle of Jeomchal teaching, he transmitted the Buddhist doctrines to common people with a sense of familiarity and used it to disseminate the Mireuk or Maitreya faith extensively.

3. Mireuk Buddha's Doryang or Shrine

Mireuk is transliterated from the word 'Maitreya' in Sanskrit. Maitreya was predicted to be the next Buddha of the world, succeeding Sakyamuni Buddha. Presently, Mireuk is in Dosolcheon or the Tushita Heaven, preaching to heavenly beings. The prophecy states that Mireuk will emerge to this world 5,670 million years after the demise of Sakyamuni Buddha, give three dharma talks, and save all the sentient beings.

The Mireuk faith takes shape in two forms. The first one indicates that by keeping Gyeyul (Sila and Vinaya), or the rules that all Buddhist must observe everyday life and cultivating the ten venerable deeds or pure paths of action, even sentient beings can be reborn in Dosolcheon and meet Mireuk. The other one states that Mireuk will be born into this world, transform the place into Jeongto or the pure land through dharma talks, and save all the sentient beings.

After the guardianship of Venerable Jinpyo, Geumsansa became the headquarters of the Mireuk faith ever since. Mainly, the Mireuk belief is well depicted in the dharma hall Mireukjeon and three statues of Mireuk inside.

Enshrining three Mireuk statues, Mireukjeon is the main buddha hall of Geumsansa Temple. This is the only three-story dharma hall structure in the country that it is extremely significant in the history of Korean architecture as well. The original structure was burned down during the Imjin Japanese Invasion of 1592, but it was later reconstructed by Great Master Sumun in 1635. Unfortunately, there is no way of knowing how the original

monastery looked like before its destruction. All that is known is from the reparation documents of the five-story stone pagoda of Geumsansa Temple recorded in 1492, stating that National Preceptor Jinpyo enshrined three large buddha statues on the third floor of Mireukdaejeon. Guessing from this record, the dharma hall must have been three floors since the time National Preceptor Jinpyo had expanded Geumsansa Temple. Uniquely, Mireukjeon





the enshrined statues of Mireuk Buddha are about 12 meters tall. Just like Mireukjeon, the three Mireuk Buddha statues were enshrined by National Preceptor Jinpyo at first. It is said that National Preceptor Jinpyo had the statue of Mireuk made of bronze. However, the statues were burnt down along with Mireukjeon Hall during the Imjin Japanese Invasion of 1592 so they were re-enshrined during the construction of the main building. For four hundred years since their restoration, the Mireuk Buddhas guarded Geumsansa Temple, but they went through another big disaster during the Japanese Colonial rule (1910-1945). The main Mireuk Buddha was burnt to ashes by accident in 1935.

Originally, the main Buddha statue in the middle had been enshrined atop a large cauldron. Into the gap between the bottom of the statue and the caldron, Buddhist devotees would often insert cash offerings. Like any other day, on the night of March 9th, 1935, a child went into the caldron to gather the offerings with a lit candle in his hand. The candle fell and the main statue caught fire. Soon, the main statue succumbed to the blazing fire and crumbled into a pile of ashes on the ground. The abbot of Geumsansa, Venerable Hwang, Seongryeol tried to raise funds to re-enshrine the main Buddha and hold public bidding for the construction of the statue. For the bidding, traditional Buddhist monk painters Boeung, Seokseong, and Ilseop, along with a modern sculptor Kim Bokjin, who graduated from the Tokyo Fine Arts School participated. For

his skill in combining traditional and modern art, Kim Bokjin was rewarded the reconstruction of the Mireuk statue of Geumsansa. Though Venerable Boeung and Venerable Ilseop were renowned Buddhist painters at that time, they didn't have a lot of experience in sculpting the Buddhist statues. Kim Bokjin (1901-1940) was a monumental sculptor who first incorporated western sculpting into Korean art. After graduating from the Tokyo Fine Arts School and coming back to Korea in 1925, he actively involved himself in various projects up until his death in 1940. In 1928, he was imprisoned for the crime of joining the Korea Artista Proleta Federacio (KAPF). During the seven years of his incarceration, he became deeply absorbed into Buddhism. When he was released from jail, he managed to sculpt several Buddhist statues for a short five years until his death. For the construction of the big Buddha statue of Geumsansa, the sculptor, Kim, spent nearly 270 days working on the project. Finally, the great Mireuk Buddha statue was completed, incorporating the modern material of plaster into making the traditional Buddhist structure. This beautifully balanced and harmonized sculpture by Kim Bokjin is a monumental Buddhist statue in which the traditional Buddhist statue method that had been discarded was resurrected by a modern sculptor.

Photo by i-studio LEE, Jung-Hoon

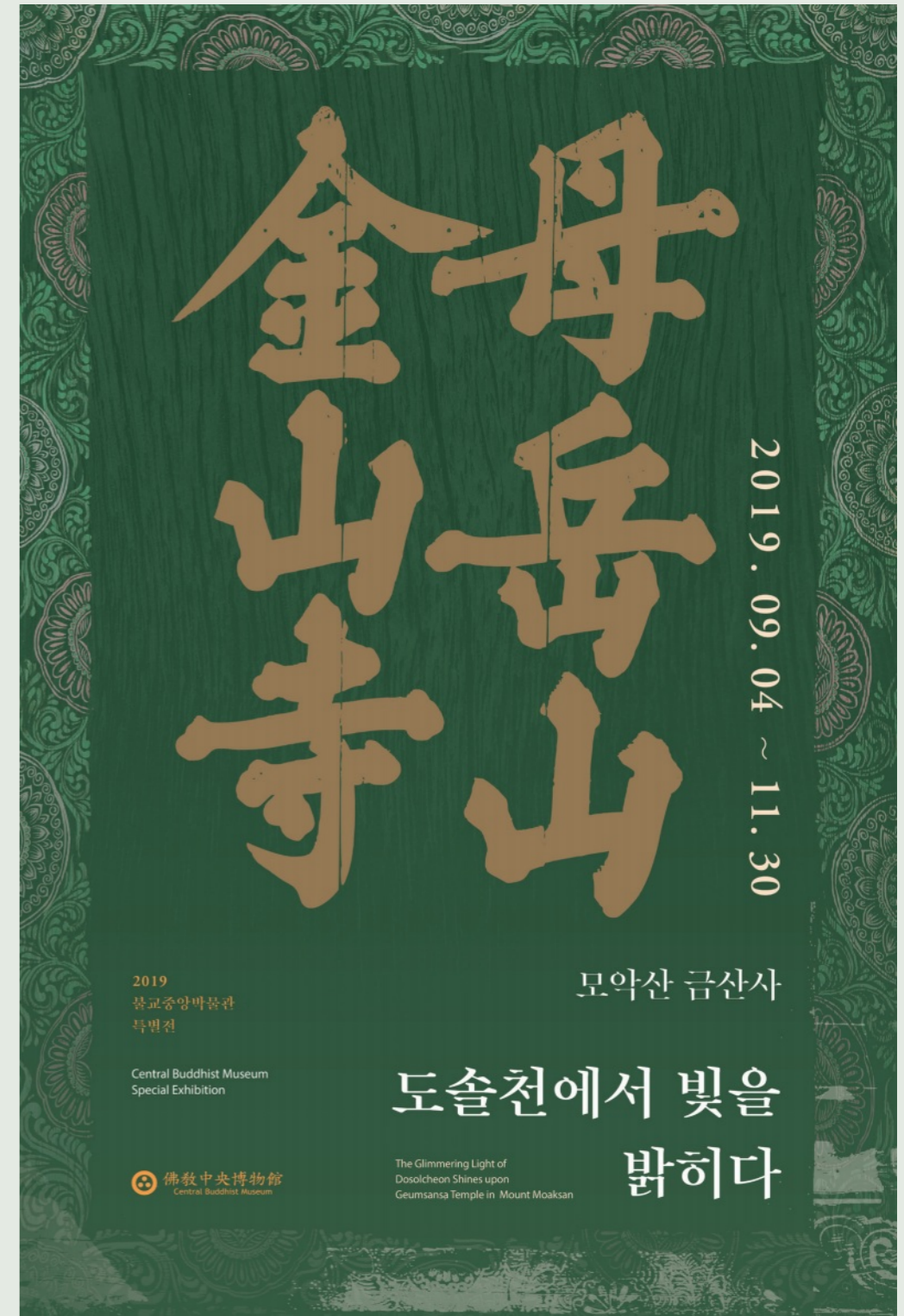
Central Buddhist Museum Exhibition Information

" The Glimmering Light of Dosolcheon Shines upon Geumsansa Temple in Mount Moaksan "

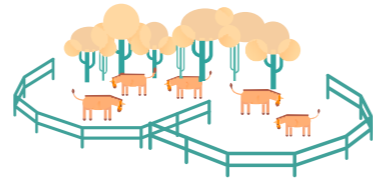
• Wednesday, September 4 to Saturday, November 30, 2019

• Exhibition Hall at the Central Buddhist Museum

The special exhibition will feature Geumsansa Temple, its history from the very beginning to the present, and the Buddhist holy relics from Geumsansa and its branch monasteries.



01

ANIMALS HAVE
FEELINGS TOO!The Beautiful
Way of
Life

Sakyamuni Buddha prayed, “Whatever living beings there may be — feeble or strong, long, stout, or of medium size, short, small, large, gross or subtle, those seen or those unseen, those dwelling far or near, those who are born as well as those yet to be born — may all beings have a happy mind.”
(*Karaniya Metta Sutta: The Discourse on Loving-kindness, Sutta Nipata, Sn I.8*)

Humans started hunting wild animals as a high-energy food source to survive the sub-zero climate during the Ice Age, and this eventually developed into animal husbandry. Fodder and food scraps were fed to domesticated livestock, which were allowed to roam widely, until they were sufficiently fattened to be slaughtered for meat.

As meat consumption rose, industrial livestock production was introduced. Also known as factory farming, it is an approach designed to maximize production output, while minimizing costs. About 99% of livestock are reared in industrial settings now, in which animals are viewed by agribusinesses more as merchandise than living beings. Animals are confined at much

higher stocking densities to save money and slaughtered when minimum feed input produces maximum meat output.

In Europe, where people’s staple foods are largely animal-derived, there has been rising concern about animal welfare, which has led to a tightening of related government regulations and legislation. Korea now has an animal welfare certification system by which farms are certified by the government if they improve the living conditions of their animals by providing an environment that does not limit opportunities for natural behavior or cause unnecessary suffering and distress. Because the animals reared on such farms are healthier and happier, they produce meat, milk or eggs with higher nutritional

value and have a naturally stronger immune system, thus requiring much lower doses of medication including antibiotics.

In 1993, the Farm Animal Welfare Council (FAWC) codified the “Five Freedoms” to identify five aspects of animal welfare: freedom from hunger or thirst; freedom from discomfort; freedom from pain, injury or disease; freedom to express normal behavior, and; freedom from fear and distress. Developed nations, including the European Union, are stepping up pressure to improve animal welfare through the Free Trade Agreement (FTA).

In Buddhism, all beings that go through the cycle of life and death over and over again are called sentient beings. Sentience

is the capacity to feel, perceive or experience subjectively, which means all sentient beings can feel joy and pain. Animals too rejoice and suffer. Cattle are frequently observed crying when they are dragged to a slaughter house.

Buddha wished to benefit all living beings, including humans, and he wanted all beings to be happy; he was fully attuned to the world and all its creatures. In the *Digha Nikaya* he explained how a happy life is the fruit of one’s merits:

Knowing well their dread of death,
Beings he forbore to kill.
This goodness earned him heavenly birth,
Where he rejoiced in merit’s fruit.
- *Lakkhana Sutta: The Marks of a Great Man, Digha Nikaya, DN30*

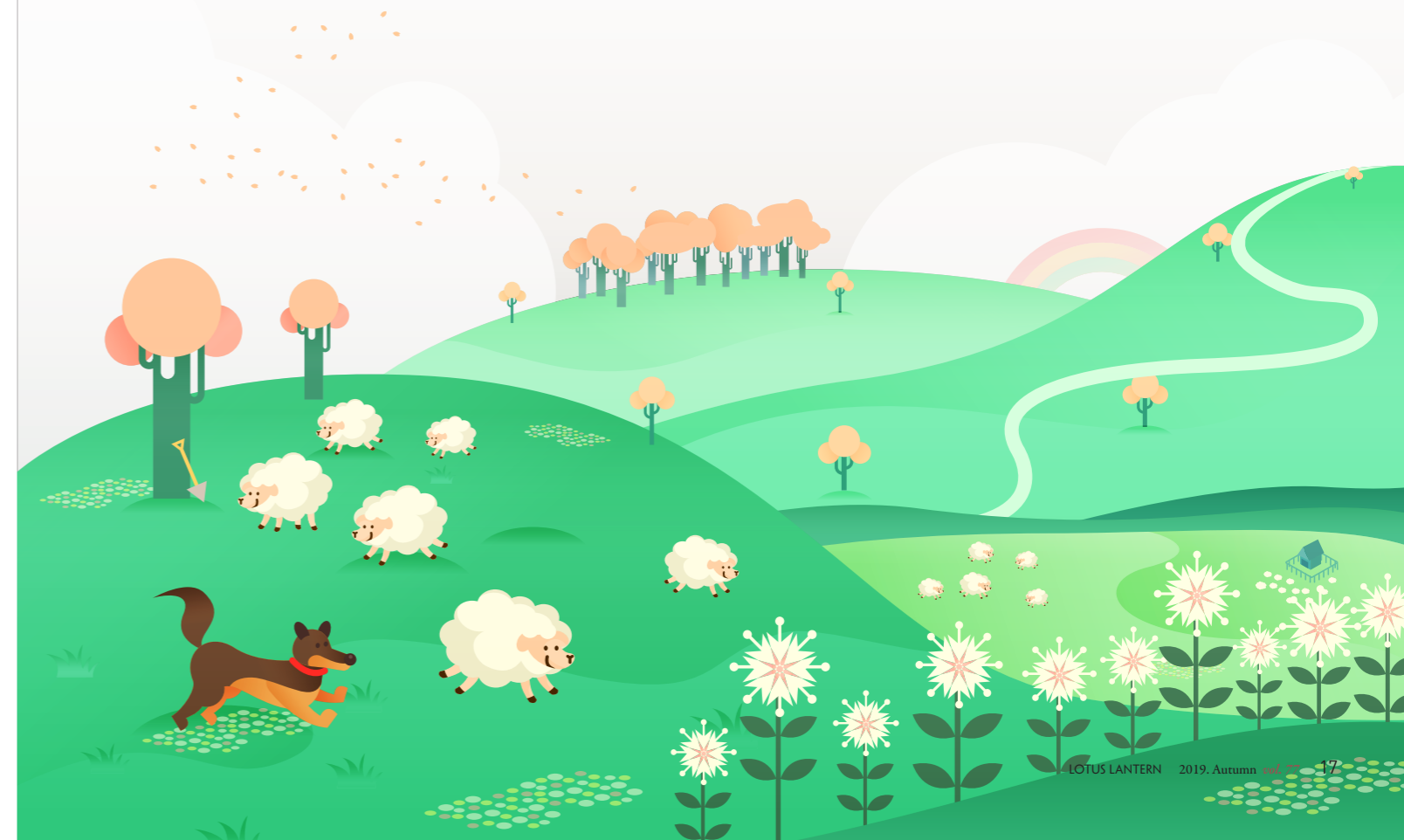
Harming none by hand, stick, stone,
Causing death to none by sword,
Harmless, threatening none with bonds,
With happy birth he gained the fruit.

- *Lakkhana Sutta: The Marks of a Great Man, Digha Nikaya, DN30*

Buddhism teaches us that all beings are continually reborn in the six realms of samsara, which are the realms of heavenly gods, asuras, human beings, hungry ghosts, animals and hell. As beings go through countless rebirths in different realms, they may take different forms, but they are sentient beings all the same. One sentient being, born a human in this life, may reincarnate into the animal realm in the next, and vice

versa. That is why the *Avatamsaka Sutra* (the *Flower Garland Sutra*) says, “One must know that all sentient beings share the same root.”

Humans dread violence and death. In fact, all living beings dread violence and death. Compassion is seeing the suffering in other beings because one sees suffering in oneself, and wishes every sentient being, including oneself, to be free from suffering and be happy. If there is a single definition of what makes you a Buddhist, it is whether you endeavor to practice compassion or not.



In this section, the Research Institute of Buddhist Cultural Heritage of the Jogye Order of Korean Buddhism introduces the major temple sites in Korea

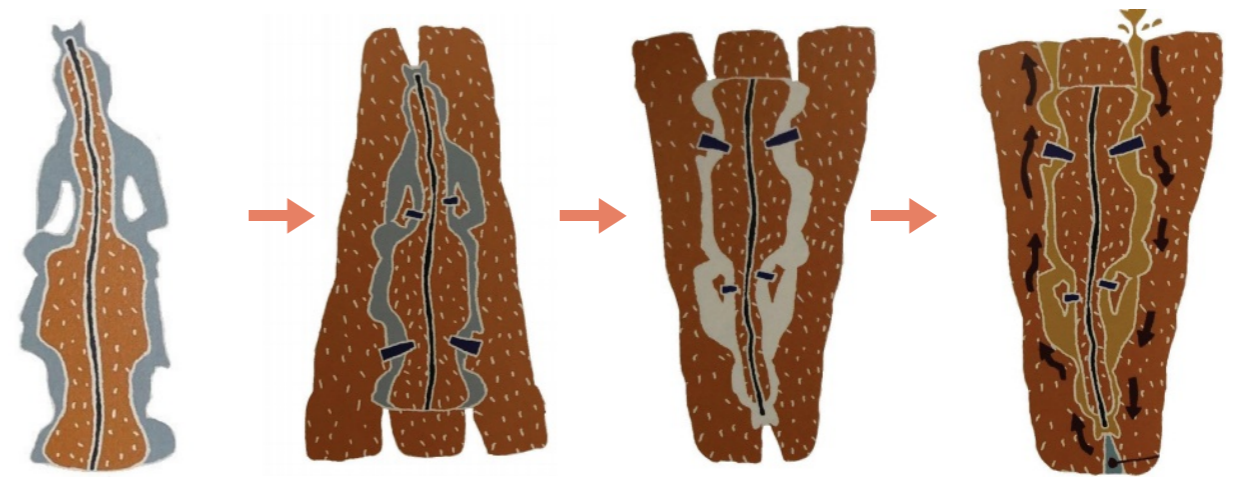
01

CASTING METHODS USED TO CREATE METAL BUDDHIST ARTIFACTS

Our ancient ancestors found out early on that the application of heat changes the chemical composition of clay and stones, transforming them into completely different materials. This knowledge enabled humanity to create various tools, which eventually led to the birth of civilization. Archeological periods (the Paleolithic Age, the Neolithic Age, the Bronze Age and the Iron Age) are identified by the tools they manufactured and used because tools have critically influenced the course of human history. Social stratification became common with the introduction of metallurgy in the Bronze Age. The surplus production of foodstuffs facilitated by the use of metal tools engendered marked inequalities of wealth and power. Metalworking has been one of the most cutting-edge and technology-intensive industries in any society, which means it was strictly monopolized and jealously guarded by the ruling class. These days, metals such as copper, iron, silver and

gold have become easily available commodities, but in ancient times they were rare and costly and access to them was limited. The glare from bronze mirrors in the hands of priests awed the people of the Bronze Age into submission, and metal swords wielded by warriors took lives with an ease previously unimaginable in the Stone Age.

One of the earliest metalworking techniques was casting, by which liquid metal is poured into a mold containing a hollow cavity, which is a 3-dimensional negative image of the desired shape. The mold and the metal are then cooled until the metal solidifies, and the solidified object recovered from the mold is also called a casting. Casting was widely used both for producing large objects such as bronze sculptures and smaller items such as jewelry in precious metals with equal ease. It was also considered a highly adaptable and flexible technology for making



complex shapes and adjusting production quantity.

To ensure a successful result, it is important to select the right type of mold and material first. The casting process can be subdivided by the materials used to make the mold, such as stone, sand, wax or kaolin clay.

In stone mold casting, a stone block (pyrophyllite and talc were widely used in the Bronze Age) is hollowed out in the shape of the intended pattern into which molten metal is poured and left to set. Various stone molds have been excavated in Korea, such as the mold for a rough-patterned mirror found in Mangsan, Pyeongannam Province, and an unfinished mold for a mirror found in Yeoungnam, Jeonllanam Province. Also found were stone molds for bronze swords, axes and gimlets. Early bronze weapons were made using crude casting methods, but eventually axes and swords began to be forged instead of cast (by which heated metal is pounded with a hammer to shape it). This was done in order to give

weapons improved strength and sharper edges.

According to *Cheongong gaemul*, written by Song Eung Seong in 1637, sand-molded casting is characterized by the use of sand mixed with clay to make the mold. Sand-casting uses an outer mold, which is carved on the inside, and an inner mold, which is made smaller than the outer one so that a cavity is created between the two. Into this, molten metal is poured and left to cool

Similarly, lost-wax casting uses a sand and clay mixture for its mold material, but it is different from sand-casting in that the model, or pattern, for the final object is made from wax. Resin is added to the wax to craft a copy of the model; a more intricate and nuanced expression can be achieved by this method. Covering the wax model with the clay and sand mixture and firing the piece leave a mold cavity inside as the wax melts and runs out. Molten metal is then poured into it and left to harden.

The kaolin clay molding technique

is described in *Husang rok* edited by Sin Junghwu in or before 1767 (the 43th year of King Yeongjo's reign during the Joseon Dynasty). Fill a wooden frame with finely kneaded kaolin clay and leave it under the sun to make half-dried clay tablets. Glue a piece of paper with written characters onto the tablet and make engravings by tracing the characters; molten metal is then poured into the engravings. This method was mostly used by the private sector to create movable metallic type cast in iron.

The next consideration is to select the right casting metal, which can include copper, iron, tin, gold and silver. Gold and silver are expensive but have low melting points, so they are easier for creating intricate patterns, unlike cheaper copper and iron which have higher melting points. Still, copper melts at a lower temperature than iron, so it is more widely used than iron to create artworks and crafts; copper is also used to make bronze.

The Research Institute of



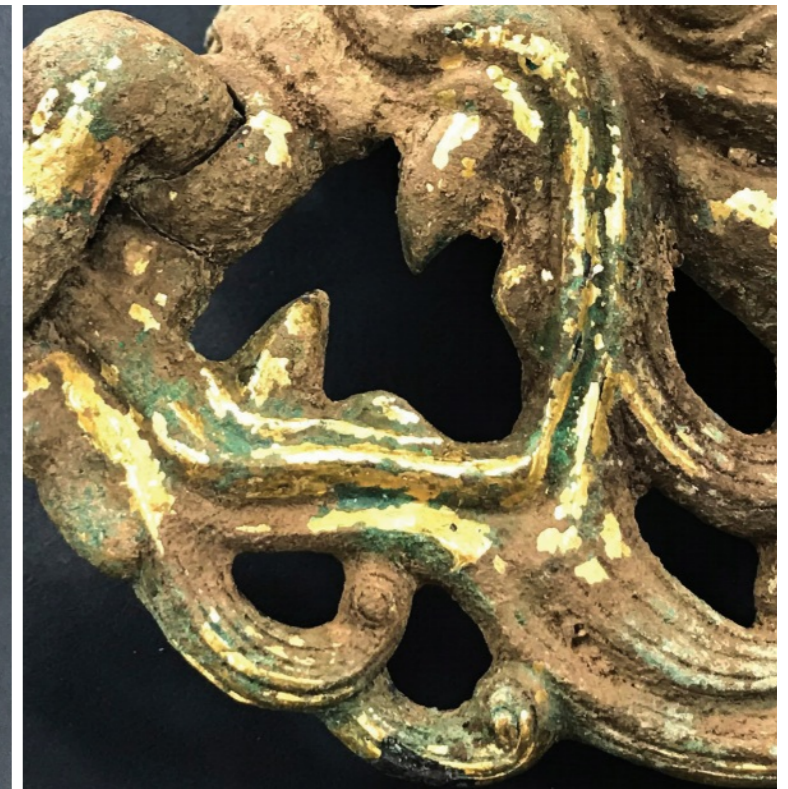
Buddhist Cultural Heritage has identified certain temple ruins of great academic and historical importance from among approximately 5,300 sites all over Korea and has been conducting archeological excavations in a joint project with the Cultural Heritage Administration. In 2017, a ritual water bottle and seals cast in bronze (a copper alloy) were found in one of these excavation sites in temple ruins in

Heungjeon-ri, Samcheonk. They are considered superb examples of the flourishing Buddhist culture at its peak during the United Silla Period. Two of the seals were in pristine condition, and one of them was still in a bronze inkpad receptacle when it was discovered. They are 5.1cm by 5.1cm square with a loop-shaped handle through which a cord can be fitted. Bronze is made by combining copper (Cu) with tin (Sn). Bronze is at



first a whitish color, but over time its color changes to green as it oxidizes. The seals originally were probably silvery white with a subtle yellowish tinge. Bronze has many advantages over pure copper in that, due to its lower melting point, it requires less fuel for smelting and stays in the liquid state longer. This means it flows into and fills finer and more complicated grooves and crevices more easily. In July 2018, the joint excavation team discovered a gilt-bronze demon mask from the United Silla Period in the ruins of Hwangyong-sa Temple, located on the slopes of Mt. Dongdaebong in Gyeongju. It was the first of its kind ever excavated in Korea. Decorating the Dharma Halls of Buddhist temples, demon masks were used both indoors and outdoors as ornamentation to ward off evil spirits. Approximately 15cm in height, the size of an adult's palm, the excavated mask was intricately and exquisitely carved with life-like glaring eyes, flaring nostrils, bared teeth and a windswept beard. And it held a ring in the shape of a tightly wound lotus bud in its mouth. The front is plated with gold leaf, while the back is covered with a thick layer of patina.

It was common to find gilt-bronze pieces like the mask because gilding gives an object a gold appearance at a fraction of the cost of a solid gold object. Below is a close-up of the gilt-bronze demon mask with the gold still visible. While the ungolded bronze is corroded and green, the gold still shines. A relatively rare element, gold is a precious metal because it is one of the least reactive



chemical elements and resistant to corrosion. The two processes used to produce gilt-bronze are gold-mercury amalgam gilding and mercury-gold leaf gilding. They are no longer used in manufacturing due to the harmful mercury fumes, except for special art projects. The fumes produced by mercury plating in particular are lethally toxic and would have required special care by the gilders. In the gold-mercury amalgam gilding process, gold is first pounded into fine dust and mixed with mercury. This gold-mercury amalgam is then applied to the bronze surface, and the mercury is subsequently volatilized by firing. The mercury-gold leaf gilding method applies a coat of mercury on the metal surface first to help adhesion, over which gold leaf is laid. The mercury is later vaporized by

heating. Mercury amalgam plating leaves the surface uneven, so the process has to be repeated several times and then burnished with metal bristles to make it even. Mercury-gold leaf gilding, on the other hand, is simpler to apply and produces a relatively smoother surface.

Gold was not the only element used in gilding to change the color of a metal object. Tin is also applied to gild the surface white. One of the metals used in producing a bronze alloy, tin was rarer and more expensive than copper. There were bronzes with a range of different compositions, and the cheaper the bronze was, the less tin it contained. Higher copper content means a higher melting point, in which case lead was added to lower it back down.

But with less tin in the alloy, bronze turns more yellow, which makes the object less desirable, especially when it is used to make a mirror. In that case, a thin coating of tin was applied on the surface to create a white coloring by using mercury as an adhesion agent. However, such mirrors probably would not have lasted long because tin turns black as it tarnishes.

Research Institute of Buddhist Cultural Heritage

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01

KOREAN AND JAPANESE BUDDHIST LEADERS PRAY FOR THE WORLD PEACE AND THE DEVELOPMENT OF BUDDHISM

The 39th meeting held on June 12, in Sapporo Discussed the topic of ‘the environmental issues and Buddhism’

“The disciples of Sakyamuni Buddha in Korea and Japan will work hard with the unwavering faith in his teachings and great compassion in order to expand the cultural and religious exchanges between the two countries and move toward the world peace and harmony.”



Source: Bopbo Daily (www.beopbo.com) / Pictures: Buddhist Daily (www.ibulgyo.com)

The 39th Korea-Japan Buddhist Cultural Exchange Conference was held on June 12 in Japan, at Chuo-ji Temple in Sapporo, Hokkaido. About 200 Buddhist leaders from the two countries attended the meeting, including Ven. Wonhang, the head of the Korea-Japan Buddhist Cultural Exchange Council and his Japanese counterpart Ven. Fujita Ryujo.

In his congratulatory speech, Ven. Wonhang thanked the Japanese Buddhists saying, “There are many Koreans buried in Hokkaido who were killed during the World War II. I would like to thank the Japanese Buddhist community for taking actions to heal the past wounds and bring about historical reconciliation, such as dedicating memorial tablets for the Korean war dead. Both countries must continue to work together to bring a wise and compassionate closure to the old wounds and create hope for a better future.” He also comforted the Japanese people whose homes were destroyed by the earthquakes and typhoon last year, which hit Hokkaido especially hard.



Ven. Fujita Ryujo in his opening speech said, “I hope this conference will serve as a venue where a deeper understanding and friendship will blossom between the two countries, against backdrop of Hokkaido’s amazing natural beauty. My sincerest wish is to contribute to the propagation and development of Buddhism as well as to the well-being of the general public by deepening people’s understanding on how to improve their mind.”

The theme of the 39th conference this year was “the environmental issues and Buddhism.” An Academic seminar on this topic and the Dharma ceremony dedicated to the world peace were held as part of the conference. Professor Byeongin Lee from Busan University and Ven. Komine Mitsuhiko presented the papers each titled as *Eco-friendly Tradition and its Values as Heritage* and the *Relationship between Environmental Issues and Buddhism – Understanding of Interdependent Origination*.

02

HAEIN-SA TEMPLE, READY TO WELCOME FOREIGN GUESTS TO TEMPLESTAY

DEDICATION OF THE GRAND BUDDHIST PROJECT ON MAY 23 SEON CULTURE COMPLEX WITH THREE BUILDINGS IN IT, INCLUDING THE MEDITATION HALL WITH A FLOOR SPACE OF 285.12㎡ ALL THE ROOMS FURNISHED WITH BEDS FACILITY TO LEARN HOW TO COOK THE TEMPLE CUISINE

Haein-sa Temple in Hapcheon (Abbot: Ven. Hyangjeok) unveiled the grand Seon Culture Complex with the opening ceremony on May 23, newly constructed to better connect with foreigners as well as younger generation Koreans and teach them more effectively the values of the Korean Buddhist culture and spirituality. The project was launched 4 years ago, with the construction having started two years ago, and the ceremony on the 23rd was to celebrate the completion of the construction.



Located uphill from the Haein-sa’s backyard, the complex consists of; the Seon Forest Hall, a meditation hall that will facilitate an intense Seon meditation experience; the No-self Hall, a dormitory facility with rooms with beds, and; the Rest Hall where conferences and temple food cooking classes will be held. The opening ceremony began with the eye-dotting ceremony (in which the eyes of the Buddha image are painted before it is dedicated and enshrined), followed by tape cutting, hanging of the signboard, opening remark, Dharma talk, congratulatory remark, offering of music, tour of the facility and sharing of the cake.

Many renowned venerables attended the unveiling and dedication ceremony, including Ven. Semin, the chairperson of the Jogye Order Elder’s Council, Ven. Wongak, the head of Haein lineage, Ven. Wonhang, the president of the Jogye Order of Korean Buddhism, Ven. Taewon, the chairman of Daegakhwi Assembly, Ven. Wontaek, the head of the Korean People’s Community Headquarters, Ven. Hyangjeok, the abbot of Haein-sa Temple, and Ven. Jingak, the director of the Seon Forest Hall. Among the lay attendees are politicians, high-ranking officials from the local government and





famous artists, including National Assembly members Jaewon Kim and Daechul Park, Director of Culture, Sport and Tourism from Gyeongnam Province Myeonghyeon Ryu, Head of Hapcheon County Junhi Moon, and the former Head of Hapcheon County Changwan Ha.

In his Dharma talk, the head of Haein lineage Ven. Wongak said, “Mt. Gaya has been one of the 10 holy sites that have served as spiritual refuges for Korean people from ancient times, and with the opening of the Seon Forest Hall, it will continue to offer the same service to modern Koreans as well as to foreigners. I would like to express my gratitude to those who tirelessly committed themselves to this project with all their heart and I hope that the Seon Forest Hall will be a space where people can rid themselves of greed and find their true-self, who they truly are, and be free from the image fabricated by being compared

with others, focusing only on competition.”

Ven. Hyangjeok, the abbot of Haein-sa Temple emphasized in this opening speech, saying, “We have seen time and again the westerners came to Haein-sa seeking to experience Seon Buddhism of Korea, but had to turn back in regret because we did not have any facility for them. That motivated Haein-sa to embark upon this journey. The Seon Forest Hall will be a place where people of all nationalities will come experience Haein-sa templestay and find the true peace of mind, regardless of their religion, and the Hall will give impetus to Haein-sa as one of the world practice centers from which Korea’s Buddhism and its Seon spirituality will spread far and wide.”

Ven. Wonhang, the president of the Jogye Order also congratulated Haein-sa’s endeavor, saying, “Haein-sa Temple is the Dharma

Jewel temple, one of the spiritual pillars of Korean Buddhism where the Tripitaka Koreana was carved and enshrined in ardent prayers to protect the country in times of crisis, and the opening of the Seon Culture Complex in this most beautiful time of the year will firmly anchor Haein-sa in this role in the 21st century,” and continued to praise the new complex saying, “*Hanok*, the traditional Korean architectural style in which the Seon Culture Complex is built, is ideal for Seon practice. I hope you will do your best to write a new chapter in the history of Korean Buddhism in this spacious, beautiful and brand new meditation hall.”

The Seon Culture Complex project started in 2015 when the Abbot of Haein-sa Ven. Hyangjeok, after his stay at overseas Buddhist temples, saw the need to build the facilities to provide more comfortable accommodations to the foreigners who visit Haein-sa Temple and made a proposal to relevant agencies, both in the central and local governments. After a long discussion and preparation, it was finalized in October 2016 to build the Seon Forest Hall with a floor area of 285.12m² on a site within Haein-sa Temple of 3300m², and in addition, to renovate conference rooms, offices, dormitories and canteen. The ground breaking took place in June 2017, with the total budget of 5.1 million dollars, and as the construction was completed in May this year, the 4-year project finally culminated in the opening ceremony on the 23rd. Hanseong Culture Construction Co. was in charge of building design and



construction, while Design Kao undertook the interior design and renovation. The signboard calligraphy was the work of Chodang Muho Lee.

The old and the new are joined

in harmony in the Seon Culture Complex. The Seon Forest Hall, which is the most important building of the complex, followed the architectural alignment of traditional temples and Seon monasteries, so visitors are led to enter the premises through the Gate of Non-duality. Entering the Seon Forest Hall, there is a transitory space between the outer door of the Hall and the meditation room, which serves as a space for walking meditation or rest. In the middle of the Hall stands the statue of Sakyamuni Buddha sculpted by Injong Won, an art professor at Ehwa University. It took 2 years for him to finish this statue, which he chose to create in a modern art style to make it accessible for everyone, even for westerners and non-Buddhists. As part of the opening ceremony, the eyes of the Buddha was painted and the

Buddhist text was placed inside the statue on that day, which signals the formal dedication and enshrinement of the Buddha.

The Non-self Hall, though decorated with traditional wooden exterior, has all the conveniences and comforts of western lifestyle with single and double rooms furnished with beds to accommodate foreigners as well as younger generation Koreans who are not used to sleeping on the floor with futons. The Rest Hall has the conference rooms and facilities for temple food cooking classes, fixed up with the cutting edge equipment.



Source: Beopbo Daily (<http://www.beopbo.com>)

Buddhist Daily(www.ibulgyo.com)

01

OVERSEAS TEMPLE NEWS

US East Coast Special Branch Meeting and Concert with Karuna Buddhist Choir



On June 16, Wonkaksa Temple in New York (Abbot: Ven. Gikwang) resonated with the beautiful voices of the Karuna Buddhist Choir. Hosted by the Special Branch of the Jogye Order in the Eastern United States (Chairperson: Ven. Gikwang) and sponsored by 11 Korean Buddhist Temples in New York and New Jersey States areas, the concert on June 16 featured the performances by the Karuna Buddhist Choir, which is considered one of the best of its kind, Wonkaksa's in-house Gamroyeon Choir and Mahayeon Fusion Music Ensemble.

The masters of ceremonies for the staged event were Ven. Yugyeong (General Secretary for the Special Branch in the Eastern United States) and Ms. Hani Jang. Ven. Jungwoo, currently the Senior Teacher for New York Wonkaksa gave a special Dharma

talk to commemorate the occasion. The event was attended by Ven. Yangil, the Senior Teacher of Daekaksa Temple in Canada, Ven. Wonyeong, the Senior Teacher for Borisa Temple in New Jersey, Ven. Seonghyang, the abbot of Wonjuksa in New Jersey, Ven. Tongyeong, Venerable Xin-xing, the abbot of Dharma Seal Monastery in Walden, NY, Mr. Taeyeong Ryu, the former minister of Bronx Methodist Church, as well as 300 lay Buddhists from Wonkaksa, Borisa and Wonjuksa congregations.

Ven. Gikwang said, "It is such a great honor and pleasure to share with the fellow Buddhists the beautiful music gifted to us by the Karuna Buddhist Choir and Gamroyeon Choir. I would like to applaud the Karuna Buddhist Choir in particular, who came all the way from Korea."

The highlight of the staged event was the Karuna Buddhist Choir, led by Eunju Seo. 36 singers in elegant traditional *hanbok* dress started entrancing the audience with their first song *Maha Prajna Paramita*, followed by various Buddhist, traditional Korean and western songs. They closed their performance with *Arirang* and a medley of Korean children's songs, which deeply touched many a Korean heart in the crowd.

Wonkaksa also opened several booths on its ground on that day to help visitors experience Buddhist culture. The most popular activities include face painting and lotus lantern and cup making.

- Written by Changhyeong Ro, Newsro

Templestay Programs for Children both on the East and West Coasts

1. Special Branch of the Jogye Order in the Eastern United States

The Special Branch of the Jogye Order in the Eastern United States hosted a 3-day templestay for children in Bulkwang Zen Center, NY (Abbot: Ven. Hwikwang).

Attended by 17 children, the templestay started with a warm welcoming speech by Ven. Moonjong, the



vice-abbot of Bulkwang Zen Center, followed by various programs where children experienced Dharma services, mediation and Sunmudo with the monks and nuns. During their first traditional communal monastic meal, or *balwugongyang*, they had a hard time drinking the water used to clean the vowels with a piece of kimchi, but in the end, they all learned how precious a gift any food is, and expressed a sincere gratitude for everyone who has contributed to make the serving of the food possible.

On the second day, Ven. Hyewon, who was in charge of the program, led them in a walking meditation session, which was followed by a painting class taught by Ms. Suryeonhwa from Bulkwang Buddhist Culture School, where the children painted cute child monks and levitating Zen practitioners. For lunch, each participant made a rice roll of his or her own using the ingredients their parents prepared.

On the last day of the camp, children cleaned the



rooms and bathrooms they used to the great joy of their parents as well as monks and nuns, showing they are healthy in mind as well as in body.

Everyone running the templestay had to be extra cautious throughout the program to make sure the children's safety issues are properly addressed, but at the same time it was greatly rewarding and comforting to see these precious children growing up as Korean Buddhists even on this foreign country far away from Korea, which would not have possible without the efforts and contribution of many volunteers.

- Written by Ven. Hyewon, Bulkwang Zen Center, NY

2. Korea Sah Temple in LA

Korea Sah Temple in LA, California (abbot: Ven. Myogyeyong) hosted a summer camp titled *A Little Meditator Answers his or her Own Question!* on June 29 in the spirit of loving-kindness, organized by Vens. Myeogyeyong, Mugoo, Wusang, Seonghyo, camp teachers and volunteers. Thanks to their concerted efforts, the camp is remembered by children as a fun and exciting time. Aged from 7 to 12, 12 children had fun playing a little meditator game, making tea snacks and bracelets, drawing letters, learning children's tea ceremony and creating paintings titled *My Mind*.

When playing a meditation game, they learned how to make the sound *om*. Even the least attentive and focused children had no trouble when they were making tea snacks and stringing the beads together to make prayer bracelets or 108-bead *malas*. Then, Ms. Yeongmi Lee led them through the green tea ceremony. Children cooled water, put tea leaves in the pot and poured the liquid into cups, looking quite dignified and disciplined. After the tea making was complete, they calmly examined the color of the tea brewed, smelled its fragrance and tasted it as part of the ceremony. Children were cheerful and at ease, running around and having fun, though some people are known to have found the Dharma Hall strange and intimidating.

Many parents have been expressing their wish for the



Buddhist programs for children, and the Little meditator's camp this summer has convinced the temple that we would need more programs and camps for children.

- Written by Ven. Myogyong, Korea Sah Abbot



foreign language speaking participants, and especially since 2017, the IDIA has been responsible for training the Global Supporters consisting of the youth from all over the world, and help the Global Supporters to organize the lantern ignition ceremony, flash mob and translation services.

In order to expand the global networks that the IDIA has been weaving beyond the Lotus Lantern Festival, the IDIA is now planning to arrange the templestay programs for those who already experienced the Lotus Lantern Festival, and the first team who joined the IDIA's new program was from the Belgian embassy.

On June 14, 13 people from the Belgian embassy, including the ambassador Mr. Peter Lescouhier came to Jingwan-sa Temple to participate in a 1-day temple life program, which was led by Ven. Seonwu, who is in charge of Jingwan-sa's templestay operation. They had lunch at the temple and experienced the tea meditation during which they had a lively and friendly discussion with the venerable.

The second templestay of this kind was held for 2 days on July 6 and 7 at Lotus Lantern International Meditation Center in Ganghwa Island. Sponsored by the Cultural Corps of Korean Buddhism, about 30 people joined the IDIA organized event.

- By International Dharma Instructors' Association
(www.idia.or.kr)

Templestay for Foreigners Hosted by IDIA

The International Dharma Instructors' Association (IDIA), affiliated with the Bureau of Missionary Activities of the Jogye Order of Korean Buddhism is now planning a series of templestays designed to host the foreigners who participated in the Lotus Lantern Festival in last May.

The IDIA has been inviting foreign diplomats and US service members stationed in Korea and their family, foreign monks and tourists to the Lotus Lantern Festival every year. IDIA instructors has been volunteering to promote the festival, support organizing the event, translate and provide aid for

