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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.



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

01

DHARMA TALK IN CELEBRATION OF BUDDHA'S BIRTHDAY

BUDDHIST ERA 2563

BY JONGJEONG, OR SUPREME PATRIARCH JINJE OF THE JOGYE ORDER OF KOREA BUDDHISM



Taking seven steps immediately after being born from Lady Maya's womb, Buddha pointed toward the heavens with one hand and the earth with the other, Declaring that in the heavens above and the earth below he alone is the honored one.

How splendid is our lord Buddha!

All human beings on this earth! Let's all join our palms together and praise Buddha.

However, when investigated closely, it is just three feet from the legs.

Assembly, do you understand?



It is indeed a fair day today. It is indeed marvelous to have this festival to celebrate the coming of the lord Buddha to the three realms of *samsara*. Sakyamuni Buddha includes all beings, without exception, in his endeavor to save them; the gates of hell disappear, and both sentient and non-sentient beings glow with the joy of Dharma. Happiness alone reigns every hour; only beauty unfolds every day.

All the followers of the Buddha's Path! Let's pray together in glee and exaltation, How Sakyamuni Buddha has manifested in our realms in his infinite compassion.

Let's light a lantern for 'us' not just for 'me.'

Let's light a lantern for our neighbors who have fallen on hard times, not just for my own family. Let's light a lantern of hope to illuminate a country that is going through such difficulties.

Let's all be lanterns unto ourselves; let's all be lanterns for those lost in the dark realms of *samsara*, who are no different from us. Let's all be lanterns that light up the world.

Korea has achieved amazing economic growth, yet Koreans are not happy. Dazzling scientific developments have revolutionized the material aspects of our lives, but everything has become askew, and people do not know what is important anymore. Materialism exacerbates competition and conflict, and now people blindly hurt each other in despair. Yet, no one embraces and comforts them.

Incidents of terrorism and violent conflict plague the modern world, but the revenge born out of resentment only makes matters worse. The key to achieving true world peace lies neither in a show of force nor the sophistry of politics and ideology. It will come only when each and every individual turns his or her mind inward, which too often rages

outward, and illuminates the true self within. You and I are inherently no different; inherently, there is no right or wrong.

It hurts to see people so blatantly ignore the true self, the essence of who they truly are and blindly pursue superficial phenomena, as if they have an infinite number of days left to live. This body decays and turns into a handful of dirt in a mere hundred years. Then nothing is left of us.

So investigate this *hwadu*: "What was the true self before I was born of my parents?" Investigate it ardently and desperately throughout the day, trying to find your true self.

When one reaches the home of the mind, there is no division between you and me; all of humanity is one family, and the whole universe is contained in this body. Without exception, anybody can attain it.

When one reaches the home of the mind, everywhere is the Western Paradise, the Pure Land of Buddha, and everything blooms to become the magnificent lotus universe of Vairocana Buddha. No wonder that one now abides permanently and only in Great Freedom, Great Joy and Great Wisdom.

May all human beings, as well as all Buddhists and all Koreans, light a lantern to illuminate one's true self and fill this world with the brilliant light of wisdom and compassion. May we all join our palms together to create happy families, beautiful societies and a peaceful world.

May 12, 2019, Buddhist Era 2563

Jongjeong,
or Supreme Patriarch Jinje of the Jogye Order of Korea Buddhism



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

02

CONGRATULATORY
REMARKS

-A MILLION VOWS IGNITING A
MILLION LOTUS LANTERNS-

When Sakyamuni Buddha took his first seven steps as soon as he was born into this world, lotus flowers bloomed from each of his seven footprints. They adorned this earth by day, and at night



transformed into seven lotus lanterns in the sky. These seven grew into a thousand, a thousand into ten thousand, and then into a million lotus lanterns. Even when one lantern multiplies into one million, the light of each lantern is never diminished; they all shine just as brightly. A million lanterns can light up a hundred trillion lands and a thousand trillion beings.

A million lanterns drive away the darkness that divides South and North Korea. It now shines on the paths that connect our millennial capital of Seoul to the beauties of Diamond Mountain and to the ancient capital of Gaeseong. The light of a million lanterns even dispels the ignorance innate in the self-deceptions and self-interests

of sectarian minds, which always seek to divide us. The light from the lotus lanterns bursts forth and transforms into nine dragons when confronted with the turbid streams of excessive greed, unjustified resentment and blind untruths of neighboring countries. The crystal-clear streams of water shooting from the dragons purify them, teaching them to peacefully coexist in the Four Seas. The light then transforms itself into a finger that points to heaven and earth, guiding us toward the wisdom of knowing that you and I are not different.

Sakyamuni Buddha lit the lantern of Dharma under the bodhi tree in order to proclaim to the world that the happiness of all beings is more important than the comfort of any individual. When Buddha met a poor seeker on the path who had been led astray by beliefs lacking universal truth and whose views were distorted by delusion, he gave him a self-illuminating

of sectarian minds, which always seek to divide us.

The light from the lotus lanterns bursts forth and transforms into nine dragons when confronted with the turbid streams of excessive greed,

lantern, a lantern which grew into a majestic light, the Great Vehicle of *Mahayana*, that can save all beings who are ensnared by their own *karma*.

The offering of a lotus lantern fully reflects Buddha's wisdom. A lantern kindled outside illuminates us within. Poor women in India gained merit by lighting lanterns. Recently, people in Korea have kindled lanterns by rushing from the far corners of the country to help put out wild fires and volunteer to take care of those who have lost their homes, and by sending whatever support they can to the mountains of Gangwon Province. These acts of compassion have been prompted by our inherent "eye of wisdom" that recognizes the interconnectedness of all beings.

Now is the time to light the lantern to pursue the principle of living with less in order to lift the suffocating blanket of micro-dust and smog and revive the underwater ecosystem being choked to death by the garbage dumped by careless humans. Now is the time to set the flames of the Bodhisattva lantern ablaze, which burns itself up to shed light on the world.

The people of Korea have kept

the bright lantern of *hwajang*, or "harmonious reconciliation of disputes," burning for millennia, striving for peace and sharing laughter and tears together for five thousand years in this land. The members of the fourfold community have remained united in the same boat for seventeen hundred years, rowing across the sea of suffering together. Every time the going has gotten tough, we have united as one and triumphed through prayer. Now is time to light a million lanterns of *hwahap*, or "harmonious unity" to create the Buddha's "Pure Land" that will last ten thousand years.

When we strive to be free from suffering and achieve ease and comfort, we must start from the harmonious unity. When our work is done, it is also the harmonious unity that we will find ourselves arriving at. Let's be united in singing *tansaengge*, or *Song of Buddha's Birth*, singing, "All three realms are full of suffering, and I will comfort all beings." Let's be united in lighting a million lanterns to illuminate the land of Korea and in vowing to practice relentlessly until every last sentient being attains the liberation from suffering which is our birthright.

I hereby vow in front of the Buddha, the Dharma and the

Sangha that I will join with everyone; that I will never cease aspiring and practicing to transform the land of *samsara* into the Pure Land of Buddha.

May 12, 2019, Buddhist Era 2563

Chairperson of Buddha's Birthday
Celebration Committee
President of the Jogye Order of
Korean Buddhism

Ven. Wonhaeng



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

01

LOTUS LANTERN FESTIVAL, B.E. 2563

OVER THE YEARS, THE LOTUS LANTERN FESTIVAL, OR YEONDEUNGHUI, HAS GROWN TO BE A TRULY GLOBAL EVENT, FROM BEING A LOCAL FESTIVITY WHICH CELEBRATES THE KOREAN TRADITIONAL CULTURE. LET US SHARE THE JOY OF THE FESTIVAL WITH FORTY THOUSAND OTHER PEOPLE.



1. United as One in 'EDM' on Buddha's Birthday

Grand finale of the Lantern Festival, Intangible National Cultural Asset No. 122.

The Lotus Lantern Festival, or *yeondeunghwi* of the year 2019 (B.E. 2563) came to an end at 10:40 pm on May 4 amid grand fanfare and raining flower petals at the Jokgak intersection with tens of thousands of both Koreans and foreigners celebrating together the conclusion of the lantern parade, which was kicked off at Dongkuk University football field to commemorate the coming of Sakyamuni Buddha, the great teacher of humankind. The grand finale of the parade is the dedication festivity. This year, EDM (Electronic Dance Music) was blasted to raise the excitement of the young people. Hand in hand, the celebrants enjoyed themselves in a 'Hongdae' club like atmosphere, dancing away the balmy Saturday night. The

finale of the festival transcended the differences in nationality and age, uniting all in this wonderful festival.

The monastics and lay Buddhists bearing majestic lanterns left Dongkuk University and meandered through the streets of Jongro to reach the Jogye-sa Temple ground at around 9:30pm. Now the most celebrated day in May, dearly waited for by Seoulites and overseas visitors alike, the grand finale of the Lotus Lantern parade attracted over ten thousand people, even those who did not watch the parade earlier. With comedian Kim Joo Cheol whipping up the mood of the crowd, people started cheering and clapping. The stage opened by Yadanbeopseok's percussion performance playing on drums, followed by the songs played by Kimseong Hyeong Band, who wrote the famous song *A Letter by the Young Soldier* and Kim Gukhwan, a Buddhist singer songwriter well known for his song *Ta Ta Ta*.

The Lotus Lantern Festival marks a time of great unity and harmony. Following the instruction by the master of ceremony, people formed five-persons circles in *ganggangsulae*, the traditional Korean circle dance. The young and the old, and Koreans and foreigners all held hands and danced together to the dynamic beat of the powerful music as if they were all old friends. In the compassionate luminosity of Buddha, they were all united as one beyond race, gender and age. The climax of the night was when the flower petals started raining down on the participants.



Hundreds of thousands petals, made of pale pink paper fluttered down on everyone coloring the Seoul night in pink. Amid the flower rain and EDM, everyone was beautifully young again, shouting "Encore!" It was 10:40 pm, all the performances were over on the stage, yet the night was still too young and full of passion and laughter to call it a day.

2. "I wish I can Bring the Lotus Lantern Parade to Croatia!"

Croatian Ambassador to Seoul Damir Kusen gushing about the parade, "Wonderful!"

Hundred thousand lanterns parade through Jongro streets
Four hundred thousand people enjoyed the Festival

"I was very impressed to see so many people of all ages participate, especially when this festival was about peace and life, see them parading with lanterns of all colors and shapes. I wish I could invite everyone in the parade to my country and have another Lotus Lantern Festival in Croatia. It is so fantastic. Simply wonderful." Croatian Ambassador to Seoul Damir Kusen praised the Lotus Lantern parade, which started at

7pm on May 4 in Jongro. The Croatian mission in Seoul opened its doors last October for the first time, which was only six months ago, so it was his first

time to participate in the Festival. He enjoyed himself very much, clapping and cheering all the time. As the sun set, a hundred thousand lanterns illuminated the darkened streets of Jongro. Leaving Dongdaemoon area at 7pm, the parade moved through Jongro streets and ended its procession at Jogye-sa Temple. The area around the parade was crowded with about four hundred thousand people, lit up with smiles on their faces happy being part of the festivity. When the procession





made of a hundred thousand lanterns reached Jongro 2ga near the Topgol Park, where the biggest crowd of onlookers gathered, the streets rang with their cheering, as their senses were assaulted with the sounds and the sights. The lanterns were of all sizes and shapes. Some are fashioned to be extra-large brahma bells, cloud gongs, wooden fish or dharma drums or statues Buddhas, Bodhisattvas or other heavenly beings of majestic proportions; others were small individual lanterns inscribed with wishes, some wishing for personal happiness, health or prosperity, others for the peace of the Korean peninsula and the world. There were even Papa Shark, Mama Shark and Baby Shark lanterns from the famous Pinkfong Song specially made for children to commemorate the Children's day (May 5) next day, along with Dream and Hope lantern, Baby 3-story Pagoda lantern and Bodhi Tree lantern, which all delighted the children who came out to the streets holding their parents' hands, who were jumping around the parade in joy.

Minseo Kim, who was 9 years old and came to see the parade with her family, said with a big smile on her face, "I'm excited to see all these lanterns. They are all in different colors and shapes. We decided to come again tomorrow to experience the Traditional Cultural Fair to be held in front of Jogye-sa Temple too." Before the parade reached the Topgol Park, the Lotus Lantern Festival Global Supporters unfolded a flash mob dance performance, whipping up the crowd.

Consisting of 60 members from the US, Spain, Peru, Egypt as well as from Korea, the Lotus Lantern Festival Global Supporters engaged in a variety of activities, such as working as volunteer translators or flash mob performers not only during the parade but the earlier lantern lightening ceremony in Gwanghwamun and the Traditional Cultural Fair the next day.

Joining Ven. Wonhang, the President of the Jogye Order of Korea in the VIP seats set up near the Topgol Park and enjoying the traditional Buddhist culture together were the ambassadors from about thirty countries including Germany, Brazil and Sweden, along with the leaders of the Korean Buddhist community.

3. Children's Day Made More Meaningful Due to Buddha's Birthday Festivity

Traditional Cultural Fair to commemorate Buddha's Birthday, B.E. 2563

May 5, when the Traditional Cultural Fair was held as part of the Lotus Lantern Festival, designated as the Intangible National Cultural Asset, was also the Children's Day, and the fair was more crowded than ever with families with children, who played with dharma drums to their hearts' content or painted on the cloth spread out only for them.

The feeding room for mothers and infants run by the Lay Buddhist Association turned out even cozier this year. Made out of popup tents and equipped with air mattresses, the feeding area felt like they were camping in the nature. Children were given cookies and drinks.

'Adolescents and Children Fair' was full of fun and unique activities for not only children but also adolescents, making the whole family happy. Some of the activities available were: making mini octagonal paper lanterns, traditional toys and buttons with colorful beads. It was the highlight of the Lotus Lantern Festival for the children, who received candies distributed by the executives of the Jogye Order and had their faces painted in brilliant hues by volunteer face painting artists Seonho Lee from Busan, who happened upon the fair while visiting Seoul with her wife and two children Seonyong and Sangyun, "We came to Seoul to celebrate Children's Day. We didn't know about it, just ran into it, but my two sons had a great time making pinwheels and balloon toys." Of course most popular are the stalls selling Buddhist vegan snacks and temple food. People lined up from the morning to buy *kimbap* (rice rolls),



mugwort rice cake, *bibimbap* (mixed vegetable rice) and millet pancakes with sweet red bean filling.

NGO Fair had several stalls that introduced their activities in fun ways to attract people's attention. Share the Life Headquarters held a quiz show with various prizes for winners such as tumblers. Single Parenthood Support Center campaigned to change people's

perception about single parents, and also spread the message of cutting down on the use of plastics.

People from various Buddhist countries such as Thailand, Nepal, Vietnam and Myanmar joined the International Fair. Immigrant workers and monastics from these countries donated their time, money and effort on Sunday to promote their culture and

Buddhism. Korean International Buddhist Network also opened a stall where the visitors could play dharma drums with monastics.

- Source: Buddhist Daily





Lotus Lantern Parade,
Buddhist Era 2563(2019)



POLEPOLE - BORIGARAM AGRICULTURE TECHNICAL COLLEGE



the school, which opened its doors to students on September 5, 2016. It took three years for the Jogye Order team, from applying for and receiving accreditation and registering the land, to designing and constructing the campus. Borigaram Agriculture Technical College is one of the

There is a saying in Africa that goes, “*Haraka haraka haina baraka, polepole ni mwendo,*” which means, “No blessing comes from being in haste, and easy is how nature moves.” Time indeed crawls leisurely along in Africa. You can imagine how frustrating, even maddening, Koreans would find it, given the fact that one of the first Korean words many foreigners pick up when they come to Korea is ‘*palipali,*’ which means ‘quickly, quickly.’

Borigaram Agriculture Technical College is in Tanzania, Africa, where time moves slowly. The Jogye Order dispatched a team in 2013 to Tanzania to establish

international projects the Jogye Order has launched to illustrate its firm belief that all human beings should have equal opportunity to pursue a better quality of life unhampered by such barriers as class, nationality, ethnicity or gender. Providing higher education is one of the most effective ways to propagate Korean Buddhism in Africa by helping the younger generation break out of the vicious cycle of poverty plaguing the Dark Continent, which is virtually virgin land for Buddhism.

In a speech commemorating the opening of the school, Tanzania’s Vice Minister of Agriculture thanked the Jogye Order on

behalf of the Tanzanian people for founding an agricultural college based on the Buddha’s teachings, saying that agricultural experts were just what Tanzania needed desperately, and it was particularly inspiring that such timely support came from a nation that had also suffered under colonial rule but had recovered so spectacularly.

Now in its third year, Borigaram Agriculture Technical College has around 130 students enrolled, all of whom are required to live on campus. Female students find living in dormitories a special privilege, because in African culture, young girls are often saddled with domestic chores all day from an early age, which makes it difficult for them to excel academically. The campus looked a bit desolate when it first opened, almost barren except for the buildings, but it is now liberally decorated with greenery, thanks to the concerted efforts of the community of students, faculty members and monks living and working together on campus.

Being 30km from the nearest city, the school is hard to reach by car since there is no paved road leading to it. Electricity, previously unavailable, is one of the modern wonders the school has brought to the region. Now, the entire community is enjoying the benefits of electricity, which makes the lives of the local residents not only more convenient but also safer.

The Jogye Order also began serving breakfast to the pupils at the local elementary schools in 2014, before Borigaram

Agriculture Technical College even opened. Every morning, *ugali*, the traditional porridge made from cornmeal, is served during recess. It is amazing how this simple native porridge, which costs only 3 cents per bowl, has changed the lives of these children. Mukamba Elementary had been a small country school with only 250 students. Most of them used to come to school in the morning on an empty stomach, often found slumped in their chairs in hunger during class. Now, fortified in both mind and body with a warm bowl of *ugali* filling their bellies, over 400 children attend Mukamba Elementary. Two other elementary schools now providing breakfast have nearly doubled their enrollment as well. Seeing what a difference a small bowl of cornmeal porridge can make, and how it can attract children to school, the Jogye Order plans to expand the gift of breakfast to schools in more remote areas.

Perhaps it is Koreans who receive the gift of this ancient African wisdom, the wisdom that teaches us how to re-attune ourselves to the unhurried flow of nature, and that slow and steady is how Mother Nature moves. The Jogye Order hopes that the changes three cents worth of porridge has enabled will help cultivate the future agricultural experts who are now studying hard under the bodhi tree at Borigaram Agriculture Technical College, experts who will determine the future of Africa.



01

THE BANQUET OF
INGAKSA TEMPLE

1. Whicheon and Haksodae

**The Rise and Fall of
Ingaksa Temple**

Located in Gunwi-gun, Gyeongsangbuk-do, Ingaksa Temple is an ancient temple established during the Unified Shilla period, approximately 1,400 years ago. Geologically, Ingaksa sits in Goro-myeon, Gunwi-gun, a valley that is completely surrounded by rocky terrain deep in the mountains, rising about 500m above sea level. Even now, it is a quiet farming town with the population of approximately 1,500 with a bus runs only once every hour. Mt. Hwasan stands within view from the valley, looking like a giraffe on the back, with a stream called Whicheon unhurriedly passing through in front of the temple. In this beautiful landscape, Ingaksa Temple is accompanied by a backdrop of a stiff cliff named Haksodae. (Photo 1)

At present, Ingaksa is just a small temple that consists of only three

dharma halls: Geukrak-jeon; the Paradise Hall; Myeongbu-jeon, the Judgement Hall; and Guksa-jeon, the National Teachers Hall, plus a three-tier pagoda and a seated triad statue that was founded in the early Goryeo Dynasty (918-1392). Despite its size, the temple houses the stupa (National Treasure No. 197) and the monument (Treasure No. 658) of National Preceptor Bogak. This is where National Preceptor Bogak, Venerable Ilyeon (一然, 1206-1289), spent his last five years of life from the ages of 79 to 84. While taking up residence at the temple, he completed one of the most recognized classics of all Korean literature, Samguk Yusa or The Historic Chronology of the Three Kingdoms, which is a collection of legends, folktales, and historical accounts relating to the Three Kingdoms of Korea (Goguryeo (37 BC-668 AD), Baekje (18 BC-660 AD), and Silla (57 BC-935AD)). Just taking this fact into account, Ingaksa deserves the title as the most

sacred sanctum that embodies the intellectual history of the Korean people. (Photo 2, Photo 3)

Ingaksa became the center of attention in history due to the Venerable Ilyeon. At the age of 78 at twilight, in 1283 while residing in the capital city of Gaegyeong, he was appointed as the National Preceptor, which was the highest honor for a monk at that time. In the same year that he was appointed as the National Preceptor, he left the capital and went to Ingaksa deep in the mountains to spend his final days. This is the story of his decision to move.

He wasn't really fond of the capital city in the first place and so he asked for leave to go to Ingaksa, located near his hometown, citing a need to care for his aged mother. His sincere intention felt very noble, causing King Chungnyeol of Goryeo, the 25th ruler (r. 1274-1308), to be unable to ignore his



2. The overall view of Ingaksa



3. Guksa-jeon of Ingaksa

request, and his leave was granted. Moreover, the king ordered to his direct commissioner, Hwang, Sumyeong (黃守命) to escort the Venerable in his departure. At last, he was able to care for his mother. Everyone praised his rare act of fulfilling his filial duty. The following year, she passed away at the age of 96. Subsequently, the Royal Court extended his residency at Ingaksa, had it repaired, and bestowed some land to the temple for him.

Thus, the Venerable left Gaegyeong, the capital, for Ingaksa to fulfill his filial duty to his aged mother at the end of her life. Though the 78-year-old National Teacher wholeheartedly cared for his mother, she passed away at the age of 96 in 1284. As a matter of fact, there is a grave that supposedly belongs to his mother nearby Ingaksa. After her passing, he continued his residence at Ingaksa until he reached nirvana. While there, he wrote one of the

most recognized classics of all Korean literature, Samguk Yusa or The Historic Chronology of the Three Kingdoms.

During his residence at Ingaksa, the temple greatly flourished. For the five-year period of his time as abbot, Ingaksa twice hosted an assembly of dharma meeting of the nine sects of Seon (Zen) Buddhism (九山門都會) in Korea at that time, important events that influenced the greater Buddhist community during the Goryeo period (918-1392). The monastery not only had received the political and financial support of the royal court, but also had placed themselves in a prominent position in the Buddhist community. (Photo 4)

Under the influential leadership of the Venerable Abbot Ilyeon, Ingaksa entered its golden age of prosperity and continued thriving until the late Goryeo Dynasty (918-1392). However, when the succeeding Joseon dynasty came

into power and implemented the policy of advocating Confucianism while repressing Buddhism, fate took a toll on Ingaksa, and their status was not as high as in the past. Despite this, the temple was able to maintain its reputation and its substantial facilities up until the end of the Goryeo Dynasty.



4. National Preceptor Bogak's stupa

The dharma halls of Ingaksa Temple were so large that Dancheong or its multi-colored paintings on the walls, pillars, or rafters were reflected in the clear water of the stream. In front of Geukrak-jeon (the Paradise Hall) stood the monument (Treasure No. 658) of National Preceptor Bogak, Venerable Ilyeon. The inscription on the monument was composed by a Goryeo scholar named Minji and engraved according to the writing style of a man named Wang, Heeji. ... In the middle of the temple, there was the Golden Hall (the Great Hero Hall). To the west of the premises, there was a tall pavilion that contained the names of many visitors. ... Besides these interesting structures, there are so many things to see in this temple that a day's visit isn't enough. It pains this passerby not to be able to see everything.

This passage was the part of the journals written by a scholar named Do Daesoon (1574-1653), who took short refuge in Ingaksa during the Imjin War (the first Japanese Invasion) in 1592. When examining this passage, we can infer that the extent of Ingaksa premises was quite considerable until 1595.

Just a short two years later, the splendor of Ingaksa Temple was devoured by a raging inferno. By 1597, in the midst of the seven-year-long war which followed the first invasion, the Japanese infiltrators deep into the country, all the way to the region where Ingaksa stood and set fires to all the buildings burning nearly

everything to the ground. Though some of the Buddha halls were rebuilt by the 17th Century, the once prominent monastery was gone, managing only to carry on its legacy.

The Sensational Rise of Ingaksa



5. The relics found in Ingaksa

The story behind this remote, quiet temple once again gained the attention of the public thanks to the five excavations that were conducted in Ingaksa Temple from 1992 to 2009. While the fifth digging was carried out on October 26, 2008, numerous artifacts discovered around the area that was said to host the stupas for monks. Relics made of bronze or celadon, like a bronze gong, a bronze round box, a bowl, ewers or jugs, or an incense burner with a handle were found at the site. In particular, inside of the sealed bronze box, there were a bronze bowl, a bronze plate, and a figurine of a fantastical immortal

creature called Kalavinka. All of these attracted the gaze of the people. (Photo 5)

Specifically, there was the incense burner with a handle made of gold and brass. That was followed by two bronze ewers, a stupa-shaped

7-tier incense box made of bronze complete with a lid, a cylinder-shaped-two-tier double layer bronze box (青銅二重盒); a bronze gong, three pieces of bronze bowls and lids, and seven celadon pieces with sunray designs.

To explain further, such an incense burner with a long handle was actually used by many monks during various ceremonies. It is rare for this type of incense burner to be found in Korea, making this find an extremely valuable piece of history. The incense burner found in Ingaksa is known for its intricate lion design on the end of the handle. The overall



6. The incense burner with a handle made of gold and brass
7. The handle of the incense burner

appearance of the burner is beautiful with its elaborate details. (Photo 6, Photo 7)

Ewers or jugs are an instrument that is utilized in offering clear water to the Buddha. During the excavations, two ewers were found at the Ingaksa site. Among the discovered jugs from the Unified Silla Kingdom Period (668-935) so far, they seem to predate the others. Also found was a stupa-shaped 7-tier incense box made of bronze complete with a top, the lines from the top to the bottom flow gracefully. This similar stupa design has known to be utilized

even today as a sarira container. In the box, traces of burnt incense prove that it was also used to store incense. (Photo 8)

The bronze gong is an instrument that is commonly used to assemble people in temples. This newly discovered bronze gong is decorated with a circle in the front and its center that created unique sounds when hitting, and is embellished with lotus petals. This lotus petal decoration is the first of its kind ever unearthed. (Photo 9)

Among the relics found at the Ingaksa stupa site, there include seven celadon or porcelain pieces. These celadon pieces were not produced in Korea but directly imported from China. These were made between the late 8th to the early 9th century in Yuezhou, China as tea bowls. These artifacts are quite significant relics that could be utilized in estimating their dating. (Photo 10)

Last is the figurine of a 4-cm-high Kalavinka that was found inside of the bronze gong. Kalavinka is a fantastical immortal creature that lives in the Pure Land and Utmost Bliss of Amitabha Buddha in the West. It supposedly takes the form of a human head and the torso of a bird that sings in a beautiful voice. This half human half bird appears to play a pipe, and there is a pin at the bottom indicating that it might have been a decoration for something or somewhere. (Photo 11)

Notably, some of the relics resemble the offering tools found in an underground stone chamber in a mausoleum, where the image

of Buddha is enshrined, of Chan or Seon Master Heze Shenhui, which was excavated at the site called Baoying Temple (寶應寺址, 683~758) in Luoyang, Henan, China. Master Heze Shenhui was the great disciple of the Sixth Patriarch Huineng (慧能) of Chan Buddhism so he was considered to be an important figure in Chinese Buddhism. In his underground mausoleum, excavators unearthed many metal craftworks. Based on the inscription discovered, the relics found in the stupa of Chan Master Heze Shenhui were clearly made before 765. Among these



8. The 7-tier bronze incense box
9. The bronze gong



10. The tea bowl celadons



11. Kalavinka

artifacts, the ewers, the incense burners, and the incense box share a lot of resemblance to Ingaksa's craftworks in their appearances. Additionally, they also share the fact that these were all found around the area of the stupa of a monk.

Given the striking similarities between the discovered artifacts at the stupa of Chan Master Heze Shenhui and the unearth metal craftworks and celadons of Ingaksa, we can confirm that there was a lively exchange of goods between Unified Silla and China during this period. Considering the many relics found in Ingaksa Temple in Gunwi-gun, which is a long way from Gyeongju, the capital city of the Silla Kingdom, we can presume the great scope of the exchanges that took place with ancient China, and the enormous influence they had over the kingdom as well.

The articles of offering tools unearthed through the

archeological excavations were unprecedented and rare finds. Presently, Korean museums do house some articles that resemble the discovered relics of Ingaksa, but the origins of most of these items are uncertain and trace back to the time after the Goryeo period (918-1392). Thus, these discoveries have aided in filling the gap in known art history for the Unified Silla period (668-935). In this regard, the artifacts from the Ingaksa site are estimated to have been made around as early as the 8th century or the 9th century at the latest. Furthermore, they hold significant value just in the fact of their discovery.

Additionally, there had been speculation that Ingaksa could have been established during the Silla period (57 BC - 935 AD) based on some records from the subsequent period, but there hadn't been any actual historical accounts about Ingaksa before the appointment of Venerable Ilyeon's abbotship, and its past remained as

a mystery for some time. However, the discovery of the relics from the Unified Silla Kingdom period at the Ingaksa site corroborated the speculated notion that the monastery was founded during that period. It also revealed the fact that even before Venerable Ilyeon became the abbot of the temple, the extent of the facilities was already quite considerable.

The historical and artistic value of the discovered offering items from the Ingaksa site have been properly recognized on May 2 last year, as they were designated as National Treasure No. 2222. Looking forward to the future, there is no doubt that Ingaksa Temple is expected to play a very important role in research in the fields of archeology, art history, Buddhist history, as well as Korean history as a whole.



Central Buddhist Museum
Exhibition Information

2019 Theme Exhibition

“The Banquet of Buddha
- mind”

April 3 to July 31, 2019

The special exhibition will feature the discovered offering tools and relics of the Unified Silla period (668-935) from Ingaksa Temple.

01

REST AND HEAL IN THE FOREST, THE REFUGE OF BODY AND MIND



In 2019, *Lotus Lantern* would like to introduce the Buddhist way of life in a series called “The Beautiful Way.” We hope that our readers will have the opportunity to better understand the Buddhist perspective on nature.

In the forest, innumerable organic life forms and inanimate inorganic substances together have created a close-knit ecosystem where they are inseparably connected. Therefore, deforestation irreparably damages the habitats of numerous life forms, paving the way for their extinction. A forest is a precious natural resource which directly affects our own lives.

The Beautiful Way of Life



Forests allow the earth to breathe, in the same way humans breathe through their lungs. Forests absorb carbon dioxide and produce oxygen through photosynthesis, regulating the temperature of the atmosphere. Forests also function as a reservoir for water preservation. The roots of the grasses, bushes and trees in a forest absorb and hold onto the moisture in the soil and release it gradually when rain is scarce, functioning as a sort of “green dam.”

Advanced nations jealously guard

their forestry resources, but deforestation is well underway in developing countries. Trees are felled at an alarming rate to produce construction materials, paper and a variety of household goods such as chopsticks. Huge tracks of forests are cleared every year to make way for land development. The most concentrated process of deforestation is occurring in the tropical rainforests of the Amazon Basin to create pasture for livestock and plantations. Humanity will eventually come to

bitterly regret such stupidity later, but for now they persist in this act of self-destruction out of sheer disregard for the true value of the forest.

Deforestation is known to have been the reason for the downfall of the Mayan civilization. As the Mayan culture flourished, the population grew and people congregated in big city centers. Trees were cut down to be used for buildings or as fuel. Deforested regions suffered severe soil erosion and frequently



degraded into wasteland. As agricultural production declined, the Mayan civilization was greatly weakened and eventually collapsed. Desertification caused by deforestation also devastates colonies of microorganisms, to such a point that simply planting new trees was not enough to fully restore the health of the forest ecosystem.

The Buddhist monastic precepts, which dictate the rules of conduct for ordained monks and nuns, state that if a monastic needlessly

harms a plant, they must do penance. One day, a monk tried to cut down a tree to repair his hut. The tree god residing in it appeared in front of him and pleaded, “Please do not destroy my home to repair yours.” Turning a deaf ear to the tree god’s plea, the monk went ahead and chopped it down. The tree god went to Buddha and appealed to him, and the monk ended up being criticized and shunned by the people. Buddha then gathered his disciples together and taught them not to harm trees, after which a

precept against it was established.

According to the *Pusa benyuanjin*, which records the past lives of Buddha, the forest is where “Buddhas and sages rest at ease in silence, and where people can abandon their greed, resentment and ignorance.” A forest is where people, worn down by the fast moving life of the modern world, can finally rest and heal their body and mind. Cutting down trees is no different from cutting off parts of our own bodies.

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

CULTURAL HERITAGE TURNS SCIENCE 1.

Nondestructive examination of cultural heritage

When we grow old, it is highly recommended that we go to the hospital and get regular medical checkups. Likewise, artifacts that have survived centuries, and in some cases millennia, must be examined on a regular basis. When a patient visits a hospital, he/she will first be asked a standard set of questions about his/her personal and family medical history. The doctor will then give the patient a variety of tests, such as a blood test, endoscopy, ultrasound, X-ray and CT scan. Cultural objects are also visually inspected first to find surface level characteristics, but to diagnose other conservation issues hidden from the naked eye, nondestructive testing methods such as radiography, ultrasonography, or endoscopy are used to evaluate an item's composition, components or possible defects without causing damage to the object.

X-ray radiography, an imaging

technique using X-rays, is in particular considered extremely effective to assess the condition, composition and structural elements of an artifact. X-rays pass through an object's layers quite easily, and the images can be captured on film. While a certain amount of radiation is absorbed by the object, the level of penetration depends on the physical properties of the object being X-rayed like density, thickness and composition. Therefore, on an X-ray reading, the denser areas show up lighter, creating a monochromatic attenuation. However, it is only useful when examining an object made of various substances with differing densities; otherwise, the image captured would have little or no black-and-white contrast. Furthermore, plain 2-D radiography may be difficult to read if the object is made of composite materials or structurally complicated because it will produce a multiple layering of overlapping images.

Projectional radiography, which generates only flat two-dimensional images, has evolved into computerized tomography (CT). In CT scanning, an X-ray source rotates 360 degrees, making use of computer-processed combinations of many X-ray measurements taken from different angles to produce cross-sectional images. These can be further collated and processed to produce a three-dimensional image of the scanned object. Medical imaging X-ray CT technology has developed dramatically over the years, and it has found a wide

range of industrial applications to produce three-dimensional representations of internal and external measurements, especially in precision engineering and conservation science.

The first attempts at adopting this technique for cultural heritage analysis were done by means of medical CT scanners to investigate objects contained within blocks of soil or to obtain anatomical data from mummies or fossilized ancient organisms. However, medical CT scanners only yield good results in the case of samples similar in size to the human body, but in the field of analyzing cultural artifacts, various objects of different sizes and composition have to be analyzed. To satisfy this requirement, the industrial X-ray CT scanner was modified to inspect large works of art. First used to analyze a wooden standing statue of Buddha, the X-ray CT scan can not only display the full interior structure of an object, but also generate tomographic images scanned from different angles to verify the exact measurements of its size, thickness and material composition. Furthermore, by processing tomographic data, these virtual image "slices" can also be isolated and re-grouped according to the artistic technique used or the physical properties. These can be assembled to render a 3D digital model of the original artifact.

X-ray scanning has been used in Korea mostly to study gilt-bronze statues of Buddha, such as the Gilt-bronze Maitreyas in Meditation designated National Treasures Nos. 78 and 83. It is the

Jogye Order's Research Institute of Buddhist Cultural Heritage that in 2003 expanded the use of radiography to artifacts of other configurations and employed X-ray scanning for the first time to examine wooden and dry lacquered sculptures. Since then, the Institute has accumulated substantial expertise on this subject and subsequently published a paper in 2008 titled *Dry lacquered Buddha Images – X-ray Analysis of Korean Buddha Statues I*. Cutting-edge 3D computerized tomographic imaging technology was employed for conservation and restoration purposes for the first time in Korea by the Institute, as well as in 2016 when the hollow dry lacquer technique was studied, and in 2018 and 2019 the use of CT imaging was expanded to diagnose and analyze the condition and sculpting techniques of wooden Buddha statues from the Goryeo and Joseon Periods. This

article will primarily focus on the results of the 2016 study.

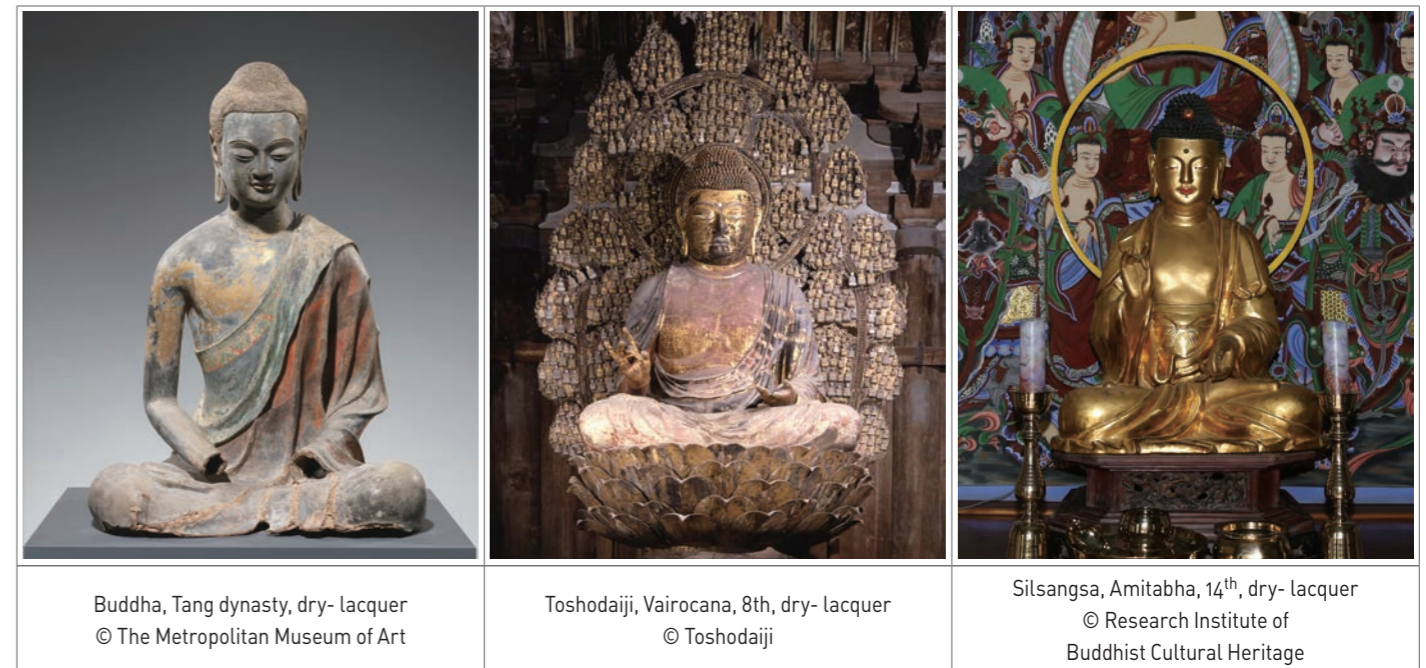
3D-CT imaging of dry lacquered Buddha statues

Images of the Buddha in various poses have been made in stone, metal, wood, clay or lacquer for worship in temples, but readers may not be familiar with statues made with lacquer. *Geonchil* (乾漆), or "hollow dry lacquering" is a sculpting technique in which a clay core is made, and over it, strips of hemp, linen or arrowroot fiber cloth soaked with a mixture of resinous sap from the lac tree and dried grass are laid and left to harden. After a layer of lime mixture is applied and the surface details carved, the clay core is removed by scraping it out of the lacquer casing. It has been discovered that this technique was called *jiazhu* (夾紵) in China, as some of the lacquerware excavated

from Han Dynasty tombs in the ancient Chinese capital of Luoyang, made by fashioning thin wooden vessels with many layers of hemp cloth soaked with lacquer, were found stamped with the Chinese characters *jia* (夾), *zhu* (紵) or *jiazhu* (夾紵).

Although it was known as *jiazhu* in China where the technique originated, it is commonly called *geonchil* in Korea. Pronounced *kanshitsu* in Japanese, the term was coined in Japan where it was first used for decorative artwork and fine lacquerware in the Edo Period. Later, the technique was ascribed mainly to Buddhist sculpture after Okakura Tenshin (岡倉天心, 1863-1913) described it in this manner in his books. In Korea, there are some records of lacquered statues or lacquered Buddhas from the Joseon Period, but art historians believe the term *geonchil*, meaning "hallow

(Picture 1)



Buddha, Tang dynasty, dry- lacquer © The Metropolitan Museum of Art

Toshodaiji, Vairocana, 8th, dry- lacquer © Toshodaiji

Silsangsa, Amitabha, 14th, dry- lacquer © Research Institute of Buddhist Cultural Heritage

dry lacquering,” was not widely known until Chang-gyu Kang (1906~1977), a master lacquerer trained at Tokyo Fine Arts School (later merged with the current Tokyo University of the Arts), won prizes in the Joseon Fine Arts Contests between 1933 and 1940.

Nor is it clear when dry lacquered Buddha images were first created. The earliest known reference dates back to the Eastern Jin Period in China when the name Dai Kui (戴逵, ~331-396) appears. He was a famous artist at that time who sculpted a dry lacquered transportable statue for Zhengjue Temple. During this period, carrying an open palanquin loaded with a statue of Buddha along the streets and making offerings to the crowd was a popular practice, a custom that originated in India and then spread to countries along the Silk Road. Molded clay statues were used at first but were quickly replaced by images produced by other methods such as dry lacquering because they were lighter and less prone to breakage. In fact, some scholars argue that it was the demand for lighter, sturdier mobile statues that led to the development of the hollow dry lacquer technique. Dry lacquered statues were produced in China until the late Qing Dynasty, and among the extant examples of Buddhist sculpture created using this method are about 50 Buddha statues dating from the 7th and 8th century Japan and about 20 from the period spanning from Goryeo to early Joseon in Korea. <Picture 1> Two hollow dry lacquer statues of Buddha dating back to the early Joseon Period survive at

Silsang-sa Temple in Namwon, Jeollabuk province. One is a sitting Amitabha measuring 121cm tall and 90cm wide knee to knee which is enshrined in the Paradise Hall, and the other is a standing Avalokitesvara, 178cm tall and 34cm wide, enshrined in the Luminosity Hall. Speculated to have been created as part of a set of three Buddhas, only two remain while the third is presumed to have been stolen. Though originally produced as a set, they have been re-gilded repeatedly, resulting in distinctively different facial features.

When scanned by X-ray in 2004, an unknown substance was discovered embedded in the Amitabha statue’s head, which was not identified at that time. Subsequently, a CT scan (64 channels, 3D-CT, SOMATOM Definition AS, Siemens) was employed to analyze the condition and sculpting technique more precisely. It revealed that the Amitabha statue was wrapped with about ten layers of lacquered cloth, each layer measuring an average of 0.7~0.8cm thick. The Avalokitesvara statue had five to six layers with each layer measuring about 0.5~0.6cm thick.

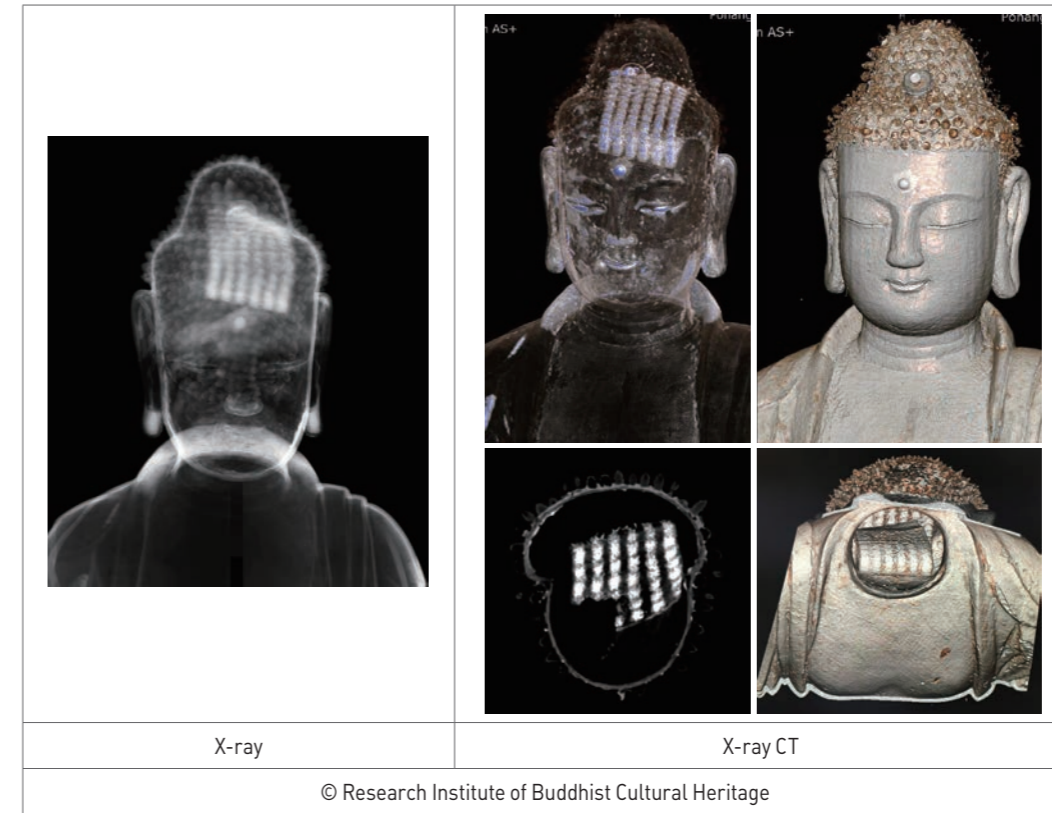


Both images have inlaid oblong beads for eyes, ears made of dry lacquer and hands carved out of wood. Overall, the Silsang-sa statues share common techniques with other hollow dry lacquer statues of Buddha in Jeolla Province and are almost identical to the Buddha statue in Jukrim-sa Temple. Especially evident are the similarities of the inlaid eyes and the sculpting of the ears. <Picture 2>

The X-ray CT scan further revealed that the current facial features of both statues have been notably altered through several applications of re-gilding, and the original faces recreated by computerized imaging show that they resemble each other to a remarkable degree. <Picture 3> Stored inside the protuberance on the frontal crown of the sitting Amitabha was a copy of the *Heart Sutra* dating back to the Goryeo Dynasty. It was in the form of a foldable booklet made of dyed mulberry paper and decorated with drawings made using metallic pigments, which turned out to be silver powder mixed with glue. This was a particularly significant discovery since only four copies of the sutra made this way still exist in Korea.

Jeong, Ji Yeon. Ph.D
(Cultural Heritage Conservation and Promotion Team Manager / Research Institute of Buddhist Cultural Heritage)

[Picture 2]



© Research Institute of Buddhist Cultural Heritage

[Picture 3]



Sitting Amitabha, dry lacquer. Paradise Hall, Silsangsa. X-ray CT

Standing Avalokitesvara, dry lacquer. Luminosity Hall, Silsangsa. X-ray CT

© Research Institute of Buddhist Cultural Heritage

01

WE'VE FOUND THE COURAGE TO LIVE ON, THANKS TO YOU, SUNIM

PRESIDENT OF THE JOGYE ORDER VEN. WONHAENG VISITED FIRE-STRICKEN GANGWON PROVINCE

Ven. Wonhaeng, President of the Jogye Order of Korean Buddhism, paid a visit to comfort the people whose homes were recently destroyed by the deadly wildfires in Gangwon Province. The visit was the first public act of compassion



Ven. Wonhaeng has engaged in with the general public since his inauguration. His first stop was Jangcheon Village in Sokcho, one of the several towns the massive fire swept through. More than half of the houses there were burned to the ground, and about 170 residents displaced. The fire was extinguished a week ago, but everything was still charred black and covered by soot. The whole town still stank of smoke. Suddenly homeless and still too stunned and demoralized to start doing anything, the fire victims were gathered in a temporary shelter.

Ven. Wonhaeng comforted them saying, "You all must be devastated by this sudden calamity, but please do not lose hope, as the whole nation is rallying to ensure the swift recovery of this region. What is most important right now is to take care to stay healthy." He went around distributing gifts of prayer beads himself and holding hands of those affected by the disastrous blaze

People at the shelter expressed their gratitude by putting their palms together, a traditional Buddhist gesture of respect.



Ven. Wonhaeng urged Mayor Cheolsu Kim of Sokco City, who accompanied him during the visit, that he should do everything in his power to accelerate the recovery work. Mayor Kim responded that the support from the Buddhist community, especially from Ven. Wonhaeng, is crucial in helping the victims heal as fast as possible.

Ven. Wonhaeng also visited Bogwang-sa Temple in Sokcho to see how the fire affected traditional Buddhist temples in the area. Bogwang-sa Temple suffered the loss of a large banner painting of Amita Buddha, as well as some warehouses and greenhouses. Ven. Wonhaeng also checked every corner to assess the fire damage, no matter how small. After touring the temple he said, "Fortunately, the fire damage to the main buildings is minimal, thanks to the blessings of the Buddhas and Bodhisattvas and the concerted efforts of Bogwang-sa's fourfold community." He then offered prayers for a swift recovery in the main Buddha Hall of the temple.

It is not just moral support he provided during his visit. He also promised material aid to those who suffered from the fire, donating one hundred million won each to Sokcho City and Goseong County, and also ten million won each to Okgye-myeon, Gangreong City and Bogwang-sa Temple. The Jogye Order had also dispatched emergency response teams to the area to assist staff and volunteers from the Jogye Order Social Welfare Foundation as soon as the fire broke out.

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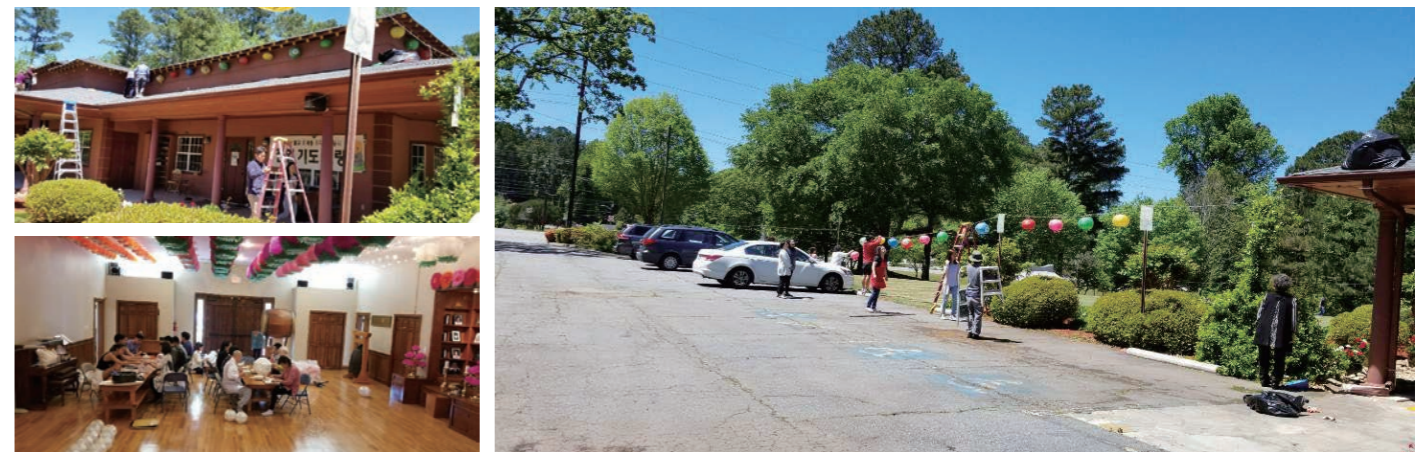
OVERSEAS TEMPLE NEWS

• In celebration of Buddha's Birthday, Buddhist Era 2563 (2019), lotus lanterns are decorating the streets as well as the temples to bring light to the darkness. Joining under the slogan of "Compassion in the Heart, Peace to the World," Korean Buddhist temples in overseas were busy lightening up the lanterns of wisdom. Buddhists got together at temples to make traditional Buddha's Birthday lanterns and make a wish.

• Bulgwang Seon Center, New York (Ven. Huigwang, Head of the Assembly)



• Jeondeung-sa Temple, Atlanta (Ven. Suin, Abbot)



• Bohyeon-sa Temple, Dallas (Ven. Jiam, Abbot)



● Goryeo-sa Temple, LA (Ven. Myogyeeong, Abbot)



● Dalma-sa Temple, LA



● Bori-sa Temple, Las Vegas (Ven. Hyeongjeon, Abbot)



● Taego-sa Temple, LA



● Jingsak-sa Temple, Brazil (Ven. Bojang, Abbot)



**Inaugural meeting of American Bhiksuni Society
to cherish and help each other in their vow to
propagate Buddhism**



I have spent more time as a nun in the US than in Korea. I have chosen this country as a second home, doing my best to help other fellow monastics as well as Buddhists living in the US, and American Bhiksuni Society is established in this spiritual kinship. I hope the more overseas Buddhist nuns will join the Society so as to help and rely on each other, and eventually the membership will grow.

Written by Ven. Hyeongjeon, Secretary of
American Bhiksuni Society

Korean nuns living in the United States got together at Jundungsa Temple in Atlanta, Georgia on March 27 to participate in the inaugural meeting of American Bhiksuni Society. Out of about 100 Jogye Order affiliated organizations in the US, there are 20~25 temples and centers where Buddhist nuns reside. Some are working as the abbots of small temples where they are the only monastic staff; others take up positions at the temples run by Korean monks.

These nuns came to the US all the way from Korea because they all have the same vow to propagate Buddhism. Ven. Seongak from Buddhara Temple in Atlanta was elected as the chairperson of the Society, while Ven. Maya from Jeondeung-sa Temple and Ven. Jeongeop from Junggaksa Temple in Seattle, the two of the most senior nuns in the US graciously agreed to be advisors of the Bhiksuni gathering. Ven. Geumseon and Ven. Seokin will be in charge of finance and planning respectively, and Ven. Hyeongjeon is appointed as the secretary.

