

2021 · Summer *vol. 84*

LOTUS LANTERN

KOREAN BUDDHISM FOR INTERNATIONAL READERS

Dharma Talk

Dharma Talk by Supreme Patriarch
Congratulatory Message on the Buddha's Birthday 2021

Special

Yeondeunghoe, the Intangible Cultural Heritage of
Humanity

Buddhist Culture

Ilyumun (一柱門), the First Gate to the Buddha World



The Quarterly Magazine of

 Jogye Order of Korean Buddhism



COVER

Mupung Hangsong-ro (無風寒松路) of Tongdosa Temple, Yangsan

Photo by Wonbae Jeong

*Following the winding trail of dancing pine trees
on Mupung Hangsong-ro,
we can encounter the Buddha.*

Mupung Hangsong-ro is not a mere trail of lofty pine trees, but is a thick forest, full of ancient pine trees. They are not decades, but hundreds of years old that are worn over the ravages of time, bent and twisted.

LOTUS LANTERN

KOREAN BUDDHISM FOR INTERNATIONAL READERS

© www.koreanbuddhism.net

Ⓜ www.buddhism.or.kr



LOTUS LANTERN 2021. Summer *vol. 84*

—
President & Publisher

Most Ven. Wonhaeng

—
Editor

Ven. Wonkyung

—
Contributing Editor

Jogye Order International Affairs Team

—
Publisher

Doban Media Co. Ltd

—
Interpreter

Hong Hee Yon

Jogye Order of Korean Buddhism

55 Ujeongguk-ro, Jongno-gu, Seoul, Korea

E-mail: jokb@buddhism.or.kr

Free subscription available for
Buddhist organizations.

Please send organization name and mailing
address to: jokb@buddhism.or.kr

CONTENTS

Dharma Talk	02
Dharma Talk by Supreme Patriarch Congratulatory Message on the Buddha's Birthday 2021	
Special	06
Yeondeunghoe, the Intangible Cultural Heritage of Humanity	
Buddhist Culture	18
<i>Ilyumun</i> , the First Gate to the Buddha World	
Jogye Order News	24
· The 8th Head of the Propagation Bureau takes office	
· Dedication ceremony for the Buddha statue gifted by India	
· Chinese embassy hosts dinner in honor of Most Ven. Wonhaeng	
· Overseas temples supplied with facial masks	
· Memorial service to pray for slaughtered animals	
· President of the Jogye Order pledges to overcome the climate crisis and achieve carbon neutrality	
· CRP calls the protestant community to restrain the 'Christian missionary hooligans'	
· Memorial service for Seon-ho Lee	
· Tea ceremony dedicated in honor of Seon Master Master Doeui	
· Memorial service for Misun-Hyosun for the 19th anniversary of their death	
Overseas News	28
· US temples join hands in responding to hate crimes targeting Asians	
· Gamrosa in AZ, USA	
· Nine Mountains Zen Gate Society in Canada	
· Beopheungsa Buddhist Temple in AZ, USA	
· Bohyunsa in TX, USA	
· Diamond Zen Center in CA, USA	
· Youn Hwa Sa in London, UK	
· Bulkwang Zen Center in NY, USA	
· Manwol-sa Temple in China	
· Korean Buddhist Wonkaksa in NY, USA	
· Hanmaum Zen Center of Thailand	
· Southern California Jogye Order Coalition hosted a joint Buddha's Birthday celebration	
· Goseong Zen Center in CA, USA	
· Ven. Mugu appointed as a hospital Chaplain	

Dharma Talk by Supreme Patriarch



How many people in this world have the wisdom to understand the truth of “the whole world is found in a single radiant gemstone bead”?

Our Lord Buddha already attained such wisdom while he was still dwelling in Tusita Heaven, waiting for his time to manifest in this world. Then, he came down riding on a white elephant

to be conceived in Lady Maya’s womb. As soon as he emerged from her right side after nine months, he took seven steps, pointed toward the heavens with one hand and the earth with the other. Then, he declared to the world:

“In the heavens above and the earth beneath, I alone am the honored one.”

All the human beings in this world!

Let’s all join our palms together and praise the Buddha!

However, upon close investigation, it is just three feet away from our legs.

Assembly, do you understand?

Only Buddhism has preserved this unique teaching and kept the Truth burning bright through the ages, life after life.

It is indeed a marvelous day to celebrate the coming of the Buddha to the three realms of samsara, driving the darkness away with the light of his Great Wisdom. His Great Compassion embraces all without exception in his endeavor to save all beings; the gates of hell disappear and both sentient and non-sentient beings glow with the bliss of Dharma. Only happiness reigns every hour.

The terrible pandemic has been haunting the world since last year, with the fear of death terrorizing humanity. The human race richly deserves it, as the plague is an inevitable consequence of plundering nature and destroying the ecosystem, which the ignorance fueled by human-centered arrogance has been justifying.

Humanity can exist only in the interconnected relationship with nature, which has come down to us with the wishes of our ancestors who prayed that it be preserved healthy and clean, and we have inherited it with the duty to pass it on unspoiled to the next generation.

COVID-19 should be a wake-up call for humanity, making us finally see the reality, where nature and human beings are inextricably intertwined.

I pray that on this auspicious day all of you receive the immeasurable blessing of the Buddha by offering lanterns to his altar and burn away all karma accumulated life after life.

Assembly, what do you think of the transcendental verse below?

一把柳條收不得 *Ilpayujo subudeuk*
和風搭在玉欄干 *Hwapungtapje oknangan*

Unable to grab a fistful of willow branches in one’s hands;
Leave them to sway along the jade banister in the spring breeze.

May 19, B.E. 2565

Jinje, Jongjeong (Supreme Patriarch)
The Jogye Order of Korean Buddhism

Congratulatory Message on the Buddha's Birthday 2021



Marking the Buddha's Birthday for Buddhist Era 2565, I pray that all people be blessed with the Buddha's luminous wisdom and compassion, and blessed with a life of abundance, peace and happiness

All over the globe, humanity is suffering from a severe and heart-breaking plague. As the pandemic gets prolonged, global citizens as well as Koreans are under great suffering. What is critical in this situation is trust and cooperation. Korea is known to have a state-of-the-art medical system and technology, and to have skillfully dealt with the COVID-19 plague. Death tolls from coronavirus surge even in many advanced countries, but Korea has become a nation which has advanced medical treatment system with considerably lower

death rates from the plague. In consideration of the citizens from other countries who are less fortunate in their efforts to fight off the pandemic, I ask fellow Korean citizens to have more patience and more trust, and make concerted effort to overcome the pandemic within the earliest possible time.

Many experts place special emphasis on the fact that this COVID-19 outbreak is directly and causally related to global climate change. To protect and preserve global ecology, we must moderate our desires at their roots. Our concerted effort to consume less and readily endure inconveniences will be the only way to secure sustainable life for humanity. Based on carbon neutrality and conversion to ecofriendly energy, we should restore a healthier circle of life.

Respected Buddhists of the fourfold community!

The Buddha said the whole world is ablaze with the three poisons of greed, hatred and delusion. Selfish desires, anger and jealousy come from the folly of not recognizing that all of us share common destiny and communal relationship.

Even now when we celebrate the day the Buddha came to this world, flames of conflicts and confrontations are burning in many areas of the globe. Of these flames, the situation of Myanmar, a country which has preserved Buddhist tradition for ages, especially breaks our heart.

I plead with the Myanmar military authorities! When your weapons are aimed at objects outside Myanmar, you are soldiers of Myanmar. However, when your weapons are targeted to your own citizens, you are just mobs. It is your duty to protect your citizens safe and sound. To put down your weapons at this very moment will be your true wisdom and courage. I cordially request the Myanmar military regime to cease all hostile actions temporarily beginning from the eighth day of the fourth lunar month, which is the Buddha's Birthday according to the Northern Tradition, until the fifteenth of the fourth lunar month, which is Vesak, the Buddha's Birthday according to the Southern Tradition.

The transformation from conflicts and confrontations is not just required in a distant foreign country like Myanmar. The relationship between North and South Korea, which was once amicable, has been getting cold. We are well aware that the Korean Peninsula was most secure when the two Koreaes were cooperating through friendly dialogues. The Korean Buddhist community will pool their resources to reopen a way of dialogue and collaboration between the two Koreaes at the earliest possible moment for the sake of our own peace and happiness at the least.

There is a phrase in some Buddhist scriptures saying, "carry a load of hemp and forsake a lump of gold." A man who was carrying a load of hemp saw a lump of gold. But he begrudged throwing away the hemp, which he had carried all along, and ended up forsaking the gold. The phrase warns us to beware of our own foolishness. We want to live in peace and joy based on the acts of wisdom and compassion, but in reality we cannot let go of our habitual patterns inflicted with cravings and hatreds. The Buddha came to this world to embody with his life that we can let go of the load of hemp we have carried, and can have better future if we actually let it go.

The reality of life we face at present time cannot be said to be light. That is why we should follow the Buddha's footsteps, follow the path the Buddha presented to us, and walk the path together with our fellow brothers and sisters. For those of us who don't walk the path, this world is an ocean of suffering; for those : of us who walk the path, this world is the realm of the Buddha. Let us take all life tasks including coronavirus as a stepping stone both for ourselves and the society to grow and develop further.

Once again I extend my gratitude to all members of the fourfold community who have come to this celebratory ceremony and fellow citizens. I pray that the Buddha's luminous compassion pervade all over the globe and universe. Thank you!

May 19, Buddhist Era 2565 (2021)

Byeoksan Wonhaeng

President, Jogye Order of Korean Buddhism

Yeondeunghoe, the Intangible Cultural Heritage of Humanity

Lanterns that light up the mind and the world



A Certificate of the UNESCO Intangible Cultural Heritage of Humanity Designation

Introduction

Yeondeunghoe, or the Lantern Lighting Festival, is an annual ritual and spring festival that is open to all. It has been taking place across Korea around the Buddha's Birthday continuously for over a thousand years, and it has evolved and become a part of the nation's history and culture. Yeondeunghae was designated as a National Intangible Cultural Heritage in 2012 and globally recognized through inscription on the UNESCO's Representative List of the Intangible Cultural Heritage of Humanity in December 2020. What makes this extraordinary cultural event possible? How did Yeondeunghoe manage to not only survive but thrive as a living, breathing tradition still practiced annually after all those years?

Participants enjoy the Train play at Yeondeungnori





Lotus Lantern Parade in 1958



Lotus Lanterns Parade in modern times

The Spirit of Yeondeunghoe

Yeondeunghoe celebrates the Buddha's life and his enlightenment by lighting lanterns, which symbolize people's ardent wish that the radiance of the Buddha's wisdom would dispel the darkness of the ignorance from people's minds as well as the world at large and bring in light and joy for all beings. The lantern festival is generally an arena for sharing pleasure and happiness, but more importantly, not just for oneself but for every living being in this world. The spirit of Yeondeunghoe can be traced to one of the early sutras called the *Xianyu Jing* (the *Sutra for the Wise and the Foolish*), where a famous story of an impoverished woman named Nanda is recorded.

“At the time of the Buddha, a poor woman named Nanda wished to make a lantern offering in honor of the Buddha and waited in a street corner where the Buddha was to pass. There she lit a lantern and prayed with her whole heart to attain Buddhahood in a future life and save all beings from the darkness. As the night grew deeper and a strong wind started blowing, all the other lanterns died out while Nanda's lantern shone brightly alone because it was lit with great devotion and sincerity.”

All those who participate in Yeondeunghoe light their lanterns with great devotion and sincerity, just like the poor woman Nanda in the *Xianyu Jing*, and like her lantern, Yeondeunghoe lanterns do not die out and shine brightly even under the most adverse conditions. These days, people join the festival carrying lanterns they made themselves to express good wishes not only for themselves and their families but for their neighbors and the entire nation. Participants in Yeondeunghoe walk while holding lanterns suspended from a pole whose shape has recently transformed from a single tipped rod to a T-shaped one to accommodate two lanterns, one lantern symbolizing the enlightenment of the minds of the individuals, while the

other those of the communities, and the whole society through Buddha's wisdom.

The History of Yeondeunghoe

The tradition of Yeondeunghoe was first introduced to Korea over 1,200 years ago, and the ritual of lighting lanterns to celebrate Buddhist holidays has evolved to suit different historic situations and fulfill the cultural needs of the people at that time and was handed down until today, becoming a standard part of Korean culture.

Records associating Buddhism and the lotus lanterns date back to the 9th-century. *The History of the Three Kingdoms* describes how the Unified Silla Kingdom's King Gyeongmun in 866 went to Hwangryong-sa Temple, lit the "sight-granting lanterns" and presided over a large feast on the 15th of a lunar month, and Queen Jinseong in 890 led the procession of her counselors to Hwangryong-sa to light lanterns. According to the *History of Goryeo*, Yeondeunghoe evolved during the Goryeo period into a national festival with a grand assembly accompanied by great public feasts, displays of banners, and singing and dancing. This practice survived and was maintained during the Joseon period, becoming charming folk customs. The Records of the *Folk Traditions of Eastern Kingdom* shows how each household in Joseon,

“...would light as many lanterns as the number of their sons and daughters on illuminated displays built at each house to bring good luck to the family from the 1st to 7th day of the fourth lunar calendar.”

The tradition of Yeondeunghoe continued into the 20th century. The Chosun Daily article dated May 29 wrote:

“Today is the Buddha's Birthday and the Buddhist communities have planned a variety of celebratory



Dharma Ceremony



Baby Buddha Enshrinement



Yeondeunghoe dance announcing the opening of the ceremony

events including the lantern parade... will open at 10 am at Jogye-sa Temple with a religious rite, to be followed by Dharma talks and lectures at 1 pm and Buddhist dancing and music performance from 7 pm to 8 pm and at 9 pm will conclude with the parade

of ten thousand lanterns which will stream through the streets of Seoul, passing Jongro, the city hall, the central government building, and Anguk intersection.”

forms by incorporating cultural influences and traditions of each era, which have become especially rich and diverse since Korea entered the 21st century when strenuous efforts have been made for restorations and recreations based on historical records.

The Lantern-lighting events, passed down from the Silla period throughout Korea’s history, have often taken creative

How Yeondeunghoe is structured

The events of the current Yeondeunghoe are being organized following the model that originated from the Goryeo period. According to the chapter titled the Protocols to Celebrate Lantern Lighting Festival in the *History of Goryeo*, Yeondeunghoe at that time consisted of two parts, the first being “the Small Assembly,” mostly preliminary components to ready the main event, while the second part consists of a 2 day “Great Assembly”

The activities for the Small Assembly included the preparations for the ritual of bathing an image of the baby Buddha, such as drawing the water for the rite and setting up the altar as well as making the lanterns. Children would also cut strips of paper for making lanterns, hang them from poles as banners, and then parade around with them as one of the Small Assembly events. Added to the traditional preparatory works nowadays are the ceremony of igniting the lanterns decorating streets and the exhibition of traditional lanterns. The first day of the Grand Assembly opens with Eoulim Madang (Buddhist cheer rally) and it flows into the lantern parade and Hoehyang Hanmadang (post-parade celebration), and the second-day schedule is made up of traditional cultural events, cultural performances, and Yeondeungnori (final celebration)

The Buddhist cheer rally, or Eoulim Madang, marks the official opening of the Festival, uniting all participants in celebration, sharing the joy inspired by the arrival of the Buddha on this earth. None of the performers are experts but all equal members of the celebratory community. Instead of the choreography produced by professionals, all the dance sequences are created by the participating groups themselves, and perhaps that is why it is so easy to draw in the audience and make them sing and dance along. Soon, everyone stands up and moves together, cheering and clapping wildly.

- 01 | Yeondeunghoe flags and banners
- 02 | Traditional lanterns of the parade
- 03 | The *Heart Sutra* Lantern of the Lantern Parade
- 04 | Harmony of modern buildings and traditional lanterns
- 05 | Visitors cheering the Lantern Parade
- 06 | Participants enjoy the train play at Yeondeungnori
- 07 | People joyful in the rain of flower petals during Hoehyang Hanmadang
- 08 | Foreigners merrily dance along in the Hoehyang Hanmadang



The electrifying energy and spirit of Eoulim Madang continue in the lantern parade patterned on the royal procession to the Buddha's Birthday feast in the Goryeo period. The parade is headed by the palanquin bearing an image of the baby Buddha, followed by some 60 groups involved in organizing this event, weaving its way through the city carrying the lanterns of wisdom and compassion, praying for the happiness and well-being of all beings. The stately progress of the procession ends in a shower of flower petals, culminating at a spectacular Hoehyang Hanmadang, or post-parade celebration, where all participants and the crowd who came out to view the pageant join hands in collective recreation, while the baby Buddha statue is solemnly dedicated at Jogye-sa Temple, closing the day one of the Yeondeunghoe's Grand Assembly.

The second day of the festival begins with traditional cultural events and performances where over 100 booths lining the street offer activities and performances such as drawing traditional designs, making lanterns, trying temple cuisine, and Korean folk singing and dancing. The performance by Yeonhidan Dance Company signals the 2-day festival's finale with Yeondeunghori, or the final celebratory parade.

Transmission of knowledge and skills related to Yeondeunghoe

The Cultural Heritage Administration(CHA) designated Yeondeunghoe as a National Intangible Cultural Heritage in April 2012, recognizing its meaning and value as an integral part of the nation's heritage, as a way of Korean life that still lives among its people, not a rarified tradition confined to a museum.

The components of Yeondeunghoe are practiced and transmitted not by particular individuals but shared equally by all the communities, groups, and organizations involved. The Yeondeunghoe Safeguarding Association, one of the



Transmitting traditions

most significant communities and a recognized transmitter of Yeondeunghoe, plays an important role in transmission by offering education programs of knowledge and skills involved in conducting the Buddha-bathing ritual and public processions and crafting countless lanterns and other decorations, and undertaking research and documentation activities.

Holding traditional lantern exhibitions and restoring the use of lantern poles from the Goryeo and Joseon periods, at the tip of which the lanterns were suspended and carried around, are some of the examples of the efforts the Yeondeunghoe Safeguarding Association have been making to creatively develop and transmit the lantern crafting culture. Thanks to such efforts, a diverse range of forms for traditional lanterns has been revitalized.

Education is systematically provided by the Yeondeunghoe Safeguarding Association, which mainly offers programs on the crafting of lanterns and paper flowers to disseminate knowledge and skills and invite local communities to play a more active part in practicing and promoting Yeondeunghoe. Widely popular among the public, these programs have played a critical role in revitalizing the tradition of lantern-making. They hold regular traditional lantern exhibitions and lantern-



Grand Lanterns Making

making competitions as well to further the dissemination and appreciation of the pertinent skills, particularly to the younger generation. The Association has also developed self-assembly lantern products and souvenirs, and produced educational textbooks and videos, as well as online courses on lantern-making.

Who is in charge of Yeondeunghoe?

Yeodeunghoe renews itself each year, whose regeneration is driven collectively by all the groups, organizations, and communities involved, including individual participants. Roughly 200 groups participate in the lantern parade and traditional cultural events every year with the programs and offerings of their own making. The lantern-making programs and workshops conducted by the Association throughout the temples nationwide in particular play a central role, proving an effective outlet for both the young and old to express their creativity by experimenting with the shape and color of their lanterns, and they often end up producing their own dance sequences and costumes as well.

All participation is on a voluntary basis, and while prepping for Yeondeunghoe events, the solidarity among these small groups naturally grows. The sense of belonging to a loosely knit yet larger community begins to emerge, which passes down from



generation to generation through repeated participation. Groups with diverse sizes of membership and financial resources participate in Yeondeunghoe. Large groups with abundant financing do not flaunt their advantages at the festival by, for example, exhibiting grander or more flamboyant lanterns. Instead, they share with the smaller groups. Yeondeunghoe is not an individual playground, but an arena for all to enjoy without excessive competition in the spirit of unity and mutual care. Yeondeunghoe also welcomes participation by everyone, including people with disabilities. The generally long route of the parade does not prevent them from becoming part of the festival. Participants with physical difficulties or foreigners who are unfamiliar with how the



Unique Grand Lanterns in the Lantern Parade



Lighting lanterns in Gwanghahmun, shaped to symbolize Sewol Ferry accident



Horong Lantern's Wave at Yendeungnori



Lantern Parade



Lotus lanterns hung in Jogye-sa Temple's forecourt

festival is run are provided with a favorable position in the parade and others slow their pace so that all can proceed together.

Yeondeunghoe also transcends boundaries of nationalities, ethnicities, religions, and disabilities through its ideas and participants. The programs and activities of Yeondeunghoe are largely drawn from the Korean folk culture designed to boost a sense of community and togetherness, such as Ganggangsullae (a traditional group dance), folk singing and dancing, mask plays, and tightrope walking.

Conclusion

Originally a Buddhist tradition, Yeondeunghoe has transformed through cultural adaptation, now functioning as a community festival, celebrated by all Korean people. The joy and the happiness of the festival are shared by all, through the prayers for the well-being of all. The reputation of Yeondeunghoe is growing internationally, attracting tourists from all over the world. More and more of them now time their trips to Korea in May so that they can participate in this lantern lighting festival.

Yeondeunghoe is not just a one-day event. It spans a full

year, with the festivity already kicking off as the participants are buzzing with excitement to craft their own lanterns and produce and practice their own dance moves. Yeondeunghoe contributes to social integration both in times of sorrow as well as joy. It plays a role in integrating society in times of social difficulties and helping people overcome the troubles of the day.

A soccer ball-themed parade float was created to celebrate and wish for the success of the 2002 World Cup when Korea co-hosted the soccer games. On the other hand, when a tragic incident involving a capsized ferry shocked and saddened the whole nation in 2014, the previous plans for Yeondeunghoe were scrapped and a new theme of sharing sadness and collecting hope was announced. This shows that Yeondeunghoe is always practiced in close connection with the society's concerns and sentiments of the time, expanding the sense of community within the festival participants to include the whole nation. The groups and organizations involved in preparing for Yeondeunghoe have a say in making key decisions, and the crowd gathered to watch the spectacle of the lantern parade become one with the lantern bearers and performers.

Yeondeunghoe is a festival at which individuals participate as equal members of society regardless of gender or age. The diverse shapes of lanterns made by participants themselves show Yeondeunghoe's contribution to human creativity, which is transmitted across generations through the repeated annual practice of Yeondeunghoe. This creates a natural transmission in which the relevant knowledge and skills are passed on.

Although of Buddhist origin, Yeondeunghoe has kept rejuvenating itself by adapting to and incorporating the culture of different historical eras. It also welcomes the participation of all, regardless of their nationality, ethnicity, or religion. This illustrates the nature of Yeondeunghoe as an open event in which anyone can participate at will, its aspiration to a society that all are treated equally. As recognition of Yeondeunghoe's global heritage value, it has won the inscription in 2020 on the UNESCO's Representative List of the Intangible Cultural Heritage of Humanity.

Yeondeunghoe Safeguarding Association

Grand lantern ignition ceremony in Seoul Square (May 28)



The Yeondeunghoe Safeguarding Association (Chairperson: Most Ven. Wonhaeng, the president of the Jogye Order of Korean Buddhism) officiated the grand lantern ignition ceremony in Seoul Square

in front of the Seoul City Hall at 7 pm, on April 28. The ceremony was attended by Ven. Jinwo, the head of the Dharma Education Bureau, Ven. Beomhae, the head of the Dharma Propagation Bureau, and Schun Oh, the mayor of Seoul, all united in celebrating the upcoming Buddha's Birthday and wishing for the swift end of the pandemic. The majestic lantern erected in Seoul Square this year was patterned after the Stone Pagoda at Mireuksa Temple in Iksan (National Treasure No. 11) by using traditional lantern crafting skills to visually replicate the texture of a time-worn, ancient stone artifact.

Gift boxes for the residents of tenement housing (May 13)



The Social Welfare Foundation (Director: Ven. Boin) organized a gift-giving event for the residents of tenement housing areas, where a house is divided into and rented out as separate residences in run-down and overcrowded conditions.

Sponsored by the Million Vows Assembly, the event was held on May 13, on the 1st floor of the Korean Buddhist History and Culture Memorial Hall to commemorate the Buddha's Birthday. The venerables and lay personnel of the Jogye Order Headquarters, including the president Most Ven. Wonhaeng himself, worked together to fill the gift boxes with instant rice and noodles, canned tuna, bottled water, roasted eggs, soy milk cartons, fruit and vegetable juice bottles, nuts, hand sanitizers, and KF94 face masks. The gift boxes were delivered to the residents of the tenements in Yeongdeungpo and Junggrim-dong in Seoul.

Special Exhibition in honor of Yeongdeunghoe's inscription on the UNESCO Heritage List (April 14~July 23)



The special exhibition *Yeondeunghoe, Lighting up the Mind and the World* is to be held until July 23 at the Buddhist Central Museum located in the Buddhist History and Culture Memorial Hall. Co-hosted by the Yeondeunghoe Safeguarding Association, the Buddhist Central Museum, and the National Intangible Heritage Center, this exhibition is a sequel to *Thousand Rays of Yeondeunghoe's Light* curated by the National Intangible Heritage Center in December last year, and was organized in time for the inscription of Yeondeunghoe to the UNESCO's the Representative List of the Intangible Cultural Heritage of Humanity. A digital display of the exhibition is also

available at the Buddhist Central Museum's homepage at

<http://museum.buddhism.or.kr>



The first ever 'Un-tact' Lantern Lighting Festival (May 15)



Last year, Yeondeunghoe was canceled altogether due to the COVID-19 epidemic, but in 2021, it made a comeback as an

'un-tact' version. The Yeondeunghoe Safeguarding Association decided to host an online Lantern Lighting Festival at Jogye-sa Temple in Seoul on May 15, B.E. 2565 which was held also to congratulate Yeondeunghoe's inscription to the UNESCO's Representative List of the Intangible Cultural Heritage of Humanity in December last year.

To comply with the quarantine rules, only the essential crew presented themselves on the stage specially set up in the forecourt of Jogye-sa Temple, while 60-something groups and communities that had participated in the festival events until last year joined through Zoom. Visit the Lotus Lantern Festival YouTube channel at: <https://www.youtube.com/user/LotusLanternFestival/> featured to watch the videos of each participating group's performance, and 2021 Yeondeunghoe events held at Jogye-sa Temple.



Rite to honor the anniversary of the Buddha's birth in B.E. 2565 (May 19)

A ceremony to commemorate the Buddha's Birthday was officiated on May 19, B.E. 2565 (2021) at Jogye-sa Temple,

attended by His Eminence Master Jinje, the Supreme Patriarch of the Jogye Order, Master Subong, the chairman of the Elder's Council, and Most Ven. Wonhaeng, the president of the Jogye Order as well as the delegates from other religions, politicians, ordinary citizens, and the representatives of the socially disadvantaged class. The quarantine rules related to social distancing, temperature checks, and face masks were strictly adhered to.



The Buddhist-of-the-year Award was granted as part of the Buddha's Birthday rite, and the award winners this year were: Gwonheum Park, the chairman of Korean Tea and People Association, Ms. Geumsun Han, a historian, and Admiral Sukjong Boo, the Chief of Naval Operations of the Republic of Korea Navy.

The Catholic and Protestant communities sent delegates bearing congratulatory messages. The civic and social groups were represented by Misuk Kim, the Director of the Yonggyun Kim Foundation, Mr. Udayarai, the chairman of the Foreign Worker's Union, and Mr. Haiman, the head of Myanmar Youth Coalition. Diplomats from countries including the United States, Columbia, Mexico, Ethiopia, People's Republic of China, and Pakistan also honored the occasion with their presence.

Iljumun (一柱門), the First Gate to the Buddha World



Iljumun of Beopjusa, the Finest Temple of Chungcheong Province

Ascending *Sumisan* (Mount Sumeru)

A Buddhist altar enshrining the Buddha statues is called *Sumidan*. The Korean word “*Sumi*” refers to Mount Sumeru. According to Buddhist scriptures, the highest mountain at the center of the world is Mount Sumeru. There isn’t any place where the Buddha doesn’t exist. However, as he is in the highest place – *Buldan* - the Buddhist altar, is called *Sumidan*.

The path to the Buddha in a Buddha hall is considered the passage of ascending Mount Sumeru. This signifies the livelihood of practicing the faith in search of the Buddha’s teachings at length. Just as climbing a mountain can be a difficult journey, the livelihood of searching for the Buddha’s teachings is also quite laborious. When witnessing the majestic views from the top of a mountain, there are cheers of celebration. Yet, when faced with rough terrains, there is often a sense of regret. “Why did I come up here?” The same goes for the livelihood of practicing the faith. When the practice is progressing accordingly, one is overflowing with intense devotion and exhilaration. On the other hand, when the practice proceeds unintendedly, absurdity creeps into the mind. How nice it would be if there were someone who can guide the practitioners during hard times.

In order to meet the Buddha at the top of Mount Sumeru (*Sumidan*), one should pass through Sanmun (山門), the mountain gates of *Iljumun* (the One Pillar Gate), *Cheonwangmun* (the Four Heavenly Guardians Gate), and *Bulimun* (the Non-Duality Gate).

Teachings behind *Iljumun* (One Pillar Gate)

The first gate to a temple is called *Iljumun*, (一柱門). The literal translation means “a gate with one pillar.” Nevertheless, there isn’t just one pillar. In fact, there are two to four pillars. Commonly, four pillars support the four corners of a roof in a building. However, *Iljumun* is different. Four pillars are placed in a single file. In other words, it can be translated into “the gate with pillars in a single file.” There is a teaching behind deliberately aligning the pillars in such a manner.

First of all, *Iljumun* means “one mind (一心).” This one mind is the Buddha’s mind and can be interpreted as “a constant

mind.” The Buddha mind is the mind that can vanquish all defilements or afflictions, embrace the whole world, express the world, and show endless compassion. Furthermore, this one mind can show all kinds of methods of solving the sufferings of the world. Such a state of the mind is consistent, so it is understood as “a constant mind.” This mind is also called *Bulsung* (佛性, Buddha nature), or *Jinyeo* (眞如, truth itself) alternatively.

Secondly, the One Pillar Gate means: “All teachings return to one.” Here, “one” refers to the teaching of “We are Buddhas, or Awakened Ones.” The Buddha employs various mediums, or methods, to save sentient beings. As the Buddha has a great understanding of the sentient beings, he is able to employ diverse methods to deliver them. To be specific, for those who would like to be reborn in heaven, the Buddha teaches the ways to perform good deeds. For those obsessed with materialistic things, he teaches empty or transient nature in them. For those exhausted from living, he leads them to a life of tranquility. For some, he shows the practice of *Yeombul*, or chanting the names of Buddhas or bodhisattva; and for others, he teaches the exercise of *Chamseon*, or meditation. As we can see, there are various teachings, and all of these eventually lead to one in the end. That is the teaching of “We are Buddhas.”

Lastly, *Iljumun* symbolizes the teaching of “letting go of all prejudice or preconceived notions.” *Iljumun* is the first gate to the Buddha’s world. Therefore, the practitioners should let go of any discriminating thoughts in order to enter his realm. When they are absorbed in their own views, how can any of the Buddha’s teachings reach their ears? Once in a while, there is a teaching written on *Iljumun*, “*Ipchamunnae Makjonjihae* (入此門內 莫存知解),” meaning: “When entering this gate, do not hold any prejudice.”



Iljumun of Daeheungsa in Haenam County

As it has been explained, there are several teachings of the One Pillar Gate of *Iljumun*. The first gate to the Buddha's realm is *Iljumun*. One cannot enter the gate with a foggy or scattered mind. One should enter the gate with *Hapjang* - putting one's palms together, and bowing to gather one's mind.

Various Writings on *Iljumun* (One Pillar Gate)

On the One Pillar Gate, there are several *Hyeonpan* (hanging nameplate) explaining about its temple.

On Korean *Iljumuns*, there is a hanging nameplate indicating the name of a temple as well as the name of a mountain. Korean temples have always been connected to mountains. Even in a temple in the inner cities, they indicate the name of a nearby mountain. This tradition seems to come from practicing the Buddha's teachings around mountains. Thus, a mountain is the same as a temple. In other words, *Sanmun* (山門, a mountain gate) is *Samun* (寺門, a temple gate).

On *Geumgangmun* (the Diamond Deva Gate) and *Sacheonwangmun* (the Four Heavenly Guardians Gate), there are the hanging nameplates of "*Geumgangmun*" and "*Sacheonwangmun*," respectively. However, there is no hanging nameplate written "*Iljumun*," on the One Pillar Gate. Nevertheless, there is a nameplate on the One Pillar Gate every now and then. For example, Beomeosa Temple of Busan has a plate written "*Jogyemun*" on *Iljumun*. The word "*Jogye*" is the name of the place where ancient Chinese Master Huineng (638~713) mainly taught Cha'n Buddhism (*Chamseon* or meditation). Thus, it can be speculated that the temple has carried on the teachings of Master Huineng.

On the hanging nameplates of *Iljumun*, they sometimes state a temple's stature – the position of a temple within their order, or their pride. Jogyesa Temple has a hanging nameplate written, "*Daehan Bulgyo Chongbonsan Jogyesa* (大韓佛教總本山曹溪寺)." This indicates that the temple is the Main Temple of



Iljumun of Jogyesa (in Seoul City)

the Jogye Order of Korean Buddhism.

Now, let's explore *Iljumun* in *Sambo* (Tri-Gem) Temples in South Korea. *Sambo* (Tri-Gem) Temples of Buddhism are the Buddha (*Bulbo* or Buddha-Gem), his teaching (*Beopbo*, or Dharma-Gem), and the Sangha (*Seungbo*, or Sangha-Gem) that put his teachings into practice. As important things are considered treasures in a secular term, in Buddhism they are the Three Jewels.

Tongdosa Monastery of Mt. Yeongchuk in Yangsan City, Gyeongsangnam Province is the Buddha Temple because it enshrines the Buddha's genuine relics, or sarira. On the supporting beams of *Iljumun*, "*Gukji Daechal Bulji Jongga* (國之大刹佛之宗家)" is written on the hanging nameplate. It states that it is a big temple of the country and is Buddha's household.

Haeinsa Monastery of Mt. Gaya in Hapchun County, Gyeongsangnam Province is the Dharma Temple because

it houses the Buddha's teachings, *the Tripitaka Koreana* woodblocks. On the back of the *Iljumun*, it hangs a nameplate written "*Haedong Jeildoryang* (海東第一道場)," which means the finest temple in the country.

Songgwangsa Monastery of Mt. Jogye in Suncheon City, Jeollanam Province is the Sangha Temple. A total of sixteen national teachers served as the temple's abbot, including Master Bojo (1158-1210) of the Goryeo period (918-1392). On this temple's *Iljumun*, there is a hanging nameplate where "*Seungbojongchal Jogyechongrim* (僧寶宗刹曹溪叢林)" is written. This means 'the Sangha Jewel and the Main Temple of the Sect of the Jogye Chongrim.' Chongrim refers to a comprehensive monastic training complex, consisting of *Seonwon* (a Seon monastery), *Gangwon* (a monastic college), *Yulwon* (Vinaya or precepts school or center), and *Yeombulwon* (Buddha chanting center) that is recognized by the order. The name Chongrim is derived from the scene of a



big assembly gathering together to practice, resembling a thick forest.

The Stories behind *Iljumun* (One Pillar Gate)

Sometimes, through a hanging nameplate of *Hyeonpan* on *Iljumun*, we can get a glimpse of the history of its temple. This is the story of *Hyeonpan* on *Iljumun* of Seonamsa Temple in Suncheon City, Jeollanam Province. On the front of the One Pillar Gate of Seonamsa, there is a *Hyeonpan* where “Seonamsa Temple in Mt. Jogye (曹溪山 仙巖寺)” is written, while on the back, there is another *Hyeonpan* written with “Haecheonsa Temple in Mt. Cheongnyang.” In the past, fires used to often break out at Seonamsa, so they changed the name of the temple to be related to water. That new name was “Haecheonsa



- 01 | *Iljumun* of Tongdosa (in Yangsan City)
- 02 | *Iljumun* of Haeinsa (in Hapcheon County)
- 03 | *Iljumun* of Songgwangsa (in Suncheon City)
- 04 | *Iljumun* of Seonamsa (in Suncheon City)
- 05 | *Iljumun* of Ssanggyesa (in Hadong County)
- 06 | Former *Iljumun* of Sanasa (in Yangpyeong County)
- 07 | *Iljumun* of Beomeosa (in Busan City)

Temple in Mt. Cheongnyangsan,” but another fire broke out yet again. Ultimately, they decided to revert back to the original name “Seonamsa Temple in Mt. Jogye.”

Though the pillars of *Iljumun* are organized in a single file, occasionally some of them have different structures. To make the structure more stable, they add side pillars in the front and the back. The following is part of the introduction of a temple: “Besides the two pillars, they placed side support beams which diminished the taste of *Iljumun*.” Through this addition to the structure, we can understand the story behind it. It is as if they placed an explanation to express their regrets of not being able to keep the basic structure, and that also provides a bit of the story behind this *Iljumun*. Aside from the physical structure, the explanation gives a much more significant meaning.

In contrast, instead of *Iljumun*, some temples use a fortress gate (城門) as their One Pillar Gate. There is also an *Iljumun* that used to be at a different temple. The One Pillar Gate of Bongeunsa Temple in Gangnam-gu, Seoul City is one example. Structurally, wooden Korean buildings can be disassembled and reassembled, like Lego blocks. A few decades ago, the *Iljumun* of Bongeunsa Temple was disassembled. Then, the gate was reassembled at Sanasa in Yangpyeong County, Gyeonggi Province, and then at Seoggul-am Heritage in Yangju City. In 2020, it finally came back home to Bongeunsa Temple to serve as the *Iljumun* of its original place.

Although it is not grand or big, like a fortress gate, there is majesty in *Iljumun*. This is the case of the *Iljumun* of Beomeosa

Temple in Busan City. An architect from a foreign country visited South Korea just to see this *Iljumun*. He was curious to know how the four pillars aligned in a single file could sustain its heavy roof, so despite his busy schedule, he brought his family with him just to see the structure.

Just as the man was interested in the structure of *Iljumun* from his own perspective of architecture, we can become aware of the different teachings of the Buddha that it represents. In front of *Iljumun*, let go of your biases and prejudices and walk through the gate with an open and clear mind to the realm of the Buddha.

Written by Gyeongchan Mok



The 8th Head of the Propagation Bureau takes office (April 22)



Ven. Beomhae giving induction speech

Ven. Beomhae was sworn in as a new head of the Dharma Propagation Bureau in a ceremony held at the Korean Buddhist History and Culture Memorial Hall and shared online on Zoom to comply with social distancing rules imposed due to the COVID-19 situation. In his induction speech, Ven. Beomhae pledged to make sure that; the four-fold community work closely together to create relevant dissemination policies; propagation activities to be more field-oriented, and; the Propagation Bureau to lay the foundation for the future of Korean Buddhism.

Dedication ceremony for the Buddha statue gifted by India (April 30, May 16)

A Buddha statue, gifted by the Indian government as a symbol of Korea-Indian cultural exchanges and friendship, arrived to mark the upcoming 50th anniversary of establishing diplomatic relations between the two nations. The ceremony to properly receive the statue was held at the Indian embassy in Seoul on April 30. The story behind receiving this gift came from the visit to Tongdo-sa Temple by the Indian ambassador to

Seoul, Ms. Sripriya Ranganathan, who had gone to the temple to discuss the screening of a Buddhist-theme movie directed by an Indian artist and the possible donation of a Buddha statue by the Indian government. The statue was officially enshrined at Tongdo-sa on May 16, and on the same day, the opening ceremony for Bodhicitta- Interweaving Buddhist Art traditions from India across Asia, a digital exhibition curated by The National Museum, New Delhi was also held online.



Buddha Statue gifted from the Indian government

Chinese embassy hosts dinner in honor of Most Ven. Wonhaeng (May 11)



Most Ven. Wonhaeng and Ambassador Xing Haiming

A dinner was held at the embassy of the People's Republic of China on May 11 in honor of Most Ven. Wonhaeng, the president of the Jogye Order of Korean Buddhism. Hosted by Ambassador Xing Haiming, the dinner was attended by

the embassy staff as well as Most Ven. Wonhaeng and his vice chief of staff. It was arranged as a part of the efforts to promote Buddhist and cultural exchanges between Korea and China.

Overseas temples supplied with facial masks (late May)



Agreement between Jogye Order and Ace Biomed Ltd.

The Jogye Order signed a business agreement with Ace Biomed Ltd. to supply facial masks to temples in and out of Korea to support the Buddhist communities' effort to comply with the quarantine rules required by the government, despite the difficulties caused by the pandemic. Approximately five hundred thousand masks were distributed to over 2,700 temples and hermitages, including Headquarters Temples, Buddhist chapels in the military, and overseas temples.

Memorial service to pray for slaughtered animals (June 2)

The Social and Labor Affairs Committee of the Jogye Order (Chairperson: Ven. Jimong) hosted a ceremony on June 2 with 93 Buddhist groups including the Buddhist Environment Coalition and the Neo Mahayana Network in Gwanghwamun.

In order to atone for the selfish, human-centered way of thinking, the memorial service was held in remembrance of the animals slaughtered as part of the government policy to prevent and control viral infections transmitted by animals such as avian influenza, swine fever, and foot-and-mouth disease. Also, the quarantine measures the Ministry of Agriculture, Food and Rural Affairs implemented to control the animal born epidemics, were being questioned. There were some isolated movements within the Buddhist community such as petitioning the government to amend the related laws or holding ceremonies to guide their souls to heaven, but it is the first time that over 100 temples and groups gathered and acted together in a highly organized way to protest against and mourn the mass killing of the animals.



Protesters with costumes and signs to stop animal slaughter

President of the Jogye Order pledges to overcome the climate crisis and achieve carbon neutrality

As climate change is emerging as one of the biggest global-scale concerns, Most Ven. Wonhaneg, the president of the Jogye Order of Korean Buddhism has committed the Order's full support to overcome the climate crisis and achieve carbon neutrality by issuing an official statement to mark the World

Environment Day on June 5.

In his statement, Most Ven. Wonhaeng reflected on the error of human ways of greedily seeking only material prosperity and conveniences as the main cause of the current climate crisis and pointed out that the only plausible solution lies in fundamentally changing the ways of life the society as a whole has been pursuing. He also unveiled 10-year action plans to be implemented by all Buddhists to accomplish the environmental goals as outlined in the statement.

Most Ven. Wonhaeng introduced the four strategic directions underlying the action plans, namely, Δ radical shift in our way of life Δ virtuous cycle Δ sustainability Δ civic participation, and he pledged that “the Jogye Order will do its best to discuss and support any viable options and activities explored and pursued by other religions and civic groups as well as the Buddhist communities as long as they are in line with these key principles. It is past time to get our heads together and join forces to survive this global crisis, and none should be excluded in this forum, whether they be Buddhist temples, Christian Churches, private businesses, schools, NGOs, or government agencies.”



Most Ven. Wonhaeng(2021 New Year's Statement to the Press Conference)

CRP calls the protestant community to restrain the 'Christian missionary hooligans' (June 8)



Christian protests on Buddha's birthday ritual

The Council for Religious Peace (CRP, Chairperson: Ven. Dosim) issued an official statement regarding the Christian protesters who crashed and disturbed the Buddha's birthday ritual, condemning the act as hostile and detrimental to religious peace and social harmony. On May 19, a group of Christian missionaries made a scene trying to disrupt the Buddha's birthday celebration ceremony held at Jogyesa-Temple in Seoul, picketing and singing Christian hymns, in an attempt to convert the Buddhists participating in the ceremony to Christianity.

Memorial service for Seon-ho Lee (June 9)

The Social and Labor Affairs Committee of the Jogye Order (Chairperson: Ven. Jimong) officiated for Seon-ho Lee a Buddhist memorial rite, typically held on the 49-day anniversary of a death. While working part-time to clean shipping containers at the port of Pyeongtaek in Gyeonggi Province, Seon-ho Lee, a university student, was crushed to death when a flat back container's 300-kg wing fell on him. The bereaved family delayed the funeral, demanding the truth be

investigated, but no follow-up measures were made, with no official apology issued from his employer. As of June 9, Ven. Jimong mourned his death saying, “A thorough investigation must be conducted to prevent such a tragedy from ever happening again so that his family can finally hold his funeral and have some measure of peace.”



Memorial service held for Seon-ho Lee

Tea ceremony dedicated in honor of Seon Master Doeui (June 11)

The Jogye Order of Korean Buddhism, the biggest Buddhist order in Korea (President: Most Ven. Wonhaeng) officiated a tea ceremony in memory of Seon Master Doeui, who is revered as the root teacher of the Korean Jogye Order. The Jogye Order has been dedicating a memorial rite in his name since 2004 on the second day of the fifth month on the lunar calendar to renew its resolve to practice and disseminate his Dharma and teachings on Seon Buddhism. Born in the mid 8th century and died in the early 9th century, Master Doeui is known to introduce Patriarchal Seon to Korea. He went to the Tang in 784 to study Chan in Kaiyuansi Temple in Hongzhou, where Mazu Daoyi's disciples studied and practiced. He received the transmission from Zhizang, one of the most prominent disciples of Mau Daoyi, who was the lineage holder and successor of the Sixth Patriarch Huineng

and Nanyue Huairang. Master Doeui later returned to Silla in 821 and became one of the earliest teachers of Seon Buddhism in Korea.



Tea ceremony, dedicating in Honor of Seon Mast Master Doeui

Memorial service for Misun-Hyosun for the 19th anniversary of their death (June 13)



19th anniversary memorial service of the death of Misun-Hyosun

It has been already 19 years since Hyosun and Misun, the two 14-year old school girls, were struck and killed by the U.S. military armored vehicle in 2002. At 11 am on June 13, at the Misun-Hyosun Memorial Peace Park, the Social and Labor Affairs Committee of the Jogye Order (Chairperson: Ven. Jimong) co-hosted a ceremony to guide the souls of the deceased to heaven with Ven. Donghwan, a Buddhist Ritual Master, commemorating their wrongful death and praying for their rebirth in the Western Paradise.

We have news from all over the world of the Buddha's Birthday celebrations in this issue of the Lotus Lantern magazine. Some temples held their events online using Zoom, while others prepared face-to-face ceremonies at a much reduced scale to accommodate the quarantine rules. The happiest news of all was that there were temples that finally began to resume regular Dharma assemblies, back to practice as usual. We ardently pray that the COVID-19 pandemic will come to an end as soon as possible so that all Dharma friends can meet safely again and practice our religion in the comfort of each other's company.

• US temples join hands in responding to hate crimes targeting Asians



Ceremony condemning hate crimes

A ceremony was hosted on May 4th at Higashi Honganji Buddhist Temple in Los Angeles, set to occur forty-nine days (seven weeks) from the day of the Atlanta shootings which claimed the lives of eight people including women of Korean descent.

The rite was attended by Ven. Hyeonil from Boepwang-sa Temple, Ven. Beomhyu from Diamond Zen Center, and Ven.

Myogyeon from LA Korea Sah Buddhist Temple. The event was live-streamed worldwide on YouTube by Professor Duncan Ryūken Williams from the University of Southern California.

• Gamrosa in AZ, USA



Buddha's birthday at Gamrosa Temple, Arizona

Gamrosa Temple in Arizona, US, hosted the Buddha's Birthday commemoration rite on Sunday, May 16 held in its main Buddha hall. The congregation got together at the temple and reconnected with each other after a long absence forced upon them by the pandemic. Their delight in each other's company shone clearly and brightly. They spent a meaningful day praising the arrival of the Buddha on this earth and prayed for a bright future for the Gamrosa Temple community.

• Nine Mountains Zen Gate Society in Canada



Online ceremony at Nine Mountains Zen Gate Society, Toronto

Nine Mountains Zen Gate Society in Toronto, Canada (Abbot: Ven. Yangil) officiated the Buddha's Birthday celebration event on May 16, which was shared on YouTube. Since there was a restriction on the size of the assembly, which was set at less than ten people, the event was live-streamed online to reach out to the people who could not make it to the temple. Search Buddha's Birthday 2565 Yangil on YouTube to watch the video of the ceremony.

• Beopheungsa Buddhist Temple in AZ, USA



Bathing the baby Buddha

Beopheungsa Buddhist Temple in Arizona, US (Abbot: Ven. Beopyeon) held a ceremony to honor the Buddha's Birthday and lit the lotus lanterns of hope and healing.

Participation was limited due to COVID-19, but the lotus lanterns symbolizing the Buddha's wisdom were lit with the most ardent wish to overcome difficulties caused by the pandemic, and to celebrate Yeondeunghoe's inscription on the UNESCO's Representative List of the Intangible Cultural Heritage of Humanity.

• Bohyunsa in TX, USA

Bohyunsa Temple in Dallas (Abbot: Ven. Jiam) hosted the Buddha's Birthday commemoration rite on May 23, Sunday, with about 70 people attending the event. The image of the baby Buddha was ceremonially bathed, the offering of the six precious items, namely incense, lanterns, flowers, fruits, tea, and rice were made, and the prayers were recited to the Buddha. Everyone was in a festive mood as it has been a long time since the congregation met face-to-face. Although most of the attendees were vaccinated, they still wore face masks

throughout the event.

On May 29, the opening ceremony for a 100-day prayer rite was held with 50 participants, which will be dedicated on September 5. It is the third round out of the total ten 100-day prayer rites that are planned as part of "the Buddhists in Action Campaign" to put into practice the teachings of six paramitas, namely the six virtues of generosity, morality, diligence, patience, meditation, and wisdom, in the daily lives of the people.



Buddha's birthday ceremony on May 23, with vaccinated participants

Dallas Bohyunsa also donated 1,500 dollars to Dreaminus in March to be used to help the people of Myanmar in their fight for democratization, a deed carried out also as part of "the Buddhists in Action Campaign."

• Diamond Zen Center in CA, USA



Buddha's birthday at Diamond Zen Center, USA

Diamond Zen Center (Abbot: Ven. Museong) organized a special Dharma assembly to honor the Buddha's Birthday on Sunday, May 15 with about 150 participants. Ven. Jinwol,

the Vice Abbot of the temple and the head of Goseong Zen Center delivered his Dharma talk in both Korean and English to welcome the local English-speaking attendees, and Ms. Myeonsuk Lee, a master chef specializing in traditional Korean royal cuisine, and her students created beautiful bibimbap (mixed vegetable rice) lunch boxes distributed to all participants.

• Youn Hwa Sa in London, UK



Online ceremony held at Youn Hwa Sa, UK

Youn Hwa Sa (Abbot: Ven. Jongha), the Korean Buddhist Center in the UK moved this year's Buddha's Birthday commemoration event online. To comply with the UK government's COVID-19 quarantine guidelines, On May 16, the Buddhist households in the UK joined the ceremony by Zoom to celebrate the Buddha's birth 2565 years ago. They vowed to greet each day as if it is brand-new, and continue to fill their life with beautiful Buddhist practices such as chanting, bowing, sutra copying, and meditation until the next Buddha's birthday.

• Bulkwang Zen Center in NY, USA

Bulkwang Zen Center in New York (Abbot: Ven. Hwigwang) celebrated the anniversary of the Buddha's birth this year (B.E. 2565) with a crowd of about 160 people on Sunday, May 16. Ven. Ilmi, a professor from Yale University came down to New York for this special occasion and gave a Dharma talk. The day's event was kicked off by lighting the lanterns, which

was followed by Mahayeon Fusion Ensemble's performance and concluded with the Buddha-bathing ritual. The festive atmosphere continued as the congregation enjoyed



Bulkwang Korean Culture School Graduation

themselves by holding a singing contest afterwards. Bulkwang Korean Culture School (Principal: Ven. Hyewon), affiliated with Bulkwang Zen Center, had a graduation ceremony on the last day of the semester on June 5. Bulkwang Korean Culture School is well established on the East Coast as a Korean Buddhist community for teaching the Korean language and culture to children. A total of 20 children registered this semester and attended classes online. Nine of them were awarded a prize for perfect attendance, and two received the graduation certificate. The fall semester will start on September 4, and resume face-to-face classes.



Buddhist college graduation at Manwol-sa Temple, Beijing

• Manwol-sa Temple in China

Twenty people graduated from the Buddhist college affiliated with Manwol-sa Temple in Beijing (Abbot: Ven. Wongeol)

and received Bodhisattva precepts on April 24, 2021, reborn as truly devout Buddhists. The Buddhist college had been temporarily closed due to the repercussions of COVID-19, but as the situation in Beijing settled down, Manwol-sa Temple was able to resume the classes.

Manwol-sa Temple also donated KW2,000,000 to Dreaminus, designating the money to be contributed to restoring democracy in Myanmar.



Donation for student scholarships by Jeon Family Foundation

• Korean Buddhist Wonkaksa in NY, USA

Myeongguk Jeon, Chairman of the Jeon Family Foundation donated US\$150,000 as scholarships, delivering the check to Ven. Jigwang, the Eastern branch head of the Overseas Special Headquarters of the Jogye Order of Korean Buddhism, in a ceremony held on June 8, 2021, at Wonkaksa in New York (Abbot: Ven. Jigwang). Chairman Jeon has been awarding scholarships to ten students from Buddhist families every year since 2019, and his contribution exceeds US\$300,000 so far, including this year's US\$150,000. His goal is to raise enough funds to continue the scholarship grant for over 100 years. Any student who is interested in receiving the Jeon Family Foundation scholarship can contact any temple that is a member of the Eastern branch of the Overseas Special Headquarters of the Jogye Order for more information.

• Hanmaum Zen Center of Thailand



9th anniversary of Ven. Daehaeng's parinirvana in Thailand

Hanmaum Zen Center of Thailand (Head: Ven. Hyedan) officiated a memorial rite for the 9th anniversary of Ven. Daehaeng's parinirvana on May 12. To commemorate the occasion, 26 Hanmaum Zen Centers all over the world, including the headquarters of Hanmaum Zen Center in Anyang, joined in a virtual studio where the Dharma choirs of all the centers practiced together with a conductor on Zoom, and managed to sing together online during the ceremony. Performing as a united choir reinvigorated people's hearts, dented by the ordeal of the COVID-19 pandemic. The Buddha's Birthday is called the Vesak Day in Thailand and falls on the fifteenth day of the fourth lunar month. Thai people are familiar with Buddhist teaching, but Vesak Day in particular draws a huge crowd to the temple, where the faithful circumambulate the temple with flowers in hand. Due to the limitations placed by COVID-19, the Vesak Day celebrations were held at a reduced scale offline, which was live-streamed to the larger audience.

• **Southern California Jogye Order Coalition hosted a joint Buddha's Birthday celebration**



Joint Buddha's birthday, Southern California Jogye Order Coalition

Southern California Jogye Order Coalition hosted a joint Buddha's Birthday celebration at LA Dalmasa (Abbot: Ven. Geumseon) on Saturday, May 8. Ven. Hyeonil, the chairman of Southern California Jogye Order Coalition and the abbot of Bup Wahang Sah UP, Ven. Hyeoncheol (the abbot of Prajna Gate Buddhist Temple), Ven. Myogyeon (the abbot of LA Korea Sah Buddhist Temple), Ven. Seonhak, (the abbot of LA Seun Gak Sa) and Ven. Unwol (the abbot of Urijeol Temple) joined the venerables of LA Dalmasa, the Buddhist choir, and the LA Propagation Corps in celebrating the biggest Buddhist holiday. The joint Dharma assembly was attended only by the essential crew due to the quarantine guidelines. It opened with taking refuge, chanting the Heart Sutra, choir performance, request to turn the wheel of Dharma, Dharma teaching, and taking four great vows.

• **Goseong Zen Center in CA, USA**

Ven. Jinwol, the head of Goseong Zen Center has 4,980 followers on his Facebook page, where he opened a Dharma place without restrictions of time and space and offered the public the treasure of Dharma. He has been uploading the passages from the *Dhammapada*, and his interpretation of the sutra in Korean, English, and Chinese since last March, which will soon be put together and published in a book. Recently, he started sharing posts about famous Seon masters, their

marvelous tales, and their teaching on Seon Buddhism. He is also serving the International Buddhist Association of America (IBAA) in an advisory capacity.

facebook Ven. Jiwol: <https://facebook.com/jinwollee>

• **Ven. Mugu appointed as a hospital chaplain**



Ven. Mugu certified to be a hospital chaplain

Ven. Mugu in the midwest regions of the United States started her tenure as a chaplain in Presbyterian Intercommunity Hospital as of June 1. A hospital chaplain is a healer who helps the patients suffering from physical and mental conditions, and in particular the anxiety induced by their illnesses, which makes them seek the hospital's medical help. In the US, a hospital chaplain must be certified. Ven. Mugu went to the USA and took four years to finish 72 academic credits equivalent to a Master's degree. She then completed 1,600 hours of training as an intern and resident, and 2,000 hours of working experience at a hospital to be fully certified. The Lotus Lantern magazine applauds her efforts toward the fulfillment of her Bodhisattva vow of saving all beings, one big step at a time like a white elephant Sakyamuni Buddha rode to come down to this earth.



**한국사찰음식문화체험관
Korean Temple Food Center**

Korean Temple Food Center,
where you can learn the wisdom of Korean temple food

Challenge yourself in this half-day cooking class to make Korean temple food steeped with 1,700 years of tradition.

English cooking class held every Saturday at the Korean Temple Food Center

- **Title** Let's Learn Korean Temple Food
- **Time** 10:30 a.m. to 12:00 p.m. on Saturdays
- **Menu** Varied dishes with seasonal ingredients
- **Fee** 10,000 won
- **Language** English
- **Details** Reservations should be made at least two days prior to the event by e-mail. The schedule or activity is subject to change, and if any, it will be announced in advance. Groups of 10 persons or more can make a separate reservation and can choose their own menu via consultation.

What is Korean Temple Food?

[Exemplifying Gratitude for Life and Prayers for Peace]

"Temple food" is the food eaten daily at Buddhist temples. At Buddhist temples, everything is considered a part of Buddhist practice. From growing vegetables to preparing the food, monks and nuns are directly involved in the whole process.

Monastic practitioners make it a point to always be grateful for the efforts of all those involved in the preparation of food. They take only the amount needed for their physical sustenance, leaving no leftover food in their bowls.

This distinctive approach to food preparation has gradually evolved over many centuries, based on a foundation of Buddhist philosophy and practice.

Temple food is natural, healthy and also a part of Buddhist life. Even today, the 1,700-year-old tradition is dynamically alive at Korean Buddhist temples.

[Introducing the Korean Temple Food Center]

Operated by the Cultural Corps of Korean Buddhism, the Korean Temple Food Center provides a composite space for training in and experiencing Korean temple food, as well as exhibitions and rest areas. The Center operates from 9 a.m. to 6 p.m. and is closed on Mondays. For more detailed information, please consult our website.

Address. 39, Yulgok-ro, Jongno-gu, Seoul, Republic of Korea

Tel. 02-733-4650

Fax. 02-733-4657

🏠 <http://edu.koreatemplefood.com>
 🌐 <http://www.koreatemplefood.com>
 📘 <http://www.facebook.com/jogyeorde.templefood>



대한불교 한국불교문화사업단
 조계종 Cultural Corps of Korean Buddhism

LOTUS LANTERN

KOREAN BUDDHISM FOR INTERNATIONAL READERS

The body is the lantern pole
以身為燈臺

The mind is the lampshade
以心為燈蓋

The faith is the wick
以信為燈炷

The precepts are the oil
以戒香為燈油

The wisdom is the light of the lantern
以智慧明達為燈光