

**THE DOCTRINAL BOOKS OF
WON-BUDDHISM**

(WONBULGYO KYOSŎ)

영어 원불교 교서

The Doctrinal Books of *Won-Buddhism*
(*Wonbulgyo Kyosō*)

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PREFACE

Won-Buddhism (Korean, Wŏnbulgyo) is a compound word that expresses truth, enlightenment, and teaching. *Won* (lit. “circle”) symbolizes ultimate truth. *Bul* (lit. “Buddha”) means the enlightenment to that truth, and *Gyo* the teaching of that truth. Therefore, *Won*-Buddhism is a religion that offers a path that leads people to become enlightened to a truth that can then be taught for the benefit of others.

In order to become enlightened to truth, *Won*-Buddhism teaches us how to use our minds [*maŭm*, *sim*]. Our lives and this world are all thought to be the manifestations of our minds, so knowing how to use our minds is key to leading happy and productive lives. *Won*-Buddhism also teaches the source of blessings and how to create them. That source is the Dharmakāya (Truth) Buddha, or the Fourfold Grace. All things are the manifestation of the Dharmakāya Buddha, and merits arise when we repay our debt to the Buddha and all things by showing gratitude. *Won*-Buddhism thus teaches how to integrate spiritual practice into our everyday lives.

Adherents of *Won*-Buddhism believe in, awake to, and practice the truth of *Il-Won-Sang*, the One Circle Image, which *Won*-Buddhism uses as the symbol of the Dharmakāya Buddha. *Won*-Buddhism sought to restructure the traditional teachings of mainstream Korean Buddhism in order to make them applicable to

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people of all walks of life, not simply to monks and nuns living ensconced in monasteries. After he attained enlightenment, the Founding Master of *Won*-Buddhism, Sot'aesan, Pak Chung-bin (1891-1943), became concerned about a world in which the human spirit was weakened and enslaved by the material. He proceeded to develop a new religion uniquely applicable to the needs of modern secular society. Consequently, *Won*-Buddhism was founded to lead all sentient beings, who are drowning in the sea of suffering, to a vast and immeasurable paradise by leading them through the gates of faith in a religion based on truth, and by training in a morality based on facts.

Sot'aesan, the Founding Master of *Won*-Buddhism, was born into a peasant family on May 5, 1891, in Yönggwang, South Chölla Province, (South) Korea. From the age of seven, he began to explore his deeply felt questions about the nature of the universe and human life. Following his initial aspiration to pursue the Way, he performed acts of asceticism for some twenty years without the guidance of a religious mentor. Finally, in 1916, he attained great enlightenment at the age of twenty-five, which is recognized as the first year of the *Won*-Buddhist Era. After studying widely the scriptures of all the various religions known in Korea at that time, he realized that Śākyamuni Buddha deserved to be recognized as the sage of sages. Identifying Śākyamuni and his teachings as his 'original guide,' Sot'aesan established the

Society for the Study of the Buddhadharma (Pulpŏp Yŏn'guhoe), which later comes to be known as *Won-Buddhism*.

Won-Buddhism starts with Master Sot'aesan's great enlightenment and aspires to guide the world toward a new kind of awakened civilization. In the Founding Master revised conception of the Buddha-dharma, the extraordinary material advancements that his era was experiencing would now be matched by a similarly profound strengthening of the spirit. As he said in the founding motto of *Won-Buddhism*:

With this Great Opening of matter,
Let there be a Great Opening of spirit.

As the leader of *Won-Buddhism* for twenty-eight years, during the dark historical period of the Japanese colonial occupation of Korea and World War II, he built a strong foundation for *Won-Buddhism* through the three main undertakings of the Order: edification, education, and charity.

On June 1, 1943, Sot'aesan entered into nirvāṇa at the age of fifty-three after he transmitted the verse of Truth to his disciples:

Being into nonbeing and nonbeing into being,
Turning and turning—in the ultimate,
Being and nonbeing are both void,
Yet this void is complete.

His successor, Chŏngsan, Song Kyu (1900-1962), served as the second prime dharma master of the *Won-Buddhist Order*. He played a crucial role in systematizing the teachings and institutions of the new

Order and in enhancing the reputation of Sot'aesan within contemporary religious circles. Chōngsan collaborated with Sot'aesan and his followers in compiling the master's teachings and worked with the master's early disciples to regularize *Won*-Buddhist practice, to establish the *Won*-Buddhist ecclesiastical organization, and to write the history of the new religious Order. Chōngsan summarized his teachings using the rubric of the Ethics of the Threefold Unity (*Samdong yulli*): the fundamental unity of all religious principles in the *Il-Won* (one circle); the interconnectedness of all human beings in the same vital force; and the oneness of all enterprises in their goal to make the world a better place to live. This rubric was so central to Chōngsan's interpretation of *Won*-Buddhism that it constituted his deathbed teaching to his disciples.

Chōngsan was, in turn, succeeded as prime dharma master by Taesan, Kim Taegō (1914-1988), Chwasan, Yi Kwangjōng (b. 1936), and the current fifth prime dharma master, Kyōngsan, Chang Ŭngch'ōl (b. 1940).

Contents and English Translation of *The Doctrinal Books of Won-Buddhism*

The Doctrinal Books of Won-Buddhism is the major anthology of *Won*-Buddhism scriptural materials. It is comprised of four lengthy collections:

1. *The Principal Book of Won-Buddhism*

(*Wõnbulgyo Chõngjõn*).

2. *The Scripture of the Founding Master* (*Taejonggyõng*).

3. *The Dharma Discourses of Cardinal Master Chõngsan* (*Chõngsan chongsa põbõ*).

4. *The Essential Scriptures of the Buddha and Patriarchs* (*Pulcho yogyõng*).

The contents of, and translation procedures adopted for, each of these collections follow.

1. *The Principal Book of Won-Buddhism (Wõnbulgyo Chõngjõn)* offers a précis of the foundational doctrines and practices of *Won-Buddhism* as outlined by its founder, Sot'aesan.

2. *The Scripture of the Founding Master (Taejonggyõng)* is a collection of Sot'aesan's instructions and discussions over the course of his twenty-eight-year teaching career.

The first English version of these two collections was published in 1981, and was followed in 1988 by a completely revised Second Edition, translated by the Reverend Chon Pal Khn. Each filled an urgent need of its day in disseminating *Won-Buddhism* throughout the world. Prime Dharma Master Chwasan, however, believed there was a need for a new English version that would more accurately render the meaning of the original texts and that could serve as a reference for future translations into other languages. In January, 1996, the 56th extraordinary session of the Supreme

Preface

Dharma Council adopted ‘The Basic Guidelines for Translating the Scriptures into English,’ and subsequently the Committee for the Authorized Translation of the *Chōngjōn* into English was established. It held its first meeting in October, 1997, and, after examining the various extant versions, recommended a completely new rendering of the text. With the approval of the Prime Dharma Master’s Office and the chair of the Editorial Supervision Committee of the Supreme Dharma Council, the Committee then started work on this new translation. After three years of work, the result was the publication and first printing in May, 2001, of the Korean-English bilingual edition, *The Principal Book of Won-Buddhism*.

It was then decided to continue on to undertake an entirely new translation of *The Scripture of the Founding Master*. After much preliminary work, collaborative sessions of the Committee for the Authorized Translation of the *Taejonggyōng* into English began in earnest in August, 2003. The committee completed its task in September, 2006.

The Committee for the Authorized Translation of these two texts went through some changes in its membership, but the following persons participated from beginning to end:

Robert Evans Buswell, Jr., distinguished professor of Buddhist Studies at the University of California, Los Angeles (UCLA) and a specialist in Korean Buddhism;

Choi Hui-gong (Usan), professor (now emeritus) of

mechanical engineering at Korea University and a senior lay minister of *Won*-Buddhism; and Paik Nak-chung, professor (now emeritus) of English literature at Seoul National University and renowned literary critic and public intellectual; Rev. Park Sŏng-gi (Yaksan), a *Won*-Buddhist minister who had previously taught at the Won Institute of Graduate Studies in Glenside, Pennsylvania.

Christina Lee Buswell, a Korean-American scholar of Korean religions who studied at Stony Brook University, Columbia University, and Dongguk University, joined the above four individuals to form the Committee for the Authorized Translation of the *Taejonggyŏng* into English.

During its work on the *Taejonggyŏng*, the translation committee was assisted by Rev. Kim Hyoch'ŏl from the Department of International Affairs.

The translation procedure adopted by the respective committees was for Robert Buswell (in the case of *The Principal Book of Won-Buddhism*) and Christina Lee Buswell and Robert Buswell (in the case of *The Scripture of the Founding Master*) to prepare working drafts of the translations. All the committee members then met together for extended sessions over several years, where they engaged in intensive deliberations and discussions of virtually every line of the text in order to arrive at the final renderings. The published translations continued to be reviewed by numerous persons, including elders of the *Won*-Buddhist Order, officers of its International Department, scholars at the

Institute for the Research and Translation of the Scriptures at Wonkwang University, professors at the *Won* Institute of Graduate Studies in Philadelphia, Pennsylvania, and dedicated Western adherents of *Won*-Buddhism. This latest edition of these two texts therefore reflects this ongoing process of review and refinement.

3. *The Dharma Discourses of Cardinal Master Chōngsan (Chōngsan chongsa pōbō)* collects the teachings of Sot'aesan's successor, Chōngsan, the second prime dharma master of the *Won*-Buddhist order. The *Discourses* are broadly divided into two parts: the Canon of Secular Life, in ten chapters, and the Dharma Discourses proper, in fifteen chapters.

The English translation of *The Dharma Discourses of Cardinal Master Chōngsan* was the product of over six years of work by the English Translation Team of the Committee for the Authorized Translation of *Won*-Buddhist Scriptures, which once again included Christina Lee Buswell; Robert Evans Buswell, Jr.; Choi Hui-gong (Usan); Paik Nak-chung; and Rev. Park Sōng-gi (Yaksan). Work on this authorized translation began in September, 2009, and continued through November, 2015. Christina Lee Buswell and Robert Buswell prepared working drafts of the translation, which were checked and revised by all the committee members. The entire group then met together for extended sessions over several years in order to arrive at the final rendering. The translation team was assisted by Rev. Ryu Jungdo from the Department of

International Affairs, the chief staff administrator of the project, who over the course of the committee's work grew into a valued collaborator.

4. *The Essential Scriptures of the Buddha and Patriarchs (Pulcho yogyŏng)* is an anthology of eight scriptures, treatises, and verses from the mainstream Buddhist tradition, which were especially influential in helping Sot'aesan interpret and frame his unique insights, insights that would eventually evolve into the doctrines of *Won*-Buddhism. All these texts are composed in literary Chinese and are either Chinese translations of earlier Indian Buddhist scriptures or original writings by Chinese and Korean authors associated with the *Sŏn* (Chinese, Chan; Japanese, Zen) tradition:

1. *The Diamond Prajñāpāramitā Sūtra.*
2. *The Prajñāpāramitā Heart Sūtra.*
3. *The Sūtra in Forty-Two Sections.*
4. *Sūtra on the Five Types of Merit Enjoyed by the Sage.*
5. *Sūtra on the Differences in the Karmic Recompenses of Action.*
6. *Secrets on Cultivating the Mind.*
7. *Verses to the Ten Oxherding Pictures.*
8. *Text on Seated Meditation by the Master of Rest and Repose Hermitage.*

Between February, 2015, and May, 2016, all eight texts were newly translated directly from the literary Chinese by Professor Robert E. Buswell, Jr. of the

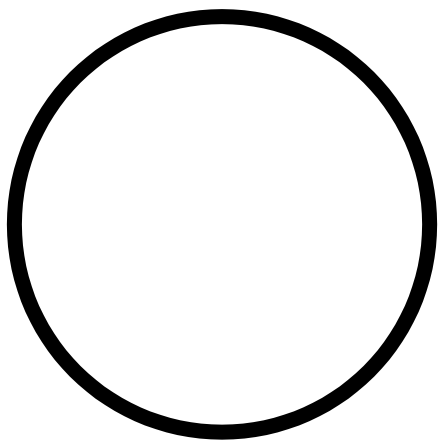
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University of California, Los Angeles (UCLA), and the draft translations reviewed by Ms. Christina Lee Buswell, Professor Choi Hui-gong (Usan), Professor Paik Nak-chung, Rev. Park Sŏng-gi (Yaksan), and Rev. Ryu Jungdo. This is the first time this collection has been included in an English edition of *Won-Buddhist* materials.

Taken together, *The Doctrinal Books of Won-Buddhism* offer an extensive set of scriptural materials regarding the teachings, practices, and institutions of the *Won-Buddhist* religion. Deriving as this new edition does from the unprecedented collaboration of experts in different fields under Fifth Prime Dharma Master Kyŏngsan's steadfast support and drawing on the merit of innumerable persons, both lay and ordained, in Korea and abroad, this new authorized English translation should help *Won-Buddhism* fulfill its destiny as a major world religion.

Committee for the Authorized Translation of
Won-Buddhist Scriptures
April 2016 (101 W.E.)

The Scriptures of
Won-Buddhism
(Wonbulogyo Kyojŏn)



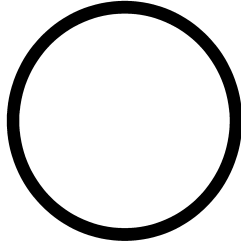
**With this Great Opening of matter,
Let there be a Great Opening of spirit.**

**Everywhere a Buddha Image
Every Act a Buddha Offering**

**Timeless *Sōn*
Placeless *Sōn***

**One Suchness in Action and Rest
Wholeness of Both Spirit and Flesh**

**Buddhadharma Is Daily Life
Daily Life Is Buddhadharma**



Awareness of Grace and Requital of Grace	Right Enlightenment and Right Practice
The Gateway of Faith Based on Retribution and Response of Cause and Effect	The Gateway of Practice Based on True Voidness and Marvelous Existence
The Fourfold Grace The Grace of Heaven and Earth The Grace of Parents The Grace of Fellow Beings The Grace of Laws	The Threefold Study Cultivating the Spirit Inquiry into Human Affairs and Universal Principles Choice in Action
The Four Essentials	The Eight Articles
<p><i>Il-Won</i> (One Circle) is the Dharmakaya Buddha, the original source of all things in the universe, the mind-seal of all the buddhas and sages, and the original nature of all sentient beings.</p>	

<p>Developing Self-Power The Primacy of the Wise Educating Others’ Children Venerating the Public - Spirited</p>	<p>Transmission Verse</p> <p>Being into nonbeing and nonbeing into being, Turning and turning – in the ultimate, Being and nonbeing are both void, Yet this void is complete.</p>	<p>Belief Zeal Questioning Dedication Unbelief Greed Laziness Foolishness</p>	<p>Unremitting <i>Sōn</i> in Action and Rest</p> <p>Timeless <i>Sōn</i> Placeless <i>Sōn</i></p>
<p>Selfless Service to the Public</p>	<p>The Doctrinal Chart</p>		<p>Practical Application of the Buddhadharmā</p>

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The Principal Book of *Won*-Buddhism
(*Wonbulgyo Chŏngjŏn*)

Part One: General Introduction

Chapter One: The Founding Motive of the Teaching

Today, with the development of scientific civilization, the human spirit, which should be making use of material things, has steadily weakened, while the power of material things, which human beings should be using, has daily grown stronger, conquering that weakened spirit and bringing it under its domination; humans therefore cannot help but be enslaved by the material. How would they avoid the turbulent sea of suffering in their lives?

Consequently, our founding motive is to lead all sentient beings, who are drowning in the turbulent sea of suffering, to a vast and immeasurable paradise by expanding spiritual power and conquering material power through faith in a religion based on truth and training in morality based on facts.

Chapter Two: An Outline of the Teaching

Buddhism is the unsurpassed, great path; its truths and expedients are immense, so that numerous spiritual mentors have taken them as the basis of various schools and

sects, thereby opening the gates of propagation and teaching countless people. The fundamental principles of all the world's religions are also essentially one, but as different religions have long been established with different systems and expedients, there have been not a few incidents of failure to reach harmony and dialogue between these religious groups. All this is due to ignorance of the fundamental principles underlying all religions and their sects. How could this be the original intent of all the buddhas and sages?

Looking especially at the Buddhism of the past, its institutions were organized mainly in terms of monastic orders, which were not well suited to people living in the secular world, so that anyone who wished to be a true Buddhist had to ignore one's duties and responsibilities to the secular life and even give up one's occupation. In such a situation, no matter how good the buddhadharma, it would be difficult for all the many living creatures in this boundless world to gain access to the buddhas' grace. How could this be the consummate, great Way?

Therefore, we have enshrined as the object of faith and the model of practice *Il-Won-Sang* (One Circle Image), the Dharmakāya (law-body) Buddha, which is the original source of all things in the universe and the mind-seal of all the buddhas and sages. We have laid down as the main principles of faith and practice the Fourfold Grace of Heaven and Earth, Parents, Fellow Beings, and Laws, and the Threefold Study of Cultivating the Spirit, Inquiry

into Human Affairs and Universal Principles, and Choice in Action. Our aim is to become adherents of a broad and consummate religion by incorporating and making use as well of the doctrines of all the world's religions.

Part Two: Doctrine

Chapter One: The *Il-Won-Sang*

Section One: The Truth of Il-Won-Sang

Il-Won (One Circle) is the original source of all things in the universe, the mind-seal of all the buddhas and sages, and the original nature of all sentient beings; the realm where there is no discrimination regarding great and small, being and nonbeing; the realm where there is no change amid arising and ceasing, coming and going; the realm where wholesome and unwholesome karmic retribution has ceased; the realm where language, names, and signs are utterly void. Through the light of the void and calm, numinous awareness, the discrimination regarding great and small, being and nonbeing, appears; whereupon the distinction between wholesome and unwholesome karmic retribution comes into being; language, names, and signs also become obvious, so that the triple worlds in the ten directions appear like a jewel in hand; and the creative transformations of true voidness and marvelous existence freely conceal and reveal themselves through all things in the universe throughout vast eons without beginning: this is the truth of *Il-Won-Sang*.

Section Two: Faith in Il-Won-Sang

To believe in the truth of *Il-Won-Sang* as the original source of all things in the universe;

To believe in it as the mind-seal of all the buddhas and sages;

To believe in it as the original nature of all sentient beings;

To believe in it as the realm where there is no discrimination regarding great and small, being and nonbeing;

To believe in it as the realm where there is no change amid arising and ceasing, coming and going;

To believe in it as the realm where wholesome and unwholesome karmic retribution has ceased;

To believe in it as the realm where language, names, and signs are utterly void; in that realm of voidness, to believe that the discrimination regarding great and small, being and nonbeing, appears through the light of the void and calm, numinous awareness;

To believe that the distinction between wholesome and unwholesome karmic retribution comes into being;

To believe that language, names, and signs become obvious, so that the triple worlds in the ten directions appear like a jewel in hand;

To believe that the creative transformations of true voidness and marvelous existence freely conceal and reveal themselves through all things in the universe throughout vast eons without beginning;

This is faith in *Il-Won-Sang*.

Section Three: Practice of Il-Won-Sang

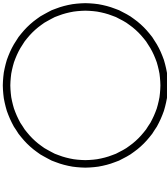
Believing in and, at the same time, modeling ourselves on the truth of *Il-Won-Sang*, our aim is that: we should know our minds, which are perfect and complete, utterly impartial and selfless like *Il-Won-Sang*; we should nurture our minds, which are perfect and complete, utterly impartial and selfless like *Il-Won-Sang*; and we should use our minds, which are perfect and complete, utterly impartial and selfless like *Il-Won-Sang*: this is the practice of *Il-Won-Sang*.

Section Four: The Il-Won-Sang Vow

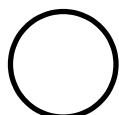
Il-Won is the realm of samādhi beyond all words and speech, the gateway of birth and death that transcends being and nonbeing, the original source of heaven and earth, parents, fellow beings, and laws, and the nature of all buddhas, enlightened masters, ordinary humans, and sentient beings. It can form both the permanent and the impermanent. Viewed as the permanent, it has unfolded into an infinite world that is ever abiding and unextinguished, just as it is and spontaneous. Viewed as the impermanent, it has unfolded into an infinite world, now as progression, now as regression, here as grace arising from harm, there as harm arising from grace, by effecting transformations through the formation, subsistence, decay, and extinction of the universe, the birth, old age,

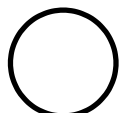
sickness, and death of all things, and the six rebirth destinies in accordance with the mental and bodily functions of the four modes of birth. Therefore, modeling ourselves wholeheartedly on this *Il-Won-Sang*, the Dharmakāya Buddha, and practicing with utmost devotion to keep our mind and body perfectly, to know human affairs and universal principles perfectly, and to use our mind and body perfectly, we deluded beings make this vow so that, by progressing rather than regressing and receiving grace rather than harm, we may attain the awesome power of *Il-Won* and be unified with the substance and nature of *Il-Won*.

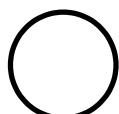
Section Five: Dharma Words on Il-Won-Sang

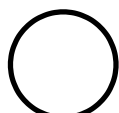


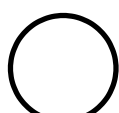
Once enlightened to the truth of this *Won-Sang* (Circle Image), we will know that the triple worlds in the ten directions are our own property; that all things in the universe are nondual despite their different names; that this is the nature of all the buddhas, enlightened masters, ordinary humans, and sentient beings; that the principle of birth, old age, sickness, and death operates like spring, summer, autumn, and winter; that the principle of the retribution and response of cause and effect operates like the alternating predominance of yin and yang; and that this is perfect and complete, utterly impartial and selfless.

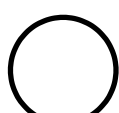
 This *Won-Sang* is to be used when we use our eyes; it is perfect and complete, utterly impartial and selfless.

 This *Won-Sang* is to be used when we use our ears; it is perfect and complete, utterly impartial and selfless.

 This *Won-Sang* is to be used when we use our noses; it is perfect and complete, utterly impartial and selfless.

 This *Won-Sang* is to be used when we use our tongues; it is perfect and complete, utterly impartial and selfless.

 This *Won-Sang* is to be used when we use our bodies; it is perfect and complete, utterly impartial and selfless.

 This *Won-Sang* is to be used when we use our minds; it is perfect and complete, utterly impartial and selfless.

Section Six: Transmission Verse

Being into nonbeing and nonbeing into being,
Turning and turning – in the ultimate,
Being and nonbeing are both void,
Yet this void is complete.

Chapter Two: The Fourfold Grace

Section One: The Grace of Heaven and Earth

A. The Principle of Indebtedness to Heaven and Earth

If we wish most easily to understand the grace we have received from heaven and earth, we first must consider whether we could sustain our existence and live without heaven and earth. Then, even the most stupid or ignorant among us would acknowledge that we could not live without heaven and earth. If there is a relationship wherein we cannot live without the other, then where would there be a grace greater than that?

As a rule, heaven and earth have the Way and its power. The spontaneous motion of the great mechanism of the universe is the Way of heaven and earth. The results that are made manifest according to the motions of that Way are the power of heaven and earth. The Way of heaven and earth is exceedingly radiant, exceedingly meticulous and steadfast, and exceedingly just; it is proper and natural, vast and immeasurable, eternal and imperishable; it is without either good or ill fortune; and it is free of thoughts in its applications. Within the manifestation of the great power that flows from this great Way, the myriad things sustain their lives and preserve their forms.

B. The Gist of Indebtedness to Heaven and Earth

1. Due to the air in the sky, we are able to live by inhaling and exhaling.
2. Due to the support of the ground, we are able to live by having our bodies depend on it.
3. Due to the radiance of the sun and moon, we come to distinguish and know the myriad phenomena in the universe.
4. Due to the beneficence of wind, clouds, rain, and dew, we come to live off the products created by their nurturing of the myriad things.
5. As heaven and earth neither arise nor cease, the myriad things come to attain endless life in accordance with that Way.

C. The Principle of Gratitude to Heaven and Earth

If people wish to show gratitude to heaven and earth, they first must practice by modeling themselves wholeheartedly on that Way.

D. An Agenda for Gratitude to Heaven and Earth

1. Modeling ourselves wholeheartedly on the exceedingly radiant Way of heaven and earth, we should inquire into the myriad human affairs and universal principles and know them thoroughly.

2. Modeling ourselves wholeheartedly on the exceedingly meticulous and steadfast Way of heaven and earth, in all our action we should apply ourselves consistently from beginning to end and achieve our goal.
3. Modeling ourselves wholeheartedly on the exceedingly just Way of heaven and earth, in all our action we should avoid becoming enticed by remoteness or closeness, intimacy or distance, joy or anger, sorrow or happiness, and ever keep to the Middle Way.
4. Modeling ourselves wholeheartedly on the proper and natural Way of heaven and earth, in all our action we should scrutinize the reasonable and the unreasonable, and choose the reasonable and abandon the unreasonable.
5. Modeling ourselves wholeheartedly on the vast and immeasurable Way of heaven and earth, we should be free from any penchant toward partiality.
6. Modeling ourselves wholeheartedly on the eternal and imperishable Way of heaven and earth, we should gain liberation from the changes occurring in all things and from the birth, old age, sickness, and death of human life.
7. Modeling ourselves wholeheartedly on the Way of heaven and earth that is free from good or ill fortune, we should find the future ill in fortunate events and the future good in unfortunate events, and avoid becoming enticed by good or ill fortune.
8. Modeling ourselves wholeheartedly on the Way of

heaven and earth that is free of thought in its applications, we should nurture the Way that is free of thought in action or rest, harboring no concept or sign after rendering spiritual, physical, or material beneficence. And even if the recipient turns ungrateful, the previous act of beneficence should not make us hate all the more that person or make an enemy of him.

E. Ingratitude to Heaven and Earth

Ingratitude to heaven and earth means either not knowing the meaning of indebtedness, gratitude, or ingratitude, or, even while knowing it, not practicing gratitude.

F. The Consequences of Gratitude to Heaven and Earth

If we practice each and every one of the articles in the agenda for showing gratitude to heaven and earth, then heaven and earth and oneself will not be different things, so that one is exactly the same as heaven and earth and heaven and earth are exactly the same as oneself. Even though heaven is void and earth is still, and they do not directly bestow any blessings or happiness, we gain spontaneously an awesome power like that of heaven and earth, long life like that of heaven and earth, and radiance like that of the sun and moon; and all the hosts of humans and heavenly beings and all the world will honor us like heaven and earth.

G. The Consequences of Ingratitude to Heaven and Earth

If we are ungrateful to heaven and earth, we inevitably will incur the punishment of heaven. If we explain the details to make them easier to understand, then, to the extent that we do not model ourselves on the Way of heaven, we will certainly be ignorant of human affairs or universal principles and will have little meticulousness and steadfastness in everything we do; we will have many occasions when we are either excessive or deficient in everything we do; many occasions when we are irrational in everything we do; and many occasions when we have a penchant toward partiality in everything we do; we will be ignorant of the changes occurring in all things and of the birth, old age, sickness, and death, and good and ill fortune of human life; and even if we exercise virtue, we will be attached to signs so that internally we are conceited and externally we are boastful. How would such people not incur transgression and harm? Even though heaven and earth may be void and calm, any suffering that might inadvertently occur or that we have created for ourselves is exactly the punishment incurred by our ingratitude to heaven and earth.

Section Two: The Grace of Parents

A. The Principle of Indebtedness to Parents

If we wish most easily to understand the grace we have received from our parents, we first must consider whether our bodies would have appeared in this world without our parents, or, even if they had, whether lacking self-power they could have matured on their own. Then, anyone would acknowledge that neither would have been possible. If, without parents, our bodies could not have appeared or matured, then where would there be a grace greater than that?

As a rule, although the birth and death of humans may be deemed a natural law and a creative transformation of heaven and earth, the great grace of giving us birth and raising us when we are lacking self-power, and of teaching us the great principle of the human Way, is precisely our indebtedness to parents.

B. The Gist of Indebtedness to Parents

1. Thanks to our parents, we receive this body, which is the foundation of all human affairs and universal principles.
2. With all-embracing love and ignoring all kinds of trouble, they raise and protect us, until we gain self-power.
3. They teach us human duties and responsibilities and guide us into human society.

C. The Principle of Gratitude to Parents

Recognizing this Way of our indebtedness when we were lacking self-power, we should offer protection as best we can to those who are lacking self-power.

D. An Agenda for Gratitude to Parents

1. We should follow without exception the essential Way of practice – the Threefold Study and the Eight Articles – and the essential Way of human life – the Fourfold Grace and the Four Essentials.
2. In the event that our parents become helpless, as best we can, we should offer them mental comfort and physical sustenance.
3. While our parents are living, or after they have passed away, we should protect to the best of our abilities the helpless parents of others, as if they were our own.
4. After our parents have passed away, we should enshrine their life histories and their portraits to commemorate them for a long time.

E. Ingratitude to Parents

Ingratitude to parents means either not knowing the meaning of indebtedness, gratitude, or ingratitude, or, even while knowing it, not practicing gratitude.

F. The Consequences of Gratitude to Parents

If we show gratitude to parents, then, even though I have only shown gratitude to my own parents, the world will naturally regard me respectfully. Since it is an unavoidable principle that children will act by modeling themselves after the good or bad conduct of their parents, my children's filial piety toward me will duly reflect my own Way of showing gratitude to my parents. Also, as a consequence of protecting people who are lacking self-power, I will constantly receive the help of others even when I happen to lack self-power while coming and going through numerous lifetimes.

G. The Consequences of Ingratitude to Parents

If we are ungrateful to our parents, then, even though I have been ungrateful only to my own parents, the world inevitably will hate and ostracize me; and inevitably my very own offspring, too, by imitating my ingratitude, will directly bring woe to myself. Also, I will constantly be abandoned by others even when I happen to lack self-power while coming and going through numerous lifetimes.

Section Three: The Grace of Fellow Beings

A. The Principle of Indebtedness to Fellow Beings

If we wish most easily to understand the grace we have received from fellow beings, we first must consider whether I could live alone in a place that has no people, no animals, and no plants. Then, anyone would acknowledge that it is not possible. If we cannot live without the help of fellow beings, the support of fellow beings, and the provisions supplied by fellow beings, then where would there be a grace greater than that?

As a rule, the world has four categories of occupations: scholars, farmers, artisans, and merchants. People engage in work appropriate to these categories, and, by exchanging all kinds of material goods for their various products, they have helped and become indebted to each other solely by benefiting themselves and benefiting others.

B. The Gist of Indebtedness to Fellow Beings

1. Scholars study and research to edify and educate us in all types of learning and governance.
2. Farmers plant and raise crops to provide materials for our clothing and food.
3. Artisans manufacture all types of goods to provide us with shelter and necessities.
4. Merchants trade all kinds of material goods to help make our lives convenient.
5. Even animals and plants are of help to us.

C. The Principle of Gratitude to Fellow Beings

Since we are indebted to fellow beings by benefiting ourselves and benefiting others, if we wish to show gratitude to that grace, we should wholeheartedly model ourselves on that Way and constantly act by benefiting ourselves and benefiting others when scholars, farmers, artisans, and merchants exchange with one another all types of learning and material goods.

D. An Agenda for Gratitude to Fellow Beings

1. Scholars, when edifying through all types of learning or governance, should constantly act in fairness by benefiting themselves and benefiting others.
2. Farmers, when providing the materials for clothing and food, should constantly act in fairness by benefiting themselves and benefiting others.
3. Artisans, when providing shelter and necessities, should constantly act in fairness by benefiting themselves and benefiting others.
4. Merchants, when trading in all types of material goods, should constantly act in fairness by benefiting themselves and benefiting others.
5. Even plants and animals should not be destroyed or killed without due cause.

E. Ingratitude to Fellow Beings

Ingratitude to fellow beings means either not knowing the meaning of indebtedness, gratitude, or ingratitude, or, even while knowing it, not practicing gratitude.

F. The Consequences of Gratitude to Fellow Beings

If we show gratitude to fellow beings, then all fellow beings, moved by acts of mutual benefit, will love one another and rejoice with them, so that I personally will also be safeguarded and honored; and there will be love between individuals, friendship between families, understanding between societies, and peace between nations, so that ultimately we shall have an unimaginably ideal world.

However, if no human beings anywhere in the world show gratitude, or if all fellow beings are lost in the sea of suffering because of the mischief of those who are ungrateful, then those sages who are saviors of this world, by bestowing on us their compassionate expedients, will rescue those sentient beings who are ungrateful, through either their moral force, political power, or coercive force.

G. The Consequences of Ingratitude to Fellow Beings

If we are ungrateful to fellow beings, then they will all hate and dislike one another and become mutual enemies.

There will be quarrels between individuals, ill will between families, hostility between societies, and no peace between nations, and this will become a world at war.

Section Four: The Grace of Laws

A. The Principle of Indebtedness to Laws

If we wish most easily to understand the grace we have received from laws, we must consider whether we could live in tranquility and order without laws that regulate self cultivation for individuals, domestic affairs for families, social order for societies, national order for nations, and global order for the world. Then, anyone would acknowledge that it is not possible. And if we cannot live without laws, then where would there be a grace greater than that?

As a rule, what we call laws are equitable rules of the human Way and of justice. If these rules are applied to individuals, individuals will be helped; if they are applied to families, families will be helped; if they are applied to societies, societies will be helped; if they are applied to nations, nations will be helped; and if they are applied to the world, the world will be helped.

B. The Gist of Indebtedness to Laws

1. Sages appear in response to the times, enabling us,

through religion and morality, to follow the right road.

2. Laws enable us to protect our lives and to foster knowledge by allowing us both to establish institutions for scholars, farmers, artisans, and merchants, as well as to exert ourselves in edification and admonition.
3. Laws enable us to live peacefully by reproofing injustice and promoting justice through distinguishing right and wrong, benefit and harm, and by thus maintaining tranquility and order.

C. The Principle of Gratitude to Laws

If we are indebted to a statute of prohibition in a law, then we should comply with that Way and if we are indebted to a statute of exhortation, then we should comply with that Way.

D. An Agenda for Gratitude to Laws

1. As an individual, study and practice laws that regulate self-cultivation.
2. As a family, study and practice laws that regulate the family.
3. As a society, study and practice laws that regulate the society.
4. As a nation, study and practice laws that govern the nation.

5. As a world, study and practice laws that govern the world.

E. Ingratitude to Laws

Ingratitude to laws means either not knowing the meaning of indebtedness, gratitude, or ingratitude or, even while knowing it, not practicing gratitude.

F. The Consequences of Gratitude to Laws

If we show gratitude to laws, then we will receive the protection of laws, so that gradually restrictions will vanish and freedom will be gained; our own personal character will improve; the world too will be in good order; and scholars, farmers, artisans, and merchants will advance, so that a world of matchless comfort will be created and, furthermore, we shall have requited as well the grace of legislation and administration.

G. The Consequences of Ingratitude to Laws

If we are ungrateful to laws, laws will not pardon us either and we will suffer confinement and constraints; our own personal character will degenerate; and the world too will become disordered until it becomes a chaotic battleground.

Chapter Three: The Four Essentials

Section One: Developing Self-Power

A. The Principle of Developing Self-Power

Unless we are helpless infants, decrepit oldsters, or seriously ill, in all other cases our aim is to develop self-power as a practice, so that while fulfilling the personal duties and responsibilities incumbent on human beings, we also, as best we can, give succor to people who lack self-power.

B. The Gist of the Life of Dependency in the Past

1. If parents, siblings, spouses, children, or other relatives lived better than oneself, one would propose to live idly, depending on them. And if they would not listen to demands for such support, one would propose to live in the same household with them. Also, if one borrowed money from someone and could not repay it, then one's entire family would be ruined trying to repay that debt.
2. A woman depended on her parents in her youth, on her husband after marriage, and on her children in her old age. Also, due to her unequal rights, she was not able to receive an education like that of men. She also

did not enjoy the rights of social intercourse and did not have the right to inherit property. She also could not avoid facing constraints in whatever she did or did not do with her own body and mind.

C. An Agenda for the Encouragement of the Dependent by the Self-Reliant

1. When people who have self-power make an improper request for support, they should not be granted that support.
2. When we as parents are dividing our inheritance among the children, we should distribute it to all without regard to who is the eldest son, younger son, or daughter, except in the case of those who would be unable to retain that property.
3. After marriage, each spouse should maintain financial independence. Furthermore, the primary concern should go beyond love alone and extend also to fulfilling their respective duties and responsibilities.
4. We should handle all other matters according to the circumstances and the law and, not discriminating between men and women as in the past, should treat everyone according to what they do.

D. An Agenda for the Development of Self-Power

1. Regardless of whether we are men or women, we

- should not live a life of dependency as in the past, unless we cannot help but be dependent due to infancy, old age, or illness.
2. Women too, just like men, should receive an education that will allow them to function actively in human society.
 3. Men and women should all work diligently at their occupations to gain freedom in their lives and should share equally their duties and responsibilities toward family and nation.
 4. A younger son also should discharge his filial duties to the parents both during their lifetimes and after their deaths, just as did the eldest son in the past.

Section Two: The Primacy of the Wise

A. The Principle of the Primacy of the Wise

Since it is obvious as a basic principle that the wise teach the foolish and the foolish learn from the wise, whenever we wish to learn in any situation, our aim is not to be led on by a system of unreasonable discrimination, but to strive only to attain the goal that we seek.

B. The Gist of Unreasonable Past Systems of Discrimination

1. Discrimination between gentry and commoners.

2. Discrimination between legitimate and illegitimate children.
3. Discrimination between old and young.
4. Discrimination between male and female.
5. Discrimination between different races and ethnic groups.

C. An Agenda for the Primacy of the Wise

1. We should regard as our teacher anyone whose Way of commanding the nature and whose moral conduct in human affairs is superior to our own.
2. We should regard as our teacher anyone whose governance of human affairs is superior to our own.
3. We should regard as our teacher anyone whose knowledge of life is superior to our own.
4. We should regard as our teacher anyone whose scholarship and technical skills are superior to our own.
5. We should regard as our teacher anyone whose common sense of all kinds is superior to our own.

We should not inherently designate as our teachers those who fit any of the above categories, but do so only while we are seeking something.

Section Three: Educating Others' Children

A. The Principle of Educating Others' Children

If educational institutions are narrowly focused or their spirit does not transcend the boundary between self and others, then the world's civilization will be held back. Therefore, our aim is to advance the world's civilization by expanding educational institutions, transcending the boundary between self and others, and widely educating all those who come later, and to enable all fellow beings to live a paradisaal life.

B. The Gist of Faults of Education in the Past

1. The lack of active commitment and encouragement in government and society regarding education.
2. An educational system in which women and lower-class people could not even conceive of receiving an education.
3. At the individual level, the dearth of people who have widely made manifest the benefits of the education they received.
4. The scarcity of an exchange of ideas on education due to inadequacies of organs of the press and communications.
5. As the spirit of education could not transcend the boundary between self and others, where wealthy persons without children, tried just to have their own child and, failing in that, neglected to have anyone taught; while the poor, despite being eager to educate their own children, could not have them taught due to

a dearth of financial resources.

C. An Agenda for Educating Others' Children

1. We, who have come upon an opportunity for the above-mentioned faults of education to be removed, should help all educational institutions as best we can in order to educate even others' children as if they were our own, whether we have children or not and, as far as circumstances permit, should educate at least a few people, just as if we ourselves had given birth to them.
2. The nation and society too should widely establish educational institutions and actively promote education.
3. A religious order, society, nation, and the world should recognize people who are carrying out this agenda for educating others' children and should honor and reward them according to their achievements.

Section Four: Venerating the Public-Spirited

A. The Principle of Venerating the Public-Spirited

If the world devotedly venerates the public-spirited, many will come forth to serve the world. If the nation devotedly venerates the public-spirited, many will come forth to serve the nation. If society or religious orders devotedly venerate the public-spirited, many will come forth to serve society or religious orders. Hence, let us

venerate in accordance with their achievements people who, from various standpoints have served the world, the nation, the society, and religious orders just as children would serve their parents. Let each of us also, by modeling ourselves wholeheartedly on that spirit of public service, be actively engaged in public service.

B. The Gist of Faults in Public Service Activities in the Past

1. A dearth of specialized education for scholars, farmers, artisans, and merchants, which was to provide the principles of life and the foundation for public well-being.
2. A dearth of institutional facilities for scholars, farmers, artisans, and merchants.
3. The inability to make religious doctrines and institutions accessible to the masses.
4. A dearth of recognition toward the public-spirited by either government or society.
5. The inability of all types of education to gain self-power or to abandon other-power.
6. Excessive concern with personal profit even at the expense of others and being enticed by remoteness and closeness, intimacy and distance.
7. A dearth of experience and common sense.
8. A dearth of people who understood the difference between receiving veneration from the family for dedication to the family and receiving veneration from

the masses for dedication to the public.

C. An Agenda for Venerating the Public-Spirited

1. We who now have come upon an opportunity to remove the above-mentioned faults of public service activities should distinguish between family and public service activities and, all things being equal, should engage in public service activities by transcending the boundary between self and others.
2. We should support those who have dedicated themselves to public service for the benefit of the people, when they become feeble with age and, after they have passed away, should act as their bereaved offspring and pay for their funerals and enshrine their portraits and life histories to commemorate them for a long time, in accordance with their achievements.

Chapter Four: The Threefold Study

Section One: Cultivating the Spirit (Chōngsin Suyang)

A. The Essential Purport of Cultivating the Spirit

“Spirit” (*chōngsin*) means that state in which the mind,

being clear and round, calm and tranquil, is free from a tendency toward discrimination and a penchant toward attachment. “Cultivating” (*suyang*) means nourishing that spirit which is clear and round, calm and tranquil, by internally letting go of a tendency toward discrimination and a penchant toward attachment and externally not being enticed by distracting sensory conditions.

B. The Objective of Cultivating the Spirit

Sentient creatures instinctively have a congenital ability to know and a desire to do certain things. Humans, the most intelligent of beings, have, in their seeing, hearing, and learning, a tendency to know and a desire to do certain things that is many times greater than that of other animals. So, if they decide to seek out those things they know and want to do, then, while satisfying themselves through their own prerogatives, skills, and might, regardless of etiquette, shame, and just laws, they ultimately will destroy their families and ruin themselves; they may feel a pessimistic disgust toward the world, through their distress and idle thoughts and their wrath and anxiety; they may become weak of nerve, lose touch with reality, or, in the most extreme of cases, some might even commit suicide. Therefore, our aim is to engage in cultivation that nurtures our autonomous power by removing this desire that spreads its tendrils widely and attaining a sound spirit.

C. The Consequences of Cultivating the Spirit

If we continue the work of Cultivating the Spirit for a long time, our spirit will become as solid as iron or stone, and, in applying ourselves to the myriad sensory conditions, autonomous power will arise in the mind, and ultimately we will gain the power of Cultivation.

Section Two: Inquiry into Human Affairs and Universal Principles (Sari Yŏn'gu)

A. The Essential Purport of Inquiry into Human Affairs and Universal Principles

“Human affairs” (*sa*) means the right and wrong, benefit and harm, among human beings. “Universal principles” (*ri*) means the great and small, being and nonbeing, of heavenly creation. “Great” means the original essence of all things in the universe. “Small” means that the myriad phenomena are distinguished by their shapes and forms. “Being and nonbeing” means the cycle of nature’s four seasons of spring, summer, fall, and winter, as well as wind, clouds, rains, dew, frost, and snow; the birth, aging, sickness, and death of all things; and the transformations of creation and destruction, flourishing and decay. “Inquiry” (*yŏn'gu*) means studying and mastering human affairs and universal principles.

B. The Objective of Inquiry into Human Affairs and Universal Principles

This world is constructed through the principles of great and small, being and nonbeing, and is driven by the affairs of right and wrong, benefit and harm. Therefore, as the world is vast, there are infinite types of principles; as there are many people, there are limitless types of human affairs. However, the suffering and happiness that might inadvertently occur and the suffering and happiness that we create for ourselves are the consequences of our own making through the operation of the six sense organs. If we act whenever we please and stop whenever we please, ignorant of the right and wrong, benefit and harm, of our actions, then the activities of our six sense organs at every instant will turn into transgressions and suffering, so that our future will become a boundless sea of suffering.

If we live ignorant of the principles of great and small, being and nonbeing, we will not understand the causes of the suffering and happiness that might inadvertently occur; our thoughts being myopic and precipitous, and our minds being biased and narrow, we will not understand the principles of birth, aging, illness, and death and the retribution and response of cause and effect; unable to distinguish the factual and true from the false and spurious, we constantly would fall into falsity and wishful thinking, until ultimately we face the destruction of our families and the ruin of ourselves. Therefore, our aim is,

by inquiring in advance into the unfathomable principles of heavenly creation and the multifarious affairs of humanity, to know them through clear analysis and quick adjudication when confronted by them in real life.

C. The Consequences of Inquiry into Human Affairs and Universal Principles

If we continue for a long time with the work of Inquiry into Human Affairs and Universal Principles, we will generate the power of wisdom that knows without obstructions in analyzing and adjudicating the myriad human affairs and universal principles, and ultimately will gain the power of Inquiry.

Section Three: Choice in Action (Chagöṅ Ch'wisa)

A. The Essential Purport of Choice in Action

“Action” (*chagöṅ*) means the functioning of the six sense organs of eye, ear, nose, tongue, body, and mind in whatever one does. “Choice” (*ch'wisa*) means choosing what is right and forsaking what is wrong.

B. The Objective of Choice in Action

Even if we have gained the power of Cultivation that comes from Cultivating the Spirit and the power of

Inquiry that comes from Inquiry into Human Affairs and Universal Principles, Cultivation and Inquiry will come to naught and will hardly gain any real efficacy, if we cannot put them into practice in actual operations. This would be like a tree that has a good trunk, branches, flowers, and leaves, but that bears no fruit.

As a rule, why is it that we human beings do not practice the good even while knowing the good and do not put an end to evil even while knowing the evil, so that we forsake the tranquil paradise and fall into the perilous sea of suffering? This is because we either are deficient in our practice due to our ignorance of what is right or wrong in actual situations; or because—even though we know what is right or wrong—we cannot control our desires, which flare up like a fire; or because we are enticed by habits that are as solid as iron or stone, so that we do not put into practice our choice of the good and forsaking of evil. Therefore, our aim is to work at putting into practice the choice of the right at all costs and the forsaking of the wrong at all costs, so that we may avoid the odious sea of suffering and welcome the yearned-for paradise.

C. The Consequences of Choice in Action

If we continue for a long time with the work of Choice in Action, we will gain the power of putting into practice the valiant choice of the right and the valiant forsaking of the wrong in applying ourselves in any situation, and ul-

timately will gain the power of Choice.

Chapter Five: The Eight Articles

Section One: The Four Articles to Develop

1. Belief

“Belief” means faith, which is the motive force that settles the mind when we try to accomplish anything.

2. Zeal

“Zeal” means a mind that heroically moves forward, which is the motive force that encourages and pushes us along when we try to accomplish anything.

3. Questioning

“Questioning” means wanting to discover and know what we do not know about human affairs and universal principles, which is the motive force that reveals what we are ignorant of when we try to accomplish anything.

4. Dedication

“Dedication” means an unremitting state of mind, which is the motive force that will achieve the objective when we try to accomplish anything.

Section Two: The Four Articles to Forsake

1. Unbelief

“Unbelief” means the lack of belief that is the opposite of faith, which causes the inability to reach a decision when we try to accomplish anything.

2. Greed

“Greed” means the excessive clinging to something, beyond any normal degree.

3. Laziness

“Laziness” means the aversion to act when we try to accomplish anything.

4. Foolishness

“Foolishness” means acting as we please or stopping when we please, completely ignorant of great and small, being and nonbeing, as well as of right and wrong, benefit and harm.

**Chapter Six:
The Essential Ways of Human Life and of
Practice**

The Fourfold Grace and the Four Essentials are the essential Way of human life; the Threefold Study and the

Eight Articles are the essential Way of practice. As for the essential Way of human life, people would not be able to follow it without the essential Way of practice. As for the essential Way of practice, people would not be able to manifest fully the efficacious power of that practice without the essential Way of human life. To explain their connection through an analogy, the essential Way of practice is like the medical arts by which a physician cures a patient, while the essential Way of human life is like the medicine that cures the patient.

Chapter Seven: The Four Great Principles

The Four Great Principles are right enlightenment and right practice; awareness of grace and requital of grace; practical application of the buddhadharma; and selfless service to the public.

As for right enlightenment and right practice, it is to engage in that consummate practice which is free from bias or reliance, excessiveness or deficiency, whenever we make use of our six sense organs of eye, ear, nose, tongue, body, and mind, by gaining awakening to the truth of *Il-Won*, which is the mind-seal rightly transmitted by the buddhas and enlightened masters, and modeling ourselves wholeheartedly on that truth.

As for awareness of grace and requital of grace, it is to

put gratitude into practice by deeply feeling and knowing the content of the grace we have received from Heaven and Earth, Parents, Fellow Beings, and Laws, and modeling ourselves wholeheartedly on that Way of indebtedness; at the same time, even if there is a situation in which we might become resentful, it is to respond gratefully by discovering first and foremost that from which all grace derives and giving thanks for that situation.

As for practical application of the buddhadharma, it means we should not as in the past be incapable of handling worldly affairs because of being attached to the buddhadharma, but instead be able to handle worldly affairs even better because of being disciples of the buddha. In other words, our aim is that we should not be useless in the world by being Buddhist disciples, but, through our practical application of the buddhadharma, we become useful people who can help individuals, families, societies, and nations.

As for selfless service to the public, it is to devote ourselves with sincerity and dedication to delivering all sentient beings through an altruistic Mahāyāna practice that forsakes thoughts only of ourselves or our own families and self-indulgent or capricious conduct.

Part Three: Practice

Chapter One: The Essential Dharmas of Daily Practice

1. The mind ground is originally free from disturbance, but disturbances arise in response to sensory conditions; let us give rise to the absorption (*samādhi*) of the self-nature by letting go of those disturbances.
2. The mind ground is originally free from delusion, but delusions arise in response to sensory conditions; let us give rise to the wisdom (*prajñā*) of the self-nature by letting go of those delusions.
3. The mind ground is originally free from wrong-doing, but wrong-doings arise in response to sensory conditions; let us give rise to the precepts (*śīla*) of the self-nature by letting go of those wrong-doings.
4. Let us remove unbelief, greed, laziness, and foolishness by means of belief, zeal, questioning, and dedication.
5. Let us turn a life of resentment into a life of gratitude.
6. Let us turn a life of dependency into a life of self-reliance.
7. Let us turn a reluctance to learn into a readiness to learn well.
8. Let us turn a reluctance to teach into a readiness to

- teach well.
9. Let us turn a lack of public spirit into an eagerness for the public's welfare.

Chapter Two: Fixed-Term Training and Daily Training

Section One: The Dharma of Fixed-Term Training

In order to have practitioners receive training in the dharma for fixed terms, the following subjects of fixed-term training are established: reciting the Buddha's name, seated meditation, scripture, lecturing, conversation, cases for questioning (*ñīdu*), the principle of the nature, keeping a fixed-term diary, keeping a daily diary, heedfulness, and deportment, and so forth. Reciting the Buddha's name and seated meditation are the training subjects for Cultivating the Spirit; scripture, lecturing, conversation, cases for questioning, the principle of the nature, and keeping a fixed-term diary are the training subjects for Inquiry into Human Affairs and Universal Principles; keeping a daily diary, heedfulness, and deportment are the training subjects for Choice in Action.

“Reciting the Buddha's name” means to recite repeatedly the single incantatory phrase we have designated, in order to concentrate our spirits that are distracted in myriad directions on this single incantatory

phrase and to transform the myriad thoughts into but a single thought.

“Seated meditation” means to settle both the mind and the energy on the elixir field (*tanjŏn*; the lower abdomen) in order to correct the energy and guard the mind and yet, letting go even of the attachment to abiding in a single thought, to rest only in that genuine realm of consummate quiescence and nondiscrimination. This is the method for nurturing the pristine, fundamental spirit of human beings.

“Scripture” refers to our designated texts and other scriptures used for reference, so that practitioners may know the road that goes in the right direction of practice.

“Lecturing” refers to settling on a certain issue regarding human affairs or universal principles and expounding on its significance, so that practitioners may hone their wisdom while exchanging opinions in front of the congregation with due formality.

“Conversation” means to allow practitioners to talk freely about the impressions they have each received from among the various things they have seen and heard, so that they may hone their wisdom while exchanging opinions vigorously and without restriction.

“Cases for questioning” means to inquire into, and be evaluated on, topics that create doubt regarding the universal principles of great and small, being and nonbeing, and the human affairs of right and wrong, benefit and harm, as well as regarding the *hwadus* (keywords) enun-

ciated by past buddhas and enlightened masters. This is intended for practitioners who are engaged in a profound stage of inquiry to attain a clear analysis of human affairs or universal principles.

“The principle of the nature” means to enable us to resolve and understand the original principle of all things in the universe and the fundamental principle of our self-nature.

“Keeping a fixed-term diary” means having practitioners record for that day their hours of work, income and expenditures, the specific handling of the functioning of their bodies and minds, and their awakenings and impressions.

“Keeping a daily diary” means having practitioners record whether that day their handling of affairs was mindful or unmindful, the state of their study, and whether or not they transgressed the precepts.

“Heedfulness” means that state of mind in which we do not forget in each situation to do what we have resolved to do and not to do what we have resolved not to do, when our six sense organs are active.

“Department” means that human conduct incumbent on human beings. This is all intended to enable practitioners to gain the real effect of practice by constantly assessing (*taejo*) practice and carrying it out.

Section Two: The Dharma of Daily Training

In order that practitioners may train themselves daily in their practice, six items of heedfulness in daily applications and six items of heedfulness regarding temple visits are established.

A. Items of Heedfulness in Daily Applications

1. In all your applications, be heedful to make choices with sound thought.
2. Before engaging in an application, be heedful to study for it in advance by observing the circumstances of the application.
3. As you have free time, be heedful to deepen your acquaintance with the scriptures and the regulations.
4. People who have substantially achieved a deepened acquaintance with the scriptures and regulations should be heedful to study cases for questioning.
5. Be heedful to practice reciting the Buddha's name or seated meditation in order to cultivate the spirit either during the time that is left before going to sleep and after completing any remaining household affairs after supper, or else in the early morning.
6. After handling any matter, while thinking about how you handled it, be heedful to assess whether or not you have carried out the items that you resolved both to do and not to do.

B. Items of Heedfulness Regarding Temple Visits

1. Whenever you come to temple while practicing the items of heedfulness in daily applications, be heedful to engage in questions and answers about each and every aspect of those activities.
2. If you have awakened to some matter, be heedful to report that awakening to a spiritual mentor and to obtain his or her appraisal.
3. If you encounter a matter that raises a special doubt, be heedful to submit it to a spiritual mentor and gain the awakening of understanding.
4. Be heedful to set aside in advance each year the training fees for *Sōn*-retreat (meditation-retreat), so that you may pursue specialized practice in a *Sōn* center.
5. On the days of the regular dharma meeting, be heedful to come to temple and dedicate yourself exclusively to practice that day, after settling in advance any outstanding matters.
6. Once you have returned from temple, and after reflecting on whether or not you had some sort of awakening or had any specific doubt clarified, be heedful actively to utilize without fail those lessons in real life.

*Section Three: The Relationship between the
Dharmas of Fixed-Term Training
and Daily Training*

If we were to explain the relationship between the dharmas of fixed-term training and daily training, the former, as the practice for times of quietude, is the dharma of practice that, taking as its main subjects Cultivation and Inquiry, prepares the material for daily practice; the latter, as the practice for times of activity, is the dharma of practice that, taking as its main subject Choice, prepares the material for fixed-term training. These two dharmas of training thus assist and ground each other and become a road that enables both lay and ordained practitioners not to leave practice for even a moment.

**Chapter Three:
The Dharma of Reciting the Buddha's Name**

**A. The Essential Purport of Reciting the Buddha's
Name**

As a rule, reciting the Buddha's name is a method of practice that focuses the spirit that is distracted among myriad things into a single thought and settles the mind that is wavering amid favorable or adverse sensory conditions. "*Nammu Amit'abul*" (Homage to Amitābha

Buddha, the Buddha of Limitless Life), the phrase that is used in recitation of the Buddha's name, means to take refuge in the "Limitless Life enlightenment." In the past, one recited the holy name of Amitābha, wishing to be reborn in the Western Paradise of Ultimate Bliss by relying on the spiritual power of the Buddha. But we aim to discover the Amitābha of our own mind, thus to return to the Ultimate Bliss of the self-nature. Our minds may be termed "Limitless Life" because they are originally free from both arising and ceasing and "enlightenment" because, moreover, within that state, they are ever-bright and ever-numinous, and free from darkness; this is what we call the Amitābha of our own minds. Our self-natures are originally pure, utterly void of both transgressions and merits, with all suffering eternally extinguished; this is precisely the Ultimate Bliss of the self-natures, which is just as it is and unchanging. Therefore, people who are reciting the Buddha's name, by first understanding this principle, by taking as their foundation one's own mind that is without arising or ceasing, and by being aware of the single thought that is free of coming and going, should let the spirit that is distracted among myriad things rest on the single thought of Amitābha, and have the mind that is wavering in favorable and adverse sensory conditions return to the realm of effortless and calm bliss; this is the authentic practice of reciting the Buddha's name.

B. The Method of Reciting the Buddha's Name

The method of reciting the Buddha's name is so extremely simple and easy that anyone can do it:

1. When reciting the Buddha's name, maintain an erect posture and settle your energy, and don't swing or shake the body.
2. Don't make your voice either too loud or too soft, but keep it at a level appropriate to your energy.
3. Concentrate your spirit only on the one sound of the recitation of the Buddha's name, watching over the one thought in conjunction with the recitation phrase so that the one thought and the voice will continue on together.
4. When reciting the Buddha's name, let go of each and every thought, and maintain a relaxed mentality and an effortless state of mind. Do not entertain other thoughts, such as seeking the Buddha outside, or imagining the physical characteristics of Amitābha or the splendors of the land of Ultimate Bliss.
5. To get hold of the mind, it may be helpful to count with meditation beads or to keep a rhythm by striking a wooden clacker or drum.
6. If the mind is troubled by various distracting thoughts whenever you are working on a certain matter or in various postures such as walking, standing, sitting, or reclining, it may be helpful to counteract those distracting thoughts by reciting the Buddha's name.

However, when the recitation does not become one with the spirit of what you are doing, it is better to stop.

7. Reciting the Buddha's name constantly reflects on the original state of one's mind nature. When you are faced with vexations or when greed arises, settle yourself by reciting the Buddha's name. When you are drawn by favorable sensory conditions or repelled by adverse sensory conditions, settle yourself by reciting the Buddha's name. For persons who know the truth of reciting the Buddha's name, the one sound of the recitation will enable them to conquer myriad perverse demons; and although reciting the phrase with their lips but without a suitable measure of one-pointedness will have very little effect, they will realize samādhi if they have a suitable measure of one-pointedness even while reciting the Buddha's name silently.

C. The Merit of Reciting the Buddha's Name

If one recites the Buddha's name for a long period of time, one will naturally gain the samādhi of Buddha recitation and be gratified by ultimate bliss, which is one's goal. The specifics of these merits are identical to those of seated meditation.

However, since recitation of the Buddha's name and seated meditation are two aspects of the single subject of

spiritual cultivation, if a practitioner's defilements are excessive, the distracted spirit is first to be counteracted by Buddha recitation and the practitioner is subsequently to be led into that genuine realm of consummate quiescence through seated meditation. Furthermore, as far as the time of day is concerned, recitation of the Buddha's name is more appropriate during the daytime or when one is faced with various kinds of external sensory conditions; seated meditation is more appropriate in the evening and in early morning or when one is far from such external sensory conditions. If practitioners apply well the recitation of the Buddha's name or seated meditation at the appropriate occasion by constantly examining their particular surroundings and by assessing their mental states, the two will form one continuous practice until they easily attain the great power of absorption.

Chapter Four: **The Dharma of Seated Meditation**

A. The Essential Purport of Seated Meditation

As a rule, seated meditation is a practice that, in the mind, calms deluded thoughts and manifests the true nature. It is also a method that, in the body, causes the fiery energy to descend and the watery energy to ascend. As deluded thoughts are calmed, the watery energy will ascend;

as the watery energy ascends, the deluded thoughts will be calmed. Consequently, one's body and mind will remain serene in perfect harmony, and both the spirit and energy will be refreshed.

However, if deluded thoughts are not calmed in one's mind, the fiery energy will constantly ascend, burning up the watery energy in the entire body and obscuring the light of the spirit. The operation of the human body is like a steam engine; without the energies of fire and water, not even a finger can be lifted. A human's six sense organs are all controlled by the brain; whether seeing, hearing, or thinking, whenever one uses the six sense organs, the entire body's fiery energy will naturally become concentrated in the head, burning up the entire body's watery energy, just as the oil is burned when a lamp's wick is lit. Therefore, whether we think long and anxiously on something using our mental powers, look carefully at something using our visual powers, or raise our voices to talk energetically about something, our faces will perforce become flushed and our saliva will dry up. This is precisely what we mean by the phenomenon of the fiery energy rising upwards. We should use our six sense organs sparingly even with things that must be done; how much less should we let the wicks of our heads burn continually day and night with useless deluded thoughts! Therefore, seated meditation is a practice that aims to remove all these deluded thoughts, to manifest the original nature of true suchness, to bring down all the fiery en-

ergy, and to raise the pure watery energy.

B. The Method of Seated Meditation

The method of seated meditation is so extremely simple and easy that anyone can practice it:

1. After spreading out the sitting mat and seating oneself comfortably in a cross-legged position, align head and spine in an upright, seated posture.
2. Casually bring down all the body's strength to the elixir field without abiding in even a single thought; be aware only of the energy that has settled in the elixir field. If the mind becomes distracted, then that energy becomes diffuse; do not neglect then and there to pull yourself together and bring that energy to rest.
3. Keep your breathing smooth, making the inhalations a little longer and stronger and the exhalations a little shorter and weaker.
4. It is essential to keep the eyes open constantly to help keep the demon of drowsiness away. Or, you may try meditating with eyes closed when the energy of the spirit is refreshed and there is no danger of the demon of drowsiness invading.
5. Keep the mouth always closed. If the water ascends and the fire descends readily after lengthy practice, clear and smooth saliva will flow continuously from the salivary glands, which you may gather in the mouth and swallow occasionally.

6. The spirit constantly should be ever-alert in its calmness and ever-calm in its alertness. If it leans to torpor, refresh the spirit; if it lapses into idle thought, restore it with right mindfulness; rest in the realm of your original face, which is effortless and spontaneous.
7. Novices at seated meditation may suffer from aching legs or invasion by idle thoughts. If your legs ache, you may occasionally switch their positions. In case deluded thoughts invade, if you merely recognize them as deluded thoughts, they will vanish of themselves. You absolutely must not become vexed or discouraged by their presence.
8. When first beginning seated meditation, you may find your face and body feeling itchy, as if there were ants crawling over them. This sensation is evidence of the blood flowing more actively through the capillaries. Be sure not to touch or scratch.
9. During seated meditation, you absolutely must not seek bizarre states and mysterious signs. Even if such sensory conditions occur, think of them only as aberrations; pay them no attention and look past them unconcernedly.

If you continue practicing in the above manner for a long period of time, you ultimately will forget the distinction between self and others and will forget time and place and, resting in the genuine realm of consummate quiescence and nondiscrimination, you will rejoice in an unparalleled bliss of mind.

C. The Merit of Seated Meditation

When you have gained the power that comes from long training in seated meditation, the following ten benefits will result:

1. Rash and flighty behavior will gradually disappear.
2. The activities of the six sense organs will become orderly.
3. The suffering of illness decreases and your face becomes smoother.
4. The power of memory improves.
5. The power of endurance grows.
6. Attachments disappear.
7. Perverse states of mind change into right states of mind.
8. Your self-nature's light of wisdom will shine.
9. You will be gratified by ultimate bliss.
10. You will gain freedom in birth and death.

D. The Need for Resting in the Elixir Field

As a rule, seated meditation is a common practice that, since ancient times, removes all thoughts by resting the mind on a single object. Therefore, although there are certainly many methods of bringing the mind to rest depending on the different types of doctrine and expedients, if you rest the mind in either the head or an external object, the thoughts will be stirred and the energy

will arise, making the mind difficult to calm. If you rest the mind in the elixir field, thoughts will not be readily stirred and the energy will readily descend, easily leading to calmness.

Moreover resting in the elixir field is important not only in seated meditation, but it is also an extremely important technique for physical health. If you rest the mind in the elixir field and swallow plenty of the water that is welling up from the jade pool (*okchi*; under the tongue), the watery and fiery energies will be in harmony, the suffering of illness in the body will decrease, and the face will become smooth. The fundamental energy will be replete and the mental elixir will result, protecting one's life span. This method therefore is in fact a technique that serves a dual purpose, by perfecting both meditative absorption and physical health.

Advocates of the *Sŏn* of observing the *hwadu* (*kanhwa sŏn*) sometimes criticize this dharma of resting in the elixir field as falling into the dead *Sŏn* of inertness. The *Sŏn* of observing the *hwadu* may be a temporary expedient for certain persons, but it can hardly be prescribed to people in general. If one continues to practice just the *hwadu* for a long time, the fiery energy will ascend and one may well become ill. Moreover, people who cannot fundamentally generate the sense of questioning with regard to the *hwadu* will lose interest in meditation. Therefore, we schedule separately a time for seated meditation and a time for studying the cases for questioning,

so that when meditating, we just meditate, and when inquiring, we just inquire. This will perfect both absorption and wisdom. One who practices in this way will not fall into void quiescence or descend into discrimination and will be able to experience the nature of true suchness that is free from action and rest.

Chapter Five: Essential Cases for Questioning

1. It is said that the World Honored One descended into his royal family without leaving Tusita Heaven and delivered all sentient beings while still in his mother's womb. What does this mean?
2. At the moment the World Honored One was born, he said, "In heaven above and on earth below, I alone am honored." What does this mean?
3. In an assembly on Vulture Peak, the World Honored One held up a flower and showed it to the congregation. The congregation was silent, except for Venerable Mahākāśyapa, whose face broke into a subtle smile. The World Honored One said, "I entrust the Treasury of the True Dharma Eye to Mahākāśyapa." What does this mean?
4. When the World Honored One was about to pass into nirvāṇa, he said, "All the while since I first started at Deer Park up until now when I have reached this river

at Hiranyavati, I have not spoken a single dharma.”
What does this mean?

5. The myriad dharmas return to one; to what does the one return?
6. What is that thing which is not associated with the myriad dharmas?
7. “Illuminate the one mind by penetrating the myriad dharmas.” What does this mean?
8. “Before the buddhas of antiquity appeared, this one shape was perfectly round.” What does this mean?
9. What body did you have before your parents conceived you?
10. When a person is in deep, dreamless sleep, where is the numinous awareness that makes one sentient?
11. “All things are created by the mind.” What does this mean?
12. “Mind is Buddha.” What does this mean?
13. Why is it that there is samsara for sentient beings but liberation for all the buddhas?
14. “A person who practices well is not separate from the self-nature.” What is this practice which is not separate from the self-nature?
15. How are mind, nature, principle, and energy the same?
How are they different?
16. Are all things in the universe subject to arising and ceasing or free from arising and ceasing?
17. The karmic retributions of cause and effect among all things may be mutually recognized in the present life.

But how do the retributions of later lives occur, when beings have forgotten their past lives and no longer recognize one another?

18. “Heaven and earth know without knowing anything.” What does this mean?
19. The numinous awareness of people who attain nirvāṇa is merged with the dharmakāya. How, then, do individual spirits become divided again and the standard for distinguishing past and future lives come into existence?
20. “I have a volume of scripture that is written without paper or ink. It does not contain a single word yet always radiates light.” What does this mean?

Chapter Six:

The Dharma of Keeping a Diary

A. The General Significance of the Dharma of Keeping a Diary

The dharma of keeping a daily diary has been established in order for everyone, whether lay or ordained, learned or ignorant, to review for that day the handling of affairs in a mindful or unmindful fashion, the state of one’s study, and whether or not one transgressed the precepts. The dharma of keeping a fixed-term diary has been established in order to have practitioners who are

undergoing training in either a seminary or a *Sōn* center record for that day the number of hours they worked, their income or expenditures that day, the specific handling of the functioning of their bodies and minds, and their awakenings and impressions.

B. The Dharma of Keeping a Daily Diary

1. With regard to mindfulness and unmindfulness, you are to investigate and record the number of times you handled any event you faced in either a mindful or unmindful fashion. “Mindful” refers to acting with heedfulness in making choices with regard to items that you resolved either to do or not to do; “unmindful” refers to acting without heedfulness in making choices. In the beginning, you are to keep track of the number of times you acted with heedfulness or without heedfulness in making choices, regardless of how things turned out. As practice deepens, however, you are to keep track of the number of times the result was good or bad.
2. With regard to the state of your study, you are to record your calculations regarding the number of hours you studied each subject listed under Cultivation and Inquiry, and you are to review and record your attendance and absence at regular dharma meetings and *Sōn* sessions.
3. Regarding the precepts, you are to review and record

whether you kept or transgressed them; when there was a violation, record the number of times you transgressed that specific item.

4. For people who are illiterate or not comfortable with documents, we have set up the separate “bean-count” method of examination, so that they may simply keep track of whether they are mindful or unmindful: they may calculate the number of times they are mindful or unmindful by counting one colored bean whenever they act with heedfulness in making choices and a different colored bean whenever they do not.

C. The Dharma of Keeping a Fixed-Term Diary

1. The idea behind having practitioners keep a record of the number of hours we work for the day is so that we may compare hours spent valuably with those spent wastefully during the twenty-four hours of the day and, if there are wasted hours, to be heedful later not to repeat them, so that we may not fritter away even a moment of our time.
2. The idea behind having practitioners keep a record of income and expenditures for the day is so that we may find a way to earn income if there is none and work diligently to generate income; if there are lots of expenditures, we may find a way to curb them so as to prevent poverty and find happiness; and that even the affluent may avoid becoming indolent.

3. The idea behind having practitioners keep a record of the handling of the functioning of their bodies and minds is so that we may appraise our right and wrong conduct for the day and know the balance of the transgressions or merits we have made; and to illuminate the right and the wrong, benefit or harm, so as to gain the ability to make choices whenever we engage in any kind of activity.
4. The idea behind having practitioners keep a record of their awakenings and impressions is that we may assess our progress in understanding the principles of great and small, being and nonbeing involved in them.

Chapter Seven: The Dharma of Timeless *Sŏn*

As a rule, *Sŏn* is a practice that leads to the achievement of freedom of mind through gaining awakening to one's own nature, which is originally free from discrimination or attachment. Since time immemorial, those who have been determined to achieve the great Way have all practiced *Sŏn*.

If people intend to practice genuine *Sŏn*, they first should take true voidness as the substance and marvelous existence as the function and, externally, be unmoving like Mount Tai when in contact with myriad sensory con-

ditions, and, internally, keep the mind unsullied, like empty space. Let the mind function so that it is not acting even in action and not resting even at rest. If we do so, then there will be no discrimination that is separate from absorption, so that the functioning of the six sense organs will accord with the self-nature of the void and calm, numinous awareness. This is what is called Mahāyāna meditation and the method of practice in which we progress in concert through the Threefold Study.

Therefore it says in a sūtra, “Give rise to a mind that, even while responding, does not abide anywhere.” This is precisely the great dharma of practice that remains unmoved amid myriad sensory conditions. This dharma may seem extremely difficult, but if only we come to understand in detail the methods of practice, then even a farmer wielding a hoe can practice *Sōn*, as can a carpenter wielding a hammer, a clerk using an abacus, and an official seeing to an administrative matter; and we can practice *Sōn* even while going about or staying at home. What need is there, then, to bother with choosing a specific place and with talking about action or rest?

However, for people who are first beginning to practice *Sōn*, the mind is not easily controlled according to their wishes; it is like training an ox where, if the reins of the mind are dropped even for a moment, it will instantly harm one’s commitment to the Way. Therefore, if you keep exerting yourself without letting go of that spirit which is ready to fight to the bitter end no matter how al-

luring the sensory conditions you face may be, the mind gradually will become tamed and you will reach a state where the mind will do what you wish. Each and every time you are in contact with a sensory condition, do not forget to keep the thought in mind that an opportunity for practice has arrived, always taking a suitable measure of only whether or not you are affected by that sensory condition. Thus, once there is a gradual increase in instances of behavior in which the mind does what you wish, you may from time to time let yourself be put in situations that you normally would find extremely attractive or abhorrent. If the mind is moved as before, then your commitment to the Way is immature; but if it is unmoved, then you will know that this is proof that your commitment to the Way is ripening. However, at the very time that you realize that the mind is unmoving, do not let down your guard, for it is unmoving through your employing the mental powers, rather than naturally unmoving. The mind has been well tamed only when it is unmoving even if left unguarded.

If you continue for a long time to practice *Sōn* so as to put an end to all the defilements and achieve freedom of mind, then, you will be centered like an iron pillar and defended from the outside like a stone wall, so that neither wealth or status, or honor and glory, can coax the mind, nor can anyone make the mind submit through weapons or authority. You will never be impeded or obstructed in putting any of the dharmas into practice, and even while

residing in this dusty world, you constantly will attain hundreds and thousands of samādhis. Once you reach this stage, the entire world will be transformed into the one genuine realm of reality, and right and wrong, good and evil, and all the defiled and pure dharmas will become the single taste of ghee. This state is called the gateway of nonduality. Freedom in birth and death, liberation from the cycle of rebirths, and the ultimate bliss of the pure land all emerge through this gateway.

Recently groups that practice *Sōn* think that *Sōn* is extremely difficult. There are many who hold that it is impossible to do for someone who has a family or who pursues an occupation, and that you can only practice *Sōn* by entering into the mountains and sitting quietly. This view derives from their ignorance of the great dharma, in which all dharmas are nondual. But if one can only practice *Sōn* while sitting but not while standing – this would be a sickly *Sōn* indeed; how could this become the great dharma that can save all sentient beings? Moreover, since the own-essence of the nature is not merely limited to voidness and calmness alone, if you practice that *Sōn* which is like a senseless thing, this would not be the *Sōn* practice that disciplines the nature, but the making of a helpless invalid. Therefore, even when involved in disturbing situations, the mind should be undisturbed; even when involved with greed-creating sensory conditions, the mind should be unmoving – this is true *Sōn* and true absorption.

To reiterate the main principle of timeless *Sōn*:

“When the six sense organs are free from activity, remove distracted thoughts and nurture the one mind. When the six sense organs are involved in activity, remove the wrong and nurture the right.”

Chapter Eight: The Instruction on Repentance

It is true that, in accordance with the Way of the alternating predominance of *yin* and *yang*, there is not a hair's breadth of uncertainty that those who perform good actions will subsequently receive a corresponding life-giving reward, while those who perform evil actions will be repaid with a corresponding harmful retribution. But people who are repentant and reform their faults forever can free themselves from the power of these corresponding life-giving and harmful karmic actions and command at will merits and transgressions. Therefore, all the buddhas and enlightened masters have unanimously opened this gateway of repentance.

As a rule, “repentance” is the first step in abandoning one's old life and opening oneself to cultivating a new life, and the initial gateway for setting aside unwholesome paths and entering into wholesome paths. For people who repent from past mistakes and continue practicing wholesome paths day by day, past karma will gradually dis-

appear and no karma will be made anew; wholesome paths will come closer day by day and unwholesome paths will recede of their own accord. Therefore, it says in a sūtra, “The mind’s previous performance of evil is like a cloud covering the sun; the mind’s subsequent generation of good is like the light of a bright lamp dispelling the darkness.” Transgressions originally arise from the mind; they perforce will vanish once the mind is extinguished. Karma is originally ignorance; it perforce will vanish in accord with the light of the wisdom of one’s self-nature. Those of you who are moaning from the suffering of your transgressions: how can you not enter this gateway?

However, the foundations of transgressive karma are greed, hatred, and delusion. No matter how repentant you may be, if you subsequently repeat a bad action, there will never be a day when transgressions are extinguished. Furthermore, even though people who have committed serious transgressions and fall into the baleful destinies may accumulate a certain amount of merit through temporary repentance, their transgressions will remain as such even while they receive merit according to their meritorious actions, so long as they leave the original greed, hatred, and delusion intact. This is like someone who tries to cool down the water boiling in a large cauldron by pouring a little bit of cold water on top while letting the fire underneath continue to burn: the strength of the fire is strong while that of the cold water is weak, so

the water will never cool down.

There are many people in the world who repent of their previous mistakes, but few who do not repeat those mistakes subsequently. Some people perform one or two types of merit through a temporary sense of repentance, but leave the greed, hatred, and delusion intact in their own minds; how can such persons hope to have their transgressive karma purified?

The method of repentance is of two types: repentance by action and repentance by principle. “Repentance by action” means that you sincerely repent from past mistakes before the Three Jewels and practice day by day all types of wholesome actions. “Repentance by principle” means that, awakening to that realm in which the nature of transgressions is originally void, you internally remove all defilements and idle thoughts. People who seek to free themselves of transgressions and evil forever must practice both in tandem: externally, they must continue to practice all types of good karma while, internally, they must simultaneously remove their own greed, hatred, and delusion. In this wise, just as someone who tries to cool down the water boiling in a cauldron would pour a lot of cold water on top while putting out the fire burning underneath, so too, regardless of how much transgressive karma has been accumulated over hundreds and thousands of eons, it will soon be purified.

Furthermore, if practitioners sincerely repent and cultivate the Way and achieve freedom of mind by awakening

to the buddha in their self-nature, which is ever-calm and ever-alert, then they may choose any natural karma they please and command birth and death at will, so that there will be nothing to cling to or discard, and nothing to hate or love. The three realms of existence and the six rebirth destinies will all have the same one taste, and action and rest, adverse and favorable sensory conditions, will all be nothing other than samādhi. For such persons, myriad transgressions and sufferings will vanish like ice melting in warm water, so that suffering is not suffering and transgressions are not transgressions. The light of the wisdom of their self-natures will shine constantly, all the earth will become the ground of enlightenment and the pure land, where not even the slightest mark of transgression can be found either internally, externally, or in between. This is what we call the repentance of the buddhas and enlightened masters, and the Mahāyāna repentance. Only at this stage can we say that all transgressive karma has been brought to an end.

Recently there have been groups of self-styled enlightened ones occasionally appearing who, making light of the precepts and discipline and of cause and effect, have acted as they pleased and stopped as they pleased under the guise of “unconstrained action,” thus sullyng in some cases the gateway of the buddha. This occurs because they realize only that the self-nature is free from discrimination, but do not realize that it also involves discriminations; how can this be knowing the true Way that

transcends being and nonbeing? Furthermore, there are many people who think they have completed their practice just by seeing the nature and have no need for further repentance or subsequent practice. Even if seeing the nature has occurred, the myriad defilements and all manner of attachments are not simultaneously annihilated and, even if one has gained the three great powers and achieved buddhahood, one cannot avoid one's own fixed karma. One must pay close attention to this point and avoid falling into perverted views or making light of transgressive karma by misinterpreting the words of the buddhas and enlightened masters.

**Chapter Nine:
Silent Declaration (*Singo*)
and Formal Prayer (*Kido*)**

Once people are born into this world and engage in life, they have need of self-power and other-power. Self-power is the basis of other-power and other-power is the basis of self-power. Therefore, people who have attained an other-power that is worthy of trust will be like a tree that has firmly rooted itself in the soil. Now that we have learned about the beneficence and awesome power of the Dharmakāya Buddha, the Fourfold Grace, in which we may trust, our aim is to make this perfect Fourfold Grace the fount of our own faith and to offer up thanks when-

ever we encounter happy situations, and beg forgiveness whenever we encounter distressing situations; to offer up a silent declaration or an explanatory prayer for a decision whenever we find it difficult to reach a decision; to offer up a silent declaration and an explanatory prayer for favorable situations whenever we encounter difficult situations; and, when we encounter favorable situations, to offer up a silent declaration and an explanatory prayer, so that we may not fall into corruption and impertinence. Therefore, if we continue these with dedication, understanding well the meaning of silent declaration and formal prayer, then, as utmost dedication may move the heavens, we will attain what we wish by naturally gaining the awesome power of the Fourfold Grace, and will come to lead lives of happiness.

However, if we were to turn against our vow involving silent declaration and formal prayer, then, to the contrary, we will be punished by the awesome power of the Fourfold Grace. Bearing this in mind, we may say that those people who do not indulge in false silent declaration and formal prayer understand their fundamental meaning.

When we offer up silent declaration and formal prayer, we say,

May heaven and earth watch over me,
May parents watch over me,
May fellow beings respond to me,
May laws respond to me.

I, this indebted person, _____, confess before the Dharmakāya Buddha, the Fourfold Grace.

Within the scope of what was discussed above, we perform silent declaration and formal prayer in accordance with our respective wishes. In situations where there is a specific object, we may perform a silent declaration, a pragmatic formal prayer, and an explanatory prayer; or, if there is no specific object, we may only do silent declaration and explanatory prayer. Silent declaration is performed merely within one's own mind. Pragmatic formal prayer is performed with regard to a specific object, as it becomes relevant. Explanatory prayer is performed so that an audience may hear well, and be moved and awakened.

Chapter Ten: The Dharma of Making Buddha Offerings

Unlike the past dharma of buddha offering, it is not our way to supplicate before a buddha image for transgressions and merits deriving from heaven and earth; to supplicate before a buddha image for transgressions and merits deriving from parents; to supplicate before a buddha image for transgressions and merits deriving from fellow beings; or to supplicate before a buddha image for transgressions and merits deriving from laws. Since all things in the universe are precisely the transformation

bodies of the Dharmakāya Buddha, every place we find ourselves there is a buddha (Everywhere a Buddha Image) and all our acts are the dharma of buddha offerings (Every Act a Buddha Offering). For the transgressions and merits deriving from heaven and earth, we supplicate to heaven and earth; for the transgressions and merits deriving from parents, we supplicate to parents; for the transgressions and merits deriving from fellow beings, we supplicate to fellow beings; for the transgressions and merits deriving from laws, we supplicate to laws. This will be the dharma of buddha offering that is realistic and at the same time most assured of success.

Furthermore, with regard to the duration as well, it must not be vague and indefinite as in the past. For some things to achieve success requires tens of thousands of lifetimes or several thousands of lifetimes; some several hundreds or tens of lifetimes; some one or two lifetimes or several decades; and some merely several months or days, or just a single try. Therefore, depending on the nature of the matter, making a buddha offering over the appropriate duration will be the dharma that is realistic and, at the same time, most assured of success.

Chapter Eleven: The Precepts

A. Ten Precepts for the Ordinary Grade

1. Do not kill without due cause.
2. Do not steal.
3. Do not commit sexual misconduct.
4. Do not consume intoxicants without due cause.
5. Do not gamble or play idle games.
6. Do not use harsh speech.
7. Do not fight without due cause.
8. Do not embezzle public funds.
9. Do not borrow or lend money between close friends without due cause.
10. Do not smoke tobacco without due cause.

B. Ten Precepts for the Grade of Special Faith

1. Do not make decisions about public affairs by yourself.
2. Do not speak about the faults of others.
3. Do not be obsessed by the pursuit of gold, silver, and precious gems.
4. Do not be ostentatious in wearing clothes.
5. Do not associate with the wrong kind of people.
6. Do not talk while someone else is talking.
7. Do not be untrustworthy.

8. Do not speak flowery and ingratiating words.
9. Do not sleep at an improper time without due cause.
10. Do not frequent places where there is improper singing or dancing.

C. Ten Precepts for the Grade of the Battle between Dharma and Māra

1. Do not be conceited.
2. Do not have more than one spouse.
3. Do not eat the flesh of four-legged animals without due cause.
4. Do not be lazy.
5. Do not be double-tongued.
6. Do not make impertinent remarks.
7. Do not be jealous.
8. Do not be greedy.
9. Do not harbor hatred.
10. Do not be deluded.

Chapter Twelve: The Essential Discourse on Commanding the Nature

1. Believe not in the person alone, but in the dharma.
2. Ponder the dharmas taught by various persons and believe in the very best of them.

3. Having been born as humans among all the four modes of birth, we should have a love of learning.
4. A knowledgeable person should not neglect learning just because he or she has knowledge.
5. Do not indulge in wine and dalliance, but use the time to inquire into truth.
6. Do not cling to your biases.
7. When responding to any matter, maintain a respectful state of mind and fear the rise of covetous greed as if it were a lion.
8. Teach yourself day by day, hour by hour.
9. If anything goes wrong, do not blame others, but examine yourself.
10. Should you learn of another's fault, do not reveal it but use it instead to perceive your own faults.
11. Should you learn of another's achievements, proclaim them to the world and never forget them.
12. So long as they are doing what is right, try to understand the palpable reality of others' situations by thinking of your own case.
13. Even at the risk of your life, do what is right, no matter how much you may dislike doing it.
14. Even at the risk of your life, do not do what is wrong, no matter how much you may want to do it.
15. Do not exhort others to do anything they do not wish to do, but be concerned only with your own affairs.
16. If you form a wish and want to see it fulfilled, compare everything you see and hear to that wish and

study its fulfillment.

Chapter Thirteen: The First Dharma Words

A. The Essential Dharmas on Self-Cultivation

1. Devote yourself to the business of learning, as appropriate to the times, so that you prepare yourself in all kinds of knowledge.
2. Through cultivating the spirit, achieve peace of mind in keeping your proper bounds; do not neglect what is right, even in situations involving joy or anger, sorrow or happiness.
3. By inquiring into both human affairs and universal principles, analyze the false and spurious as well as the factual and true and adjudicate correctly right and wrong, benefit and harm.
4. When you are applying yourself, maintain heedfulness in making choices, and let your understanding and conduct conform to each other.

B. The Essential Dharmas on Regulating the Family

1. Secure an appropriate occupation and adequate food, clothing, and shelter; emphasize frugality and thriftiness by comparing each day your income and expenditures.

2. Heads of the households should not neglect widening their experience and knowledge, the education of their sons and daughters, or their duty to care for their elders and to guide their juniors.
3. Family members should place great emphasis on living in concord and on the mutual exchange of opinions.
4. Inwardly, one should have moral teachers and friends who clarify principles of the mind; outwardly, one should obey a government that clarifies rules.
5. You should be heedful to examine what kinds of hopes or methods have brought happiness and ruin to all families in both past and present.

C. The Essential Dharmas Regarding How the Strong and the Weak May Evolve

1. If we were to explain the general import of “strong” and “weak,” “strong” is that which wins in any situation, while “weak” is that which loses. Because the strong achieve their goal of strength through the weak and the weak gain strength through the strong, both depend on and base themselves on each other and they can thus be either friendly or unfriendly.
2. The way for the strong to remain strong forever is for the strong, when using their strength toward the weak, to have the weak become strong by treating them according to the dharma of mutual benefit. The way for the weak to become indisputably strong is to take the

strong as their guide and, however much hardship and suffering they must endure, continue to progress until they move from the position of the weak to the position of the strong. If the strong merely go on taking advantage of others without thinking how the strong may remain forever strong and how this strength could degenerate into weakness, then no matter how strong they may be, they inevitably will become weak. If, before the weak become strong, they merely resist the strong without thinking about how the weak may become strong and the strong weak, and fail to discover the principle by which the weak may become strong, then they will remain forever weak.

D. The Essential Dharmas for Preparation as Leaders

1. Leaders should be more knowledgeable than the led.
2. Leaders should not lose the confidence of the led.
3. Leaders should not exploit the led.
4. Leaders should assess their knowledge and conduct in all situations.

Chapter Fourteen: The Dharma Instruction on Suffering and Happiness

A. An Explanation of Suffering and Happiness

As a rule, once people are born into this world, there come to be things they dislike and things they like; the first type is the suffering they endure and the second is the happiness they enjoy. Suffering may be either inadvertent suffering or the suffering they create for themselves; happiness too may be either inadvertent or self-created. But every person without exception dislikes suffering and likes happiness. However, few people try to examine the causes of suffering and happiness. Thus, few of us reflect on whether this suffering will be everlasting or will change into happiness, or whether this happiness in its turn will be everlasting or will change into suffering. But our days should ever be filled with deserved suffering and happiness by our discerning closely the suffering and happiness that are appropriate and inappropriate. So that this inappropriate suffering and happiness will never occur, we should be heedful to make choices based on sound thought in our applications, whether we are walking, standing, sitting, reclining, speaking, keeping silent, active, or at rest.

B. The Causes behind Abandoning Happiness and Embracing Suffering

1. Ignorance of the origins of suffering and happiness.
2. Even when we know these origins, we do not act accordingly.
3. By acting as we please and stopping when we please in whatever we see, hear, or think, we have nurtured without forethought habits of body and spirit until they are as inflexible as iron or stone.
4. We have not completed our practice until we have clearly changed our temperaments by disciplining body and spirit according to the dharma to eliminate bad habits, and by training them in the right dharma.
5. Our wish for quick results in our applications, without taking any pains.

Chapter Fifteen: An Ill Society and Its Treatment

If a person becomes ill and is not treated, he or she could become disabled, an invalid, or might even die. In the same way, if a society has become ill but, over a long period of time, its leaders do not realize it, or, even though they do, make no sincere effort to treat it, then that society may become impaired, decadent, or even fall into ruin. Generally speaking, the following symptoms are

evidence that a society is becoming ill: its people routinely expose only the faults of others while being unaware of their own, lead a life of undue dependence, or even in a position of needing guidance, they are reluctant to accept due guidance; those in positions of leadership do not edify others with due guidance; and people have no public spirit to commend the good and pity the bad, to offer beneficial things to others and accept harm for themselves, to offer comfort to others and accept suffering for themselves, and so forth. To treat this illness, we must continually examine our own faults, refuse to lead life of undue dependence, be willing to accept due guidance when in a position of needing guidance, edify others well with due guidance when in a position of leadership, and abandon the spirit of benefiting oneself and follow instead the spirit of benefiting others. If we do so, this treatment will be effective and, with the successful treatment of that disease, that society will accordingly become a healthy and peaceful one.

Chapter Sixteen: The Dharma of the Wholeness of Both Spirit and Flesh

Since in the past those living secular lives were not considered to be practitioners of the Way, the harmful custom of living idly without jobs prevailed among prac-

titioners of the Way, greatly harming individuals, families, societies, and nations. From now on, however, as we construct a new world out of the old, the religion of this new world should be a living religion in which cultivating the Way and life itself are nondual. Therefore, by our gaining clothing, food, and shelter through the truth of *Il-Won-Sang*, the Dharmakāya Buddha, which is the mind-seal rightly transmitted by all the buddhas and enlightened masters, and through the Threefold Study of Cultivation, Inquiry, and Choice, and by our gaining that truth through our clothing, food, and shelter, and the Threefold Study, both our spirit and flesh will become one wholeness. To be of service in this way to individuals, families, societies, and nations is our aim.

Chapter Seventeen: Stages of Dharma Status

According to the level of a practitioner's practice, six stages of dharma status are established: the ordinary grade, and the grades of special faith and the battle between dharma and Māra (evil personified); and the ranks of dharma strong and Māra defeated, beyond the household, and greatly enlightened tathāgata.

1. The ordinary grade is the status of people who have first taken refuge in the gateway of the buddha and received the ten precepts of the ordinary grade, regard-

less of whether they are learned or ignorant, male or female, old or young, good or bad, or of high or low status.

2. The grade of special faith is the status of people who, having practiced each and every one of the ten precepts of the ordinary grade and advancing to the preparatory grade of special faith, receive and keep the ten precepts of the grade of special faith, substantially understand our doctrines and regulations, and none of whose works, thoughts, faith, and dedication are swayed by any other world.
3. The grade of the battle between dharma and Māra is the status of people who, having practiced each and every one of the ten precepts of ordinary grade and the ten precepts of the grade of special faith and advancing to the preparatory grade of the battle between dharma and Māra, receive and keep the ten precepts of the grade of the battle between dharma and Māra; analyze each and every aspect of dharma and Māra and make no serious mistakes in interpreting our scriptures; delight in eliminating perverse states of mind amid myriad sensory conditions and do not meddle in things that are not their business; understanding the significance of the battle between dharma and Māra, engage in that battle; do not commit any major offense against the essential Way of human life and the essential Way of practice; and for whom, even in minute matters, dharma wins more

than half the time.

4. The rank of dharma strong and Māra defeated is the status of people who, having practiced each and every item for advancement to the grade of the battle between dharma and Māra and advancing to the preparatory status of dharma strong and Māra defeated, engage in the battle between dharma and Māra in every application of their six sense organs and win victory for dharma a hundred times in a hundred battles; elucidate each and every idea in our scriptures and master completely the principles of great and small, being and nonbeing; and have gained liberation from birth, old age, sickness, and death.
5. The rank of beyond the household is the status of people who, having practiced each and every item for advancement to the status of dharma strong and Māra defeated and advancing to the preparatory status of beyond the household, establish right and wrong, benefit and harm, in human affairs, according to the principles of great and small, being and nonbeing; are intimately conversant with the principles of all contemporary religions; and, going beyond the limits of remoteness and closeness, intimacy and distance, self and others, have no regrets even in undergoing a thousand hardships and a myriad sufferings or facing death on behalf of all living creatures.
6. The rank of the greatly enlightened tathāgata is the status of people who, having practiced each and ev-

ery item for advancement to the status of beyond the household and advancing to the preparatory status of the greatly enlightened tathāgata, embody myriad of abilities in delivering all living creatures with great loving-kindness and great compassion; edify by flexibly responding with myriad expedients, but without ever straying from the main principle and without revealing those expedients to the people who are being edified; and are free of attachment to discrimination even when active, and for whom discrimination is properly regulated even at rest.

The Scripture of the Founding Master
(Taejonggyŏng)

Chapter One: Prologue

1. Upon attaining great enlightenment on the twenty-eighth of April (twenty-sixth day of the third lunar month), the first year of the *Won*-Buddhist Era (1916 C.E.), the Founding Master declared, “All things are of a single body and nature; all dharmas are of a single root source. In this regard, the Way (*to*) that is free from arising and ceasing and the principle of the retribution and response of cause and effect, being mutually grounded on each other, have formed a clear and rounded framework.”

2. As he read the *Diamond Sūtra* while perusing widely the scriptures of all the various religions after his enlightenment, the Founding Master said, “Śākyamuni Buddha is truly the sage of sages.” He continued, “Even though I have attained the Way without the guidance of a teacher, looking back from the time of my initial aspiration up to my final enlightenment, many aspects of my experience coincide with the practice and sayings of the Buddha in the past. Hence, I adopt Śākyamuni Buddha as my original guide. In the future, when I initiate my dispensation, I will create in this world a perfect and complete religious order by taking the buddhadharma as its core principle.”

3. The Founding Master said, “The teaching of the buddhadharma is the supreme Way of all under heaven. It illuminates the principle of the true nature, solves the crucial matter of birth and death, elucidates the principle of cause and effect, commands the paths of practice, and thus surpasses all other religious doctrines.”

4. Observing the realities of his time, the Founding Master declared his guiding principle in a motto: “With this Great Opening of matter, let there be a Great Opening of spirit.”

5. Only a few months after the Founding Master began edification, he already had more than forty followers, from whom he chose nine people with exceptional faith and sincerity to be exemplary disciples for his newly established order. He said to them, “Human beings are the masters of the myriad things; the myriad things are for use by human beings. The Way of humanity is grounded on benevolence and righteousness; deceit and cunning are extraneous. It is then only proper that the human spirit should be able to control the myriad things and establish in the world the great Way of benevolence and righteousness. Lately, however, benevolence and righteousness have lost their status and deceit is rampant, causing the great Way to become utterly confused. Now is the time for us first to join our hearts together and act in concert in order to rectify the ways of the world and

the human mind, which are declining day by day. You must well understand this mission to become the masters in the foundation of a great religious order in an everlasting world.”

6. As a way of edifying in the future all people throughout the world of the ten directions, the Founding Master devised a system of organizing by ‘ten-person units.’ He said, “This dharma is a quick and efficient system for training all people effectively with only a single teacher. Although we will be able to reach many billions of students through this dharma, that effort always needs to be directed only at nine members.” After establishing the first unit of the Order with the nine disciples he had initially chosen, he said, “This unit is organized in accordance with the world of the ten directions: the leader corresponds to heaven, the central member to earth, and the remaining eight members to the eight directions. If we open it up to the larger world, this unit represents the ten directions; if we close it up, the ten directions are contained within this body of a single unit. This is the underlying principle.” The Founding Master was the leader of the unit, Song Kyu the central member, and the remaining members were Yi Chaech’öl, Yi Sunsun, Kim Kich’ön, Oh Ch’anggön, Pak Sech’öl, Pak Tongguk, Yu Kõn, and Kim Kwangsõn.

7. In preparation for founding his order, the

Founding Master organized a savings cooperative and said to his unit members, “The project we are starting is not something meant for ordinary people, and if we are to accomplish such a project, we shall require exceptional perseverance and exertion. As we are all poor at present, we won’t be able to lay the foundation for this task unless we are exceptionally thrifty and perform hard physical labor. We must execute all tasks of this cooperative with complete sincerity and set an example for those who come after us.” He then required the members to start by abstaining from smoking and drinking, saving up ‘rice for the requital of grace,’ and participating in cooperative labor.

8. The Founding Master began a levee project to reclaim tideland at Killyong-ni and, while supervising the work, he remarked, “Now you nine members, who are not accustomed to such heavy labor, are at the inception of a great religious order that will require you to undergo unusual hardship. But the joy it brings must be just as great, since it is always more meaningful to be an initiator and to carry out a project with your own hard work, rather than to be a mere custodian of something someone else established. The Order we are establishing is the sort of great religious order that was unheard of in the past and will be difficult to witness in the future. In order to establish such an order, we must prepare a dharma that enables a truly civilized world to be realized by advancing both

study of the Way and study of science; that lets our practice and activities mutually progress by harmonizing action and rest; that creates harmony and accessibility without hindrances of any kind by incorporating various religious doctrines into a single corpus, as if in a single household. As our aim is to establish such a perfect order, naturally a great deal of work is inevitable.”

9. While the members of the unit were carrying out the levee project, a wealthy man in a neighboring village, witnessing the project, created a dispute and submitted an application to the county authority for permission to reclaim the tideland himself. He then frequently visited the county office, raising much concern among the members over the ownership of the land. Seeing that the members of the unit resented the man deeply for causing so much worry, the Founding Master said to them, “To have such a dispute while we are engaged in the project seems to be heaven’s Way of testing our sincerity; hence, we must not be distracted by the dispute nor harbor hatred or hold grudges against the man. ‘Right will prevail in the end’ is a valid principle, and even if the fruits of our exertion were to end up as that man’s possession, our conscience would be clear. Furthermore, our original intent was to help the greater public, and even if the project is not utilized as widely as we originally planned, still, he is part of that greater public. So, wouldn’t we still be benefiting the greater public in the process, since we would

be opening up much new farmland for these poor residents along the shore? At a time like this, if you transcend the conception of self and others and diligently work toward the public well-being, this matter will naturally be resolved fairly.”

10. One day Yi Ch'unp'ung came to have an audience with the Founding Master. The Founding Master asked, “These disciples have come to me to learn the Way and its power. Do you understand my intention in putting them to work on a levee rather than teaching them what they have come to learn?” Ch'unp'ung replied, “Although my shallow perception cannot hope to comprehend the depths of your intention, I would hazard the guess that you might have two reasons. First, by having the members work on the levee, you would have them prepare the financial means for their studies; and next, you want to prove to them that there is nothing they won't be able to accomplish if they work together with a single heart.” The Founding Master added, “What you've said is generally correct. However, listen to these other reasons I have. Since these people have originally come here for practice, I need to know whether or not their faith is firm. By their willingness to work to turn tideland that has been ignored for tens of thousands of years into farmland, while being mocked by their neighbors, and still to humbly exert themselves and continue to pursue this unpromising task despite having no previous experience with heavy work,

I will know the true extent of their faith. Further, by observing this enterprise from beginning to end, they will be able to judge their ability to accomplish any task in the future. They will also come to learn the source of merit and prosperity by observing the practice of self-sufficiency achieved through frugality and diligence. Moreover, while they are undergoing this difficult task, they will be trained in the dharma of commanding the nature, thus gaining the strength to overcome hardships on their own. With all these thoughts in mind, I have embarked on this project.”

11. Upon completing the levee project, the unit members said to each other, “When we first began the project, it seemed as difficult as creating a great mountain on flat land. Now that the project is completed, building a levee seems rather an easy task. How difficult it will be to attain the Way in the future!” Listening to their conversation, the Founding Master said, “You say such things because you do not yet know the dharma for attaining the Way. But once you know it, it will be easier than eating a meal. How can attaining a relaxed and contented state of mind be as difficult as making a levee? If you do not understand my meaning, listen carefully now and think about it again after you have awakened to the road of practice.”

12. When the first temple of this order was under construction at the foot of Ongnyō peak in Killyong-ni, the

Founding Master wrote the following verses on the ridgepole:

*On the bright loom of Won, with the shuttles of the
sun and moon,
Weave the law of the eternally changing seasons.*

Under those words he added:

*The pine tree stands, gathering the remaining
spring from the myriad trees,
The brook roars with rainwater gathered from the
drizzle on a thousand peaks.*

13. The Founding Master addressed the nine disciples, “These days material civilization flourishes daily with immense power, while the human spirit that should be making use of material things has steadily weakened. There is no peace of mind whether at the level of the individual, family, society, or nation, and the suffering of all sentient beings will come to exceed all bounds. How can we, who have set our hearts on saving the world, think lightly of this situation? There have been occasions in the past when the sages prayed to heaven and earth with utmost sincerity to deliver all sentient beings, which moved the will of heaven. Now you, too, must pray to heaven and earth with single-mindedness and utmost sincerity that human beings may become masters of material things instead of being enslaved by them, and thus try to move the will of heaven. Your mind is none other than that of heaven; hence, you should know that if your mind is concentrated

and completely devoid of selfishness, its virtues will become as one with the virtues of heaven and earth and it will lead all your affairs to success. Therefore, you must realize that each of your minds possesses an element that can move the will of heaven, and always remember that each of you has a responsibility to deliver all sentient beings.” He then assigned the dates and prayer sites and orientations for each of them and had the members continue praying together at the same time.

14. On the twenty-first of August (the twenty-sixth day of the seventh lunar month), 4 W.E., the utmost sincerity of the nine members, which was unconcerned about life or death, produced the miracle of the seal of blood from bare fingers. When he saw that their bare thumb prints on the paper had turned red as blood, the Founding Master said to them, “Your minds have already moved the divine spirits of heaven and earth and the proceedings of the hidden authorities have rendered a verdict. Our success is derived from this. As of this moment, your bodies have been given over to the world of the ten directions and, therefore, whenever in the future you are carrying out your work, despite all hardships and mortal dangers, do not allow your conviction of today to change. You will feel no temptation when faced with attachments to family or sensory conditions involving the five desires, if only you remind yourselves of today’s event. Exert yourselves then only on your practice and your work with an

unattached, single mind.” Then the Founding Master conferred on them dharma names and honorific dharma cognomens and said, “Your past names were secular names and individual, private appellations. The people who had been given those names have already died. Now, I have called you back to life by bestowing on you these new public names for use throughout the world. Receive and keep your name in honor and deliver numerous sentient beings.”

15. The Founding Master said, “Now, what we need to learn, and what we need to teach our followers, is the Way and virtue of the Buddha. You must first study the main principle of the buddhadharma, and practice eagerly to awaken to its truth. I realized the truth of the buddhadharma long ago, but thus far, I only concentrated on arousing your faith and taught you unsystematically, in accordance only with each person’s level, regardless of the truth or falsity, rightness or wrongness, of the dharma. This was because your level of understanding was not yet adequate to decipher that truth. I also feared that teaching the buddhadharma would not be respected in this unenlightened age, since, in our country, Buddhism has been treated contemptuously for several hundred years and people have tended to show little reverence for whatever is associated with Buddhism. But now we must take the buddhadharma as our core principle if we wish to guide all sentient beings to the two roads of wis-

dom and merit by discovering the fundamental truth and accomplishing essential practice. Moreover, Buddhism will become the major religion of the world. The buddhadharma of the future, however, will not be the buddhadharma of institutions like those of the past; rather, it will be a buddhadharma that will allow everyone to practice without leaving the occupations of scholars, farmers, artisans, or merchants, and regardless of whether one has left the household life or not. In worshiping the buddhas, we will not limit ourselves to paying homage only to buddha images, but will realize that the myriad things of the universe and the dharma-realm of empty space are all buddhas, so that there will be no distinction between our work and our practice. Thus, if we handle worldly affairs well, we will be persons who practice the buddhadharma well, and if we practice the buddhadharma well, we will also be persons who handle worldly affairs well. Furthermore, as for the method of making buddha offerings there will not be a separately designated place for them nor will there be any separate buddha: in whatever matter and for whatever reason a person makes a buddha offering, that will make it an offering place and will ensure that a buddha is present. If this can be actualized, there will be no place without a dharma hall or a buddha, and the Buddha's grace will reach even grasses and trees and his virtue will extend in myriad directions, creating an unimaginable buddha land. Dear disciples! Even over thousands of generations, it would be difficult

to meet with such an opportunity, and yet you have fortunately met it; among many who have met it, few can recognize it, and yet you have fortunately recognized this opportune moment and have become the founders of our new order. Do not be discouraged that my words have yet to be verified. If you continue to follow my guidance, you will see the truth of my words in the near future.”

16. The Founding Master said, “As a religion that had deep ties with Korea, Buddhism received much welcome and rejection. It was welcomed several hundred years ago, but rejected in more recent times. Due to changes in political power and the rising influence of Confucianism, Buddhists became estranged from the secular world and hid themselves deep in the mountains, leading a transcendent life between existence and nonexistence. Thus, there were few people in ordinary society who understood that dharma. Those who claim to know something about it say that there are temples in places with beautiful mountain scenery and fresh spring water; that in those temples there are monks and buddha images; that people from the secular world visit these temples with their monks and buddha images to attend buddha offerings in order to wish for blessings or to repent from their transgressions; that the Buddhist monks and nuns, being the disciples of the buddha images, lead celibate lives, shaving their heads and wearing plain robes; that, fingering

prayer beads, they recite the name of the buddha or chant sūtras; that, carrying a knapsack, they go out on alms round, paying respects to even the lowest classes of people in secular society; and that they abstain from eating fish and meat, do not drink alcohol or smoke tobacco, and do not kill any living creatures. But the ordinary people of the world have been saying that those who are of *yangban* (aristocratic) heritage, who have good fortune according to their *saju* (Asian astrology), or who are from rich families, do not become monks, but only those who are ill-fated astrologically or who have failed in the secular world; that among the monks, there are those who have excelled in their practice and become monks with supernatural powers, who can do whatever they like, such as detect good places for homes or burial sites, call on the wind and rain, or move mountains and walk on water; but that those monks are one in a thousand or ten thousand and, thus, the buddhadharma is a futile Way that is ineffective for ordinary people. So they say it may be fine to visit temple sites with their beautiful scenery every now and then for leisure, but if someone regularly attends a Buddhist temple or becomes a monk, they say that that person's household will be ruined. They also say that since Buddhists cremate the bodies of the deceased, descendants will not receive assistance from their ancestors. Thus, people have considered monks who believe in the buddhadharma to be unusual individuals. However, if one examines the monks' actual lives, they

have left behind the corrupt secular world and constructed pristine temples amid beautiful mountain scenery and fresh water, where they have enshrined benevolent buddha images; they live simply without any affinities with the world, keeping a few dharma friends, and find comfort in the wind in the pines and the moon through the foliage, surrounded on all sides by such music of nature as the sound of birds and flowing streams. Living unconcerned on the offerings of the laity, they recite the Buddha's name or chant sūtras while hitting the wooden clacker, or sit in meditation, then come out of the elaborate temple building and stroll in the woods. Though not all monks live this way, most have lived such lives of leisure, salubrity, and refined taste. However, while continuing to live this sort of life, such monks have not made known the Buddha's unsurpassed, great path in the secular world and have fallen into the Hīnayāna (Lesser Vehicle) practice of saving only oneself. How could this be the Buddha's original intent? Therefore, while the Buddha's unsurpassed, great Way remains the same, we must reform certain portions of its doctrine and its institution so that the Buddhism of the few becomes a Buddhism of the many and this partial practice becomes a well-rounded practice."

17. The Founding Master continued, saying, "The Buddha's unsurpassed, great path is immensely high, deep, and vast; hence, his wisdom and capacity cannot be

expressed and recorded either verbally or in writing. However, if I were to give the gist of his teaching, we know only that all sentient beings are subject to birth and death in this lifetime but do not know of their many other lives, while the Buddha knew the principle that is free from birth and death and the existence of endless lifetimes through the process of rebirth. We do not even understand the fundamental principle governing our own selves, but the Buddha understood the fundamental principle governing all things in the universe. We let ourselves fall into unwholesome rebirth destinies because we cannot make clear distinctions between destinies that are wholesome and unwholesome. But the Buddha, after delivering himself, gained the ability to deliver all sentient beings throughout the worlds of the ten directions from unwholesome destinies to wholesome destinies. We do not understand even the suffering and happiness we create for ourselves, but the Buddha understood the suffering and happiness that inadvertently occur as well as those which sentient beings create for themselves. We enjoy the fruits of our merit but can do nothing when it is exhausted, but the Buddha has the ability to restore merit once it is exhausted. We live without discerning whether our wisdom is becoming dull or bright, but the Buddha has the ability to illuminate wisdom that has been dulled and to sustain wisdom once it is attained. We often commit wrongful actions under the influence of our own greed, hatred, and delusion, but the Buddha nev-

er acts on greed, hatred, and delusion. We are attached to the existence of all things in the universe but are ignorant of the realm where all things in the universe are non-existent; but the Buddha knew even the nonexistence amid existence and the existence amid nonexistence. We have no knowledge of either the six rebirth destinies – heavenly beings, human beings, asuras, animals, hungry ghosts, and the denizens of hell – or the four modes of birth – viviparous, oviparous, moisture-born, and metamorphic; but the Buddha knew even the principle governing rebirth between the six rebirth destinies and the four modes of birth. We take advantage of others for our own benefit, but the Buddha, in dealing with any matter, sought to benefit both himself and others, and when that became impossible, he found merit and happiness in benefiting others regardless of gain or loss, even at the risk of his own life. We only possess the limited objects that actually belong to us, our home is only the actual house in which we live, and our family only the people to whom we are related; but the Buddha called all things in the universe his possessions, the worlds in the ten directions his home, and all sentient beings his family. Hence, our aim is to strive to attain the Buddha’s wisdom and abilities and exert ourselves to deliver all sentient beings.”

18. The Founding Master continued, “The doctrines and institutions of Buddhism of the past were organized

mainly in terms of monastic orders, which were not well suited to people living in the secular world. Adherents leading secular lives were guests rather than hosts, and except for lay persons who were particularly adept spiritually or who had accomplished a particularly important work, it was difficult for almost everyone else to become a part of the Buddha's direct lineage or recognized as a Buddhist patriarch like the monks who trained by leaving the world behind. Furthermore, while religions are concerned with people, Buddhist temples are located in the mountains where there aren't many people. How can people who are busy with their secular lives make time to leave the secular world and visit Buddhist temples to receive the teaching? Also, since the Buddhist scriptures are full of language and terminology difficult for ordinary people either to learn or to understand, you could hardly teach them to a wide group encompassing the learned and ignorant, men and women, young and old. As for sustaining life, the Buddhist monks have abnegated all occupations of scholars, farmers, artisans, and merchants and relied only on contributions from buddha offerings, almsgiving, and donations. How can this type of life be practiced by everyone? Marriage, too, was strictly prohibited for those training by leaving the world behind. Rules of propriety governing secular life were also not articulated, but only those for formal buddha offerings. How can we consider their lives to be well-rounded? Therefore, we will be concerned only

with the rank of practice and work without discriminating between laity and clergy in terms of guests or hosts. Nor will we discriminate between them in the matter of the Buddhist lineage. We will designate places for practice wherever adherents reside, and make our doctrines accessible to all classes of people by choosing only the most essential points from existing sūtras and using simple language. For the life of the ordained, we will allow them to choose an occupation as their personal situations require, and will also leave to them the decision whether to marry or not. Let us formulate rules of propriety in terms mainly of practical buddha offerings that are more appropriate and beneficial to life in the secular world, rather than observe all the complicated rituals of formal buddha offerings. Even the ordained, except in special situations, should in their youth learn to read and in their prime of life engage in study of the Way and endeavor to deliver others. In their old age they should retire to a place of quiet leisure and natural beauty, be rid of all attachments and cravings of the secular world, and further reflect upon the great matter of birth and death, making rounds in spring and autumn to different temples in cities and villages to exert themselves in the work of edification, and returning in summer and winter to a life mainly devoted to spiritual cultivation. Our aim is thus to provide for a flawless life as long as we may live and to make the organization that is in charge of this doctrine and these institutions impeccable by bringing it into accord

with the current time and human needs.”

19. The Founding Master continued, “The subjects taught by the Buddhist traditions of the past included teaching the sūtras teaching the methods of seated meditation while keeping a *hwadu* [meditative topic], reciting the Buddha’s name, intoning mantras, or making buddha offerings. As for the original intent underlying these various teachings, all the scriptures were taught in order to reveal the doctrines, institutions, and history of Buddhism; *hwadu* meditation was taught as a way of awakening to a sublime truth inaccessible through scriptural studies or verbal teachings; reciting the Buddha’s name and intoning mantras were taught especially to neophytes to Buddhism as a way of concentrating their distracted minds, since the many attachments and cravings of life in the world make it difficult for them to enter the right path. The method of buddha offerings was taught as a way of fulfilling adherents’ wishes and receiving assistance from them in carrying out Buddhist works. In the adherents’ practice, all these subjects should be mastered by every person; however, narrow practices that cling to only one or two of them have produced factional strife, creating many hindrances to the believers’ faith or practice. Thus, we have unified all these subjects. Studying the many *hwadus* of the *Sōn* (Meditation) school and all the sūtras of the *Kyo* (Doctrine) school and, setting aside the complicated *hwadus* and sūtras, we

have designated *hwadus* and sūtras that elucidate crucial principles and essential meanings as the subjects for attaining the power of Inquiry into Human Affairs and Universal Principles. Studying the methods of reciting the Buddha's name, seated meditation, and intoning mantras, we have designated those as subjects of Cultivation that help to concentrate the mind. Studying all the disciplinary precepts, the particulars of karmic retribution and reward, and the Way of the Fourfold Grace, we have designated those to be the subjects of Choice in Action that are most appropriate for secular life. I have required our adherents to undertake these three great subjects simultaneously, so that by studying these subjects of Inquiry, they will attain, like the Buddha, the power of Inquiry that has no impediment as regards either universal principles or human affairs; by studying the subjects of Cultivation, they will attain, like the Buddha, the power of Cultivation that is not affected by events or things; and by studying the subjects of Choice, they will attain, like the Buddha, the power of Choice that allows them to analyze right and wrong and to engage in right action. If we take these three great powers as the means of making buddha offerings in our daily lives and as the motive force that accomplishes all vows, then all doctrines will naturally be unified and the practice of believers will also be well-rounded."

Chapter Two: Doctrine

1. The Founding Master said, “In the past all the founders of religions have appeared according to their own proper time in order to instruct all sentient beings in how to conduct their lives. However, their core principles in disseminating their teachings differed according to their era and region, just as there are different specialties within the field of medicine. Buddhism took the formlessness of all things in the universe as its core principle and taught the truth that is free from arising and ceasing and the principle of retribution and response of cause and effect, elucidating principally the path whereby ignorance is transformed into awakening. Confucianism took the forms of all things in the universe as its core principle and taught the three duties, the five relationships, and the four constants of benevolence, righteousness, propriety, and knowledge, elucidating principally the path whereby one cultivates oneself, regulates one’s family, governs one’s country, and realizes peace in the world. Daoism took the Way of the natural universe as its core principle and taught techniques for nourishing the nature, elucidating principally the path of tranquility and nonaction. Although these three paths have core principles that differ from one another, they all have the common goal of rectifying the world and benefiting living

beings.

“In the past, however, these three traditions of Buddhism, Confucianism, and Daoism have mainly disseminated their own doctrines, but in the future it will not be enough to deliver the whole world through limited subjects alone. Hence, we have synthesized all these doctrines and established all courses on the basis of combining Cultivation, Inquiry, and Choice into the *Il-Won* (One Circle), and on the basis of the wholeness of both spirit and flesh and the simultaneous practice of universal principles and human affairs. Whoever practices well in this manner will penetrate not only to the cardinal doctrines of those three teachings, but also to the doctrines of all religions in the world. All the dharmas under heaven will return to the one mind, so that we are able to attain the great Way that reaches everywhere.”

2. One of his disciples asked, “What do you mean by ‘the great Way’?” The Founding Master answered, “What can be practiced by all people under heaven is the great Way under heaven. What can be practiced by only a limited group is the small Way. Therefore, our cardinal teaching of *Il-Won*, along with the Fourfold Grace, the Four Essentials, the Threefold Study, and the Eight Articles, is the great Way under heaven, which must be understood and can be practiced by all people under heaven.”

3. Kwangjŏn asked, “What is the relationship be-

tween *Il-Won-Sang* (One Circle Image) and human beings?” The Founding Master answered, “You have asked about a great truth. In Our order, we enshrine *Il-Won-Sang* in the same way that Buddhists in the past have enshrined buddha images. However, while a buddha image manifests the physical form of the Buddha, *Il-Won-Sang* manifests the mind-essence of the Buddha. The physical form represents only his human form, but the mind-essence is vast and infinite, combining being and nonbeing and sustaining itself through the three time periods of past, present, and future. Hence, it is the original source of the myriad things in heaven and earth and the realm of samādhi beyond all words and speech. Confucianism calls it the grand ultimate (*t’aegŭk*) or the ultimate of nonbeing (*mugŭk*); Daoism calls it nature or the Way (*to*); Buddhism calls it the pure Dharmakāya Buddha. In principle, however, all of these are different expressions for the same thing, and regardless of which direction or which road one takes, at the ultimate stage they all eventually lead back to the truth of *Il-Won*. If anything that calls itself a religion does not found itself upon such a truth, then it is a deviant Way. Therefore, our Order designated the truth of *Il-Won-Sang* as the paradigm for relating that ultimate truth to our daily lives, and elucidated also the two gateways of faith and practice.”

4. Kwangjŏn asked again, “How do we practice faith in *Il-Won-Sang*?” The Founding Master replied, “Take

Il-Won-Sang as the object of faith and, believing in its truth, pursue merit and happiness. If we were to specify the content of *Il-Won-Sang*, it is in fact the Fourfold Grace; if we were to specify the content of the Fourfold Grace, it is in fact all things in the universe; and there is nothing among the myriad things in heaven and earth or the dharma realm of empty space that is not the buddha. Thus, regardless of time or place, we must never neglect to maintain a respectful state of mind and should treat the myriad things with the same pure mind and pious attitude we have for the venerable Buddha. We should also exert ourselves to make buddha offerings directly to the myriad things themselves and thereby create merit and happiness in a practical manner. In sum, we are prompting people to transform a partial faith into a well-rounded faith and a superstitious faith into a realistic faith.”

5. Kwangjŏn continued with his questions, “How do we pursue the practice of *Il-Won-Sang*?” The Founding Master answered, “Our aim is to take *Il-Won-Sang* as the model of practice, and to develop our character by modeling ourselves wholeheartedly on its truth; and, by awakening to the truth of *Il-Won-Sang*, to understand without any obstructions the beginning and end and the roots and branches of the myriad things in heaven and earth, the human cycle of birth, old age, sickness, and death, and the principle of the retribution and response of cause and effect. As is also the case with *Il-Won*, our minds should

have no selfishness, nor be swayed and taken in by cravings and attachments, but instead should nourish the nature that is clear and round. As with *Il-Won*, in using our minds in all sensory conditions, we should act always in a fair and upright manner, without being drawn in by joy, anger, sorrow, or happiness, or by degrees of remoteness or closeness, intimacy or distance. Therefore, to awaken to the principle of *Il-Won* means to see one's nature (*kyōnsōng*); to guard the essential nature of *Il-Won* means to nourish one's nature (*yangsōng*); and to engage in conduct that is well-rounded like *Il-Won* means to command one's nature (*solsōng*). These are the essential Ways of our practice, namely Cultivating the Spirit, Inquiry into Human Affairs and Universal Principles, and Choice in Action, and they are the equivalent of the three trainings in precepts (*śīla*), absorption (*samādhi*), and wisdom (*prajñā*) taught by the Buddha of the past. Cultivation is both absorption and nourishing one's nature; Inquiry is both wisdom and seeing one's nature; Choice is both precepts and commanding one's nature. If we sincerely follow this practice, then regardless of whether we are educated or not, intelligent or not, male or female, old or young, we will all be able to attain buddhahood."

6. He asked further, "Then, are such truths, awesome powers, and methods of practice contained in the shape of the *Il-Won-Sang* diagram itself?" The Founding

Master replied, “That circular image is a model for teaching the true *Il-Won*. It is like pointing at the moon with your finger: your finger is not the real moon. In the same way, a practitioner must discover the true *Il-Won* through the model of *Il-Won-Sang*, guard *Il-Won*’s true nature and practice *Il-Won*’s perfect mind. Then, the truth of *Il-Won-Sang* and our lives will mesh perfectly.”

7. The Founding Master said, “The truth of *Il-Won* is epitomized by voidness (*kong*), completeness (*wŏn*), and rightness (*chŏng*). With regard to nourishing one’s nature, voidness means to contemplate the realm that transcends being and nonbeing; completeness means that state of mind in which thoughts neither come nor go; rightness means that the mind remains impartial. With regard to seeing one’s nature, voidness means to know the realm where the pathways of words and speech are eradicated and the realm that does not involve mental activity, owing to exhaustive knowledge of the truth of *Il-Won*; completeness means that state in which the extent of one’s knowledge is vast and unobstructed; rightness means to observe correctly and to adjudicate correctly all things, owing to precise understanding. With regard to commanding one’s nature, voidness means to engage in the practice of no-thought in all matters; completeness means to engage in the practice of nonattachment in all matters; rightness means to engage in the practice of the Middle Way in all matters.”

8. The Founding Master said, “The reason that practitioners seek to awaken to sublime truth is in order to apply that truth in their real lives; for, if one cannot apply it, or if one just leaves it unutilized, it will be useless. Now, let me talk about applying the *Il-Won-Sang*, the Dharmakāya Buddha, in our everyday lives. First, each time you encounter the *Il-Won-Sang*, you will take it as a *hwadu* for seeing the nature and attaining buddhahood. Second, you will take it as a model in order to keep on practicing consummately in your ordinary lives, like *Il-Won-Sang*. Third, you will take it as an object based on truth that you keep on believing in, knowing that all things in the universe have the actual authority to bestow directly blessings and harm. Those of you who have understood this truth will venerate *Il-Won-Sang* each time you encounter it, as if it were a portrait of your parents.”

9. A person inquired, “Which buddha does your honored order worship as its foundational teacher?” The Founding Master replied, “We worship Śākyamuni Buddha as our foundational teacher.” The person asked again, “If Śākyamuni Buddha is your foundational teacher, why do you not enshrine an image of him but instead enshrine *Il-Won-Sang*?” The Founding Master replied again, “With an image of Śākyamuni Buddha, it is difficult to elucidate and teach a realistic understanding of the evidence of bestowed transgressions and merits. However, *Il-Won-Sang* represents the pure Dharmakāya

Buddha. Heaven and earth, parents, and our fellow beings are all transformation bodies of the Dharmakāya Buddha; laws as well are bestowed by the Dharmakāya Buddha. We can easily expound and teach the evidence that heaven and earth, parents, fellow beings, and laws bestow transgressions and merits on us. Therefore, we enshrine *Il-Won-Sang* as our object of faith.” The person then asked, “If this is the case, then aren’t you only paying lip service to worshipping Śākyamuni Buddha as the foundational teacher and in fact not showing him any particular propriety?” The Founding Master answered, “Even though we do not enshrine a statue of the Buddha in our dharma halls, we nevertheless direct our regular adherents’ faith so that they have sincere respect for the Buddha. At the same time, the true worship of the Buddha lies in eternally transmitting and developing the Buddha’s dharma lineage and his work by respectfully receiving his fundamental spirit and so engaging in practices ourselves when we employ our six sense organs. This is what we emphasize. For how could worship of the Buddha be limited only to the act of enshrining and regularly bowing before his image?”

10. The person asked again, “To enshrine *Il-Won-Sang* in order realistically to interpret and teach the sources of transgressions and merits is probably most appropriate for the wise in this intellectually advanced age. However, in any age, inevitably the wise are few and the ignorant

many. Wouldn't it be more beneficial, then, to enshrine an image of the Buddha in order to foster the faith of the ignorant masses?" The Founding Master replied, "I think that once the evidence that the Dharmakāya Buddha, the Fourfold Grace, bestows transgressions and merits on us is explicitly presented, it will be easy even for the ignorant to believe and understand. But for those whose faith cannot be aroused without a buddha image, it will also be good for them to be delivered by going to a place where an image is enshrined. Then, both those who have faith in an image, as well as those who have faith in *Il-Won-Sang*, can be delivered."

11. The person asked again, "What is the relationship between *Il-Won-Sang* and Śākyamuni Buddha?" The Founding Master answered, "The *Il-Won* is the source of all truth, and Śākyamuni Buddha is the teacher who awakened to the truth and then taught it to us. Even though this world may have a wonderful truth, that truth would be of no use to us if there were not a person who discovered and taught it. Even if Śākyamuni Buddha had come to this world, if there were not this truth of *Il-Won-Sang*, he could not have become Śākyamuni Buddha, and would have had no material to teach for forty-nine years. Thus, we designate *Il-Won-Sang*, the Dharmakāya Buddha, as the symbol of truth and Śākyamuni Buddha as our foundational teacher, and worship together the dharmakāya tathāgata and the rūpakāya

tathāgata. However, that is an explanation given from the perspective of the distinction between *Il-Won-Sang* and Śākyamuni Buddha. From the perspective of the truth that is beyond all distinctions, you must understand the indivisibility of *Il-Won-Sang* and Śākyamuni Buddha.”

12. One of his disciples asked, “What is the difference between worshiping the buddha image and worshiping *Il-Won-Sang*?” The Founding Master answered, “Worshiping the buddha image has meaning only as his descendant disciples’ commemoration of and reverence for the Buddha’s character. But the meaning of worshiping *Il-Won-Sang* is indeed wide and great. Rather than revering the Buddha’s character alone as the object of faith, we revere and have faith in all things in the universe as if they were the buddha, and seek in them the origins of our transgressions and merits, suffering and happiness. Also, we take *Il-Won-Sang* as the model for our practice, and aim to develop character that is as perfect as *Il-Won-Sang*. This generally is the difference.”

13. The Founding Master said, “Worshiping the buddha image was sometimes necessary for success in edification, but that will not be the case from now on. Since people have worshiped the buddha image for several thousand years, today there must be some who have gradually become disillusioned with its potency. If people become disillusioned, they will dismiss what is only

an expediency, without understanding the principle of the unsurpassed, great path and will no longer have faith. How would this not be an obstacle to edification? I am also afraid there will be more than a few people who will enshrine the revered buddha images as a means to seek their own personal livelihoods. How would this not be regrettable? Therefore, we have decided to revere *Il-Won-Sang*, the Dharmakāya Buddha.”

14. The Founding Master continued, “This is an age in which the population of the whole world is gradually entering a period of maturity and developing knowledge and perspective. Anyone encountering sensory conditions involving suffering and happiness may understand about receiving transgressions and merits. Having this understanding, they will seek the origin of transgressions and merits and, in seeking that origin, their meaning will become clear. Once that meaning has become clear, they will have right belief. If people discover and worship an object of faith that is easy to understand realistically, then both the wise and the foolish will be able to settle their minds and find their true destinies (*ansim immyōng*). Rather than relying as in the past on others to perform their buddha offerings for them, they will now mostly have to perform their own. The procedures for making these buddha offerings will have to be mastered by all the adherents; our doctrines and institutions will comprise the main principles of these procedures. Even after mas-

tering the procedures and correctly making buddha offerings, there will be differences in the results, for only when one continues with utmost sincerity appropriate to the circumstances will there be success. Therefore, creating merits according to causes and conditions, or becoming rich and noble or poor and disadvantaged, all depend on how well one has made buddha offerings throughout one's many lifetimes. People who have much merit and much wisdom will certainly have all their vows and wishes fulfilled whatever these may be, for, having awakened to the principle of *Il-Won-Sang*, the Dharmakāya Buddha, they revere as the buddha the myriad things in heaven and earth, as well as the dharma realm of empty space, and make buddha offerings with a clear understanding of the length of time required and an awareness of the sources of transgressions and merits. Hence, our aim is to worship *Il-Won-Sang*, the Dharmakāya Buddha, so that we may worship not only the buddha image as the buddha, but also the myriad things in heaven and earth as well as the dharma realm of empty space.”

15. Once, while the Founding Master was residing at Pongnae Hermitage, an old couple was passing by and commented that their daughter-in-law was so ill-tempered and unfilial that they were on their way to Silsang Monastery to make a buddha offering about the situation. Upon hearing their problem, the Founding

Master said to them, “How is it that you know to make a buddha offering to the buddha image but not to the living buddha?” The old couple asked, “Where is the living buddha?” The Founding Master replied, “The daughter-in-law who lives at your home is the living buddha. Since she is the one with the prerogative to be either filial or unfilial, why don’t you try making an offering to her, first?” They asked, “How should we make such an offering?” The Founding Master answered, “With the money you were going to use for the buddha offering, buy her a gift she would appreciate and treat her with the same respect you would the Buddha. Then, depending on how sincere you are, the effect of your buddha offering will appear.” When the couple returned home, they did as they were told and ultimately, in a few months, she indeed became a filial daughter-in-law. The old couple returned to the Founding Master and thanked him over and over again, and the Founding Master said to his disciples sitting beside him, “This is a pragmatic buddha offering that directly targets the specific object of transgression and merit.”

16. Kim Yōngsin asked, “Are there other methods of buddha offerings besides making a pragmatic buddha offering to the specific object of the Fourfold Grace?” The Founding Master replied, “There are two methods of making buddha offerings. One is the pragmatic buddha offering that is offered directly to the specific object of

the Fourfold Grace. The second is the buddha offering to Truth, which is made to the Dharmakāya Buddha via the formless dharma realm of empty space. You must apply appropriately these two types of buddha offerings according to the proper time, place, and situation. If you continue exerting sincere effort until you are successful, there will be no wishes that are not fulfilled sooner or later.” She asked again, “How does one make a buddha offering to Truth?” The Founding Master answered, “After cleansing your body and mind and making a vow before the Dharmakāya Buddha, remove all distracting thoughts and single-mindedly offer up your sincerity by either entering samādhi, reciting the Buddha’s name, chanting a sūtra, or intoning a mantra, and so forth. Then, you will ultimately fulfill your vow and, at the same time, that awesome power will appear and you will attain the ability to deliver sentient beings who have fallen into unwholesome destinies and to subdue hundreds and thousands of evil Māras. For this to occur, however, every bone in your body must ache with the effort and your sincerity must pierce heaven itself.”

17. One of his disciples asked about the principle by which a response comes from silent declaration (*simgo*). The Founding Master answered, “As for the response that comes from silent declaration, the person making it gains an unimaginable power in a natural and spontaneous manner, which is in accordance with that person’s

sincerity. It is difficult to prove this in words. But, for example, at the time that one does not have the strength to remove unwholesome mental states that constantly arise, if one offers up silent declarations sincerely, then those mental states will cease of themselves and wholesome mental states will return. If, due to the force of one's past habits, one is unable to stop committing wrongful acts even when one tries not to, one will naturally repent and lift oneself by offering silent declarations and sincerely pledging to do good in the future. These are but a few obvious pieces of evidence of the response to silent declaration. Such past legends as 'a filial son who found bamboo shoots in winter' and 'red bamboo shoots growing from the spot where a loyal subject shed blood,' as well as the miracle in our own order of 'the seal of blood from the bare fingers of the nine disciples,' have all come as evidence of such response. Bear in mind, however, that the great response and awesome power will ultimately appear only when one continuously and wholeheartedly carries out one's vow, without violating any vows already made; you must especially keep this point in mind. If in this manner you gain firm power of mind, you will even be able to seize infinite heavenly authority and display awesome power that is like that of heaven and earth."

18. The Founding Master said, "The Threefold Study, which is our essential Way of practice, is the most nec-

essary dharma for cultivating spirit and creating well-rounded character; this is a dharma that cannot be neglected even for a moment. It is, for example, no different than the three requisites of clothing, food, and shelter for the body. When our physical body is born into this world, we need something to eat, something to wear, and a dwelling in which to live, and if even one element is missing, we will have difficulty sustaining our lives. For our spirit, we need the power from Cultivation, Inquiry, and Choice, and if even one element is deficient, nothing will work out satisfactorily. Therefore, from the perspective of the wholeness of spirit and flesh, I say that the six great principles are comprised of the three physical requisites of clothing, food, and shelter and the three spiritual requisites of the one mind, knowledge, and implementation. These six great principles, being in symbiotic relationship with each other, together form a single life source for us. However, ordinary people recognize only the importance of the three physical principles and forget how crucial the three spiritual principles are. What ignorance! In actuality, one should realize the fact that when one cultivates the three spiritual principles well, the three physical principles will naturally follow. This is the dharma of acting with knowledge of the roots and branches.”

19. The Founding Master said, “The lives of ordinary people are concerned with working hard to find clothing,

food, and shelter, but not with seeking out the principle by which that clothing, food, and shelter appears. This is really a shame. If one needs the physical body's clothing, food, and shelter, isn't it even more the case that one requires the power of the spiritual requisites of the one mind, knowledge, and implementation that control the physical life? Only as a person cultivates these three powers will clothing, food, and shelter also be well received in kind. In this wise, one will become a person whose character is well-rounded. When a person knows the foundation of one's mind and uses it as one wishes, one will also be able to put into practice the right Way in procuring clothing, food, and shelter. One will be liberated from the cycle of birth, old age, sickness, and death, and attain the path to eternal life; and, by understanding the principle of cause and effect, one will seek wisdom and merit. This is the true and eternal road for procuring clothing, food, and shelter. Therefore, the three principles of the spirit are the foundation for the physical requisites of clothing, food, and shelter."

20. The Founding Master addressed the participants in a *Sōn* retreat, "In traditional monasteries, the *Yōmbul* school did nothing but recite the Buddha's name; the *Kyo* (Doctrine) school did nothing but read sūtras, the *Sōn* school did nothing but sit in meditation; the *Yul* (Vinaya) school did nothing but keep the precepts. Within the single buddhadharma, they argued and criticized each other,

but everything they taught was but one subject within the three trainings in precepts, absorption, and wisdom. We develop these subjects together and pursue each at its proper time: every day at dawn we sit in meditation, and during the day and night we participate in various sessions involving scriptures, lectures, conversations, cases for questioning, the principle of the nature, diaries, and reciting the Buddha's name. By training alike in each of these various courses, anyone who makes an effort in this manner will be able to obtain results that are many times greater than those deriving from traditional training."

21. The Founding Master continued, "Even though the subjects of the Threefold Study are differentiated when we learn them from the scriptures, they have in actual practice a close connection to one another, like the three tines of a pitchfork. Cultivation must be combined with Inquiry and Choice; Inquiry must also be combined with Cultivation and Choice; Choice must also be combined with Cultivation and Inquiry. Hence, simultaneous development of the Threefold Study involves combining all of these powers so that you will advance without delay in your practice. Also, the reason we gather together as a congregation in a meditation hall and exchange views regarding practice is to have our wisdom honed and to gain greater knowledge and perspective, without having to make excessive effort."

22. The Founding Master said, “Practitioners must maintain the suitable measure of the Threefold Study in facing the thousands of sensory conditions. If we were to give a simile for the Threefold Study, it is like the compass or helmsman in sailing a ship: if there were no compass or helmsman, that ship would not be able to sail across the sea; so too would it be difficult for people to lead a good life in this world if they lack the suitable measure of the Threefold Study.”

23. The Founding Master said, “My method of edification, to give a simile, could either start from the branches and leaves of a tree to reach the roots or start from the roots to reach the branches and leaves. This is because I make the dharma available according to a person’s capacities.”

24. Song Tosōng asked the Founding Master, “In the past when I read the scriptures of ancient sages or listened to explanations about their meaning, I was merely reading them over and memorizing them; I did not actually comprehend the true meaning of the Way and its power. After I met you, Great Master, human affairs and universal principles gradually became clear. However, in retrospect, what I have learned from you is the same words and explanations I had read and heard in the past. How is it that I feel like I understand them anew?” The Founding Master answered, “The ancient scriptures are

like ready-to-wear clothing, which is difficult to fit to everyone's body, but what is spoken by the mouth and received by the mind is like wearing individually tailored clothing, which fits each person's body perfectly. How could the practice of cultivating the foundation of the mind according to dharmas that fit each individual's capacities and situations be compared to practicing according to those set scriptures?"

25. A Christian pastor said to the Founding Master, "Since time immemorial, all religions without exception have talked about precepts. But it seems to me that these instead oppressed the innocent inherent nature of human beings and restrained their free spirit, thus creating many obstacles to edification." The Founding Master said, "What makes you think that way?" The pastor said, "There are some people in this world who for no particular reason reject religions because they do not understand their truths, but many hesitate to enter a faith even while sensing the sacredness of those doctrines because in their hearts they feel uncomfortable about precepts. Wouldn't this type of person have been open to deliverance were it not for precepts?" The Founding Master said, "You know only to lament the fact that such people may not be open to deliverance; but haven't you considered the grave consequences in other areas? We have thirty precepts and, since none can be eliminated, I have people keep them all. However, we prescribe precepts to

individuals in stages according to their level. Whoever enters our Order for the first time will have some difficulties severing their old secular habits; for them we prescribe ten precepts that can easily be observed. Then, at the next two stages we prescribe ten more each. After a practitioner masters all thirty precepts, we don't prescribe any more, but leave it to the person's discretion, because a person who has achieved that level will know in advance what is appropriate and inappropriate and behave accordingly. However, people who have not reached this level cannot be left alone without any precepts; for, how can a neophyte be treated the same as a knowledgeable practitioner? There are far more ignorant people in this world, but what you just advocated is only appropriate for one in a thousand. How can we prescribe a dharma that is appropriate only for a few and neglect the rest? Furthermore, if we lived by ourselves, it wouldn't matter if we just did as we pleased. But in the world we face a web of various kinds of laws and are widely watched by the general public; so, if we indulge in wrongful conduct, where will we hide? Therefore, I conclude that when a person goes out into the world, one should be cautious of every step as if treading on thin ice, so as not to deviate from the human Way. Thus, I cannot help but prescribe precepts to practitioners."

26. When the Founding Master was visiting the Pusan region, a few followers paid a visit and said, "We have

the utmost respect for the Great Master's dharma, but since we make our livelihood by fishing, we are constantly breaking the first precept. We are ashamed and discouraged about this." The Founding Master replied, "Don't worry! A person's occupation is difficult to change overnight. Even if you break one precept out of thirty but earnestly keep the other twenty-nine, you will still be able to contribute immeasurable merit to society through your twenty-nine good deeds. Just because you are unable to observe one, why would you let yourself fall into the abyss of transgression and suffering by not observing the other twenty-nine that you could keep? Moreover, if you are able to observe the twenty-nine precepts well, then a way for you to observe the remaining one will naturally appear. With such faith, keep going with your practice without being discouraged."

27. The Founding Master came to a *Sŏn* session and said, "Yi Inŭihwa has now had such a great arousal of the mind that she neglects her private business in order to attend dharma meetings and join *Sŏn* sessions. Instead of giving her an award for her devoted faith, I would like to allot this hour to her. Ask any questions you may have." Inŭihwa asked, "If someone asks me what we teach and learn in our Order, how should I reply?" The Founding Master answered, "Buddhism originally teaches one to awaken and know for oneself the principle of 'all things are created by the mind,' and you may answer that we

teach and learn the same principle. Once we know it, we will also discover the principles of ‘neither arising nor ceasing’ and ‘the retribution and response of cause and effect.’” She asked again, “After we have learned this principle, how should we practice?” The Founding Master answered, “We keep our minds free from disturbances, delusions, or wrong-doings when facing sensory conditions.”

28. The Founding Master asked Kim Yǒngsin, “What is the most indispensable thing for a person living in the secular world?” Yǒngsin answered, “I think things related to clothing, food, and shelter are most indispensable.” The Founding Master again asked, “Which is the most indispensable of the subjects you have learned at school?” Yǒngsin replied, “The subject of moral cultivation was the most indispensable.” The Founding Master answered, “You are right. For the life of the flesh, clothing, food, and shelter are important things, but for practice, moral cultivation is important. This is why clothing, food, and shelter as well as moral cultivation become the foundation for both life and practice. However, the subject of moral cultivation that is now taught at school is insufficient as a method of moral cultivation. Unless it is a religion that advocates practice in cultivating the mind, one will not be able to find moral cultivation’s full worth. Thus, you should constantly bear in mind that practicing the study of the Way is central to all studies and the foundation of all practice.”

29. The Founding Master asked the congregation at a meditation hall, “If someone were to ask you what you are learning here, how would you answer?” A member of the congregation said, “I would answer that we are learning the ‘three great powers.’” Another member said, “I would answer that we are learning the ‘essential Way of human life.’” After hearing conflicting answers from several other people, the Founding Master said, “Although all your answers are applicable, I will elaborate a bit, so listen carefully! As a rule, whatever answer one gives should be appropriate to the questioner’s character and attitude at the time, but to answer in general terms, I would say that I am teaching about the dharma of the mind’s functioning. To answer more specifically, I teach the knowledgeable how to use knowledge; the powerful how to use power; the wealthy how to use wealth; the resentful how to live a life of gratitude; those who lack merit how to make merit; those who live a life dependent on other-power to rely on self-power; those reluctant to learn how to learn; those reluctant to teach how to teach; those lacking public spirit how to be motivated to have public spirit. In brief, I teach others to make the most of all their talents, material wealth, and surroundings, in accordance with the right Way.”

30. The Founding Master continued, “In today’s world, as material civilization has developed, the knowledge and skills of scholars, farmers, artisans, and merchants

have made great advances; the implements of life have become much fancier, and people's eyes and minds have been seduced by these flashy products. In contrast, the human spirit, which should be making use of those material things, has become so weak that it cannot but be enslaved by the material, rather than the master of it. This is truly a disturbing situation. No matter how good a material thing in this world might be, if the mind that makes use of it is not upright, that thing will instead be abused. No matter how great the knowledge and fine the skill of a person, if the mind that makes use of them is not upright, they will instead be used to harm the public. No matter how good one's surroundings, if the mind that makes use of them is not upright, they will instead be used to promote transgressive actions. No matter how dazzling all of external civilization under heaven, whether it makes the world better or worse depends solely upon how well the dharma of applying the mind is managed. If we make use of our minds rightly, then all of civilization will become instrumental in helping to construct a paradise; but if we do not, then all of civilization will instead become like supplying weapons to thieves. Therefore, you all must rouse yourselves now, and diligently learn the dharma of using the mind, which is the master of all dharmas. Become the pilot of your own mind, who in thousands of sensory conditions always use everything wholesomely by considering the benefit to both yourself and others. Accordingly, you must exert

yourselves in both aspects of the material and the spiritual in order to construct a single truly civilized world, by disseminating to others the method of piloting the mind.”

31. The Founding Master said, “A flawless world will emerge when, inwardly, by advancing spiritual civilization, we have developed the study of the Way and, outwardly, by advancing material civilization, we have developed the study of science, so that we enjoy the wholeness of both spirit and flesh and the completeness of the inward and outward. However, if, as is the case today, we are partial to material civilization and ignore spiritual civilization, then like a careless child playing with a knife, we will not know when we may meet with danger; we will be like a mentally handicapped person who is in perfect physical health. On the other hand, a world with only an advanced spiritual civilization but no material civilization is like a physically handicapped person in perfect mental health. How can we call it a complete world if one of the aspects is inadequate? Hence, only in an age that has developed both inward and outward civilization will there emerge a flawless world of peace and comfort.”

32. The Founding Master said, “Worldly people receive such infinite convenience and profit in their lives through the dual benefits of material civilization and moral culture that we cannot but be grateful for the many in-

ventors and exemplary teachers. However, material civilization mainly provides comforts for our physical lives; its results manifest quickly, but its merit is limited. Moral culture disciplines people's minds, which are by nature formless; its results are slow, but its merit is unlimited. How can its awesome power to deliver all sentient beings and to cure the world be compared to that of material civilization? How can its radiance be limited to this world alone? It is greatly regrettable that people of our time know to seek the obvious material civilization, but even to this day very few seek the formless moral culture."

33. The Founding Master said, "In the past, the Buddha taught his disciples who had left the household life strictly to refrain from wearing nice clothes, eating fine food, living in comfortable dwellings, and enjoying worldly pleasures; and if greed for such worldly pleasures were to arise, he urged them to take pleasure only in keeping their minds and bodies calm and tranquil. I, however, teach you to take up appropriate work and pursue it diligently, to enjoy clothing, food, and shelter in due measure, and occasionally to engage in recreation to recuperate from fatigue. In this age when human knowledge has advanced and living standards have improved, how can we disseminate our teachings with only a limited dharma? The perfectly interfused buddhadharma must be applied widely to the individual, family, society, nation, and world. This is the core principle of my dharma."

34. The Founding Master addressed the congregation at a meditation hall in Yöngsan, “Even though it is said that the world today is an age marked by an unprecedentedly developed civilization that did not exist before, we should not become intoxicated by the externally dazzling and convenient material civilization, but must consider well the corresponding defects and future consequences. In today’s world, the farther civilization advances externally, the deeper the source of illness becomes internally, so that we will soon fall into a terminal state unless we do something about it. This cannot but deeply worry people who are concerned about the morality of the world. What kind of illnesses, then, has the world today caught? First is the illness of money. People who have come to feel that they first must have money in order to achieve all the pleasures and desires of human life consider money to be more important than integrity and honor. For this reason, all our moral sensibilities have degenerated and our friendships have declined. This is indeed a serious illness. Second is the illness of resentment. Each individual, family, society, and nation does not acknowledge its own faults, but only looks for those of others. They are unaware of the grace they have received from others and remember only what they have done for others, and thus have endless conflicts, both great and small, deriving from their hatred and resentment. This is indeed a serious illness. Third is the illness of dependency. This illness is more serious in this country [Korea] be-

cause of the harmful effect of several hundred years of bookish enfeeblement. The children of wealthy families tended to pass their days idly, without doing any work, and if one happened to have a rich relative or friend, one would try to depend on that person, leading to a situation in which ten people were living off of one person's wealth. This is indeed a serious illness. Fourth is the illness of a reluctance to learn. Ninety percent of a person's character is formed through what he or she has learned. Like a bee collecting honey, one must humbly learn from others the knowledge one requires regardless of the other person's social class or field. Many people in this world, however, lose the chance to learn because of their conceit. This is indeed a serious illness. Fifth is the illness of a reluctance to teach. No matter how much knowledge one may have, if one does not know how to apply that knowledge or to transmit it to the next generation, it would be no different than not having that knowledge. There are many people in this world who, if they gain a little knowledge, become conceited and arrogant and do not deign to associate with people of lesser knowledge. This is indeed a serious illness. Sixth is the illness of a lack of public spirit. Over many thousands of years in the past, the notion of selfishness has hardened in people's minds like a mountain of silver or a wall of iron, and it is rare to find people to begin with who work for the benefit of the greater public. Even those who, because of their attraction to temporary fame, start out professing to work

for the public ultimately fail and abandon their work because of their selfishness. Therefore, all public service institutions and organizations are becoming impoverished. This is indeed a serious illness.”

35. The Founding Master continued, “Now, in order to cure these illnesses, we must first of all promote the study of the Way, that is: the Way of being content with one’s lot in life; the Way of discovering grace at its very source; the Way of leading a life of self-power; the Way of learning; the Way of teaching; and the Way of leading a life of public benefit. Through such teaching, internally, all people should come to look into themselves and to treat their own diseased states of mind, while externally striving also to examine and to treat the diseased world in accordance with the saying ‘The one who is sick first is the doctor.’ The great prescriptions for curing the great illnesses of the world today are in fact our Fourfold Grace and Four Essentials, which are the essential Way of human life, and the Threefold Study and Eight Articles, which are the essential Way of practice. If this dharma becomes widely disseminated throughout the world, the planet will naturally be a world that is free from all defects, the people will all become buddhas and bodhisattvas, and men and women, young and old, will all enjoy paradisiacal life in an unimaginable heavenly realm.”

36. The Founding Master said, “Religion and government are just like a family’s loving mother and strict father. Religion is that dharma which, basing itself on the Way and its virtue, teaches the minds of human beings so that people will be prevented from committing transgressions and will accumulate merit. Government is that dharma which, basing itself on laws, examines the results of a matter and then metes out rewards and punishments. If a loving mother fulfills the Way of a loving mother and a strict father fulfills the Way of a strict father, and the parents both illumine their respective Ways, then their sons and daughters will perforce be happy. On the other hand, if the parents do not illumine their respective Ways, then their children will be miserable. Just as their children’s happiness or misery depend on how well or how poorly the parents act, so does all people’s happiness or misery on what we make of religion and government. Isn’t our responsibility great indeed, we who seek to deliver all sentient beings and to cure the world? Thus we must first fully understand our doctrines; then, after understanding them, we must disseminate those doctrines widely throughout the world. Only when all beings are living in a paradise under good governance and virtuous rule that are based on the true Way and its virtue may we say that we have fulfilled our responsibilities.”

37. The Founding Master addressed the congregation at a *Sŏn* session’s closing ceremony: “During the three

months of this *Sōn* retreat, I have taught you the dharma of commanding the wind. Do you understand the meaning of ‘wind’? Typically, southeast and northwest winds blow over heaven and earth, and the wind of the Way and its virtue and the wind of laws blow in the secular world. The Way and its virtue is the southeast wind and laws are the northwest wind. These two winds are the main principles that together regulate our world. The northwest wind is under the charge of officials, who preside over rewards and punishments, and the southeast wind is under the charge of religion, which presides over edification. Thus, you must learn well the method of bringing forth the southeast wind, and practice widely the Way of mutual life-giving and reciprocal harmony in heaven and earth. Then, what is the method to make the southeast wind blow? The teachings of all the buddhas and sages since time immemorial, as well as our own doctrines, are the method that makes the southeast wind blow. The various courses you have gone through during this *Sōn* retreat are also training in this method. When you return to your own homes, what kind of wind will you make blow? Just as all living beings that have suffered greatly in the dismal atmosphere of the severe winter revive with the arrival of the gentle breezes of the southeast wind, all those afflicted with fear will attain peace, those afflicted with resentment will feel gratitude, those living in mutual harm will come to enjoy mutual life-giving, those enmeshed in the trap of transgressions will attain lib-

eration, and those who have fallen into degradation will be rehabilitated. Then, how splendid will it be if they find harmony in every place and situation, whether in the family, society, nation, or world? This is the original intent of my teaching and the path on which you should practice. However, the influence of the southeast wind does not occur through mere preaching or verbal explication. You must make it manifest in your actual practice by first having it blow deep in your minds, harmonizing the mind and harmonizing the pneuma. Thus, you must become commanders of the southeast wind wherever you go, by studying and applying widely all the doctrines you have learned during this *Sŏn* retreat.”

38. The Founding Master said, “The way religion and government steer the world can be compared to the two wheels of a carriage: if the two wheels are completely worn out, or even if one wheel has some defect or the driver’s driving skills are poor, then the carriage will not run smoothly. In such a case, how can it be driven well and made to perform its proper function? There are two methods. One is to service the carriage often so it won’t break down or be completely worn out. The other is for the driver to know the terrain well enough to drive safely. In the same way, if religion and government are to steer the world well, they should guard against becoming damaged or corrupt in the course of time and their leaders should apply laws and govern appropriately in accord-

ance with the level of people's understanding.”

39. The Founding Master asked, “Now that we have opened a religious order, how can we correct all the abuses of the past and edify the world well with our new religion?” Pak Taewan replied, “Since all accomplishments start with what is close at hand, we must improve our own minds if we seek to improve the world.” Song Man’gyōng replied, “Since our doctrines and institutions have already been established in accordance with the age, if we merely practice in accordance with our doctrines and institutions, the world will naturally be improved.” Cho Songgwang replied, “Even though I do not fully understand the profound intent of the Great Master, I believe that your dharma is so utterly perfect and impartial that all of humanity will be improved spontaneously in accordance with the cycle of great fortune (*taeun*) of the world.” The Founding Master responded, “What each of you has said is true. If people want to improve the world, they must first improve their own minds; and if they want to improve their own minds, there must be some dharma for doing so. Since we already have a dharma and you all understand the principles of our practice, you must exert more effort to actualize in your practice what we have discussed in this exchange today. If each religion is improved, then the people's minds will be improved; and if people's minds are improved, then governance in this nation and the world will be improved. Religion and government may address

different areas, but at bottom they are inextricably related, together influencing good and evil in the world.”

Chapter Three: Practice

1. The Founding Master said, “The purpose of having you recite the essential dharmas of daily practice in the morning and evening does not lie in simply reciting the words. Rather, it is intended to help you grasp their meaning in your hearts and assess it in your minds, reviewing them generally once a day, and more specifically examining them each time you are faced with sensory conditions. You must assess and check your mind over and over to see whether or not your mind-ground is disturbed, deluded, or subject to wrong-doing; whether or not you have been making active progress in belief, zeal, questioning, and dedication; whether or not you have been living in gratitude, living a life of self-power, readily learning, readily teaching, and benefiting others. You must do this until ultimately you reach a state in which the mind needs no checking. It is said that a person’s mind is so extremely subtle that it exists when you take hold of it, but disappears when you let it go. How then can a person cultivate one’s mind without checking it? Therefore, in order that you may realize this checking mind, I have established Items of Heedfulness in Daily Applications and Items of Heedfulness Regarding Temple Visits, and also established the Dharma of Keeping a Diary to examine thoroughly whether one has followed these instructions well.

Thus, I have provided perfectly precise guidance regarding your methods of practice. I urge all of you to practice diligently according to this dharma, and to accomplish the great task of transcending the ordinary and entering sagehood as quickly as possible.”

2. The Founding Master said, “The quickest expedients for practitioners to attain the power of Cultivation in both action and rest are as follows. First, in all your actions, do nothing that will disturb or devastate your spirit and avoid such sensory conditions. Second, do not entertain craving or greed in responding to any matter but, instead, habituate yourself to having a dispassionate attitude. Third, when you are doing one thing, don’t be distracted by something else, so that you concentrate only on the task at hand. Fourth, in your spare time, pay attention to reciting the Buddha’s name or sitting in meditation.

“The quickest expedients for attaining the power of Inquiry in both action and rest are as follows. First, in all your actions, strive to gain knowledge regarding each particular matter. Second, strive to exchange opinions with teachers and colleagues. Third, if points of doubt arise while you are seeing, listening, or thinking, strive to resolve your doubts by following the proper order of inquiry. Fourth, strive diligently to deepen your acquaintance with our scriptures. Fifth, after deepening your acquaintance with our scriptures, broaden your knowledge and perspective by consulting the scriptures of all pre-

vious religious schools.

“The quickest expedients for attaining the power of Choice in both action and rest are as follows. First, once you know something is right, proceed with it even at the risk of your life, regardless of whether it is great or small. Second, once you know something is wrong, desist from it even at the risk of your life, regardless of whether it is great or small. Third, in all your actions, do not be discouraged if the power of Choice does not come readily, but persist in your sincere effort and endlessly accumulate the virtues of practice.”

3. The Founding Master said, “Examining the practice of past religions, we find that they have emphasized only the training in rest. Saying that if we work, we can’t practice and if we practice, we can’t work, some have even left their parents, wives, and children behind and spent their whole lives deep in the mountains; others only continued with their reading unaware of the rain washing away the grain. How can this be called a well-rounded method of practice? Therefore, we do not look at practice and work as two different things. So, I have expounded the dharma of continuously gaining the three great powers in both action and rest so that if one practices well, work will go well, and if one works well, practice will go well. Exert yourself in this great practice that is unremitting in both action and rest.”

4. The Founding Master addressed the congregation at a meditation hall: “Novices to intensive *Sōn* might find the regulated life somewhat stressful or restrictive. However, when their practice matures and their body and mind gradually adapt, there is no life more comfortable or enjoyable than this. When you are keeping your daily regimen, constantly assess your mind to see if you are living a regulated life with difficulty or comfort. People who are living a life of difficulty still have remaining karmic ties to this dusty world; for those living a life of comfort, the gate to the achievement of buddhahood is gradually opening.”

5. The Founding Master said, “No matter what you may be doing, whether you are wholly devoted to it or not depends on how well you understand its connection to yourself. People are diligent in obtaining clothes and food because they understand that clothes and food have a close connection to sustaining their lives; patients diligently seek a cure because they understand that their health depends on finding that cure; practitioners train diligently, because they understand that practice is vital to their future. A person who understands these connections will readily overcome the myriad hardships and suffering caused by practice, and will not complain even when teachers or colleagues are inattentive. However, if one does not understand these connections, one will have no patience when practicing, will feel unfounded dissat-

isfaction toward one's teachers and colleagues, and will feel like one is practicing and working for someone else. You all must review with a critical spirit whether you have awakened to what connections your practice has to yourselves.”

6. The Founding Master said, “The hunter who is out to capture a lion or a tiger does not shoot at a pheasant or hare, even if he sees one, because he does not want to forsake capturing a large animal by going for a small one. In the same way, a person whose mind aspires to the great practice does not generate desires for trivial things, for fear of obstructing the achievement of that great aspiration. Thus, a practitioner whose goal is to achieve buddhahood must disregard all worldly craving and desires in order to achieve that goal. If you cannot bring an end to that trivial greed and thus digress from your great vow and goal, then you would be like a hunter who loses the chance to capture a lion or tiger because he was chasing a pheasant or hare. How pitiful that would be! Thus, I warn you that a person with a great aspiration should not be attached to trivial greed.”

7. The Founding Master addressed the congregation at a meditation hall: “I have heard that one of the members of the Yōnggwang congregation works in the neighborhood of the temple on the day of the regular dharma meeting in order to earn a day's wages. What do you

think about him?” One disciple replied, “It is wrong to be concerned only with money and to ignore practice. But if his parents, or wife and children, would starve but for that day’s wages, then, wouldn’t it be all right for him to relieve his family’s hunger and cold even if he misses the service for the day?” The Founding Master said, “What you say makes sense, but since meetings are not held every day, if he were a person who has a true aspiration regarding practice and deeply understands the value of the dharma, he would have done his best to prepare ahead the daily provisions for that meeting-day. Still to be searching for provisions on the very day of the meeting shows that he is neglectful of his practice and lacks devotion to the dharma. This is already spelled out in the Items of Heedfulness Regarding Temple Visits. Furthermore, if a person tried in advance and still could not prepare enough provisions, there is also the principle that if one practices without one iota of selfishness in one’s mind, then provisions will naturally appear. To give you an example, it is just as when an infant is born from its mother’s womb, previously nonexistent mother’s milk starts to flow and it survives by drinking that Heaven-sent endowment.”

8. The Founding Master addressed the congregation at a regular dharma meeting: “Today, I am going to tell you how to make money. Listen carefully and try to lead an abundant life. This technique refers not to any specific

external skills but to the internal method of using the mind. The dharma of our religion in effect can serve as a technique for making money. Look! Just think how many assets are wasted on liquor, sexual profligacy, and gambling in the ordinary lives of people in the secular world. Just think how many resources are wasted on vanity and ostentation, and how much property is lost through laziness and disrepute. As soon as people who are used to living their lives without clear standards attend regular dharma meetings, learn all the dharmas, and carry out even a few of the tasks that they should and shouldn't do, they will prevent money from needlessly flowing out of their pockets and will accumulate assets earned through prudence and trust. This is the way to make money. Even so, most people presume that there is no relation between practicing and making money, and they say that they cannot practice because they lack money and cannot attend regular dharma meetings because they need to make money. Isn't this a perverse way of thinking? Therefore, people who understand this principle will gain conviction that they must practice harder because they have no money and that they must attend dharma meetings more regularly in order to make money, and will attain that road which advances together practice and daily living."

9. The Founding Master said, "Ordinary people consider practice to consist of always sitting quietly in medi-

tation, reciting the Buddha's name, and reading scriptures, and do not realize that there exists a practice conducted throughout everyday life. How, then, can they be said to have learned the great dharma of practice in both internal and external absorption and quiescence? Generally, the great practice involves initially inquiry into the principle of one's own self-nature and realizing the realm that is originally free from attachment, and then in everyday life performing actions that are free from attachment. People who keep to this road will in good time attain great ability. If a practitioner, in doing any one thing, does not become distracted by something else, that is in effect the practice of one-pointedness of mind; if in doing one thing the practitioner seeks knowledge of that particular matter in its proper order, and in doing another does the same, that is in effect the practice of Inquiry; if one is free from wrong when handling this or that matter, that is in effect the practice of Choice. If in one's free time one focuses on 'one-pointedness of mind' by reciting the Buddha's name or sitting in meditation, or on 'Inquiry' by deepening one's acquaintance with the scriptures, and one continues to practice unremittingly whether or not one is involved in activity, then inevitably the power of Cultivation will accumulate in Spirit, the power of Inquiry will be gained in Human Affairs and Universal Principles, and the power of Choice will develop in Action. Look! Ever since Song Kyu entered our Order, he has been so busy working at our headquarters and our

branch temples in the countryside that he has been unable to attend even a three-month *Sōn*-retreat. But if we were to examine his current abilities, as regards the power of his Cultivation of the Spirit he has severed most of his attachments and cravings, so that he is little given to the influences of joy and anger, sorrow and happiness, or of remoteness or closeness, intimacy or distance; as regards the power of his Inquiry into Human Affairs and Universal Principles, he understands and analyzes in broad swath the right and wrong, benefit and harm, of human affairs, and the great or small, being and nonbeing, of universal principles; and as regards the power of his Choice in Action, he can clearly distinguish right and wrong, and is thereby able to practice right actions eight or nine times out of ten. When I read the letters he sends even while he is so busy at the office, I can surmise that not only has he a profound understanding of the truth, but also a writing style that is easy for ordinary people to understand, and employs reasoning that is clear and accurate, so that there is very little that needs to be revised. It will not be long before he gains mastery of the three great powers and becomes a precious personage who will benefit the masses wherever he goes. This is in fact the merit that results from unremitting practice in both action and rest. All of you too must advance still further in your practice in timeless *Sōn* of ‘one suchness in action and rest’ so that you will gain the three great powers you seek.”

10. The Founding Master said, “When you’re not busy, prepare the things you will need when you are busy; and when you are busy, keep the state of mind of your free hours. If you don’t prepare when you’re not busy for the things you will need when you are busy, then once you get busy you won’t be able to avoid becoming confused and upset. And if when you are busy, you don’t keep the state of mind of your free hours, then inevitably you’ll become entangled in that situation.”

11. During the conversation period, Chõn Ŭngwang was talking about the issue of the differences between those who practice and those who don’t: “Even people who don’t engage in our practice end up using all aspects of our Threefold Study in various situations; but once those situations pass, they become careless and indifferent, and therefore make no progress in their practice over their entire lifetimes. However, because we practitioners continue to practice in the Threefold Study regardless of whether it is a time of action or rest and whether we have work to do or not, if we diligently continue in accord with the dharma, we are sure to perfect great personal character.” The Founding Master listened to him and said, “What Ŭngwang has said makes sense, but let me now elucidate this point more explicitly. Suppose three people are sitting here, one inquiring into machines, one doing sitting meditation, and the last one just sitting idly. From outside, there may be no difference

in their seated appearance, but after much time has passed, great differences will appear between them. The one who was inquiring into machines will have invented something; the one who was doing sitting meditation will have attained the power of absorption with regard to his spirit; the one who was passing the days idly will have accomplished nothing. In this wise, there are great differences in the results forthcoming from working continuously on something. I will give you another example. There was a boy with whom I studied for a while as a child. He had little interest in studying but he liked to sing the music of *kwangdae* (traditional entertainers), and sang even while his books were open before him or when walking down the street. He didn't stop singing even after his hair turned gray, and had become a locally acclaimed singer when I saw him a few years ago. On the other hand, from early in my youth I somehow began to have an interest in the matters of truth and had little interest in reading books; day and night my thoughts were on the one abstruse principle, to the point that I would forget to eat or sleep and was often absorbed in meditation. Ever since then, my dedicated efforts have never flagged, and as a result I have to this day led a life of truth. Looking at these examples, the most important element in a person's life is choosing a direction; and, once you have decided on a direction and taken the right stance, continuously exerting yourself toward that goal without any selfish motives will be the foundation of success."

12. The Founding Master said, “The many enlightened masters of the *Sŏn* school have opened myriads of strata-gems and myriads of gateways to *Sŏn*. But if we were to combine them all into a single phrase, it would be: ‘Bring an end to deluded thoughts and cultivate the true nature, so that the void and calm, numinous awareness will appear in front of you.’ Therefore, the following phrase expresses the main principle of *Sŏn*: ‘Ever-alertness within calmness is correct, but the blankness within calmness is wrong; ever-calmness within alertness is correct, but idle thoughts within alertness are wrong.’”

13. The Founding Master appeared during the seated-meditation period at a meditation hall and asked the congregation, “What goal do you have in mind for sitting in meditation and resisting drowsiness?” Kwŏn Tonghwa answered, “The human spirit is originally whole and bright, but this integral spirit is lost because it splits into myriad pieces in response to greed-creating sensory conditions, which at the same time dim the radiance of wisdom. Thus, we meditate in order to calm the defilements and to unify our distracted spirit, so that we will gain the power of Cultivation and the radiance of wisdom.” The Founding Master said, “If you all truly understand the merit that derives from Cultivation, your dedication will naturally continue without anyone pressuring you. However, there is one thing you should be careful about: if you do not accurately understand this technique and,

becoming either impatient or seeking out strange signs, you do not practice the genuine *Sŏn* dharma, then during your practice you may instead become ill, fall into a perverse path, or create more defilements. You must often assess your method against our dharma of seated meditation, or inquire about the correct procedures from your seniors, thereby assuring that your practice does not have the slightest error. If you diligently pursue the right practice, you will easily gain freedom of body and mind. All the buddhas, sages, and great masters have attained such power of mind through this *Sŏn* dharma.”

14. The Founding Master addressed the congregation at a meditation hall, “In recent years various lineages in the *Sŏn* school have been debating the relative merits of different *Sŏn* techniques. Of these, I have adopted the dharma of resting in the elixir field (*tanjŏn chu*), and have instructed you to focus exclusively on Cultivation during the Cultivation period, and to investigate the *hwa-du* every now and then at the appropriate time. This is because the method for awakening to the cases for questioning (*ŭidu*) does not involve obsessively thinking on them for extended periods with a murky state of mind but, rather, investigating cases for questioning with a bright spirit in the right context – that power will be far superior.”

15. To a disciple’s question about the principle of

‘water ascending and fire descending,’ the Founding Master replied, “The nature of water is to flow downward and for its energy to be cool and clear; the nature of fire is to rise upward and for its energy to be hot and hazy. When people have complicated thoughts and their energy rises, the reason that their heads become hot and their spirits hazy, causing the saliva to dry up, is because of the ascending fiery energy and descending watery energy. On the other hand, when people’s thoughts are calm and their energy stable, the reason their heads will be cool and their spirits bright, circulating clear saliva in their mouths, is because of the ascending watery energy and descending fiery energy.”

16. The Founding Master said, “There are two paths to attaining the power of cultivation: one is the cultivation of temperament, and the other is the cultivation of the mind-nature. For example, a soldier who attains an immovable state of mind by disciplining his mind in actual combat exemplifies the cultivation of the external discipline of temperament; a practitioner of the Way who attains an immovable state of mind with regard to any favorable or adverse conditions by conquering the minions of Māra amid the sensory conditions of the five desires is an instance of the cultivation of the internal discipline of the mind-nature. Even though a soldier may externally attain the power of the cultivation of temperament, it will not be the full power of cultivation if he does not also at-

tain internally the power of the cultivation of the mind-nature. And even though a practitioner of the Way attains internally the power of the cultivation of the mind-nature, the power of cultivation, too, will remain incomplete unless one attains the power of the cultivation of temperament amid actual sensory conditions.”

17. Yang Tosin asked the Founding Master, “We have been trying our best to follow your instructions not to be distracted by one thing while doing another, and to try to maintain a peaceful and undivided state of mind whenever we’re doing something. However, recently while sewing I also had to prepare some herbal medicine, and I ended up burning the medicine because I was fully engrossed in my sewing. But if I were to attend closely to the medicine while I was sewing, then that would mean that something distracted me while I was doing something else. On the other hand, if I were to pay close attention just to my sewing and ignore the medicine, then I would have to throw out the medicine again. In such a situation, what would be the correct path of practice?” The Founding Master replied, “If at that time you had to attend to both preparing the medicine and sewing, then both of these duties were your responsibility and you should have performed them with all sincerity and dedication. Fulfilling well that responsibility is perfect one-pointedness of mind and true practice. But if you say that you were focusing only on one of those duties, that

would not be perfect one-pointedness but was instead a fragmented mind and negligence. Thus, whether you are attending to ten or twenty duties at once, as long as you deal with those within the range of your responsibility, it will not be distraction but an undivided state of mind and an essential method of practice during action. However, if you are idly thinking about things that are not your concern, idly trying to hear and see things that are not your concern, meddling in things that are not your concern, and thinking of one thing while doing another, and are thereby unable to bring an end to endless deluded thoughts, that then is something that practitioners should scrupulously avoid. But to pay attention to various things within your responsibility will present no hindrance at all to your training in one mind, even if you are taking care of thousands of things a day.”

18. The Founding Master said, “Do you know the fundamental cause for your mind being either distracted or peaceful when you are practicing one-pointedness of mind? It is whether or not in action you are always doing the right thing. People who are doing the right thing may seem at first to face many complicated and difficult obstacles, but as they continue with their tasks, their body and mind will gradually become supple and peaceful, and as their road ahead opens widely, they will achieve one-pointedness. People who are doing something wrong may seem at first to have an intriguing and easy

time of it, but as they continue with their tasks, their body and mind will gradually become troubled and pained, and as the road ahead becomes blocked, one-pointedness becomes impossible. Therefore, if we are to practice in perfect one-pointedness, we must first eliminate wrong aspirations and bring an end to wrong actions.”

19. The Founding Master asked Yi Sunsun, “How do you practice as a lay adherent?” Sunsun replied, “I mainly strive to settle my mind.” The Founding Master asked again, “What method do you use to settle your mind?” Sunsun replied, “I just try to keep it settled, but I don’t know any special method.” The Founding Master said, “Generally, people are always in moments of either action or rest, and the method of achieving absorption and quiescence also involves the two paths of external and internal absorption and quiescence. External absorption and quiescence means that, when you are involved in an active situation, you must embrace a grand purpose and initially exercise Choice in Action so you do not get involved in distracting or complicated matters, thereby eliminating the root of Māra that disturbs the spirit. Internal absorption and quiescence means that, when you are free from activity, you recite the Buddha’s name and sit in meditation, and, by whatever other method, put to rest any defilements that may arise and nurture the undisturbed fundamental spirit. External absorption and quiescence becomes the foundation for internal absorption and quies-

cence, and vice versa. Only by advancing both internally and externally will one achieve a true settling of the mind.”

20. Song Tosōng was so fond of reading the newspaper that he would stop doing the work at hand to read it; and even when there was something urgent to do, he would at least look at the headlines before taking up his work with his mind at ease. One day, the Founding Master admonished him, “Seeing how you get lost in something as trivial as newspaper reading, I worry that you may do the same with other matters as well. Everyone has things they like to do and hate to do. When ordinary people are doing something they like, they become drawn to it, losing their undivided and true mind. When they are doing something they hate, they become so entangled in it that they lose sight of their true responsibilities as human beings. They do not walk the right path of impartiality and attract hardship and suffering to themselves. These sorts of people ultimately do not attain tranquility of spirit or radiance of wisdom. I am warning you about such a trivial matter in order to give you a realistic picture of how your spirit becomes influenced. You should not be drawn in by things that you either like or hate, but should always follow the right path, thereby controlling the myriad sensory conditions rather than being controlled by them. Then, you will preserve forever your true and noble original nature.”

21. Yi Ch'ōngch'un asked, "Does the mind of a great person of the Way have any attachments?" The Founding Master said, "If the mind has attachments, then one is not a person of the Way." Ch'ōngch'un asked again, "Even Chōngsan loves his children. Doesn't that mean his mind is attached?" The Founding Master said, "Would Ch'ōngch'un call insentient wood and rocks persons of the Way? 'Attachment' means that one is so attached that one cannot bear to leave another person behind, or one so wants to see that person when separated that one cannot proceed with one's own practice or public service. That doesn't happen to Chōngsan."

22. The Founding Master said, "Most people only recognize those who have read widely in the scriptures to be persons who embody the Way. Often people will listen with trusting ears to one who quotes from the ancient scriptures, but will pay little attention to one who elucidates those fundamental truths directly in simple language, even though both may expound the same truth. How frustrating! 'Scriptures' contain the truths elucidated by the past sages and philosophers of this world in order to enlighten people's manners and minds. Through the ages, expatiations and annotations have been added to them, forming the Confucian 'five carts of books' and the Buddhist 'eighty-thousand pages of sūtras.' It would be difficult to read through them all even if you devoted your entire life to it. What free time

would you have to acquire real competence in Cultivation, Inquiry, and Choice, and to achieve character that transcends that of common sentient beings? In the past, the Buddha predicted the vicissitudes of the dharma by distinguishing the periods of the right dharma, the semblance dharma, and the final dharma. The main reason for these changes is that over time the scriptures become so complicated that sentient beings of the final age lose their self-sufficiency; and as their self-power declines, they act foolishly and the right dharma naturally is weakened. However, when the period of the right dharma returns, all people will again be trained realistically with simple doctrines and convenient methods, and each and every person will be guided under the right dharma that is transmitted by speech and received by the mind, so that they will experience and awaken to the great Way. What, then, would be the point of studying all the ‘five carts of books’ and reading the entire ‘eighty-thousand pages of sūtras’? I urge you not to let yourself be distracted by so many complicated old scriptures, but instead diligently practice by making use of simple doctrines and convenient methods; and, after you have gained extraordinary capability, just glance over ancient scriptures and all kinds of doctrines for reference. If you do so, one morning’s quick consultation will be better than ten years of reading.”

23. The Founding Master said, “Who among you has

discovered a scripture that can be read over and over again without end? Most people consider only the ‘four books and three classics’ of Confucianism, the ‘eighty-thousand pages of sūtras’ of Buddhism, and the books of other religions to be scripture, but don’t recognize the great scripture that is open right here and now. How regrettable it is! If people look at this world in the right spirit, there will be nothing in it that is not scripture. When you open your eyes, you will be seeing scripture; when you listen, you will be hearing scripture; when you speak, you will be reciting scripture; when you act, you will be applying scripture. Anytime and anywhere, this scripture will unfold without end. Generally speaking, what we call ‘scripture’ explains the two aspects of human affairs and universal principles. Human affairs are to be analyzed in terms of right and wrong, benefit and harm; universal principles in terms of great and small, being and nonbeing. Hence, scripture guides us to choose the right direction in our lives and to follow the Way of humanity. Even if you look at all the scriptures of Confucianism and Buddhism, and all the writings of other religions, they will not diverge from this. However, human affairs and universal principles do not derive from the written word; rather, the whole world is in fact human affairs and universal principles. Our entire human life is contained within them: we are born, live, die, and then are reborn again within human affairs and universal principles. Thus, our lives have a profound and inescapable relationship to hu-

man affairs and universal principles, and the world is an open scripture on human affairs and universal principles. In this scripture, we must critically observe the numerous human affairs that are right and wrong, wholesome and unwholesome, so that we may choose and carry out righteous and beneficial affairs and abandon wrongful and detrimental affairs. We must also critically examine all the principles of great and small, being and nonbeing, and awaken to their root. If we do so, what else could this world be but a great scripture? Therefore, I ask you first to read well the living scripture of reality, before reading all the numerous and prolix written scriptures.”

24. A disciple asked, “I am not very proficient in handling matters. How can I become more proficient?” The Founding Master said, “You must be diligent in the practice of studying any matter before getting involved in it, of choosing well when handling it, and of assessing the matter again once you have completed it. If you extend this practice of always reflecting in your mind, even regarding the matters of others, you will gradually become proficient in handling matters and find no impediments in all applications.”

25. The Founding Master addressed the congregation at a regular dharma meeting, “When you are listening to a dharma talk or a lecture, you must pay attention as if you were about to receive a great treasure. Whatever

beneficial words a dharma teacher or lecturer speaks, those words will not have their full practical effect if the listener does not catch their point and listens carelessly. Thus, if you listen carefully with sound spirit to whatever words you hear, assessing what you hear against your own practice and against sensory conditions, then you will gain much and, at the same time, it will naturally enable you to reflect upon your actual situation. The merit of regular dharma meetings will consequently become all the more apparent.”

26. While the Founding Master was staying at Pongnae Hermitage, he pointed at a lamplight and asked, “Why does that lamplight illuminate all directions except directly underneath it?” Kim Namch’ŏn replied, “This is exactly how I am. I have been the Great Master’s direct attendant for several years already, but what I know and can do is inferior to that of my dharma brothers who come from afar occasionally to visit you.” The Founding Master smiled and asked Song Kyu the same question. Song Kyu replied, “The light of that lamp shines upward, illuminating the far distance, but the lamp stand, which is right below, makes everything underneath dim. If we take this as a simile, this is just like certain people who are well aware of others’ faults, but are blind to their own mistakes. The reason is because, when they look at other people, there is nothing blocking their view, so they can directly look upon the strengths and weaknesses and

good or bad points, but when they look at themselves, the shadow of the sign of 'I' covers the light of wisdom, preventing them from recognizing their own right and wrong conduct." The Founding Master asked, "What then can imperfect persons do so that they illuminate everything without distinguishing self and others?" Song Kyu replied, "If one is not attached to joy, anger, sorrow, or pleasure and eliminates all signs from the mind, then one's understanding will be free from self and others." The Founding Master said, "You are right."

27. The Founding Master said, "If you wish to become a well-rounded person and attain wide knowledge and vision, you absolutely must not cling to a single point of view. Virtually everyone today clings to a single point of view, which prevents them from achieving the perfect Way. Confucian scholars are attached to Confucian customs, Buddhist monks to Buddhist customs, and people active in other religions or societies, for their part, to what they know and do. Thus, they lack a broad understanding of right and wrong, benefit and harm, and do not know how to adopt and apply other people's dharmas. In consequence, they do not manage to become well-rounded persons." A disciple asked, "If people abandon their own traditions and doctrines, wouldn't they lose their principal convictions?" The Founding Master said, "I am not saying that you should lose your principal convictions and adopt other dharmas indiscriminately, but rather that you should

widely apply other dharmas after you have established your principal convictions. You must understand this point well, too.”

28. The Founding Master said, “There are two conditions that cause ordinary people to have their wisdom dimmed in any situation. One is that they act out of greed, thereby losing the Middle Way and dimming their wisdom. The other is that they fall into attachments by focusing only on what they have an aptitude for, thereby becoming ignorant of everything else. People who are cultivating the Way must be especially wary of these two conditions.”

29. A Tonghak (Eastern Learning) adherent paid a visit to the Founding Master and said, “Having heard of your reputation, I have come from far away, so please grant me many kindnesses in the future.” The Founding Master said, “If that is how you feel, there must be something that you seek in your mind. Tell me what it is.” The person replied, “What may I do to broaden my knowledge?” The Founding Master said, “Visiting and questioning me is a method of broadening your knowledge. For my part, too, receiving you and listening to your words is a method to broaden my knowledge. For example, if a person lacks some household tool, he buys it at the store. If a businessman lacks the knowledge he needs to run a business, he acquires that knowledge from the outside world.

Therefore, in all matters I do not gain knowledge only by inquiring by myself, but I acquire knowledge for my use when meeting with various people. When I talk with you, I gain knowledge of Tonghak, and when I talk with adherents of other religions, I gain knowledge of those religions.”

30. The Founding Master said, “Human nature is originally neither wholesome nor unwholesome, but good or bad character comes into existence in accordance with one’s habits. Habits are formed as one’s initial thought responds repeatedly to various causes and conditions around oneself. For example, when you have the aspiration to train and first come to this practice site (*bodhimanda*), meet teachers and colleagues, and observe the dharma and regulations, initially everything is awkward and ill-suited to you, and adjusting to it is difficult. However, if your aspiration does not change and you persevere for a long time, gradually your mind and conduct will mature until finally they will become naturally balanced without your having to work at it. This is what I mean by a habit. In this wise, the principle of habits forming in accordance with causes and conditions is the same whether they are good or bad habits, but it is difficult to become habituated to good things and easy to become habituated to bad. Even when you are practicing to develop good habits, if you let your guard down even a little, you will fall into bad sensory con-

ditions without even realizing it, and end up with a result exactly the opposite of your initial goal. You must always be very cautious about this if you want to develop good character.”

31. The Founding Master said, “While teaching many male and female students, I have observed that men for the most part are more generous but more careless, so that lack of reliability becomes a serious fault; women generally are more scrupulous but rigid, so that lack of flexibility becomes their serious fault. In order to cultivate perfect character, men, while remaining generous, should work at making their inner mind firm and sincere; and women, while remaining scrupulous, should work at developing an inner mind that is well-rounded and magnanimous.”

32. The Founding Master said to a disciple who ate too fast and talked too much, “Eating a meal or speaking a single word is also practice. If one eats too fast or too much, one is likely to become ill; and if one says things that are unnecessary or that deviate from the right Way, then misfortune will readily occur. How, then, can one become careless by considering eating a meal or speaking a word to be trivial acts? Thus, a practitioner must see every situation as an opportunity to practice and take pleasure in always responding appropriately. You too must set your heart upon this practice.”

33. Mun Chōnggyu asked, “Facing sensory conditions, what broad standards should we apply in making our Choice in Action?” The Founding Master said, “There are three thoughts you should adopt as such standards. First, think about your original vow. Second, think about the original intent of your teacher’s instructions. Third, consider the given circumstances and think about whether you are free from bias. By taking up these three broad standards, your practice will never be obscured and all your responses will naturally be balanced.”

34. While climbing with Yi Ch’unp’ung over a steep mountain pass behind Ch’ōngnyōn hermitage, the Founding Master said, “Climbing a steep pass naturally enhances my practice in one-pointedness of mind. Consequently, you rarely stumble on a steep trail but are actually more prone to stumble on a level trail. So, too, you are more prone to make mistakes on an easy task than a difficult one. A practitioner who maintains consistent standards on either steep or level trails, or on easy or difficult tasks, will achieve the single-practice samādhi.”

35. The Founding Master said, “Have you ever seen heavenly beings? Heavenly beings do not reside in some distant heavenly realm. The infants over there are heavenly beings: since they don’t have one iota of selfishness in their minds, they receive heaven’s endowment through

their mothers, but as their self-consciousness begins gradually to grow, their endowment from heaven also gradually comes to an end. People cultivating the Way without selfish thoughts will receive immeasurable endowments from heaven, but as soon as they begin to have selfish thoughts, the path to heaven's endowments will also be blocked.”

36. One of the disciples asked, “By what method should I cultivate my mind so that I may eliminate all of the five desires, focus singlemindedly on cultivating the Way, and lead a life of tranquility and comfort like the Buddha?” The Founding Master replied, “Rather than eliminating desires, you should expand them. Once your petty desires are transformed into a great vow, they will naturally subside as you focus singlemindedly on your vow. Then, you will inevitably lead a life of tranquility and comfort.”

37. The Founding Master said, “It is not my instruction to have you eliminate by force your feelings of joy or anger, sorrow or happiness. Rather, I urge you to exercise your free frame of mind without constraint by applying joy, anger, sorrow, and happiness properly, according to time and place, only making sure that you do not diverge from the Middle Way. Instead of resenting shallow talent and petty desires, worry instead that your own talent and aspiration are not great. Therefore, the dharma I teach is

meant only to enlarge what is small and to redirect practitioners' efforts away from things that are petty and toward things that are great. This is in fact the great dharma that achieves great things."

38. The Founding Master said, "You must foresee that there comes a moment of great danger when you are proceeding with your practice or your work. For practitioners, the moment of great danger occurs when various types of wisdom begin to open. For workers, it occurs when various rights and powers begin to devolve to them. This is because, when persons of lesser spiritual capacity begin to acquire a little wisdom, they could lose their dedication to great practice and easily become satisfied with petty wisdom; and, by acquiring a few rights and powers, the workers become selfish, greedy, and arrogant, no longer focusing on advancing the project. At such a time, if practitioners and workers are not careful, they will cause themselves to fall into the abyss."

39. There was a disciple who had been practicing faithfully for several decades, especially devoting himself to seated meditation practice. Gradually his spirit became clear and he was able to foresee when guests would visit or rain would fall. The Founding Master said, "This is nothing more than a phantasm that appears during your practice like the glow of a firefly. Hence, you must be alert to eliminate that state of mind. If you become fasci-

nated with that phenomenon, not only will you not attain the great truth, but it will also be easy for you to fall into a perverse path and become a type of asura (demigod). How can we accept such a thing in the right-dharma order?”

40. Song Pyökcho, overeager to have the watery energy ascend and the fiery energy descend, devoted himself exclusively to seated meditation, but ended up with headaches instead. The Founding Master said, “This is a result of not understanding well the road of practice. As a rule, a well-rounded method of practice involves practicing during both action and rest. During action, it mainly involves exercising heedfulness in making choices through observation of all sensory conditions, which will then lead to the simultaneous attainment of three great powers. When at rest, it mainly involves Cultivation and Inquiry, which will then lead to the simultaneous attainment of three great powers. Practitioners who are aware of this path and practice accordingly will experience few difficulties in their practice and will be calm and composed like the surface of the ocean without a trace of wind. The ascending of watery energy and the descending of fiery energy will naturally occur as the mind is settled. But if you don’t know this path, then you may easily condemn yourself to an entire life of hardship by suffering unnecessary illness. You must be extremely careful about this.”

41. The Founding Master said, “My dharma has as its core the essential principles of the Way of humanity, which perfects imperfect dharmas and simplifies the difficult dharmas of the past, so that anyone may immediately enter the great path. People who do not understand my intent and who refuse to abandon obsolete ideas say that, in order to practice, one must enter into the quiet mountains, or acquire special superpowers that allow you at will to move mountains or walk on water, or to summon the wind and rain. They also say that scriptures, lectures, or conversations are unnecessary and one need only recite the Buddha’s name or sit in meditation. Thus, there are some who do not practice my teachings correctly. This is truly regrettable! Now, there are still quite a few people in the monasteries and meditation halls of every province, and out in the sheer mountains and deep valleys, who wander about their whole lives without an occupation, hoping to acquire numinous penetration and a penetration of the Way. If one seeks the dharma by renouncing the secular world, or separating oneself from the Way of humanity hoping only to attain superpowers, then that is in fact a perverse path. Therefore, by first following my teachings regarding the essential Way of human life and the essential Way of practice, you must proceed to train well within the secular world. Then, you will ultimately be endowed with both merit and wisdom and, along with them, you will find superpowers and the power of absorption. This is the

practice that follows an orderly sequence and the great path that is well grounded.”

42. The Founding Master said, “The right-dharma assembly does not value superpowers because, besides having no real benefit in delivering the world, they actually cause real harm. This is because most of those who aspire to superpowers renounce the world and enter into the mountains. Leaving behind the Way of humanity, they cling to voidness and nonbeing, and spend the rest of their lives chanting spells or mantras. If everyone were to emulate this, the whole world of scholars, farmers, artisans, and merchants would collapse, and human morality, law, and order would become obsolete. Furthermore, not knowing the origin of the Way and its power and moved by confused thoughts and improper desires, they aspire to extraordinary talents. If some sort of miracle appears temporarily through a false spiritual opening, they will misuse it to deceive the world and injure people. Thus, a sage said, ‘Superpowers are incidental things,’ and ‘superpowers that appear without a foundation in the Way and its power are nothing more than magic tricks.’ On the other hand, if one practices well the right path and keeps one’s desires simple and one’s behavior pure, then, in accordance with the radiance of the self-nature, mysterious traces will occasionally appear. But this is something that happens naturally, without seeking it. How can this be surmised from the perspective of sen-

tient beings who retain false thoughts?”

43. The Founding Master said, “Occasionally, people who have just generated their first spiritual aspiration do not well understand their own spiritual capacity and exert themselves to awaken at once to the great principle through temporary strenuous practice. But with that sort of mind, they will be readily susceptible to serious physical ailments; or when things don’t turn out as they wish, a backsliding state of mind will arise and they will become estranged from a life of cultivating the Way. This is something to be cautious about. But there are by chance also some persons of the Way who reach the ground of buddhahood in a single jump; these are people of the most superior capacity who have practiced over many lifetimes and numerous kalpas. Those of middling and lesser faculties must instead work hard to accumulate merit over a long period of time. Therefore, the proper sequence is: first, after making a great vow, great belief arises; after great belief, great zeal; after great zeal, great questioning; after great questioning, great dedication; and only after great dedication will a great awakening occur. Nor are awakening and awareness completed all at once, but involve thousands upon thousands of insights.”

44. The Founding Master said, “A foolish person tries to attain great wisdom that transcends the ordinary and

surpasses the sages as soon as he or she has the first hint of awakening, but this is a completely wrong idea. The water that fills the great ocean is the accumulation of small drops; the great soil of mountains and fields is the accumulation of small dust motes; the achievement of the great fruition of all the buddhas and sages is the accumulation of merit in the formless and invisible mind. Those who aspire to great practice and who have initiated a great enterprise must start by accumulating merit in small matters.”

45. The Founding Master said, “Some people who have left the household life in order to seek the Way forget their original intent midway and occupy their minds with seeking external learning and external knowledge. Such people may gain great erudition but their spiritual energy will instead weaken and they will find it difficult to attain true wisdom. Those who seek the true Way must reflect upon the original intent of their aspiration, take hold of their minds that are scattered in all directions, and devote themselves to accumulating the three great powers. If they do so, they will naturally be endowed with abilities in external learning and external knowledge as well.”

46. The Founding Master said, “Before I gained my first thought of awakening, I sometimes offered up formal prayer, or recited spells that spontaneously arose in my mind, or fell unawares into a tranquil silence. After

I inadvertently gained my first insight and the awakened perception became clear and the numinous gate sprang open, there continued to be fluctuations from brightness to darkness between the morning and evening of a day, or between the two halves of a month. During these fluctuations, when the gate of wisdom opened, I felt as if there were nothing under heaven I could not know or do; but when the gate closed again, I didn't have the faintest idea what to do with my own body and worried anew about my road ahead, even doubting whether I might not be possessed by some spirits. Eventually, however, those fluctuations disappeared, and my awakened perception continued consistently."

47. The Founding Master suffered from coughing every winter and each time he delivered a dharma talk his coughing would disrupt it. On that account, he said to the congregation, "Killyong-ni, where I grew up, as you all know, is a place of severe poverty and backwardness. Thanks to my proclivities from past lives, I fortunately had a spiritual aspiration since I was young and sincerely sought the Way. However, I had no opportunity to ask questions or to receive guidance. I had a spiritual inspiration all on my own, and there was not an act of asceticism and hardship that I did not perform. Sometimes I would go into the mountains and spend the night; sometimes I would spend the whole day sitting on a road; sometimes I would stay up all night with my eyes open; sometimes

I would bathe in icy water; sometimes I would fast; sometimes I would stay in a cold room. I finally entered a condition in which I lost all consciousness. While ultimately my questioning was resolved, the root of my physical illness was already so deep that, as my physical energy has weakened, my illness has grown increasingly worse. Because I did not know the road, there was nothing I could do at the time. Fortunately, even without performing ascetic and difficult practices, you have directly learned the well-rounded dharma of Mahāyāna practice by benefiting from my experiences. This is your great blessing. Generally speaking, the practice of timeless *Sōn* and placeless *Sōn* is the fast lane to Mahāyāna practice. If you practice in this manner, you will get twice the results with half the work and will succeed without getting ill. I beseech you all not to fall into the error of harming your body by recognizing the uselessness of the ascetic practices I performed before I found the road.”

48. The Founding Master said, “In the same way that tests are given in schools at the end of each academic term or year, so do practitioners of the Way have various tests involving favorable and adverse conditions as their dharma rank rises or as they are about to ascend to the stage of the buddhahood. When the Buddha was about to attain the Way, it is said that he was attacked by Pāpiyān, the king of the Māras, who was leading the 84,000 minions of Māra. Practitioners in later generations have had

similar experiences. As I now look at you, there are some among you who are being tested and are waging an uphill battle, others who are being defeated and losing their chance at eternal life, and others still who have passed the test with good results and now have a boundless road ahead of them. I hope each of you will examine your own level and make sure that you do not fail the test.”

49. The Founding Master said, “People who are learning a skill must have their skills evaluated by their teachers; people who are engaged in the study of the Way must have the rightness or wrongness of their acts assessed by their teachers. If those who are learning a skill do not have that skill evaluated, their skill will not be a precise skill; if those who are engaged in the study of the Way do not have the rightness or wrongness of their acts assessed, their practice will not be a practice that focuses on what is essential. Thus, the reason I constantly evaluate the quality of your practice in both human affairs and universal principles is because I wish to help you avoid the convoluted path and walk the straight path. If you are uncomfortable about receiving evaluations from me or are discontented with being told about the quality of your practice, what was your original intent in coming to me to learn and how do you expect to proceed with your practice? And not only from me – but appropriate advice and criticism from anyone are precious guidelines for the road ahead. If you harbor resentment toward a bene-

factor who has helped to open up the road ahead for you, then wouldn't you be committing ingratitude? Thus, you must be thankful to me or to anyone in this world who evaluates you as doing either well or poorly, and simultaneously exert even more effort to attain the real essentials of practice.”

50. The Founding Master said, “Practitioners of the Way who avoid all sensory conditions and discipline their mind only in quiet places are like a person trying to catch fish who stays away from water: what effect will it have? Thus, if we are to cultivate the true Way, we must learn to discipline our minds amid thousands of sensory conditions. Only in this wise can one gain the great strength that is not disturbed by such conditions. If one disciplines one's mind only in places that are free from all sensory conditions, then, on coming out into such conditions, one's mind will be instantly disturbed, just as a mushroom grown in shade will wilt when exposed to the sun. Thus, it is said in the *Vimalakīrtinirdeśa* (*The Teaching of Vimalakīrti*), ‘A bodhisattva's mind is settled even in a noisy place; a non-Buddhist's mind is disturbed even in a quiet place.’ This means that practice depends on the mind's finding its suitable measure, not on external sensory conditions.”

51. The Founding Master said to several of his disciples, “You should indeed apply the buddhadharma and

try to enhance your everyday life; you should not be so attached to the buddhadharma that you waste your life. In sum, the buddhadharma was originally the great Way for delivering the world, but if some people instead renounce the world, enter the mountains to engage only in such practices as reciting the Buddha's name, reading scriptures, or sitting in meditation, and waste their whole lives, finally leaving no real marks of having delivered anyone, then such people have been overly attached to the buddhadharma. Not only do they achieve little success for themselves, but they offer no benefit to the world, either."

52. The Founding Master addressed the congregation, "The reason people want to know the Way is to be able to apply it when needed. If you don't know how to apply it in situations where it is necessary, you might as well not know it at all. What benefit would there be?" He then held up the fan he was holding and said, "I may have this fan, but if I don't know to use it when it's hot, what value will there be in having a fan?"

53. The Founding Master said, "Practitioners, externally, must be able to sever all attachments to causes and conditions and, internally, to drop even the attachment to the one mind. Attachment to the one mind is called the bondage to dharma. If people end up falling into the bondage to dharma, then even in one blink of the

eye or in the smallest of gestures, they will always be hampered by the dharma and will never gain freedom. How will they be able to enter the great gate to liberation? Therefore, practitioners, in cultivating their nature, should do so in a way that is natural, and let it operate dynamically. When the six sense organs are free from activity, they need only to remove distracted thoughts; when they are involved in activity, they need only to remove what is wrong. Why would we be attached to the one mind while in the midst of the one mind? To give a simile, we say a person watches children well if he or she lets the infant come, go, and play to its heart's content and makes its body and mind livelier, restraining the infant only when it wanders toward a dangerous place, or taking away a dangerous object that the infant has picked up. But if the babysitter, in the name of watching the infant, holds it and sits tight all day long without moving at all, then the infant will obviously suffer from the constraint. The fault of being attached to the one mind is no different from this.”

54. The Founding Master said to Kim Namch'ŏn, “The other day I saw a man riding an ox. It seemed, though, that the man wasn't leading the ox, but that the ox was leading the man. If the ox went into a thorny patch or a ditch, the man was led into a thorny patch or a ditch. If the ox went up into the hills or out into the fields, the man was led up into the hills or out into the fields.

Pitching forward and backwards, the man's clothes were ripped and his body injured. It was painful to watch. After watching this sight, I suggested that if he held the ox's reins tightly and, by leading it only on the road, kept it from going wherever it wanted, then wouldn't he be able to avoid such a mishap? The man replied that that would be wonderful, but said that when he got the ox he did not know how to train it and let the ox have complete control; now, as the man aged, the ox was getting wilder and he no longer had the ability to control it." The Founding Master continued, "I saw you, Namch'ön, coming here today, riding on an ox. Where is your ox, now?" Namch'ön replied, "I am still riding on its back." The Founding Master asked, "What does your ox look like?" Namch'ön replied, "It is nearly one fathom tall, yellow in color, wears hempen shoes, and has salt-and-pepper whiskers." The Founding Master laughed and said, "You know the looks of your ox pretty well. Then, does your ox do whatever you tell it to do or are you, too, led around by it?" Namch'ön said, "It usually does what I tell it. If the ox is lazy in doing what I want it to do, then I yell at it to make sure it does what it's supposed to do; and if it tries to do the wrong thing, I yell at it to stop." The Founding Master said, "Since you have already discovered your ox and know how to train it, and since it usually listens to what you tell it to do, you must work hard to train it further so that you may do all kinds of things with complete freedom."

55. The Founding Master said to the congregation at a meditation hall, “Intensive meditation training is like training an ox. When one behaves in the world without moral discipline and, in what one sees, hears, and thinks, does only as one pleases, deviating from the righteous path of humanity, one is like an unweaned and undisciplined calf that runs around just as it pleases. After practitioners leave their homes and enter a meditation hall, they often frustrate their teachers because they find it hard to sever their old habits when they are trying to keep all the regulations and precepts; many delusive states of mind and distracting thoughts arise in their minds, and they are unable to settle their minds in their practice or in their work. They are then just like a weanling calf who is tied to a pole, crying for its mother and writhing in agony. When practitioners follow all the required courses of training regularly every day, gradually start to comprehend the import of what they are taught, and little by little begin to eliminate delusive states of mind and distracting thoughts, finding joy in progressively understanding what one did not know before about human affairs and universal principles, they are then like an ox who is not yet fully trained but is gradually becoming accustomed to its situation. When one does not go astray in interpretations of the doctrine or in practice, and thereby gradually matures the powers of Cultivation, Inquiry, and Choice, and one also benefits the public everywhere one goes by offering up one’s spi-

rit, body, and material possessions, then one is like a well-trained ox that fulfills all its tasks well, bringing much profit to its owner wherever it goes. In this wise, the purpose of a farmer training an ox is to use it well when ploughing the field, and our purpose in putting you through these intensive sessions in the meditation hall is to enable you to utilize well what you have learned here when you are active in human society. Thus, it is my wish that by not wasting your time, but by diligently practicing and taking full advantage of this opportunity and by serving the whole world with your well-trained ox of the mind, you become glorious apostles who will deliver sentient beings and cure the world.”

56. The Founding Master addressed the congregation at the opening ceremony for a retreat at a meditation hall, “Entering an intensive session at a meditation hall is like a patient’s entering a hospital. When a person’s physical body gets ill, one is treated with medicine at a hospital; when the mind gets ill, one is treated with the Way and its power at a school of religion. Therefore, just as the Buddha may be called the Medicine King, so too can one say that his doctrinal teachings may be called his medicines and his temples his hospitals. However, most people recognize only physical illnesses as sicknesses and spend their time and money to cure them, but do not recognize illnesses of the mind as being sicknesses and do not even think of curing them. How can this not be lam-

entable to the wise? No matter how severe illnesses of the body may be, their pain will last only a lifetime; or, if they are minor, they can be cured in a short period. But if illnesses of the mind are left untreated, they will become seeds of transgression and suffering interminably throughout the future. If one has illnesses of the mind, one will lose one's freedom of mind and be attracted by the temptations of external sensory conditions. One will then commit wrong speech, wrong action, and wrong thought, and willingly enter the realm of death, willingly invite contempt from others, and willingly create suffering for oneself. As a result, transgressions will follow from transgressions and suffering from suffering, and there will be no hope of recovery. However, if the mind is free from illnesses, throughout the wide land of the worlds of the ten directions one will readily transcend suffering and happiness, come and go freely, and be able to make use of all blessings and happiness as one pleases. Dear disciples! During this *Sŏn*-retreat, diagnose well the illnesses of the mind that each of you has and dedicate yourself to curing them."

57. He continued, "If practitioners wish to diagnose their illnesses of the mind and cure them, then they must first know how to do it. First, just as patients with a physical illness must reveal their symptoms to their physician without hiding anything, you must also honestly reveal the symptoms of your mind's illnesses to your mentor.

Second, just as patients with a physical illness must comply with all of their doctor's instructions, you too absolutely must comply with the teachings of your mentor. Third, just as patients with a physical illness must not neglect making sincere effort until that illness is completely cured, you too must try with utmost sincerity to cure your mind's illnesses until the cure is complete. If in this wise you carry through conscientiously, you will finally recover the mind's complete health, and at the same time gain the ability to treat and cure the multitudes who are suffering from illnesses of the mind. You then will accomplish the great enterprise of delivering sentient beings and curing the world."

58. The Founding Master addressed the congregation at a meditation hall, "Our method of practice is the art of war for pacifying a warring world, and you are like cadets who are learning that art of war. The wars are those that arise incessantly in the countries of people's minds. The country of the mind is originally untouched and peaceful, bright and pure, but it becomes dark and turbid, complicated and disturbed, due to Māra's minions of selfish desires, leaving few peaceful days in this infinite world. Thus I have called the way such sentient beings live 'the mind's wars'; what I call the 'art of war' is the method by which we subjugate all of Māra's minions in our minds. That method is the training in absorption, wisdom, and precepts, and is our path of practice for dis-

tinguishing dharma from Māra. This is the great art of war, which is the best for quelling the chaos in the world. But most people do not even consider the mind's chaos to be real chaos. How can we say that they know anything about the root and its branches? If we probe the origin of all the small and large wars of individuals and families, societies and countries, they all derive from the wars raging in people's minds. Therefore, the mind's war is the origin of all other wars and the most severe of them all; and the method for pacifying the mind's wars is the chief of all methods and the greatest art of war as well. Thus, you must understand this meaning very well and practice absorption and wisdom diligently, while keeping the precepts even unto death. If you practice incessantly over a long period of time, you finally will subjugate all of Māra's minions. Once this is accomplished, I feel certain that you will attain the rank of dharma strong and Māra defeated, and will also become excellent commanders who pacify this world, which knows not a single day of comfort due to the wars raging in the mind."

59. The Founding Master said, "The way in which wholesome and unwholesome mental states arise from our nature, which is originally free from discrimination and attachment, is just like the way in which various types of crops or weeds grow in a field. The so-called 'field of the mind' is the foundation of our minds, for, just as we may cultivate a fallow field to make it into a

productive one, so too we may cultivate the foundation of our minds in order to gain wisdom and merit; thus, the expression ‘cultivate the field of the mind’ was coined. Hence, people who cultivate their mind-fields well are like good farmers who keep weeding their fields again and again until they eliminate all the weeds and are growing only crops, thereby reaping a good harvest in the autumn. In the same way, you must investigate over and over the arising of wholesome and unwholesome mental states: when an unwholesome mental state arises, you must eliminate it over and over until you eliminate it completely, nourishing only the wholesome mental state so that wisdom and merit will always be abundant. People who do not cultivate their mind-fields well are like bad farmers who neglect their fields whether weeds or crops sprout there, and so have nothing to harvest in the autumn. In the same way, if one follows one’s mental states regardless of whether they are unwholesome or wholesome, and acts just as one pleases, one will encounter only suffering, and the path to wisdom and merit will recede still farther. Therefore, our myriads of transgressions and merits depend on nothing other than whether we cultivate our mind-fields well, or not. How then can we be negligent in this matter?”

60. He continued, “Since time immemorial, schools of religion have characterized the discovery of the mind-field as ‘seeing the nature,’ and cultivating the mind-field as

‘nurturing the nature’ or ‘commanding the nature.’ This training in the mind-field was considered by all the buddhas and sages to be their intrinsic mission, and was also the foundation for leading the world to goodness. Thus, in our Order, we have designated the three principles of Cultivation, Inquiry, and Choice to be the specialized subjects for cultivating the mind-field, and have taught all the methods of daily practice for their implementation. Cultivation is the subject that clears the field in preparation for farming the mind-field. Inquiry is the subject that teaches you various farming methods and enables you to distinguish between crops and weeds. Choice is the subject that enables you not to fail at farming and to have an abundant harvest by putting into practice what you have learned. In the present world, with the development of scientific civilization, people’s greed is surging day by day. Hence, if we do not engage in training that cultivates the mind-field, we will not be able to subjugate that greed; and if we do not subjugate that greed, it will be difficult for this world ever to find peace. Therefore, from now on, the minds of all people under heaven will naturally desire to cultivate the mind-field, and once cultivating the mind-field is desired, they will seek out true religions, which are the specialists in this, and among these, people whose practice has fully matured will receive immeasurable respect. Therefore, at this time you all must once again renew your determination and try to become exemplary farmers who will have great success in farm-

ing the mind-field.”

61. The Founding Master addressed the congregation at a meditation hall, “I have spoken a lot during this *Sŏn*-retreat period, and will be speaking again today. I don’t know whether some of you may be tired of it, but the reason I keep speaking over and over again in this way is because those who have insufficient understanding of the Way and its power need to be told again and again before all human affairs and universal principles naturally become clear and they can put them into practice. Thus, when all the sages and saints in the past were edifying and instructing neophytes, they first tried to help them understand human affairs and universal principles and then proceeded accordingly to have them gradually put their knowledge into practice. After attending just one or two *Sŏn*-retreats, don’t be anxious or frustrated if your own knowledge and conduct are still not in correspondence with one another, and also don’t ridicule or criticize other people who are at a similar stage. Hence, just because you keep hearing the same teaching over and over again, do not regard it as easy; and just because you have still not been able to put it into practice, do not become discouraged. If you listen and practice over and over again, then you will eventually attain a fully rounded human character, in which knowledge and conduct are in perfect harmony.”

62. The Founding Master addressed the congregation at the ceremony marking the end of the retreat: “This closing ceremony today marks the end of the retreat only for this small meditation hall. The larger meditation hall is beginning its intensive retreat. If you consider this ceremony to be only a ceremony that marks the end of the retreat, then you do not understand the dharma of great practice.”

63. Kim Taegŏ asked, “Since precepts are no longer required after the rank of dharma strong and Māra defeated, is the practice in Choice then finished?” The Founding Master replied, “After the rank of dharma strong and Māra defeated, one ascends to the first stage of sagehood, so one no longer needs to train to bind oneself to the dharma or to restrain oneself with precepts. Internally, however, the mind-precepts are still present. One of them is to guard against being concerned only with one’s own cultivation of the Way and contentment, lest one fall into the Lesser Vehicle. A second is to beware of falling into a life of wealth and pleasure lest they obscure one’s original vow. A third is to be cautious lest one should hinder the right dharma by possibly acquiring superpowers and heedlessly betraying them before the eyes of other sentient beings. Beyond these, through the practice in the Threefold Study of Cultivation, Inquiry, and Choice, one must accumulate merit by further securing the stage of buddhahood above and, furthermore, nurtur-

ing loving-kindness and compassion below in order to deliver sentient beings.”

Chapter Four: The Way of Humanity

1. A neophyte to the Order asked, “I happen to live on Kyeryong Mountain, so I have many conversations with representatives of the various religious groups who live on that mountain. They always boast about their own doctrines and mention the Way and its power on every possible occasion, but I still have not heard an explanation that clarifies what that means. So, please, Great Master, teach me the meaning of the Way and its power.” The Founding Master replied, “Now, the fact that you want to know the Way and its power is commendable. However, the ‘Way and its power’ is extraordinarily vast in scale and it is impossible to explain it all in a short period of time. Thus, only after beginning this practice and receiving substantial training will you gradually begin to understand. However, in order to satisfy your curiosity, I will now explain, in broad swath, just the main theme of the Way and its power, so listen carefully!

“Generally speaking, the ‘Way’ (*to*), to put it simply, is another name for ‘path’ (*kil*). What we mean by ‘path’ is conducting oneself rightfully in any and all circumstances. Therefore, the conduct of heaven is called the Way of heaven, the conduct of earth is called the Way of earth, and the conduct of human beings is called the Way of humanity. Within this Way of humanity, there are two

types of paths: the path of physical conduct and the path of spiritual conduct. Thus, the principle of the Way has but a single root, but its ancillary categories are so numerous that it would be impossible to count them all. Therefore, of these various types of Ways, I'll take up only the single case of the Way of humanity. Just as the road of our physical movements connects each and every region via a network of main roads and side roads and includes a limitless number of routes that extend through mountains, water, fields, and villages; so too, in the same manner, the path of the dharma of our spiritual conduct progresses everywhere in this and other worlds through a combination of main and side Ways and appears as an infinite number of routes in accordance with the conditions of individuals, families, societies, and nations, respectively. However, if I were to offer just a few examples: between parents and children, there is a path for parents and children to follow; between superior and subordinate, a path for superior and subordinate; between husband and wife, a path for husband and wife; among friends, a path for friends; and among fellow countrymen, a path for fellow countrymen. In this manner, for any situation or circumstance you encounter, there is a suitable path for you to take. Regardless of the situation, a person who simply knows this suitable path is a person who knows the Way; and a person who does not is a person who does not know the Way. If we were to speak of the greatest Way of them all, it is the Way that is free from

arising and ceasing and the retribution and response of cause and effect – that is our original nature. This Way unifies all the dharmas; heaven, earth, and humanity are founded on it. Hence, a person who knows this Way is said to know the greatest of Ways.”

2. The Founding Master continued, “‘Power, or virtue [of the Way]’ (*tōk*) is, to put it simply, just a name for the manifestation of grace in any place or matter. When heaven follows the Way, heaven’s grace will be made manifest; when the earth follows the Way, the earth’s grace will be made manifest; and when human beings follow the Way, the grace of human beings will be made manifest. According to the thousands of Ways, thousands of virtues will materialize. Therefore, among these various types of virtues, if we initially explain only humanity’s virtue, its aspects also will be infinite. If one follows the Way between parents and children, the power of the Way between parents and children is made manifest; if one follows the Way between superior and subordinate, the power of the Way between superior and subordinate is made manifest; if one follows the Way between husband and wife, the power of the Way between husband and wife is made manifest; if one follows the Way between friends, the power of the Way between friends is made manifest; and if one follows the Way between fellow countrymen, the power of the Way between fellow countrymen is made manifest. Thus, when

the power of the Way is encountered in an individual, a true individual materializes; when encountered in a family, a true family materializes; when encountered in a society, a society will be in harmony; when encountered in a nation, a nation will be in harmony; when encountered in the world, the world will be in harmony. If we were to speak of the greatest virtue of them all, it is to be a person who, having awakened to the great Way, readily transcends being and nonbeing, liberates oneself from birth and death, masters cause and effect, and guides all sentient beings who are wandering lost inside the ‘burning house of the triple world’ to abide together in the paradise of Ultimate Bliss. Such a person can be said to have achieved the great power of the Way.”

3. The Founding Master continued, “However, if one does not understand the fundamental principle of the Way and its power but, while seeking selfish and perverse things and engaging in unprincipled and immoral conduct, one extols the Way and its power only with one’s lips, then one is following the perverse Way and the evil Way. What does this have to do with the true Way and what virtues can materialize? Therefore, a person who wants to learn the Way and its power must first understand the fundamental principle of the Way and, having understood it, must cultivate its power sincerely and incessantly. Whoever does so will gradually come to master the Way and attain its power. However, ordinary

people do not understand the gist of the Way and its power and, if there is someone around who has some strange magical powers, they refer to him as a person of the Way, regardless of whether that person understands the fundamental principle of great and small, being and nonbeing. They also refer to a person with only a gentle heart as a person of virtue, regardless of whether that person makes clear choices between right and wrong, benefit and harm. Isn't this ridiculous? Now, as a neophyte to our Order, your wish first to understand the Way and its power indicates an appropriate order of learning. I hope that you will take to heart what I have said, always be thorough with regard to the main idea of the Way and its power, and not stray into arbitrary Ways."

4. The Founding Master said, "When human beings try to follow the Way of humanity, they cannot be heedless even for a moment. Between parents and children, teacher and disciple, superior and subordinate, husband and wife, among friends, and among fellow countrymen, regardless of the situation in which one might find oneself, how can the Way of humanity be accomplished by neglecting one's checking mind? Thus, since ancient times, all the sages have appeared in this world at appropriate times and established dharma and regulations, and each of them has illuminated the path for people to follow. If one takes dharma and regulations lightly and prefers to behave as one pleases, then in the current life-

time that person will not be able to manifest the worth of a human being and, furthermore, in the next lifetime will fall into baleful destinies and be unable to avoid transgressions and suffering.”

5. The Founding Master said, “Generally speaking, all matters under heaven have roots and branches, primary and secondary aspects. If, knowing the root, one exerts effort regarding that root, then the branches will naturally turn out well. However, if one follows only the branches and exerts effort only regarding the branches, then the root will naturally be neglected. Also, if one understands what is primary and exerts effort regarding the primary, then the secondary aspects will naturally turn out well. However, if one follows only the secondary and exerts effort only regarding it, then the primary will naturally be neglected. To give an example, for human beings, the mind is the root and the body the branch; for the world, study of the Way is primary and the sciences secondary. Only when one understands clearly root and branches, primary and secondary, will one finally be a person who understands the Way. Only such a person can also easily rectify all matters under heaven.”

6. The Founding Master addressed Yi Tongjinhwa, “Among the affairs that a person born into this world should conduct, there are two major ones. The first is to meet a right-dharma master and to attain buddhahood.

The second is, after attaining the great Way, to deliver all sentient beings. These two are the most important root and the greatest of all human affairs.”

7. The Founding Master read Dong Zhongshu’s words: “While focusing solely on righteousness, he does not contrive to profit; while illuminating only the Way, he does not calculate the merit.” He praised it, then added another line at the end: “If, while focusing solely on righteousness, he does not seek profit, then an even greater profit will return to him; if, while illuminating the Way, he does not calculate the merit, then an even greater merit will return to him.”

8. The Founding Master, upon seeing a horse pulling a cart, asked one of his disciples, “As for this moving cart: is it the horse that is moving, or the cart?” The disciple answered, “The horse moves, and the cart follows along.” The Founding Master asked again, “If it stops while moving, would you then whip the horse or the cart?” The disciple answered, “One should whip the horse.” The Founding Master then continued, “What you have said is right. Whipping the horse is identical to regulating the root. People must first seek out the root and regulate it, then they will find success in nearly all matters.”

9. Kim Kich’ŏn asked the Founding Master, “What

should human beings do in order to understand what is accordant and what discordant?” The Founding Master said, “To be ‘accordant’ (*sun*) means to carry out all human affairs by knowing the right order, just as the changes in the four seasons of spring, summer, autumn, and winter always keep their proper sequence. To be ‘discordant’ (*yōk*) means to try to carry out matters that are beyond one’s capabilities without knowing the right order, and to insist that others do what they don’t want to do, and always to irritate others. When people are carrying out matters, if they first distinguish well the accordant and discordant and act by focusing on the accordant, then there will be hardly any matters that don’t succeed.”

10. The Founding Master said, “There is no one who does not wish to do what is good for himself or herself. In this search, however, depending on one’s knowledge and ability, one may follow what is accordant with principle or discordant with principle and what is real or illusory, and thus create differences in one’s success and failure. A person who searches in accord with principle follows the Way in which one does what is good for oneself while doing good for others, thus opening up an infinite paradise; a person who searches in discord with principle harms others while trying to do what is good only for oneself, thus falling into infinite transgressions and suffering. A person who searches in accord with what is real attains the result because one seeks merit and

happiness in the relevant places in accordance with principle; a person who searches in accord with what is illusory ultimately does not achieve any result because one seeks all merits and happiness in questionable places of superstition. The reason there are fewer people in the world who search in accord with principle and reality, but more people who search in discord with principle and while relying on what is illusory, is because the right dharma has still not spread widely and the spirit of the whole human race has yet not been equally awakened. The moment the Way of searching in accord with principle and the Way of searching based on what is real become illuminated, then, as at midday when the sun's radiance shines overhead, everybody, regardless of self and others, them and us, will attain transformation in grace."

11. The Founding Master said, "Few people who are filial to their parents and affectionate to their siblings at home will treat others badly; few who are not filial to their parents and not affectionate to their siblings will treat others well. Thus Confucians say, 'Filiality is the foundation of all conduct,' and 'Look for loyal officials at the gate of filiality.' These words all agree with reality."

12. The Founding Master said, "What I can't bear myself is what others can't bear, either. What is pleasurable

to me is what others find pleasurable, too. I shouldn't do to others what I find regrettable myself; I should do to others what I also find satisfying. This, in short, is the dharma that thinks of the other's state of mind by inferring from one's own. If you practice in this manner for a long, long time, each of you will receive the grace of influence from one another, eliminating the gap between self and others."

13. The Founding Master said, "People with immense talent know how to make others' talents their own. If there is such a person in a family, that person will make the family prosper; if there is such a person in a nation, that person will make the nation prosper; if there is such a person under heaven, that person will make the whole world prosper."

14. The Founding Master said, "A matter, the original intention of which was to bring benefit to others, might inadvertently go wrong and instead cause them harm. Thus, when you are doing something for the sake of others, you must take precautions in advance; and people who are inadvertently harmed in such a case should remind themselves of that original intention, and should instead remain grateful rather than become resentful by considering only the harmful result."

15. When the Founding Master was staying at Yōngsan,

he received offerings of food and valuable gifts from a neophyte to the Order. Upon receiving them, the Founding Master said, “I appreciate your expression of respect. But, depending on your state of mind, the cordiality you feel today may change in the future. Do you know why this is?” The neophyte replied, “How would it change so unreasonably?” The Founding Master said, “That is determined by what you seek in your mind. As you keep company with me, if what you seek is within me, then our affinities will last forever; but if it is not, then our relationship will not last long.”

16. The Founding Master said, “The reason that a good relationship does not last is mostly because people are not mindful where they should be mindful, and are not free of thoughts where they should be free of thoughts. Not to be mindful where they should be means that they forget the various benefits they receive from someone, so that they treat the benefactor ungratefully if the benefactor hurts their feelings. Not to be free of thoughts where they should be free of thoughts means that, having brought some benefit to another, they have a thought that they should be repaid, so that when the beneficiary wrongs them, they feel even more hatred by remembering the benefit they had conferred and, thus, a good relationship does not last long but turns instead into resentment and hatred. Therefore, you must understand these principles well, and be mindful where you should be mindful and

be free of thoughts where you should be free of thoughts. In your mutual ties, you must try to sustain good relationships for a long time, and take care that those relationships do not turn into inferior ties.”

17. Yi Kongju said to the Founding Master, “The other day I gave my poor neighbor a small donation. Since then, he has not spared himself in doing our household chores. I have learned, in this manner, the lesson that we must make merit and, if we do so, we will receive in kind.” The Founding Master said, “You have understood the principle that, if you make merit, you will receive in kind. But have you also understood the principle that merit could, by a simple mistake, turn into a transgression?” Kongju replied, “How could merit turn into a transgression?” The Founding Master said, “It is not that the merit you have accumulated turns into a transgression; rather, the mind that has made merit could turn into a mind that commits transgression. Ordinary people, having provided a bit of benefit to others, cannot let go of that concept or sign; and, when the beneficiary does not acknowledge the benefit and shows ingratitude, then hateful and resentful feelings multiply many times over, extreme love arousing extreme hatred instead and a minor benefit making a great enemy. Thus there are many instances where, though one means to cultivate goodness, that goodness cannot be relied on and, though one attempts to make merit, one ends up producing

transgressions. Therefore, Bodhidharma said, ‘Acting in no-thought is virtue,’ and Laozi said, ‘Superior virtue has no sign of virtue.’ Thus, only when practitioners understand this principle and apply this mind, will merits become eternal merits, blessings eternal blessings, and virtues one with those of heaven and earth. You must, therefore, work even more steadfastly to make virtues without sign and merit without change.”

18. Yi Chǒngwǒn asked, “What can I do so that I do not get attached to either hatred or love and so that I can maintain a well-rounded state of mind?” The Founding Master said, “The method for remaining free of attachment to hatred or love depends on always knowing how to redirect one’s thoughts well. Assume that someone hates me: instead of thoughtlessly hating the other person, I must first consider the fundamental cause. If I did something to warrant being hated, then I should work hard to rectify it; and if I didn’t do any such thing, then I should just receive it serenely, knowing that this is due to karma accumulated in past lives. At the same time, considering that I feel bad, if only for a moment, when someone hates me, I must make up my mind not to hate anyone. If I can do this, the person who hates me will become a teacher who teaches the dharma of using my mind. When I recognize that person as my teacher, how would any thoughts of hatred arise in me? This is exactly the method of not being attached to hatred. Again, if someone loves

me, instead of thoughtlessly exulting in it, I must first consider the cause. If I did something to deserve being loved, then I should make sure that that cause will never change. But if it is a love that I receive without deserving it, then I must know that it is just a debt. Also, there is both proper and improper love. While a proper love is all right, you must also learn how to sever an improper love. Even when it is a proper love, if you detect signs that your attachment to it might hinder other matters, then you must be resolute and endeavor generally to have no failings in handling all your undertakings. This is the method to avoid getting attached to love. If you continue with this practice of not getting attached to either love or hate, then you will soon achieve a well-rounded state of mind.”

19. Seeing a disciple excessively reprimanding a subordinate of his, the Founding Master said, “If you have admonished him without being attached to hatred or love, your words will become the dharma; but if you were so attached, then they will not become the dharma. According to the principle of heaven and earth as well, a change occurs if either heat or cold is too extreme; in the same way if one is too extreme in managing people one weakens oneself later.”

20. A disciple was using frivolous language in speaking to a child. The Founding Master said, “When human

beings deal with elders, there is a Way to honor the elders; when dealing with children, there is a Way to love the children. Even though the formalities may differ depending on the case, the spirit that respects the other and is considerate to them is not different. So how then can one be so inconsiderate just because one is dealing with a child?”

21. The Founding Master said, “We have a popular expression, ‘going around blowing his horn,’ for someone who goes around talking to people. Each and every person has a horn; and when they blow these horns, some melodies make the listener’s mind peaceful, some make it uneasy, some make it sad, some make it happy, some induce harmony, and some incite strife; and so the road of transgression or merit will split, depending on the melody. Therefore, when you are involved in any sensory conditions and have to blow your own horn, encourage the thousands of people to live in harmony and help both your own undertakings and public matters flourish by always playing a nice melody, never causing others to fight or ruin themselves. Then, your horn will become a fine instrument that creates infinite merit. But if not, your horn will become the main source for inviting infinite transgressions.”

22. The Founding Master said, “Even in a familiar relationship like that between parents and children, if the

parents instruct children with advice that the parents themselves cannot follow, then the children will not readily accept that advice. Even in an intimate relationship like that between spouses, if one spouse admonishes the other with advice that he or she cannot follow, then the other spouse will not readily accept that admonishment. Therefore, the proper technique for teaching others is to put it into practice ourselves first.”

23. One night the watchdog at the door of the Founding Master’s quarters barked loudly as someone approached, so a disciple got up and scolded the dog. The Founding Master said, “This dog’s duty is to bark. Why do you stop the dog from doing its duty? Everyone and everything in this world have their specific duties. Even in a single person, the eyes, ears, nose, tongue, body, and mind each has its own duty to perform. Whether superior or subordinate, noble or humble, if everyone performs his or her duty, this world will then have order and progress. Thus, you must perform your own duty well, but also not hinder others from fulfilling theirs. However, among all these duties, there also is the central duty that governs all other duties. In human beings, the mind has that central duty; in societies and nations, the leaders have it, running and controlling all institutions. Therefore, if the person with the central duty neglects that duty even a little bit, all the duties within that persons’ purview will collapse together, and the institutions will naturally be thrown into

disorder. You must each examine your own situation and be completely dedicated to performing whatever your duty may be. Be careful in commanding your mind, which is the pivotal agent of all duties, so that you create no hindrances to either your own fate or other people's futures."

24. The Founding Master addressed several of his disciples, "Generally speaking, the world is composed of two types: the strong and the weak. If the strong and the weak cooperate with each other and fulfill their respective Ways, then this world will be in eternal peace. If not, the strong and the weak will both suffer disasters, and peace will never be achieved in the world. Thus, an ancient sage said that if a superior treats a subordinate like his own son, then the subordinate will treat his superior like his own parent; but if the superior treats the subordinate like chaff, then the subordinate will treat the superior like his enemy."

25. The Founding Master said, "All people wish to be respected by others, but they are more apt to do what will make them slighted. How then can they get their wish? The method to receive others' respect is first for me to respect others and be considerate of them. If I am respectful and considerate of them, then they, too, will be respectful and considerate of me."

26. The Founding Master said, “I always feel sorry for the strong who do not know how to play the role of the strong. One who is already strong must constantly help and guide the weak, and encourage them to become as strong as oneself; then one’s strength will become an eternal strength, and one will be forever respected as a forerunner and pioneer. Nowadays, the strong in many cases resort only to oppressing and deceiving the weak; how can this lead to eternal strength? The weak need not remain perpetually weak: if gradually their spirits open and they recover their inherent vital energy, then they also will some day stand in the position of the strong. When the weak awaken and stand in the position of the strong, then the position of those who oppressed and deceived them will naturally deteriorate. Therefore, really wise persons will always help all the more when others are poor and protect them all the more when they are weak, in order eternally to preserve their own strength.”

27. The Founding Master was visiting the agricultural department and, seeing emaciated pigs in a pen, asked for an explanation. Yi Tongan replied, “While we were feeding them barley that got a bit spoiled during this year’s rainy season, they were getting fatter every day. Starting a few days ago, we began to feed them chaff again, but they can’t change their acquired taste for barley and so they lost their appetite. So they’re getting skinnier like this.” The Founding Master said, “This is a liv-

ing scripture. The sufferings of the rich who become poor or the powerful who lose their rank are no different than the sufferings of these pigs. Hence, since time immemorial, the sages have all regarded human wealth and honor matter-of-factly, and did not become overly happy when wealth and honor came their way nor overly concerned when wealth and honor left. In ancient times, the emperor Shun received the rank of the Son of Heaven after doing such lowly jobs as cultivating the fields or making pottery, but he never became arrogant. The World Honored One Śākyamuni abdicated his destined position of king and, fleeing the palace, left the household life behind; but he didn't retain even the slightest attachment. How equanimous were their attitudes toward wealth and honor, and how admirable was their power to transcend suffering and happiness! Hence, if you too aspire to the Way and want to learn how to be a sage or a saint, do not blindly pursue comfort, joy, or power above all else but rather shun them; and even if you unavoidably find yourself in such situations, do not let yourself become attached or corrupted by them. You will then be able to enjoy eternal comfort, eternal honor, and eternal power."

28. The Founding Master was explaining the meaning of "being content with poverty and rejoicing in the Way": "Generally speaking, poverty refers to an insufficiency of some sort. If one's facial appearance falls short, it is poverty of the face; if one's learning falls short,

it is poverty of learning; if one's property falls short, it is poverty of material assets. The saying 'being content with one's lot' means being comfortable with one's given portion in every aspect. If one is not content with one's existing poverty and struggles to avoid it unreasonably, then one will only become more anxious and increase one's suffering, instead. If poverty is unavoidable, accept it with equanimity, and take pleasure in preparing for future wisdom and merit. The reason, however, that those who are content with their lot come to rejoice in the Way is because they understand that whatever poverty and suffering they receive now will change into merit and happiness in the future; furthermore, they derive pleasure from the fact that the functioning of their mind never digresses from the truth and their power of cultivation is able to enter the genuine realm that transcends suffering and happiness. Since ancient times, sages and philosophers have all understood this principle and applied such a state of mind in their actual lives; and thus, while living in poverty, they lived an unparalleled life of rejoicing in the Way."

29. The Founding Master said, "A person who wants all things in the world to be just as he wishes is as foolish as a person who builds a house in sand and presumes he will live in splendor for thousands of years. A wise person will be satisfied and grateful if six out of ten times things work out in life the way one wished. Moreover,

even if all ten things turn out to one's liking, one does not monopolize those satisfying things but enjoys sharing them with all the world. For that reason, not only will one avoid misfortunes, but one's blessings will always be infinite."

30. The Founding Master said, "It is often the case that people's major transgressions start with minor faults. Therefore, you must occasionally examine your own conduct, and if you discover even a minor fault, do not procrastinate, but work hard to correct it. There is an animal in the south called an orangutan that is so strong and quick that humans can't capture it by force. But they say that these animals like alcohol, so people leave a large bowl full of liquor along the roadside, so that an orangutan will see it as it walks by. At first the animal laughs at it and walks away, but then it comes back and drinks a little, then returns again to drink more, repeating this action several times until without even being aware it has drunk all the liquor. Finally it passes out drunk and people come out to capture it. The liquor that the animal initially intended only to sip is eventually completely finished, until it finally is either killed or captured alive. Human beings are just the same. If minor faults keep accumulating because they were not corrected in the beginning, people will commit major transgressions and badly ruin their future. How can one not be careful about this?"

31. Concerned that some of his young male and female disciples were straying because they had not found the right path of practice, the Founding Master said, “There are some of you who advance quickly in your practice in the beginning but digress later, and others who learn slowly in the beginning but advance quickly later. I have foreseen your tendencies, and guided each of you appropriately. But if you are over thirty, your life-long character has by now been mostly decided. I myself am rather worried about those who have not yet matured, but this is something that should be a matter of great concern to the persons themselves.”

32. While the Founding Master was staying at Pongnae Hermitage, the dry pond in front of a pavilion filled with water during a big monsoon. Frogs gathered from all directions, spawning numerous tadpoles. After a while, the rain stopped and the weather warmed up, so the pond water began to dry up and it didn't look like the water would last much longer, but the tadpoles were playing in the pond, wiggling their tails. Seeing this, the Founding Master said, “This is such a distressing sight! Not realizing that their life spans are decreasing moment by moment, they are playing blithely in this manner. But how is this only the case for tadpoles? Human beings are much the same. When a wise person looks at the future of people who spend more than their income or who only abuse their current power, it seems no different than

those tadpoles in the shrinking pond.”

33. The Founding Master addressed the congregation: “Today, I will tell you the most important method of guarding the mind and protecting the body, so listen carefully and use it always as a motto for practice in all sensory conditions. The motto is: ‘Never neglect a mind of respect and awe.’ This means that, whenever and wherever you encounter persons or things, treat them always with a mind of respect and awe. When one neglects a mind of respect and awe, then, even in the most intimate and familiar relationships, such as that between parents and children, siblings, and spouses, complaints and resentments will inevitably occur, and even insignificant sensory conditions and trivial things will often cause constraint and injury. This is because, by considering the relationship familiar and the sensory conditions casual, one behaves recklessly by forgetting to maintain respect and awe in one’s mind. For example, if a person tried to steal a box of matches but gets caught by the owner, would the owner let the person go free just because a box of matches is insignificant? Only the most generous owner would stop at just scolding the thief, but other owners would probably humiliate the person. It seems that the owner scolded and humiliated the person because of one box of matches, but on further consideration, it was the thief’s own greed for matches that prompted him to steal and to end up demeaning and hu-

miliating himself; his greed derived from forgetting to maintain the mind of respect and awe regarding that one box of matches. Therefore, if a person neglects the mind of respect and awe, then even an unfeeling and insignificant box of matches will exhibit that much power; and how much more so will it be the case for humans, who are more significant beings and who have limitless power? Therefore, I say that we must always maintain respect and awe. If we live righteously by maintaining respect and awe toward all things, then whether we look at the blue sky above or the wide earth below, all things created throughout the entire universe will be for my use and all laws practiced in this world will be mechanisms for my protection. But if I neglect respect and awe and act recklessly, all things in the universe will instead be instruments that harm me, and all the laws in this world ropes that bind me. How is this not to be feared? Thus, I reiterate to you that, as people who have appeared in this turbulent world, if you are to guard your mind and protect your body well, you must engrave this motto deeply on your mind and apply it in whatever you do.”

34. On a New Year’s Day, the Founding Master said, “I received New Year’s bows from many people today. If I were like secular people, I would return your greetings with either food or gifts, but instead I will tell you a secret to help you live safely in the impending time of troubles. So, take it as a paradigm.” Then, he wrote out

a poem by an ancient sage for them:

For living in this world, gentleness is most precious,

Rigidity is the root of catastrophe.

In speaking, always hesitate like a stutterer.

For matters at hand, respond slowly like a dullard.

*The more urgent the situation, the more leisurely
consider it.*

In peaceful times, don't forget future perils,

If you live your life following these maxims,

You will truly be a fine man.

At the end of this verse, he added another line, “If you conducts yourself according to these guidelines, you will always live in peace and bliss.”

35. One day some disciples were arguing the pros and cons of current events while reading the newspaper. The Founding Master heard them and said, “Why do you talk rashly about matters that are none of your business? A person with a genuine outlook does not talk lightly about others’ pros and cons. Even while reading the newspaper, the proper conduct for practitioners, and the way to gain true benefit, is to examine carefully in what you read the root cause and the good and bad fruitions that result, taking them as mirrors for one’s future conduct. This is an approach for illuminating the one mind by penetrating all dharmas. For a person who reads newspapers in this spirit, they will become a living scripture and source material for wisdom and merit. Otherwise one

will only become good at critiquing other people's pros and cons contentiously and glibly, thereby falling easily into the abyss of transgression. You must be extremely careful about this."

36. The Founding Master scolded Kim Namch'ŏn about a certain matter, then said to Mun Chŏnggyu, "What I've scolded Namch'ŏn about does not pertain only to Namch'ŏn. What do you think, Chŏnggyu? Whomever I might scold, you, Chŏnggyu, should first examine your own conduct: if you have committed the same mistake, correct it; and if not, keep reminding yourself about it so that you do not commit the same error in the future. Never criticize or be scornful of the person being scolded. A foolish person is so engrossed in pointing out the faults of others that he is oblivious to his own; a wise person examines his own faults and has no time for others' pros and cons."

37. The Founding Master said, "When people try to accomplish something in this world, they may receive others' approval or criticisms. If they simply feel pleased or displeased without giving it any thought, they are just like a child. When others criticize me, I must examine the situation, and if my conscience tells me I have no reason to be ashamed, then even though thousands of people criticize me, I must proceed apace with indomitable courage. On the other hand, however broad the approval,

if my conscience tells me it is something I shouldn't do, then I shouldn't hesitate to throw it out like an old shoe. This is what a practitioner with self-power does."

38. The Founding Master said, "When people start something and have yet to make any errors, they continue with the sincere determination to do the job well. But after one or two errors along the way, his initial resolve is apt to weaken and they perform the task haphazardly. This is like a person wearing new clothes who is at first cautious in wearing them, but once they get dirty or wrinkled, the person becomes utterly careless. If one does things in this manner, how is there any hope of success? A person with absolute determination and grand vision would rather take any mistake that might occur as a past lesson and use it to probe the future more actively, not allowing it to discourage him or her into abandoning the original plan. For such a person, a minor error becomes instead the foundation for a major success."

39. The Founding Master said, "Everyone wants things that are beneficial, but does many more things that lead to harm. Everyone wants to be wealthy and noble, but does many more things that lead to poverty and degradation. Everyone wants to be praised, but does many more things that lead to ridicule. There are so many cases in which what one wishes in one's mind and what

one practices with one's body do not correspond. This is all because people do not realize the root source of suffering and happiness, and because, even if they do know it, they do not put it into practice. You must think deeply about the causes, discriminate clearly, and practice thoroughly, so that what you wish and what you do are never in contradiction. Then, all things will be achieved according to your wishes.”

40. The Founding Master said, “Among people’s occupations, there are those that create merit and those that create transgressions. Occupations that create merit are those that, when pursued, bring benefit to all of society and naturally make my own mind wholesome as well. Occupations that create transgressions are those that, when pursued, damage and poison all of society and naturally make one’s own mind unwholesome as well. Therefore, a person must be discriminating in the choice of an occupation. Of all occupations, the best is the Buddha’s enterprise of correctly guiding the minds of all sentient beings and delivering them from the sea of suffering to paradise.”

41. The Founding Master said, “The prosperity or destitution of a family depends to a great extent on the state of mind of the head of the household. If a household is to be prosperous, first, the spirit of the head of the household must be assiduous; second, all members of the household should collaborate and combine their en-

ergies in handling all things; third, whatever the task at hand, one should undertake it only after first acquiring sufficient knowledge and experience; fourth, one should build up the enterprise step by step by following the basic premise of ‘through the small, accomplish the great’; fifth, one should make good use of techniques for recycling discarded goods; sixth, one should strike a proper balance between the main job and any side jobs, and seek to maintain a proper relationship between all aspects of production; seventh, before production has achieved its planned goal, one should not use funds recklessly in other places; eighth, even after achieving that goal, one should not seek excessive profits, but should always make investments in other well-grounded and trustworthy places; ninth, one should always keep one’s eyes on income and expenditures, not hesitating to make appropriate expenditures and strictly guarding against unnecessary waste. If you do your best to manage your home through these methods, then your households will naturally grow wealthier and, as a result, will correspondingly help in your mind practice, and vice versa.”

42. The Founding Master said, “A household is the microcosm of a country; a country is the amalgamation of numerous households. A household is simultaneously both a small country and the foundation of a large country. Therefore, people who regulate well their own households will also regulate well their own society and coun-

try, when they enter into the society or the nation. What is more, if each and every individual regulates well each and every household, then the country will accordingly be well regulated. You must realize that the responsibilities of the head of the household are weighty and immense.”

43. The Founding Master said, “To create an exemplary household, first all members of the family should have a religion that is worthy of common faith and should constantly develop a new life with a new spirit. Second, the head of the household should possess sufficient dignity, wisdom, and force of practical example to be worthy of mentoring all members of the family. Third, the head of the household must focus on educating the members of the family by whatever means possible, but must initially learn much and experience much in order to become a mirror for the entire household. Fourth, all the members of the family must not live idly but should try to save up even a little by establishing a budget and balancing daily income and expenditures. Fifth, find employment but be discriminating in choosing an occupation, avoiding jobs that require killing living creatures or paralyzing others’ spirits, and do not abuse the power of position to threaten others’ lives and property or to cause them grief. Sixth, as far as possible, even spouses should remain financially independent, endeavoring together to build a prosperous household and a prosperous society and nation. Seventh, faithfully fulfill one’s duties and re-

sponsibilities toward the nation and society, and, in particular, cooperate as best one can with those organizations that protect people who lack self-power, as well as organizations devoted to education and edification. Eighth, instruct your children in both study of the sciences and study of the Way and, after they have finished their schooling, make sure that for a significant period of time they serve the nation, society, or the religious order. Ninth, when bestowing inheritance on one's children, give them about enough to make a start in life but donate the rest to the public interest organizations of the nation, society, or the religious order. Tenth, in order to cultivate body and mind while living in complicated human society, foster new energy by taking appropriate breaks a few times every month or every year."

44. Whenever the Founding Master received a pregnant woman, he would always say, "Do not think harsh thoughts; do not say harsh words; do not commit harsh actions." In particular, he would admonish her against killing living beings: "When a fetus is in the mother's womb, it is the time when its numinous consciousness begins to develop, so the parents' thoughts, speech, and actions readily influence the fetus' future character. Therefore, during this period, it is extremely important for the mother to be circumspect."

45. The Founding Master said, "There are four dhar-

mas for teaching one's children. First is teaching via the mind: by placing a locus for faith in one's mind, and maintaining a state of mind that is upright, wholesome, and serene, one leads the children to model themselves on that mind. Second is teaching via conduct: by first conducting oneself correctly and maintaining right measure in one's actions, one leads the children automatically to model themselves on that conduct. Third is teaching via speech: by frequently talking to them about the exemplary words and wholesome actions of the buddhas and bodhisattvas, sages and saints, and distinguished and accomplished persons, one leads children to remember and adopt those examples, and teaches them through gentle and rational words about human affairs and universal principles. Fourth is teaching via severity: this is a method of teaching through strict authority when children are immature; it is not a method to be used often. Therefore, in teaching the children in one's household, if one applies these four methods from the time a child is in its mother's womb until it becomes an adult, they will be of great help in turning that child into a good person."

46. The Founding Master said, "In teaching one's children, the parents themselves first must not diverge from the Way of respecting elders and commanding the young; for, if in front of one's children, one personally is unfilial, disrespectful, or does other things wrong, one will lose the dignity one needs to guide one's children.

Second, one's speech and actions must be grave and dignified, for if children consider their parents to be too soft, it will be difficult to teach them with appropriate regulations. Third, one must give them intimacy and affection; for, if one is only stern and does not convey those feelings of intimacy and affection, one cannot truly influence one's children. Fourth, one must always keep one's word, for if trust is lost, one will not be able to elicit the strict obedience of one's children. Fifth, one must be clear about reward and punishment, for if reward and punishment are not clear, one will not be able to bring one's children to true self-awareness. Sixth, from early in their childhood, one should imbue them with an appropriate mind of faith, for if they do not have it, while they are growing up it will be easy for them to be tempted by external sensory conditions. Seventh, from early in childhood, one should encourage a mind dedicated to the public interest, for if one does not encourage it, the sprout of selfishness will naturally grow. Eighth, from early in their childhood, one should forbid them to negatively criticize or disparage others, for otherwise frivolous habits will naturally grow in them and the gate of misfortune caused by talk will open. Ninth, from early in their childhood, one should prevent one's children from taking improper things, even if those things are trivial; for, if one lets them bring back improper things, shameless habits will naturally grow in them."

47. The Founding Master said, “When a child is young, it typically is likely to inherit the spirit of the parents by watching and hearing the behavior of its parents. In the position of a parent, therefore, one must for the sake of posterity be prudent in choosing an occupation and must endeavor to conduct proper business and to walk the right path.”

48. The Founding Master, at a commemoration ceremony for those of “the rank of bestower” (*hūisawi*), that is, parents of those who took the vows of the *Won*-Buddhist order, said, “In our Order, for the purpose of honoring the merit of those parents who have raised and contributed their precious children to help establish our Order, we commemorate them with the honorific title ‘bestower.’ Human sentiment in the secular world of both past and present is mostly filled with selfishness, so there are extremely few who benefit others in the three aspects of spirit, body, and material goods. As parents, they also often are preoccupied with the idea of depending on their children and, even if a child has extraordinary talent, the parent unfortunately confines the child within a single household for its entire life. The ‘bestowers’ transcended such thoughts early on and, disregarding their own glory or comfort, they have donated their precious children for this great global enterprise. This is an example of compassionate bodhisattva practice. We should forever cherish the spirit and merit of all the ‘bestowers’ and,

by honoring their intent, should become true human beings who always consider the greater public wherever we go.”

49. While he was staying at Pongnae Hermitage, the Founding Master heard the news of his mother’s grave illness and hurriedly left for his parental home in Yōnggwang. While nursing his sick mother, he said to his younger brother, Tongguk, “As someone who elucidates the Way and its power, how could I neglect my mother’s illness? However, the reason my present situation has prevented me from nursing our mother as much as I would wish is, as you well know, because there are already a large number of people who want to follow and learn from me. If I do not take care of them myself, there will be obstacles along their roads ahead, and all the work I have done so far will also face serious impediments. Thus, you must devotedly nurse our mother in my stead. If you do so, my fault of unfiliality may be even slightly absolved and you will also be recognized as a great founder of this religious enterprise.” In addition, he consoled his mother, “The birth and death of humankind depends on the mandate of heaven. Mother, settle your mind and always abide in the genuine realm of the one mind, which is pure and clear.” Having said this, he resolutely left his home, returned to the hermitage, and devoted himself to his work of delivering people.

50. One of his disciples asked, “Is it right always to focus on frugality in conducting all ceremonies, such as coming of age, weddings, funerals, and ancestral worship?” The Founding Master said, “Extravagance in ceremonies must always be avoided. However, never contributing to the public welfare and only being frugal out of miserliness is not the original intent of the reformed rules of propriety. Also, in this same matter of frugality, since a wedding represents the start of a new life, it would be better if one is more frugal so as to help the newlyweds establish a foundation for their new lives; and since a funeral represents the consummation of a life, it would be right not to neglect the duties of posterity in accordance with the merits of the deceased.”

51. One day, the Founding Master was watching the village children play. Two of the children got into an argument over some trivial item, each claiming it was his. They finally came over to the Founding Master and asked him to resolve the issue by presenting another child as a witness. That child thought it over for a while, but since the whole matter had nothing to do with him, he said that he didn’t know anything about it. After the Founding Master had resolved the matter for them, he remarked to his disciples, “Even little children argue and exert themselves about something that concerns them, but care little about something that doesn’t. So, how can there be many people who, forgetting their own interests, will work

hard on others' behalves? Therefore, people who work for the sake of the public, leaving behind their desire for profit and power, are worthy of the public's reverence. But then, people whose minds are fully open cannot help but work on the public's behalf."

52. The Founding Master said, "The Way was present when Admiral Yi Sunsin (1545-1598) used his mind. Although he was of high rank, he was never arrogant and shared life and death, suffering and happiness, with all his sailors. When he was deprived of his command and demoted to a mere cavalry groom, his mind was neither resentful nor debased but instead he exerted all his energy in rearing horses, and reportedly would say to them sometimes, "You may be mere animals, but you have grown this big at the country's expense, so do your best in this time of national crisis." He turned easy and conspicuous matters over to other generals, but kept difficult and inglorious matters for himself. In serving his superiors he was totally loyal; in leading his inferiors he showed the utmost love. Indeed, he was a sage admiral combining wisdom and virtue, a person worthy of being regarded as a mirror for everyone who handles affairs in either the country or the world."

53. The Founding Master asked Yu Hōil to read the introduction to the *Book of History* (*Shu jing*). When they got to the line "The two emperors [Yao and Shun] and the

three kings [Yu, Tang, Wen] are the ones who preserved this mind, but King Jie of Xia and King Zhou of Shang are those who lost this mind,” the Founding Master said, “This line will become a great secret key for the coming age. Those who forget their minds out of desire for wealth and power will not only ruin their own households and destroy their bodies in the future, but if the leaders of a nation or the world are also like this, then the calamities will reach the nation and the world. Thus, do not be attached to wealth and power, but in sustaining your lives with clothing, food, and shelter keep only within proper bounds, so that your original mind will not be lost. Then, whatever chaos you may face in this world, you will not be in danger but will be the first to receive the good fortunes of heaven and earth.”

54. There was a wealthy man who, after saving his poor neighbors by releasing some money and grain in a famine year, kept wishing he would be eulogized for his virtue. The villagers conferred and erected a stele, but the man was still dissatisfied, so he spent more of his own money to erect a new stele and to construct a tremendous stele pavilion. The villagers thought his actions ludicrous, so there were many criticisms and disparaging remarks made. Kim Kwangsŏn heard about this and presented it during a conversation session. The Founding Master listened and said, “This is a living scripture about warning people who compulsively seek honor. Although that per-

son did this deed in order to enhance his reputation, didn't he actually lose even his previous reputation, not to speak of enhancing it? Thus, a foolish person in seeking honor only damages it instead; a wise person does not intentionally seek to be honored; instead, merely by performing proper actions, great honor naturally comes to him."

55. Yi Ch'unp'ung asked, "The other day my son was up in the mountains and was badly startled by a hunter's misfire. Had an unfortunate accident occurred at the time, I am not clear as to the choice in action I should have made in handling that matter." The Founding Master said, "Tell me your thoughts." Ch'unp'ung said, "Since laws are intended to regulate such matters, I would have reported the facts to the law and expressed my feelings as a father." The Founding Master asked Song Chökpyök, who said, "All things result from the workings of cause and effect. I would consider the matter also to be a result of cause and effect and take no legal action." The Founding Master next asked Oh Ch'anggön, who said, "If I were not a practitioner, I would definitely have appealed to the law. But instead, I would have considered the matter to be the mandate of heaven and would have let the whole thing go." The Founding Master said, "None of your three explanations hews to the Middle Way. The current statutory system requires people to register at the government office if a person is born or dies. What is more,

when a person suffers an unforeseen accident or unexpectedly dies, a witness to the incident has an obligation to report it to the government office even if he has no relation to the victim. Since that law applies even to unrelated people, how much more would it be the case for the father? Therefore I would, as a citizen and a father, immediately report the details to the government office. I would subsequently entrust the matter to the office that regulates the law and consider it to be out of my hands.”

56. One day, the Founding Master was listening to a historical novel being read and said, “When authors write novels, in order to interest the general reader, they exaggerate the psychologies and actions of inferior people or bad persons and often make them into extremely evil characters. This also may become a seed for an unwholesome cause and condition. Therefore, whether you are talking about the history of bygone people or the pros and cons of contemporaries, be careful not to exaggerate the facts.”

57. One day the Founding Master was reading the *Zhuangzi* and came across a passage about Confucius going to teach Dao Zhi, but returning in vain after suffering many insults. He said, “Confucius is a great sage. Voluntarily risking danger and humiliation, he tried to enlighten Dao Zhi to what is good, and thereby revealed the true meaning of deliverance for the next thousands of

years. However, the means of delivering people differ according to the age. To deliver people today, rather than just preaching to them, you must first practice what you preach and, after the results are apparent, have them find their own way to deliverance on their own. This is so because many people nowadays hasten to preach to others without practicing what they preach and in the end often fall into falsehood, so that the general public does not trust the truthfulness of those who merely preach. Today's approach is different in method from Confucius's going to Dao Zhi in order to preach to him directly, but whether one is teaching the world by preaching directly or teaching the world by first embodying the truth, the original intent is the same. Only the means differ in accordance with the times."

58. One day the Founding Master remarked on the case of King Wu of Zhou, who dethroned Zhou of Shang, the Son of Heaven of his time, and after subjugating all under heaven, himself became the Son of Heaven: "If I were faced with the same situation as King Wu, I would reluctantly follow the will of the people and dethrone the Son of Heaven, but would concede the throne to some benevolent person. However, if there were no benevolent person, or if all the people under heaven would not hear of my conceding the throne, then I would have no choice but to accept."

59. After returning from an excursion to the Diamond Mountains (Mount Kūmgang), a person said to the Founding Master, “While I was on an excursion there, I saw a man who was able to call forth and send away crows or snakes at will. I suppose he is a real person of the Way?” The Founding Master said, “Crows flock together with other crows, and snakes stay together with other snakes. Why would a person of the Way stay with crows and snakes?” The man asked, “Then what is a real person of the Way?” The Founding Master said, “A real person of the Way simply follows the Way of a human being amid other humans.” The man asked, “If that’s the case, then aren’t there any distinguishing traits of a person of the Way?” The Founding Master said, “No, there aren’t.” The man asked, “Then, how do we recognize a person of the Way?” The Founding Master said, “If you are not a person of the Way yourself, it will be hard to recognize such a person even if you see one. Only if you speak a foreign language well, can you tell whether or not another person speaks that language well. Only if you know music well, can you tell whether another person’s music is well played or not. Therefore, it is said that it takes one to know one.”

Chapter Five: Cause and Effect

1. The Founding Master said, “The truth of the universe originally involves continuous circulation over and over again without either arising or ceasing, so that whatever goes, comes again, and whatever comes, goes again; and a giver becomes a receiver, and a receiver, a giver. This is the constant Way that never changes throughout all eternity.”

2. The Founding Master said, “In accordance with the principle of circulation of the four seasons in heaven and earth, there is for the myriad things a transition between birth, old age, sickness, and death; and in accordance with the law of the alternating predominance of yin and yang in the universe, there manifest among human beings the wholesome and unwholesome retributions and responses of cause and effect. Thus, winter is the time when yin flourishes, but because yang is contained within yin, yang gradually grows stronger until finally spring and summer appear. Summer is the time when yang flourishes, but because yin is contained within yang, yin gradually grows stronger until finally autumn and winter appear. In the same way, in human affairs, strength and weakness are interrelated, and as one produces what is wholesome or unwholesome, there occur

the karmic retributions of progression and regression and mutual life-giving and mutual harm. This is the fundamental principle of the retribution and response of cause and effect.”

3. The Founding Master said, “Since plants grow by setting roots in the earth, once a seed or a root is planted in the soil, a new shoot will sprout in accordance with the causes and conditions of the season. Since animals live by setting roots in heaven, thinking one thought, committing one action, or saying one word plants a karmic cause in the dharma realm of empty space and its karmic retribution appears in accordance with each and every one of its wholesome or unwholesome conditions. How can one then possibly deceive other human beings or deceive heaven?”

4. The Founding Master said, “The rewards and punishments granted by human beings are delivered with thought, so that no matter how lucid, the judgment could be faulty. But the rewards and punishments bestowed by heaven and earth are delivered with no-thought, so that they completely accord with truth and expressly correspond to one’s wholesome and unwholesome actions. Since, at the same time, that truth is capable of both great and small and pervades the ten directions, how can anyone possibly deceive it or be unafraid of its retribution and response? Therefore, a sensible person considers the

reward and punishments bestowed by truth to be greater and more important than those given by human beings.”

5. The Founding Master said, “Even though a person may not see or hear you, do not hate or disparage that person. Since energy is being mutually transmitted through heaven and earth, though you may hate a person without his knowledge and may have disparaged him just once, that energy is already transmitted and a seed of mutual harm planted; and even though you regard someone highly without his knowledge and may have complimented that person only once, that energy is already transmitted and a seed of mutual life-giving planted. Then, once the right conditions are finally in place, the seed of mutual life-giving will bear good fruit but the seed of mutual harm will bear rotten fruit. Earthworms and centipedes possess mutually harmful energies, so that if their casings are burned together, you can observe that their two energies are mutually repelling until one fades first. One can understand from this example the principle that mutually harmful and mutually life-giving energies each find their due response.”

6. The Founding Master said, “Just as the weather is sometimes fine and sometimes gloomy, so too is a human being’s spiritual energy sometimes refreshed and sometimes melancholy and the surrounding sensory conditions also sometimes favorable and sometimes unfavorable.

These are also natural changes in accordance with the principle of cause and effect. When a person who understands this principle experiences these changes, his mind of cultivation will simply be just as it is and as unconcerned as heaven and earth. But for a person who does not understand this principle, these changes will disturb his mind and he will never be able to grasp the Middle Way amid joy and sorrow, suffering and happiness. Thus, there is no limit to the sea of suffering.”

7. The Founding Master said, “What you bestowed on others out of kindness and righteousness will be reciprocated with kindness and righteousness; what you took away with malice will be taken away with malice. According to the scale of the other person’s progression or regression, the retribution could multiply several tens of thousands of times or decrease several tens of thousands of times, but will never go away completely. Also, even if the other person does not seek revenge himself, there will be naturally returning transgressions and merits. Thus, the transgressions and merits others have made cannot be received instead by oneself and the transgressions and merits oneself has made cannot be received instead by others.”

8. Cho Chŏn’gwŏn asked the Founding Master, “Since during their many repeated lives the buddhas would have done nothing to cause themselves to receive lowly retribu-

tions, there should be no occasion for them to experience suffering in any of their numerous lifetimes. However, in the past the Buddha endured various hardships in his day, and you too, Great Master, after establishing this order, have not been spared the suffering due to government surveillance and troubles in dealing with the congregation. We do not understand the reason for this.” The Founding Master replied, “Although it has already been quite some time that I have labored so as not to commit any transgression knowingly, I think it may be because, while I was delivering many people throughout several lifetimes, I unknowingly repressed the perverted energy and evil energy of obstinate sentient beings.” He continued, “Even with a buddha’s ability, which effects compassionate deliverance with the right dharma, one cannot eliminate one’s fixed karma; and no matter how insignificant a sentient being may be, one’s merits may not be offset by one’s transgressions. Buddhas and bodhisattvas of great ability can, indeed, condense into a single lifetime the retributions they were to receive over many lifetimes, but they can never eliminate them completely.”

9. A person asked, “If a person cultivates the Way with a mind of utmost sincerity, can he avoid even fixed karma?” The Founding Master said, “Karma that is already fixed is difficult to avoid all at once, but there is a way to be rid of it gradually. If a practitioner fully understands the principle of change within the six rebirth desti-

nies and the four modes of birth and thus does not perform unwholesome deeds but instead performs wholesome deeds daily, then unwholesome paths will recede of their own accord and wholesome paths will come gradually closer. Even were an unwholesome cause and condition to repay its old debt to me, I must respond with the mind of the Way and not think of extracting revenge in return; then, that karma will naturally come to rest. Also, even when receiving an unwholesome result, if, by reflecting on the self-nature in which transgressive karma is utterly void, you keep resolving all karmic affinities with the thought of getting rid of your old debts, then, in that state of mind, thousands of transgressions and sufferings will melt away like snow on a hot stove. All of these are ways to eliminate fixed karma with one's mind. Again, when I have cultivated the Way well, I will always be walking on the path of progression through the six rebirth destinies, so that even if I meet with some unwholesome cause and condition, I will receive less retribution because I will be superior and the other inferior; and since I have accumulated merit with the public, no matter what circumstances I might encounter, I shall always receive support from the public, so that the unwholesome cause and condition will not be able to find a gap to invade easily. These are ways to mitigate fixed karma by means of awesome power.”

10. A disciple was humiliated by someone and could

not overcome his anger. The Founding Master said, “When your turn comes to retaliate, just let it go. If you do so, then that karma will come to rest. But if you retaliate now, then the other person will once again retaliate, and if you each go on retaliating in this manner, there will never be a day when this karma of mutual harm will cease.”

11. A laywoman who was unhappy in her marriage detested her husband, vowing that they would have no further affinities with each other in their next lives. The Founding Master said, “If you want to avoid creating any further affinities with your husband, don’t entertain either a detesting or a loving mind, but treat him only with no-mind.”

12. While the Founding Master was abiding at Pongnae Hermitage, the wretched shriek of a wild boar that a hunter was slaughtering nearby was so pitiful that it prompted the Founding Master to say, “One’s gain is another’s loss.” He also said, “Witnessing the death of this wild boar, I can surmise its past deeds; and witnessing this hunter slaughtering the wild boar today, I can also surmise what the hunter will face in the future.”

13. The Founding Master said, “People accumulate various kinds of transgressive karma via body, speech, and mind; the types of retribution they receive are really

endless. Even so, I will give you a sense of how this works with a few familiar examples. A person who upsets someone deeply by making false insinuations will suffer from heartburn in his next life. A person who enjoys furtively probing into or eavesdropping on others' secrets will suffer humiliation and embarrassment in his next life by being born out of wedlock, and so forth. A person who readily exposes others' secrets and readily embarrasses them in front of other people so that they blush with shame will, in his next life, have some ugly marks or scars on his face that will hamper him all his life."

14. A disciple asked, "What kind of transgressive karma causes a person to be struck dead by lightning?" The Founding Master said, "Being unwittingly struck dead by lightning is caused by the transgressive karma of having unwittingly struck down others as would a thunderbolt. For example, there are many cases of such transgressive karma as committing mass murder through abuse of one's political or military power, etc., or causing much harm to many people through unjust enforcement of an evil law."

15. While the Founding Master was overseeing the construction of the Seoul Temple, several of the workers said to each other that no matter how hard one tries, one cannot prosper by one's own effort alone but must abso-

lutely have some sort of unexpected hidden help. Hearing this, the Founding Master later said to his disciples, “Generally speaking, as we human beings live our lives in this world, there is bound to be unexpected hidden help and harm that come inadvertently. Those without understanding presume that these are managed by gods, buddhas, ancestors, or ghosts and bestowed on us, but those with understanding know that everything is the result of the workings of each person’s mind and body: what one has created in the past, one receives in the present; what one creates in the present, one will also receive in the future; and there is nothing one receives that one has not made previously. Therefore, foolish people willfully seek wealth and glory in inappropriate places, and willfully try to avoid poverty and hardship. Wise people, however, while tranquilly accepting their previously created transgressions and merits, continue to make steadfast effort toward future merits and happiness. Also, while creating these same merits, they plant infinite beneficent merit among the public, thereby ensuring that the source of blessings and fortune never runs dry regardless of time or place.”

16. The Founding Master said, “The urgent matter is not to teach everyone all the thousands of scriptures or to encourage them in all the thousands of good deeds; rather, the most urgent matter is first of all to help them believe in and awaken to the truths of neither arising nor

ceasing and the retribution and response of cause and effect.”

17. The Founding Master said, “When a foolish person sees others receive blessings, he becomes greedy and envious, but given the chance to create merit, he is lazy and naps. This is like a farmer who hopes to harvest without sowing first: if he does not sow in the spring, there will be nothing to harvest in the autumn. This is the principle of cause and effect. How would it be limited just to farming?”

18. The Founding Master said, “If people have created no merit, then no matter how well they wish to do in their next life, it will not turn out that way. This may be compared to the case in the present life where, no matter how much people wish to reside in a nice home, they won’t be able to live in it unless it’s their own. Look at Kongch’il! When he gets off at Iri Railway Station there is a row of fancy Western-style homes, but he does not dare even to think of going inside them and goes into his own humble dwelling. This is indeed a concrete example of how things turn out as one has created and a model of how one receives in accordance with what one has created.”

19. The Founding Master said, “The greater the blessing, the more deserving the person enjoying it must be for it to last long. If such a blessing were to go to un-

deserving persons, then they would either lose it all or even bring misfortune on themselves because of it. Therefore, wise people know how to create, safeguard, and use their blessings, so that no matter how great those blessings are, they keep them forever.”

20. The Founding Master said, “Ignorant people value reputation alone, so they try hard to get recognition even if that reputation is unwarranted. This is because they do not realize that unwarranted reputation will ultimately become a source of misfortune and harm. It is a principle of the world that reputation that is warranted in fact will be revealed naturally even if one tries to conceal it, whereas an unwarranted reputation will eventually vanish no matter how hard one tries to make it hold up. Therefore, a reputation obtained through words but without any actual basis will ultimately be damaged by words, and a reputation obtained through trickery will be damaged by trickery. Furthermore, even one’s well-deserved reputation from the past will be stained as well; and in extreme cases one could even be deprived of one’s life and assets. Shouldn’t we take precautions regarding this?”

21. A beggar told Kim Kich’ŏn to make merit by being charitable to him, so Kim Kich’ŏn asked, “If I make merit, do you have the ability to bestow it on me?” The beggar could not answer. Kich’ŏn continued, “Ignorant people of-

ten tell others to make merit when it is for their own sakes. These instead are words that will create transgressions.” Upon hearing this, the Founding Master said, “Kich’ōn’s words are a dharma teaching. People in the world like to receive merit, but those who make merit are few; they dislike receiving punishment, but those who make transgressions are many. Therefore, in this world there are many people who receive suffering, but few who receive happiness.”

22. The Founding Master said, “If people are reckless in pursuing all kinds of unwholesome conduct and do not discipline themselves, then others will definitely discipline them; and if others do not discipline them, then Truth definitely will. Therefore, sensible people abstain from committing unwholesome conduct before others stop them and willingly submit to their advice before Truth stops them. Thus, they need never be nervous that their unwholesomeness will be exposed, and their mind will always be at peace.”

23. The Founding Master said, “You who abuse your petty privileges with your petty talent! Do not deceive or harm the public, presuming they are ignorant. If the minds of the people come together, they become heaven’s mind; if the eyes of the people come together, they become heaven’s eye; if the ears of the people come together, they become heaven’s ear; if the mouths of the

people come together, they become heaven's mouth. So, how would one deceive or harm the public, presuming they are ignorant?"

24. A ferocious dog in the vicinity of the Headquarters of the Order was attacked by another dog and was about to die. Seeing this, the Founding Master said, "When that dog was young, it possessed a ferocious disposition and acted like a king among the other dogs in the village, committing with abandon all kinds of vicious acts. It is being killed so horribly now as a result of that retribution. This incident should serve as a warning to people who abuse their unwarranted authority. How can we dismiss this incident as just something that happened to a dog?" He continued, "Even when you watch people using their minds, you are able to judge those who are progressing and those who are regressing. Those in the period of progression have a good and gentle nature, do not harm others, and harmonize well with whomever they encounter; always advocating humility, they extol others and love to learn; in particular, they have faith in the truth, strive in their spiritual practice, wish others to do well, and by any means possible encourage the weak. Those in the period of regression, by contrast, are vicious by nature, cannot benefit many people, and conflict with whomever they encounter; being arrogant, they like to look down on others and do not like to learn; in particular, they have no faith in the truth of cause and effect and do not engage in

spiritual practice; and they cannot bear to see others do well, trying by any means possible to cut down others who are better than themselves.”

25. The Founding Master said, “By committing unwholesome actions and becoming the frequent subject of others’ criticism, one’s road ahead becomes dark. There was a man who was appointed a magistrate of a county and severely abused his power. He took many people’s lives and confiscated their property so that when the villagers gathered, they all cursed that man. Finally, the words of the villagers became the seed that eventually made his life miserable and before their very eyes, he became the epitome of someone whose transgressions met their retribution. The lips of many people are indeed terrifying!”

26. The Founding Master said, “Among the many types of transgressive karma that sentient beings foolishly create, these five are the most terrifying of all: First is to stand before the crowd without knowing the right principles and mislead them. Second is to induce many people to doubt cause and effect, thereby hindering them from creating good karma. Third is to criticize and be jealous of an upright and virtuous person. Fourth is to associate with wicked factions and to lend them strength. Fifth is to interfere with faith in the great Way and the right dharma, thus hindering the development of the

Right-Dharma Order. Those who do not stop making these five types of transgressive karma will never know a day free from the three baleful destinies [hell denizens, hungry ghosts, animals].”

27. The Founding Master said, “There are three terrifying types of transgressive karma in this world. First is the transgression of falsely accusing others of having committed wicked acts, judging just from external appearances. Second is the transgression of being jealous of others’ friendship and sowing discord between them. Third is the transgression of using perverted wisdom to mislead innocent people. Those who have frequently committed these three transgressions will receive such retribution as being unable to see, being unable to speak, or losing their minds.”

28. The Founding Master said, “There was once a *Sōn* master who had many disciples and lay supporters, so that his life was quite comfortable. Even so, he planted several fruit trees and tended them himself, supporting one of his disciples separately with the profit he made from them. All his disciples asked him why, and the *Sōn* master replied, ‘This fellow did not make any merit in his past life, nor is he likely to offer benefits to others in the present life. Supporting him with the grain and money that people donate to make merit would cause him to accumulate even more debts. What he would get is free sup-

port in this one lifetime, but when the time came for him to repay, he would have to go through much suffering as an ox or a horse over many lifetimes. Out of affection for a disciple, in this way, I support him separately in my leisure time so as to lessen his debt.” The *Sōn* master’s handling of this matter is a great dharma instruction for those who live a communal life. You should not dismiss this anecdote lightly. If, with your spirit, body, or material goods, you devote yourself in equal measure for others’ sakes, then there would be no harm in accepting people’s offerings. However, if you take offerings from people while handling just your own affairs, then you are a person who is incurring great debts and must expect to go through much hard work over many lifetimes. Generally, however, those who care for other people do not like to receive others’ offerings, but those who are concerned only with their own affairs do like to receive others’ offerings. You must examine yourselves every day and every moment, and be ever cautious not to become a person who incurs great debts from the people.”

29. One day, Ch’oe Naesōn offered a meal to the congregation. After the meal, the Founding Master said, “Even when people make the same amount of merit, there cannot but be certain discrepancies in the fruition each person receives. Merit involves not only material quantity, but also the depth or shallowness of one’s mind, as well as the ability of the receivers. A farmer in

Yōnggwang assisted three officials in crossing a river one monsoon season, and therefore became acquainted with them. Even though the farmer, on the same day and time, worked equally to help those three men cross the river, later on, when they came back to reward him, there were considerable discrepancies according to each man's power and ability. Even though this may be only a simple story about what happened in real life, the principle generally reveals how one makes and receives merit throughout the past, present, and future.”

30. When the Founding Master was residing at Yōngsan, a debauched young man in a neighboring village on his own had a spiritual inspiration, repented his past faults, and became the Founding Master's disciple, vowing to do deeds worthy of a human being. Later on, when the Founding Master returned to Yōngsan after several months of making the rounds, the young man had gone back to a life of debauchery and had squandered his assets on liquor, women, and gambling. He felt ashamed for not keeping the vow he had made, so he kept avoiding him. One day, however, they met each other on the road, where he couldn't avoid him, and the Founding Master said, “Why is it that you haven't come to see me even once?” The young man said, “It's only because I feel guilty.” The Founding Master said, “What do you feel guilty about?” The young man said, “My previous vow has now ended up deceiving a sage, so how could I not feel guilty before you?”

Please grant me your forgiveness.” The Founding Master said, “All this time it was you who have been dissipated, squandering all your assets and placing yourself in many compromising situations. There is nothing for which you need to seek forgiveness from me. If I were to receive on your behalf the transgressions you have committed, then you would be right to apologize to me or to avoid me. Whether misfortunes or merits, what you have made will necessarily be received by you alone. Right now, you may think you deceived me, but in reality you have just deceived yourself. From this point on, do not needlessly try to avoid me, but instead once again work hard to regulate your own mind.”

31. While the Founding Master was residing in Yōngsan, he went out to the vegetable gardens one day. Near the gardens was a manure pit filled with night soil that attracted swarms of maggots. Just then a rat came by, ate the maggots, and went away. The disciples who were cultivating the fields said, “That rat comes by often, eats them, and goes away.” The Founding Master said, “Right now the rat is eating these maggots to its heart’s content, but in a few days, the rat will end up being eaten by the maggots.” The disciples did not fully understand his meaning, and thought, ‘How could cause and effect over the three time periods work that fast?’ A few days later, finally that same rat fell into the manure pit and started to rot, and then the maggots were feeding on the

rat. The Founding Master said, “You seemed to think what I said the other day was strange, but I was merely describing the situation. At the time, the manure pit was filled with night soil, so the rat was running all around the top, feeding on the maggots. But once the vegetable fields were being cultivated, you would naturally be scooping up and using the night soil, the pit would become deeper, and the careless rat that kept coming around was bound to fall into the pit and die. I conjectured ahead of time that the rat then would inevitably become maggot food.” He continued and said, “The karmic consequences people have, whether transgressions or merits, also occur in accord with the nature of the situation. It is no different than with the rat: what is to be received in a future lifetime will be received in a future lifetime, and what is to be received in the present life will be received in the present life.”

32. Kim Sammaehwa was cutting meat in the kitchen. Seeing this, the Founding Master asked, “Have you ever visited Sword Mountain Hell (Tosan Chiok)?” Sammaehwa said, “No, I haven’t.” The Founding Master said, “The meat on the cutting board is in Sword Mountain Hell. When it was being killed, it was hacked by meat axes and sliced by knives into thousands of pieces. Then, several people bought these cuts of meat and again cut them in their homes with thousands of knives. How could this not be terrifying?”

33. The Founding Master said, “In the past there were many people whose minds were deceitful or unwholesome but who in their lifetimes still lived well. But from this point on it will be difficult for people whose minds are deceitful and unwholesome to live well in their lifetimes. The transgressions and merits people make during their lifetimes will mostly be received right away, leaving little to carry forward into future lives. Therefore, as the world becomes more enlightened, people who are sincere and wholesome in their minds will be sincere and wholesome in everything and their future will open radiantly. But people who are deceitful and unwholesome in their minds will be deceitful and unwholesome in everything and their road ahead will be dark and obstructed.”

Chapter Six: Doubts Clarified

1. During the scriptural lecture period at a meditation hall, the Founding Master heard many disciples' discussing the issue of the clarity of heaven and earth and said, "Would you say that heaven and earth are conscious, or not?" Yi Kongju replied, "I would say that heaven and earth are definitely conscious." The Founding Master asked, "How do you know there is consciousness?" Kongju replied, "When people perform wholesome deeds, blessings inadvertently accrue to them; but when people perform unwholesome deeds, misfortunes inadvertently accrue. These responses are not even slightly in error, so if there were no consciousness, how would such distinctions between misfortunes and blessings exist?" The Founding Master said, "If this is the case, then offer some evidence that such distinctions occur and explain it in such a way so that everyone can understand." Kongju replied, "This is just a conviction I have after regularly hearing many dharma instructions everyday. But to analyze that principle and demonstrate it with evidence would be difficult."

The Founding Master said, "Arcane matters are difficult to fathom, and even when fathomed, difficult to demonstrate to the satisfaction of others. Now I will give you a piece of such evidence in simple language; starting

from it, you should then go further and penetrate even that arcane matter that is difficult to prove.

“Generally, if we talk about earth, it is just silent, without language or activity, and so the people of this world presume it is an insentient substance. But in fact there is real and definite evidence of its being ever bright and numinous. In farming, when we sow seed, the earth perforce must help that seed grow. Furthermore, where red bean seeds are planted, the earth makes sure that red beans will sprout; where soybeans are planted, soybeans must sprout. Where much human labor was performed, there will be a large harvest; where little human labor was performed, there will only be a small harvest; and where human labor was performed incorrectly, losses will occur. Without the slightest confusion, doesn’t the earth respond by clearly distinguishing in accordance with the characteristics of each seed and the input of human labor? Hearing this explanation, one might say, ‘That is because the seeds themselves possess the essential elements of life and sprout thanks to the labor supplied by farmers; the earth is nothing more than the foundation.’ However, how can a seed sprout and grow on its own without receiving the response from earth, and what result would there be had one applied oneself to planting and cultivating in a place that did not receive that response from earth? And not only that, but there is not one of all the myriads of things that rely on earth that does not appear without receiving that response from

earth. Therefore, there is not a single thing that the earth does not influence, nor is there any case where it does not exert its authority regarding arising and ceasing, progression and regression. This is not just the case with earth. Heaven and earth are nondual. The sun, the moon, and the stars, winds and clouds, rain and dew, and frost and snow are all a single energy and a single principle, so there are none of them that are not numinously efficacious. Thus, all the wholesome and unwholesome deeds that human beings perform will never deceive regardless of how secret they might have been, nor can we resist the resulting retribution and response. All this is the consciousness of heaven and earth and the awesome power of heaven and earth's clarity. However, the consciousness of heaven and earth is not the same as human consciousness involving joy, anger, sorrow, and happiness. It is a consciousness that conducts itself in no-thought, a consciousness that manifests in signlessness, and a consciousness that is impartial and complete, without any selfish motives. Those who understand this principle will be awed by the clarity of heaven and earth, so that no matter what sensory condition one faces, one will not dare to deceive one's own conscience and commit transgressions. Those who have gone a step further and modeled themselves wholeheartedly on the consciousness of heaven and earth will gain an infinitely pure consciousness and could even command at will the awesome power of heaven and earth."

2. The Founding Master asked several of his disciples, “If people only harbored unwholesome thoughts secretly in their minds or committed transgressions secretly without anyone’s knowledge, why would they be ashamed to face the myriad things in heaven and earth?” Yi Wōnhwa replied, “Even if it is something that a person did quietly by himself, the myriad things in heaven and earth know everything, just as one’s whole body is aware of a small bug crawling silently at one spot on the body. Even if this is but one small deed performed by a person in the vastness of heaven and earth, all things will naturally become known to the myriad things in heaven and earth. Thus, they themselves become ashamed to face the myriad things in heaven and earth.” The Founding Master said, “What Wōnhwa says is plausible enough, but let me add one more thing. For example, a person who performs unwholesome deeds might think to himself that no one will know what he quietly decided to do in his own mind. However, once he has settled on that decision in his mind, he will soon act on that decision; and, once that decision is acted upon, the world will soon come to know of it. This is why one feels ashamed even if the result of that transgression occurs in secret. Therefore, when you are trying to discover a matter that someone has done in secret, you need only observe the result that becomes manifest. But people try in vain to learn other people’s secrets in advance.”

3. A person asked the Founding Master, “In Eastern cosmology, heaven moves but the earth is stationary; in Western cosmology, heaven is stationary but the earth moves. Since these two statements are contradictory, would you mind adjudicating them for us?” The Founding Master said, “These cosmologies already emerged a long time ago and there have also been many theories proffered. But if I were to state my opinion simply, heaven and earth are originally nondual and whether they are in motion or stationary, they are not different from one another. Therefore, from the perspective of motion, heaven and earth both move; but from the perspective of being stationary, heaven and earth are both stationary. To give an analogy, just as a person’s energy and form are either in motion together or stationary together, so too are the energy of heaven and the foundation of earth in perfect harmony by being mutually connected and by circulating ceaselessly. However, if we are to speak of the principal and the subordinate, energy is principal and the foundation is subordinate, for when energy is active, the foundation must follow. This is in fact an immutable principle throughout all eternity.”

4. Sō Taewōn asked about a statement of the Buddha of the past: “‘During the kalpa of destruction, this world will be annihilated by the conflagration of heaven and earth.’ Is this actually the case?” The Founding Master said, “It is.” He asked again, “If the conflagration of

heaven and earth occurs, then will the current heaven and earth be completely annihilated and a new heaven and earth created?" The Founding Master said, "Even if the conflagration of heaven and earth occurs, heaven and earth are not annihilated all at once. It is just like birth, old age, sickness, and death among human beings: one portion is being born, one portion is aging, one portion is sick, and one portion is dying, all in a never-ending, continuous cycle. So too, in heaven and earth, the principles of formation, subsistence, decay, and emptiness are operative in thousands of different areas, so that even at this moment there is a portion that is in formation, a portion that is subsisting, a portion that is decaying, and a portion that is being emptied, thus producing a continuing conflagration of heaven and earth."

5. Taewŏn asked again, "In the teachings of the Buddha of the past, he refers to the world systems of the trichiliocosm. Does this really exist?" The Founding Master said, "It does. However, the world systems of the trichiliocosm are not things established apart from this world, but refer instead to various kinds of worlds that exist separately within this very world. If you were to count them all, even the world systems of the trichiliocosm would not be enough." He asked again, "In the contemporary field of astronomy, they also say that in this universe there are many other larger worlds beyond the world in which we live. What do you think about this?"

The Founding Master said, “The words of the Buddha will be interpreted differently according to the understanding of the interpreter. Contemporary theories also are divergent, but in the near future, a great scholar who has seen his nature will authenticate my words. Do not doubt my words if you are someone who has faith in me.”

6. He again asked, “It is said that there are ages of progression and regression in heaven and earth. What age is Korea in now?” The Founding Master said, “It is in the age of progression.” He asked again, “How long are these ages of progression and regression?” The Founding Master said, “The Buddha of the past’s teachings estimated the length of each age of progression and regression to be one great kalpa (eon).”

7. He asked again, “When heaven and earth go through these periods of formation, subsistence, decay, and extinction, what brings about these transformations?” The Founding Master said, “As the teachings of Buddha of the past say, these transformations are effected through the three cycles of water, fire, and wind.”

8. He asked again, “In the teachings of the ancient sages, the sun, the moon, and the stars are said to be the spirits of the myriad things in heaven and earth. Is this really the case?” The Founding Master said, “It is.”

9. A lay disciple from Chŏnju met and conversed with an adherent of Catholicism. The Catholic adherent asked, “Do you know the Creator?” The lay disciple was unable to answer, so the Catholic said, “Since our God is omniscient and omnipotent, He is in fact the Creator.” Later, when the Founding Master heard the lay disciple’s report about the incident, he smiled and said, “Go back to that person and ask him: ‘Since you claim that your God is the Creator, have you seen Him?’ If he says that he hasn’t, then ask him, ‘Isn’t that the same as not knowing Him?’ After that, tell him, ‘When I thought about it again, I realized that the Creator does not exist elsewhere, but rather, your Creator is in fact yourself, my Creator is in fact myself, and all living creatures are in fact each their own Creators.’ This is the most appropriate remark. If he awakens to the meaning of this, it will become a great gospel for him.”

10. A disciple asked, “Where are paradise and hell?” The Founding Master said, “If your mind abides in a place that transcends transgressions and merits, suffering and happiness, then that place is paradise. If you are entrapped in transgressions and merits, suffering and happiness, then that place is hell.” He asked again, “How can we live forever only in paradise and never fall into hell?” The Founding Master said, “If you gain awakening to the original principle of your nature, never leaving the self-nature behind, then you will live always in para-

dise and will never fall into hell.”

11. A disciple asked, “In the Buddha of the past’s teachings, it says that in the celestial realms there is a Heaven of the Thirty-Three. Is that heaven arrayed rung by rung in space?” The Founding Master said, “The heavenly realms are posited only to distinguish the levels of one’s practice. Whether it is in heaven or on earth, those places where there are highly attained practitioners are the heavens.” The disciple asked again, “Also it says that the higher one climbs in that heaven, the taller one becomes in stature and the lighter one’s clothes in weight. What does this mean?” The Founding Master said, “To say that one becomes taller in height means that, as the strength of one’s virtue grows, so does one’s spiritual energy. To say that one’s clothing becomes lighter in weight means that, as the strength of one’s virtue grows, so does one’s turbid energy subside and one’s spirit become lighter. However, even those heavenly beings who reach the apex of the Heaven of the Thirty-Three will retrogress once their merit is exhausted, unless they have attained great, perfect, and right enlightenment.”

12. Cho Chŏn’gwŏn asked, “I once witnessed someone being punished because he cut down or injured some old trees near our village. Was he punished because even insentient things also exercise the influences of cause

and effect?” The Founding Master said, “He was not punished because of a cause-and-effect relationship with those trees. During the past era of darkness (yin), there were countless ghosts and spirits who could not find bodies, so they took refuge in old trees, tutelary shrines, or famous mountains and great rivers, receiving much devotion from foolish people. If a person whose energy was weaker than theirs disturbed them, then they would have illnesses or punishments brought upon that person. However, now that the world is progressing toward an era of brightness (yang), from now on those spirits will not dare to harm humans.”

13. A disciple asked, “Which mantras should I recite and which method should I apply to open my mind’s numinosity (*simnyǒng*) open so that I may quickly attain the Way?” The Founding Master said, “Great practice does not depend on some mantra, but only on a person’s sincerity. Long ago an illiterate peddler of straw sandals was inspired to cultivate the Way, so he asked a sage about the Way. The sage told him that ‘mind is buddha’ (*chūksim si pul*) but the illiterate peddler thought he heard ‘three pairs of straw sandals’ (*chipsin se pǒl*). For many years he recited ‘three pairs of straw sandals’ and pondered over it, until one day, his spirit suddenly opened and he realized that ‘mind is buddha.’ Furthermore, another practitioner went out to buy some meat and said to the butcher, “Cut me a piece from the

clean part.” The butcher thrust his knife into the meat and asked, “Which part is clean and which part dirty?” Upon hearing this question, he attained the Way. These anecdotes clearly show that attaining the Way does not depend on some place, time, or mantra. However, since we have our own designated mantras, our merit will increase even more effectively if we resort to them while we are maintaining our dedication.”

14. A laywoman asked the Founding Master, “I would also like to perform purification rituals and offer formal prayer like the ordained devotees, but as a person who is tied to my family and who has no freedom, I cannot accomplish my wish. What should I do?” The Founding Master said, “Purifying one’s mind is no different for either ordained or householder. Just purify your own mind and sincerely offer your formal prayers. Then, there will be absolutely no difference in attaining awesome power equal to the degree of your dedication.”

15. A person asked Yi Chaech’öl, “I’ve heard that your teacher is a sage. So does he know everything about human affairs and universal principles?” Chaech’öl said, “He knows everything.” The person said, “Does he know how to build airplanes and trains?” Chaech’öl said, “A sage understands the fundamentals of human affairs and universal principles. Specialists in those fields would know about those technical matters.” The person said,

“Then, isn’t it an inconsistency to say that he understands everything about human affairs and universal principles?” Chaech’öl replied, “By ‘fundamentals’ we mean the root. Whatever the object, if one understands the root, then the branches and leaves will also be included. To give you an example, a local governor or the head of a nation may not fully understand what a certain clerk or a technician knows at the bottom rung of the administrative ladder. If, however, he understands well the fundamentals of administration and directs each department in an orderly fashion, then would you say that he understands that matter, or not? A sage’s knowledge is also like this: since he comprehends the general meaning of great and small, being and nonbeing, as well as right and wrong, benefit and harm, we say that he knows everything about human affairs and universal principles; this does not mean that he is well versed in the various areas of technical competence. Since he thoroughly comprehends the general meaning, myriad types of knowledge are all contained within its main principles and scope.” Chaech’öl returned and reported the conversation to the Founding Master, who said, “On the whole, what you said is right, Ilsan [Yi Chaech’öl’s honorific dharma name].”

16. When the Founding Master was staying in Seoul, he noticed that Min Chayōnhwa always liked to eat the leftovers from the Master’s meal, so he asked why. She

said, “I do it because, in the Buddhist texts, it mentions that if one eats the Buddha’s leftovers, one will attain the path to deliverance or may even achieve buddhahood.” The Founding Master said, “I understand this comes from the utmost faith and respect you have for me, but is this faith based on a correct interpretation of the passage, or is it instead faith that comes from ignorant superstition?” Chayōnhwa replied, “I just believe it; it’s not from any analysis of its true meaning.” The Founding Master said, “When a person eats the Buddha’s leftovers, he or she will come that much closer to the Buddha. Naturally, what such people will see is the Buddha’s conduct, what they will hear are the Buddha’s words, what they will awaken to is the Buddha’s right dharma, and what they will become accustomed to are the Buddha’s habits. That being the case, wouldn’t it be easier for them to attain deliverance and to achieve buddhahood? This is the true meaning of that passage.”

17. A disciple asked the Founding Master, “They say that if one circumambulates the stupa in a Buddhist temple numerous times, one will be reborn in paradise after one’s death. So adherents often worship by circumambulating a stupa. Is this belief really true?” The Founding Master said, “This passage does not mean that our physical body should circumambulate only a stupa made of stone; rather, it means that if our own minds always circumambulate and examine the stupa of our bod-

ies made from earth, water, fire, and wind, then we will be able to enjoy paradise. If our physical body circumambulates only the stone stupa but our minds do not know how to circumambulate the stupa of our own bodies, then how can we say that we have understood the true meaning?”

18. A disciple asked, “According to the Buddha of the past’s teaching, if one’s practice matures, one will attain the three knowledges and the six superpowers. At what dharma status will we attain the three knowledges and the six superpowers?” The Founding Master said, “Two of the three knowledges [the recollection of past lives and the divine eye] and five of the six superpowers [the divine eye, divine ear, knowing the thoughts of others, recollection of past lives, and magical powers] can be partially attained by people who have not yet reached the rank of dharma strong and Māra defeated. They are sometimes not attained even by persons of the Way who have reached the status of dharma strong and Māra defeated or higher. However, the knowledge of the extinction of the contaminants (*āsravakṣaya*) and the superpower of the extinction of the contaminants can only be attained by buddhas and bodhisattvas who have attained to great, perfect, and right enlightenment.”

19. A disciple asked, “I would like to know the meaning of the four conceptions mentioned in the *Diamond*

Sūtra.” The Founding Master said, “Apparently there have been many interpretations of these four conceptions given by various scholars over time, but I will explain it simply by relating it to actual experience. The ‘conception of a self’ is a name for conceit, wherein one considers everything only from one’s own perspective and values only oneself and what belongs to oneself. The ‘conception of a person’ is a name for an anthropocentric attitude, wherein one thinks that, since humans are superior to the myriad living things, other creatures were created for the sake of humans and thus it is all right to treat them in any way one pleases. The ‘conception of a sentient being’ is a name for a lack of advancement because one gives up on oneself, since one differentiates sentient beings from buddhas and doubts that a mere sentient being like oneself can accomplish anything. The ‘conception of long life’ [alt. conception of a living being] is a name for a conception that elders have, wherein one vaunts either seniority, accumulated assets, or superior position without distinguishing right from wrong. One who retains these conceptions will not be able to reach buddhahood.” The disciple asked again, “Through what method may we eradicate these four conceptions?” The Founding Master said, “To eradicate the conception of a self, we must understand the principle of impermanence by realizing that the physical body, possessions, position, or authority, which are our most beloved things, are of no use to us on the day we die, so that

nothing is definitively our own. To eradicate the conception of a person, one must realize the principle of the eternal cycle between the six rebirth destinies and the four modes of birth, within which each of us is changing bodies. To eradicate the conception of a sentient being, one must realize that originally sentient beings and buddhas are nondual: if a buddha is deluded, he is a sentient being; if a sentient being awakens, he is a buddha. To eradicate the conception of long life, one must realize that physical bodies may be young or old, noble or common, but in the nature there is no young or old, noble or common. A practitioner who completely eradicates these four conceptions is in fact a buddha.”

20. Yi Ch’unp’ung, who abandoned his Confucian norms in order to be ordained, met the Founding Master and said, “Seeing you, oh Great Master, I am as enchanted as if I were meeting Confucius, who had three thousand disciples under him. However, it has always bothered me that there were certain aspects of Buddhism that the past sages of Confucianism did not accept.” The Founding Master asked, “Which aspects?” Ch’unp’ung replied, “Since Buddhism advocates emptiness and calm extinction, it abnegates the obligations one has to father and sovereign.” The Founding Master said, “The Buddha’s original intent was to open the gate of deliverance for countless parents and children throughout an infinite number of kalpas and over many lifetimes, but

there may have been some of his subsequent disciples who deviated from that intent. But in the future, Buddhism will try to make all dharmas appropriate to the times, so that believing in Buddhism will improve matters at home, and in the society and the nation as well. Thus, do not worry about abnegating one's obligations to father and sovereign. Furthermore, the 'ultimate nothingness' (*wuji*) and the 'grand ultimate' (*taiji*) in the *Book of Changes* (*Zhouyi*) are the true realm of emptiness and calm extinction. Confucius's 'benevolence' is the state of emptiness and calm extinction, which is free from selfish desires. The state of equilibrium that Zisi taught in the *Doctrine of the Mean* (*Zhongyong*) cannot be a tranquil and unmoving state without there being emptiness and calm extinction. As for the *Great Learning's* (*Daxue*) 'clarifying illustrious virtue,' illustrious virtue cannot be clarified without there being emptiness and calm extinction. Therefore, each religion and each lineage may offer different explanations and use different terms, but the original source of those truths is the same. However, if you linger only in the state of emptiness and calm extinction, you will not be able to become a great person of the Way. Therefore, take emptiness and calm extinction as the essence of the Way, and benevolence, righteousness, propriety and knowledge as its function. It will be the perfect, great Way only if you apply these appropriately amid the myriad affairs of human beings."

21. A disciple asked, “Someone came and asked me who the Great Master’s teacher was. I answered that our Great Master attained great enlightenment on his own and did not have a personal teacher.” The Founding Master said, “In the future, if there are people who again ask who my teacher is, answer that I am their teacher and they are my teacher.” Another disciple asked, “In the Great Master’s dharma lineage, which buddha was your foundational teacher?” The Founding Master said, “Although one great era is giving way to another, the World Honored One Śākyamuni remains my foundational teacher.”

22. A disciple asked, “Since we have revolutionized the worship of buddha images, are we not permitted to erect memorial statues of you or of the many generations of dharma masters that follow you, no matter how far in the future it may be?” The Founding Master said, “You may erect memorial statues to commemorate their contributions, but you may not treat them as objects of faith.”

23. A disciple asked, “Are there degrees of importance in the Fourfold Grace such that heaven and earth and parents are said to occupy the status of watching over, and fellow beings and laws are said to occupy the status of responding?” The Founding Master said, “There is no need to distinguish their degrees of importance, but, in terms of generational rank, heaven and earth and parents

correspond to parents, and fellow beings and laws correspond to siblings. Thus, I have distinguished between ‘watching over’ and ‘responding.’”

24. A disciple asked, “In *The Principal Book of Won-Buddhism*, the section ‘The Principle of Gratitude to Heaven and Earth’ says, ‘If people wish to show gratitude to heaven and earth, they first must practice by modeling themselves wholeheartedly on that Way.’ Heaven and earth have endowed such great grace upon us, but how can we say that we show our gratitude to heaven and earth just by modeling ourselves on them?” The Founding Master said, “Let me give you an example on this topic. Suppose in the past that disciples in the congregations of buddhas and bodhisattvas or in the lineages of sages, saints, and superior persons were to receive the grace of being taught by their teachers; afterwards, even though they could not repay them with material rewards, by knowing everything their teachers knew and practicing everything their teachers practiced, they were able to continue their teachers’ work. Should we then say that those disciples were grateful or ungrateful to their teachers? When you reflect on this example, you will be able to understand that to practice by modeling oneself on heaven and earth is to show gratitude to heaven and earth.”

25. A disciple asked, “In the section ‘An Agenda for Gratitude to Parents’ it says, ‘We should follow without

exception the essential Way of practice and the essential Way of human life.’ How can this be showing gratitude to parents?” The Founding Master said, “Once you carry out the essential Way of practice, you will attain the Buddha’s knowledge; once you follow the essential Way of life, you will attain the Buddha’s actual practice. As a child of your parents, if you accomplish the Buddha’s work by attaining his knowledge and practice, then your honorable name will spread throughout the world, which will naturally cause the grace of your parents to be known. Once this occurs, then, thanks to their offspring, the parents’ good name will spread forever throughout all time, becoming an object of respect for myriad people. How can this be compared to caring for one’s parents just for the short period of their lives? Therefore, this actually becomes a Way to show unsurpassed gratitude.”

The disciple asked again, “We are taught to ‘protect to the best of our abilities the helpless parents of others, as if they were our own.’ How can this be showing gratitude to our parents?” The Founding Master said, “According to the principle of rebirth that the Buddha of the past taught, throughout many thousands of kalpas in both past and future, there actually are countless numbers of parents who have been, or who will be, designated for us. How can we say that we have requited this tremendous amount of gratitude we owe to these many parents when we show it only to the one or two parents of our present life? Therefore, whether our current parents are still alive

or whether they have already passed away, if we do our best to protect the helpless parents of others, this then will be showing great gratitude to all our parents of the past, present, and future.”

26. A disciple asked, “In *The Principal Book of Won-Buddhism*, what is the relationship between each item in the ‘Items of Heedfulness in Daily Applications’ and the ‘Threefold Study’?” The Founding Master said, “The Items of Heedfulness in Daily Applications have been established by splitting up the Threefold Study. The fifth of its items is the path to promote progress in Cultivating the Spirit. The second, third, and fourth items are the path to promote progress in Inquiry into Human Affairs and Universal Principles. The first item is the path to promote progress in Choice in Action. The sixth item is the path to examine and assess whether or not you have carried out the practice of the Threefold Study.” The disciple asked again, “How would it turn out if you were to divide each item in the Items of Heedfulness in Daily Applications between action and rest?” The Founding Master said, “Items three, four, and five are the things to practice when at rest, and the path to prepare the materials of practice when in action. Items one, two, and six are the things to practice when in action and the path to prepare the materials of practice when at rest. These paths all complement one another, and are paths to ensure that you will not neglect practice for even a moment.” The disciple

asked again, “What is the relationship between the Items of Heedfulness in Daily Applications and the Items of Heedfulness Regarding Temple Visits?” The Founding Master said, “The Items of Heedfulness in Daily Applications are a rapid method that enables one to practice consistently while living in human society, regardless of whether one is learned or ignorant, a man or woman, young or old, wholesome or unwholesome, noble or common. The Items of Heedfulness Regarding Temple Visits are a method that complements and points to the Items of Heedfulness in Daily Applications.”

27. The Founding Master was listening to a discussion between residents in a meditation hall. One resident said, “There will be more merit in dividing a bowl of rice among ten people than giving it all to just one.” Another resident said, “There will be more merit in satisfying even one person than in not satisfying any of them.” The residents were unable to reach a conclusion, so the Founding Master made this judgment, “In the case of giving a single thing, if it is given to just one person, only he will get to enjoy it and then return the favor. If it is given to one village or one nation, only that village or nation will get to enjoy it and then return the favor. If it is given to an enterprise that serves the whole world without limitations, then the whole world will get to enjoy it and then return the favor. Therefore, even in the case of giving a single thing, if you compare the merit of giving it to a cause that

is limited as opposed to a cause that is without limits, the merit will be immeasurably greater when you give without limits.”

28. A disciple asked, “What is the difference in merit between making offerings that retain signs and making offerings that are signless?” The Founding Master said, “Making offerings is like fertilizing fruit trees: making offerings that retain signs would be like spreading fertilizer on top of the soil, and making offerings that are signless would be like digging the fertilizer into the soil. Fertilizer spread on top of the soil would find its energy easily scattered, but fertilizer dug into the soil will find its energy to be long lasting and effective. The difference in merit between making offerings that retain signs and making offerings that are signless is just like this.”

29. Cho Wönsön asked, “In one of the Tonghak (Eastern Learning) songs, there is a line, ‘Benefit lies in double bows and sinuous lines’ (*i chae kunggung ũrŭl*). What does this mean?” The Founding Master said, “There are many diverse interpretations, but if we adhere to their orthography, *kunggung* (double bows) would be the ultimate nothingness (*mugŭk*) – that is, the *Il-Won* – and *ũrŭl* (sinuous line) would be the ‘grand ultimate’ (*t’aegŭk*). Thus, they illuminate the original source of the Way and its power, and the song is saying that there will be many benefits if we advocate such a perfect Way

and its power and live without creating rancor anywhere.” The disciple asked again, “It is said, ‘If one constantly sings the *kungŭl* song, good fortune will follow.’ What does this mean?” The Founding Master said, “While having faith in such a Way and its power, if one continuously recites the name of the Buddha or chants incantations many times, then naturally the one mind will become pure and clear and resentment and malice will melt away in everyone’s minds. Accordingly, heaven and earth, and the dharma realm of empty space, will all become pure and clear, peaceful and harmonious. Since this is what it says, where could there be a better song? Go ahead and sing it a lot.”

30. Ch’oe Suinhwa, whose family had been Tonghak adherents for many generations, by some chance had a spiritual inspiration and entered the Order. One day, she asked the Founding Master, “When I had faith in Tonghak, I always believed in and waited for the rebirth of Master Suun [Tonghak’s founder]. When I first met you, Great Master, it was exactly as if I were meeting that Master, so that my feelings toward you have deepened still further and I cannot restrain my delight.” The Founding Master smiled and said, “Great sages like him can freely and autonomously control the comings and goings of their minds and bodies. According to their agenda, they may be reborn again in the country in which they were born before or anywhere in the East or West, without the slightest

restriction. In the past as well, many of the greatest persons of the Way were born in this country, but in the future, too, many of the greatest persons of the Way from all four quarters will gather here and establish a religious and moral order without parallel in the past or future. Thus, when you believe in me, have faith on account of my Way and its power, not faith that derives from a mind that is dependent.”

31. A disciple had the habit of recklessly commenting on others’ rights and wrongs. One day, he called Master Chŭngsan, founder of Chŭngsan’gyo, a lunatic. The Founding Master heard this and said, “How dare you criticize past personages so recklessly? It is not right to criticize the master for the faults of his disciples. Moreover, only a wise person can recognize another wise person. Someone whose perception has not fully developed should not recklessly make comments about others.” The disciple asked, “Then, what kind of man was he?” The Founding Master said, “Master Chŭngsan was a rare seer and divine personage. In the future, when our congregation has become widely known to the world, he will be revered and commemorated forever together with Master Suun.”

32. Kim Kich’ŏn asked, “If we were to compare the stages of ‘the Later Day’s Great Opening’ (*huch’ŏn kae-byŏk*) that these seers explained to the breaking of dawn,

how would it be to say that Master Suun's activities were like alerting us to the first hint of daylight while the world is still sound asleep, Master Chūngsan's activities were like alerting us to the next phase, and your activities, Great Master, are actually beginning the work as the day gradually brightens?" The Founding Master said, "That sounds plausible enough." Yi Hoch'un asked again, "If we were to compare it to a year's farming, how would it be to say that Master Suun's activities were like alerting farmers to get ready to start farming since spring has come, Master Chūngsan's activities were like teaching farmers the farm calendar, and your activities, Great Master, are actually demonstrating farming methods to those farmers." The Founding Master said, "That also makes sense." Song Tosōng next said, "Those masters may have been such divine personages, but their reputation in the world has been uneven because of their disciples. How will those personages be viewed in future generations?" The Founding Master said, "If a person's work is authenticated by someone who is qualified, then it will be authenticated. The fact that we are discussing them today means that, when our dharma is recognized in the world, those masters will also be recognized. What is more, since those men fostered many future persons of the Way, the later persons of the Way will venerate those predecessors."

33. A person asked, "In the traditional esoteric legends

of our country, it says, ‘In the future, Chǒng Toryǒng will ascend to the throne on Kyeryong Mountain and govern everything under heaven.’ Will this really come to pass?’ The Founding Master said, “Kyeryong Mountain refers to the world of brightness (yang) that is emerging. By Chǒng Toryǒng is meant that upright leaders will be governing the world. This prophecy means that in the emerging world of brightness, upright people will lead the family, society, nation, and world.”

34. Kim Kich’ōn asked, “Is it possible for a person who has not yet ‘seen the nature’ to ascend to the full status of dharma strong and Māra defeated?” The Founding Master said, “It’s impossible.”

35. He asked again, “Which is more difficult: the effort to ascend from the ordinary grade to the status of Māra defeated or the effort to ascend from the status of Māra defeated to the status of tathāgata?” The Founding Master said, “That depends on one’s spiritual capacity. Some people of the highest spiritual capacity will ascend immediately to the status of tathāgata as soon as they have defeated Māra, but those of lesser spiritual capacity may be detained for a long time even after they have ascended to the status of Māra defeated.”

36. He also asked, “It is said that as practitioners of the Way proceed with their cultivation, they will reach the

stage in which they perform the ‘liberation of the corpse.’ Which status does one need to achieve for this to occur?” The Founding Master said, “Some people are unable to do this even though they have ascended to the status of tathāgata, but others have done so by concentrating on a specific type of partial cultivation, although they have neither ‘seen the nature’ nor achieved even the status of Māra defeated. But you cannot say that through this they have achieved the well-rounded Way. Therefore, in the coming age, no matter how well you have mastered all knowledge from astronomy above to geography below, managed to separate flesh from bone, or achieved superpowers, you are still only partially a person of the Way unless you understand the human affairs and universal principles governing this world. Therefore, you must proceed with the simultaneous training in the Threefold Study and nurture a well-rounded character.”

37. He asked again, “Among the requirements for ascending to the status of dharma strong and Māra defeated, it is said that one must gain liberation from birth, old age, sickness, and death. Does this refer to the state of ‘passing away while sitting or dying while standing’ as the eminent Buddhist monks of the past have done?” The Founding Master said, “It means that one has fully mastered the truth of neither arising nor ceasing, so that one is not bound by birth or death.”

38. He asked again, “In the future when we are voting for a prime dharma master, to what status should he or she have ascended in order to be selected?” The Founding Master said, “Even in this degenerate age, one must ascend to at least the status of Māra defeated to be qualified for the position of prime dharma master.” He asked once more, “If there appears a person of the Way whose dharma power is superior to that of a current prime dharma master, how should we handle promoting that person to a higher dharma rank?” The Founding Master said, “It should be done by getting the general consensus of the congregation.”

39. A disciple asked, “To what status must we ascend before we are no longer subject to retrogression?” The Founding Master said, “One must attain to the status of beyond the household, or above. However, it is not the case that, just because one has reached the state of non-retrogression, one will not regress even if one neglects the practicing mind. The truth of everything under heaven is that there is not a single thing that stays unchanged. Even the buddhas, who have reached the stage of non-retrogression, must continuously sustain their practicing mind, so that all the favorable or adverse sensory conditions or the thousands of Māras and heretics will not be able to turn back their minds. This is what is called nonretrogression.”

40. He asked again, “It is said that those of the highest spiritual capacity instantly attain ‘sudden awakening/sudden cultivation.’ Do they complete awakening and cultivation all at once?” The Founding Master said, “There were a few of the past buddhas and patriarchs who were known to have accomplished sudden awakening/sudden cultivation; in actuality, however, there are thousands of steps to the process of ‘seeing the nature’, and one must pass through various stages of cultivation, too, before one accomplishes sudden awakening/sudden cultivation. For example, it is like daybreak: darkness recedes unnoticed and daylight arrives unnoticed.”

Chapter Seven: The Principle of the Nature

1. Upon attaining great enlightenment, the Founding Master expressed his state of mind in a verse:

When the moon rises while a fresh breeze blows,
The myriad forms become naturally clear.

2. The Founding Master said, “When people’s nature is at rest, it is neither wholesome nor unwholesome; when it is in action, it can be either wholesome or unwholesome.”

3. The Founding Master said, “‘Utmost good’ is that realm where wholesome and unwholesome are transcended; ‘Ultimate Bliss’ is that place where suffering and happiness are transcended.”

4. The Founding Master said, “The great Way is perfectly interfused, hence being and nonbeing are nondual, universal principles and human affairs are nondual, birth and death are nondual, and action and rest are nondual. There is nothing that is not subsumed in this gate of nonduality.”

5. The Founding Master said, “The great Way is all-pervasive, without any gaps, but people do not understand this and end up creating gaps on their own.

Regardless of who it is, if one understands and practices the principle that illuminates the one mind by penetrating the myriad dharmas, then one will certainly attain the great, perfect, right enlightenment.”

6. The Founding Master said, “If one claims that the mind’s form cannot be seen because it has no shape or substance, and that the nature cannot be described because it is ineffable, then one is not a person who has truly seen the nature. Thus, only if the mind’s shape and the nature’s substance are perfectly clear before one’s very eyes, so that one can see them without shifting one’s gaze and clearly speak of it any time – only then can one be called a person who has clearly seen the buddha-nature.”

7. The Founding Master said, “The reason a person cultivating the Way endeavors to see the nature is to know the original realm of the nature and, by using one’s mind and body without fault like that realm, to achieve perfect buddhahood. If one only tries to see one’s nature but not to achieve buddhahood, this would be of little use, like an ax that is well crafted, but made of lead.”

8. The Founding Master said, “‘Seeing the nature’ is like a millionaire who, without realizing that his assets are his own, one day eventually comes to realize that fact. ‘Commanding the nature’ is like a millionaire who now realizes that fact but who for some time has lost those as-

sets to others during the days of his ignorance and therefore resorts to various means to recover the rights he had lost.”

9. The Founding Master said, “If the gateway of a religion does not elucidate the principle of the nature, then that religion is not a consummate Way. That is because the principle of the nature becomes the master of all dharmas and the foundation of all principles.”

10. While the Founding Master was staying at Pongnae Hermitage, a heavy rain fell one day, and a waterfall over a rocky cliff, as well as all the valley streams, were flowing vigorously. He watched the sight for a long time, and finally said, “The water flowing down these many valleys is traveling different courses now, but it will finally collect in a single place. The saying ‘all dharmas return to one’ is just like this.”

11. The Founding Master composed a verse for his disciples while staying at Pongnae hermitage:

On the winding road up Pyōnsan,
A rock sits listening to the sound of a stream.
Nothing, nothing, but no nothing either.
Not, not, but not not either.

Then, he said, “If you understand what this means, you are a person who has awakened to the Way.”

12. When the Founding Master returned to Pongnae hermitage from Yōngsan, he said to a disciple, “When I was returning here on a steamship, I noticed how deep and vast is the water in the sea. So, I measured every gallon of that water and counted every single fish in it. Do you perchance know how many there were?” That person could not guess the true meaning of his words.

13. The Founding Master addressed all his disciples at Pongnae hermitage, “A long time ago a scholar asked his teacher about the Way, and the teacher said, ‘Were I to teach you about it, it would be against the Way; were I not to teach you, it would be against the Way. So, what shall I do?’ Do you understand what he meant?” The congregation was silent and could not answer. At the time, it was the winter and white snow was piled in the yard. The Founding Master stood up and went outside, and started to clear the snow from the courtyard (*toryang*) himself. A disciple quickly went outside and, grabbing the snow shovel from him, asked the Master to go back inside. The Founding Master said, “What I did right now was not just to clear the snow, but to teach the arcane realm to all of you.”

14. While he was at Pongnae Hermitage, the Founding Master asked Mun Chōnggyu, “Can you make the portrait of Bodhidharma that is hanging on the wall walk?” Chōnggyu replied, “I certainly can.” The

Founding Master said, “Then, let’s see him walk.” Chŏnggyu stood right up and took some steps himself. The Founding Master said, “That is Chŏnggyu walking. How can you claim that you made Bodhidharma’s portrait walk?” Chŏnggyu replied, “A wild goose approaching from the east flies off toward the south.”

15. While the Founding Master was living at Pongnae Hermitage, a *Sŏn* monk came from the Diamond Mountains one day to visit him. The Master asked, “Without considering the hardship, you came from afar to seek me out. What are you looking for?” The *Sŏn* monk replied, “I wanted to hear about the Way. Please tell me where the Way is.” The Founding Master said, “The Way is in your question.” The *Sŏn* monk bowed and left.

16. A *Sŏn* monk came to Pongnae Hermitage for an audience with the Founding Master. He asked, “It is said that the tathāgata descended into his royal family without leaving Tusita Heaven and delivered all sentient beings while still in his mother’s womb. What does this mean?” The Founding Master said, “Your body is in Sŏktu Hermitage without leaving Silsang Monastery. And you have finished delivering all sentient beings while staying in Sŏktu Hermitage.”

17. While the Founding Master was staying at Pongnae

Hermitage, someone came to see him through Sō Chungan's introduction. The Master asked, "What have you heard that you would walk here on such a rugged path?" He replied, "Hearing about the excellence of your Way and its power, I came to see you in person." The Founding Master said, "Now that you have seen me, is there something you want?" He replied, "My mind cannot be rectified even for a moment because of the defilements and the idle thoughts that I constantly have in this dusty world. I want to rectify that mind." The Founding Master said, "The method for rectifying the mind is first to awaken to the original foundation of the mind and then to be impartial when using the mind. If you wish to understand why this is so, you must try to study this question." Then, the Master wrote for him, "'The myriad dharmas return to one; to what does the one return?'"

18. When the Founding Master was staying at Pongnae Hermitage, the *Sōn* master Paek Hangmyōng would come to visit, and sometimes enjoyed conversing in an extraordinary religious argot on the subject of the principle of the nature. One day, the Founding Master told a few things to the young female novice Yi Ch'ōngp'ung. The following day the *Sōn* master arrived from Wolmyōng Hermitage. The Founding Master greeted him and said, "It seems that the Way is ripening for Ch'ōngp'ung, who is over there hulling rice in a mortar." The *Sōn* master went right up to Ch'ōngp'ung and said in a loud voice,

“Without moving your feet, show me the Way!” Ch’ōngp’ung stood perfectly still, raising the pestle up into the air. The *Sōn* master went inside without saying a word, and Ch’ōngp’ung followed him in. The *Sōn* master asked, “Can you make that Bodhidharma hanging on the wall walk?” Ch’ōngp’ung answered, “Yes, I can.” The *Sōn* master responded, “Then make him walk.” Ch’ōngp’ung stood up and walked several steps. The *Sōn* master slapped his knee in amazement and sanctioned her enlightenment, saying that she had awakened at the age of thirteen! Seeing this sight, the Founding Master smiled and said, “Seeing the nature neither does nor does not involve words. However, from now on, one will not be able to give the seal of approval to ‘seeing the nature’ by such a method.”

19. One day, *Sōn* master Hangmyōng sent a verse that read:

Ah, the highest summit of a mountain pierces the
sky!

Water returning to the sea will billow into waves.

Not knowing where to turn back,

You built a home at that rocky place [Sōktu
Hermitage].

The Founding Master responded with the following
verse:

The summit rises sharply in natural innocence,

On the great sea billow waves of innocence.

As one knows again where to turn back,
The home at that rocky place will be revealed on the
heights.

20. Kim Kwangsŏn asked, “What was the substance before the myriad things in heaven and earth came into being?” The Founding Master said, “Reflect silently on your state of mind before you asked this question.” He asked again, “In our practice, why is it necessary to see the nature?” The Founding Master said, “It is like mastering the alphabet when you’re learning a language.”

21. A disciple asked, “What happens if one sees the nature?” The Founding Master said, “One will understand the original principle of the myriad things in heaven and earth and will become like a carpenter who has acquired a ruler and chalk line.”

22. After listening to Kim Kich’ŏn’s lecture on the principle of the nature at a meditation hall, the Founding Master said, “Today, while I was in that state between sleep and wakefulness, I dreamt that I received a wish-fulfilling gem, which I gave to Samsan [Kim Kich’ŏn]. Receiving it, he swallowed it, and I saw him immediately transfigured, as if he were a wholly different person. Now that I have actually heard Samsan lecture on the principle of the nature, my spirit is refreshed.” He continued, “The dharma cannot be shared with others simply

out of your affection for them; only by opening one's wisdom-eye may one receive the dharma. A dragon must find the wish-fulfilling gem in order to work wonders, but people who are cultivating the Way must see into their natures and train themselves before they can attain spiritual ability." Mun Chŏnggyu asked, "Since early on, we have respected Chŏngsan. Did he also 'see the nature'?" The Founding Master said, "Even though you may have simultaneously started to build a large house and a small house, some houses take a month to complete, some a year, some several years. In the same way, Chŏngsan will need a little time."

23. A disciple asked, "We speak of 'seeing the nature and achieving buddhahood.' Is just seeing the nature enough to immediately achieve buddhahood?" The Founding Master said, "Depending on one's spiritual capacity, there are people who achieve buddhahood instantaneously upon seeing the nature, but that is rare. For the most part, the effort required to achieve buddhahood is a lot greater than that required to see the nature. In the past, however, people's intelligence was dull and they called someone a 'person of the Way' if that person had simply seen the nature. But in the coming age, one will not be called a person of the Way just by seeing the nature. Most practitioners will come easily to see their natures early on while living at home, and they will seek out a great teacher so they may work hard at achieving

buddhahood.”

24. The Founding Master addressed the congregation at a meditation hall, “Even though it is said that the principle of the nature cannot be fully expounded in words, you should still be able to express it convincingly. If there are any of you who think that you have realized it, then try to answer my query. In the line, ‘All dharmas return to one,’ tell me in detail what that one is to which they return; and in ‘To what does the one return?’ tell me where this one returns.” The members of the congregation offered their answers one after another, but the Founding Master did not sanction any of them. One disciple stood up, bowed to the Master, and said, “Please, Great Master, ask me the question one more time.” The Founding Master did so. The disciple answered, “Since all dharmas are originally complete and have not returned anywhere since the very beginning, why do we need to return the one anywhere?” The Founding Master smiled and again said nothing.

25. The Founding Master said, “These days, there are often many people who claim to be experts on the principle of the nature who try to resolve it without using words. This is a serious malady. Those who truly understand it should know how to clearly distinguish its head from its tail, even though it originally does not possess either head or tail; and also know how to clearly describe

it in words, even though it is beyond all language. Those who truly understand it will show it in whatever they do, and those who are ignorant of it will show their ignorance of it in whatever they do. However, one should not make too much of verbal expression, either. The thousands of scriptures and tens of thousands of treatises attributed to the Buddha and the enlightened masters are just like fingers pointing at the moon.”

26. The Founding Master addressed the congregation at a meditation hall, “Who among you has completed a deed transferring possession of the dharma realm of empty space?” The congregation was silent, and did not reply. The Founding Master said, “Since all the buddhas and bodhisattvas of the three time-periods work hard to take possession of the formless and invisible dharma realm of empty space, they are able to make their own even the myriads of things in heaven and earth that possess form. However, since ordinary beings and sentient beings are greedily attached to things that have form, they not only never manage to possess them for ever, but end up only wasting their precious time. How can one escape from being disillusioned? Thus, do not exhaust yourselves trying to possess only things that have form, but instead work hard to take possession of the dharma realm of empty space, which is formless.”

27. The Founding Master addressed the congregation at

a meditation hall: “Understanding completely the substance of the principle of the nature means knowing how to divide the ‘great’ into the ‘small,’ which are the myriads of phenomena of all shapes and forms in the universe, and knowing how to integrate the various ‘smalls’ extending through every shape and form into the single whole of the ‘great.’ Again, understanding completely the functioning of the principle of the nature means understanding being as nonbeing and nonbeing as being, thereby understanding the truth that all principles under heaven do not change while changing, and change while not changing. There are quite a few people who, while they have attained a general sense of great and nonbeing, have not understood the principles of small and being. How can we say that they have fully awakened to the principle of the nature?”

28. The Founding Master addressed the congregation at a meditation hall: “Tell me right now how you can either divide a person up into mind, nature, principle, and energy, or take the whole person solely in terms of either mind, nature, principle, or energy.” The congregation offered various answers to his question, but he did not sanction any of them. He said, “To give you an example, when you are raising a goat, you do not raise it quickly by overfeeding it all at once; but, so long as you properly regulate the process of raising it and the amount it is fed, the goat will naturally grow up, bear offspring, and pro-

duce milk, thereby benefiting human beings. In a religious order, this is exactly how we help others to awaken to the Way.”

29. The Founding Master was in the prime dharma master’s room when a group curious about *Won*-Buddhism came to pay a visit. They bowed and asked, “Where is your esteemed religion’s buddha enshrined?” The Founding Master said, “Our buddha has just gone out, so if you would like to see him, please wait a moment.” Not understanding what he meant, the group was puzzled. A little later when it was lunchtime, a group of workers returned from the fields carrying their farm tools. The Founding Master pointed to them and said, “They are all the buddhas of our house.” The group was even more puzzled about what he meant.

30. The Founding Master addressed Song Tosōng at a meditation hall, “Interpret the dharma-transmission verses of the seven buddhas of antiquity.” Tosōng explained the dharma-transmission verses of each of the seven buddhas of antiquity until he got to that of the seventh buddha, Śākyamuni, which he interpreted as follows: “The dharma is the dharma that is originally based on no-dharma; the dharma of no-dharma is also the dharma. Now, when we entrust that no-dharma, we aim to base the dharma on the dharma, but what dharma is that?” The Founding Master told him, “Stop your inter-

pretation,” and then said, “Originally, there is not one thing that can be called the dharma, but for the benefit of those of inferior spiritual capacity, this one dharma was expounded. However, even that one dharma is also not the true dharma. If you awaken to the true meaning of this verse, you will not need to read thousands of scriptures.”

31. In the first lunar month of the twenty-sixth year of the *Won* Era, after giving his transmission verse, the Founding Master said: “Being is a realm of change; non-being is a realm that is unchanging. But this realm is the locus that can be called neither being nor nonbeing. It is referred to as ‘turning and turning’ and ‘ultimate,’ but these two are nothing more than mere expressions offered as a teaching device. So what is the point of saying that these are ‘both void’ or ‘complete’? Since this realm is the true essence of the nature, do not try to understand it by ratiocination; rather, you should awaken to this realm through contemplation.”

Chapter Eight: Buddhahood

1. The Founding Master said, “There may be many tall and low mountains in this world, but only the mountains that are the tallest, deepest, and densest with trees sustain the lives of numerous animals. Large and small streams flow everywhere, but only the deepest and widest sea sustains the lives of infinite numbers of fish. In the same way, many people might claim to guide the world, but only the person with the greatest merit and most wide-ranging loving-kindness and compassion will be able to sustain the bodies and minds of numerous sentient beings and help them all to live in peace and happiness.”

2. The Founding Master said, “The great loving-kindness and great compassion of the Buddha radiates more warmth and brightness than the sun. Thus, where this loving-kindness and compassion reach, the ignorant minds of sentient beings melt away into the mind of wisdom; their minds of cruelty melt away into the mind of loving-kindness and compassion; the mind of miserliness and greed melts away into the mind of generous charity; and the discriminative mind of the four signs melts away into the all-encompassing mind. Therefore, the awesome power and radiant brightness of this loving-kindness and com-

passion are incomparable.”

3. The Founding Master said, “‘Great loving-kindness’ means that, if an innocent child is healthy and robust, giving no trouble to its parents, and if its temperament is gentle and its speech and behavior well mannered, it will arouse much happiness and adoring thoughts in its parents’ minds so that they will love it even more. In the same way, when the Buddha observes all sentient beings, if he sees people whose temperaments are gentle, who are loyal to their countries, filial to their parents, affectionate to their siblings, respectful to their teachers, and harmonious with their neighbors, who help the poor and relieve the sick, who practice the great Way and are making progress toward the wisdom of *prajñā*, who remain free of thought in their application, and thus accumulate merit that is free from the contaminants (*anāsrava*), then, overjoyed, he so loves those persons that he would guide them even more toward the wholesome path. ‘Great compassion’ means that, if parents see their blundering child hurt itself by poking its eye with its own finger or injure its hand by grabbing the sharp edge of a knife, and cry and throw a tantrum without knowing why, the parents would then feel such pity and sympathy in their minds that they would want to protect and guide the child even more. In the same way, when the Buddha sees all sentient beings become attached to greed, hatred, and delusion, and thereby bring suffering to their minds and injury to their bodies,

creating the causes that could make them fall into baleful destinies where they would receive retribution accordingly – and yet they instead blame their punishments on heaven, earth, ancestral spirits, fellow beings, and laws – he then feels extremely sad and feels great pity toward them and tries to guide them with millions of expedients. Such is the Buddha’s great loving-kindness and great compassion. But sentient beings do not realize his grace even though they all live amid his great loving-kindness and great compassion. However, he does not mind their ingratitude, but merely devotes himself to the work of delivering sentient beings over thousands and tens of thousands of kalpas [eons]. Therefore, the Buddha is the great teacher of the Way throughout the triple world and the compassionate father of the four modes of birth.”

4. The Founding Master said, “Buddhas and bodhisattvas have a Way of being free from hindrances and remaining autonomous regardless of whether they are walking, standing, sitting, reclining, speaking, keeping silent, active, or at rest. Accordingly, they readily know when to be at rest and when to be active; when to become large and when to become small; when to be bright and when to be dark; and when to live and when to die. In this way, no matter what they do or where they are, they do not deviate even slightly from the rules of the dharma.”

5. The Founding Master said, “If people who cook or

tailor well have the right materials, they can make whatever they want or mend whatever may be defective. So too, a great person of the Way who has penetrated into all dharmas can manipulate the myriad dharmas in order to create a new one or to rectify an old one, but a person of the Way of lesser caliber may utilize or transmit dharmas that already exist but does not have the competence to create new ones or to rectify old ones.” A disciple asked, “Which dharma status do we need to reach in order to acquire such ability?” The Founding Master said, “One will have to be a person of the Way of at least the rank of beyond the household. For such persons of the Way, the activity of their six sense organs all manifest as the dharma, thus becoming models for tens of thousands of generations.”

6. The Founding Master said to Song Pyökcho, “Interpret the phrase ‘the Way of commanding the nature’ in the *Doctrine of the Mean (Zhongyong)*.” Pyökcho replied, “In Confucianism, to conform well to the Way of the heavenly principle and the nature is called ‘the Way of commanding the nature.’” The Founding Master said, “Just conforming well to the Way of heaven is the state of the bodhisattvas, but the state of the buddhas must include using the Way of heaven well. This is like an experienced horseman who can ride confidently both trained and unbroken horses. Therefore, ordinary sentient beings are dragged into the cycle of the six rebirth destinies

and the twelfold chain of dependent origination, but the buddhas break through their natural karma, and thus come and go, ascend and descend, freely and with complete autonomy.”

7. A disciple asked, “It seems that the Great Master Chinmuk was attached to wine and women. Is this true?” The Founding Master said, “I have heard that the Great Master Chinmuk liked drinking rice wine. The story goes that one day he went to get himself a bowl of rice wine and drank a bowl of brine by mistake, but it is said that he thought nothing of it. On another occasion, it is said that he was under a persimmon tree, when a lustful woman came over to him and wanted to entice him. He was about to comply with her wish, when a ripe persimmon fell from the tree. Without thinking, he walked over to pick it up, so that the woman felt embarrassed and went away on her own. How could a mind such as this harbor thoughts of wine and women? A master such as this is a tathāgata who is attached neither to wine when he drinks it nor to women when he is with them.”

8. The Founding Master said, “Sentient beings use their minds while being attached to joy and anger, sorrow or happiness, thus bringing much harm to themselves and others. Bodhisattvas use their minds while transcending joy, anger, sorrow, and happiness, thus they do not bring harm to themselves or others. The buddhas use

joy, anger, sorrow, and happiness as if they were their servants, thus bringing much benefit to themselves and others.”

9. The Founding Master said, “Even if someone ascends only to the dharma rank of Māra defeated, heavenly beings and asuras (demigods) will recognize it first and venerate that person. If such persons of the Way decide to conceal themselves, however, only persons who have reached a more advanced dharma rank will be able to recognize their traces.”

10. The Founding Master said, “If you see that your practice has reached its ultimate stage, there will be three types of penetrations. One is the numinous penetration where one clearly understands, without seeing, hearing, or thinking about them, transformations of the myriad things in heaven and earth and the retributions and responses of cause and effect in human beings throughout the three time-periods. Two is the penetration of the Way, where one becomes fully proficient in the great and small, being and nonbeing of heavenly creation, the right and wrong, benefit and harm of humanity. Three is the penetration of dharma, where one, having attained proficiency in the great and small, being and nonbeing of heavenly creation, elucidates the right and wrong, benefit and harm of humanity; it thus establishes the dharma that sentient beings over many generations can take as

their mirror and model. Of these three, only the penetration of dharma cannot be attained without first achieving great, perfect, and right enlightenment.”

11. The Founding Master said, “No matter how great the household, there is none greater than the one who has assimilated heaven’s livelihood. No matter how great the person, there is none greater than the one who has assimilated heaven’s energy.”

12. The Founding Master said, “A person who grasps the truth of the universe and applies it to the functioning of the six sense organs of human beings is in fact a heavenly being, a sage, and a buddha.”

13. The Founding Master said, “Even though in heaven and earth there are infinite principles and awesome powers, if people do not recognize the Way and apply it, then heaven and earth will be nothing more than an empty shell. Since human beings recognize the Way and then apply it as if it were their tool, they are called masters of heaven and earth and lords of the myriad things. Humans cannot do everything that heaven and earth can, nor can heaven do everything that humans can. Heaven and earth are for use by humans whether in terms of human affairs or universal principles. Likewise, buddhas and bodhisattvas, who have completely awakened to the great and small, being and nonbeing of heavenly crea-

tion, freely utilize the Way of heaven and earth and exercise the great authority over the triple world. In the future, human beings' authority will be respected more than that of heaven and earth, and the great authority of the buddhas and bodhisattvas will be revered by all."

14. The Founding Master said, "The capacities of sentient beings are limited, so that if they acquire things they did not have before or learn something they did not know before, they can even endanger their own lives by becoming overly complacent or acting rashly. However, the capacities of the buddhas and bodhisattvas are limitless, so that even if they have something, nothing is added, and even if they have nothing, nothing is subtracted. Thus, what their households have or don't have cannot be easily seen. Hence, they safely secure what they have and comfortably preserve their lives."

15. The Founding Master addressed the congregation at a meditation hall, "Since ordinary beings are attached solely to worldly happiness, their happiness does not last long; but the buddhas and bodhisattvas are gratified by the formless happiness of heaven, so they are also able to acquire worldly happiness. 'Heavenly happiness' is the happiness of the mind that takes pleasure in the Way. 'Worldly happiness' is a term for the pleasures of the five worldly desires in our tangible world. To explain it simply, worldly happiness means gaining self-satisfaction

through one's spouse and children, property and position, through any other tangible material things, or one's surroundings. The crown prince Siddhartha in ancient times had the status of a future king and was already above all his subjects, and could satisfy himself by doing whatever he liked and enjoying whatever he pleased. This was worldly happiness. On the other hand, after he attained right enlightenment, he was able to transcend tangible material things and his surroundings and liberate himself from suffering and pleasure, birth and death, as well as the causes and effects of wholesome and unwholesome deeds, so that his mind was always at peace no matter what situation he was in. This was the happiness of heaven. In ancient times, Confucius said, 'Even if I am just eating vegetables, drinking water, and lying down with my elbow as my pillow, my happiness lies therein. For me, unjust wealth and fame are like floating clouds.' These words are the statement of a heavenly being who has acquired the happiness of heaven while still being in a human body. Moreover, worldly happiness eventually must come to an end: the impartial law laid down by heaven is that what comes will go, what is prosperous will decline, and what is born will die. Even if a person possesses the most wealth, honor, fame, and reputation under heaven, no one has the power to resist old age, sickness, and death. When one's physical body finally dies, one's spouse and children, property and position, and indeed everything in which one pre-

viously invested all one's effort and desire, will scatter like floating clouds. However, since the happiness of heaven is originally recognized and achieved through the formless mind, that happiness will never change even if you change bodies. To make a comparison, it is like a person's talent, which remains the same even if he moves from one house to another."

16. The Founding Master continued, "Therefore, an ancient sage said, 'Three days of training the mind becomes a treasure for a thousand years; an object coveted for a hundred years becomes dust in a single morning.' Ordinary beings, however, do not understand this principle, so they treasure only their physical bodies and neglect to seek their minds even once. Those who cultivate the Way understand this principle, thus they forget their bodies in order to seek their minds. Therefore, you must not become attached to any existence, which is all too impermanent, but instead work hard to seek the eternal happiness of heaven. If one maintains the happiness of heaven for a long time, one will eventually attain freedom from body and mind and gain sovereignty over the triple world, so that one will transcend the being and nonbeing of myriad phenomena and the transmigration between the six rebirth destinies and will be able to freely tour the worlds of the ten directions as a numinous spirit without even receiving a physical body. One may then freely enter and exit the world of birds, beasts, or insects, without

any hindrance to one's comings and goings, birth and death. No matter which world one enters and receives a physical body, one does not become contaminated by that condition, but enjoys happiness forever. This is the paradise of Ultimate Bliss. However, one may fail to receive the happiness of heaven for long because one covets tangible happiness and returns to the material. Even those who have received the happiness of heaven, once they begin to covet only happiness without continuously performing deeds that are deserving of that happiness, they will one day retrogress, losing the freedom of their bodies and minds and being dragged back into the turning wheel of great nature itself, so that they will be unable to avoid transmigrating between the six rebirth destinies."

17. A man paid homage to the Founding Master and, while conversing with him on various subjects, said, "The narrow-gauge railway between Chŏnju and Iri was originally managed by the stock investments of wealthy people from various places in Chŏlla province, and these people can take the train any time they want without charge." He seemed very envious, so the Founding Master said, "You truly are poor. You still don't own even a single train of your own?" The man was surprised and said, "It takes an awful lot of money to own a train. How can a poor man like me own one?" The Founding Master said, "That is why I called you a poor man; and

even if you owned a train, I would not call you a wealthy man because of it. Now, listen to how I manage my household affairs. It has already been quite a while since I acquired for myself not only that Chŏnju train but also all the trains in this country and this world. Didn't you hear this news?" The man became even more puzzled and said, "What you say is an instruction far beyond me. In my ignorance, I can't comprehend it." The Founding Master said, "For a person to acquire his own train, he not only requires an enormous amount of capital but he also receives much hardship from having to manage all the responsibilities personally. However, my way of ownership is different: it requires neither an enormous amount of capital nor any direct responsibility for managing the entire operation. It merely requires that when I need to go anywhere, I pay the fare each time and use it at my convenience. Aren't the salaries and expenses of all our workers cheap considering that they must run our trains without rest day or night, repair our tracks, and manage our operations? Moreover, the other day I visited Seoul and went up to Hanyang Park for a stroll, breathing in as much fresh air as I wanted and enjoying all the beauty of the park, but there was no law demanding that I leave and no one warning me not to come back again. It requires a substantial maintenance cost every year just to keep a small pavilion in a resort area, but wasn't I able to use that beautiful park to my heart's content as if it were my own? Generally, the real reason people in the world want to

make something their own is for their own convenience. Since I used the train and the park exactly as I wished, what other kind of ownership could possibly be better? Therefore, I told you that all these things are mine; and not only that, but all the things in the world, and even the earth, rivers, and mountains that contain all these things, are mine. I use them as occasion demands, and as long as I use them properly, no one can prohibit it or stop me. How bountiful a livelihood is this! But ordinary people of this world, being such small vessels, only concentrate on owning whatever they can, so they are busy acquiring things that involve much work, anxiety, and heavy responsibility to no real purpose. This is truly because they have not yet discovered the plentiful household goods of their original home.”

18. After closing a winter *Sōn*-retreat, the Founding Master walked over to Pongsō Temple together with several of his disciples. While they were on their way, one disciple lamented, “Because we have no money, we have to make you walk along the road. What a shame!” Upon hearing this, the Founding Master said, “Whoever in this world uses their six sense organs well will find all dhar-mas working their effects accordingly and their money too will also increase. Therefore, everyone’s minds and bodies are organs for making money, and depending on how one uses all the things of this world, they can all turn into his money. So why do you lament not having mon-

ey? However, the fundamental duty of us practitioners of the Way is to develop our lives without being attached to money, and being settled in mind regardless of whether we have money or not. Such people are truly wealthy.”

19. A disciple asked, “A grand exhibition has just opened in Seoul. Wouldn’t you like to go see it?” The Founding Master said, “Grand exhibitions are held in order to provide information on the state of progress in the various walks of life, such as scholarship, farming, artisanry, and trade, by comparing the present with the past, and to help enhance peoples’ intelligence by such exchanges of information. If one attends an exhibition with the right intent, there can certainly be many benefits. Today, however, I will tell you about a truly grand exhibition, so listen carefully! Generally speaking, the exhibition that I am going to tell you about is wide and vast without limits; the four cardinal directions of east, west, south, and north, as well as the zenith and the nadir, are all the exhibition venue. The myriads of things in heaven and earth, without exception, are being exhibited. And the exhibition period is eternal, as it has been for several billions of years. Compared to this grand exhibition, the exhibition in Seoul that you mentioned would be less than the tip of a single hair. Even if all objects were displayed and presented at the Seoul exhibition, Pae Mountain and Hwangdŭng Lake, which we are viewing here now, could not be transported there for display and

the world-famous Diamond Mountains could not be put on exhibition. Again, it is said that various antiques have been sought out to be put on display in the museum, but the museum could not put on display the mountains, rivers, and the earth, which are the most ancient objects of all. It is said that they have displayed several species of fish in the aquarium and several varieties of rice in the rice granary section, but those fish are not even a single fraction of the millions of species of fish that exist in the five great oceans, those rice grains that have been selected will be like a single grain of sand on Tai Mountain when compared with the enormous varieties of rice in the six continents, and all other exhibits will display a similar proportion. How can a person with great knowledge and wide perspective not feel that all the objects in human-built exhibitions are small and artificial? Therefore, a person who discovers this grand exhibition, and who always views from this broad perspective the site of that limitless exhibition, will always obtain immense benefits, gaining from whatever is seen and heard. Therefore, from ancient times up till now, all the buddhas and sages, by observing this eternal exhibition, have established right and wrong, benefit and harm in human affairs, by modeling themselves on all the principles of great and small, being and nonbeing, which are on display at this exhibition site. Thus, they have never been even slightly impoverished.”

20. The Founding Master, accompanied by Cho Songgwang and Chŏn Ŭmgwang, went for a stroll one day through the outskirts of Namjung Village. By the roadside there were several huge pine trees, which were exceptionally beautiful. Songgwang said, “These pine trees are truly splendid! How I would love to transplant them to our temple!” Upon hearing this, the Founding Master said, “Why can’t you transcend your narrow-mindedness and limited scope? Our temple has not left these old pine trees and these old pine trees have not left our temple; they are both within our boundaries. What is the point of insisting on transplanting them? This is because you have not yet discovered the original home of the grand universe, by transcending discrimination and the gaps between things.” Songgwang asked, “What sort of a place is this original home of the grand universe?” The Founding Master said, “Since you would not understand it even if you were to see it now, I will show it to you by drawing a symbol.” He then traced the *Il-Won-Sang* on the ground and said, “This is the original home of the grand universe. Within it are included, without exception, infinite arcane principles, infinite treasures, and infinite creative transformation.” Ŭmgwang asked, “What can I do to find my way to this house and become its owner?” The Founding Master said, “One may enter by acquiring the key of the three great powers. That key is forged through belief, zeal, questioning, and dedication.”

21. A Christian minister paid a visit to the Founding Master, who asked, “What is the purpose of your visit?” The Christian minister said, “I have come to hear your good dharma-admonitions.” The Founding Master said, “Then, have you been able to overcome the limits of Christianity and see the vast heaven and earth?” The minister asked, “Where is that vast heaven and earth?” The Founding Master said, “You’ll find it when once you open your mind and take a broad perspective. People who do not take a broad perspective are always pre-occupied with their own affairs, and familiarizing themselves only with their own traditions, criticize others’ affairs and reject their traditions. In this way, people cannot overcome their own norms and conventions, and will eventually fall into one-sidedness, producing barriers that become like mountains of silver and ramparts of iron. This is the reason for all the antagonisms and conflicts between countries, churches, and individuals. Why should you separate the great household that is originally perfect, and divide the great dharma that is infinite, into bits and pieces? We must abolish this barrier right away, and interconnect all households to develop a full and energetic new life. Then, there will be nothing in this world that should be discarded.”

22. The Founding Master continued, “If one uses all the goods in this world, whether they are of high or low worth, appropriately according to each situation, then all

things in the universe will become convenient objects for one's use, while all dharmas in this world will become a support system for oneself. For example, among the things displayed in the marketplace, there are different varieties and colors of expensive or cheap goods, but we do not just seek out expensive goods and disregard the rest. No matter how valuable an object might be, there are situations where one has no use for it; and even if an object is cheap, there still will be situations where it will obviously be needed. Gold and jade may be rare treasures, but to remedy one's immediate hunger, they are not as good as a bowl of rice. Lye is extremely noxious to the human body, but for washing clothes it is a necessary ingredient. In this way, the characteristics and usage of each object are different. If, by not understanding this principle and only considering one aspect, one thinks all goods in the market are unnecessary except for the things one needs, then how narrow-minded and ignorant is this?" The minister was moved and said, "Your scope is truly immense, Master!"

23. The Founding Master said, "The buddhas and bodhisattvas may take heaven and earth as a resting place where they temporarily live in peace, as a workshop where they take up the task of the day, or as a playground where they pass the time leisurely and freely before moving on."

Chapter Nine: Sending on Spirits in Transition

1. The Founding Master said, “Ordinary people consider only their lives in the present to be important, but perceptive people recognize that how to die is important as well. This is simply because they know that only a person who dies well can have a good rebirth and a good life in the next and only a person who has a good birth and life in the present can have a good death; also because they know the principle that life is the root of death and death is the root of life. Therefore, even though there is no specific time for this, after the age of forty, one must start packing one’s bags for one’s upcoming death, so that one will not have to rush as one is dying.”

2. The Founding Master said, “For anyone born into this world, no matter who it is, the moment of death will inevitably come. Thus, today I will explain to you, as someone who is close to the dying person, how to send on the spirit at the time of a person’s entering nirvāṇa, as well as how the person whose spirit is about to depart should prepare for death. Listen closely to these instructions! With people who die unexpectedly due to sudden illness or some sort of accident, or are not amenable to guidance because they lack faith, it will be difficult to apply all my dharmas. However, with people who

do not die suddenly and who have even a slight amount of faith, application of these instructions will make their final state of mind stronger and will be of great assistance in delivering their spirits. As a close acquaintance of a terminal patient, you must do the following. First, occasionally burn incense in the patient's room and keep the room clean, for, if the room is messy, the patient's spirit will not be clear. Second, always keep the premises quiet, for, if the premises are noisy, the dying person's spirit cannot focus. Third, tell the person many stories of virtuous people, and if he or she performed good deeds in this life, console his or her mind by complimenting those actions. Those wholesome thoughts will then become imprinted on the spirit, readily turning them into the basic habits in the next life. Fourth, do not speak of unwholesome or treacherous things in front of the dying person, and forbid anyone from saying things that are lewd or debauched; for those unwholesome images will also become imprinted on the person's spirit, readily turning them into the basic habits of his or her next life. Fifth, do not express any worries or act dejected about family property, family members, and the like; for that would provoke desire and attachment in the dying person, thereby preventing his or her spirit from ever leaving that place; and should it find no opportunity of being reborn into a human destiny at that site, it would easily fall into baleful destinies. Sixth, recite the Buddha's name, read scriptures, and offer dharma talks to the per-

son, as is appropriate, or if those sounds bother him or her, then minister to the person with meditation. The dying person's spirit then will come to rely on such support and will readily attain calmness. Seventh, when the person is about to enter nirvāṇa and gathers his or her last breath, never cause a disturbance by crying, shaking his body, or calling out the person's name, and such. That would only confound the dying person's spirit and would be of no benefit to him. If your sadness is uncontrollable because of your affection for that person, then wait to express it until several hours after the person has passed away."

3. The Founding Master continued, "When patients who are on their deathbed realize that the moment of nirvāṇa is near, they should let go of all thoughts about everything and collect and concentrate their spirits. If for unavoidable reasons they have to make a will, they should take care of it in advance and not think about it so that it does not become an obstacle to their concentration, for at this moment, there is nothing more crucial. Also, if on thinking back on your life, there are incidents where you have been holding a grudge or have become an enemy to someone, ask that person to come and do your best to eliminate those previous enmities. Should that person not be available, you ought to try hard, if only by yourself to let go of your resentment. Unless you manage to resolve the resentment in your own mind, it will become a

seed of an unwholesome cause and fruition in your next life. Also, if on thinking back on your life, you see that you have been attached to certain cravings in your daily life and have not been able to sever those attachments, then try hard to let go of those thoughts even if you have to force yourself. If you do not sever that attachment, naturally you will not attain true nirvāṇa, and those attachments will forever become a cause for transmigration in baleful destinies. Let the departing spirit of the dying, after they have assiduously attended to all these provisions, leave at the final moment as an even purer spirit, utterly putting away all unrighteous thoughts and relying on meditation or recitation of the Buddha's name. This way, even people who did not have clear understanding of the truth of birth and death will be able to avoid baleful destinies and return to salutary destinies. However, this dharma is not just something one should observe and practice when one is about to die. For people whose lives are already equipped with fundamental faith and practice, that dharma enjoins that they must try even harder in their final hours; for those lacking faith and practice, things will not work out well even if they tried at the moment of death. Thus, you must have a solemn understanding of this in advance and avoid having regrets about your failure at the decisive moment. Always bear every one of these provisions in mind so there will be no serious mistake in the comings and goings of the spirit. The matter of birth and death is so im-

portant that you cannot be too careful about it.”

4. The Founding Master had Yi Kongju and Sŏng Sŏngwŏn memorize the following verse, which has come to serve as a sacred incantation for sending on spirits in transition:

Eternally preserving long life over an eternity of
heavens and earths,

It perpetually shines alone as everything passes into
extinction over myriad ages.

Awakening to this Way of coming and going is an
everlasting flower,

Every step and every thing is a great sacred
scripture.

5. As a dharma instruction for sending on the spirits in transition, the Founding Master composed the “Dharma Talk on Guidance to the Path to the Next Life before and after Death.” “Oh, dear [name of the deceased], focus your spirit and listen well to my words. Whatever you have received in this life, whether wholesome or unwholesome, is the result of what you did in your past lives, and whatever you have done in this life is what you will again receive in your future lives. This is in fact the heavenly karma of all of nature. Because the buddhas and enlightened masters have awakened to what is original in their self-natures and have attained freedom of mind, they break through this natural karma and are able to en-

joy as they please any of the six rebirth destinies and the four modes of birth. However, ordinary humans and sentient beings have attained neither what is original in their self-natures nor freedom of mind; hence, being dragged about by natural karma, they end up receiving immeasurable suffering. Whether you become a buddha or an enlightened master, or are an ordinary human or a mere sentient being, whether you receive high or low status or blessings or punishments, whether you are long-lived or short-lived, this all is created by you and no one else. Oh, dear [name], are you now certain that it is you who have created all of these myriad events? Oh, dear [name], listen further. Whether it is a buddha, you, or all sentient beings, the principle of birth and death is the same for all and the realm of their natures also is all originally pure and clear, perfect and complete. The nature is like the moon in the sky: the real moon is by itself in the sky, but its reflection shines on a thousand rivers. Likewise, the root of this universe and the myriads of things are also originally that pure and clear realm of the nature: it has neither name nor form, neither coming nor going, neither birth nor death, neither buddhas and sentient beings nor empty nonexistence and calm extinction, there is not even the word 'not'; it is what is neither being nor nonbeing. However, that which exists in that realm arises naturally by manifesting itself through nonaction; the universe is transformed through formation, subsistence, decay, and extinction; the myriad things transform amid

the six rebirth destinies and the four modes of birth by following the cycle of birth, old age, sickness, and death; and the sun and the moon change day to night as they move across the sky. In the same manner, the birth and death of your physical body is also a transformation, not a real birth and death. Oh, dear [name], are you listening? Now, have you definitely awakened to the realm of this nature? Listen again! When you discard your old body and receive a new one, you will receive it in accordance with what you are most attached to and what you have typically enjoyed. If in what you have most enjoyed the world of the buddhas and bodhisattvas is predominant, then you will receive a body from that world and obtain immeasurable happiness. On the other hand, if greed, hatred, and delusion were stronger, then you will receive a body from such a world and obtain endless suffering throughout infinite kalpas. Are you listening? Oh, dear [name], listen again! At this moment, fortify your mind even further. If you do not extinguish even a hair's breadth of attachment to desire and clinging, you will naturally fall into baleful destinies; and once you have fallen there, when will you ever receive a human body again to seek out the congregations of sages and saints, accomplish the grand enterprise, and receive immeasurable wisdom and blessings? Oh, dear deceased [name], have you been listening well?"

6. The Founding Master, after seeing an advertise-

ment for a fire insurance company at an exhibition in Seoul, said that he had this impression: "We always talk about liberating ourselves from birth and death, suffering and happiness, but liberation will not be easy if we do not understand the principle of birth and death. If people do not believe in the principle of rebirth after death, then how much greater will their reluctance and sorrow be when they are facing their deaths? It would be like people who have not arranged a fire insurance policy and lose all of their property in a sudden fire. However, a person who understands this principle knows that the birth and death of a physical body is no different than changing an article of clothing. Even though our physical body that is subject to such changes might die one day, that unchanging, ever-bright, numinous consciousness lives forever and will again receive another body. Just as a fire insurance policy has the power to rebuild a structure destroyed by fire, that one point of numinous consciousness guarantees the eternal life of a human being. Therefore, those who understand this principle will be relaxed and calm about birth and death, but those who do not will be nervous and unsettled. Also, in all matters of suffering and happiness, those who understand the principle regarding them will prepare for infinite happiness by accepting suffering and happiness as is appropriate, but those who do not understand that principle will have no such hope and make no such preparations and thus will have no promise of escaping from this vast sea of suffering. How could a

perceptive person witnessing this situation not worry about such people and feel pity for them?”

7. The Founding Master said, “There are many Ways we must follow, but if you reduce them down, they are nothing more than the Way of life and the Way of death. While we are alive, if we do not understand the Way of life, we will not be able to actualize the value of living. And while we are dying, if we do not understand the Way of death, it will be difficult to avoid baleful destinies.”

8. The Founding Master said, “A human being’s birth and death is like opening and closing your eyes, inhaling and exhaling, or falling asleep and waking up: there might be differences in how long these take but the principle is the same. Birth and death are originally nondual; arising and ceasing originally do not exist. The enlightened understand it as transformation, but the unenlightened call it birth and death.”

9. The Founding Master said, “Just as that sun is setting in the west in the evening but will rise again tomorrow in the east, though all things may die in the present life, the numinous consciousnesses that depart at the time of death will receive new physical bodies and reappear in the world.”

10. The Founding Master said, “People generally call

the world we live in ‘this world’ and the world where the dead go the ‘other world’ and presume that ‘this world’ and the ‘other world’ are separate realms. However, it is only the body and its location that change; these are not separate worlds.”

11. The Founding Master said, “When a person’s numinous consciousness departs from the physical body, it first follows its attachments, subsequently receives a body in accordance with its karma, and so continues to transmigrate in this boundless world. The only way to become free from this transmigration is to sunder all attachments and transcend karma.”

12. Chǒng Ilsǒng asked the Founding Master, “When my life is coming to an end, what final thought should I maintain?” The Founding Master said, “Rest in an impeccable state of mind.” Chǒng asked again, “What is the road of death and rebirth like?” The Founding Master said, “It is like falling asleep and then waking up: falling asleep without any discernment, you feel as though Ilsǒng has gone somewhere, but when you wake up, you are again that same Ilsǒng. Wherever you go, the same being called Ilsǒng is endlessly reborn and dies again according to his karma.”

13. A disciple asked the Founding Master, “I would like to know what processes and states are entailed when

the numinous spirit discards this body and receives a new one.” The Founding Master said, “When the numinous spirit separates from the body, normally the spirit rises from the body after the breath of the physical body is completely extinguished; however, in some cases the spirit alone rises even though the breath still remains in the body. When the spirit rises from the body, it usually stays in an intermediate state for approximately forty-nine days before it plants itself in a womb. However, some spirits plant themselves in a womb right after rising and others float around like the breeze in the intermediate state for months and years. Ordinarily, a spirit moves about as if in a dream thinking that it still retains its previous physical body, until it receives a new body. Once it plants itself in a new womb, however, the previous consciousness is extinguished and the spirit recognizes the new body as its own.”

14. A disciple asked, “Because I still have not resolved this doubt about birth and death, my life feels like a mayfly’s and everything in this world seems futile. What shall I do?” The Founding Master answered, “In ancient writings it says, ‘Ordinarily, looking from the perspective of change, even heaven and earth do not stay the same for a single moment; looking from the perspective of the unchanging, all things and I are unending.’ Inquire often into the meaning of this passage.”

15. The Founding Master said, “Both sentient and insentient beings in this world all possess the element of life, and nothing is completely annihilated but merely goes through a change of form. For example, when a person’s corpse decomposes in the ground, it enriches the soil and makes the grass in the area verdant; when the grass is cut, made into compost, and used as fertilizer, the crops will grow and produce abundant grain; when the grains are eaten by people, they will turn into their flesh and blood, helping them to sustain life and remain active. If one looks at it from such a perspective, then nothing in the universe dies or is extinguished for good. Even a single straw will manifest itself into a hundred million transformations and exhibit various kinds of creations and talents. Therefore, you must inquire deeply into such a principle and awaken to the truth that all things in the universe sustain endless lives through the principle of ‘neither arising nor ceasing.’”

16. The Founding Master addressed the congregation at a New Year’s Day ceremony, “There was nothing special about either yesterday or today, but everything through yesterday we call ‘last year’ and from today on we call it ‘this year.’ In the same way, it is the same spirit when we die as it is when we are alive, but we call its dwelling place the ‘other world’ when we die and ‘this world’ when we are alive. Our physical body that is composed of the four great elements of earth, water, fire, and

wind has ‘this world’ and the ‘other world’ because it dies and is reborn. However, the spirit is eternally extinguishable and thus is never subject to birth or death. Therefore, for the enlightened, birth, old age, sickness, and death are like the changing of the four seasons, and ‘this life’ and the ‘other life’ are like ‘last year’ and ‘this year.’”

17. The Founding Master said, “No matter how much we might have accumulated grains and money throughout this life, we cannot take anything with us when we die. How can we call things we cannot take along with us our eternal possessions? If we want to create eternal possessions, then while we are alive we must work hard for others’ benefit in every possible way, but must do so without dwelling on any sign that benefit is conferred so that we may accumulate merit that is free from the contaminants [*anāsrava*]. Our true, eternal possession is the vow regarding the right dharma and the power of the mind that has cultivated it. By devoting ceaseless efforts to this vow and to mind practice, we will become a master of wisdom and merit in the infinite world.”

18. The Founding Master addressed the congregation at a meditation hall, “Do you know what the kingdom of Yama and its messengers are? The kingdom of Yama is nowhere other than within the walls of your own house; the messengers of Yama are none other than your family

members. This is because ordinary people's spirits, being entangled in deep affection toward their own family members in this life, do not rise far when the body dies, but instead fall right back toward their own previous home; if they do not meet there with an opportunity to be reborn as a human being, they may be reborn as the family's domestic animal or as an insect. The buddhas and enlightened masters from ancient times emphasized the importance of departing without attachments and acting without attachments, because only in this way can one avoid falling into baleful destinies."

19. The Founding Master said, "Everyday, people must frequently develop and cultivate the practice of nonattachment. For those with strong attachments to wealth, sex, fame, and profit, to spouse, children, and relatives, or to clothes, food, and shelter, their worries and suffering will be much greater than that of average people when those things vanish before their eyes. This would be a real hell on earth. Even when they die, they will again be dragged around by their attachments, unable to free themselves, and will end up falling into the sea of transgressive karma. How could you not be cautious about this?"

20. The Founding Master said, "These days, people occasionally purchase in advance a lot that supposedly is a good burial plot and are convinced that is where they

want to be buried. The numinous consciousness of these people will go straight to that burial plot at the instant of their death. If in the vicinity there is not a path available to be reborn among humans, then they will fall unawares into baleful destinies, making it all but impossible for them to receive a human body. How could you not be cautious about this?”

21. A disciple defied the Founding Master’s instructions on a particular matter and tried to proceed stubbornly on his own. The Founding Master said, “If you are stubborn even about such minor matters, you will be stubborn in major matters as well. If you continue on in this way, you will handle all matters only in your own way, and ultimately, you will be unable to receive either my guidance or deliverance. When you are unable to receive my guidance or deliverance, I won’t be able to do anything for you even if I want to save you.”

22. The Founding Master addressed the assembly at a meditation hall, “If in this way you get rid of all your worldly attachments to desires and clinging, purify your spirit and gain the power of absorption by listening to dharma talks each and every day, you will end up delivering not only yourself but also, through the dharma power that penetrates the dharma realm of empty space, you will deliver without even being aware of it, the microbes and insects that live nearby. This is like the sun, whose

rays have no intention of melting snow and ice, yet by shining on them involuntarily their warmth naturally melts them away. In the same manner, a person of the Way's dharma power, being free from selfish motives or delusions, melts away unawares ordinary sentient beings' karma."

23. The Founding Master said, "Among human beings, there are heaven people and earth people. Heaven people are those whose desires are always simple and whose thoughts are lofty, so their pure energy rises upwards. Earth people are those whose desires are always burning and their thoughts base, and their turbid energy falls downwards. These are in fact the separate roads that lead to wholesome and baleful destinies. When each and every one of us reflects on our own mind, we will know which type of person we are and what will happen to us in the future."

24. The Founding Master said, "Up in the sky, the bright moon will appear and shine on all things in the universe only when the dark clouds are swept away. Only when the clouds of greed are dispelled in the mind-sky of practitioners of the Way will the moon of wisdom rise and become a mirror that shines on ten thousand generations of sentient beings, so that they will become great dharma teachers who deliver sentient beings from baleful destinies."

25. The Founding Master said, “One morning I was looking from Yōnggwang toward the Pyōnsan area of Puan and saw a pure aura that had formed high up in the sky. Afterwards, I went over there and saw that an assembly of practitioners had gathered at Wolmyōng Hermitage to start *Sōn* meditation. Ultimately, when you collect your spirit and clear your mind, turbid energy gradually subsides, and numinous, pure energy ascends into the highest heaven, so that the triple world in the ten directions will manifest amid that clear and all-encompassing energy, and the six rebirth destinies and the four modes of birth will be enwrapped in that pure dharma energy, all receiving guidance and deliverance.”

26. The Founding Master attended an evening dharma meeting and, observing the participants in the congregation one by one under the light of a lantern, said, “The energy that rises from each of you is different. There are those among you who have accumulated much spiritual cultivation, whose turbid energy has completely subsided and who have only perfectly pure energy rising; there are those who have more pure energy and less turbid energy, those who have equal amounts of pure and turbid energy, those who have more turbid and less pure energy, and those who only have turbid energy.” He continued, “The greedier a person is, the more turbid is his or her energy, which prevents it from rising high. When such people complete this life, they

will be unable to receive a human body again but instead may be reborn among the animals or insects. On the other hand, if people, though not having much greed, concentrate on knowledge while ignoring inner spiritual cultivation and outward creation of merit and good affinities, their energy, being light, rises easily, but since it lacks weight, such people may be reborn among the asuras or birds. Therefore, if practitioners awaken to and know their minds, and, after knowing them, foster the mind purely and practice correctly by discriminating the upright from the perverse, then finally the numinous elixir will form and they will not be swept into the wheel of the six rebirth destinies and will be able freely to choose their next body; or they will attain the ability to concentrate on cultivation alone, sloughing off their physical bodies and traveling throughout the dharma realm of empty space via that numinous elixir alone.”

27. The Founding Master said, “If one exerts oneself with utmost dedication in order always to keep the mind-ground free from disturbance, delusion, and wrongdoing, then with that power one will acquire the ability to deliver even the sentient beings in hell. Creating even just once an affinity with the right dharma of the buddhas will become a wholesome seed for attaining buddhahood during infinite kalpas.”

28. When Kim Kwangsŏn entered nirvāṇa, the

Founding Master, shedding tears, addressed the congregation, “P’alsan and I formed an indescribable affection for one another while sharing joy and suffering together for over twenty years. Though his dharma body is not subject to arising or ceasing, flourishing or decay, we will never again be able to see his countenance as far as his physical body is concerned. Isn’t this regrettable? For P’alsan’s spirit, I will now expound the dharma on birth and death, coming and going, and on the extinction of karmic retribution. In the spirit of comforting P’alsan, listen to this dharma even more intently. If, after hearing my teaching, you awaken, this will be beneficial not only to you but also to P’alsan.

“In the teachings of the Buddha of the past, he says that, if one attains the great Way that is free from birth and death, coming and going, and practices accordingly, the karmic retributions accumulated over many lives will be extinguished. The method of extinguishing them is as follows. If someone causes you suffering or loss, do not resent or hate that person deep in your heart. Instead, consider it a repayment of your past debt to that person, settle your mind, and do not confront him. When your turn comes to retaliate, just let it go, and then that karma will come to rest. Also, by knowing that realm in which birth and death, coming and going, as well as suffering and happiness, are all empty, let your mind rest there. In that realm, there will be neither birth and death nor karmic retributions. When you arrive at that state, you may

say that the karmic retributions of birth and death are completely extinguished.”

29. Pak Chebong asked, “What benefit accrues to the spirit of the deceased from holding deliverance services for seven seven-day periods or a memorial service commemorating its *nirvāṇa*?” The Founding Master said, “In heaven and earth, there are principles of sublime, reciprocal response. When we plant seeds and give them fertilizer, the amount of crops harvested will be different even though the ground is insentient, seeds are insentient, and the fertilizer is insentient. If even insentient crops are responsive, how can human beings, who are the most perspicacious of all, not respond to sincere devotion? If everyone singlemindedly engages in silent declaration, offers supplications, makes donations for the spirit of the deceased, and has a spiritual mentor give a dharma discourse, then there will occur the mutual transmission of mind to mind and the mutual response of energy to energy, and the spirit of the deceased will immediately be able to receive deliverance; or in case it has fallen into a baleful destiny, it may gradually advance. Also, if one died after accumulating heavy debts during one’s life, these may be repaid by utilizing the donations and carrying out works for public welfare in the deceased’s name. For those who were not in debt, too, blessings could also be accumulated impalpably. To put this principle of reciprocal response differently, it is like electrical currents

flowing one into the other.”

30. A disciple asked, “Since long ago, offspring, relatives, or friends have made offerings to the buddha image or invited spiritual mentors to give a dharma discourse or recite Buddhist scriptures on behalf of the spirit of their deceased associates. What effect would result from these practices; and would there be any difference in their effect when they are performed by people with differing degrees of sincerity and power of the Way?” The Founding Master said, “To offer supplication and offer donations on behalf of the deceased spirit indicate one’s sincerity. They say ‘sincerity can move heaven,’ and the effect of the supplication will be made manifest according to the extent of one’s sincerity. Also, the potent effect of delivering dharma discourses or reciting Buddhist scriptures will vary according to the degree of the spiritual mentor’s power of the Way. As a result, some spirits return unawares to wholesome destinies only after undergoing all the unwholesome karma they had accumulated in their past lives; some are relieved of their karmic obstacles and return directly to wholesome destinies; some, in the intermediate state where the road ahead is unclear, at first can’t find the road to their future life but discover it later on; some temporarily remain bound by their attachments, but are able to let go of them and become free to enter the realms of the heavens or human beings, thereby enjoying blessings and happiness. However,

if an offspring is not completely sincere or the spiritual mentor's power of the Way is deficient, the means so applied may not have much effect on the numinous capacity of the spirit. This is because without utmost sincerity, the true potency will not be made manifest, just as in farming there will not be much crop to harvest without the farmer's full dedication and ability."

31. Sō Taewōn asked, "Can a spirit that receives deliverance really understand the dharma instruction of sending on the spirit?" The Founding Master said, "Some spirits understand and some don't. However, rather than the deceased spirit understanding the sermon as it is given and then attaining awakening, what occurs more commonly is that the meritorious energy expended on behalf of that spirit becomes the cause of deliverance without the spirit's even knowing it. It is like a fly that cannot travel a thousand *li*, but if it attaches itself to a horse that can gallop a thousand *li*, it will go that far without even knowing it. In the same way, through those causes and conditions, the spirit will gradually discover an affinity with dharma."

32. Kim Taegō asked, "Today, we held a forty-ninth day deliverance service for a deceased two-year-old child. When it is difficult even for deceased adults to understand all the details of the service in order to be sent on, how can a young spirit understand them and be sent

on?” The Founding Master said, “In their spirits, there is no distinction between adult and child. The principle of deliverance is like fertilizing vegetation or like metal being attracted to a magnet. All animals plant the roots of their spirits in the realm of empty space. Thus, offering a service to truth via this realm of empty space will automatically become fertilizer for the root of their spirits and produce the intended effect.”

33. Taegō asked again, “If we offer up a service in such a way, can each person’s transgressive karma accumulated over a lifetime, whether it is light or heavy, be extinguished all at once so that the deceased is able to receive deliverance?” The Founding Master said, “In accordance with each individual’s light or heavy karma, the sincerity of those who have prepared the service, and the power of the Way of the dharma teacher, one’s karma may either melt at once like the sun melting the ice, or it may take a while. However, the merit derived from offering up a service will never be in vain and will definitely help the spirit connect with good affinities.”

34. Taegō asked again, “How was it decided to hold the deliverance service on the forty-ninth day after a person’s death?” The Founding Master said, “When people die, they generally stay in the intermediate state for forty-nine days before they receive a new body in accordance with their karmic affinities. Thus, in order to guide

them to collect the pure and clear one-pointedness once again, we decided to offer the deliverance invocation on that day in accordance with the teachings of the Buddha of the past. However, there are plenty of spirits who receive a new body in accordance with their attached minds as soon as they die.”

35. Taegō asked again, “In the *Nirvāṇa Sūtra* it says, ‘If one wishes to know about one’s past life, that is what one has received in the present life. If one wishes to know about one’s future life, that is what one makes in the present life.’ When I observe people receiving blessings or punishments in the present life, there are those who deserve to receive punishments for the way they use their minds but live instead a pleasurable life in a rich and distinguished family, while those whose minds are good and who should certainly receive blessings instead receive miserable suffering in a poor family. Can we still say that the principle of cause and effect is precise?” The Founding Master said, “That is why all the buddhas and enlightened masters warn us to hold the final thought pure and clear. Those whose minds are unwholesome but live a wealthy life in the present are those who, in their past lives, accumulated merit by doing good deeds when they were young, but at the end of their lives fell into unwholesome thoughts by thinking there was no point in performing good. Those whose minds are good but are living a miserable life in the present are those who per-

formed unwholesome deeds unintentionally as youths in their past lives but repented late in their lives and returned to the good. In this way, the final thought in the present life becomes the initial thought in the future life.”

36. Taegō asked again, “Once people die, they dwell in a different place from the present world. Can their numinous consciousnesses still come and go between the two worlds at will as if they had not died?” The Founding Master said, “The conscious mind is not different before one’s birth or after one’s death, but there is a difference in the goings and comings of a spirit that is bound by greed, hatred, and delusion and a spirit that has subjugated them. The spirit that is bound by greed, hatred, and delusion will be bound to its attached mind at the time of death, and thus will not be able to come and go freely. Cloaked by the karmic power of ignorance, the spirit only finds light where its mind is attached and ends up being dragged to that place. When it receives a new body, its vision is all perverted so that animals and insects appear beautiful. Consequently, it plants itself in the womb of an animal or insect through sexual attraction and becomes conceived there without being aware of it, as if in a dream. Or, even should it choose parents who will give it birth in the destiny of human beings, it is planted in the womb through sexual attraction. Or, if one has made a vow for a specific karmic reward but fails to receive a human body, the spirit receives in the realm

of animals and insects something similar to the reward so resolved upon. Thus, it is not free in birth or death, and receives immeasurable suffering from being reincarnated without respite among the six rebirth destinies by being dragged into the twelvefold chain of causal conditioning. On the other hand, because the spirit that has subjugated greed, hatred, and delusion is not bound to its attachments at the time of its death, it is able to come and go freely, to see and think correctly, and, since it distinguishes between appropriate and inappropriate places, it is not bound by its karma. When it receives a new body, this occurs as is appropriate, with perfect composure. Also, when it enters the womb, it plants itself in consideration of its grateful love for its new parents. Whatever vows one has made will be realized in both great and small matters as the karmic rewards of one's resolution. Thus, the spirit is free in birth and death, and, it moves about without ever being dragged around by transmigration within the six rebirth destinies, turning at will the twelvefold chain of causal conditioning."

37. Taegō asked again, "What prompts one to form close affinities with others?" The Founding Master said, "Sentient beings ordinarily form close affinities through either the wholesome affinity of friendliness and affection or the unwholesome affinity of hatred. Buddhas and bodhisattvas form close affinities through loving-kindness and compassion in order to deliver sentient beings."

38. Taegŏ asked again, “Can people’s spirits be sent on only after death?” The Founding Master said, “As far as sending on the spirit is concerned, there is no difference between birth and death. Thus, rather than someone else sending on your spirit after your death, it is more effective if you send on your own spirit while you are alive. Thus, discipline your mind every day to be bright, well-kept, and upright to the extent that, when the six consciousnesses are in contact with the six sense objects, they do not become either tainted or adulterated. Then, not only will you attain the great ability to deliver others, but it may also be said that you have completed your own deliverance while you are alive. However, there are few such people. That is why practitioners throughout the three time-periods have all busily cultivated the Way.”

Chapter Ten: Belief and Dedication

1. The Founding Master said, “When a teacher meets someone who wishes to become a disciple, the teacher first examines that person’s belief and dedication. If the practitioner has genuine belief, then the teacher’s dharma will be transmitted and the disciple will achieve merit; but if he or she does not have belief, the dharma won’t be transmitted and no merit will be achieved. What, then, is called ‘the believing mind’? First, the disciple should not harbor doubts about the teacher. Belief means that one’s faith in the teacher does not waver, even when thousands of people slander the teacher by referring to thousands of different things, nor to judge and speculate even when one finds some dubious points in what one personally witnesses. Second, belief means only to follow sincerely all the instructions of the teacher without insisting on one’s own opinions or being stubborn. Third, belief means to accept everything and never to complain, no matter how the teacher treats one, whether the teacher offers harsh admonitions or severe criticism, exposes one’s faults in front of others, or makes one carry out excessively strenuous tasks. Fourth, belief means never hiding or disguising one’s own faults in front of the teacher but truthfully confessing them. If the disciple possesses all four of these aspects, then that

person's belief is extraordinary. The disciple will readily manage to become the dharma vessel of the buddhas and enlightened masters.”

2. The Founding Master said, “The spiritual capacities of all practitioners vary by thousands and tens of thousands of degrees, but they may generally be categorized into the three levels of high, medium, and low. High spiritual capacity refers to that capacity in which judgment and belief are immediately established upon seeing and hearing the right dharma, so that one carries out all spiritual practices with self-confidence. Medium spiritual capacity refers to that capacity in which one neither comprehends with precision nor is totally ignorant and so, being unable to resolve one's doubts, is always weighing the dharma and one's teacher. Low spiritual capacity refers to that capacity in which one is unable to differentiate the perverse from the upright, and so, if well guided, conforms directly to that guidance without calculating or doubting. Of these three spiritual capacities, high is most valued and desired in religious orders. People of high spiritual capacity will have no delays in their practice and will help expand daily the work of the religious order. The second most worthwhile capacity to guide is that of people of low spiritual capacity who have a sincerely believing mind; for, although they may not have self-confidence, their dedicated effort to progress will not cease since they value the dharma and sincerely

believe in the teacher; thus, they will ultimately be able to succeed. The one who is most difficult to guide and the most fickle, however, is a person of medium capacity. Such people are likely to take the dharma lightly and to look down on the teacher. In all matters they lack genuine sincerity, so it is extremely difficult for them to experience success in their practice or in their work. Therefore, those at the medium level must work hard to transcend that level. Of those at the low level, some may jump straight to the high level; but for those who cannot and who instead advance by passing through the stage of medium capacity, that is a dangerous phase that they must be cautious about.”

3. A disciple asked, “Not only is my innate ability dull, but I have only been practicing for a short time. I don’t know when I shall ever succeed. What shall I do?” The Founding Master said, “Practice in religious orders has little to do with one’s innate ability or with how long one has practiced; it depends only on whether or not a person can exert oneself in belief, zeal, questioning, and dedication. Anyone who has wholehearted belief, zeal, questioning, and dedication can be certain of speedy success.”

4. The Founding Master said, “When a particular situation inspires ordinary people to arouse spiritual aspiration, it is as if belief that could pierce the sky has seized

them; but after a while, that belief sometimes fades. Also, when changes occur, such as gaining or losing a powerful position, or a family in discord finds harmony or turns from harmony to discord, and so forth, then one's belief might also change. One may achieve great practice only when one checks one's believing mind even further each time one faces these situations, readily turning adverse situations into favorable ones, or, if in favorable situations, persisting with a firm checking mind that prevents oneself from falling into corruption or arrogance."

5. The Founding Master said, "Persons who have high position, power, wealth, or extensive learning usually find it hard to arouse a great believing mind and enter the great Way. However, if such people do arouse the mind to cultivate the Way or dedicate themselves to serving the public, they are persons who were born into this world after making a profound vow in a previous lifetime."

6. The Founding Master said, "There are some among you who, despite forming a teacher-disciple relationship with me, have not preserved that trust and, by remaining attached to your own talents and opinions, try to carry on as you please. What value is there then in meeting me? If a practitioner has generated a great vow, and great belief and dedication, and devotes his or her heart

completely to me, then no matter what I say or what work I assign, he or she will never doubt or blame me. Only in this way will my mind and the disciple's mind mutually connect, and my effort and his effort not be wasted."

7. The Founding Master said, "The reason religious orders check a practitioner's belief and dedication is because belief is none other than the vessel that holds the dharma, the driving force that resolves all cases for questioning, and the foundation for observing all the precepts. Practice without belief is like fertilizing a dead tree: ultimately, you will never see any result. Therefore, you must first establish genuine belief, so that you may deliver yourself. In teaching others as well, arousing belief in those who lack it is the primary merit."

8. The Founding Master said, "Believing in the Three Jewels also involves the two categories of self-powered belief and other-powered belief. Other-powered belief means literally believing in and worshipping the Buddha, dharma, and sangha that have actually appeared in the world. Self-powered belief means discovering the buddha, dharma, and sangha that are within one's own self-nature and inwardly believing and practicing them. These categories become the foundations for each other, so self-powered and other-powered belief must develop in tandem. However, once one's practice reaches the ultimate state, there will be no boundaries between self and other, and

the myriad things in heaven and earth and the dharma realm of empty space will all turn into the Three Jewels.”

9. The Founding Master asked the disciples, “When you have not seen me for a long time, how much do you miss me?” The disciples replied, “Intensely!” The Founding Master said, “Undoubtedly so. However, no matter how filial children may be to their parents, it is hard to compare that to the parents’ concern for their children. In the same way, no matter how devoted disciples may be to their teacher, it is hard to compare that to the teacher’s concern for them. If a disciple’s belief in and yearning for his teacher is half as much as the teacher’s love and concern for him, then the dharma will definitely be transmitted.”

10. The Founding Master said, “If a disciple who seeks the dharma from his teacher, does not devote his whole heart or fails to be steadfast in his dedication to the teacher, he won’t be able to receive the dharma completely. Long ago, when the *Sōn* master Kujōng first entered the monastery on a bitterly cold day, he received an order from his teacher to install a cauldron. All through the night until the dawn he changed and installed the cauldron nine different times without complaining at all, so finally he received the name Kujōng (Nine Cauldrons) and became a monk. Thereafter, he did not receive any special dharma instructions but only served

his teacher for several decades, never wavering in the sincerity of his confidence in and his reliance on his teacher. Finally, when his teacher became gravely ill, he nursed him with even greater devotion. His mind suddenly awakened at that time, and he realized that awakening for oneself is identical to receiving the dharma. A person seeking the dharma must have this much belief and dedication in order to receive the dharma completely.”

11. The Founding Master said, “Though the spring breeze blows impartially without any thought of self, only living trees can receive its energy and grow; though sages give dharma disquisitions impartially without any thought of self, only people with belief can receive that dharma completely.”

12. Returning from an excursion to the Diamond Mountains, the Founding Master addressed the congregation, “The host of the inn in the Diamond Mountains where I stayed this time was a Christian and, through his unwavering faith, was living a very happy life. I asked him about his background and he told me that in the thirty-odd years of his life of faith, he had experienced many vicissitudes, but that each time he did so, he would thank God for His love when things turned out well, and also thank Him for admonishing him about his faults when things turned out badly. Thus his mind strengthened and his faith deepened each time he was faced with either fa-

avorable or unfavorable situations, and he was able to lead a happy life as he is today. You, too, should try to assess the degree of your own faith deep in your hearts. Although that person was still limited to other-powered belief and had not fully comprehended the fundamentals of truth, he was still able to lead such a life. And yet, if you practitioners who develop in tandem both self-powered and other-powered belief were to find yourselves obstructed by the vicissitudes of life, how can we call that right faith and authentic dedication? Since, of the many types of faith, you have come across this consummate and realistic locus of faith, you must constantly check your mind, thereby mastering all situations with your faith and not become a foolish person whose faith wavers according to circumstances.”

13. When the Founding Master was dwelling at Söktu Hermitage, three female disciples, Chang Chökcho, Ku Namsu, and Yi Man’gap, traveled a hundred *li* despite their feminine frailty to pay homage to the master out of their scrupulous belief and dedication. The Founding Master was moved by this extraordinary show of devotion and said, “Your faith is so genuine, I wonder if you would even eat dung if I asked you?” Hearing the master, the three women immediately went outside and brought some dung back with them. The Founding Master said, “Sit down.” He continued, “Watching your behavior, your faith is such that I’m sure you would eat something

even worse than dung. Right now, our Order is still small, so I have many opportunities to look after you attentively; but when our Order expands in the future, I may not even be able to know each time you come and go. Check your mind and see if the kind of scrupulous belief and dedication you have today will continue even during those times, and try to persist throughout eternal kalpas in the belief and dedication you have today.”

14. While the Founding Master was giving a dharma discourse, Kim Chōnggak sat in the front row, dozing. The Master scolded her, saying, “The sight of you dozing in front of me is as ugly as a water buffalo.” Hearing the Master, Chōnggak immediately rose to her feet, did four prostrations, and smiled. The Founding Master said, “Through the years I have scolded Chōnggak so often that she could easily have become estranged from me, but her faith never wavered. She is someone who would follow me whether she lives or dies.” Then, he added, “If there are things a disciple can’t say to the teacher or a teacher can’t say to the disciple, then theirs is not a perfect teacher-disciple relationship.”

15. The Founding Master said, “While I was sitting in the prime dharma master’s room just now, No Tōkson-gok’s face clearly appeared before my eyes and did not vanish for quite a while. Because she has belief and dedication that pierces the sky, her devout mind appeared in

this way despite being blocked for over a hundred *li* by mountains and rivers.”

16. Chōng Sōkhyōn asked, “There may be many painful circumstances in my life, but I live in the joy of offering silent declaration daily before the Dharmakāya Buddha.” The Founding Master said, “I’m not sure whether Sōkhyōn has found the authentic joy that comes from truly understanding the meritorious virtue and awesome power of the Dharmakāya Buddha, but offering silent declaration is certainly one way of discovering joy in the midst of suffering. If one lives in this way, there is no reason not to be able to be gratified even in painful circumstances. When I was dwelling on Pongnae Mountain, several of those staying with me in a deep, remote mountain valley where the shelter and food were very poor and the physical labor quite extreme, had to endure all sorts of severe hardships, but even so, they always experienced a joyous life by simply hearing the dharma and in serving me. On another occasion in Yōnggwang, my very first nine disciples, who originally had never done any physical labor, went through indescribable hardship while they were reclaiming the tideland on those snowy, cold days in the depths of winter. But without expressing any complaint or dissatisfaction, they turned their hardship into joy through their happiness in establishing our new order, and whatever instructions I gave, they joyfully received and obeyed them all. During

those times, those disciples may have appeared to others as if they were going through unbearable hardships, but in reality, their hearts were so filled with boundless joy that they were gratified by heavenly joys right in this world. Hence, if you intend to pursue this practice and this work, you first must attain the strength to turn all sensory conditions always into joy by readily transcending numerous hardships through firm belief and grand hopes. Only then will you be able to continue eternally a paradisiacal life in the limitless world.”

17. Among the disciples, there was one who cut off his hand as a token of his faith. The Founding Master strongly reprimanded him, “One’s physical body is an indispensable asset for continuing one’s practice and work. What benefit is there in damaging your indispensable asset in order to express your faith? What’s more, authentic belief and dedication originally depend on one’s mind and not on one’s physical body. In the future, no one should ever commit such an act.” He continued, “No matter how outstanding one’s knowledge and literary prowess or how highly others admire one for some temporary feat, that will not be sufficient to be a successor in this order’s lineage. Only a person who has exerted utmost effort in this practice and work with inalterable belief and dedication defying death itself will be qualified for that.”

18. Mun Chǒnggyu asked, “The three men, Song Kyu, Song Tosǒng, and Sǒ Taewǒn, are now young. In the future, which of these three has the most promise?” The Founding Master kept silent for a long while, so Chǒnggyu asked again, “They each have their own strengths and weaknesses, so it is difficult for me to judge.” The Founding Master said, “Song Kyu is not a person who can be easily estimated with your perceptive capacity. Ever since I met Song Kyu and his brother [Tosǒng] I have never known an occasion where they caused me to worry. They unflinchingly carried out whatever I asked them to do, and I never had to tell them twice. Therefore, my mind became their mind, and their mind became mine.”

19. The Founding Master said, “The sages who preside over an epoch appear supported by the power of a cycle of great fortune of heaven and earth. If sentient beings dedicate themselves with complete sincerity to such sages and their orders and make a vow, then their vows will quickly come true. On the other hand, if they disrespect such sages or interfere with their work, their transgressions and punishments will also be enormous. Moreover, this is not only the case with a particular sage, for anyone whose method of applying the mind is completely unified with a sage’s will also have the same awesome power.”

Chapter Eleven:

Maxims

1. The Founding Master said, “The study of any science has limits to its use, but if you learn how to make the mind function, this study can be utilized without a moment’s interruption. Therefore, mind practice becomes the basis for all other studies.”

2. The Founding Master said, “A practitioner of the Way seeks to know the mind in order to achieve freedom of mind, to understand the principle of birth and death in order to transcend birth and death, and to understand the principle of transgression and blessings in order to control them as one pleases.”

3. The Founding Master said, “If the mind is wholesome, everything wholesome arises along with it; if the mind is unwholesome, everything unwholesome arises along with it. Thus, the mind becomes the basis for everything wholesome and unwholesome.”

4. The Founding Master said, “When a person whose mind is crooked has a lot of money, knowledge, or power, then those things instead become the basis for transgression and unwholesomeness. Only after one’s mind is upright will money, knowledge, and power be trans-

formed into eternal blessings.”

5. The Founding Master said, “Goodness is fine, but if one becomes tied to a lesser good, that will interfere with an even greater good; wisdom is fine, but if one becomes tied to a lesser wisdom, that will interfere with an even greater wisdom. Thus, one can attain the greater only if one practices not being tied to the lesser.”

6. The Founding Master said, “Ignorant people who know they are ignorant will gain wisdom. Wise people who know only their wisdom but not their ignorance, will gradually fall into ignorance.”

7. The Founding Master said, “A person cultivating the great Way makes use of meditative absorption (*samādhi*) and wisdom (*prajñā*) together but, by establishing wisdom on the foundation of absorption, attains true wisdom. A person working on the great enterprise pursues virtue and talent together but, basing talent on virtue, makes it into true talent.”

8. The Founding Master said, “A brave person is likely to encounter a strong enemy; a talented person is likely to spoil the work.”

9. The Founding Master said, “When foolish people have worries and anxieties they try hard to be rid of them,

but once free of them they are busy acquiring them anew. Hence, throughout their lives there is no end of worries and anxieties.”

10. The Founding Master said, “Those who have made a great vow to the great Way should not hope to accomplish it quickly. With quick steps one cannot walk a long distance; with an impatient mind one cannot achieve the great Way. That tall tree is the result of a small shoot growing for many years without decaying; buddhas and bodhisattvas are the result of accumulating merits over a long period of time without going back on their original vow.”

11. The Founding Master said, “There are two Māras hindering great practice. The first is, ignoring one’s own spiritual capacity, one stops progressing by denigrating and giving up on oneself. The second is, satisfied with a modicum of knowledge, one stops progressing by being proud and haughty. Without getting rid of these two hindrances of Māra, one cannot accomplish great practice.”

12. The Founding Master said, “A person who has lost all hope is someone whose physical body is still alive but whose mind is dead. Even a villain who has committed murder, robbery, or sexual misconduct, if he turns his mind around just once, may still become a buddha or a bodhisattva. But for a person who has lost all hope, there

is nothing that can be done for that person until his or her mind becomes alive again. Therefore, the buddhas and bodhisattvas set up the power of their vow to arouse great hope in all sentient beings and work hard without interruption through numerous lifetimes.”

13. The Founding Master said, “There is no special wish-fulfilling gem. If you detach yourself from greed and free yourself from likes and dislikes, this will be the wish-fulfilling gem.”

14. The Founding Master said, “If you wish to correct others, you must first correct yourself. If you wish to teach others, you must first learn yourself. If you wish to receive others’ grace, you must first offer your grace to others. When you do this, not only will you achieve your own wishes, but everybody regardless of self and others will enjoy grace together and achieve their wishes.”

15. The Founding Master said, “One who vanquishes another is strong, but one who vanquishes oneself is even stronger. One who is able to conquer oneself will gain the strength to conquer anyone under heaven.”

16. The Founding Master said, “There are two types of foolish persons in this world. The first are those who, though unable to use their own minds as they wish, try to use others’ minds as they wish. The second are those who,

though unable to handle their own affairs, meddle in others' affairs and suffer from getting involved in quarrels.”

17. The Founding Master said, “There is a Way to acquire all things, but ordinary people try to acquire them without being in accord with the Way, so the more they seek them, the further away those things become. Because buddhas and bodhisattvas seek in accordance with the Way, even if they do not seek things out eagerly, there is a principle that those things will naturally come their way.”

18. The Founding Master said, “A person who works first and eats later is a superior person. A person who works later and eats first is an inferior person.”

19. The Founding Master said, “Foolish people like to receive blessings but hate to create blessings; they hate to receive misfortune but like to commit transgressions. This is all due to the fact that they do not understand the source of blessings and misfortune, and even if they understand it, they do not act upon it.”

20. The Founding Master said, “People who bestow much grace on others spiritually, physically, and materially will receive many blessings in the future. Those who are comfortable with their lots, regardless of the sensory conditions they face, are the most comfortable persons;

those who find satisfaction no matter the situation in which they find themselves are the wealthiest persons.”

21. The Founding Master said, “Sentient beings seem smart for focusing solely on their own concerns, but ultimately they end up injuring themselves; buddhas and bodhisattvas seem foolish for doing things only for others, but ultimately they end up benefiting themselves.”

22. The Founding Master said, “Because wise people are unconcerned about high or low position but simply devote themselves to their work without dishonesty, their work and merit shine brilliantly as time goes by. Because foolish people only seek fame and reward without being faithful to their work, their fame and achievement eventually disappear as vanities.”

23. The Founding Master said, “Those who laud themselves will perforce be humbled; those who always insist on defeating others will perforce be defeated.”

24. The Founding Master said, “The more wholesomeness is displayed, the more its merit is diminished; the more unwholesomeness is hidden away, the deeper its root becomes. Thus, by hiding wholesomeness, we cause its merit to become greater; by displaying unwholesomeness, we cause its root to become shallower.”

25. The Founding Master said, “The virtue of helping others surreptitiously is the greater virtue; the transgression of harming others surreptitiously is the greater transgression.”

26. The Founding Master said, “Even when one has practiced wholesomeness, if one resents others for ignoring it, a sprout of unwholesomeness will grow within that wholesomeness. Even when one has committed unwholesomeness, if one repents, a sprout of wholesomeness will grow within that unwholesomeness. Therefore, do not become conceited or self-satisfied with a moment of wholesomeness and thereby hinder your own progress; do not fall into degradation by giving up on yourself because of a moment of unwholesomeness.”

27. The Founding Master said, “A foolish person likes free things but does not realize that they can lead to greater loss many times over. Those who are wise not only dislike free things, but when they obtain them, they refrain from keeping them all for themselves but share them in appropriate places, thus guarding in advance against misfortunes.”

28. The Founding Master said, “An authentic person’s mind is free from pretense, so everything he or she does proves genuine. A sage’s mind is free from mutual

harm, so everything he or she does proves virtuous. Therefore, an authentic person's mind is always upright and thus free from perversity; a sage's mind is always serene and thus free from distress."

29. The Founding Master said, "Do not say without meaning it that you will give something to others, nor exaggerate what you have given; these words will instead become debts and damage your virtue. Also, do not make insincere vows to the dharma realm of empty space; the lie you have told to the dharma realm of empty space will become the source of frightening transgression and suffering."

30. The Founding Master said, "Only a person who has removed the unwholesome and venomous energies in his or her mind can resolve others' unwholesome and venomous energies."

31. The Founding Master said, "The mind of mutual harm is the source for inviting misfortune. The mind of mutual life-giving is the source for inviting blessings."

32. The Founding Master said, "Even though a person has at one moment committed unwholesome acts, if he or she genuinely repents and accumulates merit, the unwholesome energy in his or her body will dissolve, brightly opening the road ahead. Even though a person

has at one moment accumulated wholesomeness, if that person has resentment in his or her heart or the intent to hurt others, unwholesome energy will enwrap him or her, darkly obscuring the road ahead.”

33. The Founding Master said, “Sentient beings turn even a benefactor ten times over into an object of resentment if he or she fails just once to favor them. Persons of the Way thank a person who has wronged them even ten times over if he or she favors them just once. Therefore, sentient beings discover only the harm within grace and bring on disorder and disruption; persons of the Way find the grace within harm and bring on peace and comfort.”

34. The Founding Master said, “A wholesome person teaches the world through his wholesomeness, but the unwholesome person awakens the world through his unwholesomeness. The service of teaching and awakening the world is the same, but a wholesome person works for the world while gaining blessings for oneself and an unwholesome person does the same while creating transgressions for oneself. Thus, we should pity rather than hate the unwholesome person.”

35. The Founding Master said, “There is not a single thing under heaven to discard if you know how to make use of things.”

36. The Founding Master said, “By saying even one thing or writing even one line, a person can give others either hope and peace, or despair and turmoil. Thus, one does not always commit transgressions because one is fundamentally bad, but will often commit transgressions without realizing it because one does not understand the principle of what creates transgressions and blessings.”

37. The Founding Master said, “Breaking the important precepts against murder, robbery, or sexual misconduct is unwholesome, but cutting off a person’s right faith and blocking his or her road ahead over an infinity of kalpas (eons) and many lifetimes is an even greater transgression. Making offerings of money, clothes, and food is wholesome, but arousing right faith in others and opening up their road ahead over an infinity of kalpas and many lifetimes is an even greater good.”

38. The Founding Master said, “In this world, there are three types of people who are difficult to deliver. First is a person who in his or her heart respects no one. Second is a person who has no sense of shame about anything. Third is a person who feels no remorse even after committing transgressions.”

39. The Founding Master said, “Breaking the rules of a congregation while being a member is tantamount to bringing destruction on the congregation; ignoring the

will of the congregation amounts to going against the will of heaven.”

40. The Founding Master said, “Someone who, without being especially good or skilled, maintains his or her ordinariness within a congregation for a long time and continues to accumulate merit is a special person; he or she instead will experience great success.”

41. The Founding Master said, “The life of a religious order does not exist in its facilities or assets but in receiving and transmitting the wise mandate of the dharma.”

42. The Founding Master said, “True freedom is attained by refraining from self-indulgence; great benefit is attained by ridding oneself of selfish desires. Therefore, a person who seeks true freedom must first keep the precepts well; a person who seeks great benefit must first foster a public spirit.”

43. The Founding Master said, “Sentient beings take buddhas and bodhisattvas as their field of merit; buddhas and bodhisattvas take sentient beings as their field of merit.”

44. The Founding Master said, “If human beings do not have broad understanding of the world of the six re-birth destinies and the four modes of birth, they know on-

ly one aspect of the world; if they do not have comprehensive understanding of the principle of progressing and regressing within the six rebirth destinies and the four modes of birth, they know only what is right in front of their eyes.”

45. The Founding Master said, “A person who does not have in his or her heart a single thought of self is someone who owns the triple world in the ten directions.”

Chapter Twelve: Exemplary Acts

1. Once, while the Founding Master was traveling by boat from Pöpsöng to Pongnae hermitage in Puan, there unexpectedly occurred a severe storm that violently rocked the boat. The seamen and passengers were all distraught, some crying, some vomiting, some collapsing, which created much havoc on the boat. But the Founding Master, with a calm and serious demeanor, said, “Even when a person is confronted with death, if you collect yourself and repent from the transgressions you made in the past and promise to perform good karma in the future, you may draw on heaven’s power to open up the path to life. Pull yourselves together!” Trusting in the Founding Master’s inspiring virtue, all the people on the boat tried hard to calm their minds. Shortly afterwards, as the wind gradually died down and the waves subsided, people could not but revere the Founding Master’s imperturbable composure and his compassionate and luminous presence.

2. The Founding Master visited Silsang Monastery one day and witnessed two elderly monks harshly scolding a young novice who, they said, would not obey their instruction to practice meditation. They said to the Master, “A person like him could not be delivered even if a

thousand buddhas appeared right now. He's trash." The Founding Master smiled and said, "Though you reverend monks have shown concern for him, you are also preventing him from ever practicing meditation." One of the senior monks asked, "Why do you say that?" The Founding Master said, "By demanding that a person do something he doesn't want to do, you are making him dislike it forever. If I told you that inside the rocks of that mountain there is gold and I demanded that you crack open those rocks and extract the gold, would you trust my words and immediately start mining?" The elderly monks thought for a while, and said, "It would be hard to believe you and immediately start mining." The Founding Master said, "In the same way, if I demand that you go mining without first gaining your trust, what would you do? You would most likely think my words spurious. When a young disciple has no interest in meditation or any such aspiration, if you demand that he practice meditation, it would make him presume meditation was spurious, and once he thinks so, wouldn't that keep him from ever practicing it? Thus, your approach is not a skillful means of guiding a person." One of the senior monks said, "If this is the case, then what would be a skillful means of guiding him?" The Founding Master said, "Knowing that there is gold inside the rock, if you first go and mine it yourself and then make splendid use of it, people will want to know how you became wealthy. If you tell them the details to suit the degrees of their desire to know, how gratefully

they would then go and mine the gold! Wouldn't this be a skillful means of guiding others?" The senior monks sat up straight and said, "The Master's method of guidance is truly magnificent!"

3. When the Founding Master was living at Pongnae Hermitage, one day he would not take the evening meal. His attendants, Kim Namch'ŏn and Song Chŏkpyŏk, asked him why, to which the Master responded, "While I've been staying here, I've been much obliged for your efforts on my behalf. However, you will have a quarrel with each other tonight and you will leave before dawn. So I've decided not to have dinner this evening." Both said to the Master, "We are especially close to one another, so even if we were to be upset with each other over some matter, how would we ever leave? So please accept the dinner we've prepared." A few hours later, the two attendants suddenly began to argue with each other and, unable to control their anger, packed their bags. Namch'ŏn, recalling the Master's premonition, stayed and remained under his guidance for the rest of his life, but Chŏkpyŏk left the following morning.

4. In the ninth year of the *Won*-Buddhist Era, after Iksan Headquarters was first established, the members invested for a while in taffy-making as the first means of attempting to sustain the poor religious order. The Founding Master always advised his various disciples,

“In today’s world, not all people’s minds are regulated, so be sure to lock the front gate and guard your possessions so nothing gets stolen. If we are robbed, not only do we lose our possessions, but we are also letting others commit transgressions. We must be careful.” He even provided them with a lock. However, due to their inexperience, the disciples weren’t careful about taking all the precautions, and one night had all their taffy molds and candy stolen. The disciples could not get over their feelings of shame and anxiety, so the Founding Master said, “Don’t worry! The thief who visited last night was a great teacher for you. You may have believed I was the most respected teacher, yet my warning was not enough to keep you alert. But from now on, even if I say nothing, you will be extra careful. Consider the few things you lost last night as tuition you paid to the teacher.”

5. One of the disciple’s nature and behavior were so rough, that even many years after he ordained, he could not correct his bad habits from the past. So the disciples said to the Founding Master, “It seems that there would not be much benefit even if you were to guide him in the dharma for a hundred years. We think you should return him to society and purify the atmosphere in this practice site.” The Founding Master said, “How could you say such a thing? If he is like this now even in a religious order, what would happen if I sent him back to society? Moreover, to view the practice site and society as sepa-

rate is a Hīnayāna (Lesser Vehicle) concept and a point of view concerned only with one's own perfection. From a broader perspective, society's impurity is in fact the Order's impurity, and the Order's impurity is in fact society's impurity. How can you say it is appropriate to eliminate only the impurity in the Order and send it back to society? In general, the major point of the buddhadharma is to teach all people to the very end by employing all expedient means necessary to guide them toward what is wholesome. If we associate with wholesome people alone, then where is our original duty? Therefore, do not readily hate or abandon those who do not respond right away to what is being taught, but keep trying hard to teach them until the very end. If a person cannot take it and wants to leave, then let him, but unless he does so, do not let him ever set aside his affinities to achieve buddhahood together with us as disciples of the Buddha."

6. A disciple flagrantly violated the Order's regulations, so the disciples met to open a public discussion for his expulsion. The Founding Master said, "How can you possibly initiate such an action? This is not my will. My disciples do not stop at tens of thousands of people and my temple grounds do not stop at tens of thousands of square meters of facilities. All the people of this world are my people and every facility in this world is my practice site. Someone who has been following me may decide to leave, but I will never abandon him first." He then

called the disciple to him and both scolded him strictly and admonished him tenderly, so that finally the disciple was able to attain the path of repentance and make a fresh start.

7. When the Founding Master was staying in Yōngsan, a few prostitutes joined the Order and occasionally visited the temple. Those around him were bothered and said to the Master, “If such people visit our pure dharma site, then not only will outsiders laugh at us but it will also become a hindrance for our development. We think it best if you do not let them visit our temple anymore.” The Founding Master smiled and said, “How can you say such petty things? Generally, the great intent of the buddhadharma is always to deliver all sentient beings everywhere in the spirit of ‘great loving-kindness and great compassion.’ How can we exclude these people alone from that domain? The gate of deliverance is opened even more for sentient beings who are suffering from their transgressions. The original duty of propagation is to accept those sentient beings even more warmly, so that they may realize their transgressions and attain awakening on their own, as well as to feel ashamed of their occupation and abandon it on their own. How can we let go of our original duty because we fear ridicule from others? What is more, in the world there may be both high and low classes of people as well as high and low occupations, but in the buddha-nature there are no such

distinctions. If you do not understand this fundamental principle and dislike practicing together with them when they visit the temple, then you are the people who are difficult to deliver.”

8. After the March First independence movement of 1919, public sentiment grew extremely excitable and surveillance of the Founding Master by the Japanese authorities was becoming more intense every day. While he was staying at Kūmsan Monastery, he was called down to the Kimje police station, and while in Yōngsan, to Yōnggwang station, for several days of intensive police interrogation. Throughout his life, the Founding Master experienced numerous other occasions when he was detained and oppressed, but he never showed the slightest hint of hatred or resentment toward his oppressors; instead, he always treated them with equanimity. The Founding Master said, “They are only doing their job, just as we are only doing ours. If what we are doing is right, then in the long run no one will be able to harm or stop us.”

9. When a Japanese policeman disrespectfully addressed the Founding Master by name, Oh Ch’anggōn became angry at the policeman’s rudeness and severely scolded him. The Founding Master said, “That man acted that way because he does not know me very well yet. What is the point of reprimanding him so strongly? A person who converts others must always try hard to re-

form them by winning their voluntary compliance. If one knows when to accept defeat, then there will surely come a day when one wins; but if one wins when one shouldn't, then there will surely come a day when one loses."

10. Claiming that a disciple's political ideas were subversive, a Japanese policeman interrogated the Founding Master for an entire day and finally ordered him to swear that, in the future, he would make sure never again to have his disciples cause trouble. The Founding Master responded, "Parents always try to guide their children well, but because each child's nature and behavior are different, they don't always do what their parents want. The government may try to get all its subjects to act correctly, but because each subject's mind varies, it may not turn out as the government wishes. It is much the same with my work: I do my very best to make people better, but how will all those people be made better in one morning or one evening? Thus, I will continue to make every effort in the future, but it is difficult for me to swear that I will never again have such a disciple." Having said this, the Founding Master returned and addressed the congregation, "For a long time, the strong and the weak have opposed one another, and the discrimination against some has become so severe that there are deeply buried resentments that will lead to a great war in the future. Subsequently, the people's intelligence will steadily become brighter, and individuals and nations

will aid and amicably communicate with each other, so that never again will anyone unjustly infringe on another's liberty.”

11. A person asked the Founding Master, “In a world such as ours today, are there still persons of the Way who have seen the nature?” The Founding Master said, “The more the world is like ours, shouldn't persons of the Way who have seen the nature appear all the more often?” The person asked again, “Have you, sir, seen the nature and achieved buddhahood?” The Founding Master laughed and said, “Seeing the nature and achieving buddhahood are not things you accomplish by means of words alone or that you recognize through someone's words. Only a person who has attained that kind of perception can recognize that realm. The true value of the Way and its power is something to be authenticated by future generations.”

12. A detective was assigned by the local police department to stay at *Won*-Buddhist Headquarters for several years and maintain surveillance on both the Founding Master and the Order. The Founding Master loved and cared for that detective just as if he were one of the Master's beloved disciples. A disciple asked, “There is no reason to treat him that well, is there, Master?” The Founding Master said, “Your ideas and mine are different. What reason would I have for not inspiring him and help-

ing him gain deliverance?” The Founding Master still continued to love and care for that man, whether the man was in his presence or not, and the detective was finally so moved that he joined the Order, afterwards rendering much assistance on many issues facing the Order. His dharma name was Hwang Ich’ŏn.

13. One day when the Founding Master was staying in Yŏngsan, a district policeman came to a neighboring village and sent someone over to summon the Master. The Founding Master was willing to accept the summons, but the disciples around him were indignant at the policeman’s insolence and tried to stop him from going. The Founding Master said, “What’s so wrong about going to see him?” A disciple replied, “Even though this world may not recognize the value of the Way and its power, how can a mere policeman dare to summon of his own accord a teacher who instructs a congregation of several hundred people? If you comply, not only will you harm the dignity of your dharma status but it will also be a considerable disgrace to our Order.” The Founding Master said, “Your words are true enough, but don’t worry. I’ve already thought about it.” The Master went right over to meet the policeman and upon his return, said to the disciples, “When I went over to see him, he looked humbled, greeted me warmly, and went away looking completely satisfied. I am sure that his eagerness to oppress us has greatly diminished. Had I not gone to see him, that

eagerness would have grown stronger. What would have happened, then? These days, don't Japanese officials try to find any excuse possible to suppress all Korean organizations? Therefore, in this sort of situation, it is better to respond as I did. Generally speaking, if you want to be treated well by others, you should first show cause for being treated well. If you do so, others will treat you accordingly. However, the minds of buddhas and bodhisattvas have no thought of status even though they have attained it."

14. Among the new indigenous religions at the time in Korea, there were quite a few incidents that attracted the attention of government officials and society due to scandals involving money and sex. As a consequence, the authorities frequently interfered with and investigated all religious orders. However, they were never able to find even a hair's breadth of irregularity in our Order, so they went back to their office and said to each other, "The organization, plan, and practice of the Society for the Study of the Buddhadharma [viz. *Won*-Buddhism] are such that, even if the whole country were entrusted to them, they would be able to govern it competently." When these comments were related to the Founding Master, he said, "The authentic Way and its power is the great dharma that helps everyone to live well, from the individual and the family up to the nation and the world. Thus, even if the whole world were entrusted to us, why couldn't we

govern it well?”

15. At the Seoul Temple, the Founding Master weeded the temple grounds himself and said, “I had two reasons for weeding the temple grounds today: one was to set an example to the temple managers always to pay close attention to the neatness of the temple grounds; the other was to demonstrate that when we do not examine our minds regularly, distracted thoughts will arise right before our eyes, just as will these weeds should we neglect the temple grounds for even a short while. By demonstrating that mind practice and the act of pulling weeds have the same intent, I am emphasizing that you may assess your mind practice by pulling weeds and may pull weeds as a part of your mind practice, so that you may keep clean both the temple grounds and the field of your mind. I ask that you constantly bear in mind these two intents, so that you do not neglect my original objective.”

16. The Founding Master always kept his belongings neatly arranged, with everything in its proper place, so that he could find them even in the dark. He kept the temple grounds pristine as well, so that it was not sullied by even a single dust-mote. He said, “If one’s personal belongings are messy, one’s mind will be messy also; if one’s temple grounds are dirty, one’s mind ground will be coarse as well. Hence, if the mind is lazy and coarse, then nothing can be regulated. How can we neglect such

so-called little things?”

17. A disciple asked the Founding Master why he locked his chest each time he left his room, even for a moment. The master replied, “Since my residence is frequented by people whose practice is immature, of both sexes and all ages, from both inside and outside our Order, I am trying to keep them from committing transgressions prompted by ‘an object seen, an object desired.’”

18. The Founding Master discarded nothing needlessly, whether it was a piece of paper, a pencil stub, or a piece of string, saying: “No matter how abundant certain things may be, if a person does not know how to use them sparingly, he will receive the retribution of poverty. Water may be abundant in the world but, if a person wastes it needlessly, he will experience the causal retribution of being reincarnated where water is scarce and of suffering a water shortage.”

19. The Founding Master would foresee the general contours of future events each time he had nothing urgent at hand, so that he was never unprepared when they occurred. The Founding Master thought about the usage of objects that seemed to be worn out and would never discard them needlessly, so that such objects could often be put back into use as if they were indeed perfectly use-

ful things.

20. The Founding Master always warned against extravagance in clothing, food, and shelter: “By living beyond one’s means in clothing, food, and shelter, one can bring about the destruction of one’s family and ruin of oneself. Even though one is rich, ultimately perverse states of mind will flourish and hinder the spirit of cultivation if one is extravagant. Therefore, practitioners must consistently give precedence to plainness and simplicity in regards to clothing, food, and shelter.”

21. When the Founding Master stepped outside the gate of *Won*-Buddhist Headquarters with a few disciples, several children who were playing outside all bowed to him, except for the youngest. The Founding Master gently stroked the child’s head and said, “If you bow, I’ll give you a candy,” so the child bowed. The Founding Master smiled and walked off for a while without giving it any further thought. Then, all of a sudden he said to the disciples, “Wait here for a moment. I forgot to do something.” He returned to his quarters, got some candies, and gave them to the child before going on. This act demonstrates how the Founding Master always kept his word even in small matters.

22. Once when the Founding Master had taken ill, a disciple said, “In a member’s home next door, there is a

comfortable chair that you could sit on. I will bring it over.” The Founding Master said, “Never mind. The owner is not home at the moment, so how can I consider only my comfort and have you bring it over for me? No matter how close your relationship, unless it is unavoidable, it is better not to borrow and use something arbitrarily without the other’s offer or consent.”

23. When the Founding Master received mail, he always read it himself and sent his reply right away. Afterwards, he would carefully put away the letters that he decided to save and the rest he would collect and burn at a clean spot. He said, “A letter contains the sincerity of the sender, so it is not proper decorum to handle it carelessly.”

24. One day the Founding Master severely scolded one of his disciples. When the disciple reappeared a little later, the Master treated him with a loving look on his sagely face. Another disciple who was next to the Master asked him why. The Master said, “Before, I scolded him to break the perverse mind that he held, but now I am trying to encourage the right mind that has returned.”

25. The Founding Master’s wife, Yang Haun, underwent all kinds of hardship to manage the Master’s private household affairs entirely by herself until he established the new order; and even afterwards, she would perform

hard physical labor toiling in the fields and rice paddies. The ordinary adherents were embarrassed and were talking about collecting donations from throughout the Order to ease her burden. Hearing of this, the Founding Master said, “This may be good decorum, but you should desist. In establishing a new religious order as great as ours, how can she impose on the followers, even though she has not been able to take the lead as a major founder of the new establishment? It would be a different story if she were unable to support herself. But if she can be self-supporting, that would be an honorable and happy life.”

26. While Yi Ch’ōngch’un was watching two pigs copulate, she had a profound awakening and she shook off all worldly joys and joined the Order. While arduously cultivating the Way, she decided to donate all of her land holdings to the Order, but the Founding Master said, “Your intention is quite touching, but a person’s mind may not be the same in the beginning and at the end. So think this over more carefully.” He refused her offer many more times. Ch’ōngch’un not only did not have a change of heart, but was even further impressed by the Master’s many refusals and begged him to grant her this wish. Finally, the Master consented and said, “In exercising virtue, exercise great virtue that is signless like that of heaven and earth’s, so that your merit will remain forever unextinguished.”

27. When the Founding Master was visiting Maryŏng Temple, Oh Songam came to visit him and said, “Since my daughters Chongsun and Chongt’ae joined your Order, they have refused to get married. That’s not what I would like, but since I haven’t been able to change their minds, I have left them alone. So, please, would you take responsibility for their futures?” The Founding Master said, “My dharma is different from that of Buddhism of the past, in that it does not formally prohibit married life. However, how can I be indifferent to those who, having made such an exceptional vow, aspire to spiritual practice and public service with pure bodies and minds? However, their futures depend not on their parents or their teacher, but on their own minds. Hence, leave the ultimate responsibility to them, and let’s you and me just try to guide them with sincerity.” Songam got up, bowed and happily consented to his daughters’ becoming ordained.

28. When the Founding Master took a trip to Pusan, Im Ch’ilbohwa came to visit him and said, “I would like to invite you to my home.” The Founding Master said, “Your faith is devout, but would your husband, who is still not a *Won*-Buddhist, understand?” Ch’ilbohwa responded, “When I asked my husband about my wish to prepare a meal offering for the Founding Master, he replied, ‘I have not joined the Order because my conduct is not up to par, but it would be an honor for our family

to have such a person come and visit.” The Founding Master understood their past affinities and happily accepted her invitation.

29. A person came and begged to be accepted as a disciple. The Founding Master said, “Why don’t you come back one or two more times over the next few days and then see?” The person said, “My intention is set, so please give me your consent.” The Founding Master thought for a while, then gave him the dharma name Ilchi [‘Going in a Day’]. The man withdrew and he then said to the congregation, “What affinities have brought us together as disciples in the same Order?” He claimed that he had some potent medicinal pills and urged the congregation to buy them without suspicion, but no one would buy any. Ilchi became angry and saying, “How can you have so little loyalty to a comrade?” And before the sun had set, he left.

30. When a disciple was thatching the roof of a house at the Headquarters, he only laid out the straw but did not tie it down with rope. The Founding Master said, “If a strong wind blows in the middle of the night, won’t all the work you did be for naught?” But the disciple replied, “The wind in this area is not so severe,” and left it as it was. That night a strong wind arose unexpectedly and blew away the newly thatched roof. The disciple was mortified and distressed: “You, oh Great Master, fore-

saw with your supernatural powers what would occur and warned me about it, but in my folly I disobeyed your Order and met with this disaster.” The Founding Master said, “You didn’t listen to me when I instructed you in a sound and proper way, but it is even worse that you now turn me into a psychic. If you think of me that way, you will not learn the right dharma of the great Way from me but will only have been on the lookout for psychic events. How will your road ahead not then be fraught with danger? You must correct your thoughts and from now on conduct yourself in all matters by only pursuing the sound and proper way.”

31. Once when Yi Unoe was seriously ill, a family member came rushing over to the Founding Master to consult with him about a remedy. The Founding Master said, “Call a doctor and get treatment for her.” A bit later, after she had recovered from her illness, the Founding Master said, “When Unoe was seriously ill, it was not really right to come to me first to ask for a remedy. I am a teacher who, knowing the Way and its power, treats your minds’ illnesses. There are various types of medical specialists available to treat the illnesses of your physical body. From now on, you may consult me for the illnesses of the mind, but for your physical illnesses, consult a doctor. That is the correct understanding of the Way.”

32. When the Founding Master’s second son,

Kwangnyōng, fell ill, he made sure that his family members nursed him. When his son met with an early death, the Founding Master said, “We can only do our best as human beings; what is beyond our human ability to control is fate.” Afterwards, whether conducting official business or giving dharma sermons, he carried himself exactly as he always had.

33. When Yi Tongan entered nirvāṇa, the Founding Master, after a moment of silent reflection, shed tears. The disciples said, “Please don’t let your mind be so aggrieved.” The Founding Master said, “Though my mind may not be hurting, I cannot help but shed tears as I part from him. From the very beginning of our dispensation, he completely supported my aim and firmly grasped the rope of faith. Afterwards, no matter what official task he was carrying out, he was utterly unconcerned about status or position.”

34. A young dog that had been raised at Headquarters was mauled by a large dog in the village and he whimpered pitifully as he neared death. Hearing the dog’s cry, the Founding Master said, “Whether human beings or animals, we’re all the same in valuing life and hating death.” A look of pity then came over his sagely countenance. When the dog finally died, he provided the expenses for a deliverance service and ordered the officer in charge of rituals: “For the sake of the departed spi-

rit of the dog, perform the deliverance service for seven seven-day periods.”

35. The Founding Master was kindly to people but they would not dare be familiar with him. He might scold people severely for their mistakes, but they would not be resentful. He might realize that someone was good for nothing, but he still would not be the first to give up on that person.

36. Though the Founding Master warned his disciples against mere talk without follow-through, he never ignored what they said. Though the Master warned against mere talent without virtue, he never disregarded talent.

37. In leading the congregation, the Founding Master established four strict prohibitions: one, turning public property into private possessions; two, after one has been ordained, staying for an extended period without good reason with one’s own family or running a private business; three, seeking only one’s own ease and not cooperating with others in public affairs; four, not cultivating the great Way of progressing in concert through the Threefold Study, but developing only absorption and quiescence in the hopes of gaining supernatural powers.”

38. In meting out praise or blame to the members of

the congregation, the Founding Master had five set standards in accordance with their spiritual capacities:

first, the spiritual capacity in which one does everything so well that he does not need to use either praise or blame;

second, the spiritual capacity in which one does a few things poorly while doing most things well, so he sets aside praise and only gives blame in order to help one overcome even minor faults;

third, the spiritual capacity in which one does many things well and many things poorly, so he metes out both praise and blame;

fourth, the spiritual capacity in which one does most things poorly but a few things well, so he sets aside blame and gives praise in order to encourage one's mind;

fifth, the spiritual capacity in which one does everything poorly, so he metes out neither praise nor blame but simply observes one for the time being.”

39. The Founding Master always scolded faithful and conscientious disciples even for their minor faults, but he would ignore the major faults of disciples with little faith or little goodness and instead compliment them profusely even for their minor good deeds. A disciple asked why, and the Founding Master replied, “For a person who does ten things well but one thing poorly, I try to correct his one fault in order to make him into pure gold and flawless jade. For a person who does ten things poorly

but one thing well, I try to nurture even that single sprout of goodness.”

40. When the Founding Master was going to appoint a person to a post, he would always inquire about his belief and dedication, his public spirit, and his actual conduct first, before going on to inquire into his knowledge and talent.

41. The Founding Master would occasionally listen to traditional Korean music with his disciples. When he was listening to such Korean classical operas as the stories of *Ch'unhyang*, *Simch'ŏng*, and *Hŭngbu*, he always praised their virtues of fidelity, filial piety, and brotherly love, and often emphasized the importance of constancy and social harmony in a life of public service. The Founding Master said, “Though the expression of loyalty, fidelity, filial piety, and brotherly love may vary according to the era, their spirit will live on without change in all ages.”

42. With every matter that occurred within the Order, the Founding Master always worked together with the congregation on what required collaboration, worked hard at what required hard work, enjoyed what was to be enjoyed, worried about worrisome matters, and was sorrowful about what brought sorrow. He never did anything that fell short in human affection, took on anything

beyond his means, or relied on luck.

43. Whenever the congregation was summoned for physical labor, the Founding Master would show up at the site and coordinate all the details of the work himself. He always said, “Of the Six Great Principles of spirit and body, you are summoned for physical labor in order not to neglect the Three Great Principles of the physical body.” If someone was absent without an appropriate excuse, or was lazy even when they did show up, the Master would severely reprimand them.

44. A person who had sojourned all around the country met with the Founding Master and exclaimed, “I have traveled widely throughout the countryside and of all the mountains I’ve ever seen, the most magnificent was the Diamond Mountains. I have met many people everywhere, but this is the first time I have met a teacher like you, oh Master.” The Founding Master said, “Why do you only mention mountains and persons? Don’t you understand that the greatest Way and its power, peerless in all the world, past or present, are being established in this country?”

45. Tosan An Ch’angho came to visit the Founding Master. The Master greeted him warmly and consoled him for the hardships he had gone through on behalf of the Korean nation. Tosan said, “What I am doing is small

in scope and short in skill, bringing little benefit to the nation, and even leading to the persecution of many of my comrades by the colonial police. But what you, sir, are doing is vast in scope and proficient in its expediencies. While inwardly making great contributions to the multitude of our compatriots, you are not directly oppressed and intimidated much. Your ability, sir, is truly magnificent!”

46. The Founding Master said, “When it comes to talent, I don’t have any unusual skills with my hands. When it comes to knowledge, I fall short even in basic education. What do you see in a person like me, who has no talent and no education, that you would believe and follow me?” But the Founding Master, while having no ability, had nothing in which he was not able and, while having no learning, had nothing he did not know. Thus, in delivering sentient beings, his virtue was superior to that of heaven and earth, and, in penetrating into universal principles and human affairs, the radiance of his wisdom was brighter than that of the sun and moon.

47. Kim Kwangsŏn sighed and exclaimed: “While I have been under the Great Master’s guidance for over twenty years, I have respected and admired every single one of the Master’s words and actions and have tried to conduct myself by following his example. Even so, I am still not even one ten-thousandth of him. There are three

things about him that I most admire and wish to learn but have been unable to follow: one, is his genuine, unselfish public spirit; two, is his unvarying and unalloyed sincerity; three, is his magnanimity in embracing both the pure and the sullied. Generally speaking, from my observations of the Great Master's employment of mind and his handling of matters, every single word and action are concerned only with the public good, never for himself. Apart from establishing this religious order, he has no other thought, speech, or conduct. This is what I admire deeply in my heart and wish to learn. When I watch the Great Master carrying out his work, it is true he has superior natural endowments; but his sincerity after so much time has passed is certainly not less now, but may in fact be more, than the sincerity he showed in guiding us nine disciples during the reclamation work in Killyong-ni in Yōnggwang. This is also something that I admire deeply in my heart and wish to learn. When I watch the Great Master guiding the congregation, the more a person behaves hatefully, the more he discreetly corrects and loves him, saying always, 'Who wouldn't love a good person? To love a hateful person is the practice of what we call great loving-kindness and great compassion.' This also is what I admire deeply in my heart and wish to learn."

Chapter Thirteen: On the Order

1. The Founding Master said, “The rapport between master and disciple must be as seamless as that between father and child, if there is to be no impediment to teaching and learning. The rapport between fellow practitioners should be as intimate as that between elder and younger siblings, if there is to be no hesitation in giving counsel or encouragement. Only then will moral energy be immediately shared and the dharma of using one’s mind mutually transmitted, so that the power of a unified group may be achieved in both practice and work.”

2. At the ceremony commemorating the twelfth anniversary of the Order’s founding, the Founding Master addressed the congregation: “You have just heard the project reports and assessments of our individual accomplishments over these last twelve years. Let’s hear each of your impressions of them.” Many disciples came forward to express their impressions. After listening to each of them, the Founding Master said, “Your impressions are for the most part reasonable, but there is still an important point that hasn’t been brought out yet, so I’ll expound it for you.

“Currently in this dharma hall there are people who have been associated with me for many years and others

who have followed me for just a few, inevitably creating a distinction between the senior and junior members. Today, celebrating this anniversary allows both to feel renewed gratitude for, and renewed awareness of, one another.

“Thanks to the preexisting institutions and established dharma, the junior members have been able to practice comfortably from the first day they entered this order, even though they have not exerted much effort in founding this organization. This they owe entirely to the results of the senior members’ wholehearted exertions and utmost dedication; for, without them, what would the junior members learn and on what would they rely? Therefore, the junior members should always be grateful and respectful toward the senior members and revere them all, ready even to carry them on their backs.

“As for the senior members, even though they have dedicated themselves since the founding of our Order to establishing its dharma and creating its institutions, where would they manifest the value of their hardship over these many years, if the junior members did not in this way make use of our facilities, uphold our teachings, and operate our institutions? And how could our institutions and teachings be transmitted eternally throughout the future, thereby displaying endless merit throughout numerous lifetimes without the work of the junior members? Therefore, the senior members also should always be grateful and appreciative toward the

junior members and welcome them as if ready to carry them all on their backs. If all the senior and junior members always feel this way toward each other, I have no doubt whatsoever that our Order will endlessly thrive and your merit be endlessly transmitted.”

3. When the Founding Master was visiting Seoul, many disciples came to greet him, and each said, “How could we fellow disciples not be delighted to have such strong affinities with each other that we happened to be born in the same country and the same era, and came together to practice under the same Buddha? This is a welcome affinity that truly will never be sundered.” After listening to them, the Founding Master said, “Hearing your words, I am glad on the one hand, but concerned on the other. I’m glad because, in my presence today, you are all happy and enjoying each other’s company. But I am concerned because, although today you are enjoying each other’s company thanks to your good affinities, unwholesome affinities could develop later out of those good ones.” A disciple asked, “How would that happen?” The Founding Master said, “The most unwholesome affinities are likely to have resulted from a close relationship. For instance, in close relationships like those between parents and children, siblings, spouses, and close friends, people may neglect propriety and common courtesy because of their closeness, so that the concern they have for each other leads to resent-

ment and the advice they give to each other leads to misunderstanding. Ultimately their relationship can get much worse than that between perfect strangers.” A disciple asked, “Then how can we ensure that unfortunate things do not develop out of that closeness, preserving our wholesome affinities forever?” The Founding Master said, “Don’t be overeager to urge upon people things they don’t want to do. Don’t insist on getting the better of others by lording it over them. Use your knowledge of others’ strengths and weaknesses to learn about your own, not to criticize their faults. Don’t try to monopolize your teacher’s love. As your relationship becomes closer, respect others more so that you do not neglect propriety in all situations. Then, an unwholesome affinity will be avoided and your delight in these good affinities will never change.”

4. The Founding Master said, “As I encounter all the types of people in this world, I generally find that each person’s distinctive characteristics vary. By ‘distinctive characteristics’ I mean such categories as the dharma one especially understands among the numerous dharmas existing in this world, things one has become accustomed to by seeing and hearing over a long period of time, a particular notion about the dharma one has established from one’s own point of view, or the particular tendencies each individual inherently possesses. If individuals stubbornly insist only on their own distinctive characteristics

and do not try to understand others' idiosyncrasies, then it may become a cause for offense even between the closest of comrades and lead to conflict. This is because what each person knows and is accustomed to is different, so that each person might not understand the things others do, local customs may differ, contemporary and traditional views might not be the same, or what one has become accustomed to like and dislike during one's past lives and one's preceding lifetime are different. If, basing my point of view on what I know, I deny or ignore what others know, I may even end up resenting them. This occurs because we do not understand each other's distinctive characteristics from an expansive point of view. Therefore, it isn't always because we have faults that others disparage us. Non-Buddhists reportedly disparaged the Buddha for his 84,000 different kinds of faults, but the Buddha didn't really have them: rather, the non-Buddhists did not understand the Buddha's true intent because their understanding and habits were different from his. Thus, I say to you that, as part of a congregation gathered from all over the country, each with your own distinct customs and knowledge, you should above all understand fully that each individual has his or her own distinctive characteristics. Only then will you be able to avoid causing offense between colleagues and realize the virtue of wide acceptance."

5. The Founding Master said to several of his dis-

ciples, “Whether people or things, they do not create any sound when they are separated, but as they gradually come closer and touch each other, sound inevitably results. Just as metal scraping against metal produces a metallic sound and rock scraping against rock produces a stone-like sound, so too when righteous people get together they produce a righteous sound and when wicked groups get together they produce a wicked sound. Look! Even though it has been several thousand years since all the sages of the past established their orders, their wonderful sounds overflowing with loving-kindness and compassion remain clear and smooth to this day and ring in all sentient beings’ ears. To the contrary, aren’t myriads of people still on guard against the turbulent tunes of virtueless people? It wouldn’t matter so much if you were total strangers to begin with, but since you already have encountered one another and have been practicing together, there definitely will be some sort of sound produced. Be cautious at all times, so that you do not produce a bad sound but forever produce only wonderful sounds. If wonderful sounds are produced endlessly, it will not only be a fortunate thing for yourselves but will also be a wonderful event for the entire world.”

6. The Founding Master said, “When a person is active in this world, even where there is the same degree of integrity and effort, the value is commensurate with the scale of his undertaking, and its history may vary in

length according to the duration of the work. The scale of an undertaking refers to activities undertaken variously for the sake of one's own household, one's country and nation, or the whole world. The duration refers to activities whose histories might continue for several decades, for several centuries, for several thousand years, or endlessly. Hence, the relative scale and relative history of an undertaking are commensurate with its particular conditions. Therefore, in this world, the undertakings that have the greatest scale and longevity are those associated with the enterprise of the Way and its power, for these transcend national territory and era. In the past, whether it was the Tathāgata Śākyamuni living by going on alms rounds with his twelve hundred disciples, Confucius journeying from state to state without attaining high position, or Jesus traveling from place to place with his twelve disciples, their influence at those times was quite insignificant. But isn't it the case that today their teachings have been transmitted throughout the world, shining ever more brightly as more time has passed? You too, having already entered a religious order, ought to become masters of a great enterprise that will spread the widest and last the longest, by first understanding fully the value of this enterprise of the Way and its power and by continuing with your steadfast effort."

7. The Founding Master said, "Our ordained devotees (*chōnmu ch'ulsin*) originally consecrate their spirits

and physical bodies only to the public; thus their true duty is to devote themselves solely to the work of the public, disregarding reputation, privilege, and self-interest. However, when I observe some of you lately, you seem gradually to have forgotten your beginning minds and to create irrelevant excuses, thus harboring resentments for no apparent reason, or unjustly arousing a discriminating mind. As people who claim to care for others, your thoughts have become increasingly selfish. How can we call this the true role of ordained devotees? Your original vow was to accumulate merit that is free from the contaminants throughout the endless future and to cultivate bodhisattva actions among sentient beings. If you instead produce transgressions where you had vowed to create merit, and if a sentient being's mind grows where you meant to cultivate bodhisattva actions, then your transgressive karma will be several times greater than if you had done this in the secular world. How can you not fear this? You must remind yourselves of these words and always reflect on your own minds. Examine carefully whether you are a devotee who cares for others or who wants others to care for you. If you are the former, then proceed continuously as you have been doing. But if you are the latter, then correct your thinking right away. If you cannot finally correct it, then you might as well return to your private households, in order to avoid accumulating a great transgressive karma in your future that you didn't look for in the first place."

8. Seeing the faces of Chǒng Yangsǒn and others becoming gaunt from the drudgery of the kitchen, the Founding Master said, “Because of your harsh labor, your faces have become gaunt. Taking part in our studies and our work, you have been laboring either in a factory, the kitchen, or the farming department, enduring all kinds of hardships while trying to perform duties that are overtaxing your strength. Your hardship can be compared to putting all kinds of iron into a forge and continuously heating and pounding it. The impure iron eventually sinks down and is melted away, leaving only the good quality metal, which can then be used to produce tools indispensable to the world. In the midst of your harsh circumstances, you must search for truth and attain the three great powers; only then will the impure iron of ordinary beings fall away and you will forge the pure gold of buddhahood or bodhisattvahood. Thus, without that forge, one cannot possibly attain good iron; so, too, without training in harsh circumstances, one cannot possibly forge outstanding character. You should understand this principle so that you will always live in peace and joy.”

9. A disciple asked, “It is said that, among the transgressors who will receive the retribution of ‘the net of golden silk’ and are reborn as serpents over many lifetimes, there are many more who are degenerate-age practitioners than there are secular people. How is this so?”

The Founding Master said, “It is because the transgressive evil of secular people generally affects only oneself or one’s own household, but if practitioners of the Way falsely guide others without having a proper understanding of the right dharma, their fault can become the cause for ruining many future lives of numerous people. Furthermore, an article of clothing or a bowl of rice is a product of the farmer’s blood and the weaver’s sweat, so if practitioners live in idleness without corresponding merit in their enterprise, it is like sucking out the life-blood of others; and if practitioners, even while recognizing their enormous indebtedness to the Fourfold Grace, do not repay that grace, they commit ingratitude to their families, societies, nations, and world. As you listen to my words, some among you may consider them extreme, but actually there is nothing extreme about them. Thus, I hope you reflect on yourselves regularly, so that you will not diverge from your original purpose.”

10. The Founding Master said, “We should not become ‘demons of life-blood.’ People are called ‘demons of life-blood’ if, abusing their position and power, or through cunning schemes, they cheat those who are inferior out of the assets they have accumulated through their own sweat and blood. Or, they improperly seek food and clothing from their friends and relatives and unfairly rely on them in order to live comfortably. Therefore, we too must always reflect on our lives to see

how much benefit we have offered others each day, and whether we have earned our clothing and food for that day. If we have made such efforts, we may rest comfortably, but if a person has made no such efforts, but seeks food and clothing or a comfortable life for himself on the pretense of serving the public, then that person would be accumulating enormous debts for an eternity and won't be able to avoid becoming a 'demon of life-blood.' You must be truly awakened to this fact."

11. At the Seoul Temple, the Founding Master asked Yi Wanch'öl to help him haul his luggage to the train station. Wanch'öl replied, "Not only am I currently managing a dozen laborers in repairing the temple building, but this also might affect my dignity as a minister (*kyomu*)."

The Founding Master then asked Oh Ch'anggön to haul his luggage for him, instead. When the Master returned, he asked Wanch'öl, "What do you think about how you handled this matter earlier?" Wanch'öl replied, "I don't think there was too much wrong with it." The Founding Master said, "The reasons you gave then are not wholly groundless. But if you are not terribly concerned about your behavior after disobeying your teacher's order out of shame for hauling a piece of luggage, how can you say that this reflects the original duty of someone who has taken a vow as an ordained devotee? Not only that, but with such a mind, how can there be any promise of your becoming a great public servant who widely saves myri-

ads of living beings?” The Master severely reprimanded him, saying, “If you cannot overcome such an attitude, then go back to your own home.” Wanch’öl begged for the Master’s forgiveness and from then never again maintained any false pretenses out of worries about his dignity.

12. A disciple who was in charge of tending a vegetable garden that belonged to the Order happened to catch many grubs. He dried and sold them to traditional Korean medicine pharmacies and was able to receive sizable sums of money. His supervisor at the time reported this incident to the Master and suggested, “Since this income was earned separately from his duties and he is currently in need of new clothing, what if we use the money to make him a new outfit?” The Founding Master said, “Though the money was earned separately from his duties, it was earned while engaging in public duty, so it should be put into the public coffers. Not only that, but even though he did not do it without due reason, if we have new clothing made for him with money that was earned by killing many living creatures, then how could we counteract the retribution?” The Master then used his own funds to have a new outfit made for the disciple and said, “Use that money in an outstanding public project that would benefit many people, so that it does not become a transgression for him.”

13. A disciple who was in charge of an orchard that belonged to the Order ended up killing numerous living things every day with fungicides and insecticides. Nervous about his actions, he asked the Master about this. The Founding Master said, “Do not be concerned at all about the retribution and exert yourself in this public service without any thought of self. Then, no retribution will return to you. If, however, you were to take even a bit of personal advantage while performing these duties, you would not be able to avoid retribution. Thus, be extremely cautious.”

14. A disciple who was living near the *Won*-Buddhist Headquarters took a few minor things intended for public use, such as kindling, to his home. The Founding Master said, “No matter how difficult the straits of our Order’s housekeeping, no great loss would occur from a few missing logs or nails. But if you appropriate for your own personal use things that have been accumulated through numerous people’s devotion, unexpected misfortune will occur in your future and you will experience multiple losses. I am warning you in advance to stop that from happening.”

15. The Founding Master asked, “In order to encourage the ordained devotees to focus their energies only on public service and not to become enticed by the affairs of their own households, what if we create a system to have

the Order support those ordained devotees whose households are poor?” Chŏn Ŭmgwang replied, “I believe we should definitely establish such a system in the future.” The Founding Master asked again, “While we have not yet established such a system, if an ordained devotee’s private household is in dire straits and needs support, what should we do?” Sŏ Taewŏn replied, “In the case of an ordinary member, we should allow the person enough time to leave and take care of his or her own household before returning to the job. If it is an important member, with the approval of the relevant committee, it would be good to find a way to have the Order support his or her household, if only on a temporary basis.” The Master asked again, “When such a system is put in place in the future, what should we do if too many members seek support?” Yu Hŏil replied, “To prevent such abuse, there should be a department established within the Order that will advise and protect the private households of ordained devotees.” The Founding Master said, “All three of your suggestions are good. In the future, you may try gradually to put in place and employ such a system. Although the Order’s present circumstances will not yet allow us to establish such a system, we should make sure that, even if we have to limit the number of eligible departments, no active ordained devotees are distracted by private household matters.”

16. The Founding Master said, “Our institutions for

ordained devotees allow people to cultivate our practice and pursue our work either by marrying and maintaining a household of their own or as celibate men and women renouncing their worldly desires through special vows. Thus, our Order has a dharma for accepting and treating all ordained devotees according to each person's particular vow. If, however, without a true vow arising from the heart, but only because of some circumstances or for one's personal comfort, one were to practice a celibate life physically while envying the secular life in one's heart, that would be a great loss for the person, the Order, and the world. And not only that, but in the next life one would become a person with good looks who is ridiculed by many people. Hence, if one is not confident and sure, it is better to reconsider one's decision soon of one's own accord. If one has started with confidence in one's commitment, then, with the firm resolution and splendid fidelity that one's vow calls for, purify this ordinary World of Endurance (Sahāloka) and open the path of wisdom and merit for all sentient beings."

17. The Founding Master often showed particularly loving care for the celibate men and women, saying, "Even if you pass just this one lifetime splendidly and correctly, discarding wealth, sex, fame, and gain for the sake of the world and the Order, it will be far better than passing several lifetimes for the sake of one's own household in the secular world. With one lifetime's

worth of merit you will attain many future lifetimes of blessings, joy, honor, and reputation that are free from the contaminants, and ultimately realize the great fruition of achieving buddhahood. But if one leads the life of a celibate man or woman as a formality, without making any real achievement, then that will be futile. You must be sure to practice conscientiously.”

18. The Founding Master said, “When you submit the written vow to lead the life of an ordained devotee, you must think deeply about it. If you pledge to the dharma realm of empty space and before the congregation to achieve buddhahood and deliver all sentient beings by dedicating your body and mind to this practice and this enterprise, but along the way change your mind and fall into your own private business or hedonism, then that would be deceiving heaven and earth. Truth will never pardon you, and ultimately, your road ahead will be obstructed. Also, when one comes to be in a position that involves guiding others, one must consider the matter even more deeply. If one claims to have attained a great enlightenment when one actually hasn’t and misleads others about their road ahead, then this would in fact be deceiving Truth and will also make it difficult to avoid baleful destinies.”

19. The Founding Master said to several of his disciples, “Our job is the same as the job of that flock of wild

geese. According to the seasons and conditions, colleagues with shared affinities gather for edification in the east or west, just as those wild geese fly together according to the seasons, sometimes toward the south and sometimes the north, searching for a place to roost. But if a goose diverges from the leader's flight line or otherwise become careless, it can lose its life by getting caught in a bird net or being shot. For people who practice the Way and are engaged in the work of delivering others, bird nets and bullets correspond to the sensory conditions of wealth and sex."

20. The Founding Master said, "Just as gallant lions and tigers can finally be felled by such a trifling thing as mange if it spreads over their bodies, so too may those who establish the great aspiration to practice hinder their vows and destroy their whole life's work by the most insignificant of mental states, which work like mange. Thus, practitioners must always be on guard lest they be infected by mental mange. Let me give you a few examples. First, a person takes offense when a master admonishes a public class with many disciples, assuming that the admonition was directed only at him. Second, forgetting his original intention in coming to practice, one seeks in vain the same treatment at the temple that one received in one's own home. Third, if advice is given to better one's own road ahead, instead of being guided by it regardless of the specific situation, one confronts

this or that person in self-justification and considers the advice-giver to be his enemy. Fourth, as one's position and reputation builds, one's pride grows accordingly. Fifth, one insists that others single him out for special treatment within the congregation and is concerned only with one's own well-being. Sixth, though not taking proper care of one's own mind and words, one resents one's mentor and colleagues for not being sympathetic to oneself. Seventh, the more consideration others display toward one, the less one knows to be satisfied and forms new habits that one did not have previously. All of these conditions may not be great evils, but they readily become mangle that interferes with practitioners' dedication to progress. You must be extremely cautious about these."

21. When a disciple was leaving to accept an appointment as a minister of a regional branch temple, the Founding Master said, "I have a sense that I may not have taken as close care of you as I did of others and may have left you alone to your own devices. Did you ever feel neglected? Generally, a field that has poor soil and is overgrown with weeds will produce a good crop only if you work hard to tend it, while the opposite kind of field will yield a good harvest even without exerting much effort. In the same way, there are some people who require frequent attention and guidance and others who need only the occasional admonition. This is why I treated you the

way I did, so don't for a moment feel that you were neglected."

22. Upon returning to Pongnae Hermitage from Yōngsan, the Founding Master said to several of his disciples, "On my way back, I happened to take a look around a market. That morning, an earthenware dealer arrived at the market carrying a load of pots, while another person showed up carrying only an empty A-frame backpack. When they left the market, the earthenware dealer had sold all his wares and left with an empty A-frame, but the person who came with an empty A-frame left with a load of earthenware. Both men seemed to be satisfied. As I was watching them, I thought to myself that originally the earthenware dealer had not come to the market to serve the man with the A-frame, nor had the man with the A-frame arrived for the sake of the dealer, and yet each man had acquired what he sought and, in the end, both men enjoyed the same type of happiness. This is the principle of mutual reliance and mutual foundation. On another occasion, a person became angry at a store owner's arrogance and walked out without buying anything; people sneered at him, saying that he seemed to have come to the market not to buy things but to be catered to. Another person ignored the store owner's attitude and just bought the things he needed without making any mistakes; the people around him all thought him sensible and complimented him as a person of substance. As I wit-

nessed these incidents, it suddenly occurred to me that this was like your lives in the Order, and I both smiled and sighed to myself. You should try to use this story to gain deep understanding.”

23. The Founding Master said, “Fortunately, you have all come to this order’s gateway, but since what you had learned and been accustomed to are different, and since only you know yourselves, some of you will be unable to overcome a minor adversity and will end up leaving. Those people are like blind persons who are fortunate enough to grab hold of the doorknob, but turn away in anger and return to aimless wandering when they trip over the threshold. The physically blind man knows that he is blind, so at least he takes precautions; but the blind man whose mental vision is dark does not even know he is blind, so he falls into a deep pit without even realizing that he is falling. How can this not be dangerous!”

24. The Founding Master said, “It’s been many years since I opened up a store and started my business, but I still haven’t seen a bit of profit because I have given all the goods away on credit to people. Some of those people steadily sold the goods I gave them and repaid me large sums of money while making a considerable profit for themselves, but those people are the fewest. Generally, people did not sell the goods I gave them but stored them in their homes; after a while, they returned the goods to

me as is. Many lost the goods and did not even pay back their cost. So naturally I'm running a deficit. From now on, I will commend the first group and give them even better service than before. I will strongly criticize those who return the goods unsold. As for those who lose the goods and don't even pay back their cost, I will make sure to report them to the authorities." Then he asked, "Can you guess what I mean?" A disciple replied, "I think opening the store means that you, Great Master, have established a religious order. Repaying the cost of the goods and gaining considerable profits for oneself means that, after listening to the Great Master's dharma talk, one spreads the teachings well to others while also practicing what one has learned; hence, one gains much profit. Returning the goods as is means that, after listening to the Great Master's dharma talk, one may not forget it, but one also doesn't gain any real effect. Losing the goods and not even repaying their cost means that, after listening to the Great Master's dharma talk, one neither relates it to others nor practices it oneself, and even completely forgets it. Reporting them to the authorities means that, if one neither practices nor remembers it after listening to a great dharma talk, then one will be sure to commit many wrong deeds and inevitably will receive much retribution." The Founding Master said, "You're right!"

25. On a New Year's Day, the Founding Master addressed the congregation, "In my dreams last night, I en-

countered an unusual man. He said that he had no doubt our Order will flourish in the future, but also worried that as our power grows, we might have contempt for other people or organizations. Therefore, he asked me to warn the congregation in advance. Though it is said that dreams are illusory, this particular dream seemed extremely vivid and clear; it is also extraordinary to have such a dream on a New Year's Eve. So, whomever you might encounter, do not neglect to respect them. No matter how lowly a person might be, realize that he or she has the capacity either to render support in the development of our Order or to harm it. Treat all sensory conditions with this ever-heedful spirit. This will be crucial to the road ahead for our Order.”

26. A newspaper published a series of articles that commended our Order and all the congregation was delighted. The Founding Master said, “If there are people who commend us, there will also appear those who will slander us. In the future, as the influence of our Order increases and our reputation grows, there will appear people who will be jealous of us. You must prepare yourselves for this, and not be overly influenced by others’ praise or criticism. Examining and checking yourselves, keep on practicing only what clearly is appropriate.”

27. The Founding Master said, “One who intends to accomplish something in the world will face hardship

and turbulence commensurate with the scale of the task. Throughout past and present, whether buddhas or bodhisattvas, sages or saints, great men or insightful teachers, there were virtually none who succeeded without hardship. Śākyamuni Buddha of the past, too, completely renounced all the glory of being a crown prince and, leaving the palace, became a monk. For the next six years, he underwent all kinds of self-mortification and asceticism; and, even after the establishment of his order, he experienced all sorts of hardships, even seeing one of his disciples murdered through persecution by non-Buddhists. Even so, the great Way of the Buddha, having subsequently been transmitted through an unbroken line of disciples, is deeply revered today by all living creatures. When Confucius was traveling from state to state in order to rectify the great principle found in the *Spring and Autumn Annals*, he was slandered as being like ‘a dog in a house where someone has died’ while also experiencing the Zhen Zai rebellion and all sorts of oppression. However, through the assiduous effort of his disciples, he managed ultimately to rectify morality and order so that today he is revered by all the world as a sage. Again, Jesus spread his gospel while undergoing all sorts of persecution and false incriminations and finally was even crucified on a cross. However, through the trials and tribulations of his apostles, doesn’t the merit of his vision reach the entire world? In our case as well, how can we avoid fault-finding and hardship

when we have appeared in this turbulent world to work for a grand purpose? Thus far, there hasn't been an instance of severe criticism or oppression, but as our members gradually increase and our enterprise expands, there may be those among us who make mistakes and reflect badly on our Order's reputation. However, if our purpose is sincerely to benefit the world and our work of dissemination is truly necessary to deliver all sentient beings and to cure the world, then, even if one or two of our members are at fault or engage in wrongful incidents, our Order as a whole will not be led astray thereby; and even if we experience any false incrimination or persecution, the true substance of our Order will ultimately be recognized. This is like a mountain that is enveloped in fog and temporarily obscured, but once the fog lifts, the mountain appears even more clearly. In the same way, if you never let your minds be affected by any kind of hardship and turbulence, and each of you preserves your fundamental conscience while proceeding forward toward your goal, I assure you that our great enterprise will be accomplished smoothly."

28. The Founding Master said, "In any undertaking, there are three reasons for failure. The first is wishing to attain great success quickly without working hard. The second is managing things recklessly without understanding what is essential and ancillary, or without keeping track of the proper sequence. The third is being hin-

dered by insignificant failures or successes before coming to the end of the work, ultimately setting oneself up for a big failure. Those who are active in any kind of undertaking must always be cautious of these three points.”

29. The Order’s farming department, with the support of county officials, was raising chickens, when one day the water heater in the chicken coop exploded because of negligence and many chicks were killed. The member in charge was extremely shocked and immediately reported the incident to the county officials. The supervisor in charge at the county office heard the story and said, “In the future, if you wish to succeed in raising chickens, you must be prepared for greater failures than this. In raising large numbers of chickens, there will be just as many chances for unexpected calamities and accidents that would bring losses, as there will be methods of saving them. If you do not experience such failure while the scale of the operation is small, then you may not be able to avoid greater failures when it is larger. Therefore, today’s minor loss will become a living experience for stopping greater losses in the future. So do not be disappointed but try harder.” The member in charge returned and reported the incident to the Founding Master, who said, “The supervisor’s words are a dharma instruction. An old saying goes, ‘No experience, no wisdom,’ so this small failure will become a great guide for future success. And how can this pertain only to raising chickens? In proceeding with

our Order's practice and enterprises, we must evaluate the causes for success and failure by not taking either success or failure casually. By observing closely the experiences of other religious groups, we must keep track of how they come to be accepted or rejected by the world, and examine how they create a good history for themselves and end up transmitting a good reputation for a thousand years or how they leave a bad reputation and end up creating an unpleasant history for a long time. If, doing this, we always proceed only on the right road by enlightening ourselves again and again and rectifying ourselves again and again, then no matter what individual, family, society, or nation it might be, we will benefit everyone we encounter and our Order will become an exemplary religious group warmly received by all. If, without such reflection, we proceed with little concern, then ultimately all kinds of mistakes will arise and we will not be accepted in the world. How can we not be careful about this?"

30. The Founding Master said, "It is a natural principle that things grow large from what was small. Therefore, 'achieving the large through the small' is the fundamental principle of heaven's law. Even in examining the histories of all the religions that have grown great in this world, their powers were extremely insignificant at the time of foundation, but gradually expanded after a long time had passed, producing the great religions of today. All other

great enterprises are also merely the results of the accumulation of small powers over and over again to produce the great. In the foundation and development of our Order, too, if we continue our efforts without selfish motives in the spirit of ‘achieving the large through the small,’ then we will ultimately witness the great fruition of ‘manifesting itself through nonaction.’ Also, in your practice, if you do not rush but follow the proper steps by obeying the guidance of your mentors, then you will ultimately achieve success. If, on the other hand, you plot for the immediate expansion of our Order’s power through some ruse, or try to obtain great power of the Way in a short period of time by a moment’s perverted practice, then that is merely foolish greed and goes against principle; and no matter how much effort you may exert, you will only waste your time. Therefore, whether it is practice, work, or any other matter, you must not be over-eager for quick results; and by following the principle of ‘achieving the large through the small’ that I mentioned earlier, I hope you will attain your purpose without fail.”

31. The Founding Master said, “In entrusting a person with a great task, there is a principle that Heaven first tests him. Even when regular people hire a laborer for a day or a year, they first check his qualifications and trustworthiness; so how much more should this be the case when entrusting someone with the great enterprise of All under Heaven? Therefore, those who wish to accomplish

this great task must obviously be careful first to face this test.”

32. The Founding Master said, “In establishing a great order, it is of course crucial to find people with plenty of talent, knowledge, and wealth. Nevertheless, such people can only play the role of supporters and protectors. It is more important to find real people with utmost devotion, even if they be obtuse or naïve. Such people will become truly meticulous owners and will achieve great success in all matters.”

33. At a regular dharma meeting, the Founding Master addressed the congregation, “Today, I will distinguish for you what makes someone either a creator or a destroyer of this order. Listen carefully! A creator of this order is one who makes efforts personally in the three aspects of spirit, physical body, and material wealth and makes contributions on behalf of the Order. At the same time, he misses no regular dharma meetings, is zealous in fixed-term training, and, assiduously studying the scriptures at home, thoroughly understands our doctrines and institutions. He then utilizes well this dharma in his everyday life, so that in every aspect he becomes an exemplar for others. Hence, without even being aware of it, he contributes to the development of this order. A destroyer is a person who, through the three aspects of spirit, physical body, and material wealth, exerts harm-

ful influences directly on this order. At the same time, he shows no eagerness about attending regular dharma meetings and has no interest in fixed-term training. Hence, he is unable to correct any of his old habits and recklessly breaks the precepts. By behaving as he pleases in whatever situation he faces, he does nothing that benefits either himself or others but only commits harmful deeds. Hence, he damages the reputation of this order and inhibits its development. You must understand this point well and must never become a destroyer of this order, but should continuously exert yourself to accumulate the merits of an eminent, perpetual creator.”

34. The Founding Master said, “Though there are many roads by which to help found this order, there are eleven categories that are absolutely essential. These will all serve in the future as standards for assessing the contributions to this foundation. First is devoting one’s spirit and body completely to the Order by becoming an ordained devotee. Second is donating substantial material goods. Third is consistency from start to finish after entering the Order. Fourth is doing a lot of annotating and commenting on the scriptures and recording the dharma talks. Fifth is keeping the regulations and the precepts well. Sixth is making the minds of colleagues joyous by all means possible so that they will progress in their practice and their undertakings. Seventh is focusing solely on the establishment of this order by all means

possible. Eighth is advocating a public spirit. Ninth is being free of thought in one's applications. Tenth is rectifying oneself after entering our Order as a person notorious for evil deeds, thus becoming a paragon for all people and naturally admonishing and encouraging others. Eleventh is for a person famous in whatever way to enter our Order, thus encouraging all others and displaying the true status of this order."

35. Hwang Chöngsinhaeng asked the Founding Master, "The Buddha of the past taught that one should make offerings in no-thought, while Jesus said that one should not let the left hand know what the right hand gives. But you, Great Master, have laid down a law to rank all members' public service and have us record their grades. Might this not prompt those involved in enterprises to have a calculating mind?" The Founding Master said, "Those doing the work must act in no-thought if they are to accumulate merit that is free from the contaminants. But shouldn't those of us whose role it is to honor and commend these merits maintain clear standards?"

36. The Founding Master said, "You must all become masters of public-spiritedness! For private households or businesses, whether large or small, it has been customary to bequeath their assets to their children. However, public households or enterprises are only to be bequeathed to those who are impartial, engaged in impartial activities

in an impartial spirit. Once you understand this principle and become a great impartial person, all of our facilities, institutions, and reputations will become your own possessions as well as your own concerns. This order is a public entity available to the whole world, which will be managed by those who have superior morality and are full of public spirit. Thus, you must exert yourselves together in becoming masters of public-spiritedness.”

37. The Founding Master admonished the ordinary ministers, “During this turbulent time, you must always give thanks with true sincerity for the great indebtedness to the Fourfold Grace and assist the lay adherents to gain a deeper understanding of this indebtedness, encouraging them always to be grateful and guiding their spirits in a sound and steady direction. Also, religious organizations in this nation have lately been collecting large amounts of assets from their members, prompting them to neglect their own households and exerting a bad influence on general society; and amidst much denunciation, there have even been cases where those religious groups could not survive. We, however, encourage our lay adherents to be diligent in their own professions, so that we edify and admonish everybody to have an even slightly better life than before as a result of our practice and never a worse one. It is also the case that, social conditions having gradually changed, it has been quite a while since the strict barrier between men and women has fallen and

there is no point in our rebuilding it. However, by being prudent in your interactions, make sure that you don't damage even slightly the reputation of our Order. Since our rise and fall will be determined by how well we keep these three conditions, I hope you do not treat my words casually."

38. The Founding Master admonished the ordinary ministers, "Those who work at the forefront of edification must be honest and straightforward in giving and receiving material things and must settle public funds accurately and promptly. They must not be enticed by groundless rumors or indulge in talking rashly about the political matters of the time, nor slander other religions or their objects of worship. They must be discreet about our adherents' faults and, avoiding conceit, must harmonize with all the members of our order, while shunning also excessive humility that goes against decorum. Be especially cautious about male-female relationships. Publicize others' merits often, but do not exaggerate your own. Do not let the members' faith focus on yourself, nor allow their eagerness for work to be limited to their particular district. Also, bearing in mind that a minister is a representative of the prime dharma master in the given district, you will, I hope, fulfill your mission without detriment to that status."

39. At the end of the fiscal year, the Founding Master

used to call Cho Kapchong and others and order them to accurately settle the accounts for the current year and project the budget for the coming year. The Master closely audited the figures and said, “If the income and expenditures of a household, organization, or nation do not match, then the household, organization, or nation cannot flourish. Past religions presumed that a person who talked about money matters was not a sage, but the religious orders in this new world must pursue wholeness of spirit and flesh equally. Thus, in our Order, we prepare the accounting records for both headquarter and branches, and, by comparing income and expenditures, we make sure that there are no shortcomings in either of these two areas of spirit and body. Hence, in organizing our Order, we have stipulated practice and enterprise to be of equal status.”

40. The Founding Master addressed the ministers, “When you speak or write for the sake of sentient beings, do not expound empty theories that are irrelevant to everyday life in order to curry favor; do not exaggerate the facts, use specious, odd, or difficult words, or state views leading to warped practice. Those words are of no benefit to the world and will not produce persons of the Way.”

41. The Founding Master said, “Those who guide the masses must always examine carefully in which direction people’s spirits are flowing. If there is even the slightest

sign of decay in public morals, then you must seek a means to rectify it, correcting words with words and the body with the body, and working hard by whatever means necessary to transform them. If people generally show a tendency to dislike physical labor, then transform their inclinations by yourself performing physical labor; for those who have excessive self-conceit, or desires for fame and fortune, let them feel ashamed on their own by personally demonstrating modesty and humility. By taking the lead like this in all matters, you should prevent mistakes beforehand or rectify them afterwards. This is the method by which bodhisattvas guide others and is an expedient means of edifying sentient beings.”

42. The Founding Master said, “Establishing a new religious order in any age, it is beyond question that its doctrines and institutions should be fundamentally superior to those of the past. However, if one lacks colleagues who will widely utilize its doctrines and institutions, it will also be difficult to succeed. Therefore, in the Buddha of the past’s dispensation, he had ten chief disciples among his twelve hundred followers who, along with becoming exemplars for the people according to their respective capacities, were the first gladly to receive and put into practice whatever the Buddha taught, thus encouraging others and demonstrating exemplary behavior in every respect. Hence, thanks to the spirit of those ten disciples, people gradually were influenced by their edifying pow-

er and were led ultimately to form the great congregation on Vulture Peak.

“Now, let me give some examples of how those ten disciples edified others. Suppose there was someone in the congregation who committed a wrongful deed but reprimanding the person directly would only produce a counter-effect; then two or three of those ten disciples would discuss the matter quietly among themselves. One of them would purposely commit the same offense and another witnessing the event would severely reprimand the offender. The offender would then meekly confess his mistake, gratefully promise to repent, and subsequently correct his mistake. The real offender would then implicitly repent and rectify his mistake silently. Such were the actions of the ten disciples and the expedient means they used for edification. Furthermore, in order to guide people, in some cases they would pretend not to know what they really knew, or to have done wrong when they actually had done right. They might appear greedy when they really weren’t, then gradually shift to a state free from greed. They might pretend to be lustful, then shift toward freedom from lust. Thus, like parents raising their children or hens brooding over their eggs, they demonstrated all kinds of acts of loving-kindness and compassion, so that both the Buddha’s work of deliverance became much easier, and the masses of people were more easily edified by the right dharma. How honorable, then, were their loving-kindness and com-

passion and how grand their merit? Therefore, in pursuing a life within the congregation, you must always model yourselves on the conduct of the ten chief disciples and become guides and key figures in establishing this order.”

Chapter Fourteen: Prospects

1. The Founding Master said, “When the world arrives at the degenerate age and faces troublesome times, a great sage with a dharma that can preside over an epoch of the world will perforce appear to deliver the world, and, by redirecting the energy of heaven and earth, will rectify the world and regulate people’s minds.”

2. After attaining great enlightenment, the Founding Master composed many songs and odes in literary Chinese, which he compiled as the *Collection on the Significance of the Dharma (Pöbŭi taejŏn)*. Their meanings were extremely cryptic and they were incomprehensible to the average person, but their gist was that the true lineage of the Way and its power, which had been severed, would be restored, and that the broad trends in the world, after a period of irrationality, would return to rationality. He also referred to plans he had of establishing a religious order in the future. Subsequently, the Master burned the book himself to prevent it from being passed down to posterity. However, we have handed down orally the first stanza of the preface — “Generally, since the Grand Ultimate differentiated heaven from earth: The Original Heaven first descended into the earlier day till its energy was spent; now it descends into the

mind that begins anew” – and the following eleven stanzas of Chinese poetry:

After roaming through myriad valleys and thousands
of peaks,
I met a host who had neither worldliness nor traces.

Wild grasses slowly grow thanks to the grace of rain
and dew,
The returning fortune of heaven and earth waits for a
rectified mind.

An arrow is shot toward the sun's rays in the blue sky,
Five-colored clouds plummet from the puncture and
envelop my body.

A sage riding a cloud searches out an enchanted land,
It is the best of all places where all things are in
harmony.

A great river ten thousand leagues long encircles the
sentiments of the world,
The mountains and rivers, the sources of the Way, har-
monize yin and yang.

What kind of place can we call the Honam sky?
It is the best pavilion for all the rivers and mountains
under heaven.

The dimensions of heaven and earth are measured with
a ruler,
To make and pass down clothes that fit each human
being.

All things in heaven and earth mature in one womb,
The sun and moon synchronize the day and the night.

With the wind released in the air, heaven and earth re-
sound,
With the moon suspended in the east, the myriad na-
tions are illuminated.

After wind and rain, frost and snow, have passed,
All at once flowers bloom in a spring lasting ten thou-
sand years.

By training in the Way, the mind surpasses the moon
above a thousand peaks,
By cultivating virtue, the body is as rich as a ship load-
ed with ten thousand rice bags.

3. A disciple esteemed knowledge of literary Chinese over vernacular Korean script, so the Founding Master said, “The Way and its power originally have nothing to do with letters, so let go of such thoughts. In the future, we will compile all our scriptures in simple language that the general public can readily understand;

the day is not far away, either, when the peoples of the world will each translate and widely study these scriptures we have compiled in our own vernacular language. So do not revere only difficult literary Chinese.”

4. When the Founding Master was first establishing the headquarters in Iksan, he asked the few disciples who had assembled in some small thatched houses, “What might our Order be compared to now?” Kwōn Taeho said, “It is like a seed-bed for rice farming.” The Master asked, “Why so?” Taeho answered, “Because, although only a few score of disciples in small houses like these currently revere and rejoice in the dharma of our Order, this will serve as the foundation upon which this dharma will pervade the entire world in the future.” The Founding Master said, “You’re right. Just as farming those large fields begins with planting seeds in small seedbeds, so too will we today be recognized in the future as the ancestors of a great, worldwide order. Some people may smirk at these words, but after only the first thirty-six-year cycle, there will be increasing numbers of people who will yearn for and seek out this dharma. After a few decades, this dharma will be sought out throughout our country, and throughout the world after a few centuries. Once this happens, not only will there be numberless people who will regret not having met me, but you who are among the first one hundred disciples and who also are those who participated in this order dur-

ing this first thirty-six-year cycle will be envied and revered to no end.”

5. Upon returning from an excursion to the Diamond Mountains, the Founding Master composed a verse for the congregation:

As the Diamond Mountains become known to the world, Korea will again become Korea.

Then, the Master said, “The Diamond Mountains are mountains peerless under heaven, so in the near future, they will be designated as an international park and be tended resplendently by various nations. Subsequently, people in the world will vie with each other to find the host of this mountain. Thus, if the people who are to be its hosts have nothing prepared in advance, with what will they treat their guests?”

6. On an anniversary of the Order’s founding, the Founding Master addressed the congregation, “We have a great treasure – the Diamond Mountains. This nation will certainly become known because of the Diamond Mountains and the Diamond Mountains will shine ever more brightly because of its hosts. With inseparable affinities connecting this nation, the Diamond Mountains, and its hosts, we will together be the light of the world. Thus, do not be pessimistic about our current situation, but accumulate merit so that when the world comes seeking the true hosts of the Diamond Mountains, you will

have the right qualifications. The hosts of the Diamond Mountains must develop personalities that are equal to that of the Diamond Mountains. If you polish and brighten them, their luster will appear. If you intend to become like the Diamond Mountains, you must be pristine and guileless like the mountains so that you do not lose your own originally pure face. Being dignified like the Diamond Mountains, concentrate on your own fundamental duties; being firm like the Diamond Mountains, do not let your belief and dedication or your will waver. In that way, the mountain becomes the substance and the person becomes the function. The substance is stationary while the function is active. Thus the mountain stays still and becomes the substance; but the person must use it well if he is to become its function. You must continually study the unsurpassed, great path of the Buddha, and just as the Diamond Mountains stand out among all the other mountains in the world, so too will you then be warmly received by others, while making our Order exemplary among all other orders. If so, our natural surroundings and our people will together shine with brilliant radiance.”

7. Mun Chǒnggyu, Pak Hojang, and others came to pay their respects when the Founding Master was staying over in Chǒnju. The Founding Master said, “On my way here, I witnessed many ludicrous things. When I was passing one place this morning, there were some people who were still sound asleep without realizing that

day-break had already come, even though it was noisy all around from the activities of myriad things. I saw some people sowing seeds amid the cold breeze and ice, and others still wearing their summer clothes and shivering in the cold.” Chǒnggyu understood his words and asked, “How long will it take before people sleeping in the broad daylight wake up and come out into the world? How long will it take before those sowing seeds amid the ice and wearing summer clothes in winter understand the right time to do their work?” The Founding Master said, “The person who is presently sound asleep without realizing the day has already broken will definitely awaken from his sleep when the sound of the myriad things moving outside continues for a long time. When he wakes up and opens his door, he will know right away that the day is already bright and, realizing this, he will get up and do his work. Those who are sowing seeds amid the ice or wearing summer clothes in winter do not understand the right time to do their work, and so they will definitely fail. After failing at their work and experiencing much suffering and many obstacles, they will awaken in their own minds by observing people who understand the right season; thus, they will gradually become those who understand the right season.”

8. Kim Kich’ŏn asked, “These days many people establish their own sects and insist that they are right, everywhere designating themselves masters. However,

when I examine their qualifications, I see nothing that makes them worthy of being called masters. Can we call them true masters?" The Founding Master said, "Yes, they are true masters." Kich'ŏn asked, "Why do you say so?" The Founding Master said, "Since you say you have learned about someone's pretenses and truth through them, wouldn't that be enough for them to be called true masters?" Kich'ŏn asked again, "Maybe so, but when would they qualify on their own as true masters?" The Founding Master said, "When pretenses are exhausted, substance returns; when one awakens to falsity, truth appears. By examining over and over again both pretenses and substance, truth and falsity, false masters can thereby naturally transform themselves into authentic masters."

9. The Founding Master said, "When you observe people's sentiments today, you find that the world is full of people who fantasize about having penetration of the Way without ever practicing, wish to attain success without making any effort, await the time without preparing, abuse the great Way with perverted arts, or slander righteousness with tricky plots. They each go around making a great fuss as if they had some sort of great ability. These are what you might call 'daytime goblins.' However, as our era becomes brighter, such people will have nowhere to stand. Only the vital dharma of the human Way and justice will remain standing in this world. Such a world

is what we call the ‘heaven and earth of great radiance.’”

10. When the Founding Master was visiting Seoul, he was strolling one day through Namsan Park. Several youths, recognizing his extraordinary dignity, came over, greeted him, and handed him their name cards, so the Founding Master also gave them his card. Quoting a recent newspaper article that criticized a new religious order that had caused a great scandal in society at the time, the youths said, “This religious order has committed many misdeeds, so our youth association is planning to go down to the spot and drive them out.” The Founding Master said, “What are their misdeeds?” One young man replied, “They cheat poor farmers out of their property by deceiving them through superstitious words. If we leave them alone for long, they will exert much evil influence in the world. Therefore, we are going to denounce their bad conduct and go down to the scene to drive them out.” The Founding Master said, “I understand your concerns. Yet, in any matter, when a person is willing to die in pursuit of his goals, others will not be able to stop him however hard they try. So, how would you manage to dissuade them?” The youths asked, “Do you mean, then, that that order will continue forever without ever being driven out?” The Founding Master said, “I only meant that one cannot forcibly stop someone who is determined to do something; I wasn’t saying whether that order would continue, or not. All people like what is ad-

vantageous and hate what is disadvantageous; hence, if a relationship is advantageous there will be long-lasting intimacy; but if disadvantages ensue, that intimacy will not last long. What we call the right path may appear at first to be disadvantageous, but eventually becomes advantageous. A perverted path may appear at first to be advantageous but ultimately proves harmful. If that order is a right path, then no matter how hard you try to eradicate it, you will not succeed; if it is a perverted path, then even if you do not eradicate it, it naturally will be unable to endure.”

11. The youths asked again, “What, then, do you, oh teacher, think is the best way to edify the world forever?” The Founding Master said, “There is no specific method, but let me give you an analogy. Suppose a person farming a large field knows the proper methods of farming well and also diligently works so that person’s harvest is far superior to that of others; then, all other farmers working in the fields will watch and follow that person’s example. However, if a person has poor harvests and yet tells others what to do, then obviously others will not follow that person. Therefore, I always say that practicing first oneself is the means of edifying others.” The youths said, “You, oh teacher, edify the world with your consummate dharma, but that other religious order brings misery to our citizens with its bad conduct. So shouldn’t it be snuffed out?” The Founding Master said, “That or-

der is engaged in work on behalf of the world, just as you are.” The youths asked again, “Why do you say that that order is engaged in such work?” The Founding Master said, “That order is like a hunting chaser: without the chasers chasing the quarry, how can the hunters find what they are hunting? Now is a time when we should construct a new world out of the old. The people of this world do not realize this situation and are still in deep slumber without any aspirations. Different varieties of religions like that order have arisen in all the four directions, waking people from their slumber and inspiring their minds; and only thus will all kinds of talented people appear in this world and experience things both true and false. Both victimizing, and being victimized by, others, they come to understand the truth and falsity, right and wrong of all things in the world. Finally, coming across the right religion and right people, they will accomplish right work. This is the merit that derives from different varieties of religions serving as retrievers. How can we say that they are not working on behalf of the world?” The youths asked again, “We understand, but then why do you say that we also are engaged in enterprises on behalf of the world?” The Founding Master said, “You scrutinize the conduct of the various religions, and when you see their good deeds you reveal them to the world; and when you see their bad deeds, you advocate censuring them. Anybody will be vexed when criticized; and when one is vexed, one will

buck up one's spirits and work hard to avoid criticism. You are all entrepreneurs who give strength to and demand self-reflection from the religions that are the entrepreneurs of the world. If you were not around, these religions would not gain the power to progress. Thus, I say that your merit is also great." Deeply impressed, the youths bowed and said, "Your teaching is indeed well rounded, without a single obstruction anywhere."

12. A person asked, "I believe that your teachings are not only appropriate for our times but are also the right dharma. However, since your Order was founded only a short time ago, its roots are shallow. I wonder what will become of it in later generations?" The Founding Master said, "Since you say you already recognize this dharma to be the right dharma, you need not worry about whether it will expand in successive generations. Look! In this world, the act of stealing is considered an evil dharma, so governments try to eliminate it and societies reject it. However, its seed never disappears, but remains and keeps pestering us, because there are some groups who feel the need for even such a bad dharma. How much more would this be the case, then, for the right dharma of the human Way and justice that all people need? To give you one more example, when the people of this world manage their lives by making use of various goods and technologies, they are not using them for the sake of the inventors but in consideration of their own convenience.

Hence, as long as something is convenient to someone, then no matter how much you tell him not to use it, he will naturally end up using it. In the same way, if any dharma brings benefit to the many people trusting in, and practicing it, then no matter how much you tell them not to believe in it, inevitably they will. And when there are many believers, wouldn't this dharma also expand widely?"

13. A person asked, "In both East and West there are quite a few established religions that have been quarreling with each other for thousands of years. Meanwhile, there also have been various new religions in recent years that have arisen in all the four directions, each advocating its own beliefs while denying others', thus creating still more disputes. What does the future hold in the religious realm?" The Founding Master said, "Suppose a man, after living in Seoul with his family and children, were to go on an excursion to various countries in the world. While staying for several years in each of the several countries he visited, he lived with women from those countries and had children by them before returning home to Seoul. Subsequently, each of his children grew up in their respective countries, but one day, they all sought out their father and gathered in one place. How can those offspring, with different faces, languages, customs, and behaviors, become close and friendly with each other right away? After spending several years together, however, they would gradually mature and gain

understanding, so that their languages and customs would become familiar to one another and they would learn the background of their kinship. Then, they would definitely realize that they are of one flesh and blood and would come to live in harmony. The background to the different developments of all the religions, and the reason why they are originally one, are just like this. Therefore, when people's intelligence has advanced further and the radiance of the Way and its power shines everywhere, all the religions will form a single household, interfused and harmonizing with one another."

14. When Cho Songgwang first came to visit, the Founding Master said, "You seem to have qualities different than those of ordinary people. What is your faith?" Songgwang replied, "I am an elder at a Protestant church and have been worshiping God for several decades." The Founding Master said, "You say that you have worshiped God for several decades; so tell me, where God is?" Songgwang said, "We say that God is omniscient, omnipotent, and omnipresent, so there is nowhere He does not exist." The Founding Master said, "Then, do you regularly see Him, listen to His words, or receive His teachings?" Songgwang replied, "So far, I have not seen or talked to Him." The Founding Master said, "If so, can you say that you have become a truly intimate disciple of Jesus?" Songgwang said, "What shall I do to enable me to meet God and receive His teach-

ings?” The Founding Master said, “You may accomplish that by practicing well and becoming a disciple who truly knows Jesus.” Songgwang asked again, “In the Bible, it is said that Jesus will return during the degenerate age and ‘will come like a thief [in the night],’ but many signs of his return will appear at that time. Will there really be a day when He returns?” The Founding Master said, “Sages are not deceitful. If you practice well and your spiritual mind opens, then you will also understand Jesus’ coming and going.” Songgwang said, “I have been waiting for a long time for a great teacher who would give me personal guidance. Meeting you today, my mind is satisfied, and I would like to become your disciple right away. But at the same time I have qualms of conscience because it seems like apostasy.” The Founding Master said, “If a Christian becomes a disciple who truly knows Jesus, he will come also to understand what I am doing; and, if one becomes a disciple who truly understands me, he will come to understand what Jesus accomplished. Therefore, ignorant people maintain gaps between this and that religion and so think themselves to be apostate, thereby becoming hostile to other religions. However, those with real understanding know that these religions have different names merely according to the time and place, and come to view them all as belonging to a single household. Thus, you should use your own discretion whether you stay or go.” Songgwang rose to his feet, bowed, and vowed anew to become his disciple.

The Founding Master assented and said, “Even after you have become my disciple, you will be a true disciple of mine only when your reverence for God grows stronger.”

15. The Founding Master said, “One day I was reading a Buddhist sūtra and saw the following story. A disciple asked the Buddha, ‘When we have an audience with you, oh Buddha, and listen to your dharma talk, we are filled with limitless reverence and joy. But there are some people who instead slander and criticize you, even interfering with people coming to you. You, oh Buddha, always teach us out of your loving-kindness and compassion. I would like to know the reason why those sentient beings behave that way.’ The Buddha answered, ‘When the sun rises in the east, it first shines on the highest point of the tallest mountain, Mount Sumeru, then on the high plateaus, then finally on all the flatlands of this great earth. It is not because the sun has a sense of discrimination that it shines on the tallest mountain first and the flatlands later. The sun merely shines with no-mind but, depending on whether land is high or low, such discriminations as first and last occur. The dharma teachings of the Tathāgata are also like this: the radiance of infinite wisdom shines without discrimination, but according to each person’s spiritual ability, some understand this dharma first and others last. Even if you all listen to the same dharma teaching at one place, the bodhisattvas will understand it first, then the *pratyekabuddhas* (solitary

buddhas), *śrāvakas* (disciples), and those with determinate wholesome faculties (*kuśalamūla*); and only at the end will those sentient beings who have no affinities gradually receive the light of his wisdom. And benighted sentient beings defame the buddhadharma even while their lives are being sustained by the Buddha's gracious light, just like a blind man who, because he cannot see the sun, says it offers no benefits, even while his life is being sustained by the sun. Hence, you had better mind your own business, never hating those foolish sentient beings, nor feeling discouraged or dejected. How, after all, would there not be differences in people's understanding?' Don't listen casually to these words, but continue your practice by taking them as a precious mirror for your own futures. Never be too mindful of others' faults or of their indifference toward you. The vicissitudes of this world are no different than the changes of day and night. When light comes to this age of darkness, all sentient beings everywhere will realize the Buddha's grace and work hard together to repay his grace."

16. Ch'oe Tohwa asked, "In this world there are many people who yearn for the advent of Maitreya Buddha and the establishment of his order of the Dragon-Flower. What kind of Buddha is Maitreya, and what kind of order is the Dragon-Flower Order?" The Founding Master said, "'Maitreya Buddha' refers to the wide manifes-

tation of the truth of the Dharmakāya Buddha. The Dragon-Flower Order means that this world becomes greatly radiant. That is, the gist of ‘Everywhere a buddha image, every act a buddha offering’ will be widely practiced.” Chang Chökcho asked, “When will such a world come about?” The Founding Master said, “It is gradually developing even now.” Chǒng Sewol asked, “But even so, wouldn’t there be a first master?” The Founding Master said, “Whoever awakens to the truth bit by bit will become one of the masters.”

17. Pak Sasihwa asked, “Some sects these days are loudly proclaiming that Maitreya Buddha has already appeared and established his Dragon-Flower Order. So which of these sects is the true Dragon-Flower Order?” The Founding Master said, “An order does not become the true Dragon-Flower Order simply by saying it is. Even if an order does not make such a claim, if it first awakens to the true meaning of Maitreya Buddha and then carries out his works, then it will naturally become the Dragon-Flower Order and you will be able to see Maitreya Buddha in person.”

18. Sō Taewōn asked, “What will the world be like when the era of Maitreya Buddha has fully arrived and the Dragon-Flower Order has been for the most part established?” The Founding Master said, “During that era, people’s intelligence will become much more advanced,

so that there will be no mutual harm in all things. By distinguishing pretense from substance and truth from falsity, the practice of praying before buddha images for longevity and blessings will gradually disappear. But we will be extended to include heaven and earth, the myriad things in heaven and earth, and the dharma realm of empty space. We will sow our merits according to situations and circumstances over the whole range of the myriad things in heaven and earth and the dharma realm of empty space, whether praying for wealth, honor, or longevity. Each and every person will become a living buddha and deliver one another; each and every person will realize that he or she possesses the authority of a buddha; and every household will have buddhas living among them. There will be no need to designate a specific place as the site of the Order, for one will come to the Dragon-Flower Order wherever one goes. How can such grandeur be fully described with words and letters? In a world where this order has been established, the buddhadharma will pervade everywhere under heaven, the differentiation between monk and layperson will vanish, secular laws and the Way and its power will not be mutually obstructive, spiritual practice and mundane life will not be mutually obstructive, and the myriad living things will all be edified through its virtue.”

19. The Founding Master said, “These days some people say that this world has entered the degenerate age,

where there is no other path but complete destruction. However, I say this is not the case. The traces of the sages have vanished for a long time and righteousness and morality have become opaque, so it is true that this is a degenerate age. But this world will not be destroyed for that reason. The new world that is coming will truly be a world of great civilization and morality. Therefore, now is the end of an old era, but is also the beginning of a new one, so that it is extremely difficult to guess the road ahead. But how can a person who anticipates the civilization of this coming era not be confident and happy?"

20. The Founding Master continued, "The sentiments of all people in this coming era will be as follows. Nowadays, for the most part, we are all too eager to take over another's possessions, prevail over others, or deliver misfortunes to others. In the coming era, however, we will all be eager to provide for others, to have others prevail over us, and to offer charity to others. In the current era, for the most part, we are all too eager to promote our own benefit, and worry about not attaining a position of unusual power or achieving eminence. In the coming era, however, we will all be eager to perform public service, and will worry that we may not have time for spiritual cultivation if an opportunity for achieving eminence or powerful position comes our way. In the current era, for the most part, people are inclined to commit trans-

gressions, so there are jails for punishing those transgressions, while individuals, families, societies, and nations, place boundaries around each group, put up fences and walls and all focus on their own defense. In the coming era, however, we will despise committing transgressions, and individuals, families, societies, and nations will open their boundaries and mutually accommodate one another. In the current era, material civilization controls the world. In the coming era, however, the unsurpassed Way and its power will become greatly developed and will enlighten the spirits of the human race while controlling material civilization, which will aid moral culture, so that soon enough we will witness a truly civilized world, in which there will be no thieves in the hills and no one who will keep items that others have lost on the road.”

21. The Founding Master continued, “The stage the world has reached today is that moment when the dark night has passed and the bright sun is about to rise in the east. The fact that modern civilization first flourished in the West is like the sun that rises in the east illuminating first the sky in the west; but when the sun reaches the zenith, its radiance will shine equally throughout the worlds of the ten directions. That era will certainly be a great world of the Way and its power and a world of true civilization.”

22. The Founding Master said, “Since the past world was immature and dark, people who were powerful and knowledgeable sustained their lives by unjustly exploiting the weak and ignorant. However, the coming world will be full of wisdom and light, so that even a person who holds a high position will not be able to confiscate other’s property arbitrarily, without abiding by the proper law. Therefore, the lives of the bad and false will gradually become poor, while the lives of the upright and truthful will naturally become prosperous.”

23. The Founding Master said, “Since Korea began to modernize, there has been much improvement in people’s ways of living, their obdurate views have softened a lot, and, in areas where we are still deficient, we will see further progress in the future. From a spiritual perspective, our nation will become a top leader of the many nations of this world. Nowadays our nation is gradually going through the process of ‘a fish turning into a dragon.’”

24. The Founding Master continued, “The people in the coming era will create wonderful parks by planting various trees and plants on the pleasant summits of tall mountains, creating ponds for fish farming with exotic rocks and old trees nicely arranged around them. They will build houses by digging into the ground, which will take in sunlight in the daytime and use electric lights at night. Apart from this, those people will go on living

splendid lives, lacking nothing. When they step out of their houses and look around, they will see forests full of trees. When they climb above the forests, they will have views of various kinds of birds and insects singing and dancing amid flourishing blooms of beautiful flowers and plants. In this country, too, in such famous mountains as the Diamond Mountains and Chiri Mountain, as well as in places like Kusu Mountain, only people with great power will be able to build homes and live. Otherwise, people will create man-made mountains where they can build their homes. In construction, they will use natural stone when building their homes, unlike people nowadays who prefer synthetic materials. In this and other ways, people generally will love natural beauty and seek it out.”

25. The Founding Master continued, “Religious orders with sufficient funds will build airports and parks at the tops of tall mountains. They will build elaborate and magnificent shrine halls to enshrine the portraits and chronicles of the public-spirited, so that many spectators from all directions will come to visit, and even the highest dignitaries will have to pay homage and gaze at them. Renowned dharma masters will pursue their cultivation in scenic retreat centers in the respective areas. On occasion, they will go down to temples in the secular world to deliver their dharma talks, and the assembly’s shouts of welcome will shake the mountains. All the laity will

escort the dharma masters and their entourages into the temple and, after offering a meal, they will politely request a dharma talk. The dharma masters will then expound on the essential dharma regarding the Way of humanity necessary for leading secular lives, on the dharma regarding the retribution and response of cause and effect, or on esoteric principles of the nature. When their dharma teachings are finished, the congregation will offer large sums as honoraria, which the dharma masters will donate back to those temples. They will receive the same kind of treatment when they go to other temples.”

26. The Founding Master continued, “There will not only be educational institutions in every district and county, but in every town there will also be erected religious centers and public halls where people will attend regular services. People will all gather there conveniently to carry out such ceremonies as coming of age, marriage, funeral and ancestral worship, special dharma meetings by dharma masters, or to hold any other meetings. Because all religious groups today are unable adequately to train their adherents, one does not for the most part enjoy special confidence for being a religious person; but, in the coming age, the edification work of all religious groups will have been sufficiently developed, so that members of every religious group will each receive substantial spiritual training, thereby naturally possessing an integrity lacking in ordinary people without

training. Therefore, in selecting people for government, public office, or public-sector positions, people will definitely seek out the adherents of various religions.”

27. The Founding Master continued, “Even now, there are employment agencies in big cities, but in the coming era a great many more will open up everywhere, providing greater convenience to those seeking jobs. What is more, there will be matchmaking services, and those who wish to marry will seek out those agencies. Daycare centers will appear everywhere, so that mothers can go to their jobs without worrying about their children. Senior citizens who have no one to rely on will be taken care of in old-age homes built by governments, public organizations, or philanthropists, so that they can live the remainder of their lives peacefully, without any real worries. It is inconvenient now to try to live in the remote countryside, but in the future there will be all kinds of facilities providing unlimited conveniences even in the remotest countryside. There will also be cheap restaurants; hence, people will be able to enjoy convenient meals that suit their living standards without having to cook every meal at home. Many clothing stores and laundries will open, so those who are busy will not have problems finding clothes or having them laundered.”

28. The Founding Master said, “In the past, people thought it customary to bestow their property, whether

large or small, only to their own children. If one did not have children of one's own, then one would adopt so that an individual would definitely receive that inheritance. Thus, descendents definitely expected to claim their parents' inheritance. In the coming era, however, people will provide their children with proper education and some basic wherewithal for a self-supporting life, but use the remainder of their assets for the spiritual edification, education, charity, and other enterprises for society as a whole. People today generally gain benefits for themselves by exploiting others, but people in the coming era will gain benefits for themselves by benefiting others. This is because, as people's intelligence advances, they come to experience for themselves the principle that one is harmed as much as one harms others and one is benefited as much as one benefits others."

29. When the Founding Master gave a dharma talk, he conveyed the impression that his awesome virtue was vanquishing the trichiliocosm while everything in the six rebirth destinies and the four modes of birth was rejoicing together in one place. At moments like this, such disciples as Pak Sasihwa, Mun Chönggyu, and Kim Namch'ön danced with their gray hair flying in the air, while Chön Samsam, Ch'oe Tohwa, No Töksongok, and others rose to their feet and prostrated repeatedly, uplifting the air inside the hall and promoting the supreme joy in the dharma. It seemed as if the worlds in the

ten directions were elated. With a smile on his sage's countenance, the Founding Master said, "For a great order to be established, it is customary for the buddhas and bodhisattvas to hold an advance meeting in the Hidden Realm to decide on their responsibilities when they appear in this world. Thus, aren't they bodhisattvas who came to this world with the responsibility to dance and prostrate? Nowadays, only a few of us are rejoicing like this, but in the future, the triple world in the ten directions, the six rebirth destinies, and the four modes of birth will rejoice together equally."

30. A disciple asked, "I can surmise that our Order has been established during a cycle of great fortune. However, I would like to know for how many thousands of years our Order's cycle of fortune will last?" The Founding Master said, "This order is different than those of the past, for it is not an order that frequently comes into being, but appears in concert with a new cycle of the great chiliocosm. So its good fortune is unlimited."

Chapter Fifteen: Entrusting

1. The Founding Master said to several of his disciples, “The reason I feel such deep affection for you is because, of all the people, only you ahead of so many others have found this special affinity, generated this special aspiration, and have come to seek this dharma. The reason I sometimes feel disappointed during our time together is because there are those among you whose dedication to cultivating the Way has diminished and who have aroused other selfish thoughts, and thus do not faithfully follow my guidance. If, in this way, you forget your original intents and disregard my purpose, then what will you do if I shake off all affinities and leave on a long journey of self-cultivation? At such a time, it will not be so easy to meet me, no matter how hard you try. Therefore, you must rededicate your spirits once again to make sure I don’t have such thoughts. The state of mind of a liberated person has aspects that cannot be fathomed with ordinary states of mind. When one is involved in any activity, no matter what it might be, it may seem as though one couldn’t stop even if it takes thousands of years. But once one decides to stop, all traces will instantly vanish into thin air.”

2. In January of the twenty-sixth year of the *Won* Era

(1941), the Founding Master passed down his transmission verse and said, “The persons of the Way of old generally passed down their dharma transmission verses hurriedly at the time of their death, but I will give it to you in advance. They also transmitted it in secret to just a few disciples, but I am hereby giving it to all of you equally. Whether one receives the dharma completely or not, however, depends on one’s own practice. Thus, each of you must devote yourself to practice, so that you will have no regrets in the future.”

3. A year before his nirvāṇa, the Founding Master often urged his disciples to finish the compilation of *The Principal Book of Won-Buddhism*, which was in progress. He often stayed up late into the night editing. When the manuscript was completed, he had it sent immediately to the printers, saying to his disciples, “Since time is short, the book may not be perfect at this point, but the broad essentials of my whole life’s aspiration and vision are for the most part expressed in this one volume. Hence, please receive and keep this book so that you may learn through its words, practice with your body, and realize with your mind. Let this dharma be transmitted forever throughout tens of thousands of later generations. In the future, people in the world will recognize this dharma and be greatly impressed, so that there will be countless numbers of people who will respect and revere it.”

4. A few months before his nirvāṇa, the Founding Master often charged both the congregation and specific individuals, “I will soon be going to a remote place for self-cultivation. Reflect on whether you will regress or not even when I am gone, and fortify your minds anew. The present day is definitely a time of trial, so those with shallow faith will wilt, but those with firm faith will see good results. My dharma is transmitted so that anyone with faith and dedication and with public-spiritedness can receive it. Do not bemoan later that you failed to receive this dharma, but make haste to take this right dharma and make it your own flesh and blood.”

5. The Founding Master one day said to Song Kyu, “Ever since you met me, you have done everything as I instructed, never insisting on your own opinion. I know this is because you have such deep faith in me. But what would you do if I were suddenly to leave you for a long time? From now on, I want you to try also to express your opinions on all matters and to lead the congregation using your self-power.” Again, he said, “These days, the colonial officials’ surveillance of me is getting more and more intense, making it difficult for me to stay here for a long time. In the future, there will be some people who might occasionally harass the Order, making those moments hard to bear. However, nothing serious will happen, so you needn’t worry.”

6. The Founding Master said, “If you continue to progress in your practice just as you did when you first aroused the aspiration to follow me, no one will fail. However, in cases where one is trying to rise from inferior spiritual capacity to middle spiritual capacity, or starts from middle spiritual capacity but is unable to get over the threshold, then one will be afflicted by all kinds of symptoms of disease and one will most likely fail to reach superior spiritual capacity. Thus, you must work especially hard to get over this perilous hill of middle capacity. The disease of middle capacity starts, first, with becoming bored with spiritual practice. The symptom of this disease is finding all things to be troublesome and tedious so that one’s thoughts and words are sometimes inferior even to those of secular people. Second, being neither authentically enlightened nor utterly ignorant, one sometimes says or writes things that impress many people, who in turn admire and applaud one. Thus one assumes that one is superior to everyone else and, being overconfident, forgives all one’s own faults. One recklessly criticizes senior teachers, casts skeptical doubts on the dharma and the truth, and becomes obstinate about one’s own views. If one is not careful, these symptoms may even destroy all the merits one has been accumulating and ultimately may readily destroy the great enterprise involving an eternity of kalpas. Thus, the Buddha and the enlightened masters of the past warned about these symptoms of skeptical

doubt and a lack of faith. Today there are quite a few among you who have caught this disease. Hence, it would be good if you would reflect on this yourselves and free yourselves from that state; but if you don't, you will not only destroy yourselves in the future but it will also become a major problem for the Order. Therefore, you must arouse great zeal and focus your energies on the practice that will overcome this situation. The method of easily surmounting middle spiritual capacity involves devoting yourself without deception to a teacher who possesses the dharma, while at the same time reflecting on your own original vows and recollecting often the dangerous consequences of middle spiritual capacity. Once you overcome this situation, you will speed toward buddhahood as if flying in an airplane.”

7. In January of the twenty-eighth year of the *Won* Era (1943), the Founding Master released the newly designed doctrinal chart and said, “The quintessence of my teachings and dharma lies herein; but how many of you can understand my true intention? It seems that only a few of you in this congregation today can receive it fully. This is due to your lack of one-minded concentration because, first, your spirits tend toward wealth and sex and, secondly, you are inclined toward reputation and vanity. This being the case, you must decide which to leave behind and which to seek. You will find success only by making a big decision and taking just a single road.”

8. The Founding Master asked the congregation in the meditation hall, “Throughout this whole wide world, from the past up through the present, who had the greatest talent and became the vessel that delivered sentient beings from the sea of suffering, and through what means was this accomplished? Also, what kind of talent do you seek to attain by coming here to practice?” After several disciples gave their answers, Song Tosōng replied, “The people who attained the greatest talent and became the vessels for delivering all sentient beings are all the buddhas of the three time-periods. The practice that we are most anxious to attain is that practice which will allow us to attain the talent of the buddhas. Hence, our minds will be unshaken by perverse ways or trivial practices not only in this current lifetime, but even over several thousands of kalpas in the future. By gaining the buddhas’ knowledge and conduct, we will resolve old age, sickness, and death and will work hard to deliver sentient beings from the sea of suffering.” The Founding Master said, “However, among current practitioners, there are some people who admire extraneous studies even after discovering our dharma-gate, or who occasionally reject our own gate of the Way to seek extraneous knowledge. How is this not regrettable? Therefore, in order to reaffirm your own original vow, each of you must resubmit your vow so as to continue this practice through till the end.” Receiving his command, the congregation of the meditation hall rewrote their vows and continued on with

their practice.

9. The Founding Master said, “In the twenty-eight years since I founded this order, my sermons on the dharma have been overly explicatory. Though I’m not concerned about those of superior spiritual capacity, I worry that those who are of middle and inferior spiritual capacities presume the dharma is easy and, having become like the legendary nine-tailed foxes, [manage to change only their outward appearance and so] will find it difficult to attain the true Way. This is a real concern. From now on, do not become generally engrossed only in explications of the dharma, but work hard to progress in concert through the Threefold Study.”

10. The Founding Master said, “I have founded many religious orders over many lifetimes and kalpas, but this order is the largest in scope. Along with the first nine disciples at the founding, there will be innumerable zealous devotees in the future who will dedicate their lives to this order.”

11. The Founding Master said, “I have been teaching you for a long time, but there are three things I regret. First, many of you talk about the arcane, sublime truth with your mouths, but rare are those whose conduct and realization have reached an authentic state. Second, although you see with your physical eyes, rare are those

who perceive with their mind's eye. Third, many of you have seen the transformation body of the Buddha (*Nirmānakāya*), but rare are those who have clearly seen the Dharmakāya Buddha.”

12. The Founding Master said, “There are three difficulties facing a religious order. One is the difficulty of understanding the absolute realm of *Il-Won*. Two is the difficulty of incorporating the truth of *Il-Won* into one's conduct, so that one will practice with One Suchness in action and rest. Three is the difficulty of teaching the truth of *Il-Won* concisely and clearly to the general public. Nevertheless, the most difficult task becomes easy if practitioners firmly make up their minds and devote themselves to attaining it. On the other hand, for those who are not willing to pursue it or who give up midway, even the easiest task becomes difficult.”

13. The Founding Master said, “Foolish people do not understand the merit that rain and dew bring to heaven and earth; ordinary people do not understand the merit that sages bring to the world. Therefore, only after a drought will everyone appreciate the rain; only after sages have departed will everyone realize the gracious merits of their dharma.”

14. On May 16, 1943, the Founding Master gave a dharma talk to the congregation at a regular dharma

meeting, “On my way to this Great Enlightenment Hall just now, I saw several children playing in the woods beside the road. Seeing me, one of the children called out a signal, and they all stood up and bowed. They seemed quite orderly, evidence that those children were gradually maturing. When people are very young, they don’t fully understand the particulars of their parents and siblings or their relationship to them, and are even more ignorant about their proper duties toward them. As they mature, however, they come to understand their particulars, relationship, and duties. Likewise, when practitioners are ignorant, they do not understand the particulars of how one becomes a buddha, bodhisattva, or ordinary sentient being; the relationships between themselves and heaven, earth, and the myriad living things; or each person’s path between death and rebirth. As their practice gradually matures, however, they come to understand all about the particulars, relationships, and duties. Therefore, we come to understand the Way in the same manner that an immature child gradually becomes an adult. Thus a child grows up and becomes an adult, an ordinary being awakens and becomes a buddha, or a disciple learns and becomes a master. Therefore, you must acquire more and more real ability and become teachers of the younger generation, while each of you becomes a great pioneer in the great task of delivering all sentient beings and curing the world. It is said in the *Yinfu jing* [*Dark Amulet Scripture*], ‘Birth is the root of death;

death is the root of birth.’ Birth and death are like the cycle of the four seasons or the recurrence of day and night; that is, it is the law that operates the myriad living things in the universe and the universal truth that makes heaven and earth circulate. The only difference is that buddhas and bodhisattvas are not deluded regarding such comings and goings and thus are free, while ordinary sentient beings are deluded, and thus are not free. However, the births and deaths of the physical bodies of buddhas and bodhisattvas or ordinary sentient beings are all the same. Thus, believe not in the person alone but in the dharma, and work hard to acquire the ability to be free and undeluded regarding birth and death, coming and going. The fact that we hold regular dharma meetings in this manner is like a merchant coming to a marketplace: having come to shop, he will feel it worthwhile only if he will receive assistance in his living by selling his own goods as well as buying others’ according to his needs. Therefore, convey such opinions as might be beneficial to others, each according to one’s knowledge, while revealing one’s doubts and learning from others, and taking their words as a precious mirror. Be especially careful not to come and go in vain. Because the matter of birth and death is great and change occurs so rapidly, it is not something to take lightly.”

15. The Founding Master said, “The three goals of our enterprise are edification, education, and charity. In the

future, we must always promote these three in tandem if our enterprise is to be flawless.”

16. The Founding Master said, “In my teachings and dharma, the Threefold Study, the Eight Articles, and the Fourfold Grace, which are the fundamental principles of this doctrine that has the *Il-Won* as its cardinal tenet, cannot be altered regardless of the era or the country. The remaining items or systems may be revised to fit a particular era or country.”

17. The Founding Master said, “In the past, religious orders, governments, or private organizations each relied on laws that perpetuated disparities in order to regulate people. In the coming era, however, laws that are biased in any situation will not be considered virtuous because they will be unable to edify the masses equally. Therefore, in our Order, if any person of the Way appears who has had a great enlightenment, that person should be honored with the status of the tathāgatas, whether lay or ordained, male or female, old or young. Moreover, in birthday and memorial ceremonies or any other events honoring a founder of this order, rather than holding an event on behalf of a single member, we should see to it that everyone should rejoice or mourn on the same day.”

18. The Founding Master said, “It is crucial that you transmit my dharma to posterity by writing it down and

explaining it orally. However, it is even more important that, by practicing it with your bodies and realizing it with your minds, you ensure that this dharma lineage is never severed. If you do so, the merit will be incalculable.”

19. The Founding Master said, “The tasks of a master founding a new dharma, of the disciples receiving that dharma and transmitting it to posterity, and of the congregation in later generations willingly receiving that dharma and putting it into practice form a trinity; their merits, too, are identical.”

**The Dharma Discourses of
Cardinal Master Chōngsan**
(Chōngsan Chongsa Pōbō)

**With one truth in one world,
As one family and one household,
As one workforce in one workplace,
Let us build the world of *Il-Won*.**

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The Canon of Secular Life
(Sejõn)

Chapter One: Prolegomenon

From the very moment the numinous consciousness enters a mother's womb, up through the time one is born in this world, matures, lives one's life, and finally enters nirvāṇa, there must be a path that one pursues through embracing the dharma in order to enjoy a consummate life both in this life and in the eternal world. Therefore, during gestation, there must be a Way of prenatal education; after birth in this world and during infancy, there must be a Way of infant education; as one grows up, there must be a Way of general education involving both the study of sciences and study of the Way; in a household, there must be a Way governing relations between husband and wife, parents and children, and siblings and kin; in a religious community, there must be a Way of faith and a Way for believers; in society, there must be a Way for men and women, old and young, strong and weak, and the public at large; in the nation, there must be a Way of governing and a Way for the governed; in the world, there must be a Way of humankind; as one reaches old age after completing all types of human affairs, there must be a Way of repose and a Way of liberation; at the point of nirvāṇa, there must be a Way of nirvāṇa and a Way of sending on spirits in transition. Thus, there is no limit to the number of principles that human beings must practice throughout their lives by embracing the dharma,

but I have elucidated the fundamentals of these principles and titled it *The Canon of Secular Life*.

Chapter Two: Education

1. On Education

Education is the foundation for developing the world and the basis for civilizing humankind. Hence, it can be said that the rise and fall, prosperity or decline of individuals, families, societies, and nations depends on whether or not education is well executed. Although human beings are said to be the most perspicacious of all living creatures, without the power of education we cannot be sure we will be able to fulfill our superior numinous potential. Even if families, societies, nations, or the world may have already been formed, without the power of education, their preservation or development cannot be assured. Therefore, from the period of gestation, which is the foundation of human life, through birth and the various stages of maturation, the Ways of prenatal education, infant education, and general education must all be provided and cultivated in order for a person to become a useful human being in one's family, society, nation, and the world.

Furthermore, education may be broadly divided into

two categories: study of the sciences and study of the Way. The study of sciences, as the foundation of material civilization, serves the material development of the world; education in the study of the Way, as the foundation of spiritual civilization, promotes the spiritual development of the world. Therefore, these two types of education must be cultivated simultaneously, but the study of the Way should be adopted as the basis and the study of sciences as its application. Then, both spiritual and material civilization will be well rounded and the happiness of humankind will be consummated.

2. The Way of Prenatal Education

Human education begins with prenatal education. In ancient times, it is said that Tairen, the mother of King Wen (1171-1122 B.C.), already began teaching her son while he was still in her womb. Since then, the term “prenatal education” has spread throughout the world. If prenatal education is carried out well while a numinous consciousness is still abiding in the fetus inside the womb, then a congenitally superior numinous consciousness will have its temperament enhanced, and even an inferior one will find its temperament improved. If the pregnant mother takes poor care of her body and mind and does not carry out prenatal education well, then regardless of the superiority or inferiority of the fetus’s

numinous consciousness, its temperament may decline. Therefore, the Founding Master said, “When a fetus is in the mother’s womb, it is the time when its numinous consciousness begins to develop, so the parents’ thoughts, speech, and actions readily influence the fetus’ future disposition. Therefore, during this gestation period, it is extremely important for the mother to be circumspect.”

The dharma of prenatal education first entails a woman being careful with her body. She should not overexert herself by lifting objects that are too heavy; she should refrain from climbing up or descending down steep and dangerous places; she should avoid places where cold, heat, dryness, and humidity are excessive; she should not consume unripe fruit or spoiled food, and should be cautious about allowing herself to become overly hungry or overly full, and she should avoid overexerting herself or becoming overly indolent. Next, she should keep her mind pure: she should not allow her mind to become greedy, angry, or deluded; she should not show resentment, jealousy, or arrogance; she should let go of worries and defilements and be careful to calm her mind when she is frightened or alarmed. She should attend dharma meetings often and listen well to the teachings of the Buddha and wise masters, and should never let go of a suitable measure of mind practice. Next, she must behave correctly: in her actions, she must not commit killing, stealing, or sexual misconduct; in her speech, she must not make impertinent remarks, make insinuations,

speak evil, or be double-tongued. She should always handle all matters in a fair and upright manner, respect everyone in the congregation, make donations as much as she is able, and wherever she goes observe well the local laws and public morality.

3. The Way of Infant Education

Human nature is originally pure and free from either good or bad. However, in response to sensory conditions, we can become either good or bad. When we are in good environments, naturally it is easy for us to be influenced by what is good, but when we are in bad environments, naturally it is easy to be contaminated by what is bad. Especially during early childhood, when we are innocent and naïve and our consciousness has not yet fully developed, we are readily influenced by what we see and hear. Hence, it is said that in olden days Mencius's mother moved three times to find the right environment for her son's education and finally raised her son to become a sage. Thus, how can we neglect education during early childhood?

Regarding the dharma of education for children, the Founding Master has laid out a fourfold path. First is teaching via the mind: by placing a locus for faith in one's mind and maintaining a state of mind that is upright, wholesome, and serene, one leads the children to

model themselves wholeheartedly on that mind. Second is teaching via conduct: by first conducting oneself correctly and maintaining right measure in one's actions, one leads the children automatically to model themselves wholeheartedly on that conduct. Third is teaching via speech: by frequently talking to them about the exemplary words and wholesome actions of the buddhas and bodhisattvas, sages and saints, and distinguished and accomplished persons, one leads children to remember and adopt those examples and teaches them through gentle and rational words about human affairs and universal principles. Fourth is teaching via severity: this is a method of teaching through strict authority when children are immature; it is not a method to be used often.

4. The Way of General Education

Even if prenatal education was proper and infant education unimpeachable, unless one also receives during one's youth the education in sciences appropriate to one's generation or the training in the study of the Way that establishes fundamental integrity throughout one's life, it is easy for one to pass one's entire life in vain. Thus, from youth through adulthood, one must receive simultaneously the education appropriate to one's time and the training in the Way and its power. This is called general education.

Education throughout one's lifetime involves, first, education in academic disciplines, which primarily involves acquiring knowledge and skills through the study of sciences. Second is education of the spirit, which primarily involves acquiring a disciplined mind and moral conduct through training in the Way and its power. Third is education in propriety, which involves cultivating and practicing all appropriate ceremonies and etiquette within the household, society, nation and world. Fourth is education regarding work, which involves cultivating a spirit of diligence in everyday life and field practice in productive labor.

Chapter Three: The Family

1. On the Family

Family is the foundation of human life. Where there are human beings, a family is formed; within a family, starting with the married couple's relationship, other bonds naturally develop, such as between parents and children, or between siblings and other relatives. Only if these relationships are cultivated in accordance with the Way appropriate to each can a family become a happy family, a peaceful family, and a progressive family.

2. The Way of Husband and Wife

The family starts with husband and wife. Hence, first there must be a Way between husband and wife. This is exactly what was meant when an ancient sage said, “The Way of a superior person begins with husband and wife.”

The Way between husband and wife first involves harmony. Spouses must love and respect each other, forgive each other’s faults, and, by mutually supporting each other’s endeavors, they will become earnest friends and companions till the end. Second is fidelity. Husband and wife must both hold in the highest regard being faithful to each other, avoid such unwholesome conduct as debauchery, and, except for the most heinous of crimes, they must generously forgive each other’s faults and, until the end, together accept both happiness and suffering. Third is diligence and sincerity. Both husband and wife, in the spirit of self-reliance, must live diligently and sincerely, thereby creating a comfortable home and sharing all human duties. Fourth is public service. Husband and wife must come together in unison and faithfully carry out their duties and obligations to the nation and society, as well as support philanthropy and enterprises of edification, education, and so forth, as best they can.

3. The Way of Parents

Those who have become parents to fellow human beings have a parental Way to follow. First, parents must do their very best to provide for and protect their children until they acquire self-power in every respect. Second, parents must do their very best to educate their children in every respect at the proper time. Third, parents must allow their children to contribute widely to public service without binding them just to their own family, so that they will unfailingly follow the human Way of justice and exert themselves in the task of deliverance. Fourth, parents must always offer them their full devotion and love without weighing whether they are filial or unfilial.

4. The Way of Children

There is a Way for children to follow. By practicing each and every detail described in the items listed in the section “The Principle of Gratitude to Parents” in *The Principal Book of Won-Buddhism*, children will attain truly outstanding filiality. However, if in order to appease their parents’ minds, they obey their unreasonable demands, then that is compromising a greater filiality for a lesser one. If in order to nurture their parents, they neglect to perform great activities on behalf of the public at large, that too is compromising a greater filiality for a lesser one. If their parents suffer from senility and are benighted about the most important of principles, then with

calm energy and gentle words, children should try to keep admonishing them until they have changed their minds. Should the children be deeply involved in public affairs and unable to care for their parents, then they should ask their siblings or relatives to take over the duty instead, so that by completely accomplishing those public affairs, they will be realizing a truly great filiality. Also, even if their parents might show little love or affection, they should not complain or become resentful but just fulfill their duties as children.

5. The Way of Siblings and Relatives

When siblings receive the same vital energy from their parents and are raised with that same loving energy, the natural order of heavenly laws is for the elder to love the younger and the younger to respect the elder. Therefore, siblings should take pleasure together in good things and be concerned together over bad things, but should not quarrel unreasonably over gain or loss or become envious of one another's achievements and fame. Elder siblings should only be concerned with fulfilling their duties as elders, without considering the respect of the younger; younger siblings should only be concerned with fulfilling their duties as the younger, without considering the love of the elders. Thereby, they will long preserve the affectionate ties provided by heavenly laws.

All relatives must be affectionate toward one another; moreover, they should enlighten each other should any of them be at fault, rescue each other where they face difficulties, encourage each other in good deeds, and thus proceed along the same path of blessings and happiness.

However, to make wrongful requests or to rely inappropriately on others' influence just because they are one's siblings and relatives is not the Way of siblings and relatives. While people may well exert themselves initially so that benefits can be reaped by their siblings and relatives, they should not harbor a mind that seeks and desires benefits from them. Thus will the family enjoy eternal harmony.

Chapter Four: Religious Faith

1. On Religious Faith

Religious faith is the crucial factor in providing a foundation for spiritual life. For human beings to pursue their life in this world, they must have true faith so that their minds will be in tranquility and at peace amid all favorable and adverse sensory conditions or suffering and happiness. With the strength of a firmly grounded mind, they will not only accomplish great practice and great enterprises, but will take that faith as the compass pointing

toward the eternal world. Therefore, religious faith also must involve the Way, and only if human beings maintain a faith that is based on the Way will it be a sound faith, effective faith, and eternal faith.

2. The Way of Religious Faith

The Way of religious faith first means choosing well the religion to believe in, for the objects of faith could be inadequate or perfect, false or truthful. Also, the method of faith could be dubious or legitimate, superstitious or realistic. You must select and believe in the religion that has the most consummate and truthful object and the most legitimate and realistic method of faith. Second you should combine faith in other-power and self-power. Realizing that all truths are originally inherent in one's own nature, you must cultivate simultaneously the belief in and worship of the object and your own internal belief and practice. Third you should respect and have sincere faith in the lineage of original guides. You must sincerely revere and have faith in the great master who illuminated the tenets of faith and in his dharma and his dharma lineage. At the same time, realizing that all the truths in this world are originally based on a single principle, you must go one step further to revere and have faith in all the buddhas and sages of the three time periods. Fourth it involves being consistent in your belief and dedication.

Your faith must not regress or come to end according to circumstances or time; and no matter how difficult the conditions you might face, you should be consistent throughout interminable lifetimes with unswerving belief and dedication.

3. The Way of Religious Faith

When a person becomes an adherent of a religion, he or she must follow the Way of the believers expected of that order. First, believers must demonstrate full belief in and dedication to their faith in and practice of the Order's teachings. Second, they must make every sincere effort to engage in religious activities and understand its doctrines. Third, they must follow the Order's rules and regulations and properly revere the Order's leaders. Fourth, as far as possible, they must exert their efforts in propagation and edification. Fifth, they must participate in the maintenance and development of the Order by fulfilling their appropriate duties in spirit, body, and material contributions.

Chapter Five: Society

1. On Society

A society is formed when people gather together. Whether it is a group of several people, a nation or the world, these all constitute large and small societies. In any society, there are distinctions between men and women, old and young, as well as differences between strong and weak, wise and foolish. Furthermore, according to these various relationships, different types of organizations and ranks are formed. If each sector within these relationships possesses the Way appropriate to it, that society will enjoy peace and prosperity; if not, antagonism and quarrels will never cease.

2. The Way of Man and Woman

In a society, there first must be a Way governing relationships between a man and a woman. The Way of man and woman first involves mutual respect. A man and a woman, by not neglecting the etiquette of mutual respect, will be respectful of each other's character. Second is discretion. When a man and a woman are associating with each other, they must be fair and proper so as not to harm sound morals. Third is concession and cooperation. Men and women should work for the construction of a vibrant society by displaying the magnanimity of mutual concession and the virtue of cooperation.

3. The Way of Old and Young

An old saying enjoins us to treat other elders with the same deference we show the elders of our home and to love others' children just as we love our own. Respecting elders and loving children will be an admirable practice for a society.

There is the Way for adults to interact with the young. First is to sufficiently understand the new ethos developing every day and encourage all younger persons with genial expectations and hopes. Second is not to be solely concerned with their age but to treat each of them in a manner appropriate to their respective wisdom and conduct.

There is the Way for the young to interact with their elders. First is to respect them for their extensive experience and wide-ranging considerations and to defer to them with trustfulness and reverence. Second is not to forget to sympathize with and comfort elderly people who are lacking self-power and to protect and support them as best one can.

4. The Way of the Strong and the Weak

In a society, there are also the various distinctions between poor and wealthy, noble and simple; high and low, senior and junior; learned and ignorant, wise and foolish.

Summing up, we may refer to them all as the distinction between the strong and the weak. If, without a proper Way governing relations between the strong and the weak, they both proceed only with oppression and confrontation, then both will suffer calamities. However, if there is a Way for each of them and they proceed along a path of cooperation and evolution, society will experience peace and prosperity. Therefore, the strong and the weak must practice thoroughly “The Essential Dharmas regarding How the Strong and the Weak May Evolve,” as elucidated in *The Principal Book of Won-Buddhism*, and ceaselessly exert their efforts until the strong and the weak both evolve into a single, eternal “strong.”

5. The Way of the Public

When a person lives in a society, one can either be a member of the general public or a public servant. Therefore, a society cannot do without a Way of the public. The Way of the public is first to respect public sentiment, “public sentiment” meaning what is generally accepted by the society as correct. All individuals should respect and obey just laws and the public consensus. Second is to observe propriety: those who lead and those who follow, men and women, old and young, wise and foolish, strong and weak, must not neglect the rules of propriety with regard to one another. Third is to give

pride of place to the public interest. In all matters, whenever public and private interests conflict, one should give pride of place to the public interest. One should exert one's utmost efforts for the sake of the public interest, while being thrifty when using public property and while duly venerating those who devote themselves to public service. Fourth is to realize for oneself the public principle. That is, one must proceed with a thorough realization that respecting the public means respecting oneself and benefitting the public means benefitting oneself, and that serving the public interest is a fundamental duty of gratitude.

Chapter Six: The Nation

1. On the Nation

In a nation, there are those who rule and those who are ruled, those who edify and those who are edified. According to how well those who rule and those who are ruled practice their respective Ways, a nation's rise and fall will be decided; and according to how well those who edify and those who are edified practice their respective Ways, a nation's prosperity and decline will be decided. Therefore, a nation's leaders should first master "The Essential Dharmas for Preparation as Leaders" as eluci-

dated in *The Principal Book of Won-Buddhism*, and put that Way into proper practice, so that there will be no impediments to the destiny of the nation or the future of the masses. Its citizens must also practice well the Way of citizens in order that the nation may prosper and all its citizens enjoy happiness.

2. The Way of Governance and Edification

There are various Ways involving governance and edification, but if we were to name their essential points, they are, first, to govern and edify in accordance with the Way. This means to assist all people to awaken to the fundamental principle of the universe, which is their own original natures, so that they will be edified through non-action with regard to the great Way of “no arising and no ceasing” and “the retribution and response of cause and effect.” Second is to govern and edify others through one’s own virtue. By leaders’ taking the lead in putting the Way into practice, their virtuous edification will manifest itself widely, so that the minds of the masses will be edified and able to respond in kind. Third is to govern and edify by laws and regulations, leading the masses with the authority of laws and clarity of judgment on matters. In the past, when the times were different, any one of these three was enough for governance and edification; but in the future all three must be exercised

in order to put into practice well-rounded governance and edification.

3. The Way of Citizens

The citizens are the nation's masters. Hence, if all citizens fulfill their Way, then the nation will prosper and the masses will gain happiness; but if not, the nation will decline and the masses will be unable to avoid misfortune. The Way of citizens first involves observing the nation's laws. Regardless of whether they are leaders or followers, citizens must strictly observe and duly obey the nation's laws. Second, the Way of citizens is to fulfill the duties of a citizen. All citizens must fulfill all their duties regarding education, the economy, national defense, labor, and so forth. Third, the Way of citizens is to serve the public through one's own occupation. If all citizens always engage in their own occupations with the public spirit of benefitting oneself and benefitting others, and steadfastly progress in their own ways of life, they will thereby contribute also to national productivity and culture. Fourth, the Way of citizens involves concord and unity. For the sake of the nation's development and benefit, all citizens should refrain from personal greed and seeking wrongful profit, but should go forward instead with great unity.

Chapter Seven: The World

1. On the World

The world is a great household that encompasses all of humanity. The human race, as individuals, families, societies, and nations, must fulfill its respective Ways, while at the same time carrying out well the Way as fellow beings of this world.

When dealing with the myriad affairs of the world, one should completely understand that all the affairs involving oneself, one's family, the society, the nation, or the world are ultimately but a single affair. Hence, in any situation, one should employ the small without ever forgetting the great. Accordingly, as far as the world is concerned, the entire human race must unwaveringly aspire, understand, and cooperate for the sake of world peace and the common benefit of all humankind.

2. The Way of the Human Race

All of us human beings must proceed in unison along the path of living well and prospering well together. To set forth the main principles of the Way of the human race, first, all the world's religions must equally break down the walls separating different religions and enable others to understand that all the principles are but one

truth in one world, teaching this one truth to others; on that basis, they should proceed in unison to create this one world. Second, people of all races and nations must together escape from the boundaries between them and understand that all races and nations are but a single family and a single offspring, teaching others about this; on that basis, they should proceed in unison to create this one world. Third, all those pursuing their work in the world must break down the biases of their respective enterprises and understand that all the enterprises of this world are but a single enterprise at a single workplace, teaching others about this; on that basis, they should proceed in unison to create this one world.

Chapter Eight: Repose

1. On Repose

In heaven and earth, there is a proper order of the four seasons; for human beings, there are proper times in their lifespans. Just as heaven and earth do not transgress this proper order and thus the myriad things follow the Order of being born, maturing, bearing fruit, and being harvested, so too human beings must not forget the proper time in order to live a consummate life throughout their lifespans and in their coming and going within birth and

death. Therefore, the Founding Master said, “Except in extraordinary situations, should in their youth learn to read; in their prime of life engage in study of the Way and endeavor to deliver others; and in their old age retire to a place of quiet leisure and natural beauty, be rid of all attachments and cravings of the secular world, and further reflect upon the great matter of birth and death.” During one’s youth, one should focus mainly on education in order to develop the foundation of human character; during adulthood, one should primarily engage in work in order to make manifest the value of human life; and during one’s old age, one should primarily concentrate on spiritual cultivation in order to nurture faithfully the spiritual seed of endless lives. Hence, just as during one’s youth one must take rest at appropriate times while engaged in business, during one’s old age a greater focus on repose is essential. Only when the Way of repose and the Way of liberation are well followed will the spiritual and physical life over endless lives be free of defects.

2. The Way of Repose

As one reaches the time for repose, thoroughly understanding that the matters of birth and death and the concentration of the spirit are most crucial and essential, one should focus only on cultivating the spirit in one’s everyday life. The Way of repose means, first, you must not

obstinately try to see what you cannot see with your eyes. Second, you must not obstinately try to hear what you cannot hear with your ears. Third, even if you see and hear something, do not intervene in what is none of your business. Fourth, once you have entrusted your children or another responsible party with the management of your livelihood, do not be concerned with whether their treatment is generous or parsimonious. Fifth, do not harbor remorse when thinking back on the events that occurred earlier in your life. Sixth, do not harbor attachments regarding your assets, children, or other related matters. Seventh, if you have any resentments or regrets about the past or present, be rid of them all. Eighth, do not be dragged about by disputes over what was right or wrong in your own past. Ninth, engage more diligently in the practices of reciting the Buddha's name and seated meditation. Tenth, continue to exert yourself in the practice of timeless *Sōn*.

3. The Way of Liberation

There are no limits to worldly affairs and no boundaries to a sense of attachment. Thus, there will be no end to attachments if one tries to handle all human affairs while retaining a sense of attachment. But if they are handled in a state of liberation, there will be neither suffering nor hindrances in either favorable or adverse situations.

Therefore, if we try to gain liberation from all worldly affairs, we first must contemplate the fount of all principles and next apply that truth in every situation. The Way of liberation means first to contemplate thoroughly the fundamental truth of “no arising and no ceasing,” in which birth and death are essentially nonexistent, and then practically apply that truth to sensory conditions involving saṃsāra so that one will gain liberation from birth and death. Second, contemplate thoroughly the fundamental principle of the self-nature—that suffering and happiness originally are utterly void—and then practically apply that truth to sensory conditions involving suffering and happiness so that one will gain liberation from them. Third, contemplate thoroughly the principle that all discriminations as well as gain and loss are originally the retributions and response of cause and effect in the locus of voidness, and then practically apply that truth to sensory conditions involving discrimination as well as gain and loss so that one will gain liberation from all of them. The statement in the *Heart of the Perfection of Wisdom Sūtra*, “he beheld that the five aggregates of being were all empty and passed beyond all suffering and distress,” becomes the main principle in the practice of liberation.

Chapter Nine: Nirvāṇa

1. On Nirvāṇa

Nirvāṇa can be translated as “clear-and-round and tranquil.” “Clear-and-round” refers to that state in which our self-nature is originally perfect and complete and utterly impartial and selfless. “Tranquil” refers to that state in which our self-nature is originally undisturbed and free from defilements. When a person awakens to this Way of the self-nature and thereby recovers the self-nature’s original state—this is what is meant by nirvāṇa. To fortify that state and never deviate from the self-nature so that one is gratified by ultimate bliss—this is what is meant by gaining the bliss of nirvāṇa.

However, very few people in this world attain the true bliss of nirvāṇa and are consistently gratified by consummate quiescence; hence, the Buddhist order nominally refers to a person’s death as nirvāṇa. Even though the very same term nirvāṇa is employed, there are those who actually enter nirvāṇa by fully realizing the fundamental truth, while there are many whose physical bodies enter nirvāṇa but their false conditioning has not come to rest, and thus they have not attained true nirvāṇa. Therefore, practitioners should each day train well in the Way of nirvāṇa, so that they may be fully gratified by the bliss of nirvāṇa even while they are alive, and attain true nirvāṇa upon the nirvāṇa of their physical bodies.

2. *The Way of Nirvāṇa*

Regarding the Way of nirvāṇa, the Founding Master provided detailed instructions on how close relatives should send off the spirit at the time a person enters nirvāṇa, as well as how the person whose spirit is about to depart should prepare for death. (See *The Scripture of the Founding Master*, Chapter Nine, “Sending on Spirits in Transition,” 2 & 3.) These instructions should be assiduously carried out. During one’s final moments, one should make a great vow even more resolutely to achieve buddhahood and to deliver all sentient beings; one may then depart with pure and clear one-pointedness. These instructions—to make the vow to become a buddha and deliver sentient beings and to return to and rely on pure and clear one-pointedness—is the main principle of the Way of nirvāṇa.

3. *The Way of Sending on the Spirit*

“Sending on the spirit” means delivering a person by converting him or her from being unwholesome to being wholesome and leading him or her from low to high. One may send oneself on or rely on someone else to send one on.

The way of sending on the spirit involves, first, creating an affinity with the Buddha. Without affinities with

the Order of the right dharma, it is difficult to receive deliverance. Hence, one should first create an affinity with the Buddha. Second is to establish faith. By establishing faith in both self-power and legitimate other-power, one can ensure that other-power and self-power function together. Third is enlightenment. By continuously cultivating simultaneous progress in both self- and other-power, one should ultimately attain enlightenment on one's own so that, through the radiance of enlightenment, one will be able to bravely follow the right path. Fourth is to accumulate merit and virtue. If in ordinary life you show beneficence to all fellow beings with your spirit, body, and material possessions, and in particular contribute a lot to the work of deliverance, there will be many people who will admire and praise your beneficent merits. Thereby, you will receive spiritual advancement anytime and everywhere, because through coming and going you will face no obstructions or hindrances from Māra. Fifth is to make the one-mind pure and clear. By realizing that the one-mind is the fundamental merit that is pure and clear, in one's ordinary life one will avoid being tainted by or attached to the five desires of this world. One's merit will then remain as merit and become the fertilizer for one's future merit, and even in coming and going within birth and death, one will be free and dynamic so that one will continue to be reborn in each and every world and in each and every lifetime.

Chapter Ten: General Conclusion

The past, present, and future are mutually interconnected through relationships of causes, conditions, and effects, ceaselessly circulating over and over and unfolding this infinite world. In all matters, an effect must have a cause and a cause must lead to an effect. If there is a plant here that is thriving, one may surmise that its seed was originally of good quality and it received adequate soil and fertilizer. Then, one can readily understand that if one sows a good seed today in good soil and adequately fertilizes it, the plant will thrive. Sentient, insentient, and all things do not diverge from this principle as they are created, mature, and change. Therefore, if one lives a good life through the seed that is the numinous consciousness, the soil that is cause and conditions, and the use of fertilizer that accords with moral principles, then all these meritorious qualities will accordingly manifest in the effect. Furthermore, if one cultivates the seeds of posterity well by following the Ways of repose and nirvāṇa, the eternal future will also be assured. Hence, all these principles working together as reciprocal bases throughout the beginning, middle, and final stages of our life will determine all of our future life.

Now, to sum up the main principles of the spirit that underlies all these Ways: from prenatal education up through nirvāṇa, cultivating and applying a pure mind, a

mutually life-giving mind, and an impartial mind prove to be both the greatest dharmas and the greatest treasures in the eternal world. As an ancient said,

One thought of right-mindedness is a *bodhimaṇḍa*,
It is better than building seven-jeweled stūpas as numerous as the sands of the Ganges.

Those bejeweled stūpas will ultimately be reduced to dust,

But one thought of right-mindedness produces right enlightenment.

Dharma Discourses
(Pöbö)

Chapter One: His Affinities with the Founding Master

1. In the second year of the *Won*-Buddhist Era, seventh lunar month (August/September, 1917), the Founding Master established the very first ten-member unit of the *Won*-Buddhist Order. Initially, he selected eight members to cover the eight directions of the world and chose a proxy to temporarily serve as the central member, saying, “For this position, I have a specific person in mind.” He continued waiting until he met Cardinal Master Chōngsan and appointed him to the central position.

2. During the early days of *Won*-Buddhism, the Founding Master assigned several of his disciples to compose verses. He gave Chōngsan the topic of *Il-Won*. Chōngsan wrote a couplet in literary Chinese, which, in translation, means, “All things are harmonized into one,/ Heaven and Earth are one great circle.”

3. In the fourth year of the *Won*-Buddhist Era, seventh lunar month, twenty-sixth day (August 21, 1919), at the last session of the dharma-authentication prayers, the Founding Master asked the nine disciples whether they had any last words to leave behind. Chōngsan replied, “We depart in gladness, but we hope that you will not be

at all troubled by our offering our lives.”

4. The following month, the Founding Master sent Chōngsan off to Wōlmyōng Hermitage in Pyōnsan, Puan County, and said to him, “Don’t read Buddhist scriptures.” Then, Chōngsan turned his eyes away even from the sight of the scripture stand. Another time, the Founding Master sent him off to Mandōk Mountain in Chinan County and said, “Don’t pass by Chōnju.” Chōngsan then went away and would not even look in the direction of Chōnju. Later, Cardinal Master Chōngsan said to his students, “I have never offered a single material thing to the Founding Master, but I have not the slightest regret regarding the affection and loyalty I have displayed. In my mind, I never departed from him; in my actions, I never disobeyed his will even once.”

5. At Wōlmyōng Hermitage, Master Chōngsan composed a verse in literary Chinese, which, in translation, means, “The energy of Earth suffuses the clouds for ten-thousand *li*,/The mind of Heaven penetrates to the center of the moon.”

6. Master Chōngsan said, “Early on, when I was seeking the Way in Kyōngsang Province, sometimes when I closed my eyes, a great master with a perfect countenance and a scene of the calm seashore would appear before my eyes. When I met the Founding Master in

Yōngsan, I realized that the person who had appeared was the Founding Master and the landscape was Yōngsan.”

7. While Master Chōngsan was roaming around Chōlla Province single-mindedly seeking the Way, he met Kim Haeun of Hwahae Village in Chōnggūp County. With great joy, she invited Chōngsan to her home and attended upon him with great respect and solicitude; finally, she also welcomed the Founding Master into her home. Later, a student asked the Master, “We have heard that, before you met the Founding Master in Hwahae Village, you often performed miracles. From what type of spiritual practice did they result?” Chōngsan replied, “Because I did not understand the Way at that time, idle phenomena appeared; or, sometimes, without my being aware of it, strange traces manifested themselves.”

8. The Master said, “In my lifetime, there have been two causes for joy. The first is that I was born in Korea; the second is that I met the Founding Master.” He then added, “Everyone must feel the same way about our Master’s grace, but I received in particular one additional grace from him, for he personally sought me out and led me to himself.”

9. The Master said, “Ever since I was eight or nine years old, my mind was painfully troubled from the

yearning I had to escape from the ordinary human path and to live with a complete knowledge of everything; I sometimes ran away from home and sought out a person of unusual ability, sometimes I entreated Heaven, and thus spent nine years wandering here and there. But from the day I had the good fortune to meet the Founding Master, all my suffering completely vanished. My only worries since then were that, on account of being enticed by even a modicum of selfish motives, the functioning of my mind might not be like empty space or that the Three Great Powers would be deficient in me and my public-spiritedness might not be as wide-ranging as it should. I did not feel the slightest attraction or envy for things like scholarship, scientific expertise, or fame and profit.”

10. The Master said, “Ever since I met the Founding Master, I obeyed his instructions without the slightest reluctance. I may not have been sure about anything else, but I was utterly confident that his dharma was the only path to achieving buddhahood. If you seek to achieve buddhahood, then you should practice only according to the Founding Master’s teachings and follow my guidance. Before you understand the dharma, you may engage in ascetic practices or wander on aberrant paths. But after you have met your master and learned the dharma, you need only practice according to the master’s guidance.

11. The Master said, “Although many buddhas have passed through the world, there has never been in the past, and never will be in the future, a teaching as consummate as that of our Founding Master. This is because, first, the Founding Master has enshrined the *Il-Won-Sang* as the foundation of truth, the object of faith, and the model of practice; by integrating everything into this *Il-Won*, he enabled us to apply it directly to our faith and our practice. Second, by elucidating the great moral principle of the Fourfold Grace, the Founding Master perfectly clarified not only the moral principle governing the relations between human beings, but also human beings’ relations with heaven and earth, parents, fellow beings, and the law. Third, not mentioning miracles but taking the essential dharma of the Way of humanity as the core, he bestowed the true dharma of delivering the masses through the consummate great Way that accords with truth and reality. There still are not many who truly recognize the Founding Master, but in the future as the world develops more and more, the world will widely acknowledge the Founding Master as the new presiding Buddha of the age.”

12. Early on, Master Chōngsan, together with the congregation, swore an oath to the Founding Master, which said: “We have fortunately met with this Order of the Great Way and have adopted as our single aim the great matter of attaining buddhahood and delivering sentient

beings. In order to attain this goal, with even more resolute determination and utmost aspiration, we make the following vows: (1) Having dedicated ourselves to wholehearted faith guided by the right dharma of our Founding Master, we shall never regress from this mind throughout all adverse or difficult sensory conditions. (2) Having discovered the right road of the Threefold Study, we shall never rest from this practice no matter what the temptation or the obstructions of Māra. (3) Having understood the fundamental principle of the Fourfold Grace, we shall not change from this life of gratitude till the end, no matter what the adverse sensory condition or cause for resentment. (4) Having learned the great principle of selfless service to the public, we shall remain ever devoted to this Way of public service, even if there should be a thousand hardships.”

13. In June of the twenty-eighth year of the *Won-Buddhist* Era (1943), at the funeral service for the Founding Master, Master Chōngsan addressed his sacred spirit in a eulogy: “When you, dear Founding Master, taught and guided benighted people like us, you forgot all hardship and poured out all your love on us. With myriads of expedients and innumerable dharma talks, you guided us who were struggling in the darkness on our path ahead. Without you, dear Master, how could we sentient beings, who are ephemeral like dayflies, have found eternal life? Without you, Master, how could

we foolish persons who could not distinguish between primary and secondary have understood the roots of transgressions and blessings? Without you, Master, in this world of numerous temptations, how could we have been awakened to the right Way of humanity? Without you, Master, in the midst of endless confusion, how could we have dared hope to achieve buddhahood? When we think of your benefaction, it is as limitless as the heavens above; when we think of your affection, it is deeper than the rivers and seas.”

14. The following day, at the installation ceremony for the position of prime dharma master, the Master addressed the sacred spirit of the Founding Master: “Early on, ever since I, your humble servant, embarked on this practice and task under your guidance, I have wholly relied on you in everything, oh Father and Master, with faith as unshakable as Mount Tai. Now, suddenly encountering this heaven-shattering grief [of your death], I am like a lamb who has lost its shepherd and find it hard to avoid being panic-stricken. However, since the spirit that you, oh Father and Master, have instilled in us remains engraved in my brain and my marrow, I vow that it shall not change over an eternity of kalpas. While it is a cause for qualms that a dullard like me has to take on the great responsibility of this succession, I will make every effort, while remaining ever fearful and cautious like a man treading on thin ice, to attain and make manifest

your spirit, always in accord with your usual teachings. Hence, I pray with utmost sincerity that I may have the cooperation of my fellow members within and the protection of your sacred spirit above.”

15. Every year in June, the Master addressed the sacred spirit of the Founding Master: “As a rule, because there is morality in the world, the human spirit may be cultivated; because there is the Buddha, morality may be elucidated; and because there is an order of his adherents, the Buddha’s radiance may extend widely. The Buddha’s radiance is a lamp for the world and the spiritual life of sentient beings. Alas! Three-thousand years had already passed since the assembly on Vulture Peak and it had also been a long time since the traces of the sages had vanished everywhere in both East and West, so that true edification was unable to be carried out and the right dharma could not stand. At this crisis point, the Founding Master rekindled the fading sun of the Buddha and turned again the dharma-wheel that was about to come to a stop. Hence, we anticipate that, in the future, as the fortunes of this Way long prosper through an infinity of kalpas and your doctrines spread widely, the whole world will turn into the utmost bliss of the *Il-Won* and sentient beings will all become true sages.”

16. Every year, in the third lunar month, the Master celebrated the Founding Master’s Great Enlightenment

and the Beginning of the Order: “Today, the twenty-sixth day of the third lunar month, is the holy anniversary day on which the Founding Master attained great enlightenment and started this new order. Our Founding Master, who was a new Buddha for this new world, with the great vow that he made over an eternity of kalpas to deliver all sentient beings, appeared in this world at this crisis point caused by the demise of morality. He had extraordinary thoughts ever since his early youth; in order to awaken to the great truth of the universe, he aroused great doubt on his own, cultivated ascetic practices on his own, and attained great enlightenment on his own. Afterwards, with this great aim of delivering sentient beings and healing the world, he beat the great dharma drum and turned the great dharma wheel. In order to harmonize all the Ways that had hitherto been set apart from each other and all the dharmas that had each been differentiated from the other, he prominently made manifest the *Il-Won-Sang*, the Dharmakāya Buddha, which is the origin of all things in the universe and the unified body of myriad human affairs and universal principles; elucidated the consummate practice path of Cultivation, Inquiry, and Choice, and, through the great principles of the Fourfold Grace and the Four Essentials, enabled the full integration of the moral principles of all sentient beings in the worlds of the ten directions.”

17. In June of the thirty-eighth year of the *Won-*

Buddhist Era (1953), the Master erected a commemorative stele in the Park of Eternal Commemoration (Yōngmowōn) for the Founding Master Sot'aesan, the Holy Honored One of Perfect Enlightenment, and inscribed it as follows: “As a rule, in Heaven and Earth, the myriad things attain the Way of birth and maturation because the four seasons keep cycling and the sun and the moon shine in alternation; in the world, sentient beings have received the grace of deliverance because the buddhas have appeared in successive ages and the sages have transmitted the dharma from one to the other. This is the correct order of the universe and of nature. Ever since the inception of (Śākyamuni Buddha’s) assembly on Vulture Peak long ago, the Right-Dharma and Semblance-Dharma Ages have already passed, so that now, during this Degenerate- Dharma Age, the right Way cannot be practiced. Hence, false dharmas pervade the world and the spirit has lost its power; material things dominate All Under Heaven, and thereby the sea of suffering of living creatures has expanded day by day. This is the reason for the re-appearance of the Founding Master, our savior, in this world.”

After narrating a brief history of the Founding Master’s life, he continued, “Alas! The Founding Master was born and raised on the outskirts of a poor village, after existing as a sage for many kalpas before. Though he did not receive any formal education, he comprehended on his own the thrust of written texts, and although he did

not have the guidance of a teacher, he awakened on his own to the great Way. Though he lived in a period of great upheaval, he did not hesitate to carry out his task. Even when he was faced with obstinate people, he showed an infinite ability to deliver them. His presence was awe-inspiring like Mount Tai, yet he was also fully endowed with loving-kindness and compassion like a balmy spring breeze. The way he handled daily affairs was forthright and magnanimous, but he would display genuine understanding and concern about even minor matters. He reformed the ancient dharma, while more firmly establishing its general truths. While rectifying the ills of the times, he did not allow his doctrine to harden into dogmatism. While completely subsuming the myriad dharmas into one, their distinctions were made clearer than before. He applied the one truth to the myriad dharmas, but always made the original essence appear just as it is, so that internally he abided in the fundamental principle of the unsurpassed sublime meaning, while externally he showed a masterful comprehension of even the peripheral tendencies present in all situations and circumstances. He thus limitlessly opened the right dharma of the great Way of *Il-Won* in the ten directions and the three time periods. Therefore, he deserves to be called the tathāgata who has tens of billions of transformation bodies (*nirmāṇakāya*) and the perfect epitome of the hosts of sages.”

18. The Master said, “The life of the Buddha of the Past (Śākyamuni) was recorded in eight episodes, but the Founding Master’s life will be recorded in ten. The ten episodes in the life of the Founding Master are: 1) the episode of arousing doubt while looking at the sky, 2) the episode of praying on Sambatchae Mountain Pass, 3) the episode of ascetic practice while searching for a teacher, 4) the episode of entering samādhi along the river bank, 5) the episode of attaining great enlightenment at Norumok, 6) the episode of constructing a levee in Yǒngsan, 7) the episode of receiving dharma authentication through the blood seal, 8) the episode of elaborating the dharma at Pongnae Mountain, 9) the episode of transmitting the dharma in Sinyong Village, 10) the episode of entering nirvāṇa in the Kyemi year (1943).”

Chapter Two: The Way of Propriety

1. In the thirty-sixth year of the *Won*-Buddhist Era, ninth lunar month (September, 1951), Cardinal Master Chōngsan finished the compilation of the new edition of the *Canon of Propriety (Yejōn)* at Sugye Temple and said to his attendant Yi Kongjōn, “Propriety by its very nature varies in its forms and rules, depending on the generation and the nation. Not only that, but now is a critical moment when the old world is being reconstructed into a new world. Hence, it would be difficult at this point to establish a perfect Way of propriety for this new world. Let us therefore first mimeograph the draft and follow it provisionally for the next ten years, then subsequently we will gradually perfect it as the *Canon of Propriety* for the new age.” He added, “The fundamental spirit of propriety is reverence. The purport of our *Canon of Propriety* is to show reverence widely and to venerate the public good. In elucidating propriety, there is the essence of propriety that never changes and the function of propriety that needs to be adapted to fit the times. Thus, if we change the essence of propriety, it would not be recognized as the dharma; but if we do not know how to alter the function of propriety in accordance with the times, then that dharma would not be put into practice.”

2. The attendant asked, “I wonder if the explanations

of the rules of proper deportment in all the articles of Part I might not be too detailed and commonplace to dignify them as a ‘scripture’?” The Master replied, “It is the bane of people today to admire lofty and profound theories in any dharma but to denigrate practical learning involving plain and ordinary things. We must deeply awaken to this fact and make keeping the ordinary rules of propriety in daily life the foundation of observing the *Canon of Propriety*. As for those overly scrupulous exegetical explanations, let us reduce them as much as possible during the final editing of the *Canon*.”

3. The attendant asked again, “All rites are performed by always having the *Il-Won-Sang* as the object of worship; but how shall we carry out rites at places where the *Il-Won-Sang* is not enshrined?” The Master replied, “If the mind of the person who is performing the rites has the *Il-Won-Sang* as its object, then both form and formlessness are the truth of *Il-Won-Sang*, and the zenith, the nadir, and the rest of the eight directions all become the complete body of the Dharmakāya Buddha; hence, there is no place where the Dharmakāya Buddha does not respond in accordance with that mind.”

4. The attendant asked again, “All funerary rites are carried out by placing a photograph or funerary tablet [of the deceased] right in front of the Dharmakāya Buddha. In the Order of the service as well, the rites before the

Buddha and the rites before the deceased's spirit are both performed at the same place. Isn't this a bit muddled?" The Master replied, "The truth of the Dharmakāya Buddha subsumes the whole universe; hence, there is no harm in placing the deceased's funerary tablet on the Buddha altar. As far as distinguishing between them, so long as the mind of the celebrant differentiates between the Buddha and the deceased, they are naturally differentiated in accordance with his or her mind."

5. The attendant asked again, "According to common custom, when conducting the rites for a wedding, a sixtieth birthday, a funeral, or an ancestral memorial, etc., it is regarded as the honor and duty of children and relatives to do as much as they can to create a splendid event and to prepare abundant dishes in order to host many guests. But in our Order, we are instructed to give precedence to simplicity and frugality in all ceremonies, and to donate the money we thereby save to the Buddha altar to be used for the Order's tasks. Isn't this a little too insipid in actual practice, and might it also be misconstrued as a means of raising money in the Buddha's name?"

The Master replied, "In all rites, to create a splendid event and prepare abundant dishes may be extremely impressive at the moment, but those are nothing more than one-time events. Moreover, for those who are poor, such events may bring about future destitution. Thus, the aim

is to conduct these rites without jeopardizing our livelihoods by performing them simply and frugally in accordance with our means; also, if those who are well off use the money on such public-welfare activities as edification, education, charity, and so forth by reducing those wasteful, one-time expenditures, wouldn't that be a truly eternal memorial, while at the same time helping to accrue blessings for the deceased in the other world and benefitting society as well?

“If the sponsor's donation is spent by the officiant for his own private use, then that would just be obtaining personal gain in the Buddha's name. On the other hand, if the donation is used for the public welfare, then that would be benefitting oneself and benefitting others and would create unlimited merit. However, you must understand that even frugality is a matter of the proper degree: necessary expenses should be spent; only wasteful or extravagant items should be reduced. Furthermore, if those who are frugal economize only out of miserliness and have no thought of making offerings or donations for the public welfare, then that contradicts the principle of propriety. Additionally, if the officiant of a rite, in using the donations on public tasks, spends even a little on private matters, then that would be accumulating transgressive karma. Also, if those receiving education or benefits through others' donations do not possess faith and public-spiritedness or make no contribution to the public welfare, then they would be accumulating a gi-

gantic debt. These principles must be clearly understood.”

6. The attendant asked again, “According to common custom, cerements [burial garments] for the deceased are typically made of expensive cloth; alternatively, there is even a practice of making cerements just to be burned as an offering to the spirit of the deceased. However, in our Order, we are instructed to use even old clothes as cerements so long as they are clean. Isn’t this really rather ungenerous to the body that is leaving this world for good? Moreover, during memorial services, food is offered for the spirits of the deceased to partake of; and, on other occasions honoring the spirits of ancestors, too, we demonstrate our devotion by preparing food. In our religion, however, we do not make a food offering at memorial services. Isn’t this also ungenerous to the deceased?”

The Master replied, “As for cerements, if no clean used clothes are available, it is fine to make new ones. However, if there are old clothes that are just as good, then there is no need to insist on making new ones. The point is that we do not need to spend too much on the body that has already returned to dust. Furthermore, to make new clothes just to burn them, and so forth, leads to unnecessary expenditures out of superstition, which only diminishes the blessings of the deceased in the future. This practice must be prohibited.

“Furthermore, although it may be true that displaying food on the altar is a means of showing the relatives’ devotion, it is unclear exactly how the spirits of the deceased partake of those offerings. A spirit that no longer has a physical body cannot live by consuming human food. What is more, once they have all been reborn according to their respective karmic retribution and reward, what does this food have to do with those spirits? If the spirits of the deceased are presumed to have the capacity to consume food, they would only be doing so because of their karmic-consciousnesses acquired while they were alive. But even granting traditional norms of propriety, why would they limit their food offerings to just once or twice a year if people really believed that the spirits of the deceased live off that food? Thus, those who are conducting memorial rites must understand this principle, and, as I said before, shift the spirit of offering food toward sincerely praying for the advancement of the spirit of the deceased, and toward adding to the blessings of the deceased in the other world through material donations. This is the true method of honoring the deceased.”

7. The attendant asked again, “According to common mourning custom, when one’s parents pass away, one deliberately wears humble attire to demonstrate one’s sincere sorrow. Also, the mourning period is set at as much as two full years, with shorter periods depending

on the relationship [to the deceased], on the theory that ‘it is not until the third year after the child is born that it may finally leave the parents’ bosoms.’ In our Order, however, mourners just wear simple clothes and pin on a small tag to indicate they are in mourning, and the mourning periods, too, last only forty-nine days at the maximum, with shorter periods determined according to the relationships to the deceased. Isn’t this rather too slight as far as human sentiment is concerned?”

The Master replied, “The genuineness of mourning and cherishing the deceased’s memory comes from the mind; it does not depend entirely on whether one wears humble clothes, nor on whether the mourning period is long or short, but only on whether the mourner’s spirit of gratitude is full, or not. When people’s consciousness was undeveloped, their minds could be swayed by formalities, so the chief mourner wore special mourning clothes and stayed in mourning for two full years to encourage sincere grieving and devotion. But nowadays, because human understanding is more developed, it is difficult to guide their minds through mere formalities. Furthermore, these days when life has gotten so pressing, it has become difficult suddenly to prepare special mourning clothes and to neglect one’s job and to sever all social ties for two full years. If by wearing mourning clothes and staying in mourning for two full years there would be some benefit to the numinous capacity of the departed spirit, then perhaps it could be recommended to

those who could do it; but since in fact it has utterly no connection to the numinous capacity of the spirit of the deceased, how can we insist on keeping intact a practice that does not correspond to either the truth or the times? If we only disseminate the spirit of gratitude by whichever means we choose, then I believe that human morality and affection will be naturally transmitted.”

8. The attendant asked again, “According to common custom, when parents pass away, their children display their devotion by arranging a burial site in the mountains chosen according to yin-yang geomancy, which presumably will affect the descendants’ fortune or misfortune. In our Order, however, we are instructed to choose between burial and cremation as suits the circumstances. What is the reason for this?”

The Master replied, “When parents pass away, it is right for the children to choose a burial site in the mountains where the soil is good. However, it is not right for the children to put too much effort into the task, connecting the descendants’ fortune to the site, or, should some misfortune occur, to transfer the skeletons to a new location. As a rule, a plant while it is alive receives vital energy from the soil, but once it has dried up and died it can no longer do so. It is even less the case for a skeleton from which the life force has already left and has turned into dust—how can it receive energy from the soil and determine the descendants’ fortune or misfortune? We

must understand that this, too, is a formality and expedient to encourage the spirit of gratitude. Although cremation may seem a bit callous at first glance, what possible difference could burial or cremation make to a skeleton that has already lost consciousness and turned into dust? According to the Buddhist interpretation, people's physical bodies are an assemblage of karma. Hence, for the spirit, cremation may even have a more beneficial dimension."

9. The attendant asked again, "During all rites, whether the Dharmakāya Buddha or the spirit of the deceased is taken as the object of worship, it presumably is only the formless mind that is addressing the formless world. If we consider this as just a matter of faith, then no objection need be raised. However, if we try to interpret this issue realistically, isn't it a bit difficult to comprehend that there could be a mutual response between two formless objects?"

The Master answered, "The original source of all things in the universe is the essence of the Dharmakāya Buddha. From out of this essence, a single energy circulates, causing innumerable changes and transformations: this is the functioning of the Dharmakāya Buddha. In this essence and function, that which has no form, no sound, no smell, and thus is ineffable, nevertheless majestically presides over essence and function, being always void and numinous; and this is the

Dharmakāya Buddha's numinous awareness. The essence and function, as well as this numinous awareness, are all the one Dharmakāya Buddha, and our physical bodies, vital energies, and minds are also constituents of the Dharmakāya Buddha, which are mutually interconnected and nondual. Because they are all nondual, birth, old age, sickness, and death, as well as the retribution and response of cause and effect, all follow the Way of the Dharmakāya Buddha and do not transgress it by even a hair's breadth. Because they are nondual, when you also make a vow while keeping the Dharmakāya Buddha as the object of your thoughts, if one-pointedness is mastered, you can naturally attain the awesome power of the universe. Because they are nondual, when you are also conducting a ritual where the spirit of the deceased is kept as the object of mind and your one-pointedness is mastered, you and the spirit of the deceased will feel mutually connected and responsive and that awesome power will reach the spirit no matter where it resides. This is the truth of *Il-Won* that interfuses everything. When you use wireless telecommunication, the reason you are able to hear sounds coming from millions of *li* away is because the energy connects across that distance. For the same reason, insentient plants naturally know how to draw nutrients from the soil. If this principle of nonduality is completely mastered, or if one awakens to the principle that all existing things derive from formlessness, then it will not be too difficult to

comprehend how this formless world is taken as the object of this formless mind.”

10. The attendant asked again, “How does the merit from dharma rituals accrue to the spirit of the deceased?” The Master replied, “We conduct dharma rituals for the following reasons. First, the deceased will develop affinities with the gateway the Way. Second, if the sponsor, officiant, or participants pray singlemindedly, then, according to the principle of the nonduality between the Dharmakāya Buddha and us, the karmic obstacles of the deceased’s spirit can naturally melt away. Third, if a spiritual mentor who has the power of the Way recites scriptures and Buddhist sūtras or expounds the dharma, the path to wisdom may possibly open for the deceased without the latter’s knowing it. Fourth, if we make donations that contribute to public-service tasks, it will help the deceased enjoy blessings in the other world. Fifth, in addition to that one-time ritual, if the related parties perform many other public services for the deceased’s sake, cultivate all kinds of good deeds, and have descendants who join in the practice of the Way and attain the power of the Way, then their hidden virtue will also reach that deceased’s spirit. These are all made manifest according to the principle of nonaction and spontaneity, hence they cannot be judged only by what occurs at the ritual site.”

11. The attendant asked again, “In our Order, we are

accustomed to making silent declarations while having the Dharmakāya Buddha enshrined as the object of faith. However, we don't make silent declarations to either Śākyamuni Buddha or the Founding Master. What is the relationship between the Dharmakāya Buddha and the buddhas who took human form, and how are the Ways of faith distinguished?" The Master replied, "In order to unify all the objects of faith, the Founding Master established the teaching of faith in the Dharmakāya Buddha. The Dharmakāya Buddha is the foundation of all things in the universe, as well as the original nature of all the buddhas and all the sages. All the buddhas and sages are also those masters who are not separate from their self-natures. Hence, making a silent declaration to the Dharmakāya Buddha in fact develops into a silent declaration to all the buddhas and sages. Furthermore, as for the Way of practicing faith, without the Buddha who took human form, we would not be able to understand the truth of the Dharmakāya Buddha; and without the truth of the Dharmakāya Buddha, the Buddha who took human form would not be able to elucidate it. Thus, although the Ways of faith are nondual, if I were to distinguish them, then I would say that faith in the Dharmakāya Buddha is a faith based on truth, and faith in the Buddha who took human form is belief and reverence based on doctrine."

12. The attendant asked again, "Since, in traditional

Buddhism, Śākyamuni Buddha is the original teacher, all the adherents' faith and reverence is focused on him. However, in our Order, our veneration of the Founding Master is deeper than that for Śākyamuni Buddha. What is the relationship between Śākyamuni Buddha and the Founding Master, and how are the respective Ways of faith and reverence distinguished?" The Master replied, "After the Founding Master attained great enlightenment, he realized that Buddhism is the most fundamental of all the religions and Śākyamuni Buddha the holiest of all the sages and saints. Hence, the Founding Master himself adopted Śākyamuni Buddha as his original guide; and since we have encountered the Founding Master's Order and received the dharma from him, if we were to describe our relationship, Śākyamuni Buddha is like our grandfather and the Founding Master is like our father, and as for the Ways of faith and reverence, we should revere the grandfather as the grandfather and the father as the father. However, it is inevitable that our moral sensibilities and affections are directed more toward our father."

13. The attendant asked again, "The ancestral tablet for the Founding Master in the Hall of Eternal Commemoration [*Yōngmojōn*] uses the title Tathāgata. In traditional Buddhism, this honorific title may not be used except to refer to Śākyamuni Buddha. So, won't there be some who might think this presumptuous?"

The Master replied, “It is true that ‘tathāgata’ is one of Śākyamuni Buddha’s ten honorifics, so it is an extremely respected title. However, if there is only a single person who holds the title of Tathāgata and no one will ever again come along who can use that title, then that means nothing more than that Buddhism is in decline. Furthermore, if even deserving sages appear and yet are unduly prohibited from holding this title, then that would be nothing less than spiritual tyranny. Reflection would also tell us that Śākyamuni Buddha must have re-appeared in this world many times during the past three thousand years on behalf of sentient beings. Hence, if that same Buddha, with the same dharma power, was not bestowed the same honorific, wouldn’t that be unreasonable? Therefore, in our Order, among the six dharma ranks, we have formally established the highest as that of ‘greatly enlightened tathāgata.’ Thereby, not just in the case of our Founding Master, but whenever advanced sages give the seal of approval or many people recommend someone by acclamation, we will not restrict ourselves from bestowing the title of tathāgata on those with due qualifications. However, this is not indiscriminately abusing this weighty title or upsetting the traditional dharma lineage. When we promote someone in their dharma rank, there must be guidelines for advancement. Also, regarding the dharma lineages, there are clear records of each generation, so that ancestors are ancestors and descendants, descendants. Thus, if

someone judges such practice to be presumptuous, there's no need to defend it. But if looked at rationally, I think it is not presumption, but a great opening up of the gate of the buddhadharma.

14. The attendant asked again, “Regarding the ancestral tablets in the Hall of Eternal Commemoration, with the exception of the Founding Master, we enshrine all our ancestors on a shared tablet. How can all those many ancestral spirits reside in common on one small tablet?” The Master replied, “Enshrining a tablet does not mean that our ancestors’ spirits reside on that tablet; rather it means that, in whichever realm they are now residing, they watch over us. Their watching over us would not be limited to either a thousand *li* or ten thousand *li*, so why couldn’t a thousand or ten thousand spirits respond at a single spot? Therefore, enshrining them all on a single, shared tablet does not create any disturbance at all in the spiritual realm.”

15. The attendant asked again, “In all rites, how efficacious is the method of performing silent declarations while relying on exemplary texts in the *Canon of Propriety*?” The Master replied, “As for the method of silent declarations, when one prays alone, one would generally do so silently. In the case of public rites, in order to unify the content of the congregation’s silent declarations, we perform explanatory formal prayers. In our

rites, this method of relying on ceremonial prayers to perform silent declarations is led by the ritual presider or a representative of the congregation, who recites the exemplary texts as an explanatory formal prayer, while everyone in the congregation concentrates on the prayer, and ends the prayer by repeating to themselves, “This we pray wholeheartedly.” Each exemplary text is designed to serve as a model of the standard; hence, when there is an occasion to make silent declarations for some special end, then the texts may be modified according to the case.”

16. The Master said, “In any undertaking, an event executed without the proper preparations will be rushed and disorganized. Hence, the practice of propriety begins with study and preparation. If one becomes inattentive and acts recklessly when one is alone, then even in the presence of others one’s bad habits will be displayed. An ancient sage said, “The superior man is watchful over himself when he is alone,” because there is no difference between what is concealed and what is revealed. For this reason, those who are practicing propriety must above all be careful.”

17. The Master said, “Severing the ties between closest blood relations through wicked speech is in fact a great transgression that damages fundamental human order. Furthermore, if someone thoughtlessly relays un-

pleasant words from one person to another, causing resentment and enmity, whether intentional or unintentional, his transgression will be enormous indeed. Whether it is for expediency or for the truth, do your best to relay good words between people, in order to help them resolve any existing resentments or grudges, and encourage them always to aspire to do what is right and support them to proceed with good deeds—that will be the true propriety and wholesome merit that enhance the spirit of human beings.”

18. The Master said, “To flatter someone when he is doing well but scorn him when he is not is the behavior of an inferior person. Hence, to keep one’s affection even more for a person who is not doing well is the propriety of a superior person. Forsaking loyalty according to one’s self-interest or displaying proper manners in another’s presence and abandoning them in his or her absence is to disregard the fundamental meaning of propriety. Not abandoning loyalty and proper manners regardless of gain and loss or presence and absence is what is meant by acting on a true understanding of the fundamental meaning of propriety.”

19. The Master said, “In interacting with people, there are three Ways to follow: First is the Way of deferring to one’s seniors; second is the Way of taking care of one’s juniors; third is the Way of friendly relationship with

your peer group.”

20. A student asked, “Is there any difference in merit that derives from private commemorative rites and rites performed in common?” The Master replied, “The difference in the merit accrued is made manifest according to the sincerity of the sponsoring family and the dharma power of the dharma master, but it makes no difference whether it is a private or public rite. However, since a joint rite conducted by the Order as a whole allows the departed spirits to receive many members’ joint commemoration and many spiritual mentors’ prayers in common, the merit accrued becomes that much greater.” The student asked again, “If the ceremony was conducted by a presider who does not possess great dharma power, can the departed spirit still be delivered?” The Master replied, “Even if the presider does not possess great dharma power, if the presider disinterestedly does his or her utmost as laid out in the *Canon of Propriety*, then the departed spirit will attain deliverance.”

21. Upon compiling the *Canon of Propriety*, the master composed in literary Chinese the “Numinous Incantation” (*Yǒngju*):

Ch’ǒnji yǒnggi asimjǒng
mansa yǒūi asimt’ong
Ch’ǒnji yǒ a tongilch’e

a yŏ Ch'ŏnji tongsimjŏng

In translation, it means:

The numinous energy of Heaven and Earth settles my mind,

All things turn out as I wish, fusing with my mind;
Heaven and Earth and I are the same one essence,
I and Heaven and Earth, being the same one mind, are
equally authentic.

Later, he composed in literary Chinese the
“Incantation of Clarity” (*Ch'ŏngjŏngju*):

pŏpsin ch'ŏngjŏng pon muae
a tŭk hoegwang yŏkpuyŏ
T'aehwawŏn'gi sŏngiltan
sama akch'wi chasomyŏl

In translation, it means:

The Dharmakāya is pure and clear, and originally free
of obstructions,

Tracing back its radiance, we also become just so;
The primordial pneuma of Grand Harmony (T'aehwa)
coalesces into a single mass,

Evil māras and baleful rebirth destinies vanish natu-
rally on their own.

Chapter Three: **On Korea's National Prospects**

1. One day during the twenty-ninth year of the *Won*-Buddhist Era, tenth lunar month (November/December, 1944), Cardinal Master Chǒngsan wrote down in literary Chinese a stanza from an ancient poem, and said, "These are the future prospects of our nation and our Order." The passage translates as follows:

Mount Ji, when the fog has lifted, appears luxuriant and lofty,

The River Jing, even when the wind has stopped, is naturally still rippled.

Lament not that spring has passed and its redolent splendor has all faded,

Farther down the stream, there will be another season for harvesting the lotus's seeds.

2. In July of the following year, cyclical year *ǔryu* (1945), the Master visited Pusan and wrote the following passage in literary Chinese and hung it in the dharma hall of Ch'oryang Temple: "Ground of the mutually life-giving Fourfold Grace/Site where the Three Jewels are enshrined." Then, he prayed for the tranquility of the times.

3. One day a follower asked, "During the March First

Independence Movement, cyclical year *kimi* (1919), did the Founding Master say anything special about the times?" The Master replied, "He said, 'This shout is calling out for the Great Opening. Let us hurry to finish up the levee project and perform our prayers.'"

4. After Korea was liberated from Japanese colonial rule on August 15, 1945, the Master expressed his views on founding a new state in his pamphlet *On Founding a State* (*Kŏn'guk non*): "Since August 15, 1945, I have heard the declarations of various leaders and examined their methods of leadership, and have also broadly observed the changes in the public sentiment. At some moments, I was happy; at other moments, I was concerned; and at still other moments, thoughts of possible courses of action naturally occurred to me. Hence, I have briefly recorded aspects of these thoughts that occurred naturally to me and titled it *On Founding a State*. Its gist is to take the spirit as its root, government and education as its trunk, national defense, construction, and the economy as its branches and leaves, and to attain the fruits through the Way of advancement, so as to cultivate well in perpetuity a deep-rooted national power."

5. Regarding the spirit of building a new state, the Master said, "What is foremost regarding the spirit of founding a new state is the unity of our minds. In all cases, it is an indubitable law: united we're strong, but div-

ided we're weak; united we flourish, but divided we fall. What chance do we have of establishing a perfect and robust nation through a process of founding a state, a great task that will leave its mark over numberless years, unless it is rooted initially in this unity of our minds? Hence, state-building must have unity as its basis. Unity is attained through our mind-grounds being radiant, and this radiance is attained by overcoming the hindrances that lie deep within each person's heart. Those hindrances are caused by many things: the absence of a spirit of harmony because of clinging to one's own viewpoint and not accepting the perspective of the Middle Way; a lack of respect for one's opponents because one is ensnared in fame and ego; ignoring just causes and right doctrines due to being enticed by burning political ambitions; disturbing the minds of the masses by stirring up jealousies and disputes and by employing manipulative tactics; a lack of objective critical ability because of a failure to distinguish between what is primary and secondary in specific matters and because of being enticed by partisan passions; an inability to attain a spirit of grand accord because of regionalism and factionalism; lacking the magnanimity to embrace a wide spectrum of differences and instead reviving private feuds and old resentments and indulging in exposing others' minor faults; a lukewarm spirit of national independence because of giving precedence to self-interest and greed; an inability to respect the sincere intent of true patriots; a lack of self-reflection

regarding one's own mind and leaving the responsibility for unity to others. If we will only overcome all these hindrances, unity will naturally occur. However, if such hindrances still remain in our hearts, then no matter how strongly we advocate unity, it will be difficult actually to attain it. Therefore, the public task of state-building lies initially in resolving this basic problem."

6. The Master continued, "The second point regarding the spirit of founding a state is the establishment of self-power. While we must be profoundly thankful to the Allied Powers who presented us with liberty, we must try to get along well with all the allied nations by maintaining an evenhanded attitude and a spirit of autonomy, rather than being attached to one particular nation and opposing others for the sake of our own particular ideology or political position. As I view our nation's present circumstances, we shall have no success without following the Middle Way; and without the common support of the Allied Powers, our nation-building cannot progress satisfactorily. Thus, we must focus on unity and establish the power of our national autonomy."

7. The Master continued, "The third point regarding the spirit of founding a state is loyalty, justice, and dedication to the public good. Loyalty means a constancy of mind that is free from falsehood. Justice refers to doing right to the utmost, without discriminating between self

and others. Dedication to the public good means contributing to society and the nation with a mind of loyalty and justice. In whatever age, if the spirit of loyalty and justice is absent in the world, then any enterprise, society, or nation will only be making a deceptive show, and will inevitably come to nothing. Thus, we must examine our own minds, and if the spirit of loyalty and justice is present, we must amplify it; but if it is absent, we must arouse those states of mind, even if we have to force ourselves. Hence, if with the spirit of justice we resist the wrong, however tempting, and persevere in the right, however distasteful, and if people proceed wholeheartedly with loyalty and justice, then the task of founding a state will be successful and the foundation of our nation will be as solid as if it were built on the rock of Mount Tai.”

8. The Master continued, “The fourth point regarding the spirit of founding a state is clarity of right relations. In constructing the state, there must be leaders and followers, venerators and venerated. If leaders do not have the authority to lead and followers do not have a willingness to be led, or the venerated have no position for being venerated and those who should be venerating have no intention of doing so, then each person would behave as the boss, which would make orderly government difficult. Wouldn’t this subvert nation-building? Therefore, even if those who were being led yesterday

assume a leadership position today, we must readily receive their leadership; in the same manner, if those who lead today stand in the position to be led tomorrow, then they must readily accept others' leadership. As for veneration, if the right person at the right time assumes a position that deserves veneration, one should give that person veneration appropriate to the case, transcending far and near, intimate and distant, or the sameness or difference of ideologies, and thus progress together by cooperating with him or her. I believe this is the correct path for a civilized people's nation-building."

9. The Master continued, "The fifth point regarding the spirit of founding a state is to observe the overall situation. Whatever you might be doing, do not be enticed only by immediate concerns or temporary greed, but instead, with a keen eye for the international situation and a close knowledge of each sector of the nation, come up with well-rounded measures. Do not court personal glory, but promote well the national reputation. Do not fight for personal political power, but develop well the nation's power. Do not become absorbed in personal interests, but consider well the national interest. Understanding the principle that an individual's good or bad actions will increase or decrease the prestige of the nation, do not engage in contemptible actions, especially in front of foreigners. Understanding the principle that a thing immediately pleasing to oneself may cause dis-

comfort to others, show consideration for the public. Understanding the principle that a temporary beneficial thing may bring about a loss in the future, calculate carefully what will lead to permanent gain. Understanding that constant flux is the principle of the universe, establish laws that are appropriate to the times, without insisting on one type of law. Understanding the principle that any law or regulation that is excessive will lead to vice, do not let your mind be biased toward any single aspect.”

10. Regarding government, the Master said: “Government should ensure the proper and satisfactory exercise of people’s individual rights without privileging a specific sector. While all administration should be conducted simply and speedily, grave matters should be resolved according to the law while taking public opinion into account. Laws should be strictly observed by all, whether high or low; and, once a national consensus is reached, a patriotic spirit and public morality should be propagated through training citizens nationwide. All leadership should be based on faithfulness, so that the public comes to trust the leaders. Every effort should be made to foster talents and develop the economy, so as to cultivate a capacity for independence, self-defense, self-reliance, and self-sustenance. For the spiritual guidance of the citizens, government and religion should progress together in tandem.”

11. Regarding religion, the Master said: “If people’s faith in religion is weak, due to deficiencies in regulating their spirits and nurturing their consciences, they then will wantonly act as they please in both favorable and adverse conditions, which will cause the crime rate to rise. Even among those who belong to a religion, a good number might become superstitious or overly partisan, which will render them unable to engage widely in the life of an honorable citizen or sufficient public morality. If the state, by encouraging religions appropriate for guiding citizens, allows the four agencies of the state—administration, the judiciary, schools, and religions—to proceed with their own allotted duties, then that also will be an essential part of the great planning for the nation’s everlasting future.”

12. Regarding education, the Master said: “Education is the great path for people to progress. Hence, we should put in place compulsory education and expand the educational system. Instead of focusing on the science and neglecting spiritual education, as has been the case so far, education should be carried out with a well-rounded curriculum that emphasizes patriotism and public morality. Improved education on matters of propriety should offer a foundation for spreading propriety among the citizens and for unifying the standards of propriety. In order to promote a climate of general respect for labor, courses in practical training and field work should serve

as the first step in an education that encourages national industries and as the driving force for cultivating the characteristics of diligence and reliability among the citizens.”

13. Regarding the path of progress, the Master said: “The foremost task is to pay tribute to those who have engaged in meritorious service, including those who have made outstanding achievements in government or national defense; those who have made extraordinary achievements in edification and education; those who have contributed hefty sums that became a great resource for the public interest, or made much merit both in spirit and in body for enterprises involving the public interest; and those who greatly benefited and contributed to the nation and society through their discoveries and inventions or in other fields. Second, we must promote education. Whether it is the nation, an organization, or an individual, we must eagerly promote education for the gifted, so that they may continue to gain new knowledge in any given field; we also must avidly support research institutions, so that they may deliver all kinds of ingenious means for national construction and social development. Third, we must abolish hereditary succession and limit inheritance. All honors should be limited to the person concerned, so the descendants do not needlessly rely on their ancestor’s influence. Inheritance should be limited to the amount necessary to give someone a start and the

rest should be donated directly to public enterprises, so that both parents and children will make merit together; by living through self-power, they will contribute to the development of the nation and society and to people's general ability to lead their own lives."

14. Concluding the booklet *On Founding a State*, the Master said, "The central theme in all the above-mentioned articles is that we should protect everyone equally regardless of class, so that we may attain individual freedom and financial stability; carry out a revolution in the mind first before undertaking a revolution in the world; ensure that, through the voluntary generosity of the rich, the number of public-interest institutions may gradually increase and people's living standards will naturally come more into balance; cooperate in this single task of nation-building without discriminating between government and private enterprises; and, by offering some preferential rewards to persons of meritorious service even at the price of limiting somewhat other people's options in life, attain to the path of progress in both public and private life."

15. The Master continued, "At this critical moment, the most urgent duty is for all of us to reflect back on our mind and do our best for its continuous improvement, and for each level of leadership always to effectively exercise correct leadership of the people. If we are not good

at heart, then even if we advocate an excellent ideology, it will just bring bad results. Flouting the rights of others and being blinded by the pursuit of undeserved gains—how can this be the principle of equality? The true value of equality will be realized only by first awakening to the impartial Way of the universe and by not being pre-occupied with personal ownership as well as by not seeking food and clothing without working for them. Also, rejecting sanctions of any kind and falling into a lawless life by acting as one pleases—how can this be the principle of freedom? The value of true freedom will be realized only by first bringing each individual's mind to a level consistent with public morality or a regulated life and by not infringing on or restraining others' just opinions and just liberties.”

16. The Master said further, “If we examine the state of public sentiment these days, we often find that people presume they are contributing to nation-building even as they create a storm in the midst of calm by needlessly stirring up popular passions or by treating their fellow countrymen like enemies. However, true nation-building manifests its potential by calming even the storms that are already raging and by changing even old enmities into beneficent relations, so that true power is attained by people of all classes holding hands and collaborating with one mind. If the proper order is preserved in the midst of equality and laws and regulations are re-

spected in the midst of freedom, and if the rich or the poor, officials or the people, perform their respective roles and bring their hearts together, the task of building a new state will naturally be realized. Only after the successful founding of the state will ideology, equality, freedom, and rights have any meaning, and only then shall we be able to enjoy our happiness on our own. By putting down the 'small self' and asserting the "great self," "small self" and "great self" will both be saved. However, if the "great self" is put down and the "small self" is asserted, then both will perish."

17. The Master said, "Material things have roots and branches; human affairs have endings and beginnings. Only after understanding what comes first and what comes later can state-building follow the proper course. Only after domestic unity is achieved will we gain international trust; only after international trust is gained will we achieve success in international diplomacy; only after international diplomacy is successful will national sovereignty be won; only after national sovereignty is won will we have real equality and freedom. If those who hope for equality and freedom were to destroy national unity, then that would be like wanting to live but voluntarily committing suicide."

18. The Master said, "If the mind is impure, even the greatest ideology will be contaminated; if the essence of

an undertaking is flawed, even the best effort will be wasted.” He then said, “Those who propagandize for themselves inordinately and target others with devious attacks may stir up temporary public sentiment but will ultimately never be successful.” He continued, “Traitors are those who knowingly commit wrongful acts out of personal ambition; true patriots are those who may have initially been misguided but immediately correct themselves upon realizing it.”

19. The Master said, “Those who act recklessly without understanding the grand purpose lead worthless lives even while they are alive, and when they die, their deaths are worthless.” He said again, “Those who compromise their consciences by going along with circumstances may appear to gain temporary security, but they will not avoid perpetual ignominy.” He said further, “Those who advocate the public interest outwardly but seek personal benefit inwardly—all their words become lies, and all their actions fraudulent.”

20. The Master said, “Human conflicts start with ideological differences, next move on to power struggles, and then next to a war of hatred, ultimately resulting in senseless fighting, which brings unnecessary harm to the public.”

21. The Master said, “Others’ outfits may look fine,

but if you just put them on they may not fit you; only when outfits are made according to your own size and height will they become your own.” He said again, “At this time of cultural exchange, insisting only on your own way is obstinacy, just as being swayed only by that of others is being spineless. Therefore, you should be independent inwardly and open-hearted outwardly, adopting good points and forsaking bad points. This is the wisest policy for the times.”

22. The Master said, “Once anything goes to an extreme, it changes, and excessiveness leads to abuses. Thus, not leaning on either extremes or excessiveness is the essential dharma for saving the world.” He said again, “Seizing and being seized or giving and receiving—the difference between these is as great as heaven and earth. Seizing and being seized create resentment and enmity, wherein the seeds of peril are hidden; giving and receiving manifest grace and affection, producing peace.”

23. The Master said, “To encourage the good and to honor public spirit is the right path for progress. If we were to slight the good and ignore the public interest, it would be taking the path of regression.” He also said, “If we preclude people from living beyond their means, encourage public enterprise, and impose legal limitations on inheritances, this will stimulate a fervor for public enterprise, bring an increase in public assets, and result in

the people's common happiness.”

24. The Master said, “Without training, it will be difficult to put anything into practice; without preparation, it will be difficult to succeed in anything. Therefore, there must be periods of training and periods of preparation.” He said again, “If you bend a branch, you must do it slowly, or you might break it.” He said again, “You cannot teach a child the *Great Learning*; you cannot entrust an egotist with public affairs.”

25. The Master said, “If the head is confused, the rest of the body will accordingly be confused; if the head is right, the rest of the body will naturally follow suit. Hence, all the responsibility is on the leader.” He said again, “If an offense is grave, Heaven will not forgive it; if there is utmost sincerity in public-spiritedness, there will be assistance from nature.” Again, he said, “‘Right prevails in the end’ is a foundational principle of the universe; hence, there is a point where the intent of heaven and the human mind openly converge.”

26. A politician asked, “At this early stage of nation-building, the times are still unsettled and there are many national matters that urgently need attention. Even religion is an affair that should come after building a state. May I ask, therefore, that you turn your efforts to nation-building?” The Master said, “Although I have lit-

tle ability, I am doing my utmost for the nation through this religious order. So, what do you mean when you ask me to work toward nation-building?" The guest replied, "I mean that you should participate in a political party or initiate a national movement."

The Master said, "When you are building a house, the foundation, pillars, and beams each have their roles, and unless their functions are combined so that each fulfills its own role, you won't be able to construct the house. Likewise, when you are founding a state, government, religious edification, and domestic production all have their own roles, and unless each provides support through its incumbent role, the state cannot be constructed. Hence, politicians must concentrate on governing well through whatever means are appropriate, religious leaders must concentrate on edifying the people through appropriate means, and manufacturers must likewise concentrate on producing goods; thus, with their power joined, a whole state will be constructed. As you have said, these are unsettled times, so, in the task of founding a new state, properly guiding public sentiment is the most urgent matter. Hence, a desirable path for nation-building would be for the government first to examine each religious order and support those orders that are most helpful to the times, allowing them to be more active in the task of religious edification. It has not been long since our Order was established, so we still do not have many adherents. However, along with relief oper-

ations right after Liberation (from Japanese colonial rule in 1945), I believe we have rendered lots of background support in properly guiding public sentiment through the means we had available.”

The guest asked, “Then, in your Order, do you intend only to render background support but not to let your members assume public office?” The Master said, “The ordained adherents must devote themselves to the affairs of the Order, so it would be difficult for them to engage in both roles. However, lay adherents can engage in politics as much as they wish. I surmise that, in the future, only those who have been correctly edified by religion will make excellent politicians.”

27. The Master said, “These days I hear a lot of talk about our being on the left or the right, but those who speak that way do not understand the grand purpose of religion. Religion—that is to say, the Way and its power—is the essence of politics and politics is the function of the Way and its power. In our Four Great Principles, selfless service to the public is the foundation of virtuous politics, both ancient and modern, both left and right. Thus, those with political conviction are people who, by completely awakening to the principle of non-self, serve the public without selfishness. Those who act rashly by chasing after fame and power cannot serve as agents in the task of founding a state. The root of politics is the Way and its power, and the root of the Way and its power

is the mind. To understand this mind and to nurture this mind, so as to practice in accordance with our original nature, is our proper duty and obligation.” He said again, “At the moment, politicians have taken the leading roles and are running a political theater; but after that curtain falls, a new curtain will rise on a play involving the Way and its Power. Now is the period of preparation for specialists in the Way and its Power. Hence, you must prepare assiduously.” He said again, “When you build a house, the building lot is prepared and the carpenters erect the house, then the walls are added, which are then covered with wallpaper before the owners of the house can live in it. Likewise, at this time, parties on the right and left are preparing the ground, after which the government will do the work of carpenters; then, the Way and its power will add the walls and cover them with wallpaper, thus establishing a complete and satisfactory state.”

28. The Master said, “After Liberation, this nation has been in an extremely difficult situation; however, the general trend for the future is extremely bright. The day does not dawn or the spring come all at once; there are gradual steps and stages.” He said again, “The present time is like ice in the early spring: the ice has started to melt underneath but on the outside it is still unthawed. But before you know it, all the ice will have melted away.” Again, he said, “As the world opens up, those

who like to fight will perish. Hence, from now on, whether it is a fight between nations or between individuals, whoever attacks first will be defeated.”

29. During the Korean War, on New Year’s Day of 1951, the Master said, “As we enter the New Year, we must fortify our faith even more strongly. Blessings and transgressions are all made and received by ourselves; hence we must first have right faith in ourselves. The void is soundless and odorless, but it has such awesome power that it can be neither deceived nor denied. Have full faith in and reverence for this truth. Moreover, do not lose hope. When you think in terms of the eternal world, there is ample room for progress, even for a person in difficult straits right now, if that person does not despair and voluntarily stops making any effort. Those who do not lose hope will advance. Also, do not neglect maintaining a peaceful mind. Do not seek peace from afar but first seek it nearby in your own minds. No matter how difficult your situation is, you must not let go of your peaceful state of mind, for then you will become a master who brings peace in the coming world.”

30. During the Korean War, the Master often said in admonition, “Even if you are the only one left, will you devote yourself to this practice and to this task? Even if all others engage in slander and persecution, will you steadfastly protect this religious order?” Then he said,

“In the past when a new religious order was being established, many martyrs were produced; however, our dharma is the great Way of mutual life-giving in this new world, so such things will not happen. You may put your minds to rest.” Then, he said, “The faithless may live right nearby but are actually a thousand or ten-thousand leagues (*li*) away; those whose faith is sincere may live a thousand leagues away but are right here with me. Therefore, wherever you may be, always be a person who is concerned both for others and for the Order. Then, you will naturally find refuge from calamity.”

31. The Master said, “Confucius was once surrounded by a gang of bandits so that he and his followers had no food for seven days. At that time, he sat unperturbed and said, “Only after the weather has gotten cold can we understand the integrity of the pines; only after experiencing severe hardship can we gain true strength in our practice.” Hence, his followers’ minds were not at all disturbed as they sang and conversed together in serene voices. Seeing this sight, the bandits were utterly amazed, and saying, “This is surely a group of heavenly beings,” they finally retreated. This certainly qualifies as an eternal model of minds that have been calmed.”

32. At Sandong Temple, the Master composed a verse in literary Chinese, which translates as follows: “In the dawn sky, after the sound of thunder and rain,

/Thousands of doors in myriads of dwellings open one after the other.” He continued and said, “The turmoil of modern times had its beginnings with the Kabo Uprising (in 1894). Since these wars had their start in this country, the idea of peace will also start in this country. How can we dictate to the world through economic or military power? The great destiny of this new world will be led by sages, buddhas and bodhisattvas. Guided by this country’s new great Way and its power, the whole world will become a single household in the future.” He said further, “Since the great destiny of the world is now turning toward the East and South, the countries in the East and South will steadily develop and this nation will become the spiritual center of the world.”

33. Seeing the *mugunghwa* [the rose of Sharon, the Korean national flower] and the *T’aegŭkki* [the *T’aegŭk* flag, the Korean national flag] in front of Sandong Temple, the Master said, “*Mugunghwa* is a good name. *Mugung* means limitless and unchanging; and *mugunghwa* foretells that this country will become the origin of the Way and its power in the new world. *T’aegŭkki* involves a profound principle. *T’aegŭk* [the Grand Ultimate, *taiji*] is the principle of the universe, which is the parent of the myriad things. *T’aegŭk* is also *mugŭk* [the ultimate of nonbeing] and *mugŭk* is *Il-Won*. The *T’aegŭkki* indicates that the great Way of *Il-Won* will in the future become the place of refuge for the whole hu-

man race; and this country, which is its place of origin, will become the spiritual-parent nation of all living creatures.”

Chapter Four: Vision and Plans

1. A guest asked, “Since the name of your Order is *Won*-Buddhism (*Won pul-gyo*), I would like to know the meaning of *Won*.” Cardinal Master Chōngsan replied, “*Won* (circle), in metaphysical terms, is that realm where language, names, and signs are extinguished; hence, it is impossible to describe. However, in physical terms, the myriad things in the universe are all expressed through this *Won*; hence, it is simultaneously the root source of the myriad dharmas and the true reality of those myriad dharmas. Therefore, although all the various religious teachings in heaven and earth may differ in their expression in millions of ways, in reality there is not a single dharma other than *Won*.” The visitor asked, “If the meaning of *Won* is in this way so perfectly interfused, may I be so bold as to suggest that naming this Order *Wondo* (The Way of *Won*) or *Won’gyo* (The *Won* Teachings) might more adequately subsume all religious teachings? Although Buddhism may be an ancient and great religion, in the eyes of the world its religious principles are often presumed to be partial. What about re-considering this matter?” The Master replied, “*Pul* (‘Buddha’) means ‘to awaken and also ‘mind.’ Even though the truth of *Won* is complete and thus subsumes the myriad dharmas, it would be just a vacuous principle without the mind that is awakening. Thus, the two terms

Won and *Pul* are originally a non-dualistic truth and are inseparable. In the case of traditional Buddhism, too, its fundamental teachings are free of partiality, but on account of particular institutions, people naturally misunderstood it as a partial doctrine. But if its institutions are renewed, the real essence of the Buddhadharma, in accordance with truth, will be made fully manifest in the world.”

2. A guest asked, “What do you think of your honorable Order’s development plan?” The Master said, “As an ancient sage said, ‘Things have roots and branches; human affairs have firsts and lasts.’ If we prepare by understanding what comes first and what later, then I believe our Order will develop as a matter of course.” The visitor asked, “What do you think should be done first and what later?” The Master replied, “First, we must compile carefully our religious texts; second, we must foster our human talent; third, we must gain the economic power necessary to operate all our enterprises. However, given our nation’s current situation, things are not going as well as we could wish, so we are struggling.” The guest asked, “Some churches are so focused on propagation that they even proselytize in the street. Shouldn’t your Order be doing the same?” The Master replied, “We do engage in propagation using appropriate methods, but we haven’t gone so far as to proselytize in the street.” The guest asked, “If you have already decided

to engage in propagation, then wouldn't it be better to do it zealously?" The Master replied, "It is like a merchant who stocks his shop with excellent products, gives his customers a good price, and thus benefits the masses: his shop will naturally prosper. In the same way, even in religious edification, if we prepare completely all our religious texts and do not harm anyone but only benefit them, then the Order will naturally develop. Up till now, formal proselytization has been the focus of religious development, but in the coming world, I believe that substantive activities will become the critical factor."

3. In the thirty-first year of the *Won*-Buddhist Era (1946), at the inaugural assembly of the Kūmgangdan (Adamantine Association), the Master delivered the following admonition: "There is a profound reason for naming this organization the Kūmgangdan. By never forgetting the two Chinese characters *kūm* and *-gang*, I hope that all you members will manifest well the real qualities of adamant. You should discover inwardly the adamantine self-nature with which each of you is inherently endowed. Once you have discovered your self-nature, you should continually eliminate distracted thoughts and finally make manifest the clear and pure mind-ground, just as a goldsmith would eliminate all sorts of impure metals and minerals in order to extract the pure gold. And just as the goldsmith makes good use of pure gold, you should become a sage who wholesomely

use your mind and readily apply myriad actions in accordance with your capacities. In addition, outwardly, you should help unify this organization through consistent faithfulness, so it will be as strong as adamant. If you notice any of the members violating the precepts, then, through the power of the organization, admonish and caution each other in advance, so that all members possess qualities that are as pure as gold. As the organization becomes stronger, you should, by promoting further the power of public service, propagate widely our Founding Master's right dharma and carry on our fore-runners' work far into the future, so that this organization's adamant-like illumination will shine over the world."

4. In May of the thirty-first year of the *Won*-Buddhist Era (1946), at the opening ceremony of the Yuil Academy, the Master delivered the following admonition: "When the Founding Master was alive, he personally intended to found this academy and even decided on the name Yuil ("One and Only"). However, due to the nation's conditions at the time, his intent could not be realized, but after Liberation we are now able to open the academy. Thus, you should first understand the true meaning of *yuil* and achieve its one and only purpose, its one and only activity, and its one and only result. 'Its one and only purpose' is to deliver all sentient beings and cure the world. 'Its one and only activity' is selfless serv-

ice to the public. ‘Its one and only result’ is building the world of *Il-Won*. Even though there are now only a few students in a small classroom, in the future numberless persons of the Way will be pouring out to deliver the world in abundant ways.”

5. In April of the thirty-third year of the *Won*-Buddhist Era (1948), the Master established and promulgated the *Won*-Buddhism charter. Article 1, in the General Principles section, stated: “*Won*-Buddhism is based on the great Way of *Il-Won*, which is the principle of the universe and the mind-seal of all the buddhas; it takes right faith, right enlightenment, and right practice as its cardinal teachings.” Article 2 said: “The teachings of this Order have as their goal delivering all sentient beings and curing the world by having the grace of the buddhas transform the entire world and having the *Sōn* dharma transform the entire congregation through the Essential Ways of Human Life, viz., the Fourfold Grace and the Four Essentials, and the Essential Ways of Practice, viz., the Threefold Study and the Eight Articles.” Article 3 stipulated: “This Order takes the *Il-Won-Sang*, the Dharmakāya Buddha, as the fundamental object of veneration and worship, for *Il-Won* is the original source of the Fourfold Grace and the referent of the three aspects of buddhahood, viz., Law body (Dharmakāya), Reward body (*Sam̄bhogakāya*), and Transformation bodies (*Nirmanakāya*), and the

mind-seal that was rightly transmitted by Śākyamuni Buddha and the Founding Master Sot'aesan.”

6. In April of the thirty-fourth year of the *Won-Buddhist Era* (1949), at the first graduation ceremony of the Yuil Academy, the Master delivered this admonition. “I regret that during the past three years you had to endure much hardship without receiving a satisfactory education. Even so, try to reflect over the course of our Order’s enterprises, from the early levee project to selling charcoal and confectionery, farming and stock raising, as well as running orchards and pharmacies. On a personal level, some worked at the spinning mill or the rubber factory. Hence, none of your forerunners could comfortably attend a three-month *Sŏn* retreat, let alone a three-year academy. In all enterprises, this is the typical sequence in their initial stage and is precisely the reason why descendants have special reverence for their forerunners. The life of a religion is faith; the motive force of an enterprise is public-spiritedness. If you are equipped with just these two qualities, then even though you may be lacking in education, your future will be bright. Do not worry about lacking anything other than these two; do not trouble yourself to acquire anything other than these two. You have now completed the curriculum at the Academy, but your great learning is only beginning. Great learning is practice in the midst of work, where you practice while you work and work

while you practice. Never forget even for a moment that each of your words and acts can have great consequences for the future activities of the Academy and the Order. Grounding yourselves on belief and dedication and on public-spiritedness, I hope you will exert yourselves at this ‘practice while working,’ and consummately accomplish the buddha’s practice and the buddha’s enterprise.”

7. In the thirty-fourth year of the *Won*-Buddhist Era, fifth lunar month (May/June, 1949), while launching the magazine *Wonkwang* (*Wǒn’gwang*, *Radiance of Won*), the Master bequeathed the inscription “The Radiance of *Il-Won* Illuminates All the Ten Directions.” He then explained its essential point: “Everything that is true ultimately survives, no matter how hard one tries to destroy it. But if something is false, no matter how hard one tries to make it last, it ultimately disappears.”

8. A practitioner asked, “*Wonkwang* is the name of both our official magazine and the schools we have established. What does the term mean?” The Master answered, “Generally, it means to illuminate the great Way of *Il-Won*. However, the two characters *won* and *kwang* involve even more profound principles. *Won*, as the original essence of *Il-Won*, means the original realm of all things and the myriad dharmas; *kwang* means the manifestation from that realm of all things and the myriad

dharmas. With *Won* as the original essence and *kwang* as the function, all dharmas are subsumed therein. Hence, don't forget this meaning but contemplate it well, so that your thought, speech, and conduct will all be in accord with *Won Kwang*. This is crucial for the development of our Order.”

9. In April of the thirty-eighth year of the *Won-Buddhist Era* (1953) after finishing the Order's comprehensive evaluation of its first generation, the Master said, “We have done our best to be fair in evaluating the ranks of practice and the ratings of our various enterprises; but how can we hope to have acknowledged all the hidden practices and merits? Hence, leaving the true evaluation to the infallible Truth, if we use the current rankings as a rough measure to encourage us to further effort in the future, then we will have here truly valuable fellow adherents and highly ranked meritorious people. Subsequently, those spirits of the deceased whose achievements surpassed their given rank on the tablet at the Hall of Eternal Commemoration would feel no qualms about receiving memorial services; but those spirits whose achievements may have fallen short of their given ranks—how embarrassed they will be to receive such an undeserved commemoration.”

10. In April of the thirty-ninth year of the *Won-Buddhist Era* (1954), the Master sent a message to the

meetings of the Supreme Dharma Unit and the Ministers Association that said: “I offer my heartfelt congratulations for the notable progress in every section of our Order, thanks to the efforts of members of the Supreme Dharma Unit, officers at Headquarters, and directors of specific organs and temples, who have all shown unflagging sincerity and a sense of public service. Due to my illness, I was unable to fully share in the happiness at the last year’s general convention celebrating the first thirty-six years of our Order, and we are unable this year as well to commune with each other as we wish. The moon of our minds, which illuminates each other without speech, remains as clear as ever, but you and I feel regret equally at being unable to experience the joy of reunion.”

Then, turning to the immediate agendas of the governance of the central administration and how best to secure its dignity, the Master said, “So far, because our Order’s primary objective has been internal consolidation rather than external expansion, we have run our affairs almost like a household through verbal consensus. Regarding official positions, too, we paid little attention to formalities, but have just kept matters informal. However, from now on, as all administrations expand and the numbers of active members increase, the face of the Order will become more conspicuous both inwardly and outwardly. Hence, let us cooperate in complying with the direction of the central administration

and securing its dignity.”

Then, regarding the tasks to be promoted by the whole Order, he said, “So far, because we have been working hard mainly to grow individual organizations and temples, we have mostly postponed the Order-wide enterprises that should have been managed at Headquarters. However, from now on, each individual organization and temple should unite and work hard at promoting Order-wide enterprises, showing more concern for the maintenance of the Headquarters as well.”

Regarding edification and governance through organized units, he said, “If at headquarters you further strengthen the authority and functions of the Supreme Dharma Council and make it the central organ for governing the Order, and in each temple, you fortify the units of edification and make them the organ for promoting practice and enterprises, then you shall obtain a great result: ‘half the effort, double the result,’ as the saying goes.”

11. In the thirty-ninth year of the *Won*-Buddhist Era (1954), at the award ceremony for the extraordinary performers who fulfilled the duty of ‘original guidance,’ the Master gave a congratulatory address: “One of our sacred duties as *Won*-Buddhists is to recruit at least nine adherents to this Order, so that all may bask in the Founding Master’s dharma and grace. When the Founding Master initially opened the gate of this Order,

he laid the foundation by recruiting nine adherents, and said, ‘In the future, if each of you also recruits at least nine adherents and propagates our dharma through this method, then before too long the Way and its power will permeate All Under Heaven.’ The Founding Master called this the duty of ‘original guidance’ (*yǒnwǒn*, lit. ‘the fount of the pond’), comparing it to the way a fount of water flows out in all directions, equally bestowing its grace on the myriads of living creatures; and he encouraged us in a variety of ways to carry out this duty. Therefore, if every one of us recruits at least nine adherents and, through these affinities and loyalties, encourages them to the very end to achieve merit and virtue whether in practice or enterprise, then that will amount to a superb enterprise in the establishment of the great Way. And if holy sages or leaders in enterprise emerge from among those whom you have guided, then the merit and virtue of your original guidance will indeed be incomparable. To hold a ceremony and hand out awards is nothing more than an expedient means of promoting this practice; you must understand that truly great merit is accumulated quietly.”

12. In March of the fortieth year of the *Won*-Buddhist Era (1955), at the first graduation ceremony of Wonkwang (Wǒn’gwang) College, the Master delivered an admonitory address: “Although this is the first time that Wonkwang College has held a graduation ceremony

and conferred bachelor's degrees, many decades of sweat-soaked history are hidden behind today's event. On this day, you should reflect one more time on that history and, in applying in the world what you have learned at college, you should not utilize it only on limited, small tasks, but widely on limitless great enterprises on behalf of the entire public, so that the merit and virtue of this College and this Order will be known throughout the world. From now on, you should make endless efforts to accumulate real power in actual life, taking the entire world as a greater school and regarding all things in the world as great teachers. If, in commemoration of this day, you decide to devote yourself to this practice and steadily continue with it, then you truly will be able to graduate with flying colors from the well-lived life of a hero."

13. In April of the forty-first year of the *Won*-Buddhist Era (1956), at the groundbreaking ceremony for the second phase of the levee project at Yōngsan, the Master gave a congratulatory address: "The Founding Master's purpose in starting the great construction of this levee project with his nine fellow unit members as the first enterprise after the Order's foundation was to secure the economic foundation of our Order; but internally, he had an even deeper intent. Now, as we begin this grand undertaking of the second phase of the levee project, we must understand that the significance and value of this

project is no different than those of the first, and we must have the same spirit as that of the original nine disciples. Throughout this project, let us examine still further the quality of our fellow adherents' faith and examine still further their business prowess. Prompted by this project, let us realize more keenly the source of blessings and rewards as well as the paradigm of the wholeness of both spirit and flesh."

14. In November of the forty-first year of the *Won*-Buddhist Era (1956), at the opening ceremony of the Central Meditation Center, the Master delivered this admonition: "At our meditation centers, we have several extraordinary goals that are not found elsewhere. First, we take ability rather than formality as the standard so that we may develop many competent male and female ordained devotees. Second, we take the study of the Way rather than scientific knowledge as the standard so that we may train directly in pragmatic practice and pragmatic faith. Third, rather than training for the personal benefit of oneself and one's family, we stimulate to the utmost the thought of the great public Way, which sets as its goal delivering all the worlds in the ten directions. These three goals are in fact the primary conditions for becoming the kind of model person that this new world demands. Excessive formality leads to the world looking for something substantive. Excessive scientism leads to the world seeking study of the Way. Excessive egotism

leads to the world venerating public service. You should deeply awaken to these principles in order to promote a superlative *Sŏn* tradition. I sincerely request that you make this meditation center a great practice site, where numerous distinguished leaders of our Order will be produced throughout eternity.”

15. At the graduation ceremony at Tongsan Meditation Center, the Master delivered this admonition: “*Sŏn* is the quintessence of the Buddhadharmā; a meditation center is a training site that specializes in this quintessence. Tongsan is the very first of our specialized meditation centers to have opened. Although it still has not overcome the poverty of its beginning days, nevertheless, through a spirit that takes as its standards the principles of substance, the study of the Way, and public service, I request that you promote in both this Order and this world the *Sŏn* tradition in which you have trained thus far, so that the prestige of this meditation center and our Order will shine forever throughout the world.”

16. At the opening ceremony of the meditation retreat for ministers, the Master delivered this admonition: “Those who edify others must first understand and put into practice the three ways of governing people and edifying them. In governing and edifying individuals, the family, society, the nation, and the world, there are these three paths: governing them through the Way, governing

them through virtue, and governing them through laws and regulations. Regarding these three Ways of governance and edification, I intend to explicate them in detail in the *Canon of Secular Life*. If these three types of edification are integrated and put into practice, then this will become an optimal world; but if there are faults in these three paths, the optimal state will not be achieved. Hence, you should not become deluded regarding these three paths; but, by taking them as your source, whether dealing with individuals, the family, society, nation, or the world, always apply them in concert so that you will become excellent pioneers of the infinite enterprises of this Great Way.”

17. A minister asked, “Please tell us about the direct application of these three ways when we are engaged in edification in the local temples.” The Master said, “Edification by governing through the Way means edification through principles and faith. Ministers themselves must first stand at the forefront, with completely undivided faith and complete self-awakening in the principle of the Dharmakāya Buddha and the teachings of the Founding Master, as well as in their own ultimate self-awakening, so that they may guide the general adherents’ faith and practice, and ensure that those adherents’ faith and zeal for the Order’s work will all be concentrated on the basics. Edification by governing through virtue means edification through human kind-

ness and moral influence; that is to say, to be attentive to even the most obscure of each person's circumstances by understanding carefully everyone's feelings, and, with a mind that is free from antagonism, embrace and edify all people equally. Edification by governing through laws and regulations means edification through rules and expedients; that is to say, by understanding well the general trends in the world and examining well the general tendencies of your adherents, you carry out edification with myriad expedients that do not contradict regulations and are suitable to the particular cases."

18. In the forty-second year of the *Won*-Buddhist Era (1957), upon launching a scholarship project, the Master said, "There is a saying in *The Great Learning*: 'In the kingdom of Chu, they only treasure good people.' In our Order, we must treasure only those talents who have faith and public-spiritedness. Although such things as buildings, land, or money are perforce resources for carrying out the enterprises of our Order, those are merely necessary things of use. The true fundamental resources for these enterprises are the masters of those enterprises and their conscientiousness. In the beginning, what material resources did the first nine disciples have? Their absolute spirits of adhering only to the Founding Master and their conscientiousness in extinguishing selfishness and contributing to the public served as our foundation. We must foster as the true treasures and assets of our unending en-

terprise only those sincere adherents who possess firm faith and conscientious public-spiritedness.”

19. At the ceremonial celebration on the forty-second anniversary of the foundation of the Order, the Master delivered a congratulatory address: “In these special grand prayers, which we started during the first lunar month of last year for the prosperous future of the Order and for world peace, let us further steel ourselves for the remainder of this period. For such projects as the second phase of the levee project in Chǒnggwǎn’yǒng, compiling the *Taejonggyǒng* (*Scripture of the Founding Master*), and the scholarship project, let us all become single-hearted masters for these great tasks and continue to carry them out.” He then said, “In commemoration of this day, we must make our own the Founding Master’s spirit in establishing this Order and thereby make manifest on this earth the great ideal of delivering sentient beings and healing the world, which the Founding Master summed up in the motto, ‘With this Great Opening of matter, let there be a Great Opening of spirit.’ All of us must first work hard at our own great opening of spirit so that we may endlessly practice delivering the sentient beings in our own minds and curing the world in our own minds. At the same time, through this spirit, we must appeal widely to the nation and to the world and propagate this spirit widely there so that we may construct a world of great freedom based on freedom of the mind, a world

of great peace based on peace of the mind, and a great, civilized world based on civilization of the mind, as all of us desire. In this way, let all of us fellow beings rejoice together in that one great paradise where spirit and flesh both become whole and where universal principles and human affairs are pursued in tandem.”

20. In April of the forty-second year of the *Won*-Buddhist Era (1957) at the Dharma Merit Award Ceremony, the Master delivered congratulatory remarks: “At this ceremony, I confer on the four devotees (of highest merit) Chusan, Kut’awŏn, P’alsan, and P’alt’awŏn, the dharma-merit titles of Cardinal Master (*chongsa*), Great Servant of the Way (*taebongdo*), and Great Protector of the Dharma (*taehobŏp*). I, along with the entire congregation, pay homage to them for their contributions at the incipency of our Order and for their astounding dharma merit in the two areas of practice and enterprise. At the same time, I pray and hope that both our male and female lay and ordained devotees will renew their dedication so that in the future numerous Cardinal Masters, Great Servants of the Way, and Great Protectors of the Dharma will continuously emerge in our Order.”

21. In May of the forty-third year of the *Won*-Buddhist Era (1958), the Master established the Chŏnghwasa (Right Edification Institute), an institute for compiling

the scriptures and other texts of *Won*-Buddhism and wrote down and bequeathed this four-character phrase: ‘Single-Minded Cooperative Effort.’ He then said, “Since you have encountered this field of merit, devote yourselves in solidarity by working within the joy of dharma and by mutually sharing warm friendships.”

22. In April of the forty-fourth year of the *Won*-Buddhist Era (1959), at the inauguration for his fourth term as the prime dharma master, the Master delivered a dharma talk: “In June of the twenty-eighth year of the *Won*-Buddhist Era (1943), while in a deep sorrow after our Founding Master’s nirvāṇa, I inherited this solemn post and have remained in the important duty of representing the Order for almost seventeen years. Since then, I have managed to evade any serious transgression in leading this Order thanks to the protection from above of the Dharmakāya Buddha, the Fourfold Grace, and the hidden protection of the spirits of the Founding Master and our many forebears; and to the support, on my left and right, from the conscientious fervor of all my fellow officers working in each organization in the headquarters and temples and the meritorious cooperation of regular adherents. Not only has there been continual growth of our Order and has our existence come gradually to be widely recognized in both the nation and society, but we have also been laying the groundwork for the future edification of the world. At this time, since I am

once again unable to decline your request to assume another term in office, I feel heavily burdened and greatly humbled; but trusting that there always will be the protection of the Dharmakāya Buddha and the Founding Master's holy spirit, above, and that, to my left and right, our fellow adherents' conscientious cooperation will always continue, I swear to bring to bear all my abilities in carrying out this great responsibility. At the same time, commemorating this day with the exhortation for us to become exponents of a grand universal ideology, I intend once more to renew my original vow, together with all of you fellow adherents."

23. At the first award ceremony to recognize highly meritorious people, the Master delivered these congratulatory remarks: "By recognizing the visible merits of specific people, such awards fundamentally also praise indirectly the general merits of the rest of the people. Highlighting specific people as the visible standards is a formality that is meant to promote such efforts in the rest of the congregation. Hence, while it is difficult to praise all the hidden meritorious deeds even of recipients, it is even more difficult to recognize and praise in non-recipients such high merit as may well exist. Truly accurate and grand awards are bestowed by the ever-clear Truth according to its ever-bright retribution and response, but the awards handed out by human beings are limited merely to praising one visible aspect. Therefore,

in our Order, recipients of such formal awards must keep appearing without number throughout the future, and, in the same way, we must produce many recipients who awaken to and receive the real award of Truth in their hearts. Our Order will then shine still more gloriously over the entire world.”

24. In May of the forty-fourth year of the *Won-Buddhist Era* (1959), at the swearing-in ceremony for the Supreme Council Unit (*Suwi tan*), the Master delivered this admonition: “*Tan* (‘unit’) means to unite and become one. Hence, we must unite well, so that we can accord with this principle of *tan*. Just as the single energy of Heaven spontaneously brings into being the myriad things in the universe through non-action, our sincerity alone will deliver the myriad living things through the new Way and its power. For this reason, the Founding Master first organized this *tan* and urged us to model ourselves on the principle of Heaven and Earth and become masters of the worlds of the ten directions. To attain and utilize this principle is both our mission and our glory. If it is difficult to become a master in a nation, then how much more difficult will it be to become a master of the ten directions? A person cannot become a master of the ten directions with a mind that is separated from the public. One also does not become a master through one’s looks or one’s knowledge but by a mind that knows no division or selfishness. If we devote ourselves always to

comparing and reflecting on these conditions, we will naturally become masters of the ten directions; but if without such efforts we just vainly occupy positions, then we will receive the punishment of Truth. Since we are participating in this event thanks to the Founding Master's holy virtues, let us work hard together so that we lack nothing in our qualifications for becoming masters of the ten directions."

25. Opening the meeting of the Supreme Dharma Unit, the Master said, "In our meetings, we must proceed with a heavenly mind and heavenly language. Since the Supreme Dharma Unit is organized and operates in conformity with the right energy of Heaven and Earth, it would only be a superficial meeting if we were to conduct it without a heavenly mind and heavenly language. 'Heavenly mind' means the mind that does not differentiate between the Truth, the Founding Master, and ourselves; 'heavenly language' means to utter words in accordance with this mind. If we become heavenly beings and discuss matters through the heavenly mind and heavenly language, this Order's advancement will be as easy as turning over one's palm."

26. In the forty-fifth year of the *Won*-Buddhist Era (1960), prior to his sixtieth birthday, the Master entreated his followers, "This year, I hear that many fellow adherents from every district are engaged in various

preparations for my sixtieth birthday. However, I was not able to prepare such a celebration for the Founding Master, nor did we ever offer such celebrations to the forerunners early in our history; so, how can I alone enjoy such a celebration? Also, I have been receiving during my illness the conscientious care of many adherents, but my heart aches because we haven't yet even found a source of funding to support those devotees everywhere who have become weak and ill while working so selflessly; so, how can I alone receive further attentions? The spirit behind the establishment of our Order and the spirit of the *Canon of Propriety* are to do away with empty formalities and wastefulness, and to live a life of simplicity. In such matters, ordained practitioners must serve as a model for general society; and it will not conform to the Way to do these things excessively. But those fellow adherents who insist on showing their affection for me might choose to commemorate my sixtieth birthday by establishing a medical foundation for the hospice care of ordained devotees. That would be the right Way of requiting the Founding Master's fundamental spirit and his dharma grace, and would also be a true celebration for me, for my mind would be pacified by a project that would comfort all of our ordained devotees. Thus, I earnestly entreat you to do so and, on the appropriate day, just hold a simple ceremony according to our *Canon of Propriety*, and let that become the standard in the future."

27. In the fourth lunar month of the following year (1961), at his sixtieth-birthday ceremony, the Master delivered a dharma talk: “I appreciate the fact that all of you fellow adherents have heeded my requests and limited the celebration to this simple ceremony, and will instead embark on a project that will be useful to the future of the Order. In commemoration, I too intend to renew our original vow with all of you fellow adherents by explicating the Ethics of the Threefold Unity (*Samdong Yulli*), which will become the fundamental principle for building a single world.” After delivering a dharma talk on this Ethics of the Threefold Unity, he established the Pöbün Chaedan (Dharma Grace Foundation) with the donations offered on that day, which became the parent body of the health-care organization for ordained devotees.

28. The Master ordered the organizing of an ordained devotees’ friendship association, the Sudokhoe (Virtue of Water Association): “For great causes, come together like water; for propriety, be as clear as a jewel.” Furthermore, he ordered the Ch’önghwadan (Chaste Harmony Unit), a friendship association for celibate male and female devotees, to be organized, and said, “In chastity, be pure like a lotus flower; in integrity, be unchanging like pine and bamboo.”

29. The Master ordered the organizing of the

Chǒngt'ohoe (Right Earth Association), a friendship and practice association of the wives of ordained male devotees: “Only when the earth is well prepared will all things grow properly; only when domestic assistance and spousal encouragement are solid can the Order’s workers serve the public selflessly.” He also said, “If the earth’s energy is right, then all things in the soil will grow properly; if wives offer encouragement properly and mothers influence their children properly, then their husbands and offspring will act and grow properly. These become the ground for properly building the Order and rectifying the world.”

30. For those who had returned to lay life after ordination, the Master looked after them attentively and said, “Even if you live in the secular world, live a consummate life as a lay devotee by always reflecting on your original vow. Even if you yourself are unable to restart, at least encourage your sons and daughters to follow the Way of public service, so that you will not accumulate a large debt in the dharma-realm.” Then, he instructed those people to organize the Mowǒnhoe (Yearning for the Source Association) as a friendship and practice association.

31. For postulants in training to be ordained, the Master ordered the organization of the Kyouhoe (Friends in the Doctrine Association) as a friendship

association. He delivered an admonition with the motto: “Encourage each other to do good and caution each other from doing evil; encourage each other to practice zealously and caution each other from being lazy.”

32. At a staff meeting at headquarters, the Master delivered this admonition: “Central Headquarters is like the human heart, which controls all the temples, which are like the limbs. By transcending remoteness and closeness, intimacy or estrangement, fulfill your duty at the Central Headquarters by cherishing and looking after the temples as if they were your own limbs.”

33. The Master wrote a verse in literary Chinese for Kim Taegö, which translates as follows:

If reputation is grand but true substance small,
Then in the end there will be nothing to show.
For final victory and success, substantial power has
pride of place.

He continued by saying, “An individual’s true power is of three types: cultivating the power of absorption internally; studying the truth; and keeping the precepts correctly. The Order’s true power is of three types: putting the canonical texts in good order; nurturing the religious cadres; and stabilizing the Order’s finances. If the leaders and the Order as a whole are well endowed with

all these substantial powers, and we also unite together internally and our adherents increase externally, then this will inevitably lead to the advancement of our Order's strength.”

Chapter Five: Foundational Principles

1. Cardinal Master Chōngsan, at the ceremony of enshrining the (*Il-Won-Sang* Dharmakāya) Buddha at a temple, gave a dharma talk: “If we were to describe the fundamental meaning of the Dharmakāya Buddha, it is that realm in which words and speech, names and signs, are eradicated. If we were to describe its real essence, there is nothing in the universe that is not the Dharmakāya Buddha. Hence, even if the *Il-Won-Sang* were not enshrined, the truth of the Dharmakāya Buddha remains always simply thus. However, for us general devotees, if the object of worship is not visible, it is difficult to know either that place where the mind can take refuge or the model for practice. And even if we do know them, it is easy at times to lose the standard for assessing our own minds. Thus, the Founding Master encouraged devotees to enshrine the *Il-Won-Sang*, the symbol of the Dharmakāya Buddha, either at a temple or at home, and to revere it as the object of faith and the model for practice whether in walking, standing, sitting, reclining, speaking or keeping silent, active or at rest. Hence, by enshrining and worshipping the *Il-Won-Sang* as the standard, we must discover the true *Il-Won-Sang*, keep the true nature of *Il-Won* and carry out the consummate mind of *Il-Won*. By bringing our lives into complete accord with the truth of the *Il-Won-Sang*, all of us must become

the true masters of immeasurable blessings and immeasurable wisdom.”

2. The Master said, “The fundamental principle of the *Il-Won-Sang* involves the eradication of all relative objects; it cannot be described by speech, measured by thinking and calculation, or expressed by names and signs. This is the *Il-Won*’s essence of true voidness. While being truly void, it also is numinously aware and never dark; its radiance pervades the ten directions and its creative transformations manifest freely among the myriad forms. This is the marvelous existence of the *Il-Won*. Within this true voidness and marvelous existence, the myriads of dharmas are also in operation, creating distinctions between arising and ceasing, coming and going, and wholesome and unwholesome karmic retributions, so that ultimately one progresses or regresses within the six rebirth destinies and the four modes of birth. This is the cause and effect of the *Il-Won*. This inseparability between true voidness, marvelous existence, and cause and effect becomes the one truth of *Il-Won*. The Founding Master took this *Il-Won-Sang* as the original foundation of the doctrine and then instructed all practitioners to worship it, inquire into it, and practice it so they might easily enter the great Way, transcending sequential steps; and, by having this profound principle revealed to them, they then could apply it directly to practical matters. Therefore, a seeker of Truth

has no other place to look apart from this *Il-Won-Sang*, and a seeker of the Way has no other path to search out other than this one. The myriad dharmas are nothing but this one dharma.”

3. The Master said, “Our aim in worshipping the *Il-Won-Sang* is to know for sure that our mind is the buddha and our nature is the dharma and to believe that, because the sublime principle of cause and effect is extremely fair and extremely bright, it cannot be deceived or violated. It is to establish a pragmatic faith appropriate to the task at hand and proceed accordingly by understanding the content of the Fourfold Grace, which in fact presides over the cause and effect of transgression and blessings. And it is to possess a broad-minded faith that finds everywhere a buddha and in every act a buddha offering. This is the path for having faith in the truth as an actuality. Thus has the Founding Master enabled our faith (in *Il-Won-Sang*) to become the motive force for practicing the right dharma through our cultivation of self-power and our correct acceptance of other-power.”

4. The Master said, “The aim of the practice of *Il-Won* is to practice just as it is the truth of *Il-Won*. The method involves first studying and understanding human affairs and universal principles without stopping at the branches and leaves, fully realizing the fundamental principles of our self-nature and all aspects of the great

Way of *Il-Won*. Even so, we do not mean to stop at mere understanding, but also to keep well the original nature by counter-illuminating and tracing back the radiance. Nor do we mean to stop only at mere absorption, but also to apply well the Way of *Il-Won* when encountering the myriads of things. This Threefold Study is the dharma that involves cultivating simultaneously the essence and function of *Il-Won*.”

5. The Master said, “‘Dharmakāya Buddha’ is the name for the Truth Buddha, which is the original fount of the myriad dharmas. ‘*Sambhogakāya* (Enjoyment Body) Buddha’ and ‘*Nirmāṇakāya* (Transformation Body) Buddha’ are the names for different stages in the manifestation of Truth. The *Nirmāṇakāya* Buddha includes both buddhas of the full transformation body itself, who embody the Truth as it is, and the buddhas who are partial transformations, who do not fully embody the Truth. The ‘buddhas of the full transformation body’ is a name for all the buddhas and sages; the ‘buddhas who are partial transformations’ is a name for all sentient beings. Though they might be sentient beings now, they are referred to as buddhas of the partial transformation body since they all possess the buddha-nature. Therefore, we must understand that when our minds are pure, clear, and upright, we are buddhas of the full transformation body; but when our minds are errant and benighted, we are buddhas of the partial transformation

body.”

6. The Master said, “If you are given only the name of someone you do not know, it is hard to know anything about that person because all we have is a name. But if you are shown a photograph, you will be more apt to have some idea about that person. In the same way, because the Founding Master has himself shown the photograph of the specific substance of the Truth through the *Il-Won-Sang*, it has become much more convenient for students to grasp that realm. The *Il-Won-Sang* is the photograph of the Truth in its totality. If we take this photograph of the Truth as the object of inquiry and continue our devotion, then anyone can easily understand the realm of authentic Truth. The Founding Master said, ‘Traditional Buddhism was an era of a single Tathāgata and a thousand bodhisattvas; but in the future thousands of tathāgatas and myriads of bodhisattvas will appear in the world.’”

7. The Master said, “As one great circle (*Won-Sang*) turns, myriads of smaller circles turn in tandem. It is just like a motor that turns and all its smaller machine gears turn in tandem.”

8. The Master said, “To awaken to the realm of the universe’s nondiscrimination is called attaining the knowledge and vision of a buddha; to understand the

realm of the universe's discriminations and to act accordingly amid the myriad sensory conditions is called carrying out the acts of a buddha.”

9. The Master said, “There are five steps involved in ‘seeing the nature’ (*kyōnsōng*). The first is realizing the real nature of ‘the myriad dharmas return to one.’ The second is knowing the news about true voidness. The third is seeing the truth of marvelous existence. The fourth is performing the practice of maintaining the experience. Fifth is utilizing it by ‘great capacity and great application.’”

10. The Master said, “Our natures are originally pure and clear, but, in accordance with sensory conditions, a response in congruence with the nature produces what is wholesome, and one in discordance with it produces what is unwholesome. This is the point of divergence between wholesome and unwholesome. A correct response produces right, a distorted one produces wrong. This is the point of divergence between right and wrong. If the nature is concealed, we become benighted; if the truth appears, we become brilliant. This is the point of divergence between wisdom and foolishness.”

11. The Master said, “The reason the discriminations between sentient beings and sages and wholesome and unwholesome appear from our original nature, which is

inherently free of any of these things, is because our original natures contain an ever-bright and ever-spirited numinous awareness. In the case of sentient beings, when their numinous awareness encounters sensory conditions, various idle thoughts emerge because they are enticed by habituations and the power of karma. But in the case of buddhas, because they illuminate sensory conditions with their numinous awareness, always counter-illuminating and tracing back the radiance of the self-nature, their numinous awareness is not drawn out into external sensory conditions, and only the pure and clear light of wisdom appears in front of them. This is the difference between buddhas and sentient beings.”

12. When the Master was expounding the “Essentials of Absorption and Quiescence,” he analyzed the terms nature, spirit, mind, and volition as follows: “The nature is the original essence, and from that nature, spirit is made manifest. Spirit is substantially identical to the nature but also involves the sensibility of ever-numinous awareness. Mind involves discriminations that are made manifest from that spirit, and volitions appear from the mind. Volition is the point at which the mind is in action.” A student asked, “What is the numinous soul (*yōnghon*)?” The Master replied, “The numinous soul is the grounding of each person’s spirit, which is empty, numinous, and free from darkness.”

13. The Master said, “All things in the universe are composed of numinosity, pneuma, and matter. Numinosity, as the original essence of all things, is that nature which is eternal and free from cessation. Pneuma, as the life-force of all things, is the power that animates them. Matter, as the substance of all things, refers to their physical form.”

14. The Master said, “Pneuma subsumes numinous awareness; numinous awareness subsumes pneuma. Pneuma, then, is numinous awareness and numinous awareness is pneuma. All those things that are either formed or formless, either animal or vegetable, either ambulatory or flying, are operations of pneuma and manifestations of numinosity. The ‘great nature’ (*taesǒng*) is that realm where numinosity and pneuma are unified and nondual.” He then wrote this down in literary Chinese.

15. A student asked, “You mentioned that pneuma and numinous awareness are nondual. Why, then, can’t we see the numinous awareness in vegetation?” The Master answered, “There are distinctions in the transformations of the myriad things. When numinous awareness is primary and becomes charged with pneuma, it becomes an animal; when pneuma is primary and becomes charged with numinous awareness, it is vegetation. Animals have individual numinosity, but vegetation contains only a single pervasive numinosity.” The stu-

dent asked again, “What is the relationship between this pervasive numinosity and individual numinosity?” The Master replied, “When the mind is at rest, it unifies with the pervasive numinosity; when it is active, individual numinosity appears. Thus, we are unified with the power of the Way when we are at rest; and we engage in different karmic actions when we are active. Human beings do not unify with the pervasive numinosity only at the moment of death; rather, they can do so in both life and death.”

16. A student asked, “I would like to know how ignorance arises from our original natures.” The Master replied, “To give you a simile, the sky is originally pure and clear, but according to the movement of a certain pneumatic energy, wind is produced. As the wind blows, clouds appear and heaven and earth become dark. In the same way, our natures are originally pure and clear, but ignorance arises according to the action or rest of our minds. If the mind is at rest, it is pure, clear, and bright; if the mind is active, it becomes agitated and ignorance arises. However, if the mind is active but is active amid stillness, then even during activity, there is no agitation and it remains bright just as it is; but if the mind is active amid agitation, then ignorance arises, and the mind becomes benighted.”

17. The Master said, “The sun and the moon shine

brightly throughout empty space; cause and effect appear impartially in the truth of voidness. The emptier it is, the brighter it is; and because it is extraordinarily bright, it is numinously pervaded.”

18. The Master said, “When autumn falls over the land, the vegetation drops all its leaves; but when spring comes, it again becomes thick with foliage. All this is due to the operations of an immaterial and ungraspable pneuma. The fact that we are unable to avoid birth, old age, sickness, and death is also due to this immaterial force. The fact that the universe passes through formation, subsistence, decay, and dissolution also represents changes through transformations deriving from the operation of this force. That which presides over things that have form is this immaterial force.”

19. The Master said, “Even this physical body, which has form, is presided over by the formless mind. Things with form have limitations and thus involve deficiencies and excesses. However, the realm that is devoid of anything is endowed with everything, and thus becomes the original source of all things in existence.”

20. The Master said, “Empty space is the master of the myriad things under heaven; hence heaven and earth utilize empty space to bestow their virtue. The mind of voidness is the master of the myriad things; hence, only

when you utilize it well will you be able also to utilize matter well. *Sōn* is the great learning that enables you to know the mind of voidness and teaches the dharma of how to utilize it. If you understand well the mind of voidness when utilizing it, then you will become the masters of the world.”

21. The Master said, “The quintessence of the Buddhist sūtras is voidness. The Founding Master also spoke about voidness, completeness, and rightness. By understanding the principle of voidness and modeling yourself wholeheartedly on the truth of voidness, you should always cultivate and nurture a pure and clear mind, and cultivate and put into practice selfless thought.”

22. The Master said, “If you can keep your mind empty like the empty sky, you can break out of ascending and descending through the cycle of rebirth. If you base yourself on this empty mind, you will always be progressing. If you stay removed from signs by basing yourself on this empty mind, then you will always be endowed with grace. Always abandon any signs that you have either bestowed grace on or been harmed by others, and always reflect on the deficiencies in your own virtue.”

23. The Master said, “You must become the empty sky! Because the sky is empty, it subsumes all things. To

become great persons, our minds have to become like the empty sky. Regulate yourselves but do so with an empty mind; regulate your families with an empty mind; regulate your nation with an empty mind. In treating all your friends and all your fellow beings, harmonize with them also with an empty mind. Hence, if in all things you are free from all signs regarding anything, as well as from remoteness or closeness, and if you have extinguished both hatred and love, then you are buddhas and bodhisattvas.”

24. The Master said, “Only those discriminations that have arisen from the realm that is free from the characteristics of wholesome and unwholesome, beauty and ugliness, self and others, and delusion and awakening are correct. Only by realizing and practicing truth through such discriminations will you become a consummate person of the Way.”

25. The Master said, “‘I’ becomes the source of both transgressions and blessings. An old saying goes, ‘You get up from the very same ground on which you’ve fallen.’ Through ‘I,’ you commit transgressions; through ‘I,’ you create blessings.”

26. The Master said, “The nature being obscured, one is dragged; being dragged, one goes astray; going astray, one commits transgressions. Since deluded persons are attached to thoughts only of themselves, they become

obscured by selfhood and all their functions go astray; but when it comes to criticizing others, they have no obscurity at all and thus are ever clear. If they redirect this clarity and use it to rectify their own faults, they will attain great wisdom and great blessings.”

27. The Master said, “What does not exist is greater than what does exist; no-thought (*munyōm*) is greater than having thoughts (*yunyōm*). Generally, this is because being has boundaries, but nonbeing has no boundaries. For merit that involves having thoughts, an incomplete blessing is bestowed; for merit involving no-thought, an uncontaminated (*anāsrava*) blessing is bestowed. As an ancient said, ‘The virtue of heaven has neither sound nor smell.’” The Master said again, “One who makes use of virtues that are free from traces is a person who uses virtues like those of Heaven and can easily govern the ten directions. Do not try to obtain only human blessings, but make and receive the blessings of heaven; do not try to become a teacher only of human beings, but become a teacher of the triple world.”

28. The Master said, “When we consider the principles of heaven and earth—if you ask from where things that are endowed with form and shape come, they come from nonbeing; and if you ask to where existent things return, they return to nonbeing. Even so, the people of this world work hard only at those things that have form

and shape but don't know to truly work at those things that are free from form and shape. How can this not be a vain enterprise? If you instead exert half the effort you put into things that have form into the formless mind, that would be an excellent practice and the things that are endowed with form and shape would follow along accordingly. Also, when dealing with others, if you vanquish them to your heart's content, there will be nothing left to look forward to. Having made merit, if you arouse a thought of having made merit or if you receive pay-back right away, there then will be no blessings left for later. Do act, but act with generosity; make blessings but accumulate a lot of hidden virtue. With money, too, more interest will be accumulated if you save for the long haul. In the same way, blessings become greater if they are hidden. You must be in somewhat inadequate or harsh circumstances for there to be brighter days ahead. The fact that the Tiangang (K. Ch'ŏn'gang) Star occupies an unlucky position in the sky but nevertheless points in an auspicious direction indicates that one has to be in a disadvantaged position to be well served later."

29. The Master said, "The reason the human mind is called either 'heavenly innocence' or 'heavenly mind' is because Heaven and the human mind are one, not two. Only when human beings understand this realm will they stand in awe of truth and learn to accumulate hidden merits."

30. The Master said, “If you exert your utmost devotion to a legitimate task, it will never go unaccomplished even though it may take more or less time depending on the level of your devotion or the nature of the task. A task may be accomplished gradually through steady and realistic progress, or instantaneously through the influence of an inconceivable energy. When the first nine disciples manifested their blood seals, our Order received the certification of the dharma realm. All grand tasks in this phenomenal world must first receive the approval of the hidden authorities.”

31. The Master said, “When you are engaged in morning and evening silent declarations, do you have firm faith that you will attain awesome power through becoming one with the truth of the universe? You may wonder what awesome power would be gained by making a short silent declaration, but the thoughts we think penetrate the dharma realm of empty space. Hence, you should always be cautious of the mind’s activities, and not just during prayers; and you should not forget that single-minded silent declarations during morning and evening becomes a great practice and produces enormous power. The fact that we have been able to endure the Korean War safely was in large measure due to the awesome power of our members’ single-minded silent declarations. Hence, if we serve others unselfishly and practice with a mind that is free from characteristics, then through that energy our

Order, our nation, and the entire world will attain enormous awesome power.”

32. The Master said, “If we make others feel good and allow them always to maintain joyous and peaceful states of mind, we, too, will have peaceful countenances; but if we make others feel ill at ease, then we, too, will end up having melancholy countenances. When dealing with others, if we treat them with a sincere mind that is consistent both inside and out and help them by concealing their faults and proclaiming their strengths, they will end up helping us, too. Thus, we should speak even to those we may dislike in the spirit of mutual life-giving and open our energies to them so that their energy may respond to us.”

33. The Master said, “Although water is extremely yielding, by gathering drop by drop, it finally makes great seas and lengthy rivers. In the same way, although the mind may be extremely feeble, by gathering innumerable thoughts together, it gains great awesome power. Only in a mind so unified and strengthened will the radiance of wisdom shine brightly.”

34. The Master said, “This world is founded on the principles of mutability and immutability. The formation, subsistence, decay, and dissolution of the universe, the cycle of the four seasons, a human being’s

birth, old age, sickness, and death, and the vicissitudes of the good and ill fortune of human life are all associated with the principle of mutability. The principle of immutability is simply just as it is and spontaneous and hence has neither beginning nor end, neither first nor last; it is the name for the original essence of the nature, which is free from both arising and ceasing. By observing the principle of mutability, we should rectify antiquated customs and cultivate a new state of mind; we should also rectify old systems and create new systems. At the same time, by realizing that the principle of immutability operates amid mutability, we should affirm our original faces in this infinite world and preside over myriad changes; we should also unify our virtue with that of heaven and earth by continuously carrying out our original vow. This means that by observing the principle of mutability in heaven and earth, we should change appropriately in the realm that needs change; and by observing the principle of the immutability of heaven and earth, we should refrain from change in the realm that involves no change. However, since the truths of mutability and immutability are nondual and inseparably interconnected one with the other, you must awaken simultaneously to these nondual principles of mutability and immutability and cultivate thereby your own path of practice.”

35. The Master said, “Because one does not understand the principle that being and nonbeing are nondual,

one gets trapped when encountering suffering and attached when encountering pleasure, so that for a long time one has not been able to escape from suffering. In the same way, one gets trapped when encountering poverty and inferiority and attached when encountering wealth and fame, so that one invites long-lasting poverty and inferiority. Only by not forsaking the mental state of nonbeing while abiding in being and not forsaking the mental state of being while abiding in nonbeing will one manage to become a great person of the Way who transcends both being and nonbeing and thereby employs at will both suffering and pleasure, misfortune and blessing.”

36. The Master said, “When yang energy is at its peak, it produces the three hottest days of summer [lit. the “triple yielding”], which means yin energy tries to ascend but is suppressed by the dominance of yang and yields three times. However, when the last of the three hottest days (*malbok*) passes, yang gradually weakens and yin gradually gains in power. This is the principle of the universe and of nature: that something at its zenith undergoes transformation and reappears at its nadir. This is also the case with political power and the advancement and decline of organizations and individuals. Thus, by understanding this principle, persons of the Way remain always humble, reserved, and caring even when they are flourishing.”

37. A student asked, “Do progression and regression depend only on one’s spiritual practice?” The Master said, “Progression and regression occur as a result of both natural processes and human ability. Those that result from natural processes occur automatically according to the cycle of heaven and earth. Those that result from human ability occur through individual karmic causes in accordance with one’s cultivation of the Way and one’s conduct.”

38. The Master said, “There are six paths of progression. First is steadfastly progressing without thoughts of retrogression. Second is establishing an immovable faculty of faith amid the myriad favorable and adverse sensory conditions by possessing steadfast belief and dedication. Third is devoting oneself to practice by keeping close those of superior virtue and respecting, revering, and trusting them. Fourth is always embracing and protecting those of inferior spiritual capacities and guiding them to surpass oneself. Fifth is being uncomplacent regarding one’s practice and public service and continuing to exert oneself by always recognizing one’s inadequacies. Sixth is always being satisfied with what one acquires and uses and taking pleasure in giving to one’s poorer neighbors.”

39. The Master said, “People who are progressing are benevolent, modest, diligent, and sincere; with an empty

mind, they yield to others and humble themselves; with a respectful mind, they revere others; and through their virtuous influence, they widely embrace those in both high and low stations and do not rest when it comes to their practice and public service. Those who are regressing are rough-natured, disrespectful, envious, and jealous, trying to fulfill only their own greed; and, if they are ahead even in one area, whether in knowledge, wealth, power or skill, they dwell on it and are conceited and smug. You should pursue your practice and public service ever more diligently and keep moving forward; but true progress occurs only when you maintain no sign of progress. Regardless of where you might be on our six stages of dharma rank, only by maintaining no sign of holding a particular rank will you truly be a person who holds that rank. Only such persons will be free from limits on how far they can advance, and through this unsurpassed progression they will attain position and ability that will never be subject to retrogression.”

40. The Master said, “The Way of the alternating predominance of yin and yang is precisely the principle of cause and effect. Being in accord with this Way produces the cause and effect of mutual life-giving; being in discord with it produces the cause and effect of mutual harm. Sages, by understanding this principle of cause and effect, live their lives in accordance with the Way of mutual life-giving; sentient beings, by not under-

standing this principle, become enticed by greed, fame, and worldly advantages and produce transgressive karma in accordance with the Way of mutual harm. Hence, there is no end to their transgressions and suffering.”

41. The Master said, “The relations of cause and effect can be differentiated largely into the four categories of mutual life-giving, mutual harm, congruent consequence, and adverse consequence. The cause and effect of mutual life-giving, which is causality involving wholesome causes and wholesome effects, refers to the congruent application of causes and effects for mutual life-giving and allowing wholesome relations between cause and effect. Those with this karmic affinity mutually support and rely on each other and are able to accomplish all things satisfactorily. The cause and effect of mutual harm, which involves unwholesome causes and unwholesome effects, refers to the principle of cause and effect that functions adversely, leading to mutual harm. Those with this karmic affinity mutually oppose one another, and resent and obstruct one another. The cause and effect of congruent consequence is the law of cause and effect whereby, establishing a good aspiration for enlightenment, a good hope, and a good vow, one cultivates one’s practice, and as a result, accomplishes one’s wishes as originally intended. The cause and effect of adverse consequence is the law of cause and effect whereby, full of arrogance, one looks down on others and abuses those

of humble status, and thus receives adverse consequences opposite to what one wishes, such as incurring lowly karmic retribution.”

42. The Master said, “Although it is unseen by human eyes, the eye of Truth stamps on empty space a seal of a person’s wholesome and unwholesome deeds. Hence, what is most fearsome in this world is Truth. The transgressions that are committed in the human world may escape the net of penal law, but the retribution and response of Truth, which manifests itself naturally in no-thought, can be neither deceived nor evaded.”

43. The Master said, “Just as there are three trials [at the district, appellate, and Supreme Court levels] in a court of law, there are three trials in the judgment of the dharma realm: the first trial is the judgment of conscience, the second is the judgment of the public, and the third the judgment of Truth. Through these three judgments, one receives the retributions one has accumulated without even the slightest miscalculation. This is the strictly impartial judgment of cause and effect, which is difficult to accomplish through trials in human courts.”

44. The Master said, “In the world, it sometimes happens that a good person lives poorly and a bad person lives well. This is because, even if a person is good in the present life, if unwholesome karma remains from one’s

past lives, then one has to receive its unwholesome retributions. In the same way, even if a person is bad in the present life, if wholesome karma remains from one's past lives, one will receive wholesome retributions accordingly. Hence, do not jump to conclusions about the affairs of the world by observing only what is right in front of your eyes."

45. The Master said, "All our karma ripens in its own time, either earlier or later, for good or bad, according to its quality. Thus, complaining that a meritorious deed we have done has not led to a meritorious effect immediately is like complaining right after planting the paddy lands that there is no rice to harvest immediately."

46. The Master said, "Everybody is curious about what happened to them in their past lives and what will happen to them in their future lives, but although these matters may seem inscrutable, they are actually easy to fathom. The Buddha had a truly astute saying: 'If you want to know what happened to you in your past lives, it is what you are receiving in this present life. If you want to know what will happen in your future life, it is what you are accumulating in the present life.' If you previously made wholesome accumulations, you will receive wholesome effects in the present life; and if you are receiving unwholesome effects, then you made unwholesome accumulations in past lives. Those who un-

derstand this principle will make every effort to accumulate more wholesome karma, but those who do not will only lament.”

47. The Master said, “Human beings accumulate through their body, speech, and mind all kinds of transgressions and blessings. Sages give pride of place to the formless mind, but ordinary people are fearful of what only materializes directly in front of them. However, the numinous and bright dharma realm of empty space clearly responds to everything that appears even within the formless mind. Hence, not only must we be prudent in our physical actions and speech, but in even greater fear of mental transgressions, we must always be cautious of our thoughts before they manifest in action.”

48. The Master said, “If you prompt others to feel resentment or discontent, that will become your own formless prison.” He continued, “Since the root of all transgressions exists only in the mind, don’t let even a minor matter create enmity in another’s mind, for it will become the seed of all unwholesome affinities.”

49. The Master said, “If you harm others, then that harm returns to you, so you end up harming yourself. If you respect others, then the respect also returns to you, so you end up respecting yourself.”

50. The Master said, “Everyone understands that a person who borrows money at double the interest rate in order to yield only one percent profit is foolish, but few understand that a person who appropriates public funds to help one’s own family is even more foolish. Many understand that the goal of farming is to gain many bushels of grain from a certain amount of seed, but few understand the principle of cause and effect wherein great blessings will be returned many times over to people who make even a small amount of merit on behalf of the public at large. How, then, can we say that people truly understand profit and loss?”

51. Kim Hongch’öl asked, “What karmic retribution accrues when a person incurs the karma of mutual harm on behalf of the public?” The Master answered, “On a personal level, one can never be exempt from the karmic retribution that results from mutual harm. However, if through one’s actions one has rendered much merit and virtue to the public, then that merit and virtue will bring about a great promotion and mitigate one’s retribution.” He continued, “People who are unable to do the right thing out of fear of cause and effect are worse than those who know nothing about cause and effect.”

52. The Master said to his students during a lecture on the scriptures at the Yuil Academy, “Imagine you are the ten kings of the Postmortem Realm of Yama [who judge

the fate of the deceased] and answer my questions with the language of Heaven. The language of Heaven is free from any partiality or deficiency and is utterly fair and selfless.”

He then asked, “What would happen to people who do not understand the duties, propriety, and honor of human beings but instead behave as they please?” Pak Ŭn’guk replied, “Since they haven’t fulfilled the duties of human beings, they become people who are hardly human; when their lives are over, they will fall from the human destiny and be reborn in the baleful rebirth destinies [of hell denizens, hungry ghosts, and animals].”

The Master asked again, “What happens to people whose bodies are committed to a religious order but whose minds drift toward the secular world?” Sǒ Sein answered, “One’s affinities with the Buddha will gradually weaken and they will eventually fall back into the secular world.”

The Master asked again, “What happens to ordained devotees who, rather than rendering benefit to the public, cause only moral, physical, or material harm, or create much mental anguish for the leaders by such acts as pursuing private gain under the pretext of serving the public?” Yi Ŭnsǒk answered, “In truth, the debt owed to the public is so much greater that it will be difficult to pay it back fully. Those who have intentionally done harm [to the public] will have to pay it back by being reborn as a cow or a horse in the next life. Those who have caused the

leaders much mental anguish will be reborn into murky states.”

The Master asked again, “What would happen to those who steal from the Buddha’s enterprises or those who unjustly take others’ possessions no matter how insignificant?” Kim Chōngyong answered, “The Founding Master said in a dharma talk, ‘Do not even pick up something dropped on the street,’ and, ‘By picking it up, you will take along with you both the object and the misfortune of the owner’s injury from the loss of his possession.’ Hence, they certainly will suffer the retribution of being reborn as cows or horses; but even if they were to be reborn as human beings they will be poor and lowly, have much internal suffering, and will frequently lose their possessions.”

The Master asked again, “What would happen to those who, without knowing the facts, speak indiscreetly and cause calamities in the Order, or those who, by recklessly revealing others’ secrets, hinder others’ progress and spoil many people’s faith and public-spiritedness?” Kim Yunjung replied, “Since they have made bad karma through their speech, they will in turn suffer from malicious gossip. Their progress will be blocked because of their transgression of interfering with the Buddha’s work. If their transgressions are extremely serious, they will receive the karmic retribution of being reborn as deaf and unable to speak.”

The Master praised them: “All of your words are the

words of Heaven!”

53. Yi Chǒngūn asked, “What creates the seed of wholesome faculties?” The Master said, “Making a habit of favoring goodness creates the seed of wholesome faculties. Past habituations create seeds for the present, and present habituations create seeds for the future.”

54. A student asked, “In accordance with the law of the twelve links of dependent origination (*pratītyasamutpāda*), is the Buddha also reborn due to ignorance (*avidyā*)?” The Master replied, “The Buddha is reborn freely of his own accord.” The student asked again, “Wasn’t the Buddha also benighted before he attained enlightenment?” The Master replied, “During the process of his rebirth, he might briefly have been benighted, but he quickly became enlightened to his original nature. With anyone, what one has cultivated in one’s past lives is realized quickly; hence, it is easy to achieve mastery up to the level of one’s past cultivation.”

55. The Master said, “Affinities include both superior affinities and inferior affinities. Superior affinities open up our path ahead and enhance the zeal for progress and spiritual awakening. Inferior affinities obstruct our path ahead, promoting laziness and depravity, and separating us from wholesome affinities.”

56. The Master said to Ko Hyōnjong, “Among the various types of blessings, the blessing of wholesome affinities is the best; among wholesome affinities, an affinity with the Buddha is the best. The five blessings are rooted in the blessing of wholesome affinities. Hence, you should eagerly seek to become close to those who have wholesome faculties.”

57. The Master said, “If you constantly venerate promising fellow practitioners and inspiring teachers with the right dharma, and revere those past sages even though you haven’t personally met them, you will come to have close personal affinities with them and be able to receive their assistance.”

58. The Master said, “There are two types of significant affinities: blood affinities and dharma affinities. Blood affinities refer to the family of blood relatives, dharma affinities to the family formed through the dharma. Although both blood and dharma affinities are significant, dharma affinities are more significant from the perspective of eternal life.” He continued, “Only those friends who practice together will remain friends for an eternity of kalpas; affinities formed merely on the basis of temporary enterprises or worldly considerations will easily disintegrate.”

59. The Master said, “If you completely master the

foundational principle and your delusive thoughts disappear, then that will be a peerless paradise. If one is content with one's situation, one will never suffer personal disgrace; if one understands the foundational principle in advance, one's mind will always be at ease. As delusive thoughts are extinguished, heavenly innocence emerges. If in this manner the one mind is realized, paradise will be limitless."

Chapter Six: Exposition of Scriptures

1. Cardinal Master Chǒngsan said, “*The Principal Book of Won-Buddhism* is the foundational scripture, which presents the fundamental principles of the doctrine. *The Scripture of the Founding Master* is the comprehensive scripture, which, through that doctrine, enables full mastery of myriad dharmas. These two complementary scriptures will be the basic scriptures of our Order for ten thousand generations to come.” The attendant Yi Kongjŏn asked, “What is the core tenet of the other doctrinal texts, such as the *Canon of Propriety*?” The Master replied, “The core tenet of the *Canon of Propriety* is reverence; that of *Sacred Hymns*, harmony; that of *The Canon of Secular Life*, rightness.”

2. The Master said, “The motive in founding this Order was not to oppose scientific civilization but rather to establish aright the spirit that aspires and utilizes all things, so that material civilization may be put to good use.”

3. The Master said, “The *Il-Won-Sang* is the master diagram of the myriad things in the universe, the dharma realm of empty space, and the Truth Buddha. Therefore, it is a keyword (*hwadu*) that will enable us to see the nature and achieve buddhahood; the object of worship for

a faith based on truth; and the standard for daily practice.”

4. The Master said, “There are three levels of religious faith. Those of inferior spiritual capacity are foolish and deluded, so they only have faith in some sort of image. Those with a bit more perceptiveness reject idolatry and have faith that relies on names and signs. Finally, those with still greater perceptiveness leave behind even names and signs and have faith in the real essence of Truth. It is just as children are pacified by candy or toys, but as they grow up a bit, they are persuaded on the authority of an adult. Once those children are fully grown, they will arrive at their own convictions only if the pros and cons of a matter are expounded to them. Each understands according to his or her own level of intelligence. The general level of the present age is about equivalent to relying on the authority of an adult. However, in the future, everyone’s consciousness will gradually reach full maturity. Hence, before too long the sentiment of all under heaven will come together along the great Way of *Il-Won*.”

5. The Master explicated the phrase “the just (lit. fair and right) Way” from “The Grace of Heaven and Earth”: “‘Fair’ (*kong*) refers to heaven and earth becoming the common property of all things, not just of one thing. ‘Right’ (*chǒng*) refers to (heaven and earth) responding

to everyone in accordance with each one's actions, without being swayed by remoteness and closeness, intimacy and distance." He went on to explain "rational" and "irrational": "Reasonable is what will be accomplished; unreasonable is what will not be accomplished."

6. Kwōn Tonghwa asked, "Do heaven and earth have wishes like those of people and do they feel pleased when we show them gratitude?" The Master replied, "The Way of heaven and earth is to maintain no-thought in their applications. However, if you examine heaven and earth's responses, you will certainly understand their wishes. If we infer from our own preferences, we will be able to understand the preferences of heaven and earth. There are no sentient beings or insentient things that are not heaven and earth."

7. A student asked, "I would like to understand more precisely how following the essential Way of human life and the essential Way of practice will show our gratitude to parents." The Master said, "By children's doing so, their parents' reputation will be passed on forever; heavenly blessings will naturally accrue from having bestowed such buddhas and bodhisattvas on the world; and as their parents it will be easier to enjoy the moral influence of such virtuous children in both present and future lives."

8. The Master said, “Of the various truths of the universe, the Founding Master focused primarily on the Way of mutual life-giving and thereby elucidated how our lives are greatly indebted to the four kinds of grace. Hence, we should realize that the Founding Master’s doctrine of the Fourfold Grace, which is the great Way of mutual life-giving, is the greatest path for delivering myriad sentient beings; and the principle of the Fourfold Requit of Grace is the greatest motive force for maintaining peace in the world.”

9. Explaining the core tenet of the Four Essentials, the Master said, “The core tenet of Developing Self-Power means to rely on self-power as the basic principle, even while relying on both self-power and other-power together. The core tenet of the principle of The Primacy of the Wise means to allow the wise to lead, even while making no fundamental distinction between the wise and foolish. The core tenet of Educating Others’ Children is to promote education by educating all children, whether they are yours or others’. The core tenet of Venerating the Public-Spirited is to give precedence to the Way of the public, even while nurturing both the public and the private.”

10. Concerning the main purport of developing self-power, the Master said, “First, from the standpoint of everyday life, it means to make self-power the basic

principle in order to fulfill the duties and responsibilities incumbent on human beings. In the realm of the spirit, too, it means to make faith in self-power the basic principle so that we may become our own masters in whatever faith we adopt, in whatever practice we pursue, and in whatever enterprise we devote ourselves to. Thus, let us proceed by relying on self-power as the foundation, even while utilizing both self- and other-power.”

11. Concerning the mental state of dependency of those who are benighted, the Master said, “First, they leave for others what they can certainly do on their own, just for the sake of their own comfort. Second, without realizing that they are themselves the source of transgressions and blessing and that self- and other-power should therefore go together, they are deluded into an irrational faith in other-power.”

12. The Master commented on the phrase, “The inability of all types of education to gain self-power or to go beyond other-power,” in “The Gist of Faults in Public Service Activities in the Past”: “Because of severe government repression, people could not nurture and implement the spirit for pioneering and carrying out public enterprises through mutual collaboration. Religious orders, too, were largely attached to their past conventions and therefore failed to offer the true doctrine to the masses, limiting themselves to edification through faith in

other-power. Ordinary households, too, had generally been lured into superstitious practices, *fengshui* geomantic theories, or fortuneteller's predictions, so they left everything to fate, and did nothing but wait for whatever fate might bring. Hence, public-service activities became flawed."

13. Concerning the Threefold Study, the Master said: "Traditional Buddhist practice also involves a threefold study, but its practice of precepts, absorption, and wisdom is different from our Threefold Study. In the Buddhist tradition, precepts (*śīla*) mostly derive from the texts of the *Vinaya* and are focused on the individual practice of observing the precepts. However, our 'Choice in Action' (*ch'wisa*) is the essential study for choosing without exception all those essential practices for self-cultivation, regulating the family, governing the nation, and realizing peace in the world. Wisdom (*prajñā*), too, is explained as the wisdom that is generated from the self-nature, but our 'Inquiry into Human Affairs and Universal Principles' (*yŏn'gu*) is the study that involves gaining knowledge about all things and principles. Absorption (*samādhi*) was taught by the Buddhist tradition as the emphasis on meditative concentration, but our 'Cultivating the Spirit's' (*suyang*) is training in one-pointedness, which does not depart from the self-nature whether we are in action or at rest. Success in anything will not be possible without our

Threefold Study; thus, there is no more consummate practice than this.”

14. The Master continued with reference to the Threefold Study: “Even though those who are not practicing may be engaging in a threefold study, their cultivation is unwitting, devoid of purpose, and transient. The Threefold Study of practitioners is deliberate, regulated, and uninterrupted.”

15. The Master said: “The methods of ‘Cultivation’ mainly involve reciting the Buddha’s name and seated meditation, as well as timeless *Sōn* and placeless *Sōn*, but ‘Inquiry’ and ‘Choice’ are also required for ‘Cultivation.’ The methods of ‘Inquiry’ mainly involve knowledge through seeing and hearing, learning the dharma, and reflection, but ‘Cultivation’ and ‘Choice’ are also required for ‘Inquiry.’ The methods for ‘Choice’ mainly involve experience, heedfulness, and resolution, but ‘Cultivation’ and ‘Inquiry’ are also required for ‘Choice.’”

16. The Master said, “The results expected from ‘Cultivation’ are freedom from birth and death, the enjoyment of ultimate bliss, and success in all matters. The results expected from ‘Inquiry’ are mastery of facts and principles, deliverance of sentient beings, and success in all matters. The results expected from ‘Choice’ are con-

summate performance in whatever one does, myriad blessings, and success in all matters.”

17. The Master spoke about the three great powers, “You will understand the level of your power of Cultivation by assessing how often your mind is drawn out when you are at rest and whether or not your mind is lured away when you are in action. You will understand the level of your power of Inquiry when internally you examine your ability to study the principle of the nature and comprehend the scriptures, and externally you have clear judgment in all matters. You will understand the level of your power of Choice when internally you compare the actions you have recorded in your diary with the precepts, and externally you are able to respond flexibly to different situations.”

18. The Master said, “As we proceed with our practice of the Threefold Study of Cultivation, Inquiry, and Choice, ultimately, the goal of Cultivation is liberation, the goal of Inquiry is great enlightenment, and the goal of Choice is the Right Mean (*chungjǒng*).”

19. The Master continued, “The main point of Cultivation is to remove delusive thoughts and nurture the true nature. The main point of Inquiry is to focus on wisdom and to investigate the original source. The main point of Choice is to choose the Right Mean and to for-

sake error and perversion.”

20. The Master said, “The practice of the Three Great Powers involves both accumulation and utilization. The practice of accumulation refers to the practice of amassing internally the Three Great Powers when we are at rest; the practice of utilization refers to the application of the Three Great Powers when we are in action. Even though you may have performed the practice of accumulating the Three Great Powers, if you are unable to put them to use, then you are like a tree that grew in the shade and thus has no vitality. The practice of utilization, too, will lack vitality, like a tree with weak roots, unless you also engage in the practice of accumulation. Therefore, by always practicing accumulation and utilization in tandem, you will perfect the Three Great Powers, where their essence and functions are both complete, and action and rest derive mutually from one other.”

21. A student asked, “How are foolishness and stupidity different?” The Master replied, “Foolishness refers to an immature mind that cannot distinguish right from wrong. Stupidity refers to a mind that understands this distinction but has no sense of shame or proper decorum. There are many foolish people among those of inferior spiritual capacity and many stupid people among those of middling capacity. Hence, you must progress through the inferior and middling levels of spiritual capacities in

order to reach the superior level. When you are recording an entry in your diary, if you recall taking pleasure in empty praise, then record that you were enticed by stupidity. The root of the malady of stupidity is the desire for fame and reputation; imbecility and foolishness are similar.”

22. The Master explained mindfulness and unmindfulness as they pertain to the dharma of keeping a diary: “Mindfulness means to know numinously and behave correctly in a state that is free from any sense of attachment; this is the mind that finds the Mean while harboring no thoughts. Unmindfulness means to be deluded and behave foolishly in a state that is enticed by a sense of attachment; this is the mind that, while harboring thoughts, does not know how to take suitable measure.”

23. The Master commented on the practice of mindfulness: “The practice of mindfulness means never letting go of suitable measures in your handling of everyday matters. It is a practice that involves applying suitable measures whether you are seeing, hearing, speaking, acting, or resting, so as to guard against distraction for even an instant (*kṣaṇa*) and to maintain the right state of mind. Therefore, in the general “Dharma of Daily Training,” the Founding Master instructed practitioners, according to their spiritual level, to perform the ‘bean-count’ method [of checking their state of mind], to

examine both their mindfulness and unmindfulness, or to examine their diary entries. Though these methods might bear different names, they were all designed to help practitioners perform the same practice of mindfulness.

24. The Master said, “Let me now discuss a list of various types of mindfulness practice. 1) One who wishes to be successful in any endeavor should first concentrate one’s mind solely on that project and focus one’s thoughts on honing to the task. 2) After achieving success in an endeavor, one who wishes to preserve that success over the long term should not behave negligently and should continue to concentrate on it and study it. 3) One who wishes to determine correctly when it is better to take time or to hurry in the face of changing conditions so that one may avoid discomposure or failure should study in advance all possible scenarios. 4) In dealing with various situations, one who wishes to conduct oneself according to the Middle Way by clearly distinguishing right from wrong must always think about correct choice in action. 5) In order to learn lessons for the future, one must always reflect over everything that has happened. 6) One who wishes to avoid idle thoughts or drowsiness during one’s free time should hold on to the thought to eliminate idle fantasies. 7) One who wishes to fulfill all the duties of a position one has assumed must always maintain a profound sense of responsibility. 8)

One who tries to repay all the grace one has received should first feel a profound sense of indebtedness. 9) One who wishes to carry on with a pledge one has made must always maintain a sense of loyalty.

“One who behaves thoughtlessly as one pleases even after I have laid out all these examples is inviting failure, ingratitude, and distrust in all affairs, and ultimately will be forsaken. What enterprise in this world can be accomplished without mindfulness? How great indeed is the merit of mindfulness!”

25. The Master commented on the practice of no-thought: “The practice of no-thought means to eliminate thoughts of attachment during one’s daily activities. This practice involves seeing, hearing, speaking, acting, and resting without generating any attachment to those activities, so that idle thought will always be extinguished and true thusness attained. Therefore, when the Founding Master spoke about the true locus of practice, he ultimately regarded no-thought as the supreme dharma-gate. The Buddha, too, when he explained the main point of the Way and its Power, regarded no-thought as the standard.”

26. The Master said, “Let me illustrate again no-thought practice with some examples. 1) To practice the Way and its power and attain the status of buddhas and sages is only possible if one has no thought of having

attained such status. 2) To dedicate oneself to the public and become someone who permanently benefits the public is only possible if one has no thought that one is dedicating oneself to the public. 3) To enjoy perennial peace and bliss while living in this world is only possible if one has no thought of attachment to one's being in bliss. 4) To preserve forever the grace that one has rendered to others is only possible if one has no thought of having rendered it. 5) To preserve forever the authority one has attained is only possible if one has no thought of having attained it. 6) To maintain impartiality when handling an affair is only possible if one has no thought of clinging to either side. 7) To achieve peace of mind whether in action or at rest is only possible if one has no thought of partiality or desire. 8) Not falling into the dust of the dharmas by realizing the great Way is only possible if one has no thought of having performed the practice of no-thought. If one engages in action while being attached to any specific thought, this will then produce millions of calculations and idle thoughts, just as endless ripples follow from the motion of a single wave. The great Way and the great virtue of the myriads of things in the universe all derive from this no-thought. How enormous indeed is the merit of no-thought!"

27. The Master continued, "My fellow practitioners of the Way! By understanding well that there is a practice of no-thought within mindfulness and a practice of

mindfulness within no-thought, you will not neglect to be mindful when you ought to be mindful or to maintain no-thought when you ought to maintain no-thought, so that you may be gratified by the authentic merit of both mindfulness and no-thought. If you do not understand the paths of mindfulness and no-thought, then you may insist on no-thought when you ought to be mindful and on mindfulness when you ought to maintain no-thought, thus having both mindfulness and no-thought create transgressive karma and becoming submerged in the endless sea of suffering. How could this not but be pitiable! Practitioners must be extremely cautious about this issue.”

28. The Master said, “There are a few levels to reciting the Buddha’s name. Merely intoning the Buddha’s name with one’s mouth or recollecting his major and minor marks is the recitation performed by those of inferior capacity. The concentration on the one sound of reciting the Buddha’s name by focusing on the Buddha’s mind and the power of the Buddha’s vow is the recitation performed by true practitioners.”

29. The Master said, “The technique of practicing timeless *Sōn* and placeless *Sōn* also includes the practice of *Sōn* at a designated time and designated place. The technique of performing the buddha offerings of ‘everywhere a buddha image’ and ‘every act a buddha

offering' also includes the proper performance of buddha offerings done in front of a buddha image at a set event."

30. Yang Wŏn'guk asked, "Regarding the principles of timeless *Sŏn*, what is the relationship between one-mind and what is right, and between distracted thoughts and what is wrong?" The Master replied, "What is right comes from the one-mind being in action; what is wrong comes from distracted thoughts being in action."

31. Concerning the technique of repentance by action, the Master said, "First, extinguish petty desires by generating the great vow. Second, assess your understanding of what is wholesome and unwholesome by reflecting on the real state of affairs. Third, always offer prayers of repentance with a sincere mind before the altar of the Dharmakāya Buddha. Fourth, make every effort to correct all the various types of unwholesome karma by renewing yourself each and every day."

32. Concerning the technique of repentance by principle, the Master said, "First, master the truth that everything is created by one's own mind. Second, master the truth that cause-and-effect is the fundamental principle of the universe. Third, master the truth that the origin of the self-nature is free from transgressive karma. Fourth,

attain the power of samādhi during both action and rest by contemplating the voidness of the self-nature.”

33. Regarding the result of repentance, the Master said, “The results of repentance by action are, first, your unwholesome karma is extinguished daily; second, your wholesome karma increases daily; third, your worldly blessings continue. The result of the repentance by principle is enjoying the utmost bliss of the single taste [of the Dharma] within the six rebirth destinies.”

34. Regarding the precepts, the Master said, “While keeping the precept that prohibits killing, do not harm living things without due cause. While keeping the precept that prohibits stealing, do not take any property unjustly. While keeping the precept that prohibits adultery, there should be sexual moderation even between husband and wife.”

35. Explaining the statement, “Not understanding the causes of suffering and happiness is the cause of losing happiness and falling into suffering,” the Master said, “If you do not understand the origin of suffering and happiness, then even if you are fortuitously enjoying happiness now, you inevitably will lose that happiness and fall into suffering. It is just like a person who cannot distinguish between sugar and arsenic: he may by chance ingest sugar, but after repeated servings he inevitably

will end up ingesting arsenic.”

36. Explicating the item in the “Dharma Status” that reads, “. . . establish right and wrong, benefit and harm, in human affairs, according to the principles of great and small, being and non-being,” the Master said, “A sage necessarily establishes the various dharmas for human beings in response to the Truth of the universe. As for the dharma of *Won*-Buddhism, the fundamental principle of *Il-Won-Sang* is the dharma constructed in response to the principle of the great; the contents of the Fourfold Grace are dharmas constructed in response to the small; all other dharmas, such as cause-and-effect and the precepts, are dharmas constructed in response to being and non-being. Therefore, all the dharmas of a sage are constructed in full accordance with right and wrong, benefit and harm, without violating these principles. And when these methods are applied to individual practice, the instruction for us always to accept the essential nature of *Il-Won* as the essence and to cultivate the one-mind, that is, *Sŏn*, is the dharma of applying the great; the instruction for us to carry these out by understanding well the Way of requiting grace and performing a buddha offering in every matter and every place is applying the small; the provision for utilizing one’s mind in accordance with being and non-being but without becoming attached to them, and preparing ahead and ensuring the success of one’s enterprise by understanding the Way of

change, are the dharma of applying being and non-being.”

37. A student asked, “Among our six dharma statuses, is the power of the Way of practitioners of the same dharma status identical?” The Master replied, “Just as among famous calligraphers there are those who are specialists in cursive script, regular script, or seal script, practitioners of the Way who have advanced to the rank of Māra Defeated and above can also have different areas of competence. Even if they have reached the same rank, their religious power is not completely identical.”

38. A student asked, “In the item about advancement to the rank of Dharma Strong and Māra Defeated, a passage reads, ‘this is the rank of people who . . . have gained liberation from birth, old age, sickness, and death.’ By attaining the rank of Māra Defeated, is one able to take rebirth at will within the six rebirth destinies?” The Master replied, “The rank of Māra Defeated is just the stage of not being attached to birth, old age, sickness, and death. Only when one attains the rank of Beyond the Household can one be completely free and autonomous in rebirth.”

39. His attendant said, “Some people presume that our Order is a school of traditional Buddhism.” The Master said, “In days past, Śākyamuni Buddha preserved some

tenets of Brahmanism, just as Jesus Christ drew on the Old Testament as a source of his teaching. However, no one says that Buddhism or Christianity is a school of the prior religion.” The attendant asked again, “What is the relationship between the doctrine of earlier Buddhism and our dharma?” The Master replied, “Ours is primarily the creation of the Founding Master, but he also renewed or adopted some aspects of the earlier doctrine.”

40. A visitor asked, “Is your religion atheistic or theistic?” The Master replied, “Although we do not accept a personal deity that exists separately elsewhere, we recognize the numinous Truth that is ubiquitous throughout the universe. Hence, what we advocate is training the mind, utilizing the Truth of the universe, and gaining access to its awesome power.” The visitor asked again, “Is your religion a type of idealism or materialism?” The Master replied, “We view mentality and materiality as a single suchness. The original essence of all things in the universe is the identical one essence, in which materiality and mentality are nondual. In operating them, however, mentality is essence and materiality is function.”

41. As he was lecturing on the *Diamond Sūtra*, the Master explained the passage “. . . we cannot look for the Tathāgata in his physical form or the sound of his voice”: “One cannot claim that one has perceived the character of a person just by looking at that person’s physical

appearance. Only by observing such things as the person's dignity, language, knowledge, and the use of his or her mind can a person claim to have truly seen another. In the same way, in seeing the Tathāgata, there is a realm that an ordinary human being cannot perceive. By awakening to the realm in which all signs are void and by transcending being and non-being, wherein self and others, this and that, are all extinguished, one will perceive his Dharmakāya, *Samḃhogakāya*, and *Nirmāṇakāya* in their entirety. Only then will one have seen the entirety of the Tathāgata.”

42. As he finished his exposition of the *Diamond Sūtra*, the Master said, “Because the universe is based on voidness and is therefore originally devoid of differentiation, it neither arises nor ceases. Thus, the truth of the retribution and response of cause and effect is perfectly clear. If we aim to cultivate the supreme great Way, we must first pursue the signless practice, in which the four conceptions of a self, the conception of what is dharma, and even the conception of what is not-dharma are all void, thereby obtaining a state of mind that is like empty space. Second, by cultivating the practice of non-abiding, we must attain to a consummate use of the mind without being enticed by forms, sounds, smells, tastes, sensations, and mental states. Third, through the practice of marvelous existence, we must maintain utter impartiality in our minds without being attached to joy

and anger, sorrow and happiness, remoteness and closeness, intimacy and distance. If we can become like this, we will soon attain the Supreme Way and have achieved a complete faith and understanding, reception and acceptance, of the *Diamond Sūtra*.”

43. Hearing a student explain the *Heart Sūtra*, the Master responded, “The gist of practice according to the *Heart Sūtra* derives from the dharma teaching on perception, as in the passage ‘he beheld that the five aggregates of being were all empty.’ Such perception involves tracing back the radiance of the light of the self-nature rather than ratiocination and discrimination. It is direct contemplation that is unattached to any sign, which is perfect, complete, utterly impartial, and selfless. If I were to expatiate on the steps in this practice of perception, first, this is a practice that involves perception, which sees clearly and judges correctly the reality of the universe and human life without abiding in any sign. Second, it is a practice that involves enlightenment, which, while seeing clearly and judging correctly, cultivates without obstructions the numinous awareness that is the true voidness of the original source of the self-nature, so that one may thereby attain a great awakening. Third, it is a practice that involves action, which, simultaneous with attaining this enlightenment that is free from obstructions, disciplines all types of actions in accordance with one’s enlightenment, so that one possesses liberation and in-

finite ability. By maintaining good balance between practices of perception, enlightenment, and action, and by becoming accustomed to it, one will complete the practice of perception, and pass beyond ‘all suffering and distress.’”

44. Listening to a student’s explanation of the Four Noble Truths, the Master said, “Of the eight types of suffering treated in the truth of suffering, the first four types of sufferings—birth, old age, sickness, and death—are inevitable, innate types of suffering. The latter four sufferings, such as the suffering that derives from not getting what we want, are volitional types of suffering that we make anew. As for the truth of origination: our physical body, which is the amalgamation of the four great elements of earth, water, fire, and wind, is also the inevitable, innate type of origination; our mentality, which is the amalgamation of the four aggregates of sensation, perception, impulses, and consciousness, is the volitional type of origination, which is always made anew. For the innate types of suffering and origination, taking them in stride is the right approach to practice; for the volitional types of suffering and origination, continuously making wholesome karma that leads to peace and happiness is the right approach to practice.”

45. Listening to a student’s explanation of the twelve-fold chain of dependent origination, the Master said,

“The twelfefold chain of dependent origination involves the same process of rebirth for both buddhas and sentient beings. However, the difference for a buddha lies in his not becoming benighted, because he understands the principle and the path. Against craving, clinging, and becoming—the three causes that operate in the present among the twelve links—a buddha has performed a particular palliative practice: when a buddha encounters the myriads of sensory objects, he does not crave for or abide in anything with a greedy mind, and does not cling to anything with craving or attachment. Though he also engages in all types of action, he has no mind that abides in any of them. Hence, because all his actions are pure and clear, he does not become deluded in the cycle of rebirth and succeeds in transcending it.”

46. A student asked about the three bodies of the Buddha. The Master replied, “The Dharmakāya, or law body, of the Buddha is a designation for the true essence of the Buddha’s self-nature, which is originally pure and clear and in which all dharmas are void. The *Sambohagāya*, or enjoyment body, of the Buddha is a designation for the wisdom of *prajñā*, which is the perfect and well-rounded numinous awareness that reflects back on the self-nature of buddhahood. The *Nirmāṇakāya*, or transformation body, of the Buddha is a designation for the Buddha’s discriminative mind and physical body, with which he delivered sentient beings using in-

numerable expedient means.”

47. A student asked about the suddenness or gradualness of awakening and cultivation. The Master replied, “‘Gradual cultivation/sudden awakening’ is intended for those of average spiritual capacity, wherein practitioners accumulate a full range of practices by relying on the instructions of their spiritual mentor, and as their wisdom gradually develops, they suddenly become awakened to the principle of the self-nature. This is the most typical soteriological path. As for ‘sudden awakening/gradual cultivation’: these practitioners have already ‘seen the nature’ through the power of wisdom, but because the habituations carried forward from multiple past lives still exist, they have to gradually rectify these old habits through the power of dharma. This is a path for those who have already had much training in wisdom in their past lives, but whose ability in practice is still limited. ‘Sudden awakening/sudden cultivation’: through the power of the practitioners’ wisdom, their power of cultivation is accomplished at the exact same moment that they ‘see the nature.’ Hence, their cultivation of wisdom and conduct are both accomplished all at once. These practitioners are those buddhas and bodhisattvas whose Threefold Study has been completed over multiple past lives without any insufficiency so that, after being benighted for a short while in the human condition, their radiance shines forth all at once.”

48. A student asked about the *samādhi* and *prajñā* of the self-nature and the relative *samādhi* and *prajñā* that adapt to signs. The Master replied, “Having no sign of *samādhi* when encountering sensory conditions is the *samādhi* of the self-nature; having no sign of *prajñā* when projecting light is the *prajñā* of the self-nature. Having signs of *samādhi* even when cultivating *samādhi* is the *samādhi* that adapts to signs; having signs of *prajñā* even when cultivating *prajñā* is the *prajñā* that adapts to signs.”

49. A student asked about the three refuges. The Master replied, “‘I take refuge in the Buddha, most esteemed among two-footed creatures’ refers to living in reliance on him who is the first to be enlightened, who possesses the ‘feet’ of both merit and wisdom. Just as the seed of a plant needs to be planted in soil so that it will be able to send out roots and grow, so too should we plant the root of our minds in the enlightened Buddha, who possesses both merit and wisdom. Thereby, we live our lives with resolute faith that will not waver amid favorable or adverse sensory conditions, while internally relying for our spiritual cultivation on the buddha inherent within our own minds. ‘I take refuge in the dharma, most esteemed in overcoming desires’ refers to relying on the buddhadharma and extinguishing our greed. Just as a spider lives by relying on its webs, so too should we live our lives by relying on the dharma rules and regulations

of the buddhas and sages, while internally reflecting back on the radiance of the self-nature as our spiritual cultivation. ‘I take refuge in the saṃgha, most esteemed of congregations’ refers to practicing by relying on those teachers who are advanced in the Way and its power. This includes not only members of the saṃgha and other religious workers, but also everyone, from people who are good and have faith up through all the saints and sages. Let us study Truth and morality by relying on these spiritual mentors, while internally taking our own consciences as our teachers in our spiritual cultivation.”

50. A student asked, “Is worshipping a Buddha image merely an empty formality?” The Master replied, “Depending on the attitude of the worshipper, worshipping a Buddha image can also be efficacious. When a worshipper bows sincerely in front of a Buddha image, one’s mind will become pure and clear. If one creates wholesome causes with such a mind, one will also receive wholesome retributions. Thus, image worship can also be a useful expedient.” The student asked again, “But isn’t making a food offering to an image a pointless ritual?” The Master replied, “It can be a means of expressing one’s state of mind through a material object. However, the sincerity of one’s mind, as expressed through purifying one’s mind and engaging in substantive enterprises, can have an even greater effect.”

51. To a student's question about the triple world, the Master replied: "The world of sentient beings, which is made manifest as the three realms of existence, is a response to the mental world of sentient beings' attachments. The sensual realm is the mental realm of sentient beings where, because of their attachment to sensual desires such as food, sex, and wealth, they are bent on seeking their own blessings with no sense of shame or respect for propriety, and thus create all sorts of unwholesome karma and keep on struggling thoughtlessly. The realm of subtle materiality is the mental realm of sentient beings where, because of attachment to names and signs, they may perform various types of good deeds and tasks but do so enticed by desires for fame and reputation. Hence, they are liable to become jealous of those who are superior to them and to look down on those who are inferior, and thus remain subject to much ratiocination and mental calculation. The immaterial realm is the mental realm of sentient beings where they think that they are not enticed by names and signs and are free from ratiocination and mental calculation, but since they are attached precisely to such thought—namely, the signs of dharmas—they despise those who are attached to fame and profit or who engage in ratiocination and mental calculation. Only when even this state of mind is extinguished will one transcend the three realms of existence."

52. A student asked about the six rebirth destinies and the four modes of birth. The Master replied, “This world, which is constructed as the six rebirth destinies and four modes of birth, is created and arranged into such divisions by our discriminative minds. The destiny of divinities is that realm where all the sensory conditions, and suffering and happiness, are transcended, and those beings therefore have no attachments to such things; despite the existence of suffering, they would still find happiness and gratification in it. The destiny of human beings is that realm where those beings can engage in both wholesome and unwholesome acts, and experience both suffering and happiness. It is at the crossroads of ascending and descending, so that if humans behave well they can readily ascend into better destinies, but if they behave badly, they can easily descend into unwholesome destinies. The realm of animals is that realm where propriety and shame are lost. The realm of asuras is that realm where beings pass their lives in vain because they have a nihilistic view that the world comes to an end once they die. They therefore fall into the voidness of indeterminacy. In the realm of hungry ghosts they seek to receive merit without doing anything to deserve it, and keep panting for only their own reputation, wealth, and so forth. The realm of the hells is that realm where anger is dominant and the mind is benighted by rage. Those beings insist only on their own opinions, and have no one with whom to discuss anything. By understanding the

principle that these six rebirths are constructed by our minds, we have the prospect of enjoying the realm of the divinities. However, only by transcending even the realm of the divinities will we be completely free and autonomous within the world comprised of these six rebirth destinies.”

53. The Master said, “The realm of the buddhas is where all speech and conduct are governed by right thought. The realm of human beings is where the power of right thought and the passions are split half and half. The realms of sentient beings in the three evil rebirth destinies are where the power of the passions controls everything. In the realm of human beings, the greater the power of right thought, the farther we are from the realms of the evil destinies; the weaker this power, the closer we are to those realms. If you observe well these points, you may easily understand a person’s future prospects. Nevertheless, I do not mean for you to extinguish passions altogether; rather, exercise your passions wholesomely under the governance of right thought.”

54. A student asked, “It is said that the pure land is in the west. What does this mean?” The Master replied, “The west belongs to metal among the five primary elements, and metal is supposed to represent autumnal energy. Because the autumn is clear and cool, mental energy that is clear and calm is symbolized by the west.

Therefore, if our spirit is unimpaired so that it remains clear and calm, anywhere in the worlds of the ten directions will be the pure land.”

55. A student asked, “In Buddhist monasteries, there is a Hall of the Nether Regions that enshrines the ten kings of hell, and it is said that there are also daily and monthly messengers. Is this true?” The Master replied, “The ten kings of the nether regions refer to the ten directions of the realm of Truth. This means that the numinous and bright Truth, which is ubiquitous throughout the worlds of the ten directions, is illuminating all our wholesomeness and unwholesomeness, as well as our transgressions and merit. The daily and monthly messengers refer to the sun and the moon, which continue to alternate from one to the other, hastening death and judgment.”

56. A student asked about Buddhist fasting and the anticipatory memorial service that one arranges in advance of one’s death. The Master responded, “The original meaning of Buddhist fasting is to reduce the amount one consumes, thus incurring less debt and making offerings, and to devote oneself to practice even by forgoing meals. The original meaning of anticipatory memorial services is to cultivate one’s mind and make merit in advance, while one is still alive. However, if one just skips a meal without practicing with a suitable measure, what actual

effect could there be? And how can the one-time lavish service before one's death bring great merit without actually accumulating merit in advance?"

57. The Master commented on benevolence and righteousness: "Benevolence means being humane; it is the Buddha's loving-kindness and compassion and Jesus's love. Righteousness means being right; in all things, one does not violate the Way of Heaven and conducts oneself without transgressing the Way of humanity. Benevolence and righteousness both have greater and lesser degrees. One must begin with the lesser and go on to accomplish the greater, and by practicing both well, one must base oneself on virtuous edification that embraces all things, and be able to display a righteous spirit of dignified calmness even after routing all of Māra's minions."

58. The Master commented on loyalty, filial piety, and chastity: "The Chinese character for 'loyalty' is comprised of two characters, 'center' and 'mind'; it refers to the mind that does not differentiate between inside and outside and that is truthful and without pretension. Each and every person interacting via this true mind, making contributions to society, performing public service to the nation, and always giving wholehearted effort without considering their own gain, whether at work or elsewhere—all this is none other than the application of

loyalty. This is not the ancient world's narrow interpretation of loyalty with the limited meaning of devotion to a single sovereign. Nor is it an ill-considered loyalty, where one disregards the interests of the nation as a whole and sacrifices oneself for the sake of the monarch alone, even a wicked one. The significance of loyalty is certainly grand and true; throughout the past and present, it has been the great principle of all under heaven and the right energy of humankind. If you examine the public sentiment of people today, for far too long loyalty has been corrupted. Internally, people do not repent for deceiving their own consciences and, externally, they do not feel ashamed for deceiving society. Thus, human beings' lives have become increasingly complicated and social disorder knows no end. If we want to rectify this chaos and construct in its place a divine and true world, we have to promote the spirit of loyalty by whatever means possible, so that public sentiment will return to loyalty; otherwise, this will be extremely difficult to accomplish."

59. The Master continued, "'Filial piety' involves any action, in any matter, that practices the Way of gratitude, for the gratitude one shows to one's own parents becomes the first step in showing gratitude toward all. How can a person who doesn't even know gratitude toward one's own parents possibly know any other type of gratitude and come to a broader understanding of the funda-

mental gratitude toward heaven and earth, fellow beings, and laws? Therefore, the practice of filial piety begins with gratitude toward one's parents, which then is extended to learning the rest. By learning all these sources of gratitude, then, regardless of place and time, each and every person is able to turn the myriads of sensory conditions into occasions for gratitude; this is none other than the application of filial piety. This is not the ancient world's narrow interpretation of filial piety where filial piety meant merely to stay always with one's own parents, even when they were self-sufficient, or neglecting all other societal responsibilities and other types of gratitude. Therefore, the significance of filial piety is certainly grand and consummate, and, throughout the past and present, has been the great principle of the world and the root of the Way of humanity. If you examine the public sentiment of people today, for far too long filial piety, too, has been weak. At home, people resent their parents, and in the world at large they resent heaven and earth, fellow beings, and laws, so that the mood in the world has become gloomy and human lives are endangered. If we want to rectify this dangerous reality of our time and construct in its place a peaceful and comfortable world, we will have to promote the spirit of filial piety by whatever means possible so that public sentiment will return to filial piety; otherwise, it will be extremely difficult to accomplish."

60. The Master continued, “‘Chastity’ includes any action, in any matter, that involves keeping firm, resolute restraint. This is because, regardless of who it might be, one should value resolute restraint, just as women value their chastity. If a woman does not consider her chastity to be important, how sincere would she be about restraining herself in other types of conduct? Therefore, along with chastity for women, the practice of chastity for all people, including men and women, old and young, means not to neglect resolute restraint each time they are facing myriads of circumstances. No matter what the circumstance, the observance of chastity means always to keep one’s mind firm and to be true to one’s status in life, thereby doing what is right and refusing to do wrong even at the risk of one’s own life. This is not the foolish interpretation of chastity of the old days where a woman had to live and grow old at her dead fiancé’s home, or a wife had to immolate herself following her husband’s death, denying all her other duties and responsibilities to humanity. Therefore, the significance of chastity is truly grand and all-encompassing, and, throughout the past and present, has been the principle of the world and the standard for the Way of humanity.

“If you examine the public sentiment of people today, for far too long chastity has been neglected. People confuse roots and branches, host and guest; what one thought in the morning changes in the evening; yesterday’s theories often change today. Order in the world is

murky and human standards are unclear; the doctrines of the sages have lost their authority and people's lives have become more and more demented. Therefore, if we want to rectify this demented life and construct in its place a divine world, we will have to promote the spirit of chastity by whatever means necessary so that public sentiment will return to chastity; otherwise, it will be extremely difficult to accomplish."

61. The Master continued, "An enlightened person left an injunction that said, 'Because this world has a dearth of loyalty, filial piety, and chastity, all under heaven is afflicted. . . . Cure the maladies that ail all under heaven with the medicine of all under heaven.' This was a prophecy that loyalty, filial piety, and chastity would become afflicted in the future, and a request that they be revived. The affliction of loyalty, filial piety, and chastity is the affliction of all under heaven and the remedy for curing this illness is our Founding Master's teaching and dharma. Studying well our true natures every day is the study of reviving loyalty; applying ourselves to the practice of requiting the Fourfold Grace is the study of reviving filial piety; fortifying our faith and keeping the precepts is the study of reviving chastity. If it were not for these studies, how would we be able to revive loyalty, filial piety, and chastity? And if we do not revive them, how would we be able to save all those patients who are submerged in the sea of suffering? Therefore, I sincerely

hope that you will all make every effort to first cure the maladies in your own minds through diligent practice, so that each of you becomes a person who is free of illness, while at the same time, by bringing together such energy, our entire Order will become an order that is free of maladies, and, by promoting such energy, you will become the great kings of medicine (Bhaiṣajyaguru), who can cure all the maladies in every direction of all under heaven.”

62. The Master commented on the five relationships: “The five relationships, the moral paradigm for East Asian ethics, was the foundation of all the norms pertaining to family, society, and state. However, in recent years, there has been lax observance of this teaching and its practical efficacy has declined. Thus, it needs to be revised to fit the present age. The old description was as follows: ‘Between father and son, there should be affection; between lord and vassal, there should be fidelity; between husband and wife, there should be a separation of roles; between old and young, there should be proper order; and between friends, there should be trustworthiness.’ This description should be revised as follows: ‘Between parents and children, there should be affection; between senior and junior, there should be fidelity; between husband and wife, there should be harmony; between adults and children, there should be proper order; and between fellow beings, there should be

trustworthiness.’ This redefinition will revive the original spirit of this teaching and lead to consummate realization of the ancient sages’ intent.”

63. The Master commented on sincerity, respect, and dedication: “Sincerity means to keep the mind pure by remaining free from calculating thought. Respect means to be heedful in all matters and, with sincerity as its foundation, to proceed with reverence. Dedication means to maintain faith until the very end, on a foundation of sincerity and respect. Sincerity, respect, and dedication may be distinguished as three, but they come together as one, with sincerity as their most foundational quality.”

64. A student asked, “In the writings of the Tonghak (Eastern Learning) religion, what does it mean where it says, ‘Pray to God (Hanullim) for blessing and stipends and pray to me for longevity’?” The Master replied, “Since the principle of the retribution and response of cause and effect is the universal Way of Heaven, you will receive from the ever-void heaven and earth the effects of the causes of transgressions and blessings that you have created, while you must learn from the sages who have awakened to the Way of Heaven the principle of attaining infinite longevity by awakening to the principle of ‘neither arising nor ceasing.’ That is why it says to pray to Him.” Some days later, the Master said, “In the writings of Tonghak, there is also found the verse,

The pneuma of the Way long subsists so that perversity cannot enter [my mind],

I don't take the same way home as the people of this world.

This verse would be better if the last line read, "The one mind is pure and clear, and all things are at peace."

65. Elucidating the gist of the *Right Scripture for Cultivating the Mind* (*Susim chǒnggyǒng*), the Master commented on external cultivation and internal cultivation: "External cultivation is a practice that externally involves counteracting the sensory conditions. First, it involves the practice of turning away from the sensory conditions, where at the beginning stage of practice one tries to stay far away from the enticing external sensory conditions. Second, it involves the practice of forsaking, where one tries to let go of matters that are not urgent or are overly complicated. Third, it involves the practice of relying on the dharma, where one reveres and has faith in the dharma of liberation and seeks peace through the Truth. Fourth, it involves the practice of wide learning, where one tries to listen to as many extraordinary stories of outstanding persons as possible, so as to expand one's magnanimity. Through these practices, external sensory conditions will naturally become pacified, and one's mind will be at peace.

"Internal cultivation is the practice of cultivating one's own mind internally. First, it involves the practice of tak-

ing hold of the mind, where one tries to take hold of one's own mind when reciting the Buddha's name or doing seated meditation, as well as at other times, so that one's mind does not flow out into the external sensory spheres. It is like an oxherder holding on to the ox's lead rope and not letting go. Second, it involves the practice of contemplating the mind: once the practice of taking hold of the mind is going well, one is relaxed and content so that one is able just to observe one's mind as it flows and to control delusory thoughts. It is like an oxherder letting go of the ox's lead rope and only disciplining it when it goes astray. Third, it involves the practice of no-mind: once the practice of contemplating the mind matures, one lets go of even the thought of contemplating, so that one contemplates without contemplating anything. It is like an oxherd entering that state where the ox and the oxherd are not two, so that rest and action remain the same. When the mind is pure and clear, myriad external conditions all become pure and clear. In this way, when there is no gap between the sensory conditions and oneself, a single pure land will be realized."

66. The Master went on to comment on external and internal absorption and quiescence: "'External absorption and quiescence' is the practice of externally keeping one's own resolution immovable. First, it involves generating a great aspiration. Because one's mind is totally focused on fulfilling one's vow, one looks yet sees noth-

ing and one's mind remains completely unaffected even if myriads of worldly affinities are laid out in front of one—just as Śākyamuni Buddha, the World-Honored One, once he generated the aspiration for the great Way, did not retain in his mind the slightest joy in his palace life or concern for his austerities in the Himālayas. Second, it involves generating great faith. Because one's faith is of utmost strength, one no longer has a mind that analyzes or chooses anew despite all the variations among the myriads of dharmas in the world—just as Huike (487-593 CE), once he had generated faith and made a firm resolution, sought the dharma from Bodhidharma without any concern for his own body. Third, it involves generating a mind of great zeal. Because one's zeal is exceedingly great, one feels no fear or desire to flee even when surrounded by myriads of obstacles—just as the twelve apostles persevered in the Way while facing danger, and would not back away even from the penalty of death. If one engages in these three practices, one's intent will be naturally steady and unwavering, like Mount Tai.

“‘Internal absorption and quiescence’ is the practice of internally keeping the mind free from disturbances. First, it involves keeping unsettling thoughts from arising while one is reciting the Buddha's name or doing seated meditation, and at all other times without a particular agenda, so as to nurture one-mind. Second, it involves maintaining right thoughts while walking, stand-

ing, or working, so that delusive thoughts do not arise for even an instant (*kṣaṇa*). Third, it involves emptying the four signs of personhood and purifying the six mental spheres, so that one will forget sensory conditions even when in touch with them and will not become either attached to or influenced by them. If one attains power from these three practices, then naturally the sea of one's mind will become calm, and one's afflictions will vanish forever.”

Chapter Seven:

Exhortations to Practice of the Way

1. Cardinal Master Chōngsan said, “Depending on the level of listeners’ capacities, commonplace words can become a weighty dharma discourse or laboriously presented dharma instructions can become commonplace words. Therefore, those who are listening to the dharma must offer sincere faith and utmost respect to the speaker and, with a mindset of absolute reverence, must listen earnestly lest even a single word be missed. Only then will that dharma make a deep impression on their minds and be long remembered, bringing them real benefits through its application in actual situations.”

2. The Master said, “Words that are exciting while one is listening to them, but leave nothing to hold on to afterward, are simply fine words; words that may seem unassuming at first, but prove marvelously rich the more one thinks back on them, are an excellent dharma instruction. Words that are elaborate but have nothing of substance are convoluted words; words that are succinct but have rich meanings with clear ways of utilizing them are an excellent dharma instruction. The wise are able to find dharma talks in even the noisy exchanges and idle talk of the marketplace; hence, they gain understanding even from the unskilled speech of neophytes. But those

who scrutinize even the words of distinguished spiritual mentors just to compare their cleverness to their own fail to obtain any real benefit. How could this not be a great loss? Those expounding the dharma ought to reflect on their own knowledge and conduct when they speak; but the audience will derive benefit if they focus just on the teachings and put them into practice without being concerned about the preachers' conduct."

3. The Master said, "A person whose vision has opened worships all things in the universe as buddhas and hears constant dharma instructions from them; this is a person of superior spiritual capacity. A sensible person who likes learning often seeks out spiritual mentors and enjoys listening to their fine instructions; this is a person of average spiritual capacity. Foolish people live their entire lives without taking the measure of things and, even if they hear good dharma talks, they do not know how to accept them as such and apply them accordingly; such people are of inferior spiritual capacity."

4. The Master said, "A deep-rooted tree will not be uprooted by the wind; water from a deep spring will not dry up during a drought. In human life, religious faith is the root and spiritual practice is the spring. A person who lives a life of deep faith will be firm and unbending amid all adverse or difficult conditions. One who lives a life of assiduous practice transcends all temptations and thus

gains tranquility.”

5. The Master said, “The Ancient Buddha Śākyamuni enjoyed a golden body, the status of a crown prince, the riches and honors of his entire future kingdom, a beautiful wife and consorts, the privileges of authority, and an elegant residence and cuisine, all of which were unmatched in this world. However, on perceiving that all these things were delusionary and could not be preserved forever, he left the palace in the middle of the night; after undergoing immeasurable austerities, he ultimately discovered the authentic treasure that is free from arising and ceasing and became the great spiritual guide of humans and divinities for all eternity. In all ages, he is a worthy model for seeking the Way.”

6. The Master said, “Of all the vows in this world, the Four Great Vows are the greatest. First, even though there may be no limit to the number of sentient beings, we vow to deliver them all. In order to actualize that vow, we endlessly extinguish defilements, study dharma teachings with utmost sincerity, and continuously cultivate the Way of the Buddha throughout all eternity. By doing so, we will eventually accomplish the great vow of attaining buddhahood and delivering all sentient beings. The difference between buddhas and bodhisattvas and ordinary sentient beings is like that between a majestic tree and a young sprout: once it has matured, even a

young sprout will become a tall tree; so too, even sentient beings, by continuously practicing, will become buddhas and bodhisattvas. Therefore, no matter how difficult the task, there is nothing that cannot be accomplished if one keeps trying; but if one does not try, nothing can be accomplished. If we steadily practice these Four Great Vows with a firm realization that we and the buddhas are nondual, then there will be nothing that cannot be accomplished.”

7. The Master said, “Whether our practice advances or regresses depends on whether or not there is a limit to our vow, whether or not we harbor self-conceit, and whether or not we maintain a close relationship with a teacher who is eminent in the dharma. Hence, when we are engaged in practice, we must continuously advance by first establishing a great vow that has no bounds or limitations, without harboring the slightest self-conceit, and maintaining close relationships with our teachers and colleagues. Then we shall never regress but will continuously advance throughout all eternity.”

8. The Master said to Sin Chegün, “Reflect on whether you have firmly established the great vow and great faith that will enable you never to forsake this Order throughout all eternity. Now that you have encountered an order like ours, you must vow to become enlightened to truth without fail and never to lose your

dharma affinities with the Founding Master; practicing diligently, live your life consistently devoted to attaining buddhahood and delivering sentient beings throughout infinite kalpas.”

9. The Master said, “I have now come to realize more profoundly that the Founding Master’s question, ‘Who is it that truly knows me?’ is an extremely urgent saying. Only when you truly have faith in him would you consider even a single phrase of his to be as precious as gold or jade and put it into practice; and only a person who has the sincerity to put it into practice truly understands and has faith in the Founding Master.”

10. The Master said, “The Founding Master said, ‘It is difficult to deliver a person who is either too foolish or too superficially clever, but if one had to choose, the foolish one is better than the clever one.’ A person should be truly clever and, through a single word of the master, grasp his meaning to fully establish his faith; but if that is not possible, then, like a fool, one should proceed along a single path. A superficially clever person cannot establish a firmly rooted faith, and cannot easily be delivered.”

11. The Master said, “There are various depths to the faculty of faith. Without any core values of one’s own and lured by various doctrines and other people’s views

and contentions, one will waver hither and thither and will come to ruin by acting as one pleases; this is a faculty of faith that is like blowing leaves. With faith established in the right dharma, one will not be swayed by minor sensory conditions, and even though swayed by major sensory conditions, one still will not regress; this is a faculty of faith like a tree's roots. With profound faith, one will not be swayed at all, however adverse or difficult the sensory conditions, and will always be guided by conscience in one's conduct, thus not falling into transgression and suffering; this is a faculty of faith that is like Mount Tai."

12. The Master said, "Self-power and other-power are inseparably related. Some people overemphasize other-power and stubbornly insist on faith alone; others overemphasize self-power and insist that, since mind is the buddha, there is no need for precepts or the principle of causality. Both positions are either excessive or deficient. As for faith in the Buddha, having faith in the human buddha who attained enlightenment and practicing accordingly is other-power; knowing the truth that our own minds are the buddha and continuing to cultivate this buddha that is none other than one's own mind is self-power. As for faith in the dharma, to have faith in the dharma that the Buddha illuminated from the realm of his enlightenment is other-power; knowing the dharma of using one's own mind and acting in accordance

with it is self-power. As for faith in the saṃgha, to have faith in the teachers of a religious order is other-power; to discover one's own true conscience and to conduct oneself accordingly is self-power. In this way, through faith and practice that integrate self- and other-power, one will experience consummate success through their unity."

13. At the opening ceremony of a *Sōn* retreat, the Master gave this dharma talk, "There is a saying, 'Only when one takes good care of the Buddha in one's own temple will others do the same.' Thus, you must discover the buddha within yourself and sincerely make buddha offerings to it. A buddha offering may be made either to oneself or to an object, but it is best if these two proceed in tandem. As to which is primary and which secondary, a buddha offering made to oneself is fundamental. Engaging first in one's own mind practice is what is meant by learning the right formula for buddha-offerings."

14. A student asked, "Are recitation of the Buddha's name and seated meditation the only ways of practicing absorption?" The Master said, "If your mind is focused on one spot and is free from attachments no matter what you are doing, that can be a form of absorption practice. Praying can also be a way of absorption practice. In all matters, and in accordance with the characteristics of

each situation, if with sound thought you focus on what you should and let go of what you should, you will attain the great power of absorption.” The Master continued, “Seated meditation is a great path for absorption practice, and praying is a shortcut. If you gain one-pointedness of mind while performing your prayers, then you will gain both the Dharmakāya Buddha’s awesome power and the power of absorption.”

15. The Master said, “It is all right to offer a prayer of supplication for a specific aspiration. However, if you sincerely offer prayers on behalf of your own practice, then before you know it your old habituations will melt away and your practice will gradually advance so that everything will turn out just as you wish.”

16. The Master said, “As I always say, even when you offer silent declarations at dawn and dusk, do not do it just for yourself, but remember to do it also for the world and the Order. The merit of such prayer will be much greater.”

17. The Master said, “This is how I offer my daily silent declaration: ‘Oh Dharmakāya Buddha, oh Fourfold Grace! Please bestow upon all us sentient beings the illumination and strength that derives from great loving-kindness and great compassion. Help us to dedicate ourselves immediately to the Way and its power and take

refuge in the right dharma. May we transform our foolish mind into a mind that is wise, our feisty and evil mind into one that is loving and compassionate, our deceitful and deluded mind into one that is righteous and authentic, our jealous and resentful mind into one that is loving and grateful, our greedy and covetous mind into one that has integrity and impartiality, and our disputatious and malevolent mind into one that is harmonious and protective. The fundamental nature of transgressive karma will thus become purified, the gate to the path of wisdom and merit will open, and the political situation throughout the world will improve daily, so that the good fortunes of this nation will become limitless and world peace will be everlasting. May the road ahead for all people be blessed with illumination, concord, and happiness, so that we may live forever in the Buddha's sacred land. This I pray for wholeheartedly.”

18. The Master continued, “This is an example of a silent declaration that may be used during all dharma meetings: ‘Oh Dharmakāya Buddha, oh Fourfold Grace! Please bestow upon us who have gathered here for our regular dharma meeting extraordinary illumination and power, so that our faculty of faith becomes deeper and the gate to the path of wisdom and merit opens forever. Let our three great powers of Cultivation, Inquiry, and Choice advance each day, so that we may leave behind the realm of sentient beings to ascend the bodhisattva

path, and enter the realm of the buddhas by cultivating the bodhisattva path. In our practice and enterprises, please eliminate all obstructions of Māra, and enable us to have mastery in all directions of east, west, south, and north, so that wherever we go we may always benefit the public and also receive their welcome and protection. Let both our speech and action be sincere, so that regardless of the situation we will never leave behind Truth and will also receive Truth's implicit support and beneficence. Let there be harmony and unity among our fellow adherents, so that the dignity of our Order may be recognized throughout the worlds of the ten directions and the merit of our teachings may deliver all sentient beings everywhere. This I pray for wholeheartedly.”

19. The Master said to the students praying at the Yuil Academy, “Breaking a promise even to an individual will involve punishment for deceiving that person’s mind. You’ve consecrated a great vow before the divine spirits of heaven and earth to deliver sentient beings and heal the world; such a vow is indeed grave and enormous. You will not be able to avoid severe punishment if you break it halfway through. Bear this deeply in mind.”

20. The Master said, “Because the minds of buddhas and bodhisattvas were consistent from beginning to end, they were able to become buddhas and bodhisattvas. But the minds of ordinary persons waver and regress from

their initial aspirations in response to sensory conditions, and thus they fail to succeed. Hence, keep your initial and subsequent aspirations consistent by always maintaining a mind that takes pleasure in the Way and has concern for the public.”

21. The Master said, “We practitioners face several barriers along the road from the realm of sentient beings to the world of the buddhas. First is when our knowledge and perspective gradually begin to take shape. Second is when our reputation begins to grow. Third is when we begin to be accorded greater respect. Fourth is when we begin to accrue material possessions. Fifth is when we begin to enjoy certain prerogatives. By foreseeing these barriers and not allowing ourselves to be obstructed by them, we will accomplish great practice.”

22. The Master said, “Those of inferior spiritual capacities fail to progress due to being entangled in desires for food, sex, wealth, and so forth. Those of average spiritual capacities fail to progress due to being trapped in the desires for fame and reputation. Those whose spiritual capacities are somewhat more advanced fail to progress far due to being trapped in signs. Once you are detached from the five desires and the four signs, you will be of superior spiritual capacity.”

23. The Master said, “If you wish to become a cele-

brated calligrapher, you must first master the brush strokes of a distinguished calligrapher and then develop your own calligraphic powers. In the same way, if you wish to attain buddhahood, you must first model yourself wholeheartedly on the mind-dharma of the buddhas and nurture well the buddha-mind every hour of every day. By taking the Founding Master's mind-dharma as our great model and steadily putting it into practice according to the teachings of the *Principal Book of Won-Buddhism*, we must become disciples who have received the complete transmission of the Founding Master's dharma lineage."

24. The Master said, "Just as children take after their parents, disciples of the Buddha ought to take after him. If you come to resemble the Dharmakāya, *Sambhogakāya*, and *Nirmāṇakāya* by always taking after the Buddha in all things, you will have reached the realm of the tathāgatas."

25. Hearing that Song Hyōnp'ung was studying the prospect of an unlimited power source, the Master said, "Machines may need unlimited power, but our cultivation of the Way also needs unlimited power. The unlimited power of cultivating the Way is belief and dedication. They are the fundamental power source that turns ordinary people into sages."

26. The Master said, “If perverse thoughts take root in your mind, then, by meditating on the *Il-Won-Sang*, endeavor to recover your original nature, which is void, round, and right. By silently reflecting on the Founding Master’s saintly visage, endeavor to take after his way of using the mind, which is fair, just, and compassionate. By arousing your self-awareness as a disciple of the Buddha and a public-spirited person, endeavor to eliminate perverse thoughts. In that case, the perverse mind will be readily transformed into the right mind.”

27. On New Year’s morning, the Master gave a dharma talk: “The path to attaining buddhahood and becoming a sage is not somewhere far away; rather, it is nearby, in the cultivation of our own minds. By always recognizing that rectifying our minds is both our vocation and our enjoyment, in the new year let us all work together with renewed resolve to attain buddhahood.” He continued, “The newness of the New Year lies not in the day but in our minds, so to reinforce with renewed resolve our dedication to both our practice and our enterprises is the true meaning of greeting a new year. Accordingly, every day is a new day and a new year, if you check your mind anew; otherwise, even when the New Year comes, you won’t be able to greet a truly new year.”

28. At a New Year’s Day ceremony, the Master said, “By becoming new persons with the coming of the New

Year, we ought to be able to build a new nation and a new world with our own strengths and rejoice together in a new paradise of *Il-Won*. The path to becoming a new person lies in offering ever-new meritorious contributions to the world by cultivating good habits every day with renewed resolve, updating antiquated practices and enterprises, and recovering our self-nature that is originally complete by continuing to cultivate our original nature.”

29. The Master said, “If we apply ourselves to our practice and enterprises with renewed resolve, then our whole life will be renewed, our Order will be renewed, and our world will be renewed. The basis for this renewed resolve lies in developing a great public spirit on the foundation of a great thoroughgoing faith, and in applying great loving-kindness and compassion.”

30. In Yōngsan, the Master wrote the “Nine Articles of Reflection” for his students as a commentary on the *Primer of Practice*: “In accordance with the mind-ground that is free from disturbance, the numinous elixir will gradually grow, and you will be endowed with the capacity of a great person. In accordance with the mind-ground that is free from delusion, the brightness of wisdom will gradually appear, and you will attain the intelligence of a great person. In accordance with the mind-ground that is free from wrong-doing, the power of choosing the right will become ever greater, and you will

be endowed with the blessings and merit of a great person. In accordance with the operation of belief, zeal, questioning, and dedication, your disbelief, greed, laziness, and foolishness will be extinguished, and you will experience success in the great Way. As you turn a life of resentment into a life of gratitude, enmity from your past lives will gradually vanish and at the same time your blessings and merit will increase. As you turn a life of dependency into a life of self-reliance, the accumulated debts from your past lives will gradually be repaid and at the same time your blessings and rewards will also accumulate. As you turn from a person who is reluctant to learn into one with a readiness to learn well, and from a person with a reluctance to teach into one with a readiness to teach well, your knowledge will be plentiful throughout all eternity. As you turn from a person who lacks public spirit into one with an eagerness for the public's welfare, your authority and virtue will become infinite throughout all eternity.”

31. The Master said, “Just as frost and snow reveal the true constancy of pine and bamboo, so too the true value of practitioners is revealed through favorable or adverse conditions. It is by confronting the difficult barriers facing either individuals or the Order that the value of faith and the value of practice are more fully revealed. A nation trains soldiers so that they may be mustered in emergency situations; sages engage in mind practice so that

they may utilize that capability of mind when facing sensory conditions.”

32. The Master said, “If you apply belief, zeal, questioning, and dedication to mind practice, you will succeed in the practice of the Threefold Study; if you apply them to scholarship, farming, artisanship, and commerce, you will succeed in your occupation.”

33. The Master said to a student, “It is said that to attain great wisdom, one must enter into great absorption. However, at Wōlmyōng Hermitage, when I was cultivating the practice of absorption only in a state of no-mind, the Founding Master strongly cautioned me that I was becoming ignorant of human affairs. You will achieve a well-rounded practice only by cultivating the practices of both letting go and taking hold of the mind, so that you are free to let go and take hold as easily as inhaling and exhaling.”

34. The Master said, “In practice, it is most important to take the suitable measure of things. In reading scriptures, too, if you read them inattentively without taking their suitable measure, then even though you read several hundred volumes you will gain nothing from it, as if the books and yourself had nothing to do with each other. Also, practice does not only involve reading or studying texts; if you just take the suitable measure of things,

whether you are in action or rest, all of you will reap the true fruition of practice.”

35. The Master said to the students, “All things accrue to those who are earnestly seeking. The past buddha Śākyamuni achieved the Way upon seeing the Morning Star not because that star had any special significance; rather, he finally awakened because his mind sought earnestly to resolve all his questions about human birth, old age, sickness, and death, which grew and grew until they peaked. Our Founding Master, too, from the age of seven years onward, observed the natural phenomena of the universe and the earnest sincerity to seek the Way sprouted in his mind; this aspiration grew and grew until it finally led to his attaining great enlightenment. Therefore, in listening to dharma discourses, there is a vast difference between listening attentively and inattentively, just as seeing and hearing all human affairs and universal principles with an inquiring mind is different than seeing and hearing them heedlessly. If you study any theory while always bearing in mind *The Principal Book of Won-Buddhism*, those theories will become ever more lucid; but if you only listen to theories without doing this, they will only disturb your thoughts. Therefore, the Founding Master said that we should clarify our minds by engaging in seated meditation during the early morning and examining universal principles through scriptural study during the day.”

36. The Master said, “There are three ways of reading sūtras. First is to read the written records of the saints and sages of old in order to illuminate through them your own knowledge and vision. Second is to observe everyone’s wholesome and unwholesome deeds and make those your own teachers and reflecting mirrors. Third is to discover the instruction of Truth in each and every one of the events and things you encounter. A sagacious person reads sūtras in all three of these ways, so that every step and every thing is a great sacred scripture.”

37. In the preface to his *History of the Founding of the Society for the Study of the Buddhadharma* (as the Order was officially named during the Japanese colonial period), the Master wrote, “It is said that history is a mirror on the world, because, regardless of the era, the rise and fall and prosperity and degeneration of all things are reflected in history. However, a person who is studying history cannot be said to have a complete understanding of its true face simply by learning and remembering all the names of places and persons, as well as the chronologies, based merely on what is written. Rather, only by comprehending well the general trend of the time, the mental attitude of the chief actors, and the system and general thrust of the laws and institutions can one see the true face of history; only then will history become a mirror that reflects everything both internal and external. Hence, we must inquire into what kind of mission has

been given to our Order, what the characteristics of the age are, how great a sage the Founding Master was, what kind of dharma he taught, what the process involved in founding the Order was, and what its ultimate prospects are.”

38. The Master said, “Do you spend your time holding a *hwadu*? In working on the *hwadu*, it is appropriate to practice theoretical *Sōn*, Tathāgata *Sōn*, and patriarchal *Sōn* simultaneously and in sequence. However, do not practice by examining just the *hwadu* all day long, as in meditation halls of the past. Instead, keep your *hwadu* always in mind, and examine it for a moment whenever your mind is clear and quiet. Then, just as a chick develops after a mother hen has brooded over her egg for a long, long time, your mind’s wisdom gate will open.”

39. The Master said, “In practicing Inquiry into Human Affairs and Universal Principles, there are three essentials. First is to see rightly, second is to understand rightly, and third is to awaken rightly. Of these three, right awakening is the ultimate. The true realm of right awakening is as follows. Internally, you cannot discard it though you may try, you cannot forget it though you may try, and you cannot hide it though you may try. Externally, fortune and misfortune are perforce unable to affect you, favorable or adverse conditions are perforce unable to tempt your mind, and a hundred sublime

things are perforce unable to entice your thoughts.”

40. The Master said, “In ancient times, King Wu (1169-1116 B.C.) always got up to bow whenever he heard of someone’s good deed. His vassals said to him, ‘Isn’t it exceeding the bounds of propriety to bow regardless of the person’s high or low status?’ The king replied, ‘I bow not because of his status, but because of his good deed. Good deeds have no high and low, noble and mean.’ His example can serve for all eternity as a model for appreciating good deeds.”

41. The Master said, “Just as national defense needs to guard the three regions of land, sea, and air, so too does a practitioner need to achieve Māra defeated in three directions, namely, the three sensory conditions of favorable, adverse, and blankness. A favorable condition is one that can entice one’s mind; an adverse condition is one that is offensive to one’s mind; and a condition of blankness is one of mental laziness. Until you reach the status of dharma strong and Māra defeated, you should concentrate your effort mainly on defending against them. After the stage of Māra Defeated, you will be able to make use of all these conditions as if they were your own slaves.”

42. The Master said, “Those who either practice so hard as to hurt their bodies or take such good care of their

bodies as to let go of their practice are people who do not know how to practice. Only by knowing at once to let go and to exert yourself in conformity with the level of your psychic and physical capabilities will you accomplish a practice that is malady-free.”

43. The Master said, “The wise person’s method of practice involves assessing one’s own capacities, initially avoiding certain sensory conditions unless one can readily bear them, and facing them after one has developed sufficient capacities. Pressing oneself to overcome a harsh condition without adequate preparations will just torment one’s mind and body to no effect.”

44. The Master said, “If a patient’s pulse is too rapid, you prescribe medicine to slow it down, and if it is too weak, you prescribe medicine to strengthen it; the blood flow is thus regulated and the physical body rendered free of maladies. In the same way, if we are excessive or deficient in using our mind, or biased in any particular direction, then we must regulate it through the Middle Way that is free from bias and reliance, in order to develop a disposition that is free of maladies. An overly good-hearted disposition may suffer from the malady of being unable to overcome even minor sensory conditions. An overly vivacious one may suffer from the malady of lacking substance and thus being arbitrary. An overly courteous one may suffer from the malady of not

being nimble enough. If talent dominates a person, there may be the malady of being frivolous and scanty of virtue. Furthermore, if one's thoughts are always too lofty, one may suffer from the malady of arrogance. If one's mind is overly humble, one may suffer from the malady of lacking the courage to advance. A person who is too drawn to grandiose ideas may suffer from the malady of neglecting the prosaic details. A person who is too detail-oriented may suffer from the malady of being unable to grasp the gist and the principles. An overly ardent person may suffer from the malady of easily resenting those who do better. A commonplace person without special aspirations may suffer from the malady of insufficient ardor. An overly solemn person may suffer from the malady of having little gentleness. An overly docile person may suffer from the malady of having little dignity. An overly upright person may suffer from the malady of people not wanting to follow him or her. A pointlessly congenial person may suffer from the malady of being unable to distinguish between pure and soiled. An overly forceful person may suffer from the malady of cruelty. An overly gentle person may suffer from the malady of indecision. Hence, each of us must recognize well our own dispositions, so that if we notice maladies that involve bias in any one direction, we will make every effort to regulate them. Also, in practice, we must avoid any partiality toward just a part of the process and, in enterprises, any partiality toward just one aspect; then, we will

not suffer from the malady of neglecting enterprises during our practice or neglecting practice during our enterprises. People who continue their practice in this way will gradually achieve the well-rounded Way; thus they will become highly useful people; their dispositions will be faultless and their characters will become more and more perfect.”

45. The Master said, “An ancient *Sŏn* master said that ‘the even and constant mind is the Way.’ ‘Even’ (*p’yŏng*) means that there is no differentiation between high and low status or between things and oneself. ‘Constant’ (*sang*) means annihilation of the gap between past and present and the transition between being and non-being. This refers to none other than our own self-nature; and our self-nature is none other than the great Way of the universe. Hence, if you can clearly comprehend just this truth of the even and the constant, you will be called ‘one who has seen one’s nature’ and ‘one who has mastered the Way.’ However, in one’s use of the mind, even if one has not yet fully awakened to this truth, one can put into practice this even and constant mind according to the situation. Therefore, we must simultaneously inquire into this even and constant truth and apply well this even and constant mind.”

46. The Master continued, “Let me offer some examples in explanation of the operation of the even and con-

stant mind.

1) In whatever matter, standing by the position one has taken if it is the right one and always maintaining consistent faith and loyalty signifies the even and constant mind. With conviction that transcends all circumstances, neither acceptance nor rejection can bring increase or decrease in one's mind, nor can ignominy or glory alter or budge it. Thus, once a resolution has been made, one can break through myriads of difficult situations; and even when one finally faces the gate of birth and death, one remains calm and composed, without the slightest hint of trepidation or importunity. This is the even and constant mind as made manifest in faith and loyalty.

2) Once we have formed mutually beneficent relationships with people, the spirit of interactions that is always consummate and unalloyed signifies the even and constant mind. One's spirit transcends various factions and does not become entangled in aversion or attachment, so that whenever a situation arises, one pursues only fairness. When granting beneficence, one pursues only no-thought, without an intent to render benefits here and bring harm there, or a thought of liking someone at one time and disliking that person at another; and, even if the beneficiary should become ungrateful, one's mind does not change at all from the time of rendering beneficence. This is the even and constant mind as made manifest in interactions.

3) As we are living in this world and facing circum-

stances of wealth or poverty, having emotional responses that are always simple and forthright signifies the even and constant mind. One's demeanor remains always equanimous, so that one is neither ignoble in poverty nor conceited in wealth; even if one wears fancy clothes and eats gourmet food, one does not display arrogance externally, nor feel ashamed internally even if one wears humble clothes and eats coarse food. This is the even and constant mind as made manifest in wealth and poverty.

4) When we come into this world and encounter situations that are either safe or dangerous, maintaining an unchanging spirit signifies the even and constant mind. Even when one is safe, one should never let go of a suitable measure of caution; even when in danger, one should never transgress standards and proprieties. Thus, a spirit that is immovable and composed whether at leisure or in the midst of disturbances is the even and constant mind as made manifest in safety and danger.”

47. The Master continued, “If we reiterate the gist of this, never letting go of the one mind regardless of the place or situation becomes motive force for the operation of the even and constant mind. The practitioner who awakens to this truth that is even and constant will be able to achieve the sublime dharma of liberation from birth and death, sufferings and pleasures; when putting into operation the even and constant mind, one will be able to

make manifest the conduct of the sages and saints. Hence, how can the saying that the ‘even and constant mind is the Way’ not be an appropriate dharma teaching?”

48. The Master said, “Do not try to bind your mind too hastily; rather, practice deliberately, while practicing without interruptions. Alternating between grasping the mind (*chipsim*), observing the mind (*kwansim*), and no-mind (*musim*), practice mainly grasping the mind in the beginning, observing the mind as you become a bit more proficient, and no-mind when farther along. Reaching the ultimate stage, you are certain to arrive at the able mind (*nŭngsim*).”

49. The Master said, “In anything, if there is an attractive force inside, energies outside will respond. Drinking guests gather at a tavern because of the attractive force of liquor. People gather around a virtuous person because of the attractive force of virtue. If a practitioner cultivates well the formless mind practice, then the formless power of the mind is aroused, enabling one to attract and apply the great energy of the boundless universe. This is what is referred to as ‘the great authority of the triple world.’”

50. The Master said, “True freedom comes from complete liberation. The ultimate principle of freedom is based on the truth of the universe and the self-nature.”

51. The Master said, “Up until the status of dharma strong and Māra defeated, one should practice by arousing great zeal regarding the question, ‘Who is the Buddha and who am I?’ From the status of dharma strong and Māra defeated onward, one should practice to extinguish signs and stop putting on airs by contemplating the truth that sentient beings and buddhas are originally one. Then one’s practice will continually advance.”

52. The Master said, “Cultivate absorption, but make it an absorption that is unconstrained by action or rest. Cultivate wisdom, but make it a wisdom that is unattached to wisdom or folly. Observe the precepts, but do so without being shackled by what is wholesome or unwholesome.”

53. The Master said, “An ancient saying goes, ‘The mind should be as deep as the deep-blue sea; the mouth should be as heavy as Mount Kunlun.’ Hence, in using your mind, let your mind be so deep that it is unfathomable like the deep ocean; guard your mouth by keeping it as heavy as Mount Kunlun. As you grow in greatness within yourself, the extent of your mind becomes unfathomable. A small vessel is soon filled and overflows; but a large vessel always has room for more.”

54. The Master said, “Just as the vast ocean receives water from thousands of valley streams without showing

any trace of them, so too a great person leaves no traces of either practice or public service: although one fully comprehends all human affairs and universal principles, one shows no trace of having done so, and, though one delivers myriads of sentient beings everywhere, one shows no trace of doing so.”

Chapter Eight: Responses to Occasions

1. Cardinal Master Chōngsan said, “Some of the relationships between leaders and the led and between colleagues require frequent attention, whereas others will remain sound even without special attention. For the former, there is a danger of estrangement if those ties are neglected, because close affinities have not yet been developed. For the latter, obligations and affection are unconstrained by formalities, because it is a truly intimate affinity with united and conjoined energy. When a leader no longer needs to apply any mental calculation or expedients in dealing with the led, and the led no longer need to engage in deceit or fabrication in relating to the leader, then quite naturally a great loyalty will be established between them and they will be connected in a dharma lineage. The more we have such affinities, the more readily our Order will flourish.”

2. The Master said, “The Founding Master, too, said, ‘Just as a field prone to weeds requires more of a farmer’s labor, so too does a fickle practitioner require more effort to be taught.’ This is not because the teacher is partial toward such a student, but because that student could well go astray if more effort is not made on his or her behalf. Hence, a practitioner should not seek the teacher’s special love, but should instead treat the teacher with com-

posure, only making sure that there is loyalty and affection in their relationship.”

3. The Master said, “One who wishes to become a truly virtuous person should first practice appreciating the virtues of others. Without appreciating others’ virtues, it is difficult to become a truly virtuous person. If you do not admire others’ virtues, you will not be close to virtuous people; and if you are not close to virtuous people, your own sense of virtue will inevitably decline. If your own sense of virtue declines, you will not take pleasure in cultivating virtue. How, then, can the road to becoming a virtuous person not recede into the distance? Therefore, to admire and emulate others’ virtues is an essential requirement of the practice of becoming a virtuous person.”

4. At Yōngsan the Master said to the students, “The fact that we are subject to transgression and harm that come from outside is a consequence of what we ourselves have done in past and present lives. The principle of the Fourfold Grace is always just as it is and immutable. Goodness teaches us by being good; badness teaches us by being bad. Both are good teachers who give us guidance. If we always think like this, we will forever preserve peace in all situations.” He then composed a verse synopsis in literary Chinese:

Injury is of one’s own making,

Grace is originally unlimited.
The teachers of good and bad,
Both guide me to goodness.
If each and every thought is just like this,
We will forever remain at peace.

5. When Yang Tosin was starting out as an ordained devotee, she requested a dharma instruction that could serve as a vade mecum for eternal life. The Master wrote down for her this list of four vows:

Practicing the great Way is a treasure for an eternity of kalpas; momentary glory and shame are like a patch of floating clouds. Therefore, through this eternal hope, I shall transcend the immediate passions that are right before my eyes.

Since favorable and adverse sensory conditions provide me with opportunities for learning, and good and bad people alike guide me along the road of practice, I shall never forget to feel joy and gratitude for both of them.

Since diligence is the source of the myriad blessings and a love of learning is the foundation of great wisdom, I shall always make these two qualities my lifelong enterprise.

I have entered the Order of a great sage, which is difficult to encounter even after successive eons of time, and have in addition become an ordained devotee who has made a vow to devote myself to, and sacrifice myself for,

all the worlds of the ten directions. As a person who has met with such a rare opportunity, how dare I waste even a second? As a person who has made such a great vow, how could I jeopardize my entire future by becoming bound up in petty desires? I shall bear in mind this rare opportunity and grave obligation.”

6. The Master presented these lines in literary Chinese to Yi Chungjōng: “Make a great vow. Pursuing private enterprise and personal benefit alone is like dew and smoke; to become a buddha in order to save all sentient beings is the greatest of all vows.

“Establish great faith. Nothing is more marvelous nor is any treasure more valuable; it is like the core of an iron pillar and the exterior of a stone wall.

“Arouse great zeal. It is said, ‘If one severs the profit motive at that one source, one’s merit will be a hundred-fold; but if one repeats this for three nights and days, its pedagogical value will be ten-thousand fold.’

“Embrace great questioning. Great questioning perforce follows from great faith; and even metal and stone will be penetrated where one-pointedness is reached.

“Conduct oneself with great dedication. If one is truthful and without artifice, inside and outside will be nondual; and if one is consistent from beginning to end, one’s merit will be the same throughout heaven and earth.

“By applying the great Way of *Il-Won*, deliver innumerable sentient beings and liberate yourself from

suffering for an eternity of kalpas.”

7. The Master presented these lines in literary Chinese to his students: “Pine trees and bamboos demonstrate their constancy by enduring frost and snow; bodhisattvas nurture their minds through forbearance. The practice of forbearance is like a bamboo shoot at the beginning, then like a bamboo stalk, and finally like Mount Tai; it then achieves the efficacy of not becoming uprooted for ten-thousand years. The practice of expanding the mind is like a stream at the beginning, then like a river, and finally like the great sea or deep blue ocean, achieving an inconceivable capacity. Although the turbulent sense-objects are undergoing change from dawn till dusk, the suchness of the true nature subsists throughout eternity. One who is unaffected by material things is called a person of superior spiritual capacity. Turning the light around and projecting the radiance back on one’s own nature is the path to buddhahood.”

8. At a joint coming-of-age ceremony, the Master gave a dharma talk: “Being an adult does not just mean getting old and turning grey; rather, an adult is one who tolerates others well and renders benefit to others. One who tolerates and renders benefit to others is an adult, even if one is young in age; but one whom others tolerate and support is always just a minor. Since you have become adults, try to become ones who tolerate others rath-

er than ones whom others tolerate; take care of others, rather than wishing always to be taken care of by others; make blessings anew, rather than trying always to receive blessings from others. Furthermore, if one attempts to win by sheer force, it will be difficult to attain ultimate victory; but if one wins wisely through gentleness, one will attain victory in the end. It is like water, which is extremely yielding but is able to penetrate a mountain.”

9. One day, as he witnessed students insisting on their own one-sided opinions and failing to understand others’ viewpoints, the Master said, “If you do not appreciate all sides of an issue but become attached to just one perspective, you will become biased and will not be well rounded. You should not be enticed by your own point of view; rather, by observing thoroughly both sides of an issue in its time and place, endeavor to make an appropriate critique and a correct choice in action.”

10. A student said to the Master, “I understand that our Order is considering instituting a new system allowing married couples to become ordained devotees. In my humble opinion, it might not be appropriate for life inside a sacred practice site.” The Master replied, “The dharma of the coming world should be one without limitations. In order to embrace many sentient beings and widely bestow on them the Buddha’s grace, we must

try to provide a path whereby husband and wife can participate together in religious propagation, as they may wish.”

11. A student said, “In this sort of communal life, reward and punishment should be clear.” The Master said, “There is great reward where reward is lacking; there is great punishment where punishment is lacking. Therefore, don’t be concerned with overt reward and punishment, and never let the mind neglect to find the Right Mean between truth and falsity.”

12. Kim Sǒryong asked, “Can I get what I seek even if I seek it with greed?” The Master said, “Great things will be granted only when you seek them without a desiring mind.” Kim Sǒryong asked again, “Please teach me the greatest and most perfect dharma.” The Master replied, “It is that dharma which finds the mind, cultivates it well, and uses it well.”

13. Yi Myǒnghun asked, “I wish to learn a skill. What is the greatest skill in the world?” The Master replied, “Learn the skill of getting along harmoniously with people.”

14. Chang Sǒngjin asked, “How should I always keep my mind; how should I speak and act?” The Master answered, “Always keep a relaxed and generous mind and

be relaxed and kind in your speech and actions.”

15. A student said, “Please teach me an immutable method of practice that everyone should follow.” The Master said, “It is one in which you focus on the Middle Way in all matters, without excess or deficiency.” The student asked again, “Which practice is most difficult?” The Master said, “It is the practice of using an even and constant mind.”

16. Chŏn Yich’ang asked, “Which sage presented us with the greatest discovery for past, present, or future?” The Master answered, “It is the sage who discovered the greatest beneficence.” Yich’ang asked again, “What relationship creates the worst enemies?” The Master answered, “It is easy to make the worst enemies from within the closest relationships. So, the closer you are to someone, the more cautious you should be.”

17. An Yijŏng said, “Since I am going out for the first time to the frontlines of edification, please give me a word of instruction to cherish always.” The Master said, “First put it into practice yourself.”

18. Hwang Chunam asked, “What must I do in order to gain the awesome power of heaven and earth and to accomplish great things?” The Master said, “If only you are free from perverse thoughts will you be able to accom-

plish great things.”

19. A student asked, “What is the most urgent of human affairs?” The Master answered, “Discovering one’s own faults and correcting them is most urgent.”

20. Yi Chesǒng asked, “Which method would enable me to engage in great practice?” The Master said, “There should be no gap between teacher and student.” Chesǒng asked again, “What should I do to remove that gap?” The Master said, “Only if your faith in the teacher is firm will there naturally be no gap.”

21. A student asked, “When I practice to eliminate the five desires, the three poisons, attachment, and signs, what if I use mindfulness to eliminate them separately category by category?” The Master said, “There is nothing wrong with doing that, but as you encounter sensory conditions, observe the thoughts that arise, and as you witness the sprouting of unwholesome thoughts, nip them in the bud right then and there; if you keep doing so, various perverted states of mind will naturally cease to arise.”

22. A student asked, “Are the five desires something bad for humankind?” The Master answered, “The five desires in themselves are neither good nor bad. However, desiring more than what is proper will lead to trans-

gression and suffering; seeking and utilizing just what is proper will lead to blessings and happiness in this world.”

23. Yi Kwangjōng said to the Master, “I try hard to maintain one-pointedness of mind in everything I do, but that very effort seems to interfere with one-pointedness.” The Master said, “Only when you begin your work should you be concerned about doing it with one-pointedness. Once you have started, however, let go of even that thought and one-pointedness will be achieved.”

24. Kim Inch’ōl asked, “Is it a good policy to confront and combat to the end a difficult and perverse sensory condition?” The Master said, “Treat it as you would when an ignorant and violent person comes to you and tries to provoke a quarrel, in which case you would quietly defuse the situation and then gently admonish the person later. There will always be crises along the road of practice. It is a good policy to look for a way around those crises, rather than always to get across by force.”

25. The Master said, “The true power of your practice can be realized only after you have gone through a crisis. Then, an ability you didn’t possess can emerge and an ability you already had can be fortified.”

26. A student asked, “In general, how should I regulate my mind?” The Master said, “As a general rule, leave wholesome thoughts as they are and eliminate just the perverted thoughts. Occasionally, though, you should also make opportunities to extinguish all thoughts, whether wholesome or perverted.” He asked again, “During seated meditation, when I suddenly remember a wholesome act that I failed to attend to in ordinary hours, how should I handle it?” The Master replied, “Make a mental note of it and immediately set it aside; then, after seated meditation is over, get back to it and take care of it.”

27. A student asked, “What can I do to foster a sense of public spirit?” The Master replied, “Understand that your body is the public property of the Fourfold Grace; you will thus understand that requiting grace is your duty. Understand that the true value of human life lies in benefitting others; be thoroughly aware of the consequences of benefitting yourself and benefitting the public.”

28. A student asked, “I would like to learn about mastery of the Way, mastery of the dharma, and mastery of the supernatural.” The Master said, “Mastery of the Way is seeing one’s nature; mastery of the dharma is establishing laws and rules in accordance with principles; mastery of the supernatural is gaining the illumination of

divine numinosity.” The Master continued, “You should first achieve mastery of the Way and mastery of the dharma and only then achieve mastery of the supernatural. If one achieves mastery of the supernatural first, one can easily fall into perversity and error, and one’s practice will not advance, either.” He continued, “Exercising supernatural abilities is an ancillary matter for a sage. If the presiding sage occupies himself or herself with the exercise of supernatural abilities, then who will take care of the Way of humanity and righteousness? In this new world, there is no need for sages to make use of supernatural abilities, for all of scientific civilization is none other than the exercise of supernatural abilities.”

29. The Master said to Yang Tosin, “Not to waver from one-pointedness in either action or rest is entering a state of absorption. To engage in right action through that one-pointedness during the operation of the six sense organs is exactly the exercise of supernatural abilities.”

30. The Master said to a student, “The great Māra of practice is presuming you are doing pretty well. This is the indigestion of the meal of dharma.”

31. The attendant asked, “Shall I always consult with you before undertaking anything?” The Master said, “Except for everyday matters, consult with me first. I

must be aware of them if our energies are to be in mutual accord, so that the matter will proceed smoothly.” The attendant asked again, “What should I do when I notice a teacher’s fault?” The Master said, “If you notice a fault in a person on whom you must perforce rely, you should grieve over your own misfortune; if your suspicion is not dispelled, then inform him directly and resolve it.”

32. A student asked, “Does the Buddha also feel intimacy or distance, remoteness or closeness?” The Master said, “It isn’t that the Buddha does not feel these things; however, when he takes care of matters, he always does it fairly and impartially after examining all sides. The Founding Master, too, said, ‘When I see a good person who possesses a sense of public spirit, my affection for that person is that much warmer.’”

33. A student asked, “If people are content with their lots in life, wouldn’t that inhibit progress in this world?” The Master replied, “Being content with one’s lot does not mean being unmotivated and lazy, but instead honing to the proper sequence and carrying things out in utter composure. Hence, one should progress in accordance with one’s own capabilities.”

34. A student asked, “What is the compassionate way of handling an obstinate person who persists to the end in what is wrong.” The Master replied, “If that person re-

fuses to listen no matter how many times you gently admonish him, then it would also be compassionate and loving to apply extraordinary measures in order to reform him or her. Compassion that ignores others' wholesome and unwholesome actions is not true compassion; preventing others' transgressions and suffering is in fact the compassion and loving-kindness of a living buddha. However, if there is hatred in your heart and you have the intent to harm the person, that is not compassion."

35. A student asked, "Is benefiting both oneself and others something that is only done with material goods?" The Master replied, "Practicing good speech and conduct and thereby becoming a model for others to emulate in their practice is also a superb way of benefiting oneself and benefiting others."

36. The Master presented this line in literary Chinese to Yi Ŭnsök and Kim Chöngyong, "Conform to the Way whether square or round." He presented this line in literary Chinese to Yi Chungjöng, "Seize the path of the Right Mean (*chungjöng*)."¹ He presented this line in literary Chinese to his attendant, "Exert yourself in practice without delusion."

37. The attendant said to the Master, "I saw this line in a dream, 'Nonconfrontation, graciousness, and humility.'" The Master said, "To be nonconfrontational

with regard to external situations is the basis for harmony; to graciously maintain humility internally is the basis for nurturing virtue. This is a wonderful line, so follow it earnestly. Generally, a person who is too unyielding should first focus on the practice of nonconfrontation and humility. Only then can one achieve great success in the coming age of harmony among people.”

38. The Master presented these lines in literary Chinese to Pak Changsik,

The foundation of nourishing one’s nature,
Is applying one’s mind broadly.
So smelt the self-nature of adamant
Liberally and in complete autonomy.

39. The Master said to Yi Sǒngsin, “If the capacity of your mind is vast and grand, all sensory conditions become tranquil on their own; this is the path to paradise. If the capacity of your mind is narrow and small, all sensory conditions threaten you from the four directions; this is the path to the sea of suffering. Suffering and happiness depend entirely on your perspective.” Then, the Master wrote these lines in literary Chinese, “If you cultivate the Way and its power with utmost dedication,/ A level path will then open ahead.”

40. The Master presented these lines in literary Chinese to Kim Chǒnggwan, “Both in action and rest, be

in accord with the proper measure.” He presented these lines in literary Chinese to Yi Chŏnghwa, “If my mind is right, then all minds under heaven respond to me with righteousness. If my mind is harmonious, then all minds under heaven respond to me in harmony.”

41. To students who had committed faults, the Master said, “Repent thoroughly before the congregation and the Buddha.” He then presented them with these lines in literary Chinese, “Vow to be truthful so you will not deceive yourselves,/Vow never to commit the same fault twice.”

42. The Master presented these lines in literary Chinese to Ryu Kihyŏn and Han Chŏngwŏn, “To maintain no-thought during each and every thought is the practice performed while at rest,/To maintain clarity in human affairs in each and every matter is the practice performed while in action./If you can maintain mindfulness and no-thought at will,/Then the great Way will be infinitely vast and unimpeded.”

43. The Master presented these lines in literary Chinese to Chŏng Chonghŭi, “Cultivate the Way and nurture its power,/Renew your life each and every day.” He presented these lines in literary Chinese to Yun Chuhyŏn, “First endeavor to cultivate the Way,/Then everything under heaven will return to the Way.”

44. The Master presented these lines in literary Chinese to Mun Tonghyōn, “Being a householder or an ordained devotee lies in one’s mind, not in one’s body; being a bodhisattva or a sentient being lies in one’s mind, not in one’s body. Direct each and every thought to the mind of bodhi, so that you will transcend the triple world in each and every step you take.”

45. The Master presented these lines in literary Chinese to a student who returned to the householder’s life, “If you continue to recollect the Buddha and to practice,/He will be close by even when a thousand leagues away./If you turn your back on the Buddha and immerse yourself in the dust of this world,/He will be a thousand leagues away even when close by.”

46. The Master presented these lines in literary Chinese to a student who was getting married, “Faith is the origin of the myriad good deeds,/Harmony is the fount of the myriad blessings.” Later he added another line, “Dedication is the source of the myriad virtues.”

47. Sending students to their assigned work places in Seoul, the Master offered this admonition, “Be unflinching patient, diligent, sincere, and magnanimous; be careful not to be carried away by the mundane world.”

48. The Master said to the employees of Tonghwa

Clinic, “The medical profession is also a sacred profession that delivers sentient beings. Make kindness, commitment, and honesty your creeds.”

49. When the road to Kaesŏng was blocked for some months following Korea’s liberation (from Japanese colonial occupation in 1945), the Master wrote these lines in literary Chinese for Yi Kyŏngsun and told her to recite them during her silent declarations:

The Dharmakāya is fundamentally pure and clear,
The taste of *Sŏn* is also pure and clean,
Kaesŏng is originally free from barriers,
If one understands this, then there are no obstructions.
The Way of public service is naturally broad and wide,
So too is one’s service to the public,
All the buddhas of the three time-periods,
Have followed this practice.

The Master explained to Song Talchun, “Wherever you are, do not make enemies. Render beneficence even to a cat. Live your life as if you have nothing even when you do, and as if you know nothing even when you do. This is the crucial secret for escaping the calamities of war.”

50. During the Korean War, the Master said to some young men at the headquarters who were being drafted into the national militia force, “Handle all your matters as if the Dharmakāya Buddha and the Founding Master

were always watching over you. Even though you are leaving our premises, carry on with your lives with the same frame of mind, as if you were still here. When you are confronted with a difficult situation, offer a silent declaration with an undivided frame of mind; afterwards, handle the situation as the spirit moves you. Though you may temporarily have left my guidance, spend your time as if you were always under my guidance.”

51. During the Korean War, the Master gave this admonition to the congregation, “Always speak words without rebuke, act with flexibility and ease, and sincerely pray that our hungry, cold, and miserable compatriots will again enjoy peace and lead comfortable lives.” The Master continued, “If at dawn and dusk you pray without selfishness, then, first, your mind will attain the mental realm of the Buddha with his great loving-kindness and great compassion, thereby initially accruing benefits for yourself; and second, your wish will finally be realized, thereby accruing benefits for the people.”

52. Taking advantage of the chaos that followed the Korean War, a group of devotees were violating rules and regulations and acting as they pleased. Several times, members of the congregation raised their concerns with the Master. One day, the Master quoted a verse from the Tonghak Master Ch’oe Haewŏl’s dharma

discourse, “I am not made of clotted blood, so how can I be without anger? I have five viscera and six entrails, so how can I be without emotions? The only reason I refrain from censure is because I don’t want to damage the heaven-endowed mind.” The Master then said, “Do you think I remain quiet because I don’t understand our great cause and what is right and wrong? But how can I take the initiative to expel disciples whom the Founding Master himself nurtured, and sever their dharma affinities? How can I be the one who would obstruct upfront even a single person’s future? The Founding Master never gave up beforehand on even a blade of grass or a single tree.”

53. The Master sent this congratulatory message in literary Chinese for the tenth-anniversary ceremony of the foundation of the Han’guk Orphanage, “By harmonizing with myriad people, you complete the circle; by making the mind one, you connect with Heaven.”

54. When Hwang Chöngsinhaeng traveled to the United States, the Master presented her with these lines in literary Chinese, “Over many thousands of *li* of water, land, and air,/May your departure be peaceful and your return peaceful.” When Pak Kwangjōn traveled to the United States, the Master added these lines, “Transmit the light of dharma according to the occasion and your affinities,/May everything be as you wish at the beginning and at the end.”

55. For the celebration of Im Ch'ilbohwa's sixtieth birthday, the Master sent this dharma saying, "In the secular world, gold, silver, crystal, amber, pearls, lapis lazuli, and agate are called the seven jewels; in an Order that cultivates the Way, we take the seven mental qualities of belief, zeal, questioning, dedication, stability, studiousness, and decisiveness as our seven jewels. I pray that you, my fellow practitioner, will take these seven mental jewels as your foundation throughout the three time-periods and acquire all the wisdom and blessings of eternal life."

56. For the celebration of Yun Sǒgin's sixtieth birthday, the Master delivered this dharma discourse, "There may be rain and dew in heaven and earth, but those who make use of rain and dew to farm receive a greater blessing. In the same way, there may be good dharmas in the world, but those who make good use of them receive a greater blessing. Hence, in celebrating one's sixtieth birthday, if one does not spend the day in meaningless extravagance, but, following our canon of propriety, establishes new dharmas in the world and makes new blessings, then one's glory will be many times more than if one spent a great deal of money meaninglessly in this world. The offspring's requital of parental grace will also be many times greater."

57. The Master wrote a letter to Kim Hyǒn'gwan,

“When people produce wholesome or unwholesome karma, sentient beings do so for reputation, power and privilege, and a desire for personal gain; buddhas and bodhisattvas, however, do so out of belief, duty, and compassion. Therefore, reputation, power and privilege, and benefit return to buddhas and bodhisattvas, but sentient beings wander about in pursuit of futile reputation, power and privilege, and personal gain.”

58. The Master sent a letter to Song Chamyōng, “If, despite our physical separation by mountains and streams, your mind occupies a seat at this dharma meeting, and despite the innumerable differences in the types of human affairs, your spirit bases itself on this single thought of belief and dedication, and you keep exerting yourself in diligent practice, then this will be a practice that is never separate from me, and will be the path that leads directly to the Buddha’s realm.”

59. The Master sent a letter to his attendant, who was convalescing, “Although a person’s physical body becomes ill, the foundational mind is free from illness. If you treat your body with the mind that is free from illness, your physical body will accordingly regain health. I sincerely urge that you cultivate this practice.”

60. The Master wrote this note in literary Chinese to the gravely ill Kim Paengnyōn, “There is neither birth

nor death, neither sickness nor health. Enjoy eternal happiness in the Buddha land by the practice of calming your mind.”

61. During his long period of medical treatment, the Master’s appetite often was irregular. Regarding his own condition, the Master said, “If you have an appetite, even a simple vegetarian dish tastes delicious and is nourishing; but if you have no appetite, the richest and rarest of dishes are tasteless and cause indigestion. In the same way, if a person possesses the Way, one can easily handle well even adverse situations and thereby enjoy blessings and happiness; but if one does not possess the Way, one will mishandle even favorable situations and create a source of calamity. Therefore, an exciting or boring life in the world does not just depend on external conditions; it really depends on whether or not one possesses within oneself the power of the Way and the taste of the Way.”

Chapter Nine:

Attending to the Fundamentals

1. Cardinal Master Chōngsan said, “In all things, you must take care of the fundamentals, so that ancillary matters can proceed smoothly. The root of the six sense organs is the mind and the basis of the mind is the nature. What is fundamental to living in this world is trustworthiness; power and privilege, reputation, and personal gain are all ancillary.”

2. The Master said, “The highest wisdom is to know the roots and branches of the mind, to understand the method of cultivating the mind, and to know well the ways of applying the mind. Hence, it is also said in the sutras, ‘If you want to understand everything throughout the three time-periods, understand that all things in the dharma-realm are created by the mind.’”

3. The Master said, “In all things, you should prepare beforehand by knowing the roots and branches, and what comes first and what later. Do not be entangled in immediate gains and losses, but attend to matters that are fundamental from the perspective of all eternity. Ordinary people may live their entire lives, but ultimately they stop at taking care of their physical bodies and don’t know how to take care of their spirit, which is

fundamental. How exasperating it is!”

4. A student asked, “For a person starving to death, wouldn’t a bowl of rice (*pap*) be more important than the dharma (*pŏp*)?” The Master replied, “If we were to explicate this in terms of roots and branches, the dharma comes first and the bowl of rice later; however, for nurturing our physical bodies, a bowl of rice comes first and the dharma later. In such a situation, one should first eat a bowl of rice and then, in deciding what is most important for one’s whole life, one should seek clothing, food, and shelter by making the spirit primary and engaging in Cultivation, Inquiry, and Choice.”

5. The Master said, “Take the dharma, which is the root, as the essence and utilize material goods properly by determining on each occasion what comes first and what comes later. It is the creative transformations of the mind that are important, not possession of material goods.”

6. A student asked, “What type of practice is most fundamental in this world?” The Master said, “Mind practice is the most fundamental practice. Mind practice subsumes all other practices; without it, no other practices will be properly applied.” The student asked again, “What skill is most fundamental in this world?” The Master replied, “The skill of harmonizing with others is

most fundamental. It subsumes all other skills; without it, no other skills will be properly applied.”

7. The Master said, “Education is fundamental to progress; in education, education of the spirit is fundamental. Scholarship and technical skills may be necessary to development, but they will benefit the world only if they are grounded on truthfulness and public-spiritedness.”

8. A student asked, “What is the foundation of moral education?” The Master replied, “Nurturing well the thought of repaying the fundamental beneficence and requiring grace is the foundation of moral education. Only a society that properly practices moral education will have precedence in enjoying the cycle of great fortune in this new world.”

9. The Master said, “Fruit trees must be fertilized at their roots in order to grow well and produce excellent fruit; in the same way, the mind being the root of human beings, one must first expend every effort in mind practice, in order to cultivate commendable personal character. How can one hope for the fruition of wisdom and merit without mind practice?”

10. The Master said, “Quite simply, there are two things we seek in this world: merit and wisdom. The

world is a field of merit; the universe is a mass of Truth. Thus, we all possess the elements to attain merit and wisdom that are on a par with those of the Buddha, but we fail to attain them because we do not make every effort to seek them. If only we seek merit and wisdom hard enough, who can stop us from attaining them? However, if we fail to attain them no matter how hard we try, then this is because we are seeking merit and wisdom while deviating from Truth. What we want, we must first seek, but we must seek merit and wisdom in accordance with Truth.”

11. The Master said, “Water will not dry up if it is fed by a spring; a tree will not wither if its roots are deep. In the same way, one’s merit and happiness will be more abundant if the seeds of merit and virtue are planted in the functioning of the self-nature rather than if merit and happiness are just enjoyed in the present. Hence, constantly examine what is sprouting in your mind and endeavor to nurture good sprouts. The seeds and sprouts of merit and virtue are belief, public-spiritedness, and loving-kindness and compassion.”

12. The Master said, “If you wish to gain merit, cultivate the sprouts of merit within your formless mind; if you don’t wish to receive retribution for transgressions, eradicate the roots of transgressions within your formless mind. Concern for others, even if it is only in your

own mind, still produces merit and virtue.”

13. The Master said, “Just as it is crucial for a surveyor to first ascertain the reference point, so too must we practitioners ascertain the reference point of our practice and activity. The reference point of our practice is our own mind practice; the reference point for delivering others is delivering ourselves. However, this does not mean that one should finish delivering oneself before going on to deliver others; rather, it means to study all learning on the basis of mind practice and endeavor to deliver others while also delivering oneself.”

14. While running a relief campaign for war victims following Korea’s liberation, the Master said, “This relief campaign has two aspects: relief and deliverance. For war victims, relief is most urgent; however, we should not stop there but should also work on the task of deliverance. How can we achieve true happiness and peace solely through material goods and armed force? True happiness and peace will only come by rightly delivering their minds. The greatest of all enterprises in this world is the religious enterprise. We must always proceed by combining the two aspects of relief and deliverance.”

15. The Master said, “There are many ways to benefit others, but nothing surpasses inducing them to generate

right aspiration; there are many ways to harm others, but there is nothing worse than inducing them to make the wrong aspiration. This is because an aspiration becomes the seed of either wholesomeness or unwholesomeness for life eternal.”

16. The Master said, “Establishing a single local temple may seem easy, but it will only be possible if there are many meritorious people in that locality. The merit that comes from establishing a single temple is much greater than that of any other material donation. It is good to help starving people during a famine year, but there is even greater merit in establishing a business venture that will provide many people with a livelihood. Also, rather than a one-time material assistance, wouldn’t there be even more merit in establishing an educational institution where students could learn, or in conducting distinguished research that brings convenience to people’s lives? If so, what merit can be greater than establishing a temple as an even more important institution for cultivating the Way, teaching the Way and its power, and leading people together to become good human beings forever?”

17. The Master said, “Buddhas and bodhisattvas take all of heaven and earth and the dharma realm of empty space as their own households and sow merits and rewards throughout all the worlds of the ten directions,

thereby enjoying merits and rewards ceaselessly for all eternity. You may say something is great, but what could be greater than the boundless aspiration of the Buddha? You may say something is vast, but how could anything be vaster than the limitless granary of the Buddha?"

18. The Master said, "There are three methods of accumulating merit. First is the merit of the mind. One aspires to benefit others and to save the world, and prays sincerely on behalf of the public at large. Second is the merit of actions. By rendering virtue through one's own six sense organs and donating one's own possessions, one benefits others through one's actions. Third is the merit of dharma. This is the merit of inheriting the wise mandate of the great Way and the right dharma, turning the dharma wheel throughout the worlds of the ten directions and the three time-periods, and greatly developing this Order of the Way and the power of the Way through one's spirit, physical body, and material possessions. This last merit is the most fundamental."

19. The Master said, "The reason, most fundamentally, that we live at this practice site is none other than to pursue mind practice. In order to practice, we need to prepare food and clothing; and to do that, many members together have had to work, engage in enterprises, and establish institutions and facilities. However, there are quite a few practitioners who, perhaps forget-

ting what is fundamental, have allowed their minds to follow mundane desires and vainglory. How can I not worry about their future, with the roots and branches inverted?”

20. The Master said to the students, “Although you are all practicing together at a single practice site, the way practitioners’ minds are led astray varies according to each individual. There are those whose thoughts and aspirations are completely focused on this practice and this enterprise. There are those whose minds may sometimes be led astray, but by reflecting on their own minds, they return instantly to their original aspirations. There are those whose minds are often led astray, but after listening to the advice of their teachers and colleagues, they again take up their original duties. There are those who reveal through their behavior that they have gone astray and are thereby criticized by other members, but who are unwilling to reflect on their own behavior or listen to the advice of their teachers or colleagues, thus ruining their own practice and enterprises. Reflect on the current of your mind, so that you may avoid having huge regrets in the eternal world.”

21. The Master said, “When I see those who live at this practice site but who have abandoned all their aspirations to practice, I am distressed at how heavy their past karmic obstructions must be. We should be filled with awe

when we consider the principles of birth and death, transgression and merit, but I can only feel pity when I see those who, having entered this religious order, still spend their lives heedlessly.”

22. The Master said, “When a thought arises, ascertain whether it concerns what is public or private, right or wrong, and turn it toward the public and the right from the very beginning. As the saying goes, ‘A gust of wind can blow through a pinhole.’ The instant a perverted thought enters a corner of your mind, rectify it into a correct thought by immediately reflecting on your original aspiration so that you will have no regrets in the future. Even at a practice site, if you pass the time by forcing yourself to maintain appearances, without actually engaging in conscientious practice, you may be able to make it through the present lifetime, but in your next, you inevitably will leave the Order and regress. The transgressions one commits in the Order have far greater karmic consequences than those made in a private household. Hence, be fully aware of this, so that you have no regrets on the eternal path. A mind that reflects on the original aspiration is a mind that is close to the Buddha; therefore, a practitioner should think only of the Way and emulate only the Buddha.”

23. The Master said, “While living at a practice site, you must distinguish between host mind and guest mind.

What is our host mind? Do we live at this site to gain money, power, reputation, or other pleasures? We have gathered at this spiritual site with the purpose of achieving buddhahood and delivering all sentient beings. Hence, that striving to attain buddhahood and to deliver sentient beings is the host mind. If we let go of our host mind and, enticed by guest mind, lead a life where host and guest are reversed, what will become of our future? Therefore, though you may occasionally make good use of the guest mind while always fortifying a host mind that is like iron and stone, never allow your guest mind to take control of your host mind. Only thus will you firmly establish what is fundamental.”

24. The Master said, “The vow to attain buddhahood and deliver all sentient beings is the loftiest and grandest of all human aspirations. A place where people live together in order to attain buddhahood and deliver all sentient beings is the world’s most sacred and precious place. Then, how important are our duties and how precious our lives! But it is easy for the mind to slack off after a while and to become disturbed when faced with sensory conditions. At a time like the present, when people’s sentiments are changing from morning to evening because of political unrest and social complexities, if we allow ourselves to be even slightly negligent and do not take care of our minds, there is a real concern even at our practice site that we may forget our original obligations

before we know it. Hence, we must be extremely cautious so that we will not forget to reflect steadily on our original purpose as time passes or as we face sensory conditions. As our practice matures over a long period of time, we will eventually reach our goal automatically without having to reflect on it. As our practice matures, this world will naturally transform into a buddha-land.”

25. The Master continued, “Morning and evening prayers are rituals for venerating our fundamentals; they are designated times for attending to our minds. Hence, if you feel negligent due to physical and mental weariness, reflect back on your original purpose and perform those prayers earnestly with a renewed spirit. Early morning seated meditation is a great time to try to perceive our innocent, original face; therefore, if weariness rather than some physical ailment makes you negligent, observe that schedule if only for a short while, by reflecting on your original purpose. Regular dharma meetings and evening dharma meetings are special occasions for feeding our spirits; hence, even if you feel like neglecting them because you are trapped in the complexities of life, attend these meetings with unremitting sincerity by reflecting on your original purpose. Precepts are the life force of practitioners and the ladder for attaining buddhahood; hence, even if you feel like neglecting them by chasing after your mind’s foolish demands, observe them even at the risk of death by reflecting on your origi-

nal purpose. Scriptures are the bright lanterns that correctly guide us along the path ahead; hence, if you become negligent by having your free time stolen away with other things, make every effort to deepen your acquaintance with them by reflecting on your original purpose.”

26. The Master continued, “The articles of our charter and regulations are a lifeline that brings together all of our congregation; hence, if an attachment to personal opinions and biases prompts you to consider violating them, then, by reflecting back on your original purpose, protect the common public laws of the congregation as if they were your own life. We have not gathered here for our own fame and privilege, but for the common glory that derives only from the fame and privilege of our Order as a whole. But if a selfish thought involving attachment to your own fame and privilege occurs, then, by reflecting on your original purpose, exert every effort to promote the fame and privilege of the whole. We have not gathered here in order to satisfy our own comfort and interests, but only to sacrifice ourselves for the membership as a whole. If, by tilting toward your own comfort and interests, you have the foolish thought of neglecting the safety of the congregation and the interests of the group as a whole, then, by reflecting on your original purpose, preserve intact your vow of selfless service to the public. We have not gathered here to seek the general

knowledge that people learn in the world, but to learn and teach mainly the study of the Way, which alone constitutes the foundation of all learning. If, unduly attracted by extraneous texts, you feel like slighting the foundational scriptures of the study of the Way, then, by reflecting on your original purpose, keep in mind the great principle of what is primary and what ancillary. We have not gathered here for the fanciful pursuits of secular life or the momentary pleasures of human beings, but only to gain the serene and eternal joy of the mind. If, due to being enticed by the fanciful sea of greed, a useless thought occurs while living this truthful life of practitioners, then, by reflecting on your original purpose, remember and preserve the great vision for all eternity.”

27. The Master continued, “Along with the practice of reflecting on your purpose, you should also cultivate the practice of reflecting on your self-nature. The authentic practice of reflecting on your self-nature is only accomplished when you have ‘seen your nature’ and awakened; however, a practitioner with belief and dedication, even if he or she has not yet seen the nature, can still cultivate the practice of reflecting on the self-nature by relying on the Buddha’s teachings. The principle is to take as the standard the ‘Essential Dharmas of Daily Practice’ in *The Principal Book of Won-Buddhism* and always search for the precepts, absorption, and wisdom of the self-nature amid the myriads of sensory conditions.

“Let me offer some examples in explanation. If at times you have an unjust thought regarding a certain matter because discrimination between self and other arises, then, by immediately reflecting on the self-nature, think of the realm of *Il-Won* where originally there is no self or other. If at times you have a mind to look down on someone below you due to discriminatory thoughts, then, by immediately reflecting on the self-nature, think of that realm of equality where originally there is no distinction. If at times your defilements blaze up so that your spirit will not settle on its own, then, by immediately reflecting on the self-nature, think of that pure and calm realm that is originally free from defilements. If at times an aberrant attachment arises due to being biased toward hatred or love, then, by immediately reflecting on the self-nature, think of that ultimate realm that is originally free from both hatred and love. If at times you have difficulty extinguishing your desires for material possessions due to attachment to being, then, by immediately reflecting on the self-nature, think of that realm of true voidness where originally there is nothing. If at times you become nihilistic toward all things by being attached to nonbeing, then, by immediately reflecting on the self-nature, think of the truth of marvelous existence where originally there is no nonbeing. If at times, facing a life-and-death situation, you develop a clinging to life and a fear of death, then, by immediately reflecting on the self-nature, think of that

realm of the Dharmakāya where originally there is no arising or ceasing. If at times the signs of dharmas arise and you are thereby unable to get along with others, then, by immediately reflecting on the self-nature, think of that realm that is free even of the signs of dharmas.

“If you practice in this manner, then, regardless of whether or not you have seen your nature and awakened, the functioning of your mind will gradually accord with the self-nature. When you continue with this practice over a long period of time, then, at all times and in all places, you will never be separate from the self-nature. Ultimately, you will clearly awaken to the truth of the self-nature, and, at the same time, the radiance of the self-nature will shine forth. This is the realm of the buddhas and the functioning of the sages.”

28. The Master said, “The occupations of people’s physical lives are primarily those of scholar, farmer, artisan, and merchant. In the life of the spirit, too, there are these same four occupations. Scholars of the Way, who study and teach the Way and its power, are the best of scholars. Farming of human beings, which raises human potential, is the best of all farming. Artisanry that reshapes the mind is the best of all artisanship. In commerce, the commerce of the dharma, which espouses the right dharma and disseminates it in the world, is the best commerce.”

29. The Master said, “Material things are no more than the auxiliary things of our everyday lives. What we cannot do without to the very end are our minds. Hence, we must always keep accumulating in our minds the Three Great Powers, so that we are always preparing in advance for the eternal world.”

30. The Master said, “Instead of endeavoring to fill your storehouse of things that have form, endeavor instead to fill your storehouse of the formless world of Truth. If a practitioner covets the things of the secular world and becomes attached to them, that may become a seed that will come to fruition in a future lifetime. This could dim one’s cultivation of the spirit, and may well cause one’s retrogression.”

31. The Master said, “Worldly people consider gold, silver, and jewels to be the most precious of treasures, but in actuality all things that have signs are mere vanities. There are two true treasures in human life. The first is our true mind, which is eternally unextinguished and functions as the master of our true self generation after generation, lifetime after lifetime. The second is the right dharma, which helps us gain true wisdom and merit by searching out our true minds. The true mind, internally, and the right dharma, externally, are our eternal treasures.”

32. The Master wrote these lines in literary Chinese for a student: “There is a great treasure here. Jade cannot be compared to it; gold cannot be compared to it. What is this treasure? It is that virtue which you have cultivated throughout your entire life; it is the purity of that one last thought.”

33. The Master said, “Buddhas and bodhisattvas accomplish action by basing themselves on nonaction; they attain perfect forms from the realm of formlessness; they manifest the true self in the realm where self is forgotten; they end up fulfilling themselves by caring for the public.” He then wrote this out in literary Chinese.

34. The Master said, “The Founding Master succinctly elucidated the essential Way of attaining wisdom and merit by quoting a verse from an ancient scripture: ‘Not departing from the self-nature is the greatest of practices; being free of thought in its applications is the greatest of merits.’” He also said, “Meritorious action that is attached to signs can easily become a source of transgression and harm. All people raise children, but it becomes a great beneficence because parents retain no sign of it. Likewise, the greatest merit of all comes from making merit without any attachment to signs.”

35. The Master said, “The treasure trove of the inexhaustible storehouse is none other than the Three Great

Powers, internally, and the meritorious action of no-thought, externally. These two things are the original source of inexhaustible blessings and happiness.”

36. The Master said, “Persons of the Way gain limitless blessings because they continue endlessly to accumulate merit even while they are receiving blessings. Ordinary persons, when they receive even the minor merits they have made, are apt to retrogress by being attached to them or becoming arrogant. Even merit can become a fund for calamity if it is abused; even calamity can become a fund for merit, if it is used well.”

37. The Master said, “When you are making merit, do not lament if it goes unrecognized. If you make merit and receive compliments, you will have already expended half that merit. Better to reflect on your deficiencies in making merit than to lament not receiving it.” He continued, “If you are sparing with the blessings that come your way, you will receive them over a long period of time.”

38. The Master said, “Moves are made not only in the games of chess or *go* but also in the myriad affairs of this world. Ordinary people can only see the immediate move before their eyes, but sages manage to see tens or even hundreds of moves in advance. Thus, ordinary beings accumulate infinite transgressions and suffering by

pursuing only immediate gains and comfort in this life; but sages rest content amid poverty and delight in the Way, and continuously exert themselves in mind practice and public service, even sacrificing the minor blessings and happiness of the present, for the sake of eternal wisdom and merit.”

39. The Master said, “Sages do not cling to minor benefits in the present, but will even incur harm in order to gain benefits that are eternal, infinite, and true. Ordinary people, while seeking minor benefits, commit transgressions and thus incur harm instead. True benefits can only be gained when they are based on justice and in accord with a great principle.”

40. The Master said, “If one seeks reputation, position, and authority in accord with the Way, then not only will there be no transgressions but one will accumulate more merit thereby. If one declines a position even when one is deserving of it, that action will also accumulate hidden merit. To accept all of a blessing is to waste it; to offer merit to others without accepting it for oneself is an accrual of interest.” The Master continued, “Even persons of the Way cannot realize all their plans and visions without holding a position. Hence, holding a position is not something bad; it is often something necessary. However, by observing the circumstances carefully, one should accept a position only in accordance with a great

cause; and once one has gained a position, one should not monopolize its prerogatives but be sparing with them, if one hopes to keep that position for a long time.”

41. The Master said, “Whether buddhas and bodhisattvas, or ordinary people, all are the same in liking what is good and disliking what is bad. But there are differences. Buddhas and bodhisattvas will not accept something that goes against principle, no matter how much it is to their liking; but ordinary people will do so even against principle. Buddhas and bodhisattvas do not cling to hatred and love even when they are faced with the sensory conditions of joy, anger, sorrow, and pleasure; but ordinary people become attached to what they like and dislike. Living in this world, both are the same in needing to have a position in order to realize their respective ideas and dreams. However, ordinary people often use position, authority, and wealth as tools to commit transgressions, while buddhas and bodhisattvas use them to benefit people in the world; hence, the more merit the buddhas and bodhisattvas receive and utilize, the more merit and good fortune they come to bestow on all the people of the world. Therefore, buddhas and bodhisattvas always enjoy plentiful merit and good fortune and, accordingly, even articles of daily use that are offered to them will be transformed into sacred items that bring benefit to the world.”

42. The Master said, “Since one cannot honor oneself, honoring others is honoring oneself. Since you cannot promote your own merit, promoting others’ merit is promoting your own merit.”

43. The Master said, “A day’s pay is received immediately, but a year’s farming is only harvested in the fall. In the same way, a great benefit is gained late and great practice takes a long time to mature. Do not become anxious after making a little merit because you do not immediately receive your due reward; instead, continue to make more merit. Do not relax after committing a transgression because you do not immediately receive your due punishment; instead, repent and rectify your ways at once. When the limits are fully reached, all that is supposed to return will return. Hence, steadily accumulate merit without being negligent.”

44. The Master said, “A dayfly only sees a day; a mantis only sees a month. Hence, a dayfly is as ignorant of a month as a mantis is of a year. Ordinary people see only a single lifetime; hence, they are ignorant of eternal life. However, because buddhas and bodhisattvas can see eternal life, they make extremely long-term plans and exert themselves on those matters that are most fundamental.”

45. The Master said, “Sentient beings cling to worldly

pleasures that are impermanent and ephemeral; hence, when their merit is finally exhausted, they retrogress. Buddhas and bodhisattvas, sages and saints, focus their minds on the transcendent bliss that is formless and immutable; hence, they enjoy ultimate bliss. Don't be attached to temporary pleasures and prosperity, but enjoy the meritorious pleasures and glory of the Way and its power, which are judicious and everlasting."

46. The Master said, "A day is lucky and auspicious not because of the day's fortune but because of each person's mind and conduct. An especially lucky day is one in which you meet a real mentor, establish a resolute mind on the true dharma, and awaken to the principle of the self-nature. An ordinary lucky day is one in which you keep the precepts well, guard against selfishness, endure disgrace and find serenity, repent from previous transgressions while not making any new ones, accumulate merit by benefiting others, and repay old debts by overcoming incidental suffering."

47. The Master said, "For a practitioner, the birthday of the mind is more important than the birthday of the physical body. Our mind's great birthday is the day when our mind arouses a great aspiration for the great Way that is free from arising and ceasing. Our mind's birthday is also that day when we take ahold of our minds, which may have retrogressed during practice, and stimulate our

minds anew. Our mind's birthday is also that day when, in response to sensory conditions, we arouse with each thought a luminous mind and a wholesome mind. Just like the ancient man of the Way's saying, 'Every day is a good day,' we should spend our days as if 'every day is our birthday.' I hope that you will reflect on your original vow every day and month and keep arousing wholesome thoughts, so that you will live luminous lives in the infinite world and become great figures who bring benefit forever to the whole wide world."

48. The Master said, "There is a certain difference in the criteria of the five blessings in the secular and the transcendent worlds. In the 'Great Plan' chapter of the *Book of History (Shu jing/Shu zhuan)*, longevity, wealth, health, a love of virtue, and a peaceful death are called the five blessings. In the ordinary world, however, longevity, wealth, honor, health, and numerous sons are called the five blessings. Ordinary people understand longevity simply as the long life of the physical body, but practitioners know that it means awakening to the truth that is free from arising and ceasing. Ordinary people presume wealth means owning lots of personal assets, but practitioners know that it means realizing that all the worlds of the ten directions are one's own property. Ordinary people presume that honor only means gaining fame and official position, but practitioners know it means that all their actions are in accordance with the

dharmas and the proper measure, thereby fulfilling the highest spiritual values. Ordinary people presume that health means avoiding physical ailments, but practitioners know that it means having no defilements or attachments in their minds. Ordinary people presume that having many descendants means to have many of their own offspring, but practitioners know that it means taking all sentient beings throughout the world of the ten directions as your own family. Furthermore, there is this principle: if you acquire the five transcendent blessings, the five secular blessings will naturally accrue to you. Hence, by gaining this fundamental source of the five blessings, you should make every effort to enjoy the five secular and transcendent blessings.”

49. The Master said, “There is a difference in the standards for assessing income and expenditures in budgeting and settling the accounts in secular life and in a life of practicing the Way. In secular life, having plenty of actual income makes life rich and comfortable; from the standpoint of Truth, however, having plenty of savings from the perspective of Truth provides abundant blessings and good fortune in the world of eternity, even if that might involve a loss in one’s secular account. Foolish people do not understand the true meaning of income and expenditure, so they go for immediate income before all else, even by misleading others with various deceptions. It is like a debtor who falls deeper into the pit

of debt: when will blessings and good fortune ever return to that person? Therefore, by understanding the correct path of income and expenditure, you should not only balance well secular income and expenditure in the spirit of benefiting oneself and benefiting others, but always offer additional benefits to others through your mind, speech, and actions, and cultivate an infinite field of merit through a true assessment of daily and monthly income and expenditures.”

50. The Master said, “There are two types of official rank: that bequeathed by humans and that bequeathed by heaven. Since that which is bequeathed by humans is given by humans, it can be taken away; but since that which is bequeathed by heaven is given by Truth, it cannot be taken away. The buddhas and bodhisattvas place importance on the latter; hence, they take the attainment of the Three Great Powers, internally, as their true glory and the deliverance of the world, externally, as their true occupation, and thereby win praise by all people under heaven. This is the rank bequeathed by heaven. If you cultivate well this rank bequeathed by heaven, the rank bequeathed by humans will naturally follow, so that you will be able to enjoy both kinds of ranks for all eternity.”

51. The Master gave a New Year’s sermon titled “Reciting Scriptures to Dispel Calamities”: “According to this country’s traditional customs, on New Year’s

Day, every household performs a ritual of offering prayers to dispel calamities by inviting a Buddhist monk or a blind person to recite scriptures. However, there is no firm evidence that this ritual dispels calamities or brings good fortune. If those who recite the scriptures do not understand their true meaning but merely read them with their mouths, then these customs will just end up falling into a kind of superstition. Hence, we should dispel our own calamities not by having someone else read scriptures overnight at the start of the New Year but by reading scriptures ourselves every day; not just by reading scriptures out loud, but by reading them silently to ourselves; and not just by reading scriptures at our desks at specific times, but by reading scriptures conscientiously during all sensory conditions in both action and rest. If we are able to thoroughly put into practice our scriptures and simultaneously read and utilize well the pragmatic scriptures that are presented to us in the real world, then we will be able to readily dispel all our personal calamities and invite happiness into our homes, society, and nation.”

52. The Master said, “The Buddha expounded three types of scriptures to be read in accordance with our spiritual capacities. First are scriptures written on paper in ink. Second is the scripture of real life displayed in all the myriad forms in the universe. Third is the formless scripture that is originally complete in our self-nature. The

scripture of real life is greater than the written scripture, and the formless scripture is even more basic than the scripture of real life.” He added, “It is said, ‘Before a sage is born, the Way lies in heaven and earth; after the birth of a sage, the Way lies with the sage; after the sage passes away, the Way lies in scriptures.’ The fortuitous and natural Way of heaven and earth is the greatest scripture of all.”

53. The Master said, “Practitioners have three types of teachers: a human teacher, who teaches us through his or her speech, writing, and conduct; the universe as teacher, which awakens us through the wordless reality arrayed before our eyes; and our consciences as teachers, which rouse our own selves. One who aspires to attain the great Way should receive guidance well from all three of these teachers.”

54. The Master said, “The Fourfold Grace is all a field of merit for us all. Buddhas and bodhisattvas sow the seeds of edification in the public field of this limitless world generation after generation, lifetime after lifetime, and thereby become loving parents for the four forms of life and mentors to the triple world. Ordinary people, however, sow the seeds of profit and greed in the limited, selfish field and, even though they have devoted their whole lives to this effort, little benefit remains for them at the end. Buddhas and bodhisattvas farm the formless

mind-field generation after generation, lifetime after lifetime, and forever attain boundless merit and infinite wisdom in the future world. Ordinary people work only on phenomenal things like wealth, sex, fame, and gain; hence, while they are so working, they may feel they are gaining benefits, but when the time comes to leave this world, they will realize it was all in vain.”

55. The Master said, “The most important conditions for our practice over an eternity of kalpas are our vows and our dharma affinities. Our vows help set our direction; our dharma affinities help to guide and foster our vows.”

56. The Master said to Cho Chǒn’gwǒn, “A fruit tree will bear excellent fruit only if its seeds are from good stock, and if it is planted in rich soil, watered regularly by rain and dew, and receives much human care. Likewise, to create a commendable personal character, human beings must also satisfy these four conditions. For human beings, habituations are the seeds. Everyone in this world is born with different minds and behavior because the seeds of their habituations are each different. Hence, each of you must work hard to create excellent seeds by forming good habits. The soil, for human beings, is parents, siblings, teachers and friends, etc., as well as an affinity with a religious order. You must develop these types of good affinities in order to become an excellent

person. If you do not, you may not receive correct guidance or may run into opposition or interference when you are trying to do the right thing; and, even if that were not the case, the seed of your vow may not sprout well unless it is planted in an order that follows the right dharma. Hence, you should exert utmost effort to create many good affinities. For human beings, the rain and dew are the rain and dew of the dharma. You should often read sacred scriptures and the books of the wise and listen to the dharma discourses of superior fellow practitioners, so that the good seed of your mind will grow well and you will be able to advance. Hence, you should often receive the rain and dew of the dharma. The human care in the creation of an excellent person is an individual's own effort. Even if a person possesses good habituations, good affinities, and hears good dharmas teachings, one will not become an excellent person without each one making his or her own dedicated work and effort. Therefore, until an ordinary person transforms into a buddha, each and every person must continue to amass practical efforts in order to create great personal character that will achieve buddhahood and deliver all sentient beings.”

57. The Master said, “There is a story about a man who gave each of his three daughters a one-*mal* (18 liters) bag of unhusked rice as he was sending them off to marriage. A few years later, he went to see how things had turned

out. One daughter had eaten all of the rice and was living in poverty. Another daughter had hung the bag up as a keepsake and was living just as before. The last daughter had used the rice for seed stock for farming, and was living well. Likewise, when coming into this world, each person is born with the seeds of merit and wisdom. However, some live poorly and in ignorance because they use up all the merit and wisdom they accumulated in their previous lives. Some are prudent and do not lead a profligate life, but they do not know to cultivate merit and wisdom anew and so always live as before. And finally some prepare merit and wisdom endlessly by fostering the Three Great Powers; they only use a small portion of their merit on themselves and use the greater share on just causes, thereby accumulating even more merit. Even if a person is born with abundant merit, if that merit is used profligately or wasted, then one's merit will be reduced and there won't be much to say about their road ahead. For those who work hard at right practice and enterprises without sparing their effort or property whether in body or mind, their merit and wisdom will always be abundant."

58. The Master said, "Supernatural powers are like branches and leaves; seeing the nature and attaining buddhahood are the root. Attending to the root will naturally make the branches and leaves more abundant; but attending just to the branches and leaves will naturally make

the root wither away. Since the exercise of supernatural powers is an ancillary matter for the sages, the Founding Master, too, strictly prohibited it after founding the Order. In delivering sentient beings, he resorted to daily propriety and the ordinary Way by just taking the essential dharmas of the Way of humanity as his core principle. This is the unsurpassed great Way.”

Chapter Ten: Being Assiduous and Sincere

1. Cardinal Master Chōngsan said, “People of this world typically trust in what is apparent and visible but not what is otherwise. Their attention becomes immersed in external splendors, and they do not attempt to seek internal truth. Although they examine carefully even the tiniest of bits when it comes to immediate gains and losses, they do not give proper consideration to future transgressions and blessings. As a consequence, their actions always fall into mere formality and false appearances, they are unable to cultivate their fundamental abilities, and, after indulging in vanity and avarice each day, they ultimately fall into the pit of transgressive karma. How can this not be pitiable? There is a fable about a buck that was vain about his elegant antlers but despised his unsightly legs. One day he had to flee through the woods from a hunter. What saved him were his legs, which were ugly but quick; what could have killed him were his antlers, which looked magnificent but impeded his escape. This fable is a warning that accurately portrays the reality of this world.”

2. The Master continued: “Nowadays, in accordance with the development of material civilization, the splendors of the world are becoming ever more dazzling. If

one wants to possess and utilize to one's heart's content all these conveniences of civilization, one needs fame, power, and wealth. As a consequence, human sentiments are naturally swayed by that aim, so that those who have managed to acquire some of them become arrogant and conceited, whereas those who have not will undertake any demeaning action in order to fulfill their desires. In the process, people commit all sorts of transgressions and sow the seeds of numerous enmities. Then, one morning, when the hunter of adverse conditions suddenly threatens them, they are thrown into utter confusion and look for a place of escape, trying to overcome the danger with [the three spiritual requisites of] the one mind, knowledge, and implementation. But since their abilities have not received any training in advance, they can hardly produce much effect. The fame, power, wealth, and other such things that they have previously acquired tend to become hindrances in various ways, leading them deeper into a fatal state. How pitiful it is! What is more, at the moment of death, which every person faces, the fame, power, and wealth acquired over a lifetime will be utterly useless; instead, these will have caused one to accumulate unwholesome karma and to have become tangled in attachments, constraining one's unhindered spirit and obstructing one's affinities with the path of wholesomeness. Therefore, you must think deeply about this and bear it in mind, so that, whenever you face any situation, you will always assess your

mind's capabilities and devote yourself sincerely to fostering the three great powers of Cultivation, Inquiry, and Choice.”

3. The Master continued: “Since you have already entered an order that is cultivating the Way, you must have a general sense of what is true and false. However, even while having that sense, if you do not check yourself well every moment of every day, you may still become easily enticed by external attractions before you even know it. In practice, too, if one has lots of scholarly knowledge, is able to write well, or can speak eloquently, then one may pride oneself on the advancement of one's practice. Or, if one receives compliments or is well treated, one can easily become conceited and think that one has made a great achievement. However, true practice does not consist in language or writing; rather, it consists only in your spirit gaining the power of freedom and thereby possessing the ability to enjoy complete mastery with regard to the six rebirth destinies and the four modes of birth; in realizing the foundation of all human affairs and universal principles and thereby possessing an ability that is free from doubts or confusion regarding what is true or false and right or wrong; in acquiring the ability to keep all the precepts effortlessly by having all of your choice in action be in accord with the dharma and the regulations. Only then may you be called a person who has attained buddhahood. Therefore, in religious orders,

regardless of how ignorant, lowly, or inarticulate a person may be, if that person's faith is rooted in the dharma and he or she is making progress in mind practice, then that person will never be regarded lightly but will be expected to become a great dharma-vessel in the future."

4. The Master continued, "Furthermore, once you have gained some ability with regard to this mind practice, you will be able to preside over all things in the universe and utilize correctly fame, wealth, and all types of learning. External splendors that are based on the true power of mind practice are like water flowing from its fount and shadows cast by real bodies: that water and those shadows become real themselves. Look! From ancient times to the present, is there anyone who has ever been able to damage the reputation of the buddhas and bodhisattvas, sages and saints, taken away their authority, or been averse to their splendor? The more time passes, the more resplendent their reputation becomes; the more people are awakened, the greater their authority grows; and thus they come to accomplish great desires by abiding in a realm that is free from desires. Therefore, by cultivating well this realm that is free from desires and fostering an ability that is free from forms, I hope that each of you will become a great worker in accomplishing our Founding Master's public enterprise of the Great Opening of spirit."

5. The Master said, “Although it is easy for a person to make a passing name for oneself, it is difficult to prove oneself over time. Although it is easy to learn the names and characteristics of nominal things, it is difficult to comprehend their authentic truth. Although it is easy to perform a wholesome act that gains recognition at the moment, it is difficult to cultivate the fundamental roots of goodness. Names and characteristics are like shadows; only on the foundation of authentic reality will there be true gains and true fame.”

6. The Master said, “One who is arrogant loses people; one who is ostentatious loses truth. To lose people is to abandon the world; to lose truth is to abandon oneself. Seeking the Way after losing these two is like expecting a harvest after losing the seed.”

7. The Master said, “A petty person’s (*soin*) wholesome acts are easily ignored while his or her unwholesome acts are easily noticed. It is like something filthy that is nicely wrapped in silk: there is no hiding its stench. A superior person’s (*kunja*) faults are easily ignored while his or her wholesome acts are readily noticed. It is like gold and jade wrapped in a rag: their value remains the same. Therefore, superior people do not spend their energy on external affectations but scrupulously practice inner cultivation, always making every effort to foster their true abilities.”

8. The Master said, “Do not take pleasure in ostentatiousness in anything you do. To be ostentatious externally but inconsequential internally is the root of ruin for the individual, the family, the society, and the nation.”

9. The Master said, “Synthetic fabrics will never be the same as silk. Do not exert yourself in external ostentation but only cultivate what is real.”

10. The Master said, “When falsehood crumbles, it crumbles completely; but truth cannot be extinguished even by heaven and earth.”

11. The Master said, “An old saying refers to ‘body, speech, writing, and judgment,’ which means that a person’s character is evaluated by one’s appearance, articulateness, writing style, and judgment. Of these, judgment is most important; but even more important is that person’s mind.”

12. The Master said, “Worldly people often evaluate others only by their external appearances; but in religious orders, people’s characters are judged by whether or not the seed of blessings and virtue are sprouting in the foundation of their minds. Just as conventional people often evaluate others by their academic affiliations or their social status, people’s characters are judged in reli-

gious orders by whether or not their minds are endowed with a nature that is inclined toward discovery of Truth. Although worldly people evaluate others by their current positions or reputations, people's characters are judged in religious orders by whether or not they tread the path of righteousness in their actions."

13. The Master said, "Human ailments in such peripheral areas as the eyes, ears, or limbs are not immediately life-threatening, but ailments that occur internally, especially a heart attack, can cause instant loss of life. Likewise, in the ailments of the mind, minor faults that are involuntarily displayed out of habit are not critical symptoms. If, however, one deceives one's own inner heart, especially committing unconscionable acts without regret and thereby paralyzing one's conscience, then one's character will be ruined."

14. The Master said, "One's external appearance and academic affiliation make up one's outer character; one's internal conscience makes up one's inner character. If we were to compare these to a tree, the external character is the branches and leaves and the inner character is the roots. The roots have to be well cultivated for the branches and leaves to be luxuriant and the fruit abundant."

15. The Master said, "There are three kinds of

learning. First is to expand one's knowledge by external listening and learning. Second is to cultivate one's knowledge and perspective through self-awakening by internal study and inquiry. Third is to apply in practice what one has learned and awakened to so that one's conduct will be consistent with one's knowledge. Of these three, learning through practical application is most important."

16. The Master said to his students, "In ancient times, there was a village gatekeeper in China named Houying. He was just an ordinary gatekeeper, but because his ability and talent were so extraordinary, not only was his reputation widely recognized throughout the realm but his modest village gate became famous as well. If, in the future, a person of great ability and achievement appears among you, then our academy will also become famous, just like that village gate in ancient China. Nowadays, the age of empty formalities has passed, and true ability and practical achievement have become crucial qualifications. Only those with real knowledge and actual applications will be sought after and employed in the world. Hence, you should not be enticed by external formalities, but only exert yourselves on acquiring real ability. In the future, whichever workplace you may enter, I hope that you exhibit your abilities in your given post and thereby make yourselves and your workplaces well recognized together, as Houying did for his village

gate.”

17. The Master said, “In the world to come, real ability must have matured before one can stand on one’s own two feet. The conditions behind real ability involve more than just knowledge or talent. Rather, one needs, first, to be sincere; second, to have public spirit; and third, to possess power of the Way.” He continued, “Those who will become masters in the world to come are those who have dharma rank, who are authentic, and who benefit the public in one way or another.”

18. The Master said, “The ‘world of Maitreya Buddha’ refers to a world that is assiduous and sincere. Even religions will flourish in this world only by having doctrines that correspond to reality and emphasizing self-power as their main tenet. Individuals, too, will flourish only by being diligent in their vocations through self-power and producing results that lead to real public benefit through the true power of the Way.”

19. The Master said, “Politicians make a lot of noise, but persons of the Way accomplish great works quietly: they handle great public matters just as if they were eating meals and doing household chores.”

20. The Master said, “The Founding Master always used to say, ‘In the future, those who insist on empty for-

malities will meet with disillusionment in their lives.’ In the coming world, a person must be authentic and possess real abilities in order to be successful, must have faith and public spiritedness in order for that person to be put to use in the world, and must be virtuous and active in order to accomplish great enterprises.”

21. The Master wrote these lines in literary Chinese for Chŏn Ŭmgwang, “Those of superior wisdom treasure faithfulness. Those of average wisdom treasure fame and gain. Those of inferior wisdom treasure material goods. The treasure of material goods is as vain as floating clouds and as precarious as a pile of stones. The treasure of fame and gain may seem glorious on the outside, but lacks authenticity on the inside. The treasure of faithfulness is in perfect correspondence with the Way and thus has infinite longevity; and fame and material goods are fully endowed therein because their inside and outside are completely interfused.”

22. At Sandong Temple, the Master wrote a line in literary Chinese in an album of single phrases, “Rain or shine is up to heaven.” Later, he visited Namwŏn Temple and said, “The line is not complete. Adding these words will make it a living dharma phrase: ‘To sow or cultivate is up to human beings.’”

23. One day after finishing an apricot, the Master said

to Pak Chǒnghun, “Do not throw away this fruit stone but plant it somewhere around the practice site. A mind that enjoys planting trees is a virtuous mind.” Then, he said, “Even though you may not see it bear fruit in your lifetime, you will be planting seeds of virtue for posterity. This is a person of the Way’s state of mind, which has ample room for advancement. So, enjoy planting trees.”

24. A Confucian scholar who was ordained into the Order later in life was residing in the headquarters without any assigned duties, which the manager considered unfair. The Master said, “The very fact that a Confucian scholar of that caliber is residing in our premises will offer covert encouragement to others. Also, shouldn’t we create a dharma affinity with him so that he may accomplish great things for this Order, if only in his next life?”

25. A student had a fit following serious mental anguish and his mentor suggested sending him home immediately. The Master said, “When a severe attack of intestinal convulsions occurs in the body, we can make them subside by merely opening up the four critical points with acupuncture. Likewise, when a violent upset occurs in a person’s spirit, that mental fit may be stopped by looking after and opening up a few blocked points of mental anguish. Hence, do not just think of sending him home, but let us try instead to open up his mind’s four critical points.”

26. Whenever key figures from branch temples or institutions visited, Master Chōngsan would always inquire about every detail concerning their situations; and when there were difficulties, he would make sure to keep track of them and, after thorough consideration, offer his solutions.

27. A dormitory superintendent reported to the Master, “What should I do about a student who will not listen, no matter how much I try to guide him?” The Master said, “A counselor who tries to force the student to submit to his own temperament will not succeed. Your edification will succeed if you guide him slowly and by proper steps after first observing the student’s spiritual capacity and temperament and clearly understanding his aptitude and desires.”

28. A student asked, “Isn’t it proper to expel colleagues who lack fidelity?” The Master said, “To expel colleagues because they lack fidelity would also harm your own fidelity; hence, this would be a minor justice. To forgive them and help them ultimately find fidelity so that you may complete your original vow together is major justice.”

29. An ordained devotee was creating a schism in the Order by exerting much energy into gaining popularity. About this, the Master said, “The admiration that you set

out deliberately to gain will bring disenchantment when it vanishes. Hence, don't be concerned about gaining popularity. Once you possess the power of the Way and public-spiritedness, you will not fail in edification for a lack of disciples.”

30. An ordained devotee expressed his intent to enter the world of politics. The Master said to him, “For a person who has already made a vow regarding the great enterprise of attaining buddhahood and delivering sentient beings, what other work should he take on to the neglect of this one? Persons of the Way should become teachers of politicians rather than becoming politicians themselves.”

31. One day, the wife of an important political figure was supposedly coming to visit. One group of devotees was preparing to welcome her, while another was opposed. The Master said, “Make preparations without exceeding what is proper. She must have already accumulated a certain amount of merit, and if she comes to entertain friendly feelings toward our Order, wouldn't that create an affinity for her future deliverance?”

32. Observing how birds often sat on the branches of a persimmon tree in front of the Prime Dharma Master's quarters, and ruined the persimmons by poking at them, the Master said to his attendant, “Even those birds should

not accrue debts when they're not rendering any assistance in the founding of this great Order. Shoo them away." When the attendant was not around, the Master shooed them away himself.

33. After meeting Master Chǒngsan for the first time, Kim Chin'gu said of him, "An unclouded moon and a fresh breeze." Hwang Sǒngt'a said, "A gentle breeze and felicitous clouds." An Pyǒnguk said, "The best face I've ever seen in this world," and "How sincerely the master must have pursued a life of practice for his face to brim with such peaceful joy and kind-heartedness!"

Chapter Eleven: Dharma Admonitions

1. Cardinal Master Chōngsan said, “Physical life is a side job; spiritual life is the main occupation.”

2. The Master said, “Precepts, absorption, and wisdom are the clothing, food, and shelter of our spirits.”

3. The Master said, “If one attains great enlightenment in one’s youth, devotes oneself to the work of edification in middle age, and attains liberation in one’s twilight years, then that would be a perfect life.”

4. The Master said, “It will be more difficult to deliver a person who, even while living in a practice site, does not understand the importance of the dharma.”

5. The Master said, “Observe the precepts strictly, starting with the minor ones. We must take our dharma seriously if the people of this world are to take it seriously.”

6. The Master said, “Be like a Hīnayāna adherent in your observance of the precepts; be like a Mahāyāna adherent in your edification of the world. Thus, you should simultaneously pursue both Hīnayāna and Mahāyāna.”

7. The Master said, “It is said that, in times past, a certain Confucian scholar would read only the *Lesser Learning* (*Xiaoxue*) throughout his life. Even if we were only to read and apply the ‘Essential Dharmas of Daily Practice’ for our whole lives, that would be enough to attain buddhahood.”

8. The Master said, “The great Way under heaven is succinct and simple. Those who have taken command of the path of practice distill the essence of the Buddhist canon into a word or two of its main principles and put them into practice.”

9. The Master said, “Make your resolution extraordinary, but your conduct ordinary.”

10. The Master said, “Dozing off while listening to the dharma is like eating rice cakes in a dream; sitting and listening to the dharma without paying attention is like looking at rice cakes in a painting.”

11. The Master said, “Knowledge and self-awakening are different; if self-awakening does not follow from knowledge, one will be nothing more than a slave to knowledge for one’s whole life.”

12. The Master said, “If one never lets go of one’s faith and its application, one will ultimately gain realization.”

13. The Master said, “The Buddhadharma that is endowed with the Buddhism of faith, the Buddhism of learning, and the Buddhism of realized practice is the true Buddhadharma.”

14. The Master said, “Superstition is nothing but believing without knowing.”

15. The Master said, “In your daily greetings, instead of inquiring only about each other’s physical well-being, greet each other by saying, ‘Let us perform our mind practice well.’ For a practitioner of the Way, this is the right kind of greeting.”

16. The Master said, “An ancient sage instructed his disciples to become salt. I encourage you to become a lotus. A lotus may have its roots deep in the mud, but its leaves remain unsullied and its flowers beautiful and fragrant. It is the symbol of practitioners of the Way in this new world.”

17. The Master said, “To counteract greed, hatred, and delusion, three things are essential: integrity, public-spirit-ness, and intelligence. Integrity counteracts greedy thoughts, public-spiritedness counteracts hateful thoughts, and intelligence counteracts deluded thoughts.”

18. The Master said, “If you just reach that point

where you willingly accept admonishment, your practice will grow steadily day after day.”

19. The Master said, “Who has the sharpest eyes? The one who observes well one’s own faults. Who has the keenest ears? The one who listens well to sincere admonitions.”

20. The Master said, “Just as it is difficult to offer a deliverance sermon to a person on his deathbed who is unaware he is dying, so too is it difficult to admonish someone who does not know how to reflect on oneself.”

21. The Master said, “Just as the eye cannot see itself and a mirror cannot reflect itself, so too sentient beings are bound by a sign of self and, unable to see their own faults, only see others’ faults. Practitioners observe themselves by transcending both self and others; hence, they understand correctly the faults of both themselves and others.”

22. The Master said, “Someone who has neither aroused an aspiration in one’s mind nor makes any effort to progress is a person who is dead while alive.”

23. The Master said, “One’s vow and one’s desire may seem similar, but there is a world of difference between them. Vow creates a state of mind that seeks to benefit the

public by transcending oneself; desire is a state of mind that seeks to benefit oneself with oneself as the center.”

24. The Master said, “The most important thing for a dying person is to keep one’s final thought pure and clear; the most important thing for a person making one’s start in the world is to entertain a great initial aspiration. The aspiration to attain buddhahood and deliver all sentient beings is the greatest of all.”

25. The Master said, “Just as a traveler has a destination, a practitioner’s destination is buddhahood.”

26. The Master said, “‘All human affairs perforce end up right’ is a correct Chinese adage, but we could actually replace ‘right’ with a homophonous Chinese character and say, ‘All human affairs perforce end up as they are predetermined.’ They say ‘Calamity will extend to one’s descendants,’ but in fact we should say ‘Calamity will extend to oneself.’”

27. The Master said, “A selfish state of mind as minuscule as a thread can lead to the ruin of the great enterprise of eternal life. All those people who have had a change of heart halfway along and ended up backsliding are in effect your teachers.”

28. The Master said, “Those who, enticed by desire

and attachment, do not know how to fear transgressions are like fish who, enticed by bait, do not understand they are going to die. To think that one can deceive or evade Truth is like fish thinking they have found a safe refuge inside the fishing net.”

29. The Master said, “The mind that is innocent and free from perversity is the mind of heaven; the judgments made through it are heaven’s judgments. If one judges one’s own wholesome and unwholesome acts through one’s own heavenly mind, one will be able to know heaven’s judgment.”

30. The Master said, “No matter how advanced science may become, work that ought to be done by the heavenly principle will be done by the heavenly principle and work that ought to be done by humans will be done by humans.”

31. The Master said, “That change occurs when an extreme is reached is the principle of heaven and earth. Hence, whether it is individuals, families, groups, or nations, all have to be cautious at times of prosperity.”

32. The Master said, “The Chinese character *tōk* (virtue or power of the Way) is also glossed as ‘great.’ Virtue is the root of the influence that can redeem the six rebirth destinies and the four modes of birth. What can be

greater than this?”

33. The Master said, “If human kindness is excessive, it becomes an attachment. If appropriate, however, it is virtue itself.”

34. The Master said, “If you handle all matters with harmony and gentleness, you will certainly be able to overcome aggressiveness and accomplish the task without clashing with anyone. However, if no amount of harmony and gentleness will work, then sometimes you perforce must resort to aggressiveness.”

35. The Master said, “The strong helping the weak progress can be either harmonious evolution or disharmonious evolution. Harmonious evolution means helping the weak to progress by offering them assistance. Disharmonious evolution means helping them to progress by defying their minds so as to arouse their zeal.”

36. The Master said, “Truly virtuous persons know how to be bright when they need to be bright and dim when they need to be dim.”

37. The Master said, “A virtuous person is always more cautious with his or her inferiors.”

38. The Master said, “Although it is difficult for the inferior to serve the superior, it is even more difficult for the superior to take good care of the inferior.”

39. The Master said, “It is said, ‘The mouth is the gate of calamity,’ but in fact, ‘The mouth is the gate of both calamity and blessings.’ Use it wrongly and the mouth becomes a gate of calamity; use it well and what a great gate of blessings it can become!”

40. The Master said, “Transgression and blessing hinge on a single word. Hence, do not speak even a single word carelessly.”

41. The Master said, “Speak liberally, and act with celerity.”

42. The Master said, “A practitioner of the Way who enjoys receiving favors but practices poorly will fall into baleful destinies. Practice while receiving as few favors as possible from others, so that you will accrue fewer debts.”

43. The Master said, “Do not relish receiving favors and be wary of receiving favors from those with strong faith. Otherwise, it will be like picking up popped rice after setting fire to the whole crop.”

44. The Master said, “Physical footprints are left in the dirt; traces of one’s mental activities are left in empty space; traces of one’s life are left in the merit one has bestowed.”

45. The Master said, “Buddhas and bodhisattvas, sages and saints, having transcended fate, receive and utilize misfortune or blessings of their own accord; ordinary persons and sentient beings, being dragged along by fate, are controlled by misfortune and blessings.”

46. The Master said, “It is difficult to endure hardship; but if you endure it again and again, your numinous elixir will be strengthened. It is difficult to be steadfast; but if you keep at it, your mental powers will accumulate and you will attain freedom in all things.”

47. The Master said, “The power of single-mindedness is tremendous. When eight or nine disciples of the Founding Master were working on the levee project during the winter months, they had to crack the ice and get into the icy water to work. Even though there was a severe outbreak of influenza that winter, all the members got through it without falling ill.”

48. The Master said, “There is a big difference between the practice of enduring difficulties and making a new turn in the mind through words alone and doing it

painstakingly. Once you have managed to persevere through several difficult matters, subsequent matters will be easier to handle.”

49. The Master said, “Zhu Xi said, ‘Brambles grow back again even after being pruned, but irises and orchids die easily even when cultivated with care.’ It is difficult for us to engage in wholesome acts but easy to commit unwholesome ones. Exert yourself to prune unwholesome states of mind just as they begin to sprout, and maintain and cultivate wholesome states of mind, so that the wholesome roots of the seed of buddhahood will take deep root over innumerable lifetimes.”

50. The Master said, “Though sages may engage in disputes over right and wrong or feel love and hate, they differentiate right from wrong based solely on what is in the public’s interest, and they engage in love and hate with a mind that is unattached to anything.”

51. The Master said, “Wholesomeness is apparent thanks to unwholesomeness; unwholesomeness improves and develops thanks to wholesomeness. However, true wholesomeness manifests as wholesomeness by transcending the dichotomy between wholesome and unwholesome.”

52. The Master said, “Ordinary persons are caught up

in minor goodness and are unable to perform great goodness; they are caught up in minor wisdom and are unable to attain great wisdom. Sages carry out great acts of goodness through minor acts of goodness and gain great wisdom from minor wisdom.”

53. The Master said, “Take pity on bad people, but don’t hate them. Venerate good people, but don’t be jealous of them.”

54. The Master said, “Those of superior spiritual capacity are those who naturally possess a wholesome nature. Those of medium spiritual capacity are those who perform wholesome acts only after learning to do so. Those of inferior spiritual capacity are those who are unable to perform wholesome acts even after learning about them.”

55. The Master said, “Even if you have won this time, you will lose next time if you are arrogant and heedless; even if you have lost this time, you will win next time if you are humble and zealous.”

56. The Master said, “Ordinary persons accrue ever more debt because of the many conditions they stipulate; sages always enjoy abundant merit because of the many duties they take on.”

57. The Master said, “To be resentful of a partial harm without realizing the totality of the grace one receives is like thinking food is your enemy because you suffered once from indigestion.”

58. The Master said, “Ordinary persons appreciate a small favor or an initial favor, but do not understand well a great favor or a continuous favor. Only by appreciating the great fundamental grace may we carry out the true requital of grace.”

59. The Master said, “Those who live only a life of gratitude will always receive assistance from the Fourfold Grace; those who live only a life of resentment will always be harmed, even by worms and insects.”

60. The Master said, “If you don’t resent even a single thing, nothing will bear you rancor.”

61. The Master said, “Nothing will be accomplished if you are negligent.”

62. The Master said, “Success derives from not being negligent; hence, do not stop midway but work toward the result until the very end.”

63. The Master said, “The expression, ‘It’s no use at all,’ is a phrase that destroys the affinities between you

and the task or object at hand. Do not say it.”

64. The Master said, “Heaven does not bestow blessings that people have not created; people do not receive punishments for transgressions that they have not committed.”

65. The Master said, “Aspire to what is great but accumulate merits starting with the smallest. If you exert yourself to make merit without concern for reward, great merit and great reward will return to you.”

66. The Master said, “As a person leaves this world, he or she should leave behind an abundance of righteousness, merit, and aspiration.”

67. The Master said, “Do not lament that the world does not recognize you. Truth is just and fair, so the merits one has accumulated will not turn to naught. Of all virtues, hidden virtue and the virtue of no-thought are supreme.”

68. The Master said, “There are three types of courage. Relying only on physical force without understanding what is essential and ancillary is brute courage. Attacking injustice to establish righteousness is righteous courage. Not compromising one’s righteous intent but steadfastly progressing through outward gentleness

and inward firmness is the courage of the Way.”

69. The Master said, “There are three types of shame. Being ashamed to ask even though one does not understand is foolish shame. Being ashamed only of one’s revealed faults and errors is outward shame. Being ashamed by checking one’s conscience and then securing a righteous state of mind is inward shame.”

70. The Master said, “Even in secular life, we speak of four happy occasions. But, for us, when an old ailment naturally cures itself, what a happy occasion it is! When everyone can be provided with a miraculous medicine, what a happy occasion it is! When all dharmas become thoroughly clear to you, what a happy occasion it is! When all creatures take refuge in the buddhadharma, what a happy occasion it is!”

71. The Master said, “A loyal subject of old said, ‘On my death, I will become a pine tree and will alone be ever green.’ Let us instead become pine trees while we are still alive, so that together we will be pure and clear, and devote our full measure of loyalty to our Order and the world.”

72. The Master said, “Existence entails blockage; voidness entails pervasive openness. To be blocked is to be dark; to be wide open is to be bright.”

73. The Master said, “One who performs well the practice of the even and constant mind is a true person of the Way. Whether poor or wealthy, noble or humble, suffering or happy, the mind of the Way has to be consistent for one to be a great person of the Way.”

Chapter Twelve:

The Way of Public-Spiritedness

1. Cardinal Master Chǒngsan admonished ordained devotees and wrote for them a phrase in literary Chinese:

Let your vision pervade the universe,
May your fidelity remain consistent from past to present.’

He then explained, “Vision refers to your aspiration and your plans; only when your aspiration and plans are grand will your success also be grand. Faith and dedication refer to belief and devotion; you will accomplish a grand enterprise only if your sincerity and effort do not flag till your aspiration is realized.”

2. The Master said, “Once you have proclaimed through speech or the written word your intent to become an ordained devotee before heaven and earth, the dharma realm of empty space, the sacred spirit of the Founding Master, and our congregation, you must guard your fidelity for all eternity. Even if no one else under heaven pursues this practice or this public enterprise, and even if everyone offers nothing but criticism and ridicule, devote yourselves to this task till the very end with a firm determination never to allow this spirit to yield.”

3. The Master said, “If an ordained devotee is being

forcibly led about without self-awareness and, unable to overcome that hardship, lives a life at variance with the fundamental spirit of ordination, then it would have been better for that person to remain in lay life and assist with the Order's tasks. If a widow forces herself to preserve her chastity without understanding the true meaning of a chaste life, she may fall into actual degeneracy if it is overdone. Likewise, ordained devotees without self-awareness become corrupted when not reflecting on the fundamental spirit of ordained life. Therefore, once you have met the right mentor, always rejoice in the Way by single-mindedly seeking the Way. Only by overcoming both favorable and unfavorable sensory conditions as they appear, remaining content with your given duty, and dedicating yourself to the Order in pioneering the future will you become admirable ordained devotees for all eternity."

4. The Master said, "The more trials and tribulations a given history endures for a righteous cause, the more glorious that history remains through the ages. On the other hand, a history that unjustly indulged in gaiety and merriment leaves only shame through the ages. In ancient times, Jesus voluntarily accepted the punishment of crucifixion on behalf of the public. Ich'adon (d. 528) of the Silla dynasty voluntarily forsook his life in order to disseminate in this world the dharma words of Śākyamuni Buddha and deliver sentient beings from their

transgressive karma through his miracle. When, for the sake of the public, they would not even spare their own lives, what need is there to talk about the rest of their austerities and sacrifices! They are truly worthy exemplars of public-spiritedness throughout the ages.”

5. The Master said, “Those who commit themselves to public service may well emulate the spirit of Admiral Yi Sunsin (1545-1598), who remained at peace with his lot even while enduring wrongful treatment, bearing no resentment even when receiving no recognition from his superiors, and caring for the country’s security without thinking about who might get the credit. They may well emulate the spirit of Lin Xiangru (d.u.) of the Zhao dynasty (403-222 B.C.E.), who, for the sake of the country, would slink away from his political opponents, even though the world might call him a coward; and the spirit of Hwang Hŭi (1363-1452), who accepted a government position for the sake of the masses, despite accusations of being unprincipled.”

6. On hearing the news of the death of Paekpŏm (Kim Ku) (1875-1949), the Master lamented on the nation’s loss. After praising his unrelenting righteousness, his meticulous faithfulness, and the tenacity of his frugality and pragmatism, the Master said, “While cherishing his magnificent spirit, if we attend to each matter in managing our Order with a similar frame of mind, it will

strengthen the development of this Order. You, too, once you are established in the right Way, should embrace a great purpose that will not be defeated regardless of gain and loss, joy and suffering, or life and death, and even while undergoing a thousand hardships and myriad sufferings. Once you have promised to share together your joys and sufferings as fellow devotees and have come together in friendship, then whatever situation you may face should not affect your mutual faith. Once you have vowed to accomplish this public service, then, no matter which duty you may be assigned, always be diligent in your activities and frugal in your consumption so that you may satisfactorily accomplish this great enterprise in the eternal world.”

7. The Master said, “There is a phrase: ‘A hereditary vassal like a lofty tree.’ ‘A hereditary vassal’ refers to a prominent minister whose family has served the state from generation to generation, so that the family’s destiny becomes intertwined with the nation’s destiny. For us as well, those devotees whose life and death, joy and suffering, have become intertwined with this Order are our ‘hereditary vassals.’ A person with such fervor for this Order and teaching who, like Ich’adon of the Silla dynasty, shares with the Order throughout all three time-periods its suffering, joys, and concerns, and who is willing to forsake his life, believing that the demise of this dharma would be his own demise and the prosperity

of this dharma his own prosperity—that person is none other than a ‘hereditary vassal’ of this Order. The ancient Paekche kingdom (15 BCE–660 CE) was first named Sipche (Ten Aides), because it had ten hereditary vassals, and was subsequently known as Paekche (One Hundred Aides) when the number of such vassals increased to one hundred. In our Order’s case as well, whether we have a thousand or ten-thousand ordained devotees, the more of them we produce who see their lives as intimately intertwined with this Order and who are unaffected by the highest authorities of the world and untempted by gold, silver, or jewels, the more will our Order forever flourish and be renowned throughout the ten directions.”

8. The Master said, “The source of any enterprise’s success or failure is the attentiveness or inattentiveness of the masters. Maintaining consistent dedication and heedfulness from beginning to end is attentiveness, which is the source of success. Dwindling enthusiasm after experiencing some hardship or increased negligence with the passage of time is inattentiveness, which is the source of failure. We who are pursuing the buddhas’ enterprise and practicing to becoming buddhas must not abandon our continuous devotion and ceaseless heedfulness and must make every effort to reap great success that knows no retrogression.”

9. The Master said, “Ordaining does not make you all authentic ordained devotees any more than residing in a practice site makes you all persons of the Way. We must not forget even for a moment the blood and sweat of the Founding Master and our forebears, which laid the foundation of our Order. When we recall the history of its establishment—selling charcoal and constructing levees in the dead of winter in Yǒngsan, traveling back and forth to P’yǒnsan while eating coarse meals and raising traveling funds by peddling straw mats, farming, and making confectionery during the construction of Iksan Headquarters, and so on—we must see in even a handful of soil or a single pillar the result of the blood and sweat of the Founding Master and our forebears. Always be frugal and do not waste anything. We must remember and sustain from generation to generation their assiduous founding spirit that accomplished the great through the small.”

10. The Master said, “It is said that in a wealthy household in Seoul, an A-frame backpack is enshrined in their ancestral hall in order to commemorate the way their ancestors began to build their family fortune through salt peddling and, at the same time, to remind the future generations of their ancestors’ assiduous and frugal spirit. What an exemplary practice this is! We, too, must never forget the foundation of this enterprise, which was established through the assiduous and frugal devotions of our

Founding Master and the nine initial disciples. For this Order to develop forever, we must break through any future poverty or tribulation safely and joyfully by commemorating the poverty at the time of its inception.”

11. The Master said, “Public funds are the congregation’s money and are to be used for the sake of the many; hence, the transgression of misappropriating public funds is much greater than that for private funds. Therefore, be fearful in spending public funds. Also, it is said that, if one slanders or maliciously harms great public figures like buddhas and bodhisattvas or sages and saints, one will fall into a living hell, because such a transgression incurs the wrath of heaven and earth as well as the dharma realm of empty space.”

12. The Master said, “Even though one may hold only a minor position all one’s life because of limited knowledge and mediocre abilities, one will be nothing less than a great person of the Way and an authentic ordained devotee if, in caring for the public and the Way, one’s mind of taking pleasure in the Way never ceases. On the other hand, if one’s mind is discontent in all situations and seeks excessive attention incommensurate with one’s own character, then that person is not an authentic ordained devotee.”

13. The Master said, “Being an ordained devotee is the

sacred vocation of those who, of their own accord, have made a vow and committed themselves to consecrating their lives through eternity. Hence, an ordained devotee should neither be concerned about not being recognized nor be upset at not being well treated.”

14. The Master said, “The mind of one who acts with a full sense of identification with the Order is always at ease, whether or not one receives recognition. On the other hand, one who acts while distinguishing the Order from oneself feels hurt and resentful when others do not recognize one. Hence, exert yourselves to become utterly impartial and selfless public servants by always reflecting on whether you are a person who devotes yourself completely to this Order or one who uses the Order to promote one’s private interests.”

15. The Master said, “In either personal practice or public enterprises, there are those who pursue these either with a master’s mentality or a servant’s mentality. Practice performed with a master’s mentality refers to a person who practices with the confidence that this practice alone is the path of deliverance throughout all three time-periods; hence, whether one feels like practicing or not, and whether others recognize it or not, one steadily accumulates one’s power of practice. Practice performed with a servant’s mentality refers to a person who practices reluctantly and out of concern for the teacher’s

or other people's eyes and ears. In enterprises, too, having a master's mentality means being frugal with the public's possessions as if they were one's own, taking care of the Order's members as if they were one's own family, and taking the Order's concerns and pleasures as if they were one's own, thereby sharing with the Order its gains and losses, its hardships and joys. Having a servant's mentality means remaining indifferent even when the Order's properties are wasted and its reputation damaged as if those were none of one's business, or leaving signs of one's merit-making in any little merit one makes, so that one keeps complaining or just calculating how much recognition one receives. Because a master is attentive and unconcerned about being recognized, proper and boundless merits return to that person. Hence, if one steadily keeps up a master's practice and enterprises, one will ultimately reach a realm where all the worlds of the ten directions become one's own property. Such figures will be the great masters of our Order."

16. The Master said, "Even in a private household, the master has more cares than the servant. Because it is his own household, the master thinks about a wider range of things; and, since he understands deeply the details of household management, the master becomes concerned before anyone else. After all, one has to have some understanding before one will become concerned. Because

buddhas and bodhisattvas understand the great matter of birth and death, the principle of the retribution and response of cause and effect, and the fact that all living beings are but a single family, they actually have great concern while being unconcerned. However, because ordinary persons and sentient beings behave as they please without any understanding, they have no real concerns even amid a whole sea of concerns. Therefore, regarding the Order's household matters, the one who takes charge of matters of concern, pays thoughtful attention, and makes an effort to find solutions is the true master of the public path.”

17. The Master said, “The master takes the lead in all matters and has no complaints because he is the owner. The master is concerned about and takes care of all the workers, whether they are at the center or on the fringes of the business, shares all hardships and joys with the entire group, does not abandon the enterprise regardless of either favorable or adverse conditions, and works hard till the very end to bring it to completion. Since you have all joined this Order of the great Way, you should be sincere masters of this public path, by reflecting often on yourselves to see how well you are maintaining a master's mentality.”

18. The Master said, “While I was counseling our colleague Kongsan to take a leave of absence to recuperate,

I heard a thoughtful dharma talk from him. Kongsan said, ‘Since I have already dedicated myself for life, I will be satisfied and without regrets if I can assist in producing many persons of the Way and fostering good health among my comrades by performing my duties well. So, do not worry about me.’ Although one needs to take care of oneself in order to carry out public service, a mind like Kongsan’s demonstrates the true spirit of an ordained devotee and the frame of mind of a master of the Way of public-spiritedness.”

19. The Master said to the students, “Rules and regulations are the life of an organization. Once you have decided on a mentor and vowed to receive guidance, you must sincerely have faith in that teacher and follow his or her guidance. You should freely express your thoughts during consultation, but after a decision is reached following an impartial discussion, you must accept it gladly if you are to qualify as an authentic member of a public household.”

20. The Master said, “For discussions concerning personnel management, each institution must respect others’ claims and every person must grasp the greater principle so that personnel may be properly allocated by appointing the right person to the right position. However, when there continue to be disagreements, follow the majority view after carefully listening to all parties.”

21. The Master said, “It is a serious transgression against the religious order and the dharma realm if an ordained devotee recklessly breaks general rules and regulations, hinders the Order’s development for the emotional reasons of a few persons, destroys the two fields—of blessings and wisdom—of a large number of people by planting doubts in their minds regarding the principle of cause and effect and the Way of neither arising nor ceasing, and does not encourage belief and public-spirit-ness in the congregation but subtly misdirects them to empty formalities and external splendor. Hence, do not commit such serious transgressions.”

22. The Master said, “While living the life of a devotee, it so happens that, by associating with a certain person, you may revive your sinking aspirations for practice, stir your aspiration for public enterprises, resolve your doubts and resentments, and remove your worries and anxieties. Such a person is one whose mind is alive. Accordingly, he is a master who revives colleagues’ minds and helps establish this Order.”

23. The Master said, “Every fault committed by any single ordained devotee becomes the fault of the entire Order. Hence, live a disciplined life following the dharma and regulations. An organization is bound together by rules and regulations. Each one of us must preserve this dharma without breaking it. Starting with our head-

quarters, each branch temple and institution must act in accordance with the rules, so that our Order may progress ceaselessly and deliver the world through this dharma.”

24. In February of the thirty-ninth year of the *Won-Buddhist Era* (1954), the Master said to a congregation of men and women, “The Order’s development becomes clearer with each passing year. Unlike the past when others did not pay much attention to us, the devotees at headquarters, which is the central organ of this Order, must first become role models for this world. In every aspect, including practice, public service, and everyday life, they must also become role models for the Order. Even if it might be difficult to expect the same unity of spirit as in the nine initial disciples’ time, the members’ spirits must not transgress from the mentor’s spirit. Hence, you should often request the mentor’s guidance and follow it well. If the mentor’s words are not properly executed, the Order will be in disarray. Also, do not envy the world, but place all your hopes here and selflessly work hard. Unless there is transmission of heaven’s endowment, one cannot bask in high glory. Our Order’s fortune is the great endowment of heaven, so that as this Order develops, our own lives too will improve accordingly. Though our standard of living as regards food and clothing may be meager, we now have enough for a life of practice compared to when this Order began. Furthermore, in

such conditions, one has a chance to become a person of the Way, and even to bestow merits on later generations. How can this not derive from the grace of our Founding Master? Be alert and proceed only on this single path without having second thoughts.”

25. In May of 1954 (W.E. 39), the Master said further, “Though we may work together for the Order in the same fundamental spirit of public-spiritedness, the ways in which that spirit is executed in actual situations may be superior or inferior and have strengths and weaknesses. Always choose superior methods by taking a broad perspective and follow them well. The same matter can become either large or small depending on how it is presented. Hence, the basics of governance in a religious order are to take care of all matters with ease by making them as small as possible and to handle them on the basis of right principles. Pursuing development by creating factions is not as good as being unified. Whether they are men or women, young or old, if they unify their energies and mutually encourage each other on good things so that they forge ahead, while mutually giving advice and rectifying bad things, with the sole aim of developing this Order in whatever manner possible—wouldn’t that be sufficient? If the male community does not think only of itself but eagerly cooperates with the female community, and the female community does the same for the male community, and if the laity and ordained devotees, old

and young, also do the same, then right principles will prevail and matters will go well. How beautiful and liberal a custom this would be for a religious order! The sole criterion should be what is right or wrong in a specific matter, not whether it concerns men or women, old or young. The sole criterion should be the greater principle, not discriminations between self and others, intimate and distant. An individual's strengths and faults should be encouraged or rectified at the personal level; do not shift the blame to the whole community and argue about its rightness or wrongness. If our male and female devotees proceed in all matters in this fashion by making harmony and righteousness their criteria, then this Order will develop continuously without factions."

26. The Master continued, "From past to present, the basis for success in any organization is the spiritual unity of its congregation. If all the men and women in our congregation faithfully adopt the nine initial disciples' spirit and, by focusing all their concerns and pleasures only on this enterprise, proceed single-mindedly, then our Order will see progress daily and monthly. However, progress will be delayed if there are certain hindrances in the minds of the men and women in this congregation. In the founding spirit of the nine initial disciples, there was no concern for themselves or their private households. Someone who is concerned about all sentient beings does not have time to think about oneself, or about such

things as one's old age or future illness, and does not ruin the larger purpose by being drawn to the signs of male and female, self and others. If one only worries about one's own matters, one will become small-minded and sordid. Only when one is concerned about one's neighbors and comrades first will one be a true comrade and a buddha and bodhisattva."

27. The Master said, "In our Order, we should emulate a past example if it was good and follow a new idea if it is correct; the only thing that matters is the development of our Order, regardless of the source of the ideas. Sometimes people try hard to promote their own ideas, but do not readily follow others' ideas and remain indifferent to them even when they are sound. Such an attitude is a poison that obstructs the progress of an organization or a nation and weakens its strength. Those who live in a congregation must first possess the spirit in which one joyfully follows and cooperates with sound suggestions, leaving behind all signs of self and others."

28. The Master said, "There is a saying in geomantic theory that 'a curving dragon looks back toward its progenitor.' This means that when a geomantic vein of a mountain curves downward, it turns around and looks back toward its main peak. The geomantic energy there is supposedly always excellent since even an insentient mountain range looks back without forgetting its origin.

Reflecting on this, all things in the universe have their root in empty space, all sentient beings have their root in each being's mind, and all human beings have their root in their respective ancestors. All organizations have their root in their founder and pioneers, and in the headquarters that centrally manages their organizations. Our Order, too, was established through the sweat and blood of our Founding Master along with many other forebears and pioneers, as each branch temple and institution evolved from our central headquarters; hence, we must never forget the toil of the Founding Master and our forebears and must forever maintain our gratitude and admiration for them. Also, each branch temple and institution must not forget that it has its origin in the central headquarters and should maintain a spirit of constant respect and cooperation.”

29. The Master continued, “But root and branches are nondual, predecessors and successors are nondual, and central headquarters and regional institutions are nondual. Without predecessors, how can there be successors? And without successors, who would acknowledge the efforts and toil of predecessors? Without central headquarters, how can there be local temples and institutions? And without local temples and institutions, how can central headquarters realize its plans? Therefore, when making a vow, you always must first examine carefully the foundation and establish the vow

there. In pursuing your individual practice, too, you must examine carefully the foundation and proceed with practice based on that foundation. In proceeding with any enterprise, you must carefully examine each one's particular situation so that predecessors fulfill the duties of predecessors, and successors the obligations of successors; parents, teachers, and superiors fulfill their responsibilities as parents, teachers, and superiors, and children and disciples their duties as children and disciples. If each person thus carefully examines the foundation and one's respective situations and thereby fulfills one's duties and responsibilities, then all matters will be flawless. However, if one's vow or practice follows the branches while neglecting the root, and if successors forget predecessors, or local temples and institutions ignore the central headquarters, then that will be neglecting the root and following the branches. It will then be difficult to expect the enterprise genuinely to progress. Also, if predecessors and central headquarters neglect successors and other institutions and only seek their own benefits and rewards, that is following only the root and neglecting the branches. How, then, can we experience an optimal result in which root and branches are unified? Therefore, we must always examine carefully the root and particular situations in all matters, in order to strive for the Order's development and for the individual's vow, in a spirit of mutual foundation and mutual reliance."

30. The Master said, “Though our enterprises have spread in various organizations, they are all our own enterprises. Do not be concerned only about your own given venture, but always think of all the ventures across the whole enterprise. Even if there are distinctions in assigned duties and differences of earlier or later, larger or smaller, our enterprise as a whole cannot proceed optimally if you pay no attention to other people’s ventures. Only when you are both faithful to your own duties and caring for all other ventures as if they were your own will you be the true master of a great enterprise.”

31. The Master said, “Our physical body operates through the functioning of the six sense organs. If a problem occurs with one of those organs, the rest work together to reinforce the malfunctioning one, even though it is not their immediate responsibility. As the problem organ heals, the merit of the body as a whole is revealed. Likewise, unity within an organization must be attained by all members fulfilling their respective duties, but also by collaborating well with a decent and generous mind on matters that concern the whole, and attributing each person’s individual merit to the whole. The organization thereby becomes forever prosperous and highly successful. Even though our names and responsibilities may each be different, for the sake of our Order, which is our foundation, we should mutually support each other with complete devotion by becoming one body and one

mind; we must proceed with one mind and unified power by appreciating our comrades' abilities and merits as if they were our own. Only then will our Order's enterprises prosper greatly."

32. The Master said, "The selfish mind must be emptied before public-spiritedness will arise; public-spiritedness has to arise before unity occurs; unity has to occur before one becomes a true master who harmonizes all the ten directions."

33. The Master said, "Though nothing is originally large or small, even the smallest of things can readily form something large when they band together, just as even a large thing ultimately becomes small when it is scattered about. The sky is the combination of formless air; the earth is the union of every tiny mote of dust; each drop of water combines with every other drop of water to form the great sea and large rivers; each individual comes together with all others to form the human race. Even billions start with a cent or two; the great spirit of buddhas, bodhisattvas, sages and saints, is the crystallization of a single undivided thought. When things unite, they become great, and from that arises awesome power—look at the sky and the ground, look at the sea. Hence, those who are intent on an extraordinary enterprise with an extraordinary vision must first discern the awesome power of unity and, realizing that great princi-

ple, work hard at putting unity into practice. Therefore, our most urgent business is unity.”

34. The Master said, “Unity of mind means one-pointedness produced by redirecting toward the original nature the distracted thoughts that are scattered like numerous branches and leaves. Unity of the family means family members’ minds uniting into one mind so that they may live happily and harmoniously. Unity of comrades means disclosing one’s innermost thoughts and sharing life and death to achieve perfect collaboration. Unity of honorable funds means preventing waste in the consumption of clothes and food and encouraging diligence and frugality to establish a great public-interest foundation. Unity of the world means the entire human race being instructed and edified through the great Way and the right dharma in order to realize ‘taking refuge together in the single essence.’ Human character will certainly improve with unity of mind. A household will certainly prosper with unity of the family. An organization will certainly progress with unity of comrades. An organization dedicated to the public interest will certainly be constructed with unity of honorable funds. And the world will certainly advance dramatically with unity of the human race.”

35. The Master said, “The unity of those of medium spiritual capacity is like sand: no matter how much one

tries to pile it up, it scatters grain after grain. The unity of those of low spiritual capacity is like mud: although it may be thin in texture, it forms a great lump when squeezed together. The unity of those of high spiritual capacity is like a great boulder: it forms a great unity all by itself.”

36. The Master said, “Neither water nor air can be divided into separate parts; hence, they are always unified. For us to unify, we must first eliminate partiality in our minds and return only to that realm which is utterly impartial and selfless. Because the great unity that is free from any hint of partiality coincides with the principle of the universe, its awesome power is the same as that of heaven and earth.”

37. The Master said, “Even when you are building a house, you need to have beams, posts, and rafters, as well as such insignificant things as a handful of sand and a piece of paper. Likewise, in establishing and developing this Order, major and minor talents in various areas must all come together and fulfill their respective duties. How beloved and precious, then, is each member in each area of our entire congregation! Thus, the Founding Master said, ‘All our senior and junior members should respect and rejoice in one another, even to the extent of carrying one another on their backs.’ We comrades must unify our thoughts and create a united force on behalf of this great

enterprise by always loving, supporting, and respecting one another; and, even when a comrade has a certain fault, we should embrace, forgive, and guide that person. The good fortune of our Order will then be limitless.”

38. On witnessing students’ discord regarding a certain matter, the Master said, “Even if you were to render such immense merit as to deserve the world, if you are in discord, not only will my mind be disturbed but the work also will not go smoothly. Hence, even in pursuing a single task, you must proceed in harmony for my mind to be happy and the work to go well. If you want to achieve great success, you must first harmonize with others.”

39. The Master said, “If a certain matter does not transgress the great principle or will not cause great loss, do not be too confrontational about it. Creating opponents through discord regarding an insignificant matter could bring about a great loss regarding an important matter.” The Master continued, “There is no great loss in letting someone else win. Embrace the right cause and win just twenty to thirty percent of the time. Superior persons let themselves lose, even when they have the ability to win. Petty persons insist on winning, even when they do not have the ability to win.”

40. The Master said, “When you engage in silent declarations, always pray for the betterment of the world,

our comrades, and all people under heaven. Only when you proceed by acknowledging as your own the suffering and happiness of the world and your comrades will you witness a great success, with your moral energy instantly reaching and ceaselessly interpenetrating with its object.”

41. The Master said, “The communal life of ordained devotees, starting from a clear understanding of the original meaning of spiritual and physical unity, should be focused on mutual affection for one another. Whenever comrades make spiritual errors, you should advise them sincerely with your undivided affection, while trying your best not to let their mistakes be revealed outside. Those who receive advice must try their best to repent and rectify their mistakes with a mind of gratitude. Whenever there are differences in the level of knowledge, those with superior knowledge must not look down on those with inferior knowledge, but should try to impart their knowledge as much as possible. If you are in possession of recondite insight or special knowledge, make every effort to share it with all members at the appropriate time. If a comrade falls ill, then offer with affection as much sincere support as you can. Whenever sadness, happiness, calamity, or good fortune occurs, you must sympathize with one another to the utmost.”

42. The Master said, “An ancient sage said, ‘There are

three types of helpful friends: those who are upright, those who are generous, and those who are knowledgeable.’ Our comrades who are deeply connected with each other through their affinities and moral energies over the three time-periods are comrades and dharma companions who will be supportive of each other through numerous lifetimes. We must therefore become sincere comrades with one body and one mind, by enlightening each other uprightly and correctly and guiding each other benevolently and thoughtfully.”

43. The Master said, “Public and private are originally nondual. If you set the boundary widely, then what is private becomes public; if you set it narrowly, what is public becomes private.”

44. The Master said, “Do not forget your great original vow by becoming enticed by your selfish desires. In your practice, too, if you cultivate while thinking, ‘I alone will become a special person by performing this special practice,’ then your practice will have a selfish motive and you will not be able to attain a great practice. In a public enterprise, too, if you calculate its merit with a mind tainted by selfish thoughts, you will not accomplish great work. You will accomplish great practice and great enterprise only by pursuing without selfish desires from the very inception an egoless and desireless practice and an utterly impartial and selfless public service.”

45. The Master said, “What the Founding Master most disliked was for disciples, disregarding both the public and their fellows, to cultivate a special practice for themselves alone, thus seeking ‘just to purify oneself.’ Only those who, together with all comrades, cultivate a Mahāyāna practice that is one suchness in action or rest and carry out a Mahāyāna enterprise that shares the suffering and happiness of all comrades are true disciples of the Founding Master and our sincere comrades.”

46. The Master said, “Buddhist sutras use the phrase ‘the purity of the three wheels,’ meaning that the three constituents of donor, recipient, and gift should all be empty for a donation to be authentic. Therefore, one may make offerings of material goods, one’s children, or oneself in service of the Buddha’s work, but they become true offerings only when one does them with an empty mind; only those who make offerings in this manner will become ancestors of the true dharma lineage.”

47. The Master said, “There are three types of public service that recognize and requite the tremendous grace of the Fourfold Grace: education, edification, and philanthropy. After receiving an education, you should teach your juniors, edify your neighbors, and render widely loving-kindness and good deeds, thus simultaneously practicing education, edification, and philanthropy. These three things are not only the three

missions of our Order, but also the three essential conditions of public service throughout eternity for us workers in the Way of public-spiritedness.”

48. The Master said, “Though active proselytizing may be good, even the great Way and the right dharma could easily be considered worthless if they are recommended too forcefully or propagated excessively. A propagator should first observe the spiritual capacity of the audience, and then recommend the dharma in a manner suitable to that person’s affinities; letting edification occur naturally during the course of one’s own practice will make it truly effective proselytizing.”

49. The Master said, “Bringing many people into the Order is one method of deliverance, but it is not true deliverance if you let them join merely in name. Only when you frequently attend to new members so that they establish their own resolute faith will they receive true deliverance. Once you have become an original guide to a new adherent, you should be a real guide by continuously working to help that person receive deliverance.”

50. The Master said, “A person who edifies others will need to expound the teaching with words arising from conviction based on what one has initially felt and experienced, to sincerely create authentic affinities widely

with others and to influence their minds by attending to them all. Only then will true dharma affinities be created, mutual response of energies occur, and true edification be accomplished.”

51. The Master said to the ministers (*kyomu*) from the local temples, “Our bodies are the alter egos of the Founding Master and the constituents of our Order. If we do well, the Founding Master’s awesome merit and our Order’s reputation will become even more prominent; but if not, they will both be damaged. Hence, we must never regard ourselves lightly, but be cautious during both action and rest at every step. In edifying adherents, too, we must sincerely serve as exemplars first through our conduct even in trivial matters, win over their hearts with an unbiased attitude, and have their faith and mind for public service always in touch with central headquarters. If an ordained devotee neglects to stay in touch with headquarters but instead leads adherents to have their faith focused too narrowly or to limit their public service to the local level, then not only will there be no unified edification, but the Order will inevitably sicken.”

52. The Master said to the ministers, “Those of you who engage in the mission of edification must always transcend factions and intimacy or distance. Meet every occasion with true sincerity. Do not neglect to express

due courtesy when someone suffers an illness or a calamity, or experiences a sad or joyous event. Whether senior or junior, treat everyone with respect, so that there will be no fault in any of one's interactions."

53. The Master said to the ministers, "You must first serve as an exemplar through your own conduct; practice the dharma together by recommending it to your comrades; and always stay in close contact with the central headquarters and consult often with important figures in the local community."

54. When Kim Ch'angjun was departing to take a new post, the Master bestowed on him this verse in literary Chinese:

The Way and its power are found in heaven and earth,
But heaven and earth remain silent.
Only human beings, making use of this principle,
Bring words and edification into being.
Practice the Way in both action and rest,
So that the Founding Master's teachings will be widely disseminated.

55. When Sō Saein was departing to take a new post, the Master said, "If you take care of all matters earnestly without selfish motives, then even though you are leaving the headquarters we will not be far apart. Take care of all matters by clearly defining public and private,

make all issues involving men and women and fiscal matters fair and clear, and first practice what you preach so that the congregation will follow you on their own. Neglecting public matters under the pretense of doing your own practice is not the proper duty of ordained devotees. Hence, make your practice and public service nondual by cultivating practice for the sake of public service and public service for the sake of practice. In edification, there is nothing better than edification through the power of the Way; in practice, the practice of one-pointedness is fundamental. If, externally, you bequeath your virtuous merit widely and, internally, make every effort to achieve mind-power, then, by naturally amalgamating your power with heaven and earth, you will attain great power in your edification and your practice.”

56. The Master said, “What is most important in a human being is the mind. The value of one’s life depends on whether or not one’s mind is righteous. The rise and fall or prosperity and decay of a family, society, or nation will be determined by their leaders’ state of mind. If the leaders of our Order handle all matters fairly and justly by staying grounded in righteousness, the congregation will not lose its confidence in them and will accumulate authentic practice and merit without wandering away along deluded paths, and this Order will stay prosperous forever.”

57. The Master said, “It is the mind-dharma of practitioners and the virtue of leaders to make their energies harmonious first, before going on to edify others widely. Leaders, by primarily concealing others’ faults and revealing their good points, should forgive with benevolence when confronted with violence, correct with truthfulness when faced with wile, and respond with justice and friendliness when others try to exert their authority or act out of self-interest. They should be able to edify widely all beings under heaven with their harmony of mind and harmony of energy.”

58. The Master said, “Since ancient times, it has been said that resentment and danger follow from wielding power. In a religious order, too, if it misapplies its dharma and relies on power or abuses its authority, then the religion will begin to sicken. Therefore, the leaders of our Order must never wield power or become arrogant, even as the authority of our Order continues to grow. With humility as their wisdom grows and modesty as they are promoted to higher positions, may this Order be free of maladies for all eternity. In the realm of the nature, there originally is no distinction between either high and low or noble and base.”

59. The Master said, “In the future, many peerless persons of the Way will be produced in this Order, and there will be many requests in this world for their guidance.

However, persons of the Way, being indifferent to material desires and having transcended fame and reputation, just render public service without dwelling on signs even when they are forced to take a position for the sake of the masses, and would neither pursue an enterprise out of material desire and a quest for fame nor stay in a position for long out of a craving for authority.”

60. The Master said, “A great leader who looks equally after the masses through the great virtue of no-thought is like the heart, which resides deep within the chest and sustains the entire body.”

61. The Master said, “One who envisions and guides a public enterprise should first uphold the grand purpose, widely examine public sentiment, establish a good plan, and be knowledgeable in accounting.”

62. The Master said, “There are four essentials in a leader’s handling of matters. First is to handle them fairly and honestly without transgressing rules and regulations or being swayed by intimacy or distance. Second is to handle them by letting go of personal ego to look at the whole and observe the far future without being enticed by the immediate. Third is to handle them harmoniously and generously, on a foundation of human affection and justice. Fourth is to handle them explicitly through accurate accounting and consistent clarity from beginning to

end.”

63. The Master said, “One who guides the masses should always exercise choice in action without selfishness and with sound mind, whether in action or rest. When one speaks, too, one must be careful about each word, examining closely what gain or loss it might eventually bring to all of human society.”

64. The Master said, “The mind of the masses ultimately follows one who has the power of the Way. The mandate of Heaven ultimately returns to one who is free from selfishness.” He then wrote down this phrase in literary Chinese.

Chapter Thirteen:

The Fortune of the Way

1. Cardinal Master Chǒngsan said, “In lyrics the Founding Master dictated during the early days of our Order, these lines appear:

Bearing fruit in forty to fifty years,
Gathering blessings in four- to five-hundred years.

This was a prediction of the future for our Order. What he meant by ‘bearing fruit’ was that those dharma seeds of the new Order would witness a clear result within this country; ‘gathering blessings’ meant that those dharma seeds would be spread widely in the world and would bear the fruits of blessings throughout the whole world. Our Order will witness in this country a full result within its first forty to fifty years; and, as it spreads throughout the world over four- to five-hundred years, all sentient beings will take refuge in it.”

2. The Master said, “Since our target is the world, do not be satisfied with small achievements, nor be disappointed by minor tribulations we might face. Mere observation of the energy that has been surging since the celebratory general congress at the conclusion of the first generation shows us that the day is not far off when we will benefit from our fortune’s full energy. The fortune of heaven and earth, too, is like the changing of the

seasons. Even though it may seem coldest following the winter solstice, in actuality that is when the first hint of spring, the single-yang energy, appears. The cold winds of January and February may make it seem that spring is far away, but once the eastern breeze of March begins to blow, we suddenly witness the fullness of spring in heaven and earth.”

3. The Master said, “Even though the Right- Dharma Order may generally appear weak during its incipiency, it will come to emit great energy all at once when the right time comes, because it has the right energy to take on the new world. If one renders service under the banner of *Won*-Buddhism with true public-spiritedness, then, as the energy bestowed on our Order pervades that person and his or her work, enterprises that might have been taxing and difficult in the beginning will gradually come to be easily accomplished, and one will receive others’ support and welcome wherever one goes. On the other hand, if one makes up falsehoods or pursues one’s private goals under the pretense of serving the public, then not only will one’s work not proceed smoothly but one’s future will be hindered without one’s realizing it; and, disliked and hated by the public, one will gradually slip into the pit of calamity. Hence, by consistently working with utmost devotion and sincere public-spiritedness, may you manage to move and draw on the energy of heaven and earth to become the masters of our Order’s wonder-

ful fortune.”

4. The Master said, “Though a great new fortune of the Way is coming to us, whether or not we are able to receive this fortune of the Way depends solely on our state of mind. It is like a person who, by not tuning the receiver to the right wavelength, is unable to listen to a radio program, even though it is broadcast at its scheduled time. It is also like a farmer who, despite seeing all the omens of a great harvest, will have nothing to reap unless he sows seeds and cultivates crops at the appropriate times.”

5. The Master said, “The new fortune of the Way is the fortune that the true dharma proclaims. Hence, if one possesses true strength internally without falsity, embellishment, or bluster, at the appropriate time one’s future will open up according to that person’s capacities. On the other hand, one whose actions count for less than one’s words, whose substance is less than the label, who displays more than what one actually has, and whose vain fantasies and insincerities are revealed in any way will naturally be unable to have any standing in the world. The new fortune of the Way is that which is proclaimed by the dharma of harmony. Hence, whether among people, organizations, or nations, success will come to those who harmonize well with others by being free of artifice, generous, and possessed of virtuous energy. On the other

hand, those who often conflict with others, because they are too clever, judgmental, callous, or crude, will have difficulty accomplishing anything, whether great or small. The new fortune of the Way is that which is proclaimed by the utterly fair and impartial dharma. Hence, those who render to others all possible kinds of benefit through sincerity, public-spiritedness, and diligence will come into possession of positions and power even without seeking them. On the other hand, those who are only concerned about themselves or insist on their personal desires, thereby rendering harm to others in any respect, will in the end be unable to have any standing in the world, no matter how hard they try.”

6. The Master said, “In the past, persons of the Way lived in rural seclusion wearing tattered clothes and willingly subjecting themselves to poverty and a modest living. In the future, however, the more advanced one’s dharma, the more will wealth and honors naturally follow. How foolish a person of the Way you must be to worry about your sustenance and about having no standing in the world. However, true persons of the Way consider practice of the Way more precious than gaining fame or wealth, so they will firmly decline even those positions that are offered to them. Because they consider honest poverty more praiseworthy than extravagance, they spend on public enterprises even the material gains that accrue to them. Thus, to repeat, the new fortune of

the Way is the fortune of the consummate and selfless virtue; and a mind of consummate and unselfish virtue serves also as the foundation in receiving this fortune of the Way. Hence, I ask that all of you make every effort to reshape your minds so that you will become masters of this rare, great fortune of the Way.”

7. A student asked, “What kind of dharma will be preeminent in the coming world?” The Master replied, “The dharma that is most well-rounded, right, and realistic will be preeminent. In the past, because all religions arose in their own limited locales, they were established according to the popular sentiments of the time. Hence, even though their dharmas were only partial, they were capable of guiding popular sentiment. In the future, however, because the means of transportation will further develop together with the mutual exchange of current thoughts, it will be difficult for a dharma to guide people’s minds everywhere unless it is a well-rounded dharma that can be applied all over the world as well as the right dharma that is neither excessive nor deficient. Furthermore, in past times, because public sentiment was rather unsophisticated, all religious teachings employed many expedients and embellishments. In the future, however, as popular sentiment becomes gradually clarified, it will be difficult to guide people’s minds except with a dharma that is based on a right understanding of human affairs and universal principles and applies

them as practical facts.”

8. The student asked again, “In the world to come, what kind of person will be most honored?” The Master said, “One who is truthful and replete in public-spiritedness will be most honored. In the past, heroes and brave persons manipulated popular sentiments through expedients and machinations in order to fulfill their own ambitions. Even now, some people retain their positions through scheming and manipulation. In the future, however, as people’s intelligence develops everywhere, such scheming and manipulation will be apparent to all, so that there will be neither deceivers nor deceived, and only truthful people who are free from falsity will be welcomed. Furthermore, in the past, social life had many boundaries and people’s ideas were outmoded and inflexible; hence, egotism and familism controlled Confucian public sentiment. In the future, however, the fortune of the Way is coming in which the whole world becomes a single household. Hence, it will be difficult to become successful in society with egotism or familism, and only one who possesses a grand sense of public spirit will be welcomed by the public and become prominent throughout the world.”

9. The Master said, “The one place to which all religions return is the *Il-Won*; the standard of politics is the Middle Way. When you awaken to the truth of *Il-Won*

and understand it, you will come to realize that the place to which all truths return is the *Il-Won*. Although there are various specifics concerning the Way of politics, when you examine and synthesize their essential points to suit the world, a politics of the Middle Way that is free from either excess or deficiency can alone be designated the standard of all governance. Only when religions return to the *Il-Won* and politics focuses on the Right Mean (*chungjǒng*) will this clamorous world be stabilized. In the future, as the world becomes more enlightened, the dharmas of the *Il-Won* and the Right Mean will gradually assume their rightful places in the world.” The Master continued, “As for the Way, it is the Way of *Il-Won* that is supreme; for governance, it is governance based on the Right Mean that is supreme. *Il-Won* is the essence of Truth; Right Mean is the function of Truth.”

10. A student asked, “What kind of energy is that of the Earlier Day (*sǒnch’ǒn*)?” The Master replied, “The energy of the Earlier Day involves a spirit that does not accord with the new era. Just as the old leaves of the past season inevitably fall so that the new leaves of the coming season can grow, so too the obsolete spirit of the past era, such as selfish desires or superstitious beliefs, will ultimately have no standing in the new world.” The Master continued, “The ancient sages of the East were elders with unobstructed insight who had real penetration, so they have already illustrated the great fortune

of both the Earlier Day and the Later Day (*huch'ōn*) in (the cosmological diagrams of) the *Yellow River Chart* (*Hetu*) and the *Luo River Inscription* (*Luoshu*).”

11. Song Ch'ōnūn inquired, “I would like to know about the yin world and the yang world.” The Master said, “The yin world and the yang world are like the worlds of night and day. Because night is dark, it is difficult to discern anything right away; and, even if you are able to perceive something, your knowledge of it is limited. Also, just as at night when all of us lock our doors and sleep, the era of the yin world is closed, narrow, less active, and has many partialities. By contrast, the yang world is like broad daylight, where human intelligence will advance everywhere, ideologies and doctrines will be illuminated and perfected, doors will be opened to one another, and the people of this world will be active by meeting and joining one another. It will be what we call a greatly civilized world.”

12. The Master said, “In the past era, one could manage worldly affairs by following the Way of ‘subduing Māra through corresponding harmfulness.’ In future generations, however, nothing will be accomplished without following the Way of ‘freeing Māra’ through mutual life-giving. This is because the great fortune of heaven and earth has reached the age of ‘resolving enmities and corresponding life-giving.’”

13. The Master said, “The master of the body is the mind; the master of religions is that which clearly explicates the mind. Since the buddhadharma has best illuminated the mind-dharma, a religious order that authentically preserves the authentic lineage of the buddhadharma will become the principal religion in the new world.”

14. The Master said, “The Founding Master was reborn several times in this land of Korea in preparation for establishing this Order. Both overtly and covertly, he created in advance many affinities in this nation.” The Master continued, “The legend that Mount Kūmgang (the Diamond Mountains) is the practice site of Dharmodgata (Elevated Dharma) Bodhisattva is a prediction that a new dharma that will save the world will arise in Korea. And the legend that Sadāprarudita (Ever Weeping) Bodhisattva will come from the West to meet Dharmodgata Bodhisattva means that Westerners will come to the East to seek the dharma.”

15. The Master said to his students, “Your obligations are heavy: you must make this nation a top-ranked country in the world. A top-ranked country is not made through money or power; rather, by making it with the Way and its power, this nation will become a pivotal country of the world.”

16. The Master said, “In the past, because transportation between different regions was inconvenient and people were ignorant, buddhas and bodhisattvas, sages and saints, appeared separately in different regions of the world and established partial religious orders specific to those regions. However, in the present and future, because the whole world has shrunk to become like a single household, all the buddhas and bodhisattvas, sages and saints, will gather together around a single religious order and open an order on a grand scale.”

17. The Master said, “In the future, when the world becomes more open, there will be no boundaries between nations and emigration and visiting other nations will become easy, like moving from one province to another. A virtuous and competent person with citizens’ approval will become the leader of that nation, without discrimination by race or national citizenship, just as a person from another province can become governor of a district within the same country.”

18. The Master said, “During the time of the Great Opening of the world, workers will accelerate the progress toward a better world, some by working to further it, some by working against it, and while mutually opposing one another.” The Master continued, “It is said, ‘One who causes a rebellion is a sage; one who suppresses a rebellion is also a sage.’ Therefore, one who causes a rebel-

lion at an appropriate time and suppresses it at an appropriate time is called a sage; but one who does not is called an ingrate. Every matter has its proper order. Providing a proper expedient by understanding the essential order of a matter is precisely a sage's expedient of loving-kindness and compassion."

19. The Master said, "With materialism predominating can an equal society ever be realized? Public-spirit-edness must become prevalent before an equal society can be realized. Can a peaceful world be realized through constant struggle? Beneficence must be mutually experienced before a truly peaceful world can be realized."

20. The Master said, "Can this Order become the principal religion of the world just through propagation and publicity? It will develop only by having many truthful devotees who manifest greatly the spirit of the Founding Master, and by attracting popular sentiment and receiving authentication from the world solely through actual results, whether in the individual's practice or the Order's public service."

21. The Master said, "How can people of this world, who are now intoxicated by material civilization, fully understand our teaching about spiritual civilization? However, in the coming world, people's spirits will be much brighter; hence, they will perceive clearly the

transgressions and blessings they have made, the details of their own nature, and all matters from their previous lives, as if these were events from their own youth in this lifetime. It will be an age in which both material civilization and spiritual civilization advance simultaneously. So, wait just a little longer; a truly wonderful world is coming.”

22. The Master said, “There are three great elements for realizing world peace: the ideology must be that of *Il-Won*; the institutional regime must be that of the common weal, and the organization must be that of the system of ten-person units.”

23. The Master said, “There are three great Ways under heaven. First is the Way of mutual understanding; second is the Way of mutual concession; third is the Way of the Right Mean. Through these three Ways, peace can certainly be attained, whether for individuals or the whole world.”

24. The Master said, “When a person from the ancient state of Chu lost his goods, the king of Chu said, ‘What a person of Chu loses, a person of Chu will find.’ Thereafter, Confucius said, ‘What a human being loses, a human being will find.’ And our Founding Master said, ‘What the myriad things lose, the myriad things will find.’ This illustrates progress regarding principle: the

king of Chu saw his state, Confucius the human race, and the Founding Master the myriad things of the entire universe as a single household. Hence, the Founding Master's principle is a universal ideology and *Il-Won-ism*."

25. The Master said, "Nowadays, it is truly good news that the term 'common weal' (*konghwa*) is often used in many different areas. If the whole world possesses the spirit of common weal both in name and in fact, then what difficulty will there be under heaven? Therefore, if in dealing with the world we do not try to monopolize authority, profit, honor, or privilege, the common weal will be realized on its own and peace will naturally be established."

26. The Master said, "World peace will be realized by each person possessing a mind that seeks harmony with others; thus, a harmonizing mind is precisely the cardinal point for world peace."

27. The Master said, "When [emperors] Yao and Shun mutually conceded All under Heaven to each other, and all their vassals mutually conceded their nine provinces to each other, the resulting harmonious energy filled the whole world. It is said that, when these events were depicted in music, a phoenix danced to it. Harmony among people is realized through concession, and when har-

mony is full blown, the energy of all under heaven accordingly pervades all things.”

28. The Master said, “The reason peace is not obtained even though everyone, from individuals to the whole world, demands peace is because people do not recognize each other’s beneficence or, even when recognizing it, they do not practice the requital of gratitude. Therefore, the Founding Master opened the road to true world peace by discovering the great Fourfold Grace and enabling all people to lead a life of requiting grace and of thankfulness.”

29. The Master said, “‘One’s mental capacity is vast’ means having no obstructions in one’s mind. If one’s mind has no partiality toward either hatred or love, no limitations of national boundaries, no attachment to favorable or adverse conditions, and is not entrapped by suffering or happiness, then it is said that ‘one’s mental capacity is vast.’” The Master continued, “The great dharma that will save the whole world should be one that is accessible from all directions and applicable in all directions, through simultaneously surmounting the physical barriers of geography and the invisible barriers of mentality.”

30. The Master said, “The Way of the past typically sought to attain world peace through the way of govern-

ing the world. In the future, however, the Way of engendering world peace will be the foundation, and world peace will be attained on that foundation by utilizing the Way of governing the world. The Way of governing is the path of government; the Way of world peace involves the paths of government through virtue and government through the Way.”

31. The Master said, “The quintessence of Buddhism is voidness; but if one approaches it incorrectly, one falls into the delusion of voidness. The quintessence of Confucianism is proper norms; but if one approaches them incorrectly, one becomes narrow and inflexible. The quintessence of Daoism is non-action and spontaneity; but if one approaches them incorrectly, one becomes self-indulgent and licentious. The quintessence of science is analysis and accuracy; but if one approaches them incorrectly, one becomes entrapped in existence and attached to materiality alone. If one does not incorrectly enter these four paths but wisely utilizes all these quintessences, then one will achieve what may be called a consummate dharma lineage and attain a consummate personal character.”

32. The Master said, “During the era when humanity was unsophisticated and confined within narrow boundaries, popular sentiment was guided within the respective limitations of ego-centered individualism, fam-

ily-centered familism, organization- or society-centered ideologies, or nation-centered nationalism. Even now, the remnants of those tendencies can be seen everywhere. However, from early on, buddhas and bodhisattvas, sages and saints transcended all these ideologies and, instead, focused on inspiring a great spirit that takes the whole world as the main standard. The teaching of great loving-kindness and great compassion is a universal ideology; the spirit of benevolence and righteousness is a universal ideology; and the spirit of capacious love is a universal ideology. By seeing the whole world as a single household and considering all people as a single family, all these sages expounded the great Way and its power through which the whole human race could find deliverance together. Buddhism, in particular, strongly advocated that great spirit that includes as its main concern not only the world and the human race but all the six rebirth destinies and the four modes of birth in the ten directions. Hence, Buddhism certainly can be recognized as the apex of a universal ideology.”

33. The Master said, “Judging from the great fortune of the contemporary period, with a new Great Opening of human intellect and the gradual widening of various boundaries, we have now arrived at the initial stage of a grand universal ideology directing popular sentiment under heaven. This is an unmistakable indication that a great civilization involving the great Way and great vir-

tue will be constructed. Because this principle is utterly perfect and utterly open to all, by clearly transcending all obsolete limitations, it will allow all sentient beings of the six rebirth destinies and four modes of birth to coexist and prosper together in a supreme paradise. However, this principle does not require the complete annihilation of all individualism, familism, organization-centered ideologies, or nationalism. Rather, if you apply all these ideologies properly with a universal ideology as their main principle, they will also be helpful in constructing a great paradise involving a grand universal ideology. Living in such a fortunate age, we who have become founding disciples in this unprecedented Order of the great Way must first fully establish in our own minds the great spirit of the whole world being a single household; and, widely bestowing this great spirit in the world, we must strengthen the aspiration to become inhabitants together with all living things of this immense and immeasurable paradise; and I earnestly beseech all of you that, by renewing your minds daily and monthly and advancing in this practice and enterprise with ever greater zeal, you serve as the vanguard of this grand universal ideology, which is perfect and complete, utterly impartial and selfless.”

34. In April of the forty-sixth year of the *Won-Buddhist Era* (1961), the Master proclaimed the Ethics of Threefold Unity: “The Ethics of Threefold Unity is a

principle that elucidates three relationships of grand unity that will engender the great harmony of the human race throughout the world in the future. It is the fundamental principle whereby our human race will escape from the boundaries of prejudices and partialities and establish a single grand household, a single grand family, and a single grand home, working and rejoicing together in a single world of peace and comfort. Observing the great fortune of our present age, where human intellect has advanced and boundaries have steadily expanded, we can surmise that the moment has now arrived when the energy of grand unification is to pervade the world, which is a great opportunity for all nations and peoples to collaborate in constructing this single world. Before long, people around the world will together rejoice and honor this spirit of the Ethics of Threefold Unity, will work hard to master it, will establish organs for putting this spirit into practice together, and will succeed in building a grand paradise by working to spread this spirit widely throughout the world. Therefore, we who have come across such an Order early on during such a fortunate period must renew our minds daily and monthly. I earnestly beseech all of you to serve as the vanguard in constructing this wonderful world by continuing in this practice and enterprise with ever greater zeal.”

35. The Master continued, “The first essential point of the Ethics of Threefold Unity is the unity of the source of

all principles. This means that all religions and churches should achieve a grand unity and harmony by understanding that their principles all derive fundamentally from a single source. In this world, there are the three great global religions of Buddhism, Christianity, and Islam, and many other established religions, such as Confucianism, Daoism, and so forth. In recent years, quite a number of religions have also newly arisen both in Korea and elsewhere. All these religions have established their own separate identities and engaged in propagation in accordance with their own beliefs and expedients. Their doctrines, too, are expressed in different terminology and forms, but if one closely examines their source, their fundamental principles in fact do not diverge from the truth of *Il-Won*. Therefore, all religions, in their essence, are originally one. When all religious adherents in the world fully harmonize with one another by awakening to this fact, all religious orders will form a single household, accommodating and intermingling with one another. Hence, we must first fully understand and embody the spirit of the great Way of *Il-Won*, the foundation of all religions, and establish in our minds the great spirit that views all religions as one. Furthermore, in the same spirit, we must be at the forefront in unifying all religions in the world through *Il-Won*.”

36. The Master continued, “The second essential point of the Ethics of Threefold Unity is the inter-

connectedness through a single vital force. This means that, by understanding that all humans and sentient beings are fellow living beings interconnected through this same vital force, let us all realize a grand unity and harmony. In this world, there are said to be four major races of human beings living in various areas. Within the same race, too, there are many nationalities and, within the same nationality, various clans, who live in their respective areas. However, if one closely examines their source, their fundamental energies are all interconnected as a single vital force. In that realm where heaven and earth are one's parents and the universe one's home, all human beings are one's siblings—and not just human beings but other living creatures, such as birds, beasts, and insects, are all originally interconnected in this same great vital force. Therefore, when all people under heaven awaken to this interconnectedness and attain grand harmony, all races and nationalities will form a single household and will be friendly and harmonious with one another, and the virtuous influence of that harmony will also reach all other sentient beings throughout the world. Hence, we first must realize the principle that all human beings and all sentient beings are essentially interconnected by a single vital force, and we should thereby establish within our own minds the great spirit that views all humans and sentient beings as one, so that we may serve as the vanguard in unifying with this spirit all human beings in the world through equality.”

37. The Master continued, “The third essential point of the Ethics of Threefold Unity is the unity of enterprises. This means that, by understanding that all enterprises and ideologies together serve as a force for the development of the world, let us all achieve grand unity and harmony. In the world these days, the so-called two major powers have established their separate principles and systems, and are launching various enterprises of their own. Also, powers standing in-between and various other actors are also launching various enterprises according to their respective fields of specialization and range of activities. Hence, their ideologies and expedients sometimes oppose and sometimes complement one another. However, when you closely examine their source, their fundamental purpose does not diverge from wanting to make this world a better place. Even what is unwholesome can help in awakening to what is wholesome. Therefore, all enterprises are essentially the same enterprise. When people pursuing various enterprises under heaven awaken together to this inter-relationship, understand each other, and harmonize widely with one another, then all enterprises in the world will constitute management of a single household and will thereby encourage each other and advance in tandem, ultimately joining together in the Right Mean. Hence, we first must thoroughly realize this spirit of the Right Mean and establish within our minds the great spirit that views all enterprises as one; and, in this spirit, we

must serve as the vanguard in unifying all enterprises in this world through the Right Mean.”

Chapter Fourteen: Birth and Death

1. Cardinal Master Chōngsan said, “There are three steps to resolving the great matter of birth and death. First is to awaken to and realize that realm in which birth and death are originally nonexistent and non-dual. Second is to model oneself wholeheartedly on and to preserve that realm in which birth and death are originally nonexistent and non-dual. Third is to bestow and actively put to use that realm in which birth and death are originally nonexistent and non-dual. One must fully possess true ability in these three steps before one can be said to have fully resolved the great matter of birth and death.”

2. The Master said, “In coming and going between birth and death, there are three different spiritual capacities. First is the spiritual capacity of those who come and go between birth and death by being enticed by their attachments and cravings. Along the path between this coming and going, they do not retain right views and always become deluded. Thus, they are reborn indiscriminately, and live and die as if in a drunken or dream state. Furthermore, by being enticed by resentment and hatred, they fall into the baleful destinies (of hell denizens, hungry ghosts, and animals). Second is the spiritual capacity of those who come and go between

birth and death by establishing firm resolution. They pursue their practice daily with thoroughgoing faith and aspiration in the Right-Dharma Order. If they keep their final moment of thought pure and clear as they come and go, they will seek out and enter into the Buddha's order like iron attracted by a magnet. Third is the spiritual capacity for those who freely come and go between birth and death through their own mental powers. This is the spiritual capacity of the buddhas and bodhisattvas, sages and saints, who, having mastered the Three Great Powers as the result of their thoroughgoing practice, choose of their own free will their future comings and goings between the six rebirth destinies."

3. A student asked, "Please explicate the following two statements, 'One cannot avoid fixed karma,' and 'One breaks through natural karma.'" The Master said, "'One cannot avoid fixed karma' means that the prerogative of conferring transgression or merit regarding what has already been fixed as karma is in the other party's hands. Hence, once that karma has been fixed, it must be received; there is no way to avoid it. 'One breaks through natural karma' means that, because the recipient of even the karma so bestowed is oneself, one who has attained freedom of mind will not be constrained by either the transgression or merit of that karma and one's mind will always be at peace. Because one is freely able to handle one's own karma, this is breaking through natural

karma.”

4. The Master said, “The greater one’s greed and attachments, one’s numinous consciousness will be less able to rise high and one will fall into baleful destinies; it is just like something turbid and heavy that sinks down. The lesser one’s greed and attachments, the higher one’s spirit ascends to take rebirth in a salutary destiny; it is just like something clear and light that rises high.”

5. The Master said, “If a person’s numinous consciousness firmly guards one’s final thought and departs from this world with a pure and clear mind that is free from hindrances, then it will be undeluded regarding coming and going between rebirths. However, a spirit for whom this is not the case will retain many delusions regarding its numinous path; hence, it is in great need of acts that will send it on to deliverance.”

6. The Master said, “‘Sending on to deliverance’ means guiding the departed spirit to leave behind suffering and to attain happiness, to stop doing what is unwholesome and cultivate what is wholesome, and to turn from delusion to awakening. True deliverance occurs when one has sent the departed spirit on to deliverance until there is nothing further to deliver because that spirit’s one-pointedness of mind has become pure and clear. Although our minds are formless, they unite with the

great energy of the universe when they gain one-pointedness of mind. Hence, if practitioners gather at a pristine practice site and offer prayers with utmost sincerity, the faculties of the deceased's spirit will be influenced thereby and will readily be sent on to deliverance. Hence, this becomes one of the most important activities one's descendants and posterity can carry out on behalf of the deceased. However, a ceremony alone will not suffice. The most important thing is for a person to exert utmost effort during everyday life to accumulate merit toward his or her own deliverance. The survivors on their part should not stop at attending deliverance ceremonies, but should continually offer silent declarations and perform wholesome deeds on behalf of the deceased person, so that the merits of the deceased will affect the world for a long time. That, too, will be an important condition for deliverance."

7. The Master asked, "What would serve as the seed capital to prevent a person from falling into baleful destinies?" Cho Chŏn'gwŏn replied, "Firm faith, understanding of the dharma, and a mind that does not become enticed by suffering and happiness or hatred and love may all serve as important seed capital." The Master asked, "Is there anything to add to that?" Yi Tongjinhwa replied, "One must attain self-awakening." The Master asked, "Anything else?" An attendant replied, "The power of one's vow and one-pointedness of mind would

also be important seed capital.” The Master said, “All three of your answers are correct.”

8. Pak Che’gwǒn asked, “What is the most important condition for sending one on to deliverance?” The Master replied, “Single-mindedness regarding one’s vow and pure and clear one-pointedness.” He asked again, “What is a ‘vow’ and what should be done to have ‘pure and clear one-pointedness’?” The Master replied, “To have an aspiration of mind that leaves behind desires is a ‘vow.’ Not to be enticed by hatred or love is ‘pure and clear one-pointedness.’”

9. The Master said, “There are three treasures one should acquire before death: one, merit; two, wholesome affinities of corresponding life-giving; and three, pure and clear one-pointedness. Of these three, the most important is pure and clear one-pointedness. Even though one may have accumulated much merit and formed wholesome affinities, these can easily become the stuff of a sign of self and attachment if one does not practice during one’s life. What could be a greater treasure than to purify one’s final thought by thoroughly awakening to the principle of ‘coming empty-handed, going empty-handed’?”

10. A student asked, “What are the effects of a deliverance service for departed spirits?” The Master replied,

“Departed spirits who have no affinities with the Buddha will be guided to form such affinities; those with faith will be guided to fortify their vows; those who are already advanced in their practice will have no particular need of it, but it will enhance their dharma affinities with the congregation as a whole.”

11. The Master said, “A fruit tree that has lived through the fall no longer has flowers or leaves, but its roots must be fertilized and its branches sprayed so that flowers and leaves will flourish the following spring and it will bear much fruit. In the same way, even though the deceased’s physical body has already dispersed into the four elements of earth, water, fire, and wind, performing a deliverance service on his or her behalf is like fertilizing and spraying the departed spirit’s roots with sincerity and the power of dharma: this will greatly help it along its path to receiving a new body. In our spiritual cultivation too, we must prepare well in advance while we are free from activity, if we are to render good applications without hindrances when involved in activity.”

12. The Master said, “Funerary rites are meant to send off a deceased person after he or she has completed this life. For those who were close to the deceased, their grief will be immense; and for the deceased, it is a period when one discards the present body and receives a new one. Therefore, the spirit must be properly sent on to

deliverance. To define what is primary and what is secondary, it would be correct to regard deliverance as primary and expressions of sorrow and sympathy and other formalities as secondary. A deliverance service is an important rite of our Order, which is performed to send on the spirit in transition. Its purpose is to guide the deceased to maintain pure and clear one-pointedness while dissolving any remaining attachments; to help deepen the deceased's affinities for rebirth in a salutary destiny through such activities as reciting sūtras and offering supplications; and, at the same time, to help increase the deceased's merit in the next world by offering donations, etc. In addition, these actions allow the attendees to observe the proprieties of commemoration and mourning. Therefore, complete sincerity is required to ensure that there will be no flaw in even a single aspect of the service."

13. While he was compiling the *Canon of Propriety*, the Master composed a farewell address to use during the funerary rite: "Spirit of the deceased! The four conditioning elements of earth, water, fire, and wind, which comprised your physical body, are already dispersing, the six sense faculties of eyes, ears, nose, tongue, body, and mind are now losing their physicality and mentality. Accordingly, the wealth and beauty, the fame and profit, that you, oh spirit of the deceased, enjoyed have already turned into the stuff of dreams; you will never again meet

your friends, relatives, and family members with your old face. Hence, what benefit is there in thinking about them? What good will come from being attached to them? Your past lifetime, whether it involved suffering or happiness, prosperity or poverty, is already over. Hence, we sincerely pray and earnestly entreat you not to let the slightest attachment from your previous life linger in your thoughts; rather, by discovering your original true master who does not come and go between birth and death and in whom defilements and idle thoughts are extinguished, attain without fail the fruition of buddhahood in your future world and bestow benefits on the public; and, having been reunited in the Buddha land and paradise of Ultimate Bliss with all the wholesome affinities formed in your lifetime that has just finished, accomplish the single enterprise of the Way together.”

14. At the final deliverance service for his younger brother Song Tosōng (Chusan; 1907–1946), the Master delivered a dharma discourse: “On a sad day like today, there is not much I can say; but seeing you all grieve more than I, I can well appreciate the affection you had for him. Not only is the unanimous and sincere grief at losing him a nice gesture toward Chusan, but I also sense good energy circulating in our Order because of it. The other day, one of our members said tearfully, ‘The Founding Master passed away at a critical moment in our Order’s development, and now Chusan has also left us. Aren’t

these great misfortunes for us?’ I replied, ‘Have you ever been to a big construction site? The head supervisor of a large construction project does not stay at a single site from beginning to end; rather, before the work is completed, he leaves to visit other sites as they require attention, brings along whatever needs to be prepared in advance, and takes occasional rests whenever necessary. Likewise, the great masters of an order also may have things to prepare in a hurry, now in the east and now in the west, or have times when they need to take a rest. From a broad perspective, though, it is ultimately a single work site and a single enterprise. So, do not lament too much!’ Hence, although our Founding Master and various senior members may have passed away all too quickly, we must have faith that they are not gone for good but have left temporarily in order to make additional preparations. We should all remain at peace in this belief and make progress together by carrying on well with the work they have left for us. If we redouble our efforts in developing this Order with sincerity and wholehearted affection, its fortunes will be bright over an eternity of heavens and earths.”

15. When Yi Myōnghun was gravely ill, the Master composed a verse in literary Chinese for her:

By paying off past karma, the days to come will be pure
and clear,

Death and birth are a single suchness, without either

interruptions or breaks,

Your affinities with the Buddha are deep and firm; you have no anxieties about anything.

The treasures of eternal life are faith and vows.

Through repentance by principle and repentance by action, the practice site will be pure and clear.

16. At the memorial service for Yi Myōnghun, the Master delivered a dharma discourse: “It is a matter of regret for even a tree to be cut down while it is still growing; how much more so for a human being to be cut down early without having fulfilled her great vow and aspiration? Nevertheless, when viewed from the realm of boundless Truth, there is no coming or going between birth and death; one’s lifespan is eternally inextinguishable. Even a person who dies prematurely, if she has possessed incomparable vows and deep-rooted faith, will have acquired the treasure of eternal life. Hence, from the standpoint of Truth, there is instead much to bless in her passing away. Furthermore, since she passed her life impeccably as a celibate ordained member, her life cannot be compared to a meaningless, hundred-year-long life. Therefore, you fellow comrades of hers should not stop at simply grieving over her death but should also resolve to realize her unfulfilled aspirations by fostering your own strength to take on her share of the work as well. This would be the right state of mind for truly caring for your departed comrade.”

17. At the memorial service for Pak Ch’anggi (1917–1950), the Master delivered a dharma discourse: “Although it is difficult for a person to make the right start as a youngster, he gladly gave up dazzling city life and grew up undisturbed under the dharma guidance of our Founding Master. Although it is difficult to curb extravagance while living in an affluent household, he refused new clothes and shoes and contributed to the public enterprise. Although it is difficult to do the right thing in the face of danger, he left this world by risking his own life in order to protect a comrade. Hence, I believe his spirit’s path ahead will be filled with wisdom and merit. To regard all things as one’s natural karma, to solidify further one’s vows, and to abide in the numinous awareness that is free from darkness, beyond all grudges and antagonisms—this alone is the true path to deliverance.”

18. At a collective memorial service for members who lost their lives during the Korean War, the Master delivered a dharma discourse with these mottos: “If a single thought is pure and clear, one’s past karma will dissolve on its own. If there is corresponding life-giving and corresponding harmony, myriad merits will flourish.” He then said, “With one billowing of wind and waves, all the water in the four seas becomes unsettled; as it subsides, all under heaven becomes calm. Our minds are also like this. If a single thought is unsettled, all karma follows suit; if a single thought is calm, all directions in the world

will transform into the future world of the buddha so that all sentient beings will rejoice together in that buddha world. Departed spirits! By understanding the true buddha world where there are no resentments or squabbles, may you enjoy the true paradise of Utmost Bliss for ever and ever.”

19. The Master delivered another dharma discourse on that same day: “I am filled with grief when I think of our many members who met with a tragic end during the war. However, it is said that even a great sage like the Sixth Patriarch, Huineng, was visited by a person who came to take his life, an encounter that transpired because of his past karma. As you departed spirits traveled through birth and death over infinite kalpas, how could you not have had some opportunities to create discrepant karma? Hence, your tragic ends this time have provided an opportunity to pay off a big lump of your past debts. Thus, if you instead gladly accept your tragic deaths and resolve never again to accrue any debts of mutual harm, your spiritual paths will be forever illuminated. However, if you attempt to get even through renewed conflict, that will become a source of mutual harm and your evil affinities will never get to be eradicated. All departed spirits must let go of anger and attachments and take refuge in the Buddha’s great Way of corresponding life-giving, which is perfectly interfused and free from hindrances. By just one shift in your thinking, the path of

corresponding life-giving where you and I can both live will open up and all of us will be in harmony. On the other hand, having a single unwholesome thought will drive us all to ruin along a path of mutual conflict where you and I will both perish. All sentient beings are fellow beings and siblings who have been born within a single truth and a single heaven and earth. Hence, we are solely responsible whether we create a hell or construct a heaven of this world. This being the case, shouldn't we create a fine world and a wonderful paradise of Ultimate Bliss? Even if transgressive karma remains for many of you deceased spirits in your futures, if you retain no resentments or grudges in your minds, then your unwholesome karma will gradually be extinguished on its own. On the other hand, even if you have no more remaining transgressive karma, if your minds retain resentment and grudges, your unwholesome karma will never disappear. Therefore, departed spirits, whether you lived well in the past or not, or have been mortified or unjustly accused, you must let go of everything and attain complete liberation and deliverance only with a pure mind and the great path of corresponding life-giving, so that you may be reborn with a smile on your face in a salutary destiny in a blissful land!"

20. As his father was dying, the Master composed a verse in literary Chinese to exhort him in his final moment:

Vow to achieve buddhahood and deliver all beings,
Take refuge in that pure and clear one-pointedness.

21. The Master declared to the departed spirit of Song Hyehwan (Kongsan; 1905–1956): “Although the physical body of our comrade Kongsan has departed, the true Kongsan has not left. His earnest spirit for serving the public and his meritorious deeds in the establishment of our Order will shine forth along with the Order’s development over an infinitude of time. I believe and pray that the power of his great vow, which was unwavering up to his final thought, and his deep affection and loyalty will become great driving forces in producing thousands and tens of thousands of Kongsans in this Order throughout the future.”

22. Hearing while he was in Changsu a report of the death of Pak Chebong (Chesan; 1888–1957), the Master declared to the departed spirit, “Oh departed spirit of our comrade Chesan! In the original realm of our nature, there is nothing that can be designated as having come even when we have come, and nothing that can be designated as having gone even when we have gone; accordingly, there is nothing to be particularly sad or happy about. However, in terms of what appears in the phenomenal world, it is also clear that what has come has come and what has gone has gone; accordingly, there is delight in meeting and sadness in parting. Hearing from afar the

news of your death, I cannot help but feel sadness at your departure and regret for not being there to fully express my condolences. However, as we come and go in this infinite world in order to realize this single great task, if we preserve intact our original vow and original belief and dedication, then we won't digress from this task, whether we arrive or depart this world, and coming and going are intended solely for realizing this original task. Why should there be any particular emotion for meeting or parting? Oh departed spirit of our comrade Chesan! I ask that you depart safely within the realm that is free from coming and going and return safely within the realm that is free from coming and going."

23. The Master said to the departed spirit of Ch'oe Tohwa (Samt'awōn; 1883–1954), "The human body is the amalgamation and dispersal of the four conditioning elements of earth, water, fire, and wind. The human mind is the arising and ceasing of the seven emotions of pleasure, anger, sorrow, joy, love, hate, and desire. These are all the false body and the false mind. However, within them are a true body and a true mind that—being only clear and pure and ever-numinous, ever-bright and free from darkness while having neither arising nor ceasing, neither coming nor going—serve as the foundation of all dharmas. This is what is called the radiance of the self-nature. Oh departed spirit, Samt'awōn! Do you understand this? I sincerely pray that, by relying only on

this true body and mind, you will establish your future vow and seek and create future affinities.”

24. The Master declared to the departed spirit of Ch’oe Ŭnhyehwa, “Joy and worry, sorrow and pleasure constitute the contents of birth and death. But death and rebirth occur on that original ground. Going with a single straightforward mind and returning with a single straightforward mind, may you be for all eternity a dedicated worker in the Order of the Buddha.”

25. The Master proclaimed to the departed spirit of Song Ch’anghō (Chinsan; 1896–1961), “It is said,

One thought of right-mindedness is a *bodhimāṇḍa*,

It is better than building seven-jeweled stūpas as numerous as the sands of the Ganges.

Those bejeweled stūpas will ultimately be reduced to dust,

But one thought of right-mindedness produces right enlightenment.

Hence, dear departed spirit Chinsan! With this one thought of purity, please do not forget your grand vow throughout all eternity.”

26. The Master proclaimed to the departed spirit of Cho Songgwang (1876–1957): “If your prior thoughts are pure and clear, your subsequent thoughts will be pure and clear. Make pure and clear one-pointedness the prin-

principle in coming and going between darkness and light (*yinyang*).”

27. The Master said to the departed spirit of Yu Hǒil (1882–1958), “It is difficult for humans to arouse a great initial aspiration when doing something in this world. It is also difficult to check our final thought well when completing our lifetime. If in each thing we do our initial thought is right, everything in our lives will be right. If our final thought is right when we complete our lives, our eternal future can also become right. If you come with a right thought and go with a right thought, then you will never hesitate in confusion on the road of coming and going but will return straight to the Buddha’s order. This was your everyday wish, oh departed spirit, as well as your future path and what we the congregation pray for together. Oh departed spirit, I urge you again: let your vow be set on becoming a buddha and delivering all sentient beings and let your mind find support in a single thought that is right and pure.”

28. The Master said to the departed spirits of those students who lost their lives during the April 19th (1960) Student Revolution, “In this world, there are those who are dead though alive, and those who are alive though dead. To be alive or dead depends on whether one’s mind and spirit are alive or dead. For you martyred students at this uprising, although the lifespan of your physical bod-

ies was short, your public-spirited minds for the nation and the entire world will forever live on and never perish. That is your great lifespan, which is forever inextinguishable. I pray that, life after life, you will not regress in the least nor harbor resentments but will progress further, so that you will become leaders of the public throughout all eternity.”

29. On his sickbed, the Master composed a verse in literary Chinese that said:

The void and calm, numinous awareness is our self-nature,

Before and after, left and right are originally calm and untrammelled.

He continued with another verse,

At the very center of our self-nature, the myriad dharmas are primordially equal,

Since originally there is no coming or going, how could there be suffering or happiness?

30. Because the Master’s illness had become grave, his attendants brought up the matter of offering a special prayer for him again. The Master said, “One whom the dharma realm recognizes will be taken care of by the dharma realm, so don’t bother offering any more prayers.”

31. The Master said, “If people sincerely make the commitment to meet each other in their next life, it will often materialize as they have wished. For, if a person’s spirit departs at death with no selfish motives after creating close relationships with many people without settling on any specific future affinities, the spirit may be re-born to any people according to appropriate affinities and timing, since they will all be kindly inclined toward that person. However, if a person specifies a particular affinity by following his or her attachments, and the right opportunity does not present itself, the spirit may be re-born into a baleful destiny in the vicinity of the person to whom he or she is attached.”

32. A member offered him a live carp for medicinal use. The Master asked, “Wasn’t there a dead one available?” After the member left, the Master said to his attendant, “Free it in a pond to be raised.”

33. On his sickbed, the Master said, “Take medicine, but do not make it by killing living creatures.” Additionally, he said, “This life should not be taken lightly, but matters of eternal life should be approached even more carefully.”

34. On his sickbed, the Master dictated a verse in literary Chinese, and said to his attendant, “Write this down and share it with others.” In translation, it means,

Human pleasure and pain are fundamentally unreal,
Gazing on the self-nature, all is originally serene and
equanimous.

Chapter Fifteen: Entrustments

1. On his sickbed, Cardinal Master Chōngsan asked, “Do you know what our original intent is?” His attendant replied, “It is to create a single household under heaven through the Way and its power.” The Master said, “You are right. Our original intent is, as in the literary-Chinese phrase, ‘To create a single household under heaven through the Way and its power.’”

2. The Master said to Kim Taegō (1914–1998) and his attendant, “This is an age of Great Opening and interchange; everything is being communicated and harmonized. Hence, in our scriptures, any passages whose application might be construed as confined to a specific locality or religious sect should be appropriately revised at this time, so that the Founding Master’s sacred original intent may be made fully manifest and the dignity of the texts as the presiding scriptures of this age may not suffer in the least. Since their main tenets are already well defined, you may elaborate on them or leave them as is, as necessary. So long as the Fourfold Grace, the Four Essentials, the Threefold Study, and the Eight Articles are clearly revealed, our scriptures will serve as the great dharma for all time.”

3. The Master said, “The old world is transforming

into a new world. It is an eternal law that the old passes away and is supplanted by the new. We must all become new persons, so investigate how many years old you are according to the energy of this new world.”

4. The Master said, “The previous age was a narrow one, but this new age is a much more expansive one. The arena is ever expanding, and it isn’t easy to come across such a time. What the Founding Master called ‘the grand arena’ signifies precisely this expanded and luminous world.”

5. The Master said, “Now is an era when East and West are mutually communicating; all dharmas must be harmonized as one dharma. Since material civilization is led by the West, we will acquire from it whatever the occasion calls for; and since the East is ahead in spiritual civilization, we will impart to the West whatever the occasion calls for. The world will then become one of equal well-being. Our Founding Master was endowed with the great fortune of both East and West. The Founding Master’s Way and its power will preside over the world, and the virtuous merit of the Great Opening will spread throughout all ten directions. The great Way of *Il-Won* will thus become the virtuous merit of the ten directions.”

6. The Master said, “A world of great peace is on its

way; however, such a world cannot be realized on the strength of one or two persons. All must contribute together, and carrying it out must begin with each one of us, before such a world can be readily realized. Now is a time when the entire world is without barriers, and this openness in all directions should characterize the state of mind of a great person of the Way. Hence, do not become entangled in limitations but exert your efforts to resolve resentments and regrets. Everyone will then become a benefactor, and a world of great peace will come about of itself.”

7. The Master said, “We have been engaged in this task over numerous lifetimes. The buddhas and bodhi-sattvas come into this world again and again, now in the East and now in the West, and pursue this task over numerous lifetimes.”

8. The Master said, “Since our main ideology is a universal ideology, let us make sure to have it made manifest in this world. There has been no great buddha like our Founding Master either before or after him, so let us focus on him in all things and combine our strength for limitless practice and limitless enterprises.”

9. The Master said, “Now is a time when the whole world is becoming a single household; from here onward, any leader must pursue a universal ideology in or-

der to achieve great success. Those who are involved in world affairs must have equal consideration for the people of every nation and must take on the responsibility for world peace over numerous lifetimes.”

10. The Master said, “After attaining the great Way, the Founding Master designated Śākyamuni Buddha as his original guide and set up the main tenet of the new Order, thereby establishing the basic frame for the Order’s unending development. We must also correctly relate to our guiding source and lineage, if the great intent of this dharma lineage is to be established and this Order is to flourish forever.”

11. The Master said, “It is said that one dies when the pulse stops. If the dharma pulse of a religious order fails to be transmitted, then that order will end up dwindling away. Only when the pulse of the mind-dharma is felt between master and disciple and the pulse of friendship is felt between one comrade and another will this Order enjoy infinite prosperity.”

12. The Master said, “Consider your comrades’ faults as your own and examine in turn your own faults, rather than resenting or hating your comrades, and keep on forgiving and enlightening each other. Thereby, friendship will develop between you, and dharma veins will be connected from one to another. By always focusing your en-

ergy on the presiding teacher at the time, ask about what you do not understand, confess according to your conscience, and listen to the dharma with due appreciation of its value and importance. Then, the mind-dharma will be in touch between you and the dharma veins will never be severed.”

13. The Master said, “The correct continuation of the Buddha’s dharma lineage is what defines the lifespan of the dharma. Teachers must cultivate well the disciples who will succeed them generation after generation, and disciples must correctly inherit the lineage of that original guidance generation after generation, in order for the lifespan of the dharma to be infinite. For us, inheriting wholly the spirit of our Founding Master is correctly inheriting the lifespan of his dharma. In order to inherit the life of the dharma that has existed to date, you must receive it perfectly and transmit it perfectly; then, you will become a great ancestor of the dharma lineage. The lifespan of our Order’s dharma exactly coincides with the lifespan of the wisdom of this great Way of *Il-Won*.”

14. The Master said, “Only water that flows from a spring lasts a long time. In the same way, through our unwavering veneration and continuous sincere love for the Founding Master, who is the fount of the dharma, his mind-dharma will be transmitted and his dharma lineage will never come to an end. Only by our having sincere

faith in the Founding Master and other spiritual masters highly accomplished in the dharma will our Order develop. Hence, we have the heavy intermediary responsibility of connecting ourselves with the dharma lineage from above and transmitting it downward to posterity.”

15. The Master said, “In an old text, there is the phrase, ‘A fruit that is fruitless is the paulownia fruit.’ If we watch children playing, they are boisterous all day long as if they were involved in some great activity, but in fact not much comes of it. Likewise, how often are worldly activities devoid of real effect, even though we rush around and make much noise as if they were something special? Therefore, whether within a family or society, one needs real content rather than outward forms if there is to be room for continuous progress; and after fruition, true inheritors must continue on without interruption. Our Order too must have many people who, with a true practice based on a deep-rooted faith, will persist throughout the three time periods, so that we may progress infinitely rather than bear ‘fruit that is fruitless.’”

16. The Master said to his attendant, “In olden days, someone composed verses in literary Chinese, ‘A thousand strands of green willows,/Ten-thousand specks of red peach blossoms,’ and was satisfied with what he had written. Upon seeing this, his teacher said, ‘Why would there be only a thousand willow branches and only

ten-thousand peach blossoms? You should say instead, ‘Strand after strand of green willows,/Speck after speck of red peach blossoms.’ Thus, the teacher is said to have greatly enlivened those lines. This is a story to which those who record and compile dharma instructions should pay close attention.”

17. Listening on his sickbed to the sacred hymns students sang, the Master said, “In my childhood, I took them as heavenly words and thought, ‘Through music and the joyful arts, I will save the world.’ An ancient sage also once said, ‘There is nothing like music and the joyful arts for rectifying morals and transforming the manners of the age.’ Thus, do not consider hymns to be mere song. They contain truth, so sing them reverently while pondering the words.”

18. The Master said, “In terms of affinities in ordained life, we have been members of the same order over innumerable lifetimes. However, there were also not a few occasions when we were close relatives in terms of our secular affinities.”

19. The Master said, “The affinity between parents and offspring may be extremely important, but so too is the affinity between teacher and disciple. Since we are ever the same family, let us share both suffering and joy, not only in this lifetime but throughout all eternity. Let

us live together throughout this life and throughout all eternity.”

20. The Master said, “Since the most important thing in the world is camaraderie between comrades, ours is a camaraderie that will last for billions of years. Do not betray your loyalty to other comrades or abandon completely even those friends who have faults; instead, emphasize often the camaraderie between comrades.”

21. The Master said to his attendants, “You are not strangers; you have been affectionate brothers and sisters over many lifetimes. You must love each other like gold and take care of each other like jade.”

22. The Master said, “It will be easy to accomplish great tasks if you have the right kind of close affinities. If you have the wrong kind of close affinities, you will face many difficulties throughout your life.”

23. The Master said to Yi Tongjinhwa, “Human affection and integrity are the foundations of the Way and its power.” He continued, “Anyone who goes against the Way and its power or has not gained self-power will not be able to stand in the new world.”

24. The Master said to Yi Kyōngsun and others, “From now on, the Way of the Right Mean will be the

principle governing the world.” He said to Song Yǒngbong and others, “The Ethics of Threefold Unity is the ethics of the whole world for all eternity.”

25. The Master said to Hwang Chǒngsinhaeng, “You must have faith if your dharma affinity is to continue.” He continued, “We are partners for all eternity.” Then he said, “Be a worthy person. One who is free from greed is the worthiest of all.”

26. The Master said to Sǒng Sǒngwǒn and others, “Practice in accord with the functioning of self alone. Practice by taking oneself as the suitable measure.” Later, the Master said to Yu Changsun and others, “Practice self-cultivation in accord with the functioning of self alone, and let us attain world peace in accord with the functioning of harmony alone.”

27. The Master said to Song Chamyǒng and others, “It was difficult for women in the past to engage in the affairs of the wider world. However, thanks to the Founding Master, you have become workers in the wider world. Hence, you should mutually forgive and take care of each other and devote yourselves wholeheartedly to this task life after life. Guard your purity by remaining celibate and become even greater global persons throughout all eternity.”

28. The Master said to Yi Powŏn, “A person with much wisdom can easily have few blessings; hence, one should balance the two well.” He continued, “From now on, all things will come to fruition through yielding and humility, not through willful self-assertion, and one's conscience, not falsehood, will determine how one is treated.”

29. The Master said to Sunbong, “No one lacks the potential to become a great person; hence, arduously practice to become a great person by broadening your mind and horizons. Even though your physique might be slight, if your mind is great, you are a great person; even if your physique is large, if your mind is small, you are a lesser person.” He continued, “What is essential in the practice of becoming a great person is to be tolerant in all matters.”

30. The Master said, “We are all descendants of *Il-Won*. From now on, people in the world will not particularly dwell on distinctions of ethnicity or family lineage, but will all live as descendants of a single household.”

31. The Master said, “Greatly widen the scope of the mutual-benefit societies for taking care of parents and broadly fulfill your duty as descendants of the whole world. Plan all things so that they have wide, not narrow,

reach. Establish a ‘benefit society of the vitally inter-connected’ in every community to support one another and encourage fine customs; then, a peaceful world will not be far off.”

32. Each time physicians came to see the Master on his sickbed, he welcomed them, saying, “You should become good doctors who cure people’s physical illness and we should be good doctors who cure people’s sickness of the mind, so that all of us together may make this world a better place.” To the nurses he would say, “A wonderful world is coming. So, let us all keep our minds in a wonderful state so that we may together become great workers in the new world.”

33. The Master said to his attendant, “Get rid of the fish tank; I want to see the fish swimming freely in their pond. Get rid of the flower vase; I want to see the flowers in the garden in their natural state. Open the bird cage; I want to see the birds flying freely through the woods.”

34. The Master said to his attendant. “After the three principals and five implementing successors have presided over the Great Opening of this new world, the Right Mean will prevail forever.” He continued, “It comes down as a legend that at the time of the Great Opening of the Earlier Day the three sovereigns and five emperors appeared in China one after the other and took

charge of the Great Opening. Likewise, at the Great Opening of the Later Day, the three principals and five implementing successors will appear one after the other and preside over the great public endeavor of the Great Opening that subsumes East and West. After that, personages of the Right Mean will continue the rule of the Right Mean in perpetuity, and there will be no end to the age of great peace.” His attendant asked, “The three principals have already come and gone, and our Founding Master has authenticated them. However, when in the future the five implementing successors appear in the world, who will come to authenticate them?” The Master said, “They will appear one after the other only in response to the right time, and later generations will naturally recognize what they did at appropriate times, so that the whole world itself will come to authenticate them.”

35. On his sickbed, the Master would always sit up straight to listen whenever he had his attendant read for him the draft of *The Scripture of the Founding Master*. When he felt tired, he would ask the attendant to stop and he would lie down.

36. In December of the forty-sixth year of the *Won-Buddhist Era* (1961), the Master asked on his sickbed, “Do you remember the four plans I made earlier?” The attendant replied, “The four plans were preparation of doctrinal materials; establishment of institutions; sin-

gle-mindedness between government and religion; and mastering the foundation and illuminating the root.” The Master said, “Explain the details.” The attendant replied, “‘Preparation of doctrinal materials’ means completing the compilations of *The Principal Book of Won-Buddhism* and *The Scripture of the Founding Master*, editing religious texts such as *The Canon of Propriety (Yejŏn)*, *Sacred Hymns (Sŏngga)*, and so forth, so that all materials necessary for edifying the public will be fully available. ‘Establishment of institutions’ means further developing all institutions of edification, education, philanthropy, and production, so as to fully lay the foundation for fostering human talents, economic self-sufficiency, and business enterprises. ‘Single-mindedness between government and religion’ means being of unified mind with leaders of the nation or the world, so that we may exert our efforts together in the construction of a peaceful world in both government and edification. ‘Mastering the foundation and illuminating the root’ means not neglecting our own spiritual cultivation even while exerting our efforts in all these enterprises, so that we will master our original concern and, by always illuminating well our origin, we may not forget what is fundamental. This is how I understand them.” The Master said, “What you say is correct; but have even half of these plans been completed?” and, for a fleeting moment, sadness and regret showed on his face. Finally, on December 25th, the Master gave his final special in-

structions and entrusted six of his disciples, Kim Taegŏ, Yi Kongju, Yi Wanch'öl, Pak Kwangjŏn, Yi Un'gwŏn, and Pak Changsik, to edit the scriptures and religious texts, and urged his attendant Yi Kongjŏn to make speedy progress on compiling the scriptures.”

37. Starting in January of the following year (1962), the Master's illness became increasingly grave. Most of the important personnel from institutions and temples gathered. On January 22, after taking a short bath, the Master said to the large assembly of people, “We are people who have practiced and worked together over many lifetimes and numerous kalpas. We have not just met for the first time. We will continue to meet in the future and pursue this task.” The Master continued, “Someone explain the Ethics of Threefold Unity.” At the attendant's request, Kim Taegŏ replied, “‘Unity of the source of all principles’ means that all religions in this world have a single principle within a single boundary. ‘Interconnectedness through a single vital force’ means that all living beings in this world form a single household and a single family. ‘Unity of enterprises’ means that all enterprises in this world constitute a single workplace with a single workforce. This is none other than the grand universal ideology, which is founded on the Founding Master's great Way of *Il-Won*. It is, as you have said, the ethics for the whole world and for all eternity.” The Master said, “What you say is right.

Trends in this world are gradually turning toward this path. Hence, you must be the first to observe the Ethics well and spread it widely, so that our dharma becomes the great dharma of the entire world for all eternity.”

38. After having had it explained once again, the Master said, “If you have any questions, ask me.” Shortly afterward, the attendant asked the Master on behalf of the assembly, “Shall we take the gist of the Ethics of Threefold Unity as your transmission verse?” The Master said, “Yes, do so. In the past, the various Ways under heaven took separate directions, but now is the time for their coming together. Hence, you must all work hard together to make the world a single household through the great Way of *Il-Won*, which is the grand universal ideology.” He then told those gathered to disperse. That afternoon, he recited the verse,

With one truth in one world,
As one family and one household,
As one workforce in one workplace,
Let us build the world of *Il-Won*.

Then, on January 24, 1962, he entered nirvāṇa with great dignity and serenity.

**The Essential Scriptures
of the Buddha and Patriarchs
(*Pulcho Yogyōng*)**

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The Diamond Prajñāpāramitā Sūtra¹⁾

Section 1. Thus I heard. At one time, the Buddha was dwelling at Śrāvastī, in Jetṛ's Grove in Anāthapiṇḍa-da's Park, together with a congregation of 1,250 great bhikṣus. At that time, when it became time for the meal, the World Honored One donned his robes, picked up his alms bowl, and entered the great city of Śrāvastī to collect alms. After he had finished his sequential alms round in the city, he returned to his residence and, after finishing his meal, he put away his robes and bowl, washed his feet, and, arranging his seat, sat down.

Section 2. At that time, the Elder (*sthavira*) Subhuti got up from his seat amid the great congregation. Arranging his robe so as to expose his right shoulder, placing his right knee on the ground, and putting his hands together out of respect, he addressed the Buddha, saying, "How marvelous it is, World Honored One, that the Tathāgata shows such great concern for all bodhisattvas and so well favors all bodhisattvas. World Honored One. How should gentlemen and gentlewomen abide in order to generate the aspiration for anuttarasamyakṣambodhi? How should they quell their

1) Translated into Chinese by the Kuchean Monk Kumārajīva (401 C.E.). *Taishō Buddhist Canon*, no. 235, vol. 8, pp. 748c-752c.

minds?” The Buddha replied, “Excellent, excellent, Subhuti. As you have said, the Tathāgata does indeed show such great concern for all bodhisattvas and so well favors all bodhisattvas. You now should listen carefully and I will explain this for you. In this wise should gentlemen and gentlewomen abide in order to generate the aspiration for anuttarasamyakṣambodhi; in this wise should they quell their minds.” “So be it, World Honored One; we are delighted and look forward to listening.”

Section 3. The Buddha addressed Subhuti, “All bodhisattva-mahāsattvas should in this wise quell their minds: all species of sentient beings, whether oviparous, viviparous, moisture-born, or metamorphically born, whether material or immaterial, whether conscious, unconscious, or neither conscious nor unconscious—I will ferry them all across to extinction by enabling them to access the nirvāṇa that is without remainder (*anupadiśeṣanirvāṇa*). I will in this wise ferry across to extinction limitless, innumerable, and boundless numbers of sentient beings, but in reality there are no sentient beings to be ferried across to extinction. Why is this? Subhuti, if bodhisattvas retain any conception of a self (*ātmasaṃjñā*), a person (*pudgalasaṃjñā*), a sentient being (*sattvasaṃjñā*), or a living being (*jīvasaṃjñā*; lit. “endowed with a lifespan”), they are in fact not bodhisattvas.

Section 4. “Moreover, Subhuti. Bodhisattvas should not stay fixed on any sensory object (*dharma*) during the practice of giving. This is to say, do not stay fixed on visual objects when making offerings; do not stay fixed on auditory, olfactory, gustatory, tactile, or mental objects when making offerings. Bodhisattvas should make offerings in this manner, without staying fixed on any characteristic of an object. Why is this? If bodhisattvas make offerings without staying fixed on any characteristic, the amount of merit they accrue will be inconceivable. Subhuti, what do you think, is the amount of space in the east conceivable, or not?” “It is not, World Honored One.” “Subhuti, is the amount of space to the south, west, or north, to the intermediate directions, and to the zenith or nadir, conceivable, or not?” “It is not, World Honored One.” “Subhuti, it is exactly the same with the amount of merit accrued by bodhisattvas who make offerings without staying fixed on characteristics: it is inconceivable. Subhuti, bodhisattvas should abide just as I have instructed.

Section 5. “Subhuti, what do you think? Are you able to see the Tathāgata through his physical characteristics?” “No, World Honored One, it is not possible to see the Tathāgata through his physical characteristics. Why is this? This is because the physical characteristics discussed by the Tathāgata are in fact not physical characteristics.” The Buddha addressed Subhuti,

“Whatever characteristics there may be, all of those are spurious. But if you see that all characteristics are free from characteristics, you will see the Tathāgata.”

Section 6. Subhuti addressed the Buddha, saying, “World Honored One. Is it really possible that there will be sentient beings who, having heard these sorts of words and phrases, will be able to give rise to genuine faith, or not?” The Buddha replied to Subhuti, “Do not say this. In the final five-hundred years following the Buddha’s extinction, there will be those who, by cultivating merit and keeping the precepts, will be able to generate faith in these words and accept them as genuine. You should know that such people have planted the roots of merit (*kuśalamūla*) not just with one buddha, two buddhas, or three, four, or five buddhas; they have already planted the roots of merit in the presence of incalculable tens of millions of buddhas, and have heard such words, and so forth., even up to . . . in a single moment of thought they have generated pure faith. Subhuti, the Tathāgata knows all and sees all: these sentient beings have in this wise gained immeasurable merit. Why is this? This is because all these sentient beings retain no further conception of a self, a person, a sentient being, or a living being; they retain no conception of the dharma and no conception of what is not the dharma. Why is this? If all those sentient beings’ minds cling to conceptions, then they would be attached to a self, a person, a sentient being, and a living

being. Why is this? If they cling to a conception of what is the dharma, they will be attached to a self, a person, a sentient being, and a living being. If they cling to the conception of what is not the dharma, they will be attached to a self, a person, a sentient being, and a living being. For this reason, you should neither cling to the dharma nor cling to what is not the dharma. This is why the Tathāgata always says, ‘You, bhikṣus, should know that my preaching of the dharma is like the simile of the raft: you should let go even of what is the dharma, let alone what is not the dharma.’

Section 7. “Subhuti, what do you think? Has the Tathāgata attained anuttarasamyakṣaṃbodhi? Has the Tathāgata ever taught any dharma?” Subhuti replied, “As I understand the meaning of what the Buddha has taught, there is no fixed dharma called anuttarasamyakṣaṃbodhi and there also are no fixed dharmas that the Tathāgata has taught. Why is this? This is because the dharma that the Tathāgata has taught is entirely ungraspable and ineffable; it is neither dharma nor not-dharma. What is the reason for this? All the sages and saints (Skt. *āryapudgala*) are distinguished by this uncompounded dharma.

Section 8. “Subhuti, what do you think? Suppose someone were to make offerings of the seven types of jewels in sufficient numbers to fill the trichiliocosm,

would that person gain a massive amount of merit, or not?” “That would a copious amount, World Honored One. Why is this? Because that merit has no inherent nature of being ‘merit.’ For this reason, the Tathāgata says that the amount of merit would be massive.” “Furthermore, if there were a person who accepts and keeps in mind even a single four-line gāthā of this sūtra and teaches it to others, his merit would be even greater than that. Why is this? Subhuti, it is because all the buddhas, as well as the dharma of anuttarasamyaksambodhi of all those buddhas, derive from this sūtra. Subhuti, what we call ‘buddhas’ and ‘dharma’ are not ‘buddhas’ or ‘dharma.’

Section 9. “Subhuti, what do you think? Can a śrotaāpanna conceive of the notion, ‘I have achieved the fruition of being a śrotaāpanna,’ or not?” Subhuti replied, “No, World Honored One. Why is this? Because a śrotaāpanna is called a ‘stream-enterer,’ but there is nothing that he has entered. Not entering into visual, auditory, olfactory, gustatory, tactile, or mental objects—this is called a śrotaāpanna.”

“Subhuti, what do you think? Can a sakṛdāgāmin conceive of the notion, ‘I have achieved the fruition of being a sakṛdāgāmin,’ or not?” Subhuti replied, “No, World Honored One. Why is this? Because a sakṛdāgāmin is called ‘one who goes and comes once,’ but in reality there is no such thing as going and coming. This is called

a sakṛdāgāmin.”

“Subhuti, what do you think? Can an anāgāmin conceive of the notion, ‘I have achieved the fruition of being an anāgāmin,’ or not?” Subhuti replied, “No, World Honored One. Why is this? An anāgāmin is called a ‘non-returner,’ but in reality there is no non-returning. For this reason, one is called an anāgāmin.

“Subhuti, what do you think? Can an arhat conceive of the notion, ‘I have achieved the path of being an arhat,’ or not?” Subhuti replied, “No, World Honored One. Why is this? Because there is in reality no dharma called ‘arhat.’ World Honored One. If an arhat were to conceive of the idea, ‘I have achieved the arhat path,’ then this would in fact entail grasping at a self, a person, a sentient being, and a living being. World Honored One. The Buddha has said that I am foremost among those persons who have achieved the strife-less samādhi (*mujaeng sammae*; alt. the samādhi that is free from all disputation; Skt. *araṇavihāriṇ* [living in seclusion]) and that I am foremost among the arhats, who are free of desire. I would not conceive of the idea, ‘I am an arhat, who is free from desire.’ World Honored One. If I had conceived of the idea, ‘I have achieved the arhat path,’ then the World Honored One would not have said, ‘Subhuti is one who revels in the practice of *araṇā* [seclusion].’ Since I, Subhuti, in reality engage in no such practice, I am called ‘Subhuti who revels in the practice of *araṇa*.’”

Section 10. The Buddha addressed Subhuti, “What do you think? Long ago, when the Tathāgata was in the presence of Dīpaṃkara Buddha, did he have any attainment in the dharma, or not?” “No, World Honored One. When the Tathāgata was in the presence of Dīpaṃkara Buddha, he in fact had no attainment in the dharma.” “Subhuti, what do you think? Do bodhisattvas adorn the buddha-land, or not?” “No, World Honored One. Why is this? Because ‘adorning the buddha-land’ does not in fact adorn anything; this is called ‘adorning.’” “For this reason, Subhuti, all the bodhisattva-mahāsattvas should in this wise generate pure states of mind. They should not generate states of mind that are fixed on visual objects. They should not generate states of mind that are fixed on auditory, olfactory, gustatory, tactile, or mental objects. They generate states of mind that, even while responding, are not fixed on anything.²⁾ Subhuti, it is like a person whose body is as large as Sumeru, the king among mountains. What do you think? Would his body be large, or not?” Subhuti replied, “It would be extraordinarily

2) In my translation of the previous three sentences, the Sinograph 應 is rendered as “should.” Similarly, the usual interpretation of this line (應無所住하여 而生其心이니라) is: “They should generate states of mind that are not fixed on anything.” In my rendering here, however, I follow the distinctively Wōn-Buddhist interpretation of this famous line and translate 應 as ‘while responding [to sensory objects],’ thus giving the rendering “They generate states of mind that, even while responding [viz., to sensory objects], are not fixed on anything” (응하여도 주한 바 없이 그 마음을 낼지니라).

large, World Honored One. Why is that? Because the Buddha has said that a ‘non-body’ is called a ‘large body.’”

Section 11. “Subhuti, suppose there are as many Ganges Rivers as there are sands in the Ganges River. What do you think? Would there be a lot of sand in all those Ganges Rivers, or not?” Subhuti replied, “There would be a copious amount, World Honored One. Just those Ganges Rivers would be innumerable, let alone their grains of sand.” “Subhuti, I now sincerely ask you: if a virtuous man or virtuous woman were to take as many of the seven types of jewels as there are trichiliocosms as numerous as the sands of the Ganges and give them as offerings, would they gain a lot of merit, or not?” Subhuti said, “It would be a copious amount, World Honored One.” The Buddha said to Subhuti, “If a virtuous man or a virtuous woman were to accept and keep even a four-line gāthā of this sūtra and teach it to others, his or her merit would be even greater than the preceding merit.

Section 12. “Furthermore, Subhuti, you should know that all the divinities, human beings, and asuras throughout this world should make offerings at that place where even a four-line gāthā of this sūtra is recited, just as if it were a stūpa or a shrine of a buddha; and even more is this the case if there is person who is able fully to accept, keep, read, and recite it. Subhuti, you should

know that this person masters the most supreme and rarest of dharmas. Wherever this sūtra might be, there is found the Buddha or an esteemed disciple.”

Section 13. At that time, Subhuti addressed the Buddha, saying, “World Honored One, what should we name this sūtra? How should we reverently uphold it?” The Buddha addressed Subhuti, “This sūtra is named the *Diamond Prajñāpāramitā* and it is under this title that you should reverently retain it. What is the reason for this? Subhuti, the Buddha has taught that the *prajñāpāramitā* is in fact not *prajñāpāramitā*; that is what is called *prajñāpāramitā*. Subhuti, what do you think? Are there any dharmas that the Tathāgata has preached, or not?” Subhuti replied to the Buddha, “World Honored One, the Tathāgata has preached nothing.” “Subhuti, are there a lot of dust motes in the trichiliocosm, or not?” Subhuti replied, “There are a copious number, World Honored One.” “Subhuti, the Tathāgata has explained that dust motes are not dust motes; those are called ‘dust motes.’ The Tathāgata has explained that world systems are not world systems; those are called world systems. Subhuti, what do you think? Is it possible to see the Tathāgata through his thirty-two physical characteristics, or not?” “No, World Honored One, it is not possible to see the Tathāgata through his thirty-two physical characteristics. Why is this? It is because the Tathāgata has explained that the thirty-two physical characteristics

are not the thirty-two physical characteristics; therefore, they are called the thirty-two physical characteristics. Subhuti, if there were gentlemen and gentlewomen who made offerings of as many of their bodies as there are sands of the Ganges River, the merit would be greater if there were a person who accepts and keeps even a four-line gāthā of this sūtra, and recites it for others.”

Section 14. At that time, Subhuti heard the preaching of this sūtra and profoundly understood its meaning; bursting into tears and weeping emotionally, he addressed the Buddha, saying, “How rare it is, World Honored One, for the Buddha to have preached such an incredibly profound sūtra. I have never before heard such a sūtra through the wisdom eye that I attained so long ago. World Honored One, if furthermore there were a person who hears this sūtra and whose faith is pure, he then and there will generate the mark of reality. One should know that that person accomplishes the rarest of merit. World Honored One, this mark of reality is in fact not a mark; for this reason, the Tathāgata calls it ‘a mark of reality.’ World Honored One, having now heard such a sūtra, I have not the slightest difficulty in believing, understanding, receiving, and keeping it. If, in a future age, during the final five-hundred years, there is a sentient being who is able to hear this sūtra and believe, understand, accept, and keep it, he will be the rarest of beings. Why is this? Because that person will have no conception of

a self, a person, a sentient being, and a living being. What is the reason for this? Because a conception of a self is not a conception; conceptions of a person, a sentient being, and a living being are not conceptions. And why is this? Because leaving behind all conceptions is what is called a buddha.”

The Buddha addressed Subhuti, “So it is; so it is. If, furthermore, there were a person who heard this sūtra and was not startled, frightened, or afraid of it, you should know that that person is extremely rare. Why is this? Subhuti, the Tathāgata has explained that the foremost pāramitā is not the foremost pāramitā; this is called the foremost pāramitā.

“Subhuti, the Tathāgata has explained that the pāramitā of forbearance is not the pāramitā of forbearance; this is called ‘the pāramitā of forbearance.’ Why is this? Subhuti, long ago when King Kalinga was dismembering my body, at that time, I retained no conception of a self, no conception of a person, no conception of a sentient being, no conception of a living being. Why is this? Long ago, at the time I was being torn limb from limb, if I had retained any conception of a self, a person, a sentient being, or a living being, I would have felt anger and animosity. Subhuti, I also recall that in the past, five-hundred lifetimes ago, I was reborn as the sage Kṣāntivādin. During that lifetime, I retained no conception of a self, no conception of a person, no conception of a sentient being, and no conception of a living being. For this reason,

Subhuti, bodhisattvas should leave behind all conceptions and generate the aspiration for anuttarasamyakṣaṃbodhi. They should not generate states of mind that are fixed on visual objects; they should not generate states of mind that are fixed on auditory, olfactory, gustatory, and tactile objects. They generate states of mind that, even while responding, are not fixed on anything. If the mind is fixed, this in fact is not being fixed. For this reason, the Buddha explains to the bodhisattvas that they should not make offerings in a state of mind that is fixed on materiality. Subhuti, bodhisattvas should make offerings in this wise so as to benefit all sentient beings. The Tathāgata has explained that all characteristics are in fact free from characteristics. He has furthermore explained that all sentient beings are in fact not sentient beings.

“Subhuti, the Tathāgata is one who speaks the truth and speaks of reality; he speaks of things as they are, speaks without deception, and speaks without idiosyncrasy. Subhuti, as for the dharma attained by the Tathāgata, this dharma is free from both reality and falsity. Subhuti, if a bodhisattva practices giving while fixing his thoughts on sensory objects (*dharmā*), he is like a person who cannot see anything when he is plunged into darkness. If a bodhisattva practices giving without fixing his thoughts on sensory objects, he is like a sighted person who is able to see all sorts of visual objects in the bright sunlight. Subhuti, in future gen-

erations, if there are gentlemen and gentlewomen who are able to accept, keep, read, and recite this sūtra, the Tathāgata will fully know and see with his Buddha wisdom that these people have all accomplished immeasurable, boundless merit.

Section 15. “Subhuti, if there were a virtuous man or a virtuous woman who, in the morning, made offerings of as many bodies as there are sands in the Ganges River, and at midday again made offerings of as many bodies as there are sands in the Ganges River, and in the evening also made offerings of as many bodies as there are sands in the Ganges River, and in this wise for immeasurable hundreds, thousands, ten-thousands, and millions of kalpas made offerings of his body; and, furthermore, if there were a person who, hearing this sūtra, had faith and did not reject it, his merit would be even greater than the other person’s. And how much more would this be the case for one who copies it out and accepts, keeps, reads, and recites it and explains it to others. Subhuti, the gist is that this sūtra contains inconceivable, incalculable, and boundless merit. The Tathāgata preaches it for those who aspire to the Mahāyāna; he preaches it for those who aspire to the Supreme Vehicle. If there are people who are able to accept, uphold, read, and recite it and explain it widely to others, the Tathāgata fully knows and sees that those persons will all have accomplished immeasurable, incalculable, boundless, and inconceivable merit; such

people will be vouchsafed the Tathāgata's anuttarasamyakṣambodhi. Why is this? Subhuti, one who takes pleasure in a lesser dharma will cling to a view of a self, a view of a person, a view of a sentient being, and a view of a living being and will in fact be unable to hear, accept, read, or recite this sūtra or explain it to others. Subhuti, all the divinities, human beings, and asuras of this world should make offerings wherever this sūtra might be found. You should know that those places are stūpas that are worthy of veneration; they should be circumambulated ceremoniously, and decorated with incense and flowers.

Section 16. “Furthermore, Subhuti, if a virtuous man or virtuous woman who accepts, keeps, reads, and recites this sūtra is despised by other people, that person must have fallen into a baleful destiny due to his transgressive karma in a previous lifetime; but because he is someone who is despised in this present life, that transgressive karma from a past lifetime will dissipate and he will attain anuttarasamyakṣambodhi. Subhuti, I recall that, in the past, for an immeasurable number of asaṃkhyeyakalpas prior to Dīpaṃkara Buddha, I encountered eighty-four trillion *nayutas* of buddhas to whom I made offerings and whom I served without inadvertently skipping over any of them. But, furthermore, if there were a person in the subsequent degenerate age [of the dharma] who is able to accept, keep, read, and recite this sūtra, the

merit he would gain would be a hundred, thousand, ten-thousand, or a million times greater than the merit I gained from making offerings to all those buddhas; it is so much greater that it exceeds any possible analogy for its computation. Subhuti, if I were to fully explain the merit that would be gained by a virtuous man or a virtuous woman in the subsequent degenerate age who accepts, keeps, reads, and recites this sūtra, the mind of a person who might hear of that would go mad and he would be uncertain and not believe it. Subhuti, you should know that the meaning of this sūtra is inconceivable, and its rewards are also inconceivable.”

Section 17. At that time, Subhuti addressed the Buddha, saying, “World Honored One. How should a virtuous man or virtuous woman who aspires to anuttarasamyaksambodhi abide? How should he or she subdue his or her mind?” The Buddha replied to Subhuti, “If a virtuous man or virtuous woman aspires to anuttarasamyaksambodhi, he or she should generate this sort of thought: ‘I should ferry all sentient beings across to extinction; but even after ferrying all sentient beings across to extinction, there is not a single sentient being who has in fact been ferried across to extinction.’ Why is this? If a bodhisattva retains a conception of a self, a conception of a person, a conception of a sentient being, or a conception of a living being, then he or she is in fact not a bodhisattva. What is the reason for this? Subhuti, there

is in reality no dharma that would generate this aspiration for anuttarasamyaksaṃbodhi.

“Subhuti, what do you think? When the Tathāgata was in the presence of Dīpaṃkara Buddha, did he receive any dharma through which he attained anuttarasamyaksaṃbodhi, or not?” “No, World Honored One. As I understand the meaning of what the Buddha has said, in the presence of Dīpaṃkara Buddha, he received no dharma through which he attained anuttarasamyaksaṃbodhi.” The Buddha said, “So it is, so it is. Subhuti, in reality there is no dharma through which the Tathāgata attained anuttarasamyaksaṃbodhi. Subhuti, if there were a dharma through which the Tathāgata attained anuttarasamyaksaṃbodhi, Dīpaṃkara Buddha would not have made this prediction for me: ‘In a future life, you will become a buddha by the name of Śākyamuni.’ But since there was no dharma through which I attained anuttarasamyaksaṃbodhi, Dīpaṃkara Buddha therefore gave me this prediction with these words: ‘In a future life, you will become a buddha by the name of Śākyamuni.’ Why is this? A ‘tathāgata,’ a ‘thus come one,’ is one for whom all dharmas have the meaning of being ‘thus.’ There might be a person who says that the Tathāgata attains anuttarasamyaksaṃbodhi, Subhuti, but in reality there is no dharma through which the Buddha attains anuttarasamyaksaṃbodhi. Subhuti, in the anuttarasamyaksaṃbodhi that the Tathāgata attains, there is nothing that is either real or false. For this

reason, the Tathāgata says, ‘All dharmas are buddhadharmas.’ Subhuti, ‘all dharmas’ are in fact not all dharmas; therefore, they are called ‘all dharmas.’

“Subhuti, it is like a person whose body is huge.” Subhuti said, “World Honored One. The Tathāgata has explained that a person whose body is huge does not in fact have a huge body; this is what is called a huge body.” “Subhuti, it is exactly the same with a bodhisattva: if he or she were to claim, ‘I will ferry across to extinction immeasurable numbers of sentient beings,’ he would not in fact be called a bodhisattva. Why is this? Subhuti, it is because in reality there is no dharma called ‘bodhisattva.’ For this reason, the Buddha explains that all dharmas are devoid of self, person, sentient being, and living being. Subhuti, if a bodhisattva were to say, ‘I will adorn the buddha-land,’ he would not be called a bodhisattva. Why is this? Because the Tathāgata explains that adorning the buddha-land is in fact not adorning anything; this is called ‘adorning.’ Subhuti, if a bodhisattva fully comprehends that dharmas lack selfhood the Tathāgata says that he genuinely may be called a bodhisattva.

Section 18. “Subhuti, what do you think? Does the Tathāgata have a physical eyeball?” “Yes, indeed, World Honored One, the Tathāgata has a physical eyeball.” “Subhuti, what do you think? Does the Tathāgata have the divine eye?” “Yes, indeed, World Honored One, the Tathāgata has the divine eye.”

“Subhuti, what do you think? Does the Tathāgata have the wisdom eye?” “Yes, indeed, World Honored One, the Tathāgata has the wisdom eye.” “Subhuti, what do you think? Does the Tathāgata have the dharma eye?” “Yes, indeed, World Honored One, the Tathāgata has the dharma eye.” “Subhuti, what do you think? Does the Tathāgata have the buddha eye?” “Yes, indeed, World Honored One, the Tathāgata has the buddha eye.”

“Subhuti, what do you think? Has the Tathāgata said that all the sand in the Ganges River is sand, or not?” “Yes, indeed, World Honored One, the Tathāgata has said it is sand.” “Subhuti, what do you think? If there were as many Ganges Rivers as there is sand in the Ganges River and there were buddhas’ world-systems as numerous as the sand in all of those Ganges Rivers, would there then be a lot [of buddha worlds], or not?” “There would be a copious number, World Honored One.” The Buddha said to Subhuti, “The Tathāgata knows all the thoughts of all the sentient beings in those many lands. Why is this? The Tathāgata has said that all their thoughts are free of thought; this is called thought. What is the reason for this? Subhuti, past thoughts are unascertainable; present thoughts are unascertainable; future thoughts are unascertainable.

Section 19. “Subhuti, what do you think? Suppose someone were to make offerings of the seven types of jewels in sufficient numbers to fill the trichiliocosm;

would that person gain a lot of merit through those causes and conditions, or not?” “Yes, indeed, World Honored One, this person would gain a copious amount of merit through those causes and conditions.” “Subhuti, if that merit were real, the Tathāgata would not say that he would gain a copious amount of merit. But because that merit is nonexistent, the Tathāgata says that he would gain a copious amount of merit.

Section 20. “Subhuti, what do you think? Is it possible for the Buddha to be perceived in the perfection of his physical body, or not?” “No, World Honored One. One should not look for the Tathāgata in the perfection of his physical body. Why is this? The Tathāgata has explained that the perfection of the physical body is not the perfection of the physical body; this is called the perfection of the physical body.” “Subhuti, what do you think? Is it possible to look for the Buddha in the perfection of his physical characteristics, or not?” “No, World Honored One. One should not look for the Tathāgata in the perfection of his physical characteristics. Why is this? The Tathāgata has explained that the perfection of the physical characteristics is not the perfection of the physical characteristics; this is called ‘the perfection of the physical characteristics.’”

Section 21. “Subhuti, do not say that the Tathāgata thinks, ‘I have a dharma that I preach.’ Do not have such

a thought. Why is this? If someone were to say, ‘The Tathāgata has a dharma that he preaches,’ he would be slandering the Buddha because of his inability to understand what I have taught. Subhuti, in preaching the dharma, there is no dharma that can be preached; this is called ‘preaching the dharma.’”

At that time, the wise elder (*sthavira*) Subhuti addressed the Buddha, saying, “World Honored One, might there be sentient beings in the future who will have faith when they hear you preach this dharma?” The Buddha replied, “Subhuti, they are not sentient beings nor are they not sentient beings. Why is this? Subhuti, the Tathāgata has explained that all these various types of sentient beings are not sentient beings; these are called ‘sentient beings.’”

Section 22. Subhuti addressed the Buddha, saying, “World Honored One, in the Buddha’s attainment of anuttarasamyaksambodhi, was there nothing that was attained?” The Buddha replied, “So it is; so it is. Subhuti, in anuttarasamyaksambodhi, there is not even the slightest dharma that I could have attained; this is called ‘anuttarasamyaksambodhi.’”

Section 23. “Furthermore, Subhuti, this dharma is the equal of all others; there is nothing superior or inferior about it. This is called ‘anuttarasamyaksambodhi.’ If one cultivates all the wholesome dharmas as being free

from any sense of a self, a person, a sentient being, or a living being, one will then attain anuttarāsamyaksambodhi. Subhuti, the Tathāgata has explained that these so-called ‘wholesome dharmas’ are in fact not wholesome dharmas; these are called ‘wholesome dharmas.’

Section 24. “Subhuti, if someone were to amass a pile of the seven types of jewels equal to all the Sumerus, the king of mountains, throughout the trichiliocosm and use that to make offerings; or if there were someone who was able to accept, keep, read, and recite even a four-line gāthā of this *prajñāpāramitā-sūtra* and teach it to others, that person’s merit would be a hundred, thousand, ten-thousand, or a million times greater than that preceding merit; it is so much greater that it exceeds any possible analogy for its computation.

Section 25. “Subhuti, what do you think? None of you should say that the Tathāgata thinks, ‘I will save sentient beings.’ Subhuti, do not think this. Why is this? There are in reality no sentient beings that the Tathāgata saves, for if there were sentient beings that the Tathāgata saves, then the Tathāgata would retain a sense of a self, a person, a sentient being, and a living being. Subhuti, the Tathāgata explains that the existence of a self is in fact not the existence of a self, but ordinary persons (*prthagjana*) all presume that there is a self. Subhuti, the

Tathāgata explains that these so-called ‘ordinary persons’ are in fact not ordinary persons; these are called ‘ordinary persons.’

Section 26. “Subhuti, what do you think? Is it possible to recognize the Tathāgata through his thirty-two physical characteristics, or not?” Subhuti replied, “So it is; so it is. The Tathāgata may be identified through his thirty-two physical characteristics.” The Buddha said, “Subhuti, if it were possible to identify the Tathāgata through his thirty-two physical characteristics, then a wheel-turning holy emperor [*cakravartin*, who also possesses these same characteristics] would in fact be a tathāgata.” Subhuti addressed the Buddha, saying, “World Honored One, as I understand the meaning of what you have said, one should not identify the Tathāgata through his thirty-two physical characteristics.” At that time, the World Honored one spoke a gāthā:

Those who look for me in my physical form,
Or seek me in the sound [of my voice],
Those people practice a perverse path,
They will never be able to see the Tathāgata.

Section 27. “Subhuti, you might think, ‘It was not through the perfection of his physical characteristics that the Tathāgata attained anuttarasamyaksambodhi.’ Subhuti, do not think this thought: ‘It was not through the perfection of his physical characteristics that the

Tathāgata attained anuttarasamyaksambodhi.’ Subhuti, if you were to think this thought, then the aspiration for anuttarasamyaksambodhi would declare that all dharmas are extinguished. Do not think this thought. Why is this? Those who have developed the aspiration for anuttarasamyaksambodhi are not declaring this characteristic of extinction with regard to a dharma.

Section 28. “Subhuti, suppose a bodhisattva were to make offerings of the seven types of jewels in sufficient numbers to fill world-systems as numerous as the sands of the Ganges River. Furthermore, if there were a person who knows that all dharmas are nonself and perfects forbearance, the merit gained by this bodhisattva would be far superior to that of the preceding bodhisattva. Why is this? Subhuti, it is because all bodhisattvas do not acquire merit.” Subhuti addressed the Buddha, saying, “World Honored One, why is it that bodhisattvas do not acquire merit?” “Subhuti, bodhisattvas should not cling to the merit they have made; for this reason, I say that they do not acquire merit.

Section 29. “Subhuti, if someone were to say, ‘The Tathāgata comes and goes, he sits and lies down,’ then this person does not understand the meaning of what I have said. Why is this? The Tathāgata neither comes from somewhere nor goes somewhere; therefore, he is called a ‘thus come one’ (tathāgata).

Section 30. “Subhuti, suppose a virtuous man or a virtuous woman were to pulverize the world-systems of the trichiliocosm into the finest of dust motes. What do you think? Would there be a lot of dust motes, or not?” “There would be a copious number, World Honored One. Why is this? If all those finest of dust motes existed in reality, the Buddha would not have said that they are the finest of dust motes. What is the reason for this? The Buddha explains that the finest of dust motes are not in fact dust motes; this is called the ‘finest of dust motes.’ World Honored One, what the Tathāgata described as the world-systems of the trichiliocosm are in fact not world-systems; therefore, they are called ‘world-systems.’ Why is this? If those world-systems existed in reality, then they would be marked by a composite quality. But the Tathāgata has explained that a composite quality is in fact not a composite quality; this is called a ‘composite quality.’” “Subhuti, this ‘composite quality’ is in fact ineffable, and yet ordinary persons cling to such phenomena.

Section 31. “Subhuti, suppose someone were to say, ‘The Buddha preaches the view of a self, the view of a person, the view of a sentient being, and the view of a living being.’ Subhuti, what do you think? Has this person understood the meaning of what I have preached, or not?” “No, World Honored One, this person has not understood the meaning of what the Tathāgata has

preached. Why is this? The World Honored One preaches that the view of a self, the view of a person, the view of a sentient being, and the view of a living being are not the view of a self, the view of a person, the view of a sentient being, and the view of a living being; this is called the view of a self, the view of a person, the view of a sentient being, and the view of a living being.” “Subhuti, those who aspire to anuttarasamyaksambodhi should in this wise know all dharmas, in this wise view them and in this wise believe in and understand them; they should not generate any characteristics of dharmas. Subhuti, the Tathāgata has said that these so-called ‘characteristics of dharmas’ are in fact not characteristics of dharmas; therefore, they are called ‘characteristics of dharmas.’

Section 32. “Subhuti, if someone were to make offerings of the seven types of jewels in sufficient numbers to fill an *asamkhyeya* [limitless] number of world-systems, or, if gentlemen and gentlewomen who had aroused the aspiration for bodhi retained even a four-line verse of this sūtra and were to accept, keep, read, and recite it and explain it to others, their merit would be greater than that of the other one. How should one explain it to others? Do not grasp at its characteristics; remain just so and unmoving. Why is this? All compounded dharmas are like a dream, a mirage, a bubble, and a shadow; they are like dew and like lightning. So should you view them.”

After the Buddha had finished preaching this sūtra, the Elder Subhuti, all the bhikṣus and bhikṣuṇīs, the upāsakas and upāsikas, and all the divinities, humans, and asuras of this world heard what the Buddha had preached and were all ecstatic; they accepted it in faith and practiced it respectfully.

Prajñāpāramitā Heart Sūtra³⁾

Avalokiteśvara Bodhisattva, when practicing the profound prajñāpāramitā, beheld that the five aggregates were all empty and passed beyond all suffering and distress.

“Śāriputra! Material form does not differ from emptiness; emptiness does not differ from form. Form is just emptiness; emptiness is just form; the same is true of sensations, perceptions, impulses, and consciousness.

“Śāriputra! All dharmas are marked by emptiness: they are neither arising nor ceasing, are neither tainted nor pure, are neither augmented nor deficient. For this reason, in emptiness, there is:

no form, no sensations, perceptions, impulses, or consciousness [the five aggregates of existence];

no eye, ear, nose, tongue, body, or mind [the six sense bases];

no form, sound, smell, taste, touch, or mental objects [the six sense objects];

no visual sphere . . . up to no mental-consciousness sphere [the eighteen sense spheres];

no ignorance and also no extinction of ignorance . . . up to no old age and death and also no extinction of old age

3) Translated into Chinese by the Chinese Monk Xuanzang (649 CE). *Taishō Buddhist Canon*, no. 251, vol. 8, p. 848c.

and death [the twelvefold chain of dependent origination];

no suffering, origination, cessation, or path [the four noble truths];

no cognition (*jñāna*) and also no attainment, for there is nothing to attain.

“Because bodhisattvas rely on the *prajñāpāramitā*, their minds are untrammeled. Being untrammeled, they are fearless. Leaving far behind inverted views and imaginary perceptions, finally—*nirvāṇa*! Because all the buddhas of the three time-periods rely on the *prajñāpāramitā*, they attain *anuttarasamyaksambodhi*.

“Therefore know that the *prajñāpāramitā* is the great mantra, the mantra of great knowledge, the unsurpassed mantra, and the unequaled mantra. It can allay all suffering. This is true, not false. So recite the *prajñāpāramitā* mantra, recite the mantra that says:

gate gate parāgate pārasaṃgate, bodhi svāhā

[Gone, gone, gone beyond, gone utterly beyond. Enlightenment! *Svāhā* [Well Said, Hail!]

Sūtra in Forty-Two Sections⁴⁾

Section 1. The Buddha said: “One who takes leave of his family and goes forth into homelessness in order to [study] the way, who recognizes his mind and penetrates to its basis, and who comprehends the uncompounded dharma [*asaṃskṛtadharmā*, viz., *nirvāṇa*] is called a *śramaṇa* [monk]. By always practicing the 250 precepts [of a *bhikṣu*] in order to practice the four noble truths and to purify his aspiration, he becomes an arhat.”

Section 2. The Buddha said: “Those *śramaṇas* who have gone forth into homelessness eradicate desire, leave behind craving, and recognize the source of their own minds. They penetrate to the Buddha’s profound principle and awaken to the uncompounded dharma. Internally, they have nothing to attain; externally, they have nothing to seek. Their minds are not bound by the Way, but they also are not tied to their *karma*. They are free of thought and free of aspirations (*apraṇihita*), free of cultivation and free of realization, and, even without

4) Chinese Translation Attributed to the Indian Monks Kāśyapa Mātāṅga and Dharmarakṣa (c. 67 CE). *Won-* Buddhism uses an abbreviated edition of this indigenous Chinese Buddhist scripture. For the complete version of the sūtra, see *Taishō Buddhist Canon*, no. 784, vol. 17, pp. 722a-724a.

passing through all the various levels, they are highly revered in their own right. This is what we call the Way.”

Section 3. The Buddha said: “He who cuts off his hair and beard is a śramaṇa; he is one who accepts the dharma of the Way and leaves behind worldly wealth and riches. He goes on alms-round [for his daily sustenance] and is satisfied with what he receives. He eats but one meal a day, passes the night under a tree, and is careful not to repeat either action. What makes people foolish and dim are craving and desire.”

Section 4. The Buddha said: “Sentient beings consider ten matters to be good and ten matters to be evil. What are these ten? Three are performed by the body, four by the mouth, and three by the mind. The three physical acts are killing, stealing, and sexual misconduct. The four verbal acts are duplicity, harsh speech, lying, and obsequious flattery. The three mental acts are greed, hatred, and delusion. In this wise, the ten matters that are not in accord with the Way of the sages are called the ten evil actions. If these unwholesome actions are halted, they are then called the ten good actions.”

Section 5. The Buddha said: “If a person commits multiple transgressions without repenting and quickly controlling his mind, wrongdoing will overwhelm him: it is like the sea, which becomes gradually deeper and

wider as streams flow into it. If a person commits an evil but is aware of his fault and corrects that evil and practices the good, that evil will vanish day after day and subsequently he will attain the Way.”

Section 6. The Buddha said: “Should a person, from foolishness, commit malice toward me, I will redeem him through the four immeasurables of loving-kindness, [compassion, empathy, and equanimity]. The more evil he commits, the more I will respond with benevolence. The vital forces of virtue and merit reside always in this; the vital force of harmfulness, together with repeated misfortune, turn back into one another.”

Section 7. There was a foolish person who, hearing that the Buddha’s Way involved great humaneness and loving-kindness, deliberately came to berate the Buddha. The Buddha remained silent and did not respond; he took pity on a person who would act in this manner out of his ignorance, benightedness, confusion, and foolishness. Once the man had stopped berating him, [the Buddha] asked, “If you treat a person courteously but he does not accept it, what happens?” [The man] replied, “You get it back.” [The Buddha] said, “Now, you have berated me, but I also do not accept it, so you get it back and it harms only you, like an echo reverberating from sound, or a shadow cast by forms. Ultimately this cannot be avoided, so be careful not to commit evil.”

Section 8. The Buddha said: “An evil man trying to harm a sage is like someone spitting up into the sky: the spittle does not sully heaven but ends up only sully the spitter. It is like someone throwing dirt into the wind: it ends up only dirtying himself. A sage cannot be injured; transgressions invariably devastate the doer.”

Section 9. The Buddha said, “Vast learning and a craving for the Way perforce make the Way difficult to experience. If you guard your state of mind and revere the Way, the Way will be extraordinarily great.”

Section 10. The Buddha said, “Now, a person who cultivates the Way should engage in vast affection and vast empathy. There is no greater offering than offering merit. If you guard your state of mind and revere the Way, the resulting merit will be extraordinarily great. If you witness a person who is practicing charity and you assist him in this joyfully, you too will gain a meritorious reward.” A person asked, “But wouldn’t that inevitably reduce the amount of the other person’s merit?” The Buddha answered, “It is like a torch light: even though hundreds and thousands of people may come to light their own torches off of it and leave with that flame, its own flame remains unaffected. So too is it with merit.”

Section 11. The Buddha said, “Feeding a hundred ordinary persons is not as good as feeding one good person.

Feeding a thousand good persons is not as good as feeding one person who keeps the five precepts. Feeding ten-thousand people who keep the five precepts is not as good as feeding one *śrotaāpanna* [stream-enterer]. Feeding a million *śrotaāpannas* is not as good as feeding one *sakṛdāgāmin* [once-returner]. Feeding ten-million *sakṛdāgāmins* is not as good as feeding one *anāgāmin* [non-returner]. Feeding a hundred-million *anāgāmins* is not as good as feeding one *arhat* [worthy one]. Feeding a billion arhats is not as good as feeding one *pratyekabuddha* [solitary buddha who does not teach]. Feeding ten-billion pratyekabuddhas is not as good as feeding one buddha. Feeding a hundred-billion buddhas is not as good as being free of thoughts, free from abiding, free from cultivation, and free from realization.”

Section 12. The Buddha said, “There are twenty difficulties under heaven. It is difficult for the poor to make offerings. It is difficult for the privileged to study the Way. It is difficult to control one’s fate and face the certainty of death. It is difficult to have the opportunity to read Buddhist sūtras. It is difficult to be born when a buddha is alive. It is difficult to endure lust and desire. It is difficult to see fine things and not chase after them. It is difficult to be insulted and not get angry. It is difficult to have authority and not abuse it. It is difficult to maintain no-mind when in contact with sensory objects. It is difficult to study widely and investigate deeply. It is difficult

to overcome arrogance. It is difficult not to snub the unlearned. It is difficult for the mind to practice equanimity. It is difficult not to gossip about others' good points and bad points. It is difficult to meet a spiritual mentor. It is difficult to see the nature and study the Way. It is difficult to save people in an appropriate manner. It is difficult to remain unmoving in the presence of the sense spheres. It is difficult to deploy correctly expedient stratagems (*upāya*).”

Section 13. There was a śramaṇa who asked the Buddha, “Through what conditions may I attain the Way? How may I come to know my past lives?” The Buddha replied, “The Way is free of shapes and characteristics; you need only guard your thoughts and purify your mind. It is like polishing a mirror: as the grime is removed, its luster appears. Hence, once you see the truth of the Way, you will know your past lives.”

Section 14. The Buddha said, “What is goodness? Goodness just means to uphold the truth and practice the Way. What is greatest? Greatest is for one's mind to be in harmony with the Way. What is most powerful? The greatest strength comes from patient endurance. What is most illuminating? By removing mental grime and stopping evil conduct, both inside and outside will become pure and flawless. From the time before heaven and earth up until today, there has never been a case in all the ten

directions of something that one has not known, seen, or heard. Attaining such omniscience is what is called illumination.”

Section 15. The Buddha said, “What do I recollect? I recollect the Way. What do I practice? I practice the Way. Of what do I speak? I speak of the Way. I recollect this Way of truth, not forgetting it for even an instant.”

Section 16. The Buddha said, “People who harbor passion and desire do not see the Way. It is like tossing the five pigments into turbid water and mixing them vigorously: many people may come near to that water but none will be able to see their reflections; in the same way, those who are enmeshed in passion and desire have turbidity in their minds and therefore cannot see the way. If you place a pot on a raging fire and the water it holds is boiling furiously, or if the pot is covered with cloth, then people who come near it will also not be able to see their reflections. In one’s own mind, the three poisons are boiling internally and the five hindrances are covering it externally so that in the end one is unable to see the Way. If a person approaches a spiritual mentor and removes the grime of his evil mind, then he will know whence his spirit comes and where it will go amid birth and death. The Way and the power of all the buddha-lands are exactly this.”

Section 17. The Buddha said, “Now, practicing the Way is like taking a torch into a dark room: the darkness is instantly dispelled and only light remains. By studying the Way and seeing truth, foolishness and delusion will be completely dispelled and there will be nothing that is not perceived. “

Section 18. The Buddha said, “My dharma is to be mindful of thoughts that are free of thought, to practice the practice that is free of practice, to speak words that are wordless, and to cultivate the cultivation that is free of cultivation. Those who understand this are close by it; those who are deluded to this are far away indeed. Once all pathways of words and speech are eradicated, there will be nothing that binds you. But if you are off by even a hair’s breadth, you will lose it in an instant.”

Section 19. The Buddha said, “In contemplating heaven and earth, be mindful of their impermanence. In contemplating the myriad things, be mindful of their impermanence. In contemplating the world, be mindful of its impermanence. Viewing numinous enlightenment is bodhi. By keeping the mind thus, you will quickly attain the Way.”

Section 20. The Buddha said, “In maturing your own recollection of the four material elements that comprise your body, [be aware that] each of them may have a

name, but they are all devoid of ‘I.’ The sense of self is a conjuring trick that will not last for long; it is just an illusion.”

Section 21. The Buddha said, “A person who seeks fame by following his sentiments and desires is like lit incense: people may smell its fragrance but the incense is being consumed as it burns. The foolish crave worldly fame and reputation but don’t safeguard the truth of the Way. Their fame is a calamity that brings harm to themselves; they will be regretful later.”

Section 22. The Buddha said, “For adults, wealth and sex are like a child’s craving for the sweet honey on a knife blade: there isn’t even enough there for a single meal, but [consuming it] runs the danger that he will cut his tongue.”

Section 23. The Buddha said, “The calamities of men being shackled to their wives, children, riches, and residences is worse than being imprisoned: there is always the chance they may be released from prison, but even though the longing they have for their wives and children is as perilous as being in a tiger’s mouth, they willingly put themselves in such a position. There is no release from such wrongdoing.”

Section 24. The Buddha said, “There is no desire

more intense than that for sex. There is nothing greater than the desire for sex. Fortunately, it is the only one of its kind, for if there were a second, there would be no one in the entire world who would ever be capable of following the Way.”

Section 25. The Buddha said, “For people, passion and desire are like someone carrying a burning torch who is walking into the wind: a foolish person who does not let go of the torch is certain to burn his hand. The poisons of greed, hatred, and delusion exist in oneself: someone who does not quickly let go of these dangers with the help of the Way is certain to experience disaster.”

Section 26. Wishing to test the Buddha’s state of mind, a heavenly spirit offered the Buddha a beautiful maiden. The Buddha said to her, “Why has this skin-bag filled with filth come here? You may be able to fool regular people, but it is hard to affect one who has gained the six superpowers (*abhijñā*). Get out! I have no use for you.” The heavenly spirit, out of his increased respect for the Buddha, inquired about the meaning of the Way. As soon as the Buddha explained it to him, he became a *śrotaāpanna* [stream-enterer].”

Section 27. The Buddha said, “Now, following the Way is like a log in a stream that simply floats along with the current: as long as it does not get caught on either

bank, is not grabbed by some person or blocked by some spirit, and does not get caught in a whirlpool or rot away, I guarantee you this log is certain to reach the sea. As long as a person who studies the Way is not confused by sentiments and desires or deceived by various kinds of perversity but makes progress toward the uncompounded, I guarantee that this person will perforce attain the Way.”

Section 28. The Buddha said to a śramaṇa, “Be careful not to trust your thoughts, for your thoughts are ultimately untrustworthy. Be careful not to indulge in concupiscence, for sexual indulgence brings calamity. Only after you have achieved the path of arhatship may you then trust your thoughts.”

Section 29. The Buddha said to the śramaṇas, “Be careful not to look at women; but if you do look at them, do not stare at them. Be careful not to talk with them; but if you do talk with them, encourage your mind in right conduct by telling yourself, ‘I am a śramaṇa living in this turbid world. I must be like the lotus flower that remains unsullied by the mud.’ Regard elderly women as your mothers, women older than you as your elder sisters, women younger than you as your younger sisters, and young girls as your daughters. Respect them courteously, but view them only as forms of impurity in order to free your mind.”

Section 30. The Buddha said, “A person following the Way stays far away from emotion and desire. It is like straw before approaching flames: by the time the flames reach it, the straw will already have been consumed; so too, when a person of the Way is facing passion and desire, he perforce stays far away from them.”

Section 31. There was a man who was plagued by uncontrollable sexual desire, so he squatted down on an axe blade to castrate himself. The Buddha said to him, “Cutting off your member is not as good as cutting off your thoughts. Mind is chief; so, if you control the chief, all its followers will fall into line. But without controlling your perverted thoughts, what benefit would come from cutting off your member?” The Buddha then recited a gāthā for him:

Desire arises from your intention,
But intention arises from a chain of thought.
If both these states of mind are quiescent and still,
There will be neither [desirable] forms nor impulses
[viz., intention].

Section 32. The Buddha said, “Attachment and desire lead to sorrow; from sorrow comes fear. Without attachment, there will be no sorrow; without sorrow, there will be no fear.”

Section 33. The Buddha said, “Now, practicing the

Way is like one man fighting an army of tens of thousands. Donning his armor and wielding his weapons, he goes out through the gate and enters the battle. But he might be cowardly and weak and end up retreating, or he might turn around halfway along the road; he might die during battle, or achieve a great victory and return to his kingdom to great acclaim. Now, a person who is able to control his mind and advance resolutely, fearless about the situations he is facing and vanquishing all the hosts of demons, is certain to attain the Way.”

Section 34. There was a śramaṇa who was reciting sūtras one evening, but his voice was plaintive and strained as if he were regretful and vacillating. The Buddha summoned that śramaṇa and asked him, “When you dwelled at home, what did you do?” He answered, “I often played the lute.” The Buddha asked, “What happened when the strings were too slack?” “They wouldn’t sound.” “What happened if the strings were too taut?” “Their sounds were clipped short.” “What happened if the strings were tuned just right?” “Their sounds were all perfectly resonant.” The Buddha said to the śramaṇa, “Studying the Way is exactly the same. Keep your mind properly tuned and dwell in purity; then the Way can be attained.”

Section 35. The Buddha said, “Now, practicing the Way is like smelting iron: if the dross is removed while

forging a vessel, that vessel will be of fine quality. In studying the Way, gradually remove the impurities of mind as you vigorously advance along the Way; then, your practice will be pure.”

Section 36. The Buddha said, “Now, it is difficult for a person to leave behind the three baleful destinies and be reborn as a human being. But even if one is reborn as a human being, it is difficult to be reborn as a man rather than a woman. Even if one is reborn as a man, it is difficult to be reborn with all the six sense organs in working order. Even if one is reborn with all the six sense organs in working order, it is difficult to be reborn in the middle kingdom. Even if one is reborn in the middle kingdom, it is difficult to be reborn in an age when one may encounter a Buddha and encounter the Way. Even if one should encounter the Way, it is difficult to have faith. Even if one should have faith, it is difficult to produce the aspiration for bodhi (*bodhicittotpāda*). Even if one should produce the aspiration for bodhi, it is difficult to be free from cultivation and realization.”

Section 37. The Buddha said, “A disciple may be a thousand leagues apart from me, but if he remembers my precepts, he is certain to attain the Way. Although those to my immediate left and right may see me constantly, if they do not follow my precepts, they will never attain the Way.”

Section 38. The Buddha asked a śramaṇa, “In what spans of time should human life be measured?” They answered, “In spans of several days.” The Buddha said, “Your understanding of the Way is not quite there yet.” He again asked a śramaṇa, “In what spans of time should human life be measured?” He answered, “In spans the length of a meal.” The Buddha said, “Your understanding of the Way is not quite there yet.” He again asked another śramaṇa, “In what spans of time should human life be measured?” He answered, “In spans the length of an inhalation and an exhalation.” The Buddha said, “Excellent! You have indeed understood the Way.”

Section 39. The Buddha said, “Students of the Buddha’s Way should follow faithfully the Buddha’s teachings. It is like eating honey: it is sweet all the way through. So, too, is it with my sūtras.”

Section 40. The Buddha said, “A śramaṇa practicing the Way should avoid being like an ox turning a millstone, whose body may be going through the motions of walking the path, but whose mind is not. If one is practicing the Way with one’s mind, what is the use of going through the motions of ‘practicing the Way’?”

Section 41. The Buddha said, “Now, practitioners of the Way are like oxen bearing heavy burdens moving through deep mud: those oxen may be totally exhausted,

but they would not dare look to the left or right until they are out of the mud, for only then will they be able to rest. Śramaṇas regard their emotions and desires as being worse than that mud, and with total dedication they remain mindful of the Way so that they will be able to avoid all kinds of suffering.”

Section 42. The Buddha said, “I regard the status of royalty and dukes to be like that of passersby. I regard such precious treasures as gold and jade to be like rubble. I regard luxurious garments made of silk to be like worn-out rags.”

Sūtra on the Five Types of Merit Enjoyed by the Sage⁵⁾

Thus I heard. At one time, the Buddha was dwelling at Śrāvastī, in Jeta's Grove, Anāthapiṇḍada's Park. The Buddha addressed all the bhikṣus [monks]: "There are five types of merit that are enjoyed by a sage who preaches the dharma. What are those five types of merit? Upon that person's rebirth, he will enjoy long life; this is the first type of merit. Upon that person's rebirth, he will enjoy great prosperity, copious wealth, and abundant riches; this is the second type of merit. Upon that person's rebirth, he will enjoy beauty and grace that is without compare; this is the third type of merit. Upon that person's rebirth, he will enjoy fame, reputation, and wide renown; this is the fourth type of merit. Upon that person's rebirth, he will enjoy intelligence and great knowledge; this is the fifth type of merit.

"How is it that a sage who has preached the dharma will come to enjoy long life? In a previous lifetime when he preached the dharma, it was excellent in the beginning, excellent in the middle, and excellent in the end,

5) Translated into Chinese by the Midland Śramaṇa Bai Fazū during the Western Jin Dynasty (ca. 290-307 CE). For the Chinese text (with some minor differences), see *Taishō Buddhist Canon*, no. 777, vol. 17, p. 714a-b.

and replete with meaning. Returning home, he passed away.⁶⁾ Killers heard that dharma and immediately stopped what they were doing and no longer killed. For this reason, [the preacher] will enjoy long life [in a future life time].

“How is it that a sage who has preached the dharma will come to enjoy great prosperity, copious wealth, and abundant riches? In a previous lifetime when he preached the dharma, it was excellent in the beginning, excellent in the middle, and excellent in the end, and replete with meaning. Returning home, he passed away. Thieves heard that dharma and immediately stopped what they were doing and no longer stole; they were then able to engage in almsgiving. For this reason, he will enjoy great prosperity.

“How is it that a sage who has preached the dharma will come to enjoy beauty and grace that is without com-

6) This line is repeated in the recounting of each of the five types of merit, but the meaning is debatable. Only the *Won*-Buddhist edition of this scripture reads “returning home” (歸家); all other canonical editions of the text, including the *Taishō*, read instead “returning to quiescence” (歸寂, viz., died). The meaning of the following compound is also ambiguous; in the context of this passage, 無為 might mean ‘he became inactive,’ thus our rendering “he passed away”; the vernacular Korean rendering simply ignores the compound “became inactive” (無為) and does not translate it. If we instead accept the alternate reading of the first Sinographic compound, this line might be rendered, “Returning to quiescence [i.e., dying], he passed away.” The translation of this line should be considered tentative.

pare? In a previous lifetime when he preached the dharma, it was excellent in the beginning, excellent in the middle, and excellent in the end, and replete with meaning. Returning home, he passed away. He prompted those who heard that dharma to calm their spirits and be at peace; their faces were radiant and content and spontaneously glowing and smooth. For this reason, he will enjoy beauty and grace.

“How is it that a sage who has preached the dharma will come to enjoy fame, reputation, and wide renown? In a previous lifetime when he preached the dharma, it was excellent in the beginning, excellent in the middle, and excellent in the end, and replete with meaning. Returning home, he passed away. He prompted those who heard that dharma to venerate the Buddha, venerate the Dharma, and venerate the Bhikṣu-Saṃgha [community of monks]. For this reason, he will enjoy fame and renown.

“How is it that a sage who has preached the dharma will come to enjoy intelligence and great knowledge? In a previous lifetime when he preached the dharma, it was excellent in the beginning, excellent in the middle, and excellent in the end, and replete with meaning. Returning home, he passed away. He prompted those who heard that dharma to generate astute understanding and sublime wisdom. For this reason, he will enjoy intelligence and great knowledge.

“These are the five means through which those who

IV. Sūtra on the Five Types of Merit Enjoyed by the Sage

have preached the sūtras accrue merit.”

Hearing this sūtra, all the bhikṣus rejoiced and prostrated in homage before the Buddha.

Sūtra on the Differences in the Karmic Recompenses of Action⁷⁾

Section 1. Thus I heard. At one time, the Buddha was dwelling in Śrāvastī, in Jeta's Grove, Anāthapiṇḍada's Park. At that time, the Buddha addressed the lay patron Śuka, the son of Dutiya: "Patron Śuka. I will preach to you a discourse on the differences in the karmic recompenses of good and evil actions (*karman*). You should listen carefully and reflect well upon it."

At that time, Śuka responded to the Buddha, saying: "Indeed, oh World Honored One, we will listen with great anticipation."

The Buddha said to Śuka: "All sentient beings are bound to their actions, depend on their actions, and journey on [viz., take rebirth] in accordance with their own actions. Based on these causes and conditions, they are distinguished as superior, average, and inferior. I will briefly expound this discourse about the distinctions between all the various kinds of worldly actions."

7) Translated into Chinese by the Indian monk Gautama Dharmaprajña (582 CE). The full title of this scripture is "Sūtra in which the Buddha Explains the Differences in the Karmic Recompenses of Action to the Lay Patron Śuka" (佛爲首迦長者說業報差別經); *Taishō Buddhist Canon*, no. 80, vol. 1, pp. 891a-895b. The *Won-Buddhist* version is an abbreviated edition of the sūtra.

Section 2. The Buddha addressed Śuka: “There are ten actions that can cause sentient beings to receive the karmic recompense of a shorter lifespan: 1. They engage personally in the killing of living creatures. 2. They encourage others to kill. 3. They praise the act of killing. 4. They delight in seeing others killed. 5. They wish to exterminate those who are their enemies or those whom they hate. 6. They take pleasure in seeing their enemies exterminated. 7. They abort another’s fetus. 8. They teach others how to maim and destroy. 9. They build temples for performing human sacrifices. 10. They fight with others and teach people to harm one another. These ten actions can cause them to receive the karmic recompense of a shorter lifespan.

Section 3. “Furthermore, there are ten actions that can cause sentient beings to receive the karmic recompense of a longer lifespan. 1. They do not engage personally in the killing of living creatures. 2. They encourage others not to kill. 3. They praise non-killing. 4. They rejoice in seeing others not kill. 5. Seeing someone about to be killed, they figure out a means (*upāya*) to help him to avoid that fate. 6. Seeing someone fearful of death, they help him to calm his mind. 7. Seeing someone in fear, they bestow on him fearlessness. 8. Seeing someone experiencing various types of calamities and suffering, they generate thoughts of loving-kindness and sympathy. 9. Seeing someone in immediate danger, they

generate thoughts of great compassion. 10. They generously make offerings of various kinds of food and drink to sentient beings. These ten actions can cause them to receive the karmic recompense of a longer lifespan.

Section 4. “Furthermore, there are ten actions that can cause sentient beings to receive the karmic recompense of frequent illness. 1. They enjoy beating sentient beings. 2. They encourage others to engage in beating. 3. They praise the act of beating. 4. They enjoy seeing others being beaten. 5. They vex their parents, causing them to worry. 6. They vex the sages and saints. 7. Their minds rejoice greatly in seeing their enemies suffer from illness. 8. Their minds are unhappy at seeing their enemy’s illnesses cured. 9. They give medicine that will be ineffective in curing their enemy’s illnesses. 10. They eat again before the previous meal is digested. These ten actions can cause sentient beings to receive the karmic recompense of frequent illness.

Section 5. “Furthermore, there are ten actions that can cause sentient beings to receive the karmic recompense of infrequent illness. 1. They do not enjoy beating sentient beings. 2. They encourage others not to engage in beating. 3. They praise the act of not-beating. 4. They enjoy seeing that no one is being beaten. 5. They make offerings to their parents and to the sick. 6. Seeing that

the sages and saints are ill, they devoutly make offerings to them. 7. Their minds rejoice in seeing their enemy's illnesses cured. 8. Seeing someone suffering from illness, they give him effective medicine and encourage others to give [that person medicine]. 9. They generate thoughts of loving-kindness and sympathy for sentient beings who suffer from illness. 10. They consume all food and drink in moderation. These ten actions can cause sentient beings to receive the karmic recompense of infrequent illness.

Section 6. “Furthermore, there are ten actions that can cause sentient beings to receive the karmic recompense of ugliness. 1. They enjoy being enraged. 2. They harbor resentments. 3. They deceive others. 4. They irritate others. 5. They are not loving or respectful toward their parents. 6. They do not venerate or respect the sages and saints. 7. They seize the property and wealth of the sages and saints. 8. They extinguish the lamps at the Buddha's stūpas and shrines. 9. Seeing someone who is ugly, they berate and belittle him. 10. They engage in all types of unwholesome actions. These ten actions can cause sentient beings to receive the karmic recompense of ugliness.

Section 7. “Furthermore, there are ten actions that can cause sentient beings to receive the karmic recompense of beauty and grace. 1. They are not prone to anger.

2. They make offerings of clothing. 3. They love and respect their parents and seniors.⁸⁾ 4. They revere the religious merit⁹⁾ of the sages and saints. 5. They constantly re-plaster and decorate the Buddha's stūpas. 6. They re-plaster the inside of the [dharma] halls with clean clay. 7. They keep in good order the saṃgha grounds and the āramas [monasteries]. 8. They dust and clean [lit. sweep and water down (the grounds around)] the Buddha's stūpas. 9. Seeing someone who is ugly, they do not belittle him, but instead give rise to thoughts of veneration. 10. Seeing someone who is beautiful and graceful, they recognize the past causes [that brought about that beauty] and admire that merit. These ten actions can cause sentient beings to receive the karmic recompense of beauty and grace.

Section 8. “Furthermore, there are ten actions that can cause sentient beings to receive the karmic recompense of having little dignity [alt. charisma 威] and authority. 1. They are jealous and envious toward all sentient beings. 2. Seeing others' gains, they are irritated. 3. Seeing others' losses, their minds rejoice. 4. Seeing others receive great fame and reputation, they are jealous and spiteful. 5. Seeing others lose fame and reputation,

8) “Seniors” (尊長) does not appear in the Taishō edition.

9) “Religious merit” (lit. the Way and its power; 道德) does not appear in the Taishō edition.

they are ecstatic. 6. Regressing from the bodhi-mind, they destroy Buddha images. 7. They have no interest in respectfully serving their own parents and the sages and saints. 8. They encourage people to engage in actions that will lead to little dignity and merit. 9. They hinder others from cultivating actions that will lead to great dignity and merit. 10. Seeing someone with little dignity and merit, they belittle him. These ten actions can cause sentient beings to receive the karmic recompense of having little dignity and authority.

Section 9. “Furthermore, there are ten actions that can cause sentient beings to receive the karmic recompense of having much dignity and authority. 1. They are not jealous or envious toward any sentient beings. 2. Seeing others’ gains, their minds rejoice. 3. Seeing others’ losses, they feel empathy. 4. Seeing others receive great fame and reputation, they are ecstatic. 5. Seeing others lose fame and reputation, they are distressed and aggrieved. 6. Generating the bodhi-mind, they make Buddha images. 7. They respectfully attend to their own parents and the sages and saints. 8. They encourage people to stop performing actions that will lead to little dignity and merit. 9. They encourage others to cultivate actions that will lead to great dignity and merit. 10. Seeing someone with little dignity and merit, they do not belittle him. These ten actions can cause sentient beings to receive the karmic recompense of having much dignity and

authority.

Section 10. “Furthermore, there are ten actions that can cause sentient beings to receive the karmic recompense of lower status. 1. They aren’t aware that they should respect their fathers. 2. They aren’t aware that they should respect their mothers. 3. They aren’t aware that they should respect the *śramaṇas* [monks]. 4. They aren’t aware that they should respect the *brahmaṇas* [priests]. 5. They don’t revere any of their teachers, mentors, and seniors. 6. They do not respectfully welcome and make offerings to all the senior teachers. 7. Seeing any of their seniors, they neither welcome them nor invite them to be seated. 8. They do not obey the instructions and admonitions of their parents. 9. They also do not accept instruction from the sages and saints. 10. They despise and scorn those of lower status. These ten actions can cause sentient beings to receive the karmic recompense of lower status.

Section 11. “Furthermore, there are ten actions that can cause sentient beings to receive the karmic recompense of higher status. 1. They are well aware that they should respect their fathers. 2. They are well aware that they should respect their mothers. 3. They are well aware that they should respect the *śramaṇas*. 4. They are well aware that they should respect the *brahmaṇas*. 5. They revere all of their seniors. 6. They respectfully welcome

all the senior teachers. 7. Seeing any of their seniors, they welcome them and invite them to be seated. 8. They obey the instructions and admonitions of their parents. 9. They respectfully accept instruction from the sages and saints. 10. They do not despise those of lower status. These ten actions can cause sentient beings to receive the karmic recompense of higher status.

Section 12. “Furthermore, there are ten actions that can cause sentient beings to receive the karmic recompense of poverty [lit. a lesser livelihood]. 1. They personally engage in theft. 2. They encourage others to steal. 3. They praise theft. 4. They rejoice in seeing thievery. 5. They squander their parents’ means of support. 6. They seize the property and wealth of the sages and saints. 7. Seeing others profit, their minds do not rejoice. 8. They hinder others from profiting and put obstacles in their way. 9. Seeing others engage in giving, they take no delight in it. 10. Seeing famine in the world, they do not feel empathy. These ten actions can cause sentient beings to receive the karmic recompense of poverty.

Section 13. “Furthermore, there are ten actions that can cause sentient beings to receive the karmic recompense of wealth [lit. a substantial livelihood]. 1. They do not personally engage in theft. 2. They encourage others not to steal. 3. They praise not stealing. 4. They rejoice in seeing others not steal. 5. They supplement their pa-

rents' means of support. 6. They make offerings of the necessities to the sages and saints and to their seniors. 7. Seeing others profit, they rejoice. 8. Seeing others profit, they figure out a means (*upāya*) of helping them. 9. Seeing others engage in giving, they are ecstatic. 10. Seeing famine in the world, they feel empathy. These ten actions can cause sentient beings to receive the karmic recompense of wealth.

Section 14. “Furthermore, there are ten actions that can cause sentient beings to receive the karmic recompense of perverted knowledge. 1. They are unwilling to make inquiries of wise *śramaṇas* and *brahmaṇas*. 2. They expound the wrong dharma (*adharmā*). 3. They are unable to receive, keep, or cultivate the right dharma. 4. They praise morally indeterminate behavior (*aniyata*) as being morally determinate behavior. 5. They are parsimonious with the dharma and do not teach it. 6. They draw near to [those with] perverted knowledge. 7. They stay aloof from those with right knowledge. 8. They praise perverted views. 9. They cast aside right views. 10. Seeing an ignorant, evil person, they belittle and revile him. These ten actions can cause sentient beings to receive the karmic recompense of perverted knowledge.

Section 15. “Furthermore, there are ten actions that can cause sentient beings to receive the karmic recompense of right knowledge. 1. They are more than willing

to make inquiries of wise *śramaṇas* and *brahmaṇas*. 2. They expound on wholesome dharmas. 3. They hear and keep the right dharma. 4. They see and discuss morally-determinate behavior and praise it as wholesome. 5. They take pleasure in teaching the right dharma. 6. They draw near to people with right knowledge. 7. They safeguard the right dharma. 8. They praise the cultivation of extensive learning. 9. They stay far removed from perverted views and evil persons. 10. Seeing an ignorant, evil person, they do not belittle him. These ten actions can cause sentient beings to receive the karmic recompense of right knowledge.

Section 16. “Furthermore, there are ten actions that can cause sentient beings to receive the karmic recompense of [rebirth in] the hells. 1. Their bodies engage in the most heinous kinds of evil actions. 2. Their mouths engage in the most heinous kinds of evil actions. 3. Their minds engage in the most heinous kinds of evil actions. 4. They give rise to the wrong view of annihilationism. 5. They give rise to the wrong view of eternalism. 6. They give rise to the wrong view of things being uncaused (*asatkāryavāda*). 7. They give rise to the view of things being uncreated (*akarāṇa*). 8. They give rise to the [wrong] view of nonexistence. 9. They give rise to extreme views. 10. They are unaware of the need to requite benevolence. These ten actions can cause sentient beings to receive the karmic recompense of [rebirth in] the hells.

Section 17. “Furthermore, there are ten actions that can cause sentient beings to receive the karmic recompense of [rebirth among] the animals. 1. Their bodies engage in average types of evil actions. 2. Their mouths engage in average types of evil actions. 3. Their minds engage in average types of evil actions. 4. Due to the affliction of greed, they give rise to all types of evil actions. 5. Due to the affliction of hatred, they give rise to all types of evil actions. 6. Due to the affliction of delusion, they give rise to all types of evil actions. 7. They berate and slander sentient beings. 8. They annoy and harm sentient beings. 9. They donate impure things. 10. They engage in sexual misconduct [lit. debauched licentiousness]. These ten actions can cause sentient beings to receive the karmic recompense of [rebirth among] the animals.

Section 18. “Furthermore, there are ten actions that can cause sentient beings to receive the karmic recompense of [rebirth among] the hungry ghosts (*preta*). 1. Their bodies engage in minor types of evil actions. 2. Their mouths engage in minor types of evil actions. 3. Their minds engage in minor types of evil actions. 4. They give rise to much greed. 5. They give rise to the worst kind of greed. 6. They are jealous and envious. 7. They have perverted views. 8. They are passionately attached to their material possessions at the moment of their deaths. 9. They die because of illness or hunger. 10.

They die from tormenting emaciation and thirst. These ten actions can cause sentient beings to receive the karmic recompense of [rebirth among] the hungry ghosts.

Section 19. “Furthermore, there are ten actions that can cause sentient beings to receive the karmic recompense of [rebirth among] the *asuras* [jealous gods]. 1. Their bodies engage in the subtlest types of evil actions. 2. Their mouths engage in the subtlest types of evil actions. 3. Their minds engage in the subtlest types of evil actions. 4. They are arrogant. 5. They are conceited. 6. They overestimate themselves. 7. They are vainglorious. 8. They have false pride. 9. They have an exaggerated sense of their own superiority. 10. They direct all their wholesome faculties toward the rebirth destiny of the *asuras*. These ten actions can cause sentient beings to receive the karmic recompense of [rebirth among] the *asuras*.

Section 20. “Furthermore, there are ten actions that can cause sentient beings to receive the karmic recompense of [rebirth in] a human destiny. 1. They do not kill. 2. They do not steal. 3. They do not engage in sexual misconduct [lit. debauched licentiousness]. 4. They do not lie. 5. They do not engage in frivolous prattle. 6. They are not duplicitous. 7. They do not engage in harsh speech. 8. They are not greedy. 9. They are not hateful. 10. They do not have perverted views and there will be no breach-

es in the ten wholesome ways of action (*kuśalakarmapa-
tha*). These ten actions can cause sentient beings to re-
ceive the karmic recompense of [rebirth in] a human
destiny.

Section 21. “Furthermore, there are ten actions that
can cause sentient beings to receive the karmic recom-
pense of [rebirth in] the heavens of the sensuous realm
(*kāmāvacara*): that is to say, they perfect and cultivate
superior forms of (*adhipati*) the ten wholesome [ways of
action].

“Furthermore, there are ten actions that can cause sen-
tient beings to receive the karmic recompense of [rebirth
in] the heavens of the realm of subtle-materiality
(*rūpāvacara*): that is to say, they cultivate the ten whole-
some [ways of action] that are still associated with the
contaminants (*āsrava*) and come into accord with the
meditative absorptions (*dhyāna*) [of the realm of sub-
tle-materiality].

“Furthermore, there are four actions that can cause sen-
tient beings to receive the karmic recompense of [rebirth
in] the heavens of the immaterial realm (*ārūpyāvacara*).
1. Transcending all material characteristics and ex-
tinguishing all sensory impressions [lit. the perception of
resistance, Skt. *pratighaṣaṃjñā*], and so forth [i.e., non-
attraction to the perception of diversity or manifoldness,
Skt. *nānātvasaṃjñā*], they access the absorption
(*dhyāna*) of the sphere of infinite space (*ākāśānantyāya-*

tana). 2. Transcending the absorption of the sphere of infinite space, they access the absorption of the sphere of infinite consciousness (*āvijñānānantyāyatana*). 3. Transcending the absorption of the sphere of infinite consciousness, they access the absorption of the sphere of nothingness (*ākīñcanāyatana*). 4. Transcending the absorption of the sphere of nothingness, they access the absorption of the sphere of neither perception nor non-perception (*naivasamjñānāsamjñāyatana*). These four actions can cause sentient beings to receive the karmic recompense of [rebirth in] the heavens of the immaterial realm.

Section 22. “Furthermore, there are actions that can cause sentient beings to receive the karmic recompense of certitude [of rebirth in the Pure Land].¹⁰ If a person in an advanced state of mind (*adhicitta*) makes offerings to the Buddha, the Dharma, and the Saṃgha, or to someone who keeps the precepts and, through such wholesome actions, vows to transfer [all that merit to others], he then will immediately go to rebirth [in the Pure Land]. This is called action that entails the karmic recompense of certitude.

“Furthermore, there are actions that can cause sentient

10) “Certitude” often means certitude of rebirth in the Pure Land, as is suggested by the technical term “go to rebirth” [i.e., in the Pure Land] in the following sentence; but it can also refer to more generic certitude about spiritual matters.

beings to receive the karmic recompense of a lack of certitude [of rebirth in the Pure Land]. This type of action is not performed in an advanced state of mind and moreover is not cultivated; additionally, this person does not vow to transfer [this merit to others] so that he may take rebirth [in the Pure Land]. This is called action that entails the karmic recompense of a lack of certitude.

Section 23. “Furthermore, there are actions that can cause sentient beings to receive the karmic recompense of [being reborn in] a frontier region [*pratyanta-janapada*]. When one acts, one makes offerings to the Buddha, the Dharma, and the Saṃgha, to people who keep the precepts purely, and to the entire congregation, but without generating an advanced state of mind; and, through these wholesome faculties (*kuśalamūla*), one vows to be reborn in a frontier region. Because of this vow, one is reborn in a frontier region where one receives karmic recompenses that are both pure and impure.

“Furthermore, there are actions that can cause sentient beings to receive the karmic recompense of [being reborn in] a central region [*madhyadeśa-janapada*]. At the time one performs actions, one decides to make offerings in the highest state of reverence to the Buddha, the Dharma, and the Saṃgha, to people who keep the precepts purely, and to religious mendicants (*brahmacārin*); and, through this wholesome faculty, one with certitude makes a vow to seek rebirth in a central region so that one

will in turn be able to encounter the Buddha, hear the right dharma, and receive the karmic recompenses that are most sublime and pure.

Section 24. “Furthermore, there are actions that can cause a sentient being to spend his entire lifetime in the hells. Suppose there is a sentient being who has performed actions that [have resulted in rebirth] in the hells. Without a sense of shame or blame, he does not feel disillusionment [*nirveda*, toward the things of this world and the actions he has performed]. His mind is unafraid and he instead rejoices [in what he has done]. Moreover, unrepentant, he continues to perform the most heinous types of unwholesome actions. Due to those actions, he will spend his entire lifetime in the hells.

“Furthermore, there are actions that can cause a sentient being to fall into the hells, but he will die halfway through without spending his entire lifetime there. Suppose there is a sentient being who has performed actions that [have resulted in rebirth] in the hells. Having accumulated [such karmic retribution], he subsequently feels fearful and, with a sense of shame and blame, he feels disillusionment. Repentant, he casts aside [such actions], but he has not yet generated an advanced state of mind. Due to those actions, he has fallen into the hells; but because he subsequently feels regret, he will die halfway through without having to spend his entire lifetime in the hells.

“Furthermore, there are actions that can cause a sentient being to fall into the hells, but, after having entered [the hells] for a short time, he departs. Suppose there is a sentient being who has performed actions that [have resulted in rebirth] in the hells. Having performed those actions, he feels fearful and generates an advanced state of mind. Generating a sense of shame and blame, he feels disillusionment toward evil and casts aside [such actions]. Earnestly, he repents and never again performs [such actions]. Thus, having entered the hells for a short time, he gains liberation.” At that time, the World Honored One recited a *gāthā*:

If a person performs the most heinous type of evil action,

But, after performing it, feels profound guilt,

And, repentant, does not do it again,

He will be able to uproot the fundamental types of action [*maulakarmapatha*].

Section 25. “Furthermore, there are actions that are performed but not accumulated. Suppose there is a sentient being who has performed all kinds of evil actions via body, speech, and mind, but, having performed them, he feels fearful, has a sense of shame and blame, feels disillusionment, and intensely reprimands and reproves himself so that he never does them again. This is called ‘performed but not accumulated.’

“Furthermore, there are actions that are accumulated

but not performed. Suppose there is a sentient being who has not himself performed an action, but because of his evil thoughts he encourages other people to engage in evil. This is called ‘accumulated but not performed.’

“Furthermore, there are actions that are both performed and accumulated. Suppose there is a sentient being who has performed various kinds of actions, but his mind is neither reformed nor repentant and he continues to perform them while also encouraging other people to do so as well. This is called ‘both performed and accumulated.’

“Furthermore, there are actions that are neither performed nor accumulated. Suppose there is a sentient being who has not himself performed actions and who does not teach others to engage in morally indeterminate actions (Skt. *aniyatakarman*), and so forth [viz., wholesome actions and unwholesome actions]. This is called ‘neither performed nor accumulated.’

Section 26. “Furthermore, there are actions that are initially pleasurable but subsequently painful. Suppose there is a sentient being who, thanks to someone’s encouragement, rejoices in practicing giving, but his intent to give is not firm and he subsequently ends up feeling regret. Due to this cause and condition, he is reborn as a human being who may initially enjoy being rich but who subsequently ends up suffering from poverty. This is called ‘initially pleasurable but subsequently painful.’

“Furthermore, there are actions that are initially painful but subsequently pleasurable. Suppose there is a sentient being who, thanks to someone’s encouragement and guidance, reluctantly gives just a little but after making that donation ends up rejoicing and feels no remorse. Due to this cause and condition, he is reborn as a human being who may initially suffer from poverty but who subsequently ends up enjoying being rich. This is called ‘initially painful but subsequently pleasurable.’

“Furthermore, there are actions that are initially painful and subsequently painful. Suppose there is a sentient being who stays far removed from spiritual mentors and does not receive others’ encouragement and guidance, to the point that he is unable to make even a modicum of offerings. Due to this cause and condition, he is reborn as a human being who initially suffers from poverty and who subsequently also suffers from poverty. This is called ‘initially painful and subsequently painful.’

“Furthermore, there are actions that are initially pleasurable and subsequently pleasurable. Suppose there is a sentient being who draws near to spiritual mentors, whose encouragement stimulates him to engage in giving; he then rejoices in and resolutely cultivates the act of giving. Due to this cause and condition, he is reborn as a human being who initially enjoys being rich and who subsequently enjoys being rich. This is called ‘initially pleasurable and subsequently pleasurable.’

Section 27. “Furthermore, there are those actions in which one may be poor but enjoys giving. Suppose there is a sentient being who, when he was previously practicing giving, did not come across a field of merit (*puṇyakṣetra*). As he continued along through the cycle of birth and death and ended up in a human destiny, his karmic recompense was negligible because he had not come across such a field of merit, and it vanished as soon as it was received. But because he had previously made a habit of giving, although he lives in poverty, he still enjoys the practice of giving.

“Furthermore, there are those actions in which one may be rich but is stingy and parsimonious. Suppose there is a sentient being who has never engaged in giving. He comes across a spiritual mentor and briefly engages in a single act of giving, thereby planting a fertile field of merit. Due to the fecundity of this field, he has a well-to-do livelihood; but because he did not make a habit of [giving] initially, he is stingy even though he is rich.

“Furthermore, there are those actions in which one may be rich but also has the aptitude to give. Suppose there is a sentient being who encounters a spiritual mentor and frequently engages in the act of giving, thereby encountering a fertile field of merit. Due to this cause and condition, he becomes extraordinarily rich and abundantly wealthy, but still is able to practice giving.

“Furthermore, there are those actions in which one

may be poor but is stingy and parsimonious. Suppose there is a sentient being who stays far removed from spiritual mentors and has no one to encourage or guide him, so that he is unable to practice giving. Due to this cause and condition, he is reborn into poverty and moreover is stingy and parsimonious.

Section 28. “Furthermore, there are those actions that can cause sentient beings to experience a state in which their bodies are happy but their minds are not. This is like an ordinary person (*prthagjana*) who enjoys good fortune.

“Furthermore, there are those actions that can cause sentient beings to experience a state in which their minds are happy but their bodies are not. This is like an arhat who is lacking in good fortune.

“Furthermore, there are those actions that can cause sentient beings to experience a state in which both their bodies and minds are happy. This is like an arhat who enjoys good fortune.

“Furthermore, there are those actions that can cause sentient beings to experience a state in which neither their bodies nor their minds are happy. This is like an ordinary person who is lacking in good fortune.

Section 29. “Furthermore, there are those actions that can cause sentient beings to experience a state in which their lives may come to an end but their actions [that led to that rebirth] have not come to an end. This is

like a sentient being who dies in the hells but ends up in turn being reborn back into the hells; it would also be the same for animals and hungry ghosts, on up to humans, heavenly beings, and *asuras*. This is called a state in which ‘their lives may come to an end but their actions have not come to an end.’

“Furthermore, there are those actions that can cause sentient beings to experience a state in which their actions may come to an end but their lives have not come to an end. This is like a sentient being who when his happiness comes to an end he receives suffering, and when his suffering comes to an end he receives happiness, and so forth. This is called a state in which ‘their actions may have come to an end but their lives have not come to an end.’

“Furthermore, there are those actions that can cause sentient beings to experience a state in which their actions and their lives both have come to an end. This is like a sentient being who ceases to be in the hells and is then reborn among the animals or hungry ghosts, on up to humans, heavenly beings, or *asuras*. This is called a state in which ‘their actions and their lives both have come to an end.’

“Furthermore, there are those actions that can cause sentient beings to experience a state in which neither their actions nor their lives have come to an end. This is like a sentient being who brings all the afflictions (*kleśa*) to an end; he is what is called a *śrotaāpanna* [stream-en-

terer], *sakṛdāgāmin* [once-returner], *anāgāmin* [nonreturner], or arhat. This is called a state in which ‘neither their actions nor their lives have come to an end.’

Section 30. “Furthermore, there are actions that can cause sentient beings who end up being reborn into baleful destinies to have physiques that are striking, eyes that are pleasing, skin that is radiant and smooth, and to be beings whom beings gaze upon with admiration. Suppose there is a sentient being who, because of the affliction of desire, engages in the act of breaking the precepts. Due to this cause and condition, he ends up being reborn into baleful destinies, but his physique is striking, his eyes are dignified, his skin is radiant and smooth, and he is a being whom beings gaze upon with admiration.

“Furthermore, there are actions that can cause sentient beings who end up being reborn into baleful destinies to have physiques that are repulsive, skin that is coarse and rough, and to be beings whom people are disgusted to look at. Suppose there is a sentient being who, because of the affliction of hatred, engages in the act of breaking the precepts. Due to this cause and condition, he is born into baleful destinies, and his physique is repulsive, his skin is coarse and rough, and people are disgusted to look at him.

“Furthermore, there are actions that can cause sentient beings who end up being reborn into baleful destinies to have bodies and mouths that are fetid and foul and have

sense faculties that are all impaired. Suppose there is a sentient being who, because of the affliction of delusion, engages in the act of breaking the precepts. Due to this cause and condition, he is born into baleful destinies, and his body and mouth are fetid and foul and all his sense faculties are impaired.

Section 31. “Furthermore, there are ten actions that can cause sentient beings to receive evil karmic recompense in their external surroundings. There are sentient beings who frequently engage in the ten unwholesome ways of action; for this reason, they will experience all the things around them as inadequate. 1. Engaging in the act of killing living creatures will consequently affect all kinds of karmic recompense in their external surroundings: the soil will be saline and medicinal herbs [grown in that soil] will have no potency. 2. Engaging in the act of stealing will consequently create in their external surroundings frost and hail, [plagues of] grasshoppers, locusts, and insects, and so forth, which will bring famine to the world. 3. Engaging in the act of sexual debauchery will consequently bring about ferocious wind and rain, and dust and fine particles. 4. Engaging in the act of lying will consequently cause the external things surrounding them to all be fetid and foul. 5. Engaging in the act of being duplicitous will consequently cause the surrounding lands to be high, low, and uneven, with lofty peaks and steep valleys, and with trees felled and greens cut down.

6. Engaging in the act of harsh speech will consequently affect all kinds of karmic recompense in their external surroundings: gravel and sand, and awful things that are coarse and rough, will keep anything from approaching them. 7. Engaging in obsequious flattery will consequently affect all kinds of karmic recompense in their external surroundings: it will cause the grasses, trees, and dense forests to have twigs and thorns. 8. Engaging in the act of greed will consequently affect all kinds of karmic recompense in their external surroundings: it will cause grains to have tiny kernels. 9. Engaging in the act of hatred will consequently affect all kinds of karmic recompense in their external surroundings: it will cause the fruits of all the trees to be bitter and astringent. 10. Engaging in the act of having perverted views will consequently affect all kinds of karmic recompense in their external surroundings: it will cause grains not to ripen and to have low yields at harvest time. Through these ten actions, they will receive unsalutary karmic recompenses in their external surroundings.

“Furthermore, there are ten actions that can cause sentient beings to receive salutary karmic recompenses in their external surroundings. Cultivating the ten wholesome ways of action will lead to results opposite to the above. You should know that they will then gain ten salutary karmic recompenses in their external surroundings.”

Section 32. At that time, after the World Honored One had finished preaching this discourse, the lay patron Śuka, while still at the Tathāgata's residence, achieved a mind of pure faith. Śuka then prostrated in homage before the Buddha and said, "I now request that the Buddha return to the city of Śrāvastī¹¹⁾ and come to the home of my father, the patron Dautiya; for I want my father, and all sentient beings, to be able to pass the entire evening peacefully [by hearing a reiteration of this sūtra]." At that time, World Honored One, in order to bring benefit to them, assented silently to his request.

At that time, Śuka heard what the Buddha had preached; greatly rejoicing, he prostrated in homage before the Buddha and withdrew.

11) The Chinese here (舍婆提城) is a different transcription of the same Indian city Śrāvastī that appears in the opening paragraph.

Secrets on Cultivating the Mind¹²⁾

Section 1. The three realms of existence are blazing in affliction as if they were a house on fire. How can you bear to tarry here and complacently undergo such extended suffering? If you wish to avoid wandering on in saṃsāra, there is no better way than to seek buddhahood. If you want to seek buddhahood—the buddha is the mind, so how can you search for the mind in the far distance? It is not outside the body. The physical body is a phantom, for it is subject to birth and death; the true mind is like space, for it is uninterrupted and immutable. Therefore, it is said, “These hundred bones will crumble and return to fire and wind. But One Thing is eternally numinous and envelops heaven and earth.”

Section 2. It is so tragic. People have been deluded for so long. They do not recognize that their own minds are the true buddhas. They do not recognize that their own natures are the true dharma. Wanting to search for the dharma, they still look in the distance for all the sages. Wanting to search for the buddha, they will not observe their own minds. If they aspire to the path of buddhahood

12) By Chinul, the Koryŏ State Preceptor Puril Pojo (1158-1210). *Susim kyŏl*, in *Han'guk Pulgyo chŏnsŏ*, vol. 4, pp. 708b-714b; *Taishō Buddhist Canon*, no. 2020, vol. 48, pp. 1005c-2009b.

while obstinately holding to their sense that the buddha is outside the mind or the dharma is outside the nature, then—even though they pass through kalpas as numerous as dust motes, burning their bodies, charring their arms, crushing their bones and exposing their marrow, or else writing sūtras with their own blood, never lying down to sleep, eating only once at the early-morning offering, or even reading through the doctrines of the entire canon and cultivating all sorts of ascetic practices—it is like trying to make rice by boiling sand: it will only add to their tribulation. If they would only understand their own minds, then approaches to dharma as numerous as the sands of the Ganges and uncountable sublime meanings would all be gained without seeking them. As the World Honored One said, “I see that all sentient beings everywhere are endowed with a tathāgata’s wisdom and marks of virtue.” He also said, “Sentient beings’ illusory guises all take shape in the sublime mind of the tathāgata’s consummate enlightenment.” Consequently, you should know that outside this mind there is no buddhahood that can be attained.

Section 3. All the buddhas of the past were merely persons who understood their minds. All the saints and sages of the present are likewise merely persons who have cultivated their minds. All religious cultivators in the future will rely on this dharma as well. I hope all of you who cultivate the path will never search outside.

“The nature of the mind is untainted; it is originally consummate and complete in and of itself. If you will only leave behind false conditioning, you will be a ‘such-like’ buddha [viz., the dharmakāya buddha].”

Section 4. Question: If you say that the buddha-nature exists in the body right now, then, since it is in the body, it is not separate from us ordinary persons. So why can we not now see this buddha-nature? Please explain this further so that we may understand.

Chinul: It is in your body, but you do not see it. Ultimately, what is that thing that during the twelve time-periods of the day knows hunger and thirst, cold and heat, anger and joy? Now, this physical body is a construct of the four conditioning elements of earth, water, fire, and wind. Since this matter is passive and insentient, how can it see, hear, sense, and know? That which is able to see, hear, sense, and know is perforce your buddha-nature. For this reason, Linji [Yixuan] said, “The four great elements do not know how to expound the dharma or listen to the dharma. Empty space does not know how to expound the dharma or listen to the dharma. It is only that formless thing, clearly and brightly shining all by itself, that knows how to expound the dharma or listen to the dharma.” This “formless thing” is both the dharma-seal of all the buddhas and your original mind.

Section 5. It is the buddha-nature that exists in your

body right now; why in vain do you search for it outside?

In case you cannot accept this, I will mention some of the events surrounding a few of the ancient sages' entrances onto the Way. These should allow you to resolve your doubts. Listen carefully and try to have faith.

Once long ago, a king who held heterodox views asked the Venerable Bharati:

“What is the buddha?”

The venerable one answered, “Seeing the nature is the buddha.”

The king asked, “Has the master seen the nature yet, or not?”

The venerable one answered, “Yes, I have seen the buddha-nature.”

“Where is the buddha-nature?”

“This nature is present when we're acting.”

“During which actions? I don't see it now.”

“It appears in this present action, but your majesty just doesn't see it.”

“But do I have it too, or not?”

“If your majesty performs actions, there are none in which it is not present. If your majesty were not acting, its essence would be very difficult to see.”

“But when one acts, at how many places does it appear?”

“It appears in eight different places.”

“Would you describe these eight places?”

“In the womb it is called a fetus. On being born it is

called a person. In the eyes it is called seeing and in the ears it is called hearing. In the nose it smells, in the tongue it talks, in the hands it grasps, and in the feet it runs. When it is expanded, it contains worlds as numerous as grains of sand. When it is compressed, it exists within one minute particle of dust. Those who have recognized it know that it is the buddha-nature; those who have not call it spirit.”

As the king listened, his mind opened into awakening.

In another case, a monk asked the master Guizong:

“What is the buddha?”

The master answered, “I’ll tell you now, but I’m afraid you won’t believe me.”

“How would I dare not believe the sincere words of the master?”

The master said, “It’s you!”

“How can I maintain it?”

“If there is the slightest bit of dust in your eyes, flowers in the sky will fall profusely.”

The monk heard this and understood.

Section 6. These stories I have just told about the sages of old entering the Way are clear and simple; they do not strain the powers of comprehension. If you gain a bit of faith and understanding from these cases (*kongan*), you will be walking hand in hand with the sages of old.

Section 7. Question: You talk about “seeing the nature.” But if one has truly seen the nature, one becomes an [enlightened] sage and, unlike other people, should be able to manifest the [six] superpowers (S. *abhijñā*, K. *sint’ong*) and the transformations of form (S. *pariṇāma*, K. *pyōnhwa*). How is it, then, that among those who cultivate the mind nowadays, there is not a single person who exhibits these superpowers and transformations of form?

Section 8. Chinul: You should not utter absurdities lightly; to be unable to differentiate the perverse from the noble is to be a deluded and confused person. Nowadays, you people who are training on the path chat about truth with your mouths, but your minds cower from it in discouragement and end up falling into the error of [underestimating yourselves by presuming that] you do not share [in the buddha-nature]. This is why you have doubts. You train on the Way but do not know the proper sequence [of practice]. You talk about truth but do not distinguish the root from the branches. This is called perverse view; it is not called cultivation. You are not only deceiving yourselves; you are deceiving others, too. How can you not be on your guard against this?

Section 9. Now, there are many approaches for entering the Way, but if we explain their gist, they are all subsumed under the twofold approach of sudden awak-

ening followed by gradual cultivation. Although some have advocated sudden awakening [and simultaneous] sudden cultivation, this is the entrance for people of extraordinary spiritual faculties. If you were to probe their pasts, you would see that already for many lifetimes their cultivation has been based on [the insights gained in a previous] awakening. After sustained gradual suffusion, now, in this lifetime, these people hear [the dharma] and awaken: in one moment [their practice is brought to a] sudden conclusion. But if we try to explain this according to the facts, then this capacity [for sudden awakening/sudden cultivation] is also the result of an initial [sudden] awakening and its subsequent [gradual] cultivation. Consequently, this twofold approach of sudden [awakening] and gradual [cultivation] is the track followed by thousands of sages. Hence, there were none of the sages of old who did not first have an awakening, subsequently cultivate it, and, as a result of that cultivation, finally gain realization. The superpowers and transformations of form to which you refer appear because of the gradual suffusion of cultivation based on [an initial] awakening; it is not that they appear simultaneously with that awakening.

Section 10. As it is said in the sūtras, “The principle is awakened to suddenly, and is forged in accordance with this awakening. Phenomena cannot be removed suddenly; they are brought to an end sequentially.” For

this reason, Guifeng [Zongmi], in a profound explanation of the meaning of initial awakening followed by subsequent cultivation, said, “We may know that a frozen pond is entirely water, but the sun’s heat is necessary to melt it. We may awaken to the fact that an ordinary person is a buddha, but the power of dharma is necessary for it to permeate our cultivation. When that [pond’s] ice has melted, the water flows freely and we can then use its efficacy for irrigation and cleaning. When delusion is extinguished, the mind will become numinous and dynamic and, in response, will make manifest its function of penetrating illumination.” These [quotations should] make it clear that [the ability to manifest] superpowers and transformations of form in the phenomenal sphere cannot be perfected in a day: these are made manifest through gradual permeation. Moreover, in the case of accomplished persons, superpowers in the phenomenal sphere are like eerie apparitions; they are only ancillary by-products of sanctity. Although sages might display them, they do not place any importance on them. Nowadays, deluded and ignorant people wrongly assume that one moment of awakening manifests in turn incalculable sublime functions, as well as magic and miracles. This is the sort of understanding to which I was referring when I said that you do not know the proper sequence [of practice] and do not distinguish the root from the branches. To seek the Way to buddhahood while not knowing the proper sequence

[of practice or distinguishing] the root and the branches is like trying to insert a square peg into a round hole. How is this not a grave mistake?

Section 11. Since they do not know of any expedients, they consequently [hesitate], presuming they have reached a sheer precipice, and allow themselves to cower and back away in discouragement. Alas, many are those who have thus broken their ties with the spiritual lineage of the buddhas. Since they neither understand for themselves nor believe that others have had any experience of the understanding-awakening, when they see someone without superpowers they act insolently, ridiculing the saints and insulting the sages. This is really quite pitiful!

Section 12. Question: You said, “This twofold approach of sudden awakening/gradual cultivation is the track followed by thousands of sages.” But if awakening is really sudden awakening, what is the point of gradual cultivation? And if cultivation means gradual cultivation, how can you speak of a sudden awakening? We hope that you will expound further on these two aspects of sudden and gradual and resolve our remaining doubts.

Chinul: As for ‘sudden awakening,’ when the ordinary person is deluded, he assumes that the four great elements are his body and the deluded thoughts are his mind. He does not know that his own nature is the true

dharmakāya; he does not know that his own numinous awareness is the true buddha. As he wanders hither and thither, looking for the buddha outside his mind, a spiritual mentor might direct him to the entrance to the road [leading to salvation]. If in one moment of thought he then follows back the light [of his mind to its source] and sees his own original nature, he will discover that the ground of this nature is innately free of afflictions (*kleśa*), and that he himself is originally endowed with the nature of wisdom that is free from the contaminants (*āsrava*), which is not a hair's breadth different from that of all the buddhas. Hence it is called sudden awakening.

Section 13. As for 'gradual cultivation,' although he has awakened to the fact that his original nature is no different from that of the buddhas, the beginningless proclivities of habit (*vāsanā*) are extremely difficult to remove suddenly. Therefore he must continue to cultivate while relying on this awakening so that this efficacy of gradual suffusion is perfected; he constantly nurtures the embryo of sanctity, and after a long, long time he becomes a sage. Hence, it is called gradual cultivation. It is like the maturation of an infant: from the day of its birth, [an infant] is endowed with all its faculties, just like any other [human being], but its physical capacities are not yet fully developed; it is only after the passage of many months and years that it will finally mature into an adult.

Section 14. Question: Through what expedients is it possible in one moment of thought to trace back [the radiance of one's sense] faculties and awaken to the self-nature?

Chinul: [The numinous awareness] is just your own mind; what other expedients do you need? If you think you need expedients in order to seek understanding, you are like a person who, because he does not see his own eyes, assumes that he has no eyes and decides to figure out some other way to see. But since he does in fact have his own eyes, how else is he supposed to see? If he realizes that in fact he has never lost [his eyes], this is then the same as seeing his eyes, and he no longer would try to find a way to see. How then would he have any thoughts that he could not see? Your own numinous awareness is exactly the same: since it is your own mind, how else are you going to understand? If you seek some other way to understand, you will never succeed in understanding. Simply knowing that there is nothing you need to understand is in fact seeing the nature.

Section 15. Question: When a truly gifted person hears [the dharma], he understands easily. Average and inferior persons, however, are not without doubt and confusion. Would you explain some expedients that will enable the deluded too to gain access [to enlightenment]?

Chinul: The path is not related to knowing or not knowing. You should get rid of the mind that clings to its

delusion and waits for enlightenment to occur, and listen to my words.

Since all dharmas are like dreams or conjuring tricks, deluded thoughts are originally calm and the dusty sense-spheres are originally void. At the point where all dharmas are void, the numinous awareness is unobscured. That is, this mind of void and calm, numinous awareness is your original face (K. *pollae myōnmok*). It is also the dharma-seal transmitted without a break by all the buddhas of the three time-periods, the successive generations of patriarchs and teachers, and the spiritual mentors of this world. If you awaken to this mind, then this is truly what is called not climbing the rungs of a ladder: you ascend straight to the stage of buddhahood and each step transcends the three realms of existence. Returning home, your doubts will be instantly resolved, and you will become the teacher of humans and divinities. Equipped with both compassion and wisdom and fully endowed with the twofold benefit [of oneself and others], you will be worthy of receiving the offerings of humans and divinities. Each day you can use ten-thousand taels of gold [without incurring any debt]. If you can do this, you will truly be a great man who will indeed have finished the tasks of this life.

Section 16. Question: For people like us, what is this mind of void and calm, numinous awareness?

Chinul: What has just asked me this question is pre-

cisely your mind of void and calm, numinous awareness. Why don't you trace back its radiance rather than looking for it outside? For the benefit of people like you, I will now point straight to your original mind so that you can awaken. You should clear your minds and listen to my words.

From morning to evening, throughout the twelve periods of the day, during all your actions and activities—whether you are hearing or seeing, laughing or talking, angry or happy, engaging in propriety or impropriety—speak! Ultimately who is it that is able to perform all these actions?

Section 17. If you say that it is the physical body that is acting, then at the moment when a person's life comes to an end, even though the body has not yet decayed, how is it that the eyes cannot see, the ears cannot hear, the nose cannot smell, the tongue cannot talk, the body cannot move, the hands cannot grasp, and the feet cannot run? You should know that what is capable of seeing, hearing, moving, and acting is perforce your original mind; it is not your physical body. Furthermore, the four elements that make up the physical body are by nature empty; they are like reflections in a mirror or the moon's [reflection] in water. How can they be clear and constantly aware, always bright and never obscured—and, when stimulated, be able to put into operation sublime functions as numerous as the sands of the Ganges? For this reason it is said,

“Superpowers and sublime functions are drawing water and carrying firewood.”

Section 18. Now, there are many points at which to access the principle. I will point out one approach that will allow you to return to the source.

Chinul: Do you hear the sounds of that crow cawing and that magpie calling?

Student: Yes.

Chinul: Trace them back and listen to your hearing-nature. Are there many sounds there?

Student: At that place, all sounds and discriminations are unascertainable.

Chinul: Marvelous! Marvelous! This is Avalokiteśvara’s gateway for accessing the principle. Let me ask you again. You said, “At that place, all sounds and discriminations are unascertainable.” But since they are unascertainable, at such a time isn’t the hearing-nature just void?

Student: Originally it is not void. It is ever-bright and never obscured.

Chinul: What is this essence that is not void?

Student: As it has no form or shape, it is ineffable.

Chinul: This is the life force of all the buddhas and patriarchs—have no further doubts.

Section 19. Since it has no form or shape, how can it be either large or small? Since it is neither large nor

small, how can it have any boundaries? Since it has no boundaries, it cannot have either inside or outside. Since there is no inside or outside, there is no far or near. As there is no far or near, there is no here or there. As there is no here or there, there is no coming or going. As there is no coming or going, there is no birth or death. As there is no birth or death, there is no past or present. As there is no past or present, there is no delusion or awakening. As there is no delusion or awakening, there is no ordinary person or sage. As there is no ordinary person or sage, there is no purity or impurity. Since there is no impurity or purity, there is no right or wrong. Since there is no right or wrong, names and words do not apply to it. Since none of these concepts apply, all sense-bases and sense-objects, all deluded thoughts, and even forms and shapes, names and words are all inapplicable. Hence how can it be anything but originally void and calm and originally no-thing?

Section 20. Nevertheless, at that point where all dharmas are void, the numinous awareness is not obscured. It is not the same as insentience, for its nature is spiritually deft. This is your pure mind-essence of void and calm, numinous awareness. This pure, void, and calm mind is that mind of outstanding purity and brilliance of all the buddhas of the three time-periods; it is that enlightened nature which is the original source of all sentient beings. One who awakens to it and safeguards

that [awakening] will then abide in the unitary, such, and immovable liberation. One who is deluded and turns his back on it cycles between the six rebirth destinies (viz., hell denizens, ghosts, asuras, animals, human beings, and divinities), wandering on in saṃsāra for vast numbers of kalpas. As it is said, “One who is confused about the one mind and cycles between the six rebirth destinies keeps on going and remains active. But one who awakens to the *dharmadhātu* and returns to the one mind arrives and is still.”

Although there is a distinction between delusion and awakening, at their original source they are one. Therefore, it is said, “The term ‘dharma’ means ‘the mind of the sentient being.’” But since there is neither more of this void and calm mind in the sage nor less of it in the ordinary person, in the wisdom of the sage it is no brighter; hidden in the mind of the ordinary person it is no darker. Since there is neither more of it in the sage nor less of it in the ordinary person, how are the buddhas and patriarchs any different from other human beings? The only thing that makes them different is that they can protect their minds and thoughts, nothing more.

Section 21. If you have sufficient faith and your doubts suddenly vanish, you will display the will of a great man and generate authentic vision and understanding; if you know its taste for yourself, arrive at the stage of self-affirmation [and thus gain understanding of

your true nature], then this is the experience of the understanding-awakening achieved by those who have cultivated the mind. Since no further steps or sequences are involved, it is called “sudden.” Therefore it is said, “When in the cause—faith—one meshes without the slightest degree of error with all the qualities of the fruition—buddhahood—faith is achieved.”

Section 22. Question: Since one awakens to this principle, no further steps or sequences are involved. Why then do you presume that there is subsequent cultivation, gradual suffusion, and gradual achievement?

Chinul: The meaning of gradual cultivation subsequent to awakening has been explained fully before. But since your doubts persist, it seems that I will have to explain it again. You should clear your minds and listen carefully!

For vast numbers of kalpas without beginning, up to today, ordinary persons have cycled between the five rebirth destinies, coming and going between birth and death. They obstinately cling to conceptions of self and, over a long period of time, they have created their natures out of false thoughts, inverted views, ignorance, and various proclivities of habit. Although, in this present life, they might suddenly awaken to the fact that their self-natures are originally void and calm and no different from that of the buddhas, these past proclivities are exceedingly difficult to eradicate. Consequently, when they

come into contact with either favorable or adverse sensory objects, then anger or happiness, propriety or impropriety, furiously arise and cease, and their adventitious afflictions (*S. āgantukakleśa*) are no different from before. If they do not increase their efforts and apply their dynamism through their *prajñā*, how will they ever be able to counteract ignorance and reach that land of great rest and great repose? As it is said, “Although through sudden awakening, one is the same as the buddhas, the proclivities that have been built up over many lives are deep-rooted. The wind ceases, but the waves still surge; the principle appears, but thoughts still invade.” Chan Master [Dahui Zong]gao said: “Often people with sharp faculties are able to resolve this matter and achieve sudden awakening without expending a lot of energy. Then they come to think it was easy and so do not cultivate the counteragents [to the afflictions]. As the days lengthen and months deepen, they simply go with the flow just as before and are unable to avoid *saṃsāra*.” How, then, could you neglect subsequent cultivation simply because of one moment of awakening? For this reason, after awakening, you must constantly examine and check yourself. If deluded thoughts suddenly arise, do not chase after them: reduce them and reduce them again until you reach the unconditioned. Then and only then will [your practice reach] completion. This is what is meant by the practice of oxherding that follows awakening, [which is performed by] all the spiritual mentors

under heaven.

Section 23. Nevertheless, although you must cultivate further, you have already awakened suddenly to the fact that deluded thoughts are originally void and the mind-nature is originally pure. Thus you eradicate evil [the unwholesome], but you eradicate it without actually eradicating anything; you cultivate the good [the wholesome], but you cultivate it without actually cultivating anything. This is true cultivation and true eradication. For this reason [Guifeng Zongmi] said, “Although one may be prepared to cultivate the manifold practices [of the bodhisattva], no-thought is the source of them all.” Guifeng summed up [the distinction] between the implications of initial awakening and subsequent cultivation when he said:

One has the sudden awakening to the fact that one’s nature is originally free of affliction and that one is originally in full possession of the uncontaminated (*anāsrava*) wisdom-nature that is no different from that of the buddhas. To cultivate while relying on this [awakening] is called supreme-vehicle Sōn; it is also called the pure Sōn of the tathāgatas. If thought-moment after thought-moment one continues to develop one’s training, then naturally one will gradually attain hundreds of thousands of samādhis. What has been transmitted successively in the school of Bodhidharma is this Sōn.

Hence these two aspects—sudden awakening and

gradual cultivation—are like the two wheels of a cart: neither can be missing.

Section 24. Some people do not realize that the nature of wholesome and unwholesome [merit and demerit] is void; they sit rigidly without moving and suppress both body and mind, like a rock crushing grass. To regard this as cultivation of the mind is a great delusion. For this reason, it is said, “Śrāvakas eradicate their delusions thought after thought, but the thought to perform this eradication is a brigand.” If they would just correctly contemplate the fact that killing, stealing, sexual misconduct, and lying all arise from the nature, then the production [of these transgressions] would be the same as their nonproduction. Since at that point these would then be calmed, what else would need to be eradicated? As it is said, “Do not fear the arising of thoughts: only be concerned lest your awareness of them be tardy.” It is also said, “If we are aware of a thought at the moment it arises, then in that very awareness it vanishes.” In the case of a person who has had an awakening, although he still has adventitious afflictions, these have all been clarified into ghee. If he merely reflects on the fact that delusion is without basis, then all of these three realms of existence, [which are like] flowers in the sky, are like smoke swirling in the wind, and the six phantom sense-objects are like ice melting in hot water.

Section 25. If thought-moment after thought-moment he continues to train in this manner, does not neglect his attentiveness, and maintains samādhi and prajñā equally, then lust and hatred will naturally fade away, and compassion and wisdom will naturally increase in brightness; deleterious actions will naturally cease, and meritorious practices will naturally multiply. When afflictions are exhausted, birth and death are brought to an end. When the subtle streams of afflictions are forever cut off, the great wisdom of consummate enlightenment subsists brilliantly of itself. Then he will be able to manifest billions of transformation-bodies in all the lands of the ten directions, following his inspiration and responding in accordance with the faculties [of sentient beings]. His responsiveness will be unlimited, like the moon in the nine empyrea [of the sky] reflecting in ten-thousand pools of water. He will be able to ferry across all sentient beings with whom he has affinities. He will be happy and worry-free. Such a person is called a Greatly Enlightened World Honored One.

Section 26. Question: In the approach of subsequent cultivation, we really do not yet understand the meaning of maintaining samādhi (concentration) and prajñā (wisdom) equally. Would you please expound further on this point in detail, so that we may free ourselves of our delusion and be guided to the gates to liberation?

Chinul: If we were to consider these [two] dharmas

and their attributes, of the thousands of approaches for accessing the principle, there are none that do not involve samādhi and prajñā. Taking into account only their essentials, from the standpoint of the self-nature, they then are characterized as the two aspects of essence and function—this is what I have previously called the void and calm, numinous awareness. Samādhi is the essence; prajñā is the function. Because [prajñā] is the functioning of the essence, prajñā is not separate from samādhi. Because [samādhi] is the essence of the function, samādhi is not separate from prajñā. Because where there is samādhi there is prajñā, [samādhi] is calm yet constantly aware. Because where there is prajñā there is samādhi, [prajñā] is aware yet constantly calm. As Caoqi [the Sixth Patriarch Huineng] said, “The mind-ground that is free from disturbance is the samādhi of the self-nature. The mind-ground that is free from delusion is the prajñā of the self-nature.” If you understand in this wise, naturally in all situations you will be calm and aware. When restraint and reflection [the characteristics of samādhi and prajñā, respectively] are nondual, this is then the sudden school adept’s joint cultivation of samādhi and prajñā.

Section 27. If you claim, “Initially control conditioned thoughts with calmness and subsequently control dullness with alertness; these initial and subsequent counteractive techniques subdue both dullness and agi-

tation and one thereby will access quiescence”: this is [samādhi and prajñā] as practiced by those of inferior faculties in the gradual school. Although [this approach also] claims that alertness and calmness should be maintained equally, it cannot avoid clinging to stillness as its practice. How then will it enable those who would understand this matter never to leave the fundamental calm and fundamental awareness and to cultivate concurrently samādhi and prajñā naturally in all situations? As Caoqi said, “The practice of awakening oneself has nothing to do with disputation. If you argue about what comes first and last, you are a deluded person.”

Section 28. In the case of an accomplished person, the meaning of maintaining samādhi and prajñā equally does not involve any specific activity: he is inherently spontaneous and unconcerned about place or time. When seeing forms or hearing sounds, he is “just so.” When wearing clothes or eating food, he is “just so.” When defecating or urinating, he is “just so.” When talking with people, he is “just so.” And even when walking, standing, sitting, and lying down, whether speaking or keeping silent, whether joyful or angry, at all times, he is “just so.” Like an empty boat riding on the waves, following the crests and troughs, or like a torrent flowing through the mountains, following the bends and straights, in all his thoughts he remains nescient. Today, he is at peace naturally in all situations without hin-

drances or constraints; tomorrow, in all situations he is naturally at peace. He follows all conditions without hindrances or constraints. He neither eradicates the unwholesome nor cultivates the wholesome. His character is irreproachable and unpretentious. Since his seeing and hearing have returned to normal, then there are no sense-objects with which to come in contact. Why would he need to bother with efforts at effacement? He has not a single thought that creates passion, so he need not make a pretense of forgetting all conditioning.

Section 29. But hindrances are formidable and habits are deeply ingrained; contemplation is weak and the mind drifts. The power of ignorance is great, but the power of *prajñā* is small. When he comes in contact with wholesome and unwholesome sense-objects, he still cannot avoid alternately being either affected by them or remaining at rest; and since the mind is neither tranquil nor content, he cannot but work both at forgetting all conditioning and at effacement. As it is said, “When the six sense-bases are absorbed in the object [of meditation] and the mind no longer responds to the conditioning—we call this *samādhi*. When the mind and the sense-spheres are both void and [the mirror of the mind] shines without obscuration—we call this *prajñā*.” Even though this is the [relative] approach to *samādhi* and *prajñā* that adapts to signs as practiced by those of inferior capacities in the gradual school, it should not be

neglected as a counteractive technique. If restlessness and agitation are intense, then first, through the approach of samādhi, use the principle to absorb the distraction; for when the mind does not respond to the environment/conditioning, it will be in conformity with original calmness. If dullness and torpor are especially heavy, then next use the approach of prajñā to investigate dhar-mas critically and contemplate their voidness; for when [the mirror of the mind] shines without obscuration, it will be in conformity with the original awareness. Control distracting thoughts with samādhi. Control blankness with prajñā. When activity and stillness both disappear, the act of counteraction will be finished. Then, even while one is in contact with sense-objects, thought after thought returns to the source; even while one is in contact with conditions, every mental state is in conformity with the path. Naturally in all situations, [samādhi and prajñā] are concurrently cultivated until finally one becomes a person without any concerns. When this is so, this then truly can be called maintaining samādhi and prajñā equally and one will have clearly seen the buddha-nature.

Section 30. Question: According to your assessment, during the cultivation that follows awakening, there are two types of samādhi and prajñā that are to be maintained equally: first, the [absolute] samādhi and prajñā of the self-nature; second, the [relative] samādhi

and prajñā that adapts to signs. The self-nature approach was said to mean, “Naturally in all situations he will be calm and aware. . . . He is inherently spontaneous. . . . There are no sense-objects with which to come in contact. Why would he need to bother with efforts at effacement? He has not a single thought that creates passion, so he need not make a pretense of forgetting all conditioning.” Your assessment was that this was the sudden school adept’s equal maintenance of samādhi and prajñā that never leaves the self-nature. The [relative] approach that adapts to signs was said to mean, “Stay in accord with principle to absorb distraction . . . [and] investigate dharmas critically and contemplate their voidness. . . . [One] subdues both dullness and agitation and one thereby will access the unconditioned.” But your assessment was that this was the practice for those of inferior faculties in the gradual school. We are not yet free of doubts about these two approaches to samādhi and prajñā.

Section 31. Would you say that a person’s practice should first rely on the self-nature type by cultivating samādhi and prajñā concurrently, and then subsequently make further use of the countermeasures of the [relative] approach that adapts to signs? Or should one first rely on the [relative] type that adapts to signs, control dullness and agitation, and then subsequently start on the self-nature type? If after initially employing the samādhi and

prajñā of the self-nature, one is then able to remain calm and aware naturally in all situations, thus rendering the counteractive measures unnecessary, why would one subsequently have to apply the [relative] type of samādhi and prajñā that adapts to signs? It is like a piece of white jade: if it is engraved, its natural beauty will be destroyed. [On the other hand,] after the initial application of the [relative] type of samādhi and prajñā that adapts to signs, if the work of counteraction is brought to a close and one then progresses on to the self-nature type, this would be little more than the gradual suffusion prior to awakening as practiced by those of inferior faculties in the gradual school. How would you then be able to say that the sudden school's approach of initial awakening and subsequent cultivation makes use of the effortless effort?

Section 32. If [these two types can both be practiced] in that singular moment where there is no sequence of before and after [via sudden awakening/sudden cultivation], there then would have to be some distinction between the respective suddenness and gradualness of these two types of samādhi and prajñā; so how could they both be cultivated simultaneously? The sudden-school adept relies on the self-nature type and eschews effort naturally in all situations. Students of inferior capacity in the gradual school cling to the [relative] type that adapts to signs and exert themselves in applying countermeasures. The re-

spective capacities of these two approaches are different as regards their suddenness and gradualness; their superiority and inferiority are obvious. So why is it explained that, in the approach of initial [sudden] awakening and subsequent [gradual] cultivation, there are two ways [to maintain samādhi and prajñā equally]? Please help us to understand this and eliminate our doubts.

Chinul: The explanation is obvious. Your doubts come only from yourselves. If you try to gain understanding by merely following the words, you will only end up giving rise to doubt and confusion. It is best to get the meaning and forget the words; do not bother scrutinizing them in detail.

Now let me assess the cultivation entailed with each of these two approaches [to samādhi and prajñā].

Cultivation of the samādhi and prajñā of the self-nature: this [type] involves the use of the sudden school's effortless effort, in which both are mobilized and both are calmed; oneself cultivates the self-nature, and oneself completes the path to buddhahood.

Section 33. Cultivation of the [relative] samādhi and prajñā that adapts to signs: this [type] involves the use of the counteractive measures that are cultivated prior to awakening by those of inferior faculties in the gradual school; thought-moment after thought-moment, one eliminates confusion, so this is a practice that clings to stillness. These two approaches differ in their respective

suddenness or gradualness; they should not be applied haphazardly. Although the counteractive measures of the [relative] approach that adapts to signs are also discussed in the approach involving cultivation after awakening, it does not employ in their entirety the practices of those of inferior faculties in the gradual school. It adopts its expedients, but only as a temporary measure. This is because in the sudden school too there are those whose faculties are superior and those whose faculties are inferior; their “baggage” [K. *haengni*, viz., their characters and comportments] cannot be weighed according to a single standard.

Section 34. If the afflictions are weak and insipid and one’s body and mind light and at ease; if with regard to the good one leaves the good and in the bad one leaves the bad; if one is unmoving amid the eight winds; if the three types of sensation [pleasant, unpleasant, and neutral] are calmed—then one can rely on the *samādhi* and *prajñā* of the self-nature and cultivate them concurrently, naturally in all situations. One is pristine and impeccable; whether in action or at rest one is constantly [absorbed in] *Sōn* and masters the principle of spontaneity. What need is there for that person to presume that one must borrow the countermeasures of the [relative] approach that adapts to signs? If one is not sick, there is no need to go looking for medicine. Even though a person might initially have had a sudden awakening, if

the afflictions are engrossing and the proclivities of habit deeply engrained; if the mind becomes passionate whenever it is in contact with sense-objects; if one always becomes caught up in every situation one encounters; if one is overcome by dullness and agitation; or if one is benighted about the constancy of calmness and awareness—such a person should then make use of the [relative] *samādhi* and *prajñā* that adapts to signs, not neglect the counteractive measures that control both dullness and agitation, and thereby access the unconditioned: this is what is proper here. But even though he borrows these countermeasures in order to bring the proclivities under temporary control, since he has already had an initial sudden awakening to the fact that the mind-nature is fundamentally pure and the afflictions fundamentally empty, he therefore does not fall into the tainted practice of those of inferior faculties in the gradual school.

Section 35. Why is this? Although during the cultivation prior to awakening [a person following the gradual approach] does not forget to be diligent and thought-moment after thought-moment suffuses his cultivation [with these practices], he still gives rise to doubts everywhere and is not yet able to be unconstrained (*muṛae*). It is as if he had something stuck in his chest: he is constantly uncomfortable. As the days lengthen and months deepen, the work of counteraction matures and then the adventitious afflictions of body and mind might

weaken. Although [the afflictions] seem lighter, the root of doubt has yet to be eradicated. Like a rock crushing grass, he is still not autonomous in the realm of birth and death. Therefore, [Zongmi] said, “Cultivation prior to awakening is not true cultivation.” In the case of a person who has awakened, although he employs the expedients of such countermeasures, each and every moment he is free of doubts and does not become tainted. As the days lengthen and the months deepen, he naturally conforms to the nature that is impeccable and sublime. He is naturally calm and aware in all situations. Moment by moment, as he becomes involved in sensory experience in all the sense-realms, thought after thought he always eradicates the afflictions, for he is never separate from the self-nature. By maintaining samādhi and prajñā equally, he perfects supreme bodhi and is no different from those of superior faculties mentioned previously. Thus, although the [relative] samādhi and prajñā that adapts to signs is a practice for those of inferior faculties in the gradual school, for the person who has had an awakening it can be said that [this is a practice in which] iron has been transmuted into gold. If you understand in this wise, then how can you have this doubt, namely, the discriminative view that a sequence or progression is involved in the practice of these two approaches to samādhi and prajñā?

Section 36. I hope that all cultivators of the path will

study these words carefully; you must have no further suspicious doubts or else you will naturally end up backsliding. If you have the will of a great man and seek supreme bodhi, what will you do if you abandon this [approach]? Do not grasp at the words; you must instead directly grasp the meaning, at every point return to yourselves, and stay in accord with the original guiding principle. Then the wisdom that cannot be learned from any master will naturally appear and that impeccable principle will be clear and unobscured. The perfection of the wisdom-body does not come from any other awakening. Even so, while this sublime truth applies to everyone, unless one starts from the beginning with the omniscient wisdom of prajñā—the core vessel of the Mahāyāna—you will not be able to produce right faith in a single moment of thought. And how can this merely lead to a lack of faith? You will also end up slandering [the dharma] and will finally invite punishment in the Interminable Hell (Avīci-naraka). This happens all too frequently! But even though you are not yet able to accept this in faith, if it passes through your ears just once and you feel an affinity with it for even a moment, the efficacy and merit will be incalculable. As it says in the *Weixin jue (Secrets on Mind-Only)*, “Hearing [the dharma] but not believing it is still cause for the maturation of the seed of buddhahood. Training [on the Buddhist path] but not completing it is still merit surpassing that of humans and divinities.” But one who does not neglect the

right cause for the attainment of buddhahood and who, moreover, listens and believes, trains and completes his training, and guards his achievement without forgetting it—how can his merit be calculated?

Section 37. If we consider our actions during our past wanderings in saṃsāra, we have no way of knowing for how many thousands of kalpas we have fallen into the darkness or entered the Interminable Hell and endured all kinds of suffering. Nor can we know how many times we have aspired to the path to buddhahood but, because we did not meet with good spiritual friends, remained submerged [in the sea of saṃsāra] for many long kalpas, dark and benighted, performing all sorts of unwholesome actions. Though we may reflect on this once in a while, we cannot imagine the duration of our misery. So how can we relax and suffer again the same calamities as before? Furthermore, we cannot know what prompted us to be born this time as human beings—the guiding spirits of all the myriad things—who are not benighted about the road for cultivating truth. Truly, [a human birth is as difficult to ensure] as a blind turtle surfacing through a hole in a log [floating on the sea] or a mustard seed hitting the tip of a needle. How can we possibly express how fortunate we are? Nowadays, whenever we allow ourselves to cower in discouragement or to become indolent, we should always consider what might come next. In one instant we might happen to lose our lives and fall back into

the baleful destiny where we would have to undergo unspeakable suffering and pain. At such a time, although we might want to hear one phrase of the Buddhadharma and would be willing to receive and keep it with faithful devotion to ease our misfortune, how would we ever have the chance to encounter it? At that point of crisis, remorse is of utterly no use. I hope that all of you who are cultivating the path will not be heedless (*pramāda*) and will not indulge in greed and lust. As if you were trying to save your head from burning, do not forget to reflect upon this. Death [lit., “impermanence”] is swiftly closing in. The body is like the morning dew. Life is like the twilight in the west. Although we are alive today, there is no assurance about tomorrow. You must bear this in mind! You must bear this in mind!

Section 38. By relying on worldly, conditioned merit, we will also avoid the suffering of *samsāra* in the three evil bourns. We will obtain the superlative karmic reward of rebirth among humans or divinities, where we will receive abundant joy and happiness. But how much more is this the case if we give rise to faith in this most profound approach to dharma of the supreme vehicle for only a moment: no simile can convey even the smallest portion of the merit we will achieve. As it is said in the *sūtras*:

If one takes all the seven jewels in all the world systems of this trichiliocosm and offers them to all the sen-

tient beings of those worlds until they are completely satisfied; or, furthermore, if one instructs all the sentient beings of those worlds and causes them to realize the four fruitions [of sanctity according to the Hīnayāna teachings], the merit so gained will be immeasurable and boundless. But it is not as great as the merit gained from the first recollection of this dharma [of the supreme vehicle of buddhahood] for the period of a single meal.

Therefore, we should know that this approach to dharma of ours is the holiest and most precious of all; its merit is incomparable. As the scriptures say:

One thought of right-mindedness is a *bodhimaṇḍa*,

It is better than building seven-jeweled stūpas as numerous as the sands of the Ganges.

Those bejeweled stūpas will ultimately be reduced to dust,

But one thought of right-mindedness produces right enlightenment.

I hope that all of you who are cultivating the path will study these words carefully and keep them always in mind. If this body is not ferried across to the other shore [of nirvāṇa] in this lifetime, then for which life are you going to wait? If you do not cultivate now, you will go off in the wrong direction for ten-thousand kalpas. But if you practice assiduously now, practices that are difficult to cultivate will gradually become easier, until, finally, meritorious practice will advance of itself.

Alas! When starving people today are given princely

delicacies, they do not even know enough to put them in their mouths. When they are sick they meet the king of physicians but do not even know enough to take the medicine. If no one asks, “What shall I do? What shall I do?” then what shall I do for him?

Section 39. Although the appearances of mundane, conditioned matters can be seen and their effects experienced, if a person succeeds in one matter, everyone praises the rarity of it. The source of this mind of ours has neither shape that can be observed nor form that can be seen; the pathways of words and speech are eradicated there and the activities of mind are ended. For this reason, *māras* and non-Buddhists have no way by which they can revile us, and even the praises of Indra, Brahmā, and all the divinities will not apply. So how is it possible that [this kind of understanding] can in any way resemble the shallow comprehension of ordinary persons?

How pitiful! How can a frog in a well know the vastness of the sea? How can a wild fox roar like a lion? Therefore we know that in this degenerate dharma-age, a person who is able to hear this approach to dharma, comprehend its rarity, and receive and keep it with faithful devotion has for innumerable kalpas served all the sages, planted all the wholesome roots (*kuśalamūla*), and fully formed the right cause of prajñā—he is of superior proficiency. As the *Diamond Sūtra* says, “If there is a person who is able to generate faith in these words, . . .

. you should know that such a person has already planted all the roots of goodness in the presence of incalculable numbers of buddhas.” It also says, “[The Tathāgata] preaches it for those who aspire to the Mahāyāna; he preaches it for those who aspire to the Supreme Vehicle.”

Section 40. I hope that those of you who are aspirants to the path will not be cowardly and weak. You must display heroic ardor. Meritorious causes made in past kalpas cannot be known. If you do not believe in your superiority, complacently resign yourself to being inferior, and decide that you will not practice this now because it is too difficult, then, even though you might have the wholesome roots from past lives, you eradicate them now. The difficulty will keep increasing and you will move further from the goal. Since you have now arrived at the treasure trove, you cannot return empty-handed. Once you lose a human body, for ten-thousand kalpas it will be difficult to recover. Please be careful about this. Knowing that there is a treasure trove, how can a wise person turn back and not look for it, and yet continue to resent bitterly his destitution and poverty? If you want to gain this treasure you must cast aside this skin-bag.

Verses to the Ten Oxherding Pictures¹³⁾

Verse 1. Still Unherded

Fearsome his horns, unrestrained he snorts,
He charges off through the brooks and mountains, the
path wending its way into the distance.

A dark cloud lies across the mouth of the valley,
Who knows whether his hooves are trampling on deli-
cate sprouts?

Verse 2. Taming Begun

I have a straw rope and in a flash it's through his nose,
He jerks his head back, suddenly struggling; irritated,
he gets more of the switch.

Heretofore, his vicious nature has made him hard to
discipline,

But still the hill-country herdsboy reins him in with all
his strength.

Verse 3. Accepting Discipline

Gradually tamed and subdued, he ceases his sudden

13) Verses by the Chinese Chan Monk Puming (d.u.; c. Song dy-
nasty). For the Chinese text, see Chinese Buddhist Electronic
Text Association (CBETA): J 23, no. B128, p. 347b-348b;
http://tripitaka.cbeta.org/J23nB128_001 ff.

stampeding,

Across streams and through the clouds, he follows in step.

His hand holding the lead rope taut, without ever letting go,

The herdsboy passes the entire day, even forgetting he's tired.

Verse 4. Turning Its Head

After many days, the training deepens and for the first time its head is turned,

His wildness is gradually tamed and made pliant.

The hill-country herdsboy is still not sure whether his counterpart has fully submitted,

He holds the lead rope taut or keeps him tethered.

Verse 5. Docile and Submissive

In the shade of a green willow, on the bank of a timeless stream,

[The boy] releases him and he acquiesces, given free rein.

At dusk, with glaucous clouds, in lands with fragrant plants,

The herdsboy returns home, without needing to lead him.

Verse 6. Free from Constraints

[The ox] sleeps peacefully in the open ground, his

mind mollified,

Not bothered by switch or whip, he is forever free of restraints.

The hill-country herdsboy lounges beneath the cyan-blue pine,

The tune he plays is melodious and brimming with joy.

Verse 7. Perfectly Natural

Along willowed banks and amid springtime cascades, during twilight's gloaming,

A light haze over fragrant grasses, lush greenery all around.

When hungry, the ox grazes, when thirsty, he drinks, passing his time freely.

Atop a boulder, the hill-country herdsboy is deep in sleep.

Verse 8. Paying No Heed to One Other

The ox, now white, is forevermore amid white clouds, The man pays him no mind; so, too, the ox.

The moon shines through white clouds, turning the clouds' shadows white,

The white clouds and the bright moon follow their own courses west and east.

Verse 9. Alone in the Light

With the ox nowhere to be found, the herdsboy is at leisure,

A solitary cloud suspended between glaucous peaks.
Clapping his hands, he sings loudly in the moonlight,
Returning home, there is still one more pass to cross.

Verse 10. Both Vanished

Neither man nor ox is seen; concealed, they have left
no traces,

The full moon shines icily, the myriad images become
transparent [lit. empty].

Should someone ask what this really means:

Wildflowers and fragrant plants grow densely
clustered.

Text on Seated Meditation by the Master of Rest and Repose Hermitage¹⁴⁾

Now, as for the term ‘seated meditation’: you must penetrate to the utmost good and should remain ever alert; cut off the thinking process, but without succumbing to laziness and torpor—this is called ‘seated.’ To be desireless amid desire and dust-free even while abiding amid the dust [of this world]—this is called ‘meditation.’

Externally, nothing is released into it; internally, nothing is released out of it—this is called ‘seated.’ There is nothing to which it is attached and nothing on which it relies; it is constantly shining brightly right in front of you—this is called ‘meditation.’

Externally, it remains unmoving even when shaken; internally, it is quiescent and unswayed—this is called ‘seated.’ To turn the light around and trace back the radiance, penetrating to the fundamental source of dharmas—this is called ‘meditation.’

14) By the Chinese Chan Monk Mengshan Deyi (1231/1232-1308). Translated following the usual title for this work (休庵主坐禪文). This work is the sixth of seven short texts included in the *Abbreviated Record of the Dharma-Discourses of Master Mengshan* (蒙山和尚法語略錄), compiled and annotated by the Koryŏ monk Naong Hyegŭn (1320-1376).

Not to be irritated by what is adverse or favorable and not to be distracted by sounds and sights—this is called ‘seated.’ Illuminating the darkness, that brightness then surpasses even the sun and the moon; transforming all things, that merit is then superior even to heaven and earth—this is called ‘meditation.’

To enter into the non-discriminative absorption while amid differentiated sense-realms—this is called ‘seated.’ To exhibit discriminative wisdom while amid the undifferentiated realm—this is called ‘meditation.’

Combining all these various explanations, to function brilliantly with one’s authentic nature remaining just so—this is called ‘seated.’ Spatially and temporally, everything becomes sublime, and phenomenon and phenomena become unimpeded—this is called ‘meditation.’

We may treat it briefly in this manner, but were we to examine it in detail, there would not be enough paper and ink to be able to explain it all. The great meditative absorption of the nāgas [dragons] is free from both quietude and action; the sublime essence of true suchness is free from both arising and ceasing. Looking at it, you won’t see it; listening to it, you won’t hear it. It is empty but non-empty; existent but non-existent. It is so great that there is nothing outside; it is so small that there is nothing inside. Its spiritual powers and wisdom, its radiance and lifespan, and its great capacity and great functioning are infinite and inexhaustible. Aspirants should examine this well and take great awakening as their

standard; then, letting out a loud shout, they will all be fully endowed with copious amounts of numinous sublimity. How can you consider as your master and students transmissions that are like those of the heterodox followers of the perverted māras; how can you consider that attaining something is what is meant by the ultimate?