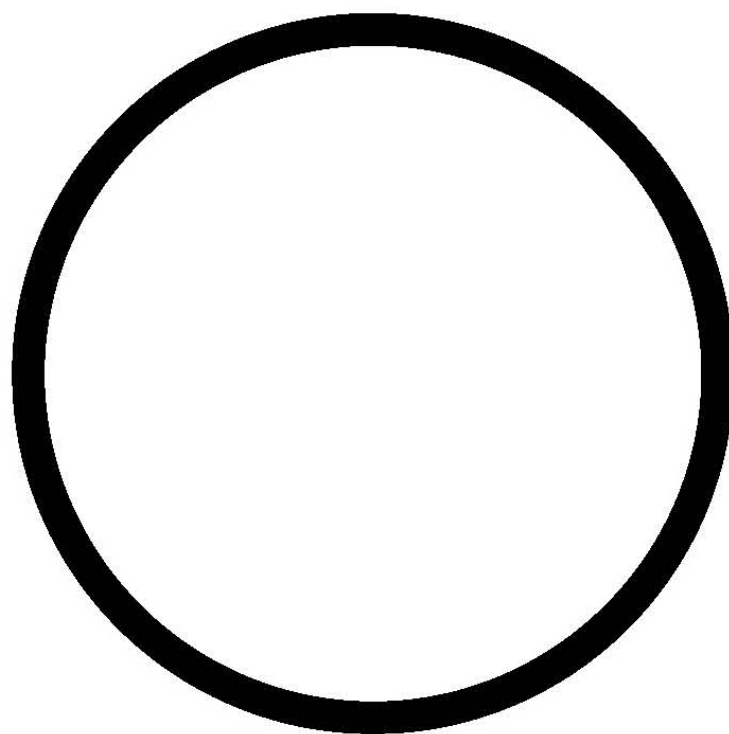


The Discourse of Sotaesan



Chapter One : Prefatory

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 nor 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; wiles and tactics 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 wiles are rampant, causing the great Way to become utterly confused. Now is the time for us first to put 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 but 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 dispensation, 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; and 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 levee project was being carried out by the members of the unit, 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, 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 for 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 with no previous experience with heavy labor, but still humbly exert themselves and continue to pursue this unpromising task, 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:

*The loom of the Won (Circle), with the shuttle of the sun and moon,
Weaves the beam that is the law of the changing seasons.*

Under those words he added:

*The pine tree stands, gathering the remaining spring from the myriad plants,
The brook roars with rainwater gathered from drizzles from 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 be unbounded. 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 remarked, “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. From now on, 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. Nor will you feel any 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, and because 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 if we wish to guide all sentient beings to the two roads of wisdom and merit by discovering the fundamental truth and accomplishing essential practice, we must take the buddhadharma as our core principle. 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 become a practice for everyone, 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 the 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 we 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 household will be ruined. They also say that since Buddhists cremate corpses, 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, the Buddha's unsurpassed, great path has not been made known in the secular world and the monks have fallen into the Hinayāna (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 into unwholesome 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 never 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 nonexistent; but the Buddha knew even the nonexistence amid existence and the existence amid nonexistence. We have no knowledge of either the six destinies of heavenly beings, human beings, asuras, animals, hungry ghosts, and the denizens of hell, or the four types of birth—viviparous, oviparous, moisture-born, and metamorphic; but the Buddha knew even the principle governing rebirth between the six destinies and the four types of birth. We take advantage of others for our own benefit, but the Buddha, in dealing with any matter, sought to benefit both oneself 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 has 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 most 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 behind the world. Furthermore, religions are concerned with people, but 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 their 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. And 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 behind the world; nor were rules of propriety governing secular life 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. And even the ordained, except in special 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, 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 also to let us make the organization that is in charge of this doctrine and 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, and the methods of seated meditation, keeping a *hwadu* (keyword), 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 (*kanhwa sŏn*) 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 by studying the many *hwadus* of the *Sŏn* (Meditation) school and all the sūtras of the *Kyo* (Doctrine) school and, setting aside the complicated *hwadus* and sūtras, we will designate *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; by 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; by 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. Therefore, 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, 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 teachings 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 in addition the doctrines of all religions in the world and 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 between *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, a buddha image manifests the physical form of the Buddha, but *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 it 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. Also as is 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, awakening to the principle of *Il-Won* means to see one’s nature (*kyŏnsŏng*); guarding the essential nature of *Il-Won* means to nourish one’s nature (*yangsŏng*); and to engage in conduct that is well-rounded like *Il-Won* means to command one’s nature (*solsŏng*). 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 (*won*), and rightness (*chung*). 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 that you keep on believing based on truth, knowing that all things in the universe have the actual authority to bestow directly transgressions and merits. 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 original teacher?” The Founding Master replied, “We worship Śākyamuni Buddha as our original teacher.” The person asked again, “If Śākyamuni Buddha is your original 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 original 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 original 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 worshipping the buddha image and worshipping *Il-Won-Sang*?” The Founding Master answered, “Worshipping the buddha image has meaning only as his descendant disciples’ commemoration of and reverence for the Buddha’s

character. But the meaning of worshipping *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, "Worshipping the buddha image was sometimes necessary for success in edification, but that will not be the case from here on out. Since people have worshiped the buddha image for several thousand years, nowadays 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 also am afraid that 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 mastering 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 depends 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 time limit 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 and, if you continue exerting sincere effort until you are successful, there then 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 toil and your sincerity must pierce heaven itself.”

17. One of his disciples asked about the principle about a response that comes from mental affirmation (*simgo*). The Founding Master answered, “As for the response that comes from mental affirmation, the confessor gains an unimaginable power in a natural and spontaneous manner, which is in accordance with the sincerity of the person making the mental affirmation. 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 mental affirmations 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, a person is unable to stop committing wrongful acts even when the person tries not to, one will naturally repent and lift oneself by offering mental affirmations and sincerely pledging to do good in the future. These are but a few obvious pieces of evidence of the response to mental affirmation. 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 in response to mental affirmation. Bear in mind, however, 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 necessary 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 home 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 ourselves. 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 be able to put into practice the right Way also 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 congregation in a meditation hall, “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 different 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 also 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, developing together the Threefold Study involves combining each 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 continued, “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 faculties.”

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 everyone’s body, but what is transmitted 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 faculties 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 only know 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; but 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 have 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 Yŏngsin, "What is the most indispensable thing for a person living in the secular world?" Yŏngsin 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?” Yōngsin 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; the 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 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 uses everything wholesomely by considering the benefit to both oneself 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 study of the Way and, outwardly, by advancing material civilization, we have developed study of science, and so 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 would 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 inventors 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 a great regret 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 good 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 a 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] because of the harmful effect of several hundreds years of bookish enfeeblement. The children of wealthy families tended to pass their days idly, without doing any work, and if a person 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 they have learned. Like a bee collecting honey, one must humbly learn 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 a person may have, if he does not know how to apply his knowledge or to transmit his knowledge 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, each person internally should come to look into oneself and to treat one’s own diseased states of mind, while externally striving also to examine and to treat the diseased world in accordance with the saying ‘He 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 mind of human being 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 depends 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 understand fully 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 *Sōn* 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 lifegiving 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 all revive with the arrival of the gentle breezes of the southeast wind, so too will all afflicted with fear attain peace, those afflicted with resentment will feel gratitude, those living in mutual harm will come to enjoy mutual lifegiving, those enmeshed in the trap of transgressions will attain liberation, and those who have fallen into degradation will be rehabilitated. Then, how splendid would that 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 *Sōn*-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 so that he can 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 accordance 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 reciting simply 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 that 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 previous 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, 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, "A novice to intensive *Sōn* might find the regulated life somewhat stressful or restrictive. However, when that person's practice matures and his 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 life of 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 one may be doing, whether a person is wholly devoted to it or not depends on how well he understands its connection to him. A person is diligent in obtaining clothes and food because he understands that clothes and food have a close connection to sustaining his life; a patient diligently seeks a cure because he understands that his health depends on finding that cure; a practitioner trains diligently, because he understands that practice is vital to his 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 to him. However, if one does not understand these connections, one will have no patience when practicing, will feel unfounded dissatisfaction toward one's teachers and colleagues, and will feel like he's 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 it would be like a hunter losing the chance to capture a lion or tiger because he was chasing a pheasant or hare. How pitiful would that 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 only to be concerned 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 a well-to-do 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 lost through laziness and disrepute. As soon as a person who is used to living his life without clear standards attends regular dharma meetings, learns all the dharmas, and carries out even a few of the tasks that he should and shouldn’t do, he will prevent money from needlessly flowing out of his pocket 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 meditation, 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 to perform 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 *Sŏn*-retreat. But if we were to examine his current abilities, through 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; through 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 through 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 being 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 *Sŏn* 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, Chŏn Ŭmgwang 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 Ŭmgwang 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 would have invented something; the one who was doing sitting meditation would have attained the power of absorption with regard to his spirit; the one who was passing the days idly would 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 together 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 stratagems 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 *hwadu* every now and then at the appropriate time. This is because the method for awakening to the cases for questioning (*ūidu*) does not involve obsessively thinking on it for extended periods with a murky state of mind; 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 a person has complicated thoughts and his energy rises, the reason that his head becomes hot and his spirit hazy, causing his saliva to dry up, is because of the ascending fiery energy and descending watery energy. On the other hand, when a person’s thoughts are calm and his energy stable, the reason that his head will be cool and his spirit bright, circulating clear saliva in his mouth, 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 is 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 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 attain 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, his power of Cultivation, too, will remain incomplete unless he 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 another thing while doing one thing, 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 another. 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 should be scrupulously avoided by practitioners. 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 in action you are always doing the right thing, or not. The person who is doing the right thing may seem at first to face many complicated and difficult obstacles, but as he continues with his task, his body and mind will gradually become supple and peaceful, and as his road ahead opens widely, he will achieve one-pointedness. The person who is doing something wrong may seem at first to have an intriguing and easy time of it, but as he continues with his task, his body and mind will gradually become troubled and pained, and as his 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 always have 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 that 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 quiescence, 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 that 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’ongch’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’ongch’un asked again, “Even Chöngsan loves his children. Doesn’t that mean his mind is attached?” The Founding Master said, “Would Ch’ongch’un call insentient wood and rocks persons of the Way? ‘Attachment’ means that someone is so attached that he cannot bear to leave another person behind, or he so wants to see that person when separated that he cannot proceed with his own practice or public service. That doesn’t happen to Chöngsan.”

22. The Founding Master said, “Most people only recognize those who have read widely in the scriptures to be persons who embody the Way. Even though they may expound the same truth, often people will listen with trusting ears if one quotes from the ancient scriptures, but will pay little attention if one elucidates those fundamental truths directly in simple language. 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? Thus, 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 this change is that the scriptures became 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. When the period of the right dharma comes again, however, 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 then 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’ elucidates 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, it 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 human 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 the matter before getting involved in anything, 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 others’ matters, 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 out 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?” Kim Namch’ön 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 an imperfect person do so that he illuminates 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, preventing 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 and, thus, they lack a broad understanding of what is right and wrong, of 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 a person abandons his own traditions and doctrines, wouldn’t he lose his 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, “Hearing 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 felt, 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 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 conditions without even realizing it, and end up with a result exactly 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 less practical, so that lack of steadfastness 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 Chônggyu asked, “In trying situations, 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'ongnyön 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 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 a person of lesser spiritual capacity begins to acquire a little wisdom, he could lose his dedication to great practice and easily become satisfied with petty wisdom; and, by acquiring a few rights and powers, the worker becomes 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 fascinated 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. 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 dharma 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, first by 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, at the same time, you will find along with them 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 a magic trick." On the other hand, if a person practices well the right path and keeps his desires simple and his 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 sentient beings who retain false thoughts?"

43. The Founding Master said, "Occasionally, a person who has just had his first arousal of aspiration does not well understand his own spiritual capacity and exerts himself to awaken at once to the great principle through temporary strenuous practice. But with that sort of mind, he will be readily susceptible to serious physical ailments; or when things don't turn out as he wishes, a backsliding state of mind will arise and he 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 is 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 has his 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 first 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 cleared and the numinous gate sprang open, there continued to be fluctuations from brightness to darkness between one day’s morning and evening, or between one month’s two halves. 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, “Killyongni, where I grew up, as you all know, is a place of severe poverty and backwardness. Thanks to the habituation of my 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, and 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 too 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 that 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, then 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 one harbors resentment toward a benefactor who has helped to open up the road ahead for you, then wouldn’t one 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, “A practitioner of the Way who avoids all sensory conditions and disciplines his mind only in quiet places is 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 would 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 necessary situations, 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 babysitter 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 told him 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 how wonderful that would be, but 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. I saw you, Namch’ŏn, coming here today, riding on an ox. Where is your ox, now?” Namch’ŏn replied, “I am still riding on its back.” The Founding Master asked, “What does your ox look like?” Namch’ŏn 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’ŏn 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 a person 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 would be the same as when an unweaned and undisciplined calf who 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 a practitioner follows all the required courses of training regularly every day, gradually starts to comprehend the import of what he is taught, and little by little begins 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, one is 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 spirit, body, and material possessions, then one is like a well-trained ox who 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 so you may 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 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 lamentable 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 a seed 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 *Sōn*-retreat, diagnose well the illnesses of the mind that each of you has and dedicate yourself to curing them."

57. He continued, "If each practitioner wishes to diagnose his illnesses of the mind and cure them, then one must first know how to do it. First, just as a patient with a physical illness must reveal his symptoms to his physician without hiding anything, you must also reveal honestly the symptoms of your mind's illnesses to your mentor. Second, just as a patient with a physical illness must comply with all of his doctor's instructions, you too absolutely must comply with the teachings of your mentor. Third, just as a patient 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 very end. 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 practice dharma 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 distinguishing 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 other 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 innate 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 farming the mind-field."

61. The Founding Master addressed the congregation at a meditation hall, "I have spoken a lot during this *Sōn*-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 virtue need to be told again and again before all human affairs and universal principles naturally become clear and 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 *Sōn*-retreat, don't be anxious or frustrated if your own knowledge and conduct are still not in accordance, and also don't ridicule or criticize other people who are like that. 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 Taegö 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 they 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, they must accumulate merit by, further securing the stage of buddhahood above and, furthermore, nurturing 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 virtue 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 virtue.” The Founding Master replied, “Now, the fact that you want to know the Way and its virtue is commendable. However, the ‘Way and its virtue’ 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 roughly explain just the main theme of the Way and its virtue, so listen carefully!

“Generally speaking, the ‘Way’ (*to*), to put it simply, is another name for ‘path’ (*ki*). 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 respective conditions of individuals, families, societies, and nations. 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 inferior, a path for superior and inferior; 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, each time you encounter situations and circumstances, there is a suitable path for each of these 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 involves the retribution and response of cause and effect, which 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, “‘virtue [of the Way]’ (*tök*) is, to put it simply, just a name for the manifestation of grace in whatever place or matter. When heaven follows the Way, then

heaven's grace will be made manifest; when the earth follows the Way, then the earth's grace will be made manifest; and when human beings follow the Way, then 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 explain initially only humanity's virtue, its aspects also will be infinite. If one follows the Way between parents and children, the virtue between parents and children is made manifest; if one follows the Way between superior and inferior, the virtue between superior and inferior is made manifest; if one follows the Way between husband and wife, the virtue between husband and wife is made manifest; if one follows the Way between friends, the virtue between friends is made manifest; and if one follows the Way between fellow countrymen, the virtue between fellow countrymen is made manifest. Thus, when the virtue 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 virtue of the Way."

3. The Founding Master continued, "However, if one does not understand the fundamental principle of the Way and its virtue but, while seeking selfish and perverse things and engaging in unprincipled and immoral conduct, one extols the Way and its virtue only with one's lips, then one is following the perverse Way and the evil Way. What has this got to do with the true Way and what virtues can materialize? Therefore, a person who wants to learn the Way and its virtue must first understand the fundamental principle of the Way; and also, having understood it, must cultivate its virtue sincerely and incessantly. Whoever does so will gradually come to master the Way and attain virtue. However, ordinary people do not understand the gist of the Way and its virtue 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 virtue 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 virtue, 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 inferior, 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 lifetime that person will not be able to manifest the worth of a human being and, furthermore, in the next lifetime he will fall into evil 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. 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

science 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 easily rectify also 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’ön 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’ (*yök*) 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 oneself. In this search, however, depending on each person’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 other's state of mind by inferring from my own. If one practices 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, "A person with immense talent knows how to make others' talents his 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 advance precautions; 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 Yǒngsan, 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 are not turned 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 commits 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 believed 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. Presume that someone hates me: instead of thoughtlessly hating the other person, 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 your affairs. 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 side and is considerate to them is not different. So how then can one be so inconsiderate just because it is 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 each of them blows his horn, 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 horn, by always playing a nice melody, make the thousands of people live in harmony and help both your own affairs and public matters to flourish, 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 their own duty to perform. Whether superior or inferior, 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 his 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 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 each fulfills its respective Way, 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 an inferior like his own son, then the inferior will treat his superior like his own parent; but if the superior treats the inferior like chaff, then the inferior 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, a really wise person 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 one's 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 living 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 to be comfortable with one’s given portion in whatever 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 a practitioner who is content with one’s lot comes to rejoice in the Way is because one understands that whatever poverty and suffering one receives now will change into merit and happiness in the future; furthermore, one derives pleasure from the fact that the functioning of one’s mind never digresses from the truth and one’s 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 lifelong 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 bondage 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 otherwise, the owner would probably humiliate the person. This means that the owner scolded and humiliated the person because of one box of matches, but on further consideration, the thief’s own greed for matches prompted him to steal and he ended up demeaning and humiliating 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 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, “One who conducts oneself according to these guidelines 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'ön about a certain matter, then said to Mun Chönggyu, "What I've scolded Namch'ön about does not pertain only to Namch'ön. What do you think, Chönggyu? Whomever I might scold, you, Chönggyu, 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 a person tries to accomplish something in this world, he may receive others' approval or criticisms. If he simply feels pleased or displeased without giving it any thought, he is 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 a person starts something and has yet to make any errors, one continues 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 he performs 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, he 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 into abandoning his 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 they 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, through pursuing that occupation, bring benefit to all of society and naturally make my own mind wholesome as well. Occupations that create transgressions are those that, through pursuing that occupation, damage and poison all of society and naturally make my 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 energies 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 both 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 always should 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, a person who regulates well his own household will also regulate well his own society and country, when one enters 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 so that he may 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, nor 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 responsibilities 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 science 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 that one may cultivate body and mind while living in complicated human society, one should foster new energy by taking appropriate breaks a few times every month or every year."

44. If 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 prohibit her from 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 dharmas 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' (*hūsawi*), 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 virtue, 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 ceremony. 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 (Wu, 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 grains 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 Kwangsōn 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 person 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 Chökyö, 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 hones 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' 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, 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 him 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 lifegiving 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 lifegiving planted. Then, once the right conditions are finally in place, the seed of mutual lifegiving 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 lifegiving 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 even 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 retributions, 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, he cannot eliminate his destined karma; and no matter how insignificant a sentient being may be, his merits may not be offset by his 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 destined 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 destinies of rebirth and the four types 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 destined 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 destinies, so that even if I meet with some unwholesome cause and

condition, I will receive less 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 destined karma by means of awesome power.”

10. A disciple was humiliated by someone and could not overcome his anger. The Founding Master said, “When it is your turn 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 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 as a bastard, 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, “To be 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 a person tries one cannot prosper by one’s own effort alone but must absolutely 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 becomes 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 a person has created no merit, then no matter how well he wishes to do in his 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 someone wishes to reside in a nice home, he wouldn’t be able to live in it unless it’s his 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 it must be enjoyed by a deserving person for it to last long. If such a blessing were to go to an undeserving person, then he would either lose it all or even bring misfortune on himself because of it. Therefore, a wise person knows how to create, safeguard, and use one’s blessings, so that no matter how great they are, one keeps 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 the source of misfortune that harms oneself. 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 often 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’ŏn’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 a person is reckless in pursuing all kinds of unwholesome conduct and does not discipline himself, then others will definitely discipline him; and if others do not discipline him, then Truth definitely will. Therefore, a sensible person abstains from committing unwholesome conduct before others stop him and willingly submits to their advice before Truth stops him. Thus, one need never be nervous that one’s unwholesomeness will be exposed, and one’s 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 people come together, they become heaven’s ear; if the mouths of

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 all kinds of vicious acts as it pleased. It is being killed so horribly now as an effect 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 assembly. Those who do not stop making these five types of transgressive karma will never know a day free from the three evil 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 grew 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 support in this one lifetime, but when the time comes for him to repay, he will 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 Naesŏn 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 Yŏnggwang 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 Yŏngsan, 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 Yŏngsan 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 Yŏngsan, 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 it strange what I said the other day, 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 dipping 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 retributions people have made, 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 looked at Sword Mountain Hell?” 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 pieces. Then, several people buy these cuts of meat and again cut them in their homes with thousands 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 tough 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 a person performs wholesome deeds, blessings inadvertently accrue to him; but when a person performs unwholesome deeds, punishments inadvertently accrue. These responses are not even slightly in error, so if there were no consciousness, how would such distinctions between punishments 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 scrutinize 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 a person only harbored unwholesome thoughts secretly in his mind or committed transgressions secretly without anyone's knowledge, why would he be ashamed to face the myriad things in heaven and earth?" Yi Wŏnhwa 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 Wŏnhwa 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 emerged already 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. Sŏ Taewŏn asked about a statement of the Ancient Buddha: "'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 at 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 Ancient Buddha, 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 Ancient Buddha’s teachings estimated the length of each age of progression and regression to be one great kalpa.”

7. He asked again, “When heaven and earth go through these periods of formation, subsistence, decay, and emptiness, what brings about these transformations?” The Founding Master said, “As the Ancient Buddha’s teachings 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 were to awaken to the meaning of this, it will become 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 paradise and will never fall into hell.”

11. A disciple asked, “In the Ancient Buddha’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 he becomes taller in height means that, as the strength of his virtue grows, so does his spiritual energy. To say that his clothing becomes lighter in weight means that, as the strength of his virtue grows, so too does his turbid energy subside and his 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 too 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, “By reciting which mantras and applying which method will my mind’s numinosity (*simnyŏng*) 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’ (*chŭksim si pul*) but the illiterate peddler thought he heard ‘three pairs of straw sandals’ (*chipsin se pŏl*). 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’ŏl, “I’ve heard that your teacher is a sage. So does he know everything about human affairs and universal principles?” Chaech’ŏl said, “He knows everything.” The person said, “Does he know how to build airplanes and trains?” Chaech’ŏl 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’ŏl 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 of the administrative rung. 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, Il-san.”

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 will come that much closer to the Buddha. Naturally, what he will see is the Buddha’s conduct, what he will hear are the Buddha’s words, what he will awaken to is the Buddha’s right dharma, and what he will become accustomed to are the Buddha’s habits. That being the case, wouldn’t it be easier for him 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 bodies 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 Ancient Buddha’s teaching, if one’s practice matures, one will attain the three knowledges and the six superpowers. At what dharma stage 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 status of dharma strong and Māra defeated but 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 outflows (*āsravaksāya*) and the superpower of the extinction of the outflows 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 signs mentioned in the *Diamond Sūtra*.” The Founding Master said, “Apparently there have been many interpretations of these four signs given by various scholars over time, but I will explain it simply by relating it to actual experience. The ‘sign of a self’ is a name for conceit, wherein one considers everything only from one’s own position and values only oneself and what belongs to oneself. The ‘sign 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 ‘sign of sentient beings’ is a name for lacking 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 ‘sign of long life’ is a name for sign that elders have, wherein one vaunts either seniority, accumulated assets, or superior position without distinguishing right from wrong. One who has these signs will not be able to reach buddhahood.” The disciple asked again, “Through what method may we eradicate these four signs?” The Founding Master said, “To eradicate the sign 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 mine. To eradicate the sign of a person, one must realize the principle of the

eternal cycle between the six destinies and the four types of birth, within which each of us is changing bodies. To eradicate the sign of sentient beings, one must realize that originally sentient beings and buddhas are nondual: if a buddha is deluded, then he is a sentient being; if a sentient being awakens, then he is a buddha. To eradicate the sign 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. If a practitioner completely eradicates these four signs, he is in fact a buddha.”

20. Yi Ch'unp'ung, who abandoned his Confucian norms to ordain, 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 prolepsis that Zisi taught in the *Doctrine of the Mean (Zhongyong)* cannot be the tranquil and unmoving state of anticipation 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 teachers 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 one's 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 Ancient Buddha 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 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 between ten people than giving it all to just one.” Another resident said, “There will be more merit in satisfying even one person than 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 the same 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 the same 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 ūrül*). What does this mean?” The Founding Master said, “There are all sorts of diverse interpretations, but if we adhere to their orthography, *kunggung* (double bows) would be the ultimate nothingness (*mugŭk*)—that is, the *Il-Won*—and *ūrül* (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

Chūngsan 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’ōn asked, “If we were to compare the stages of ‘the Later Day’s Great Opening’ 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, 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, Chōng Toryōng will ascend to the throne on Kaeryong Mountain and govern everything under heaven.’ Will this really come to pass?” The Founding Master said, “Kaeryong Mountain refers to the world of brightness (*yang*) that is emerging. By Chōng Toryōng 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 a practitioner of the Way proceeds with his cultivation, he will reach the stage in which he performs the ‘liberation of the corpse.’ Which status does he 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, then you are only a partial 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 nonretrogression, 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 nonretrogression, 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 ancient buddhas and enlightened masters 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 assets 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 gateways of religion do not elucidate the principle of the nature, then it 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 Pyönsan,
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 Yöngsan, 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 you all.”

14. While he was at Pongnae hermitage, the Founding Master asked Mun Chönggyu, “Can you make the portrait of Bodhidharma that is hanging on the wall walk?” Chönggyu replied, “I certainly can.” The Founding Master said, “Then, let's see him walk.” Chönggyu stood right up and took some steps himself. The Founding Master said, “That is Chönggyu walking. How can you claim that you made Bodhidharma's portrait walk?” Chönggyu 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 Sŏ 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 *Sŏn* Master Paek Hangmyŏng would come to visit, and sometimes enjoyed conversing in an extraordinary 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'ŏngp'ung. The following day the *Sŏn* Master arrived from Wŏlmyŏng hermitage. The Founding Master greeted him and said, "It seems that the Way is ripening for Ch'ŏngp'ung, who is over there hulling rice in a mortar." The *Sŏn* Master went right up to Ch'ŏngp'ung, and said in a loud voice, "Without moving your feet, show me the Way!" Ch'ŏngp'ung stood perfectly still, raising the pestle up into the air. The *Sŏn* Master went inside without saying a word, and Ch'ŏngp'ung followed him in. The *Sŏn* Master asked, "Can you make that Bodhidharma hanging on the wall walk?" Ch'ŏngp'ung answered, "Yes, I can." The *Sŏn* Master responded, "Then make him walk." Ch'ŏngp'ung stood up and walked several steps. The *Sŏn* 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, *Sŏn* Master Hangmyŏng 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 [Sŏktu 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 myriads 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 illness. 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, but end up only wasting their

precious time. How can this not be deluded? 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 produce 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 glossed 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 interpretation,” 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; nonbeing 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 compassion 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 a person whose temperament is gentle, who is loyal to his country, filial to his parents, affectionate to his siblings, respectful to his teachers, and harmonious with his neighbors, who helps the poor and relieves the sick, who practices the great Way and is making progress toward the wisdom of prajñā, who remains free of thought in his applications, and thus accumulates merit that is free from the outflows, then, overjoyed, he so loves that person that he would guide him 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 cries and throws a fit 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 unwholesome 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. Therefore, the Buddha is the great teacher of the Way throughout the triple worlds and the compassionate father of the four types of birth.”

4. The Founding Master said, “Buddhas and bodhisattvas have a Way for being free from hindrances and for 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 a person who cooks or tailors well has the right materials, he can make whatever he wants or fix 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 rank 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 status 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 buddhas' state 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 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 his servants, thus bringing much benefit to themselves and others."

9. The Founding Master said, "If someone ascends even to the dharma rank of Māra defeated, heavenly beings and asuras will recognize it first and venerate them. If such persons of the Way decide to conceal themselves, however, only someone of superior 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, which, 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 that 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 can, nor can heaven do everything that humans can, but, as heaven and earth are for use by humans whether in terms of human affairs or universal principles, buddhas and bodhisattvas who freely utilize the Way of heaven because they have completely awakened to the great and small, being and nonbeing of heavenly creation, exercise the great authority over the triple worlds. In the future, human beings’ authority will be respected more than that of heaven, 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. The ‘happiness of heaven’ 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 your 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 previously 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 practicing 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 worlds, so that one will transcend the being and nonbeing of myriad phenomena and the transmigration between the six destinies, will be able to freely tour the worlds of the ten directions as a numinous spirit without even receiving a physical body, and may 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 fails to receive the happiness of heaven for long because one covets tangible happiness and returns to the material. Even if one is a person who has received the happiness of heaven, once he begins to covet only happiness without continuously performing deeds that are deserving of that happiness, then he will one day retrogress, losing the freedom of his body and mind and being dragged back into the turning wheel of great nature itself, so that he will be unable to avoid transmigrating between the six 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 *Sŏn*-retreat, the Founding Master walked over to Pongsŏ monastery 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 dharmas 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 money? 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 present advanced information on such fields as scholarship, farming, artisanry, and trade, to provide information on the state of progress in the various walks of life 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 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 put on display in the museum, but they 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, and those rice grains that have been selected will be like a single grain of sand on T’ai Mountain when compared with the enormous varieties of rice in the six continents. How can a person with great knowledge and wide perspective not but feel that all the objects in man-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 whatever he sees and hears. 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 destitute.”

20. The Founding Master, accompanied by Cho Songgwang and Chŏn ũmgwang, went for a stroll one day through the outskirts of Namjung village. By the roadside there were several huge pine trees, which were exceptionally gorgeous. Songgwang said, “These pine trees are truly gorgeous! 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 this old pine tree and this old pine tree has not left our temple; they are both within our boundaries. What is the point of insisting on transplanting it? This is because you have not yet discovered the original home of the grand universe, by transcending the 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.” ũmgwang 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. A person who does not take a broad perspective is always preoccupied with his own affairs, and familiarizing

himself only with his own traditions, criticizes others' affairs and rejects their traditions. In this way, each person cannot overcome his own norms and conventions, and will eventually fall into oneness, producing gaps 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 gap 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 them; 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. By not understanding this principle and only by considering one aspect, if one thinks all goods in the market are unnecessary except for the ones he 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, if a person is past 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, "No matter who is born into this world, his moment of death will inevitably come. Thus, I will explain for you today how to behave like someone close to the person when sending on the spirit at the time of a person's entering nirvana, as well as how the person whose spirit is about to depart should prepare for death. Listen closely to these instructions! With a person who dies unexpectedly due to sudden illness or some sort of accident, or is not amenable to guidance because he lacks faith, it will be difficult to apply all my dharmas. However, with a person who does not die suddenly and who has even a slight amount of faith, application of these instructions will make his final state of mind stronger and will be of great assistance in delivering his spirit. 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 the patient, for, if the premises are noisy, the patient's spirit cannot focus. Third, tell him many stories of virtuous people, and if he performed good deeds in his life, console his mind by complimenting his actions. Those wholesome thoughts will then become imprinted on the patient's spirit, readily turning them

into the basic habits in his next life. Fourth, do not speak of unwholesome or treacherous things in front of the patient, and forbid anyone from saying things that are lewd or debauched; for those unwholesome images will also become imprinted on the patient's spirit, readily turning them into the basic habits of his 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 patient, thereby preventing his spirit from ever leaving that place; and should he finds no opportunity of being reborn into a human destiny at that site, he would easily fall into unwholesome destinies. Sixth, recite the Buddha's name, read scriptures, and offer dharma talks to the patient, as is appropriate, or if those sounds bother him, then minister to him with meditation. The patient's spirit then will come to rely on such support and will readily attain calmness. Seventh, when the patient is about to enter nirvana and gathers his last breath, never make a racket by crying, shaking his body, or calling out his 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 a patient who is on his deathbed realizes that the moment of nirvana is near, one should let go of any thoughts about everything and collect and concentrate his spirit. If for unavoidable reasons he has to make a will, he should take care of it in advance and not think about it so that it does not become an obstacle to his 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 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 nirvana, those attachments will forever become a cause for transmigration in unwholesome destinies. Let the departing spirit of the patient, after he has assiduously attended to all these provisions, leave at the final moment with an even purer spirit, utterly putting down all unrighteous thoughts and relying on meditation or recitation of the Buddha's name. This way, even persons who did not have clear understanding of the truth of birth and death will be able to avoid unwholesome destinies and return to wholesome destinies. However, this dharma is not just something one should observe and practice only 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 important 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/mantra 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 deceased so-and-so, 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 will be what you again will 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 enjoy as they please any of the six destinies and the four types 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 so-and-so, are you now certain that it is you who have created all of these myriad events? Oh so-and-so, 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 emptiness; the myriad things transform amid the six destinies and the four types 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 so-and-so, 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 so-and-so, 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 unwholesome 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 so-and-so, have you been listening well?"

6. The Founding Master, after seeing an advertisement for a fire insurance company at an exhibition in Seoul, said that he got this impression: "We always talk about liberating ourselves from birth and death, suffering and happiness, but liberation would not be easy if we do not understand the principle of birth and death. If a person does not believe in principle of rebirth after death, then how much greater will his reluctance and sorrow be when he is facing his death? It would be like a person who has not arranged a fire insurance policy and loses all of his 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 all 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 unwholesome 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 until it receives a new body, thinking that it still retains its previous physical 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 the flesh and blood of the person, helping him to sustain his life and remain active. If one looks

at it from such a perspective, then nothing in the universe dies nor is extinguished for good. Even that 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 inextinguishable 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 a person might have accumulated grains and money throughout his life, he cannot take anything with him when he dies. How can we call that which 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 outflows. 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 inside the wall 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 unwholesome 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 the 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 would 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 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 unwholesome 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 couldn't do anything for you even if I wanted 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 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 being aware of it even the microbes and insects that live nearby. This is like the sun, whose rays have no intent 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 unwholesome destinies. When each and every one of us reflects on our own minds, 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 one will become a great dharma teacher who delivers sentient beings from unwholesome destinies."

25. The Founding Master said, "One morning I was looking from Yönggwang toward the Pyönsan 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 Wölmyöng hermitage to start *Sön* 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 worlds in the ten directions will manifest amid that clear and all-encompassing energy, and the six destinies and the four types 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 each participant 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 energy, which prevents it from rising high. When such a person completes his life, he will be unable to receive a human body again but instead may be reborn among the animals or insects. On the other hand, if a person, though not having much greed, concentrates on knowledge while ignoring inner spiritual cultivation and outward creation of merit and good affinities, his energy, being light, rises easily, but since it lacks weight, he may be reborn among the asuras or birds. Therefore, if a practitioner awakens to and knows his mind, and, after knowing it, fosters the mind purely and practices correctly by discriminating the upright from the perverse, then finally the numinous elixir will form and he will not be swept into the wheel of the six destinies and will be able freely to choose his next body; or he will attain the ability to concentrate on cultivation alone, sloughing off his physical body 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 nirvana, 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 it becomes your turn to take revenge, yield to him, and then that karma will come at 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 his nirvana?” 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 mental affirmation, 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 would immediately be able to receive deliverance; or in case it has fallen into an unwholesome 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 one another.”

30. A disciple asked, “Since long ago, offspring, relatives, or friends have donated offerings to the buddha image, 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’s sincerity is not outstanding 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 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, to offer 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 he 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 up 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 Ancient Buddha. 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 *Nirvana 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 so 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 performed 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. Taegŏ 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 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 destinies, turning at will the twelvefold chain of causal conditioning.”

37. Taegŏ 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 his disciple, he 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 ‘the believing mind’? First, the disciple should not harbor doubts about the teacher. Belief means not to have one’s faith in the teacher waver, even when thousands of people slander him 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 obey 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 he offers excessively 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 his belief is extraordinary. He 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. A person of high spiritual capacity will have no delays in his practice and will help expand daily the work of the religious order. The capacity that is second most worthwhile to guide is a person of low spiritual capacity who has a sincerely believing mind; for, although he may not have self-confidence, his dedicated effort to progress will not cease since he values the dharma and sincerely believes in the teacher; thus, he 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 a person is likely to take the dharma lightly and to look down on the teacher. In all matters he lacks genuine sincerity, so it is extremely difficult for him to experience success in his practice or in his 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 a person does arouse the mind to cultivate the Way or dedicates himself to serving the public, that person is someone who was 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 heart

completely to me, then no matter what I say or what work I assign him, he will never doubt or blame me. Only in this way will my mind and his 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 worshiping 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 favorable or unfavorable situations, and he was able to lead a happy life as he was 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 yourself 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, 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 and said, “Your faith is so genuine, I wonder if you would eat dung if I asked you now?” 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 Chönggak sat in the front of 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, Chönggak immediately rose to her feet, did four prostrations, and smiled. The Founding Master said, “Through the years I have scolded Chönggak so often that she could easily have become estranged from me, but her faith never wavered. She is someone who would follow me regardless of life and death.” 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 Töksongok’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. Chöng Sökhjön asked, “There may be many painful circumstances in my life, but I live in the joy of offering mental affirmation daily before the Dharmakāya Buddha.” The Founding Master said, “I’m not sure whether Sökhjön has found the authentic joy that comes from truly understanding the meritorious virtue and awesome power of the Dharmakāya Buddha, but offering mental affirmation 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 Yönggwang, 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 Chŏnggyu asked, "The three men, Song Kyu, Song Tosŏng, and Sŏ Taewŏn, are now young. In the future, which of these three has the most promise?" The Founding Master kept silent for a long while, so Chŏnggyu 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 [Tosŏng] 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 transformed 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, “An ignorant person who knows he is ignorant will gain wisdom. A wise person who knows only his wisdom but not his ignorance, will gradually fall into ignorance.”

7. The Founding Master said, “A person cultivating the great Way makes use of absorption and wisdom together, but by establishing wisdom on the foundation of absorption, he 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 a foolish person has worries and anxieties he tries hard to be rid of them, but once free of them he is busy acquiring them anew. Hence, throughout his life 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 him until his 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 will enjoy grace and achieve their wishes regardless of self and others.”

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 is a person who, though unable to use his own mind as he wishes, tries to use others’ minds as he wishes. The second is one who, though unable to handle his own affairs, meddles in other’s affairs and suffers 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 make 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, “A person who bestows much grace on others spiritually, physically, and materially is a person who will receive many blessings in the future. The person who is comfortable with his lot, regardless of the sensory conditions he faces, is the most comfortable person; the person who finds satisfaction no matter the situation in which he finds himself is the wealthiest person.”

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 a wise person is unconcerned about high or low position but simply devotes himself to his work without dishonesty, his work and merit shine brilliantly as time goes by. Because a foolish person only seeks fame and reward without being faithful to his work, his fame and achievement eventually disappear as vanities.”

23. The Founding Master said, “A person who lauds himself will perforce be humbled; a person who always insists 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, its merit becomes greater; by displaying unwholesomeness, its root becomes 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 one’s progress; do not fall into degradation by giving up on oneself 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. A wise person not only dislikes free things, but when he obtains them, he refrains from keeping them all for himself but shares 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 one does proves genuine. A sage’s mind is free from mutual harm, so everything one 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 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 lifegiving is the source for inviting blessings.”

32. The Founding Master said, “Even though a person has at one moment committed unwholesomeness, if he genuinely repents and accumulates merit, the unwholesome energy in his body will dissolve, brightly opening his road ahead. Even though a person has at one moment accumulated wholesomeness, if he has resentment in his heart or the intent to hurt others, then unwholesome energy will enwrap him, darkly obscuring his road ahead.”

33. The Founding Master said, “Sentient beings turn even a benefactor ten times over into an object of resentment if he fails just once to favor them. Persons of the Way thank a person who has wronged them even ten times over if he 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 does his work for the world while gaining blessings for himself and an unwholesome person does his while creating transgressions for himself. Thus, we should pity the unwholesome person rather than hating him.”

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, a person does not always commit transgressions because he is fundamentally bad, but will often commit transgressions without realizing it because he 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 road ahead over an infinity of kalpas 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 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 ordinariness within a congregation for a long time and continues to accumulate merit is a special person; he or she will instead 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 a human being does not have broad understanding of the world of the six destinies and the four types of birth, one knows only one aspect of the world; if one does not have comprehensive understanding of the principle of progressing and regressing within the six destinies and the four types of birth, one is a person who only knows what is right in front of one’s eyes.”

45. The Founding Master said, “A person who does not have in his heart a single thought of self is someone who owns the triple worlds 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, then 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 so?” 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 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 nor any such aspiration, if you demand that he practice meditation, it would make him consider meditation to be spurious, and once he does 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 you were not alerted by my warning alone. But from now on, even if I do not say anything, you will be extra careful. Consider the few things you lost last night 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 separate 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 *pyŏng* 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 Yöngsan, 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 proselytizing 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 others’ ridicule? 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 Kūmsansa, he was called down to the Kimje police station, and while in Yöngsan, to Yönggwang station, for several days of intensive police interrogation. Throughout his life, the Founding Master experienced numerous other occasions when he was detained and suppressed, 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. A Japanese policeman disrespectfully addressed the Founding Master by name, so Oh Ch’anggön 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 reform them by winning their voluntary submission. 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 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 other, 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?" 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 something you do by means of words or 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 virtue is something to be authenticated by future generations."

12. A detective was assigned by 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 helping 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 he finally submitted of his own accord and 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 virtue, how can a mere policeman dare to summon at his own accord a teacher who instructs a congregation of several hundred people? If you comply, then 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 yourself. If you do so, then 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 virtue 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, without even a single dust-mote remaining. He said, “If one’s personal belongings are messy, a person’s mind is messy also; if one’s temple grounds are dirty, a person’s mind ground is 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 useful 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 ones 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 Master's wife, Yang Haun, underwent all kinds of hardship to manage the private household affairs of the Founding Master 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'ongch'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'ongch'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 Maryong Temple, Oh Songam came to visit him and said, "Since my daughters Chongsun and Chong'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? But 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 then said to the congregation, "What affinities have brought us together as disciples in the same order?" He claimed that he had some fantastic medicinal pills and urged the congregation to buy them without suspicion, but no one would buy any. Ilchi became angry, and said, "How can you have such little loyalty for 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, then 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, foresaw 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, then you will not learn from me the right dharma of the great Way but will only try to observe 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 virtue, 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, Kwangnyŏng, fell ill, he made sure that his family members nurse him. When his son met with an early death, the Founding Master said, "We can only do our best; 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 nirvana, 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 then provided the expenses for a deliverance service and ordered the officer in charge of rituals: "For the sake of the departed spirit 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 him.

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 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 him 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 his mind; fifth, the spiritual capacity in which one does everything poorly, so he metes out neither praise nor blame but simply observes him 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. Especially 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. If any matter occurred concerning the order, the Founding Master always shared it with the congregation, working hard at what required hard work, enjoying what was to be enjoyed, worrying about worrisome matters, and being 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 without an appropriate excuse someone was absent, or was lazy even when they did turn out, 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 virtue, 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 even 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, 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 now after so much time has passed is certainly not less, but may in fact be more, than the sincerity he showed in guiding us nine disciples during the reclamation work in Killyong-ni in Yŏnggwang. 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 foundation, 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 foundation of our order to establishing its dharma and creating its institutions, where would they manifest the value of their hardship over these many years, and how could our institutions and teachings be transmitted eternally throughout the future, thereby displaying endless merit throughout numerous lifetimes, if the junior members did not in this way make use of our facilities, uphold our teachings, and operate our institutions? 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 you are today 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 resentment 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 others’ 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 each individual stubbornly insists only on one’s own distinctive characteristics and does 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 the other person might not understand the things I 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 myself on my knowledge, I deny or ignore what others know and 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 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 disciples, “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 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 activity refers to activities undertaken variously for the sake of one’s own household, one’s countrymen 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 round 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 outflows 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 Chŏng Yangsŏn and others becoming gaunt from the drudgery of the kitchen, the Founding Master said, "Because of your harsh labor, your faces have become gaunt. In order to pursue 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 without compensating them fairly; or, because others are one's relatives and friends, one improperly seeks food and clothing from them and unfairly relies on them in order that oneself can 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 he 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'ŏl to help him schlep his luggage to the train station. Wanch'ŏl 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'anggŏn to schlepp his luggage, instead. When the Master returned, he asked Wanch'ŏl, "What do you think about how you handled this matter earlier?" Wanch'ol 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, after disobeying your teacher's order out of shame about schlepping a piece of luggage, you are not terribly concerned about your behavior, how can you say that this reflects the original duty of someone who has taken a vow in our order? Not only that, but with such a mind, how can there be any promise of your becoming a great public servant who widely saves myriads of living beings?" The Master severely reprimanded him, saying, "If you cannot overcome such an attitude, then go back to your own home." Wanch'ŏl repented and from then on continued with the practice of maintaining no 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 lives 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 will 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 had 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 one's 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 an organ 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 organs, 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 practices 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 will 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 Saha world 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 in the secular world for the sake of one's own household. With one lifetime's worth of merit you will attain many future lifetimes of blessings, joy, honor, and reputation that are free from the outflows, 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, too, would be futile. You must be sure to practice conscientiously."

18. The Founding Master said, "When one submits the written vow to lead the life of an ordained devotee, you must think deeply about it. If, one pledges to the dharma realm of empty space and before the congregation to achieve buddhahood and deliver all sentient beings by dedicating one's body and mind to this practice and this work, but along the way changes one's mind and falls into his 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 evil destinies."

19. The Founding Master said to several of his disciples, "Our job is the same as 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 is careless in following the flight line of the leader, it can easily injure itself by getting caught in bird's netting or being shot. For people who practice the way and are engaged in the work of delivering others, bird's netting 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 was 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 accordingly grows. 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 him, the more one feels dissatisfied and forms new habits that one did not have previously. All of these conditions may not be great evils, but they readily become mange 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 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 have been this way with you, so don't for a moment feel that you were neglected."

22. Upon returning to Pongnae hermitage from Yöngsan, 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 witnessed 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 have learned and been accustomed to are different, and since it takes one to know one, 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 commend the first group and give them better service. 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 also one 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 encountered 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 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 an article 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 flourishes further 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 other's 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 turbulences 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. Furthermore, 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 work 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, then 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 hindered 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. To raise 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 but 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 overeager 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 a protective fence. It is more important to find real people with utmost devotion, even if they be obtuse or naïve. Such a person will become a truly meticulous owner 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 harmful 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 outflows. 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 continue. We, however, encourage our ordinary 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 us 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 accurately to 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 nurture spirit and body equally. Thus, in our order, we prepare the accounting records for both headquarter and branch temples, 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 work 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 physically 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, "To establish 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 Ancient Buddha'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 power 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 compassion 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 savior with a dharma that can preside over an epoch of the world will perforce appear, and, by redirecting the energy of heaven and earth, he 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 together as the *Collection of the Significance of the Dharma (Pöbui taejön)*. 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, harmonize 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 resound,
With the moon suspended in the east, the myriad nations are illuminated.*

*After wind and rain, frost and snow, have passed,
All at once flowers bloom in a spring lasting ten thousand 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 loaded with ten thousand rice bags.*

3. A disciple esteemed only knowledge of literary Chinese, 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?” Kwŏn 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 during 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 foundation, 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, its 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 respectful 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. When the Founding Master was visiting Chŏnju, Mun Chŏnggyu, Pak Hojang, and others came to pay their respects. 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 daybreak 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.” Chŏnggyu 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, phony masters can thereby naturally transform themselves into authentic masters.”

9. The Founding Master said, “When you observe people’s sentiments today, 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, these groups 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 the extraordinary dignity of the Founding Master, 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 eradicate them." 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 eradicate them." The Founding Master said, "I see what you mean. 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 eradicated?" 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 advantageous 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 his harvest is far superior to that of others; then, all other farmers working in the fields will watch him and follow his example. However, if one has poor harvests but only tells others what to do, then obviously others will not follow him. 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 order 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 retriever: without the retrievers retrieving, 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 worldly work?" 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 countries 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 each others' 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 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 can you tell me where God is?" Songgwang said, "It is said that God is omniscient, omnipotent, and omnipresent, so there is nowhere He does not exist." The Founding Master said, "Then, have you routinely seen Him, listened to His words, and received His teachings?" Songgwang replied, "So far, I have not seen or talked to Him." The Founding Master said, "If so, then you haven't yet become a disciple who has truly known Jesus, have you?" Songgwang said, "What shall I do to enable me to meet God and receive His teachings?" 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 but will come like a thief, and 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), *śravakas* (disciples), and those with *kusalamula* (determinate wholesome faculties); 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 manifestation 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 Chōkcho asked, “When will such a world come about?” The Founding Master said, “It is gradually developing even now.” Chōng Sewōl 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 advocating 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 between things. By distinguishing pretense and substance, truth and falsity, the practice of praying before buddha images for longevity and blessings will gradually disappear,

but 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 be all too eager to provide for others, to have others prevail over us, and to offer charity to others. In this 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 be all too 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 this era, for the most part, people are inclined to commit transgressions, 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 other. In this 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 pick up items 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, powerful and knowledgeable people sustained their lives by unjustly exploiting the weak and ignorant. However, the coming world will be full of wisdom and light, so that even if a person holds a high position, he 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 the 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, and nicely arranging exotic rocks and old trees 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 destinies and the four types of birth was rejoicing together in one place. At moments like this, such disciples as Pak Sasihwa, Mun Chŏnggyu, and Kim Namch’ŏn danced with their gray hair flying in the air, while Chŏn Samsam, Ch’oe Tohwa, No Tŏksongok, 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 destinies, and the four types 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 will our order’s cycle of fortune 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 nirvana, the Founding Master often urged his disciples to complete 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 nirvana, 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. Nowadays 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 freely 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 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 not succeed. 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. Nowadays, 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 Tosŏng 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 interpretive; 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, will find it difficult to attain the true Way. This is a real concern. From now on, do not become generally engrossed only in interpretations 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 (*Nirmanakāya*), but rare are those who have clearly seen the Dharmakāya Buddha.”

12. The Founding Master said, “There are three difficulties facing this religious order. One is the difficulty in understanding the absolute realm of *Il-Won*. Two is the difficulty in 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 in teaching the truth of *Il-Won* concisely and clearly to the general public.

Nevertheless, the most difficult task becomes easy if a practitioner firmly makes up one's mind and devotes oneself 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 becoming 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 *Yin-fu ching* (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 are thus free, while ordinary sentient beings are so 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, relate 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 specifying disparities in order to regulate people. In the coming era, however, laws that are biased in any situation will not be able to exert their virtue 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. Also, in birthday and memorial ceremonies, or in any other events, rather than holding an event on behalf of a single individual, we should see to it that everyone should rejoice or mourn on the same day in those cases involving a founder of this order.”

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 to ensure that, by practicing it with your bodies and realizing it with your minds, 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 his disciples receiving his 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.”