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for Sacred Achievements of the Great Master of Won Buddhism

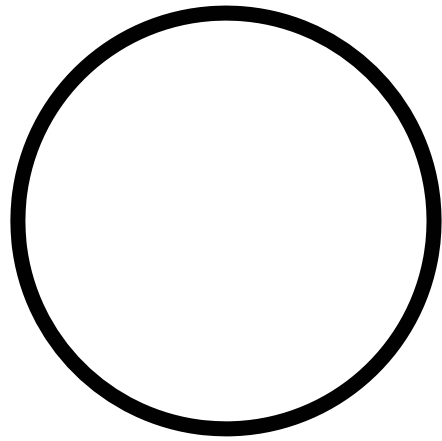
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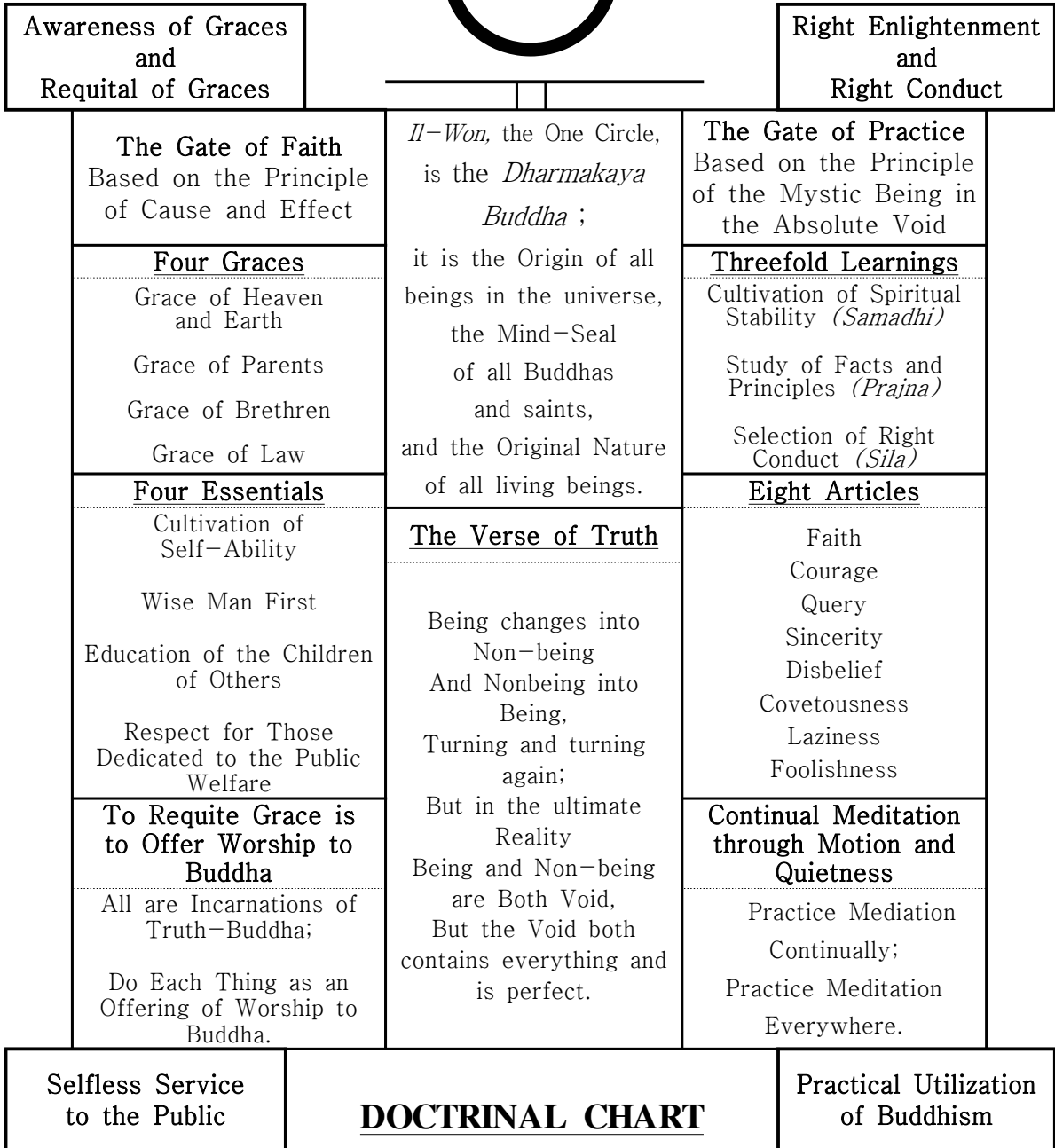
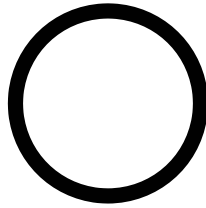
**AS MATERIAL CIVILIZATION DEVELOPS,
CULTIVATE SPIRITUAL CIVILIZATION
ACCORDINGLY.**

**ALL ARE INCARNATIONS OF TRUTH-BUDDHA,
DO EACH THING AS AN OFFERING OF WORSHIP TO
THE BUDDHA.**

**PRACTICE MEDITATION CONTINUALLY,
PRACTICE MEDITATION EVERYWHERE.**

**KEEP SUCH ONENESS IN MOTION AND IN QUIETNESS,
MAINTAIN THE FULL ONENESS OF THE SPIRIT AND
THE BODY.**

**BUDDHIST TRUTH IS FOUND IN LIFE,
LIFE IS BUDDHIST TRUTH ITSELF.**



PART ONE: GENERAL INTRODUCTION

Chapter 1 The Motive Behind the Foundation of Won Buddhism

According to the development of scientific civilization, the human spirit, which should make use of material things, grows weaker, while material things, which should be used by human beings, increasingly flourish and assert their domination over the enfeebled human spirit. Thus, human beings find themselves chained to the servitude of materialism. How, then, can they expect a life free from suffering and trouble? Won Buddhism was therefore founded in order to lead all living creatures to the vast and boundless world of happiness, away from the tormenting sea of life, by means of strengthening the power of the spirit over the forces of material things through faith in a religion based on Truth, and through actual moral training.

Chapter 2 The General Meaning of the Doctrine

Buddhism is a superior, truly great Law, embodying and expounding the deepest Truth by means of limitless teaching experiences. So it is that many masters, steeped in great personal virtue, established their own sects and schools, yet nevertheless taught essentially the same Truth. Indeed, many religious denominations throughout the world originate from the one true principle. However, their systems and teachings have, for a long time, been practiced in such different ways as to have had the unfortunate effect of causing a failure in mutual understanding.

This is the result of ignorance of the original principle from which each denomination and sect was derived. How, then, is the original purpose of the Buddhas and saints to be understood?

Traditional Buddhism, in the past, organized monk-centered systems and laid great emphasis upon them, but these were not generally suitable for a laity involved in secular life. Often, it seemed that in order to be a genuine Buddhist follower one had to discard one's duties and obligations as a member of society and even one's occupation. If this were the true spirit of Buddhism, how were the true spirit of Buddhism to reach all sentient beings in the universe? And how could Buddhism be called the perfect Way?

For these reasons, we worship *Il-Won-Sang*, the *Dharma-Kaya Buddha*, as the object of our faith and the standard of our moral training, for it is the origin of all beings in the universe and is the mind-seal of Buddhas and saints. We have established the principles of faith and moral training with the Four Graces: the Grace of Heaven and Earth, the Grace of Parents, the Grace of Brethren, and the Grace of Law, and with the Threefold Learnings: the Cultivation of Spiritual Stability, the Study of Facts and Principles, and the Selection of Right Conduct. In addition to this,

we attempt to integrate and utilize the teachings of all other religions so as to be believers of an inclusive and perfect religion.

Part Two: Doctrine

Chapter 1 Il-Won-Sang

Section 1: The Truth of Il-Won-Sang

Il-Won is the origin of all beings in the universe, the mind-seal of all Buddhas and saints, the Original Nature of all sentient beings, the state in which there is no difference between the Absolute Unity and its Components or between Being and Non-being, the state in which there is no change of coming and going, of birth and death, the state in which Cause and Effect of good and evil cease, and the state in which words and forms with names are absolutely non-existent. According to the light of the Divine Wisdom in the Void, the difference between the Absolute Unity and its Components and between Being and Non-beings, appears and from this results the difference of Cause and Effect of good and evil; words and forms with names are apparent, with the result that the whole universe appears as distinctly as a jewel held in one's palm, and the infinite capacity of the Mystic Being in the Absolute Void appears and disappears freely through all beings in the Universe for eons. This is the truth of *Il-Won-Sang*.

Section 2. The Belief in Il-Won-Sang

To believe in *Il-on-Sang* is to believe that the Truth of *Il-Won-Sang* is the origin of all beings in the universe; that it is the mind-seal of all Buddhas and saints, that it is the Original Nature of all sentient beings, that it is the state in which there is no difference between the Absolute Unity and its Components or between Being and Non-Being, that it is the state in which there is no change in coming and going or of birth and death, that it is the state in which Cause and Effect of good and evil cease, and that it is the state in which words and forms with names are absolutely non-existent. It is to believe that from that state of Void, according to the light of the Divine Wisdom in the Void, the difference between the Absolute Unity and its Components, and between Being and Non-being appears, and from this results the difference of Cause and Effect of good and evil. Words and forms with names are apparent, with the result that the whole universe appears as distinctly as a jewel held in one's palm, and the infinite capacity of the Mystic Being in the Absolute Void appears and disappears freely through all beings in the universe for eons. This is the belief in *Il-Won-Sang*.

Section 3. The Practice of Il-Won-Sang

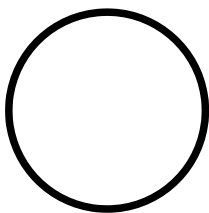
The practice of *Il-Won-Sang* consists in believing in it and in knowing one's own mind, which, like *Il-Won-Sang*, is absolutely perfect and impartial. One must cultivate one's mind to be as absolutely perfect and impartial as *Il-Won-Sang*.

One must use one's mind perfectly with strict impartiality by believing in the Truth of *Il-Won-Sang* and by keeping *Il-Won-Sang* as the standard of practice. This is the Practice of *Il-Won-Sang*.

Section 4. The Vows to Il-Won-Sang

Il-Won is the inexpressible realm of *Samadhi*, the gate of birth and death that transcends Being and Non-being, the origin of Heaven and Earth, Parents, Brethren, and Law; it is the Nature of all Buddhas, patriarchs, ordinary persons, and all sentient beings. *Il-Won* can form both permanence and transience. Viewed as permanent, it exists throughout eternity in its original state and it has developed infinite worlds. Viewed as transient, *Il-Won* so affects the boundless world as to change the formation, continuity, decay, and void of the Universe, and the birth, old age, illness and death of all things; it has all the Four Forms of Birth transformed through the Six Paths according to the conduct of their minds and bodies so that they either follow the progressive way or fall into a retrogressive maze, or they are occasionally favored by harm, or harmed by favor. We, as deluded beings, therefore vow that we shall not cause ourselves to retrogress nor be harmed, but instead will progress and be favored through our sincere training to keep our minds and bodies perfect, to know Facts and Principles perfectly, to use our minds and bodies perfectly, following *Il-Won-Sang*, the *Dharma-kaya Buddha*, until we at last acquire the great power of *Il-Won* and become one with the Reality of *Il-Won*.

Section 5. The Dharma Words of Il-Won-Sang



When one is enlightened to the Truth of this *Won-Sang*, there follows the awareness that the entire universe is one's own property; that all things in the universe are not two, but one, although everything has its separate name; that *Won-Sang* is the Nature of all Buddhas, patriarchs, ordinary people, and all sentient beings; that the Principle of birth, old age, illness and death, is like the change of Spring, to Summer, Fall, and then to Winter; that the Principle of Cause and Effect is like the Principle of the alternation of the negative and positive forces (*Yin/Yang* in Chinese) in the universe; that *Won-Sang* is absolutely perfect and strictly impartial.

- This *Won-Sang* is to be used when one uses one's eyes; it is absolutely perfect and strictly impartial.
- This *Won-Sang* is to be used when one uses one's ears; it is absolutely perfect and strictly impartial.
- This *Won-Sang* is to be used when one uses one's nose; it is absolutely perfect and strictly impartial.
- This *Won-Sang* is to be used when one uses one's mouth; it is absolutely perfect and strictly impartial.
- This *Won-Sang* is to be used when one uses one's body; it is absolutely perfect and strictly impartial.
- This *Won-Sang* is to be used when one uses one's mind; it is absolutely perfect and strictly impartial.

Section 6: The Verse of Truth

CANON

Being changes into Non-being,
And Non-being into Being,
Turning and turning again;
But in the Ultimate Reality
Being and Non-being are Both Void,
But the Void contains everything and is perfect.

Chapter 2

The Four Graces

Section 1: The Grace of Heaven and Earth

1. The Principle of Indebtedness to Heaven and Earth

If one wished to know how much one is favored by Heaven and Earth, then one has only to reflect on whether one can have one's being without Heaven and Earth. However stupid and slow-witted one may be, one soon realizes that life without Heaven and Earth is an impossibility. Therefore, if that is so, what greater Grace can one know than that of Heaven and Earth?

It is a general truth that there are ways and virtues in Heaven and Earth; that the automatic motion of the great organs of the universe, is the way of Heaven and Earth; that the results from the operations of their ways are virtues of Heaven and Earth. The ways of Heaven and Earth are extremely bright, sincere, righteous, proper and natural, vast and immeasurable and eternal, containing neither good luck nor bad, and no pride abides in their offering of benefits. All things retain their lives and their shapes owing to the great virtue that results from their operations of the great ways.

2. The Items of the Grace from Heaven and Earth

1. There is air in the heaven for us to breathe so that we may live.
2. There is soil on the earth for our bodies to settle down upon.
3. There is sunlight and moonlight for us to be able to discriminate, so that we may know all things.
4. There is the grace of the winds and clouds, rain and dew for us to use, that we may live on their products.
5. There is No Birth and No Death of Heaven and Earth; and following this way of No Birth and No Death, all creatures gain eternal life.

3. The Principle of Requit of the Grace from Heaven and Earth

In order to requite the Grace of Heaven and Earth, one ought, first of all, to practice the ways of Heaven and Earth, following them as ones' models.

4. The Items of Requit of the Grace from Heaven and Earth

1. Following the very bright way of Heaven and Earth, one should, by studying them, be well versed in all Facts and Principles.
2. Following the very sincere way of Heaven and Earth, one should fulfill the purpose of all one's works consistently.
3. Following the very righteous way of Heaven and Earth, one should keep to middle way without attachment to situations in which one feels close and intimate, or remote and estranged, and without attachment to situations in which one feels joy, anger, pleasure or sorrow.

4. Following the proper and natural way of Heaven and Earth, one should examine and take what is reasonable, abandoning what is unreasonable, in the management of all things.
5. Following the way of the vastness and limitlessness of Heaven and Earth, one should abandon one's disposition of attachment.
6. Following the way of the eternity of Heaven and Earth, one should emancipate oneself from the transition of all things and from the birth, old age, illness and death of human beings.
7. Following the way in which Heaven and Earth have neither good nor bad luck, one should not become attached to either good or bad luck, by trying to discover where bad luck lies when confronted with good luck, or by trying to discover where good luck lies when confronted with bad luck.
8. Following the way of Heaven and Earth, wherein pride does not abide in the offering of benefit, one should cultivate the way of non-abidingness in Motion or in Quietness; one should abandon any idea, or notion when offering benefit to others, either spiritually, physically, or materially. One should not hate or become a foe even to those who are ungrateful for the benefits that one has bestowed on them.

5. Ingratitude to Heaven and Earth

If one does not know of the indebtedness to, the requital of, and the ingratitude to the Grace of Heaven and Earth, or if one does not put the requital into practice even though one knows of these, then this is ingratitude to the Grace of Heaven and Earth.

6. The Result of Requital of Grace from Heaven and Earth

If one practices every article of the requital of Grace from Heaven and Earth then one will become one and the same with Heaven and Earth; one will be Heaven and Earth, and vice versa; though the void of Heaven and the silence of Earth do not bestow any direct blessedness and happiness upon one, one will naturally attain the might and the longevity of Heaven and Earth and the brightness of the sun and the moon, for which both the heavenly people and worldly people will respect one as if one were Heaven and Earth.

7. The Result of Ingratitude to Heaven and Earth

If one is ungrateful to the Grace of Heaven and Earth, one will be punished by Heaven and Earth. This is illustrated as follows. If one does not follow the ways of Heaven, one will naturally be ignorant of Facts and Principles; one will not be sincere in all things; one will either be excessive or deficient in many things that one does; one will do many unreasonable things; one will be attached to many things one is concerned with; one will be ignorant of the transitions of all things, and ignorant of birth, old age, illness, and death, and of good or ill luck, and fortune or misfortune in life. Even if one bestows benefits on others, one will not be free from being conscious of one's good deeds and will be internally proud of oneself, externally boasting of it. How could such a person escape from harm and sin? Though you say that Heaven and Earth are void and silent, both the accidental sufferings and the sufferings resulting from ones' own commitments are all results of ingratitude to the Grace of Heaven and Earth.

Section 2. The Grace of Parents

1. The Principle of Indebtedness to the Grace of Parents

If one wants to know easily how much one is indebted to the Grace of Parents, one should try to imagine whether birth is possible without parents, and whether one could manage one's own helpless infancy; one will recognize that one cannot. If one cannot be born or develop without parents, what Grace could ever be greater?

One might say that human birth and death are the principle of nature, and the infinite capacity of Heaven and Earth; it is by indebtedness to the Grace of Parents that helpless life is nurtured and learns the way of life.

2. The Items of Indebtedness to the Grace of Parents

- (1) It is owing to the existence of parents that one gets one's own body, which is the foundation of all Facts and all Principles.
- (2) Parents rear and take care of one with great love, regardless of all troubles, until one attains one's own self-ability.
- (3) Parents educate one to know the duties and obligations of human beings so that one can be a good member of society.

3. The Principle of Requit of the Grace of Parents

Realizing how one is indebted to the Grace of Parents when it is impossible to support oneself, one should protect and help, as far as possible, those who are unable to support themselves.

4. The Items of Requit of the Gratitude to Parents

- (1) One is to go through the Essential Ways of Training: the Threefold Learnings, the Eight Articles, and the Essential Ways of Human life, namely, the Four Graces and the Four Essentials.
- (2) When one's own parents are unable to support themselves, one is to take care of them as far as possible so that they may retain the comforts of both mind and body.

- (3) When one's own parents are alive, or after they have passed away, one is, as far as possible, to take care of the parents of others as if they were one's own parents.
- (4) After one's parents have passed away, one is to enshrine their picture and the history of them and commemorate them for a long period of time.

5. Ingratitude to the Grace of Parents

If one does not know of the indebtedness to, the requital of, and the ingratitude to the Grace of Parents, or if one does not put the requital into practice even though one know of them, then this is ingratitude to the Grace of Parents.

6. The Results of Requital of the Grace of Parents

If one requites the Grace of Parents, one will earn the world's respect and favor even though one requites the Grace of one's own parents. One's own Children, learning of this requital of the Grace of one's parents, will naturally discharge their own filial duties, since it is an inevitable principle that one's children are to learn either the good or the bad that one does. The result from one's taking care of helpless people will be to receive public help when one becomes unable to support oneself, even in other lives.

7. The Results of Ingratitude to the Grace of Parents

If one is ungrateful to one's parents, even though they are one's own parents, one will be hated and rejected by the public; it will be natural that one's own children will follow what one does and will bring calamities upon oneself. When one is unable to support oneself, one will be deserted by the public for the present and even in one's lives that follow.

Section 3. The Grace of Brethren

1. The Principle of Indebtedness to the Grace of Brethren

If one wants to know easily how one is indebted to the Grace of Brethren, one should consider where it is possible to live at a place where there are no human beings, no birds and beasts, no trees nor grass; then one will realize that life without them is impossible. If one cannot live without the help of these brethren, without relying upon them and without their supplies, what Grace could be greater?

Generally, there are in the world four categories of occupations among the living, i.e., scholars and officials, farmers, artisans and merchants. These people are helped by, or are indebted to one another by the principle of mutual interest when they exchange all of their goods and skills, while remaining in their respective categories.

2. The Items of Indebtedness to the Grace of Brethren

- (1) Scholars and officials, through study and research, direct and educate the public with learning, public administration and political affairs.
- (2) Farmers sow and grow the agricultural products necessary to supply the public with the ma-

terials for food and clothes.

- (3) Artisans produce various goods with which to supply the public with shelter and other utilities.
- (4) Merchants exchange various goods to help the public live more conveniently.
- (5) Even the birds and beasts, the trees and grass are helpful to humanity.

3. The Principle of Requit of the Grace of Brethren

Now that one is indebted to brethren by way of mutual interests, one should follow and keep this way of mutual interest in order to requite the Grace of Brethren when one exchanges with others all knowledge and all materials.

4. The Items of Requit of the Grace of Brethren

- (1) Scholars and officials are to cultivate the people and manage fairly the affairs of the state in accordance with the principle of mutual interest.
- (2) Farmers are to supply the materials for clothes and food fairly, in accordance with the principle of mutual interest.
- (3) Artisans are to supply the public with shelter and facilities fairly, in accordance with the principle of mutual interest.
- (4) Merchants are to handle the trading of materials and goods fairly, in accordance with the principle of mutual interest.
- (5) Even the birds and the beasts, and the trees and grasses, are not to be destroyed without sufficient reason.

5. Ingratitude to the Grace of Brethren

If one does not know of the indebtedness to, and the requital of, and ingratitude to the Grace of Brethren, or if one does now put the requital into practice even though one know of them, them, this is ingratitude to the Grace of Brethren.

6. The Results of Requit of the Grace of Brethren

If one requites the Grace of Brethren, all Brethren influenced by way of mutual interests, will love one another and will be pleased, and the one who requites the Grace will be protected and treated courteously. There will be love among individuals, harmony among families, understanding and communication among different societies and peace among different ideal world.

If the people of the whole world, however, do not requite the Grace of Brethren, falling into the tormenting seas of life owing to the mischief of ingratitude, the sages and saints with compassionate means will save the ungraceful beings by means of morality, politics or force.

7. The Results of Ingratitude to Brethren

If one is ungrateful to brethren, all brethren will hate and abhor each other and becomes foes; there will be strife among individuals, breaches among different families, hostilities among societies and no peace among nations, so that the whole world will fall into warfare.

Section 4. The Grace of Laws

1. The Principle of Indebtedness to the Grace of Law

If one tries to know easily how much one is indebted to law, one must think whether it is possible to live in peace and order without the law of moral training for the individual, the law of household affairs, the law with which to govern a society of a nation and international law with which to govern the world. One will recognize without fail that no one can live without these laws. If one cannot live without them, what Grace could be greater than these laws?

Generally, the law means equitable rule for human justice by which individuals, families, societies, nations and the world, will be helped if this equitable rule for human justice is applied to them.

2. The Items on Indebtedness to the Grace of Law

- (1) Sages come to the world at the right times and by means of religions and morality they teach human beings to follow the right paths.
- (2) The facilities of scholars and officials, farmers, artisans and merchants are established with guidance and admonition; the security of the life of the people is preserved and human knowledge is cultivated.
- (3) Law distinguishes Right from Wrong and Advantage from Disadvantage, reproofing injustice and keeping justice to maintain peace and order so that people may live in peace.

3. The Principle of Requit of the Grace of Law

If one is indebted to laws having a condition of prohibition, one should comply with the prohibition; if one is indebted to laws having a condition of recommendation one should also comply with the recommendation.

4. The Items of Requit of the Grace of Law

- (1) Every individual is to learn and practice the law of self-discipline.
- (2) In a family, one is to learn and practice the law that manages family affairs.
- (3) In a society, one is to learn and practice the law that governs a society.
- (4) In a nation, one is to learn and practice that law governs a nation.
- (5) In the world, one is to learn and practice the law that governs the world.

5. Ingratitude to the Grace of Law

If one does not know of the indebtedness to the Law and the requital of, and the ingratitude to the Grace of Law, or if one does not put the requital into practice even though one knows of them, this is ingratitude to the Grace of Law.

6. The Results of Requit of the Grace of Law

If one requites the Grace of Law, one will be protected by the law so that the restrictions will be diminished and one will have more freedom; individual personality will be elevated, and the

world will be in perfect order. The scholars and officials, farmers, so that there will be a matchlessly comfortable world; by this, even the Grace of legislation and administration will be required.

7. The Results of Ingratitude to the Grace of Law

If one does not requite the Grace of Law, the law will not forgive one, such that one will be placed under restriction, personal character will be degraded and the world, being in disorder, will turn into a shambles.

Chapter 3

The Four Essentials

Section 1. The Cultivation of Self-Ability

1. The Principle of the Cultivation of Self-Ability

Unless one is an infant, senile or ill, one must cultivate self-ability so that one can perform ones' unavoidable duties and obligations and, as far as one can, take care of those who do not have self-ability.

2. The Items of Dependence upon Others in the Past

(1) If there were among one's parents, brothers, husbands of wives, children or relatives, those whose means of living was more substantial than one's own, one wished to depend upon one's kindred without trying to support oneself by working; if one's kindred refused to accept one's request to rely upon them, one claimed to live with one of the kindred. If one did not repay a debt, the whole family would have to pay the debt and family would have to pay the debt and finally the life of everyone would become miserable.

(2) Women depended on parents when, young on husbands after marriage, and on sons and daughters when old. Unlike men they were uneducated, owing to unequal rights between men and women; they did not have rights in their society nor had they the right to inherit property, and even their minds and bodies were so restricted that they could not behave on their own accord.

3. The Items Recommended by Those Living on Self-Ability to Those who would Depend on Others

- (1) One should not accept the unrighteous dependency of those who have self-ability.
- (2) Parents should divide their inheritance equally and indiscriminately among their children, the second son and the daughters as well as the first son, except in the case of one who is unable to keep the property.
- (3) After marriage one's financial life should be managed independently; husband and wife should make it their principal goal to fulfill their duties and obligations.
- (4) All other affairs should be managed in accordance with the cases involved and the law. Men and women should not be discriminated between, as in the past, but they should be treated well in accordance with what they do.

4. The Items of the Cultivation of Self-Ability

- (1) One should not lead a life of dependence as in the past, unless one has to depend on someone because of one's infancy, senility or illness.
- (2) Women, like men, should be educated sufficiently so that they can work in society.
- (3) Men and women should work diligently at their occupations so that they may live comfortably. They must be equal in the performance of their duties and obligations to their

families and their nation.

- (4) The second son ought to do his filial duty to his parents, alive or dead, as well as should the first son.

Section 2. The Wise Man First

1. The Principle of the Wise Man First

As it is natural for the wise man to teach the fool and for the fool to learn from the wise man, if one wants to learn in any situation one ought not to be attached to any unreasonable system of discrimination, but ought to fulfill only what one aims at.

2. The Items of the Unreasonable System of Discrimination in the Past

- (1) Discrimination between person of nobility and persons of humble birth.
- (2) Discrimination between a legitimate child and an illegitimate one.
- (3) Discrimination between the aged and the young.
- (4) Discrimination between men and women
- (5) Discrimination between different races and nationalities.

3. The Items of the Wise Man First

- (1) If one finds a person whose way of using the Original Nature, and whose moral conduct, is superior to one's own, one ought to recognize that person as one's own teacher.
- (2) If one finds a person whose ability to handle political or administrative affairs is superior to one's own, then one ought to know that person as one's own teacher.
- (3) If one finds a person whose knowledge of living is superior to one's own, then one ought to know that person as one's own teacher.
- (4) If one finds a person whose learning and technique are superior to one's own, then one ought to know that person as one's own teacher.
- (5) If one finds a person whose common sense is superior to one's own, then ought to know that person as one's own teacher.

One does not have to regard all of those superior people, at all times, as one's teachers, but only when one needs to learn something from them.

Section 3: Education of the Children of Others

1. The Principle of the Education of the Children of Others

If the educational system is limited, or if the idea of education does not transcend the boundary of oneself and others, world civilization will be retarded. In order to enhance with world's civilization and to endow all brethren with a blessed life, the public is to educational organization and abolishing the boundary between oneself and others.

2. The Defects of Education in the Past

- (1) Governments and societies did not make positive efforts or offer inducements for education.
- (2) The educational system was constructed so that neither females nor the lower classes could ever think of being educated.
- (3) There were few educated people who used their learning for the benefit of the public.
- (4) Because of the inconvenient organization of public opinion and communication, opinions on education were rarely exchanged.
- (5) As the idea of education did not transcend the boundary between oneself and others, those with property, if they had not children, tried in vain to have children, and missed opportunities to educate people. While the poor, though they were eager to educate their children, were unable to do so owing to financial problems and also missed the opportunities to educate people.

3. The Items of the Education of the Children of Others

- (1) From this time, as the defects in education are being removed, one must help educational organizations to educate children whether or not one has children; if possible, one is to educate as many children of others as possible, with the idea that they are one's own children.
- (2) A nation, society must establish a wide variety of educational organization and must educate with a positive effort.
- (3) In religious orders, societies, nations and the world, one who practices these items for the education of the children of others must be honored and respected in accordance with their meritorious deeds.

Section 4. Respect for those Dedicated to the Public Welfare

1. The Principles of Respect for Those Dedicated to the Public Welfare

If the world respects those who dedicate themselves to the public welfare, there will be many who will dedicate themselves to the public welfare of the world. If a nation respects those who dedicate themselves to the public welfare, then there will be many who dedicate themselves to the welfare of the nation. If a society or a religious order respects those who dedicate themselves to the welfare of the society or the religious order, there will be many who dedicate themselves to the welfare of the society or the religious order. The public must therefore respect those who, in accordance with the degree of their meritorious deeds, contribute in various ways to the world, nation, society, or religious order, just as children respect their parents, and one must work for the public welfare oneself, following the virtue of those who dedicate themselves to the welfare of the public.

2. The Defects in Work for the Public Welfare in the Past

- (1) Professional education for scholarly and official work, agriculture, industry and commerce, which are the main ways of living and basic to the public welfare, was rarely given.
- (2) Facilities for these fields were rarely established.
- (3) Religious doctrine and systems were not adequate for the general public.
- (4) The government and society did not honor those who dedicated themselves to the public welfare.

- (5) All education was not independent, but dependent on outside help.
- (6) Egoism was so extreme that some tried to gain profit even through harming others, and favoritism to the extent of closeness and remoteness, intimacy and estrangement was rampant.
- (7) Information and common sense were insufficient.
- (8) There were few who knew the difference between a person's being respected by a family for devotion to the family, and a person's being respected by the public for devotion to the public.

3. The Items of Respect for Those Dedicated to the Public Welfare

- (1) As we happen to be in the time when the defects of the work for the public welfare are being removed, we must distinguish between work for the family and work for the public welfare; if both are worthwhile, we must put priority on work for the public welfare by transcending the sense of boundary between ourselves and others.
- (2) Those who have dedicated themselves to the public welfare are to be supported when old according to the degree of their meritorious deeds; after their death, the public must take responsibility for an honorable funeral. Their pictures and histories must be kept and commemorated forever.

Chapter 4 The Threefold Learning

Section 1. The Cultivation of Spiritual Stability

1. The Main Meaning of the Cultivation of Spiritual Stability

Spiritual Stability means the mental state in which the mind is of roundness, clear and calm, such that it entertains neither a sense of discrimination nor attachment. Cultivation means that one extinguishes the sense of discrimination and attachment within and the mind is not outwardly attached to disturbances, so that one fosters a clear and calm spirit.

2. The Aim of the Cultivation of Spiritual Stability

Sentient beings have things that they desire to do and things that they know instinctively without learning. Human beings, the lords of all creatures, observing, hearing, and learning, have much more knowledge and many more desires than have the other animals. Some are eager and greedy to fulfill their desires to increase the knowledge by means of power, ability and the sword, without considering courtesy, a sense of shame or any righteous law. This leads to the ruin of families and the disgrace of the persons concerned, so that at last they succumb to pessimistic desperation through worries, delusions, mortification and irritations. Sometimes they turn out to be neurasthenics or lunatics, and in some cases they are driven to suicide. The aim of the Cultivation of Spiritual Stability is to eliminate such limitless desires and to gain an integrity of spirit so that one can cultivate independence of mind.

3. The Result of the Cultivation of Spiritual Stability

If one continues the Cultivation of Spiritual Stability for a long time, the spiritual power becomes as firm as iron or rock so that the power of independence of mind will be consolidated through all kinds of trying situations and will gain at last the Power of Cultivation.

Section 2. The Study of Facts and Principles

1. The Main Meaning of the Study of Facts and Principles

By Facts is meant what is Right or Wrong, Advantageous or Disadvantageous, for humanity. By Principles is meant the Absolute Unity and its Components, Being and Non-being, which are naturally created. The Absolute Unity is called the Reality of all things in the universe; the Components are called the variety of manifest things in the Universe. Being and Non-being means the circulation of the four seasons: the climate of the winds clouds, rain, dew, frost and snow; the birth, old age, illness and death of all things, the transitoriness of rise and fall, and the prosperity and decline of all things. Study means learning and mastery of the secrets of Facts and Principles.

2. The Aim of the Study of Facts and Principles

The world has been constructed on the Principles of the Absolute Unity and its Components, Being and Non-being, and is operated with the Facts of Right and Wrong, and Advantage and Disadvantage. Since the world is vast, there are numerous sorts of Principles, and since innumerable human beings are living, there are innumerable Facts. However, happiness suffering that one confronts accidentally, or that is an effect from causes which one has made, are results caused by the functioning of the Six Roots (senses). If, without knowing the Right or Wrong, and Advantage or Disadvantage of Facts, one does all things as one pleases, all the effects from the momentary functioning of the Six Roots will turn out to be sins, so that one's future will be a boundless, bitter world. If one lives without knowing the Principles of the Absolute Unity and its Components, Being and Non-being, one will not know the causes of accidental happiness and suffering; one's thought will be so limited, and one's mind will be so narrow, that one will not only be ignorant of the birth, old age, illness and death of life, and of the Principle of Cause and Effect, but also will not be able to distinguish between truth and falsehood. This will lead one to fall into falsity and emptiness, so that there will be a danger of ruining one's family and disgracing oneself. It is necessary, therefore, that one analyze Facts clearly, and judge quickly, by means of studying in advance the complexities of human affairs, and the naturally created, and abstruse Principles in daily life.

3. The Results of the Study of Facts and Principle

If one continues to study Facts and Principles for a long time, one will attain limitless wisdom to analyze and judge all Facts and Principles and gain at last the Power of Study.

Section 3. The Selection of Right Conduct

1. The Main Meaning of the Selection of Right Conduct

By Conduct is meant the functioning of the Six Roots, that is, the eyes, ears, nose, tongue, body and mind, when one does something; by Selection is meant the adoption of what is righteous and the rejection of what is unrighteous.

2. The Aim of the Selection of Right Conduct

Even though one has attained the Power of Cultivation after cultivating Spiritual Stability and has attained the Power of Study after studying Facts and Principles, still Cultivation and Study will come to nothing if one does not put them into practice in actual trying situations. This may be compared to a fruit tree that has a good trunk, branches, leaves and flowers, but no fruit.

Why does one not perform what is good and sever what is evil even though one knows that goodness is desirable and that evil should be severed, thereby falling into the tormenting sea of life instead of entering the garden of happiness? It is either because one does not practice what is right, owing to ignorance of the rightness or the wrongness of facts, or because one cannot extinguish the fires of desire despite one's knowledge of right and wrong, or because one cannot free oneself from habits consolidated like iron or rock so that one is unable to sever what is evil and adopt what is righteous. It is necessary, therefore, that one develop the ability to perform by all means what is righteous, and to sever by every means what is evil, so that one may save oneself from falling into the tormenting sea of life, and may enter the garden of happiness.

3. The Results of the Selection of Right Conduct

Over a long period of time, if one develops the ability to select one's conduct, one will attain the Power of Selection by way of gaining the ability to adopt what is righteous and to sever what is unrighteous as one manages one's affairs.

Chapter 5 The Eight Articles

Section 1. The Four Articles of Progress

1. Belief

Belief, which means confidence, is the motivating power of resolution when one tries to accomplish something.

2. Courage

Courage, which means the disposition of heroic progress, is the motivating force of encouragement and acceleration when one tries to accomplish something.

3. Query

Query, which means the desire to receive an answer to the quest for the truth of Facts and Principles, is the motivating force to know what is not yet known when one tries to accomplish something.

4. Sincerity

Sincerity, which means the ceaselessness of the mind, is the motivating force to fulfil one's purpose when one is trying to accomplish something.

Section 2. The Four Articles to Abandon

1. Disbelief

Disbelief, as opposed to belief, means having no faith, which renders one incapable of making a decision when one tries to accomplish something.

2. Covetousness

Covetousness means that one desires anything so excessively that one's desire is only fulfilled abnormally.

3. Laziness

Laziness means aversion to work when one tries to accomplish something.

4. Foolishness

Foolishness means that one does anything one please, in ignorance of the Absolute Unity and its Components, Being and Non-being, of Right and Wrong, and of Advantage and Disadvantage.

Chapter 6

The Essential Ways of Human Life, and the Essential Ways of Training

The Four Graces and the Four Essentials are the Essential Ways of Human Life; the Threefold Learnings, and the Eight Articles are the Essential Ways of Training. One would be unable to follow the Essential Ways of Human Life but for the Essential Ways of Human Life but for the Essential Ways of Training; one would be unable to give evidence of the effects from practicing the Essential Ways of Training without the Essential Ways of Human Life. The Essential Ways of Training can be likened to the medical art with which a doctor cures patients and the Essential Ways of Human Life, to the medicines used to cure patients.

Chapter 7

The Four General Principles

The Four General Principles are: Right Enlightenment and Right Conduct, Awareness of Graces and Requit of Graces, Practical Utilization of Buddhism, and Selfless Service to the Public.

By Right Enlightenment and Right Conduct is meant that one is to be enlightened to and to follow the Truth of Il-Won, that is, the orthodox mind-seal inherited from Buddhas and Patriarchs so that one can perform one's conduct perfectly, and not be partial, biased, excessive or deficient in using one's Six Roots, namely, eyes, ears, nose, tongue, body and mind.

By Awareness of Graces and Requit of Graces is meant that one should be aware of, and feel deeply, the way in which one is indebted to Graces of Heaven and Earth, Parents, Brethren and Laws; when following the way of being indebted, one is to requite these Graces. Even if one is confronted with a case in which one is forced to bear a grudge, one is to find a source of Grace and, by changing resentment to gratitude, one may be able to requite Graces.

By the Practical Utilization of Buddhism is meant that one should manage one's worldly affairs better on account of being a Buddhist, thus avoiding the imperfections of the past, such as when an old Buddhist disciple is unable to manage worldly affairs on account of being attached to Buddhist doctrine. In other words, one is not to become useless to the world because of being a Buddhist but to become a very useful person who can contribute to one's family, society and nation by utilizing Buddhism practically.

By Selfless Service to the Public is meant that one is to abolish the conduct of self-indulgence or egoism arising from taking care of only oneself or one's own family so that by altruistic Mahayana conduct one can sincerely devote oneself to rescuing all beings.

Part Three: Practice

Chapter 1 Essentials of Daily Moral Practice

1. Although the mind is not originally disturbed, it becomes so due to trying situations; let us keep the tranquility of its Original Nature by removing the disturbance.
2. Although the mind is not originally foolish, it becomes so due to trying situations; let us keep that wisdom of its Original Nature by removing evil.
3. Although the mind is not originally evil, it becomes so due to trying situations; let us keep those precepts of its Original Nature by removing evil.
4. Let us remove Disbelief, Covetousness, Laziness and Foolishness by means of Belief, Courage, Query and Sincerity.
5. Let us change a life of resentment to one of gratitude.
6. Let us change a life of dependency on the help of others to a life of reliance on self-ability.
7. Let us change those who do not want to learn into those who learn willingly.
8. Let us change those who do not want to teach into those who teach willingly.
9. Let us change those who do not have a sense of the public interest into those who have this sense.

Chapter 2 Regular Training and Constant Training

Section 1: The Method of Practicing Regular Training

The subjects for Regular Training that are required for those practicing the Law are; Chanting the Name of Buddha, Sitting Meditation in the Lotus Position, the Study of the Scriptures, Giving Lectures, Discussions, Training in Abstruse Questions, the Principle of the Original Nature, the Keeping of a Diary for a Fixed Term, A Daily Diary, Carefulness, and Deportment. Chanting the Name of Buddha and Sitting Meditation are the training courses for the Cultivating of Spiritual Stability; the Study of the Scriptures, the Giving of Lectures, Discussions, Training in Abstruse Questions, the Principle of the Original Nature, and the Diary for a Fixed Term are the training courses for the Study of Facts and Principles; the Daily Diary, Carefulness and Deportment are the training courses for the Selection of Right Conduct.

Chanting the Name of Buddha is one of the fixed phrases of incantation which is to be chanted repeatedly. This is to concentrate one's scattered and disturbed spirit on the phrase itself, so that one may keep one's concentrated and undisturbed spirit from numerous disturbances. When one practices Sitting Meditation, one concentrates one's mind on the lower abdomen and makes the lower abdomen the center for the control of bodily energy so as to keep the mind from being scattered, such that one abandons even the idea of concentration, allowing one to stay in a real

state of perfect tranquility and no differentiation. This is a method for fostering one's pure and original spirit.

One studies the assigned scriptures of Won Buddhism and, for reference, some other scriptures. This aims at helping those who are practicing the Law to know the way of training.

Those who are practicing the training in the Giving of Lectures are to expound the meaning of an appointed subject from Facts and Principles. This aims at the training in wisdom by means of exchanging ideas and knowledge, formally and in public. Taking part in Discussions, one will express freely the impressions one has received from one's hearing or seeing something. This is to discipline the wisdom of those practicing the Law, through a free exchange of opinion.

By training in Abstruse Questions, those practicing the Law are tested on their understanding of the Principles of Absolute Unity and its Components, Being and Non-being, Facts of Right and Wrong, Advantage and Disadvantage, and Abstruse Questions among some of the Kung-An expressed by patriarchs and Buddhas. This, in the advanced stage of training in wisdom, enables those practicing the Law to acquire the ability to analyze clearly the concept of Facts and Principles.

By studying the Principle of the Original Nature, one is able to solve and understand the original principles of all beings in the universe, and the principle of our own Original Nature.

When keeping a Diary for a Fixed Term, one is to record the hours of one's daily work, one's income and expenditure, the control and function of mind and body, one's awakening and one's feelings.

When keeping a Daily Diary one is to record the number of times one has been careful or careless when handling various matters, how one has learned, and whether one has kept or violated the Precepts.

Carefulness means being conscious not to forget to practice both what one is resolved to do and what one is resolved not to do when one's Six Roots are functioning.

Department, meaning the conduct required of one, renders those practicing the Law able to check their training from time to time so that they may reap the effect of their training in actual situations.

Section 2: The Method of Practicing Constant Training

In order to let those practicing the Law carry out constant moral practice, 'The Items for Constant Application' and 'The Items to be Noted at a Temple of Won Buddhism' are assigned.

1. The Items for Constant Application

- (1) Be careful to select right and abandon wrong, with integrated prudence, in dealing with all matters.
- (2) Be careful to train yourself to observe the circumstances of the situation before dealing with all matters.
- (3) Be careful to practice the scriptures and regulations when you have leisure time.
- (4) Be careful to practice Abstruse Questions when the practice of the scriptures and codes is generally completed.
- (5) Be careful to practice Chanting the Name of Buddha and Sitting Meditation at dawn as well as after completing one's work and before going to bed at night, in order to cultivate spiritual stability.

- (6) Be careful to check whether or not you have practiced what you resolved to do and what you resolved not to do.

2. The Items to be Noted at a Temple of Won Buddhism

- (1) Be careful to ask about matters previously dealt with, while you are training yourselves in the 'The Items for Constant Application' whenever you come to a Temple of Won Buddhism.

- (2) Be careful, if you experience something that has awakened you, to report it to your teachers and be prepared to be examined on it by your teacher.

- (3) Be careful to present to your teacher what is doubtful to you so that you may have it understood by your teacher.

- (4) Be careful to prepare for expenses, so that you may attend the intensive regular training sessions every year for regular training in doctrine and meditation.

- (5) Be careful to come to a Temple of Won Buddhism on the days for Regular *Dharma* Meetings and concentrate your mind only on the study and have all necessary affairs settled before those years.

- (6) Be careful to faithfully utilize in your practice life what you have been awakened to, and what you have resolved after the Regular *Dharma* Meeting.

Section 3. The Relationship between Regular Training and Constant Training

With regard to the relationship between Regular Training and Constant Training; Regular Training, the main subjects of which are Cultivation of Spiritual Stability and the Study of Facts and Principles prepares the materials necessary for Constant Training; Constant Training, the main subject of which is the Selection of Right Conduct, is training in motion and is the training method required to prepare the materials for training in quietness. These two ways of training help each other and become the basis for each other, so that both devoted and lay followers will not leave the training for even a minute.

Chapter 3 Chanting the Name of Buddha

1. The Essential Meaning of the Incantation

Generally speaking, the incantation of the Name of Buddha is a training method by which the mind can, in favorable or adverse circumstances, concentrate and stabilize itself rather than be distracted or in a state of flux. The sacred formula for Chanting the Name of Buddha is the phrase *Na-Mu-A-Mi-Ta-Bul* (in Korean) which signifies a wish to return to the enlightenment of eternal life.

In the past, people repeated the sacred name of *Amitabul* when asking to be reborn in the 'Absolute Bliss of the Pure Land in the West' and thus they relied on the supernatural power of Buddha. Our purpose, however, is do discover *Amintabul* in our own minds and to return to the Absolute Bliss of our Own Nature. Our mind is eternal because it originally has no birth or death. But still it retains something enlightening, so bright and mysterious that it never becomes

darkened. This is the very Buddha that is called *Amitabul* in our own minds.

Our Original Nature is pure and harbors neither sin nor blessedness and all sufferings in it have been extinguished forever. This is the immutable state of the Absolute Bliss of the Original Nature. Therefore, those who practice Chanting the Name of Buddha should first understand this principle. On the basis of the principle that the mind originally has no birth and no death, and by realizing that, originally, no thought comes and goes so should not be distracted by any of a thousand favorable or adverse situations, one should concentrate one's mind on *Amitabul* and restore one's mind to its unartificial and peaceful state. This is the true way and practice of Chanting the Name of Buddha.

2. The Method of Incantation of the Name of Buddha

The method of Chanting the Name of Buddha is so simple and easy that it may be practiced by anyone.

(1) In the practice of Chanting the Name of Buddha, keep the posture straight and the spirit stable; do not move the body unnecessarily.

(2) Moderate the voice so that it is neither too loud nor too soft.

(3) Concentrate the mind only on the chanting voice, but examine the concentrating by scrutinizing the sound of one's own chanting voice so that the concentration and the sound of the chanting voice may be in unison.

(4) In the practice of Chanting, keep your mind relaxed and in a natural state, empty it of all thoughts. Do not think about needless things such as seeking Buddha outside of the mind. Do not try to imagine the physical form of *Amitabul* or the great solemn state of the Land of Absolute Bliss.

(5) In order to assist the mind to concentrate when Chanting, it may be helpful to count beads or to beat on a 'wooden-fish' or a drum.

(6) One may practice Chanting the Name of Buddha to eliminate superfluous thoughts which can disturb the mind while one is moving, resting, sitting, or lying down. If Chanting the Name of Buddha disturb the concentration on one's work then one may cause Chanting while at work.

(7) While Chanting the Name of Buddha, reflect upon Mind Nature. In those good or bad circumstances which make one either resentful or covetous, and when one becomes attached to either favorable or adverse circumstances, one may calm one's mind by Chanting the Name of Buddha. Those who are aware of this truth of Chanting the Name of Buddha can defeat thousands of devils with one voice Chanting the Name of Buddha. However, repeating the Name of Buddha without full concentration, even if the sacred formula is repeated silently, one will be able to experience and attain the state of *Samadhi*.

3. The Merits of the Incantation of the Name of Buddha

Through long practice, one may eventually attain *Samadhi* and will be blessed with Absolute Bliss. Its merits are similar to those obtained through Sitting Meditation.

As the courses for the Cultivation of Spiritual Stability, the practice of Chanting the Name of Buddha and Sitting Meditation are like the two sides of one coin. If one practicing the Law finds one's distractions too excessive to control, one may first practice Chanting the Name of Buddha to calm one's distracted mind, and then, through practicing Sitting Meditation, one can achieve a true state of perfect serenity. As to when to practice these two forms of discipline,

Chanting the Name of Buddha is more properly done during the daytime or when one is active, while Sitting Meditation may be done more appropriately during the quiet time of the early morning or evening. If one practicing the Law observes these situations, examines one's state of mind and properly practices Chanting the Name of Buddha and Sitting Meditation, these will be mutually reinforcing and the great power of *Samadhi* will be obtained without difficulty.

Chapter 4

Sitting Meditation in the Lotus Position

1. The Essential Meaning

Generally speaking, this form of meditation is a way of study for the elimination of distraction and for restoring the true Nature of mind. Physically, it is also a way to send down the Flaming Energy within the body and to send up the Watery Energy. When all distractions are gone, the Watery Energy will rise and vice versa. Then the mind and the body will exist in perfect harmony and the spirit and life energy will be equally refreshed.

When distractions continually exist in the mind, the Flaming Energy will be constantly coming, upward within the body to scorch the Watery Energy, and dampen the brightness of spirit. The human body operates like a machine, in that it reacts to the sources of energy or power within it. Without the power of the Flaming Energy and Watery Energy within one's body, even a finger will be unable to move.

This Six Roots of the human body all belong to the head, so that whenever one uses one's sense to see, to hear, to think etc., the Flaming Energy moves upward to the head and burns off the element the flame of an oil lamp burns off the oil to create light. When one's mind is continuously occupied with troubles or anxieties, when one strains one's eyes to see a thing, or when one raises one's voice, then the blood rushes to one's head and one's mouth becomes dry. This is the upward movement of the Flaming Energy. Even in doing the unavoidable, one can never be too careful in using the Six Roots. But must one allow useless distractions to circulate constantly in one's head day and night? Sitting Meditations, to restore the Original Nature of Reality and to send downward the Flaming Energy while bringing forth the refreshing Watery Energy.

2. The Method of Practice

The method of practicing this form of meditation is so simple and easy that anyone can practice it.

(1) Sit on a cushion in a relaxed posture with the legs folded. Keep the head erect and the back straight.

(2) Make the lower abdomen the center of control for the bodily energy, empty of thought, and always be sure that the center for moderating the bodily energy is located there. When the mind becomes distracted and the power of concentration weakened, try again to control the energy.

(3) Breathe evenly and inhale a little longer and stronger than when exhaling.

(4) Keeping the eyes open prevents one from falling asleep. But when one feels refreshed and

confident one is not likely to doze, one should try to practice meditation with the eyes closed.

(5) The mouth should always be shut. When practicing this form of meditation for a long time, with the Watery Energy going smoothly upward while the Flaming Energy is going downward the mouth will become full of pure saliva. When this happens, you may occasionally swallow the saliva.

(6) Keep the spirit tranquil, and through its tranquility, keep the spirit clearly awake. Keep the spirit clearly awake, and through its clear awakening, keep the spirit tranquil. When it is full of distractions, clear it with a righteous mind so as to hold the spirit in its natural state.

(7) Beginners usually suffer either from a pain in the legs or from the intrusion of distractions. If the legs become uncomfortable, change position. If distractions intrude, be aware of them but never be annoyed by them nor be disappointed by their appearance. All distractions will then dissolve naturally.

(8) At first, the body or the face may occasionally get itchy, as if an ant were crawling over it. This is due to the circulation of the blood. Neither scratch, nor touch the face of body when this happens.

(9) When practicing this form of meditation, never hope for a miracle or mysterious manifestation. Should one experience any of these, they should be regarded as wicked things and one should pay no attention to them.

If one continually practices Sitting Meditation by using these methods, one eventually forgets the distinctions between oneself and other things, and between time and place; one will enjoy the absolute spiritual pleasure which comes from being in a true state of harmonious tranquility and of no discrimination.

3. The Merits of Sitting Meditation

The power which is acquired through continuous meditation, will produce the following ten merits:

- (1) Rash and thoughtless actions will be gradually eliminated.
- (2) The operation of the Six Roots will become orderly.
- (3) Illness will become less and less frequent and one's face will shine.
- (4) Memory will become stronger.
- (5) One will become more persevering.
- (6) One's attachment to desires will lessen.
- (7) Wicked minds will become righteous ones.
- (8) The light of wisdom of one's Nature will become manifest.
- (9) One will enjoy Absolute Bliss.
- (10) One will become liberated from the cycle of birth and death.

4. The Necessity of *Tan-Jun-Joo*, Concentrating the Mind on the Lower Abdomen.

Generally speaking, Sitting Meditation, from ancient times, was designed to concentrate the mind on a certain point and eliminate all other thoughts. Many differing opinions and methods have been put forth concerning how one ought to concentrate the mind. However, if one concentrate the mind on the head or on things outside the body then the mind will easily become movable and one's energy will rise, making it difficult to stabilize the mind. But by concentrating the mind on the lower abdomen one's life energy will flow smoothly downward, and the mind

will easily become stable.

Furthermore, *Tan-Jun-Joo* meditation is not only necessary to practice Sitting Meditation, but it is also indispensable for promoting good physical health. When one concentrates the mind on the lower part of the abdomen and swallows the saliva which comes from under the tongue and forms in the mouth, the Watery Energy and the Flaming Energy within the body will be properly balanced and the incidence of illness will decrease. One's countenance will become lustrous and one's physical vitality and the power of the mind will increase ensuring longevity. *Tan-Jun-Joo* meditation, therefore, is the best way both to practice meditation and to promote better physical health.

Those who emphasize *Kan-Hwa* (*Kung-An* in Chinese) meditation, often criticize the *Tan-Jun-Joo* method, thinking that it is a senseless, dead meditation. *Kan-Hwa* Meditation, however, is acceptable only for certain people as a temporary method, but not as a method to be generally practiced, therefore it is not suitable for most people. If one constantly concentrates the mind for long periods on *Kung-An*, the body's energy will rush upward and one will become sick. Moreover, people who have no special interest in contemplating *Kung-An* will lose interest in meditation itself. So, we have scheduled times separately when one practices Sitting Meditation, and times when one contemplates Abstruse Questions. Although practiced separately, both forms will integrate one's *Samadhi* and wisdom perfectly. Thus, one will be protected from falling into either emptiness or discrimination and will come to experience the Nature of Reality in which no movement and no quietness abide.

Chapter 5 The Abstruse Questions

1. It is said that the Honored one, *Shakyamuni Buddha*, prior to his leaving the *Tusita* Heaven, had already been present in his royal home and saved all sentient beings while still in his mother's womb. What is the meaning of this story?
2. It is said that the Honored One declared at his birth that he was the only Honored One in the entire universe. What is this meaning of this story?
3. It is said that when the Honored One held up a flower before a silent assembly of his followers, only *Mahakasyapa* responded by smiling. The Honored One then said that he would give *Mahakasyapa* 'The Basket of the Eye of the True Law.' What is the meaning of this story?
4. It is said that the Honored One, passing into Nirvana, said that he had never preached a word in his life until he had reached the river *Hiranyavati* from the Deer Park (*Mrgadava*). What is the meaning of this story?
5. All things and principles return to one. To where, then does the one return?
6. There is something that does not form a counterpart to all things and principles. What is that one thing?
7. It is said that one should enlighten one's mind through all things and principles. What does this mean?
8. It is said that even before the Buddha was born, a round form immutably existed. What is meant by this?
9. What kind of body exists before birth?
10. When one falls into a sound sleep and does not even dream, where does the Divine Wisdom

of Consciousness dwell?

11. It is said that the mind creates everything. What is meant by this?
12. It is said that the mind itself is Buddha. What does this mean?
13. Why is it that all sentient beings follow the cycle of the Six Paths, while all Buddhas are free from the cycle?
14. It is said that one who faithfully practices moral training is never separated from the Original Nature. How does one study so as not to be separated from one's Original Nature?
15. What are the similarities and differences between the Mind, Nature, Reason and Energy?
16. Among all beings in the universe, is there or is there not a beginning and an end?
17. In this present life, all living beings either reward or retaliate against others through their actions. But if these beings do not remember the actions in this present life be rewarded, or retaliated against?
18. It is said that Heaven and Earth have no knowledge, and yet they know. What does this mean?
19. The Abstruse Wisdom of one who has attained Nirvana is already integrated with *Dharma-kaya*. Why then should one's spirit be again separated from *Dharma-kaya* into an individual spirit, and should there be a standard of a previous body, and a later body?
20. It is said that there is a volume of scripture which, although not on paper and not in a written form, continues to illuminate. What is the meaning of this?

Chapter 6 **Keeping a Diary**

1. The General Meaning

The purpose of all lay and devoted followers, and intelligent or ignorant persons in keeping a daily diary is to review the progress of study and their practice of Won Buddhist Precepts. For those who are undergoing moral training in a school or monastery, the purpose of keeping a regular diary is to record their daily hours of work, their income and expenditure, how they have used their minds and bodies, and their awakenings and impressions.

2. How to Record a Daily Diary

- (1) In order to re-examine whether one has done things mindfully, one should record the number of times one has or has not acted with mindfulness. When one carefully selects which actions should have been done and which actions should not have been done, then one is being mindful of one's actions. When one has not acted selectively, then one has been mindless in one's actions. In the beginning, the standard by which one determines which actions were performed mindfully is not related to whether the results of those actions were good or bad but to whether they were selected carefully. When their study matures, however, then the standard becomes whether the results of the actions were good or bad.
- (2) When one is undergoing training in the subjects of Cultivation and Study, one should record the number of hours spent on each. To review the regular *Dharma* meetings and regular intensive training sessions, one should record one's attendance at the regular *Dharma* meet-

ings and the training sessions.

- (3) One can review the state of one's practice of the Precepts by examining and then recording the number of incidences of one's having violated the Precepts.
- (4) Those who are not literate, or who are unaccustomed to handling documents, may use the 'Bean Count' method to check whether they have performed their actions mindfully or not. Whenever one has selected an action mindfully, a white bean is put into a pouch, but a black bean is placed in the pouch for every action performed mindlessly. One counts the number of times one has been mindful or mindless by counting the number of black and white beans.

3. How to Keep a Regular Diary

- (1) When recording the working hours in a twenty-four hour day, one must determine which hours were valuably spent and which were wasted. The goal in the future is to be careful not to waste even one minute.
- (2) When recording one's daily income and expenditure, if one has a low income, one should seek a way to raise one's income by working diligently. When one sees that one's expenditures have been too great, one must try to decrease one's expenses as much as possible so that one may prevent poverty and thereby establish a comfortable life. Regardless of whether one is a wealthy person or not, one should try to eliminate the evil habit of living an idle life.
- (3) The purpose of recording the conduct of one's body and mind during a day is to help one discriminate one's right conduct from wrong conduct and to determine whether or not the sum of one's conduct deserves to be blessed or to be punished. At the same time, it helps one to become enlightened to the Principles of Right and Wrong, Advantage and Disadvantage, which promotes the ability to select right conduct and abandon wrong conduct.
- (4) While recording one's awakening and impressions, one can review one's progress in coming to understand the Principles of the Absolute Unity and its Components, and Being and Non-being.

Chapter 7 The Practice of Continual Meditation

Generally speaking, *Sŏn* (in Korean) meditation, is a discipline to attain freedom of the mind by becoming enlightened to one's own Nature, which originally bears no discrimination or attachment. Whoever has had an ambition to attain the great Way has practice *Sŏn* meditation.

If one intends to practice *Sŏn* correctly, one should first of all consider the Absolute Void as the fundamental, and Abstruse Beings as functional so that outwardly one can behave as firmly as a huge mountain when confronting numerous trying situations, while inwardly keeping one's mind as pure as the Void. Try to use the mind without moving it when in motion and without resting it when still. If one is able to do this, all thoughts will not have *Samadhi* and the functioning of the Six Roots will coincide with the Original Nature of Divine Wisdom in the Void. This is called *Mahayana* meditation, and is the method of practicing the Threefold Learning together.

Thus it is written in the *Diamond Sutra*, 'Use your mind without abiding in any of the things to which you respond'. This is the great way to cultivate oneself so that in all kinds of disturbing

situations one remains unmoved. This seems very difficult to practice, but after mastering its method, *Sōn* can be easily practiced by a farmer holding a hoe a mechanic holding a hammer, a clerk holding an abacus or by an official in charge of an administrative business. One can practice *Sōn* while coming and going or while at home. Why does one have to look for a place to meditate or argue the need for quietness in order to meditate?

One who is just beginning the practice of meditation, however, cannot control one's mind as desired. This is similar to taming a cow in that when one slackens the reins of the mind for even a moment, the moral sense is immediately destroyed. Hence one should not lose the spirit to fight against trying situations that arouse avarice in one's mind, but one should strive to cultivate the ability of the mind to concentrate. Gradually, the mind will mature so that one can reach a state where one can control one's own mind as one wishes. Whenever one meets a trying situation, one should remind oneself that it is an opportunity to train the mind and one should only check whether the mind is drawn to the situation. If one feels that the function of one's mind is usually under control, one may put one's mind in a situation which one usually likes very much, or in a situation which one abhors. If one's mind is still drawn or moved, it is because one's moral sense is immature; if the mind is not drawn or moved, one may take it as a sign that one's moral sense is becoming mature. However, one should not be put off guard immediately if it is found that the mind is not moved. One's mind is not moved, not because the mind is immune to trying situations but because the mind is under control; the mind is well-tamed if it is not moved even when it is not under control.

If, because of a long continual meditation one attains freedom of the mind by cutting off all worldly desires, one will have attained a subjectivity as unmovable as a steel pillar and as impenetrable as a granite wall, and the mind will not be tempted by wealth or honor and will not yield to a sword or to worldly power. With this sort of mind, one can do everything without being entangled in, or, blocked by, anything, and even in this mundane world, one can always attain a hundred thousand *Samadhi*. If one reaches this stage, the whole world will become a true *Dharma* world where all right and wrong, good and evil, impure and pure will provide one with a most dainty taste of *Jaeho* (a rich liquor skimmed from boiled butter). This state is called the Gate of Undivided Truth, from which emerges freedom from birth and death, emancipation from the cycle of the Six Paths, and from which also emerges the Absolute Bliss of the Pure Land.

Recently, some groups of people who practice meditation think that meditation is very difficult and they have given the opinion that, in order to meditate, one must enter a remote mountain region and sit calmly so as not to be disturbed by one's family or by one's occupation. This is because they do not know the great principle that all things are one. If one can meditate only when one is sitting, but cannot meditate when one is standing, then one's meditation is a sickly meditation. How can this be the great Way to deliver the world? Moreover, one's Nature, itself, is not exclusively a void, so that if one practices meditation like a lifeless log, it is not a meditation that will train one's Nature but rather a useless meditation which only paralyzes the person who is meditating. Hence real *Sōn* will be such that in a disturbing situation one's mind will not be disturbed, and in a situation which arouses avarice, one's mind will not be moved.

The main principle of continual meditation is as follows: "When the Six Roots are free from work, exclude worldly thoughts from one's mind and cultivate the mind's ability to concentrate, and when the Six Roots are at work, exclude what is unrighteous and cultivate what is righteous."

Chapter 8

The Words of Penitence

According to the principle of the alternating forces of negative (*Yin*) and positive (*Yang*) in the universe, good conduct will doubtlessly be rewarded with mutual prosperity while evil conduct will be punished by mutual conflict. However, those who lead a life of perpetual penitence will be able to free themselves from the power of the *Karma* of mutual prosperity and mutual conflict and they may control their own sin and blessedness. All Buddhas and patriarchs, therefore, have unanimously insisted on passing through the gate of penitence.

In general, penitence is the first step in cultivating a new life by discarding one's old life, and by discarding evil ways it is the beginning of becoming good. If one is penitent for past wrong deeds and tries every day to do good, one's old *Karma* will gradually melt away and one will never accumulate further *Karma*. Goodness will approach one more closely every day while evil will naturally avoid one. Therefore, it is said in a scripture that 'formerly evil mind is like the sun being covered by a cloud, while the later mind which becomes good is like a bright light which has broken through the darkness.' The mind, in fact, creates sins. If the mind perishes, therefore, these sins will disappear of themselves. Basically, *Karma* is created by ignorance; *Karma* will be melted away by the light of the wisdom of one's Original Nature. Why, then, should not all people who are suffering from their sins enter this gate of penitence?

However, since the origin of sinful *Karma* is covetousness, anger and foolishness, sins will never be erased, even by serious penitence, if one continues to commit offences. Or, without eliminating covetousness, anger and foolishness, the grave offence of one who deserves to fall into an evil world will remain even if, because of temporary penitence, one is rewarded with as much good as one has earned. This can be compared to water boiling in a big kettle, which never becomes cool even when a little amount of cold water is added, because the fire under the kettle continues to burn.

There are many people who repent their offences but very few can keep from repeating their offences after penitence. Some, as a temporary penitence, perform some good acts but covetousness, anger and foolishness abide in their minds as before. How, then, can we expect that all sinful *Karma* will be cleared away?

There are two kinds of penitence. One is the Penitence of Action and the other is the Penitence of Reason. The Penitence of Action is practiced by being sincerely penitent for one's former offences before the Three Jewels (Buddha, Religious Law and Religious Order), and by trying every day to do good. The Penitence of Reason is practiced by inwardly eliminating all worldly desires and delusions through becoming enlightened to the truth that originally, sinful Nature did not exist. To be eternally released from committing offences, one should practice both forms of penitence by constantly performing good deeds outwardly, and at the same time by inwardly eliminating covetousness, anger and foolishness. This, then, will be like the pouring of cold water in the kettle and then extinguishing the burning fire. In this way, even the accumulated sins of thousands of years will be washed away.

If, through sincere penitence, one practicing the Law acquires freedom for one's mind by becoming enlightened to a Buddha of one's own Nature which is absolutely tranquil and clear, one will be able to control one's natural *Karma* and be free from the cycle of birth and death. For such a one there is nothing to take or abandon, to hate or love; to such a one, the Three Worlds and Six Paths are quite equal, and whether in Motion or in Quietness in circumstances favorable

or adverse, one will remain in *Samadhi*. All of the sins and sufferings of such people will melt like ice in hot water. To such a one, suffering is no longer suffering and sin is no longer sin. To such a person, the light of wisdom of one's Original Nature will be constantly illuminated, and the whole universe be a place for moral training and a pure land where, inwardly or outwardly, not one form of sin will be seen. Such are the forms of penitence for *Buddhas*, patriarchs and *Mahayana* teachings. Sins and sufferings cannot be extinguished until one reaches this state of penitence.

Recently, self-styled followers of the Way often appeared to be taking lightly the Precepts and the Principle of Cause and Effect, and were becoming self-indulgent. They portrayed their self-indulgent conduct as being 'unhindered conduct' and defiled the teachings of Buddhism. This is because they knew only that there is no discrimination in one's Original Nature, but they did not realize that it also implies discrimination. How, then, can they be regarded as being enlightened to the real Truth which stands above Being or Non-being? Besides, there are some people who think that enlightenment to one's Nature is the last step of training and that on further penitence or moral practice is then necessary. However, even after becoming enlightened to one's Nature, the thousands of worldly concerns and attachment are never entirely extinguished altogether or immediately. Even if one reaches Buddhahood by attaining the Three Great Powers, one will still be scarcely able to escape from preordained *Karma*. One should therefore be very careful about this point and should neither be tempted by an evil idea, nor make light of a sinful Karma by misinterpreting Buddhas' and patriarch's words.

Chapter 9

Inward Confession and Prayer

Throughout their lives, people must depend both on the power of self-ability and on the power of another's ability. Often self-ability is dependent upon the receipt of another's ability while another's ability is received through the dependence on self-ability. Therefore one who has acquired another's trustworthy ability is like a tree whose roots have met the ground in which it can grow. Now that we have understood the benefit and the great power of the trustworthy Four Graces, we are to build our faith upon these perfect Graces and to be grateful when we are blessed and beg forgiveness when we suffer, offering Inward Confession or Spoken Prayer when we find it hard to make decisions on certain matters. In difficult situations we can offer an Inward Confession or a Spoken Prayer so that we will not fall into wickedness and delusion. If we constantly practice Inward Confession and Prayer, through completely understanding the meaning of practicing them, then our sincerity will be answered by Heaven and we will accomplish what we wish to, and may live a blessed life by obtaining the great power of the Four Graces.

If, however, one acts contrary to the vow which one has expressed through Inward Confession, and the prayer one has offered, one will instead be punished by the great power of the Four Graces. Therefore, one who truly understands the true meaning of Inward Confession and Prayer will never make a false prayer.

When practicing Inward Confession or prayer, an example of the words to use are as follows: "May Heaven and Earth and parents watch over and protect us; may our brethren and our law hear and respond to us. I, who am under your Graces, will confess before you, the *Dharma-kaya*

Buddha, the Four Graces." After saying these words, one may confess or offer a prayer as one wishes. When one has an actual object, one may offer a Silent Confession and an Actual Prayer and a Spoken Prayer to that object, but when there is no actual object only the Silent Confession and the Spoken Prayer are needed. Silent Confession is only practiced within oneself; Actual Prayer is offered to the object directly. Spoken Prayer appeals to people as an explanation through which they may be moved and become enlightened.

Chapter 10

The Way to Offer Worship to Buddha

In the past, people worshiped a Buddha image whenever they were blessed or punished by Heaven and Earth, by their parents, by their brethren or by law. But this practice should not be followed, because all beings in the universe are incarnations of *Dharma-kaya* Buddha and everywhere one looks one sees incarnations of Truth-Buddha, while everything one does can be considered an offering of worship to Buddha. The actual and successful method of offering worship to Buddha is to be practiced by worshipping Heaven and Earth, when we are being blessed or punished by them, by worshipping our brethren when we are blessed or punished by them, and worshipping the law when we are being blessed or punished by it.

As for the period during which one should offer worship to Buddha, to continually offer worship as has been done in the past is improper. Depending on the kind of worship being offered, and in order to make the offering effective, some forms of offering should be practiced for several thousands or millions of lives, while others should be practiced for several decades or for several thousands or millions of lives, while others should be practiced for several decades or for several months or days, while only certain offerings will be effective if practiced for only a short time. Our offerings to Buddha will be realistic and successful when they are practiced for the proper length of time, depending on the results that we wish the offering to achieve.

Chapter 11

The Precepts

A. The Ten Precepts for the Followers of Ordinary Faith

- (1) Refrain from destroying life in the absence of sufficient reason.
- (2) Refrain from stealing
- (3) Refrain from committing adultery.
- (4) Refrain from drinking intoxicating beverages in the absence of sufficient reason.
- (5) Refrain from gambling.
- (6) Refrain from speaking evil.
- (7) Refrain from arguing with others in the absence of sufficient reason.
- (8) Refrain from illegally using public funds.
- (9) Refrain from borrowing or lending money to intimate friends in the absence of sufficient reason.
- (10) Refrain from smoking in the absence of sufficient reason.

2. The Ten Precepts for the Followers of Unswerving Faith.

- (1) Refrain from making decisions concerning public affairs by oneself.
- (2) Refrain from commenting on the faultiness of others.
- (3) Refrain from the temptation to possess excessive jewels and wealth.
- (4) Refrain from wearing luxurious clothing.
- (5) Refrain from associating with unrighteous people.
- (6) Refrain from interrupting while another is talking.
- (7) Refrain from being untrustworthy.
- (8) Refrain from flattery or the use of flowery words.
- (9) Refrain from slumbering at an improper time of day in the absence of sufficient reason.
- (10) Refrain from joining in immoral and improper pleasures.

3. The Ten Precepts of Struggling of *Dharma* to Defeat Evil

- (1) Refrain from conceit.
- (2) Refrain from talking illegal spouses.
- (3) Refrain from eating meat in the absence of sufficient reason.
- (4) Refrain from laziness.
- (5) Refrain from falsehood.
- (6) Refrain from absurd talk.
- (7) Refrain from jealousy.
- (8) Refrain from covetousness.
- (9) Refrain from anger.
- (10) Refrain from foolishness.

Chapter 12 **Essentials for Utilizing One's Original Nature**

1. Do not believe only in human beings but believe also in the Law.
2. Select out of the many laws the best Law in which to believe.
3. Human beings, highest among the Four Forms of Birth, must be willing to learn.
4. Even if one is already knowledgeable, one must not neglect learning.
5. Do not waste time wantonly, but use time to search for the Truth.
6. Do not become biased of mind.
7. Remember to be respectful of all things and to fear covetousness as one fears a lion.
8. Instruct yourself every moment of every day.
9. Do not blame others when something goes wrong, but examine yourself.
10. When you see the faults of others, do not reveal them but take them as examples by which to correct your own faults.
11. When seeing or hearing of good in other people, let the world know it widely and do not forget the good.
12. In the light of your own circumstances, try to understand the circumstances of the righteous acts performed by others.

13. Make the utmost effort to perform righteous acts at the risk of your life, even if you dislike performing them.
14. Make the utmost effort to avoid unrighteous acts at the risk of your life, even if you earnestly want to perform them.
15. Do not force others to do what they do not wish to do, but mind your own affairs.
16. When you cherish a wish, and want it to come true, train yourself accordingly, while seeing and hearing, so as to succeed in realization of the wish.

Chapter 13

The Initial *Dharma* Words of the Great Master

1. Essential Ways for Self-Discipline

- (1) According to the times in which one is living, study all lessons diligently and try to acquire all forms of knowledge.
- (2) Practice spiritual training, and by knowing yourself be at peace in joy and anger, in pleasure and sorrow; do not lose your righteousness.
- (3) Study Facts and Principles and learn to discriminate between truth and falsehood, correctly judging Right from Wrong and Advantage from Disadvantage.
- (4) Try to integrate knowledge with action in the conduct of mind and body, carefully selecting what is right and abandoning what is wrong.

2. Essential Ways to Regulate the Home

- (1) Practice a stable occupation and secure adequate clothing, food and shelter Balance income and expenditure everyday, trying to be thrifty and save money.
- (2) The head of family should not neglect to acquire a broad education and to study; one should not neglect the education of one's children and one should recognize one's obligation to serve one's elders and to guide the young.
- (3) The members of each family should live in harmony with one another and value the exchange of opinion among themselves.
- (4) Inwardly, members of each family should have a moral teacher for the enlightenment of their minds; outwardly, each should conform to the laws of the government.
- (5) Members of each family should refer to model families of both old and modern times and to the hopes and methods by which they have succeeded or failed to practice harmonious living.

3. Principles by which the Inferior and Superior Can Progress

- (1) Generally, one who wins in anything is called the superior, while one who is defeated is called the inferior. The superior may achieve their purpose by making use of the inferior but the inferior can always acquire superiority from the superior. Therefore, each relies upon the other and can become friendly or antagonistic.
- (2) The superior person can always continue to be superior, by elevating the inferior person to

a superior, through mechanisms of mutual interest. The inferior may become superior by overcoming difficulty and hardship and by regarding the superior as leader until the inferior becomes elevated to a superior position. If the superior only takes advantage of the inferior, without being concerned as to how one remains superior or to how the superior degenerates into the inferior, even the superior will finally degenerate into an inferior. On the other hand if the inferior person only resists the superior without realizing the possibility of elevation to the superior, and that the superior can degenerate into the inferior, then the inferior will remain inferior forever.

4. Preparations Essential to Becoming a Leader

- (1) Acquire more knowledge than those under your guidance.
- (2) Do not lose the confidence of those under your guidance.
- (3) Do not seek personal profit from those under your guidance.
- (4) Re-examine your knowledge and actions continually in doing all things.

Chapter 14

Dharma Words on Happiness and Suffering

1. An Explanation of Happiness and Suffering

Generally speaking, there are two conditions which people always either like or dislike: one is happiness and the other is suffering. People can suffer either from accident or from their own doing and they can experience happiness which derived either from accident or from their own doing. In any case, without exception, people like happiness and dislike suffering.

Very few people, however, try to think about the causes of their suffering and happiness. Most people pay little attention to how their present suffering can become either permanent suffering or future happiness, or how present happiness can remain as permanent happiness or change into suffering. However we should be able to distinguish correctly between happiness and suffering which is righteous or unrighteous, so as to secure the righteous form of happiness or suffering throughout our lives.

In order to forever keep away from unrighteous forms of suffering or pleasure we must be careful of our conduct and use good judgment in going or resting, sitting or lying, talking, or being silent, moving about or remaining quiet.

2. The Reasons why Many are Forced to Abandon Happiness and Accept Suffering

- (1) People do not understand the sources of happiness and suffering.
- (2) Often, even those who understand the sources of happiness and suffering, do not act accordingly.
- (3) In body and mind, people habitually act on what they see, hear and think; it is difficult for them to break these deep-rooted habits.
- (4) People do not continue unerringly to practice their moral training until their dispositions change, or to practice the Law by training their minds and bodies to eliminate bad habits.

(5) People hope to achieve things quickly without much effort.

Chapter 15

An Diseases of Society and the Treatments

If one is affected by disease and unable to recover, one may become deformed or invalid or, in an extreme case, lose one's life. Likewise, a diseased society will become crippled or degraded, and eventually fall into ruin if the leader of that society is unconscious of the disease or for a long time fails to seek a remedy.

Generally, if a society shows any of the following symptoms, that society is affected by a disease: People are not conscious of their own faults, but always reveal the faults of others. People are not willing to follow the righteous leader as they are supposed to. The leaders are indifferent to the education of their people, not giving them the right instruction. People are rarely public spirited, seldom encouraging good people and showing no compassion for the weak; they rarely offer profitable things to others, taking them only for themselves, and they do not give consideration to the comfort of others while seeking their own comfort.

To remedy these disease the people must always reflect upon their own wrongdoing, shed their unreasonably dependant style of living, follow leaders who will give them righteous instruction and educate them by right instruction, and the people must not be egoistic but altruistic. These are the correct cures for a diseased society. As a result of these treatments the society will recover completely from disease, changing into a healthy and peaceful society.

Chapter 16

The Way of Integration of Spirit and Body

In the past, those who lived mundane lives were not regarded as having moral training. As a result, evil habits from empty living without jobs, prevailed among those of moral individuals, families, societies, and even upon nations. From now on, however, as the old world becomes transformed into a new world, religion should become a living religion in which moral training will be completely integrated with the normal activities of daily life.

Therefore, through faith in the Truth of the *Dharma-kaya Buddha* of *Il- Won- Sang*, the mind-seal correctly transmitted from Buddhas and Patriarchs, and by practicing the Threefold Learnings, the Cultivation of Spiritual Stability, the Study of Facts and Principles, and the Selection of Right Conduct, we will obtain our clothing, food and shelter.

At the same time, by questioning the principles by which we obtain clothing, food and shelter, and how we ought to practice the Threefold Learnings, we will attain the Truth. Thus by integrating the spirit and body, we will have a positive influence on individuals, families, societies and nations.

Chapter 17

Classifications of the *Dharma* Rank

Person who practice the Law are classified into Six Rank based on the degree of moral practice which they have attained. The Six Ranks are the Rank of the Followers of Ordinary Faith, the Rank of the Followers of Unswerving Faith, the Rank of the *Dharma* Struggling to Defeat Evil, the Sacred Rank of Power of *Dharma* to Overcome all Evil, the Sacred Rank of the Transcendental Mind Integrated with *Dharma* and the Sacred Rank of the Great Enlightened *Tathagata*.

1. The Rank of the Followers of Ordinary Faith is for all classes of People: the learned and the ignorant, men and women, young and old, virtuous and wicked, and those in high or low positions who have become Won Buddhists and who have accepted the Ten Precepts for the Followers of Ordinary Faith.
2. The Rank of the Followers of Unswerving Faith is for those persons who have observed all of the stipulations of the Precepts for the Followers of Ordinary Faith, thus passing into the preparatory status of the Rank of the Followers of Unswerving Faith, and who then accept the Ten Precepts for the Followers of Unswerving Faith. These persons must also understand the basic principles of the Won Buddhist doctrine and regulations, and in their faith and sincerity, they should not be tempted by those things which are not sanctioned by Won Buddhist religious thought.
3. The Rank of Dharma Struggling to Defeat Evil is for those who have observed all the stipulations of the Ten Precepts for the Followers of Unswerving Faith, thus elevating themselves to the preparatory status for attaining the Rank of *Dharma* Struggling to Defeat Evil, and who then receive the Ten Precepts of the *Dharma* Struggling to Defeat Evil, and must be able to distinguish between the Law and evil. They must be able to expound Won Buddhist doctrine without serious error. They must be interested in eliminating their own wickedness in countless trying situations and they should never interfere in the affairs of others. Finally, they must understand the significance of the Rank of *Dharma* Struggling to Defeat Evil by never committing serious wrongs against the Essential Ways or against the Essential Ways of Training, and their *Dharma* power must be able to defeat most of the evils of the world, even though the evils may be trifling.
4. The Sacred Rank of the Power of Dharma to Overcome All Evil is for those who have observed all the stipulations of the Ten Precepts for Dharma Struggling to Defeat Evil and have thus elevated themselves to the preparatory status of the Sacred Rank of the Power of Dharma to Overcome All Evil. These persons can use their Six Roots in the conflict between the Law and evil; the Law will always overcome evil without fail. They can correctly expound Won Buddhist doctrine and can understand the principle of the Absolute Unity and its Components, the Principle of Being and Non-being, and they can transcend the cycle of birth, age, illness and death.
5. The Sacred Rank of the Transcendental Mind integrated with *Dharma* is for those who have observed all the stipulations necessary to elevate themselves to the Sacred Rank of the Power of *Dharma* to Overcome All Evil and who have thus elevated themselves to the preparatory status of the Sacred Rank of the Transcendental Mind Integrated with *Dharma*. In accordance with the Principles of the Absolute Unity and its Components, and of Being and Non-being, they establish the Truth of Right and Wrong and of Advantage and Disadvantage. They must be versed in the general religions teachings current in the world today. In a thousand hardships and sufferings, they will never avoid the opportunity to sacrifice themselves for other living things by freeing themselves from the discrimination which categorizes some persons as close and intimate, and others as remote and estranged, and by

freeing themselves from discrimination between themselves and others.

6. The Sacred Rank of the Great Enlightened *Tathagata* is for one who has observed all the stipulations necessary for the Sacred Rank of the Transcendental Mind Integrated with *Dharma*, thus elevating oneself to the preparatory status of the Sacred Rank of the Great Enlightened *Tathagata*. With great love and compassion, and having the all-encompassing capacity for deliverance, one saves all sentient beings. One is able to use thousands of expedients to enlighten others as the occasion demands, but in one's teaching one never strays from the basic principles; one uses the expedients for enlightening others, but one's followers are never conscious of the expedients while being educated. When moving, all one's actions are free from attachments and when quiet, one's wisdom retains its perfection and clarity.