

**THE DHARMA WORDS OF MASTER
CHŎNGSAN
(CHŎNGSAN CHONGSA PŎBŎ)**



3rd Version Translated by Bongkil Chung

The Gāthā

With one truth within one fence,
As one family within one household,
As coworkers on the one worksite,
Let us realize the world of Irwōn.

Part One: The Canon of the World

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Chapter One: General Introduction

A human life can be perfect in both this and the eternal life only if there exist correct ways that one can learn and follow for each stage of life, from the moment when the numinous consciousness enters the mother's womb to the moments of being born, growing, living as an adult, and entering Nirvana.

Thus, there should be the way of care before birth, while one is still in the womb; after birth there should be the way of infant education during infancy; and during childhood there should be the way of integrated education in science and morality. In the family there should be the way for spouses to follow, the way for parents and children to follow, and the way for siblings and relatives to follow. In a religious order there should be the way of faith and the way for the laity to follow. In society there should be the way of men and women, the way of old and young, the way of strong and weak, and the way of the public wellbeing. In the state there should be the way of government and moral culture, and the way for the citizen to follow. In the world there should be the way for the human race to follow. In old age with one's lifetime work behind, there should be the way of rest and emancipation. Reaching the time of Nirvana, there should be the way of Nirvana and deliverance. Thus the ways one ought to learn and follow throughout one's life can be limitless; however, an outline of those ways and principles is hereby drawn and entitled *Sejōn* [The Canon of the World].

Chapter Two: Education

I. On Education

Education is the root of the evolution of the world and the foundation of human civilization. Hence, it can be said that the rise or fall and prosperity or decline of an individual, a family, a society, and a nation depend on whether or not people are educated well.

Although humans are said to be the most sagacious of all beings, supreme sagacity cannot be realized without education. A family, a society, a nation, or the world may be formed; however, they cannot be maintained or developed without the power of education. Therefore, one can be a useful person to one's family, society, nation, and the world only if correct ways are provided for care before birth, child rearing, and general education, that is, throughout the various stages of life—from the period in the womb that is the basis of one's life through that of birth and growth. Education can be divided broadly into two kinds: one is education in science, the other is moral education. Scientific education is the basis of material civilization, and is responsible for the external development of the world, while moral education is the basis of the spiritual culture, and is responsible for internal development of the world. These two kinds of education

should be advanced equally, with moral education forming the basis for the application of the science education. Only then can human civilization be well rounded internally and externally and the happiness of human race be perfect.

II. The Way of Education before Birth

Human education starts before birth with the influences that affect the unborn child. "Prebirth education originated with King Wen's (1171–1122 B.C.) mother, Tairen, who started teaching her son while he was in her womb, and since then has spread through the world. A wholesome influence on the fetus in the womb can improve the temperament of the numinous consciousness that is originally good, and mitigate the temperament of the numinous consciousness that is not good. If a pregnant woman educates her unborn child poorly, by letting her body and mind run recklessly, the temperament of the numinous consciousness will get worse, regardless of its goodness or badness. Therefore, Grand Master Sot'aesan said, "Since the unborn child's numinous consciousness gathers while it is in the mother's womb, what the parents say, think, and do can easily influence its future character. Hence, the pregnant woman's self - restraint is of extreme importance."

The way of prebirth influence includes the following threefold self - restraint. First is physical self - restraint. The pregnant woman should not lift any heavy object, climb or descend steep places, or go to places where cold, hot, damp, or dry conditions vary excessively. She should not eat any unripe fruit or spoiled food; she should be careful to avoid being too hungry or too full, overworked or indolent. Second is to keep the mind in purity: she should keep her mind from greed, anger, delusion, resentment, jealousy, and disrespect. She should not be disturbed by sorrow and pleasure, or love and hatred. She must be careful to subdue anxiety and agony and to keep her peace of mind in frightening and alarming situations; and she must learn the teachings of the Buddha and other wise and benevolent sages by attending Dharma meetings regularly and maintain the standard of practice. Third is to have right conduct: the pregnant woman should abstain from killing, stealing, and sexual misconduct; she should not make silly remarks, use evil words, tell lies, or embellish words. She should deal with daily affairs fairly and right, treat all people with respect, and practice charity as much as possible. Wherever she goes, she should observe the laws and rules and the public morality of that place.

III. The Way of Childhood Guidance

Human nature is originally pure and devoid of good and evil; it can, however, become good or evil in accordance with mental spheres. Thus it is easily influenced by good in a good environment and by evil in a bad environment.

Since consciousness during innocent childhood is not yet fully developed, whatever the child sees or hears can easily influence it. It is said that Mencius's mother changed her residence three times to find a right environment for her son to receive good influences, eventually helping him to become a sage. How could childhood guidance be neglected?

Grand Master Sot'aesan taught that there are four ways in the way of childhood guidance. The first is mental influence: one should keep one's mind upright, good, and peaceful, basing that practice on religious faith, so that the child is guided to follow the model of one's mind. The second is influence by deed: one must practice right and one's conduct should be in accordance with moral norms, so that the child could naturally model after such practice. The third is verbal teaching: the child should often be told the tales and anecdotes of the Buddha, bodhisattvas, and other great persons so that it can remember and model after their good deeds. The parents should teach the child by reasoning with it on facts and principles. The fourth is stern teaching, which is done only when necessary, and with dignity; this is not a method to be used often, since it is done to a mere child.

IV. The Way of General Education

Even if one has had adequate prebirth influences and proper childhood guidance, one's life could still be worthless if one does not get both an adequate education in the scientific knowledge necessary for the age and the moral training necessary for the growth of one's fundamental personality during one's youth. One should thus receive timely education in school and moral training from youth to adulthood, which we call "general education."

The education one receives throughout one's lifetime has four parts. The first is education in science, the purpose of which is to help attain scientific knowledge and skills. The second is spiritual education, which is to help one be trained in moral culture and the practice of morality, mainly through moral education. The third is education in propriety, which lets one learn and practice all the ceremonies and rituals appropriate to the family, society, the nation, and the world. The fourth is work education, which is to cultivate diligence in ordinary times and to be trained to working productively.

Chapter Three: Family

I. On Family

Family is the foundation of human life. Where there are human beings, a family is formed, by the relationships of husband and wife, parents and children, siblings, and other relatives. Only if the right ways of those relationships are properly followed can there be a happy, peaceful, and improving family.

II. The Way of Husband and Wife

The origin of a family lies in husband and wife; there should be ways to be followed by them. In these lies the meaning of an ancient sage's saying, "The way of the prince [*junzi*] originates in the relationship of husband and wife."

The first way of husband and wife is harmony. Husband and wife should be earnest friends and companions to each other in mutual respect and love, a mutual understanding of each other's idiosyncrasies, encouragement of each other's good, generosity with each other's faults, and mutual help to each other's business. The second is fidelity: both should prize their chastity and should abstain from dissipation and other evils; both should share the suffering and happiness of life to the end; and both should forgive with generosity all the faults that are not egregious evils known to the world. The third way is diligence and sincerity. Husband and wife should, with a spirit of self-reliance, live diligently and sincerely, constructing a prosperous family and equally discharging their moral duties. The fourth way is service to the public interest: husband and wife should faithfully and in unison carry out their duties and obligations to the state and society, helping in the work of edification, education, and charity as much as they can.

III. The Way of Parents

There are ways that any parent should follow. First, parents should strive themselves to bring up their children and protect them by all good means until they become independent. Second, parents should exert themselves to educate their children in accord with their aptitudes and in a timely manner. Third, parents should let their children devote themselves to the public well-being, instead of fettering themselves to a family, so that they will unfailingly perform acts of justice and make efforts in the task of deliverance. Fourth, parents should not be concerned with their children's filial piety; they should render devotion and love to their children only as duty.

IV. The Way of Children

There are ways that any child should follow: one should be a truly and magnanimously filial child by practicing all of the "Precepts for Requiring the Beneficence of Parents" detailed in the *Canon*. If one obeys the unrighteous orders of parents only to keep their minds peaceful, one will be failing in the great filial piety by observing a petty one. If one is kept from serving the public in order to support one's parents, one is observing a petty filial piety, and failing the great one. If the parents are too old to judge right from wrong, the child should challenge them on their error with calmness and gentle words so that they can change their minds. If one cannot directly support one's parents owing to one's duty to the public, one should let one's brother or other relatives do the duty in place of oneself so that one can realize a truly great filial piety by fulfilling one's duty to the public. Even if one gets little parental love from one's parents, one ought only to follow the rightful way of children without complaints or resentment.

V. The Way of Siblings and Relatives

Siblings receive the same vital force from the parents as they are born and raised; hence it is the natural order of heavenly laws that the elder sibling ought to love the younger and the younger ought to respect the elder. Hence, siblings should share the pleasure of good things and worry together about bad things, but should not quarrel over gain and loss or envy a great fame of the other. The heaven - endowed affections should be kept by elder sibling by following the elder's way without minding the respect of the younger and by the younger by following the way of the young without minding the love of the elder. Relatives should move toward the way of blessings and happiness by taking special care of the members of their extended family while loving the general public, correcting wrongs if there are any, helping one another to overcome any hardship, and encouraging one another to do good.

It is not, however, the way of siblings and relatives to depend unjustly on others or to rely on the influence of others under the pretext of being siblings or relatives. Eternal harmony can only be enjoyed by siblings and relatives if one renders favors to siblings and relatives without seeking favors from them.

Chapter Four: Religious Faith

I. On Religious Faith

Religious faith is the fundamental requisite for the human spiritual life. For only if one keeps faith in truthful religion while living in the world can one maintain peace of mind in all the

favorable and unfavorable or painful and pleasurable mental spheres. And thereby one can achieve great religious practice and public service with spiritual power based on a sound source, taking faith as the eternal guiding principle. Hence, there should be the correct way of faith, and one's faith can be a resourceful, effective, and eternal one only if one keeps the correct way of faith.

II. The Way of Faith

The first of the ways of faith is to choose and believe in truthful religion. One must choose the object of religious faith that is most perfect and truthful and the method of faith that is proper and realistic. For this one must understand that the object of religious worship can be perfect or partial, and truthful or untruthful, and the method of faith can be proper or improper, and realistic or superstitious. The second way of faith is to have faith in both other - power and self - power. Faith in other - power lies in believing in the object of faith with respect and reverence, while faith in self - power lies in one's inward faith and practice upon realizing that one's own nature is endowed with all principles and truth. The third is to keep one's faith and reverence in the source of one's religious faith, namely, sincerely to respect and revere the great teacher who elucidated the religious tenets, the doctrine, and the lineage of the Dharma. One must also have faith in and reverence for all buddhas and sages of the three periods by realizing that doctrines of all religions are originated in the unitary fundamental truth. The fourth is to keep constancy of one's faith; one's faith and devotion should be constant throughout the eternal life without regressing or terminating in adverse conditions of any kind.

III. The Way of the Believer

Once one becomes a believer in a religion, one should follow the way of the believer, which the believer is required to observe. First, the believer should make every effort in the faith and practice in the religious doctrine. Second, the believer should make every effort to understand the order's functions and rites. Third, the believer should observe the rules and laws of the order and have proper faith in the leaders of the order. Fourth, the believer should help spread and proselytize the doctrine as much as one can. Fifth, the believer should fulfill the duty to make spiritual, physical, and material contributions for the maintenance and development of the order.

Chapter Five: Society

I. On Society

When people get together, a society is formed: a group of a few people, the nation, and the world all constitute societies, small or large. In any society there are differences: of men and women, the old and the young, the strong and the weak, and the wise and the foolish. Only by depending on various relations among its members can organizations of all sorts and ranks be formed. If people follow the right way in these complex relations, there will be peace and prosperity in the society; if not, the society will suffer from constant enmity and conflicts.

II. The Way of Men and Women

In a society there should first be the way that men and women ought to follow. The first is respect: men and women should respect each other's personality without neglecting the etiquette of mutual respect. The second is restraint: men and women should keep public morals sound by maintaining fairness and justice while associating with each other. The third is concession and cooperation: men and women should endeavor together to construct a vibrant society by showing the magnanimity of concession and the virtue of cooperation.

III. The Way of the Old and the Young

As an old saying goes, "Treat someone else's elders with deference, as you treat your own elder, and love someone else's child, as you love your own" so it will be a beautiful social custom to treat elders with deference and to love the young.

Wherever adults interact with the young, there should be a way to be followed. First, the adult should thoroughly understand the new ethos that develops daily and should elevate the morals of the young with hope for a promising future. Second, the elder should treat the young in accord with their wisdom and their virtuous deeds without considering age difference.

There should also be the way to be followed when the young interact with their elders. First, the young should respect their elders for their rich experience and deep thought, treating them with faith and deference. Second, the young should give sympathy and comfort to helpless elderly people, protecting and supporting them as much as possible.

IV. The Way of the Strong and the Weak

In a society there are differences of rich and poor, noble and mean, high and low, first and last, learned and ignorant, and wise and deluded. All these differences can be summed up as differences between the strong and the weak. If the strong are disposed to oppress the weak and the weak are prone to rebel against the strong without following the way to be followed by the two, both will meet with calamity. And if the two follow the way of cooperation and mutual advancement in accordance with the way, the society will enjoy peace and prosperity. Hence, both the strong and the weak should constantly work together until both evolve into the strong in eternity by practicing the articles of "The Way of Progress for the Strong and the Weak" expounded in the *Canon*.

V. The Way of the Public

When one lives in a society, one can be both a member of the society and in the position of facing the public outside that society. Therefore, a society cannot do without the way of the public.

The first of the ways to be followed with regard to the public is that one ought to honor public opinion that is generally regarded as right by the society. Hence, an individual should observe public law and honor public opinion. The second is for one to observe decorum: leaders and followers, men and women, the old and the young, the wise and the fool, and the strong and the weak should all observe the rules of propriety. The third way to be followed with regard to the public is for one to give primacy to the public interest: where self - interest conflicts with the public interest, the conflict should be resolved in favor of the public interest. One should work for the public interest as much as possible. One should also hold public properties dear and venerate those who devote themselves to the public's well - being. The fourth way is for one to be thoroughly awakened to, and put into practice, the principle of the way of the public: to value and benefit the public is to value and benefit oneself, and to serve the public interest is to carry out the fundamental duty of beneficence requital.

Chapter Six: The Nation

I. On the Nation

In a nation it is inevitable that there be the ruler and the ruled, and the edifier and the edified. The rise and fall of the nation depends on whether the rulers and the ruled each fulfill or fail to

fulfill their duties well, and the nation's prosperity and decline depends on whether the edifiers and the edified each fulfill or fail to fulfill their duties well.

Therefore, the leaders of the state should follow "The Essentials of Good Leadership" elucidated in the *Canon*, lest the nation's destiny and the future of the people become mired in difficulty. The nation will prosper and the citizens will all enjoy happiness only if leaders fulfill their duties.

II. Principles of Governing and Edification

There can be various ways of governing and edifying people, but their essential principles are as follows. The first is to govern and edify with the Way, which consists in letting people receive natural and spontaneous edification based on the principle of accomplishing all things without external interference. This can be done by letting all people be enlightened to their own nature which is the ultimate truth of the universe, and thereby letting them be naturally edified by the great way of neither birth nor death and the cause - effect responses. The second way of governing and edifying people is to bring to bear on them the moral influence of the leader's moral excellence. The leader should demonstrate virtuous influence by following the right Way ahead of the people, so that the people may be influenced by the virtue of the leader. The third way of governing and edifying people is to rule by means of laws. The people should be led by the enforcement of laws and the fair treatment of human affairs. In the past, one of these three ways was sufficient to govern and influence the people according to the times; in the future, people will be effectively governed or edified only if all three ways are applied together.

III. The Way of the People

The people are the sovereign of the nation. The nation will be prosperous and the people will be happy if the citizens of the nation fulfill their duties; if they do not, the nation will decline and the people will be unable to avoid misery.

The first way of the people is to obey national law; national law should be strictly protected and duly obeyed by the rulers and the ruled. The second way is for the people to fulfill their duties to the nation, and the duties of education, national revenue, and national defense. Diligent work should be done by the people. The third way is to do service to the nation within one's own occupation. One should contribute to national productivity and culture by making one's own living sound, applying the moral principle of mutual benefit and the spirit of public service. The fourth way is the way of unison and unity. The whole people should, for the sake of national development and interest, unite against greed and unfair profit on the part of any individual.

Chapter Seven: The World

I. On the World

The world is a grand household that takes all human beings as a unit; hence, while one fulfills one's duty to oneself, one's family, the society, and the nation, one should follow the way that a member of the household of fellow creatures of the world ought to follow.

While handling myriad affairs of the world, one should thoroughly understand that all the affairs of oneself, one's family, the society, the nation, and the world are but one affair, so one should handle what is small without losing sight of what is great. Accordingly, all human beings of the world should wish for, understand, and cooperate for world peace and the common benefit of the human race.

II. The Way of Human Race

We human beings should cooperate in unison for the common well - being and prosperity. The essentials of the way of the human race are as follows. First, all the religionists of the world should come out from behind the walls of sects and cooperate to build one world, understanding that the fundamental principles of all religions are identical within one unitary household, propagating that fact and acting in accordance with it. Second, all races and all nations should, going beyond the boundaries of races and nations, cooperate to build one world with the understanding that all races and nations are of one family and one people, propagating that fact and acting in accordance with it. Third, all enterprises of the world should, breaking the prejudice of their own enterprise, cooperate to build one world with the understanding that all enterprises of the world are but one enterprise within one work place, propagating that fact and acting in accordance with it.

Chapter Eight: Rest

I. On Rest

There is the order of four seasons in heaven and earth; there are proper times in the human life span. Just as myriad things bud, grow, bear fruit, and are harvested when heaven and earth do not violate their orders, humanity can achieve perfection in life and the cycle of birth and death only if the proper times are not missed.

Therefore Grand Master Sot'aesan said, "Except for special circumstances, one shall learn letters during childhood; learn principles of morality and exert oneself in the work of deliverance during the prime of life; then one shall enter a scenic and quiet place to train oneself in the great

task of birth and death, severing attachments to the worldly things of love and desire during one's old age." One should cultivate the foundation of personality with studies during one's youth, demonstrate the value of human life by engaging in an undertaking during the prime of life, and grow the sound spiritual seed of eternal life by spiritual cultivation during one's old age. Hence, one needs adequate rest at the right time while doing business during one's youth; during one's old age one needs more concentrated rest. The spiritual and physical life in the eternal world will be without defect only if one follows the proper ways of rest and emancipation.

II. The Way of Rest

As one reaches the time for rest, one should realize the urgency and importance of the great task of birth and death and spiritual concentration, thus devoting oneself to the cultivation of spiritual concentration [samādhi] in daily life. The ways of rest are as follows. 1. Do not obstinately try to look what is not in your line of vision. 2. Do not try to listen to what you do not hear. 3. Do not interfere with what is none of your concern even if you see or hear it. 4. Entrust your son, daughter or other person in charge of matters of livelihood [food, clothes, and expenditure] and do not mind their treatment of you, whether it is generous or stingy. 5. Do not deplore the condition of old age, remembering the days of your youth. 6. Do not attach yourself to your property, your children, or other matters of your concern. 7. Free your mind from thoughts of resentment and regret of the past or present. 8. Do not be dragged by the right and the wrong of your past. 9. Practice seated meditation and the repetition of the name of Buddha [*Amitābha*] more diligently. 10. Continue the practice of Timeless Zen.

III. The Way of Emancipation

There is no limit to worldly affairs and attachments to them. If one tries to handle worldly affairs with attachment, one will find no limit to attachment; if, however, one tries to handle them with an emancipated state of mind, one will experience neither suffering nor hindrance in all situations, whether favorable or unfavorable.

Therefore, in order to emancipate oneself from troublesome worldly affairs, one should first reflect on the origin of all truths and next apply the truth in all mental spheres. The ways of emancipation are as follows. The first is to emancipate oneself from the cycle of birth and death by reflecting thoroughly on the fundamental truth of no birth and no death and applying that truth to the situations of birth and death. The second is to emancipate oneself from the situations of suffering and pleasure by reflecting thoroughly on the principle of one's original nature, which is utterly devoid of suffering and pleasure, and applying that truth to the situations of

suffering and pleasure. The third is to emancipate oneself from discriminations and gain or loss. For this, one must reflect thoroughly on the truth that the causal law of karmic retribution occurs in the realm that is originally devoid of discrimination and gain or loss. One must then apply this truth to situations of discriminations and gain or loss. Thus the statement in the Heart Sutra "...by seeing clearly that the five aggregates [*skandha*] are all empty, thus securing his deliverance from all suffering and distress," is the general principle of emancipation.

Chapter Nine: Nirvana

I. On Nirvana

By Nirvana is meant, among other things, clarity and calmness. By clarity is meant that our own nature is originally perfect, wanting nothing, strictly impartial, and unselfish; by calmness is meant that our own nature is originally undisturbed and devoid of afflictions and distress. Nirvana thus means that one becomes enlightened to the principles of one's own nature and recovers original nature. If one masters the principle of original nature and enjoys blissful life without losing the light of original nature, one is called to have attained the bliss of Nirvana.

However, very few people attain to the true bliss of Nirvana and enjoy the perfect calmness of Nirvana; hence in the Buddhist order the death of man is formally called Nirvana. Thus some people may attain true Nirvana by realizing fundamental truth, whereas many people may only attain a physical Nirvana, not entering into the true Nirvana and leaving the erroneous conditions to continue. Hence, practitioners of the Way should train themselves well in the way of Nirvana in daily life so that they may enjoy the bliss of Nirvana while in life and attain true Nirvana at the time of physical Nirvana.

II. The Way of Nirvana

Concerning the way of Nirvana, Grand Master Sot'aesan has detailed the methods for close relatives to help send off the spirit of the one about to enter Nirvana and the ways to be taken by the one entering Nirvana. Hence, those ways should be followed. At the last moment of one's life, one should leave with one clear thought and the strong aspiration to attain to buddhahood and to deliver sentient beings. The fundamental principle of Nirvana is well expressed by the statement "I aspire to become a buddha and deliver all sentient beings; and I take refuge in one pure thought."

III. The Way of Deliverance

To deliver is to guide and save by turning a wicked person into a good person and by lifting someone from a low to a high position. One can deliver oneself or one can be delivered by other - power. The first of the ways of deliverance is to establish an affinity with the Buddha. One should form ties with the Buddha since one cannot be delivered without having an affinity with the order of the correct religious doctrine. The second is to have a firm faith in truthful religion. One should have an integrated faith in other - power and self - power so that the two powers can function together. The third way is to attain enlightenment. One should be guided to make strong progress in the practice, with an integrated faith in other - power and self - power until one attains enlightenment, by the light of which one can ably follow the right course. The fourth way is to accumulate the merit of charitable work; ordinarily one should render spiritual, physical, and material service to all sentient beings. If one gives generously to the work of deliverance, one will be admired and praised by many people for such beneficial virtue, so that one can attain deliverance without obstacles or hindrances wherever one goes. The fifth way is to keep the one mind pure. If one understands the merit and virtue of keeping the one mind pure and keeps it from being defiled by the five worldly desires, that merit and virtue will remain as beneficial enrichment, which will help one come and go freely through the going and coming of birth and death. In this way one can attain eternal deliverance.

Chapter Ten: An Outline

When we examine all things and events, we find that an effect has its cause and a cause leads to its effect. Past, present, and future are related in terms of causes, conditions, and effects, turning endlessly to form the limitless world. A thriving plant proves that it had a good seed, soil, and adequate applications of fertilizer. We can learn from this that, if we sow a good seed in good soil and apply fertilizer adequately, then the plant will be healthy and vigorous. All beings sentient and insentient come to be, grow, and change following this principle. Therefore, if one lives a good life with the numinous consciousness as the seed, good affinities as the soil, and training in truth as the fertilizer, various merits and virtues will accrue accordingly. If the seed of the next life is nourished with the ways of rest and Nirvana, then eternal life will be ensured. Thus all these principles work for the beginning, the middle, and the end of one's life, deciding one's destinies through numberless lives.

The most fundamental of all the principles underlying these various ways can be summarized by saying that to nourish and apply the pure, harmonious, benevolent, impartial, and just mind from before birth to Nirvana is the greatest law and treasure in the eternal world. That's why an ancient sage said, "One thought of pure mind is the bodhi - site, and is superior to building seven - jeweled stupas as numerous as the sands of the Ganges. Those jeweled stupas will eventually be reduced to dust, but the one thought of pure mind produces right enlightenment."

Part Two: Dharma Words

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I. Affinities

1. In July 1917 (W.E. 2), Grand Master Sot'aesan formed the first ten - member unit and filled eight positions with eight members, ordering the center position to be held temporarily by a proxy, saying, "For this position we shall invite a right person." He waited eagerly for the person and eventually welcomed Master Chōngsan and appointed him to the center position.

2. During the pioneer days of Won Buddhism, Grand Master Sot'aesan instructed some of his disciples to compose verses and asked Master Chōngsan to compose one with the title "Irwōn" [one circle]. Master Chōngsan wrote, "All things harmonize to become one; heaven and earth are one great circle."

3. At the last prayer meeting on August 21, 1919 (W.E. 4), Grand Master Sot'aesan asked his nine disciples whether they had any last words to leave behind before sacrificing their lives. Master Chōngsan said, "We are going to sacrifice our lives with pleasure like this; however, we pray that you should not be troubled a bit by this matter of ours."

4. The following month, Grand Master Sot'aesan sent Master Chōngsan to Wōlmyōng - am, on Mount Pyōn, in Buan county, saying that the latter should not read any Buddhist scriptures, and Master Chōngsan did not even look at the scripture stand. Again, after that, Grand Master Sot'aesan sent Master Chōngsan to Mount Mandōk, in Chinan county, saying that he should not stop off at Chōnju, and he passed by Chōnju without even looking at it. Later, Master Chōngsan said to his disciples, "I have never given anything material to the Grand Master, however, I have nothing to regret as far as affection and righteousness are concerned. He was always in my mind and I have never been against his will on any matter."

5. The Master composed a verse at Wōlmyōng - am, as follows: "The vital force of Earth floods the clouds of the high heavens; and the mind of Heaven penetrates to the whole moon."

6. The Master said, "While I was searching for truth in Kyōngsang province during my youth, there appeared in my vision at times when I closed my eyes a great teacher with a perfect face and the scene of calm seashore. When I met Grand Master Sot'aesan at Yōngsan, the perfect face I had had in my vision was none other than that of Grand Master Sot'aesan and the scene of the calm seashore with mountains and rivers was none other than Yōngsan."

7. While Master Chōngsan was wandering in Chōlla province with the sole aim of searching for truth, he was met with great pleasure by Kim Haeun, who invited him to stay at her house in Hwahae - ri, Chōnggūp county. While Kim Haeun was attending him with great respect, Grand Master Sot'aesan came to meet him there. Later, one of his disciples asked Master Chōngsan,

"We have heard that you performed various miracles before you met Grand Master Sot'aesan in Hwahae - ri. What kind of spiritual cultivation did you follow for that?" The Master answered, "It was because I did not know the right way at that time that such idle things happened; sometimes nothing but some strange traces occurred though I was not aware of them."

8. The Master said, "There are two things I rejoiced in my life. The first is that I was born in Korea; the second is that I met Grand Master Sot'aesan." He said further, "Everyone will undoubtedly feel gratitude toward Grand Master Sot'aesan; I have received one additional favor from him: that the Grand Master searched for me and then guided me."

9. Master Chöngsan said, "At the ages of seven and eight I was troubled by a yearning to leave the ordinary way of humanity so that I could attain omniscience. For that purpose I sometimes left home in search of a prodigy; at some other times I prayed to the heaven. I wandered here and there for nine years in that way, but I have had no such troubles since I met Grand Master Sot'aesan. My only concern since that time was whether my mind was not like the empty sky, being attracted by selfish interests; whether the three great powers were deficient in me; or whether my heart for the public was limited. I was never attracted to or envious of scholarly achievements, skill, fame, or wealth."

10. The Master said, "Ever since I met Grand Master Sot'aesan I have never had any objection to his will; I have always followed his guidance. Though I was not sure about other things, I was quite sure of attaining buddhahood by this doctrine. If your wish is to attain buddhahood, practice only Grand Master Sot'aesan's teachings and follow my guidance. Before one knows the correct doctrine, one does ascetic and eccentric practices; you should follow only the correct doctrine once you find and know the right teacher."

11. The Master said, "There were several buddhas in the past; however, no other religious doctrine is as perfect as that of our Grand Master's. First, Irwönsang was regarded the origin of the truth, the object of religious faith, and the standard of practice; and everything was integrated into this Irwön for direct application to faith and practice. Second, the great morality of the fourfold beneficence was elucidated not only as the perfect moral principle for humanity but also as the morality for one's relationships to heaven and earth, parents, fellow beings, and laws. Third, our Grand Master did not teach miracles, but took as the central doctrine what is essential and proper to humanity. He has taken a truthful and realistic way as the correct doctrine for delivering all sentient beings. There are now not so many people who recognize Grand Master Sot'aesan; however, the whole world will recognize him as the newly presiding Buddha in accord with the development of the world."

12. Master Chöngsan once took an oath, together with other followers, to Grand Master Sot'aesan, "It is fortunate that we have met this great order of the supreme Way and aimed to

realize the great task of attaining buddhahood and delivering sentient beings. In order to accomplish this goal we, with a firm resolution and an unsurpassed aspiration, take an oath of the following articles. (1) Since we have consecrated our faith in Grand Master Sot'aesan's correct doctrine, we shall not have this one mind regress in any adverse and difficult situation. (2) Since we have found the correct way of the threefold practice, we shall never cease this practice in any temptation and hindrance. (3) Since we have learned the fundamental principle of the fourfold beneficence, we shall maintain the life of gratitude in any adverse condition and occasion for resentment. (4) Since we have learned the great cause of the selfless service to the public, we will devote ourselves to the public cause in any sort of hardship and privation.

13. At the funeral service for Grand Master Sot'aesan on June 1, 1943 (W.E. 28), Master Chōngsan eulogized the holy spirit of Grand Master Sot'aesan. "When you taught and guided fools like us, you devoted yourself to the teaching with endless love, without minding all those troubles; thus you led our way out of the darkness with myriad expediencies and boundless doctrine. But for you, how could this ephemeral life have attained eternal life? But for you, how could this fool who could not distinguish primary from secondary know the causes of blessing and sin? But for you, how could I have awakened to the right way of humanity in this world full of temptations? But for you, how could I have aspired to find the way for realizing buddhahood in this endlessly confusing world? I have been indebted to you for your beneficence that was as endless as the limitless heaven and for your friendliness and kindness that were as deep as the sea."

14. At the inaugural ceremony of the head dharma master the next day, Master Chōngsan told Grand Master Sot'aesan's holy spirit of his inauguration as follows. "Ever since I, your Dharma son, embarked in this course of practice and public service under your guidance, I have always relied on you for all matters with utmost confidence in you, my Dharma father. As you have suddenly passed away leaving me behind in the deepest sorrow, I am entirely lost, like a lamb that has lost its shepherd. However, I solemnly swear that the spirit you have breathed into me will remain as clear as ever in my mind, without ever changing through eternity. Though I feel greatly obliged in taking this office of head dharma master despite my being dull and ungifted, I shall do my best to learn and practice the spirit of the Dharma father, in a very diffident manner, in accordance with the doctrine you have taught daily. Hence I sincerely hope that I shall receive much help from fellow members of the order and the influence and protection of your holy spirit."

15. In June every year, Master Chōngsan spoke to the holy spirit of Grand Master Sot'aesan as follows. "In general, the human spirit is cultivated by sound morality, and sound morality is elucidated by the enlightened sage, and the enlightened sage can radiate his light widely only if there is a religious order. Now the light of the enlightened sage is the lantern for the world and the spiritual life of all sentient beings. Alas! It had been almost three thousand years since the

order of Śākyamuni Buddha dissolved, and it had been a long time since the traces of all the sages of the East and the West were obliterated. The world had consequently entered a critical situation, where true religious teachings had little influence and correct religious doctrine could hardly stand. At that critical moment Grand Master Sot'aesan came to rekindle the fading Buddha - sun and to set the Dharma wheel turning again. We expect that this order will prosper greatly through eternity and that this doctrine will spread widely, helping the whole world transform into the paradise of Irwŏn and all the sentient beings into true sages."

16. In April every year, Master Chŏngsan solemnly celebrated the date of Grand Master Sot'aesan's enlightenment and the opening of the order with the following words. "This 28th day of April is the festive day on which Grand Master Sot'aesan of this order attained great enlightenment and opened a new religious order. Grand Master Sot'aesan, the new Buddha, came to this world with his great aspiration, which had consolidated over numberless eons, at a critical moment for this world, when the influence of the great morality was fading away. From when he was a child, Grand master Sot'aesan had had an extraordinary idea, to try to become awakened to the great truth of the universe, raising the great doubt by himself, practicing asceticism by himself, and attaining great enlightenment. Upon his great enlightenment he beat the great Dharma drum and rolled the great Dharma wheel in order to deliver sentient beings and to cure the world of ills. In order to open all those ways that were blocked in the past and unify all those laws [Dharma] that were divided, Grand Master Sot'aesan revealed the great truth of Dharmakāya Buddha: Irwŏnsang, the origin of all beings of the universe and the unified body of myriad facts and principles. He showed the perfect ways of spiritual cultivation, inquiry into facts and principles, and careful choice in karmic action; and he established the well - rounded moral principles for all sentient beings of the universe by elucidating the principles of the fourfold beneficence and the four essentials."

17. In April 1953 [W.E. 38], Master Chŏngsan, setting up a monument to the memory of Grand Master Sot'aesan at Yŏngmowŏn, inscribed an epitaph on it, with the title "The Monument of Grand Master Sot'aesan, the Sacred Sage Who Was Enlightened to Irwŏn" as follows. "As the four seasons keep turning and the sun and the moon alternate in illuminating in the universe, myriad things attain the way of coming into being. As buddhas succeed one after another and sages transmit the laws from one to the other, sentient beings receive the beneficence of deliverance. This is the natural law of the universe. Ever since the Buddha Śākyamuni opened his order at Gṛdrakuta, his teachings passed the period of orthodoxy and vigor, and the period of semblance, finally reaching the period of decline and termination. The correct way was not followed in this last period, while the world was full of false doctrines; the spirit lost its power to the material, which was ruling the world. In consequence the bitter seas of misery where sentient beings were tormented got deeper and deeper; this was the occasion for Grand Master Sot'aesan, our savior, to come to this world again." Describing briefly Grand Master's career,

Master Chōngsan continued, "Sorely missed, Grand Master Sot'aesan, the model of all sages for eons, grew up in a remote and poor village. He comprehended the fundamental principle without any formal learning, and was enlightened to the great Way, the truth of Irwōn, without a teacher's guidance. Though he lived in a world of great disorder and confusion, he did not hesitate to establish a religious order. When he met obstinate people, his ability to deliver them was unlimited. His appearance was like a high and steep mountain, yet his compassion was like the balmy spring breeze. He was broad - minded in handling daily affairs; yet he would solve the minutest problems of his disciples with genuine understanding and care. He reformed the doctrines of the past sages; yet the central tenets thereof were renovated for the better. He was curing the world of ills, yet he directed the world against obstinacy and intolerance. He unified all religions and moral doctrines into one; yet differences were made clearer. He applied the one truth to myriad things; yet the essence of the one truth was always manifested. Internally his spiritual life was based on a wondrous, supreme principle; externally he had a masterful comprehension of the details of matters and affairs. He opened the gate of a new religious order with the correct doctrine of the truth of Irwōn for the entire world and eternity; he was the tathāgata that transforms into billions of *Nirmanakāya*, and a complete concert composed of all sages."

18. Master Chōngsan said, "Śākyamuni Buddha's life was described in 'The Eight Aspects of the Buddha's Life'; Grand Master Sot'aesan's life should be described in 'The Ten Aspects of Grand Master Sot'aesan's Life.' They are (1) the aspect of raising questions while looking at the sky, (2) the aspect of praying on the Sambat hill, (3) the aspect of ascetic practice in search of a right teacher, (4) the aspect of deep meditation by a river, (5) the aspect of great enlightenment at Norumok, (6) the aspect of constructing an embankment at Yōngsan, (7) the aspect of receiving Dharma authentication from heaven and earth through the "bloody prints left by clean thumbs," (8) the aspect of the formulation of the doctrine at Mount Pongnae, (9) the aspect of spreading of the doctrine at Sinyong, and (10) the aspect of entering Nirvana in 1943."

II. The Way of Propriety

1. In September 1951 [W.E. 36], Master Chōngsan finished the new compilation of the *Canon of Rites* [Yejōn] at the Won Buddhist Temple in Sugye and said to his attendant, Yi Kongjōn, "The forms and rules of propriety are not uniform in different countries and times. Yet this is the critical time for constructing a New World out of the Old World. It follows that this cannot be the complete and final system of the rules of propriety; let us therefore enforce this temporarily, in mimeograph, for the next ten years and try to establish it gradually as the new rules of propriety for the New World." Master Chōngsan then said, "The essence of propriety is respect; and the essence of our *Canon of Rites* [Yejōn] is to respect widely and to hold the public in esteem. While explicating the rules of propriety, we should remember that propriety has its essence, which should never be changed throughout eternity, and its applications, which should be flexible according to the times. If the essence is altered, the rules of propriety cannot stand; if the application is not renovated in accordance with the times, the rules of propriety are useless."

2. The attendant said, "The articles and clauses of all the chapters in Part I of the *Canon of Rites* " [Yejōn] where the rules of deportment are elucidated seem to be too detailed as well as commonplace. I am afraid that this may lower the dignity of the sacred scripture." The Master said, "It is a common mistake of today's mentality to admire any profound and lofty theories of a doctrine and to neglect the practical learning of commonplace. This should be understood thoroughly, and it should be taken as the foundation of the practice of the *Canon of Rites* [Yejōn] to follow the common rules of propriety in daily life. However, let us reduce as much as possible the minute exegetic explanations when we decide the final version."

3. The attendant asked, "All the rites are performed with Irwōnsang as the object of religious worship; how should a rite be performed where Irwōnsang is not enshrined?" The Master answered, "If the performer of the rite carries it out with Irwōnsang in mind, then all beings with form and no form are none other than the truth of Irwōnsang and the ten directions become the whole body of the Dharmakāya Buddha. Hence there is no place where Dharmakāya Buddha does not respond in accord with the mind."

4. The attendant asked again, "Various funeral services are done with a photograph or mortuary tablet in front of the Dharmakāya Buddha; and ceremonies pertaining to the Dharmakāya Buddha and those pertaining to the spirit of the deceased are done in the same place. Won't there be confusions?" The Master answered, "The truth of Dharmakāya Buddha is ubiquitous in the universe; hence it is fitting to enshrine in front of the Dharmakāya Buddha a tablet referring to the spirit of the deceased. If the performer of the ceremony divides the two in his or her mind, the division is made according to the mind."

5. The attendant asked again, "In traditional custom concerning the rites of marriage, the sixtieth birthday, the funeral, and the memorial service, it is regarded the honor and duty of the children and relatives to treat guests with an abundance of food and as solemnly as possible. In our order, however, everything is done in accordance with the principle of simplicity and frugality; the money saved by this practice is dedicated to the Dharmakāya Buddha to be used for public service. What is the practical significance of this practice? Couldn't this be misunderstood for the wicked practice of taking money in the name of the Buddha?" The Master answered, "Solemnity and abundance of food can make all these ceremonies splendid for the occasion; however, it is nothing more than a momentary waste. This practice can eventually cause destitution to poor people. Hence the motive behind our rules of ceremony is to protect the livelihood of people by the principle of simplicity and frugality. A well - to - do family can cut down on such one - time wasteful expenditure so that the saved money can be donated for the public causes of edification, education, and charity. This donation would be an eternal memorial and help merits accrue for the departed spirit in the other world. Would this not be beneficial to the society, too? If the officiators of such ceremonies use the offering for their private use, then they should be accused of feathering their own nests under the mask of the Buddha. If, however, the money is used for the benefit of the public, it will be a case of mutual benefit and its merit and virtue will be eternal. It should be understood, however, that frugality is a matter of degree and, hence, certain spending should be required for the proper and necessary expenditure for the occasion. On the other hand, it will be contrary to the principle of propriety if one is frugal only for the occasion but is too stingy to make an offering or to donate for the public benefit. If officiators uses the offering, no matter how little of it, for their personal gain while managing it for the public benefit, evil karma will accrue. There is such a principle, which should be clearly understood, that a great debt accumulates for the one who is educated by or who benefits from the offering but who has no faith in the Dharma and no intention to work for the public cause or to contribute to the public."

6. The attendant asked again, "According to the traditional custom, new cerements are to be made of expensive fabric, and sometimes they are burned, with the idea that they are consecrated to the spirit of the deceased. In our order, however, old clothes can be used as cerements if they are clean. Is it not regrettable to do so to the body leaving this world? It is also a traditional custom, as the way of showing respect and sincerity, to prepare food for the spirit of the deceased to receive at the memorial service and all other sacrificial rites. In our order, however, the sacrificial offering is prohibited at all sacrificial rites. Isn't it also regrettable to treat the spirit of the deceased in this way?" The Master replied, "New cerements may well be prepared if there are no clean old clothes; but if the old clothes are not much different from the new ones, it is not necessary to get new ones. To do otherwise is an unreasonable waste for a body that has returned to dust. Moreover, the burning of clothes is a superstitious belief, and it should be prohibited, since it only diminishes the future blessings of the deceased. To prepare

food on the altar is a way of showing the devotion of the relatives; however, it is hard to understand that the spirit of the deceased enjoys the food; it cannot live on human food since it is not corporeal. What has that food to do with the spirit that is reincarnated according to its karma? If it is felt that the spirit takes food, it would only be the taking by the activity consciousness, which was formed while living in this world. If the traditional rules of the rite were based on a firm belief that the spirit of the deceased live on food, why should the offering of food be limited to once or twice a year? Hence, the officiator of sacrifice should understand this principle. The way of truthful treatment of the spirit lies in changing the belief regarding the offering of food to a belief in offering sincere prayer for the deliverance of the spirit and in praying for the bliss of the departed spirit by donating the money to the public cause."

7. The attendant asked again, "The traditional custom regarding mourning clothes is that one is to show sorrow and sincerity upon the death of one's parents by wearing mourning dress. And the mourning period is to last three years, for the reason that the child can leave the parent's bosom three years after birth. The mourning periods for the other relatives vary depending on the relationships with the deceased. In our order, however, the mourners are simply to pin a small tag of mourning on plain everyday clothes, instead of wearing mourning attire. The mourning period is to last forty - nine days for the uppermost limit, or fewer days depending on the appropriate classification of the mourning period. Aren't these measures somewhat inadequate?" The Master replied, "Mourning and cherishing the memory of the deceased comes from the heart and do not depend just on whether the mourner wears mourning attire, nor on the length of the mourning period; it depends only on how thorough the mourner's spirit of gratitude is. During the primitive era the human mind could be moved by formality; hence, it was encouraged for the chief mourner to mourn and cherish the memory of the deceased by wearing mourning attire and being in mourning for three years. In these days of intellectual advancement, people can hardly be directed by formality. Furthermore, it has become very difficult in this busy social system suddenly to change to mourning attire and to leave one's job, cutting oneself off from social connections for three years. If the spirit of the deceased were to be benefited by the mourner's wearing mourning attire and observing the three - year mourning, we could even encourage people to do so if they are able to do it. However, such mourning has nothing to do with the root of spirit of the deceased. Why should such rules be obstinately upheld which are against truth and times? If we do our best to spread the spirit of gratitude, then I believe that mutual affection and morality will be alive therein."

8. The attendant asked again, "It is part of traditional custom that, when parents die, their children should find a right burial site in accordance with the theory of geomantic principles, which they say has influence on the well - being or misfortune of the children. In our order, however, one is allowed to choose either burial or cremation as suits the occasion. What is the reason for this reformation?" The Master said, "It is reasonable for the children to choose a

burial site with good soil on a mountain side when their parents die. However, it is not right to connect the well - being and misfortune to the burial site such that the children waste their energy, or move skeletons from one burial site to another when misfortune visits the descendants. Even the plants receive the vital force from the soil only when they are alive. How could the skeleton that is now turned to mere earth and rock receive any vital force from the earth and decide the well - being and misfortune of the descendants? This traditional custom should be understood as a formality, an expedient to encourage the spirit of gratitude. Cremation appears at first glance to be inhuman. But what difference could burial or cremation make to the skeleton that has turned to dust without the spirit? Buddhism has it that human body is the gathering of karma; hence cremation could rather be beneficial to the spirit."

9. The attendant asked again, "When we perform a ceremony, we address ourselves to the Dharmakāya Buddha or to the spirit of the deceased; in either case, the formless mind has to face the formless realm. From the point of religious belief no objection seems necessary; however, from the point of view of actuality it seems hard to understand that formless beings can respond to each other." The Master answered, "The origin of all beings in the universe is the substance of the Dharmakāya Buddha, and it is the function of the Dharmakāya Buddha that a vital force in the substance circulates, causing kaleidoscopic changes. Amid the substance and function is the numinous awareness of the Dharmakāya Buddha, which is formless, soundless, odorless, and hence ineffable, and yet eternally empty and aware, majestically controlling both substance and function. Substance, function, and numinous awareness are but three aspects of the Dharmakāya Buddha and our body, vital force, and mind are also but one element of the Dharmakāya Buddha, these two forming one thing by mutual interpenetration. Because of this nonduality, karmic retribution and the cycle of birth, old age, illness, and death follow without fail the way of the Dharmakāya Buddha. Because of nonduality, one can attract the mighty influence of the universe when one prays to the Dharmakāya Buddha with the ultimate state of the one mind. Because of nonduality, the spirit of the deceased can be influenced by mutual interpenetration and be reached by the mighty power if the concentrated one mind is in its ultimate state when the ceremony is performed and directed to the spirit of the deceased, wherever it is. This is the boundless truth of Irwōn. Because of mutual interpenetration of energy, we can hear a voice from thousands of miles away by wireless telecommunication. Even senseless plants can take up fertilizer because of mutual interpenetration of energy. If the principle of non - duality is thoroughly mastered, and if the principle that all phenomenal reality is based on what is formless is understood, it wouldn't be so difficult to grasp how the formless mind can penetrate the formless realm."

10. The attendant asked, "How does merit accrue to the departed spirit by the performance of various rituals?" The Master replied, "The purposes of performing rituals are as follows. The performance is to lead the deceased to have affinities with the truthful religious order. The

karma tiers of the deceased can be melted away in accordance with the principle of the non - duality of the Dharmakāya Buddha and our original nature if the sponsor for a Buddhist deliverance service, the officiator, and/or the participants pray sincerely. The reading of scripture by an enlightened master or a sermon can indirectly open the way toward wisdom for the deceased. If the offering is used for public service, the happiness of the deceased in the other world can be increased. The hidden virtue will reach the spirit of the deceased if the descendants and relatives contribute substantially to the public, in addition to their contribution for the deliverance service, and if they follow the right path, or a descendant attains eminent Dharma power in the religious order of the correct doctrine. Such influence takes place in accordance with the natural principle of inaction, hence it should not be judged by what appears in front of us."

11. The attendant asked again, "In our order, the Dharmakāya Buddha, Irwōnsang, is the object of worship and hence we pray to it but do not pray to either Śākyamuni Buddha or Grand Master Sot'aesan at all rites. How is Dharmakāya Buddha different from Śākyamuni Buddha, and how is the worship of the one different from that of the other?" The Master answered, "Grand Master Sot'aesan has established the way of Dharmakāya Buddha worship in order to unify all the objects of worship. Dharmakāya Buddha is the noumenal nature of all beings in the universe and the original nature of all buddhas and sages. They are always one with their own original nature; hence to pray to the Dharmakāya Buddha isto pray to all buddhas and sages. Without a personal buddha, the truth of Dharmakāya Buddha cannot be known; and without the truth of Dharmakāya Buddha the personal buddha has nothing to explicate. Thus the way of worship is not two; however, if we were to make a distinction, we can say that the worship of Dharmakāya Buddha is the worship of Truth and to worship a personal buddha is to believe in the Buddha for his teachings."

12. The attendant asked, "In traditional Buddhism Śākyamuni Buddha is the principal teacher and hence all his followers devote their worship and faith to him. In our order, our devotion and attention to Grand Master Sot'aesan is much deeper than to Śākyamuni Buddha. What is the relationship between the two sages and how should the ways of faith and devotion be distinguished?" The Master answered, "Upon his great enlightenment Grand Master Sot'aesan realized that Buddhism is the most fundamental of all religions and Śākyamuni Buddha is the holiest of all sages. Grand Master Sot'aesan himself found the origin of his enlightenment in Śākyamuni Buddha and we received the truthful law from Grand Master Sot'aesan in his order. Hence, Śākyamuni Buddha is like our grandfather and Grand Master Sot'aesan our father, both of whom should be respected and attended in accordance with due proprieties. However it cannot be helped that one's affection to the father is stronger than to the grandfather."

13. The attendant asked again, "Grand Master Sot'aesan's memorial tablet in the Yōngmowōn carries the title tathāgata, which in traditional Buddhism was used only for Śākyamuni Buddha.

Wouldn't some people think it presumptuous to give the title to Grand Master Sot'aesan?" The Master replied, "It is true that tathāgata, one of the ten epithets given to Śākyamuni Buddha, is one of high respect. If, however, there should be only one person to whom the title tathāgata can be given and no other person like him should rise, then such Buddhism will be destined to decline. It will be an unnecessary spiritual oppression if the title is prohibited even if there is someone who deserves the title. It is imaginable that Śākyamuni Buddha must have come to the world many times in order to deliver sentient beings during the past 2,500 years. If so, it will be unreasonable for the identical Buddha with the same power of Buddha truth not to have the title tathāgata. Therefore, in our order, we have set the highest Dharma stage as tathāgata of the six Dharma stages. The title shall be conferred, not only on Grand Master Sot'aesan, but also on anyone in any generation in accordance with their Dharma power if a qualified Dharma master gives sanction to that person or the mass of people reveres the person. This is not to abuse the holy title, nor is this to corrupt Buddhist religious tradition. When one is promoted to the position of tathāgata, the rules of propriety for promotion should be followed; and the lineage of the tradition should not obliterate the generational differences of ancestor and descendant. If you call this presumptuous, I do not have to defend myself against the charge; however, to be reasonable, I think that this practice will amount to keeping the gate of Buddhism wide open rather than being presumptuous."

14. The attendant asked again, "In Yōngmojōn, memorial tablets are enshrined in such a way that, except for the tablet for Grand Master Sot'aesan, one tablet stands for a group of ancestral spirits and another for another group, and so on. How could so many ancestral spirits stay at one tablet?" The Master answered, "To enshrine a tablet does not mean that the ancestral spirit resides at the tablet; rather, it means that the ancestral spirit will respond from anywhere without any hindrance. The spiritual response will not be hindered by the distance of thousands of miles, and thousands of spirits can respond to one place with no obstructions. Hence the realm of ancestral spirits will not be disturbed by the enshrinement of a shared tablet."

15. The attendant asked again, "How efficacious is the reading of set prayers at all ceremonies?" The Master replied, "Generally, private prayer is silent, while explanatory set prayers are read at public ceremonies in order to unify the content of prayer. While the officiator or the leader of the ceremony reads the written prayer, the participants are to concentrate on its content and end the prayer by saying silently, 'So I pray wholeheartedly!' when the officiator finishes it. The written prayers in the *Canon of Rite [Yejōn]* are just examples, hence they can be modified for the needs of particular occasions."

16. The Master said, "Any matter or activity executed without adequate preparation can be hurried or go awry. Hence, the practice of propriety without preparation and cultivation can be inapt. If one is off one's guard or behaves recklessly when alone, one will be forming a bad habit, which will show in the presence of others. An ancient sage said, 'The superior man is

watchful over himself when he is alone,' because what is revealed and what is concealed are not two. Hence anyone who wishes to practice propriety should be careful about this."

17. The Master said, "Human beings are related to one another by heavenly moral principles; hence, if one cuts off such relations with words of injustice, one commits the serious evil of destroying the moral system mandated by heaven. If you turn one person against another with evil words intentionally or unintentionally, thus making them enemies, it will be a grave offense with bad karma. You should speak to one another using good words, either truthful or expedient, which can dissolve existing resentments and grudges. You should use words that can inspire your listeners to do good things and help push them forward, thus improving the spirits of those persons. To do so will set a good example of truthful decorum and merit and virtue."

18. The Master said, "To flatter someone when that person prospers and despise the person when he or she is in a difficult situation is the deed of a mean person; to maintain friendship with someone more when that person is in difficult situation is the propriety of a superior person. To lose moral sense at times of gain and loss, or to practice propriety in the presence of others and not practice it in the absence of others is not to know the essence of propriety. To maintain moral sense and the principle of propriety regardless of gain and loss or what is concealed and revealed is to know and practice the principle of propriety."

19. The Master said, "There are three proper ways to follow while living in the world. The first is to treat one's senior with deference; the second is to welcome one's junior; and the third is courteous association with others."

20. A disciple asked, "Is there any difference in merit between the private sacrificial ceremony for one departed spirit by the bereaved family and the common sacrificial ceremony for many departed spirits performed by a public gathering?" The Master answered, "The difference of merit depends on the sincerity of the bereaved family and the Dharma power of the Dharma master, but not on whether it is offered for a single or a group of spirits at the same time. At a joint sacrificial rite for a group of departed spirits offered by a whole religious order the merit and virtue will be greater since a spirit of the deceased gets the joint cherishing and the prayers of a great mass of people and many eminent friends." The disciple asked again, "Can a spirit of the deceased be delivered even by a priest who has not yet attained a great Dharma power?" The Master answered, "A spirit of the deceased can be delivered by a priest who performs the sacrificial rite with the utmost sincerity in accordance with rules spelled out in the *Canon of Rite* [*Yejŏn*], even though the priest has not yet attained a great Dharma - power."

21. Upon the compilation of the *Canon of Rite* [*Yejŏn*], the Master composed a spiritual chant called "Numinous Mantra" [*yŏngju*], which he let his followers use. It runs as follows:

ch'ŏnji yŏnggi asim chŏng
mansa yŏui asim t'ong
ch'ŏnji yŏa tong ilch'e
ayŏ ch'onji tong simchŏng

With the numinous force of heaven and earth
I concentrate my mind;
My mind penetrates all things according to my will,
I am united as one with heaven and earth,
Hence, my mind is as right as that of Heaven and Earth.

Thereafter the Master composed a chant for purification called "Purity Formula" [*Ch'ŏngjŏngju*]
as follows:

pŏpsin ch'ŏngjŏng pon muae
adŭk hoegwang yŏk puyŏ
t'aehwa wŏn'gi sŏng ildan
sama akch'wi cha somyŏl

The Dharmakāya is pure and originally free from hindrances,
I recover the light of original nature and become just as pure.
When the great, harmonious, and perfect numinous force creates a unity,
All the evil demons and spirits and the evil paths vanish of themselves.

III. On the [Korean] National Destiny

1. One day in November 1944 (W.E. 29), Master Chōngsan copied for his attendants a poem from ancient times and said, "The destinies of the nation and Won Buddhism will be like this:

When on Mount Ji has the mist cleared,

its lofty height and the luxuriant forest lie revealed.

Though the wind has stopped, ripples roll on the mirror - bright water.

Lament not that spring is over and that the lovely flowers fade away,

Another season awaits the harvest of lotus seeds in midstream.

2. In July of the following year [1945], the Master went to the Ch'oryang Temple in Pusan. There he wrote and hung on the wall of the Dharma hall the following, "This is where the fourfold beneficence is reciprocally produced; here are the triple jewels enshrined."

The Master then prayed for the settling of the national situation.

3. One day a Won Buddhist asked, "Didn't Grand Master Sot'aesan say anything special about the March First Movement in 1919?" The Master replied, "Grand Master Sot'aesan said, 'It is the scream pressing the New World to unfold. We should hurry. Let us finish the embankment project and offer prayers.'"

4. After Korea was liberated from Japanese occupation on August 15, 1945, the Master wrote a treatise on national foundation and expressed his opinion on the foundation of the nation as follows: "Since August 15, 1945, I have heard declarations of various leaders and seen the methods of leadership, and perceived the drift of public sentiments. I was sometimes pleased and at other times worried; sometimes I had an idea for a better future for the nation. I have briefly described those natural ideas in this booklet, which I have titled *A Treatise on National Foundation* [Kōn'gunḡnon]. The gist of it is to take the spiritual as the roots; government and education as the trunk; national defense, construction, and economics as branches and leaves; and the way of improvement as the fruit, so that the nation should have the national power with a healthy root through eternity."

5. On the spirit of national foundation, the Master said, "The first spiritual foundation on which to build the nation is spiritual union. It is a matter of natural principle that union makes things strong and division makes them weak and that, united we stand, and divided we fall. A perfect and strong nation that plans to prosper for tens of thousands of years cannot be founded unless the fundamental spirit of the people is strongly unified. Hence, the foundation of the nation lies in the unity of the people, which is possible only when our mind is bright. But our mind cannot be bright unless the walls surrounding our heart are destroyed. The walls consist of many things. They are (1) lack of harmony among the people, who are attached to their own views and biased

against impartial views; (2) lack of respect for others, because of self - conceit and greed for fame; (3) disregard of the righteous and correct views, due to a burning greed for political power, (4) disturbance of the minds of the masses by the stirring up of jealousy and conflict or by crafty means; (5) movement by impulse and loss of the power to make correct and fair judgments, due to an improper understanding of a matter's right course; (6) attachment to localism and factionalism, losing the spirit of grand harmony, and the exposure of someone else's minor faults and lack of capacity for tolerance based on personal hatred and old enmity; (7) placing one's own gain and profit before anything else and lacking in spirit for the national independence, (8) rejecting the true heart of a genuine patriot, and (9) shifting the responsibility of unity onto someone else without examining oneself. If we demolish all of these walls, our unity will be quite natural. However, if the walls remain in our hearts, there will be no unity, no matter how loudly the people speak out for it. Thus this fundamental problem should be solved as part of the foundation of the nation."

6. The Master continued, "The second of the spirit of national foundation is the establishment of national self - sufficiency. While we should be thankful to the nations that recovered for us our national liberty, we should maintain friendship also with other friendly nations on the spiritual basis of fairness and the spirit of independence. We should not attach ourselves to an ally against another power group because we take the former to be the source of our own ideology and power. An examination of our present situation of affairs shows that we cannot stand unless we follow the middle way, and our national reconstruction will be difficult without the common aid of the United Nations. Hence national unity and self - sufficiency should be taken as our first national priority."

7. The Master continued, "The third of the spirit of national foundation is loyalty, justice, and dedication to the public. By loyalty is meant the truthful and sincere mind; by justice, fairness and impartiality; and by dedication to the public, serving with loyalty and justice both society and nation. For any age, therefore, an enterprise, a society, or a nation where there is no loyalty and justice is no more than a show of beautifying deceit and will eventually fall . Thus we must examine ourselves to check whether we are loyal and just; we must expand loyalty and justice if we are and, if we are not, we must cultivate loyalty and justice in ourselves. If the general public is loyal and just, checking evil inclinations and indolence against justice, the enterprise of founding our nation will succeed, and the foundation of our nation will be as solid as Mount Tai."

8. The Master continued, "The fourth of the spirit of national foundation is regulation and rectification. In the national structure, there should be leaders and those who are led, and those are respected and those who respect. If the leader loses the authority to lead and those to be led have no intention to be led, or if those to be respected give no grounds for respect and the

people have no intention to respect anyone, everyone will behave as the head. This will be contrary to the spirit of founding a nation and it will be difficult to establish an orderly government. Yesterday's leader can be today's follower or vice versa; we should follow the leader even if he was a follower yesterday; yesterday's leader who is today's follower should follow the new leader. As to the matter of veneration, a new leader who is right for the times and for that position should be given due respect and cooperation, regardless of closeness and remoteness, friendliness and estrangement, or ideological agreement or disagreement. Here lies, I think, the right way for civilized people to found a nation."

9. The Master continued, "The fifth of the spirit of national foundation is an insightful view of the general situation. Immediate gain or temporary greed should not be one's guiding principle in handling one's various affairs; one should take measures to approach the situation by observing international and national circumstances. A personal reputation should not be put in front of the national reputation. One should help the nation's strength grow without fighting for one's own political power. One should consider national interests and not devote oneself to one's own interests. One should not do anything base in front of a foreigner, understanding that one person's actions can have a favorable or unfavorable effect on the nation's prestige. One should understand that what looks good now could be the cause of public worries. Understanding that what is a gain now could be a big loss in the future, one should calculate carefully for long - term gain. One should understand that change is part of the principle of the universe so that one should, without adhering to just one kind of law, set up laws and rules properly for the times. Finally, one should not lean to one side, understanding that anything excessive leads to vice."

10. The Master said on government, "The government should guarantee equal political rights to everyone and help everyone practice their rights. While the administration should be based on easiness and promptness, matters of great importance should be resolved in accordance with laws and public opinion. The people, high or low, should abide by the laws. Once a national consensus is established, the whole nation should be trained for patriotism and public morality. Leadership should be based on the moral principle of faithfulness, so that the leader can be trusted by the people. The nurturing of talent and economic development should not be neglected, so that the nation should become economically and politically independent and self - sufficient. For the spiritual guidance of the people, the state and religion should cooperate."

11. The Master said on religion, "If people do not have firm faith in truthful religion, spiritual control and the cultivation of the people's conscience will be ineffective and, as a consequence, the crime rate will rise as some people will do as they please. Some people with religious faith occasionally become superstitious, attaching to a partial view, so that they cannot lead the life of

an honorable citizen with sound morality. As a way of guiding the people, the state should encourage proper religion and let the administration, judiciary, educational bodies, and religion do their assigned work. This will be an essential element of national planning for ages to come."

12. The Master said on education, "People evolve through education; hence compulsory education should be instituted and the educational system should be expanded. In the past, science education was emphasized and moral education was neglected; this should be corrected and replaced by a balanced education with a sound curriculum based on patriotism and public morality. Education on matters of propriety should be improved in order to spread and unifying the rules of propriety. In order to raise the national morale for work, labor together with practical training should be the first means adopted for the national encouragement of industry and as the driving force for the cultivation of diligence and sincerity in the nation."

13. The Master said on the principle of progress, "The first task is to honor those who serve the public altruistically. Due recognition and honor should be given to those with outstanding achievements in government or the national defense, those with remarkable achievements in religious edification or in education, those who provided financial support for the public interest, and those who have rendered a great service to the development of the nation and society with inventions or discoveries. The second task is to encourage education. Special education for the gifted should be supported by individuals, organizations, and the state toward the attainment of new knowledge; research institutions should be aided so that excellent means of national construction and social development can be developed by them. The third task is to abolish heredity and inheritance. Honors of any kind should be limited to the one person concerned, lest descendants rely on the influence of that person. Inheritance should be limited to the amount of funds necessary for living; the rest should be contributed to enterprises for the public so that both parents and children may accumulate merits. For national and social development and for an individual's personal development, everyone should lead a life of self-reliance."

14. Concluding the *Treatise on National Foundation* [*Kōn'gunnon*], the Master said, "The central point of my teaching on the founding of the nation lies in the following. People of all classes should be equally protected, attaining individual liberty and stability in their lives. Before undergoing an external change, everyone should undergo a spiritual change. Rich people should without prompting donate so as to increase organizations for the public so that the national living standard can be balanced. Private enterprises should not be treated differently from governmental enterprises so that both can cooperate for the national construction. And everyone, in both private and public life, should follow the way of progress, with a clear reward system for persons of merit, which may require a moderate degree of limitation on how one lives."

15. The Master continued, "The most urgent thing at this critical moment is for everyone to examine one's own mind and to strive to improve it, and for the leaders to give correct guidance to the people. For even the best ideology that they advocate will bring about evil consequences if their mind is not good. To infringe on someone else's rights or to try to gain unrighteous profit is against the principle of equality. The true value of equality will be realized only if people, becoming enlightened to the great way of the universe, cultivate an altruistic spirit and the spirit not to acquire clothes and food without due labor. To refuse sanctions of any kind against a life of indolence is contrary to the principle of liberty. The value of true liberty will be realized only if one's life does not violate public morality and the norms of social control, does not restrain the opinions of others, and does not infringe on someone else's rights."

16. The Master said further, "If we examine public sentiment these days, we see that a number of people cause disturbance in the mind of others, provoking a storm in the midst of dead calm or treating their fellow countrymen as enemies. They fancy themselves as contributing greatly to the reconstruction of the nation by such activities. The real power for reconstruction arises from the harmonious cooperation of people of all classes, by calming down any existing storm and changing any enemies into sources of beneficence. The reconstruction of the nation will be realized if people from all occupations cooperate following the right ways, which the rich, the poor, officials, or the masses should follow without losing orderliness while being equal, and without violating rules and laws while being free. Ideologies, equality, freedom, and rights can truly be enjoyed only after the nation is firmly established. If people put egoism before patriotism, individuals and the nation will both perish; but if people put patriotism before egoism, then individuals and the nation will both be saved."

17. The Master said, "Things have roots and branches; human affairs have beginnings and ends. The reconstruction of the nation will follow its due course only after people know what the right order is. The nation will earn international trust only after domestic unity is achieved, and international diplomacy will be successful only after international trust is gained. The national sovereignty will stand only after international diplomacy is successful, and equality and freedom will be enjoyed only after national sovereignty is established. Anyone who hopes for equality and freedom but disturbs national unity is like a person who wishes to live but does things that bring about his or her own death."

18. The Master said, "Even the best ideology can be stained by impure heart, and even the best effort can be wasted if what is undertaken is not right." He said again, "If you propagandize for yourself extensively and target others with strategic attacks, you can incite people for a while but can never achieve lasting success." He said further, "Traitors are none other than those who do things from greed knowing they are wrong; patriots are those who correct themselves the moment they find themselves in the wrong."

19. The Master said, "If one dances for joy without knowing the just and righteous cause, one's life will be worthless even if one is alive, and one's death will be a worthless death should one die." He said again, "If one compromises one's conscience by going along with the situation, one will never escape long - lasting shame, despite a false impression of temporary protection." He said further, "If one seeks one's own interests under the pretext of public interests, all of one's words become lies, and all of one's actions nothing but fraud."

20. The Master said, "Human conflicts start with ideological differences and move to a power struggle, and then to a war of hatred, eventually resulting in senseless fighting with unjustifiable harm to the public."

21. The Master said, "Someone else's clothes will not fit you even if they are good; only the clothes of your size can be yours." He said again, "At this time of cultural exchange it will be senseless obstinacy to hold only to one's own; and it will be stupid to be fascinated by someone else's things. Hence, one should be independent internally, and be harmonious externally with others, adopting another's good points and forsaking their weaknesses. This will be the best policy at this time."

22. The Master said, "If anything goes to extremes, it changes; and anything excessive leads to evil. Hence the essential way to deliver the world lies in leaning to neither." He said again, "There is a huge difference between snatching and being snatched, on the one hand, and giving and taking on the other. The former produces enmity with the hidden seed of anxiety, while the latter produces the harmony of beneficence and generous feelings, constructing peace."

23. The Master said, "To encourage people to do good and to honor their established merits make a great way for progress; if people neglect the good or look down upon established merits, they are on the way of retrogression." He said, "People should be prohibited from living beyond their means and encouraged to contribute to the public cause. If inheritance is limited by law, then people will be inspired to contribute to the public cause and the assets for the public will increase, thus resulting in the happiness of the people."

24. The Master said, "Without sufficient training one can carry out hardly anything; without preparation nothing can succeed. Hence there should be periods for training and preparation. He said further, "When you bend a tree, you should do so slowly; for if you bend it abruptly, there is a danger of breaking it." He said, "You cannot teach the *Great Learning (Daxue)* to a child; you cannot entrust an egoist with public affairs."

25. The Master said, "If the head is disturbed, the rest of the body gets disturbed following the head; if the head is right then the rest of the body will be right accordingly. Hence the leader

takes the total responsibility." He said, "A grave vice cannot be forgiven by the heaven; but one's great public spirit is rewarded by heaven." He said, "That 'right prevails in the end' is the principle of the universe, hence a human sentiment that is in accord with heaven has its proper direction."

26. A politician asked, "At this early stage of national reconstruction, the state of national affairs is unstable, with many problems waiting for solution. There can be a religion only after the nation is founded. I request, therefore, that you work for the reconstruction of the nation." The Master replied, "Although I have little ability, I am exerting all my efforts toward national affairs through this religious order. What do you mean by asking me to work for the national reconstruction?" The guest said, "I mean that you should participate in a political party and initiate a national movement." The Master said, "When you build a house, a foundation stone, a pillar, and a beam, each has its role, so that unless each in its given position cooperates, the house cannot be built. Likewise, when you found a nation, the government, religious edification, and domestic production each have their role and obligations, such that the nation cannot be founded unless each carries out its duties and cooperates. The foundation of the nation depends on how well the politicians conduct national affairs, how well the religious leader edifies the people, how well the producers produce, and how well these three sectors cooperate. If today's state of national affairs is yet unsettled, as you said, then proper guidance of public sentiment is more urgent than anything else for the national foundation. Hence, the foundation of the nation can be helped if the government looks over all religions and support those religions for better religious edification, which will be of service to the national foundation. This religious order has not won over a large mass of people because of its short history. But I believe that this religious order has rendered some unpublicized service to the foundation of the nation by the proper guidance of public sentiment and other efforts, including relief work immediately after the national liberation in 1945." The guest said, "Do you intend, then, to limit yourselves to nonpolitical service and not have anyone represent your order in politics?" The Master said, "The clergy are devoting themselves to the affairs of the order and cannot bear two burdens; but the laity can participate in the politics. I think that in the future only those with good religious edification can make good politicians."

27. The Master said, "I hear that these days much noise is being raised in the world on whether we are on the left or right; but this question is raised by those who do not understand what a religion is all about. A religion, or sound morality, is the substance or the central principle of politics; and politics should be a function of morality. One of our four platforms, namely, 'Serve the public selflessly,' is also the fundamental principle of moral government and is valid anywhere and anytime. Whoever unselfishly serves the public with a thorough awakening to the principle of selflessness can be said to have a true ideology; and no one who acts rashly, chasing after fame and power, can be the main figure of the national reconstruction. The root of politics is morality, and the root of morality is mind; hence, our duty is to know and nourish this mind

so that we may practice following our original nature." The Master said further, "When you build a house, you start with the foundations on which carpenters erect the house, and then walls are added, which are covered with wallpaper. After that the owner of the house moves into the house to live. Likewise, the parties on the left and on the right lay the foundation; the government does the carpenter's work; and after that the moral order does the work of laying tiles and applying wallpaper. In this manner, a perfect nation will be established."

28. The Master said, "This nation is in a difficult situation after its liberation; however, the general trend for the future is bright. The day dawns slowly, and spring does not come in one day; there are processes and order to be followed. "He said further, "Now is like the early spring, with ice here and there, though it has started thawing; soon the ice will melt away without being noticed." He said, "The more the world is enlightened, the more the bellicose ones will perish. From now on, whoever attacks first either among individuals or between nations will lose."

29. The Master said on New Year's Day 1951, during the Korean War, "Consolidate your faith while you are greeting the New Year. You reap what you sow, either blessing or punishment; hence you should have firm faith in yourself and in the truth that the empty space devoid of sound or smell has the mighty power that cannot be deceived or transgressed. Do not lose hope. A reflection on the eternal world reveals that those who do not despair or lose hope in desperate situations will find room for progress. Keep your mind peaceful; do not seek peace from afar but in your own mind. Only those who can keep their peace of mind in the most difficult situation can bring about peace in the world."

30. The Master often gave guidance to his followers during the Korean War and said, "Can you devote yourself to this religious practice and public service even if you are the only one left? Would you protect and keep this religious order even if all others slander and persecute you? In the past, the opening of a new religious order produced numerous martyrs; but this order is governed by the law of symbiosis for the New World, hence, there will be no such martyrs. You do not need to be concerned. The faithless are far away even if they stay with me; and the faithful are with me even though they are a thousand miles away. Be altruistic and take care of the order wherever you are, then you will find refuge there."

31. The Master said, "Once, when Confucius and his followers were surrounded by a gang of bandits for seven days without food, he sat calmly and said, 'One appreciates the integrity of pines and large cone pines only after freezing weather. And one attains the real power of practice only after experiencing severe hardships.' Hearing this, his followers were calm and peaceful, conversing and singing in peaceful voices. The gang of bandits were marveled at the scene and retreated, saying 'These surely are heavenly people.' This can be an eternal model for peace of mind."

32. At Sandong Temple, the Master composed a line: "After the noise of thunder and a shower in the dawn, the house doors will open one by one." He then said, "The recent war had its beginning with the Kabo Uprising [A.D. 1894] ; since the war started in this country, the beginning of peace will be in this country. How could we dictate to the whole world with economic or military power? The destiny of the New World will depend on the leadership of sages, buddhas, and bodhisattvas. With the new grand moral and religious doctrines of this country the whole world eventually will form one family." He said further, "The global force is now turning toward Southeast Asia; hence the countries in Southeast Asia will gradually develop. And this country will be the spiritual center of the world."

33. Seeing *mugunghwa* [the rose of Sharon] and *T'aegŭkki* [Korean national flag] in front of the Sandong Temple the Master said, "'*Mugunghwa*' is a good name; '*mugung*' means limitless and changeless. *Mugunghwa* indicates that this country will be the origin of the great moral and religious order of the New World. *T'aegŭkki* has a profound principle in it; '*taegŭk*' [*taiji*] is the principle of the universe and the parents of all things of the universe. *T'aegŭk* is *mugŭk* [*wuji*] and *mugŭk* is Irwŏn; *T'aegŭkki* indicates that the great way of Irwŏn will be the refuge of the whole human race, and this country being its origin will be the spiritual parent - country for all sentient beings."

IV. Planning and Administration

1. A guest asked, "Since your religious order is named Wōnbulgyo [Won Buddhism], I would like to know the meaning of 'Wōn'?" Master Chōngsan said, "The metaphysical aspect of Wōn [circle] is the realm that cannot be described in words or forms; however, the physical aspects of Wōn are expressed in all beings of the universe. Thus, Wōn is the origin of all Dharmas and the reality of all dharmas. Therefore, all religious doctrines, though they are expressed in various ways, are nothing but the truth of Wōn and there is no other Dharma." The guest asked, "If Wōn has such a great and perfect meaning, wouldn't it be better to call your order Wōndo or Wōn'gyo for the purpose of including all religious doctrines in it? Although Buddhism is an old and great religion, the world still suspects that it has only a partial truth. Why do not you think this matter over?" The Master said, "The term 'buddha' means enlightenment and mind. The truth of Wōn may be so perfect as to include all Dharmas; however, it will be just an empty principle if there is no mind that is enlightened to it. Thus, the two terms 'Wōn' and 'pul' are inseparably related to each other, referring to an identical truth. The fundamental doctrine of the Buddha's teaching was not originally partial; however, because of the different systems of propagation it has been misunderstood as partial. Hence, a renovation of the propagation system will clearly reveal the true face of the Buddha dharma in the world."

2. The guest asked, "What do you think of the development plan of your religious order?" The Master said, "As a sage in the past said, things have roots and branches, and human affairs should be handled in the right order. If we prepare for the future with insight into what is first and what is last, we expect that this religious order will naturally grow." The guest asked, "What do you think should be done first and what next?" The Master said, "The first thing to do is to prepare correct materials for religious edification. The second is to educate many men and women of ability. The third is to attain the economic power necessary for various enterprises; however, things are not going as I wish because of the troubled times of the country." The guest asked, "The leaders of a certain religion are so eager to spread their gospel that they proselytize in the street. Do you not do anything like that in your order?" The Master said, "We may need some adequate propagation, but we haven't gone as far as proselytizing in the street." The guest asked, "If you are going to propagate your religion, wouldn't it be better to do it more positively?" The Master said, "Just as a shop grows and develops naturally if the shopkeeper provides good merchandise and benefits customers, a religious teaching will spread if the religion, with the adequate preparation of edification materials, does not harm but benefits the public. Until now formal propagation has been the central force of development; I believe, however, that, from now on, real religious activities will be the central force of development."

3. At the inaugural meeting of the Diamond Association [Kūmgangdan] in 1946 (W.E. 31), the Master delivered the following address: "Your association is named Diamond Association, the

meaning of which is profound. I hope that you do not forget the two characters *kūm - gang* [diamond], so that you bring about good results of *kūmgang*. Internally you should discover your original diamond nature. Once you have discovered your diamond nature, you should establish the clear and pure mind by removing delusive thoughts, just as a goldsmith tempers gold to remove impure elements from it. Just as the goldsmith makes good use of the pure gold, you should use your mind well in relevant situations to be a sage of perfect conduct. Externally this association should be based on fidelity and be united as firmly as diamond. Any member who tends to violate the precepts should be warned and admonished by the power of the association so that all members should develop figures like pure gold. As the power of the association expands, the power of its public service should be expanded, so that Grand Master Sot'aesan's true doctrine can be propagated widely and that the tasks we inherited from our forebears' unfinished work can be taken over forever. In this way the light of the association will shine clearly in the world like that of diamond."

4. At the opening ceremony of Yuil Institute in May 1946 [W.E. 31], the Master delivered the following address: "Yuil Institute was envisaged by Grand Master Sot'aesan himself, who planned a college with the name Yuil [unique]; however, his plan could not be realized because of the national conditions of that time. Now, with national liberation, we have opened this college. You should understand the meaning of *yuil* so that you should obtain a unique aim, a unique act, and a unique result. The unique aim is to deliver all sentient beings from the ocean of misery and to cure the world of ills; the unique act is to serve selflessly for the public; and the unique result is to build the world of Irwōn. Now, there are not many students and the classroom is small; however, in the near future numberless sages will emerge in this college and the world will be delivered by them."

5. In April 1948 [W.E. 33], the Master established and wrote the Constitution of Won Buddhism. The three articles of the General Principles are as follows: Article 1. The fundamental principle of Won Buddhism lies in right faith, right enlightenment, and right practice, which are based on the great truth of Irwōn, the principle of the universe, and the mind seal of all buddhas. Article 2. The aim of Won Buddhism is to deliver all sentient beings and to cure the world of ills. This will be realized by having the Buddha - grace influence the whole world through the essential ways of humanity, namely, the fourfold beneficence and the four essentials; and by training all the public in Zen through the essential ways of practice, namely, the threefold practice and eight articles. Article 3. Won Buddhism takes the Dharmakāya Buddha, Irwōnsang, as the object of worship. Irwōn, the truth, is believed as the origin of the fourfold beneficence and the symbolized object of Dharmakāya, *Sambhogakāya*, and *Nirmanakāya* and the mind seal rightfully transmitted by Śākyamuni Buddha and Grand Master Sot'aesan.

6. At the first graduation ceremony of Yuil Institute in April 1949 (W.E. 34), the Master delivered the following address: "I am sorry that you haven't received a satisfactory and sufficient education but have gone through hardships for the past three years. However, you should reflect on what this order has been doing in the course of its establishment. You may recall the hardships your forebears went through. None of them could get a three - month Zen retreat, let alone three - year education, as they had to work on the first embankment at Yōngsan, on such chores as running a charcoal business, a confectionery business, farming, stock raising, and managing orchards and pharmacies. Some of them had to work at a silk mill, others at a rubber factory. It seems inevitable for a religious order to follow a difficult course like this at its founding stage; and it is because of this that our forebears are revered. The life of a religion is faith; and the motivating power of an enterprise is altruistic spirit for the public. If you are equipped with these two, your future will be bright even if your learning is short. Hence, you should feel yourselves insufficient in these two more than anything else, and do your best to attain these two things more than anything else. Now you have finished the school courses and truly started a great learning. The great learning lies in learning while working and working while learning. Do not forget even for one moment that every word you utter and every move you make will have great consequence for Yuil Institute and the enterprises of this order. I hope that you will exert yourselves in your practice, through work based on faith and public spirit so that you may carry out Buddha's practice and Buddha's enterprise perfectly.

7. Publishing the *Wōn'gwang* in May 1949 [W.E. 34], the Master wrote an aphorism: "The light of Irwōn illumines the ten directions." He then set forth an essential point: "Whatever is truthful revives eventually, no matter how hard one tries to destroy it; and whatever is untrue perishes eventually, no matter how hard it tries to survive."

8. A disciple asked, "The organ and schools of our order carry the name *Wōn'gwang*. What is its meaning?" The Master answered, "Though we generally use the name *Wōn'gwang* so that the great truth of Irwōn can be illumined, there are profound principles contained in the two words *wōn* and *kwang*. *Wōn*, being the ultimate essence of Irwōn, refers to the noumenal nature of all beings and all Dharmas [truth], and *kwang* means the emanation of all beings and all Dharmas from *wōn*. *Wōn* is the substance and *kwang* is the function, in which all Dharmas are included. Do not forget this meaning and polish it up so that you can think, speak, and act in accordance with *Wōn'gwang*. The development of our order will lie therein."

9. Upon concluding the general evaluation of the first generation [36 years] of Won Buddhism in April 1953 [W.E. 38], the Master said, "We have done our best to be fair and just in evaluating the ranks of practice and public service. However, how could we expect that hidden effort in practice and hidden merits were all accounted for? Hence, we will leave a more accurate evaluation to the infallible Truth [Irwōn]; and everyone should take the known ranks as

the springboard for future exertion. If we do so, we will be true devotees and friends of truly high ranks. The ancestral spirit in the Yōngmo shrine of the one whose real merit is higher than the tablet rank will have a clear conscience in receiving its memorial service. But the spirit of the one whose real merit is less than the tablet rank will be ashamed to receive a sacrifice that is more than that spirit deserves."

10. The Master sent a message to the meeting of the Supreme Council and the joint meeting of ministers [*kyomu*] and other officials of the order in April 1954 [W.E. 39]. "I would like to congratulate members of the Supreme Council, the central managing staff, and directors of various organs and branch temples on the notable developments that are the result of your sincere devotion. It is regrettable that because of my illness I could not share the pleasure with you at the general evaluation of the first generation last year and cannot meet you all this year either. Although the moon of our mind reflecting each other for all of us is as bright as ever, it is indeed regrettable that we cannot have the moments of opening our hearts to each other for a long time."

The Master was concerned about the governance of the central organizations and the establishment of the order's prestige, considering them urgent issues. He said, "So far we have focused on internal consolidation rather than external expansion, neglecting such formalities as the prestige of certain positions, handling the affairs of the order in accordance with oral consensus, as if we were handling family affairs. Since from now on all organs of the order will expand as the numbers of active members expand, making the face of the order more conspicuous to the external world, the central authority should always be followed, and we ought to cooperate to establish the prestige and command of that authority."

Concerning the tasks that should be promoted by the whole order, the Master said, "So far we have postponed some of the tasks which should have been promoted by the power of the whole order on account of our emphasis on the growth of branch temples and other enterprises. From now on all branch temples and business enterprises should unite to promote order - wide enterprises and should be concerned with maintenance of the order's headquarters."

Concerning edification by the ten - member unit, the Master said, "In the headquarters, the authority and function of the Supreme Council should be fortified so as to be the source of the order's ruling. In branch temples, the merit of practice and public service will be doubled with half the effort if the system of edification unit is fortified."

11. At the prize awarding ceremony for those who carried out conversion duty, the Master delivered the following congratulatory address. "It is one of the sacred duties of the Won Buddhist to convert at least nine people to this order so that they can be blessed in the beneficence of Grand Master Sot'aesan's teaching. When Grand Master Sot'aesan first opened the gate of this order, he prepared its ground by organizing a unit of nine disciples and said, 'If you propagate the doctrine by converting more than nine people to this order, then the doctrine

will spread throughout the world in the near future.' Since this method of propagation is like a stream of water originating from a spring that flows in all directions through branch streams, benefiting all living beings, Grand Master Sot'aesan called conversion duty 'the duty of origin' and encouraged his disciples to practice it. Hence, every one of us should have at least nine people find the way of faith in this teaching and, with a sense of duty as the origin, encourage them to have the merit of their practice and public service reach wide. This amounts to a great meritorious establishment in the creation of a supreme religious order; and if a great sage or a great benefactor comes out of them, the merit of being the origin will be great. Performing a ceremony and awarding prizes is nothing but a means to promote the practice. You should know that real and greater merits accumulate without being revealed."

12. At the first graduation ceremony of Wŏn'gwang College in March 1955 [W.E. 40], the Master delivered the following address: "Although this is the first time that the bachelor's degree has been awarded at Wŏn'gwang College, there is a history of several decades of hard work behind today's celebration. You should remember this, and, when you apply in the actual world what you have learned here, you should not just apply it to what is small, namely, matters of personal gain. Apply it to limitless enterprises that benefit the public and thereby make the merits and virtues of this college and this order known widely in the world. Taking the world as a greater school and regarding everything in the world as your teacher, make constant efforts to accumulate real abilities in actual situation. If you, being honored today, make up your mind to undertake such learning and continue your efforts with it, you will graduate from the great school of heroic life."

13. At the groundbreaking ceremony of the second embankment at Yŏngsan in April 1956 [W.E. 41], the Master delivered the following address. "Grand Master Sot'aesan's aim to construct the embankment with his nine disciples as the first project undertaken for the foundation of the new religious order (1918) was not only to provide financial basis for the order but also to establish something more important. Now, at the commencement of the second embankment, we must know that the significance and value of this project is the same as that of the first. We must have the same spirit as that of the nine disciples. Through this project, let us check the depth of faith of our fellow devotees, check their ability for public service, awaken to the source of blessings, and realize the model for the perfection of mind and body."

14. At the opening ceremony of the Chungang Zen Monastery held in November 1956 [W.E. 41], the Master delivered the following address: "Our Zen monastery has some special goals which are not found anywhere else. First, we put more emphasis on real ability than we do on formality, in order to cultivate many able clergy. Second, we put more emphasis on moral learning than on scientific knowledge, in order to train in actual practice and actual faith. Third, the training does not aim at learning how to benefit one's own self or one's own family; it aims at promoting altruism to deliver the whole world. These three goals realize the conditions that

the New World requires any exemplary person to satisfy. When empty formalism reaches its extreme, the world starts searching for substance. When all - powerful science reaches its extreme, the world starts searching for sound morality. When egoism reaches its extreme, the world starts respecting altruists. You should understand these principles and create a superlative Zen tradition, so that this institution can develop into a strong monastery producing numberless bodhisattvas throughout eternity."

15. At a graduation ceremony at Tongsan Monastery, the Master delivered an address, "Zen is the essence of Buddha dharma, and a Zen monastery is a professional institution for Zen training. Tongsan Monastery was the first of our several Zen monasteries; still, it has not emerged from the poverty of the founding stage. I trust however that you have attained training in the spirit of substance rather than formality, morality rather than science, and altruism rather than egoism. I sincerely ask that you demonstrate in the wide world the Zen style thus acquired in this order and that you thereby contribute to build the prestige of this monastery and this order in the world."

16. At the opening ceremony of the Zen retreat for ministers [*kyomu*], the Master delivered the following instruction. "Those who edify and regulate people must do so knowing that there are three ways of edifying individuals, families, societies, the nation, or the world. The first is to regulate by morality and religious doctrine; the second is to regulate by the influence of virtue; and the third is to regulate by laws. I intend to explicate these three ways of edifying in the *Canon of the World* [*Sejōn*]. If this threefold edification is integrated, a perfect world can be built; if it is not, the world will be defective. Hence, you should understand these three ways clearly, and base the application of the teaching to individuals, families, societies, the nation, and the world on the integration of the three ways. If you do so, you will be good leaders of our immeasurable deliverance work."

17. A minister [*kyomu*] asked, "Tell us in detail how these three ways can be applied for the task of edification at local temples. The Master said, "To edify by moral and religious principles is to edify people by helping them understand the fundamental principles of the doctrine and to have faith in it. In order to do so, teachers should have a deep faith and a clear awakening in the principle of the Dharmakāya Buddha and Grand Master Sot'aesan's doctrine before they can lead the laity's faith and practice or direct people's devotion and public service to what is fundamental. To edify by the influence of virtue is to edify people by kind - heartedness and moral influence; the teacher must understand public sentiment and be attentive to each individual, down to the minute details, bringing the public around oneself for edification. To edify by governing is to edify people by laws and expedience. The teacher should be well versed in the general trends of the world and examine the general tendency of the laity so that

the teaching is consistent with rules and regulations. Thus a good teacher of the Dharma [doctrine], having a well - rounded mind, should be able to edify people by various means."

18. Upon establishing a scholarship committee in 1957, the Master said, "It is said in the *Daxue* that the kingdom of Chu valued its good men. We must regard such men and women with unflinching faith and public spirit as the treasure of this order. Buildings, land, and money are, no doubt, the financial bases for the work of propagation; but they are to be used for the purpose of the public service; the order's true treasures are the owners of the public service, their earnest spirit. Grand Master Sot'aesan's nine disciples had no monetary foundation; the basis of the new religious order was their deep faith in their master and their earnest spirit of sacrifice for the public. Hence, we must encourage practitioners to have thoroughgoing faith and whole - hearted public spirit as true treasures of our eternal enterprise."

19. At the ceremony celebrating the forty - second anniversary of the foundation of the order, the Master delivered a speech of appreciation. "Let us bring our sincere effort and devotion to the special prayer that we started in January last year for the prosperous future of the order and for world peace. Let us also bring our sincere effort to the completion of the second embankment, the compilation and editorial work of the *Scripture of Sot'aesan*, and the work of the scholarship association. Let us commemorate this day and recall Grand Master Sot'aesan's founding spirit of this order. Let us realize Grand Master Sot'aesan's aphorism 'Since material power is unfolding, let us unfold spiritual power accordingly.' Let us realize his great ideal to deliver all sentient beings and cure the world of illness. Let us devote ourselves to the unfolding of our own spirit in order to deliver the sentient beings of our own mind and to cure the world of our own mind. With this spirit, let us appeal to the world and apply this spirit to the nation and to the world. Let us realize a great world of freedom through the freedom of our mind, a world of peace through the peace of our mind, and a highly civilized world through our spiritual culture. Then, we can rejoice with all sentient beings in a great paradise, where both spirit and flesh are perfected and principles and facts are realized at the same time."

20. At the Dharma merit award ceremony of April 1957 [W.E. 42], the Master delivered a congratulatory address. "At this ceremony we are to recognize the Dharma merits of the four devotees, Chusan, Kut'awŏn, P'alsan, and P'alt'awŏn, who contributed greatly to the grounding of this order at its beginning stage. I confer the titles of Chongsa to Chusan, Taebongdo to Kut'awŏn and P'alsan, and Taehobŏp to P'alt'awŏn. Together with you, I would like to offer the highest praise to these four devotees for their accomplishment in the two areas of practice and public service. I pray and hope that we reflect on our original aspiration so that numberless Chongsas, Taebongdos, and Taehobŏps will come forward in succession from us, clergy and laity, men and women, in this order."

21. In May 1958 [43 W.E.], the Master established Chōnghwasa that would compile the *Scriptures of Won Buddhism* and other Won Buddhist canonical texts and wrote for them a motto: "Cooperation with One Heart." He then said, "Since you have found a field of blessings, work with the joy of Dharma and devote yourself to the work with friendly feelings to others."

22. At the inauguration ceremony for his third term as Head Dharma Master [*Chongbōpsa*] in April 1959 [W.E. 44], the Master gave this speech. "It has been seventeen years since I took on the heavy responsibility to represent this order in the greatest grief at Grand Master Sot'aesan's Nirvana. There has been no major fault in my leading the order, which I attribute to the unceasing protection of the Dharmakāya Buddha, the fourfold beneficence, the hidden guidance, and protection of the sacred spirits of Grand Master Sot'aesan and our forebears. I am also heavily indebted to the whole - hearted devotion of all members of the headquarters, branch temples, and various business sectors, and to the cooperation and help of men and women members of the laity. The growth of the order has been notable so that the society and the nation have become aware of who we are; and the ground for overseas missions is gradually consolidating. At this point of the history of the order, I am unable to decline your request and hence am much obliged to assume this new term. I believe that there will be guidance and protection from the Dharmakāya Buddha and the sacred spirit of Grand Master Sot'aesan and that the whole - hearted cooperation and help of fellow members of the order will continue. Thus, I solemnly swear that I will do my very best to carry out this great responsibility. I would like to commemorate this day with a few words: 'Let us become great cosmopolitans,' and I would like to renew our original vow once again together with you."

23. At a prize - awarding ceremony for those of special merit, the Master delivered a congratulatory address. "To award prizes to those few whose merits deserve recognition is to praise indirectly the remaining public for their merit, and to encourage the public to do their best taking these few as the standard. Prize bestowing is just a formality for that purpose, and hence it is difficult for the recipient to be fully awarded for hidden merits and for nonrecipients to be recognized for their hidden merits. Thus, truly accurate prize bestowing is to be done clearly through the hidden Truth; and this awarding by us is nothing more than recognizing what is revealed. Therefore, those who receive the formal award as well as those who receive the true award through the hidden Truth will come forth in succession in this order. Then the future of this order will be bright and glorious in the world."

24. At the swearing - in ceremony of the supreme council in May 1959 [W.E. 44], the Master made an admonitory address: "By *tan* [unit] is meant to unite and become one; hence we should unite well in order to conform to this principle. Just as the moving force of heaven naturally and automatically generates all things in the universe, our sincere devotion will deliver all sentient beings by the new morality. This is why Grand Master Sot'aesan first organized the unit system

and told its members to take charge of the ten directions by modeling themselves on the principles of heaven and earth. It is our duty and glory to master and apply this principle. It is difficult to take charge of a country and it is much more the case when taking charge of the ten directions. Without the unity of the members' hearts, the minister of the ten directions cannot exist. Being minister consists not in how you look or how much you know, but in the undivided and impartial heart. If we check ourselves against this condition and do our best, we shall become the minister of the ten directions. If we occupy these positions without sincere effort, there will be punishment from the realm of Truth. Since we are here because of the sacred virtues of Grand Master Sot'aesan, let us do our best together so that we may not lack anything in satisfying the qualification for being the minister of the ten directions."

25. At the opening of the meeting of the supreme council, the Master said, "During this meeting, we should proceed with heavenly mind and heavenly words; for the supreme council is organized and managed responding to the right energy of heaven. Otherwise, this meeting will be nothing more than an empty shell. Our mind that is identical with truth and Grand Master Sot'aesan's sacred spirit is the heavenly mind; and words coming out of such a mind are the heavenly words. If we become heavenly men and women and discuss with heavenly minds and words, this order will develop with no difficulty."

26. In 1960 [W.E. 45], before his sixtieth birthday, the Master said, "I hear that fellow devotees and friends in various districts are preparing to celebrate my sixtieth birthday. I did not treat Grand Master Sot'aesan with such a celebration; nor did I give any birthday celebration to our senior members who devoted themselves to the groundwork of this order. How can I alone receive such treatment? While I have been receiving whole - hearted treatment for my illness, my mind aches because I have not established any financial sources for medical treatment of those who lose their health from selfless hard work in various districts. How can I receive any more preferential treatment beyond this? The moral norms with which this order was founded and the rules of propriety elaborated in the *Canon of Rite* [*Yejön*] require us to do away with empty forms and waste. The practitioner should be the model for the society; hence, it will not be right if I receive any more than is necessary. If the friends who insist on showing their affection to commemorate my sixtieth birthday could establish a medical foundation for the devotees to the mission of this order, it would be a way of requiting the fundamental spirit of Grand Master Sot'aesan and the beneficence of his teaching. Since this project can help all devotees feel relieved, relieving me from anxiety thereby, it will be an excellent way of showing appreciation. Therefore, I sincerely request that you limit my sixtieth birthday celebration to a simple ceremony on a suitable day in accordance with the rules of the *Canon of Rite* [*Yejön*] so that this shall be a norm for the future."

27. At the ceremony of his sixtieth birthday in April 1961 [W.E. 46], the Master delivered a sermon. "Thank you very much for accepting my last year's request to limit my sixtieth birthday

celebration to a ceremony and to embark on a useful project for the order. I would like to renew our original vows again with you and commemorate this day, by explaining the fundamental principles of the ethics of triple identity [*samdong yulli*], which will be the fundamental principles for us to build the One World." After defining the ethics of triple identity, the Master established the Pöbün Foundation with the donations collected on that day, which became the parent body of the health care institution for devotees of the order.

28. The Master ordered a friendship association of all clergy, Sudökhoe, to be organized and said, "Unite yourselves like water for great causes; take care that your manners are as clear as a jewel." Later, he ordered a friendship association of celibate devotees, Chönghwadan, to be organized and said, "Be as chaste as a lotus and let your purpose be as firm as pine and bamboo."

29. Ordering an association, Chöngt'ohoe, to be organized for the wives of clergy for friendship and practice, the Master said, "Myriad things can grow right only from the right ground. The workers of the order can better serve for the public selflessly only if the help and encouragement of their wives is solid." He continued, "If the vital force of the earth is right, then myriad things are raised right; if the wife encourages right, the husband does righteous things; and if the mother influences right, the children grow right. This is the ground for correcting the order and the world."

30. The Master inquired sincerely of those who had returned to laity and said, "Even though you live in the secular world, you should lead the life of a good layperson reflecting your original vow. If you cannot start again, you may encourage one of your children to do the missionary work. In that way you can lessen your debt to the Dharma realm." The Master then ordered an organization, Mowönhoe, to be organized for their friendship and practice.

31. The Master ordered a friendship association, Kyouhoe, to be organized for those preparing to be clergy and gave the association an admonitory motto: "Encourage one another to do good and guard against evil; encourage one another to work hard to guard against laziness."

32. The Master sent an admonitory note to a staff meeting. "The headquarters, like the human heart, controls all the branch temples, like limbs. Hence it is your dutiful function in the headquarters to take good care of them all impartially, regardless of closeness or remoteness and friendliness or estrangement, as if they were your limbs."

33. The Master wrote four lines for Kim Taego: "If the name is great but the reality is small, then there will be nothing to show in the end. Only real ability wins the final victory." He said, "An individual's real ability is threefold: to cultivate the power of spiritual concentration [*samādhi*] to inquire into and drill the truth [*prajñā*]; and to keep the precepts [*śīla*]. The ability

of the order is also threefold: to put the canonical texts in good order; to cultivate clergy; and to manage the order's finances. If the order and its leaders have these abilities ready, and there is internal harmony and an increase of outside laity, the order will grow accordingly."

V. Fundamental Principles

1. Master Chōngsan delivered a sermon at the ceremony enshrining the Dharmakāya Buddha Irwōnsang in a branch temple. "The original nature of Dharmakāya Buddha cannot be described in words or symbols; however, in its reality, all beings of the universe are nothing but Dharmakāya Buddha. Thus, the truth of Dharmakāya Buddha is eternal and independent of the enshrining of Irwōnsang. It is difficult, however, for the public to know what they can take as the object of refuge of their mind, unless an object of faith is shown, or what they can take as the standard for practice. Even if they know, they can easily lose sight of the standard for the examination of their mind. Grand Master Sot'aesan had Irwōnsang enshrined as the symbol of Dharmakāya Buddha in temples and homes so that Irwōnsang could be taken as the object of religious worship and the standard of practice whether one walks, runs, sits, reclines, talks, keeps quiet, moves, or rests. By enshrining and worshiping Irwōnsang, we should discover the real Irwōn, maintain the true nature of Irwōn, and use the perfect mind of Irwōn. By unifying perfectly the truth of Irwōnsang and our life, we will be the owners of limitless blessings and immeasurable wisdom."

2. The Master said, "As the principle of Irwōnsang is beyond relativity, it cannot be expressed in words, or thought, or described in any name or form. Such is the empty substance of Irwōn. In the empty substance is numinous awareness, the light of which includes the universe and the providence of which is ubiquitous through all beings of the universe. This is the marvelous existence of Irwōn. In between the true emptiness and the marvelous existence of Irwōn, myriad dharmas are in motion, making the differences of arising and ceasing, and going and coming, and the differences of good and evil karma. In accordance with these differences, sentient beings ascend or descend through the six paths and the four forms of birth. This is Irwōn's law of causality. True emptiness, marvelous existence, and causality are three aspects of the same truth of Irwōn. Thus, Grand Master Sot'aesan took this Irwōnsang as the fundamental source of the doctrine. He then let all practitioners of the Way have faith in it, inquire into its truth, and practice it in order to help them enter the great Way easily, transcending each step, and to disclose the profound principle for practical application. Hence, the seeker of the truth will find no other truth than this; the seeker of the Way will find no other way than this; and myriad dharmas are nothing but this Dharma."

3. The Master said, "Why do we worship Irwōnsang? We worship Irwōnsang (1) to see that our mind is none other than the Buddha and our original nature is none other than Dharma (2) to believe that the profound principle of causality is extremely fair and bright, so it cannot be deceived or violated (3) to know the details of the fourfold beneficence that rule over the karmic retribution of blessings and punishments actually, so that the object of worship can be relevant and realistic to our worship and (4) to practice a limitless worship such that, since the Buddha is manifested everywhere, everything should be done as an offering to the Buddha. Since this is

the way of worshiping the Truth actually, Grand Master Sot'aesan made it the mainspring to practice the correct doctrine by cultivating self - power and accepting other - power."

4. The Master said, "By the practice of Irwŏn is meant the practice of the truth of Irwŏn. The method is to inquire into facts and principles in order to prove the fundamental principle of our original nature and the totality of the truth of Irwŏn without getting lost in mere branches. The practice should not stop at knowing the principle; we should protect the perfect original nature by reflecting its light on itself. Further, the practice should not stop at calmness of original nature; we should make a good application of the way of Irwŏn when we deal with myriad things. In these three practices lies the way of cultivating the substance and function of Irwŏn."

5. The Master said, "Dharmakāya Buddha is the truth Buddha which is the origin of all Dharmas Sambhogakāya Buddha and Nirmanakāya Buddha are the manifestations of the Truth Buddha. Some Nirmanakāya buddhas are complete manifestation of the truth Buddha as such; and some Nirmanakāya buddhas are partial manifestation of the truth Buddha. All buddhas and sages are the former; and all remaining sentient beings are the latter. The sentient beings are called partial Nirmanakāya buddhas because they are all endowed with the Buddha nature. Hence, you should know that you are a complete Nirmanakāya buddha when your mind is clear, pure, and right; and a partial Nirmanakāya buddha when vicious and dark."

6. The Master said, "If you are given only the name of someone you do not know, it is difficult to believe that anyone by the name really exists. Just as the picture of someone you do not know can help you see what that person looks like, the picture of the Truth, if any, can help you see what it could be like. Grand Master Sot'aesan has shown us the picture of the Truth itself by Irwŏnsang, making it much easier for us to see the realm of Truth. Irwŏnsang is the picture of the totality of Truth; hence, anyone who takes this picture as the object of sincere inquiry will attain the realm of Truth easily. Thus, Grand Master Sot'aesan said, 'Śākyamuni Buddha's order in the past was that of one buddha with one thousand bodhisattvas; in the future one thousand buddhas and ten thousand bodhisattvas will arise in this order.'"

7. The Master said, "When a huge circle [*wŏnsang*] turns, thousands and tens of thousands of smaller circles [*wŏnsang*] turn accordingly, just as small wheels of a machine turn as its motor turns."

8. The Master said, "To be enlightened to the realm of the universe that has no differentiation is to attain the knowledge of the Buddha; to know the realm of the universe which has differentiation, and to act in myriad situations accordingly, is to do the act of the Buddha."

9. The Master said, "Seeing the nature [attaining enlightenment] has five steps. The first is to show the evidence for how all dharmas [beings] return to one. The second is to know the realm of true emptiness. The third is to see the truth of marvelous existence. The fourth is to keep the one mind from internal disturbances and external temptations. The fifth is to apply this mind to all situations magnificently."

10. The Master said, "Though our original nature is pure in its substance, its unimpeded functioning becomes good and its obstructed functioning becomes evil in response to activity in the mental sphere; this is the dividing point of good and evil. Its straight functioning becomes rightness and its crooked functioning becomes wrongness. This is the dividing point between right and wrong. Its obscured functioning becomes ignorance and its true functioning becomes enlightenment; this is the dividing point between wisdom and delusion."

11. The Master said, "Our original nature is neither good nor evil, neither pure nor impure. However, it is because of numinous awareness in our original nature that there are differences between ordinary sentient beings and sages or good and evil. The numinous awareness of ordinary sentient beings is swayed by habit forces and karma, in response to mental spheres to produce various delusions. The Buddha illuminates situations with numinous awareness, reflecting light inward on the original nature without being drawn to external conditions, so that the light of pure wisdom shines forth. This is the difference between the Buddha and ordinary sentient beings."

12. While expounding the *Essentials of Concentration and Tranquility* [*Chōngjōng yoron*], the Master gave an analytic definition of the concepts of nature, spirit, mind, and will as follows. "Nature is the original substance. Spirit is a function of nature; spirit is almost identical with nature but the former contains numinous awareness. Mind is the discriminatory aspect of spirit. The will appears in the mind; the will is that to which the mind moves." A disciple asked, "What is soul?" The Master said, "Soul is the ground of spirit, which is empty and numinous."

13. The Master said, "All beings of the universe consist of spirit, vital force, and matter. Spirit is the original substance of all beings of the universe and it is their immortal nature. Vital force is that which, as the vital energy of all beings, makes them animated. Matter, as the material of all beings, forms their bodies."

14. The Master said, "Vital force contains numinous awareness, and numinous awareness contains vital force; hence vital force is numinous awareness and numinous awareness is vital force. All those things with or without forms, animals, plants, all those that run, and all those that fly are caused by the vital force and are the manifestation of numinous awareness. The great nature [the prime mover] is the nondual unity of numinous awareness and vital force."

15. A disciple asked, "You said that vital force and numinous awareness are not two but one. Why don't we see numinous awareness in plants?" The Master replied, "There are differences in the transformations of things. If numinous awareness leads a thing and contains vital force secondarily, that thing becomes an animal; if vital force leads a thing and contains numinous awareness secondarily, that thing becomes a plant. Animals have individual spirits, but plants share one universal spirit." The disciple asked again, "What is the relationship between individual spirits and the one universal spirit?" The Master answered, "In the state of tranquility [samādhi] the mind unites itself with the one universal spirit; its motion makes individual spirit. Mind in its tranquility unites itself with the great virtue; when it functions, it creates its karma. Man does not join the universal spirit only at death; birth and death are one."

16. A disciple asked, "I want to know how ignorance arises in our original nature." The Master replied, "An analogy may help. Although the empty sky is originally clear, winds arise as energy moves, and clouds arise accordingly, causing darkness under heaven. Although our nature is originally pure, ignorance arises in accordance with the motion and quietude of the mind. When the mind calms down, its purity and brightness are restored; when the mind is agitated, ignorance arises. However, if the mind functions without disturbance, it keeps calmness in motion, maintaining its brightness; and if the mind moves in disturbance, ignorance comes into existence, causing darkness in the mind."

17. The Master said, "The sun and the moon shine bright through the empty sky; the law of cause and effect is ubiquitous through the truth of emptiness. The emptier it is, the brighter it is. Because it is extremely bright, it becomes ubiquitously numinous."

18. The Master said, "It is because of the providence of a shapeless and unknowable energy that trees are bare of leaves in the fall and they become thick with leaves again in the spring. It is also because of a formless energy that we cannot escape from birth, old age, illness, and death. It is also because of a formless energy that the universe goes through the cycle of formation, abiding, decay, and extinction. It is the formless energy that governs what has forms."

19. The Master said, "The body with a form is ruled by the formless mind. Material things are localized and limited and hence are either deficient or excessive; however the realm of emptiness is complete and hence it is the origin of everything."

20. The Master said, "Emptiness is the master of all beings of the universe; heaven and earth manifest their virtue through emptiness. The empty mind is the master of myriad things; hence you will make good use of material things only if you know how to use the empty mind well. Zen lets you know of emptiness it is the Great Learning that teaches you how to use the mind's emptiness. If you know and use the emptiness of the mind well, you will be the master of the world."

21. The Master said, "The quintessence of the Buddhist scriptures is emptiness [*sūnyatā*], and Grand Master Sot'aesan also said that the truth of Irwŏn can be summarized in terms of emptiness, perfection, and rightness. Cultivate and nourish purity of mind by learning the principle of emptiness and modeling yourself on it, and cultivate impartiality of mind and put it into practice in daily life."

22. If you can keep your mind as empty as the empty sky, you can break out of the cycle of ascent and descent of the six paths. If you free yourself from grasping at false notions by basing your mind on emptiness, you will always receive beneficence. Always do away with false notions of having bestowed favors on others or having suffered injury; always examine the insufficiency of your virtue."

23. The Master said to his followers, "Become emptiness itself! The empty sky contains myriad things because it is empty. Your mind should become as empty as the empty sky if you want to be a great virtuous one. If you regulate yourself, your family, and the state with an empty mind, and if you treat your friends and all fellow human beings with an empty mind, then you can get rid of false notions, partiality based on distance and proximity, and hatred and love. You then become a buddha - bodhisattva."

24. The Master said, "A discrimination can be right only if it arises in the state of mind which is free from the false notions of good or bad, beautiful or ugly, one's self or others, and enlightened or unenlightened. You can be a perfect being of the Way only if you attain to the Truth with such discrimination and practice it."

25. The Master said, "This 'I' is the source of both transgression and merits. An old saying goes, 'The ground is responsible for your falling; but you cannot get up without the ground.' It is because of this 'I' that either a transgression is committed or a meritorious act is performed."

26. The Master said, "When one's reason is obscured by something, one is attracted to it; when attracted, one does wrong. What is wrong becomes sin and evil. Foolish people cannot see anything but their own ideas because they are obscured by their own self - importance, thus doing things wrong. When they criticize someone else, however, they are bright and sharp because nothing obscures them. If that brightness can be turned inward and used to correct one's own faults, one will attain great wisdom and blessings."

27. The Master said, "What does not exist is greater than what exists; no - thought [*munyŏm*] is greater than a thought [*yunyŏm*]. It is because existence has its form while nonexistence does not. Merits accumulated with false thought are followed by blessings mixed with afflictions."

Merits accumulated without any false thought are followed by blessings, which lead to Nirvana. Someone in the ancient times said, 'Heavenly virtue does not have any sound or smell.'" The Master said again, "The one who possesses hidden virtue has heavenly virtue, ruling the ten directions. Do not try to receive only human blessings: accumulate heavenly merits, and receive heavenly blessings. Do not try to be the teacher of humans only; try to be the teacher of the triple world."

28. The Master said, "If we ponder on the principles of heaven and earth, we can see that beings with forms and shapes come from what has no form or shape and what exists returns to what does not exist. People work hard for what has form and shape and do not know how to work for what has no form. It is vain to do so. If people work for what has no form and shape with only half the effort for what does have form and shape, they will attain a magnificent moral perfection, and what has form and shape will accompany it. If you win an argument to your satisfaction, there remains nothing to hope for. If you harbor a false notion after doing a favor to someone or take the full reward for that instantly, there will be no merit remaining for future blessings. When you do things, do so with magnanimity. When you do good for others, do so in private, so that it may be a hidden virtue. Accumulate hidden merits. The longer you keep a deposit in the bank, the more interests it accrues. Likewise, merits for blessings grow larger while they are not duly recognized. Do not be discouraged when you are in a low or a troubled situation, since such a situation is a necessary condition for a bright day in the future. It is said that *Arisaema japonica* [*Ch'ŏn'gangsŏng*] is a star located in a poor position; but what it governs is a good position. This teaches the lesson that to be in a disadvantaged position is necessary for a prosperous future."

29. The Master said, "The reason human mind is called heavenly innocence or the will of heaven is that heaven and human mind are not two but one. Only if one knows this realm, one will stand in awe of the Truth and know how to accumulate hidden virtue and merits."

30. The Master said, "If you devote yourself to a rightful task, it will be accomplished sooner or later without fail, though it may depend on the degree of your sincerity and the nature of the matter. Certain goals can be reached gradually, in accordance with your devotion; sometimes the goal is achieved suddenly by the influence of a miraculous power. When Grand Master Sot'aesan's nine disciples proved their devotion and sincerity by the blood seals, this order was authenticated by the Dharma realm. No great event can happen in the phenomenal world unless there is an authentication in the noumenal world [*ũmbu*]."

31. The Master said, "Do you have firm faith that you will obtain the potent influence of the union of yourself and the Truth of the universe by offering silent prayers at dawn and night? It may seem unlikely that a moment of silent prayer could bring about any potent influence, but whatever we think penetrates the empty dharma realm. Hence, you should be heedful over the

movement of your mind, not only at the moment of offering silent prayers but always. Do not forget that if you sincerely offer silent prayers at dawn and night, you will thereby get great help for your practice and attain an influence of great power. That we could go through the war safely is due greatly to the wholehearted silent prayers of our congregation. If we unselfishly take care of others and cultivate our mind without grasping at false notions [*sang*], our order, the country, and the world will be greatly influenced thereby."

32. The Master said, "If you always let others keep their joyous and peaceful mind, you also will have a peaceful countenance yourself; if you make others feel ill at ease, you also will keep a gloomy countenance. You should treat a person with sincerity and a truthful mind that is internally and externally uniform. If you help others by concealing their faults and letting their good be recognized, they also will render you help. Hence, even if you dislike a person, you should speak of the person with the feeling of reciprocal help and thereby remove the barrier between you and that person. If you do so, you will feel a great power of influence responding to you."

33. The Master said, "Although water is very soft in its nature, the gathering of water drops makes great rivers and seas. Likewise, although the mind is extremely minute and feeble, it attains a great power if you keep gathering it into one mind; the light of wisdom can be far - reaching only if you have nourished the mind after gathering it."

34. The Master said, "The universe is based on the principles of change and immutability. To the principle of change belong the cycle of formation, abiding, decay, and extinction of the universe; the cycle of the four seasons; the birth, old age, illness, and death of man; and the vicissitudes of fortunes and misfortunes and calamity and happiness of life. To the principle of immutability belongs the original substance of true thusness [*bhūtatathatā*] that neither arises nor ceases, being permanent with no beginning or end. In comprehending the principle of change, we correct our old habits, renew our mind, reform an obsolete system, and develop all these into new ones. Awakening to the principle that what changes is based on what does not change, you will be enlightened to and establish your original true character, and myriad changes will follow. With that understanding, you should fulfill your original vow until your virtue forms a unity with that of heaven. The point here is that we should change well where we should, by comprehending heaven and earth's principle of change, and we should not change where we should not, by comprehending the principle of immutability of heaven and earth. These principles are, however, two aspects of the truth of nonduality. Be awakened to this principle of nonduality, and cultivate your own way of practice thereby."

35. The Master said, "If you do not know the principle that being and nonbeing are not two, then you are troubled by sufferings when you encounter them and you are attached to pleasures when

you encounter them. In this way you do not escape from suffering. When you are hit by poverty and lowliness, you are troubled by them; and, when you become rich, you are attached to wealth, inviting an unending poverty and lowliness. Unless you can keep the mind of nonbeing in the situation of being, and the mind of being in the situation of nonbeing, you cannot be a sage who transcends being and nonbeing and manages freely suffering and happiness and misery and blessings."

36. The Master said, "When yang reaches its acme, it produces the three ten - day periods of the hottest weather that are called triple yielding [*san fu*]. It means that yin attempts to rise but yields three times to yang, being suppressed by the dominant power of the latter. After the last yielding, however, yang gradually weakens and yin gradually gains power. This is the universal principle of nature, namely, that a change takes place in whatever reaches its highest point and that whatever is minute can become enormous. Difficulties of political power and prosperity and the decay of an individual or an organization follow this principle. Hence those who understand this principle always behave with modesty, defer to others, and help them."

37. A disciple asked, "Are promotion and demotion dependent on how one practices?" The Master answered, "There are two causes of promotion and demotion; one is natural and the other is human. Natural promotion or demotion occurs in accordance with the degrees of the movement of heaven and earth. The human cause of promotion or demotion is the karmic cause that depends on one's practice and action."

38. The Master said, "There are six ways of promotion. The first is to make constant progress without becoming depraved. The second is to establish a firm faith that will not be shaken in either favorable or adverse mental spheres. The third is to establish a friendly and close relationship with a morally superior person, whom you should regard with deep respect and have faith in, devoting yourself to practice. The fourth is to accept with magnanimity those of inferior capacity and to protect and lead them to become superior to you. The fifth is to devote yourself to, always feeling deficient in, practice and public service. The sixth is to feel satisfied with your own daily commodities and to love to give generously to your poor neighbors."

39. The Master said, "The person who is on the way of promotion has the characteristics of benevolence, modesty, diligence, humility with an empty mind, respect for others, magnanimity and virtuous influence, and consistency in his or her constant effort in the practice and in public service. The person who is on the way of demotion has the characteristics of harshness, no respect for others, jealousy and envy, selfishness, and self - conceit about his or her superior knowledge, property, power, or skill. You should keep on the path of promotion by devoting yourselves to practice and public service. True promotion comes only if you do not abide in the idea of promotion when you are promoted. Whichever level of the six Dharma stages you are on,

you can truly be on that level only if you do not abide in the idea of being there. Only then can you promote yourself to the highest position, attaining to the position and ability of the 'never regressing.'"

40. The Master said, "The way in which yin and yang alternate in dominance is governed by the principle of cause and effect. Actions in accordance with this principle produce the karmic reciprocity of mutual benefaction; actions against this principle produce the karmic retribution of mutual destruction. Sages understand this principle of causality and live in accordance with the way of mutual benefaction. But ordinary sentient beings, being ignorant of this principle, are attracted by greed, fame, and power and accumulate evil karma in accordance with the way of mutual destruction; hence there is no end to their transgression and suffering."

41. The Master said, "The relations of karmic causality can be broadly classified as the causality of mutual benefaction, mutual destruction, favorable consequence, and reverse consequence. The causality of mutual benefaction, being the causality of good effects from good causes, is where the causal law is favorably applied for mutual benefaction. This is the causal relation of mutual help and reliance, whereby all affairs are perfectly accomplished. The causality of mutual opposition, being the causality of evil effects from evil causes, is where the law of causality is inverted. This is a bad causal relation, in which the causal affinity is based on opposition characterized by mutual hatred and interference. The causality of favorable consequence is where one makes an effort in one's practice, setting up a good aspiration, good hope, and vows. The causality of reverse consequence is where one receives the reverse consequence of one's wishes on account of arrogance despising others or being cruel to humble people, thus incurring lowly karmic retribution."

42. The Master said, "Truth inspires tremendous awe; for the eye of the Truth affixes a seal [of confirmation] of a person's good and evil in empty space unseen by human eyes. A wrong - doing committed in the world may escape the net of penal laws; the retribution of Truth, however, is done spontaneously with no - thought on it, hence it cannot be cheated or evaded."

43. The Master said, "Just as there are three trials on a case in a court of law, there are three trials in the judgment of the Dharma realm. The first is the trial by conscience; the second is the trial by the public; and the third is the trial by Truth. Through these three trials, one receives the verdict of what one has done. This is the strictly impartial judgment of the laws of karmic retribution, which cannot be effected by worldly judgment alone."

44. The Master said, "It sometimes happens that a good man lives a wretched life and a villain lives a prosperous life. It is because a man, though good in this life, cannot escape any evil

karma from his previous life; and a man, though bad in this life, receives good karma from his previous life. Hence, do not judge a man on the basis of what you see now."

45. The Master said, "We receive the effects of our karma sometimes not long after what we do and sometimes in the remote future. Sometimes the effects last long and sometimes a short while. If you lament that blessings do not accrue to your meritorious deeds right away, you are like someone who, upon finishing a seed bed, laments that there is no rice crop right away."

46. The Master said, "One may be anxious to know about one's former life as well as one's next life. This is a matter both easy and difficult. It is a wise saying of the Buddha, 'If you want to know about your former life, it is what you receive in this life; if you want to know about your next life, it is what you are doing now.' If the karma from your former life is good, you will receive what is good; and if the karma from your former life is bad, you will receive what is bad. The one who knows this principle tries to do more good; the one who does not know this principle does nothing but lament."

47. The Master said, "Humans bestow blessings or commit transgressions with their body, mouth, and mind. Sages who know the Way put emphasis on the formless mind, while ordinary people are afraid of nothing but what is manifest. The perspicacious, empty Dharma realm responds to what happens in the formless mind. Hence, we should be careful about our words and deeds, and we should be more afraid of any evil karma committed by our mind, taking care of what is before its manifestation."

48. The Master said, "If you make people cherish grudges and discontents in their hearts, they become your own formless prison. The fundamental origin of all that is blameworthy and brings about bad karma is in the mind. Do not cause enmity, no matter how small it may be, in someone's heart; for it becomes the seed of all evil affinities."

49. The Master said, "If you harm others, the harm returns to yourself. Thus, by harming others, you harm yourself. If you respect others, the respect returns to yourself. Thus by respecting others you respect yourself."

50. The Master said, "Many people know that it is a sheer stupidity to borrow money at two hundred percent interest rate and open a business that yields only ten percent profit; but few know that it is stupider to take part of the public fund to help one's family. Many know that to harvest bushels from a measure of seed is the principle of agriculture; but few know the principle of karmic retribution that, if one does a small charitable deed for a public cause, tens of thousands of blessings return to oneself. Thus few understand the principle of gain and loss."

51. Kim Hongch'öl asked, "What is the karmic retribution if one incurs the karma of mutual opposition for the sake of a public cause?" The Master answered, "One cannot escape the effect of personal karma however the effect of the karma will be mitigated because one will be promoted by the merit and virtue rendered to the public. If you are afraid of doing what is right for fear of the law of karma, you are worse than someone who does not know it."

52. The Master said to the students in a class on discourses on scriptures, "Imagine you are the ten kings of the Hades, and answer my questions in heavenly words. Heavenly words are those spoken fairly and unselfishly without partiality or deficiency. What would happen to those who do as they please without knowing their duties, who have no sense of shame or rules of propriety?" Pak Ŭn'guk replied, "Since they have not followed the proper way of humanity, they will become beings unworthy of the name of humanity and at the end of this life, they will be born in the evil realm." The Master asked, "What would happen to someone whose body is in the religious order but whose mind is in the secular world?" Sō Sein answered, "One's affinity with the Buddha gets more tenuous and eventually one will fall into the secular world." The Master asked, "What would happen to the one who, being a devotee, has rendered no merit to the public but rather caused spiritual, physical, and material damage thereto, or caused worries to the leader through dishonest private gain under the pretext of public cause?" Yi Ŭnsök answered, "Since a debt to the public is said to be much greater than that to an individual, it would be harder to pay it back. The one who caused a loss to the public intentionally will have to pay it back as a cow or a horse incarnation. As the result of having caused worries to the leader, one will be born in a hellish realm of dark world." The Master asked, "What would happen to the one who steals from the Buddhist order and the one who unrighteously takes things from others though they may be trivial?" Kim Chōngyong answered, "Grand Master Sot'aesan said, 'Do not pick up a thing left on the road. When you pick it up, you bring together the thing and the calamity of pain which the loser suffered.' From this, we can see that the person should have to pay back the debt with the karma of a cow or a horse incarnation. If incarnated in the human world, the person will be poor and distressed, and will lose his or her property often." The Master asked, "What would happen to the person who causes calamity to the Buddha's order by saying what he or she pleases without knowing the facts, or to the person who blocks a person's future by revealing that person's secret and hurts the faith and altruistic mind of the assembly?" Kim Yunjung answered, "Because of the evil karma of misusing one's tongue, one will be subjected to the malicious gossip. Since one has disrupted the Buddha's task, one's own future will be blocked or one will be incarnated a deaf - mute." The Master said, "Your words are all heavenly words."

53. Yi Chōngŭn asked, "What is the seed of goodness?" The Master said, "The habit of loving goodness becomes the seed of goodness. The habit of the past becomes the seed of the present and the habit of the present becomes the seed of the future."

54. A disciple asked, "Does the Buddha get incarnated in accordance with the twelvefold dependent co - arising?" The Master answered, "The Buddha is incarnated freely without following the twelve links." The disciple asked again, "Wasn't the Buddha deluded before his attainment of the buddhahood?" The Master answered, "He could be deluded temporarily during an incarnation, however he is enlightened quickly to his original nature. What is cultivated in one's previous life is manifested before long as it is; hence raising one's cultivation to the level of what was done in one's former life is easy."

55. The Master said, "There are two kinds of causal affinity, good and bad. What opens the bright future for oneself, helps one have aspirations, and obtain spiritual awakening is a good affinity. What closes someone's future, what encourages laziness and depravity, and what splits up good affinities are all unwholesome affinities."

56. The Master said to Ko Hyōnjong, "The blessing of good affinity is the best of all blessings; and the Buddhist affinity is the best of all causal affinities. The root of the five blessings lies in the fortune of good affinities. Be diligent in making friends with those of good seeds."

57. The Master said, "If you keep a sense of respect and reverence for friends with a bright future, for the mentor with high virtue, and for the past sages you are not familiar with, then your affinity with them will be closer and you will be helped by them."

58. The Master said, "There are two kinds of precious affinity: one is in blood ties and the other is the affinity of Dharma. The family of blood relatives consists of blood ties; the Dharma family consists of Dharma affinities. Both affinities are precious; however, from the point of eternal life, the Dharma affinity is more precious than the blood tie. Only those who devote themselves to religious practice to attain to buddhahood can be eternal friends; the friendship and affinity tied by temporary business or interests dissolves easily."

59. The Master said, "If you have a thorough mastery of the fundamental principles and delusive thoughts have gone from your mind, an unequalled paradise is realized. If you know how to be peaceful in your lot, you will be free from trouble. If you know the fundamental principle in advance, your mind will always be at leisure. When delusions rest, simplicity emerges in the concentrated one mind, and a limitless paradise is realized."

VI. Exposition of Scriptures

1. Master Chǒngsan said, "The *Canon* is the principal scripture, in which the fundamental principles of the doctrine are elucidated; the *Scripture of Sot'aesan* is the penetrating scripture, which helps one attain a thorough comprehension of myriad dharmas through the doctrine. These two will be the main scriptures of this order for ages to come." Yi Kongjǒn, his attendant, asked, "What is the core teaching of the other scriptures such as the *Canon of Rite* [*Yejǒn*]" The Master said, "The core teaching of the *Canon of Rite* [*Yejǒn*] is reverence that of the *Hymns*, harmony and that of the *Canon of the World* [*Sejǒn*], right."

2. The Master said, "The founding motive of this order lies not in opposing civilization based on science, but in strengthening and correcting the spirit of humans who seek and make use of it, so that they may make good use of it."

3. The Master said, "Irwǒnsang is the master plan of all beings of the universe, the empty dharma realm, and the Truth Buddha [Dharmakāya]. It is a *hwadu* for seeing into self - nature and realizing buddhahood. It is the object through which Truth is worshiped and is the standard of daily practice."

4. The Master said, "There are three levels of religious worship. People of low intellectual capacity, since they lack intelligence, can have faith only in an object of specific shape. People of high capacity, opposing idol worship, rely on the name of a specific higher being for religious faith. People with still higher capacity, being enlightened, believe in the essence of Truth itself, which is devoid of name and form. These levels are like the following intellectual capacities. A child can be soothed with a candy. When the child grows, it can be persuaded to do things by invoking the name of an adult. An adult can be awakened only by an explanation of the whole situation. The intellectual level of the contemporary world is generally no higher than the second level. The intellectual level of humankind is gradually reaching adulthood; hence the popular sentiment will turn toward the great way of Irwǒn in the near future."

5. The Master explained the way of fairness, one of the ways of the beneficence of heaven and earth as follows. "Fairness has two aspects. One is the aspect of common mind, in the sense that heaven and earth do not favor any one particular thing but is the common property of all things. The other aspect is impartiality, in the sense that without being swayed by remoteness and closeness or friendliness and estrangement, heaven and earth respond to each and everything for whatever they do." Explaining what is reasonable and what is unreasonable, he said, "What is reasonable is that which can be done and what is unreasonable is that which cannot be done."

6. Kwōn Tonghwa asked, "Do heaven and earth have wishes, and are they pleased if their beneficence is returned?" The Master answered, "It is the way of heaven and earth that they do not harbor any false idea after bestowing favor to all things. However we can discern their wish if we see what they do and we can guess what they may like if we reflect on what we like. All sentient and insentient beings are none other than heaven and earth."

7. A disciple said, "I would like to know in detail why the beneficence of parents can be requited if I follow the essential way of humanity and the essential way of practice." The Master replied, "The honorable names of your parents will be known to the world forever. Heavenly blessings will return to them for donating such buddhas and bodhisattvas to the world. It is easy for them to be influenced by their wise children in this life and the next."

8. The Master said, "Grand Master Sot'aesan has revealed mainly the way of reciprocal benefaction among the various truths of the universe and thereby elucidated the fact that we owe our lives to the fourfold beneficence. Hence you should realize that the tenet of the fourfold beneficence, Grand Master Sot'aesan's way of reciprocal benefaction, is the greatest way to deliver all sentient beings, and that the principle of requital of the fourfold beneficence is the greatest fundamental power by which the world may be kept in peace."

9. Explaining the meaning of the four essentials the Master said, "The core of the principle of 'cultivation of self - power' lies in taking self - power as the main source of life, even though both self - power and other - power may be relied on. The core of the principle of 'the wise one as the standard' lies in letting the wise lead, though there is no fundamental discrimination between the wise and the deluded. The core of the principle 'the education of the others' children' lies in making education available to everyone, either one's own child or someone else's. The core of the principle 'respect for those who serve selflessly for the public' lies in putting the public interests prior to one's self interest though the two should both be promoted."

10. The Master explained the meaning of self - power as follows. "While living, one has duties and obligations which one has to fulfill. One should make it one's basic principle to carry them out by one's own effort and ability. In the spiritual realm, too, one should base one's religious faith on the faith in self - power, making oneself a minister of one's religious faith. In the area of practice, one's practice should not be passive; one should be the minister of one's own practice. While working in a specific public service one should exert oneself as if one were the owner. Thus, in affairs of all sorts, one should conduct those affairs mainly with one's self - power and ability, though one should utilize both self - power and other - power."

11. The Master said concerning the mind of deluded people who would depend on others for their living, "First, they try to live an easy life, shifting to someone else what they can do for themselves. Second, they are deluded to have faith only in an illusory other - power, without

understanding that both transgression and merits originate in one's own self and grow on the balance of self - power and other - power."

12. Explaining the statement "Education in general in the past did not increase in self - power; it did not get beyond other - power," the Master said, "Because of harsh governmental oppression, the people could not generate, or express, the public spirit needed to explore and develop any public enterprise. Religious orders were attached to many obsolete traditions so that their teachings were not for the public and their faith was based on the principle of other - power. People in their family lives were shackled to superstitious practices or geomantic predictions, so that they abandoned themselves to fate, waiting for whatever the fate might bring. Thus, the public enterprise was deficient."

13. The Master said concerning the threefold practice, "The threefold practice in the traditional Buddhism includes precepts [*śīla*], absorption [*samādhi*], and wisdom [*prajñā*]. This is different in its scope from our threefold practice, namely, spiritual cultivation, inquiry into facts and principles, and heedful choice in karmic action. While *śīla* put emphasis on the individual's keeping the precepts, the practice of heedful choice in karmic action specifies the essential ways to choose the right in the cultivation of personal life, regulating the household, governing the country, and keeping the world in peace. While *prajñā* focused on the wisdom that emanates from the self - nature, inquiry into facts and principles is the way of comprehending all human affairs and all principles. While *samādhi* aims at concentration of mind, spiritual cultivation is the way of the one mind that maintains the self - nature in motion and at rest. One will achieve great success in whatever one does through this threefold practice; there is no other way of practice superior to this."

14. The Master said further about the threefold practice, "Even those who are not following this practice may be living on the principle of the threefold practice. However, their threefold practice is accidental, purposeless, and temporary while the follower of the Way does the threefold practice with a clear purpose to attain moral perfection in accordance with regulations, and with constancy."

15. The Master said, "The main rubrics of spiritual cultivation are repetition of the name of Buddha, seated meditation, timeless Zen, and placeless Zen; however, inquiry into facts and principles and heedful choice in karmic action are also necessary. The method of inquiry into facts and principles lies mainly in the extension of knowledge, learning of principles, and thinking; however, its necessary bases are spiritual cultivation and heedful choice in karmic action. The practice of heedful choice in karmic action lies mainly in experience, cautiousness, and resolution; however, its necessary bases are spiritual cultivation and inquiry into facts and principles."

16. The Master said, "As a result of spiritual cultivation one eventually attains freedom from birth and death, perfect bliss, and success in everything one does. As a result of inquiry into facts and principles, one will attain a mastery of facts and principles, deliver sentient beings, and succeed in whatever one does. As a result of heedful choice in karmic action, one will attain perfection in whatever one does, perfect blessings, and success in whatever one does."

17. The Master said concerning the three great powers, "The power of cultivation of spirit can be measured by checking how often one's mind is drawn to external things while one is at rest and whether one's mind is drawn to things when one is in motion. The power of inquiry into facts and principles can be measured by evaluating one's mastery of the principles of self - nature, depth of understanding of the scriptures, and ability to make correct judgments on facts and things. The power of heedful choice in karmic action can be measured by checking one's daily diary to gauge one's adherence to the precepts and by examining one's ability to act in a timely manner according to circumstances."

18. The Master said, "We discipline ourselves through the threefold practice of cultivation, inquiry, and heedful choice. The final goal and standard of cultivation is emancipation, that of inquiry is great enlightenment, and that of heedful choice is the Mean and right."

19. The Master continued, "The essence of cultivation lies in ridding oneself of delusive thoughts and nourishing the true nature. The essence of inquiry lies in polishing one's wisdom and exerting oneself to comprehend the ultimate source of all beings. The essence of heedful choice lies in following the mean and right and forsaking wickedness and wrong."

20. The Master said, "There are two sides to the three great powers. One is accumulation and the other is application. One accumulates the three great powers while one is at rest and applies the three great powers to various situations when one acts. The three great powers that are accumulated at rest, if not applied in daily life, will be powerless, like a plant grown in the shade. The three great powers applied in daily life, if not based on those accumulated at rest, will be powerless, like a plant with weak roots. Hence, the two should be pursued together, so that substance and function can be integrated and motion and calmness can be based on each other. In this way the discipline of the three great powers can be perfected."

21. A disciple asked, "How is being stupid different from being foolish?" The Master answered, "One who is stupid is like a child who does not know right from wrong. One who is foolish knows right from wrong, but is shameless and ill - mannered. Among those of low spiritual capacity are found many stupid people, while foolish ones are more among those of intermediate spiritual capacity. Unless one emerges from the fog of stupidity and foolishness,

one cannot rise to high spiritual capacity. When you write your daily diary for observing precepts, the principle against foolishness should be recorded as violated if you felt good at an empty praise. The root of foolishness is the desire for honor and fame; idiocy and stupidity are similar."

22. Explaining mindfulness [*yunyŏm*] and no - thought [*munyŏm*] in the practice of keeping a diary, the Master said, "One who is mindful has numinous awareness and acts right without attachment, keeping a correct standard in situations where the mind can be off guard. A mindless person, being deluded by that to which he or she is attached, behaves foolishly, having no standard to follow."

23. The Master said concerning the practice of mindfulness, "The practice of mindfulness lies in constantly guarding one's mind while handling daily affairs. In this practice, one is constantly on one's guard and in the right frame of mind so that one's seeing, hearing, speaking, acting, or resting will be in accordance with correct standard. Thus, Grand Master Sot'aesan set up the method of constant training, which requires one to examine one's mind by checking beans [white or red], by contrasting mindfulness and mindlessness, or by checking diaries, in accordance with the capacities of the trainee. These three methods are different in names; however, the aim is to create a discipline for mindfulness."

24. The Master elaborated on the practice of mindfulness, "Examples of the practice of mindfulness are as follows. (1) In order to bring success to any business, one's attention should be focused on it and one should study it with no distraction of mind. (2) In order to maintain the enterprise for a long time after achieving success, one must concentrate one's mind on it without handling it heedlessly, and study it continuously. (3) To be free from indigence and failure in adverse conditions, one should strike a balance between broad - mindedness and hurry, which balance one can secure only if one cultivates one's mind in advance. (4) In order to follow the mean and distinguish clearly right and wrong while one handles various human affairs, one must always be heedful to do the right and to forsake the wrong. (5) In order to learn a lesson for the future from what has happened, one must reflect on what has happened and examine oneself. (6) In order to keep oneself from drowsiness and delusions when one has nothing to do, one should have a heedful mind to be rid of delusions. (7) In order to fulfill one's duties well, one should be mindful of them. (8) In order to requite the beneficence to which one is indebted, one should first be mindful of one's indebtedness to the beneficence. (9) In order to put one's pledge into effect, one must be mindful of being true to one's word. If one acts rashly without heedfulness in all these cases, one will bring about failure, ingratitude, and distrust in whatever one does and one will be rejected. Nothing is accomplished without mindfulness. How great the merit of mindfulness is!"

25. The Master said on the practice of no - thought, "The practice of no - thought lies in keeping one's mind from being attached to things during one's daily activities. In this practice one always removes delusions and attains true thusness [*bhūtatahatā*] by seeing with no attachment when seeing, hearing with no attachment when hearing, speaking with no attachment when speaking, acting with no attachment when acting, and getting into calmness with no attachment when getting into calmness. Hence Grand Master Sot'aesan took the practice of no - thought to be the supreme Dharma when he talked about the true realm of practice, and the Buddha used the practice of no - thought as the standard when he explained the essence of morality."

26. The Master said, "Examples of the practice of no - thought are as follows. (1) One can attain the position of buddhahood only if one harbors no - thought of having attained to buddhahood. (2) One can become permanently a benefactor who devotes himself or herself to the public only if one harbors no - thought of having devoted oneself to the public. (3) One can enjoy permanently a comfortable life in the world only if one has no - thought of or attachment to the comfortable life. (4) One can maintain eternally the beneficence rendered to someone only if one has no - thought of having rendered it. (5) One can, upon attaining authority, maintain it eternally only if one harbors no - thought of having obtained it. (6) One can keep fairness in face of any matter of decision only if one's thought is free from attachment. (7) One can attain spiritual stability in motion and at rest only if one's thought is free from passion of love and desire. (8) One can keep oneself from being attached to Dharma - dust upon attaining the great Way only if one is free from the thought that one has practiced no - thought. Thus, if one acts with attachment to any thought, one will fall into wanton thoughts like endless ripples. All the great ways and great virtues of all things in the universe are based on this no - thought. Is not the merit of no - thought great?"

27. The Master continued, "Dear practitioners of the Way! You must understand that the practice of mindfulness is not apart from that of no - thought, and the practice of no - thought is not apart from that of mindfulness. You must practice mindfulness where you should, and you must practice no - thought where you should, so that you may enjoy the true merits of both mindfulness and no - thought. If you do not know the way of mindfulness or no - thought, you will be mindless where you should practice mindfulness, and harbor false thought where you should practice no - thought, so that both will produce evil karma, sinking in the endless sea of misery. How pitiful that would be! It is imperative that a practitioner should know of this."

28. The Master said, "Intoning the name of Buddha has degrees of fruitfulness. Mere repetition of the name of Buddha or mere imagination of the image of the Buddha is a practice of those

low intellectual capacity. Intoning the name of Buddha, when done by a true practitioner, is the concentration of the one mind on the uniform sound of the intoning while thinking of the power of the Buddha's aspiration, his mind, and his deeds."

29. The Master said, "Our practice of timeless Zen and placeless Zen includes Zen practice at a set time and a set place. Our practice of doing all things as an offering to Buddha because the Buddha image is everywhere includes the requirement that we should sincerely perform the making of offerings in front of the Buddha image at a set place."

30. Yang Wŏn'guk asked, "I would like to know the relationship between one mind and justice on the one hand, and the relationship between delusions and injustice on the other, which we find in the statement about timeless Zen." The Master answered, "The action done with one mind is justice; and the action done with delusive thought is injustice."

31. Concerning the practice of the phenomenal repentance [*sach'am*] the Master said, "First, one should erase small greed with the great aspiration to realize buddhahood. Second, one should understand the benefits and harm of good and evil by examining the facts. Third, one should offer sincere prayers of repentance in front of the Dharmakāya Buddha. Fourth, one should do one's best to correct one's evil deeds and renovate oneself day after day."

32. Concerning the method of the noumenal repentance [*ich'am*] the Master said, "First, one should be enlightened to the truth that everything is the creation of one's own mind. Second, one should comprehend that the causal law is the principle of the universe. Third, one should realize that one's own original nature is utterly devoid of evil karma. Fourth, one should attain the power of samādhi in motion and at rest by reflecting on the emptiness of one's own original nature."

33. Concerning the result of repentance the Master said, "The result of phenomenal repentance is, first, evil karma is daily extinguished; second, good karma is accumulated daily; third, worldly blessedness continues. The result of noumenal repentance is that one enjoys the pure paradise, which is realized, upon enlightenment to one's original nature, when the six realms of existence are experienced as a pure, blissful taste."

34. Concerning the precepts the Master said, "One should keep the precept of no killing, abstaining from harming or injuring living beings. One should keep the precept of no stealing, abstaining from taking unjust wealth. One should keep the precept of no adultery; even husband and wife should not be debauched or indulgent."

35. Explaining the statement "People enter the gate of suffering instead of happiness because they are ignorant of the cause of suffering and happiness," the Master said, "If one does not

know the cause of suffering and happiness, one may bring about happiness by chance but will eventually enter the gate of suffering. This is like the case of a man who cannot distinguish sugar from arsenic and who may take sugar by chance but eventually ends up taking arsenic after serving himself several times."

36. Explaining a section of the description of Dharma stages "formulates the standards of right and wrong, and gain and loss in accordance with the principles of the absolute and the phenomenal, and existence and non - existence", the Master said, "A sage necessarily establishes moral laws for humankind reflecting on the truth of the universe. In the doctrine of our order, the fundamental tenet of Irwōnsang is established to reflect the realm of the absolute. The details of the fourfold beneficence are established on the principle of the phenomenal. The tenets of cause and effect, the precepts, and other tenets are established to reflect the principle of existence and non - existence. Thus, a sage establishes religious and moral laws in accordance with true principles so that the doctrine is formulated with clear distinctions of right and wrong, and gain and loss. This principle can be applied to personal practice. To cultivate one mind using Zen, by modeling oneself after the noumenal nature of Irwōn, is to realize the realm of the absolute. To requite beneficence everywhere and to do all things as offerings to Buddha is to realize the phenomenal nature of Irwōn. To use one's mind in accordance with the principle of existence and nonexistence without attachment thereto and to prepare for success in human affairs in accordance with the principle of change is to adapt the principle of existence and nonexistence."

37. A disciple asked, "The last three of the six Dharma ranks provide the criteria for being a sage. Do all those who have risen to one of those ranks have the same Dharma power?" The Master answered, "Among the noted calligraphers some are experts in cursive and some others are experts of in script. Likewise, those Dharma masters who have ascended to the position of "subjugation of *māra* by the power of Dharma and beyond" can be experts in different areas; and masters of the same rank do not necessarily have the same capacity of the Dharma power."

38. A disciple asked whether anyone in the position of "subjugation of *mara* by the power of Dharma" could freely transmigrate through the six paths. The disciple asked this question because one of the definitions of the position of "subjugation of *māra*" is "the position of the one who has attained emancipation from the sufferings of birth, old age, illness, and death." The Master answered, "The spiritual capacity of the position of 'subjugation of *māra* by the power of Dharma' is marked only by the ability not to be pulled by the force of birth, old age, illness, and death. One must ascend to the position of 'transcendence' [*ch'ulga*] in order to be free from the six paths."

39. The attendant said, "There are some people who regard our order as a sect of traditional Buddhism." The Master said, "Śākyamuni Buddha preserved some tenets of Brahmanism, and Jesus Christ used the Old Testament as the origin of his teaching; however neither Buddhism nor Christianity is regarded as a sect of the older religions." The attendant asked again, "What is the relationship between the old doctrine and our doctrine?" The Master said, "Grand Master Sot'aesan has mainly created the doctrine, sometimes renovated the old doctrine, and sometimes adopted specific points from the old doctrine."

40. A guest asked, "Is the doctrine of your religion theism or atheism?" The Master replied, "We do not hold the view that there is a transcendent anthropomorphic deity. However, we hold the view that the numinous truth is ubiquitous throughout the universe. It is our aim to discipline and train our mind so that we could receive the great power of the truth and make use of it." The guest asked further, "Is your religion materialism or idealism?" The Master replied, "We hold that matter and mind are not two. The fundamental substance of all beings of the universe is that in which matter and mind are not two but identical. In its operation, however, mind becomes the substance and matter becomes its function."

41. While the Master was discoursing on the Diamond Sūtra, he explained the statement "The Tathāgata cannot be seen in his bodily shape or his voice" as follows. "You cannot say you know what kind of a person someone is by simply looking at the external appearance of that person. You can say you truly know that person only after you have seen the dignified mien, words, knowledge, and mental functioning of that person. Likewise, the Tathāgata is in a realm that no ordinary man can see. One cannot say to have seen the whole of the Tathāgata unless one has seen the whole of the Buddha's three bodies, namely, Dharmakāya, Sambhogakāya, and Nirmanakāya, by being enlightened to the realm which, transcending existence and nonexistence, is devoid of any phenomenal characteristics and discriminations of self and others."

42. Upon completing his discourse on the Diamond Sūtra the Master said, "The universe is based on emptiness, and its noumenal nature is devoid of any phenomenal differentiation. Since there is no difference of birth and death, the truth of cause - effect retribution is extremely clear. If we aim to cultivate the supreme Way, first, we should keep a mind that is as empty as the empty sky by keeping it from the four false ideas, the false idea of dharma, and even the false idea of no - dharma. Second, we should develop a perfect mind by disciplining it not to be attracted or dragged to what we see, hear, smell, taste, touch, or think. Third, we should use our mind perfectly without attachment to pleasure, anger, sorrow, and joy, and without favoritism based on distance and proximity or friendliness and estrangement. If we can do this ably, we will soon attain to the great Way and will have had faith, interpretation, performance, and realization of the teachings of the Diamond Sūtra."

43. Upon listening to a student's discourse on the Heart Sūtra the Master said, "The essential principle of the Heart Sūtra is contained in the phrase 'seeing clearly that the five aggregates [*skandha*] are all empty.' To see clearly is to reflect on with the light of one's own nature that is not thinking, measuring, or discriminating. It is an impartial, unselfish, and perfect intuition without attachment to any characteristics. The order of practice in this seeing clearly is as follows. The first is the practice of contemplation [*vipaśyanā*]; this is to see straight and judge correctly the true nature of the universe and humanity without attachment to any characteristics. The second is the practice of enlightenment; this is to attain great enlightenment by cultivating true emptiness and numinous awareness of one's own original nature while seeing things correctly and passing correct judgment on them. The third is the practice of putting into action upon attaining enlightenment with no obstruction, one will attain emancipation and omnipotence by performing all actions as an enlightened person. If one makes an effort to achieve harmony in contemplation, enlightenment, and action and becomes an expert therein, one will by virtue of that effort have mastered the practice of seeing clearly and crossed the river of all sufferings and distress."

44. Upon listening to a student's explanation of the four noble truths, the Master said, "Of the eight characteristics of the truth of suffering, the first four, namely, birth, old age, sickness, and death are inevitable, natural forms of suffering. The second four, namely, parting with what we love, meeting with what we hate, failing to attain our goals, and suffering of all the ills of the five aggregates [*skandhas*], are forms of suffering that we create ourselves. Regarding the truth of the cause, form [*rūpa*] (which is the aggregate of earth, water, fire, and air), is an inevitable, natural aggregate; and consciousness [*viññāna*] (which is the basis of perception, conception, and mental function), is a functional aggregate, which is continuously created anew. To submit peacefully to the natural forms of suffering and to the aggregates is the right course of practice; to bring about good karma out of the functional forms of suffering and the aggregates is the right course of practice."

45. Upon listening to a student's explanation of the twelvefold dependent co - arising the Master said, "The course of the twelvefold dependent co - arising is the course that the Buddha and all sentient beings follow to transmigrate. However, the Buddha is not deluded, because he knows the principle and the path, but sentient beings are deluded. The Buddha has a different practice in the present three causes of the twelve links, namely, craving, grasping, and being. While going about myriad kinds of business, the Buddha neither craves with greed, nor grasps with craving, nor attaches himself to whatever he does. His karma is thus perfectly pure and hence he is never deluded in the cycle of transmigration, which he ably transcends."

46. A student asked about the triple Buddha body [*trikāya*]. The Master answered, "Dharmakāya[law body] is the true essence of the Buddha's own nature, which is originally pure and clean and devoid of any phenomenal reality. *Sambhogakāya* [reward body] is the perfect numinous awareness, namely, the *prajñā* - wisdom that reflects on the Buddha's own nature. *Nirmanakāya* [transformation body] is the Buddha's discriminating mind and body, with which he delivered sentient beings by innumerable skilful means."

47. A disciple asked about suddenness and gradualness, and enlightenment and cultivation. The Master answered, "If you attain sudden enlightenment after gradual cultivation, you are a person of ordinary capacity. A man of ordinary capacity keeps up his practice under the direction of a good teacher and is suddenly enlightened to the principle of his own nature. This is the normal way for most people. If you take the path of gradual cultivation after sudden enlightenment, you gradually correct the old habit of your past lives with Dharma power. This occurs because the habit force remains even after you are enlightened to your own nature by the power of wisdom. This is the way one follows if in one's previous lives there was enough training in wisdom but little in practice. If you take the path of sudden cultivation upon sudden enlightenment, you complete practice in wisdom and action at the same time because you attain the power of cultivation as soon as you are enlightened. Then you must have been a buddha or bodhisattva whose threefold practice has been perfect throughout innumerable incarnations. Such a buddha or bodhisattva recovers the light of wisdom all at once after being deluded in the human condition for a while."

48. A disciple asked about the samādhi and prajñā of self - nature and the relative samādhi and prajñā that adapts to signs. The Master answered, "You enter the samādhi of self - nature if there is no sign of samādhi when you enter it in all mental spheres. You realize the prajñā of self - nature if there is no sign of prajñā when you are wise. If there is a sign of samādhi when you cultivate it, it is the relative samādhi that adapts to signs. If there is a sign of prajñā when you cultivate it, it is the relative prajñā that adapts to signs."

49. A disciple asked about "the formulas of refuge in the three precious ones." The Master answered, "The formula 'I take refuge in the Buddha, the precious one replete with wisdom and blessings' refers to a person who lives relying on the enlightened one who is replete with blessings and wisdom. Just as the seed of a plant needs the earth in order to send out a root and grow, a person must have the root of the mind in the Buddha and live with a firm faith, immovable in any favorable or adverse condition. The formula 'I take refuge in the Dharma, the precious law free from greed' refers to a person who cuts off greed. Just as a spider relies on its webs, we must live relying on the laws and rules of the Buddha nature and follow the practice of tracing back to the light and looking back on the radiance of the mind. The formula 'I take refuge in the sangha, the order of priests high among the sentient beings' refers to the person

who disciplines himself or herself, relying on a teacher of high morals. We are to learn truth and morality from monks, priests, laity with good faith, and sages, and discipline ourselves taking our conscience as teacher."

50. A disciple asked whether worship of the Buddha image was nothing but an empty formality. The Master answered, "Even the worship of the Buddha image can be efficacious, depending on one's state of mind. When one holds a service sincerely in front of the Buddha image, one's mind will be purified; and if one makes good seeds with such a mind, one will reap a good crop. Thus the image worship can be an expedient means." The disciple asked whether a service with a food offering would not be useless formality. The Master replied, "It could be a way of expressing your mind; however, you can make your mind sincere more effectively by performing your purification and by working for the public."

51. A disciple asked about the triple world. The Master answered, "The triple world of sentient beings is revealed as three realms, corresponding to the mental world of attachment. The world of desire is the mental realm of sentient beings that are attached to such corporeal desires as appetite for food, carnal desires, and desires for wealth. In order to satisfy those desires they commit various evil deeds and rush about madly with no sense of morality and shame. The world of form is the mental realm of those who are disturbed by too much thinking, measuring, and scheming because they are moved to do good things for others by the desire for fame. Such people are jealous of their superiors and despise their inferiors while they do good things for the public. The formless world is the mental realm of those who cling to the illusory sign of dharma, namely, the thought that they are not attached to fame or thinking, measuring, and scheming, disliking such people who are so attached. You can transcend the triple world only if you annihilate the clinging to the illusory sign of dharma."

52. A disciple asked about the six paths and four forms of birth. The Master answered, "The world divided into the six paths and four forms of birth is created and revealed by our differentiating mental states. The level of *deva* is the realm where one transcends all situations of suffering and pleasure and hence finds and enjoys happiness in suffering without being dragged into suffering. The level of humans is the realm where one can do good or evil, and find good and evil, standing at the crossroad of progression or retrogression, so that one can become better or fall into the evil realms. The level of animals is the realm where one has no sense of propriety and shame. The level of *asura* is the realm where one has fallen into dead emptiness because one lives doing nothing, believing that it makes no difference after death. The level of hungry ghost is the realm where one expects blessedness without working for it and struggles for one's own fame, property, and so on without sharing with others. The level of hell is the realm where one's mind is always dark with boiling anger, where one sticks to one's own view and agrees with no one else. Thus, you should be able to enjoy the realm of *deva* by

knowing that the six paths are built of your mind. You can be free from the six paths only if you can transcend even the realm of *deva*."

53. The Master said, "All speech and conduct in the world of the Buddha are governed by right thought; those in the human world by right thought and passions, half and half; and those in the triple evil world [animals, hungry ghosts, hell] by the power of passions. If the power of right thought increases in the human world, the triple evil world retreats; if the power of right thought decreases, the evil world is comes nearer. If these points are carefully examined, one's future can easily be known. This does not mean that a person should annihilate passions; he should make good and right use of them under the control of right thought."

54. A disciple asked whether the Pure Land is really in the west. The Master answered, "The west belongs to metal, of the five primary elements, and metal is said to belong to the energy of autumn. Autumn is clear and cool, and hence mental energy that is calm and clear is represented as of the west. Therefore, anywhere in the universe is the Pure Land if our mind is unimpaired, clear, and cool."

55. A disciple asked, "It is said that there are ten kings, daily messengers, and monthly messengers in the hall for 'the region of the dead' in Buddhist temples. Is it true?" The Master said, "The ten kings of Hades are the ten directions of the Truth realm. It means that numinous Truth, which is ubiquitous throughout the universe, is checking our good and evil actions, our transgressions and merits. Daily messengers and monthly messengers are the sun and the moon, which demanding death and judgment constantly."

56. A disciple asked about Buddhist fasting and the preparatory memorial service one arranges in anticipation of one's death. The Master answered, "The purpose of Buddhist fasting is to make a pure, unadulterated progress by reducing one's expenses, thus lessening one's debt, and doing without meals to save for charity. The original purpose of the preparatory memorial service before one's death was to cultivate one's mind and do things that result in blessings. Doing without meals without making true progress in practice is useless. A lavish service before one's death will earn no merit for blessedness unless one has accumulated truly meritorious deeds."

57. The Master said about benevolence [*ren*] and righteousness [*yi*], "Benevolence refers to the Buddha's compassion and Christ's love. Righteousness lies in doing all things without violating heavenly principle and in the ways man ought to follow. Benevolence and righteousness can be minor or major. When one practices benevolence and righteousness, one must practice both minor and major. By practicing benevolence and righteousness in balance, one should demonstrate a public spirit of dignified calmness, even after subjugating hundreds of thousands of evils as a result of the grand influence of virtuous edification."

58. The Master said concerning loyalty [*zhong*], filial piety [*xiao*], and chastity [*lie*], "The Chinese character for 'loyalty' is composed of two characters standing for 'central mind,' which means the true mind that does not differentiate inside and outside. If people render services to society, contribute to the nation, and make efforts with this true mind in their position and everywhere, this is the application of loyalty. This is different from the narrow interpretation of loyalty of the past, according to which loyalty lay only in serving a single sovereign. This loyalty is also different from foolish loyalty, by which one had even to sacrifice oneself for a wicked king, regardless of national interests. The meaning of loyalty is vast and truthful, so that it is the fundamental moral principle of the world and the fair and equitable characteristic of humankind of all time. If you examine the mentality of the public today, you will see that its loyalty has been weak for a long time. Internally, people deceive their own consciences, showing no sign of repentance, and cheat on society with no sense of shame. Thus, human life has become complicated and social disorder is rampant. If this disorder is to be turned to a holy and truthful world, the spirit of loyalty should be promoted, so that the world should recover loyalty. Otherwise it will be difficult to realize an ideal world."

59. He continued saying, "What is called filial piety [*xiao*] lies in all actions of beneficence requital. Now, requital of the beneficence of parents is the most fundamental of all acts of beneficence requital, for no one can know all other beneficences without knowing the beneficence of parents, especially the fundamental beneficence of heaven and earth, fellow beings, and laws. Therefore, the practice of filial piety lies in discovering all the beneficences, starting with that of parents. If everyone always discovers all the beneficences everywhere and changes adverse conditions into occasions for gratitude, this is none other than the application of filial piety. This is not the kind of filial piety practiced in ancient times, when it was thought unfilial to leave one's parents at any time in one's life, causing one to neglect one's duty to the society and all other beneficence requital. The principle of filial piety is therefore truly vast and perfect, such that it is the fundamental moral principle of the world and the root of humanity. The general moral sentiment of today reveals that the world has long been weak in filial piety. In the family, one resents one's parents; away from one's family, one resents heaven and earth, fellow beings, and laws. Consequently, the mood of the world is dark and human life becomes dangerous. For this critical situation to be changed so we have a peaceful and comfortable world, the spirit of filial piety should be promoted in the public by all good means, so that the general public will fulfill the moral duty of filial piety."

60. The Master continued, "Chastity [*lie*] lies in not compromising one's determined purpose. One can be said to be chaste if one keeps to one's determined purpose. This is so because one should value one's integrity as highly as a woman should value her chastity. A woman who does not value her chastity as important would certainly not be sincere about the rest of her moral character. One should therefore be true to one's principles in all situations, just as woman

guards her chastity. Thus the practice of chastity lies in doing justice and not doing injustice with utmost effort by having one's will firm and in keeping to one's social position. This is different from the narrow interpretation of chastity in the ancient world, where a woman would grow old at the home of dead man with whom she had only been engaged. Nor is this the foolish chastity of a woman who would immolate herself on the death of her husband, ignoring her other duties and obligations to humanity. Thus the significance of chastity is truly broad and widely applicable as the eternal moral principle of the world and the standard of humanity under heaven. To judge from today's public sentiments, chastity has been compromised for a long time. People have confused primary and secondary, and the host with the guest. A resolution made in the morning is broken in the evening; the theory of yesterday is changed today. The order of the world is not bright, and the standard of humanity is incorrect. The teachings of sages have lost authority, and human life has become disordered. It will be difficult to change the disordered world into a good one unless the spirit of chastity is advanced by all good means and the mind of the people returns to chastity.

61. The Master continued, "A prophet said, 'The world lacks loyalty, filial piety, and chastity; thus everything under heaven is sick. Dispense medicine that can remedy the ills of the world.' What the prophet meant is that in the future, loyalty, filial piety, and chastity would be affected by moral disease, and hence loyalty, filial piety, and chastity ought to be revived. The sickness of loyalty, filial piety, and chastity is the sickness of the world, and the religious doctrine of Grand Master Sot'aesan is the very prescription to cure the sick world. The daily cultivation of our true nature is the practice to revive loyalty; our efforts to requite the fourfold beneficence are the practice to revive filial piety; and consolidation of our faith and observation of the precepts is the practice to revive chastity. But for our practice, how can loyalty, filial piety, and chastity be revived? How can all the sentient beings suffering in the seas of misery be saved without reviving loyalty, filial piety, and chastity? Therefore, you should exert yourselves in the practice so that you can be persons with no moral illness; our whole order shall be free of moral illness, and with moral power advanced, you will be the king of medicine, curing the whole world of moral illness."

62. The Master commented on the five relationships, "The moral principles of the five relationships were the standard of the oriental ethics and morality, and all the rules of law pertaining to family, society, and state were based on them. However, in recent years, this law became lax, and the ability to practice it has weakened. Thus this law should be reformed to fit the new times. The old norms are (1) there ought to be affection between father and son, (2) there ought to be justice between the sovereign and the subject, (3) there ought to be difference between husband and wife, (4) there ought to be orderliness between senior and junior, and (5) there ought to be trustworthiness between friends. This should be reformed as follows: (1) there ought to be affection between father and son, (2) there ought to be righteousness between senior and junior, (3) there ought to be harmony between husband and wife, (4) there ought to be

orderliness between adult and child, and (5) there ought to be faithfulness between fellow beings. In this way, the original meaning of the teaching can be revived, and the original intention of the ancient sage can be fulfilled."

63. The Master expounded the moral virtues of sincerity [*sǒng*], respect [*kyǒng*], and faithfulness [*shin*] as follows. "Sincerity lies in doing all things with a pure mind, without any trickery or calculation; respect lies in doing all things carefully, on a basis of sincerity and guarding against negligence; faithfulness lies in maintaining one's faith to the end, based on sincerity and respect. Hence, sincerity, respect, and faithfulness are three when divided, but one when united. Of the three, sincerity is the most fundamental."

64. A student asked, "It is written in the *Tonghak*, 'Pray to God for blessing and stipend; pray to me for longevity.' What does this mean?" The Master said, "Since the principle of cause - and - effect response is the heavenly path of justice, one receives the effect from heaven in accordance with your transgression or merits that are the cause. One should learn the principle of immeasurable longevity by being enlightened to the principle of neither birth nor death from a sage who is enlightened to the heavenly way. That's why the sage said that prayer should be offered to him." Later on, the Master commented on the aphorism, 'As the energy of the Way [*togi*] is maintained for a long time, no wickedness can invade my mind; I do not take the same way as stupid people in the world.' The aphorism would be better if the last part of it were replaced with 'if the one mind is clear and pure, everything will be contented.' Is that not so?"

65. The Master, explaining the basic points of the *Correct Canon of Cultivating the Mind* [*Susim chǒnggyǒng*] and of the concepts of external cultivation [*oe suyang*] and internal cultivation [*nae suyang*], said that external cultivation is the practice of taking a stand against the mental sphere externally. First, it is the practice of avoiding the external mental sphere, that is, staying away from external temptations at the initial stage of practice. Second, it is the practice of forsaking, that is, to drop any matter that is not urgent or too complicated. Third, it is the practice of relying on the Dharma, that is, to have faith in the Dharma of emancipation, and to seek peace of mind in the Truth. Fourth, it is the extension of knowledge, that is, to listen to the true stories of many master minds to expand one's magnanimity. If you follow all these practices, the external mental spheres will become calm and your mind will be peaceful. Internal cultivation is the practice of cultivating one's mind internally. The first practice is to seize the mind [*chipsim*]. That is, to get hold of the mind by sitting in meditation and reciting the name of Buddha, or at any time, lest the mind be distracted to the external mental spheres, just as the oxherd gets hold of the ox's rein and does not let go of it. The second is the practice to watch the mind [*kwansim*], that is, being satisfied upon completion of seizing the mind, to watch the way the mind moves, eliminating worldly thought only just as the oxherd loosens the reins, taking sanctions only against the ox's misbehavior. The third is the practice of no mind [*musim*].

When the practice of watching the mind is mature, one lets go of the idea of watching, so that you watch, but there is nothing to be watched, just as the oxherd enters the realm of no difference between man and ox so that movement and quiescence are uniform. If the one mind is clear and calm, then myriad external mental spheres are all clear and calm, so that the pure land will be realized with no gap between subject and object."

66. The Master continued expounding on external concentration - calmness [*oejǒngjǒng*] and internal concentration - calmness [*naejǒngjǒng*]. "External concentration - calmness is the practice of keeping one's resolution externally immovable as follows. First, one develops a great aspiration. One's unwavering aspiration lets one look but see nothing, or see no hindrance when myriad worldly affinities lie ahead, just as the pleasure of the royal palace or the suffering of the Himalayas did not stay in the mind of Śākyamuni once he resolved to attain the great Way. Second, one possesses great faith. This is to have no consideration or estimation of the myriad worldly opinions because of one's firm faith, just as Huike (A.D. 487–593) sought the Dharma upon his resolution to receive the Dharma from Bodhidharma without minding his body. Third, one develops zeal, that is, to be extremely zealous so that one will not be stopped by myriad surrounding obstacles, just as the twelve apostles were not stopped by the danger of death in order to protect the Way. If you follow these three practices, your volition will be as firm as Mount Tai and not waver. Internal concentration - calmness is the practice of internally keeping the mind from being disturbed. First, one fosters the one mind by keeping disturbed thought from arising, by seated meditation, reciting the name of Buddha, or being at rest. Second, one keeps delusive thoughts from arising even for a second, maintaining right intentions while in motion, walking or standing, or while the six sense organs are at work. Third, one forgets the mental spheres confronting one and keep the mind free from attachment or defilement by being free from the four false notions (*sasang*) and keeping the six mental spheres pure. If you attain these three powers, naturally the sea of your mind will be calm and peaceful and the evil passions will be permanently extinguished."

VII. Exhortations for the Practice of the Way

1. Master Chōngsan said, "Depending on the mental condition of the audience, commonplace words become truthful Dharma words, or Dharma words of great significance can become commonplaces. Therefore, one who listens to the Dharma must pay sincere faith and utter devotion to the preacher, with determination not to miss a word. Only then will the Dharma words deeply be engraved on one's heart so that one will not forget them for a long time but will apply them in actual mental spheres. Only then, one will attain the benefit of the Dharma."

2. The Master said, "The saying that is interesting to listen to but that lacks any point that one can learn is a clever saying; the saying that sounds plain to listen to but that has a marvelous richness as one keeps considering the meaning is a good Dharma sermon. The saying that is lengthy but that lacks a point is an invalid saying. The saying that is brief but rich in meaning and clearly applicable is a good Dharma sermon. Wise people discover Dharma sermons in noisy idle talk and gossip in the market place, and hence attains awakening and meaning from the awkward speech of a beginning student. However, unwise people do not know how to get benefit from the sermon of a Buddhist priest of high virtue because they only measure the sermon with their own over - sharpened talent. This is certainly a significant loss. Though the preacher of the Dharma must check his or her knowledge and conduct in order to make a sound speech, the listener should not mind the conduct of the preacher but only make use of the sermon in order to be benefited."

3. The Master said, "An enlightened person regards myriad things in the universe as buddhas and hears a constant Dharma sermon from them; such a person is of high capacity. A sensible person who loves to learn often comes into close friendship with the Buddhist priest of high virtue and enjoys listening to words of wisdom; this person is next in capacity. A foolish person lives irresponsibly without set standards, and even on hearing a good Dharma sermon, does not know how to make use of it as laws; this person is of low capacity."

4. The Master said, "A deep - rooted tree is not uprooted by the wind, and a well fed by a deep spring does not dry up in a drought. The root of human life is religious faith, and the spring of human life is practice. The life with deep faith will not bend under any hardship and adverse condition, and the living with deep practice will transcend any temptation and attain tranquility."

5. In ancient times, the Buddha received a body the color of gold; his status was of prince in the royal court; his wealth and prosperity was the very country under his sovereignty. The beauty of his consorts, the privileges of his authority, and the luxury of his dwelling and food had no match. However, foreseeing that all these things were vain and not wanting to be detained for

long, he climbed over the castle walls in the middle of the night and pursued a path of extreme self - mortification. Eventually, he discovered the true treasure of neither arising nor ceasing, and thus became the great teacher of humanity and heaven. This can be the model for searching for the Way through eternity."

6. The Master said, "The greatest of all aspirations in the world is the four great vows. You take the vow to save innumerable sentient beings. In order to realize this vow, you eradicate all defilement from your mind without ceasing, learn the Dharma teaching with utmost sincerity, and continue to cultivate the Way of the Buddha throughout your eternal life. Then you will accomplish the great vow to realize buddhahood and save sentient beings. The difference between buddha - bodhisattvas and ordinary sentient beings is like that between a huge tree and a seedling. The little seedling will be a huge tree when it has grown; a sentient being becomes a buddha - bodhisattva with continuous practice. Therefore, if you have an unwavering will to do something, then you can do it, no matter how difficult it is. However, if you are unwilling to do anything, nothing will be accomplished. If, understanding that the Buddha and you are not two, you steadily cultivate the Way with the four great vows, there will be nothing that cannot be accomplished."

7. The Master said, "The cause of promotion and demotion of our practice lies in the greatness or smallness of our aspiration, harboring or not harboring self - conceit, and maintaining or not maintaining close relationship with the mentor of the lofty Dharma. Hence, when we do the Buddhist practice, we must set ourselves a great and boundless aspiration, and exert ourselves on the path of practice with no self - conceit, and in close relationship with a mentor and Dharma friends. Only then will we not be demoted but on the path of promotion eternally."

8. The Master said to Shin Chegün, "Reflect on yourself to see whether you have secured the great aspiration and the faith not to leave this order throughout your eternal life. Take the vow to be enlightened to the truth without fail and not to lose the Dharma affinity of the enlightened master. Be consistent with your vow to attain to buddhahood and deliver sentient beings with diligent practice through eons."

9. The Master said, "Once Grand Master Sot'aesan said, 'Who will know my true self?' Only now I feel the extreme acuteness of what he said. You will regard even a single word as gold and jade and put it into use only if you have an unwavering true faith; and only the practitioner who practices with utmost sincerity will understand and believe in Grand Master Sot'aesan."

10. The Master said, "Grand Master Sot'aesan said, 'It is difficult to deliver an imbecile and also is it difficult to deliver a superficially clever person. But, if you should deliver either of them at all, the imbecile is better than the clever one.' You should be so truly clever as to gather

the essence of the words and thereby establish a firm faith; otherwise, you should take the straight path, as if you are stupid. It is difficult to deliver a clever person because the root of his faith is feeble."

11. The Master said, "The roots of faith vary in depth. If you are drawn to various theories and assertions without a fixed view of your own, and are shaken hither and thither and ruin your life by acting as you please, the root of your faith is an unstable one like fallen leaves. If you have firm faith in the true Dharma, such that your faith is not shaken by minor adverse conditions but is shaken by major ones, though you do not become depraved thereby, the root of your faith is like that of a tree. If your faith is deep, such that you are never shaken by any adverse circumstance or difficult situation, and such that you do not fall into the suffering of transgression, because your conscience leads you, the root of your faith is like that of a huge mountain."

12. The Master said, "Self - power and other - power are so closely related to each other that neither can be separated from the other. There are some who, making too much of other - power, stick to the view that one has only to have faith. And there are others who, making much of self - power, hold the view that since mind is none other than the Buddha, one need not heed either precepts or the laws of karmic retribution. Neither of these positions has escaped being excessive or deficient. In the case of faith in the Buddha, to have faith in his personality of enlightenment and practice is faith in other - power; to know that one's mind is none other than the Buddha and cultivate the Mind - Buddha that is unified with the Buddha is faith in self - power. In the case of faith in the Dharma, to believe in the Dharma that the Buddha expounded in the realm of his enlightenment is faith in other - power, and to do every action in accordance with the Dharma upon awakening to the mental dharma of one's own mind is self - power. In the case of faith in *sangha*, to believe in one's mentor of the Way is to have faith in other - power, and to find one's true conscience and act in accordance with it is to have faith in self - power. Thus, one will succeed only if one has faith and practice in both self - power and other - power integrated, so that the two powers are united."

13. At the opening ceremony of a Zen retreat, the Master said, "There is a saying that only if I take good care of the Buddha image in my temple, will other people also take care of it. You must discover Buddha in yourself and make sincere offerings to it. Making an offering can be done to oneself or to an object; both of these two must be complete. In terms of order, of what is primary and secondary, however, making offerings to oneself is fundamental. To do one's own mind cultivation first is to learn the formula for making offerings to Buddha."

14. A student asked, "Are repetition of the sacred name of Amitābha and seated meditation the only way for the practice of concentration [*chōng*]?" The Master said, "Concentration of your mind without attachment to whatever you do is the way of practice of concentration. A prayer makes a way for practice of concentration, and you can attain great power of concentration if, with sound thought, you ascertain what should be chosen and forsake what should be forsaken, in accordance with the nature of the matter." He continued, "Seated meditation is the main path in the practice of concentration, and prayer is a shortcut to the practice of concentration. If your mind is concentrated while offering prayers, you attain both the great power of prayer and the power of concentration."

15. The Master said, "To offer prayers for the realization of an aspiration is fine. If you sincerely offer prayers for your personal self - cultivation, your habit force from the past will unawares be melted away and your practice will gradually advance so that you will succeed in everything you do."

16. The Master said, "As I always say, when you offer a silent prayer at dawn and night, do not forget to do so not just for yourself; do so also for the world and the order. The merit will be much greater."

17. The Master said, "I offer my daily silent prayer like this:

‘Dharmakāya Buddha, Fourfold Beneficence! Bestow upon us sentient beings the light and power of great mercy and compassion so that we can turn to morality and take refuge in correct Dharma. Help us attain the mind of wisdom by transforming the mind of delusions. Help us attain the mind of compassion by transforming the mind of violence and evil. Help us attain the mind of righteousness and truth by transforming the wicked and untrue mind. Help us transform the mind of jealousy and resentment to that of love and gratitude, the mind of covetousness and greed to that of integrity and fairness, and the mind of quarrel and injury to that of harmony and protection. Help us purify the root of evil karma and let the way of wisdom and blessings open. Let the international situation change for the better so that this country’s blessing will be limitless. Let the peace of the world be everlasting, and let all people enjoy a bright future, tranquility, and happiness, living in the Holy Land of the Buddha. I pray this with my whole heart!’"

18. The Master said, "Use the following as the model for the prayers at all Dharma meetings:

‘Dharmakāya Buddha, Fourfold Beneficence!

We are gathered at this Dharma - meeting. Bestow upon us special light and power so that the root of our faith and devotion may get deeper and the gate of wisdom and blessings may open wider. Let the three great powers of cultivation, inquiry, and heedful choice strengthen daily to transcend the realm of deluded beings to the path of bodhisattvas. Let us cultivate the path of

bodhisattvas to enter the Buddha stage. Let us remove evil barriers from the path of practice and public service. Let there be no barriers throughout east, west, south, and north so that we can benefit the public and receive welcome and protection wherever we go. Let words and actions all be truthful, and let us receive hidden help and hidden virtue. Let friends and brethren be in harmony with each other and unite to make this order known to the whole world, so that the merit of the doctrine of this order can help deliver all sentient beings.'"

19. The Master said to the students at Yuil Institute who offered prayers, "If you fail to keep a promise with an individual, there cannot fail to be a punishment for deceiving your own mind. You have consecrated a great vow to save sentient beings and cure the world of moral ills, to increase the divine brightness of heaven and earth, and your vow and pledge are important and great. If you break your vow and pledge halfway through the task, bear in mind that you will not escape severe punishment."

20. The Master said, "Buddhas and bodhisattvas become what they are because their initial aspiration and later minds are uniform; common mortals fail to become buddhas and bodhisattvas because their minds are shaken in adverse circumstances and regress, contrary to their initial aspiration. You should therefore keep the mind to rejoice in the Way, and the mind for public well - being, uniform, from the time of your initial aspiration to your later mind."

21. The Master said, "There are a few difficult barriers on the way toward buddhahood, which we practitioners must overcome. The first is the time when knowledge and views have started to advance. The second is the time when the public confidence and popularity have started to consolidate. The third is the time when the public acceptance has become highly visible. The fourth is the time when material things have come into one's possession. The fifth is the time when one has risen to power. The practitioner will ably accomplish a great practice only by foreseeing these barriers and not being troubled by them."

22. The Master said, "Those of low capacity cannot rise high because they are tied down by the desires of food, sex, and greed for wealth. Those of intermediate capacity cannot rise high because they are tied by the desire for fame. And those of higher capacity cannot soar high because they are trapped by false notions [*sang*]. If one is free from the five desires and the four false notions, one is of high capacity."

23. The Master said, "If you wish to become a noted calligrapher, you must model yourself after the style of penmanship of the master calligrapher and develop the stroke of your brush. Likewise, if you wish to attain to buddhahood, you must model yourself after the mental Dharma of the Buddha and grow the Buddha mind daily and hourly. We should become true

disciples of Grand Master Sot'aesan by modeling ourselves after his mental Dharma and thereby receiving the transmission of his Dharma."

24. The Master said, "Just as children take after their parents, the disciples of the Buddha must take after him. If you take after the Buddha in all the things you do and thereby take after Dharmakāya, Sambhogakāya, and Nirmanakāya completely, you have reached the stage of the Tathāgata."

25. Hearing that Song Hyōnp'ung was inquiring into perpetual motion, the Master said, "Just as machinery needs the unlimited motive power, we religious practitioners need an unlimited power source, and the unlimited power source of the practitioner is faith and devotion. It is faith and devotion that creates a sage out of a common mortal."

26. The Master said, "If wicked thoughts take roots in your mind, meditate on Irwōnsang in your mind, and make the effort to recover your original nature, which is empty, round, and right as Irwōnsang. Or meditate on Grand Master Sot'aesan's holy face and in this way make the effort to model after his fair, just, and compassionate mental Dharma. Make the effort to eliminate wicked thoughts by raising your self - awareness that you are the Buddha's disciple and minister of justice. Then, a vicious evil mind will turn into a wholesome mind."

27. On a New Year's Day, the Master preached, "The path toward buddhahood or sagehood is not far away but nearby, in the religious practice of our mind. Hence, we must make it our task to correct our mind. In the New Year, let us exert ourselves, with a fresh new mind, to attain buddhahood." He said further, "The newness of the New Year is not in the day but in our mind. Hence, the true meaning of greeting the New Year lies in exerting ourselves with a fresh new mind in our religious practice and public service. If therefore we take care of our new mind, then everyday is a new day and a New Year's Day; if we fail to take care of our new mind, we will not truly greet the New Year even though a New Year has arrived."

28. At a New Year's Day ceremony, the Master said, "Greeting the New Year, we should become new persons and thereby construct a new country and a new world with our effort, rejoicing that we are in a new paradise together. The way for us to become new persons lies in forming good habits with a new mind, rendering new charity to the world by reforming public service, which is not functioning, and recovering our originally complete self - nature by cultivating our original nature."

29. The Master said, "If we exert ourselves to practice and public service with new mind, our whole life will be new, our order will be new, and our world will be new. And the fundamental

source of the new mind lies in applying great compassion with great public spirit, based on a firm and great faith."

30. The Master wrote nine articles of reflection as a commentary on the Essentials of Daily Practice for the students at Yōngsan. "When the mind - ground is not disturbed, the elixir of immortality [*yōngdan*] will gradually grow greater; you will be endowed with the capacity to develop into a great figure. When the mind - ground is not deluded, the light of wisdom gradually appears, and you will attain the wisdom of a great person. When the mind - ground is free from error, the power to do justice gradually expands, and you will be endowed with the blessings and virtue of a great person. As you develop your faith, zeal, query, and devotion, all disbelief, greed, laziness, and delusion will be extinguished, and you will succeed in attaining the great Way. As you change a life of resentment into that of gratitude, grudges accumulated in former lives will gradually be dissolved and blessings and virtues will be abundant. As you change a life dependent on other - power to one that uses self - power, debts accumulated in your former existences will gradually be paid off, and blessings and income are gradually saved. As you change those unwilling to learn into those willing to learn and those unwilling to teach into those willing to teach well, you will always have rich knowledge in the endless future lives. As you change those lacking in public spirit into those full of public spirit, your virtue and influence will be boundless in numberless future lives."

31. The Master said, "As frost and snow reveal the merit of pine and bamboo, it is favorable and adverse conditions that reveal the merit of the practitioner. It is when one experiences an insurmountable barrier, or when there are insurmountable barriers in the order, that the value of faith and merit of practice are revealed. It is for use in emergency that the country trains the army; so it is for the application of the power of mind in adverse conditions that the followers of the Way do mind cultivation."

32. The Master said, "If you apply faith, zeal, query, and sincerity to mind cultivation, you will succeed in the threefold practice. And if you apply them to the occupations of scholar - official, farmer, artisan, and merchant, you will succeed in your occupation."

33. The Master said to a student, "It is said that you must enter into a great calmness in order to attain great wisdom. So I was training in calmness of no - thought at Wōlmyōng - am. However, Grand Master Sot'aesan warned me that I would be ignorant of affairs and facts if I practiced that way. Thus, you should train yourself in the practice of getting hold of and letting go of the mind together. You will practice perfectly only if you can do the practice of getting hold of and letting go of the mind as freely as inhaling and exhaling."

34. The Master said, "What is most important for practice is to hold a standard in mind. For instance, if you read a scripture inattentively without any standard, the scripture will continue to be remote from you even if you read several hundred volumes; thus you will gain nothing. Religious practice does not lie exclusively in reading scriptures or learning letters; you will gather the true harvest of practice if you check your every movement against the standard."

35. The Master said to the students, "Only to the one who earnestly seeks obtains what is sought. When the Buddha in ancient times attained the Way, seeing the morning star, it was not because the star had any special meaning that he attained enlightenment, seeing it. It was because his utmost aspiration to resolve his query concerning human birth, old age, illness, and death had deepened, layer on layer, that he was finally awakened. It was also due to the deepening, from the age of seven onward, of his utmost aspiration to attain the Way that Grand Master Sot'aesan attained great enlightenment. Thus, when you hear a Dharma talk, listening attentively will be quite different from listening inattentively, and learning facts and principles with inquiring mind will be different from seeing and hearing carelessly. If you study all the theories with the *Canon* in mind, you will be brighter on the doctrine. If you hear the theories otherwise, your mind will only be distracted. Therefore, Grand Master Sot'aesan said that you must clarify your mind through seated meditation in the morning and inquire into principles using the scriptures during the day."

36. The Master said, "There are three ways to read the sūtras. The first is to read the scriptures written by ancient sages as books, and thereby brighten your knowledge and wisdom. The second is to acquire teachers and examples by observing the good and evil in people. The third is to discover the teaching of truth in affairs and things that you handle. An enlightened person reads in all three ways, making every step and everything a great holy scripture."

37. The Master wrote in the preface to *A History of Founding the Society for the Study of Buddha - dharma*, "It is said that history is the mirror of the world; it is because the rise and fall, prosperity and decline of all things are reflected in history. However, one cannot be said to have seen the true face of history by simply memorizing the written names of places, people, and chronology. The observer of the history can be said to have seen the true face of the history only if he or she has comprehended the general trend of the times, the mental state of the leader, the system of law, and its course. Only then, can history be a mirror that reflects both internal and external. Hence, a good study of the history of this order must enquire into the nature of the mission of this order and the characteristics of the times, the sagehood of Grand Master Sot'aesan, the course of founding the order, and the future prospectus of this order."

38. The Master said, "Do you spend your time with *hwadu* in your mind? Although it is right to practice *hwadu* in the orders of rational Zen, Tathāgata Zen, and patriarchal Zen, you should not

continue *hwadu* practice all day long, as in the Zen monastery in the past. While you may spend your time with a *hwadu* stored away in your mind, you should inquire into it briefly when your mind is clear and calm. Then the gate of wisdom will open just as an egg transforms itself into a chick when the hen keeps and rolls it for a long time."

39. The Master said, "The practice of inquiry [into facts and principles] has three essentials. The first is to see correctly, the second is to know correctly, and the third is to be awakened correctly. Of these, the correct awakening is the final. The true realm of correct awakening includes the following: what you cannot discard internally though you try to, what you cannot forget though you try to, what you cannot hide though you try to, what fortune and misfortune cannot shake externally, what favorable and adverse conditions cannot tempt, and the thought that cannot be deflected by hundreds of mysterious things."

40. The Master said, "In ancient times, King Wu (1169–1116 B.C.) used to stand up and bow low whenever he heard of someone's good deed. People around him said, "Is it not beyond the norms of propriety to bow with no regard for upper or lower class rank?" To that King Wu said, 'It is not the social rank that I consider when I bow, but the good deed to which I bowed. To the good deed there is no distinction between upper and lower classes or the noble and the mean.' This can be the model for love of good throughout eternity."

41. The Master said, "The national defense needs to protect in three areas, land, sea, and air. A practitioner needs to subjugate, using Dharma power, the threefold evil [*māra*], that arise in the three mental spheres. The favorable mental sphere is subject to mental temptation; the adverse mental sphere is subject to mental offense. The mental sphere of emptiness is subject to mental laziness. Prior to the subjugation of evil [*māra*] by the power of Dharma, one must exert mainly to defend; after subjugation, one should make use of these mental spheres, as one does one's servant."

42. The Master said, "If you make an extreme effort to practice without taking care of your body and thereby hurt yourself, or if you neglect the practice only to take care of your body, you do not know how to do practice right. You will achieve a good practice without falling ill only if you know when to make an effort and when to let go, by checking your physical and spiritual capacity."

43. The Master said, "It is the wise one's way of practice to check one's capacity to cope with difficult mental spheres. If one can stand up to a mental sphere well, one will cope with it; otherwise, one should first avoid it and then, only after one has attained enough spiritual power through one's practice, stand face to face with it. If you try to overcome tough mental spheres without enough spiritual power, you will only trouble your mind and body without making any progress in practice, as often happens."

44. The Master said, "A patient recovers good health when the pulse is balanced by slowing it down if it is too rapid and making it strong if it is too weak. Likewise, our personal character will be healthy, with no moral illness, only if we have balanced our mind with the Mean, to be neither excessive, nor deficient, nor partial. One whose nature is overly truthful and good does not know how to overcome an adverse condition of even minor difficulty. One whose character is overly lively has the fault of being restless, of being too empty-headed. One who is overly courteous has the fault of being slow. One who is overly talented has the fault of being imprudent and scanty in virtue. One whose thought is overly lofty has the fault of being arrogant. One who is overly modest has the fault of having little courage for improvement. One whose thought is overly grand has the fault of being negligent in minor and close matters. One whose thought is overly minute has the fault of losing sight of the main point and of general principles. One who is overly zealous has the fault of readily hating someone who does better than he or she does. One who is overly humble has the fault of having no zeal at anything. One who is overly dignified has the fault of lacking a gentle attitude. One who is too gentle has the fault of lacking a dignified attitude. One who is overly upright has the fault of being disliked by people. One who is unreflectingly harmonious has the fault of not discriminating good from evil. One with an iron will has the fault of being cruel. One who is overly genial has the fault of wanting in the power of decision. We must know our characters and exert ourselves to balance them if our own character is disposed to lean to one side. While doing practice, we should not be attached to a particular part of it; while doing public service, we should not be attached to only a part of public service. We should not neglect public service when we are more inclined to do practice, nor should we neglect practice, when we are inclined more to public service. One who continues to practice in this way will be a person of merit, gradually achieving the perfect Way, one's character will be flawless, and one's personality will be a perfect one."

45. The Master said, "An ancient Zen master said, 'The ordinary and constant mind is the Way.' 'Ordinary' means making no distinction between high and low rank and not discriminating between others and oneself. 'Constant' means abiding in the realm where the distinctions between old and new, and between existence and nonexistence, are all annihilated. This saying refers to one's self-nature, which is the great moral principle of the universe. Therefore, if one clearly comprehends the truth of 'ordinary and constant,' one has seen into this nature and mastered the Way. In the practical application of the mind, however, one puts into practice the ordinary and constant mind depending on the occasion, even if one has not completely comprehended its truth. Hence, we must inquire into the truth of ordinariness and constancy and make good application of the ordinary and constant mind."

46. The Master continued saying, "The practical application of the ordinary and constant mind can be interpreted with some illustrations. (1) Once one stands on the ground of justice for

whatever one does, the ordinary and constant mind lies in keeping faith in it constantly. As firm faith transcends circumstances, neither acceptance nor rejection can increase or decrease it; neither ignominy nor glory can easily change or remove it. Once a resolution is made, one will break through myriad difficulties and, being calm and unperturbed, show no shaking or apprehension, even when facing the barrier of life or death. This is the ordinary and constant mind manifested in faithfulness. (2) Once one has formed the beneficent relationships with others, the ordinary and constant mind lies in a perfect and pure spirit of camaraderie. One insists on fairness when faced with any matter, in a spirit that is above factions and not distracted by hatred or love. One insists on no - thought when rendering favors to others, so that one is free from favoring one side while harming the other, or from loving at one time and hating at other times. Even if the beneficiary becomes ungrateful, one does not change the mind that one had at the time of rendering beneficence. This is the ordinary and constant mind manifested in friendship. (3) When one is faced with wealth and poverty in the world, the ordinary and constant mind resides in candidness of emotions facing them. The mental attitude is always tranquil; the attitude being calm, one is not mean when poor, or extravagant when rich. Even if one wears and eats luxuriously, one does not show signs of arrogance; nor of shame, when one wears and eats poorly. This is the ordinary and constant mind manifested in wealth and poverty. (4) In all the cases of safety and danger that one is confronted with, the ordinary and constant mind is manifest when one keeps one's spirit concentrated. When one is safe, one does not drop one's guard against danger. When one is in an emergency, one does not violate any moral norm or overstep the bounds of moderation, so that one's unshakable and composed spirit never alters, in safety or in the midst of turmoil. This is the ordinary and constant mind manifested in safety and danger."

47. The Master continued saying, "This can be put in a general principle. In all places and at all times, not to lose the one mind is the motivating power for the application of the ordinary and constant mind. The practitioner who is awakened to the truth of the ordinariness and constancy will easily master the marvelous method of emancipation from suffering and happiness of birth and death, and demonstrate the practice of the sage by applying the ordinary and constant mind. Thus, the saying 'The ordinary and constant mind is the Way' is indeed a pertinent teaching."

48. The Master said, "Do not try to bind your mind too fiercely, but pursue the practice slowly without interruptions. You should pursue the practice with getting hold of the mind [*chipsim*], watching the mind [*kwansim*], and having no - mind [*musim*] alternately. The first stage of practice should concentrate mainly on getting hold of the mind; being somewhat skilled with this, you may practice mainly with watching the mind; being more skilled, you may practice with no - mind. Finally, you should attain the able mind [*nŭngsim*]."

49. The Master said, "If a thing has the force of attraction within, then it has the tendency to attract energy from outside itself. It is due to the attracting force of liquor that drunkards go to a tavern. It is due to the attracting power of virtue that people gather around a virtuous person. If a practitioner of the Way works hard to cultivate the formless mind, formless mind power will grow, making it possible for him or her to attract and apply the enormous power of the universe. This is called the supreme power of the triple world."

50. The Master said, "True freedom comes from perfect emancipation, and the ultimate principle of freedom is based on the truth of the universe and self - nature."

51. The Master said, "Up to the dharma stage 'Subjugation of *Māra* by Dharma Power,' you should make the effort to become more vigorous in your practice, with zealous resolution asking, 'Who is Buddha, and what am I?' After reaching the dharma stage 'Subjugation of *Māra* by Dharma Power,' your practice will advance continually only if you take it to be your practice to eradicate false notions and an air of promotion by the philosophic view that the Buddha and a deluded being are originally one."

52. The Master said, "Though you accumulate concentration, do so without adhering to movement and quiescence. Though you cultivate wisdom, do so without attachment to being wise or deluded. Though you observe precepts, do so without being shackled by good and evil."

53. The Master said, "An ancient saying has it that 'your mind should be as deep as the vast blue sea; your mouth should be as heavy as Mount Gunlun.' In other words, when you use your mind, keep it as deep as the blue sea so that no one can fathom it, and when you use your mouth, keep it as heavy as Mount Gunlun. The greater a person you become internally, the more difficult it will be to fathom the scope of your mind. A small vessel can easily be filled with water, and soon the water overflows; a great vessel always leaves a margin."

54. The Master said, "Just as the great sea receives waters from hundreds of thousands of valleys but leaves no trace of receiving them, a great person leaves no trace of practice and public service. Though one has a mastery of all facts and principles, one leaves no trace of such mastery; though one delivers myriad sentient beings, one leaves no trace of such deliverance."

VIII. Edification in Response to Capacities

1. Master Chōngsan said, "The relationship between the mentor and the disciple or that between comrades is such that some disciples need frequent care and some do not need so much care by the mentor or comrade. The disciple that needs frequent care is not yet a close dependent, since there is a danger of causing a crack in the relationship if that person is not frequently taken care of. The disciple that needs no special care is a close dependent, with a mind and a spirit united with that of the mentor and comrades, fulfilling duties and showing humanity without being scrupulous about formalities. If the mentor has no need to use any device or expedience in treating the one who receives guidance, and the latter uses no deceit and fabrication in treating the mentor, then, naturally, a great cause is established and the vein of Dharma is connected between the two. The more such members there are, the more easily the order will grow in prosperity."

2. The Master said, "Grand Master Sot'aesan said, 'Just as the field where many weeds grow requires the farmer's frequent weeding, a capricious practitioner requires much more of the mentor's effort in guidance.' This is not because the mentor practices partiality, but because such a practitioner will easily be lost if so much effort is not exerted. Therefore, the practitioner should not wish to monopolize the mentor's affection, but fulfill duties and show humanity, treating the mentor magnanimously.

3. The Master said, "One who wishes to be a person of great virtue should practice to love virtue; it is difficult for one to become a person of great virtue without loving the virtue of some one else. If you do not love the virtue of someone, you will not be close to that person; if you do not have that closeness, your sense of virtue will naturally fade away. If the sense of virtue fades away, you will not enjoy doing virtuous acts. Then, certainly, you will be farther away from the way of becoming a person of great virtue. Therefore, to love and speak for someone else's virtue is an important condition of practice for you to be a virtuous person.

4. The Master said to the students at Yōngsan, "It is due to the effect of the karma that one has created in former and current lives that one suffers from external retribution of evil; the principle of the fourfold beneficence, being always thus, is immutable. Good awakens one to realize good, and evil awakens one to see what evil is thus, both are good teachers that guide one well. If one thinks this way all the time, one will preserve peace eternally, wherever one goes." He then wrote in Chinese as follows, "Harmful effects originate in what one does beneficence is fundamentally limitless. Both good and evil are one's teachers; both guide one to do the good. If every thought is like this, one can preserve eternal peace."

5. Yang Tosin requested the Master for a lifetime guide when she entered the order as a celibate devotee, and the Master wrote down four vows. (1) Since practice of the great Way makes the eternal treasure, while temporary glory or shame is like a patch of passing cloud, I shall transcend the immediate passion with this eternal hope. (2) Since both favorable and adverse mental spheres provide me with opportunities for practice, and since both good and evil people provide me with the way for practice, I shall always be happy and grateful to those. (3) Since diligence is the source of all blessings and love of learning is the foundation of wisdom, I will make diligence and learning be my lifelong enterprise. (4) I have entered the order of a great sage, something that one finds only with extreme difficulty through eons, and I have entered into the life of the selfless devotee in order to sacrifice myself for the whole world. With such an opportunity, I shall not waste even a moment and, with such a vow, I shall not be bound by small desires, and thereby ruin the eternal journey before me. I shall bear this rare opportunity and significant obligation in mind."

6. The Master wrote a teaching for Yi Chungjǒng, "Make a great vow. Since management of self - interest and egoism is like dew drops and smoke, the vow to attain to buddhahood and deliver sentient beings is the greatest of all vows. Set a firm faith. Nothing is more mysterious nor is any treasure more valuable than the interior [mind] that is as firm as iron pillar and the exterior that is as impregnable as a granite wall. Nourish a great zeal. It is said that if you sever the origin of profit its merit will be a hundredfold, and if you repeat it three nights and days, its merit will be ten - thousandfold. Hold a great query in mind. The great query arises only from a great faith; the concentration of one mind can penetrate iron and rock. Act with great sincerity. If you are true to yourself, using no falsehood, there will be no duality between the interior and exterior of your personality, and if you maintain constancy from beginning to end, the merit will be the same as that of heaven and earth. Follow the great Way of Irwǒn to deliver immeasurable sentient beings, and emancipate your own self from the sufferings of eons."

7. The Master wrote a few lines and gave it to his students. "Pine and bamboo attain their integrity through frost and snow, and bodhisattvas foster their minds through forbearance. The practice of forbearance is like bamboo shoot at the beginning and like bamboo thereafter; it attains great power so that it cannot be uprooted, as a lofty mountain is rooted through all ages. The practice of broadening the mind is at first like a brook, then it is like a river, and finally it attains a mysterious capacity like that of a great blue ocean. Although defilement is turbulent and changes morning and evening, true nature is ever thus through eternity. One whose mind is not moved by material things is reckoned to be of high capacity, and shining the light onto one's self - nature is none other than the path of the Buddha."

8. At a joint ceremony of the coming of age, the Master said, "One does not become an adult simply because one gets old and one's hair turns gray. One who tolerates others well and

renders good to others is a real adult. One who tolerates others and renders good to others is an adult even if young; one who is always tolerated by others, always receiving favors from others, is always a minor. Since you have already come of age, you should be the one who tolerates others you should not be the one who is tolerated. Be the one who takes care of others, not the one who is always taken care of. Be the one who blesses others, not the one who receives blessings from others. The law of victory is such that if you try to win only with toughness you cannot win the final victory; if you try to win wisely, with gentleness, you can win the final victory. Water is extremely soft, but it can easily make a hole through a mountain."

9. Seeing one day that the students were arguing one - sided opinions and not understanding their opponents, the Master said, "If you fail to observe both sides of a thing and attach yourself excessively to one view, you become one - sided and fail to be well - rounded. Hence, you should not be drawn to your fixed view; you should make an appropriate critique of it and a heedful choice, observing both sides of any matter in its particular context."

10. A student said to the Master, "In our order we have a system of the household priesthood, which I think is not in accordance with the life of the sacred monastery." The Master replied, "The Dharma in the world to come will be a boundless one. In order for many sentient beings to receive the Buddha grace widely, we should try to provide ways for a husband and wife to devote themselves to proselytize in accordance with their wishes."

11. A student said to the Master, "In a communal life like ours, reward and punishment should be clear." The Master said, "A great reward subsists when there is no overt reward, and a severe punishment when there is no overt punishment. Hence, you should not be attracted to the overt reward and punishment, but maintain the standard of true and false in your mind."

12. Kim Sōryong asked, "Can I get what I seek out of greed?" The Master said, "Where there is no mind that desires, what you seek comes to you abundantly." Sōryong said, "Teach me the Dharma that is the greatest and most perfect." The Master said, "It lies in finding the mind and cultivating and using it well."

13. Yi Myōnghun asked, "I wish to learn and keep a skill. What is the greatest skill in the world?" The Master answered, "You should learn and keep the skill to make peace with others well."

14. Chang Sōngjin asked, "How should I always keep my mind and how should I speak and act?" The Master answered, "You should always be broad - minded and speak and act generously."

15. A student requested, "Would you please teach me a method of constant practice that anyone could follow?" The Master responded, "It is the Way of keeping the middle way that is neither excessive nor deficient in everything one does." The student asked again, "Which practice is the most difficult?" The Master answered, "To use the ordinary and constant mind is the most difficult."

16. Chŏn Ich'ang asked, "Who made the greatest discovery of all time, past, present, and future?" The Master replied, "The sage who discovered beneficence made the greatest discovery." She asked again, "From what kind of relationship is the worst enemy produced?" The Master said, "People easily become formidable enemies to each other when they are close to each other, hence you should be careful with those who are close to you."

17. An Ijŏng said to the Master, "Since I am assuming the responsibility of edification for the first time, I would greatly appreciate it if you give me a few words of advice." The Master said, "You should practice first what you preach."

18. Hwang Chunam asked, "How can I be endowed with the great power of heaven and earth and render distinguished service with them?" The Master answered, "You can render great service if you are free from evil."

19. A student asked, "What is the most urgent of all urgent things humans should do?" The Master said, "To find one's own fault and correct it is the most urgent."

20. Yi Chesŏng asked, "What is the correct way of doing great practice?" The Master said, "There should be no distance between the mentor and the student." He asked further, "What should be done in order to remove the distance?" The Master said, "If the student's faith in the mentor is sincere, the distance disappears naturally."

21. A student asked, "When I practice to eliminate the five desires, the three poisons, attachment, and false notions, will it be right if I mindfully eliminate each one after another individually, and little by little?" The Master said, "It will be alright; however, various vicious thoughts will not arise of themselves if you keep eliminating evil thought as soon as you see it in the bud."

22. A student asked, "Are the five desires bad for humankind?" The Master answered, "The five desires are neither good nor evil in their own essence. However, desires beyond one's lot lead one to transgression and suffering; satisfaction of the desires within one's means lead to worldly blessings and happiness."

23. Yi Kwangjǒng said to the Master, "When I try to concentrate on whatever I do with one mind, the effort to do so interferes with one mind." The Master said, "Only at the beginning do you keep in mind the standard to do it with heedfulness. Once you have started the task, you keep one mind by letting go of the heedfulness."

24. Kim Inch'ŏl asked, "Is it a good idea to confront and fight to the last a wicked mental sphere that is beyond my ability to overcome?" The Master answered, "You treat it as you would skillfully avoid a stupid but violent villain who provokes you to a quarrel and then later give him admonitions. On the path of practice some crises are unavoidable; it is a good idea to find a way out of the difficulty instead of trying to get over it by force."

25. The Master said, "Only upon going through an adverse mental sphere, will you come to know the real ability of your practice, develop a new ability, or have your ability fortified."

26. A student asked, "How should I control my mind in ordinary times?" The Master said, "Make it a general standard to leave good thoughts alone and to let go of wicked thoughts. Try to have occasions to keep your mind clear of any thought, good or evil." The student asked further, "What should I do when thoughts of a good thing that I failed to take care of in the past come into my mind while sitting in meditation?" The Master said, "Let go of it after making a note of it in your mind, then take care of it later."

27. A student asked, "How can I cultivate public spirit?" The Master answered, "You should realize that your body is the public property of the fourfold beneficence, and hence the requital of beneficence is your duty. You should know that the true value of human life lies in benefiting others; and you should know thoroughly the consequences of self - interest and those of public interest."

28. A student asked, "I would like to know about the mastery of the Way [*tot'ong*], the mastery of laws [*pŏpt'ong*], and the mastery of spirit [*yŏngt'ong*]." The Master said, "The mastery of the Way lies in seeing into one's own nature; the mastery of laws lies in establishing religious and moral laws in accordance with principles; and the mastery of spirit lies in attaining numinous brightness." He said further, "One must attain the mastery of the Way and the mastery of laws first; one who attains the mastery of numinous spirit first runs the danger of falling into wickedness and keeping his practice from growing." He said further, "Occult supernatural power is a minor concern for a sage. If the main skillful means used by a presiding sage is his or her occult supernatural power, who will take care of humanity and justice? In the New World, the enlightened master will not need to use occult supernatural power, for scientific methodologies will be the occult supernatural power."

29. The Master said to Yang Tosin, "To maintain one mind in motion and at rest is to be in concentration [samādhi] and to manifest right action through the six roots with one mind is none other than the mastery of occult supernatural power."

30. The Master said to a student, "A huge evil on the way of religious practice is pride in one's accomplishments, thinking 'I must be quite good.' This is the indigestion of Dharma food."

31. The attendant asked, "Shall I deal with all affairs only after informing you of the matter?" The Master said, "Inform me prior to taking care of the matter except for daily trivial affairs. The matter will be done well when I know of it, so our spiritual energy will have no blocking between us." The attendant asked again, "What should I do when I notice a fault in a mentor?" The Master said, "If you notice a fault in the mentor on whom you cannot but depend, grieve only over your misfortune. If the suspicion is not dispelled, then let him know directly of your suspicion and get it dispelled."

32. A student asked, "Does the Buddha act in accordance with friendliness and estrangement or closeness and remoteness?" The Master answered, "The Buddha is not without friendliness and estrangement or remoteness and closeness; he looks all around and deals with all affairs only fairly, without being partial. Grand Master Sot'aesan said, 'I feel more affection to the one who is public - minded and good - natured.'"

33. A student asked, "I'm concerned that if one is contented with one's lot, one may not make any progress in the world." The Master said, "Contentment with one's lot does not lie in lack of motivation or being lazy it lies in doing things in an orderly manner and coolly. Hence, one should make progress in accordance with one's own ability."

34. A student asked, "What is the compassionate way to treat a person who is persistently unrighteous to the last?" The Master answered, "If an unrighteous person will not listen to any admonition, to reform him with extraordinary means is also compassion. To ignore good and evil is not true compassion; to prevent transgression and suffering is the compassion of a living buddha. However, an admonition can never be compassion if it is given in hatred and with intention to harm."

35. A student asked, "Can one practice mutual benefit only with material things? The Master said, "To become a model of practice for others by right speech and right conduct is also an excellent practice of mutual benefit."

36. The Master wrote an aphorism for Yi Ŭnsŏk and Kim Chŏngyong, "Make both angular and round behavior be in accordance with the Way." He wrote an aphorism to Yi Chungjŏng,

"Follow the way of the Mean and righteousness." He wrote an aphorism to his attendant, "Exert yourself in the practice and do not be wicked."

37. The attendant said to the Master, "I found a line in my dream, 'No confrontation, decency, and modesty.'" The Master said, "No confrontation with one's external conditions is the basis of harmony; to be decent and modest internally is the basis of cultivation of virtue. It's a fine aphorism keep it well. Generally, one with overly unyielding character should first exert on the practice of being modest and smooth - tongued. Only then one will attain great success in the coming era of harmony among people."

38. The Master wrote an aphorism for Pak Changsik: "The essence of nourishing self - nature lies in being broad - minded, generous, and free. Train your mind for an adamant self - nature."

39. The Master said to Yi Söngsin, "If your mind is broad and great, all the mental spheres will calm down of themselves; this is the way toward paradise. If your mind is narrow and small, all the mental spheres will threaten you from four directions; this is the way toward the sea of misery. Suffering and happiness depends on one's perspective." The Master then wrote, "If one cultivates morality with utmost devotion, one's future will be on the level road."

40. The Master wrote an aphorism for Kim Chönggwan: "Movement and quiescence should be in accord with laws." He gave an aphorism to Yi Chöngghwa: "If my mind is right [*chöng*], all the minds under heaven respond to me with justice, and if my mind is peaceful [*hwa*], then all the minds under heaven respond to me with peace."

41. To the students who committed faults, the Master said, "Repent of your faults to the public and in front of Dharmakāya Buddha." He then wrote a line, "Be true to yourselves, and do not deceive yourselves. Take a vow that you will not commit the same fault twice."

42. The Master wrote an aphorism for Ryu Kihyön and Han Chöngwön: "To reduce all thoughts to no - thought is the practice at rest, and to become conversant with myriad human affairs is the practice in motion. If both thought and no - thought are right, the great Way will be broad and long with no obstruction."

43. The Master wrote an aphorism for Chöng Chonghüi, "Cultivate the Way, nourish virtue, and make a fresh start every day" he wrote an aphorism for Yun Chuhyön: "Only if every one strives to cultivate the Way, will the whole world return to the Way."

44. The Master wrote an aphorism: "The difference between staying home [laity] and leaving home [priesthood] does not lie in the body but in the mind; the difference between bodhisattvas and deluded beings does not lie in the body but in the mind. Let every thought be of supreme enlightenment and let every step transcend the triple world."

45. The Master wrote some words to a student who left the order for home: "If you think of the Buddha and practice, a long distance is but a short distance. If you turn your back against the Buddha and immerse yourself in worldly dirt, a very short distance is nothing but a very long distance."

46. The Master wrote a verse for a student who was getting married: "Faith is the root of myriad good deeds. Harmony is the fundamental source of myriad blessings." Later he wrote another line: "Sincerity is the ancestor of myriad virtues."

47. Sending his students to their assigned work places in Seoul, the Master said, "Be patient, diligent, honest, and generous. Be heedful not to be carried away by worldly tastes."

48. To the staff members of the Tonghwa Clinic, the Master said, "The business of medicine is also a holy mission saving sentient beings. Hence, make kindness, dedication, and honesty your creed."

49. When the road to Kaesŏng was blocked for several months after the liberation of Korea [from Japanese occupation, in 1945], the Master wrote a verse to Yi Kyŏngsun, asking her to memorize it and pray, "Dharmakāya is originally pure, so is the taste of Zen. Kaesŏng is originally without barriers, hence there will be no obstruction to those who are enlightened. The public Way is broad and long of itself and so is of service to the public. All buddhas of the three time periods act in this way." The Master continued saying, "Do not make any enemies wherever you go; render virtue even to a cat. Live giving the impression that you have nothing though you do, and that you do not know though you do. This will be a secret to escape the calamity of war."

50. To some youths about to leave General Headquarters after being drafted for the national militia force during the Korean War, the Master said. "Handle all affairs always with Dharmakāya Buddha and Grand Master Sot'aesan watching over you; live with the same frame of mind as if you were in the precinct of the General Headquarters even though you are far away. When you are confronted with a difficult situation, offer a prayer with a sound frame of mind and then deal with the matter with the insight that comes to your mind first. Live knowing that you are under my tutelage even though you are far away from my guidance."

51. During the Korean War, the Master admonished his disciples, "Always speak in such a way that you give no cause for enmity, take actions leaving margins for humaneness, and offer sincere prayers so that our brethren who have fallen into the misery of hunger and cold may recover peace and lead comfortable lives." He said further, "If you offer prayers at dawn and night without any selfish motives, then, first of all, your mind will become that of the Buddha so that its benefit will return to you ahead of others. Second, your wish will be realized so that the benefit will return to the public."

52. Some members of the order took advantage of the chaos after the Korean War and became self-indulgent, violating rules of the order. So the majority of the order requested the Master several times to see to the matter. One day, the Master quoted the sacred saying of Ch'oe Sihyŏng, who said, "I am not a clot of blood: why should I not have brute courage? I have five viscera and six entrails; how could I have not emotions? It is only because I may hurt the heavenly mind that I do not blame him." Quoting this, the Master said, "It is not because I do not know justice that I do not discuss the rights and wrongs. It is only because I should not cut the Dharma affinity off or give up on those whom Grand Master Sot'aesan himself brought up. How can I block the future of even a single disciple? Grand Master Sot'aesan never gave up on even a leaf of grass or a tree."

53. For the ceremony of the tenth anniversary of founding Han'guk Poyugwŏn [the Korean Orphanage], the Master sent a congratulatory message: "Form a circle harmonizing with ten thousand people, and penetrate heaven with one mind."

54. When Hwang Chŏngsinhaeng took a trip to the United States of America, the Master wrote her a line: "Through tens of thousands of miles by water, land, and air, may your trip—going and coming—be peaceful." When Pak Kwangjŏn was going to America, the Master added one more line, "When you transmit the light of Dharma in accord with your affinity, may the beginning and end be as you wish."

55. For the celebration of Im Ch'ilbohwa's sixtieth birthday, the Master sent the following Dharma words: "In the secular world, gold, silver, lapis, crystal, coral, agate, and pearls are called the seven treasures. The seven treasures in the order of religious practice are faith, zeal, query, sincerity, stability, cultivation, and resolution. I pray that you take these seven spiritual treasures as fundamental, and thereby own all wisdom and blessings through eternal life."

56. At the ceremony of Yun Sŏgin's sixtieth birthday, the Master delivered a sermon, "In heaven and earth there are rain and dew; however, only those who farm making use of rain and dew are more blessed. Likewise, in the world there are good laws [Dharma] however, only those who accomplish charitable work making use of these laws are more blessed. The

commemoration of a sixtieth birthday can increase more in glory if it helps establish new laws in the world and accumulate charity, making use of the rules of propriety of this order, than if the day is spent in insignificant external splendor, wasting a great deal of money. The requital of the beneficence of parents by the offspring will also be many times greater."

57. The Master wrote a letter to Kim Hyōn'gwan: "When people produce karma, good or bad, deluded beings do so for fame, power, and personal gain, but buddha - bodhisattvas do so with faith, duty, and compassion. Hence, true fame, power, and gain return to buddha - bodhisattvas, while deluded beings wander around looking for unreal fame, power, and personal gain."

58. The Master wrote a letter to Song Chamyōng: "Though bodies are separated by mountains and rivers, our minds are in the one place of Dharma meeting. Although myriad affairs differ from one another, if the spirit based on one thought of faith and devotion keeps striving, then this is the practice without leaving me and the way you can reach the buddha stage."

59. To his attendant in convalescence, the Master wrote, "Although the human body gets ill, the fundamental mind does not get ill. If you treat your sick body with a mind devoid of sickness, your body can recover health. I ask you to practice this."

60. To Kim Paengnyōn, who was critically ill, the Master wrote a letter: "There is neither birth nor death, nor is there purity or impurity. Practice peace of mind, and rejoice eternally in the Buddha land."

61. During his long period of convalescence, the Master experienced frequent changes in his appetite. And he said, "If you have a good appetite, simple food consisting of vegetables without meat is sweet and becomes good nutrition for the body. But if you have lost your appetite, even good food with delicate flavor tastes bitter and causes indigestion. Likewise, if you follow the Way, you can enjoy blessings and happiness by handling well even the adverse mental sphere; however, if the Way is not in yourself, you sometimes produce the source of calamity by mishandling even the favorable mental sphere. Therefore, whether you find the worldly life happy or unhappy depends not just on the external mental spheres, but, in reality, on the existence or nonexistence of one's own power of and appetite for the Way."

III. Taking Care of the Fundamentals

1. Master Chōngsan said, "Only if you take a good care of the fundamentals of whatever you do, will its branches come out right. The fundamental of the six roots is the mind, and the fundamental of the mind is self-nature. The foundation of the conduct of life is trust, while power, fame, and avarice are branches."

2. The Master said, "The most fundamental part of wisdom is to know the root and branches of the mind, to know how to cultivate the mind, and to know how to use the mind well. Thus it is said in a sūtra, 'If one wishes to know all the facts of the three periods, one should know that all the facts of the universe [dharmadhātu] are made of the mind.'"

3. The Master said, "You should make adequate preparation in advance for any task by figuring out its root and branches and its first and last. Focus your energies on what is fundamental from the viewpoint of eternity, without being fettered by concerns of immediate gain or loss. Common people live their lives such that they end up taking care of their bodies without knowing how to take care of their mind, which is fundamental. How hidebound that is!"

4. A student asked, "Wouldn't a bowl of rice be more important than Dharma to a person starving to death?" The Master said, "If we consider the primary and the secondary importance of this matter, Dharma is primary and a bowl of rice secondary. For the maintenance of the body, a bowl of rice is primary and Dharma secondary. Hence, the starving person should be given a bowl of rice first. However, you must take the spirit as the root of your daily living and earn clothing, food, and shelter with cultivation, inquiry, and careful choice."

5. The Master said, "Take the fundamental Dharma as the standard, and make good use of material things, distinguishing what should be done first and what last, according to the occasion. What is great is not the possession of material things but the creative transformation of the mind."

6. A student asked, "What kind of practice is the most fundamental practice in the world? The Master answered, "Mind cultivation is the most fundamental, because mind cultivation includes all other practices. For without mind cultivation, all other practices will not make right applications." The student asked again, "What kind of skill is the most fundamental skill in the world?" The Master answered, "The skill to maintain harmony among people is the most fundamental. For the skill to be in harmony with others controls all other skills and all other skills cannot be applied without it."

7. The Master said, "The ground of progress is education, and the foundation of all education is moral education. All other learning and skills are useful for progress, but they should be based on truth and public spirit if they are to benefit the world."

8. A student asked, "What is the foundation of moral education?" The Master answered, "The cultivation of the spirit to return the fundamental beneficence and the requital of beneficence are the foundation of moral education. The great fortune of the New World will be endowed only on a society where moral education is well done."

9. The Master said, "Just as a fruit tree grows well and bears good fruit only if its roots are well fertilized, a person, whose roots are the mind, can form a good personality only if he or she strives in cultivation of the mind. How can one hope for the fruit of wisdom and blessing without mind cultivation?"

10. The Master said, "What we seek in the world is simply blessings and wisdom. The world is the field of blessings, the universe is the mass of truth, and we are endowed with the elements for receiving blessings and wisdom like the Buddha. Since we do not receive blessings and wisdom if we do not make the effort to attain them, who would bar us from receiving them if we did make the effort to receive them? However, if you do not receive blessings and wisdom no matter how hard you try, it is because you do so against truth. If we want to receive them, we must seek after them, and we must do so in accord with truth."

11. The Master said, "A well does not dry up because it is fed by a spring, and a tree does not wither because of its root. Likewise, the present enjoyment of blessings and happiness will not dry up only if the seeds for the reward of virtue are hidden in the nature of mind. Hence, you must check to see what kinds of buds are sprouting in your mind, and you must then strive to grow the good buds. The seeds for the reward of virtue are faith, public spirit, and compassion."

12. The Master said, "If you wish to be blessed, grow the buds of blessing in the formless mind; if you do not like to suffer punishment, eradicate the roots of sin from the formless mind. Taking good care of someone only in the mind makes seeds for the reward of virtue."

13. The Master said, "Just as it is important for a surveyor to ascertain the cardinal point first, it is important for us practitioners to ascertain the cardinal point of practice and public service. Find the cardinal point of practice in mind cultivation, and that of deliverance in the deliverance of oneself. However, this does not mean that you deliver others only after you have finished your own deliverance. Rather, it means that you study all learning on the basis of mind cultivation and work on the deliverance mission while working on the deliverance of your own self."

14. While ordering the relief campaign for war victims after the liberation of Korea, the Master said, "The relief campaign has the dual significance of relief and deliverance. For the war victims among our compatriots the relief task is urgent, however, our mission should not end with it; we should do it together with the task of deliverance. How could we bring about true happiness and peace with material prosperity and armed forces alone? True happiness and peace can be brought about only if the mind ground is well cultivated. Since the greatest of all enterprises of the world is the religious mission, we must carry out the dual task of relief and deliverance together.

15. The Master said, "There are many ways to benefit others, but none will surpass what helps one develop a right aspiration; and there are many ways to harm others, but none will surpass what causes one to develop an evil aspiration. For aspiration is the seed of good or evil for the person's eternal life."

16. The Master said, "The establishment of a local temple may seem easy, but it cannot be done unless there are many blessed people in that district. The merit of establishing a temple is much greater than that of any material donation. It is good to give to starving people in a year of famine; it will be a greater merit to establish an industry for many people to depend on for living. It will be a great merit to give material help to them once. But wouldn't it be a greater merit to establish a school for many talented youths to learn, or to provide myriad people with convenience by the result of an eminent research? Better still! What could be a greater merit than establishing a religious temple where many people are edified on morality so as to be good human beings?"

17. The Master said, "Buddhas and bodhisattvas take the empty Dharma realm of heaven and earth as their own household and sow the seeds of blessings and stipends endlessly in the eternal life. You may designate many things as great. But what could be greater than the Buddha's boundless aspiration? You may name many things as vast, but what could be vaster than the Buddha's limitless storeroom?"

18. The Master said, "There are three ways to practice charity. The first is spiritual charity. That is, to do things for the good of others, to aspire to save the world, to pray for the benefit of others, and to treat others with sincerity. The second is charitable work by action, that is, to practice charity by the function of one's six sense organs, by giving one's property, and by benefiting others. The third is the charity of Dharma, that is, to practice charity by inheriting the wisdom-life of the true law and rolling its Dharma wheel throughout the universe for the three time-periods, and to help a religious order develop greatly by making spiritual, physical, and material contributions. This last charitable deed is the most fundamental merits and virtue."

19. The Master said, "It is mainly for one thing, namely, mind cultivation, that we live in this precinct of Buddhist practice [*bodhimandala*]. While we try to do mind cultivation, we must also provide for clothing and food, and for this purpose, we have to work together, do public service, and establish various organizations. However, there are some practitioners that forget the fundamental task, losing their mind to worldly desires and worldly vanities. How can I not worry about those who mistake the means for the end?"

20. The Master said to the students, "Although practitioners live together in the precinct of Buddhist practice, the degree to which one's mind is pulled varies from one to another. There are some whose thought and aspirations are concentrated on this practice and public service. Some practitioners' minds are pulled by some other things but return upon reflection on their original vows. Some practitioners have their minds pulled considerably but take care of their duty after listening to their mentor or comrades. There are some whose conduct reveals that their minds are being pulled, but who do not reflect on their minds even when they are admonished by their mentor and comrades, ruining their way ahead. Reflect on your mind to see which level you are on, so that you may not have regrets in the eternal world."

21. The Master said, "When I see someone who, residing in this precinct, loses the aspiration for mind cultivation altogether, I feel sorry for that person, seeing how thick the past karma layers must have been. If one considers the principle of birth and death and that of transgression and blessings, one should be overtaken by awe. When I see someone living with no reflection on these principles, I only feel pity for that person."

22. The Master said, "When a thought occurs to your mind, check it to see whether it is a public or private affair and whether it is right or wrong, so that you can develop your thought to be fair and just from the very beginning. There is a saying 'Through a needle's hole enters an ox's wind. As soon as an evil thought takes place in the innermost recesses of the heart, you should reflect on your original vow in order to correct your mind, so that you may have nothing to regret. If you idle away your time in the precinct of Buddhist practice without earnest practice for fear of losing face, you will inevitably become corrupted and turn your back to the Buddha's order in your next life, although you may make it through this life. Transgression committed in the public order is repaid much more severely than that committed in one's private household. Hence, you ought to awaken from any misapprehension, so that you may have nothing to regret in eternity. One mind with which to reflect on your original vows is the mind that comes close to the Buddha; the practitioner should only think of the Way and be envious only of the Buddha."

23. The Master said, "While residing in the precinct of Buddhist practice, you must distinguish the host mind from the guest mind. Now, what is our host mind? Do we reside here to gain money, power, fame, or any other pleasures? No: we live in common in this precinct of the

order, with the sole end to attain to buddhahood and deliver sentient beings. Hence, the aspiration to attain to buddhahood is the host mind, and the aspiration to deliver sentient beings is the host mind. If we lose our host mind, and are gripped by the guest mind, putting first what should be last, what will become of our future? Thus, the foundation of our goal will be solid only if we always keep our host mind firm, making good use of the guest mind but not letting the guest mind rule the host mind."

24. The Master said, "The vow to attain to buddhahood and deliver sentient beings is the highest and greatest of all wishes of humankind, and the place where people reside in common in order to attain to buddhahood and deliver sentient beings is the most sacred and precious place of the world. How heavy our duty is, and how noble our living here is! However, human mind is such that it easily relaxes as time passes, or it is easily disturbed in adverse mental spheres. At this time, when human mind changes easily due to the public unrest and the complications of daily living, you are in danger of finding your duty buried and forgotten, even in this precinct of the order, if you are off guard even for a moment. Hence, always be heedful to reflect on your original goal as you pass the time and whenever you meet with any adverse mental spheres. As your practice becomes mature, after a long time, your goal will eventually be achieved of itself with no trouble, reflecting on your original aspiration. When our practice matures, the whole world will transform into the Buddha land."

25. The Master said, "The dawn and night prayers are the ritual in which we celebrate our own roots, and the time in which we take care of our mind. Hence, you ought to perform the ritual with your spirit refreshed, reflecting on your original vow if you become negligent because of mental and physical fatigue. Seated meditation at dawn is a good time to see our authentic nature; hence practice seated meditation even if only for a short while, reflecting on your original goal if you feel negligent because of languor, unless you suffer from illness. The regular Dharma meeting and evening Dharma meeting are the special opportunities to provide our spirit with Dharma food. Hence, you ought to attend them with endless devotion, reflecting on your original goal if you feel negligent because you are enslaved by a complicated life. Precepts are the life of a practitioner and the ladder for attaining buddhahood. Hence, you ought to observe all the precepts without fail, reflecting on your original vow if you feel negligent due to the foolish demands of mind and body. Scriptures are the bright lanterns leading us to our goal; hence exert yourselves by studying them, reflecting on your original goal if you feel negligent because you have lost time to other things."

26. The Master continued, "The articles of the order's constitution are the lifeline that guides the people. Hence, you ought to protect the order's laws as you do your own life, reflecting on your original goal if you feel like violating any of them because of a personal opinion or bias. Since we are gathered here not for individual fame and right but for the order's fame and right as our common glory, you ought to promote also the public fame and right, reflecting on your original

goal if any wicked thought rises in you for personal fame and right. We are gathered here not to provide for our personal ease and satisfy our greed but to sacrifice ourselves for the whole community. Hence, you should not compromise your vow of selfless service, reflecting on the original goal if the stupid thought occurs to you to provide for your personal ease and satisfy your greed, neglecting the safety and interest of the general public. We are gathered here not to pursue the common learning but to learn and teach morality, the root of all other learning. Hence, you ought to reflect on your original goal not to lose sight of the order of primary and secondary if you are inclined to the arcane scriptures from outside the order, slighting the fundamental canon of morality. We are gathered here not to pursue a splendid worldly life with its momentary human pleasures but to obtain serene and eternal spiritual bliss. Hence, you, reflecting on your original goal, should keep your great plan from falling into oblivion if you are attracted to the swirling seas of greed and thereby idle thoughts arise in your mind, which are useless to the life of a true practitioner."

27. The Master continued saying, "Together with the practice of reflection on our goal, we must also practice reflection on our own nature [*chasōng*]. Although the true practice of reflection on self-nature can only be done by seeing into self-nature, a truly faithful one, even if he or she has not yet seen into self-nature, can practice reflection on self-nature by relying on the Buddha's teaching. The main principle is to search for the precept [*śīla*], concentration [*samādhi*], and wisdom [*prajña*] of self-nature in myriad mental spheres, taking the essentials of daily practice as the standard, as spelled out in the *Canon*. I will illustrate the main point with some examples. If you occasionally experience an unfair thought on a matter because you are making a biased discrimination between yourself and others, reflect on your self-nature and think of the realm of Irwōn that is by origin devoid of any discrimination between self and others. If you, at times, have a mind to look down upon your junior with thoughts of discrimination, think of the realm of equality that is devoid of discrimination by reflecting on your self-nature. If you, at times, cannot maintain spiritual stability because of burning evil passions, think of the pure realm devoid of evil passions by reflecting on your self-nature. If you, at times, experience an excessive attachment because you have yielded to the attachment of hatred and love, think of the realm of highest good devoid of hatred and love by reflecting on the self-nature. If you, at times, find it difficult to cut off the desire for gain because you are attached to existence, think of the realm of true emptiness [*chin'gong*] by reflecting on your self-nature. If you, at times, give rise to a nihilistic thought, being attached to nonexistence, think of the realm of marvelous existence [*myoyu*] by reflecting on your self-nature. If you, at times, feel attached to life and fear of death confronting an occasion of life and death, think of the realm of Dharmakāya that is devoid of arising and ceasing, by reflecting on your self-nature. If you, at times, cannot adapt yourself to ordinary society because a false notion of Dharma has arisen in your mind, think of the realm of no false notion by reflecting on your self-nature. If you practice like this, your mental function will gradually be unified with original self-nature regardless of whether you have seen into self-nature. And if you keep this practice up for a long time, you will always be

unified with self-nature at any place, and eventually you will be brightly enlightened to the truth of self-nature, and the light of self-nature will naturally appear. This is the realm of the Buddha and the functioning of the sage."

28. The Master said, "In the physical life, there are four kinds of occupation, namely, scholar-official, farmer, artisan, and tradesman. Analogously, there are four kinds of occupation in the spiritual life. Of all the scholar-officials, the one who learns and teaches morality [*todŏk*] is the best scholar-official. Of all kinds of farming, the farming of humans that raises talented men and women is the best farming. Of all factories, the mental factory that remodels the mind is the best factory. Of all trades, the trade of Dharma that manufactures correct Dharma and spreads it into the world is the best trade."

29. The Master said, "Material things are no more than auxiliaries to our daily living. What cannot be done without to the end is our mind. Hence, we should keep accumulating the three great powers [cultivation, enquiry, and heedful choice] in our mind and prepare for the eternal world always ahead of time."

30. The Master said, "Instead of exerting yourselves to fill up your store of material things, exert yourselves to fill up your store of immaterial things in the realm of truth. If a practitioner is avaricious in the secular world and attached to it, that desire for the secular world may, with avarice as the seed, be fulfilled in the next life, but one's practice will be dimmed and one will be easily led astray by a slight error."

31. The Master said, "People in the secular world regard gold, silver, and ornaments as the most precious treasures; however, all those things with forms are devoid of reality. There are two kinds of true treasure for human beings. One is our true mind, which, being eternally immortal through innumerable lives in the eternal world, becomes the true self. The other is the correct Dharma, which helps us find our true mind and thereby attain blessings and wisdom. Our eternal true treasures are the true mind and the correct Dharma."

32. The Master wrote to a student, "There is a great treasure that can be compared neither with jade nor with gold. What sort of a treasure is it? It is the virtue that one has cultivated through one's whole life and the pure mind at one's last moment."

33. The Master said, "Buddha-bodhisattvas do without ado, manifest their perfect character without harboring any false notions in their mind, reveal their true selves by forgetting their egos completely, and perfect themselves by dedicating themselves to the public interest."

34. The Master said, "Grand Master Sot'aesan made clear the essential way to attain wisdom and blessing by quoting an ancient scripture, which reads, 'Not to be apart from one's own

nature is the greatest practice; to harbor no false thought after rendering favor is the greatest of all virtues." He further said, "If you harbor the false notion of rendering charity, charity itself can be the cause of transgression and harm. When humans bring up their offspring, they have in mind no false notion of bringing it up, and that is why bringing a child up remains a great beneficence. Thus, rendering favors to others becomes a great charity only if one has no notion of rendering favors in mind."

35. The Master said, "The inexhaustible treasure house is none other than the internal three great powers and external charitable deeds performed with no false notion of them. These two are the original source of boundless blessings and happiness."

36. The Master said, "The enlightened person enjoys endless blessings because he or she cultivates the cause of blessings while enjoying it. Deluded beings, while enjoying the small blessings they have earned, attach themselves to them or they become arrogant and often corrupted. If abused, blessings can be the capital of calamity; if put to a good use, calamity can be the capital for blessing."

37. The Master said, "Do not complain that your charitable deed is not recognized while practicing charity. If you get all the praise for the charitable deed, you will have received half of the blessings for it. Think of the deficiency of your charitable deed, and do not regret that you do not receive blessing right away." He said further, "If you spare the blessings returned to you, you will be blessed for a long time."

38. The Master said, "It is not just in games of chess or the game of *go* that possess the secret of moves. Deluded beings can only see the immediate move; sages can see tens and hundreds moves ahead. Thus deluded beings, being preoccupied with the immediate gains and comfort of this life, accumulate countless offences and suffering. Sages, preparing for eternal wisdom and blessing, exert themselves in cultivation of the mind and in impartial public service, disregarding present small blessings and pleasures, being content amid poverty and taking delight in the Way."

39. The Master said, "Sages receive infinite true benefit by not taking present small gains and even by suffering loss, but deluded beings suffer losses by committing evil while seeking small gains. True benefit can only be attained if it stands on the ground of justice and in accord with a great cause."

40. The Master said, "If you seek after fame, position, and power in accord with the Way, you can practice more charity therewith without committing transgressions. If you do not accept them or decline one position in favor of another, even though you deserve them, then this will be accumulated as hidden fortune. To receive the whole blessing is to waste it; to bestow

blessings on another without enjoying it oneself is to accrue interests." He said further, "Even an enlightened sage cannot realize his plan and aspiration unless he gets a position thus, the position is something that is not bad but necessary. However, the enlightened sage must get it only in accord with the great cause after a careful consideration of the situation. And the position can only be kept safely for a long time if the power granted to the position is not monopolized after it is held."

41. The Master said, "Buddha-bodhisattvas and deluded beings are alike in liking what is good and disliking what is bad. But they are unlike in that buddha-bodhisattvas do not take what is good no matter how good it is if it is not right, while deluded beings take it although it is not right. Buddha-bodhisattvas are different from deluded beings in that the former have no attachment to love and hate when they are confronted with the mental spheres of joy, anger, sorrow, and pleasure, while the latter are attached to what they like or dislike. They are alike in that they cannot realize their aspiration without attaining a position. But they are different in that deluded beings are more likely to use position, power, and property as the means to commit transgression, while buddha-bodhisattvas use them as the means of benefiting the people in the world. And the more they enjoy position, power, and wealth, the more reward of virtue they render to people. Hence, buddha-bodhisattvas are always endowed with abundant rewards of virtue and, hence, all the articles for daily use offered to them turn out to be sacred items to benefit the world."

42. The Master said, "You cannot honor yourself; to treat others well amounts to doing yourself due honor. You cannot raise your merit for yourself; to raise someone else's merit amounts to raising your merit."

43. The Master said, "You get a day's wage right away, but you harvest a year's farming only in the fall. Likewise, a great benefit is obtained late and a great practice takes long time. Do not be impatient if the reward of virtue does not return quickly after doing a small charitable deed, but keep practicing charity. Do not be complacent if there is no immediate retribution after you have committed a transgression, but repent and correct your ways. Whatever is to return will return when it reaches the limit; hence strive to accumulate merit without dropping your guard."

44. The Master said, "An ephemeral creature can see only one day, and a mantis can see only one month, hence, an ephemeral creature does not know a month, and a mantis does not know a year. Deluded beings can see only one life without knowing eternal life, but buddha-bodhisattvas can see the eternal life, and hence, they make the longest-term plan and exert themselves in the most fundamental matters."

45. The Master said, "As deluded beings attach themselves to the worldly joy that is impermanent and ever changing, they are ruined when their fortune ends. However, buddha-

bodhisattvas train their minds in the formless and immutable bliss of a hermit's life and enjoy paradise. You should enjoy the immutable and simple bliss and glory of eternal morality without being attached to ephemeral pleasures and prosperity."

46. The Master said, "A propitious and lucky day is not in the lucky day but in one's way of mind and action. A particular lucky day is the day when one meets a true mentor and the day when one has a firm resolution in the true Dharma, and the day when one is enlightened to the principle of one's own nature. An ordinary lucky day is the day when one observes the precepts well, prevents wicked thought, keeps peace of mind and forbearance, repents prior faults without committing new transgressions, practices charity and altruism, and pays off old debt patiently by overcoming incidental suffering."

47. The Master said, "To a practitioner, the birthday of the mind is more important than that of the body. Our birthday of the mind is the day when our mind takes a vow toward the great way of neither arising nor ceasing, the day when new mind arises by refreshing the dejected mind, and the day when, responding to the mental spheres, one mind of bright thought arises, and one mind of good thought arises. As an ancient sage said, 'Everyday is a good day,' so we must live everyday as a birthday. I hope that you will live a splendid life in the infinite world by reflecting on your original vow and developing new good thought, so that you become a great figure that benefits the vast world eternally."

48. The Master said, "The five worldly blessings and five blessings of the practitioner have different standards. In the section 'The Great Plan' of the *Book of History* [*Shujing*], longevity, wealth, health, love of virtue, and peaceful death are regarded as the five blessings. In the secular world, however, the five blessings are longevity, wealth, honor, health, and numerous sons. Common people regard a long physical life as longevity, but practitioners regard as longevity awakening into the realm of neither arising nor ceasing. Common people regard their private property as wealth, but religious practitioners regard as wealth the knowledge that the whole universe is one's own possession. Common people regard obtaining fame and a post in the government as honor, but religious practitioners regard as honor the realization, by acting in accord with moral laws, of the value of the supreme creature. Common people regard a physical state without illness as health, but religious practitioners regard as health a mind devoid of evil passions and attachment. Common people count only their own offspring when they wish for many offspring, but religious practitioners regard all sentient beings in the universe as their own offspring. Now, if you possess the practitioner's five blessings, then there is a principle that the secular five blessings can return to you. Hence, you must find the spring of these five fundamental blessings so that you can enjoy secular as well as hermit's five blessings."

49. The Master said, "With regard to budgeting and the settlement of accounts, there are different standards for balancing income and expenditure in the secular life and in the monastic

life. Secular life will be rich and complete only if the actual income is abundant, but, from the aspect of truth, one's reward of virtue will be abundant only if there are enough savings in the realm of truth, even in the event of actual loss. Deluded people, however, do not know the true meaning of income and expenditure, and hence, take the immediate income by all means, even by deceiving others. This is like a debtor who makes his debt heavier. When will he see the reward of virtue returning to him? Therefore, you, understanding the correct way of income and expenditure, should cultivate the infinite field of blessings daily and monthly, balancing true income and expenditure by benefiting others with words and deeds, while balancing your actual income and expenditure in accord with the spirit of mutual benefit."

50. The Master said, "There are two kinds of official rank: the official rank conferred by heaven and that conferred by humans. A governmental office can be taken away because it is conferred by humans, but the official rank conferred by heaven cannot be taken away because it is given by the Truth. Regarding this official rank conferred by heaven as precious, buddha-bodhisattvas hold the attainment of the three great powers internally as the true glory, and the deliverance of the world externally as the true occupation, being praised by all the people under heaven. Now, this is the official rank conferred by heaven. If you attain the official rank conferred by heaven, then the official position conferred by humans will naturally come to you, so that you can enjoy eternally the official rank conferred by heaven and the official position conferred by humans."

51. Greeting the New Year, the Master gave a sermon on the topic 'Exorcism by Reading Scriptures': "An old custom in this country [Korea] is a ceremony of exorcism done with the reading of scriptures by a Buddhist monk or a blind person invited by a household. However, it is not certain whether this ceremony can exorcise, or bring about good fortune. If the exorcist reads the scriptures only word for word without understanding their original intention, the whole ceremony will turn out to be nothing but a kind of superstition. We dissolve any unhappiness, at the beginning of a new year, not by asking someone else to read the scriptures once overnight, but by reading them ourselves daily. We get rid of evil, not by reading them aloud, but by reading them silently in mind, not by reading them at a desk at a set time, but by reading them in our minds all the time, in all circumstances of movement and quiescence. If we, reading our scriptures thoroughly and putting them into practice, read and make good use of the real scriptures displayed throughout the world, we can drive away our own woes and calamities and bring blessings to our families, societies, and the nation."

52. The Master said, "The Buddha gave out three kinds of scriptures, in accord with the intellectual capacity. The first is the scripture that was later written in ink on paper. The second is the actual scripture manifested in all things in the world. The third is the formless scripture that is originally complete in our own nature. The actual scripture is greater than the scripture written in ink on paper, and the formless scripture is more fundamental than the actual scripture manifested in the myriad things in the world." He said further, "It is said that before the birth of

the sage the Way subsisted in heaven and earth; after the birth it resides in the sage; and after his death, it remains in scriptures. The greatest scripture is the Way of heaven and earth, which appears to be accidental or natural."

53. The Master said, "There are three kinds of mentors to a Buddhist practitioner: a human mentor, who teaches one by talking, writing, or acting; the universal mentor, who awakens one to the silent reality displayed in front of one; and the conscience mentor, who awakens the self. If you aspire to attain to the great Way, you must receive the guidance of these three mentors."

54. The Master said, "The fourfold beneficence is a field of blessings for us all. Buddha-bodhisattvas sow the seeds of edification in a boundless impartial field throughout their eternal lives, and thereby become loving parents and spiritual guides of the triple world. Deluded beings sow the seeds of greed in the limited ground of selfishness and are absorbed in work their whole lives; nonetheless, eventually there remains not much of benefit. Buddha-bodhisattvas work hard farming on the formless mind-field for many worlds and thereby harvest pure [*anāsrava*] blessings and infinite wisdom in infinite future worlds. Deluded beings work hard on such phenomenal things as wealth, sex, fame, and gain, yet everything turns out to be in vain when they leave the world, even though there seemed to be some benefit while they were working hard on them."

55. The Master said, "The most important conditions of our practice, for eons, are our vow and Dharma-affinity. The vow helps us choose our directions, and the Dharma-affinity guides and fosters the vow."

56. The Master said to Cho Chŏn'gwŏn, "We can expect good fruit of a fruit tree only if its seed was of a good species, if it meets fertile ground, if it meets favorable rain and dew, and if it gets long-term human care. Likewise, to perfect one's personality, these four conditions must be present. For a human being, the habit force becomes the seed. Human beings are each born with different minds and modes of action because the seeds of habits are all different from one another. Therefore, you should exert yourself in the preparation of good seeds by good habits. The ground of a human being is his or her affinity with parents, brothers and sisters, and mentors and comrades. One can be a good person only if one enjoys good affinity with these conditions. One's seed will not produce right if one has unfavorable affinities and fails to receive correct guidance, or if one's intention to do the right thing is opposed, or if one does not sow the seed in the correct religious order. Therefore, you must strive to develop many, good affinities. The rain and dew of the human being are those of Dharma. The seed of the mind will grow well and make progress and improvement only if one comprehends the scriptures and the canons of wisdom and listens to the teachings of mentors and comrades. Thus, you must receive the rain and dew of Dharma. The long-term human effort for the perfection of a personality is the power of one's own effort. Even if one has good habit force, a good Dharma affinity, and

hears good Dharma sermons, one cannot realize a good personality without one's own long-term effort and ability. Therefore, one can realize the great personality who can attain to buddhahood and deliver sentient beings only if one accumulates actual merits one after another until one's deluded being transforms into a buddha."

57. The Master said, "A story has it that a man gave his three daughters away in marriage, each with one *mal* [18 liters] of unhusked rice. In a few years, he looked into their lives and found out that one was living poorly, because she had used the rice for food. The second one was living with the rice hung to the ceiling as a souvenir. And the third one had used the rice as seed for farming she was living well, with a productive farm. Likewise, everyone has come to this world with the seeds of blessing and wisdom. There are those who are ignorant and poor, who have no blessings and wisdom because they have wasted all of them. There are those who are not debauched, because they are prudent, but they live as usual without knowing how to cultivate blessings and wisdom. And there are those who grow the three great powers, endlessly preparing for blessings and wisdom, and have blessings grow constantly accumulating because they enjoy only part of their blessings and use the greater part of them for rightful public causes. If one abuses or wastes blessings, even if one is born with them, there will be little to expect on the road of one's own future, as one will be harming those blessings. If one uses blessings correctly in the practice and in public service and does not spare effort or property, then one's wisdom and blessings will always be abundant."

58. The Master said, "Supernatural power is like branches and leaves, whereas seeing into one's own nature and thereby becoming a buddha is the root. If you take good care of the root, branches and leaves grow vigorously, but if you take care only of the branches the root will naturally wither away. As supernatural power is a minor concern for the sage, Grand Master Sot'aesan, too, stringently prohibited his disciples from attaining it, after founding the order. Taking the essential ways of humanity as the main principle, he delivered deluded beings with daily rules of propriety and commonplace laws. This is the unexcelled path."

H. On Being Diligent and Truthful

1. Master Chōngsan said, "Deluded people believe what appears as real but do not believe what does not. While they are absorbed in external glory, they are not even interested in searching for the internal truth. While they pay attention to even small increments of immediate gain and loss, they do not consider vices or blessings of the future; consequently what they do falls into mere form and fabrication. Eventually, dancing with joy for daily false desires and greed, they fall into the pit of evil karma. How pitiful that is! We can learn from a fable. A deer loved her magnificent antlers but was ashamed of her ugly-looking legs. One day, being chased by a hunter, she was escaping danger through the bush her magnificent horns impeded her escape but her unsightly legs ran well and saved her life. Although this is only a fable, if we reflect it on ourselves, we can say that it is a warning critique that truly depicts the world."

2. The Master continued saying, "In keeping with the development of material civilization, this wonderful world becomes brighter daily. However, if one wishes to enjoy exquisite, modern conveniences of all sorts to the full, one needs power and wealth. As public sentiment becomes overtaken by this reality, people grow arrogant and self-conceited if they obtain some of what they desire. Those who do not obtain what they desire using whatever contemptible means, commit all sorts of vices and sow various seeds of enmity. And when they are threatened one morning by the hunter of adversity, they are at a loss with fear, trying to find the way out of danger with the power of concentration, know-how, and right conduct, which will be ineffective without daily practice. Moreover, being hindered in various ways by the distortions of fame, power, and wealth, they are forced into the jaws of death. How pitiful that is! Moreover, at death, which everyone faces eventually, the fame, power, and wealth that one has enjoyed are useless. Rather, in building up layers of karma and strengthening the attachment of evil passions, they cause one to lose freedom of spirit and hinder one's affinity for the good path. You should think through this thoroughly and bear it in mind, so as to devote yourselves to attaining the three great powers of cultivation, inquiry, and heedful choice, testing your actual mental power against any matter you face at any time."

3. The Master continued saying, "Since you have entered this order for Buddhist practice, you may guess the essence of false and true. However, if you do not check your practice daily and hourly while residing in the order, you could, unawares, easily be attracted by external splendor. If as a Buddhist practitioner you possess vast knowledge, a good writing style, or eloquence, you may mistake it for true power of practice and be conceited. If you are praised or remunerated, you can easily be proud of yourself, as if you have achieved something great. However, true practice is not in what you say or write. It lies in the following threefold practice. First, it lies in the spiritual ability to be free from the six paths and four forms of birth, upon attaining spiritual freedom. Second, it lies in the wisdom to have no doubt about falsehood and

truth, and right and wrong, upon awakening to the source of facts and principles. Third, it lies in the spontaneous observance of all precepts as the heedful choice is all in accordance with laws. Only with these three powers perfected can one be assured of having attained buddhahood. Therefore, in the moral religious order, one who, no matter how ignorant, lowly, or deficient in speech, has the root of faith in the Dharma and pursues mind cultivation well is never regarded lightly but is expected to be a great, future vessel of the Dharma."

4. He continued saying, "Moreover, if you attain the true power of this mind cultivation, you can ably govern myriad things in the universe, and can make good use of fame, wealth, and treasure, and all knowledge. External splendor based on real power is like water flowing from a spring and a shadow caused by a real thing: the water and the shadow are also real. Consider! Who can belittle the fame of the buddha-bodhisattvas and all sages from ancient times? Who can snatch the power from them? And who would despise their grandeur? With the passing of time, their greatness grows more resplendent and lofty, as people are more enlightened. Their great aspiration is realized on the ground of no desire. I hope that you cultivate the realm of no desire and foster the formless true power, and thereby become a great worker for Grand Master Sot'aesan's grand task of spiritual unfolding."

5. The Master said, "One can easily make a name for oneself at a given time, but it is difficult for one to establish its true reality. It is easy to know apparent phenomenal features but difficult to comprehend their noumenal truth. It is easy to do a good deed that shows itself, but difficult to cultivate its good root. Name and known characteristics are like shadows; only the reality can be true gain and true fame."

6. The Master said, "A person of much arrogance loses people; a person with much show-off loses truth. To lose people is to discard the world; to lose truth is to discard one's own self. To lose these two and search for the Way is to lose the seed and search for harvest."

7. The Master said, "The good of a small-minded man is easily buried and the evil is easily exposed, as in the case of something dirty wrapped up with silk, the bad odor of which one cannot hide. And the fault of a man of virtue is easily buried and the good is widely recognized, it is as in the case of gold and jade, whose value does not change even if it is wrapped with rags. Therefore, the man of virtue does not care about outward appearances but performs internal moral cultivation thoroughly and strives for substantial cultivation of true ability."

8. The Master said, "Do not love ostentation in whatever you do. What is externally splendid but internally trifling is the cause of personal, familial, societal, and national ruin."

9. The Master said, "Rayon cannot pretend to be silk. Do not strive for ostentation, but cultivate only the real."

10. The Master said, "Falsehood disintegrates utterly when it does; truth cannot be destroyed even by heaven and earth."

11. The Master said, "An ancient saying has it that a personality is evaluated by his appearance, speech, writing style, and judgment. However, judgment is the most important of these, and what is more important than that is one's mind."

12. The Master said, "Common people often argue about character based on the appearance only, but in the order of morality character is judged on whether the seed of blessings and virtue is sprouting in the mind-ground. Common people often argue about character on the bases of learning and good academic career, but in the order of morality, character is judged on whether one has the growing tendency to awaken to the truth. Common people argue on character on the bases of a person's present position and fame, but, in the order of morality, character is judged on whether or not the person's action is on the righteous path."

13. The Master said, "Such external illnesses as those that occur in the eye, ear, or limbs normally are not life threatening, but internal diseases, especially heart ailments, can cause death. Likewise, minor spiritual illnesses that appears externally and that are due to certain habits are not symptoms of critical moral illness; however, if one deceives one's own mind, especially one's conscience, and feels no remorse, then one's conscience is paralyzed and one will eventually fall apart."

14. The Master said, "One's appearance and academic circle make up one's external character, but one's conscience makes up the internal character. Compared to a tree, one's external character is like the branches and leaves, and the internal character is like the roots. Branches and leaves will be luxuriant only if the roots are well cultivated."

15. The Master said, "There are three kinds of learning. The first is to extend one's knowledge externally by learning various sciences. The second is to expand one's knowledge and wisdom with the self-awakening achieved through internal cultivation and thorough inquiry. The third is to apply in actual situations what one has learned and awakened to, so that knowledge can be accompanied by practice. Of these three, the practice in actual situations is the most important."

16. The Master said to students, "In ancient China, there was a gate man of a village and his name was Houying. Although he was only a gate man, his ability and talent was so magnificent that not only was his name well known throughout the world but the village gate also became famous. Likewise, if a figure of great ability and practice is produced out of you, this institute will be known worldwide accordingly. Now the world has put the age of empty formality behind. It will take true ability and practice above all, such that a person of true knowledge and

true practice will be sought and employed in the world. Therefore, you should exert yourselves in the cultivation of true ability without being attracted to external formalities. From now on, you should demonstrate your own ability at your post, wherever you may be assigned, so that, I hope, you and your workplace become highly visible, as Houying made the gate known worldwide."

17. The Master said, "In the world to come, one can stand only if one has real ability, and the necessary condition of real ability does not lie in knowledge or talent. It lies in, first, one's being truthful; second, in one's being public spirited; and third, in one's being virtuous." He said further, "The one who will minister to the world to come is the one who is on a high Dharma stage, truthful, and beneficial to the general public."

18. The Master said, "By 'the world of Maitreya Buddha' is meant the world of diligent and truthful people. A religion will stand only if its doctrine is truthful and it is a religion of self-power. An individual, too, will be able to stand in the world only if he or she works diligently, with a vocation, and has the actual merit of having served the public with truthful morality."

19. The Master said, "Politicians are noisy, but the practitioners of the Way do great work silently. They manage the most important affairs of the world as if they were handling their family affairs after breakfast."

20. The Master said, "Grand Master Sot'aesan used to say, 'From now on, the life of anyone who advocates formality will be in vain.' In the world to come, one will rise in the world only if one is truthful and has self-ability; one will be employed only if one is faithful and public-spirited; and one will manage a great task only if one is virtuous and dynamic."

21. The Master wrote for Chŏn Ŭmgwang, "A person of wisdom regards faithfulness as treasure, a person of cleverness regards fame and gain as treasure, and a person of no wisdom regards material goods as treasure. The treasure of material goods is as vain as the floating clouds and as dangerous as a pile of rocks, and the treasure of fame and gain lacks true reality in spite of its seeming glory. The treasure of faithfulness, being unified with the Way, has infinite life, and it is replete with fame, gain, and material goods as it interpenetrates the internal and external."

22. The Master wrote in an album of single phrases at Sandong temple, "I have left it up to heaven whether it's going to be a 'rainy season' or 'the sky clearing up.'" Later, at Namwŏn temple, he said, "The verse is incomplete," and wrote, "Farming, sowing and reaping is up to man," saying, "These four Chinese characters should be added to make the two lines a living Dharma teaching."

23. The Master had an apricot one day and said to Pak Chōnghun, "Plant this pit somewhere in the precinct of the Headquarters. The mind that loves planting trees is a virtuous mind." And he said further, "Even if one does not harvest the fruit in one's lifetime, one is sowing the seed of virtue for one's next life; this is the far-reaching state of mind of the practitioner of the Way. Love to plant trees."

24. A Confucian scholar who entered the order in his old age was residing in the precinct of the order without any responsibility, and the manager of the precinct was complaining. The Master said, "The mere fact that a scholar of such a status is residing here constitutes a covert encouragement for others to enter the order. And we should create a Dharma affinity with him now so that he may perchance come into this order in his next life and do great work, shouldn't we?"

25. A student had a fit following a serious agony, and his mentor suggested sending him back home. The Master said, "When you suffer from an intestinal convulsion, the disorder is cured by a simple course of *sagwan* acupuncture. Likewise, when one suffers from a mental convulsion, it can be stopped if the closed mental spots are opened up with care. Hence, let's try to treat him with the mental *sagwan*."

26. When some key figures of a branch temple or a body of the order visited the Master, he always inquired of their conditions one by one and took note of any problem in his mind. Taking good care to look into the problems, he told them later how to solve them."

27. A dormitory superintendent reported to the Master, "What should I do to a student who does not listen to me no matter how hard I try to give guidance to him?" The Master said, "You, as counselor, will not succeed in guiding anyone if you try to bend him in accord with your temperament. Your edification will be effective only if you slowly guide him after checking his intellectual capacity and temperament and understanding his aptitude and what he desires."

28. A student asked, "Wouldn't it be right to expel a comrade who has no moral sense?" The Master replied, "If you expel a comrade for the reason that he lacks moral sense, it hurts your own moral sense. Thus, it is minor justice. To forgive him and help him recover moral sense in order to realize the original vow together is great justice."

29. One of the devotees in the order was trying to split the order into petty factions by concentrating his power to attract the popular sentiment toward him. The Master said, "Popularity that you set out deliberately to win will be in vain when it crumbles. If you are endowed with the power of the Way and with public spirit and make no calculation of popularity, you will never fail in edification for lack of disciples."

30. One of the devotees in the order expressed his intention to step into the world of politics. To him, the Master said, "As you have already taken the vow for the grand task to attain to buddhahood and deliver sentient beings, what other task would you prefer to this? The practitioners of the Way should be the mentors to guide politicians instead of being politicians themselves."

31. One day, the wife of a leading figure in the government was said to visit the Central Headquarters one part of the order was preparing to welcome her, and another part was opposing the preparation. To this, the Master said, "Prepare within the limit of the rules of propriety. She must have already done charitable work enough for her blessings. And, if she has a favorable feeling toward us, wouldn't that be an affinity for deliverance?"

32. Some birds frequently pecked at and ate the ripe, red persimmons on a tree in front of the Head Dharma Master's room. Seeing this, the Master said to his attendant, "Those birds, unable to render help to the foundation of a new grand order, should not get into debt against it. Shoo them away." When the attendant was not around, the Master himself shooed them away.

33. Kim Chin'gu, seeing Master Chōngsan for the first time, described him with the words, "An unclouded moon, and a bright, warm breeze." Hwang Sōngt'a said, "Gentle breeze and felicitous clouds." An Pyōnguk said, "The best face I have seen in the world" and wondered, "How sincerely he must have accumulated moral discipline throughout his life, that his countenance is so replete with joy of peace, love, and benevolence."

III. Dharma Admonitions

1. Master Chōngsan said, "The physical life is a side job; the spiritual life is one's primary occupation."
2. The Master said, "Precepts [*śīla*], concentration [*samādhi*], and wisdom [*prajñā*] are the clothing, food, and shelter of our spirit."
3. The Master said, "If one is enlightened in one's youth, does deliverance work in middle age, and becomes emancipated in one's last years, then one's life is perfect."
4. The Master said, "The one who, while residing in the precinct of the dharma practice, does not know the preciousness of the Dharma is harder to deliver."
5. The Master said, "Observe precepts, beginning with trivial ones, with utmost care. People in the secular world will regard this Dharma as of great significance only if we observe it with utmost care."
6. The Master said, "Observe the precepts for yourself like a Hīnayāna practitioner, and edify the world like a Mahāyāna practitioner, so that you may practice both Hīnayāna and Mahāyāna Buddhism together."
7. The Master said, "In ancient times, it is said, a Confucian scholar read the *Xiaoxue* his whole life. If you read and put into practice 'The Essentials of Daily Practice' your whole life, then that will be sufficient for attaining to buddhahood."
8. The Master said, "The great way under heaven is simple and easy. People who follow the correct way of practice drills themselves in the Tripitaka Koreana and, summarizing its essential principles in a few words, puts it into practice."
9. The Master said, "Make your resolution unique, but your conduct should be commonplace."
10. The Master said, "Dozing while hearing the Dharma is like eating rice cake in a dream, and hearing the Dharma aimlessly is like looking at rice cake in a painting."
11. The Master said, "Knowledge is different from self-awakening; if knowledge is not accompanied by self-awakening, one will be no more than a slave to one's knowledge."

12. The Master said, "If you do not stop practicing with faith, you will eventually attain to complete enlightenment."

13. The Master said, "True Buddha dharma is the Buddhism that includes the Buddhism of faith, the Buddhism of savant, and the Buddhism of the practitioner."

14. The Master said, "Superstition lies in a faith based on ignorance and nowhere else."

15. The Master said, "In your daily greetings, do not just inquire about the physical well being, but say, 'Let's do our mind cultivation well.' This will become the true greeting of the practitioner of the Way."

16. The Master said, "An ancient sage taught his disciples to become salt. I encourage you to become a lotus. Though a lotus has its root deep in mud, its leaves do not get dirty and its flower is beautiful and fragrant; it will be the symbol of the practitioners of the New World."

17. The Master said, "To hold your ground against greed, anger, and delusion, you need integrity, fairness, and brightness. Integrity replaces greed, fairness anger, and brightness delusion."

18. The Master said, "If you can willingly submit to advice, your practice will make steady progress daily and monthly."

19. The Master said, "Who has the sharpest eye? The one who examines his or her mind thoroughly for any fault does. Who has the sharpest ear? The one who willingly submits to earnest advice does."

20. The Master said, "It is difficult to expound the deliverance sermon to a person in his or her last moment who does not think of death. Likewise, it is difficult to give advice to someone who does not check his or her mind for any fault."

21. The Master said, "An eye cannot see itself and a mirror cannot reflect itself. Likewise, deluded beings, being blocked by a false notion of the self, cannot see their own faults but only see someone else's fault. The practitioner of the Way, however, examines him- or herself, transcending self and others, and therefore knows correctly the right and the wrong of self and others."

22. The Master said, "Anyone who has neither aspiration nor zeal for advancement is a living corpse."

23. The Master said, "Aspiration and greed look similar, but there is a huge difference between the two aspiration is the mind that seeks on behalf of the public, while greed is the mind that seeks on behalf of the private self."

24. The Master said, "The most urgent thing for a dying person is to take care that his or her last one thought be pure; the most important thing for a person making his or her start in the world is to set up the first great aspiration. The best of all aspirations is that of becoming a buddha and delivering sentient beings."

25. The Master said, "Just as a traveler has a destination, the Buddhist practitioner's destination is the stage of buddhahood."

26. The Master said, "Although it is true that right will prevail of all affairs in the end, in fact it is true that all affairs end up as destined. Although it is said that calamity extends to one's offspring, in fact it is true that calamity lies in oneself."

27. The Master said, "A small measure of depravity can cause failure in the great task of eternal life. Those who changed heart halfway and became corrupted are your teachers."

28. The Master said, "Those who, being pulled by greed and attachment, are not afraid of transgression, are like fish that, being attracted to bait, do not know what it is to be killed. Those who think that truth can be cheated or avoided are like the fish in the net that take the net for a hiding place."

29. The Master said, "The mind that, being innocent, is devoid of evil is the heavenly mind, and judgment of the heavenly mind is the heavenly judgment. If one judges one's own good and evil with one's own heavenly mind, then one will see the heavenly judgment."

30. The Master said, "No matter how far science can advance, what should be done by heavenly principle will be done by heavenly principle, and what should be done by humans will be done by humans."

31. The Master said, "Because it is the principle of heaven and earth that whatever reaches its extremity changes, an individual, a family, a party, and a nation should all be careful at times of extreme prosperity."

32. The Master said, "The Chinese character for the word 'virtue' signifies greatness. Since the foundation of what can ably influence all the beings on the six paths and the four forms of birth is this 'virtue,' what can be greater than it?"

33. The Master said, "Humaneness can be an attachment if it is excessive; it is none other than virtue if moderate."

34. The Master said, "If you handle all human affairs with peace and gentleness, you can overcome harshness and accomplish your task without hurting anyone. However, if you cannot accomplish the task only with peace and gentleness, you will have to use harshness."

35. The Master said, "When the strong help the weak make progress, the strong can take either of two contrary ways, following the principle of agreement or that of opposition. Progress by the way of agreement occurs when the strong help the weak improve themselves; progress by the way of opposition occurs when the strong oppose the intention of the weak to become zealous for progress."

36. The Master said, "A truly virtuous person can show his brilliance where he should and can appear totally ignorant where he should."

37. The Master said, "Virtuous people take more care of those inferior to them."

38. The Master said, "It is difficult for the junior to take good care of the senior, but it is more difficult for the senior to take good care of the junior."

39. The Master said, "There is a saying 'Mouth is the gate of calamity' in fact, however, the mouth is the gate of both calamity and blessings."

40. The Master said, "Saying a single word can occasion a calamity or blessing between people. Hence, do not say even a single word rashly."

41. The Master said, "Speak cordially, but manage affairs efficiently."

42. The Master said, "A practitioner who loves to receive favors but does poor practice falls into the evil path; a practitioner will get into less debt if he or she practices while receiving favors as little as possible."

43. The Master said, "Do not love to receive favors from others, and do not take favors from the faithful rashly. In the event of even a small lapse of attention, it will be like picking popped rice to eat after setting fire to a grain stack."

44. The Master said, "Footprints remain on the ground; mental functioning leaves traces in empty space; the traces of one's life remain in the world as the merit and virtue one has bestowed on the world."

45. The Master said, "Sages such as buddha-bodhisattvas freely enjoy calamity or blessings by transcending their fate; deluded people and sentient beings are ruled by calamity and blessings, being dragged by their fate."

46. The Master said, "It is difficult to be patient, but, if you bear and forbear for a long time, then your numinous elixir is consolidated. It is difficult to do a thing unremittingly, but if you do it again and again, then spiritual power is accumulated, so you will attain the freedom to do all things."

47. The Master said, "The power of concentration of mind is great. When the nine disciples of Grand Master Sot'aesan worked in icy water to construct the embankment in 1918, none of the members caught cold, even given the virulent influenza of the winter of that year."

48. The Master said, "True practice of patience by changing one's mind is significantly different from the mere verbal practice of patience. If you persevere with a difficult situation successfully several times, the next situation becomes easier to handle."

49. The Master said, "Zhuxi said, 'A bramble grows again even after it is cut back, but iris and epidendrum die easily even if they are raised with care.' And it is difficult for us to do good and easy to do evil. Cut back an evil as soon as its bud takes form in your mind. Strive to foster the good in your mind and not lose it, so that buddhahood for innumerable lives can take good root deep in your mind."

50. The Master said, "A sage can argue right against wrong and can hate or love; however, the sage discriminates right against wrong only for the sake of public interest and even hates or loves with the mind that is not attached to anything."

51. The Master said, "Good becomes prominent because of evil; evil can be corrected because of good. However, the highest good manifests itself as good by transcending relative good and evil."

52. The Master said, "Deluded beings do not do any major good because they get caught up in minor good and cannot attain great wisdom because they are caught up in minor wisdom. But a sage does great good with small good and gets great knowledge beginning with small knowledge."

53. The Master said, "Do not hate a bad person; though you may take pity on that person. Do not be jealous of a good person; though you may respect that person."

54. The Master said, "A person of high capacity is naturally endowed with good nature; someone of medium capacity does good only after learning of it, and someone of low capacity is unable to do good even after learning of it."

55. The Master said, "Even though you have won here and now, you will lose next time if you are arrogant and careless. Even though you have lost here and now, you will win if you are humble and exert yourself."

56. The Master said, "Deluded beings get further and further into debt because they only have many things to demand, while sages see the cause of blessings accumulate because they only have many things to do as duties."

57. The Master said, "Being resentful without knowing the great beneficence for the reason that one is partially harmed, is like regarding food as an enemy because one had an upset stomach after a meal."

58. The Master said, "Deluded beings feel grateful for a minor favor or for the first favor, but do not feel grateful to great beneficence and continued favors. And one cannot do the true requital of beneficence unless one knows what the fundamental and great beneficence is."

59. The Master said, "One who lives only the life of gratitude will always be helped by the fourfold beneficence; one who lives only the life of resentment will always be harmed, even by a microbe."

60. The Master said, "Not a single thing will have grudge against you if you hate not a single thing."

61. The Master said, "Not a single thing will be accomplished if one is careless."

62. The Master said, "Success lies in not being careless; hence, secure a successful outcome by not stopping in the middle."

63. The Master said, "Do not use the expression 'It has no use for anything,' because using that expression cuts its affinity to the task and the thing."

64. The Master said, "Heaven does not bestow blessing on anyone that does not create it, and one is not punished for the evil one does not commit."

65. The Master said, "Set your aspiration on what is great and accumulate merit on a small scale. If you exert yourself in meritorious work without being concerned with remuneration, then a great reward of virtue and remuneration will return to you."

66. The Master said, "By the time one leaves the world, having lived a life in this world, one must have justice in abundance, virtue in abundance, and aspiration in abundance."

67. The Master said, "Do not lament that the world does not recognize you. Truth, being fair, does not let your merit come to nothing. Hidden virtue and the virtue of no-thought are the highest virtues."

68. The Master said, "There are three kinds of courage. To resort exclusively to force with no knowledge of the order of things is brute courage. To attack injustice for the sake of justice is courage for righteous cause. And to strive to practice constantly without compromising one's righteous intention, being externally soft but internally firm, is the courage of the Way."

69. The Master said, "There are three kinds of shame. To be ashamed of asking something one does not know is a foolish shame. To be ashamed of exposing one's deficiency and faults is an outward shame; and to be ashamed upon checking one's conscience and fostering a righteous mind endlessly is the inward shame."

70. The Master said, "It is said that there are four occasions of joy in the secular world. How wonderful it will be when an old disease cures itself! How wonderful it will be when one can administer a miracle drug widely! How wonderful it will be when all Dharmas are brightly interpenetrated! And, how wonderful it will be when all sentient beings turn to one for refuge!"

71. The Master said, "An ancient loyal subject said 'Upon death, I will become a pine tree and be alone and as green as ever.' We should become pine trees while we are alive, and all together be as green as ever, using all our strength to be loyal to our order and the world."

72. The Master said, "If there is something in the way, it blocks the way, and if there is nothing, then the way is open. If blocked, the way is dark; if open, it is bright."

73. The Master said, "One who practices the ordinary and constant mind well is the true person of the Way. One can be a great practitioner of the Way only if one keeps the mind of the Way constantly, whether one is poor or rich, noble or humble, or suffering or happy."

III. The Way of Public Cause

1. Master Chōngsan made an admonitory speech to the devotees and wrote, "Make your aspiration and planning penetrate the whole universe, and keep your faith consistently through all ages." He explained his advice thus, "Success cannot be great unless the aspiration and planning are great. A great task cannot be accomplished unless one keeps one's devotion and effort consistent until the aspiration is realized."

2. The Master said, "As you have taken a vow by saying, writing, and confessing to heaven and earth, the empty dharma realm, the sacred spirit of Grand Master Sot'aesan, and the public that you will be a devotee in this order, be faithful to your vow eternally. Even if no other people under heaven follow this practice, this public service, and even if all other people under heaven criticize and ridicule this order, devote yourselves to this task with the firm conviction that you will proceed without losing any of this spirit."

3. The Master said, "If a devotee is forced to carry out his or her duty involuntarily with no self-awakening and thus, being unable to overcome pain, does not live in accord with his or her original vow, it is a less desirable state than the state of one who renders help to the order as a lay follower. In an extreme case, a widow damages herself terribly if she remains faithful to her deceased husband without understanding the noble cause. Likewise, an unenlightened practitioner of the Way can become debased but for a reflection on the fundamental spirit. Therefore, you can be an honorable devotee in the eternal future only when the following conditions are satisfied: while following a correct Dharma and a righteous mentor, you rejoice in the Way with the one thought of searching for it you ably conquer all favorable and unfavorable mental spheres; and you cultivate the future by upholding the order while being content with your assigned position."

4. The Master said, "A harsh history of the afflictions that people have suffered for righteous cause is illustrious for all ages; a history of indulgence in unrighteous pleasure, on the other hand, leaves only shame for all ages. Jesus Christ suffered the punishment of crucifixion for all people, and I Ch'adon (d. 528) sacrificed his own life in order to spread the gospel of the Buddha and delivered sentient beings of evil karma with miracles. When we reflect that these sages did not spare even their lives for the public cause, what need is there to mention other examples of ascetic practice and austerity? These can indeed be the exemplars of public spirit for all ages."

5. The Master said, "The spirit of the following three people are examples of public spirit: the spirit of Admiral Yi Sun-shin (1545–1598), who was content with his lot and kept a peaceful state of mind, had no resentment when he was ignored by his superiors, and was concerned only

with the national affairs without minding about his status the spirit of the prime minister Lin Xiangru of Zhao, who avoided his political rival for the sake of his state though people regarded him as a coward for it; and the spirit of the prime minister Hwang Hüi (1363–1452), who assumed a government position for the sake of the masses though he was falsely accused of being a man of no principle."

6. At the news of the death of Kim Ku (1875–1949), the Master lamented the national loss. Praising his indomitable sense of justice, his deep and conscientious faith, frugality, and power of practice, the Master said, "We cherish the memory of his praiseworthy spirit. If we move ahead with our order's plan in the same spirit as Kim's, the development of our order will be greatly helped. Once you are standing on the just and righteous way, you should adopt a righteous cause that you would never surrender in the face of all sorts of hardships and privations, paying no attention to gain and loss, suffering and happiness, or even to life and death. Once you have pledged to share the pains and pleasures together with your Dharma friends and made friends in genuine friendship, you should keep faith eternally in any situation. Once you take a vow to accomplish this public service, you should exert yourselves to bring it to a perfect completion by working diligently and living a frugal life."

7. The Master said, "There is an expression written in Chinese characters 'Tall, stately tree and hereditary officials.' 'Hereditary official' refers to an important minister, in a position held generation after generation, who serves the kingdom by regarding its destiny as that of his own family. In our order, our comrades who will share life and death, suffering and happiness with this order are the 'hereditary officials' of this order. A 'hereditary official' of this order is the figure who, like I Ch'adon, would share pain and pleasure and worry with this order through the three time periods. And one would gladly sacrifice one's life with the conviction that it will end with the disappearance of this Dharma and that one's life will prosper with the prosperity of this Dharma. The ancient kingdom of Paekche [18 B.C.–A.D. 660] initially had ten 'hereditary officials,' so the kingdom was called *sipche* [ten aides], which, it is said, was later changed to *paekche* [one hundred aides]. Our order will prosper and be prominent throughout the universe if a thousand or ten thousand devotees come into this order, taking this order as their own life, who would not have their faith shaken by the power of the world or be tempted by gold, silver or other treasures."

8. The Master said, "The causes of success or failure of any enterprise lie in the attentiveness or carelessness of the manager. You are attentive if you keep your devotion to the task and carefulness constant this is the cause of success. And you become careless if your enthusiasm cools down because the task is hard or if you execute the task precipitately because it takes too long; this is the cause of failure. Thus, we who manage the Buddha's business and do practice to become buddhas must exert ourselves to achieve great success with no regression by being attentive to endless devotion and carefulness."

9. The Master said, "The mere fact that one resides in a precinct of Buddhist practice does not make one an enlightened Buddhist, nor does the fact that one has entered the order make one a true devotee. We should never forget, even for a moment, the fundamental root of the enterprise that Grand Master Sot'aesan and our pioneers toiled so hard to establish. They sold charcoal and constructed an embankment in the cold of winter; they substituted boiled rice with no soup or water for regular meals while going to and coming from Mount Pyön to raise travel money by peddling mats; and, while constructing the Iksan Headquarters, they farmed and made confectionery. If we think of the founding history of this order, a handful of soil and a pillar are the symbols of all the hard work of Grand Master Sot'aesan and our pioneers. Being frugal and eliminating waste, we should, therefore, succeed, without forgetting from generation to generation the founding spirit, which is to build great from small."

10. The Master said, "In a rich household in Seoul, it is said, a frame pack used for salt-peddling was enshrined in the family shrine; the family commemorates the fact that their ancestor established their rich household by salt peddling and does not forget the spirit of frugality generation after generation. What an exemplary story that is! We, too, should not forget, even for a moment, the fundamental roots of this enterprise, which Grand Master Sot'aesan and the nine disciples established with frugality and devotion. This order will develop eternally only if we break through any poverty and trouble by commemorating the poverty of the initial founding stage."

11. The Master said, "Public funds are the moneys to be used for many people; hence the offence of embezzlement of public funds is much graver than stealing private money. Be afraid, therefore, to embezzle public funds. It is said that by plotting against or harming sages such as buddha-bodhisattvas, one can fall into hells. It is because such an offence incurs the wrath of the empty Dharma realm of heaven and earth."

12. The Master said, "You may spend your whole lifetime in a low position because you have little learning and your appearance is not distinguished. But you can be a great figure of the Way and a true devotee if you take care of the public and the Dharma, and have a constant mind of rejoicing in the Way. If, however, you are not content with your position and desire treatment beyond your deserts, then you cannot be a true devotee."

13. The Master said, "The career of a devotee in this order is one's own sacred occupation, which one has aspired to have for one's own self and in order to consecrate one's life to eternity. Hence, a devotee should neither be concerned with not being recognized nor be upset at having no remuneration."

14. The Master said, "The mind of one who regards the order and oneself as one is always at peace, whether one is recognized by others or not. One who acts regarding the order and one's own self as two feels bitter and resentful if not recognized. You should become an utterly fair and unselfish public figure by always reflecting whether you consecrate your mind and body to this order or whether you take care of your personal interest by means of this order."

15. The Master said, "Some people do their practice and public service with a master mentality and others with a servant mentality. One who practices with the master mentality has the conviction that this practice is the only way to be delivered through the three time periods, and that person continues to foster his or her own ability whether inclined to do so or not, and whether recognized by others or not. One who practices with the servant mentality practices reluctantly, for fear of the mentor or for public attention. In the area of public service, one who does public service with the master mentality takes care of public property as if it were his or her own. And that person takes care of the members of the order as if they were his or her own family, and takes any worry and happiness of the order as his or her own, thus sharing gain and loss, pain and pleasure with the order. One who does public service with the servant mentality behaves inattentively, as if it were none of his or her business when the order suffers loss of property or the order's reputation is damaged. If such people have done some meritorious work, they harbor the false notion of the merit in their minds and complain if not recognized as they estimate they should be. An earnest and boundless reward of virtue returns to the person who does the public service with the master mentality, because the master is frugal and harbors no false notion upon rendering service. If one continues doing practice and public service constantly with the master mentality, eventually one reaches the realm where the whole universe is one's own possession. And a great figure like this is the minister of this order."

16. The Master said, "In a household, the master has more things to worry about than the servant. The master must worry more because it is his own household, and because he knows more of the matter of the household than the servant does. One worries about a matter when one is aware of some problem with it. Thus, buddha-bodhisattvas have worries though they seem to have none because they know the great matter of birth and death, cause-effect retribution, and that all sentient beings are one family. Deluded sentient beings have no worry in the sea of worries because they act as they please with no knowledge of these matters. Thus, concerning the housekeeping of the order, one who worries ahead about any troublesome matter of the order and exerts oneself to its solution is the true minister of the way of the public cause."

17. The Master said, "The minister stands at the head of all matters, and has no complaints because he or she is the minister. The minister takes good care of all workers at the center or at the periphery, and shares pain and pleasure with the whole. Ministers endeavor to complete a task to the last without abandoning the work in accordance with favorable and unfavorable

conditions. Be a wholehearted minister of the Way of the public cause by checking constantly to see how earnest a mentality of the minister you have in this order of the great Way."

18. The Master said, "After spending some time urging our comrade Kongsan to receive medical treatment, I heard an earnest sermon. Kongsan said, 'Do not worry about me because, having consecrated this life to the world, I will be satisfied and have nothing to regret if, doing the assigned work well, I can be of any service to the production of many enlightened beings of the Way and keep our Dharma friends healthy.' Though one must take good care of one's own health to attend well to public affairs, Kongsan's mind shows the spirit of an earnest devotee and the mental state of the minister of the Way of the public cause."

19. The Master said to his students, "The life of an organization is its discipline. Now that you, upon deciding on a mentor, have taken a vow to receive his or her guidance, you should earnestly believe in the mentor and follow the mentor obediently. When you consult the mentor about a matter, you may express your intention freely. Once you are assigned to a position by an impartial view, however, you must gladly follow the decision as a model figure of the public organization."

20. The Master said, "While making decisions on the appointment of the order's personnel, each organization must make concessions and every member must follow the principle of justice, so that everyone can be assigned to the right position. If there is disagreement between two parties, the opinion of the majority should be followed only after the opinions of both parties are fully heard."

21. The Master said, "Anyone who, living in the order, does the following will have committed grave offenses to the public household and the Dharma realm: (1) violate the public rules thoughtlessly; (2) hinder the order's development by getting into emotional conflicts with another person; (3) destroy the field of blessings and wisdom for many people by producing doubts in the minds of people about the laws of cause and effect and the way of neither arising nor ceasing; (4) lead the assembly to empty formality and superficial glory instead of encouraging faith and public spirit. Do not commit such grave offenses."

22. The Master said, "If you keep company with a certain person while living in the order, your aspiration for practice is revived when it sinks low, your aspiration for public service comes into being, suspicion and resentment are dissolved, and anxiety and worry disappear. It is because the mind of such a person is alive. Accordingly, such a person is the minister of this order who makes the minds of Dharma friends revive and thereby helps establish this order."

23. The Master said, "Every fault committed by each of us devotees amounts to a fault of the whole order. Hence, live in accordance with rules and regulations. An organization is what

regulations and laws bind. Hence, this order will develop endlessly and the world will be saved by this Dharma only if every one of us keeps the laws and regulations of this order, and if everyone in both the central headquarters and local organizations moves in accordance with rules and regulations."

24. In February 1954 [W.E. 39], the Master said to an assembly of men and women, "The order's development becomes clearer year by year. Unlike in the past, when people had little interest in this order, the assembly at the central headquarters, which is the heart of the order, should be the standard for the world in practice, public service, and living, and an exemplar for the rest of the order. Although we cannot expect the spiritual unity that existed at the time of the nine disciples, at least the spirit of the assembly should not break away from the leader's spirit. Ask for guidance often and follow it correctly. If the leader's words do not govern, the organization becomes disorderly. Do not envy the world; exert yourselves in the practice and in public service in this order, with all your hope concentrated in this. Without heavenly favors, a grand glory cannot be enjoyed. The destiny of our order is a great heavenly allowance. Our standard of living will improve along with the development of this order. Although our lives are poor in clothing and food, living as a practitioner now is quite comfortable compared with how it was at the beginning stage of the foundation. If we do well in these conditions, we will become persons of the Way and render virtue to the later ages. How great a beneficence of Grand Master Sot'aesan this is! Collect your mind and go straight toward your goal!"

25. In May 1954 [W.E. 39], the Master said further, "The fundamental spirit of you all can be the public spirit for the order. However, the ways in which an individual's spirit can be practically applied can be superior or inferior to, and better or worse than, those of others. Hence, choose the best way from among a broader range and adapt yourself to it. A matter can grow big or small depending on the way you talk about it. Make all matters as small as possible so that you can handle them with ease and in justice. This is the foundation of governance in the order of morality. Scheming to develop anything by being divisive is not as good as developing by uniting. Men and women, old and young, should all cooperate to promote good things through mutual encouragement and correct wrong things with mutual advice, so that this order can make prominent progress. If the male community helps the female community without confining themselves to their own interests and if the female community helps the male community likewise, and the laity and priesthood, and the old and young, all do likewise, then justice will be done while the work is all done well. How noble and generous such a public morality would this be! Check only the standard of right and wrong in the task, without considering the differences of male and female, old and young to be the standard. Take grand justice as the standard and do not take the difference of self and others, closeness and remoteness as the standard. For the right or wrong of an individual, limit encouragement or criticisms only to that individual do not charge the whole with the faults of a few. If the

assembly of men and women cooperate to carry out all our tasks in harmony and justice in this way, this order will make endless progress without factions."

26. The Master continued saying, "Throughout all ages, the foundation of success in all organizations has been the spiritual unity of its members. If we, men and women, inheriting the spirit of the nine disciples, attach all our worries and pleasures to this task and act in concert, our order will make progress daily and monthly. However, if there are some hindrances in the minds of the assembly, our progress will be delayed. In the founding spirit of the nine members there were no worries about their individual interests or their private households. One who works for the sake of sentient beings has no time to worry about the matters of his or her own sickness or senescence, nor does such a person spoil the great cause by being disturbed by any false notion of male and female or oneself and others. Those who are worried only about their own business are narrow-minded and lowly; those who consider their neighbors first or worry about their Dharma friends first are true friends and buddha-bodhisattvas."

27. The Master said, "In our order, we must refer to the matters of the past if they are good, and follow a new opinion if it is right, so that the order can make progress with the opinions of others. However, some members try hard to promote their own opinion but remain indifferent to someone else's opinion no matter how good it is, let alone follow it. Such thought is harmful: it prevents the progress of an organization or a nation and weakens its strength."

28. The Master said, "There is a saying 'A spur curving down from a mountain range stopped turning toward the main peak,' a feature noted in geomancy. It is said that the earth's air is wholesome because mountains, though insentient, turn toward their origin and do not forget it. Applying this, we can see that all things in the universe have their origins in empty space, all sentient beings in their mind, all human beings in their ancestors, and all organizations in their founder, forebears, and the central office that oversees them. Our order was founded on the ground of much hard work on the part of Grand Master Sot'aesan and many pioneers. The local temples and organizations were established by the central headquarters. Therefore, we should not forget the labor of Grand Master Sot'aesan and our forebears, but hold them in esteem and reverence eternally. And the personnel of each temple or organization should not forget their origin, the central headquarters, but always support and render help to it."

29. The Master continued saying, "But the root and the branches are not two. Seniors and juniors are not two. The central and local bodies are not two. How could there be juniors but for seniors, and how could the merit of the senior be made known without juniors? How could there be local organizations but for the central organization, and how could the central organization carry out its plans but for the local temples and organizations? When one takes a vow, therefore, one should always take it based on the fundamental origin. When one pursues one's practice, one should be certain of the fundamental practice in which one exerts oneself. While doing

public service, too, one should be sure of one's lot, so that a senior completes the senior's duty; a junior the junior's duty; parents the duty of parents; mentors the duties of mentors; and children and disciples, the duties of children and disciples. Thus, if each of you, examining the fundamentals and positions carefully, do your duty and act according to your responsibility, all the things you do will be flawless. If your vow and practice are based not on the root but on branches, or if the juniors forget the seniors and the local forgets the central, you will be taking the branches and discarding the root. Then the business of public service cannot be expected to be sincere. If the seniors and the central body, ignoring the juniors and the local bodies, desire to be warmly received by the juniors and the local bodies, this is to take only the root and discard the branches. How can we expect a perfect result, namely, the unity of root and branches? We should, therefore, exert ourselves for the development of the order and the accomplishment of our vows, carefully examining the fundamentals and our personal lot in every matter, in the spirit of mutual dependence and reliability."

30. The Master said, "Our public service has branched out into various organizations, however, they are all part of our public service plan. Hence, do not just take care exclusively of the business in the area of your own responsibility; consider the business of the whole all around you. Although one's assigned responsibility is different from that of others and there are differences of beginning and end, and great and small, our main enterprise will not be carried forward if the business of others is disregarded. Therefore, you can be a true minister of the order only if you regard the business of the whole as your own while devoting yourself to your assigned mission."

31. The Master said, "Our body moves because its six roots are functioning within it, and the body keeps its merit prominent if each part does well the work assigned to that part. If a part has some problem, the remaining parts devote their energies to help that part perform its work well, even though it's not their responsibility, so that the completion of that part's work can help the merit of the whole body become prominent. Likewise, an organization will be prosperous and successful only if each member fulfils his or her responsibility, cooperates well in the task of the whole with a perfect and tolerant mind, and attributes his or her merits to the whole. The order's enterprise will make great progress only if all members are united physically and spiritually and work in concert by sincerely helping each other and regarding the ability and merit of other Dharma friends as one's own."

32. The Master said, "One can be a true minister who harmonizes the ten directions only if one is unified with the whole. And one can be unified with the whole only if one is filled with public spirit; one can have public spirit only if one's mind is empty; and one's mind can be empty only if one is devoid of selfishness."

33. The Master said, "Although nothing is originally great or small, the smallest can become great if it keeps gathering, and the greatest can become small when it is scattered. The atmosphere is nothing but the massing of air and air together, and the earth nothing more than a collection of dirt. The great sea and rivers are nothing but drops of water, and the human race nothing but the gathering of individuals. A heap of millions and billions in cash is nothing more than an accumulation of pennies, and the great spirit of buddha-bodhisattvas is the concentration of many a sound thought. Thus, whatever is united is great, and a great power arises in what is united. Consider the air, the earth, and the sea! Thus, one who aspires to do an uncommon business with an uncommon plan tries to realize unity by first discerning the awesome power of unity and realizing its principle. Thus, our most urgent business is to maintain unity."

34. The Master said, "To collect the mind divided into thousands and tens of thousands of branches and leaves into one mind by reflecting them on one's original nature is to attain the unity of mind. To help one's family live happily and peacefully by uniting their mind is the unity of the family. To work in concert, talking without reservation and sharing the fate of life and death with one's dharma comrades, is the unity of dharma comrades. To create a financial foundation for the public interest by preventing waste on such commodities as clothing and food and encouraging thrift and diligence is the unity of votive offering. To realize the unity of the world by edifying the human race with the correct Dharma of supreme truth is the unity of the world. Personality will be improved by the unity of mind, and a family will prosper by the unity of family. An organization will develop by the unity of comrades, and an organization for the public interest will be created by the unity of votive offering. And the world will make a great improvement by the unity of human race."

35. The Master said, "A rally of intermediate capacity is like a gathering of sands; it will be shattered no matter how many are gathered. A rally of low capacity is like mud; it will form a lump if it is gathered. A rally of high capacity is like a huge rock; it will form a unity of itself."

36. The Master said, "Since neither water nor air has separate parts, it is always united as one body. If we are to unite, we must return to the realm that is utterly fair and unselfish by getting rid of the solitary unit of the ego. The great unity in which there is no hint even of individual units is one with the principle of the universe; its awesome power is thus the same as that of heaven and earth."

37. The Master said, "When you build a house, you need many different parts. There should be beams, posts, rafters, a little sand, some paper, and the like, whatever is needed. In order to establish and develop this order, there should be men and women of major and minor talents of various areas to fulfill their duties. How beloved and important everyone of our comrades is! Thus, Grand Master Sot'aesan said, 'Comrades, both seniors and juniors, should respect and rejoice in each other by embracing.' We, comrades, should protect, respect each other, and

observe, forgive, and guide a comrade for a fault. Only if our comrades work in concert in this way, will the fortunate destiny of our order be infinite."

38. Seeing some of his students in discord, the Master said, "Even if you render such a great meritorious service as to own the world, my mind is ill at ease and your work will not be done well if you are in discord. If you do only one thing, you should do it in harmony with each other. Only then will I be happy and will what you do be done well. Therefore, be in good accord with each other if you wish to achieve great success."

39. The Master said, "Unless a business is gravely unjust or will incur a great loss, do not handle it with extreme opposition. If you create an enemy by falling out with that person on a minor matter, sometimes you suffer a great loss." He said further, "You will lose little by losing a little. Win only twenty or thirty percent in accord with justice. A great person loses with the power to win, a mean person challenges to win with no power to win."

40. The Master said, "When you make silent confessions, always pray for the whole world, for your comrades, and for all people under heaven. Only if you proceed in your practice by regarding the suffering and happiness of all people and comrades as your own, will you be connected through moral energy to them, all thus being continuously interpenetrated, one with the other, so that you will achieve great success."

41. The Master said, "In the communal life of devotees, every one, understanding the main point of spiritual and physical unity, must handle all affairs on the basis of mutual affection. If a comrade makes a spiritual error, one must give true advice with deep affection, and be extremely careful to keep the error from leaking outward. The advisee should strive earnestly to repent with gratitude. If one with superior knowledge and others with inferior knowledge among the comrades are in conflict, the one with superior knowledge should never despise those with inferior knowledge, but should try to let them acquire the knowledge. If you have an excellent idea or a piece of unique knowledge, you must try to share it with all other comrades. If any of our comrades gets ill, help them as sincerely as you can, with family affection. In the event of their sadness, happiness, calamity, or success, you should empathize with them."

42. The Master said, "An ancient sage said, 'There are three kinds of helping friends. The first is upright, the second is generous, and the third is knowledgeable.' Our comrades who meet here in accord with good affinities and the moral energy of the three time-periods are the comrades and companions of practice who will help each other in many worlds and rebirths. We, companions of the Way, must awaken each other correctly and justly, and guide each other generously and carefully, becoming true comrades of one mind and one body."

43. The Master said, "What is public and what is private are originally not two. If the scale is set large, what is private becomes public; if scale is set small, then what is public becomes private."

44. The Master said, "You should not, if you are pulled by selfish desires, forget your great original vow. Concerning your practice, if you aspire to become a particular figure by following a particular practice, your practice is infected with selfishness; hence, it will not be a great practice. If you calculate the merit of public service from the point of view of your own reward, you will never achieve true public service. Great practice can only be done if your practice is based on the ground of no-self and no-desire from the very beginning of the aspiration, and great public service can only be accomplished if your public service is rendered on the ground of extreme fairness and unselfishness."

45. The Master said, "What annoyed Grand Master Sot'aesan most was the disciple who self-righteously sought to pursue a particular practice with no regard for the public and for his or her comrades. Grand Master Sot'aesan's true disciple is the one who does Mahāyāna practice uniformly, in motion and at rest together with all comrades. And our earnest comrade is the one who renders Mahāyāna service sharing pain and pleasure with all comrades."

46. The Master said, "In a Buddhist sūtra there occurs the term 'purity of three wheels.' It means that giving can only be a true giving if giver, receiver, and gift are all empty. Therefore, one can be a true ancestor in the true Dharma realm only if one gives material things, children, and oneself to the Buddha's business with empty mind."

47. The Master said, "As the way of knowing and requiting the fourfold beneficence, we have a triple mission to carry out: education, edification, and charity. When you have received education yourself, realize education, edification, and charity in others by teaching your juniors, edifying our neighbors, and practicing charity everywhere. Education, edification, and charity are not only the triple mission of this order but also the triple necessary condition for us workers to do public service for the eternal life."

48. The Master said, "Vigorous edification activities may be needed sometimes; however, even the correct Dharma of the great Way can easily be judged worthless if it is forced or propagated excessively. A propagator must recommend the Way to a nonbeliever adequately in accord with the karmic affinity only after checking the capacity. And truly effective propagation of the Dharma can only be done if the recommendation of the Way is spontaneously done by the power of one's own thorough practice."

49. The Master said, "Helping many people have faith in this Dharma can be a skillful means of saving sentient beings; however, to bring about a mere nominal conversion is not a true deliverance. A person will have been delivered only if he or she is frequently taken good care of,

until the faith is deeply consolidated. Once you are someone's source of Dharma affinity, you should be an authentic one by making strenuous and endless efforts until the person is securely delivered."

50. The Master said, "A person who has the responsibility of edifying people can accomplish true edification only if his or her teachings are based on a firm conviction deriving from genuine feeling and experience. In order to accomplish true edification, furthermore, one should be able to inspire people to have faith in this Dharma, create a good Dharma affinity by taking good care of them."

51. The Master said to ministers [*kyomu*] from local temples, "We are incarnations of Grand Master Sot'aesan and branches of the order. If we do well, Grand Master Sot'aesan's virtue and influence, and the honor of this order will become prominent. If we do not do well, damage will be done to Grand Master Sot'aesan's virtue and influence, and the honor of this order. Thus, we should not behave rashly; we should do every action and rest with considerable care. For the edification of the laity, we should show an example to them with sincerity no matter how trivial a matter may be, and win people everywhere to our side with an utterly fair attitude. We should always connect the laity's faith and public service to the central headquarters. If the minister has the laity's faith confined to oneself bigotedly or has public service limited to the local district, a unified edification cannot be done, and the whole order will be taken ill."

52. The Master said to some ministers [*kyomu*], "People engaged in the mission of edification should always transcend partisan spirit, render true devotion to whomever or whatever one meets, and not be negligent to render due courtesy to those who are ill, suffer from calamity or are in mourning, or have joyous events. And all ministers, senior and junior, should be careful to keep comradeship strong by treating each other with respect."

53. The Master said to some *ministers*, "Practice Dharma for yourself first, with examples; practice Dharma together with comrades by advising them; always contact the Central Headquarters and consult with the leading figures of the local temples."

54. When Kim Ch'angjun was leaving for his mission post, the Master wrote a few lines for him: "Although the Way and its virtue subsist in heaven and earth, heaven and earth are silent. Because humans make use of the principle of the Way, there are words and edification. Whether in motion or at rest, put into practice the Way so that Grand Master Sot'aesan's teaching can be greatly circulated far and wide."

55. When Sō Sein was leaving for her mission post, the Master said, "If you do all things earnestly and unselfishly, then we are not far apart even though you have left the central headquarters. Make a clear distinction between public and private affairs, and handle matters of

male and female and financial matters fairly and thoroughly. Practice yourself first whatever you preach, so that people will follow you of themselves. If you become negligent in public affairs because of your personal practice, you will be going against the duty of the devotee; practice should be for the sake of public service, and public service should be for the sake of practice. Do not isolate these from each other. No edification is better than virtuous influence, and cultivation of one mind is the fundamental practice. Hence, if you do charitable work far and wide and exert yourself to attaining the power of mind internally, you will be united with heaven and earth and attain great powers for edification and practice."

56. The Master said, "The most important thing in a human being is the mind. The worth of a human life depends on whether or not the mind is righteous. The rise and fall of a family, a society, and a nation also depend on the states of their leaders' minds. Only if the leaders of this order manage all matters fairly on the basis of righteous mind, will you not lose the confidence of the laity and, people will do true practice and accumulate merits without wandering in mazes, so that the order will be prosperous endlessly."

57. The Master said, "It is the law for the practitioner's mind to follow, and the virtue of a leader that his or her spiritual power should be harmonized before that leader edifies people far and wide. A true master, concealing the vice of others and revealing their good, should forgive the other with benevolence if challenged with violence, correct the other with truth if the other acts dishonestly, and respond to the other with fairness and rightness if the other makes use of power and matters of gain and loss. A leader should edify all sentient beings under heaven using the harmonious mind [*simhwa*] and the harmonious vital force [*kihwa*]"

58. The Master said, "It has been said since ancient times that the wielding of power is followed by grudges and danger. A religion, too, starts being infected with ills if it relies on power or wields power by misapplying its doctrine. Hence, you, the leaders of this order, strive to maintain this order eternally free of ills by not wielding power or being arrogant as the order's influence grows more and more prominent, by being humble as you become increasingly knowledgeable, and by being modest as you ascend to a higher position. In the original nature there are no differences of high and low, or noble and humble."

59. The Master said, "In the future there will be many unsurpassed people of the Way born in this order, and the world will ask for enlightened masters of the Way for guidance. However, enlightened masters of the Way will be indifferent to material things and will transcend fame. Even if they take a position unwillingly for the sake of the people, they will render unselfish service to the public, and will not do public service for fame or stay in that position for fame for long."

60. The Master said, "A great leader who wins the masses over to his side with the great virtue of no-thought can be compared to the heart, hidden deep in the center of the body, that controls the whole body."

61. The Master said, "The one who plans and guides a public affair should uphold justice, examine public sentiment, make a good plan, and be good at accounting."

62. The Master said, "The leader's conduct should contain the following four essentials. First, to manage all affairs fairly and honestly without violating any rules and regulations or being partial out of friendliness and estrangement. Second, to manage all affairs based on the wider view, by examining the whole instead of the small self, and the far without being bound by what is near. Third, to manage all affairs harmoniously and generously, based on humanity and justice. And, fourth, to manage all affairs with clear and constant accounting."

63. The Master said, "The one who guides the people should manage all affairs, each motion, and each rest, always with a sound frame of mind free of selfishness. So that, while talking, he or she should talk with utmost care, examining every word to check its implications, in case it reaches human society."

64. The Master said, "The mind of the masses eventually follows the virtuous one; the mandate of heaven eventually returns to the selfless person."

VIII. The Destiny of the Way

1. Master Chōngsan said, "A verse spoken by Grand Master Sot'aesan included the words 'Bearing fruit in forty or fifty years; bearing blessings in four or five hundred years.' This is the prediction of the future of this order. By 'bearing fruit' is meant that the Dharma seed of the new order will see a clear fruit in this country, and by 'bearing blessings' is meant that the Dharma seed will spread throughout the whole world and the fruit of blessings will be clearly seen in the whole world. Our order will see perfect fruit within forty to fifty years in this country, and will spread throughout the world within four to five hundred years and be the order in which all sentient beings take refuge."

2. The Master said, "Our target is the world. Do not be satisfied with the small establishment, nor be discouraged by immediate hardships. If we examine the public trend that has been quietly advancing from the time of the celebratory general meeting at the closing of the first generation, the day is not far off for us to be endowed with great strength. The fortune of heaven and earth alters with the change of seasons. It seems rather colder after the winter solstice; however, in reality, the spring has already begun then. In the cold of January and February, spring seems to be far away; but with the sudden arrival of the eastern breeze of March, heaven and earth is seen filled with spring."

3. The Master said, "The order of a correct Dharma looks insignificant in its formative stage; however, it will emanate a great power all at once at the right time because it is the right power to be in charge of the world. If one acts with truthful and public spirit under the sign of Won Buddhism, one can bring about success in what is initially a wearisome and difficult task, and one will be protected and welcomed wherever one goes. For the auspicious power this order received is transmitted to the person and his work. If, however, one manages one's private interest under the pretense of public interest, not only will one's business fail, but also one's future will be blocked, though one may be unaware of it. Such a person will be disliked and hated by the public, and slide gradually into the pit of calamity. Therefore, exert yourselves with utmost devotion and earnest public spirit to receive the order's auspicious fortune so that you may be the minister that can ably receive and move the awesome power of heaven and earth."

4. The Master said, "Although a great new fortune is arriving, it depends on the frame of one's mind whether or not one will receive it. This is analogous to the fact that one cannot hear the news on the radio if one does not turn on the receiver, even though the news is on the air, or the fact that a farmer will have nothing to harvest if he does not sow the seed and cultivate at the right time, even though there is a good omen for great harvest at the beginning of the farming season."

5. The Master said, "The new fortune of the Way is that which only a truthful Dharma can claim. One who is honest, candid, and calm, with true ability inside, will be recommended in accord with the time and situation. However, a person will not stand in the world if his conduct is not as good as his words, his reality is less than his name, his hidden character is not as good as his appearance, and his vanity and falsehood are revealed. The new fortune of the Way is that which the Dharma of harmony can lay claim to. An individual, an organization, or a nation will be successful if they harmonize with others by being simple-hearted, as if they were unskilled, but generous and virtuous. If, however, a person is sharp, judgmental, and heartless, and thus often conflicts with others, he will face difficulty in accomplishing anything. The new fortune of the Way is that which the Dharma of justice can lay claim to. To the person who, being earnest, public-spirited, and diligent, renders benefit to the masses in many ways, all positions and power will return, even if he does not try to lay claim to them. However, the person who, being selfish and greedy causes harm to the masses, will never stand in the world, no matter how hard he tries."

6. The Master said, "In the past, practitioners of the Way, wearing rags, submitted themselves to poverty and a lowly station in life, living in rural retirement. In the future, however, the higher Dharma stage you are in, the more riches and honors will follow you. What a foolish practitioner of the Way one would be if one worried about food, clothing, or a lowly station in the world. True practitioners of the Way, meanwhile, regard ascetic practice as nobler than wealth and fame, so that they, praising honest poverty over luxury, will unreservedly decline even a position that they deserve in favor of another person, and will use the material things given to them for the public well-being. In other words, the new fortune is that of great morality, which is perfect and unselfish. Since the foundation for receiving the fortune of the Way is the morally sound mind that is perfect and unselfish, I ask all of you to become the masters of this rare, great fortune by exerting yourselves to reform your mind."

7. A student asked, "What kind of Dharma will be most advocated in the world to come?" The Master answered, "The most perfect, right, and realistic doctrine will be the one most advocated. In the past, all religions arose in localized areas and had their doctrines structured to fit the public sentiments of their times; these religions could lead public sentiment even though their doctrines were not comprehensive. In the future, however, with the great improvements in transportation and communication and the lively exchange of ideas of the times, any religion will find it difficult to guide the general and public sentiments of the world unless its doctrine is so perfect and right that it can hold good throughout the world. In the past, since human beings were unsophisticated, all religions used mostly practical expedients or solemnity to impress their followers. However, in the future, as human beings are gradually enlightened, any religion will find it difficult to guide the human mind unless its doctrine can correctly expound the truth of facts and principles, and unless it can be applied practically to actuality."

8. The student asked again, "What kind of a person will be the most honorable in the future?" The Master answered, "A truthful human of great public spirit will be the most honorable person. In the past, heroes and extraordinary men gratified their desires and ambitions by winning over the public sentiments by trickery, and even today people occasionally get high positions by schemes and underhand means. From now on, however, as human intelligence will in general be brighter, trickery will be exposed, so that there will be no one to be deceived. Only the true and honest person will be well received by the public. In the past, as social life had various limitations, and human knowledge was limited, such ideologies as selfishness and putting one's family first governed the public mind. However, in the future, as the fortune of the Way opens for the ideology of one family under heaven, anyone operating from selfishness or putting his or her family first will find it difficult to rise in the world. It is because only the person of great public spirit will be welcomed by the masses and will become prominent in the world."

9. The Master said, "The realm where all religions will be united is Irwōn, and the standard of government is the Mean. If you are enlightened to the truth of Irwōn and analyze it, you will realize that the realm where all religions are united is Irwōn. Although the way of government includes many particulars, an analysis of the essential points of all governments will show that the standard of all governments is the government based on the principle of the Mean, the principle of neither excess nor deficiency. The chaotic world will recover stability only if religions return to Irwōn and governments operate on the principle of the Mean. And, as the world gets gradually enlightened, the principle of Irwōn and the Mean will stand in the world." He said again, "Of all the ways, the Way of Irwōn is the best; of all the governments, the government based on the Mean is the best. Irwōn is the substance of truth, and the Mean the functioning of truth."

10. A student asked, "What kind of energy is the vital force of the 'earlier heaven'?" The Master answered, "By the 'vital force of the earlier heaven' is meant the spirit that is opposed to the new era. Just as the leaves of the last year inevitably fall and the leaves of the New Year gain power, the obsolete spirit of selfish desire and superstitions of the past will find no ground to stand on in the New World." He said further, "The ancient sages of the Orient, being superior figures of thorough knowledge, explicated the fortunes of the earlier and later heavens in the *Hedu luohsu*."

11. Song Ch'ōnūn asked, "I want to know about the 'yin world and yang world.'" The Master said, "The yin world and yang world are like the night world and the day world. Because night is dark, it is difficult to discern things right in the nighttime, and even if you can, you can only recognize things within a limited area. Just as people close their gates and sleep at night, the yin world is blocked, narrow, inactive, and leaning to one side. The yang world, on the other hand, is like the broad day light, when human knowledge will generally advance, ideology and the

dharma they advocate will become bright and perfect, people will open their doors to each other and frequent each other's houses and act with energy and alertness. This will be a world of great civilization."

12. The Master said, "In the past world, one could manage world affairs with the principle of pandemonium, the principle of mutual opposition. However, in the future, nothing will be accomplished unless one follows the way of 'releasing the devil.' This is because the great fortune of heaven and earth has reached the age of 'symbiosis by resolving grudges.'"

13. The Master said, "The master of the body is the mind, and the master of all religions is the one that explicate the principle of the mind best. Since Buddha dharma explicates the principle of the mind best, a religion that has revived the flow of Buddha dharma correctly will be the dominant religion in the New World."

14. The Master said, "In preparation for opening this order, Grand Master Sot'aesan was born several times in this land [Korea], making many dharma affinities in advance, some overt and some covert." He said further, "The legend that Mount Kūmgang [Diamond Mountain] is Dharmamodgata's monastery predicts that a new Dharma to save the world will arise in this country. And the legend that Bodhisattva Salāpralāpa comes to meet Dharmamodgata from the west means that westerners will come to the east to seek the Dharma."

15. The Master said to his students, "You are bearing a very heavy duty, the duty to make this country a first-class country. You will not create a first-class country with money and power; if you make it with morality, this country will become the heart of all countries."

16. The Master said, "In the past, because transportation was inconvenient and people were ignorant, buddha-bodhisattvas appeared now and again, taking charge of districts in the east, west, south, and north and opening their orders to a few. From now on, however, as the world has shrunk until it is now like one family, all buddha-bodhisattvas gather together in one order, opening an order on the grand scale."

17. The Master said, "Because the world will be more enlightened in the future, it will be easy for people to move to other parts of the world and to go and come anywhere; there will be no boundary between countries, so people can move from this region to other region. And a virtuous and able person can be the leader of a country if supported by the people of the country, regardless of national and racial differences, just as, within a country, a person from another province can be a governor of a district."

18. The Master said, "When the world enters the era of new opening, workers following the natural order, and workers going against it, standing opposed to each other, make progress,

promoting the construction of a good world." He said further, "It is said, 'One who causes a rebellion is a sage, and one who suppresses the rebellion is also a sage.' The one who causes a rebellion at the right time and suppresses it at the right time is called a sage. The one who fails to do so is called ungrateful. Since every matter has its order to be followed, to understand the order of the essence of the matter, and to apply skillful means correctly for it—this is the compassionate, skillful means of a sage."

19. The Master said, "Can an equal society be realized with materialistic supremacy? It will be realized only when the spirit of public interest is realized generally in the minds of the society. Can world peace be realized by relying primarily on struggle? A truly peaceful world can only be realized when people become aware of beneficence in each other."

20. The Master said, "Can this order become a major religion of the world by propaganda and advertisement? This order will be developed well only if many trustworthy devotees arise, bringing Grand Master Sot'aesan's spirit to light; if this order becomes the focus of the minds of people; and if the order is authenticated by the world for the prominent achievement of every individual's practice and of its missions [of edification, education, and charity]."

21. The Master said, "Today people who are intoxicated with material civilization may not fully understand it if you mention spiritual culture. However, people in the world to come, with their spirits being greatly brightened, will come to know well the blessings and offences of their own making, the details of their original nature, and the events of their previous lives as if they were the events of their youth in this life. The world to come will be that of material civilization and spiritual culture perfectly balanced. Wait just a little more and see! A truly good world is on its way."

22. The Master said, "There are three essential elements for realizing world peace. The ideology should be an ideology based on Irwŏn, the regime should be of universal harmony, and the organization should be by the unit of ten members."

23. The Master said, "There are three great ways under heaven. The first is the way of mutual understanding, the second is the way of mutual concession, and the third is the way of impartiality. If these three ways are followed, peace will be realized for individuals and the whole world."

24. The Master said, "In ancient times, when someone in the feudal state of Chu lost his goods, the king of Chu said, 'What a man of Chu loses, a man of Chu finds.' Thereafter, Confucius said, 'What a man loses, a man finds.' And Grand Master Sot'aesan said, 'As myriad things lose, myriad things will find.' This shows the development of principles. Chu king regarded his state as one family; Confucius regarded the human race as one family; and Grand Master Sot'aesan

regarded all and every being as belonging to one household. This is cosmopolitanism and Irwönism."

25. The Master said, "Nowadays, the term 'universal harmony' is used often in many areas, and this truly is good news. If all the people of the world cherished the spirit of universal harmony in name and actuality, what will be so difficult under heaven? Therefore, if, facing the affairs of the world, we do not attempt to monopolize power, profit, fame, or favor, universal harmony will be realized of itself, and world peace will naturally be realized."

26. The Master said, "World peace is realized by everyone's harmonizing mind; thus, the harmonizing mind is the meridian of world peace."

27. The Master said, "When Yao and Shun conceded the world under heaven to each other, and feudal lords conceded the nine towns to each other, a harmonious spirit filled the whole world. When this event was represented as music, it is said a Chinese phoenix danced to it. Harmony among people is realized by concessions, and when harmony is at its acme, the spirit under heaven pervades everywhere accordingly."

28. The Master said, "It's because people are not aware of being indebted to beneficence, or because they do not requite it even if they are aware of being indebted to beneficence, that world peace is not realized, though it is desired by individuals and by the whole world. Therefore, Grand Master Sot'aesan has opened the Way for true world peace by revealing the grand fourfold beneficence and by letting all people lead the life of beneficence requital and gratitude."

29. The Master said, "By 'broad-minded' is meant having one's mind unobstructed. If the mind is free from attachment to hatred and love, from the limitations of national boundaries, attachment to favorable and adverse mental spheres, and the entrapment of suffering and happiness, then the mind is broad and great." He said further, "The great doctrine that will save the whole world should be accessible from all directions, with no barriers, either geographical, which are the visible barriers, or mental, which are the invisible barriers."

30. The Master said, "In the past, one tried to put the world at peace by means of statecraft; in the future, however, one will try to put the world at peace by means of statecraft based on the principle of world peace. The way of governing the world is statecraft, the way of world peace is to rule by the Way and its virtue."

31. The Master said, "The quintessence of Buddhism is emptiness. If one approaches it erroneously, one falls into false emptiness. The quintessence of Confucianism is the scale. If one enters it erroneously, one ends up being narrow-minded and inflexible. The quintessence of

Taoism is non-ado and spontaneity. If one approaches it erroneously, one becomes self-indulgent. The quintessence of science is accurate analysis. If one approaches it erroneously, one will be caught up by existence and attached to material things. If one makes a good application of these fourfold quintessences without approaching them erroneously, one will accomplish the perfect system of truth in oneself and a perfect personality."

32. The Master said, "When people were ignorant and narrow-minded, stuck in their times and within their boundaries, their minds were controlled by selfish individualism, the ideology that one's own family comes first, the ideology that one's own society or nation is above all others. Even now, the remnants of such ideologies can be found surviving in various places. From ancient times, buddha-bodhisattvas and sages inspired people with great spirits to regard the world as their main concern by transcending all those boundaries. The so-called great compassion and great pity of the Buddha is cosmopolitanism, the spirit of benevolence and righteousness of Confucius is cosmopolitanism, and the spirit of universal love of Jesus Christ is cosmopolitanism. All these sages, regarding the whole world as one household and all humans as one family, advocated great moral principles with which to save the human race. Buddhism in particular has advocated that the great spirit is concerned not only with the human race but also with all beings of the six paths and four forms of birth in the ten directions. Thus Buddhism can be recognized as the most cosmopolitan of all."

33. The Master said, "To judge from the great fortune of the world today, human knowledge is about to make great advances, and all limitations are about to be overcome. And we are at the initial stage of a grand cosmopolitanism that will govern the hearts of the people under heaven. This is a sign that a magnificent world with a new civilization, a world of great morality, is about to unfold. The new principle is so perfect and fair that, clearly transcending all obsolete limitations, it will let all sentient beings of the six paths and four forms of birth coexist and prosper mutually in a supreme paradise. This principle, however, does not imply that individualism, the family-centered ethic, parochialism, or nationalism should be abolished. It rather means that all these principles will help build a cosmopolitan paradise if they are applied correctly in accord with the cosmopolitan principle. At this propitious time, we, the founding apostles of an unexcelled great religious order, should firmly establish the spirit of the world as one family in everyone's mind. Then we should take a vow to render the spirit of cosmopolitanism worldwide, so that all sentient beings may rejoice in a vast and limitless paradise on the earth. Thus, I am entrusting to you that you refresh your mind daily and monthly and exert yourselves on this practice and public service so that you may be the guide of the grand cosmopolitanism that is perfect, complete, utterly fair, and unselfish.

34. In April 1961 [W.E. 46], the Master said, making public the ethics of triple identity [*samdong yulli*], "The concept of the ethics of triple identity is the threefold principle of grand harmony for all human beings of the world. This is the fundamental principle for the whole

human race to follow in order that they may work and rejoice together in a peaceful and comfortable world: namely, as one household, as one grand family, keeping the one grand house by transcending all boundaries. To judge from the great fortune of the world today, human knowledge is about to increase greatly and all limitations are about to be overcome one by one; thus a grand spirit of harmony and unity is about to govern the whole world. This is the opportunity for all nations and all peoples of the world to rise together to build one grand world. Soon, all humans will gladly accept the spirit of the ethics of triple identity and exert themselves to realize it, establishing organizations to realize it together, so that this spirit will be realized worldwide, building a grand paradise on earth. Therefore, I say to the assembly of this order, which is meeting here at this propitious time, that you should refresh your mind daily and monthly, and exert yourselves all the more in this practice and this public service, so that you may guide the building of a good world."

35. The Master continued saying, "The first principle of the ethics of triple identity is the principle of one origin. This implies that all people of religion must harmonize with one another, with the knowledge that the fundamental origin of all religions and religious sects is one. In the world, there are deemed to be three major religions, namely, Buddhism, Christianity, and Islam, and other well-established religions such as Confucianism and Taoism. Moreover, in modern times, numerous other religions have arisen in this country and in various regions of the world. All these religions with their differing criteria for belonging have different missions in accord with their different doctrines and different abilities. Although their doctrines are expressed in different names and forms, a careful inquiry into their fundamental sources will show that the fundamental tenets are not contrary to the truth of Irwŏn. Therefore, all religions are generally of identical origin. If all people of religion in the world were awakened to this connection and harmonized with one another, all the religions of the world would form one grand household, with their followers adapting themselves to one another and keeping company with one another. Thus, we must realize the spirit of the great Way of Irwŏn, the fundamental source of all religions, and firmly establish in our mind the spirit to regard all religions as one. We should accordingly take the initiative in the grand task of uniting all religions with Irwŏn."

36. The Master continued, saying, "The second principle of the ethics of triple identity is the bond of one vital force. This principle implies that all races and all sentient beings should be united in grand harmony by awakening to the truth that they are all fellow beings bonded together by the one vital force. In the world, there are the so-called races of four colors living in various regions, various nations making up one race, and various clans making up one nation. If we inquire into the origin of all people, we see that the fundamental source of life is imbued with one vital force. To those who take heaven and earth as their parents and the universe as their own household, all people are related even birds, beasts, and insects are related by one great vital force. Thus, when all people in the world, awakening to this relationship, harmonize together, all races and all nations will unite as one family and cultivate universal friendship and

harmony, influencing all sentient beings by virtuous example. Therefore, by realizing the principle that all human races and all lives are related by the one vital force, we must firmly establish in our mind the grand spirit to view all races and lives as one. Furthermore, with this spirit, we should take the initiative to unite all races on the principle of equality."

37. He continued saying, "The third principle of the ethics of triple identity is renewal with one aim. This implies that, being awakened to the truth that all enterprises and proposals help toward the renewal of the world, all should unite in grand harmony. Today in the world, there are two great power blocs each with separate claims and systems, and each managing various enterprises. Besides these, there are various entrepreneurs who have launched all sorts of enterprises according to their areas of specialty and within the boundaries of business. Although their claims and expedients are sometimes challenged and sometimes accepted by others, their original aims, as an inquiry into their fundamental sources shows, are all to make this world a better place; even the evil has the power to help one awaken to the good. Thus, in general, all enterprises are essentially in one, identical line of business. When all the entrepreneurs in the world, being awakened to this relationship, understand each other and harmonize together, all the enterprises of the world will form one household. They will encourage each other and make advances side by side, eventually being united into the way of fairness. Hence, we, clearly realizing the spirit of this fairness, should establish the grand spirit to view all enterprises as one, and from that point, we should take the initiative to unite all enterprises and do so with fairness.

III. Birth and Death

1. Master Chōngsan said, "There are three stages in resolving the grand matter of birth and death. The first stage is to awaken oneself to and know the realm where there is originally no birth or death, and birth and death are not two. The second stage is to model after and keep the realm where there is originally no birth or death, and birth and death are not two. The third stage is to bestow and apply the realm where there is originally no birth or death, and birth and death are not two. One can be said to have resolved the grand matter of birth and death only if one has acquired the capabilities of these three stages."

2. The Master said, "There are three different spiritual capacities to go and come through the path of birth and death. The first is the capacity to go or come, being attached to love and lust. This capacity, being attracted by grudges and hatred, is depraved, and falls into the evil path because it cannot hold the right view on the path of going and coming and, being always confused, leads a life of befuddled and dreamy indolence upon getting any form of life, and makes no discriminations. The second is the capacity to go or come with the power of adamant aspiration. A person of this capacity joins the Buddha's order, either going or coming, just as metal pieces are attracted to a magnet because those with this capacity practice with an unwavering faith in the order of correct Dharma and thereby can keep the last one thought pure. The third is the capacity to be free at birth and death, having great spiritual power. This is the capacity of buddha-bodhisattva and sages who can go and come through the six paths freely with the three great powers perfected as the result of thorough discipline."

3. A student asked, "Please, explain the following propositions: 'Fixed karma cannot be escaped' and 'One can break through the heavenly destined karma.'" The Master said, "By 'Fixed karma cannot be escaped' is meant that, since the authority to bless or punish in accord with fixed karma rests on an outside party, one has to receive the result of the karma: there is no way to escape it. By 'One can break through the heavenly destined karma' is meant that, since the one who receives the result of the karma is one's own self, a person who has attained freedom of mind is not troubled by blessings or punishment but is peaceful and hence can manage the karma freely. Hence, such a person can break through the heavenly destined karma."

4. The Master said, "The more greed and attachment one has, the less one's numinous consciousness can rise from falling into the evil path, just as a turbid or heavy thing sinks low. The less greed and attachment one has, the higher the departed spirit rises, to be born in the good path, just as a clear and light thing rises high."

5. The Master said, "If one's numinous consciousness leaves with pure mind, clearly taking care of the last one thought without adhering to anything, it will not be deluded on the path of going

or coming. The spirit that cannot do so faces many a delusion on its path, and hence needs a deliverance service."

6. The Master said, "Deliverance is to help the departed spirit [*yōngga*] leave suffering and attain happiness, stop evil and cultivate good, and drive out delusion and obtain awakening. True deliverance is achieved when deliverance reaches the realm where deliverance is no longer necessary because of the pure one thought. Although our mind is formless, its one thought unites with the great spirit of the universe. Therefore, if practitioners of the Way gather at a pure precinct of Buddhist practice and offer prayers with utmost sincerity, the root of the spirit receives the influence and the spirit of the deceased can be delivered. The deliverance service is one of the most important things the descendants or posterity should do for the deceased. However, the ceremony of the deliverance service is not sufficient; what is most important is for one to exert oneself to deliver oneself at ordinary times. Another important condition for deliverance is that the descendants, without stopping after the deliverance service, should pray and accumulate merit for the deceased, so that the merit and virtue of the deceased can reach far and wide in the world for a long period of time."

7. The Master asked, "What could be the capital that could be used to save oneself from falling into the evil path?" Cho Chōn'gwōn answered, "Deep faith, a good understanding of Dharma, and a mind that is not attached to suffering and happiness or hatred and love, could be this important capital." The Master continued, "Could anything be added to that?" Yi Tongjinhwa replied, "There should be a self-awakening." The Master asked again, "Could anything else be added?" His attendant replied, "The consolidated power of aspiration and the one mind could be the important capital." The Master then said, "All three answers are correct."

8. Pak Chegwōn asked, "What is the most important condition of deliverance?" The Master answered, "It is the one mind of one's vow and the one pure thought." She asked again, "What sort of a thing is a vow, and what should be done to purify the thought?" The Master answered, "An aspiration with no desire is the vow, and no attachment to hatred or love is purity."

9. The Master said, "There are three treasures that one should possess before the approaching Nirvana. The first is charity, the second is the good affinity of mutual support and the third is the one pure thought. The most important of these is the one pure thought because all the charitable work one has accumulated and the many good karmic affinities one has entered, no matter how extensive, can easily be fuel for self-conceit and attachment if one has not practiced at ordinary times. What could be a greater treasure than keeping one's last one thought pure upon a thorough awakening to the principle that one comes and goes with empty hands?"

10. A student asked, "How efficacious is the deliverance service for the spirit of the deceased?" The Master answered, "For the spirit that had no affinity to Buddha dharma it can establish one."

For the spirit that had faith in Buddha dharma it can consolidate a vow. And for the spirit of advanced practice it is not particularly necessary, but it can help fix Dharma affinities with the general public attending the deliverance service."

11. The Master said, "Once fall is past, fruit trees have no flowers or leaves, and yet fertilizer is applied to their roots and solutions are sprayed on their trunks so that in the spring they may bear healthy flowers, leaves, and fruits. The same principle is true of the deliverance service for the spirit of the deceased. The body of the deceased has returned to earth, water, fire, and air at death. The deliverance service for the spirit is like applying, with sincere effort and Dharma-power, fertilizer and solutions to the root of the spirit so that the spirit can receive great help on its way toward obtaining a new body. In our ordinary practice, too, we should carefully prepare for any matter of importance in advance so that we may apply it well as required."

12. The Master said, "Funeral and burial services are held in order to complete the life and send off the spirit of a person at death. This is the time when sorrow of the close relatives is profound and the deceased discards this body and receives a new one and hence needs to receive a correct deliverance. What is primary in this ceremony is the deliverance of the spirit, and expressions of sorrow and sympathy and other formalities should be secondary. The Buddhist memorial service, as a rite to be performed for deliverance of the spirit of the deceased, is to help the spirit focus on the one thought, dissolve any remaining attachment, and, by the reading of scriptures and prayers, influence the spirit's affinities so that when it is reborn it will be on a good path. It also aims at increasing the happiness of the deceased by the offertory at the service and by letting the relatives observe the rules of mourning. None of these elements should be neglected."

13. The Master composed "The Final Farewell Address" while he was compiling the *Canon of Rites* [*Yejŏn*]. It is as follows. "O spirit of the deceased! The four elements of earth, water, fire, and air of your physical form have already been dispersed, and the six roots of eyes, ears, nose, tongue, body, and volition have already lost their mental and physical characteristics. The wealth, sex, fame, and profit you enjoyed have already turned out to be a mere dream, and you are separated from your families and relatives, so that you can never see them as you did in the past. What good could there be in thinking of them, and what use could there be in being attached to them? The life of the dead person, whether it was one of suffering, happiness, prosperity, or poverty, has already ceased; so do not concern yourself even a bit with the worldly attachments of the past. I pray and beseech you to attain buddhahood without fail in your future lives by discovering the original true source where there is no birth and death or going and coming, and delusion and afflictions do not exist. I beseech you also to benefit the general public and accomplish the mission of the Way by meeting in the paradise of Buddha-land all the good affinities that you met in this life."

14. The Master delivered a sermon at the final deliverance service for his younger brother Song Tosŏng (1907–1946), "On a sad day like this, I have not much to say, since everybody grieves over your death more than I do. However, I can clearly see their affection for you. Seeing everybody in such continual and profound grief over your death, I feel that it is good not only that you are missed so dearly but also that the order has thus received an auspicious sign. A few days ago, a comrade in the Dharma said, in tears, 'Grand Master Sot'aesan left us at the critical moment of growth of our order, and now Chusan has also gone. Is this not a misfortune to us?' To this I replied, 'Have you ever been to a huge construction site? The general contractor of a huge construction is not tied to one construction site from the beginning to the end, but goes to another project before the first one is finished, preparing something necessary for the new one, taking rest as necessary. Likewise, the major masters of a religious order have things to prepare in a hurry in the east or in the west, or take rest for a while. In the grand view, however, there is just one project on a single work site. Hence, do not lament too much.' Thus, the future of our order will be bright through eternity if, believing that Grand Master Sot'aesan and other senior members have not left us for good but only temporarily for the new preparation, we devote our effort with earnest and pure feelings to the development of the great task they have left behind to our care."

15. When Yi Myŏnghun's illness got critical, the Master composed a verse of praise:

As you pay off old karma, you will be pure when you return.

As birth and death are identical, there is no ceasing or resting.

As the Buddha affinity is deep and firm, there is nothing to worry about.

The treasure for eternal life is one's faith and vow.

With noumenal repentance and factual repentance,

The precinct of Buddhist practice is purified.

16. At the memorial service for Yi Myŏnghun, the Master gave a sermon. "It is sad when a plant breaks before it is full grown, and what a pity it is for a human being to leave her life halfway, without fulfilling her great vow and aspiration! Viewed from the immeasurable realm of truth, however, there is an immortal life with no birth and death, or going and coming. Although this was a premature death of someone who was young, there is something to be blessed in the realm of truth, as she had made sacred vows and possessed deep-rooted faith, the eternal treasures. Moreover, she finished her life as a celibate devotee her life therefore cannot be compared with a hundred-year-long, worthless life. For this reason, not all of us comrades may end up feeling sorrow for or grieving over her death; we should decide to realize her unfinished will by cultivating our power to continue the work she intended to do. This is the mind that truly cares for the departing comrade."

17. At the memorial service for Pak Ch'anggi (1917–1950), the Master delivered this sermon: "It is difficult for a human being to make a correct start during childhood; however, he gladly

gave up the splendid city life and grew up under the guidance of Grand Master Sot'aesan. It is difficult to abjure luxury in an affluent living environment, but he declined new shoes and new clothes, contributing instead to the public. It is difficult to do justice in face of danger, but he lost his life while protecting a comrade at the risk of his own life. I believe therefore that the path of his spirit will be full of wisdom and blessings. The way of true deliverance lies in regarding everything as the result of heavenly karma, in consolidating his vows, and in keeping his numinous awareness from delusions in the realm where one holds no grudge against opposition."

18. At the combined memorial service for the spirits of the victims of the Korean War, the Master delivered a sermon containing these aphorisms: "One pure thought lets karmas cease of themselves and mutual support and mutual harmony produce prosperity with myriad blessings." He then said, "When a storm arose, the four seas were in turmoil; when the turmoil subsided, the world was calm. Our mind being like this, one disturbed mind is followed by all sorts of karma. When the one thought calms, the whole world will turn into a Buddha world, where all sentient beings will rejoice. O all spirits of the deceased! Be awakened to the true Buddha world of no resentment and no quarrel; rejoice in the true paradise!"

19. On the same day, the Master preached again, "Thinking of a few of the comrades who lost their lives during the Korean War, I am filled with sorrow. There were some who came to take the life of the Sixth Patriarch, such a great man of the Way, on account of his karma, so we hear. How could there not have been some karma of mutual destruction throughout innumerable kalpas of rebirth? Thus, this tragedy became the occasion through which you paid off an ancient and heavy debt. So, if you accept this with a satisfaction and determine never again to enter the karmic debt of mutual destruction, the path of your spirit will be bright. If, however, you intend to pay back with more conflict, the evil karmic affinity will continue endlessly. O all spirits of the deceased! Let go of all the grudges and attachment and take refuge in the great way of the Buddha, the perfect way of no obstruction and mutual support! If you change your mind for the better, a way of mutual support will open for mutual harmony, but if you have wrong thoughts, all will perish on the path of mutual destruction. All sentient beings are brethren born in the one truth and in one world, and it depends on us whether we create hell or construct a paradise. If we must create a world, then, why shouldn't we create a comfortable paradise? Even if you spirits of the deceased still have some unresolved evil karma, those debts will be gradually erased if there are no resentments or grudges in your mind. If, however, there are resentments or grudges in your mind, the evil karma will remain against you. O all spirits of the deceased! Whether you were happy or unhappy, resentful, or suffered injustice, forget everything about the past and obtain perfect freedom and deliverance, having a pure mind and fulfilling the great principle of mutual support, so that you can appear, smiling broadly, in a blissful world."

20. As his father's death was near, the Master asked him to prepare for Nirvana with this exhortation, "Aspire to attain to buddhahood and deliver sentient beings; take refuge in one pure thought."

21. To the departed spirit of Song Hyehwan (1905–1956), the Master said, "Though the body of Kongsan, our comrade, has gone, the true Kongsan has not. Kongsan's earnest spirit for public service and the merit of his contribution to this order will shine forth in eternity along with the expansion of this order. I believe and pray that the power of his aspiration, consolidated with one thought and deep comradeship even to the last moment, will bring about thousands and tens of thousands of Kongsans."

22. Receiving at Changsu the news of the death of Pak Chebong (1888–1957), the Master said, "O spirit of Chesan, our comrade! In our original nature nothing can be said to have come when it has come, nor can anything be said to have gone when it has gone. Hence there is nothing now to grieve over or to be pleased about. In the phenomenal world, however, it is clear that something has come when it has come, and it is clear that something has gone when it is gone. And accordingly, it is a pleasure to meet with someone and a sorrow to part with someone. I am deeply saddened at the news of your death, and it is regrettable that I cannot come and fully express my deep sorrow at the funeral service. If we keep our original aspiration and devotion for the realization of this grand task whenever we visit this order throughout endless rebirths, then our coming and going will be none other than this task. And hence there is really nothing to be pleased about and nothing to grieve over. O spirit of Chesan, our comrade! May you come back, where there is neither going nor coming!"

23. To the departed spirit of Ch'oe Tohwa (1883–1954), the Master said, "Human body is the aggregation and dispersion of causes and conditions of earth, water, fire, and air. Human mind is the rising and ceasing of the seven feelings of pleasure, anger, sorrow, joy, love, hate, and desire. These are all false body and false mind. Among these are a true body and a true mind which, being numinous and pure without rising and ceasing, are the noumenal essence of all things. This is what we call the light of self-nature. O spirit of Samt'awön! Do you know this? I pray that, relying on this, you renew your vows for the future, and find and enter future beings."

24. To the departed spirit of Ch'oe Ŭnhyehwa, the Master said, "Birth and death are accompanied by pleasure, worry, sorrow, and joy. The original nature does not change through going and coming. Go with one straight mind and come back with one straight mind, and be a truly devoted worker in the order of the Buddha."

25. To the departed spirit of Song Ch'anghō, the Master said, "An ancient sage said, 'One thought of a pure mind is a *bodhimandala*, and is superior to building seven-jeweled stupas as numerous as the sands of the Ganges. Those jeweled stupas will finally return to dust, but the

one thought of a pure mind produces right enlightenment.' O spirit of Chinsan! Keep your great aspiration with the one pure thought."

26. To the departed spirit of Cho Songgwang (1876–1957), the Master said, "If the prior thought is pure, the thought that follows will be pure. Take the one pure thought as the road toward *yin and yang*."

27. To the departed spirit of Yu Hõil (1882–1958), the Master said, "It is difficult for one's initial thought to be right for whatever one does in the world, and it is also difficult to take good care of the last one thought at the end of one's life. If one's initial thought is right, then everything one does will turn out right, and if the last one thought is right, one's eternal future will be right. Hence, if you come and go with the right thought, then you will return to the Buddha's order without losing your way in the maze. This is what you have always aspired to, it is what you are to follow, and it is what all of us wish. Hence, may you take the vow to save sentient beings and rely on the right and pure one thought!"

28. To the spirits of the students sacrificed at the Student Uprising on April 19 [1960], the Master said, "In the world there are people who are dead though alive, and also people who are alive eternally though dead. And this depends on whether or not their mind and noble spirit are alive. The students who were victims on this righteous uprising had short lives; however, their noble and altruistic spirit for the sake of the nation and the world will never perish. This is your great and immortal life. I pray that you should not regress or hold resentments but will progress further, so that you can be good leaders of the public throughout eternity."

29. In his sickbed, the Master composed a verse. "Void and calm, numinous awareness, this is one's own self-nature. Front, back, left, and right are originally peaceful and composed." He wrote another verse. "In the center of self-nature, everything is originally equal. Since there is no going and coming, how could there be suffering and happiness?"

30. As the Master's illness became more serious, his attendants asked whether they should offer a special prayer. The Master replied, "The one whom the Dharma realm knows will be taken care of at its discretion. Hence, do not offer any further prayers."

31. The Master said, "If people commit themselves, with utmost sincerity, for their next lives, such commitments are sometimes realized. If one's spirit leaves at death after making many good friends among the people without deciding on any particular affinity, then, since one was kind, one will get reincarnated to any one of the good affinities. If, however, one decides on an affinity but with attachment, and fails to meet it in the next life, it is easy for that spirit to obtain a lower reincarnation close to that affinity, in accord with that attachment."

32. To a layperson who offered a live carp for medical use, the Master said, "Wasn't there a dead one?" After he returned, the Master said, "Return it to a pond and let it live."

33. On his sickbed, the Master said, "When you use medicine, do not make it by destroying life." He said further, "This life should not be handled recklessly; the matter of eternal life should be considered with even more care."

34. On his sickbed, the Master composed a verse and asked his attendant to write it down and pass it on to posterity. It runs, "Human sufferings and happiness are all devoid of reality. To gaze on self-nature is to be in a vast and magnificent peace."

IV. The Last Instructions

1. Master Chōngsan on his sickbed asked, "Do you know what our original intention is?" The attendant informed the Master of his view: "It is to create one household under heaven with the Way and its virtue." The Master said, "You are right. To create one household under heaven with the Way and its virtue is our original intention."

2. The Master said to Kim Taegō (1914–1998) and the attendant, "This is the age of opening and the age of exchange; hence things are exchanged and adapted. If any parts in our scriptures can be construed as specific to any district or to any sect, adjust them at this time so that Grand Master Sot'aesan's original sacred intention can fully be brought to light. And there should remain no damage to the dignity as the main scripture of the New World. The main points are already determined there. Make any points more explicit if necessary or, otherwise, leave them as they are. The doctrine formulated there is the great Dharma for all ages, as long as the tenets of the fourfold beneficence, the four essentials, the threefold practice, and eight articles are clearly brought to light."

3. The Master said, "The Old World is changing into a New World, it is a constant truth that old things go and new things stand. We should become new persons; hence, examine yourselves to see how old you are compared with the vigor of the New World."

4. The Master said, "The Old World was narrow and limited, the New World is much wider and more open. The arena of the world affairs is getting larger and it is rare to encounter a world like this. The 'great and bright position' that Grand Master Sot'aesan referred to means the world that is great and bright."

5. The Master said, "We have entered an era when East and West communicate fully; we must therefore use one Dharma to make all the different doctrines adaptable to each other. Material civilization is the primary product of the West, while spiritual culture is the primary product of the East. Hence, let us take material civilization and exchange it with our spiritual culture at the opportune time, and let the West take our spiritual culture in exchange for their material civilization. This world will then be an exquisite place. Grand Master Sot'aesan was endowed with the great fortunes of both East and West. His Way and its virtue will preside over the world, and the merit of his opening of the New World will have influence in all the ten directions. The great way of Irwōn will be the charity for the universe."

6. The Master said, "The world of great peace is coming; however, such a world will not be realized by the power of one or two people. It will be done only when the power of many people is united, and it will be done more easily if we put it into practice first. This is the time to

remove all the barriers in the world, and the person of the Way has the frame of mind that communicates in all directions. Exert yourselves to resolve any grudge or regret without being tied down by partiality. Then everyone will become a benefactor and a world of true peace will be realized of itself."

7. The Master said, "We have been engaged in this business for all the worlds and all our lives since time immemorial. Buddha-bodhisattvas come from the East or from the West, again and again, engaged in this business."

8. The Master said, "Since our ideology is cosmopolitanism, let us realize this ideology. A figure of great enlightenment such as Grand Master Sot'aesan is the first and probably the last, so let us concentrate all things on him, and exert ourselves to limitless practice and limitless public service."

9. The Master said, "Since this is the time when the whole world is becoming one household, any leader, from now on, will be successful only if the leader carries out the ideology of cosmopolitanism. The person who manages world affairs should care for the people of each country equally, and assume responsibility for world peace throughout world after world and life after life."

10. The Master said, "On achieving great enlightenment Grand Master Sot'aesan decided to take Śākyamuni Buddha as the original source of his enlightenment, and thereby established the great cause of this order, providing the starting point for its development throughout eternity. And this order will thrive for ever only if the great cause of the flow of the Dharma is firmly established, and this in turn can only be established if we relate our origin to our affinity with the continuing flow of the Dharma."

11. The Master said, "It is said that one dies if one's pulse stops. In an order of the Way, if the flow of the Dharma is stopped, the order will wither away. This order will flourish eternally only if the flow of mind-dharma continues between mentor and disciple and if the flow of the friendly feelings continues between comrades."

12. The Master said, "Regard the faults of a comrade as your own and thereby check yourself for any faults, without resenting or hating the comrade. If you forgive and awaken each other, you will connect through friendly feelings and hence the Dharma will continue to flow, linking you to one another. Render the spiritual power to the one who is the head dharma master, asking him or her questions, making confessions, and taking dearly to your heart the Dharma you hear. Only then will the mind-dharma, understood by you and the other, continue to flow eternally."

13. The Master said, "The correct transmission of the Buddha dharma through endless generations is the lifespan of Dharma. Mentors should train well the disciples who will succeed them, and the disciples, generation after generation, must receive the transmission of the Dharma correctly only then will the lifespan of the Dharma be endless. In this order, to receive the spirit of Grand Master Sot'aesan completely is to increase the lifespan of this Dharma. If one is to increase the lifespan of the Dharma, one will be a great ancestor of the Dharma only if one receives it completely and transmits it completely. The lifespan of the Dharma in our order is the wisdom-life of the great Way of Irwōn."

14. The Master said, "Just as water flowing from its spring lasts a long time, the mind-dharma of Grand Master Sot'aesan will be transmitted and the pulse of Dharma will not stop, if we venerate and hold him, the origin of Dharma, in esteem. This order will develop as long as we earnestly believe in Grand Master Sot'aesan and the high mentors under him. We are burdened with responsibilities as the successors of the original masters, to transmit the Dharma to our next generations."

15. The Master said, "In an ancient text, the following phrase can be found, 'What looks real but unreal, that is paulownia fruit.' When children play in groups, they are clamorous all day long, as if they were doing something tremendous. But at the end of the day, there remains nothing real. Likewise, people are always in a hurry, making a lot of noise, as if they are doing something special. But how trifling many of their achievements are! If therefore there is to remain something worthy in a family or in a society, there should be something real rather than mere form. Once something real is established, it should be kept going for ever. In our order, too, there should be figures who, with firm faith and authentic practice, will be consistent through the three time periods, so that this order will see endless progress, instead of looking 'real but unreal.'"

16. The Master said to his attendant, "In ancient times, someone wrote, 'A willow has one thousand strings hanging green, and peach blossom has ten-thousand pink flowers' and was satisfied with it. His teacher, seeing this, said, 'Why should there be only a thousand strings to a willow, and why should peach blossom have only ten thousand flowers? Say, 'Every string of a willow tree is green, and every flower of a peach blossom is pink.' It is said that, doing so, the teacher gave new life to the two lines. This is a story that anyone who records Dharma words or edits them should take notice of."

17. Upon listening on his sickbed to his students singing hymns, the Master said, "When I was a child, it came to my mind, as if they were heavenly words, 'With music, I will save the world.' An ancient sage also once said, 'For correcting public morals and changing the manners and ways of the age there is nothing as effective as music.' Do not regard hymns merely as songs."

There is truth contained in hymns, so sing them piously, appreciating the meaning of the words."

18. The Master said, "On numberless occasions in our past lives, we were not only members of a household through the Dharma affinity of priesthood, but also as the members of a family through biological affinity."

19. The Master said, "Though the biological affinity of parents and their offspring is extremely important, the Dharma affinity of mentor and disciple is no less important. We are always members of a household; hence, we share hardship and joy together, not only in this life but also in eternal life. Let us live together for this whole life and for eternal life."

20. The Master said, "The most important of all valued things in the world is the warm relationship between comrades. Our comradeship will last billions of years. Hence, never betray justice between comrades. Never lose a faulty comrade entirely, and lay emphasis on the importance of friendship among comrades."

21. The Master said to his attendants, "You are not strangers, but friendly brothers and sisters through many previous lives. Treat each other as dearly as gold; take care of each other like jade."

22. The Master said, "It is easy for you to complete a great task if you have good affinities around you. If you do not have good affinities around you, you will face many difficulties throughout your whole life."

23. The Master said to Yi Tongjinhwa, "Benevolence and righteousness are the foundation of morality." He said again, "Anyone who violates the rules of morality or anyone who has no self-power will not stand in the New World."

24. The Master said to Yi Kyōngsun, "From now on, the Way of impartiality will be the framework of morality." He said to Song Yōngbong and others, "The ethics of triple identity is the morality for the world and for all ages."

25. The Master said to Hwang Chōngshinhaeng, "Dharma affinity can continue only with firm faith." He said further, "We are coworkers for all ages." He said again, "Be a noble person! The noblest person is one who is devoid of greed."

26. The Master said to Sōng Sōngwōn and others, "Practice in accord with the functioning of your own self-nature, the Buddha nature. Take this self as the standard of your practice." Later,

he said to Yi Changsun and others, "Do your own practice in accord with the functioning of your original self, the Buddha-nature, and bring about world peace in accord with the functioning of universal harmony."

27. The Master said to Song Chamyōng and others, "In the past, it was difficult for women to enter world affairs. You have become workers for world affairs thanks to the foresight of Grand Master Sot'aesan. Devote yourselves to this task wholeheartedly, forgiving each other, and taking care of each other, world after world and life after life. Be a great person of the world, preserving your purity as a celibate woman."

28. The Master said to Yi Powōn, "A person with much wisdom can still be deficient in blessing." He said again, "From now on, people will accomplish things on the basis of concession, but never by force. People will be treated in accord with their conscience and never in accordance with an untruth."

29. The Master said to Song Sunbong, "Everyone has the aptitude to become a great person. Exert yourself in the practice to become a great person by fostering your mind and by broadening your boundaries. You are a great figure if you have a great mind, even if your physical frame is small; you are a small person if your mind is small even if your physical frame is big." He said again, "The secret for one to become a great figure is to follow all affairs with tolerance."

30. The Master said, "We are all descendents of Irwōn. From now on, people will not discriminate between people on the bases of race or clan, but they will live together as the descendents of one family."

31. The Master said, "Enlarge the scope of the Parents Association, and do your duty as the children of the world. All plans should have broad reach. Organize a community association in every village, so that villagers help each other and foster public morals, and the peaceful world will not be far away."

32. Greeting the physicians, the Master said on his sickbed, "Be fine doctors to cure people of physical illness, and we will be fine doctors to cure people of the spiritual illness, so that we can all better the world." He said to nurses, "A good world is on its way; so let's be great workers for the New World by keeping our minds good."

33. The Master said to his attendant, "Remove the fish tank, and you will see the fish swim freely in a pond. Remove the flower vase, and you will see the flowers as they are in bloom in the garden. Open the bird cage, and you will see the birds flying in the wood."

34. The Master said to his attendant, "Three chiefs and five successors will preside over the opening of the New World, and thereafter, the world will be governed on the principle of impartiality eternally." He continued saying, "There is an oriental legend that 'at the opening of the earlier heaven, three sovereigns and five emperors, coming one after another, took charge of the construction work of the opening.' Likewise, at the opening of the later heaven, three chiefs and five successors will come, one after another, and preside over the opening project for the East and the West. And thereafter, great, impartial figures will govern the New World on the principle of impartiality and the world of peace and prosperity will last forever." The attendant said to the Master, "The three chiefs have already been, as Grand Master Sot'aesan has authenticated. When will the five successors come, and who will acknowledge them?" The Master said, "They will come only at the right time, and people under heaven will venerate spontaneously only those who do the job at the right time; the whole world will spontaneously authenticate their identity."

35. The Master let the attendant read the draft of *the Scripture of Sot'aesan* and as a rule sat up to listen to it, letting him stop reading before he became tired and lay down.

36. In December 1961 [W.E. 46], the Master asked on his sickbed, "Do you remember the four plans I made earlier?" The attendant replied, "They were the preparation of teaching material, the establishment of organizations, the cooperation of state and religion, and understanding the essentials and nourishing the root." The Master said, "Explain the details." The attendant reported, "By 'the preparation of teaching material' is meant the complete compilation of the *Canon* and the *Scripture of Sot'aesan* and the editing of the *Canon of Rites* and *Hymns*, so that all the materials for edifying people shall be ready. By 'the establishment of organizations' is meant the laying of the foundations for educating talented youth, securing financial independence, and serving the public by establishing facilities for edification, education, charity, and production. By 'the cooperation of state and religion' is meant striving together to construct the peaceful world by working in concert with the leaders of the nation and world through the two channels of statecraft and religious edification. And by 'understanding the essentials and nourishing the root' is meant keeping the focus on the fundamental goal by illuminating it. In other words, practitioners should not neglect their own practice but should attain a thorough mastery of their original concern as a practitioner, while exerting themselves in all these public services. This is the way I understand the four grand plans of yours." The Master said, "What you said is correct. Now, have we realized as much as half of these plans?" On December 25, the Master, sighing, gave a special injunction to Kim Taegö, Yi Kongju, Yi Wanch'öl, Pak Kwangjön, Yi Un'gwön, and Pak Changsik, to supervise the editing of the *Scriptures of Won Buddhism* [*Wönbulgyo kyojön*] and other scriptures, pressing Yi Kongjön to hurry its compilation.

37. In January 1962, as his illness got more critical, most of the personnel from the order's organizations and from local temples gathered in the headquarters. On January 22, after taking a brief bath, the Master said to the crowd, "We are people who did practice and public service together for many previous lives; we are not the people who have met for the first time in this order. We are people who will frequently meet again and work together in the future." He said further, "Someone may explain 'the ethics of triple identity.' Accepting the request of the attendant, Kim Taegŏ explained: "By 'the principle of one origin' you mean that all religions in the world are of one identical origin and one identical principle. By 'bond of the one vital force' you mean that all living beings in the world are one family in one household. By 'renewal with one aim' you mean that all enterprises in the world share one workplace and one workforce. This is the great cosmopolitanism based on the great way of Irwŏn that was advocated by Grand Master Sot'aesan. As you, our mentor, said, this is the morality for the whole world and for all ages." The Master said, "What you said is right. The general trend of the world is gradually coming round to this way, hence keep this way well and spread it widely, so that our Dharma shall be the great Dharma under heaven and for all ages."

38. After having it explained once more, the Master said, "If there is anything to ask, do so." After a while, the attendant, accepting the inquiries of the crowd, asked, "Should we take the statement of the ethics of triple identity as the mentor's *gāthā*?" The Master said, "Do so. In the past, all the dharmas of the world were divided. However, now is the time for all the dharmas to be united. Strive to make the whole world into one household with the great Way of Irwŏn, the ideology of the cosmopolitanism." Thereafter, the Master told the crowd to disperse. In the afternoon of the same day, the Master composed his *gāthā*, "With one principle within one fence, as one family within one household, as coworkers on the one workplace, let us construct the world of Irwŏn." On January 24, 1962, Master Chŏngsan entered Nirvana with ease.