

The History of Wonbulgyo (*Won-Buddhism*)

Part 1. The Dawn of Great Opening

Chapter 1. The New Buddha Land in the East

1. Preface

Master Chōngsan¹⁾, in his preface of *Ch'anggōnsa*²⁾, wrote "History is the mirror of the world, because all creation and destruction, prosperity and decay appear in this history. One who only memorizes names of places, people, or years is not one who knows the real meaning of history. However, a person who understands the general spirit of the time, the thoughts of the main figures, the organization of the dharma system, and the procedure of its activities, is a person who is capable of looking at the real meaning of history. This is a person who reflects the inside and the outside of history like a mirror. Therefore there are several things that our religious order needs to take into consideration: first, we should carefully study and consider the mission of our community; second, we should delve deeply into what kind of sage Sotaesan, Sotaesan was, and gain right understanding of our Order's dharma; third, we should examine our activities and procedures to assess how we will create better results in the future."

Following Master Chōngsan's guideline, this book will give a general description of the history of the Korean peninsula, the teachings of Korea's spiritual masters, and the Won Buddhist dharma. Following the general background will be an in-depth look at the *Ch'anggōnsa*. Focus will be placed on several key aspects: 1) The reasons for Sotaesan's appearance during this period (Park Chung-bin, 1891-1943) as

the new Buddha; 2) the steps to Sotaesan's enlightenment; 3) Sotaesan's first community development activities, which exemplified his statemanship and his great endeavor to help all living beings, and to cure the world of its many illnesses; 4) the introduction of the religious order to the greater public following the drafting of the Won Buddhist religious doctrine. Sotaesan, after fully completing the teachings and systems of Won Buddhism, entered into nirvana. Master Chōngsan inherited Sotaesan's Dharma Lantern during a time of myriad difficulties and inevitable outcomes. In this History of Wonbulgyo, Master Chōngsan's thought and activities will be described. This shall include 1) his contribution to the foundation of Wonbulgyo; 2) his organization and management of the systems of the new religious order; 3) his operation of businesses to aid in the fundamental development of the order; 4) his establishment of structural facilities to achieve our goal; 5) his editing and publishing of the *Scriptures of Wonbulgyo*; 6) and finally, his great teaching: The Ethics of Triple Identity (K. *Samdong Yully*)³⁾.

Furthermore, the *History of Wonbulgyo* will describe the life and activities of Master T'aesan,⁴⁾ who, in accordance with the Law of Wonbulgyo, inherited the title of Head Dharma Master after the nirvana of Master Chōngsan. This book will describe Taesan's time as Head Dharma Master, focusing on 1) his utmost effort and cooperation with people for the fruition of the order; 2) his publishing of the *Scriptures of Wonbulgyo*; 3) his Movement for the progression of the people in the Dharma Ranks; 4) his participation in Chonghyōp⁵⁾; 5) the Second Gratitude Requitil Project as well as his mission to build a foundation for teaching the dharma overseas 6) his inauguration of the half centennial anniversary of the Order's foundation; 7) and other notes of general interest.

We will observe the progression of Won Buddhism by reflecting on the first forty to fifty years. In describing these factual events we will, like a mirror, reflect on the everlasting development of this order, which continues to develop, and advance even into its four or five hundredth year.

2. Korean People and the Korean Peninsula

A Group of People, called “The Han People”¹⁾, believed that they were the descendents of Heaven. They moved to the east looking for the source of the light and settled down in the Korean peninsula. The Han People established their own country around five thousand years ago, and developed their bright culture in this present-day Korean Peninsula. They lived in harmony with the beautiful mountains and rivers, good climate, fertile lands, and abundant products.

The Han People, who respected brightness, revered propriety, and loved peace, were venerated as the “Noble Country of Prosperity in the East.” Koreans never invaded neighboring countries without a valid reason. However, they never hesitated to fight and defend their country against unjust invasions. The word "Han," literally implies Oneness and Greatness. Many sages appeared generation-after-generation. The fact that the great sage appeared among the Han People, is nothing but a great blessing, for he helped to unite the world into one household with a wholesome morality.

The Korean peninsula, located at the end of the eastern Continent of Asia, stretches from the north to the south, and is surrounded by two continents on the left and the right. The Korean peninsula could adequately become the gateway to many cultures of the world because of her wonderful and natural location. One side is connected with the continent and three other sides are surrounded by the ocean.

Moreover, Mt. Kūmgang is one of the most splendid mountains in the world. Sotaesan said, "Mt. Kūmgang will be designated as an international park in the near future... This country will become famous to the world on account of Mt. Kūmgang."

From the early history, many prophecies relating to Buddhist mythology predicted that the Korean peninsula, a country of morning calm, would become a New Buddha Land in the East. This New Land would begin with Mt. Kūmgang, and its glory would be boundlessly prosperous throughout time.

3. Religions in Korea

Although there were many beliefs in the Korean peninsula from the early ancient period, Koreans traditionally worshipped the Sun from the beginning of their history. Later, Buddhism, Confucianism, and Taoism were introduced into Korea as a result of easier access to and communication with China. Each religion influenced and shaped Korean spirituality in various periods, contributing significantly to the development of Korean culture, which in turn influenced other neighboring countries. There is also evidence of Islam's existence in Korea.

In the modern period, in the tidal wave of Korea's opening to other countries, the West introduced Christianity. Along with the introduction of Christianity, Tonghak (K. Eastern Learning) synthesized the teachings of Confucianism, Buddhism, and Taoism. Tonghak, lamenting the decline of his country, arose against Sōhak(K. Western Learning: Christianity), insisting on "Securing Country, Comforting People" and "Saving Broadly, All Lives." While Tonghak widely spread, particularly in the region of Honam (South-western part of Korea) with its various denominations, Chūngsang'yo arose to become one of the main religions

alongside Tonghak. Similarly, many new religions, waiting for the Great Opening Era, arose to combine the traditional religious beliefs of Korea.

4. The Traces of the Sages

Shakyamuni Buddha expounded the idea of the three periods of Buddha Dharma, namely: the dharma of correct belief (the period of orthodoxy and vigor), the dharma of semblance (the period of scholastics), and the dharma of decline (the period of termination). He also predicted the cycle of the weakening and reviving of the Buddha Dharma. He predicted that it would occur either in three divided periods or five divided periods of 500 years after his *nirvāna*. The myth of the Maitreya Buddha explains that the Main Buddha will appear to the world in the future. This myth is widely known in Buddhism.

The belief that identifies Mt. Kūmgang as the sacred place where many Bodhisattvas with great dharma power will arise, and this country as the Buddha Land(K. 佛國緣土), draws our attention to the popular ritual ceremonies that symbolize the awaiting of the Maitreya Buddha. These ceremonies occur in Korea more than any other country. Those prophets predict that the Korean peninsula will be the new Buddha Land, and these beliefs are deeply rooted in the hearts of the Korean people.

Following this, many familiar as well as unfamiliar sages, through their esoteric teachings, stories of prophets (圖讖, K. Toch'am), or long poems, encouraged Koreans to have deep faith in the prophets, and in their prophecies concerning the Korean peninsula. These prophets spoke of the future greatness and gracefulness of the country, and of Korea gaining the respect of all the people of the world. Also, around 50 years before the founding of Wonbulgyo (1860-1864),

Ch'oe, Suun (Che-u, 1824-1864), the founder of Tonghak, said "As the Great Way of T'aegŭk (K. Great Ultimate) appears in the world after the decline of Confucianism, Buddhism, and Taoism, the fortunate will gradually accept it and teach people in the world without my presence."

Ten years before the foundation of Wonbulgyo (1900-1909), Kang, Chŭngsan (Ilsun, 1871-1909) prophesized the appearance of a new Buddha who would open a great religious order in the coming world. He said, "I am an alternative teacher. Christians await the Second Coming of Jesus, Buddhists wait for the appearance of Meitrya, Tonghak followers wait for the reappearance of Choi, Suun. Therefore, whenever that one *person* appears, all of them will follow that *person* as their teacher."

5. The Time of Great Change

When Sotaesan came to this world, it was a period of great change never before known in human history. Externally to Korea, beginning from the late 19th century, military imperialism of powerful countries spread widely, finally resulting in world war. Furthermore, the rapid development of scientific civilization led to the weakening of the human spirit. The introduction of Western material "civilization" into Korean culture resulted in moral corruption and social turmoil. It had a devastating impact on Koreans and many suffered from the loss of their possessions. People also suffered under the Korean government's unreasonable discriminative system and its severe suppression.

Sotaesan, deploring this crucial crisis of the time, declared "Owing to the development of scientific civilization, the power of material things has grown stronger, but the power of the human spirit, while making use of this materialism, has grown

weaker. Consequently, human beings have been forced to follow the rules of materialism's power. Human beings are inevitably enslaved to the power of material things. So how can one be sure that human beings will ever cease to suffer in the bitter seas of misery?" Thus Sotaesan concluded, "From now on, we will build a new world from an old world."

6. Symptoms of the declining dharma and the appearance of a Great Teacher

At that time, Korean religions were in a stage of confusion and chaos. Among the traditional beliefs and the three major religions--Confucianism, Buddhism, and Taoism--Buddhism changed into a practice of superstition similar to Shamanism. Confucianism continued practicing ostentatious rituals and empty theories. Taoism remained in the shadow of skills hard and long to realize and in the shadow of the ideas of apathy and no-working. *Sōhak*(K.; lit. Western Learning, Christianity) rarely survived under the severe persecution. Tonghak (K.; lit. Eastern Learning, Chōndogyo) could not function under the severe suppression by the Korean government against its socialistic, peasant movements. Other religious sects, of the seductive and false teachings, further caused an increase in confusion among the people. Therefore, people wandered in this confusion, hiding their strongest hopes for a new thought and a new religion brought by a new sage. It was at this time that Sotaesan with his great vow came again through the endless kalpas to this world.

After Sotaesan's physical death, Master Chōngsan wrote this epitaph in memory of Sotaesan, "As the four seasons keep rotating and the sun and the moon alternate and illuminate in the universe, myriad things achieve the way of coming into being. In the world, sentient beings are indebted to the beneficence of deliverance, while Buddhas succeed one after another and sages transmit the laws [*Dharma*] from one to the other."

Master Chōngsan then made a clear statement that Sotaesan came to this world as the Main Buddha to build a new religious order of the New Buddha. He stated, "Ever since Śākyamuni Buddha opened his order at Grdhakuta, 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 as the world was full of false doctrines. The spirit lost its power to materialism, which was ruling the world. Consequently, the bitter seas of misery, where sentient beings go tormented, became deeper and deeper. This is the occasion when Sotaesan, our great teacher, came to this world again."⁶⁾

Chapter 2. Founding Master Sotaesan(少太山 大宗師)

1. Birth of Sotaesan and his Youth

The surname of Sotaesan (K. Taejongsa, 大宗師) is “Park”(朴), his first name is “Chung-bin”(lit. “Relight”, 重彬), his religious epithet is “Sotaesan” (lit. “Young Great Mountain”, 少太山).⁷⁾ He was born on March 27, 1891 of the lunar calendar, some 25 years before the birth of Wonbulgyo.

Sotaesan grew up in the village of Yongch'on, Killryong-li of Paeksu-myon, Yongkwang-kun(全羅南道 靈光郡 白岫面 吉龍里), which is located on the Southwestern coast of the South Chōlla Province. His father's name was Park, Hoe-kyong(dharma name; epithet: Songsam, 法名晦傾 字成三) and his mother's was Yu, Chōng-ch'ōn (dharma name, Yu family of Kangnūng, 江陵劉氏法名正天). Park, Hoe-kyong is the descendent of Park, Hyok-gō-se, the first king of Shilla Kingdom(新羅始祖王朴赫居世), his 'Pon'gwan'(K. original hometown, 本貫) being

Miryang(密陽). His distinctive family lineage also included Milsōng, son of Kyōngmyōng, the Silla king(景明王長子密成大君).

After living in the area of Yangju-kun(楊州郡) for several centuries, Sotaesan's grandfather--from the 7th generation of Sotaesan's family--moved to the Yōngkwang area. After staying in the village of Maūp-li of Kunsō-myon for a short time, the family moved in 1884 to the village of Killryong-li, 7 years before Sotaesan's birth.

Sotaesan's father was poor and therefore did not get the opportunity to receive an education; nevertheless his innate wisdom received much praise from those around him. Sotaesan's mother's nature was generous, and was similarly praised by the people of the village. Sotaesan was the third son.¹⁰⁾

In his youth, Sotaesan was conscientious and magnanimous. He carefully watched over all things and accounted for them without any carelessness of sight, hearing, speech, or action. Favoring to follow his elders, he was curious and loved to ask about their activities and their explanations of their activities. He always kept his word, and acted on his promises to other people regardless of difficult situations. When he was very young, he sent away a big serpent in front of a stream without being frightened. When he was only four years old, he surprised his father by intentionally giving false information about the coming of the Tonhak revolutionary armies. When he was 10 years old, in keeping a promise he had made, young Chungbin upset his teacher by allowing the teacher's grandson to start a fire at his home. These episodes show one of the aspects of Sotaesan. He was either criticized as being the cause of big problems, or was highly appraised by his neighbors as a great leader.

2. Raising Questionings by Sotaesan

One day, when Sotaesan was seven years old, he looked up at the beautiful clear sky that did not have a single cloud. He also observed the mountains that were filled with pure energy in the four directions. Suddenly, he raised a question, "That sky is high and vast, how did it get so clean?", then another question arose, "How does the wind and clouds arise unexpectedly from such a clean sky?" These initial questions were the catalyst for more inquiry. From the age of nine, he started to reflect on himself so that his own existence became the subject of questioning. As he thought of his parents, brothers, and sisters, the relationship of his parents, brothers, and sisters became subjects of question. While thinking about these many things, much became the object of questioning. When thinking of day and night, the change of the day and night became an object of questioning, and all these questions made Sotaesan restless.

Following the order of his parents, he attended a private Confucian school (K. Södang), at the age of ten, to learn the Confucian classics,¹¹⁾ but his heart was so preoccupied with questions, that he did not focus on his studies nor did he have the desire to play with other children his own age.¹²⁾

3. Sotaesan's Searching for the Way

Day and night, Sotaesan continued to toil over his questions and earnestly sought to find the answers to them. At age eleven, he attended his ancestral rituals at the mountain village of Maup. After watching an ancestral ritual that followed a ritual ceremony for the Mountain Spirit (K. *Sanshillyong* or *Sanshin*, "Mountain God"), he raised a question with his close relative. After hearing about the great mysterious power of the Mountain Spirit, and decided to visit the Mountain Spirit.

After that day, he went to Sambat Peak everyday. Sambat Peak is a small mountain behind his village, which is part of the Kusu Mountains. Sotaesan offered

fruits from the mountain and mindfully placed food in the open space of the Court Rock (K. Madang bawi). He bowed in the four directions all day long, returning home only after sunset. Sometimes he would stay at the Court Rock overnight. He prayed for five years without missing a single day regardless of precarious or harsh weather. At first, Sotaesan prayed at Sambat Peak without informing his parents. However, his mother eventually discovered the truth about his daily journey to the mountains and was moved by his sincerity and dedication. She greatly supported his passion to find the answers to his questions about life.

At age fifteen, Sotaesan married Yang Ha-un, who lived in the Hong-kok village. The following year, he visited his parents-in-law for a New Year's greeting. He overheard stories about certain sages of Taoism who assisted the hero in solving problems. These stories were from the two novels the *Pakt'aebu-jŏn* (*Story of Pakt'aebu*) and the *Choung-jŏn* (*Story of Choung*). This discussion intrigued Sotaesan, and led to a great change in his mind. Although he practiced diligently in the mountains for five years, Sotaesan never saw the Mountain Spirit. Therefore, he decided that meeting the sages would be the next step. He thought to himself, "I have not seen the Mountain Spirit in these five years; therefore, it cannot be certain whether the Mountain Spirit exists. So, if I give a great effort to go and see a sage, like the main figure of the novel, I will be able to see whether there is a sage or not."

With this in mind, whenever he met a stranger or a beggar, he tested him to see whether they were a sage or not. Also, when he was told about a stranger or a hidden sage, he never failed to go and see him. He sometimes invited them to stay at his home, and Sotaesan would test them. Sotaesan sincerely searched with great effort to find his master for six years (1906-1911).¹³⁾

4. Sotaesan's entrance in *Samādhi*

Starting from a young age, Sotaesan sought the Way, without showing any concern for studies or earning a living. Although his father did not understand his intentions in the beginning, after watching his son's sincere effort, he slowly became a great supporter of Sotaesan. Sotaesan was unsuccessful in meeting a spiritual master, so his father built a small house nearby the Court Rock for his son to practice mind concentration. During Sotaesan's search for the truth, his father helped him enormously. His father passed away in October, 1910, six years before the Wonbulgyo era. Sotaesan was twenty years old.

Sotaesan lost his father, the great supporter of his life and of his struggle to achieve the Way. Sotaesan's eldest brother and his younger brother were adopted by his relatives. His elder brother died at a young age; therefore Sotasesan took on the responsibility to serve his mother and his family members. The suffering this caused to Sotaesan is ineffable.

In addition, although he met a large number of people in those six years, Sotaesan could not meet a proper spiritual master to guide him in achieving the Way. He gradually gave up the idea of finding spiritual masters beginning at the age of twenty-two, and deeply thought to himself, "What should I do in the future?" Though he occasionally thought of his livelihood and felt suffering from time to time, he concentrated with a single mind from morning to evening and from evening to morning. He sometimes chanted incantations (*mantra*) that appeared in his mind.¹⁴⁾

In order to devote himself to ascetic practice, he went to Yōnhwabong (lit. "Peak of Lotus Flower"), a mountain in Koch'ang County of the Chōlla-pukto Province (全北高敞郡心元面蓮花峰). He concentrated on his meditation for several months during the winter. Around the age of twenty-five, after he returned from his practice at

Yōnhwabong, Sotaesan abandoned the question of "What should I do with this question of Seeking the Truth in the future?" He then entered into a state of non-consciousness, in which he was not conscious of his own actions. During his ascetic practice, he moved his house twice and experienced the deterioration of his house twice. His predicament was so difficult that he lost all desire even to eat breakfast or dinner. Unfortunately, this ascetic practice led to the development of a stomach tumour as well as strange blotches all over his body. He soon became regarded as a living corpse which stirred much ostracism and criticism among his neighbors. Sometimes Sotaesan fell into a kind of unawareness that gave a calmness of no distinction. He also fell into a state of mind that darkened his memory. His bizarre behavior alarmed his family and led his wife to start a prayer for his recovery.

5. Sotaesan's Enlightenment

On March 26, 1916 of the lunar calendar¹⁵⁾, Sotaesan was sitting in absorption (*samādhi*) in the early morning. As he meditated in his house in Norumok village, his mind was suddenly refreshed with a new energy. He immediately went out of his room and looked in the four directions, seeing the clear sky (K. *Ch'ōn'gi*: lit., "heavenly energy") of the dawn still lit with the bright stars.¹⁶⁾

He strolled in the court of his house, and started to think of various things. He reflected on his previous livelihood which was full of hardship and started to wonder how he could avoid its roughness. He then thought about combing his hair, cutting his nails, and washing his face once the sun came out. When the sun started to shine brightly, Sotaesan looked for materials to clean his body. This type of behavior was unusual to his family and so they could not help but look on as Sotaesan continued to act strangely. This was the initial awakening (K. *Chuljōng*: awakening from *samādhi*)

of Sotaesan, what is called “Great Samadhi,” or “the deep umbilical contemplation” (K. *Tae-ipchǒng* or *Naga-taejǒng*).¹⁷⁾

After eating breakfast, Sotaesan, overheard a discussion between a few neighbors regarding the contents of the *Tonggyǒng Taejǒn* of Tonghak, as follows: "I [K. Ch'ǒnje: Heavenly Lord] have a hallowed amulet charm. Its name is a Miraculous Medicine. Its form is the Great Ultimate (K. T'aegŭk; C. T'ai-chi). Again, its form is a Kung-gung (a bow and a bow)." (K. Oyu-Yǒngbu Kimyǒng-Sǒnyak Kihyǒng-T'aegŭk Uhyǒng-Kunggung, 吾有靈符其名仙藥其形太極又形弓弓).¹⁸⁾ At the particular moment of hearing this passage, Sotaesan understood its meaning very clearly and a strange feeling came over him.

Later, two Confucians passed by Sotaesan's house. They took a rest there and discussed the passage in the *Chuyǒk* (K.; C. *I-ching*): "A great person accommodates, having the virtue of Heaven and Earth, the brightness of the sun and the moon, the sequence of the four seasons, and having the good and evil of the spirit." (K. Taein-yǒ-ch'ǒnji-hap-kidǒk yǒ-irwol-hap-kimyǒng yǒ-sasi-hap-kisǒ yǒ-kuishin-hap-ki-kirhyung, 大人與天地合其德 與日月合其明 與四時合其序 與鬼神合其吉凶).²⁰⁾ When Sotaesan heard this passage, he understood with perfect clarity its meaning. After these incidents, he felt different and considered that "these might be evidences of one's enlightened mind." Hence, Sotaesan recalled all the doubts and questions (K. *Ŭidu*)²¹⁾ he previously raised, and realized their meanings with perfect clarity with a single thought. He finally had achieved great enlightenment.²²⁾

Sotaesan then declared, "All things in the universe are of a unitary noumenal nature and all *dharmas* originate from the unitary fundamental source. From this, the principle of neither arising nor ceasing and the causal law of karmic retribution, being mutually grounded on each other, have formed a round, connected framework."²³⁾

Thereafter, the status of Sotaesan's mind became brighter, and his skinny face and body were full of energy and exuberance. He gradually recovered from his illness, and anyone who saw him was fascinated by this remarkable change.

Kilyong-ni, where Sotaesan grew up, was a place of unusual poverty and a rare place for learning. Sotaesan studied for two years without learning about the tenets and histories of certain religious organizations. Sotaesan with his own mind and on his own accord, raised questions without seeing and hearing any outside influences. With utmost sincerity, he searched for the Way, and entered into deep *samādhi*, thus achieving great enlightenment. He experienced a complete awakening to the greatness and smallness, being and nonbeing of all things in the universe, realizing the Principle of *Ilwon*. His true nature was without delusion throughout the endless kalpas.²⁴⁾

Chapter 3. Sotaesan's Statecraft of Saving all living beings and Curing the World

1. The Origin of Sotaesan's Dharma

Following his enlightenment, and while recalling the process of his enlightenment, he surmised that "It is difficult to know the process [of enlightenment]. Generally speaking, there was a great assistance of *Saŭn* (K. Fourfold Grace) in the process of my practice and enlightenment."

Sotaesan thought again, "There are three major religions in Asia: Confucianism, Buddhism, and Taoism. Recently, several new religions have emerged in Korea. Although there are a few religions, I have not examined their doctrines in detail. Therefore, I will refer to their Scriptures and make a comparison with my own

attainment of the Truth.” He asked his neighbors to obtain various books and read them in their entirety.

The religious texts that Sotaesan read were as follows: the Four Classics and the *Hyokyōng* (C. *Hsiao-ching: Filial Piety*) of Confucianism; *The Diamond Sutra* (K. *Kumgang-panya-paramil-gyōng*; C. *Chin kang pan jo po lo mi ching*; S. *Vajracchedika-prajnaparamita-sutra*), the *Sonyo* (*Essentials of Ch'an*), the *Pulgyo taejōn* (*Great Canon of Buddhism*), the *P'alsang-nok* (*Eight Aspects of the Buddha's Life*) of Buddhism; the *Ŭmbugyōng* (C. *Yun-fu Ching*), the *Okch'ugyong* (C. *Yu-shu Ching*) of Taoism; the *Tonggyōng Taejōn* (*Great Canon of Eastern Learning*) and the *Kasa* (Hymns) of Ch'ōndogyo; and the Old and New Testaments of Christianity.²⁵⁾ Sotaesan discovered that he had a particularly good understanding of *The Diamond Sutra* because it had once come to him in a dream.

After his extensive reading of these Scriptures, Sotaesan said, "That which I have known has already been known by the ancient sages." He continued, "Because all the meanings of the Scriptures are generally proper, there is little that should be cast away. However, there are different degrees of depth to be found in the Truth. The Buddha Dharma is unsurpassed in showing the fundamental Truth, and Sakyamuni Buddha is truly the sage of all sages." He stated, "Though I have attained the Way [supreme enlightenment] without any teacher's guidance, I have, upon reflecting on many points, realized that my former aspiration and the course of my ascetic practice for attaining the Way coincide with what Śākyamuni Buddha did and said. Hence, I choose Śākyamuni Buddha as the origin of my enlightenment." Then, he firmly concluded, "When I open a religious order in the future, for the main tenets of its doctrine, I will establish a perfect and complete oneness with the Buddha Dharma."

2. The First Dharma Discourses

Sotaesan, after reading and internally grasping the basic scriptures of various religions and examining the social situation of the day, felt the urgency of resurrecting spiritual morality. He presented the Founding Motto, "With the great unfolding of the material civilization, let there be a great unfolding of spirituality".

With his ideas in regard to the social situation, Sotaesan presented the First Dharma Discourse for the establishment of a new religious order: The Essential Dharmas on Self-Cultivation, The Essential Dharmas on Regulating the Family, The Essential Dharmas on How the Strong and the Weak May Evolve, The Essential Dharmas on the Preparation of Leaders.

The Essential Dharma on Self-Cultivation is to prepare oneself with sufficient learning in accordance with the times, and to be a new person in the new world by securing in one's self, the ways of Cultivation [of Self-Power], Inquiry [into Affairs and Principles], and Choice [in Action].

The Essential Dharma on Regulating the Family is to create a new family and to establish a new country by carefully contemplating such ideas as occupation, savings with diligence, education and communication, morality and obeying the laws.

The Essential Dharma on How the Strong and the Weak May Evolve is that the strong, in helping the weak, will grow stronger. This is based on the principle of mutual benefit. On the other hand, the weak without any animosity should see the stronger as the leader to establish a new world.

The Essential Dharma on the Preparation of Leaders is to sufficiently realize the statecraft of saving sentient beings and curing the world. Included in this is the understanding that the leader is more knowledgeable than those who are led. But one leads without condescending or losing the confidence of those who are led, and without

exploiting those under one's guidance for personal profit. The leader does this by assuring the balance of his or her knowledge and conduct.

3. Skillful Means for the First Salvation and Nine Disciples

After announcing the Motto and his Dharmas (Teachings), Sotaesan thought "What I enlightened to is the Right Essence of the Way and Virtue, and my purpose is to establish a new religious order in the new world, thus to lead all sentient beings to the boundless Paradise. However, I have been treated as a cripple, and have never been a part of any religious order. Also, since the people of this period do not know the Right Dharma in their daily lives, and think only of fallacies and false faiths, what should I do in the future?" And so he waited for the proper time to spread the Dharma.

At that time, the sects of Chŭngsangyo were widely spread, influencing people even in the area of Kilryong-li. Sotaesan made a decision to gradually teach people the Right Dharma after collecting the people's mind and beliefs. Around July of the first year of Won Buddhism (Wonbulgyo Era), he volunteered to become a member of Chŭngsangyo and underwent the process of rituals. After performing the ritual ceremony for seven days, he enraptured people with his words of wisdom, which were considered beyond normal thoughts and understanding. While addressing his teachings to the people, over forty from the various neighborhoods became his followers in a span of a few months.

Sotaesan communicated with his forty-plus followers for four to five months. But most of them gathered for vain glory and had an unstable life. Therefore, Sotaesan postponed teaching them until later, but selected eight disciples who were sincere and firm in faith in December of the first year of Won Buddhism (1916). The first disciples were: Kim Sŏng-sŏp(金成燮), Kim Sŏng-ku(金聖久), Park Han-sŏp(朴漢碩),

O Chae-kyöm(吳在謙), Yee In-myöng(李仁明), Park Kyöng-mun(朴京文), Ryu Söng-kug(劉成國), Yee Chae-p'ung(李載馮). After that, Sotaesan welcomed Song To-kun(宋道君). They were the first nine disciples of the new religious order.

Among the nine disciples, Kim Söng-söp maintained a close friendship with the family of Sotaesan, and was like a brother and assisted Sotaesan greatly before and after the period of deep meditation. Park Han-söp was the younger brother of Sotaesan. Ryu Söng-kug was Sotaesan's uncle, his mother's brother. Park Kyöng-mun was a nephew of Sotaesan. Yee In-myöng, Kim Söng-ku, and O Chae-kyöm were friends of Sotaesan. Yee Chae-p'ung from the Kunsö region was introduced by O Chae-kyöm. And Song To-kun, who was from the Söngju region in the Kyöngbuk province, became Sotaesan's disciple in March of the third year of Won Buddhism (1918, 戊午), after his long search for the Right Dharma.

4. The First Organization of *T'an* (Group, 組團) and Training

In order to teach and edify all people of the world in the new future, Sotaesan devised a method of organizing practitioners. The essence of this method was to train all people under the teaching of one master in an equal and rapid manner, regardless of location.

More specifically, a *T'an* (unit) consists of nine people and one of whom is the leader (단장) who will teach and guide the *T'an*'s practice and religious affairs. When nine religious units are organized, *the nine leaders of nine units will make another, higher-level Tan with a leader who will teach and guide them.* The leaders should be reorganized by *applying the order of twenty-eight stars* (二十八宿: 角亢氏房心尾箕斗牛女虛危室壁奎數胃昂畢觜參井鬼柳星張翼軫). Then, even though the number of people reaches the hundreds of thousands, they will still be

guided. The organization is very simple, yet greatly adequate because of the merits always given to the nine people.

According to their vow and practice, Sotaesan divided the units into a simple hierarchy of four levels or units. The units were as follows: 1) the Supreme Unit (K. *Suwi Tan*), 2) the Ordinary Unit (K. *Pot'ong Tan*), 3) The Reverends Unit (K. *Chönmuch'ulshin Tan*), and 4) The Lay Won Buddhist Unit (K. *Köjinch'uljin Tan*).

Applying this method, Sotaesan organized the male Supreme Unit on July 26 of the second year of Won Buddhism (1917); with Sotaesan as the leader and the remaining eight members comprising the first Supreme Unit of *WonBulgyo*. The eight members were Yee Chae-p'ung in the direction of Kōn(乾方), Yee In-myōng in the direction of Kam(坎方), Kim Sōng-ku in the direction of Kan(艮方), O Chae-kyōm in the direction of Chin(震方), Park Kyōng-mun in the direction of Son(巽方), Park Han-sōp in the direction of Lee, Ryu Sōng-kug in the direction of Kon, Kim Sōng-sōp in the direction of T'ae (兌方). But the position of the center was left empty for a year, until Sotaesan appointed Song To-kun(宋道君) to the central position

After organizing the first unit, the faith of the members gradually deepened. However, what his disciples wanted to know was the difficult, mysterious teachings and the unpredictable, mysterious skills. They wanted to achieve this easily, without trying to realize the truth itself or the righteousness of humanity's moral principles. Therefore, Sotaesan performed rituals to Heaven in order to bind their minds together, and he advised them in their diligent practice, saying his teachings come from Heaven.

After that Sotaesan established various dharmas and asked his disciples to gather for dharma meetings on the 1st, 11th, and 21st of each month. At each meeting, he penalized those who failed to follow his instructions. He asked his disciples in advance

to check their minds during the previous ten days, placing blue, red, or black dots in the book, “Sungkyeo-myongsirok”. His disciples examined the strengthening and weakening of their faith as well as putting the faith into action. They all got a little fearful and also were happy, and their union, faith, and devotion were indescribable.

5. Pobui-taejon and the Period of Foundation

Starting from the second year of Won Buddhism (1917) Sotaesan dictated many aphorisms and poetical compositions to, Kim Songsop. This collection was later edited with the title, *Pobui-taejon* (The Great Canon of the Essence of Laws). According to the biographer, the messages contained in the collection were so profound that Sotaesan’s disciples could not fully decipher their meanings. Although the meaning of the writings may have seemed obscure to his followers there were several main gists that Sotaesan wanted to highlight. First, he wanted to emphasize that the vein of true dharma, which had disappeared for a while, would appear again; that the general trend of the world was such that when unreasonable times were gone, reasonable times were sure to come; and that a new religious order would be established.

The members rejoiced after reciting the aphorisms and the recitation proved to be a great help in strengthening their faith in his teaching. However, after Sotaesan finished drafting the doctrine for the Order he instructed it to be buried, believing that it would not be suitable as the definite doctrine for delivering countless sentient beings. The first section of the introduction and eleven stanzas were memorized by some of his disciples and recorded.

In the third year of Won Buddhism (1918) Sotaesan proclaimed his timetable for establishing the new religious order. The history of the order was to be marked by the number of generations starting with 1916, the year of his enlightenment, as the first

year of the order's era and each generation consisting of thirty-six years thereafter. The first generation of establishment would consist of three periods of twelve years each. The first twelve years would be for establishing the spiritual and financial foundation of the order and for meeting people who had an affinity with the order's foundation. The following twelve years would be for formulating the doctrine and editing the teaching materials. The final twelve years would be for cultivating men and women of ability who would then spread the law and propagate the law.

Chapter 4. Groundwork for Founding the Order

1. Savings Union

In August of the second year of Won Buddhism (1917), the Savings Union, under the leadership of Sotaesan, was established. He said to his disciples, "In order for us to study and practice moral training and to carry out public work, a union has to be established so that a portion of the money can be saved for studying and doing public works. As the groundwork for the establishment of a new religious order, I suggest that a savings union be established to prepare for many future works."

All the members made an effort to abstain from alcohol and smoking, instead saving their money for a larger cause. Furthermore, the members were frugal in terms of their clothing and food. Instead of taking rest during holidays, they would work harder in order to save more money. Their wives also saved small portions of rice, calling it 'gratitude rice'. The memorial rite offered to the realm of truth, was also abolished. Sotaesan, as the head of the union, encouraged all these savings so that within several months, the amount of money accumulated reached 200 Won.

Sotaesan asked that charcoal be purchased with the savings of his disciples, and the money (400 Won) borrowed from a wealthy person in a neighboring town, and his own personal money (400 Won) that he received by selling off his furniture. Seven to eight months later due to the great demand for charcoal during World War I, the price of charcoal rose significantly and the union accumulated a big fortune within one year. The disciples were extremely happy with the unexpected success and believed that the realm of truth was helping them. They were more encouraged and their faith was strengthened.

2. The Embankment Project

In March of the third year of Won Buddhism (1918), Sotaesan collected the funds and said, “With the money earned we can carry out important work. I have one plan in mind which you can think over.” Pointing to the riverside tidal land in front of Kilyoung-ni, Sotaesan said, “Look at that tidal land! That piece of land may be deserted, but we can build a dam and turn this tidal land into a rice field. It will take several years to complete, but it will surely help society and even the nation. How about starting this project for the benefit of the public welfare?” Members during Sotaesan’s period were extremely faithful and vowed to do the project with a pure mind and devotion. The construction work for an embankment commenced the next day.

The villagers, who had never seen any undertaking like this, expressed cynicism and ridicule. But the members of the union paid no attention to the criticisms, and silently concentrated on the embanking work with unwavering will, full devotion and great courage. Despite the hot and cold weather, the members encouraged the workers and at the same time worked themselves with no sign of fatigue.

The project was completed after a year of labor in the third month Won Buddhist year 4 (1919). Approximately, twenty-five acres of tidal land was reclaimed for farming. Sotaesan named the farmland “the farmland reclaimed with toiling and miling” (Chongwanpyong). Sotaesan’s direct supervision and spiritual guidance, as well as the selfless work of the nine disciples enabled the project to be successful. This was not only a model of a new life--wholeness of both spirit and body—but it also provided the economic foundation for a new religious order.

After the completion of the project, the members’ work was not yet over. It took some time for the dam to settle and a lot of work followed. In addition some money was lost for the following four to five years due to the salt in the land. Several years after the completion of the project, the members alongside many volunteers continued to contribute to the cause both financially and physically. A special donator was Yoo Chungchun and seventeen other people. (See appendix one)

3. The First Won Buddhist Temple and Carrying out Spiritual Practice and Public Work

Sotaesan had a nine-room house built at the foot of Ongnyo Peak. Construction of the house started in October 1918 and was finished in December of the same year. This was the first temple of the new order. Before the establishment of this new house, the nine members met at a Confucian shrine, and later at an inn on the bank of a nearby river. But the meeting place was too small and created much inconvenience. That is why the first temple was built. The members frequently worked on the embankment project, and helped to construct the temple at other times. They climbed mountains in order to cut trees for lumber and worked clay despite the cold and snow. On the ridge beam of the newly built house, Sotaesan wrote:

With Ilwon (unitary circle) as the loom,
The sun and the moon as the weaving shuttle,
The great doctrine of spring and autumn
Shall be woven.

To this he added

The pine is standing
having gathered the remaining spring from all other trees
The brook is roaring,
having gathered the drizzle from a thousand mountain peaks.

Upon the completion of the temple, Sotaesan had little time for leisure, as he was responsible for supervising the embankment project during the day and often giving sermons to his disciples in the evening at the temple. The members of the union rejoiced in listening to their master's sermons at night in spite of their hard labor during the day. They were making gradual improvement in both public service and moral cultivation. They were becoming trustworthy and independent, and their superstitious attitude was being supplanted by faith in the truth. Their visible improvements signified that the day for the opening of a new religious order was slowly approaching.

4. Prayer of the Nine Disciples

In March of the fourth year of Won Buddhism (1919) with the embankment project almost completed, Sotaesan said to his nine disciples, "At present, materialism has an increasing influence in the world today, while the minds of human beings are becoming weak. In these circumstances, individuals, homes, societies and nations are not able to maintain equilibrium and must remain in endless suffering. Can we who have made up our minds to help other people neglect this situation? We know of

saints and sages who, with utmost sincerity, gave prayers for all living beings and received a response from the realm of Truth. Now I suggest that this is the time for us to pray incessantly to Heaven and Earth until the realm of Truth responds to our prayers. Then people can be the masters of material things, instead of being tempted by them. Your mind is equivalent to the mind of the realm of Truth; your virtue will meet with the virtue of Heaven and Earth when the last bit of self-centered desire has left your mind. Everything will then turn out successfully, as you desired. You should be aware of the fact that you possess the ability to impress the will of Heaven and at the same time should always be aware of your own responsibility to save all sentient beings." The nine disciples felt great honour and happiness and asked for guidance from Sotaesan.

Beginning in April 1919, they offered prayers three days of the month (the 6th, 16th, 26th) with ten days of ablutions in between the prayer days as directed by their master. They purified their minds and hearts and observed the precepts more rigorously. On the prayer day, they all gathered in the dharma room of the nine room house and received instructions from Sotaesan, and then departed to their designated prayer sites.

The prayer was offered at night from 10:00 to 12:00 and afterwards everyone returned to the dharma room. Each member was given a watch so that he could synchronize the prayer time. Each of the nine disciples was assigned a mountaintop as the site of prayer with the one in the center surrounded by eight others. Prayers consisted of each member setting up a flag of the union at their respective locations, preparing incense and a bowl of clear water, bowing and confessing, reading the prayer, and reciting a mantra.

5. The Blood Seal on White Paper and the Holy Event of Dharma Authentication

On August 21, in the fourth year of Won Buddhism (1919) Sotaesan said to the members, “The devotion with which you have been offering prayers is truly praiseworthy. To reflect on my own experience, however, it is not sincere enough to move the will of the realm of Truth. It is because there is some egoistic element left in your mind. If annihilating your ego can propagate the correct dharma, would you carry it out?” To this, the nine disciples said in unison, “Yes, we will do it.” Sotaesan continued more solemnly, “There is an old saying, ‘One sacrifices oneself in order to preserve one’s integrity.’ There were some who performed miracles by following this principle. How could the numinous spirits of Heaven and Earth not be affected if you gave your life for the well-being of all sentient beings? In the near future, a great Way with correct dharma will be established in the world and the disturbed mind of mankind will be corrected thereby, contributing to the blessings of sentient beings. If so, then you will be the saviors of the world, and the hidden merit of yours will be eternal. Hence, you must show your views on this matter from your true hearts.”

The nine disciples were downcast for a while but in the end agreed with their whole heart that they would sacrifice their lives. With great admiration, Sotaesan told them to carry out the sacrifice at their designated prayer site the next prayer day after ten days of ablutions.

On August 21, the nine disciples gathered in the dharma room, and Sotaesan ordered them to arrange a bowl of clear water and daggers on the table. On the table there was a white sheet of paper on which was written, “Sacrifice with no Regret” and Sotaesan ordered them to press their bare thumbs under their name as a form of signature. Then they were asked to prostrate and offer a silent confession on their

determination to sacrifice their lives on behalf of all sentient beings. Sotaesan examined the paper and saw that the places where they had pressed their bare thumbs had turned into nine fingerprints in blood. Showing the paper to them, Sotaesan said, “Take a look at this paper and see it as evidence of your single heart.” And with that he burnt the paper and consecrated it to the realm of Truth. He then ordered his disciples to go to their prayer site. However, soon after they stepped out of the dharma room, Sotaesan called them back, saying that he had one more thing to tell them. He said, “The numinous spirits of heaven and earth have already responded to your mind, and a planning in the realm of dharma has been completed; hence success of our plan has been assured by this. You have consecrated yourselves to the world. Although the disciples understood Sotaesan, their excitement could not be calmed. After 11:00 at night, Sotaesan ordered the nine members to go together to the top of the central mountain and return after offering prayers. Upon saying this, Sotaesan assigned dharma names and dharma titles to his nine disciples, saying “The individual with the secular name has died. Now I give you a new name. With this universal dharma name your new life will begin in which you will deliver many sentient beings.” The nine disciples continued their prayer even after the event until Sotaesan ordered them to stop in October of that year. The prayers of the nine members and the holy event of dharma authentication were the spiritual foundation of selfless service for the public well-being, which strengthened the followers’ faith, solidarity, and public spirit for the founding of the new religious order.

Chapter 5. Drafting the Teaching

1. The Proclamation of Buddha-Dharma

In November 1919, Sotaesan changed the name of the order from the Savings Union to The Association for the Establishment of the Society for the Study of Buddha Dharma and had all the documents recorded for the Study of Buddha-dharma. Sotaesan explained the reason for adopting Buddha-dharma as the heart of the doctrine of the new religious order. He said, "What we are going to learn is the teachings of the Buddha and what we should teach our descendants is also what the Buddha taught. Hence you should exert a great effort to inquire into the heart of Buddha-dharma so that you may be enlightened to its truth. It has been a long time since I was enlightened to Buddha Dharma, and since then I have been putting emphasis on inspiring religious faith into the minds of people only by means of an unorganized teaching system, according to their intelligence. I did this because I observed that your understanding of the Truth is still far from complete. On the other hand, because Buddhism has been ill-treated in this country for several hundred years, and people lack reverence for it, I fear that ignorant people might be very indifferent to my Buddhist teachings. If you are to be enlightened to the genuine Truth, and seek after the goal of the true discipline, leading all sentient beings into the path of wisdom and blessings, Buddha Dharma should be the main principle in your teachings. Moreover, true Buddhism will become one of the major religions practiced in the world. In the future, however, Buddhism should not be the same system as that of the old Buddhism, but should be practiced by scholars and officials, farmers, artisans and merchants. It should be a Buddhism not only for monks, but also for all laity. As for the way of worshipping the Buddha, we should not regard a Buddha image as a real Buddha, but we should know that all things in the universe are Buddhas and everything we are doing is the practice of Buddha Dharma. When we do ordinary things faithfully, we are practicing Buddha Dharma faithfully. The one who studies Buddha Dharma successfully can accomplish worldly

affairs as well. As to the way of making an offering to Buddha, there is no particular Dharma Hall or Buddha image for making an offering to the Buddha. Every place is to be our Dharma Hall and everything is to be our Buddha image for making an offering to the Buddha. Then, we will be living in Dharma Halls and surrounded by Buddhas, and, at the same time, the benefactions of Buddha will spread over the whole universe, making this world an unimaginably blessed Buddhist paradise. My disciples, you are fortunate enough to have an opportunity that rarely comes to one, that is, to become one of the initiators of this new religious Order. Do not think that my words are groundless, even though they are not proved at present. They will be proved in the near future."

2. Dharma Meeting at Bongnae Mountain and the Draft of Il-won-sang

Sotaesan searched for a place to retreat and rest; a place where he could prepare for the beginning of a new religious order. Thus in March of the fourth year of Won Buddhism (1919), accompanied by O Chang-gon, he visited Wolmyongam at Bongae mountain, where he stayed for ten days before returning to Kilyong-ni. In July, he sent Song Kyu Wolmyongam to find a place to stay. In October, Sotaesan entrusted the matters of the association to several members and left for Wonmyongam with the plan to do spiritual cultivation for a few years. Song Kyu, who had been waiting for him, was delighted at his arrival, and Paek Hank-myong, abbot of Wolmyongam, received him warmly. The motives behind Sotaesan's entering the mountain was to take a rest after several years of hard work, draft the doctrine for the upcoming religious order, and avoid attention from the public during turbulent times.

In 1919, Sotaesan searched for a place where he could rest. One day he visited Kumsan temple in Kimje county and stayed there for a while. He drew a circle

on the door lintel of the room where he stayed. It was the first time he had expressed his thought on Il-won-sang as the central tenet of the doctrine.

While Sotaesan was staying at Wolmyongam, Song Chol-pyok and others came and expressed their wish to wait on him. In December of the fourth year of Won Buddhism (1919), Sotaesan moved to a thatched hut next to Silsangsa, in the center of Bongnae mountain, where he devoted himself to mental and physical repose while living in poverty with a few disciples (Song Kyu, Song To-song, and O Chang-gon). With the turn of the New Year, 1920, the number of his followers coming from several districts (Youngkwang, Kimje, Chonju) increased, and Sotaesan was moved by their devotion. He welcomed them and preached sermons to them in the morning and evening. Most of his sermons focused on the method of spiritual cultivation by observing the mind as well as the method of seeing into one's own nature and realizing Buddhahood.

3. Proclaiming the Religious Principles and Drafting the First Books of the Order

In Bongnae Mountain in April of the fifth year of Won Buddhism (1920), Sotaesan decreed the religious principles of the new Order: the Fourfold Grace and the Four Essentials, [which are the essential ways of human life], and the Three Principles and the Eight Articles, [which are the essential ways of practice].

By the Fourfold Grace, he meant the indebtedness, gratitude, and ingratitude to the Graces of Heaven and Earth, Parents, Fellow Beings, and Laws. By the Four Essentials, he meant gender equality in rights, discrimination between the wise and ignorant, educating the children of others, and venerating the public-spirited. These are the due ways of life, which will become the essential dharma to better the world. The Threefold Study, which consists of Cultivation of the Spirit, Inquiry into Human

Affairs and Universal Principles, and Choice in Action, is the due way for a practitioner to tread and will become the essential dharma that works for the salvation of all sentient beings through training in observing the precepts, preserving mental quietude through meditation, and attaining wisdom, of which the Buddha had spoken. The Eight Articles are belief, zeal, questioning, dedication, unbelief, greed, laziness, and ignorance. Belief, zeal, questioning, and dedication are the Four Articles to Develop; and disbelief, greed, laziness, and ignorance are the Four Articles to Abandon. All eight become the essential dharma to be applied to the Three Principles. The principles of the basic doctrines of the new order can be characterized as simple, clear, and integral, which will not only help all believers never to be deluded or partial, but will also guide them directly into the gateway to the Great Path.

At this time, Sotaesan also engaged in social dialogue with Buddhist monks outside the Order and listened to all the rules and regulations of conventional Buddhist temples. All of this was going on while Sotaesan, together with his students, was internally occupied with the drafting of the first books of the new order. As a result *The Doctrine of Buddhist Reform in Korea* and *The Essential Doctrine of Spiritual Cultivation and Inquiry* were published one after the other. The Doctrine of Buddhist Reform was the scripture intended for the edification of the masses by altering conventional Buddhism to meet the needs of the changing times. The Essential Doctrine of Spiritual Cultivation and Inquiry was the scripture for a practitioner to enter the true boundary of spiritual cultivation and inquiry into human life and universal principles. The Essential Doctrine of Spiritual Cultivation and Inquiry was published in May of the twelfth year of Won Buddhism (1927) and the Doctrine of Buddhist Reform in April of the twentieth year of Won Buddhism (1935). Each book was used as part of the first books of the new order for quite a long time.

In July of the sixth year of Won Buddhism (1921), at the suggestion of Kim Namcheon, Song Jeokbyeok, and a few others, the construction of the new “*Silsangchodang*” [a thatched cottage with a few rooms where Sotaesan along with a few of his students resided] was erected behind the existing cottage and was completed in September of the same year. It was named “*Seokduam*”, which is also known as “*BongraeJeongsa*”. Here using the newly drafted principles and books, Sotaesan tested his students through preliminary training based on their respective ability to practice the Buddha’s teachings. Their performances were very satisfactory and their understanding of the righteous dharma progressed further.

4. Establishing the Founding Members

In Bongrae Mountain, seeing that the number of believers was increasing, Sotaesan organized a male edification group in the Yeonggwang region in June of the sixth year of Won Buddhism (1921). In addition a male and a female group were organized in the combined regions of Yeonggwang, Kimje, and Jeonju in August to test the system of group edification. However due to the uneven number of membership in the groups compounded with the disunity in the management, Sotaesan decided to postpone the group formation for a later time and conducted edification himself, as was done previously. To roughly list the order of Sotaesan’s edification, immediately after his great enlightenment, he only regarded desire for seeking after truth to be the subject of his edification, regardless of whichever dharma he cited. From the second to the fourth year of Won Buddhism (1917 to 1919), belief, unity, and public spirit were the subjects of his edification; after the proclamation of the new religious principles of the Order in the fifth year of Won Buddhism, the religious principles became the subject of edification from then on.

Several years after he had entered the mountain, he became aware that the karmic connection worthy of receiving the Buddha's edification had ripened for opening a new system of religious order in the future and waited for the proper time to go down the mountain. In September of the seventh year of Won Buddhism (1922), he sent Song Gyu to Jin-an to meet with Choe Dohwa at Mireuk Temple located in Mandeok Mountain. In December, he personally traveled, accompanied by O Changgeon and Song Doseong, to meet with Choe Dohwa, Jeon Samsam, Jeon Eumkwang, and No Deoksong-ok and returned to Bongrae Mountain in March the following year (Won Buddhist year 8 [1923]). In May, he met with Seo Dongpung and Seo Jungan who were brothers from Kimje.

In addition, he met with the principal members of the early period one after another, such as Ku Namsu, Yi Mangab, Jang Jeongsu, and Jang Jeokjo from Wonpyeong, Mun Jeongkyu and Park Hojang from Jeonju, and Park Wonseok from Iri. At the same time, he met with Song Mankyeong at Naejang Temple in Jeongeup in February of the ninth year of Won Buddhism (1924), followed by a meeting with Park Sasihwa and his brother, Seong Seongwon, Yi Dongjinhwa, and Kim Sammaehwa in Seoul with Choe Dohwa as his guide. Later, he met with Yi Kongju.

5. Preparing for the Opening of the Order

In June of the eighth year of Won Buddhism (1923), Seo Jungan came to Sotaesan's abode in Bongrae Mountain with his wife, Jeong Seweol, and sincerely requested that Sotaesan depart from the mountain, saying: "The road in this area is too rugged and the place is too small. It is of my humble opinion that there is an urgent necessity for my master to relocate to an area that is conveniently located and spacious; a place easily accessible to build a temple in order to guide the masses in the future."

Consenting to his suggestion, Sotaesan was engaged in a discussion with him about the plan for opening a new religious order in the days to come when unexpectedly he received a message from Yeonggwang that his mother was ill. Due to the circumstances, Sotaesan immediately left for home and reconvened his meeting with Seo Jungan in the winter. In July, his mother passed away. Followers from various corners of the country gathered in Yeonggwang for the funeral. The training room at the foot of Mt. Oknyeo was not only too crowded and inconvenient to accommodate the mass number of people, but it was also located in too low a ground and was too damp, which were not suitable conditions for a temple to be permanently placed. At this time, Sotaesan proposed the relocation of the temple. Finally, it was decided that the new site would be located at the foot of Beomhyeon-dong where one ten-room and two eight-room houses were built in October of that year. This was the first construction of *Yeong-San-Won*.

In November, Sotaesan traveled to Jeonju via Iri (Park Wonseok's house) and with the help of Park Hojang and Yi Cheongchun, decided on a ten-room house temporary office. He entrusted Seo Jung-an with the task of drawing up and printing the covenant of purport as well as overall preparations for the opening of the new religious order before returning to Bongrae Mountain. He spoke to Reverend Baek Hakmyeong, the chief monk, about the purpose of his activity and the progress he had made so far, with which the Reverend strongly concurred. The Reverend proposed to provide a part of Naejang Temple, his new post, for Sotaesan's use while realizing his purpose. Sotaesan replied: "Since a temple is shared by many people, a decision such as this should not be made based on a few people's will. However if it can be arranged, it would be an auspicious sign for the future of Buddhism."

He first sent Song Gyu and four others (Appendix 4) to Naejang Temple.

When Sotaesan arrived at Naejang Temple traveling through Iri and Kimje in February of the ninth year of Won Buddhism (1924), the proposal that the chief monk addressed to him earlier fell through due to objections by the majority of the monks at the temple. The Reverend Baek Hakmyeong was very apologetic, but Sotaesan comforted him and assured him that it was not his fault. Sotaesan set off to Seoul with a few of his students and arrived at the house (in Dangju-dong) arranged by Seo Jung-an to establish a temporary office. He stayed at the house for a month and established ties with various people (listed in Section 4 of this chapter).

Part 2. Founding of the Order

Chapter 1. Opening the New Order

1. Buddhadharma Research Society's Founding General Meeting

In March of the ninth year of Won Buddhism (1924) Sotaesan traveled from Seoul to Jeongju (at the home of Jeon Eumkwang) via Iri. Many believers from various parts of the country gathered together. Seo Jung-an and six of his other students (Appendix 5) discussed the preparations for the founding of the Buddhadharma Research Society as its initiators when Sotaesan spoke about the site for the General Headquarters. He said, "Since Iri and its vicinity are spacious and easily accessible from all directions, it seems to be a convenient location for those without property to live and the believers from various parts of the country to come and go. What say you if we decide to build the General Headquarters there?" All those present agreed with Sotaesan's suggestion. Bokwang Temple was prearranged to be the venue for the

Founding General Meeting. The specific construction site for the General Headquarters was left to be determined at a later date after an on-site survey of the area was made.

On April 29th, Won Buddhist year 9, the general meeting for the founding of the Buddhadharma Research Society was held at Bokwang Temple, at which time the existing cooperative association dissolved and the formation of the new religious order, temporarily named the Buddhadharma Research Society, was declared both within and outside the organization. The general meeting was attended by delegates such as Kim Kicheon and 13 others (Appendix 6) that represented the regions of Yeonggwang, Kimje, Iksan, and Jeonju. The meeting was called to order with an opening address by Song Mankyeong. The interim chairperson, Seo Jung-an, explained the purport of founding the new order. This was then followed by the adoption of the covenant draft. In accordance with the covenant, the Assembly selected Sotaesan as the governor, Seo Jung-an as the chairperson, and Kim Gwangseon as the secretary. Contributions were accepted from the congregants for the construction of the General Headquarters building, which task was entrusted to the chairperson. Before closing the meeting, Jeong Hanjo of Si-Dae Ilbo, delivered a congratulatory address.

The covenant adopted at the meeting consisted of 22 articles divided into 6 chapters with regard to general provisions, members of the board, meetings, rights and duties of the members, entry and withdrawal, and accounts, etc. Seven departments were created to take charge of general affairs, religious affairs, research, cooperative association, farming, cooking, and laundry. The governor, the chairperson, several department heads, regular members of the council, and administrative secretaries were appointed. Four types of meeting were instituted, which included regular general meetings, special general meetings, meetings of the regular members of the council, and

monthly meetings. Upkeep was prescribed to be funded through entry fees, annual donations, monetary contributions, profit gained through the sales of crops, and interest on deposits.

2. Deciding upon the Site for the General Headquarters and Its Construction

After the Founding General Meeting, Sotaesan, accompanied by delegates of various regions, personally made a tour around Iri and its vicinity to select the site for the construction of the General Headquarters before finally settling on Sinryong-ri, Bukil-myeon, Iksan-gun in Jeolabuk-do. Seo Jung-an, the chairperson, donated money to purchase the lot (over 1.35 acres) and to partially cover the construction cost (over 600 Korean Won) and the congregants from various areas contributed substantial amounts of money (nearly 800 Korean Won).

A special meeting of the leading members was held in September, through which a resolution for the construction of the main building of the General Headquarters was passed. The construction was launched immediately following the meeting. In spite of the bitter cold winter, over ten dedicated *Jeonmu-Chulshin* [ordained disciples] and special sponsors helped to establish the Headquarters. In November, two units of wood-structured thatched roof homes with a total of 17 rooms were completed, which marked the first construction of the General Headquarters for the new order. Moreover it was the special occasion to introduce the sign, “Buddhadharma Research Society” to the world.

In the year of the Founding General Meeting (Won Buddhist year 9 [1924]), the number of believers from various areas, including Yeongsan, Sinheung, Kimje, Jeonju, Buan, Seoul, and Jinan, totaled 130; 60 of which were male and 70 female. Thirteen of them, including Kim Gwangseon, were *Jeonmu-Chulshins* [ordained disciples]

(Appendix 7) from Yeonggwang and Iksan. With regard to the organization of the departments, due to the insufficient number of staff and poor conditions, only three departments out of seven were formally in operation. The departments were as follows: the Department of General Affairs (with O Changki as department head and Song Doseong as secretary), the Department of Religious Affairs (with Song Mankyeong as department head), and the Department of Cooperative Association (with Jeon Eumkwang as secretary). The order's assets included the rice field gained from the embankment in Jeonggwangpyeong and a few buildings in Yeongsan, Sinheung, Buan, and Iksan. The rice field was yet to be completely detoxified and thus generated very little profit. Therefore, although the system of a new order had been set in place, the means of operation of the General Headquarters and the livelihood of the *Jeonmu-Chulshin* seemed to be a long way off.

3. Communal Life of the *Jeonmu-Chulshin*[ordained disciples]

At this time, Kim Gwangseon and other *Jeonmu-ChulShin* [ordained disciples] temporarily resided in Iri at the home of Park Wonseok. Unfortunately they had no viable means of livelihood due to the lack of financial support when they leased a part of the land owned by a real estate developing company near Songhak-ri to raise crops, from which they gained a small harvest and procured a fund for their study. This was the first instance of industrial activity of the new order.

Later, through the sincere cooperation on the part of both ordained and lay believers, the first construction of the General Headquarters was barely completed while the means of its maintenance and the livelihood of the *Jeonmu-Chulshin* remained indefinite. This was because the launch of the taffy-making business happened in December (Won Buddhist year [1924]) as Song Jeokbyeok and others had proposed.

A number of people took charge of the taffy-making endeavor while the rest of the congregants peddled the goods from town-to-town. The profit from the sales provided a minimal livelihood for a year. However, due to the slim profit and the concern that frequent contact with the outside world could interfere with the practitioners' study, the taffy-making endeavor ended in July of the following year (Won Buddhist year 10 [1925]). As a means of support after the closure, farming was conducted on the rice paddy owned by a land developing company in Manseok-ri, from which the training fees for Zen retreats were earned. The operational expenses for the upkeep of the General Headquarters were appropriated from the fees paid by the congregants and income generated by the members of the board working as hired farm laborers.

At the time hardly any *Jeonmu-Chulshin* had experienced manual labor or peddling from town-to-town when living at his or her home. One can only imagine the financial and physical hardship they must have endured while working long hours in the field and paddies in the intense heat and wandering various streets selling goods, usually having nothing more than lees that were left after taffy liquid had been strained for meals. After a long day's work they would rest their tired bodies in damp rooms without decent bedding. However, they never regarded their circumstances as hardship, but instead took enormous delight in being a part of the new religious order; never showing an iota of hesitating when carrying out each task in which they were engaged. After supper, they gathered in one place to report on their daily progress and conduct discussions on their thoughts and matters to be handled while Sotaesan provided guidance in the practitioners' study through brief dharma-preaching. Such harmonious communal living was considered the so-called heaven on earth.

4. Issuing the Dharma of Training and Its Implementation

In May of the ninth year of Won Buddhism (1924), Sotaesan traveled to Mandeok Mountain in Jinan and meditated (arranged by Kim Gwangseon) for a month, during which time he met Kim Daegeo. In March, the following year (Won Buddhist year 10 [1925]), he enacted and announced the dharma of regular training and the dharma of daily training in order to guide and train his students in the new teaching.

Practitioners received training in their study for regular periods in both the winter and summer. The summer meditation session commenced on the 6th of May by the lunar calendar and ended on the 6th of August, while the winter meditation session commenced on the 6th of November and ended on the 6th of February, the following year. The following 11 subjects of regular training were established for study and practice: reciting the Buddha's name, sitting meditation, scripture, lecturing, conversation, cases for questioning, the nature and the principle, keeping a practice journal, heedfulness, deportment, and daily dharma-preaching.

As a way to have practitioners receive training every day, daily training was established with *Six items of Heedfulness in Daily Applications* and *Six items of Duty for Practitioners to carry out regarding Temple Visits*. In order to have practitioners exercise all of the prescribed items and keep track of whether they were mindful or unmindful, the method of examination regarding mindfulness and unmindfulness as well as the method of keeping a daily diary were established. For those who were illiterate or not comfortable with documents, the "bean-count" method of examination was used to monitor their mindfulness or unmindfulness. With regard to keeping a daily diary, not only was a practitioner obliged to examine and keep record of whether or not he conducted his study, but was also obligated to review and record what he had given and received in terms of mental, physical, and material aspects. In addition, the

practitioner was obliged to assess whether or not he had submitted proposals concerning study, work, and way of life, and whether he kept or transgressed the thirty precepts. A system was established whereby practitioners were evaluated every month by the Chief. On an annual basis, a report was submitted to the Department of Religious Affairs for a yearly review. All methods were clear, simple, and logically connected with one another, thus forming the principles of training. Therefore regardless of whether one was literate and illiterate, young or old, one could enter the path of righteous dharma in accordance with their respective ability to practice the Buddha's teachings.

On May 6th, Won Buddhist year 10 (1925), Sotaesan conducted the first regular training based on the newly established method of training. However, due to the limited size of the house built as the General Headquarters at the time, he rented space from Jeon Eumkwang's home for temporary use. This space was used to conduct summer meditation sessions for approximately ten male and female members under Minister Song Gyu's supervision. In November, the winter meditation was held for approximately twenty male and female members under Minister Yi Chunpung's supervision. The two meditative sessions came to be regarded as the beginning of the regular training for the new order.

Such regular training not only served as an important period for lay members to train themselves in study, but also as the only means to train the clerics in the early days of the Order. A community hall was later constructed and used as the place of training. Despite many hardships, the meditation training of the congregants is still in existence.

5. Publishing the First Books and Establishing Temples

Although the Covenant of Purport was temporarily in print (through the help of Seo Jung-an) at the time of the Founding General Meeting, it was deficient in terms of

substance. All teaching material at the semi-annual regular training sessions was transcribed. In March Won Buddhist year 12 (1927), the three books: the Covenant of the Buddhadharma Research Society, the Essential Doctrine of Spiritual Cultivation and Inquiry, and the Covenants of Cooperative Association, were published with the help of Yi Kongju. These first three books of the new order were finally provided to the practitioners.

In the Covenants of the Buddhadharma Research Society, [which was known as the Covenant of Purport], the origin, explanation of the purport, and the articles of the Order were recorded in the first part. The second part was known as the “order of study for a practitioner”, which consisted of the Three Principles, the Eight Items, the thirty precepts, the essential discourse on commanding the nature, the dharma instruction of suffering and happiness, and the method of training for lay and ordained practitioners. All 14 items stated detailed rules in order to have the practitioners familiarize themselves with the outline of the doctrinal system of the new order. The Essential Doctrine of Spiritual Cultivation and Inquiry consisted of seven parts: the first and second parts were the Essential Doctrine of Spiritual Quietude, followed by the principle of inquiry, the articles to develop in inquiry, the articles to abandon in inquiry, cases for questioning in each article of inquiry, and the order of progression in study. The Essential Doctrine of Spiritual Cultivation and Inquiry served as the guidebook in the study of spiritual cultivation and the study of inquiry. The Covenants of Cooperative Association, which elucidated the general provisions of the Association, the methods of saving and payment, and so forth, helped the believers improve their way of life.

With regard to the establishment of temples, the completion of the General Headquarters took place at Iksan in the ninth year of Won Buddhism (1924), and the

former *Yeong-San-Won* was renamed Yeonggwang District. Kim Kicheon was appointed district head and Song Byeokjo was assigned to be the first minister of the temple. The Seokdu Temple in Bongrae Mountain was renamed the Buan Cultivation Center. In July Won Buddhist year 11 (1926), the Kyeongsung Branch Office was inaugurated when Yi Dongjinhwa donated two wooden-structured thatched houses in Changsin-dong in Seoul, for which Yi Kongju bore the upkeep expenses. Kim Sammaehwa took charge of management of general affairs, and Song Doseong was appointed to be the first *Won Buddhist minister* of the temple. In March Won Buddhist year 12 (1927), the Sinheung Branch Office was established in Sinheung, Sincheon-ri, Myoryang-myeon, Yeonggwang-gun. The former body of the Sinheung Branch Office was the Myoryang Credit Union which was organized by Yi Dong-an along with Yi Wancheol and ten others. (Appendix 9) This branch office was established for the purpose of funding their study in March Won Buddhist year 5 (1920), following Yi Dongan's becoming a devout follower of Sotaesan in the early days of the Order. The Union followed the example of the existing Gilryong-ri Association by promoting frugality, thriftiness, and saving, and was later renamed the Sinheung Branch Office. All of its members came to believe in the Buddhaharma Research Society thus all of its properties were incorporated into the assets of the Order. In terms of edification, it received guidance from the Yeonggwang District for some time.

Chapter 2. Procurement of the New System

1. Cooperative Association and the Founding Groups for Industry and Education

In Won Buddhist year 9 (1924), after the Founding General Meeting, Sotaesan established the Cooperative Association to take over the affairs of the existing

association and procured the system of saving for various funds. These various funds included the districts' fund which is the unified savings of the assets of the General Headquarters and various districts; the dues fund which was intended for the payment of dues needed for the upkeep of membership; the study fund which was intended for the procurement of training fees for meditative retreats; the contributory fund which was intended to be used for commemorative memorial services for the Order's forefathers; the work fund which was intended for various work to be carried out by the membership; the scholarship fund which was intended to be used to educate the members' children; the living expenses fund which was intended for the livelihood of the membership, and so forth.

While these various funds were invested in real estate and farming as well as the sericultural, pomicultural and horticultural industries and livestock, they were also loaned out to poor members at a low interest rate. At first the Association's main office was located at the General Headquarters, however since the majority of its business was concentrated in the Yeonggwang area, it relocated to Yeonggwang in Won Buddhist year 12 (1927) and the General Headquarters served as the Association's branch office in managing its affairs. The Association played the role of a safe for the Order and laid the firm foundations of its financial development in the early days.

Meanwhile, the Agricultural Department, which was originally planned to be one of the seven departments under the General Headquarters, was barely making ends meet. It continued to be meager and stagnant. Its cooperative farm work was being done by only 4 or 5 members even after the Founding General Meeting. In Won Buddhist year 12 (1927), the founding group for industry was organized at Song Mankyeong's proposal and O Changgeon and 7 other initiators (Appendix 10) made an appeal to the General Headquarters and the districts that a campaign be launched for

procurement of the fund to establish an industry department for the realization of the wholeness of both spirit and flesh. The same year, the founding group for the education department was formed at Song Doseong's proposal. Yi Dong-an and 6 other initiators (Appendix 11) made an appeal to the General Headquarters and the districts that a campaign be launched for procurement of the fund to establish an education department to train highly skilled people who would work for the benefit of all sentient beings and heal the world.

The initiators as well as all the members of various departments came together in perfect harmony in their endeavor and in the following year (Won Buddhist year 13 [1928]), the campaigns developed into the Consociation for the Establishment of Agricultural Department and the Consociation for the Establishment of Center for Training Talented Persons. In their strenuous efforts to establish both institutions, the members in Seoul joined forces. Those living in Yeonggwang worked in communal farming, those in Iksan in communal sericulture, and the executive members of each department worked in physical labor and special activities.

2. Method of Examination in Study and Work, and Treatment of Persons of Merit

In August of the tenth year of Won Buddhism (1925), Sotaesan issued a method for practitioners to assess their level of study and practice. The subjects for examination included *cultivating the spirit, inquiry into human affairs and universal principles, and choice in action*; under each subject there were five levels: *Kab, Eul, Byeong, Jeong, and Mu*. After a practitioner tested his ability in each of the three subjects, he was placed in one of the five levels according to his ability. Sotaesan, then, announced the method of grading dharma rank, which was a system whereby six stages were

established according to a practitioner's level of study: the grades of ordinary faith, special faith, the battle between dharma and mara, the statuses of dharma strong and mara defeated, beyond the household, and the greatly enlightened tathagata. Under each level, he established a preparatory level as a preliminary stage before a practitioner advanced to the next level. He determined the period of examination for advancement in dharma rank to be three years. When there was to be a dharma rank advancement, he had the entire Order celebrate its honor and glory by conferring an advancement certificate on the practitioner and performing an advancement ceremony.

That year (Won Buddhist year 10, 1925), Sotaesan also issued the method of examination for work. The subjects for examination were the 11 articles of Essential Founding Discourses (The Analects of Sotaesan, section on the Order, No. 34). At every 12th year commemoration or at the passing of a person of merits, an article-by-article review was to be conducted, based on which the individual's grades in all of his performances, with regard to the founding of the Order, would be determined. The grade with regard to work was to be determined with the first grade of the first commemoration of the founding (over 4,000 Korean Won) as the standard. Thus, the first grade of the second commemoration would be twice the standard amount and that of the third commemoration, twice the amount of the first grade of the second commemoration. Any grade below the first was to be determined by deducting half the amount of each grade. The total performance grade was determined by adding the amount converted from the study grade and the amount of work grade, provided that the work performance was comprehensively graded in terms of mental and physical labor, material contributions, and special award money. As the executive members of the Order, *Jeonmu-Chulshi* were instructed to handle practical business affairs regardless of their ranks. Their performances were to be calculated in terms of the amount in work,

which were incorporated into their final grades.

In January Won Buddhist year 12 (1927), Sotaesan also issued “The Method of Treatment of Persons of Merit”. They were categorized as follows: 1) those who have dedicated themselves to the Order, as *Jeong-Nam* [ordained celibate male disciples] or *Jeong-Nyeo* [ordained celibate female disciples]; 2) those who have dedicated themselves to the Order as *Jeonmu-Chulshin*[ordained disciples]; 3) Lay believers who have served the Order; 4) the parents whose children have attained the status of dharma strong and Mara defeated in dharma rank. He established proper ways to serve these persons of merit when they grow old and feeble, to conduct funeral services when they pass away, and to commemorate them after their death, according to their respective grades in performance. He established the rules and regulations for them to be forever memorialized through the construction of a memorial shrine and instructed their implementation.

3. Ceremonial Reform and the Four Commemorative Occasions

Deploring the overly complicated and troublesome ceremonial conventions of the time that placed many restrictions on people’s lives, caused needless waste of money, and therefore hindered social development, Sotaesan established the new system of rites and rituals in February Won Buddhist year 11 (1926). 1) With regard to the rites and rituals of birth, he decreed the items of heedfulness for an expectant mother and the household members before and after the conception, how to name a newborn and how to record the birth, and how monetary gifts are to be used for the child’s education. 2) With regard to the rite of passage, he decreed how a coming-of-age ceremony was to be performed and the method of treatment of a person who has reached adulthood. 3) With regard to the rites and rituals of matrimony, he decreed the installation of a

matchmaking agency, the engagement procedure, the new order of marriage ceremony, and the use of the money saved for public service work. 4) With regard to funeral rites, he decreed that a simple ribbon should be worn as a sign of mourning for 49 days the longest; that a funeral procession should be conducted according to the new order of a processional ceremony; that the money saved should be used for public service work; that the traditional custom of geomancy (in which the geography is believed to determine the prosperity of one's offspring) should be abandoned and instead the method of ancestral memorial tower in a memorial park should be employed. 5) As for the rites and rituals for an anniversary of someone's death, he decreed that all of the deceased's biological children and sworn-children should become the bereaved hosts; that the anniversary should be celebrated according to the new order of the ceremony; and that the money saved should be used for public service work. He instructed that those who could comprehend these new ceremonial conventions implement them first.

In the same year (Won Buddhist year 11, 1926), Sotaesan issued the new order's four commemorative occasions: 1) the joint birthday commemoration, which was intended to collectively celebrate the birth of the new order and the birth of all believers as a whole on a specific day; 2) the holiday commemoration, which was intended to jointly celebrate various conventional holidays on a specific day at the temple; 3) the joint ancestral commemoration, which was intended to collectively perform the anniversary ceremony for all the predecessors who had preceded the parents on a specific day; 4) the change-of-the-year commemoration, which was intended to jointly celebrate the new year at the temple. The purpose of implementing such decrees was to use the money saved towards public service work and also to alleviate each individual's economic burden. He instructed that those who could comprehend these new ceremonial conventions implement them first.

After the new ceremonial protocols were issued, the rites and rituals of birth were first performed when the grandson of No Deoksongok (Kim Yeongbong) of Jinan and the third son of Sotaesan (Park Kwangjin) were born. The new rites and rituals of matrimony were first performed, when the first son of Kim Kwangseon (Kim Hongcheol) of Yeonggwang and the first daughter of Kim Taesangok (Yi Bo-eunghwa) as well as the second son of Song Byeokjo (Song Doseong) and the first daughter of Sotaesan (Park Gilseon) were joined in matrimony. The rites and rituals of a funeral were first performed, when Seo Dongpung had passed away, and the rites and rituals of a death anniversary, when the anniversary ceremony for the father of Jeon Eumkwang was conducted. As for the protocols for the four commemorative occasions, the congregation at each temple took the initiative in implementing the prescribed provisions. Together they became sacred pioneers in the great task of constructing the new world when the sentiments of the people were still deeply bound by troublesome rules and inefficient ways of doing things.

4. First Commemorative General Meeting of the First Generation

March 26th, Won Buddhist year 13 (1928), marked the day of the first commemorative general meeting of the first generation. In preparation for the general meeting, Song Gyu and 4 others (Appendix 12), from the beginning of the year, had reviewed and compiled the work report on the 12 years since the founding of the Order. Furthermore, they reviewed the record of performance in study and work for each member. On the day of the assembly, the meeting began with Song Mankyeong's opening address and proceeded with reports on the work accomplished over the years. The Order's 12-year history was presented, which included calling Jo Songkwang to the chair, appointing the executives to various levels of offices, and the status reports on the

founding groups of industry and education departments.

On the morning of the 27th, persons of merit from various levels of work and *Jeonmu-Chulshins* of 10 years or more standing had their pictures taken in commemoration. In the afternoon, the first work report card conferment ceremony was held under the supervision of Sotaesan, who had made an earnest request: “The precursors and the juniors, do recognize, revere, and uphold one another’s acts of merit, and thereby let the fortunes of the Order boundlessly thrive and flourish while making your meritorious acts infinitely transmigrate.”

Five people, including Yi Cheongchun, Yi Dongjinhwa, Seo Jung-an, Jeon Samsam, and Kim Gwangseon, were recognized as the first-ranking persons of merit; Kim Kicheon and Yi Kongju, as the second-ranking persons of merit; Yi Jaecheol, Song Byeokjo, Yu Jeongcheon, and Song Gyu, as the third-ranking persons of merit; Pak Sihwa and 10 others (Appendix 13), as the fourth-ranking persons of merit; Pak Secheol and 12 others (Appendix 14), as the fifth-ranking persons of merit. Persons who belonged to the top five ranks totaled 35 and those included in the sixth to the twelfth totaled 278.

On the 28th, the first dharma rank advancement ceremony of the new Order was performed under the supervision of Sotaesan, through which 68 people advanced to the preliminary grade of special faith and higher. Pak Secheol and Seo Dongpung were advanced postmortem to the status of dharma strong and Mara defeated; Song Byeokjo and 5 others (Appendix 15), to the grade of special faith; Yi Chunpung and 59 others (Appendix 16), to the preliminary grade of special faith.

The total number of believers at the time of the first commemorative general meeting, including Yeonggwang, Iksan, Seoul, Kimje, Buan, and Jinan, reached 438 (176 of which were male and 262 were female). Over 20 Jeonmu-Chulshin were

actively engaged in activities as executives or members of the industry department in places such as Youngkwang, Iksan, and Seoul. The assets of the Order included the land, buildings, and the office articles and fixtures at the General Headquarters in Iksan, the district office in Youngkwang, the branch office in Sinheung, the cultivation center in Buan, and the branch office in Keongseong (over 33,190 Korean Won) as well as the money invested in the Cooperative Association (over 500 Korean Won) and the savings (over 2,000 Korean Won).

Chapter 3. Forming the System of the Order

1. Publication of the Edification Periodicals

In between the first commemorative general meeting (March, Won Buddhist year 13) and the second commemorative general meeting, the most significant task of the new Order was publishing the edification periodicals.

In May Won Buddhist year 13 (1928), the “Month-End Communication” [*Wol-Mal-Tong-Sin*] was first published with Song Doseong as the editor-in-chief, and was mimeographed through the 34th issue (the December issue in Won Buddhist year 15). It was then unavoidably interrupted for a while due to other pressing affairs, such as the publication of the Books of Won-Buddhism. It was reissued in April Won Buddhist year 17 (1932), under the new name the “Monthly Newsletter” [*Wol-Bo*] with Jeon Eumkwang as the editor-in-chief and was mimeographed through the 48th issue (the June issue in Won Buddhist year 18). Then the Japanese officials argued that it violated publication codes. All of its 48 issues were confiscated and the periodical ceased publication.

In September Won Buddhist year 18 (1933), after an official permit was issued

by the colonial Japanese government, the monthly periodical, *Hwe-Bo* (Won-Buddhist Newsletter) with Jeon Eumkwang as the editor-in-chief, was issued and mimeographed. Beginning with the December issue (the 13th issue) in Won Buddhist year 19 (1934), typography was employed with Yi Kongju (the head of the Communications Department) as the editor, after which circulation increased. However, in Won Buddhist year 25 (1940), due to the acute situation of World War II, the periodical became a quarterly publication until January of the twenty-sixth year of Won Buddhism (1941) when it finally suspended publication, with the 65th issue being the last.

The “Month-End Communication” was distributed to a number of temples in the country mainly reporting the gist of the sermons and messages from the General Headquarters to the congregations as well as news and developments of the Order. The “Monthly Newsletter” and the mimeographed “Won-Buddhist Newsletter” served as the means to exchange views in addition to providing its existing services. The typographic “Won-Buddhist Newsletter” eventually functioned as the means of edification and cultural activities and became the only cultural activity under the Japanese colonial rule. By publishing sermons and writings on awakenings and impressions, views, handlings of their bodies and minds, questions and answers, it long remained the spiritual legacy of the Order in its early stage.

2. Publication of the First Books of the Order

Another important task launched by the Order since the first commemorative general meeting (March Won Buddhist year 13) was editing and compiling the first books and amending and implementing the Rules and Regulations of the Won-Buddhist Order. Although the Covenant of Purport and the Essential Doctrine of Spiritual Cultivation and Inquiry were already in print, there came a point when neither was able

to elucidate sufficiently the original principles of the doctrine. Therefore the existing system of organization could not support the increasing number of believers.

In Won Buddhist year 15 (1930), Sotaesan instructed a few of his students (Appendix 17) to arrange and edit the principles of the doctrinal system that he had enacted and issued separately in the past. He, then, personally supervised the compilation and publication of one book after another. In July Won Buddhist year 16 (1931), *The Buddhadharma Research Society's Covenant of Governance and Group Formation* was published, followed by the *Six Great Essential Principles* in April Won Buddhist year 17 (1932). The revised version of the *Rules and Regulations of the Order* were published in May Won Buddhist year 19 (1934), and the *Three Essential Principles* in December. In April Won Buddhist year 20 (1935), the *Doctrine of Buddhist Reform in Korea*, which had been drafted by Sotaesan in Bongrae Mountain, was published. This was followed in August, by the *Book of Ceremonial, the Imperative Items for which the Congregants are to be Aware*. The *Summarized Report on the Buddhaharma Research Society* was published in Won Buddhist year 21 (1936), and the *Buddhist Service to be Conducted by Buddhadharma Research Society* in Won Buddhist year 24 (1939). In Won Buddhist year 25 (1940), the newly written songs of the Order, songs of the Buddha-praising, and other hymns were introduced. The second 12 years since the founding of the Order truly marked the golden period in the compilation and publication of the early Books.

The *Buddhadharma Research Society's Covenant of Governance and Group Formation* stated in the general summary the aspiration for the formation of groups. It elucidated general provisions, the organization of groups based on gender, the organization of the Head Circle Council and the electoral system, the organization of each group, meetings, manners of reward and punishment, and finally clarified detailed

regulations, such as the method of examination regarding daily diary-keeping and so forth.

The Six Great Essential Principles outlined the founding slogan of the teaching, the doctrinal chart, and the general summary in the opening pages, and was compiled in the following order: Chapter 1, the Fourfold Grace, the Four Essentials, and the Essential Ways of Human Life; Chapter 2, the Three Principles, the Eight Articles, and the Essential Ways of Practice; Chapter 3, Training; Chapter 4, the Method of Attainment Examination; Chapter 5, the Method of Grading Dharma Rank; and Chapter 6, the Method of Examination for Work. The revised version of the Rules and Regulations of the Order will be dealt in the next section. As the Three Essential Principles were the compilation of the main points of Chapters 1, 2, and 3 of the Six Great Essential Principles, explanations with regard to mental affirmation and supplication were included in the last part of Chapter 1.

The Doctrine of Buddhist Reform in Korea stated an outline of the reform in its introduction, followed by 7 chapters respectively entitled: Korean Society's View on Buddhadharma in the Past, The Realities of Life of Buddhist Monks in Korea, Wisdom and Ability of Sakyamuni Buddha, From Buddhism of Foreign Origin to Buddhism of Korea, From Buddhism of the Few to Buddhism of the Masses, Unifying the Fragmented Subjects of Edification, and From Worshiping the Buddha-Image to Worship of the *Il-Won-Sang* [Image of One Circle]. It carried the dharma of faith in the *Il-Won-Sang* and the method of practice of the *Il-Won-Sang* for the first time. The Book of Ceremonies stated an outline of the newly-established system of rites and rituals and was arranged in the following order: Part 1, The Rites and Rituals of Birth; Part 2, The Rites of Passage; Part 3, The Rites and Rituals of Matrimony; Part 4, The Rites and Rituals of a Funeral; Part 5, The Rites and Rituals of a Death Anniversary;

Part 6, The Rites and Rituals of Funerals for the Persons of Merit; Part 7, The Protocols for the Four Commemorative Occasions; Part 8, The Rites and Rituals of Dharma Rank Advancement; and Part 9, The Rites and Rituals of Dharma Preaching. As for the Imperative Items for which the Congregants are to be Aware, the Summarized Report on Buddhaharma Research Society, and the Buddhist Service to be conducted by Buddhaharma Research Society, small handbooks were created with excerpts from the various Books.

3. Improvement of Group Organization and Enforcement of the New Rules and Regulations

Although the Buddhaharma Research Society's *Covenant of Governance and Group Formation*, also known as the Regulations Governing the Groups, was published in July Won Buddhist year 16 (1931), it was earlier that year that Sotaesan personally supervised and finalized the drafting of its principles and detailed provisions. In February, he began reorganizing groups into various levels, so that the groups that formerly formed into co-ed teams of men and women in certain cases, were then teamed in separate groups according to their gender. He determined the three representatives of the male members of the Head Circle Council, who would not be able to handle practical affairs, while selecting female probationary members of the Head Circle Council and organizing the three classes of preliminary Head Circle Council categorized into *Kab*, *Eul*, and *Byeong*, respectively. He also teamed the founding groups for industry and education according to the members' gender.

Meanwhile, on March 26th of that same year (Won Buddhist year 16, 1931), Sotaesan announced the names of those who had advanced in their dharma ranks during the second 12-year period. The seven who had advanced to the preliminary grade of

the battle between dharma and Mara were Song Doseong, Kim Kicheon, Jeon Eumkwang, Song Gyu, Yi Dongjinhwa, Yi Kongju, and Song Byeokjo. From the General Headquarters and all the provincial districts, the total number of those who had advanced to the regular grade of special faith were 54 (Appendix 18), including Mun Jeongkyu and those to the preliminary grade of special faith were 48 (Appendix 19), including Yang Hawun.

The major regulations already legislated and carried into effect prior to the enactment of the new Rules and Regulations of the Won-Buddhist Order, included the dharma of status examination in February Won Buddhist year 12 (1927), the dharma of sworn-parent and sworn-child in April Won Buddhist year 14 (1929), the system of executive classification and remuneration in March Won Buddhist year 16 (1931), and Sotaesan's decree with regard to *Jeong-Nam* [ordained celibate male disciples] and *Jeong-Nyeo* [ordained celibate female disciples], and the dharma of simplified diary-keeping in Won Buddhist year 18 (1933).

The dharma of status examination, in particular, as the means of self-examination in terms of each item under the items to practice and the items to abandon, was intended for a practitioner to pass judgment upon one's current status with regard to the nature of good and evil and the elements of transgressions. By having a practitioner administer self-examination once a year on the beneficence received and beneficence given as well as loans given and loans received, that practitioner became aware of his own level of merits and liabilities. Through this evaluation, the practitioner was encouraged to improve his practice and study. This leads to the accumulation of merits, which assists the Order in selecting talented people. The enforcement of the dharma of sworn-parent and sworn-child, which was intended to urge the believers, bound by debts of gratitude and obligation, to encourage one another in the study and

work through sworn-father-and-son or sworn-mother-and-daughter ties, caused the number of sworn-family cases between the elders of the Order, including Sotaesan, and the generation of youth to be substantial during this period (Won Buddhist years 14 to 15).

As stated in the previous section (Part 2, Chapter 3), the Rules and Regulations of the Won-Buddhist Order, adopted at the Founding General Meeting (September 4, Won Buddhist year 9), were in dire need of revision due to the changes of the times and the expanding number of believers. Beginning in Won Buddhist year 18 (1933), Sotaesan instructed Song Gyu to proceed with the revision of the Rules and Regulations of the Won-Buddhist Order. Finally, in March Won Buddhist year 19 (1934), with the approval of the general convention, the existing system of rules and regulations governing the 7 departments under the offices of president and chairperson was revised in full breadth to that consisting of 29 articles of general provisions in 9 chapters and 75 articles of detailed provisions in 12 chapters, which governed the 10 departments under both Houses. It was an important task, with which the new Order established a new system.

With the new system, the highest office in the Order, [which was the office of governor], was changed to the office of the Head Dharma Master, under which the office of chair and both Houses with 10 departments were established for division of duties. Under *Kyo-Jeong-Won* [the Board of Administration], the four departments of religious affairs, research, communications, and inspection were established to take charge of all matters pertaining to study. Under the leadership of *Seo-Jeong-Won* [the Board of Practical Affairs], the six departments of general affairs, cooperative association, industry, public service, education, and procurement were organized to take charge of all matters pertaining to the public work affairs. With the general convention

as the representative organ, the members were classified as either regular and special members or the system of believers without duties. District and branch offices were constructed in the provinces and the centralized body of legislation was established to promote, supervise, and encourage the implementation of the rules and regulations.

At this time, Sotaesan remained in the office of the Head Dharma Master and Jo Songkwang, in the office of Chair. Song Gyu was appointed to the office of Chief Administrator [Head of the Board of Administration] and Yi Jaecheol, to the office of Chief of General Affairs. In Won Buddhist year 22 (1937), Yi Yongkwang was appointed as the third Chairperson and Song Doseong was appointed as the second Chief Administrator.

4. Enshrining the *Il-Won-Sang* [One-Circle Image] and Training the *Kyo-Mu* [Won Buddhist Ministers]

In April Won Buddhist year 20 (1935), the great enlightenment hall in the General Headquarters in Iksan was completed and in front of its altar, the *Il-Won-Sang*, (the symbol of the Truth Buddha), was formally enshrined. This marked another significant event through which the new Order established a system of faith and formalized a complete system of a religion. Although Sotaesan introduced the importance of the Great Path of *Il-Won*, used words such as *Wonki* and *Il-Won*, drew the image of *Il-Won*, and consistently elaborated the system of belief that the fourfold grace was *Il-Won*, it was not until this enshrinement that he finally established *the Il-Won-Sang* as the object of faith.

Sotaesan instructed the *Il-Won-Sang* to be enshrined at the altar of the Choryang Temple in September (Won Buddhist year 21 [1936]), the Great Enlightenment Hall in Yeongsan and Sinheung Temple in December, and Yongsin Temple and Wonpyeong

Temple in March (Won Buddhist year 22 [1937]). Additionally, he also instructed the *Il-Won-Sang* to be enshrined at all other existing temples, while further elucidating the fundamental meaning of *Il-Won* through his dharma preaching and dharma instructions. At the winter regular training in November Won Buddhist year 23 (1938), he formally established and promulgated the dharma of *Il-Won-Sang* enshrinement and issued the *Il-Won-Sang Vow of Mind Buddha*. By then, the *Il-Won-Sang* had become the object of faith and the model of practice and was considered the most fundamental tenet of the new Order. It was strongly encouraged that enshrinement take place, not only in temples, but also at the homes of the believers. The number of *Il-Won-Sang* enshrinements, in various parts of the country by Won Buddhist year 25 (1940), reached 180 in households in 13 districts.

Meanwhile, on November 21st, Won Buddhist year 23 (1938), a short-term training course for the ordained clergy (with Yu Heo-il as the director) was held for the first time, in which all ordained clergy from various districts gathered to the General Headquarters for 40 days of doctrinal training personally administered by Sotaesan through his dharma preaching. It was the first training for the ordained clergy of the new Order. The increase in the number of temples since the founding of the Order entailed an increase in the number of ordained clergy, but the clergy at the time were dispatched to take charge of field edification without going through a certain period of training. This left the implementation of unified edification with much to be desired. It was then that the clergy understood the tenets anew and trained themselves with all the laws of the Order, through which a new framework for the systematized edification of the masses took shape.

In order to actively promote the implementation of each believer's duty to propagate the new Order (which instructed each believer to undertake the task of

guiding at least 9 non-believers to join the Order), the Propagation Department was established under the Department of Religious Affairs in Won Buddhist year 21 (1936). This department encouraged the lay congregants to engage themselves in missionary activities. By the end of Won Buddhist year 23 (1938), the number of believers who had faithfully carried out the duty of propagation reached 96 throughout the country, including Pak Sasihwa who led 364 non-believers to join the Order.

5. Developing the Industry Department and Establishing the Industrial Organs

The founding group for the industry department, inaugurated in Won Buddhist year 12 (1927), was consistently striving to raise funds when it decided to adopt Pak Daewan's proposal to start a peach orchard in front of the General Headquarters' building in October Won Buddhist year 13 (1928). This endeavor was crowned with great success. Subsequently, over 4,000 persimmon trees were planted in Mandeok Mountain in Jinan, followed by 2,400 chestnut trees in Hwangdeung-myeon in Iksan and 700 in Albong behind the General Headquarters' building. Over 1,000 peach trees were planted near the General Headquarters and in front of Yeongsan Temple, and a mixed orchard with over 2,000 fruit trees was cultivated in Yi-heung near Sinheung Temple. In Won Buddhist year 21 (1936), a separate building for the industry department was constructed. Various seedlings, medicinal herbs, and vegetables were grown. Chickens, pigs, and rabbits were also raised, which produced great results. In September Won Buddhist year 22 (1937), the industry department widely expanded its egg-producing capacity, for which 18 hen houses were newly constructed. The eggs were exported in large quantities to as far as Manchuria, which raised the industrial activities of the new Order.

Meanwhile, in August Won Buddhist year 19 (1934), an herbal medicine shop,

named Bohwa-dang, opened in Iri in the form of a limited partnership. This developed into the most profitable industry for the new Order. The shop's purpose was to raise funds to build a charity hospital (*Je-Jung-Won*), and to conduct edification training as Sotaesan had intended. It received the investment of the public-service fund (10,000 Korean Won) collected from the lay believers affiliated with the General Headquarters and the provincial districts. They saved money by implementing the newly established ceremonial protocols. Yi Jaecheol, the chief executive director (also the Chief of General Affairs), and the first officers (Yi Dong-An, the executive director and Pak Yiseok, the doctor) laid the foundations of its development.

In February Won Buddhist year 25 (1940), 32 acres of forest land in Sugye-ri, Samrye were purchased to open Samrye Orchard. The orchard's capital was funded with the operational savings of the branch offices in various provincial districts (over 7,000 Korean Won). Yi Dong-An was appointed as the first supervisor (also the head of the Industry Department) and the first officers of practical affairs (Kim Seokgyu as the chief officer and Jeong Ilji as the engineer) were dispatched to start a mixed orchard that mainly produced yellow peaches. Samrye Orchard, later renamed Samchang Orchard, Sugye Farm, and the Eunsan Foundation Sugye Farm, developed into the basic industrial training grounds of the new order.

6. Religious Influence in the Second 12-Year Period and Public Sentiment

Although in April Won Buddhist year 25 (1940), the second commemorative general meeting of the first generation since the founding of the Order was due, no commemorative event could be held due to the state of affairs at that time. Consequently, only a regular general meeting was convened, at which time a lecture meeting on the doctrine for the believers from the provincial districts was held for the

first time with great success.

According to the year-end work report for that year, the number of lay believers reached 5,954, including 871 special members and 5,083 regular members. The number of *Jeonmu-Chulshin* reached over 80. The temples in Yeongsan, Iksan, Seoul, and Sinheung were built prior to the first 12-year period (March Won Buddhist year 13), the temple in Maryeong in Won Buddhist year 14 (1929), and those in Jyapo and Wonpyeong in Won Buddhist year 15. In Won Buddhist year 16, Hadan Temple was built, followed by Nambumin Temple in Won Buddhist year 19 and the temples in Jeonju and Osaka, Japan in Won Buddhist year 20 (1935). In the following year, the temples in Kwanchon and Choryang were constructed, followed by those in Daema, Sinha, Yongsin, and Kaeseong in Won Buddhist year 22. In Won Buddhist year 23, the temples in Namwon and Iri were built, followed by those in Wunbong and Hwahae in Won Buddhist year 24. This brought the total to 21 temples. The following year (Won Buddhist year 25, [1940]), the temples in Daedeok and Hogok were built.

The fact that a temple was established in Osaka, Japan and Pak Daewan was sent there as its first *Won Buddhist minister* marked the first instance of overseas propagation. In Won Buddhist year 22 (1937), Sin Yeongki donated an office space for the General Headquarters and in Won Buddhist year 25 (1940), several volunteers procured a library in the General Headquarters, which improved the appearance of the building.

Meanwhile, with the new order's founding, public sentiment toward the Order was consistently favorable and encouraging. Dong-A Ilbo put out an investigative report on November 25th, of the thirteenth year of Won Buddhism (1928). The headline of the newspaper read "Special facilities of Buddhadharma Research Society in Iksan—Its 400 congregants carry themselves under the principles of spiritual cultivation,

inquiry into human affairs and universal principles, and choice in action, which is an ideal way of living free from the world's woe and tumult". A Korean-Japanese Newspaper based in Osaka introduced the new Order in its issue dated May 28th, Won Buddhist year 19 (1934) under the headline "A new village in the Korean Peninsula where 500 kindred spirits lead a communal life based on truth of Buddhism, strenuously practicing thrift and diligence." The colonial Japanese government, in its data book's 42nd issue in July Won Buddhist year 20, assessed that "this assemblage for the most part, by doing away with superstitious conventions and basing its belief in the laws of nature, while encouraging the masses to be thrifty and diligent, has been conducting meaningful activities as an assembly in pursuit of religious furtherance." Furthermore, it stated in its "Table of Influence by Religions" that "it (Won Buddhism) has exercised a positive and enlightening influence, and cultivated the spirit of labor by setting an example to the public by engaging in actual field work.

In Won Buddhist year 21 (1936), when Ahn Dosan, a national leader, called the General Headquarters, he spared no words of praise and encouragement (Verse 45, Chapter on Practice, *Dae-Jong-Kyeong*). On the contrary, in Won Buddhist year 22 (1937), *Jokwang* carried a slanderous report in its June issue, only to print a praising report in the following month's issue. That same month in Won Buddhist year 26 (1941), *Maeil-Sinbo*, *Chosun-Ilbo*, and *Joonang-Ilbo* and *Kyeongseong-Ilbo*, extensively reported and praised, for several days, the new Order's collective effort to achieve spiritual enlightenment, religious reform, literacy expansion, and religious living, thereby conscientiously encouraging its development in its early days and widely leading the public to be aware of its true aspects.

Chapter 4. The Light of Dharma Emanated from Sotaesan

1. Acute State of Affairs and Deferment of the Plans

When the new Order entered its third 12-year term of the first generation as of April Won Buddhist year 25 (1940), the Sino-Japanese War was at its peak and the surveillance and interference by the Japanese police intensified daily. Sotaesan, conjecturing that his stay in this world would not be for long, attempted to pursue several projects that he had been planning to undertake for some time, only to be frustrated by obstructive tactics employed by the Japanese police, which led him to exercise extreme caution in his actions as the days passed.

When the War broke out, the Japanese authorities demanded that the so-called “National Allegiance Ceremony” be included in the dharma meeting procedure and that all proceeds from the performing of various types of ceremonies be donated to the national-defense fund. The Police dispatched their officers to the General Headquarters to exercise surveillance over Sotaesan and the Order. They placed Headquarters officials in custody many times under a variety of pretexts. They prohibited the use of “Wonki” as the name of the Order’s era; and forced the discontinuation of the Order’s published newsletter. In December Won Buddhist year 26 (1941), when the war in the Pacific broke out, the Japanese officials issued a temporary national security ordinance in March of the following year, in which they forced the submission of an association-continuance report and implicitly restricted the establishment of new temples while driving the Order to join the organization called the Buddhism Alliance led by Japanese monks. This forced the Order to frequently take part in the events focused on the current state of affairs. The Order reduced the number of scheduled winter and summer regular training and dharma meetings and mobilized the congregation for the dissemination of the Japanese language and physical labor. At

times, they took the liberty of using the temples as their so-called place of physical and mental training.

Even then, Sotaesan dealt with the Japanese with a resolute attitude while passively cooperating with them in a placatory gesture. In January of the twenty-fifth year of Won Buddhism (1940), he submitted an application for a permit to establish the Yu-Il Institute, which he planned as a school for training the members to become religious workers. This was delayed and finally rejected the following year. In April Won Buddhist year 27 (1942), he again applied for a permit to open the *Ja-Yuk-Won* (Mercy Nursery School), which he planned as a day-care facility and a nursery school, but was turned down. In addition most of the industrial organizations already in operation were at a standstill or, in the worst case, shut down.

Although the Japanese authorities at the time did not allow the existence of a Korean-led organization of any nature, great or small, with an exception of pro-Japanese groups, they could not openly curtail the activities of a religious order that followed the Buddha's teaching, for Japan itself was a Buddhist country. Instead, under the strict policy of pre-censorship and ex-post facto report, they kept a close watch and placed restrictions on every single activity of the new Order. Sotaesan thereupon laid aside all new work plans and had all the assets of the Order registered in some of his leading disciples' names (Song Doseong and others) and then he notarized them in May Won Buddhist year 27 (1942). From October of that year, he conducted a lecture tour around temples in various districts for the last time and reinforced the believers' faith and solidarity.

2. Enforcing the Final Version of the Rules and Regulations and Transmission Verse

On April 26th, of the twenty-seventh year of Won Buddhism (1942), seven years after the new rules and regulations (whose essential feature was the system of both Houses with 10 departments) were carried into effect, the final revision of the rules and regulations in the Buddhadharma Research Society era were adopted and enforced. This established 5 departments under the Head Dharma Master and the secretary-general.

This system of rules and regulations whose drafting was undertaken by Pak Jangsik in Won Buddhist year 26 (1941), under Sotaesan's request, consisted of 12 chapters and 250 articles. The rules and regulations stipulated, among other things, a six-year term for the Head Dharma Master "who, it had been decreed, would be replaced whenever there was a person who was qualified to execute his duties." It also outlined the replacement of the offices of the Chair, the Chief Administrator, and the Chief of General Affairs by the office of the secretary-general, and the regrouping of the 10 departments into the 5 departments of general affairs, religious affairs, miscellaneous affairs, public services, and industry. It also specified the organization of the general assembly as an important organ of the General Headquarters for the smooth processing of its affairs. It further specified the installment of the head offices in provincial districts for the supervision of the temples within their respective jurisdiction, the organization of headquarters-branch offices as an important organ of the General Headquarters and provincial districts, and empowered them to take charge of the election of the Head Dharma Master and the members of the Head Circle Council. It stipulated the formation of the Supreme Assembly consisting of 9 male and 9 female members of the Head Circle Council headed by 1 Chief, whose term of office was 6 years as the Order's highest position assisting the Head Dharma Master. Detailed stipulations governing the Zen center and the lecture center also characterized the newly revised system.

Although the operational structure was simplified with Sotaesan's taking office as the first secretary-general and the five newly appointed figures (Appendix 21) as the heads of the five departments, the new system failed to become fully functional due to the increasingly acute state of affairs of the time.

Since then, Sotaesan, as if he had predicted that the time of his demise was near at hand, frequently pressed for the editing and compilation of the Principal Book. On January 28th, Won Buddhist year 26 (1941), he handed down to those gathered in the Zen center the *Dharma of No Distinction between Action and Rest* and the following transmission verse:

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

He also spoke to those gathered there, “Although the enlightened masters of the past, for the most part, privately disclosed the transmission verses only to a few of their students, which words were then to be communicated to the future generation on their deathbeds, I am handing down the transmission verse in advance to all people. However, whether you will be bequeathed the dharma or not wholly depends on your study, and therefore, each of you must cultivate yourself to have no regret later on.”

From then forward, Sotaesan mainly delivered dharma preaching with regard to the principles of life and death and of cause and effect at most dharma meetings, including regular dharma meetings, night dharma meetings, and Zen sessions. He frequently requested of his students, “Since I am about to depart for a far away place for personal training, you are to firmly get hold of your minds even in my absence.”

One day, he said to Song Gyu: “It would be difficult for me to remain here for

long. I make a request that you try to lead the public with your own strength.”

In January Won Buddhist year 28 (1943), when he issued the newly established slogans and the doctrinal chart, he said: “Herein lies the quintessence of my teaching and I wonder how many of you understand my true intentions. Only when you tread down the single path with great determination, will you achieve success. Since for a teacher to establish the dharma in a new way, for the students to receive the teaching and to hand it down to posterity and for posterity to welcome and practice the teaching are to form a trinity, the merits are the same.”

3. Compilation and Publication of the Principal Book of Buddhism

From September, Won Buddhist year 25 (1940), Sotaesan instructed a few of his students who were proficient in the doctrine (Appendix22) to consolidate and edit all the books used in the past. Beginning in Won Buddhist year 27 (1942), he frequently pressed for their compilation while personally engaging in the editing process often late into the night. Finally, the Book was completed. He instructed the Book to be printed immediately and said: “Although we could not make perfection more perfect because we are pressed for time, the gist of most of my life’s aspirations and administrative philosophies are expressed in this book. You are to humbly receive them and learn from the words, practice them with your bodies, attain enlightenment with your minds, and hand them down to the generation to come. In the future, there will be a countless number of people in the world who will recognize and be deeply moved by my teachings, which they will revere and uphold.”

However, the publication of the Principal Book of Buddhism was delayed due to the Japanese authorities’ refusal for authorization until the permit was granted in the name of Kim Taeheup, the president of *Bul-Gyo-Si-Bo* (The Buddhist Bulletin). The

manuscript was remitted for printing in March Won Buddhist year 28 (1943), to be finally published in August after Sotaesan's passing. The Principal Book of Won Buddhism was the only consolidated book of the Order for 19 years until the Book of Won Buddhism was published at a later date.

As for the order of compilation of the Principal Book of Won Buddhism, the opening sections consisted of *Il-Won-Sang*, the Four Great Principles, the Slogans, the Doctrinal Chart, the Founding Motive of the Teaching, and the Introduction. *Book One*, the first of the three books, carried the fundamentals of the new Order, which included Part 1, Amelioration; Part 2, the Doctrine; and Part 3, the Practice. *Book Two* contained six Buddhist scriptures: Diamond Sutra, Heart Sutra [Prajnaparamita-hrdaya-sutra, the profound wisdom of the heart], Sutra in Forty-Two Chapters, Retribution and Reward of Transgressions and Merits, Five Blessings of the Wise, and Discriminative Karmic Effects. *Book Three* carried the four ancestral doctrines: Secrets on Cultivating the Mind, Ten Drawings and Transmission Verses on Cultivating the Mind, *Hsiu Hsiu An* Discourse on Zen, and Essential Cases for Questioning.

To look at the order of the content in Book One in detail, in Part 1, there are 11 chapters in total, which carried the substance of the Doctrine of Buddhist Reform with minor modifications. Part 2, the Doctrine, contained 9 chapters, including the Four Great Principles, the *Il-Won-Sang*, the Transmission Verse, the Fourfold Grace, the Four Essentials, the Threefold Study, the Eight Articles, the Three Great Powers, the Essentials Ways of Human Life and of Practice. Part 3, the Practice, carried 15 chapters: the Essential Dharma of Daily Practice, Explanations for the Subjects of the Regular training - the essential ways of practice, Explanations for the Subjects of Daily Training – the essential way of practice, the Dharma of Keeping a Diary, the Dharma of Reciting the Buddha's Name, the Dharma of Seated Meditation, the Dharma of

Timeless Zen, the Precepts, the Essential Discourse on Commanding the Nature, the First Dharma Words, the Instruction on Repentance, the Dharma Instruction on Suffering and Happiness, An Ill Household and Its Treatment, the Dharma of the Wholeness of Both Spirit and Flesh, Stages of Dharma Rank and Their Meaning.

The newly introduced chapters included the mottos in the beginning pages, the Four Great principles, the *Il-Won-Sang*, the Transmission Verse, the Dharma of Reciting the Buddha's Name, the Dharma of Seated Meditation, the Dharma of Timeless Zen, the Instruction on Repentance, An Ill Household and Its Treatment, and the Dharma of the Wholeness of Both Spirit and Flesh in Book One. The doctrinal chart was revised to the gateway of practice and the gateway of faith; the *Il-Won-Sang*, was modified from the Mind Buddha to the *Il-Won-Sang*, the Dharmakaya Buddha; the Four Essentials changed to Developing Self-Power, the Wise One First, Educating Others' Children, and Venerating the Public-Spirited; the Three Principles and the Eight Articles changed to the Threefold Study and the Eight Articles; the Six Classes of Dharma Rank was referred to as the Three Grades and Three Statuses. Books Two and Three were now included in their entirety, which further elucidated the Order's close relationship with the Buddha's teaching as its origin. The Twofold Grace (Chapter 3, the Doctrine), which only appeared in the first version, was included during the process of obtaining the permit for publication but was deleted after Korea's liberation in 1945.

4. Passing of Sotaesan and Induction of Head Dharma Master Chongsan

On June 1st, of the twenty-eighth year of Won Buddhism (1943), Sotaesan passed away. On May 16th, he gave a dharma sermon at the regular dharma meeting held in the General Headquarters: "As a child grows up to become an adult, an unenlightened person awakens to truth to become a buddha, and a student learns to

become a teacher. You are to equip yourselves with true ability to become teachers to your juniors and great leaders in the grand task of benefiting all sentient beings and healing the world. A buddha or a bodhisattva is no different from an unenlightened person where life and death of one's body is concerned, you are to believe not only in the person, but also the dharma and be especially heedful not to come and go in vain. Grave is the matter of birth and death and swift is impermanence. This is something one should not take lightly.”

That afternoon, his health slowly declined and 15 days later, at half past two in the afternoon, he suddenly passed away. He was 53 years old and 28 years had passed since the founding of the Order. Mere words fail to describe how sad and painful it was for all of his students to endure his death. Society's lamenting over his demise never ceased. The dharma realm of voidness and myriad phenomena in the universe together mourned his passing away.

At 10 o'clock on the morning of June 6th, a solemn farewell ceremony was held in the great enlightenment hall at the General Headquarters. Thousands of mourners gathered from various parts of the country including monks belonging to the 7 denominations of the Buddhist Alliance in Iri. The farewell ceremony was followed by a cremation ceremony at the Iri Crematorium. After the final memorial service ceremony on July 19th, the remains were placed in a cemetery in the outskirts of Iri (Keumgang-ri). In the midst of everyone's grief, Kim Taeheup officiated the funeral rites from beginning to end. At the final memorial service, Ueno Shun-ei, the celebrated Japanese Buddhist monk, who was revered by the high officials of the colonial Japanese government, could not contain himself from sobbing during the sermon.

On June 7th, after Sotaesan's funeral rites were conducted, the Head Circle

Council elected Dharma Master Song Gyu, (who had been a central member of the Council since the Order's initial stage), as the succeeding Head Dharma Master Chongsan. The inauguration ceremony for the incoming Head Dharma Master was held in the great enlightenment hall at the General Headquarters on June 8th.

Head Dharma Master Chongsan was born on August 4th according to the lunar calendar, 16 years before the founding of the Order (1900) in Soseong-dong, Chojeon-myeon, Seongju-gun in Kyeongsangbuk-do as the eldest of three children and the son of Gusan Song Byeokjo and Juntawon Yi wunwe. Even at an early age, those around him could sense his wisdom and intelligence compounded with his great talent and ability. He was very gentle and of a sacred disposition. At age 8, following his family tradition he read the writings of Confucius from cover-to-cover. At the same time he enjoyed reading about the achievements of the enlightened masters of the past. He vowed to himself: "By way of the great practice under the heavens, I, too, shall do the great work and become a master in this world."

With this solemn pledge, he traveled across rivers, lakes, hills, and valleys in search of men with unusual spiritual ability or hermits and engaged himself in spiritual cultivation through meditation, and at times leading a reclusive life in a one-room thatched cottage. Sometimes, he experienced bizarre and mysterious signs, which astounded his neighbors. However, his vow deepened with each passing day. At age 17, he traveled to Jeolla-do to make a round of visits to various Buddhist denominations and while taking up his temporary abode in Hwahye-ri in Jeongeup, he was personally received by Sotaesan. In July of the third year of Won Buddhism (1918), he joined Sotaesan's group, was appointed to the position of Center of the Head Circle Council at the young age of 19, and secured the legitimacy of the new order through dharma Confirmation with 8 other fellow members by leaving their fingerprints on a sheet of

white paper as a sign of acceptance of the injunction, “Sacrifice with no regret”, which miraculously turned red.

From that time, he served Sotaesan in Bongrae Mountain for five years, assisting him in drafting the Creed of the new order. From Won Buddhist year 9 (1924), he took pains in laboring with other fellow congregants in the construction of the General Headquarters in Iksan, and for 12 years he mainly took charge of developing teaching material and training potential leaders. For 6 years from Won Buddhist year 21 (1936), he devoted himself to the work in the sacred ground of Yeongsan and to train the younger generation while drafting *The Writing on the Foundation of Won Buddhism*. Upon returning to the General Headquarters in Won Buddhist year 27 (1942), he assisted in compiling the Principal Book while providing assistance in overall administrative affairs until he was appointed as the Head Dharma Master after Sotaesan’s passing away.

Chapter 5. Completion of the System of the Order

1. Japanese Oppression and Korea’s Liberation

The first obstacle that confronted Head Dharma Master Chongsan, after his inauguration, was how to deal with the aggressive Japanese oppression and exploitation, which grew more severe with each passing day, as the specter of defeat from the War loomed larger. The Japanese police, who implicitly anticipated the self-destruction of the Order after Sotaesan’s death, instead witnessed a smooth transition and consistent progression, which led them to intensify their oppression and exploitation. All the bells, installed in the General Headquarters and in the temples around the country, were forced to be delivered as a contribution to the colonial government, and all sermons

delivered during dharma meetings were subject to censorship by a police officer attending those Meetings. Not only did the burden of monetary contributions toward the national defense and that of labor mobilization increase, but in addition the agricultural crops raised by the industry department were also forced to be offered as contribution to the colonial government. This caused the provisions for the congregants in the General Headquarters to become scarce. Due to commandeering and compulsory military training, young male officials of the Order had difficulty leading a communal life, and thus were dispersed to various parts of the country under the name of industrial corps. Young female officials, with an exception of clerical workers, were dispersed as well to take jobs in hospitals and factories in order to avoid conscription into *Jeong-Sin-Dae* (squads of comfort women).

From Won Buddhist year 30 (1945), the Japanese police took the edification groups as a threat and thus banned their formation. In the end, with the military in the lead, it imposed its final scheme, the so-called “imperialization of Buddhism”, on the new Order and forced the revision of the Principal Book and the Rules and Regulations to suit their form of government and their national policy. Head Dharma Master Chongsan, while gradually putting down their trenchant argument with the help from his strong supporter, Reverend Ueno Shun-ei of Hakafumi Temple, and a few other people, procrastinated in complying with their demand under the pretext of making a tour of the temples in provincial districts. He stayed in Busan for the purpose of buying time, which tied him over the crisis until the country’s liberation on August 15th, and a new chapter in the history of the development of the Order with a promising future unfolded.

2. Relief of War Victims and Founding of the Nation

Although the long-awaited liberation finally arrived, there was disorder and confusion during the transitional period which was overwhelming. In the midst of all the chaos there were waves of war victims returning home from Manchuria and Japan. Head Dharma Master Chongsan believed that the first step to cooperating with the reconstruction project was to give relief to the returning war victims. Thus he instructed that relief camps be established in the Iri Train Station on September 4th and in the Seoul Train Station on September 10th, Won Buddhist year (1945) with an approval from the Council. For six and half months in Seoul and for 13 months in Iri, the relief camps offered a helping hand to those victims of war who had been starving, shabbily dressed, disease-stricken, and wandering. The camps provided them with food, clothing, shelter, emergency medical treatment, aid for childbirth, and funeral services.

The relief project was mainly directed by several executives of the General Headquarters and some young officials, and operated by volunteers from 20 some provincial districts who took turns for a week at a time. Their warm and conscientious care became a model for all relief groups at the time and the object of societal admiration and recognition. For 3 months in Busan and 5 months in Jeonju, many of the laity and the ordained actively participated in the relief work led by the government as well. According to the work report of that year, the total number of brethren who were helped through the 4 relief camps reached 800,000. The total number of congregants mobilized in the relief aid exceeded 13,000. The labor cost provided in place of member-mobilization and the expenses incurred during the mobilization amounted to a substantial sum (Approximately 1,200,000 Korean Won). During this time, in the relief camp based in Seoul, over a few hundred thousand leaflets with slogans based on the spirit of the Creed, such as “From the life of vanity to the life

within one's means; From the life of resentment to the life of gratitude!" were distributed to the brethren in need of relief. Lectures on ideology were held to benefit the returning student soldiers. Numerous war orphans were taken in at Jeonggak Temple in Hannam-dong, which evolved into the establishment of Bohwawon (Hwang Jeongsinhang, the first headmaster), an orphanage that marked the beginning of a charity branch of the new Order. Song Doseong, one of the central members of the Head Circle Council, lost his life from an infectious disease in the course of working as a relief worker.

Meanwhile, the night school at the General Headquarters was open to the children in the nearby villages to teach *Hangeul*, the Korean Alphabet. In January of the following year, a lecturer from Hangeul Society was invited to a training session for the *Won Buddhist ministers* to instruct them in Korean education, after which an illiteracy eradication campaign was launched throughout the temples around the country. This resulted in over 4,000 trainees being produced. With increasing frequency of communication between the General Headquarters and Seoul, the branch office for the General Headquarters (with Kim Daegeo as the first manager) was established in Jeonggak Temple in Seoul to take charge of public relations, broadcast edification, and provide guidance to the Seoul District. In the meantime, reverted properties like the Yongkwang Temple in Yongsan, Seoul and Japanese shrines in Seojeong, Busan and Dongsan-dong, Iri were purchased from the government and developed into the district offices of Seoul, Kyeongnam, and Iri, respectively.

Around this time (October, 1945), Head Dharma Master Chongsan, through his writing, "The Doctrine of Founding a Nation", expressed his views on the current state of affairs, the gist of which was to cultivate national strength deeply rooted in eternity, with the spirit as its foundation, politics and education as its stems, national defense,

construction, and economy as its branches and leaves, and the way of evolution as its result.

3. Establishing the Yu-II Institute

On May 1st, Won Buddhist year 31 (1946), the year following the country's independence, the Yu-II Institute (with Pak Jangsik as the director and Pak Gwangjeon as the deputy director) was established as the Order's training branch for religious workers. From early on, Sotaesan hoped to set up an organ specializing in educating and training the congregants to become religious workers and, thus established the Zen center at the General Headquarters and the learning center in Yeongsan. However, since these two institutions did not measure up to his expectations, in Won Buddhist year 25, he tried in every possible way to establish the Yu-II Institute within the General Headquarters, but was forced to put his plan on hold due to interference by the Japanese authorities. Six years later after the country's liberation, Sotaesan's dying wishes were finally carried out.

The Yu-II Institute began as a school that provided 3 years of secondary education and 3 years of specialized education, through courses on Won-Buddhism, which included the Principal Book. In addition, general education courses on Buddhism were offered concurrently. In its first year, 46 students, male and female enrolled, for secondary education and 34 students enrolled, male and female, for specialized education. Among them, 31 students received a scholarship from the Order.

Head Dharma Master Chongsan delivered a directive speech at the opening ceremony of the first school year: "Know the true meaning of "the one and only" and achieve the one and only objective, the one and only action, and the one and only

outcome. The one and only objective is precisely the salvation of all sentient beings and the treatment of the world's illnesses; the one and only action is precisely selfless service to the public; the one and only outcome is precisely the construction of the World of *Il-Won*. Although at the moment, there are only a few small classrooms with a small number of students, in the days to come, numerous enlightened masters will be produced here which will amply redeem the world.”

With this Yu-II Institute as the parent body, the secondary section later developed into the Won-kwang Middle and High Schools for Boys and Girls and the specialized section, into the Won-kwang University.

4. Promulgation of “Won-Buddhism” and Its Constitution

With the country's liberation, the General Headquarters tentatively decided to have the Order renamed “Won-Buddhism”, and drafted anew its constitution while going through the legal formalities to register it as a nonprofit corporation. On January 16th, Won Buddhist year 32 (1947), the registration for Won-Buddhism as a nonprofit corporation (with Yu Heoil as the chairperson of the board of trustees), was authorized and at the general meeting in April, the new name of the Order was officially reported as well. For a year, the constitution was revamped and refined and on April 26th the following year (Won Buddhist year 33, 1948), the Won-Buddhist Constitution was officially passed at the general meeting. On the 27th, the promulgation ceremony for the Order's new name was held in the great enlightenment hall at the General Headquarters, through which the new Order declared to the world its official name “Won-Buddhism”.

Head Dharma Master Chongsan explained the meaning of the Order's new name: “As *Won* (circle) is the root of all laws of the universe and, at the same time, the

essence of all laws of the universe, all teachings of this Order are based on nothing other than *Won*. As “Buddha” means precisely “to awaken” and refers to the mind, no matter how complete the truth of *Won* may be and how myriad laws of the universe it may embrace, it would be nothing more than empty reason, if without the mind that awakens to truth. Therefore, the words, “*won*” and “Buddha”, are inseparable, being of one truth.”

Meanwhile, the promulgation of the Won-Buddhist Constitution, which consisted of 255 articles in 24 chapters drawn up in 2 parts, was an historical event, and through this the new Order--with its official name and the establishment of a new system--was reborn as a new religion, both in name and in reality. In Part 1, the Administration, which consisted of 138 articles in 15 chapters, formerly established the name of the Order to be Won-Buddhism; the principal object of worship to be the *Il-Won-Sang*; the principal scripture to be the Principal Book of Won-Buddhism; and the leader of the Order to be the Head Dharma Master. It constituted the General Assembly as the highest voting body and the General Headquarters as the highest executive organ. The Board of Administration and the Board of Inspection were placed under the General Headquarters. The Board of Administration consisted of four departments: religious affairs, general affairs, industry, and finance. The Board of Inspection consisted of two departments: the auditing department and library. It also constituted the Head Circle Council as the highest advisory organ to the Head Dharma Master. In Part 2, The System, consisted of 9 chapters: *Jeonmu-Chulshin* (Ordained Disciples), *GeoJin-ChulJin*, *HuiSa-Wi*, Grades in Study, Grades in Work, Dharma Statuses, Fountainhead, Sworn-Families, and Supplementary Provisions. It also included the following provisions: “Determination of dharma statuses shall commence with Sotaesan. Dharma statuses shall be calculated based on the number of years and

each status is reckoned as 36 years”; “The shrine of eternal commemoration shall be constructed”; “The special memorial service before the shrine of eternal commemoration shall be performed twice a year.”

The first General Assembly established through the new Constitution that the Head Dharma Master and the members of the Head Circle Council would remain in office until the year of the first commemorative general meeting. (April, Won Buddhist year 38) Yu Heo-il was appointed the first Chief Administrator and O Changgeon was appointed as the first Director of the Judicial Bureau. The Chief Administrator automatically took the chair of the General Assembly.

5. The Functioning of the Head Circle Council

The first version of the Rules and Regulations of the Buddhadharma Research Society stipulated that the Head Circle Council was to be an advisory organ to the Head Dharma Master and prescribed one item for resolution. However, the new version of the Won-Buddhist Constitution stipulated that the Head Circle Council would be the highest advisory organ to the Head Dharma Master, and prescribed five items for resolution, thus constitutionally expanding the functions of the Head Circle Council. This marked the beginning of the Head Circle Council as the pivot of the ten-member group edification.

The first formation of the male Head Circle Council, of the early period, and the dharma Confirmation were described earlier. With the passing of Pak Secheol in Won Buddhist year 11 (1926), Yi Dongan joined the Council while Song Doseong, Jeon Eumkwang, and Jo Kabjong were informally designated to stand proxy for Yi Sunsu, Pak Dongguk, and Yu Keon, but later they were appointed as the official members in February Won Buddhist year 16 (1931). In March of that year, the Female

Probationary Head Circle Council was established, but did not function until later. In Won Buddhist year 20 (1935), with the passing of Kim Kicheon, Yu Heo-il joined the Council and in Won Buddhist year 24, when Kim Gwangseon passed away, Pak Daewan was appointed the new position. In Won Buddhist year 26, after Yi Dongan's passing, Seo Daewon joined the Council. In April Won Buddhist year 28, through the reorganization of the Head Circle Council, Yi Wancheol became a member. At that time, the members of the Female Head Circle Council were informally designated by Sotaesan. With Sotaesan as Chief, Iltawon Pak Sihwa (with Kim Yeingsin as her proxy) took the position of *Keon*; Yitawon Jang Jeokjo (with Jo Jeonkwon as her proxy), the position of *Kam*; Samtawon Choe Dohwa (with Jo Ilsil as her proxy), the position of *Kan*; Satawon Yi Wonhwa (with Seo Daein as her proxy), the position of *Jin*; Otawon Yi Cheongchun (O Jongtae as her proxy), the position of *Son*; Yuktawon Yi Dongjinhwa, the position of *Yi*; Chiltawon Jeong Sewol, the position of *Kon*; Paltawon Hwang Jeongsinhang, the position of *Tae*; Gutawon Yi Kongju, the position of Center.

In June of that year (Won Buddhist year 28, [1943]), through the reorganization of the Head Circle Council, after Sotaesan's passing, Song Hyehwan joined the Council. In Won Buddhist year 29, with the demise of Yi Jaecheol, Kim Daekeo also became a member. On January 25th, with the inauguration of the Female Head Circle Council as a functioning organ, the five proxy members gained official membership. Thereby, the main members of the Male Head Circle Council and the Female Head Circle Council were equipped with a practical, functioning structure based on the rules and regulations of the Order. Later, in April Won Buddhist year 31, the eighth supplementary organizing of the Male Head Circle Council took place. This was followed by a substantial reorganization in the male and female membership in April Won Buddhist year 38. This was accomplished in the first general election in the second term

since the founding of the Order.

In April Won Buddhist year 39 (1954), Head Dharma Master Chongsan instructed the Head Circle Council and the Association of Ordained Clergy to “strengthen further the authority and functions of the Head Circle Council making it the pivotal entity of governance”. This was sufficiently reflected by a constitutional amendment in Won Buddhist year 44 (1959). In May Won Buddhist year 54 (1969), the Office of the Head Circle Council (with Kim Yunjung as the first secretary-general), whose role had previously been played by the Department of General Affairs, was independently established, through which the system of subdivision and that of expert advisors were set in place. This enabled the Head Circle Council to evolve into the Order’s highest voting and governing organ, both in theory and in reality. From the start of the second term to the half-a-century commemoration ceremony, there were 4 general elections and 3 occasions of supplementary reorganizations in both the male and female membership, respectively.

6. The First Publication of the Periodical, *Won-Gwang*, and the Korean War

In April Won Buddhist year 34 (1949), 9 years after the suspended publication of the monthly periodical, *Hwe-Bo* [Won-Buddhist Newsletter], *Won-Gwang-Sa* was established. Moreover in July, the monthly periodical, *Won-Gwang*, was first published, which marked the rebirth of the Order’s edifying organ. Head Dharma Master Chongsan handwrote in the first page of the inaugural issue, “The light of Il-Won radiates in the ten directions” and recorded “Truthful things, whatever they may be, always remain in existence, after all is said and done, however hard one may try to erase them. While untruthful things disappear, after all is said and done, however hard one may try to keep them in existence.”

After the publication of *Won-Gwang's* fifth issue, it was temporarily discontinued due to the outbreak of the Korean War, but was re-published in April Won Buddhist year 37 (1952), through a joint endeavor of *Bohwa-Dang* (Song Hyehwan, the director) and the Advanced Zen Center (Yi Wunkwon, the deputy director) in Iri. In March Won Buddhist year 40, it was re-located again to the General Headquarters and in February Won Buddhist year 42, with the support of a fellow congregant (Kim Baekryeon of Busan), it was equipped with a printing apparatus, which enabled the Company's self-sustenance and partial participation in the Order's publishing operation.

When the Korean War broke out in Won Buddhist year (1950), the Honam region was under threat, which forced the General Headquarters to temporarily suspend all of its operations and disperse all of its personnel to various provincial districts. On July 19th, the Communist army invaded the Iri-Iksan area and set up an office for its Honam troops in the Won Buddhist Headquarters. Due to the unavoidable circumstances, all the buildings and facilities in the General Headquarters were turned over to the Communist army. Several executives of the Order (Appendix 23), who still remained in the General Headquarters, accompanied the Head Dharma Master to the outer block of the Compound, where they carried out the task of maintaining the Order's existence, even under heavy bombardment. Only after the Allied Forces reclaimed the Iri-Iksan area on September 29th, was vitality in the Order's activities restored. The scattered documents and disarrayed housing were put in working order, and preparations for setting the Order's operations in good condition were made.

On October 4th, upon Head Dharma Master Chongsan's command, official letters were sent out to various temples, that outlined the following directives: 1) thorough and exhaustive guidance was to be provided to the congregants to lead them to act harmoniously based on the truth of *Il-Won*, and to steer them clear of acting on

impulse or revenge; 2) the families devastated by the war were to be paid a consolation visit, without fail, and a *Cheon-Do-Jae* (Memorial Service for the Departed Spirit's Journey into Nirvana) for the victims was to be performed in each temple; 3) regular dharma meetings and nightly dharma meetings were to be strictly carried out again in temples not under threat.

The evidence of war was culpable, especially the complete destruction by fire of the *Bo-Hwa-Won* in Seoul, and the long-term ordeals suffered by the temples in the Yeonggwang region. Temples such as *Yeong-San-Wan* had to be completely evacuated, and other temples in Kaeseong and Chuncheon were temporarily evacuated. The number of congregants who fell victim to the War was three from the ordained (*Jeonmu-Chulshin*) and five from the laity.

Part 3. Fruition of the Sacred Work

Chapter 1. Continuing the Sacred Work of Sotaesan

1. Construction of the Sacred Tower Dedicated to Sotaesan and Preparations for the Continuance of the Sacred Work

On April 25th, Won Buddhist year 34, in the pine forest in *Yeongmo-Won* [Won-Buddhism Memorial Park] inside the General Headquarters compound, the sacred tower memorializing Sotaesan was erected and its dedication ceremony was performed. After which the continuance of Sotaesan's sacred work began. The sacred tower dedicated to Sotaesan was funded by contributions made by believers in various parts of the country. The tower was constructed out of granite from Hwangdeung Mountain. A

spherical stone was placed on the stone seat in the shape of a lotus, which is supported by the foundation platform with a lotus carving. Sotaesan's remains were placed inside the tower and five layers of stones were erected, which were capped with a lid stone. The tower was completed in October of that year and Sotaesan's remains were placed inside the monument 6 years after his passing. Thus, *Yeongmo-Won* [Won-Buddhism Memorial Park], the place where the sacred tower dedicated to Sotaesan is enshrined as its core, has developed into the sacred ground where believers renew their dedication to revering, memorializing, and following the example of Sotaesan.

At the meeting of the General Assembly that was conducted the following day, the Association for the Continuance of Sotaesan's Sacred Work was organized. Although the Preparatory Committee for the First-Term Commemoration Projects (with Yi Kongju as the chairwoman) was organized at the meeting of the General Assembly the following year (Won Buddhist year 35, [1950]), preparations were stalled due to the War. Thus, at the General Assembly special meeting held in October, it was decided that there would be a one-year postponement of the commemorative general meeting. It was further decided that the Association for the Continuance of Sotaesan's Sacred Work and the Preparatory Committee for the First-Term Commemoration Projects would be combined into the Third Association for the Continuance of the Sacred Work. It was also decided that under Yi Kongju's supervision, the compilation of the Order's history and the erection of the sacred tower dedicated to Sotaesan would be carried out and the final summing up of the work performances of all the believers during the first term would proceed.

At this time, the Judicial Bureau (with Yi Wunkwon as the Director) also began its dharma rank assessment for all believers, which was the third assessment following the second which was conducted by Sotaesan 20 years earlier in March Won Buddhist

year 16 (1931).

Meanwhile, in thirty-third year of Won Buddhism (1948), Seukdu Temple in Bongrae Mountain was undergoing renovation to completely change into a holy ground. This project was originated and supervised by O Changgeun, but then was later destroyed by a fire during the War. In the year in which the sacred tower was completed (Won Buddhist year 34 [1949]), a partial revising and reprinting of the Principal Book of Won-Buddhism was conducted. In doing so, matters outside the scope of Sotaesan's original intention were eliminated.

2. Conference for the Continuance of the Sacred Work of the First Term

On April 26th, of the thirty-eighth year of Won Buddhism (1953), the Conference for the Continuance of the Sacred Work of the First Term was held. Since the Conference was delayed for a year from its original date, for various reasons, it was a meaningful day of commemoration in which the achievements of the new Order during its first term were recognized and, at the same time, the start of the second term was celebrated. The Conference was held at the renovated Won-Kwang University Square. A central member of the Head Circle Council, Yu Heo-il, commenced the meeting with an opening address. There were over 5,000 congregants in attendance. This was followed by the Head Dharma Master's address of appreciation, and a commemorative address by Yi Kongju, the president of the Association. The believers' records of performance in study and work during the first term were announced along with the presentation of report cards. Following the congratulatory addresses, by key political figures, three cheers for Won-Buddhism were exclaimed! On this joyous note the Conference came to a close.

That afternoon, for the very first time, the Orders of Lotus [*Yeonhwa-Jang*]

were presented to Kim Yeongsin and Jo Jeonkwon in the first conferment ceremony. At the meeting of the General Assembly held the following day, Head Dharma Master Chongsan was reappointed and through the first general election, the reorganization of the membership to the Head Circle Council was conducted. Kim Daegeo was elected the Chief Administrator, and Yi Kongju was elected the Director of the Judicial Bureau, to whom the management of the Order in its second term was entrusted. That year, the Order decided that the years would be designated and recorded as “*Wonki*” (the Won Buddhist Year). Furthermore the newly established ancestral memorial service [*Dae-Jae*] protocols were implemented. The sacred tower dedicated to Sotaesan was erected. Thereby, the first series of projects to continue the sacred work of Sotaesan, into which both the laity and the ordained put their hearts and souls, in spite of financial crisis during the War, came to an end.

As for the record of performance achieved by the believers in study and work as a whole, out of 1,754 congregants who attained quasi-grade 5 or above, 258 were *Jeonmu-Chulshin* and 1,496 were *Keojin-Chuljin* (non-clerical believers highly learned and exemplary in practice who have greatly contributed to the work of the Order). Among the 258 *Jeonmu-Chulshin*, 8 received quasi-special grade, 17 received first grade, 20 received quasi-grade 1, 6 received grade 2, 40 received quasi-grade 2, 28 received grade 3, 48 received quasi-grade 3, 31 received grade 4, 31 received quasi-grade 4, 10 received grade 5, 13 received quasi-grade 5, and 6 were reserved for further observation. Out of the 1,496 *Keojin-Chuljin*, 1 received quasi-special grade, 3 received grade 1, 6 received quasi-grade 1, 8 received grade 2, 16 received quasi-grade 2, 23 received grade 3, 78 received quasi-grade 3, 51 received grade 4, 179 received quasi-grade 4, 211 received grade 5, 881 received quasi-grade 5, 39 were given special

recognition.

The *Jeonmu-Chulshin* who received quasi-special grade included Yi Kongju, Song Doseong, Kim Kwangseon, Kim Kicheon, Yi Dong-an, Yi Dongjinhwa, O Changgeon, and Yi Jaecheol. The *Keojin-Chuljin* who received quasi-special grade was Hwang Jeongsinhang. In terms of dharma title, those with the dharma title of *Jeong-Sa* or higher included Song Doseong, who had attained the title of *Won-Jeong-Sa*. Kim Kwangseon, Kim Kicheon, Yi Dong-an, O Changgeon, Yi Jaecheol, Pak Secheol, Yi Ineuhwa, and Seo Dongpung, also received the title of *Jeong-Sa*.

After a summary was given on the record of performance in study and work, Head Dharma Master Chongsan spoke: “Although much effort was put into ensuring fairness, how can we hope for everyone’s hidden merit in study and in work to be brought to full light? Therefore, those who leave genuine assessment up to truth, which knows no margin of error, and use the grades given this time around to set the standard in their own minds to further put forth their efforts into accumulating merits in the days to come, are our true brethren and genuine persons of high merit. The departed spirits who performed better than recognized by means of their ranks and grades will have a clear conscience when honored and memorialized in the shrine of eternal commemoration [*Yeong-Mo-Jeon*] in the future, while those who performed less than recognized will, no doubt, be ashamed to be undeservedly treated in such an honorable manner.”

3. Total Number of Believers in the First Term

The total number of believers in the first term since the founding of the Order reached 322,440, among which 32,244 were believers with assigned posts, and 290,196

were lay believers. There were over 260 Jeonmu-Chulshin. Forty temples were built respectively in Iksan, Iri, Namseon, Sugye, Samrye, Yeongsan, Sinheung, Daema, Doyang, Kwangju, Bongdong, Wangsheon, Seoul, Kaeseong, Chuncheon, Maryeong, Jeonju, Jwapo, Kwancheon, Junggil, Imsil, Jangsu, Dangri, Kyeongnam, Choryang, Yong-am, Jinyeong, Dadae, Geumsan, Yongsin, Sintae-in, Hwahae, Jeongeup, Seungbu, Namwon, Wunbong, Hogok, Geumbyeong, Osu, and Kunsan. Ten branch temples were established in Hameol, Deokryong, Sanseo, Mokdong, Inweol, Changpyeong, Sunchang, Mokpo, Masan, and Bu-an. Although not listed above, the fact that Mokdangang in Manchuria was a site for a temple sought by Jang Byeokjo, for which *Won Buddhist* Minister Pak Daewan was dispatched, only to be forced to withdraw due to the Japanese oppression, was the second instance of overseas propagation activity.

As for the institutions operated by the Order, the three educational institutions included Won-kwang university, Won-kwang Middle and High Schools, and Won-kwang Academy of Doyang. The seven charity institutions included Bohwawon in Seoul, Bohwawon in Iksan, nursing homes in Sinryong and Jeonju, and three other institutions. The seven industrial institutions included Samchang Company, Bowhadang Herbal Medicine Store, Yuil Rice Mill, Samchang Orchard, Yiheung Orchard, Yeongsan Orchard, and Geumsan Orchard. With Wongkwangsa, the publishing organ, the number of institutions totaled 18.

4. Compilation of the Revised “Book of Ceremonial” and Exemplary Events

Fully realizing the necessity of creating an education program and revised protocols for the newly-developing Order from early on, Head Dharma Master Chongsan completed the manuscript for all three parts of the new “Book of Ceremonial” by September of the thirty-sixth year of Won Buddhism (1951), and

published a draft in July of the following year (Won Buddhist year 37, [1952]).

The newly-compiled Book of Ceremonial consisted of Part 1: Protocols Governing Personal Conduct; Part 2: Protocols Governing Household Affairs, and Part 3: Protocols Governing the Affairs of the Order. Compared to the earlier version, the Protocols Governing Personal Conduct (which consisted of 19 chapters) now had additions such as the rites of the sixtieth birthday and those of *Cheon-Do-Jae* (Memorial Service for the Departed Spirit's Journey into Nirvana). Therefore the Protocols Governing Household Affairs was revised and expanded. In Protocols Governing the Affairs of the Order, the rites of *Bong-Bul* (the enshrinement of *Il-Won-Sang*, the Dharmakaya Buddha), dharma meetings, *Deuk-Do* (initiation into the Way), *Eun-Bup-Gyeol-Ui* (pledging of sworn-family ties), *Dae-Sa* (inauguration and retirement of incoming and outgoing Head Dharma Masters), *Bon-Go* (dedication), special Supplication, celebration, *Yeong-Mo-Jeon* (Shrine of Eternal Commemoration), *Dae-Jae* (ancestral memorial service), and the Won-Buddhist tenets, were all new additions. Many other protocols were also modified.

In terms of ceremonial functions and etiquette to be observed, the Protocols Governing Personal Conduct became the essential dharma, in which all believers were to cultivate the way they carried themselves. By standardizing the dates of commemoration and the memorial tablets for the spirits of all the successive forefathers after Sotaesan, the *Dae-Jae* protocols performed before *Yeong-Mo-Jeon* (Shrine of Eternal Commemoration) prescribed a joint ancestral memorial service. Hence, on the first day in June of the thirty-eighth year of Won Buddhism (1953), by performing a summer *Dae-Jae* (ancestral memorial service) in a collective, the Order began its implementation of the new ancestral memorial service protocols. That afternoon, there was an unveiling of the sacred tower that was erected in dedication to Sotaesan in

Yeongmo-Won (Won-Buddhism Memorial Park).

The Head Dharma Master Chongsan wrote a monumental inscription which was engraved in the stone, and for the first time announced to the realm of Truth, the fact that the new Order was the religious order that would work towards the salvation of the new world and that Sotaesan would be the great teacher of the new era. The last paragraph of the inscription reads: “Alas! The great sage, Sotaesan was born and raised in a remote and poor village. Although Sotaesan had no formal education, he attained the ability to understand the fundamental principles on his own; although he had no guidance from a teacher, he was enlightened to the Great Way. Although the country was in great confusion due to erroneous politics, he never hesitated to engage in work. When dealing with an obstinate sentient being, he was possessed of an all-round capability. Although his disposition was as steady as a rock, his compassion was as balmy as the spring weather; although he dealt with matters with broad-mindedness and composure, he was painstakingly attentive to details. While he had revised the old dharma, he further strengthened the great moral cause; while he corrected the wrongs of the time, he was without obstinacy. Although he combined myriad dharmas into one dharma, he clearly elucidated the distinctions. He applied the one truth to myriad dharmas, yet the essence of the one truth was always revealed. By inwardly basing himself on the principle of unsurpassed and marvelous truth and being outwardly conversant with even the branches of all affairs and all things, Sotaesan opened up the three worlds in the ten directions to the righteous dharma, the Great Path of *Il-Won*. He is the Buddha of a billion incarnations and the embodiment of all buddhas and sages.”

Meanwhile, in Won Buddhist year 41 (1956), the new Order adopted the event originated by the monthly periodical *Won-kwang* in July of the previous year (1955).

That day commemorated the day the nine original disciples of Sotaesan left thumb prints of blood although none of their thumbs were cut. It was an event for celebration for the Order that later developed into Dharma Authentication Day, one of the Order's four greatest occasions for celebration. In August that year (Won Buddhist year 41 [1956]), the dharma of ancestral tablet arrangement before the Shrine of Eternal Commemoration was partially revised, through which the memorial tablet representing the spirits of those who had attained the title of *Jong-Sa* [Head Master, recipients of the status of beyond the household or higher in dharma rank or those who had been the Head Dharma Master] was placed in the middle of the shelves directly below Sotaesan's tablet. The tablet commemorating those who attained the title of *Dae-Bong-Do* [recipients of a dharma merit granted to ordained disciples] was positioned to the left of the *Jong-Sa* tablet and those with the title of *Dae-Ho-Bup* [recipients of a dharma merit granted to non-clerical believers] were placed to the right. At the general assembly meeting held in April 1957 (Won Buddhist year 42), the first dharma merit conferment ceremony was performed, through which the Order conferred the title of *Jong-Sa* on Jusan Song Doseong, the title of *Dae-Bong-Do* on Palsan Kim Gwangseon and Gutawon Yi Kongju, and the title of *Dae-Ho-Bup* on Paltawon Hwang Jeongsinhang.

In his address of gratitude, Head Dharma Master Chongsan said: "I highly praise these four people, together with all those gathered here, for their performances deserve dharma merits in both study and work. They contributed largely to the development of the Order in its early years. I also believe and hope that all the believers, lay and ordained, male and female, will take this occasion to their hearts to infinitely produce for the Order a great many number of *Jong-Sa*, *Dae-Bong-Do*, and *Dae-Ho-Bup*."

5. Reconstructive Work on Jeongkwangpyeong Embankment and Developing the Sacred Ground

Thirty years passed since the first land reclamation project in Jeongkwangpyeong. The embankment required extensive repair work and it became definite that its expansion and fortification would receive partial financial aid from the government under the national reconstruction program. In August Won Buddhist year 40 (1955), Jeongkwangpyeong Embankment Repair Propulsory Committee was organized, with Head Dharma Master Chongsan as its president, Song Hyehwan as the chairperson, and Kim Hongcheol as the deputy chairperson in charge of practical affairs. In April of the following year, the ground-breaking ceremony was performed.

The groundwork was conducted with the help of labor services provided by the members of the public service groups belonging to the temples in various regions. Those who could not provide physical labor instead gave monetary donations. This was followed by various phases of construction, including a tide embankment, waterproofing measures, installation of two floodgates for drainage, bank protection work for water storage, and underdrain work, all of which were completed in Won Buddhist year 44 (1959). Over 12 acres of new farmland was gained equipped with complete irrigation facilities. It was decided that the old dike, positioned inside the newly developed farmland after the construction of the new embankment, would be preserved as a monument. Seventy percent of the total cost of the construction (over 30,000,000 Korean Won) was financed by government aid.

Meanwhile, a campaign headed by Kim Daegeo was underway to restore the sacred ground of Yeongsan, which had been devastated during the war. Since Won Buddhist year 43 (1958), the birthplace of Sotaesan and the whole area surrounding the place of his great enlightenment were being purchased. From Won Buddhist year 44

(1959), the year the embankment reconstruction ended, the sacred-ground development project became more active. While the area around Sotaesan's birthplace was being purchased, construction to expand and repair the road leading to the place of pilgrimage was underway. In January of the forty-fifth year of Won Buddhism (1960), the administrative committee of the Board of Administration organized the Propulsory Committee for the Development of the Sacred Ground of Yeongsan. With the inauguration of the Half Centennial Project Committee, a forest land surrounding the sacred place of Sotaesan's great enlightenment was purchased and repair work was done on the great enlightenment hall in Yeongsan.

Chapter 2. Establishment of the Institutions Working Toward the Objectives

1. Three Greatest Objectives and Trials of the Nonprofit Corporations

Sotaesan often said: "The three objectives of our work are edification, education, and charity, for whose parallel advance we must always endeavor, so that there will be no flaws in our work." Although he made an effort to establish institutions that would respectively pursue the three objectives, he was not completely successful in his endeavor due to the adverse state of affairs of his time. After the country's liberation from Japanese rule, the Won-Buddhist Constitution stipulated: "The Order shall establish a kindergarten, a school, a moral culture center, a sanatorium, a hospital, a nursing home, and an orphanage." It also stipulated: "The kindergarten and the school shall be the general education institutions; the moral culture center and the sanatorium shall be the mental cultivation and convalescent facilities for persons of merit; the hospital, the nursing home, and the orphanage shall be the general charity institutions." Since then, the Order began to point to the balanced establishment of the

institutions to pursue the three greatest objectives of the work.

However, the Order's industrial organs, which provided financial assistance for the maintenance and the work of the Order, mainly consisted of farms and orchards. Thus the Order's assets were in the form of farmland and forest land, including Jeongkwanyeong. Among the farmland owned by the Order that was registered as a nonprofit corporation after the country's independence, over 89 acres of rice paddy and 36 acres of fields, which had not been under firsthand cultivation by the Order's personnel, were purchased by the government in accordance with the Farmland Reform Act carried into effect in Won Buddhist year 35 (1950). Hence, the Order passed the resolution to utilize the compensation payment for farmland from the government, and switched from being an agriculture-oriented company to being a commerce-and-industry-oriented corporation. Since a large surplus of yellow peaches were growing at Samrye Orchard (mainly to be made into canned provisions), it was decided that a large corporation whose main business would be wine-making would be established to utilize the extra fruit. In August Won Buddhist year 36 (1951), a government-vested property in Iri was purchased and Samchang Company, a nonprofit corporation, was established.

"Samchang" means "to prosper the three great works". Almost all of the Order's real estate was invested in this venture. Although Samrye Orchard was placed under its direct control, Samchang Company failed after three years of business without producing the anticipated result due to economic instability caused by the political convulsions at that time. For several years afterwards, the General Headquarters suffered great financial hardship, and thus decided to create the Committee for the Maintenance Measures for the General Headquarters in November Won Buddhist year 42 (1957). It was not until May of the following year that some farmland (3.14 acres)

needed for the maintenance of the General Headquarters was purchased.

2. Furtherance of Educative Work and the Won-kwang School Group

For 5 years since the establishment of the Yurim Institute, in the midst of undergoing many hardships, the new Order steadily acted to advance the status of Yurim Institute's school of secondary grade to the status of a middle school, and the Institute's school of special grade to that of a college. In June Won Buddhist year 36 (1951), an authorization was obtained to establish Won-kwang Middle School in Iri, followed by an authorization to build Won-kwang College to the east of the General Headquarters, in September that same year. Pak Jangsink was appointed the first principal of the Middle School and Pak Kwangjeon, the first dean of the College. From Yeongsan Seminary, in the early days, through institutions at the General Headquarters and night schools at temples in various regions, which included the General Headquarters, to the national script training centers and *Hakrim* education after the country's liberation, the educative work of the new Order developed into a full-fledged educative system that combined the founding spirit of the new Order and the educational philosophy to ultimately form the Won-kwang School Group.

Won-kwang College started out as a junior college specializing in Won-Buddhism, and was located inside the General Headquarters compound as part of the continuance of the sacred work of the first term, until the site for the school was secured. The construction of the school building was first launched in July Won Buddhist year 37 (1952), and the school was raised to the status of a 4-year college specializing in Won-Buddhism and Korean literature in January Won Buddhist year 38 (1953). This was followed by the completion of the first main building in March of that year and the

completion of the library in Won Buddhist year 39 (1954), to which the collection of books housed in the General Headquarters Library was relinquished. Thereafter, the establishment of new departments as well as extension work to the main building followed every year. In Won Buddhist year 52 (1967), a graduate school was established, and in December Won Buddhist year 56 (1971), the College was raised to the status of a university. Won-kwang University, not only contributed to society and the nation through university education, but it also produced numerous religious workers for the new Order through the department of Won-Buddhism. The Won-Buddhism Research Society and Research Institute of Religious Issues, the auxiliary organs of the University, made substantial contributions to the establishment of Won Buddhist Studies of the new Order and a comparative study of Won-Buddhism and other religions.

The site for Won-kwang Middle School was secured in October of the thirty-seventh year of Won Buddhism (1952), and the high school was established in February of Won Buddhist year 39 (1954). In April of that year, the first school building was completed, followed by the second building in May Won Buddhist year 40 (1955). In September of that year and in September of the following year, the extension works to the building were conducted, after which the school for girls was separately operated in April of the forty-second year of Won Buddhism (1957). In June of Won Buddhist year 50 (1965), the construction of the third building began and in April of Won Buddhist year 51 (1966), Jeong Gwanhun was appointed the school's second principal.

Won-kwang Middle and High School for Girls opened in April of Won Buddhist year 41 (1956), as a girls' institute (with Pak Jangsik as the director) affiliated with Won-kwang University. It first conducted its classes in the auditorium at Bohwawon in Iksan, but later relocated to Won-kwang Middle School in April of Won

Buddhist year 42 (1957), where it took in more female middle school students. In February Won Buddhist year 45 (1969), it obtained authorization to establish a middle school and a vocational high school for girls, for which Jeong Seongsuk was appointed as the first principal. The financial support from *Beop-Eun* Foundation and various temples, secured the site and buildings, thus allowing the school to finally become independent.

The Won-kwang Institute was established, in WonBuddhist year 37 (1952), as an affiliation of the Doyang District. It was transformed into the Doyang Civil Education High School, and then to the Haeryong Agricultural Technology School, which served as the basis for the establishment of the Haeryong Middle School as part of the Order's half centennial commemorative work. The Won-kwang Civil Education High School was established as an educational institution inside Bohwawon in Iksan in Won Buddhist year 40. This High School continued with the General Headquarters' tradition of night school, since the 20's, and it also contributed substantially to the modernization of the General Headquarters and training of the religious workers.

3. Establishing the Three Zen Centers and Scholarship Projects

At the meeting of the Association of Ordained Clergy in January of the fortieth year of Won Buddhism 40 (1955), three Zen Centers, under the direct supervision of the General Headquarters, were established and publicly announced. It was decided that the Advanced Zen Center in Iri, which had been established in June of the thirty-eighth year of Won Buddhism (1953), would be transformed into the Dongsan Zen Center, the General Headquarters Zen Center would be renamed the Central Zen Center, and Yeongsan Institute would change its name to the Yeongsan Zen Center. Three Zen centers would be placed under the direct control of the General Headquarters to develop

them into the base of operations for producing religious workers for the new Order.

Hence, the Dongsan Zen Center first operated with Yi Wunkwon as its first director, (the former deputy director of the Advanced Zen Center). The first students of the Center graduated in March Won Buddhist year 40. Afterwards, Jo Jeonkwon and Ahn Yijeong succeeded to the directorship. It continued to provide training in meditation, and every year produced ordained workers for the new Order. This was also done at the Won-Buddhism Department of Won-kwang University. The Central Zen Center, with Yi Wunkwon as its first director (who concurrently directed the Dongsan Zen Center), maintained its old system until Won Buddhist year 42 (1957), when Yi Wancheol was appointed as the head director. On November 6th, it held its first pre-training ceremony. The basis for the Order's independent maintenance and operation did not take root due to financial difficulty. Thus, it suspended operations and reopening did not occur until it was merged with the Dongsan Zen Center. From Won Buddhist year 54 (1969), it maintained its minimal existence as a residential Zen center within the General Headquarters compound, and later evolved into the Central Training Center.

The Yeongsan Zen Center was not inaugurated until Won Buddhist year 47 (1962), due to necessary restoration work caused by war devastation and the Jeongkwanyeong re-embankment. When the Yeongsan District restored the system in the form of an institution, Ahn Yijeong was appointed as the first director, in Won Buddhist year 49 (1964). The Center opened as a Zen center offering dual agricultural training programs at the intermediate and advanced level. Then, in Won Buddhist year 54 (1969), O Jongtae, the second director, by combining the two programs into one, opened a way for the trainees to progress to the advanced level Zen center, thus contributing to the training of the religious workers.

Meanwhile, in April of the forty-second year of Won Buddhism (1957), the Won-Buddhist Scholarship Foundation was inaugurated. The Order's long-term wish to train the talented to become workers for the Order, since its early years, began with the activities of the Founding Group for the Education Department in Won Buddhist year 12 (1927). This was followed by the Rules and Regulations of the Order established in Won Buddhist year 19. These Rules and Regulations stipulated that the Education Department was one of the ten departments to have an agency whose sole purpose was to raise funds for education. However, due to the turbulent state of affairs at that time, the results fell short of expectations, and the Department was excluded from the Order's list of organs in Won Buddhist year 27 (1942). Since then, as the schools' and the Zen centers' activities of raising and training the religious workers gradually progressed, a scholarship foundation came to be established. With the revision of the Constitution (Won Buddhist year 44 [1959]), the Department of Education (with Seo Daein as the department head) was reinstated, and the education and scholarship endeavor gained strength. Through his thank you speech, delivered at the inauguration ceremony for the Foundation, Head Dharma Master Chongsan said: "The Chu Dynasty was said to have cherished only the benevolent. Let us raise and train our fellow brethren who possess deep faith and devoted public spirit and truly cherish them as the treasures of our eternal work and the assets of the Order."

In Won Buddhist year 43 (1958), Kim Hyeonkwan of Mokpo, out of his desire to further the educational endeavors, began a large-scale ginseng farm in Sugye Farm as a yearly program. The profits from this went towards establishing Eunsan Educational Foundation in May Won Buddhist year 46 (1961). In October of that year, the Articles of the Won-Buddhist Educational Foundation were enacted. This was followed by the formation of a substantially large-scale scholarship foundation through a campaign to

enlist members for the foundation. In May Won Buddhist year 47 (1962), the Board of Trustees of the Won-Buddhist Educational Foundation (with Kim Donghyeon as its chairman) was formed to continuously support the Order's grand long-term education and scholarship programs.

4. Pioneering Charity Work and Sanatorium Project

The new Order's charity work, for which Sotaesan had wished to very large extent while he was alive, began with relief for the war victims immediately following the country's Liberation from Japanese rule in 1945. In November of that year, the first fruitful result of the endeavor was achieved when an orphanage, Bohwawon of Seoul, was established in Hannam-dong. In January Won Buddhist year 36 (1951), Bohwawon of Iksan (with Song Hyehwan as its first director) was inaugurated, which accepted some of the orphans housed at Bohwawon in Seoul. They were relocated to the General Headquarters during the January Fourteenth Retreat. By assuming the operation of Iri Orphanage, whose managerial responsibility was transferred from the City of Iri in May of Won Buddhist year (1953), the new Order strengthened its footing in taking care of homeless children.

Meanwhile, as the result of its relentless pursuit of establishing a nursing home at the General Headquarters since April of the thirty-fourth year of Won Buddhism (1949), the new Order obtained authorization to open a nursing facility for the elderly in March Won Buddhist year 37 (1952). The Shinryong Nursing Home (with Song Hyehwan as its first director) was established inside the General Headquarters. With the construction of the nursing home in July Won Buddhist year 41 (1956), the Home was renamed the Central Culture Center and was relocated to the new building. The Jeonju Nursing Home that was established around the same time, and the Dongrae

Culture Center, established in April Won Buddhist year 48 (1963), also contributed substantially to protecting the homeless elderly and nurturing the Order's elder members who contributed in various ways.

Also, in order to establish a sanatorium and a charity hospital facility, to provide health care services to *Jeonmu-Chulshin*, the Geumsan Orchard was purchased with funds from Bohwadang in March Won Buddhist year 35 (1950). In addition, the Geumsan Sanatorium was established (with Yi Dongjinhwa as its first director). This later was moved to the General Headquarters in Won Buddhist year 38 (1953), and was transformed into the Central Sanatorium (with Song Hyehwan as its director) in April Won Buddhist year 39 (1954). In May Won Buddhist year 40 (1955), a new building that doubled as Bukil-myeon Clinic was constructed. Then in October Won Buddhist year 42 (1957), with the authorization to open the Donghwa Hospital, a government fund was received. In Won Buddhist year 44 (1959), this fund was used for the completion of a two-story hospital building with the total floor space of 870 square yards. However, due to personnel difficulties and managerial conflicts, its relocation, suspension of operations, and reopening, followed until it joined hands with the Beop-Eun Foundation. After the merger, it took great pains to achieve its intended goal.

Chapter 3. The Basis of the World of *Il-Won Buddhism*

1. Rigorous Observance of the Four Duties and Revisions to the Constitution

On April 26th, in the fortieth year of Won Buddhism (1955), the period of emphasis for the four duties of the believers was promulgated at the ceremony to celebrate the 40th anniversary of the Order's founding. The four duties refer to morning and evening prayer, helping others, guidance of people to the Won-Buddhist

faith, and observance of the regulations. The purpose of the promulgation was to insure the substantiality and expansion of the Order's religious influence by emphasizing and implementing the four duties of the believers.

Prior to the Promulgation, the Board of Administration (with Kim Daegeo as the Chief Administrator), publicly announced the period of emphasis for the four duties. This was part of an all-round edification development policy and was done in addition to measures such as, the yearly program of emphasizing guidance of people to the Won-Buddhist faith, the launching of regularly-scheduled propagation broadcasting, the establishment of the student organizations, and the performing of a joint coming-of-age ceremony in January Won Buddhist year 40. This would be the first time since the proclamation of the newly revised Book of Ceremonial.

The campaign received a positive response from each temple, as the result of which 11 temples were commended with the Edification Award, 24 believers with the Special Guidance Award, and 11 edifications groups with the Edification-Group Award. From Won Buddhist year 44 (1959), edification was further strengthened by the establishment of an edification proposal, the establishment of a yearly plan for the period of emphasis of gratitude, the establishment of the month of special devotion, and reading and memorizing the verses from the scriptures.

On April 25th of that year (Won Buddhist year 44 [1959]), the proposal for the revision of the Constitution was passed by the General Assembly. The Constitution, which consisted of 225 articles covered in 24 chapters divided into 2 parts, was drastically condensed into 81 articles and 11 chapters. At that time separately enacted regulations governing the organizational structures of the Board of Administration and the Board of Inspection were also adopted. The notable characteristic of the revised Constitution, which was concretely mapped out by Pak Jangsik and four other research

committee members (Appendix 24) in June Won Buddhist year 40 (1955), was that the Organizational System, Part Two of the first Constitution, was only mentioned in terms of its general principles. The particulars were stipulated in the Rules and Regulations.

The day following the amendment of the Constitution, Head Dharma Master Chongsan spoke at the inauguration ceremony held for his third reappointment. “With our Order’s influence always expanding anew, not only are we gradually gaining the recognition of the country and society, but also all our grounds for propagandizing the world are maturing step-by-step.” He emphasized: “Let us become internationalists.”

The newly-revised Constitution was amended again 5 years later (Won Buddhist year 49 [1964]). The 86 articles in 11 chapters were changed to 90 articles in 10 chapters, and the clause, “with the Principal Book as the main scripture”, was modified to read “with the Books of the Order as the main scripture.” The Administrative Committee, which had been a consultative organ, was empowered in reality as a legislative organ that preceded the General Assembly. The clause, “through the resolution of the Head Circle Council”, was inserted in the three articles stipulating the authorized powers of the Head Dharma Master. The Consultative Committee to the Head Dharma Master, the Office of dharma Affairs, the Office of Head Circle Council, and the Office of the General Assembly, were newly established and the system of dharma merit and record of performance were provided.

2. Praying for the Prosperous Future of Won-Buddhism and Seeking Ways for Overseas Propagation

From January 27th, of the fortieth year of Won Buddhism (1955), by the instruction of Head Dharma Master Chongsan, the grand prayer meetings, to entreat for world peace and a prosperous future for Won-Buddhism, began on a regular basis

throughout the Order. Since the time of the Nine Members' supplication that resulted in dharma Confirmation, the new Order prayed for the happiness of humanity and a prosperous future for Won-Buddhism. Entreating for world peace was done during the course of a regular dharma meeting held on the first of every month. Upon receiving information that the World Conference of Believers of the Buddhist Faith, would start to meet for a grand prayer meeting to entreat for world peace on the day of the full moon of each month, the Order began to hold its grand prayer meeting on the same day as the world's other Buddhist denominations did. This was done in order "to join our energies in this endeavor and thus to befit the *Il-Won*".

The regular grand prayer meetings that had continued for 17 months until May 14th of the forty-first year of Won Buddhism (1956), was a grand-scale event, through which the new Order accumulated its energies prior to seeking ways for overseas propagation. At these meetings over 100,000 fellow believers participated.

In January Won Buddhist year 40 (1955), the new Order sent Pak Gwangjeon, the dean of Won-kwang College, on an observation trip to the West to inspect the western religions, culture, and education, as well as to look for an opportunity to propagate the teachings of the Buddha overseas. At the meeting of the Association of Ordained Clergy that year, the pipal tree and the lotus were selected to be the tree and flower of the Order. That same year, Won-kwang College established the Won-Buddhism Research Society.

In October Won Buddhist year 43 (1958), Doctor Richard A. Guard, an American Buddhist scholar and a special advisor to the Asia Foundation, visited the General Headquarters, and gave a lecture entitled "The Prospects for Korean Buddhism". Meanwhile in November, Pak Gwangjeon, was sent to the World

Conference of Believers of the Buddhist Faith to represent the Order. The conference was held in Thailand. In November Won Buddhist year 45 (1960), the Research Society for Overseas Propagation (with Pak Gwangjeon as the president) was inaugurated and was entrusted with the task of translating the Books of the Order. This task was undertaken by *Jeongwhasa*. Later, it was reorganized as the Research Institute of Overseas Propagation (with Jeon Palgeun as the director). In affiliation with Won-kwang College, it began to publish “Won-Buddhism”, an English periodical aimed at overseas propagation.

3. Compilation of the *Dae-Jong-Geong* [The Analects of Sotaesan] and the Rearrangement of the Principal Book

Through the resolution of the Head Circle Council in May Won Buddhist year 41 (1956), the Committee for the Compilation of the *Dae-Jong-Geong* [The Analects of Sotaesan] was inaugurated. The Head Dharma Master Chongsan was the chairperson, the male and female central members of the Head Circle Council (Kim Daegeo and Yi Kongju) were the steering members, and the entire membership of the Head Circle Council (Appendix 25) was the advisors. Also Yi Gongjeon was appointed as the expert advisor in charge of editing. The compilation of the *Dae-Jong-Geong* [The Analects of Sotaesan] was proposed and discussed immediately following Sotaesan’s passing. The task had been entrusted to the Association for the Continuance of Sotaesan’s Sacred Work, but this made little progress. Then, around this time, the dharma taught by Sotaesan, which had been personally recorded by him during his life time, and those recorded by Song Doseong and other disciples (Appendix 26) who had served him closely, began to be publicly collected and arranged.

Upon completing the general collection of data, the Committee for the Compilation of the *Dae-Jong-Geong* moved the site of compilation to Sandong Temple in Namwon. There it nearly concluded the task of abridging and arranging the collected data, as well as dividing them into chapters. Hence, in May Won Buddhist year 43 (1958), Head Dharma Master Chongsan, who had been recuperating at Jangsu Temple from illness, established the Jeonghwasa and entrusted it with the compilation and publication of the Scriptures and the Books of the Order. The Jeonghwasa was to promptly proceed with the compilation of not only the *Dae-Jong-Geong*, but also various other books of the Order. With Yi Kongjeon as the head officer, it continued with the tasks of consultation, re-compilation, and editorial supervision.

Meanwhile, through the Head Circle Council's resolution "to revise and fine-tune the Principal Book and to move forward with its republication", in January Won Buddhist year 45 (1960), the Jeonghwasa proceeded with the compilation of the *Dae-Jong-Geong*, as well as the rearrangement of the Principal Book. The Principal Book of Won-Buddhism, which had been hastily completed a year prior to Sotaesan's demise and published with great difficulty at the peak of Japanese oppression, had not been accurately recorded due to pressing circumstances (Chapter 3 of the Requests, *Dae-Jong-Geong* [The Analects of Sotaesan]). Hence, in addition to the parts that underwent partial revision and reprinting in Won Buddhist year 34 (1949), the parts that could be interpreted as if Sotaesan's original purpose had been confined to a certain region or a certain religious denomination were rectified to follow his real intention, while its name was restored to the "Principal Book" and its order was adjusted in connection with *Dae-Jong-Geong*. All of this was to be conducted through Jeonghwasa under the personal decision by the Head Dharma Master.

Then, during the course of proceeding with the compilation, Head Dharma

Master Chongsan's health further deteriorated and he delivered his last special instruction on December 25th Won Buddhist year 46 (1961), which appointed Kim Daegeo, Yi Kongju, Yi Wancheol, Pak Gwangjeon, Yi Wunkwon, and Pak Jangsik to supervise the compilation of the scriptures and the books of the Order, and urged the people, respectively in charge of various aspects of the Compilation, to press ahead with their tasks.

4. Promulgation of the Three Principles of Ethics and the Establishment of the Beop-Eun Foundation

On April 26th, of the forty-sixth year of Won Buddhism (1961), a ceremony was held in the General Headquarters and temples in all regional districts to celebrate both the 46th anniversary of the Order's founding, and the 60th birthday of Head Dharma Master Chongsan. That morning, at the General Headquarters, the Head Dharma Master asked that only a simple ceremony be performed in order "to do away with all empty formalities and conduct a plain and frugal ceremony". By means of the commemorative dharma instruction, Head Dharma Master Chongsan said, "By explaining the gist of the Three Principles of Ethics that would serve as the fundamental principles in our building the one world in the future, I would like to pledge our original vow anew with my fellow believers" and officially declared the Three Principles of Ethics.

Head Dharma Master Chongsan spoke: "The first of the Three Principles of Ethics is the Principle of Common Religious Origin, which means by knowing that all religions and religious assemblies are of one root, we can be in perfect harmony with

one another. The second is the Principle of Connection through Common Life Energy, which means by knowing that the essence of all races and sentient beings are brethren connected through one life energy, we can be in perfect harmony with one another. The third is the Principle of Common Mission, which means by knowing that all works and assertions equally serve as the fuel to improve the world, we can be in perfect harmony with one another.”

In May of that year (Won Buddhist year 46 [1961]), the *Beop-Eun* Foundation, [the healthcare foundation for *Jeonmu-Chulshin*], was established and its steering committee was formed. The *Beop-Eun* Foundation was the Head Dharma Master’s wish for a long time. Prior to his sixtieth birthday celebration ceremony, Head Dharma Master Chongsan requested: “While I am under the devoted care of many fellow believers during my stage of illness my fellow *Jeonmu-Chulshin*, who have fallen ill while sincerely and devotedly working for the Order in various places, have yet to have the means of financial support from the Order. This often times pains me and brings me anxiety. Those who wish to express good-fellowship can commemorate my sixtieth birthday by originating a foundation that will take measures to provide healthcare services to *Jeonmu-Chulshin*.” The fellow believers lay and ordained at the General Headquarters and temples in all provisional districts upheld the request, and raised funds on the day of the Celebration, and with these funds the Foundation was established. The statutes of the foundation were enacted and its steering committee was formed.

Later, in July of the fifty-second year of Won Buddhism (1967), with the inauguration of the *Beop-Eun* Society, an association for the support of the *Beop-Eun* Foundation, which had conducted a campaign to increase the fund until Won Buddhist

year 54 (1969), the Foundation was substantially expanded. With the use of the funds, numerous convalescing *Jeonmu-Chulshins* continuously received the grace of dharma.

Chapter 4. Moving Forward with the Fruition of the Sacred Work

1. The Passing of Chongsan and the Succession of Daesan as the Head Dharma Master

Head Dharma Master Chongsan passed away on January 24th, Won Buddhist year 47 (1962). For 19 years, he held three terms as Order's Head Dharma Master, after succeeding Sotaesan. During which time, he completed the organizational system of the Order, led the continuance of Sotaesan's sacred work, established institutions working toward the objectives, and thus, solidified the grounds for building the World of *Il-Won*. During his period as Head Dharma Master, there were many challenges such as the Japanese oppression, the chaotic state of affairs at the initial stage of the country's founding, and the Order's financial hardships. In his latter years, while Master Chongsan was recuperating from his illness, he applied all his energies to supervising the compilation of the Books of the Order until January of that year. On January 22nd, he taught the Three Principles of Ethics to the public. His memorable teaching is the transmission verse, "with unitary truth as within a single fence, as with one family within one household, as with co-workers at a single work site, let us construct the world *Il-Won*." After sharing this great teaching with posterity, Master Chongsan passed away on January 24th. He died at the age of sixty-three and lived a life as a Kyomunim for 45 years.

Immediately after Master Chongsan's passing, the chief administrator, Yi Wancheol, temporarily took charge as the acting Head Dharma Master. He quickly

called a joint meeting of the Head Circle Council and the executive officers. Master Chongsan's dharma status was raised to the position of the Greatly Enlightened Tathagata. The funeral committee (with Pak Gwangjeon as the chairperson) was formed soon thereafter. On the morning of the 28th, the final farewell ceremony was performed at the Wonkwang University Square, followed by the cremation ceremony at Iri Crematorium. After which, the holy remains were stored in the General Headquarters. The mourners at the General Headquarters and throughout the provincial districts, simultaneously observed the commemoration ceremony [*Bong-Do-Sik*] as well as memorial services, the first through to the final, which were performed to pray for Head Dharma Master Chongsan's entrance into Nirvana.

The meeting of the Head Circle Council was held after the funeral ceremonies on January 31st. Dharma Master Daesan Kim Daegeo, the male central member of the Head Circle Council at the time, was elected to be the succeeding Head Dharma Master. On February 23rd, through the General Assembly's official procedure, the inauguration ceremony for the incoming Head Dharma Master was held in the great enlightenment hall at the General Headquarters.

Head Dharma Master Daesan was born in Jwapo-ri, Seongsu-myeon, Jinan-gun, in Jeolabuk-do on March 16th by the lunar calendar, in the year 2 before Won-Buddhism (1914). He was the oldest of the five children of Yeonsan Kim Ino and Bongtawon Ahn Kyeongsin. Since early childhood, others recognized his valiant spirit and magnanimous disposition, and predicted that he would become a man of great value. At age 11, he followed his grandmother to Manduk Mountain and became a devout believer in Sotaesan. By age 16, he joined the Order, and studied at the General Headquarters for three years. During which time, he formed close father-and-son ties with Sotaesan. For the following seven years, he successively filled the secretarial

post at the departments of general affairs, cooperative association, public service, education, and religious affairs, while also serving Sotaesan for 5 years as he would his father. From Won Buddhist year (1937), he was successively appointed as the head of various departments, such as the Department of General Affairs, the Department of Religious Affairs, the Department of Inspection, and the head minister, doubling as the minister officiating the services at the General Headquarters. In Won Buddhist year (1943), he became a member of the Head Circle Council through a by-election, and was appointed the head of the Seoul Branch Office of the General Headquarters in Won Buddhist year 31 (1946). He then contributed to the development of the Order for the next three years. It was a tumultuous time fraught with difficulties immediately following the country's liberation. Since his appointment as the head of the Seoul Branch Office, he arranged materials for the compilation of the *Dae-Jong-Geong* [The Analects of Sotaesan], while regaining his health in places such as Wonpyeong, the General Headquarters, Jinyeong, Dadae and so forth. In Won Buddhist year 37 (1952), he was elected the Center of the Head Circle Council and received the dharma title "Daesan". He was also elected as the Chief Administrator. In Won Buddhist year 44 (1959), although he was elected as the director of the Central Zen Center, he established the foundations for the Jeongkwanyeong re-embankment and the development of the sacred ground, while recuperating in Yeongsan. From Won Buddhist year 46, while drafting teaching materials in Haseom and Sindo, he was specially instructed, by Head Dharma Master Chongsan, to fill the post of the chief editor for Jeonghwasan, and following Chongsan's demise, was elected to be the succeeding Head Dharma Master.

Meanwhile, at this time, each department of the General Headquarters underwent personnel changes, as the result of which, Pak Gwangjeon was elected to fill

the position of the male central member of the Head Circle Council. Pak Jangsik was appointed as the Chief Administrator, and Yi Wancheol was appointed the Director of the Judicial Bureau. Mun Donghyeon was appointed the chairperson for the General Assembly.

2. Publishing the Scripture of Won-Buddhism and Systematizing the Books of Won-Buddhism

In February of the forty-seventh year of Won Buddhism (1962), after adopting the proposal made by *Jeonghwasan*, the Head Circle Council passed the resolution to combine and publish the Principal Book, [which was the only volume of the Principal Book of Won-Buddhism], and the newly-compiled *Dae-Jong-Geong* [The Analects of Sotaesan] as the Scripture of Won-Buddhism. Hence, the rough draft of the Scripture of Won-Buddhism underwent editorial supervision, appraisal, and the Head Circle Council's approval before it finally went to the printing press, and was eventually published on September 26th of that year (Won Buddhist year 47 [1962]). With its publication, the new Order completed the main scripture to be used for generations to come. On October 7th, the scripture-dedication ceremony and the congratulatory ceremony were held in the great enlightenment hall at the General Headquarters.

Through his dharma preaching, Head Dharma Master Daesan said: "Our Scripture is the great dharma treasure that is so rare and will be unique for all generations, for it will produce in the years to come a thousand buddhas and ten thousand bodhisattvas who will lead an infinite number of sentient beings to salvation and open up the gateway to wisdom and blessings for all living spirits." He also said: "My fellow believers, let us rejoice and celebrate the publication of the Scripture, together with the six destinies and the four forms of life in the three worlds in the ten

directions, and at the same time let us further dedicate ourselves to the study and the work, so that the grace of dharma will evenly touch the boundless sentient beings in the immeasurable universe.” A reading session, in which the Scripture was perused, substituted for the meditation session for the ordained clergy.

Meanwhile, *Jeonghwasa* widely presented the newly-published Scripture to various domestic and overseas circles, and thus propagated the Won-Buddhist teachings in all corners of the world. From then, under the slogan, “Let us bear fruit for the holy 50’s through systematization”, the new books of the Order began to be systematized and published successively, based on the compilation policy which had been tentatively arranged by the late Head Master Chongsan.

In December of the fiftieth year of Won Buddhism (1965), the Essential Discourses of the Buddha was published as the ancient scripture of origin. It was the revised version of the five scriptures, including the Diamond Sutra, which had been entered into Books Two and Three of the Principal Book of Won Buddhism by Sotaesan, as well as the Three Doctrines, including Secrets on Cultivating the Mind.

In March of the fifty-third year of Won Buddhism (1968), the new Book of Ceremonial, which had gone through repeated revising and supplementing, and the Book of Hymns, which was comprised of 126 songs, were simultaneously published. A recital commemorating the publication of the Book of Hymns was held on a grand scale in the great enlightenment hall at the General Headquarters.

The *Jeonghwasa* published, in January Won Buddhist year 57 (1972), “The Dharma Words by Head Master Chongsan”, which was comprised of Part One, the Canon of the World and Part Two, Dharma Words. The *Jeonghwasa* dissolved after the publication of this “History of Won-Buddhism”, which reflects the growth of the new Order’s 50 years’ work and the Won-Buddhist Constitution.

3. Moving Forward with the Three Objectives of Edification and the Campaign to Advance the Dharma Status

Since Won Buddhist year 48 (1963), prior to the commemorative conference to celebrate the half centennial anniversary of the founding of the Order, and in order to bring the 50 years' work to full fruition, the new Order established and promoted the three objectives of edification: to guide people into the Won-Buddhist faith, to increase the number of edification groups, and to establish affiliate temples. To increase the number of edification groups meant to urge all believers to carry out the Four Duties by further promoting the ten-member grouping system of administration and edification. Also, one edification group was to establish more than one new edification group. To establish affiliate temples meant to have one temple establish more than one new temple so that by having each temple set up new affiliate temples, the Great Path of *Il-Won* would be extended all around the country and the world.

By having the three objectives conducted as an annual program and awarding prizes after collecting statistical figures, successful results were produced every year starting from the first year. By Won Buddhist year 56 (1971), 86,014 believers, 1,687 edification groups, and 108 temples were created. This marked a major turning point for the expansion of the Order's religious influence prior to the 50 years' fruition conference.

Meanwhile, in October Won Buddhist year 49, the Head Circle Council decided to confer the title of *Jong-Sa* [Head Master, recipients of the status of beyond the household or higher in dharma rank or those who had been the Head Dharma Master] on Samsan Kim Kicheon and the title of *Dae-Bong-Do* [recipients of a dharma merit granted to ordained disciples] on Dosan Yi Dong-an, Sasan O Changgeon, Ilsan Yi

Jaechol, Gongsan Song Hyeohan, and Yuktawon Yi Dongjinhwa. In October the following year, Eungsan Yi Wancheol also received the title of *Dae-Bong-Do*. It was the new Order's second conferment of dharma merit.

To insure genuine substantiality of the 50 years' fruition, Head Dharma Master Daesan advocated the campaign to advance the dharma statuses of all believers. With the Head Circle Council's support, he began the preliminary dharma status assessment of all believers for five months starting from November, Won Buddhist year 50 (1965). As a result, with the status of quasi-*Jeong-Sa* or above deferred, 124 people were evaluated as *kyo-Jeong*, 470 as quasi-*Kyo-Jeong*, 1,638 as *Kyo-Seon*, 2,824 as quasi-*Kyo-Seon* which totaled 5,056 people.

Since then, as a preparatory step to advancing dharma status, events were conducted such as special supplication, household enshrinement of the *Il-Won-Sang*, practicing the doctrines, implementing the doctrines, self-assessment, and assessment by the districts. The guidelines for dharma status assessment was adopted by the Head Circle Council in March Won Buddhist year 55 (1970). By selecting people to take charge of the assessment by the districts and after a close examination, which was followed by the Head Circle Council's review and the Head Dharma Master's appraisal, the dharma statuses of all believers was determined to sum up the Order's 50 year history on March 20th. As a result, with the status of *Jeong-Sa* or above deferred, 22 people were evaluated as quasi-*Jeong-Sa*, 503 as *Kyo-Jeong*, 826 as quasi-*Kyo-Jeong*, 3,167 as *Kyo-Seon*, 5,326 as quasi-*Kyo-Seon*, to make up the total number of people who were of the status quasi-*Kyo-Seon* or above and up to quasi-*Jeong-Sa* reach 9,844 out of 600,000 believers.

In September Won Buddhist year 55 (1979), following the dharma status assessment, the believers' levels of ability to train in the doctrines was evaluated. This

study was conducted in order to further improve the study environment through the believers' correct understanding of the doctrines and the promotion of practicing the faith. There was also an attempt to organize ordained clergy edification groups.

4. Implementing the Examination System and Improving the Institutions and Organizations

In Won Buddhist year 46 (1961), the regulations governing both the propagator's certificate examination and the ministers' examination system were enacted. The regulations governing the Examination, which was enacted in April Won Buddhist year 49 (1964) was carried out from that year. After multiple meetings the first Examination Committee announced 24 successful applicants who passed the first three-day Examination starting from February 4th, of the fiftieth year of Won Buddhism (1965).

The Examination focused on the three subjects of *Cultivating the Spirit, Inquiry into Human Affairs and Universal Principles, and Mindful Choice in Action*. The subject of *Cultivating the Spirit* was marked on the basis of the applicant's devotion to reciting the Buddha's name and to seated meditation. The subject of *Inquiry into Human Affairs and Universal Principles* was marked on the basis of the applicant's understanding of the Principal Book, *Dae-Jong-Geong*, the Essential Discourses of Buddha, the Book of Ceremonial, the Won-Buddhist Constitution, the History of Won-Buddhism, and so forth as well as the ability to address the public and to keep a fixed-term diary. Finally the subject of *Mindful Choice in Action* was marked on the basis of the applicant's level of mindfulness and moral conduct. The passing or failing of an applicant was determined by the applicant's total score. Through such annual examinations ever since then, 218 believers were newly certified to become propagators

by the half-year centennial commemorating general assembly (Won Buddhist year 56 [1971]).

In April Won Buddhist year 40 (1955), *Su-Deok-Hwoe*, a social gathering of *Jeonmu-Chulshin* was formed. This was followed by *Jeong-To-Hwoe*, a social and cultural meeting of the parents of *Jeonmu-Chulshin*. In Won Buddhist year 45 (1960), the Consociation of the Student Association was established, followed by the Consociation of the Believers' Association in Won Buddhist year 47 (1962). Finally, the Central Youth Association and the Consociation of Charity Organizations was formed in Won Buddhist year 48 (1963). The summer public-service activities for the students majoring in Won-Buddhism at Won-kwang College also began, and in December, tentative teaching material for the Children's Association (proposed by the Department of Religious Affairs) was drawn up. From Won Buddhist year 49 (1964), the Children's Society began its short-term training classes and in Won Buddhist year 55 (1970), the Conference of the Sacred Ground Development was inaugurated in the Yeonggwang region.

As of March 28th, of the forty-ninth year of Won Buddhism (1964), the Won-kwang School Group was separated from the Won-Buddhist Religious Foundation and in May Won Buddhist year 54 (1969), the inauguration of an edification foundation was attempted, followed by the separation of Yeongsan Branch Office (with Yi Jungwha as the head) from Yeongsan Zen Center and the Yeongsan District in March Won Buddhist year 55 (1970). In January Won Buddhist year 56 (1971), the Won-Buddhist Credit Union (with Song Woncheol as the chief director) was established.

Meanwhile, in May Won Buddhist year 41 (1956), a lot of ideas were collected to unfold a campaign to build the new way of life. In July a research committee for the improvement of the way of life for the religious workers was formed. In December

Won Buddhist year 47 (1962), Yiheung Orchard was sold and the proceeds from the sale was used to purchase more rice fields in order to maintain the operation of the General Headquarters. This was followed by the sale of the Hwangdeung Chestnut Orchard for the expansion of the facility at the Wongkwang Temple. In April Won Buddhist year 50 (1965), the Bohwawon of Iksan was consolidated with the Iri Orphanage (Jo Kabjong, the director) and from November, a monthly charity program was carried into effect. In July Won Buddhist year 52 (1967), the Seoul Bohwawon was absorbed into Hongjewon as its subsidiary in accordance with the monastic policy. In the 1940's and the early 1950's, the Order's institutions and organizations were established, reorganized, abolished, and consolidated.

5. Taking Part in Religious Cooperation and Launching Overseas Propagation

In April Won Buddhist year 50 (1965), the General Headquarters' Seoul Branch Office (with Yi Wunkwon as the head) reopened. It was the measure taken by the new Order to further promote its domestic fruition upon entering the 1950's. Finally, in June of that year, Hwang Jeongsinhang and two others (Appendix 27) participated as the Won-Buddhist delegates in the meeting of religious persons representing the six major religious denominations in Korea: Buddhism, Confucianism, Catholicism, Protestantism, and *Cheon-Do-Gyo*. In December, the Religious Persons' Association of Korea was inaugurated, and the new Order became one of the six member religions of the Association.

The Seoul Branch Office also began the monthly publication of the "Religious Circle" (with Yi Eunsuk as the editor-in-chief) and by setting up the Association's office within its office, it seemed as though it would become the center of religious cooperation. Although the monthly periodical had suspended publication after seven

issues, due to financial hardship, discussions about the new Order that the periodical brought forward, served as an opportunity to inform the world of the status of the new Order.

In February Won Buddhist year 51 (1966), negotiations with the government to dispatch Won Buddhist ministers as military chaplains began. On October 15th of the same year, the third research meeting of the Religious Persons' Association, (which was the meeting for the understanding of Won-Buddhism), was held at the General Headquarters. This in turn led the people of other religious denominations to become aware of the new Order. Since then, the Order actively took part in the activities of the Association. The Order's Chief Administrator (Pak Jangsik) in February Won Buddhist year 55 (1970), and the speaker of the General Assembly (Mun Donghyeon) in December Won Buddhist year 56 (1971), were respectively elected to be the vice president of the Association.

Meanwhile, the Won-Buddhism Research Society of Won-kwang College, acting in concert with the Order's religious cooperation activities, started the University Students' Religious Festival, which turned into a regular practice for many years. In November Won Buddhist year 52 (1967), the representative from the Youth Association participated in a social meeting of other youth representatives from seven major religions, through which measures to solidify religious cooperation were proposed. Pak Jangsik and many other representatives of the Order participated in the World Conference of Buddhist Leaders held in Seoul in October Won Buddhist year 55 (1970), and the following year, they participated in the Korea-Japan Buddhists' Friendship Seminar, which was held in Busan in July Won Buddhist year 56 (1971). This marked the beginning of international religious cooperation activities.

The overseas propagation objective, which the Order had been meaning to

accomplish since the early 1940's, took its first step when Pak Kwangjeon and 2 others (Appendix 28) visited Japan for a month in search of an opportunity to propagate in Japan. Two Americans who read the English booklet "Won-Buddhism" and articles written about the new Order in the overseas Buddhist papers joined the Order for the first time. In Won Buddhist year 50 (1965), the provisional version of the "Won-Buddhism Handbook" was translated into Chinese, German, and Japanese while the new Order was first introduced in a Chinese newspaper. In March Won Buddhist year 51 (1966), a minister (Seo Sein) was dispatched to Japan for two months, again to search for ways to propagate. In November, Hwang Jeongsinhang was sent to the World Conference of Buddhists held in Thailand, while Yi Kongju was sent on a tour of Hongkong, Thailand, and Japan. In August Won Buddhist year 52 (1967), the students who had been studying in the United States (Jeon Palgeun and Jeong Chuseong) were placed in charge of American affairs for the first time. That year, the Principal Book was published in Chinese as a provisional version. In September Won Buddhist year 53 (1968), Yi Wunkwon was sent to China for an inspection of the Chinese Buddhist Circle while in December, the Dharmakaya Buddha was enshrined for the first time in the home of a believer in New York who was of American nationality. Dr. Kang Wijo, a religious scholar, introduced the new Order to the American academic circle by presenting the result of his study entitled "Won-Buddhism of Korea and Korean Society".

In April Won Buddhist year 54 (1969), Kim Jeongyong was sent to participate in the World Conference of Buddhists held in Malaysia and in the same year the English version of the Won-Buddhism Handbook was published. In July 1969, a student studying in China (Kim Daehyeon) was placed in charge of the affairs in China for the first time. In July Won Buddhist year 55 (1970), Pak Jangsik was sent for 10 days to

inspect Japan's religious circle and in October, Pak Kwangjeon and three others (Appendix 29) were dispatched to the First World Peace Conference of Religious Persons held in Japan. This marked the Order's first participation in international religious cooperation activities. Prominent religious figures were invited to the Order's half centennial commemoration conference. Also, in May Won Buddhist year 56 (1971), Pak Kwangjeon and three others (Appendix 30) participated in the Peace Conference of Religious Persons to Promote World Federation, and in October, the Scripture of Won-Buddhism, the English Version (translated by Jeon Palgeun) was published as one of the half centennial commemoration projects. Entering the 50's, the new Order began to further direct its attention to overseas propagation.

Chapter 5. The Fruits of A Half Century

1. Affirmation of the New Order and Preparations for the Half Century

From the very beginning, it was Sotaesan's intention to establish a new Order with its origin in the Buddha's teaching and the doctrines of all other religions incorporated into its creed to create a harmonious religion. This purpose became clearer when the new Order promulgated "Won-Buddhism" as its official name in Won Buddhist year 33 (1948), and stipulated in the Won Buddhist Constitution that Sotaesan was the founder. Through the outline of the Won-Buddhist teaching in the Principal Book, the new Book of Ceremonial, and the Sacred Monument dedicated to Sotaesan, this purpose was further affirmed to the world.

However, while the Order was yet to be fully recognized by the country and society, the May Sixteenth Revolution broke out in Won Buddhist year 46 (1961), after which the Order was required by decree to re-register all its institutions and

organizations with the new government. In August, the following year, the revolutionary government enforced the Buddhist Property Management Statute (designed to end the factional rivalry among the Buddhist denominations) on the new Order, and demanded re-registration. Hence, the four members of the committee (Appendix 31) submitted a petition to the authorities concerning and directly arranging a compromise, thus making clear the new Order's position. The result was that the Order was given a government reply based on the resolution by the Religious Deliberation Council, which ruled on November 22nd, of the forty-seventh year of Won Buddhism (1962) that the "Won-Buddhist order is not an organization required to apply for the Buddhist Property Management Statute in view of the circumstances surrounding its establishment, its present situation, and its true nature." Moreover, in the government-issued document dated November, of the fifty-third year of Won Buddhism (1968), the position of the new Order was again declared and made clear.

In October Won Buddhist year 48 (1963), the Head Circle Council decided that the 55th anniversary celebration event would take place in Won Buddhist year 56 (1971). At the meeting of the Administrative Committee that followed, 20 research committee members were selected to be entrusted with the task of outlining the work promotion program. In April Won Buddhist year (1964), at the meeting of the General Assembly, the Half Centennial Commemoration Project Committee (with Pak Gwangjeong as the chairperson and Jeong Gwnaghun as the executive officer) was inaugurated. Its objectives included the construction of a memorial hall, the Shrine of Eternal Commemoration [*YeongMo-Jeon*], the sacred tower dedicated to Head Dharma Master Chongsan, the expansion of the Shrine of Eternal Commemoration and the General Headquarters' sites, the expansion and solemnification of the sacred ground of Yeongsan, an English translation of the Won-Buddhist Scripture (The Principal Book of

Won-Buddhism and *Dae-Jong-Gyeong* [the Analects of Sotaesan]), the publication of the commemorative writings, and preparations for the commemorative events.

In April Won Buddhist year 51 (1966), there was a partial reorganization of the executives of the Half Centennial Commemorative Project Committee (with Kim Jeongnam as the executive officer), and from Won Buddhist year 54 (1969), the expansion of the Shrine of Eternal Commemoration and the General Headquarters' sites and the new construction of the Head Dharma Master's office proceeded, followed by the construction of the Half Centennial Memorial Hall, the Shrine of Eternal commemoration [*Yeong-Mo-Jeon*], and the sacred tower dedicated to Head Dharma Master Chongsan. The editing of the Half Centennial Commemorative Writings and the English translation of the Won-Buddhist Scripture also followed. In April Won Buddhist year 55 (1970), the Administrative Committee added to its list of commemorative projects the construction of a memorial hall in Seoul. The construction began in October that year in Namhan River, but this created a lot of trials for all Won Buddhists and a committee to control the situation was organized. In March Won Buddhist year 56 (1971), the Administrative Committee and the Head Circle Council agreed to hold the commemoration conference in October of that year.

2. Establishing Cultivation Facilities and Systematizing Corporate Foundations

The Head Circle Council voted in April Won Buddhist year 48 (1963) for the resolution to construct a monastery as a sanatorium facility for *Jeong-Nam* [ordained celibate male disciples] and *Jeong-Nyeo* [ordained celibate female disciples]. The monastery had been planned by Sotaesan from early on but it was during the time of Head Dharma Master Chongsan that the measures were sought and the funds raised, to allow the official inauguration of the monastery with Yi Kongju as the facility's first

director. The monastery later purchased the building site in Hannam-dong, Seoul, from the government and thus contributed to the complete transfer of ownership. It operated a brewery for quite some time, and in January Won Buddhist year 55 (1970), it sought to establish an oriental medicine facility in a building it had purchased in Jongro-o-ga.

Meanwhile, Haseom (an island) in Byeonsan, which was purchased by the monastery following the proposal made by Buan Temple (with Jeong Yangjin as the Won Buddhist minister in charge) in Won Buddhist year 39(1954), became the new Order's maritime cultivation center. According to the request of Master Chungsan, the site of the spritual cultivation center in Sindo, Chungnam was purchased in Won Buddhist year 46 (1961). And Namseon Won Temple also moved to this place. This site continuously expanded and additional buildings were purchased for 7 years with the support of Head Dharma Master Daesan. This continued until the Head Circle Council adopted the resolution to establish Samdong Cultivation Center (Yi Byeongeun, the first director) in October Won Buddhist year 52 (1967). It began to function as a special sanatorium in a place with an historical background.

In addition, Manduk Mountain in Jin-an, which had special ties with the new Order since its early years, began undergoing development, in Won Buddhist year 52 (1967), to transform into a cultivation facility in which the congruity of meditation and farming would be advocated. The Order's other nursing home facilities in various places were also functioning as cultivation centers and thus contributed to the mental cultivation of the Order's elderly persons who contributed much to Won Buddhism.

Meanwhile, although the Order's various industrial institutions had repeatedly gone through their peaks and falls, *Bohwadang* made a big financial contribution to the other departments with Yi Dongan, Song Hyehwan, and Jo Huisuk succeeding the

position of chief executive officer respectively. In April Won Buddhist year 49 (1964), *Bohwadang* absorbed Samjungdang Pharmaceutical Company in Iri. In September the Bohwadang Pharmaceutical Company was established, whose main item of business was *Kyeongokgo*, the herbal medicine that is effective in stabilizing blood circulation. Bohwadang became a corporation in which industry and commerce advanced side-by-side. In July Won Buddhist year 55 (1970), Bohwadang of Seoul (with Yi Kongju as the chairperson of the board of directors and Yi Cheolhaeng as the president of the company) was established in Jongro-o-ga in order to facilitate the Company's advance into the nation's capital and to branch out into foreign markets. By establishing Bohwadang of Iri (with Yi Cheolhaeng as the president) in front of Iri Station in July Won Buddhist year 57 (1972), the Corporate Foundation Bohwadang began to systematize.

3. Youth Movement and Promotion of the Press

In Won Buddhist year 48 (1963), the Central Youth Association was formed. The Won-Buddhist Youth Association, which elected its first president (Kwon Seyeong) in July Won Buddhist year 49 (1964), adopted the resolutions to organize the Won-Buddhist Alumni Association in universities. These resolutions served to materialize the Order's founding philosophy through public service, to construct the Youth Center, and to expand the organization of the Youth Association in each temple. In July Won Buddhist year 50 (1965), it launched campaigns to put up doorplates on the believers' front doors (to indicate their religious faith), clean up one's surroundings, and send out the books of Won-Buddhism. In September Won Buddhist year 51 (1966), the second president of the Youth Association (Kim Jeongyong) began the publication of the monthly Won-Buddhist Youth Association Newsletter, which contributed to the Order's

edification work. Starting in April Won Buddhist year 52 (1967), he also held lecture meetings of the Won-Buddhist philosophies around the major cities nationwide, including Seoul. In July Won Buddhist year 55 (1970), the Youth Conference was held in the General Headquarters, in which the Associations' contribution to the Order's half centennial projects were pledged. In July Won Buddhist year 56 (1971), the National Conference of Youth Leaders was held in the General Headquarters, followed by the National Youth Cultivation Meeting in Haseom, through which the Won-Buddhist youths further solidified the fruition of the half century of Won Buddhism.

Meanwhile, *Wongkwangsa*, the publishing organ self-equipped with a printing apparatus in February Won Buddhist year 42 (1957), continued the publication of the bi-monthly or quarterly periodical *Won-kwang* along with periodicals by the General Headquarters and the Order-established schools. In July Won Buddhist year 47 (1962), the Won-Buddhist Memorial Photo Album Editorial Committee published the Won-Buddhist Memorial Photo Album that was composed of four sections, including the introductory section and the section dedicated to the memory of Sotaesan. In May Won Buddhist year 49 (1964), the Department of General Affairs (with Kim Geunsu as the head) began its publication of the monthly Won-Buddhist Newspaper which continued until March Won Buddhist year 54 (1969) and published 60 issues.

In Won Buddhist year 53 (1968), *Jeonghwas* began the Complete Won-Buddhist Writings Collection project, through which the Order's early periodicals (Month-End Communications [Wolmal-tongsin], Monthly Newsletter, [Wolbo], and Won-Buddhist Newsletter [Hoebo]) and historical documents and materials compiled for the early Books of Won-Buddhism, were published annually in six volumes. In March Won Buddhist year 54 (1969), it established the Won-Buddhist News Company (with Kim Jeongyong as the president and Jo Jeonggeun as the editor), which published

the bi-monthly Won-Buddhist News. The promotion and development of the Order's press greatly achieved the mission of spreading information to the public and culture. Furthermore, in July, the Won-Buddhist Publishing Company was established as an annex to *Wongkwangsa*. It continued with the publication of the Scriptures of Won-Buddhism and the Book of Hymns in reduced-size editions, followed by the Half Centennial Commemoration Project Committee's issuing of the Half Centennial Commemorative Writings. Moreover, the Research Institute of Religious Issues (Yu Kihyeon, the director) published *An Outline of Religions in Korea* and compiled the *Dictionary of Won-Buddhism*. As was seen, the new Order's press and publishing branch began to be considerably active starting from the late 1940's.

4. Religious Influence during the First Half Century

According to the summary of the number of believers of the Won-Buddhist faith, configured up until March Won Buddhist year 56 (1971) and prior to the half centennial commemoration conference, the number of lay believers exceeded 600,000, including those who were yet to be officially initiated into the Order. The number of ordained believers reached over 1,000, including the preparatory religious workers. Although the Order's assets were divided into those belonging to the Religious Foundation of Won-Buddhism and those to the Academic Foundation of Won-Buddhism, the management of the properties was united through the unification of the board of trustees.

The Order's organs consisted of the following: 24 organs, including the General Headquarters and its departments as well as organs held under the direct supervision of the General Headquarters, such as the Seoul Office and Yeongsan Branch Office; 12 education and training organs, including the Central Training Center, Dongsan Zen

Center, Yeongsan Zen Center, Won-kwang University, Won-kwang Middle and High Schools for Boys, Won-kwang Middle and High Schools for Girls, Won-kwang Civil Education School, Haeryong Agricultural Technology School, Haeryong Middle School, and Won-kwang Kindergarten; 4 publishing and cultural organs, including Wongkwangsa, Jeonghwasa, Won-Buddhist News Company, and Won-Buddhist Publishing Company; 6 cultivation and nursing facilities, including the monastery, Samdong Cultivation Center, Haseom Cultivation Center, Dongrae Cultivation Center, Central Cultivation Center, and Jeonju Nursing Home; 3 sanatorium and charity facilities, including Donghwa Hospital, Central Sanatorium, and Iri Orphanage; 7 industrial organs, including Bohwadang, Bohwadang Pharmaceutical Company, Bohwadang of Seoul, the General Headquarters Farm, Sugye Farr, Manduksan Farm, and Yuil Rice-Cleaning Mill (under the direct supervision of the Finance Department); over 50 organizations, including the main and branch offices of the Youth Association, the Student Association, the Children's Association, Sudeokhoe, a social gathering of *Jeonmu-Chulshin* and Jeongtohoe, a social and culture meeting of the parents of *Jeonmu-Chulshin*.

The temples were established in the following places: 60 temples in the Province of Jeolabuk-do, including Iri, East Iri, South Jungdong, Jeonju, Gyodong, East Jeonju, West Jeonju, Kunsan, Iksan, Hamra, Keumma, Palbong, Sugye, Samrye, Dongsan, Bongsang, Maryeong, Jwapo, Jin-an, Baekwun, Ancheon, Muju, Jangsu, Sanseo, Gwanchon, Imsil, Osu, Geumbyeong, Jisa, Namwon, Suji, Wunbong, Sandong, Ayeong, Bojeol, North Ayeong, Inwol, Sunchang, Hwahae, Shin-Tae-in, Seungbu, Jeongeup, Yonggak, Gamgok, sosung, Tae-in, Chilbo, Gobu, Deokcheon, Gochang, Heungdeok, Haeri, Buan, Wonpyeong, Yongsin, Hwapo, Kimje, Geumgu, Mangyeong, and imsan; 28 temples in the Province of Jeolanam-do, including Gwangju, West

Gwangju, South Gwangju, Gyerim, Mokpo, Yeosu, Suncheon, Yeongsan, Sinheung, Wangchon, Daema, Doyang, Bulgab, Yeonggwang, Gunnam, Daeksu, Beopseong, Jangseong, Haebo, Changpyeong, Gokseong, Gyeommyeon, Gurye, Boseong, Yeongam, Bulmok, Wando, and Aphaedo; 14 temples in Seoul, including Seoul, Jongro, Wonnam, Donam, Songcheon, Sincheon, Sajik, Jeongreung, Dapsim-ri, Hwagok, Bulgwang-dong, Pil-dong, Cheongpa, and Jegi-dong; 6 temples in the Province of Gyeonggi-do, including Uijongbu, Incheon, Suwon, Ganghwa, Bucheon, and Anyang; 3 temples in the Province of Kangwon-do, including Chunsheon, South Chuncheon, and Hwacheon; 8 temples in the Province of Chungcheongnam-do, including Daejeon, Geumsan, Jewon, Chubu, Yuseong, Sindo, dogok, and Kanggyeong; 2 temples in the province of Chungcheongbuk-do, including Cheongju and Goesan; 14 temples in Busan, including Dangri, Gyeongnam, Choryang, Dadae, Busanjin, Seomyeon, Daongrae, Daesin, Gupo, Yeongdo, Nambumin, Dawundae, Cheonghak, and Geojedo; 9 temples in the Province of Gyeongsangnam-do, including Masan, Shin-Masan, Jinju, Tongyeong, Jinhae, Ulsan, Samcheonpo, Yongam, Jinyeong, Kimhae, Hamyang, Jigok, Milyang, Changwon, Hapcheon, Gijang, Goseong, Uiryeong, and Yangsan; and 2 temples in the Province of Jeju-do, including Jedu and Seogwipo. Edification offices were established in the following places: 10 in the Province of Jeollabuk-do, including Deokjin, Gosan, Jungpyeong, Janggye, Samae, Bokheung, Changdong, Mujang, Mapo, and Bonghwang; 2 in the Province of Jeollanam-do, including Damyang and Naju; 1 in Janghang in the province of Chungcheongnam-do; and 1 in Gyeongsan in the Province of Gyeongsangbuk-do. Edification offices newly-established that year were those in Cheonan, Chungcheongnam-do, in Sandong, Jeollanam-do, in Yimun-dong, Seoul, and in Hamyeol, Jeollabuk-do. Those in Jangsando, Jeollanam-do and in Gangneung, Kangwon-do were being established.

5. Constructing the Half Centennial Memorial Hall, the Shrine of Eternal Commemoration and the Sacred Tower Dedicated to Head Master Chongsan

In October Won Buddhist year 56 (1971), prior to the Half Centennial Commemoration Conference, the Half Centennial Memorial Hall was completed. The Memorial Hall was equipped with the grand-sized *Il-Won-Sang* mounted on the front wall. A few rooms on the ground floor and the third floor were to be used for the order's major events; the rooms were used as the offices for different departments.

Furthermore, the Shrine of Eternal Commemoration was also completed around this time. It had been 22 years since it was decreed by the Won-Buddhist Constitution. The Shrine of Eternal Commemoration, whose cornerstone had been laid below the pine forest in *Yeongmo-Won* (Won-Buddhism Memorial Park), had its memorial tablets positioned according to the specifications in the new Book of Ceremonial. In the main section, the tablet commemorating Sotaesan was placed in the center of the top shelf and the tablet memorializing the spirits of those who had attained the title of *Jong-Sa* (Head Master, recipients of the status of beyond the household or higher in dharma rank, or those who had been the Head Dharma Master) was positioned in the center of the middle shelf. Placed directly to the left of the *Jong-Sa* tablet was the tablet representing the spirits of those who had attained the title of *Dae-Bong-Do* (recipients of a dharma merit granted to ordained disciples) and directly to the right, the tablet memorializing the spirits of those had received the title of *Dae-Ho-Bup* (recipients of a dharma merit granted to non-clerical believers). To the left of the *Dae-Bong-Do* tablet, the tablet representing the spirits of *Jeonmu-Chulshin* (ordained disciples) of all classes and that memorializing the spirits of regular ordained disciples were placed. To the right of the *Dae-Ho-Bup* tablet, the tablet commemorating the spirits of *Keojin-Chuljin*

(non-clerical believers highly learned and exemplary in practice, who have greatly contributed to the work of the Order) of all classes and that memorializing the spirits of regular lay believers were positioned. In the left section, the tablet dedicated to all classes of *Hee-Sa-Wui* (status granted to the parents of the worthies with the dharma rank of Dharma Strong and Mara Defeated or higher) was placed on the upper shelf and that to ordinary parents and forefathers was positioned on the lower shelf. In the right section, the tablet for ancient sages was placed on the upper shelf and that for all living beings was placed on the lower shelf. Thereby, all sages and all living beings in the three worlds in the ten directions, with Sotaesan and all the ancestors after him as the center, were collectively represented to be memorialized. At the time, the number of ancestors whose tablets were placed in the main section of the Shrine reached over 700.

Moreover, the sacred tower dedicated to Head Master Chongsan was erected next to the Shrine of Eternal Commemoration. The tower was constructed on top of a foundation platform made of granite. Three rectangular stones were placed in such a way that it created rectangular-shaped layers of stones. Inside are the remains of Head Master Chongsan. The inscriptions were engraved in the front and the back of the layers of stones, which was topped by the stone seat in the shape of lotus and the spherical stone. The remains of Head Master Chongsan, which had been temporarily placed in Songdae for 9 years since the Head Master's passing, were finally enshrined inside the sacred tower.

The inscription on the Tower written by Head Dharma Master Daesan read: "When Head Master Chongsan was endlessly serving Sotaesan and putting into practice the task of redeeming all sentient beings and healing the world, his faith was always firm and consistent while his aspiration and planning penetrated the whole universe. He carried on and manifested the Great Path, surmounting all the difficulties of his time,

while embracing all living beings in his nurturing bosom of great loving-kindness and compassion, even in the midst of the panic-stricken world and its people. Toward the world which had been longing for a new order, he raised his voice high for the Great Way, leading to the construction of the World of *Il-Won*. To the generation of disciples to follow, who will admire and revere their forefathers unobtrusively, Sotaesan is heaven and the sun while Head Master Chongsan is earth and the moon. Sotaesan is our father who gave birth to our spirits, while Head Master Chongsan is our mother who raised our spirits.”

6. Half Centennial Commemoration Conference

For six days from October 7th, of the fifty-sixth year of Won Buddhism (1971), the new Order held the Half Centennial Commemoration Conference to reflect on the meaning of the fruit of the 50 years’ work, which Sotaesan had foreshadowed. On the 7th, the Conference, which had been held under the theme proposed by Head Dharma Master Daesan: “Truth is one, the world is one, humanity is of one family, the world is one place of work, let us build the World of *Il-Won*”, proceeded with the exhibition of the articles left by Sotaesan. This was followed by the ceremony to celebrate the completion of the Shrine of Eternal Commemoration, the memorial tablet enshrinement ceremony, the dedication ceremony, the unveiling of the sacred tower dedicated to Head Master Chongsan, and the eve of the Conference celebration. On the 8th, following the Half Centennial Memorial Hall completion ceremony and the *Il-Won-Sang* enshrinement ceremony, the Half Centennial Commemoration Ceremony was performed in the Won-kwang University Square.

The Ceremony was attended by leading figures in the three branches of the government, religious delegations, the press, and many religious persons from overseas,

including the United States, China and Japan. Over 40,000 representatives of the believers from over 200 temples and organizations gathered. After both the opening address by the conference coordinator, Pak Gwangjeon, and the gratitude speech by Head Dharma Master Daesan, the progress report was given and prizes were awarded, followed by congratulatory addresses from the representatives of the political, religious, and overseas religious circles. The four conference resolutions proposed by the Chief Administrator, Yi Wunkwon, were adopted and cheers for Won-Buddhism were recited three times before the conference came to a close.

In the opening address, working towards a new Order for humanity and of humanity was emphasized. In the gratitude speech it was preached that the power of neutralization could be demonstrated through the threefold study; the power of moral reform through the fourfold grace; and the power of impartiality through practicing the four essentials. The four resolutions adopted in the conference were as follows: In the future, the new Order is to 1) become the host who will take the initiative in attaining world peace, recognizing all religions and the world's humanity as one; 2) establish the world order through equality without a gap between the wealthy and the poor or racial or ethnic discrimination; 3) achieve a worldwide spiritual movement based on the traditional wisdom of the eternal race; 4) discuss the accommodation of all religions through international organizations of religious cooperation and make religion a part of people's daily life through faith in a religion based on truth and training in morality based on facts.

After the commemoration ceremony, calisthenics were performed by a grand mass of students attending the middle and high schools operated and managed by the Order. This was followed by lectures on philosophy by scholars from all over the world (Appendix 32). Then, an art festival was held in celebration of the occasion. On the

9th, an athletic meeting and the doctrinal lecture meeting were conducted, followed by the general conference of the religious workers on the 10th, through which discussions were held with regard to the Order's new directions. Nine resolutions of the religious workers were adopted. On the 12th, there was the unveiling of the sacred monument memorializing Sotaesan's great enlightenment. This had been Yi Kongju's long-desired project that took place in the holy ground of Yeongsan. The Half Centennial Commemoration Conference that lasted for 6 days came to a close. Since then, Won Buddhism has continued to march forward with new visions for the future, while keeping in mind the virtuous and memorable work of the great teachers and practitioners of the past.

Appendix

- 1 Ryu Jeongcheon Shin Jeongrang Yi Wonhwa Yang Hawun Kim Suncheon
Kim Hwaok Seo Kichae Pak Yeonghwan Kim Myeongrang Ryu Kiman
Kim Yeongcheol Shin Yeonsuk Song Byeokjo Kim Dongsun Shin Jeonggwon
Yi Kongju Yi Dongan Yi Wunwei
- 2 Song Jeokbyeok Kim Namcheon Kim Hyeweol Yi Cheongpung
- 3 Song Gyu Song Doseong O Changgeon
- 4 Song Gyu Kim Kwangseon O Changgeon Yi Dongan, Yi Junkyeong
- 5 Seo Jungan Song Mankyeong Yi Cheongchun Yi Chunpung Mun Jeonggyu
Pak Wonseok Jeon Eumkwang
- 6 Kim Kicheon Kim Kwangseon O Changgeon Yi Dongan Yi Junkyeong
Seo Jungan Song Mankyeong Kim Duhwan Yi Ilgeun Ku Namwu
Pak Wonseok Mun Jeonggyu Jeon Eumkwang Im Dongak
- 7 Kim Kwangseon O Changgeon Yi Dongan Yi Junkyeong Song Gyu
Song Doseong Jeon Eumkwang Song Mankyeong Mun Jeonggyu
Kim Namcheon Song Jeokbyeok Jo Kabjong Yi Wonhwa
- 8 Yi Kongju Min Jayeonhwa Yi Seonggak Pak Kongmyeongseon
Yi Hyeongong Seong Seongwon Yi Jeongwon Sim Owun Kim Nakwon
Yi Cheolok Yi Dongjinhwa
- 9 Yi Wancheol Shin Jeongguk Yi Hyeongguk Yi Cheongab Yi Hochun
Jeong Ilsu Shin Bongguk Yi Kwangsu Ju Kongin Jin Kwangsin
Pak Yongseon
- 10 O Changgeon Choe Dohwa Jo Kabjong Yi Cheongchun Kim Kicheon
Kim Namcheon Jeong Eumkwang Song Gyu
- 11 Yi dongan Kim Kwangseon Yi Chunpung Yi Jaecheol Mun Jeonggyu

- Yi Boguk Seo Jungan
- 12 Song Gyu Song Doseong Jo Kabjong Kim Kicheon Jeon Eumkwang
- 13 Pak Sashihwa Jang Jeokjo Song Doseong Yi Wonhwa Yi Hyeongong
 Yang Hawun Yi Dongan O Changgeon Kim Dongsun Jo Kabjong
 Choe Dohwa
- 14 Pak Secheol Seo Dongpung Kim Namcheon Song Wolsu Yi Mangab
 Jeon Eumkwang Kim Kyeongjo Min Jayeonhwa Ku Namsu Shin Yeonsuk Kim
 Seolsanghwa Pak Bosunhwa Yi Hyeonggu
- 15 Song Byeokjo Kim Kicheon Song Gyu Song Doseong Yi Dongjinhwa
 Yi Kongju
- 16 Yi Chunpung Jeon Eumkwang Yi Dongan Song Mankyeong Yi Jaecheol Kim
 Kwangseon Kim Namcheon Jo Kabjong Yi Wancheol O Changgeun Mun Jeonggyu
 Yi Hochun Yi Hyeongguk Jo Songgwang Seong Jeongcheol Pak Daewan Song
 Bonghwan Yi Junkyeong Yi Chungchun Jeon Samsam Choe Dohwa Pak Sashihwa
 Shin Jeongrang Kim Suncheon Jang Jeokjo Min Jayeonwha Ku Namsu Yi Mangab
 Yi Wonhwa Yi Wunwoe
 Yeo Chungwun Yi Hyeongong Kwon Donghwa Jeong Seweol Mun Hwasun Yi
 Cheongpung Jo Sunhwan Kim Yeongsin Son Hakkyeong
 Kim Mankongweol Yi Kangyeonhwa Yi Seongcho Yi Cheolok Kim Nakwon Sim
 Owun Kim Jeonggak Yi Jeongwon Yi Seonggak No Deoksongok Jeong Sambohwa
 Choe Hyangok Kim Sammaehwa Pak Haewonok
 Seong Seongwon Pak Kongmyeonseon Yi Daekyeo Yi Chulrokhwa Yi Manseonhwa
 Jo Jeonkwon Jeong Ilseong
- 17 Song Gyu Song Doseong Jeon Eumkwang Yu Heoil
- 18 Mu Jeonggyu Kim Kwangseon Jeon Samsam Son Hakkyeong Kwon Donghwa Kim

Byeongcheol Yi Junkyeong Jeong Seweol Yi Manseonhwa
 Yi Daekyo Jeong Naseon Kim Jeonggak Kim Hongcheol Jeon Jonghwan
 Yi Hochun Seo Daewon Yi Wancheol Yi Dongan Pak Gilseon Pak Noshin Jeon
 Kuil Yi Cheongchun Yi Boguk Song Bonghwan Ku Namsu Jo Kabjong Choe
 Hyangok Kim Daegeo Seong Jeongcheol Kwon Daeho Yi Hyeongguk Yi Jaemun
 Yi Wonhwa Yi Wunwoe Yeo Cheongwun Tak Bosingab
 Pak Sasihwa Kim Sammaehwa Jo Jeonkwon Kim Yeongsin Yi Hyeongong Seong
 Seongwon Min Jayeonhwa Pak Kongmyeongseon Yi Jeongwon
 Yi Seonggak Yi Cheolok Jo Songgwang Jang Jeongsu Choe Dohwa
 No Deoksongok Jeong Sambohwa Pak Haewonok Jo Sunhwan
 19 Yang Hawun Min Seongkyeong Kim Ilhyeon Jeong Ilji Ryu Yongjun
 Jo Wonseon Ju Inkwon Seo Daein Yi Sanghaeng Kim Dongsu
 Han Guicheol Yi Boeunghwa Kim Dongil Kim Taehyangok Kim Jeongdo
 O Cheolsu Kim Wansu Yi Keonyang Kim Baekhyeon Kwon Hongjehwa Kwon
 Wuyeonhwa Kim Hesun Jeon Yongsunok Kim Yangsuk Jo Ilgwan Song Hyehwan
 Song Ilhwan O Sungak Yun Chaewun An Kyeongsin
 Yi Hyemyeonghwa Yi Jeongguk Choe Bongseohwa Shin Jeongrang
 Jeong Hwadamok Choe Namkyeong Choe Oksun Kim Suncheon Shin Suseok
 Kim Taesun Kim Kowun No Dobonghwa Jin Kwangsun Jeong Ilsu
 Kim Yeongsanhwa Jeon Jeongwanok Kim Jangsingab Kim Haedongok
 20 Yi Kongju Shin Wonyo Pak Kwangjeon Hwang Jeongsinhang
 21 Pak Jangsik (the Head, Department of General Affairs) Kim Daegeo (the Head, Department of
 Religious Affairs) Jeon Eumkwang (the Head, Department of Micellaneous Affairs and Public
 Service) Yi Jaecheol (the Head, Department of Industry)
 22 Song Doseong Seo Daewon Yi kongju Pak Jangsik Song Gyu

23 Yi Wan cheol Pak Jebong Jeong Kwanghun Yi Kwango Yi Eunseok and few others

24 Pak Jangsik Yi Wunkwon Jeong Kwanghun Yi Kongjeon Kim Yunjung

25 Pak Jangsik Yi Wunkwon Song Hyehwan Jo Kabjong Yu Heoil

Kim Hongcheol Pak Kwangjeon Yi Wancheol O Jongtae Yi Kyeongsun Kim Yeongsin

Jo Jeonkwon Seo Daein Yi Taeyeon Yang Dosin

Yi Dongjinhwa

26 Song Doseong Seo Daewon Yi Kongju Kim Daegeo Song Gyu and few others

27 Hwang Jeongsinhang Yi Wunkwon Yi Kongjeon

28 Pak Kwangjeon Song Yeongbong Jeon Palgeun

29 Pak Kwangjeon Kim Jeongyong Yi Kongjeon Jeon Palgeun

30 Pak Kwangjeon Kim Jeongyong Kim Yunjung Mo Sangjun

31 Pak Kwangjeon Yi Wunkwon Yi Kongjeon Kim Yunjung

32 Yu Kihyeon Richard A. Guard Yamanaka Ryuen